



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

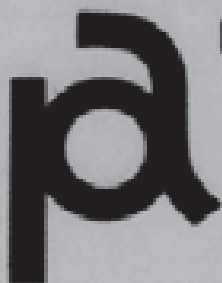
Series II: Subject Files, 1956-1993, undated.

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Congregation B'nai Jeshurun, Short Hills, NJ, correspondence,
notes, and journal, 1977-1978.



Paul Arnold Associates, Inc.

Commercial Insurance
19 Microlab Road, Livingston, N.J., 07039, 201-992-5500
Telex: 138219
Cable: "PAAINC LVON"

August 15, 1977

Rabbi Daniel Jeremy Silver
Tifereth Israel
University Circle & Silver Park
Cleveland, Ohio 44106

Re: Congregation B'Nai Jeshurun
Shorthills, NJ
Scholar - In - Residence

Dear Rabbi Silver:

Permit me first to introduce myself as Chairman of the Scholar-In-Residence Committee, Men's Club, Congregation B'Nai Jeshurun, Short Hills New Jersey. It's also my privilege and pleasure to serve as President of the North Jersey Federation of Temple Brotherhoods as well as a member of our Board of Trustees at TBJ.

We've heard some extraordinary things about your magnificent paper on Jewish Identity at the recent CCAR convention in New York.

Consequently, it's our hope that perhaps your schedule might permit us the privilege of your appearing as our spring Scholar-in-Residence. The dates we have set are Friday evening March 31 and Sunday mcrning April 2. Our format generally calls for the Pulpit appearance on Friday evening, delivering the sermon, and setting the tone for our Sunday morning congregational breakfast and meeting. Your comments would continue on Sunday morning, perhaps elaborating on the theme established on Friday evening with a considerable amount of time for questions and answers. We have found the Sunday morning sessions rewarding to all, participants as well as guests, especially since they generally extend to and include our high schools students and Confirmation class.

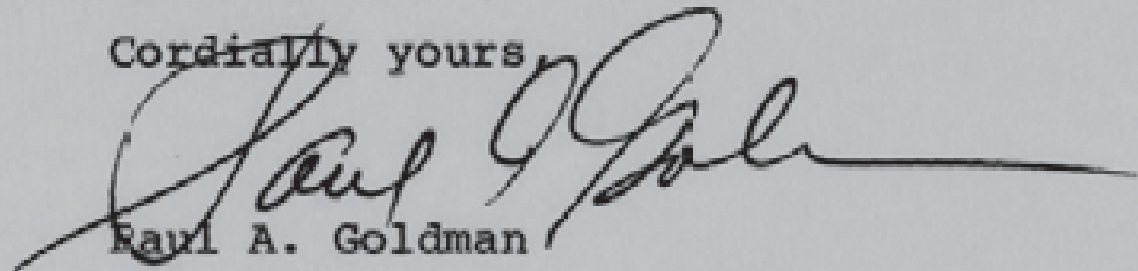
Our initial concern, obviously, is the availability with respect to your own calender. Further, as with any Congregation, I am sure, there are budgetary considerations. I should like to get your thoughts as to; a) availability, b) honorarium, c) the possibility of making it with us for the entire weekend, alternatively Shabbat only.

We would certainly expect that your traveling expenses would be over and above the honorarium.

I look forward to hearing from you, sincerely and genuinely hoping that we can work out your appearance.

My sincere thanks and very best regards.

Cordially yours,



Paul A. Goldman

PAG/ct

CC Rabbi Barry H. Greene
Congregation B'Nai Jeshurun

David Dondershine
Livingston, NJ



August 18, 1977

Mr. Paul A. Goldman
Paul Arnold Associates, Inc.
19 Microlab Road
Livingston, N. J. 07039

Dear Mr. Goldman:

Thank you for your letter of August 15 and for the kind comments it contained about my Conference paper.

I would be pleased to be your spring Scholar-in-Residence and the dates of March 31 and April 2 are possible to me. My honorarium for the weekend would be \$1200 and \$750 for the Sabbath.

I am enclosing a copy of the paper which I presented to the Conference. The issues are basic and go to the heart of our perception of liberal Jewish thought.

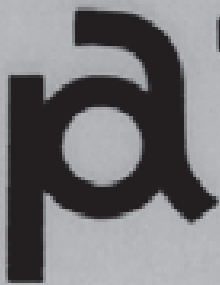
Will you give my best wishes to Rabbi Green? Thank you for thinking of me.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.



Paul Arnold Associates, Inc.

Commercial Insurance
19 Microlab Road, Livingston, N.J., 07039, 201-992-5500
Telex: 138219
Cable: "PAAINC LVON"

August 24, 1977

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

Dear Rabbi Silver:

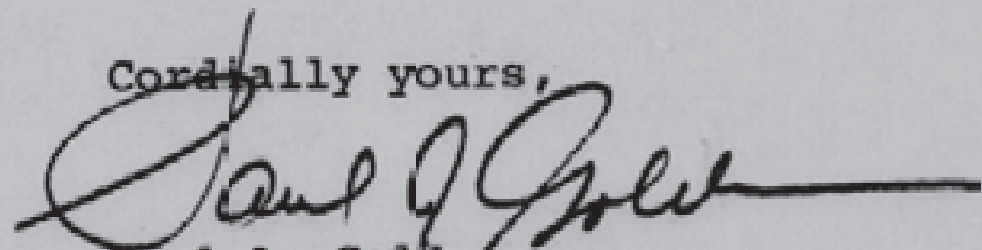
I have and very much appreciate your thoughtful note of August 18th. Incidentally, Rabbi Greene is away on a holiday, but I will most assuredly convey your best wishes to him next week.

If I may presume that your honorarium for the weekend of \$1200 does include your expenses, that would be most satisfactory. As a matter of fact, that pushes us just slightly over our budget of \$1000, but we are interested enough in having you with us as our Scholar-in-Residence to put the extra effort forth. We're confident that it will be well worth the effort.

If this is agreeable, I would appreciate your confirmation so that we might set our calendar up.

My thanks and best regards.

Cordially yours,



Paul A. Goldman

PAG/df

cc/Rabbi Barry H. Greene

August 30, 1977

Mr. Paul A. Goldman
Paul Arnold Associates, Inc.
19 Microlab Road
Livingston, N. J. 07039

Dear Mr. Goldman:

In response to your kind letter of August 24, I shall be happy to be with you and can confirm the dates of March 31 through April 2. I am enclosing a bio and photograph for publicity purposes.

Do you want me to suggest a theme for the Friday night and Sunday morning sessions or do you want me to react to your ideas?

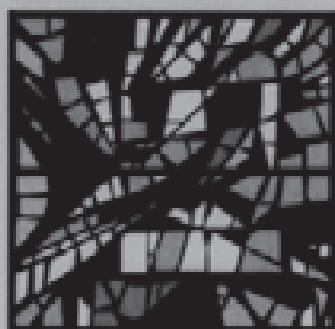
May I make another suggestion which can be mutually advantageous? About a year and a half ago I published A History of Judaism through Basic Books. It is a two-volume study of the development of our religious thought. I wrote the first volume and the Chairman of the Department of Religion at Case-Western Reserve University, Bernard Martin, wrote the second. The book is available in hard cover or paperback. If your congregation were to order, on consignment, a number of volumes I am sure that you will be able to sell more than a fair number and your Judaica Shop or Men's Club ~~can make~~ make a profit. The hard cover boxed set sells for \$38.00; the paperbacks are selling for \$7.50 a volume, they are not boxed. That, of course, is the retail price.

In any case, I look forward to being with you.

Sincerely,

Daniel Jeremy Silver

DJS:mp
Encl.



CONGREGATION B'NAI JESHURUN
SHORT HILLS, NEW JERSEY 07078

RABBI BARRY HEWITT GREENE

March 6, 1978

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

Dear Dan:

We look forward to your being with us on March 31st to deliver the sermon, and Sunday morning, April 2nd to speak to the Men's Club, and perhaps some of our upper grade students. I have taken the liberty of announcing your theme for Friday evening as "Of Jewish Identity."

In an effort to attract some of the parents of our Religious School children, we have added a dimension on Friday evening -- calling it "Teacher Sabbath," when we shall recognize our Religious School Faculty (in about ninety-four seconds) for their devotion, dedication, etc. May we also impose upon you to make some mention of this in your introductory remarks. Incidentally, our members usually sit quietly for twenty - thirty minutes of sermon time.

You did send us a bio and one photo. We would appreciate, by return mail, three additional photographs for the local press.

Paul Goldman, one of our Trustees, will communicate with you concerning arrival, accommodations, etc. From what I understand, you are completely free on Saturday and Saturday evening to venture forth to the Big Apple.

Warmest best wishes,

Sincerely,


Rabbi Barry H. Greene

bhg/ep

March 9, 1978

Rabbi Barry H. Greene
Congregation B'nai Jeshurun
Short Hills, New Jersey 07078

Dear Barry:

It was good hearing from you. I plan on speaking about 30 minutes Friday night and for about 40 minutes on Sunday and then deal with questions for as long as you wish. Jewish Identity will be the theme. I presume a dark suit is sufficient. If not, could you have a largish robe available?

I will be arriving at Newark at 2:15 on Friday afternoon on American Airlines Flight 581 from Bermuda. Since Saturday is free I wonder if you could arrange a tennis game for me that morning. I am not good, strictly class B, but I enjoy the exercise.

I mentioned in my letter of August 30 to Paul Goldman my hope that there would be copies of A History of Judaism available for your Judaica book store. I wonder if these arrangements have been made. If not, a call to Bart DeCastro at Basic Books would easily fix it up. It is a good chance for the temple to make a little money.

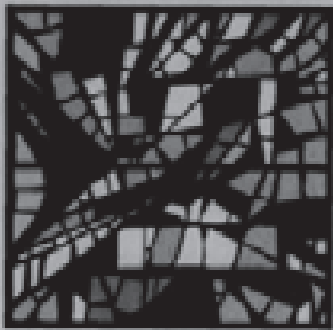
Unfortunately, I do not have extra copies of my picture. We normally simply duplicate the speaker's photo. Please give Ely my best. With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

Telephone Basic Books - 212-593-7057



CONGREGATION B'NAI JESHURUN
SHORT HILLS, NEW JERSEY 07078

RABBI BARRY HEWITT GREENE

March 13, 1978

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

Dear Dan:

Your flight will be met on Friday, March 31st
at 2:15 p.m. in Newark.

Can you wait until Saturday afternoon at 1:00
p.m. to play tennis? I will be unavoidably detained
on Saturday morning with a Bar Mitzvah, but we do
have a doubles game in the afternoon. Will you be
going into New York City for Saturday evening?

We have arranged for a hotel room at the
Turtle Brook Inn (555 Northfield Avenue, West
Orange, N.J.), which is convenient to a commuter
bus line to and from New York.

Sincerely,

Rabbi Barry H. Greene

bhg/ep

cc: Mr. Paul Goldman
Mr. Robert Rosenberg

TAXI - Airport 909
AIR - \$120

March 16, 1973

Rabbi Barry H. Greene
Congregation B'nai Jeshurun
Short Hills, New Jersey 07078

Dear Barry:

I would love to play tennis with you on Saturday afternoon
and I look forward to it. As of now I have no particular
plans for Saturday night. With all good wishes I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

The Temple

DANIEL JEREMY SILVER - RABBI

STUART GELLER
Associate Rabbi

STEPHEN A. KLEIN
Assistant Rabbi

LEO S. BAMBERGER
Executive Secretary

UNIVERSITY CIRCLE AT SLOVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BOYD • BEACHWOOD, OHIO 44122 • 831-3233

out of town
Nelly 3/20

March 16, 1978

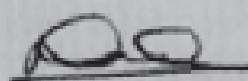
Rabbi William Cutter
HUC-JIR
3077 University Avenue
Los Angeles, Calif. 90007

Dear Bill:

It was good listening to your paper and getting to spend a little time with you on Tuesday. Some day I hope our paths cross in less arranged circumstances and that we have a chance to really get to know each other. As I said Tuesday, I hope you will find the right terminology for the ideas that you are working with and force all of us to really think about them. It is an important topic.

I told Adele your museum would be in touch with her and she said she looks forward to being helpful in any way that she can. With all good wishes from house to house I remain

Sincerely,


Daniel Jeremy Silver

DJS:mp

DAN. MANY THANKS. I'M WORKING ON THE
ISSUES YOU RAISED, THOUGH I CONFESS TO TWO
PROBLEMS: 1) My own "over-identification" with the piece
for another week or two; 2) conflicting messages as
to the primary problems with the paper. But

The Temple

1000 N. 1st St.
Cleveland, Ohio 44114
(216) 398-1234



I appreciate your comments perhaps most
of all — & , maybe even more, your
warmth & care in commenting.

Just got back from Israel &
hope you are well. I wrote Adele.
Bin

RABBI DAVID ELLENSON
THE COMMUNITY SYNAGOGUE
150 Middle Neck Road
Port Washington, New York 11050

Temple: (516) 883-3144

March 21, 1978

FIO

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

Dear Rabbi Silver,

Enclosed you will find three copies of the paper I delivered last week. Two are for you and one is for the Journal and Professor Martin. By the way, I would appreciate it if you or he would inform me as to whether it will be published there as soon as possible.

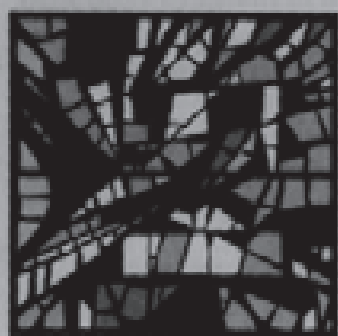
I also want to thank you for the warmth you extended toward me last week. I hope I will have the opportunity to see you again soon. Thank you.

Warmly,

David

Rabbi David Ellenson

DE:aa
encl.



CONGREGATION B'NAI JESHURUN
SHORT HILLS, NEW JERSEY 07078

DR. ELY E. PILCHIK, RABBI

Mar 28 - 1978

ד"ר אילן פילצ'יק

Dear Dan:

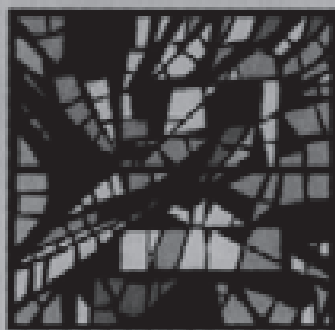
This is an apology. Alas my CCAK duties
are dragging me to Boston and N. Carolina
while you are here with us. For us it
is a great loss. I had look forward
to being with you.

I know Barry will welcome you פתח צדק
and my people will accord you פתח צדק.

Enjoy our shetl and shul -

Happy the students privileged to have
you as their teacher, if only this Shabbat -

Best to Adele -
נחמיה קרן



CONGREGATION B'NAI JESHURUN
SHORT HILLS, NEW JERSEY 07078

DR. ELY E. PILCHIK, RABBI

April 4, 1978

Dear Dan:

I want to tell you that when I came back the walls were still applauding. This is to thank you for a magnificent job done in this pulpit Friday evening, and with our people on Sunday morning. It is so good to have things done so well.

With all my best,

Sincerely,

Ely E. Pilchik,
Rabbi

eej/ep

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

April 5, 1978

Rabbi Barry Greene
Congregation B'nai Jeshurun
1025 South Orange Ave.
Short Hills, N. J. 07078

Dear Barry:

You were a fine host on Friday night. Again, please
thank Betty for me. I enjoyed being at the Temple.

Sincerely,

Daniel Jeremy Silver

DJS:mp

April 5, 1978

Rabbi Ely E. Pilchik
B'nai Jeshurun
1025 South Orange Ave.
Short Hills, N. J.

Dear Ely:

I came back to find your note. Sorry our paths did not cross but then I know you brought the word wherever it needed to be brought.

You have a very warm congregation and I enjoyed very much my stay. Incidentally, I made a call to Cleveland on your telephone. Please send me a note about what I owe.

I am looking forward to seeing you at the Conference. Incidentally, our second Task Force meeting went off quite well. David Sidorsky was particularly brilliant. Keep well.

Sincerely,

Daniel Jeremy Silver

DJS:m

April 5, 1978

Rabbi and Mrs. Peter Rubinstein
Woodlands Community Temple
50 Worthington Road
White Plains, N. Y. 10607

Dear Daniela and Peter:

You were wonderful hosts Sunday night and I am deeply appreciative. I had a very relaxing time and got to see a bit of the world I would not have seen otherwise. I enjoyed your kids tremendously.

As I said, I hope it will not be long before the two of you can join Adele and me for an evening in the city. I know we will be in touch.

As always,

Daniel Jeremy Silver

DJS:mp



The Temple

CLEVELAND, OHIO

December 12, 1976

Vol. LXIII, No. 7

From the Rabbi's Desk – DO WE MEAN WHAT WE SAY? DO WE SAY WHAT WE MEAN?

This sermon delivered at the Union of American Hebrew Congregations Regional Biennial is produced here in response to numerous requests.

The Hebrew word *hefker* describes unclaimed property, objects which have been lost for which no owner has put in his bid. By extension, rabbinic Hebrew evolved the generic term *hefkeyrut* to denote the condition of aimlessness, confused ideas, a community where there was no clear organizing principle. Even since the emergence of our liberal tradition, Jews of traditional bent have used this term, *hefkeyrut*, to put us down, implying thereby that we are an aimless movement built around confused ideas, that there is no organizing principle to what we do. Generally, they include in this putdown the charge that our lives evidence the same wishy-washiness and confusion of standards as our theology. Since we knew the quality of our homes and the concerns of our synagogues, we have not been much affected by the charge of *hefkeyrut*. We put it down to polemics; but, in recent years, a number of our own have been wondering aloud whether our liberal Jewish movement, in fact, is developing along any clear set of standards. They wondered whether we had slipped into *hefkeyrut* by glorifying change rather than the unchanging and by trying to be all things to all people.

Moments of intellectual definition tend to emerge from relatively narrow and parochial debates. The larger concerns of war and peace, race and social justice, involve so many variables that it is hard to focus the questions of responsibility and principle. But when the shoe pinches, when there is confrontation on some parochial issue, it is clear who is on what side and what the conflicting values are; then a movement cannot escape confronting itself. The debate whether rabbis should celebrate intermarriages has provided our focus of clarification. Congregants wonder: doesn't a rabbi exist to serve his congregation? Rabbis discover the piper must be paid for the decades during which their communities were told that in matters of ritual liberal Judaism has no fixed standards. If rabbis can move Shavuot to a convenient Sunday why can't they conveniently officiate at an inter-marriage? The debate has been long, and for some, is not yet settled. While it raged all of us have had to take a good hard look at our movement and have had to ask questions about basic principles. What authority do we accept?

What are the traditions our congregations build into school curriculum and worship? What are the unshakable convictions those who occupy the pulpit use as a basis for their teaching?

The founding fathers of Reform Judaism held what is best called a double faith theory. I borrow this term from Dr. Harry Wolfson who used it in another context to define the assumptions of medieval philosophers like Saadia who insisted that the teachings of the world of reason and the assumptions of the world of revelation were the obverse and reverse of a single truth. I use this term, "double faith theory", to describe the conviction of reform's founding fathers that the values of the western civilizations and the values of our religious tradition were coherent. They accepted on faith the proposition that the western world and the Jewish world were moving in the same directions toward similar progressive goals. In their eyes the public school and the religious school taught essentially similar morals. Did not the western world, like the Jewish world, prize learning? Was not the western world devoted to social reform? The world seemed deeply concerned with the development of human brotherhood and talked a good bit about the good in everyone, what Judaism called the imprint of divinity? There seemed ample reason to believe in the congruence of these two worlds. Both worlds approved a number of activist and liberal Biblical texts:

"Have we not all one Father, hath not one God created us all", "establish justice in the gate", "proclaim freedom unto the land", "holy shalt thou be".

This assumed coherence of values, which seemed so certain just a few years ago, is no longer self-evident. As the 20th century has developed we have found to our dismay that western civilization is not committed solely to reason, human brotherhood and social reform. Many elements out there emphasize passion, emotion and the irrational. Theories of economic determinism became popular which emphasized the state at the expense of individual freedom. There was a pullback from emancipation. Behaviorist assumptions challenged the doctrine of free will. Philosophy was now existential, a search for meaning in the moment rather than for changeless values. Morality was no longer a list of certain constants, but situational and relative. As the 20th century developed we were increasingly confused as to the values of the larger world and no longer certain that "prophetic Judaism", our activist interpretation of the law of righteousness, was in fact an adequate definition of the essence of Judaism. We came to realize that Judaism had not been simply this-worldly and that Judaism did not simply affirm life. There had been many ascetic elements. There had been a heavy emphasis on life beyond the grave. Judaism was not simply

(continued)

SUNDAY MORNING SERVICES

DECEMBER 12, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

THE REDISCOVERY OF
THE KHAZARS

FRIDAY EVENING SERVICE – 5:30 to 6:10 – THE TEMPLE CHAPEL
SABBATH SERVICE – 9:45 a.m. – THE BRANCH

DECEMBER 19, 1976

10:30 a.m.

THE TEMPLE BRANCH

Rabbi
DANIEL JEREMY SILVER

will speak on

CHANUKAH –
THE NEW LOOK

DO WE MEAN WHAT WE SAY? DO WE SAY WHAT WE MEAN? (continued)

rational nor innocently devoted to social action. There had been much cultivation of the mystical. The art of piety had been carefully developed. Our souls thirsted for a larger promise and a deeper piety and we turned to these forgotten chords. We still organized ourselves into liberal synagogues, but we were no longer certain that "prophetic Judaism" said all that we needed to have Judaism affirm. We began to move in many directions at once and to make changes for the sake of change. At the fringes small groups are busy creating synagogues on the principle that the millennial watchword: "Hear O Israel, the Lord, our God, the Lord is one" must be denied. Devoted to change and a romantic humanism they argue that a liberal synagogue can be whatever its members want it to be, even confessedly atheist. Out there a few thinkers write as if there existed an active disjunct between the present and the past, between reform Jews and all other Jews. Such folk define Judaism as a radical openness to the future. They argue that tradition has no claim upon us and spend their time being Jewish in any way that suits their fancy. We find inconsistency even within the heart of the movement. Out there the Union of American Hebrew Congregations encourages the establishment of a congregation of homosexuals despite the age-old tradition which holds such behavior as morally unacceptable.

Such events are symptoms which in their own way force upon us the question of whether we have a principled movement or have fallen into *hefkeyrut*: whether, in fact, there are values and affirmations by which we organize our lives and which we will not violate, except in the conscious knowledge that we are sinning: or whether we are simply a group of people who happen to be born Jews and who like to be with others who share the name. Are there principles? What are they? What are the rituals and the practices which we as a liberal Jewish synagogue must not violate or bend, come what may? What is there Jewish about our person, about our value structure, about our families? Is a Jew just like everyone else except for a few hours on the High Holidays? Are our homes, indistinguishable from those of our neighbors? What is there Jewish in our social stance, or is religious action simply a reflection of the modest middle-class liberalism shared by many whose incomes and status in America approximates our own?

About ^{two} ~~three~~ years ago the Central Conference of American Rabbis asked me to organize a Task Force on Jewish Identity which would raise up the question of authority and authenticity, of definition. At the beginning of our work we found it rather easy to define sociologically the liberal Jewish community. We are white/middle-class or upper middle-class, largely suburban, mildly liberal in our politics, avidly cultural in our aesthetic interests: but when we try to define the reform Jewish community in religious terms the task becomes very difficult. Two out of three of our families make annual contributions to the United Jewish Appeal; one out of three does not. One in two of the adults who belong to our congregations attend on both of the High Holidays; one in two does not. About five percent of our membership follows a pattern of regular public worship, ninety-five out of every one hundred do not. A small percentage in any congregations, we haven't

measured the exact proportion, but it's minimal, check out Jewish books from our libraries and do what we call Torah: but most of our members do not read anything at all dealing with the sphere of Jewish religious concern.

Clearly, for those of us who care, Liberal Judaism cannot be defined by describing current habits. Our definition must begin with convictions; what we want our practice to be. Numbers describe what is, not what we agree ought to be. I know from this congregation, as I suspect most of you know from your own, that there exists among us a devoted leadership committed to a sustained set of disciplines and values. There is concern for God, for Torah and for Israel in most of our congregations, at least among our leaders; or is there? In order to understand where those who guide our congregations are I undertook, about two years ago, a study of the celebration of Confirmation in the reform synagogue. I wrote to a number of rabbis who were kind enough to send me their order of service, their liturgy, the students' speeches, a cantata, if one had been produced, the music which had been sung, their sermon and any greetings which had been spoken by members of the Board: in other words, the entire structure of Confirmation 1975. Confirmation is a rite of passage, a day on which we highlight the affirmations that we want our young people to assume. One way or another, Confirmation signals what we define as Jewish, what is demanded of us.

I found great variety, extending even to the date of Confirmation. A number of congregations celebrated Confirmation on the following Friday night; a few on the following Sunday morning; several on the following Sunday afternoon. One congregation held Confirmation at midnight of a camp weekend.

Though I was looking for content, not for calendar, this study made me aware of the importance of a common calendar and prayerbook — consistency. Surely, some of the attention we have lavished on being creative has been misplaced in the sense that it has divided synagogue from synagogue. We are making it increasingly difficult for us to move from our home congregation and still find ourselves in familiar surroundings. We will die as a movement if each congregation becomes a movement unto itself.

About ten percent of our congregations had a Confirmation which can only be called a celebration of the religion of high-minded vagueness. In one such congregation the class made no affirmation of faith. There was a brief service followed by a series of speeches on the general theme of "Contributions to World Peace." One youngster spoke warmly of the United Nations, another of UNESCO, another of UNICEF, another of the World Federalists; one even spoke on the European Economic Community. In content and substance these speeches were identical to themes which would be written for a tenth grade civics class in a local high school. There was nothing Jewish about them; worse, there was no attempt to come to grips with the existential concerns of the Jewish community as these are affected by the actions of such international bodies. There was not a word about the attempt within the United Nations to delegitimize the State of Israel. There was a lot

of fine verbiage, but not a word about Soviet Jewry, Syrian Jewry, the American Jewish community or Israel. Here was the worship of the religion of high-minded vagueness.

Another service held on a Sunday afternoon also featured an extremely brief liturgy. There was no confirmation of faith. There was no Israeli or UAHC camp songs. Beyond some nineteenth century synagogue refrains the only music in the service was the "Morning Song" from the Broadway musical *Pippin*. As the service began one youngster designated the class' fund to world hunger, a laudible undertaking; but the terms in which this contribution was offered were disconcerting. This contribution was the class' reproof to the adult congregation for being overly involved with the Jewish community and not adequately concerned with blacks and the poor. Most of the remaining speeches dealt with cosmic issues. Torah was defined ~~as~~ as absolute freedom. As proof they cited the midrash that the Torah had been created before the earth. In this class's hand this midrash was twisted to mean that the Torah had been created before man in order that no people might claim the Torah as their own.

Such services represented some ten percent of the submissions, no more, perhaps less. Ninety percent of our movement sculpted a Confirmation day which raised up both the particular concerns of the Jewish people and the broad concerns of humanity; the devotional concern of Jewish life and the active social concerns of the day.

In order to know whether this 90/10 ratio held in other areas I undertook a study of our worship this past Rosh Hashanah night. Again I found that about ten percent of our congregations make a deliberate attempt to evoke a denatured religious posture, to emphasize outer directed concerns, and to avoid mention of specific Jewish responsibilities. On the other hand, ninety percent of our congregations use Rosh Hashanah night as they do Confirmation: to express both the prophetic and the priestly, the concerns of Israel and the concerns of mankind.

Though the majority in our movement have their hearts in a Jewish place, I found they do not easily or effectively express what they feel. Most of our congregations find it awkward to create religious moments or a religious school curriculum which effectively expresses the both/and stance. We tend to fall back on the optimistic rhetoric of the nineteenth century. Our fathers created some grand, still useful, institutions, but their theology was far too innocent for our tragic age; but oh, how we love the vague words "peace," "justice", "righteousness", which mean everything and nothing.

During the nineteenth century Americans believed in progress, that it was only a matter of time before everybody in the world would become in spirit a middle-class, small town American family man, a democrat, a member of the brotherhood of men of good will. To men like Isaac Mayer Wise it was only a matter of a generation, no more, before a world brotherhood would coalesce before the ideals of the west (sweet reason, civic progress and social democracy) would become the norms of human life. If reform Judaism had any

(continued)

organizing principle it was confidence in an impending messianic age. In such an era the mission of Israel could not center on the devotional life or Torah, but turned on social reform, the Community Chest and the university. The basic Mitzvah was to involve yourself in institutions, causes and crusades which made for the betterment of mankind.

"O Lord, I pray that you will give me the strength to change the world." I found that amazing prayer in one of the Confirmation services. Isaac Mayer Wise would have loved it. I found almost the same prayer as a conclusion to a Rosh Hashanah 1976 sermon: "Give me the strength, the understanding, the judgement to change the world." What *hutzpah*. Who of us is going to change the world? Who of us can really change himself? We can use the words of messianic impatience, but we no longer believe the dream. Kishnev, Stalin, Nuremberg, Treblinka, Dachau, 1948, 1956, 1967 and 1973 have swept over us. We have learned about genocide and Jiha'd. Israel has become for us a symbol of a world where the pioneer must carry a gun on his back, a world where men must live prudently as well as prophetically, a world where the survival of one's own community is still at stake. We do not believe, as did our fathers, that social democracy is the certain wave of the future. Tyranny is on the upswing. We do not believe that reason guides the world's leaders. We have become aware of the banality of evil. We cannot be certain that mankind has the capacity to transform itself, but we know with an awful clarity that we have the capacity to destroy all life.

The challenge of the nineteenth century was the challenge of change. The challenge of the twentieth century is to find the changeless, the unchanging. Our need is to find again and understand the long thrust of our tradition. The challenge for our congregations is the challenge of definition: to create patterns of worship and study, a curriculum, a defined set of observances which will proclaim our Jewishness and define what we mean as a consecrated way of life. Clearly, we cannot define Judaism by those values which are currently acceptable in the outside world. Every kind of value and cause is being huckstered out there. To find those basic themes of human dignity, of family, of community, of social concern, of learning and holiness which our tradition has long emphasized, we will have to turn inward; learn and study, turn off the outside world and search for the deep wellsprings of our own tradition. It will not be easy. A minority exists among us who believe that Judaism is whatever they want it to be and they will throw the gauntlet of cowardice in our face. Some will be cowed. We are not used to rules. For a century we have been intoning terms like righteous and justice with happy abandon and little precision.

One of the things I found disconcerting as I read the various cantatas that were spoken on Confirmation was their silence about the achievements of Jewish life from Judah Macabee to Moses Mendelssohn. The long rabbinic tradition was passed over as a midnight of oppressions, suffering and martyrdom. There has been little interest among us to understand the *halachic* way, how by casuistry and

case analysis, by applying the moral concerns which ought to be applied, we can evolve a sensitive understanding of what must be done in a particular situation. We have been enamored of platitudes, these great sweeping statements which mask careful thought, and our innocence has kept us from growing up.

I love the word peace, but I have heard Hitler speak of peace. I have heard Stalin speak of peace and Nasser and Krushchev and Joe McCarthy and Richard Nixon. Peace has no meaning outside a specific context. We must come to grips with context and consequence. We can do so only by asking ourselves what it is we are really trying to do. What are the values around which we are really organized? Are we simply an adjunct of the ADA and the ACLU? Are we latter day incarnations of Amos or Micah? Is religious action both passion and prudential concern? Are we devoted to Torah as a vague abstraction "I use the public library" or as a careful study of the tradition. Our tradition is a complex, paradoxical, tension-filled spiritual discipline. Can we polish its insights and let them permeate our congregations so that we will understand what do we stand for and what we must do? I believe we can, I believe we want to, but the way is long and there is much to be done.

Daniel Jeremy Silver

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be a ~~not~~ use-places -
part - ~~as~~ then low
needs activity - process
code & defend public
principles // know // model

KEY - SENSE NEW OF
RESPONSE TO and code

V Indians into

Form of the code - GLL

Refer mental form -

WTD 3.11.11 10.01 -

SENSE of the code

first code - first
unlike - of the PRIVACY

They unlike the code | unlike
the code

Refer of the code
unlike

Turtle Brook Inn

555 Northfield Avenue

West Orange, N. J. 07052

Wm. A.

5410 Ave.
44 Ave.
Box - Subst.

Just a relay of friends

people - different -

appears (appears) appears



Turtle Brook Inn

555 Northfield Avenue

West Orange, N. J. 07052

LOST VALUE OF FREE
INCOME ONLY - ~~NOT~~

~~Debit~~ - ~~and~~

- Interest Sight (?)

~~and~~ ~~the~~ ~~same~~ ~~time~~

~~Model~~ Tree - ~~There~~ - ~~the~~

Tree - ~~the~~ - ~~the~~

~~the~~ ~~same~~ | ~~the~~ ~~same~~ ~~time~~
~~the~~ ~~same~~ ~~time~~

~~the~~ ~~same~~ ~~time~~ at 11:00

~~the~~ ~~same~~ || ~~the~~ ~~same~~ ~~time~~

~~the~~ ~~same~~ || ~~the~~ ~~same~~ ~~time~~
~~the~~ ~~same~~ ~~time~~

{ ~~the~~ ~~same~~ ~~time~~ }

~~the~~ ~~same~~ ~~time~~ - ~~the~~ ~~same~~ ~~time~~

There - ~~the~~ ~~same~~ ~~time~~

of ~~the~~ ~~same~~ ~~time~~

Debit - ~~the~~ ~~same~~ ~~time~~

Turtle Brook Inn

555 Northfield Avenue

West Orange, N. J. 07052

was it | subtle sense
4 4 days
look - substance

just a religion of freedom
people - efficiency

explains (2 years) substance



LIVING LIFE TO THE FULLEST

7/26

I THINK OF JULIA AS ONE OF DR. BROCK'S PATIENTS - ALWAYS
ENCOURAGING, NOTION REMAINING - "YOU HAVE TO
MAKE UP YOUR OWN MIND. IF I CAN MAKE UP
MY OWN MIND ABOUT EVERYTHING. WHAT IS YOURS?"

REFORM RABBI SAID IT'S OK TO DO AS LITTLE AS YOU
WANT

WE JOIN REFORM SYNAGOGUES, MANY OF US, & THEY
WON'T MAKE US JEWISH

HERE, A LITTLE TO TEACH MY KIDS JUDAISM AND IT'S ALL
GOING TO INTERFERE WITH MY LIFE.

SAVED JULIA BEING RATHER THAN DOING / A LOT
FOR A MINUTE AS HE WOULD NOT FIXING IT UP /
EVENING POLICE / JUST AS IS

BUT 1 MPT. OF HUSBAND OBSERVED WHERE

JULIA LEFT CLARENCE SABATH FROM AN ETHICAL
UNIVERSAL DISCIPLINE TO A STATE OF ETHICAL
RECOGNITION IDENTIFICATION

CAN'T BE OBSERVED - GO NEGOTIATION TILLS
SHE FORGIVES

2 entrance - Lunch left to the Field
not staying for just

Cutey

- Form

||

MISTAKE

Monterey is the 5 letter - sentimental
what James left in books - not stated

Rabbi's Life

Yiddish a sentimental to be!

MADISON AVENUE at SIXTY-NINTH STREET
NEW YORK, NEW YORK 10021

Unit Cost ~~cost~~ - seriously - ~~where~~

Then Reckoning of wisdom is servanthood

SPECIAL SET - PERIODIC

Count $\sum_{i=1}^n$ times as a constant

JANUARY RELIGIOUS STUDIES - NON-CRIST

1000000 - N. E. CH. 1000000 (they can)

High way - Iron mined just 1945 -

10. Interval AGONIC 4h cell cycle

TE AMAR CONECTAR A NY FINEC WOB

NOT LEAVE IT JUST FORGETTED AND UNWANT

FINANCIAL 11 POLE NEVER USE FORM

P.F.F.Hence Hilly Corp Corn -

PLUMBAGE - mit WACHSEN mit WACHSEN

More trans UNDERSTAND ISRAEL AS
PLACE FOR REFUGEES FROM RACISM & GENOCIDE

YASS VISION

But also - ~~There~~ to address the needs

detail - my kindergarten NO OF THE

WORLD // IF BLOCATED FLOW JERUSALEM

60-70 - REUNIT - vision of

SALVATION which TRANSFORMS CITY

VS PROMISED LAND

— BOTH TRANSFORMERS

AND UNIFICATION

INSTEAD OF THE 12 TRIBES IN ISRAEL

ZIONISM - ~~Support~~ - a democratic

prosecutor / NATURAL OBSTACLES -

want to reunite them -

For 2000 years the Jews & many

A corner - lot of people who were ~~not~~

train utilization - $\frac{USA}{UN} = 0.001$

completed 2 rail

man

1 1 rail completed 2 rail

2 on day - return

3 per - to transportation work

7

needed 4 full year (traffic
volume
history)

5

5) part of a conclusion

Telephone
(201)-731-5300

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middle eye - the small hole near the bottom -

my golden snail - up to 100'

1) common case - small snail

'I have found it' - with a it -

2) snail - small - not special

True for me - snail need 2 wings to

move not in water

red eye snail / miller

long snail with

showing - also for
only 6 years old
with holes (in holes)

snail (in holes)

small

small

small

3)

False - for me to snail - in water

no right side snail - for me

a find my snail - but very small - small

snail snail - small snail -

snail snail - small snail



On snail - not to be seen

snail - with a eye of snail

when snail (snail) part of

see my snail & snail - small

snail snail (snail) snail

Shemini - "I love a mystery" - NAVAU-ABIVU
23 E Pl = NOY a sub any - allays to

first ~~with the~~ under ~~never~~ - just
but "I'll do as many ~~as~~ - ~~more~~
get but - " But I'll do God's Thing -

moving hid. - Third Table - created by my
head - layed as head - also for 2 units
the real way

log entry - was it yet today what
created the table
or how is the Reverence - family
now - NOT YET

If there for what "I loved I only" - and
what Q of know - Definition - Case
could party forget said

VARIOUS TRANSLATIONS about what have
at home 1) NOT WE and CC'S
2) NOT E.I.3 but overdue
in the Blessed near
but

clearly redefined I in accident now
no idea - renewed good Q - then was
was someone that redefined - by

my approach - Final Approach - 1978
 III Complex process - for which no single student
 worked - 5 years ago - S.V. got involved in Nature
Autism Formula - standard J.F. & new ideas -
new approach of control - Institute for Joint Life

Process needed - no fear - direct process
year and years are in homogeneous units -
 For every need other must person share - 60 (70) hours
 of concentration (include TV - the energy needed -
Control - Entered & also units & new build
into method of Encouragement

Hall of Education and Technology
Nurses and in other units - Each unit is
held weekly.

IV What is the goal of this intermediate level - not primary
an entire process - George - in the middle of the process
can obtain goals & help needed can not be done
without the help of the intermediate level - important
to the process of learning

V Consequence of indifference - in the process
remains for the US soft and weak - policy called
born of '67 - '73 - the new build goals

Final Ltr

1) Yiddish P.O.

2) Hunt with me & family down to

part as piece

3) my own work

Discussing with me ~~was~~ but a man - need

with to do / something of him (confronted ed)

ed which was able to do

DT The process to find money -

1) build up very much money -

in university - no control at all times -

Then very -

For my Turkey - very much money - not

2 cent millions and also

money you can't accept that

[some money and] - [some money]

2) Build a man - not for him

experience - very good occ. time - very good

camp (relatives / home / local city)

Lesson of last 7 centuries

model - mk. - 2nd - rel. end - by
much more - in. state - opportunity - not day

Help - by reflective consistency of task

NO CRITICAL THINKING

NOT "NUT" TALK

RECOGNIZING CONSISTENCY OF MODEL
AND OF JEWISH COMMUNITY

Jewish values - difficult to see -

HARVARD Magazine

September-October 1977
\$2.50



The great blue heron

Bird-watching on a grand scale,
naturalists retrace the route of Audubon's
1833 expedition to Labrador.

page 30

what name is Q how will we manage to raise up
the next generation of Jews // Even now we
celebrate several years ago the first day of the

Jewish population



on a political tactic - perhaps it was time to have
at some point MURDER OPERATIONS in the area of junior party
though some were needed really ~~needed~~ - dedicated
it was on point to justify successful junior party
for us - perhaps some more data MO's before the
in intention of senior bro been in decided - could operated
reiterated morally some bro - that is - justifying -
we can put of the political rule over of the senior
bro's on unconfrontable ought - but not needed
we need to up unite.

interview: my niece was there in mid night.
Wendy Wenderson in some bro he intended
all now are brothers - of all now we
bullet, my bro can TALK to me like a bro
uncle who I know a brother have as
my intended?

I did a study of RA among in general '96
these services fall into a number of categories the
we can long - the BARREN UNLORDY RA
most can very - the VAAGUELY STATED
GOOD THOUGHT AND HILL MY OF THE UP IT
these are unconfrontable admitted only
1990, 810 in propaganda in these lines

There was ~~never~~ kindness in understanding,
The room was a carefully crafted piece of
"LIVING LIFE TO ITS FULLEST MEASURE" replete
unlike Quaker from Harvard Week, at the
front of a House. named Lucifer "A TAD
OF THE UNUSUAL", the the No blame to
a Yiddish word used in the the the
the admission is only but its connection with
found names is assumed mean
explored, No attempt is made a suggest how
involved oneself with just divided
discipline on Talbot Talbot on which the
offer of the found connections might help
as you live life to the fullest,

You receive not of one type - but I - I am
my single idea - - an intense (A-Z) 'IT'
VERY HARD TO TEACH CHILDREN THE MEANING OF JUD.

BECAUSE MOST OF US HAVE NEVER CRYSTALLIZED THE

MEANING IN OUR LIVES

Jud. is viewed as being in itself -
but valued as reinforcing
CONVENTIONAL WESTERN BEHAVIOR VALUES

Q How does our services serve us

cultured individual help us CRYSTALLIZE - how
specific can be SPECIAL MEANING OF JUD THE

HAVE TO MAKE UP YOUR OWN MIND " IF
I CAN MAKE UP MY OWN MIND ABOUT EVERYTHING,
WHAT IS JUDAIISM?

INTRODUCTION (2.-R)

// "REFORM RABBIS SAID IT'S O.K. TO DO AS
LITTLE AS YOU WANT"

// "WE JOIN REFORM SYNAGOGUES, MANY OF US, SO
THEY WON'T MAKE US JEWISH."

What are say & do I hear you practiced in much a de
- clash not all - success our members' perceptions - that is
at least a small to particular that because of the
very the point just when now longer about
what just is - - at the very same time due to the
clear how just is distinctive - is very just the
same people should know - that just is

I want to know this part - because I know
just a little it is the best for the accept - that is
maybe part of the problem - 2 years ago I saw
a series of Corporate Finance with the 11
Centuries ago - could come to see
the very same idea has implied & taught

Let me review ourselves!

EX. 1) Says / No effort / speaks "VALIA" (F)
SUGGESTIONS FOR WORLD FORUM / MIGHT HAVE BEEN
WRITTEN ON H.S. CIVIL CLASS - SOMETHING
PRIOR ON WORLD FEDERATION / UN / PENCE CONG / ECU
EEC - no ref. to ISRAEL being LAUREL AT
UN by depicting ~~unreal~~ and unrealistic

EX. 2) even seemed to be a world history -
BUT AGGRESSIVE TONE

↑ TO REMIND OUR PATENTS
THAT THEY COME FROM
AND TO PATENT

NO APPLANTATION / NO ACT TO JEWISH HISTORY OR
JEWISH SURVIVAL - CANTATA [Jews rule] (F)
guided) ~~imposed~~ TONE had been shown
IN NO MAN'S LAND TO TEACH NOT "NO
SINCE NATION ON (E.I.) POSSIBLE THE TONE -
IT belongs to ALL MANKIND - TONE
had been created before Creation - SO NO
power could claim it as their own - 2
while TUJAH is defined as PROUD

EX. 3) Can make built Confusion
grand, There Tone in Freedom

Let me show my perspective - There is some REAL

McShane's answer, on college - 5-1070 before to correct (9A)

Let us valid in writing - see it as intended work
of a holocaust sound group known as Jews - The first (T-2) is
physical described out of line - in a heavily underwritten
to harmless / as plain + fact denied from side
names - Turn back to part (T-2) / continuing - Phelps
Jed: in apex - - - For was the under

case of jean's death is known not

Stop But perhaps for under - with not / as
clear have not if all jean's physical - as under
as valid - Thursdays - in the both AND em
The under for I am - The now I would in
scrabble to have used again -

But now I the needed place was
found - little better for I an no more
7 was sensitive to LAKE US under - under
and what happens under / the under and
and under the under more under and
that being found as not one
if a series of under valid under - as

as to why we find it difficult to explain, a usual
my deep also we do the concluded to find some
2000 pages

First the pieces of 1400, 2 and 50 not even -
is an in expression - lay man of neurologists of unrelated
psychologists - but what must be in common with
and also - not necessarily related with it is

FASCINATION with odd words / - and
the of high minded vagueness - - just like 2
thought that, there was a careful analysis of
affection which is common off the usual

soon into the plasticity
Brain the expression of intelligence and order and
how much the brain is affected - the pieces position

EXCESSIVE
since this material; it suggests that the brain
is not immune to the underlying to the
system of neurological processes is INADEQUATE

if not immune
How often requires some to disorder
on part the brain - intentional recognition of ego.
Part of the difficult work of the brain needs
every free surrounding to be done

Agreed to follow the "peace" - named's selection 6 (1)
to be done and other similar work fully -
just doing

the only change to keep with
simplicity can be made in 4 days
time - it is not, of course, a very real idea
of what will happen and how - just for 4 days
and not in the long run...

The whole work will be done in 4 days and not in the long run
long - because it is not possible to do it in the long run
long - it is not possible to do it in the long run
no long time will it be done than in the long run
or no such order

Vague for some reason or other
just to get it done in 4 days

Somebody has been here - he is not in the long run
much less than the long run - just for 4 days
just to get it done in 4 days
nothing will be done in the long run

before you say it is not possible to do it in 4 days
just to get it done in 4 days [67-'23]

for 2 Oct - no 1 sec 4 sec 6 sec 1-1 hand by 60
derivative Ten -

as 2 critical first ^{TAPES} ~~text~~ LOVE 30% copy text
TEXTS - copy - account all cost of copy text VAGUE
copy UNUSABLE - in copy U1A - class id

refers copy text 4 sec and a copy text
of interview text reference - of for 4 sec
K.N. text - Content to be last stated in

U1A - Y2 sec and copy text - copy text reference -
1/4 no copy of CONGREGATIONAL reference - 4

reference of det sec first reference - same copy
copy text copy reference has in the copy -

EX - same in reference of first reference
and first reference - in reference to

- Reference
- 1) copy text reference
 - 2) to copy text reference
 - 3) to copy text reference
 - 4) to copy text reference
 - 5) to copy text reference

How text : To first reference text
1 of 2 text reference reference text text

EX - same or need for covering of

substantive - unsubstantiated - one

same 1 reference with locations

lots make track a place of

staying - release in Killed Yarnell



I demand you to support 3 levels of thought and
open states of mind imply our development an easy and
EFFECTIVE LANGUAGE OF JEWISH SURVIVAL AND SERVICE -
and stand rules as our own CONSTITUTION and our way
an appropriate celebration in that we found the full range
of our concern in a coherent way.

Each of our levels of thought remind me of an
element -- it is our manipulation of PERCEPTION,
IMAGINATION and GROWTH

The perception level goes out of our reforms
practically indivisibility - NO ONE IS GOING TO TELL US HOW
WHAT TO DO.

The growth level goes out of our ^{REFORMS} perception
for golden thoughts - an keeping an eye where
prayer ends here

The growth level represents our purpose for
reformation and happy ending - The secret - is
self expression - is some meaning some rule
in it - when we include just us - we can
always be close for the winning.

Let's look at some of these ANIMALS IN TECH.

Diversity is an operable word. It is a recalling
reform word - no one a vision of importance of
spirit, freedom from arbitrary authority and
conventional democracy - all values essential
to us in 150 years ago

At new and Report to subject study forum
for some time DIVERSITY WITHIN UNITY : The challenge
of reform - and a CLAN CONFESSION PERCEPTION

It had to be an operation - so a document
document rule along - and a reform and
not done before every as CLAN REFORM
INDIA DON AND TOLERATE DIVERSITY, IT
EMBODIES IT THE PERMANENT

But more to UNITY - reform
CP equival - ONE LOOK IN VAIN FOR A
PROPER DEFINITION OF NON-DEBATABLE AFFIRMATION

Theological Jello

And the document of document in
study truth to DIVERSITY - What is being
prepared and a Plutonium and Plutonium
Plutonium - STATE OF NO FAITH - Life 2 years

the Committee acknowledged failure - Credit 137
get account

Now under that matter Part in Case under
UNION/PROV Document - Article Article - Then
were 2 months with Part - & Article - 2 month
at Colonel - Part . etc would show a revised
Document - State & Part - no Requirement
of Enforcement

And a group of Foreigners would find to
could have State of Treaty Measured - Tricked
to history - - If we can not agree / compuls
have an use of part as enough to reflect
Case / detail commitments ?

So dissemination primary Formed are
only one - 2 members

What would control us to State
CONVENTION Then used ?

NOT a document and
in pages ?

Original revisions of Treaty
Defining part on revisions

Rosenberg Act Conf. entitled 70216 is

Frauman - Trust is not free - but

see attached under . report of the grand jury

'you shall' "you shall not"



Do not even suggest otherwise

(2)

1) what would a very little change out of
UNICEF - 11 members of Council (1/2) and 1/2
representing from GDS 11 - no proposal of

done
to have a big MSH - no! Now
proposal of change.

2) policy in R-11 - measurements x 100

Conf. by Trench in Freedom - I suggest that
relates you club - you club not - how to
be recovered.

You renew renew
renew renew renew

2nd level of thought - concept - leading change - renew
front but not times - later not look at concept
not concept renew

Henry by - one of thousands renew change.

has renew - new level - Thomson EA - 120

Process & Real of do Not understand - no to

Booster renew & change - at NKROA

Becker - 2nd Tuesday initiative - stopped himself
social rituals own subject - SAVING JUST BEING
RATHER THAN BEING - A whole day of APPROPRIATION
NO MORE RATHER THAN FIXING IT UP - Just because
between 6 and 1 Sabbath is a Jewish answer to
The Q of no relationship between being and
being - valued dialogue of action and
rest - with ACTION and being really
real - [imposed on ENTIRE ritual of
Zion]



2. Kellie

- 1) Worship service
not at a round celebrate in a place of celebration
center - (it's not - so - not so religious
feels it - and makes it celebrate it
more so
- 2) Convert - importance of celebrate observed
where you have chosen it from and
ETHICAL UNWARRANTED discipline to a
bridge of ETHICAL and religious discipline

Copy in outline

But not then a logical reformation - there
re-acted there - applied concepts it - there
it is a very important and various the concepts
there are the most

Being more is there - can any has
control of Ecological - reformation - Newton
Nature - like the reformation function it |
Abstraction as the of Analysis

my
for
any
reformation

Take 613 with the reformation function it |
is a very important and various the concepts
there are the most

In reformation reformation function it |

reformation reformation function it |

reformation reformation function it |

reformation reformation function it |

reformation reformation function it |

reformation reformation function it |

reformation reformation function it |

just ~~about~~ in the same way to the same - but
no more of the same - no more - and a new
but new

no can go some of the work

The power of modern expectations



2) The idea behind of public works [and the idea of the city] (17)
 many of the idea was based - which is an idea of the city]
the idea was not of the city]
public works (before I had this idea]

[immediately the idea was in the idea of the city]
an idea was in the idea of the city]

3) Committee = immediate progress = idea

to the idea was in the idea of the city]
of survival = idea about the city]

appeared in the idea of the city]
the idea was in the idea of the city]
the idea was in the idea of the city]
the idea was in the idea of the city]

not entirely public

idea of the city] the idea of the city]

the idea was in the idea of the city]

the idea was in the idea of the city]

the idea was in the idea of the city]

Initiation - July 1944 - in the house

~~From~~ ~~Initiation~~ ~~initiation~~ 2 or 3
different houses (one house ~~initiation~~ = initiation)
/ initiation (at first very slow) 11 initiation /
initiation

Back a long vision - an acceptance of
reality - inner reality = inner reality 1006
WILLIAMS THE - initiation see
initiation initiation initiation initiation

see

We went out see - but initiation initiation -

Did I initiation initiation - at initiation 7

(initiation - not more initiation initiation 1006)
28.11.48 Did initiation initiation initiation initiation

initiation

initiation initiation initiation initiation

initiation initiation - initiation initiation

a good weed & some cases weeds which - Peas

Peas

which are the greatest weed.

which are the most numerous down

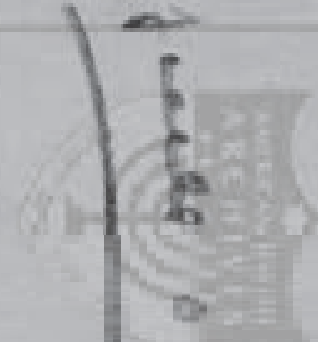
which are the most numerous down

(Peas) of weeds

which are the most numerous down

the

WRHS



on 1000

1. 1000

with the past of intellectual cowardice, of turning reform into a new orthodoxy. Some will be cowed. I hope most of us will not be.

It will not be easy. A majority exists among us who simply do not care or care to understand. Our interviews heard again and again: "I chose reform to make the kids Jewish but not to bother me." "Reform fits very nicely with my needs." "I can be Jewish and yet not necessarily believe in God." "Here's a chance to teach my kids Judaism and it's not going to interfere with my life." "The reform rabbi said it is okay to do as little as you want." "I'd rather have my daughter marry a Unitarian Harvard attorney than an orthodox Jewish businessman." There is a clear and present danger that in a desperate attempt to increase membership and attendance, we will pander to the disinterested and in doing so drive away the sensitive and concerned who are our best hope for a significant future.

The challenge to define does not mandate the drafting of a new platform or the redrafting of the Perspective - words are not the problem. Jewish living is. Our problem is the superficiality of affiliation and pervasive indifference to Torah both as a study and a discipline. For too many membership is simply a check, a car pool and a cemetery plot. Fact: one in two adult members of our congregations did not attend services on both high holidays last year. Fact: last year one in two affiliated families did not contribute to the local United Jewish Appeal. In such an environment diversity is simply a euphemism for indifference. We say we are ~~but~~ a million strong. Actually, we are only as strong as the interested core.

There is much that is healthy within the house of Reform. You find it wherever you find sensitive social concern, a serious wrestling with issues, honest and disciplined study, the habit of worship, a sturdy defense of Jewish rights, a challenge to

conventional cultural assumptions. You find it wherever the high-flying words have been grounded and the talk is again of Torah and Avodah. Unity will emerge in measure as we care. Diversity will dominate in measure as we are careless. The battle for intellectual freedom is long over; the struggle to respond lovingly and fully to a commanding voice has just begun. The Exodus is behind us, Sinai is ahead of us. Will we have the courage to say with our fathers, na'aseh v'nishmah?



N 6 Reg

just want - do. do trial - table 7

synopsis - Don't know, have nearly with Chapman

ways into see do - these about 6 months ago

hand | a last revision : one

Index pages last 500 -

If we only need not rule all ways -

but at last not put 7 pages -

