



Daniel Jeremy Silver Collection Digitization Project

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

Reel
35

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11

Folder
494

Adult Sunday School, brochure, speech, student writings,
1966-1967.

*"What your Religious School is
teaching your child about God"*

RABBI DANIEL JEREMY SILVER

*will explore this subject and
answer your questions
at the*

**FIRST SESSION OF THE
ADULT RELIGIOUS SCHOOL**

WEDNESDAY, JANUARY 25, 1967

8:15 P.M.

LUNTZ AUDITORIUM

COFFEE HOUR

Open to parents of children enrolled
in The Temple Religious School
and other interested members of
the congregation.

Chairman: Mrs. Sanford Bergman 442-9511

Register (Name) _____

for the first session of the Adult Religious School.

I am interested in the following subjects for future sessions:

Check here ☐ if
interested in car pool

Phone No. _____

Cleveland Heights, O
Jan 6, 1967

ask
Dear Rabbi Dan,

What does one reply to teenagers who ask in effect, "Where was our God (i.e. The God of Israel) during the Nazi holocaust?"

Since I am plagued inwardly by the same question, for which I can find no suitable reply - even to myself, I would appreciate any light you may beam on a question that perplexes many.

Warmest regards,
Marion Kendis

SUNDAY MORNING SERVICE

March 19, 1961

RABBI DANIEL JEREMY SILVER

WHAT I HAVE LEARNED FROM YOUR CHILDREN

A Rabbi Listens

Every week-day the last item on my appointment calendar is a teaching hour. This hour with our Confirmation Class or with our pre-Confirmants is one of the most challenging and delightful of the day. It is my guarantee that no day will be one of unrelieved routine. I may find myself, by five o'clock, discussing with the class some intricacy of human behavior only to be brought up short by the statement of ~~one of the members~~ that the modern science of psycho-analysis was founded by a Viennese physician by the name of Sigmund Freud. Or I ~~may be~~ ^{AFTER A} discussing ~~the history of the Temple and describe to the young people something about synagogue architecture only to find~~ ^{RITES AND RITUALS} -- when I ask on an examination to name me five ~~of the~~ symbols or objects which are common to all congregations, ~~temples and synagogues~~ -- ~~I~~ ^I find one person listing these five: Ark, Torah, Eternal Light, Prayer Books, AND Dr. Silver. Examinations and class recitations are filled with spoonerisms and malapropisms and often with unexpected truths. One of the young people trying to explain to me the commandment "Honor thy father and thy mother" wrote: "This means your parents brought you into this world and that they are raising you to the best of your ability". Another told me that the commandment "Thou shalt not commit adultery" means "Do not do unto others as you would not have them do unto you". Still another told me that the Jewish concept of God was that God is One, the Creator of Man, that all men are brothers and therefore equal in religion, faith and greed. Still another told me that marriage occurred when two people were determined to share together a life-long bandage.

recognize the needs of religious training and religious teaching and religious
But it is not essentially the humor of ^{The} a class-room ~~situation~~ which makes it
a gratifying experience to the Rabbi. Rather, the class forces you to re-think many
of the points which have become conventional wisdom ~~with you~~. When I was at college
I always wondered why the Senior professors delighted to teach Freshman courses.
After all, the knowledge was the most elementary and surely it could have been
handled by a graduate assistant, but now I think I know. Graduate students are
trained, skilled and predictable. The under-graduate, who with a fresh mind is
grasping and groping his way to some basic understanding of this discipline or that,
will often put ~~the values of that discipline~~ together in unexpected combinations and
his questions will force you to re-think positions which you have always held to
be axiomatic, ~~given~~.

IT is told of ^{That} I think ~~it was~~ Einstein who, when he ~~was asked~~ pressed why he spent so much
time ~~chatting~~ with the neighborhood children, explained: "My students are hobbled by
their respect for me and by their knowledge of mathematics. My students absorb;
these children ask". ~~And~~ Out of this asking the teacher recognizes what must be
answered; the lacuna of his own knowledge, ^{AND} new dimensions of a given position which
must be examined and investigated. ~~For~~ ^{But} Young people not only ask but they tell. They
reveal a great deal about themselves, their feelings, their hopes, their uncertainties.
You and I, when we engage in discussion, often play a complex intellectual masquerade --
especially when we are dealing with such ^{AN INTENSELY PERSONAL} a subject as faith which is ~~intensely~~
~~personal~~. We hide from others our true feelings, ^{our anxieties, doubts and} ~~our anxieties, our doubts, our~~
disbeliefs. We are afraid of seeming to be foolish, ~~or simple or naive~~ and so we
~~beat around the bush very learnedly but very irrelevantly~~
~~and discuss these issues on a high theoretical plane, or historically or philoso-~~
~~phically but we will very rarely reveal ourselves in the conversation.~~ Not so the
children. They lack our pretense. Their egos are not so ~~intensely~~ involved in
their ~~search for learning~~, so often ~~the~~ children ~~will~~ give us a much clearer per-
spective on life ^{that} we would otherwise have, and it is out of their honesty that we

recognize the needs of religious training and religious teaching and religious preaching today. For a child in class is honest above all else.

I prize the little prayer that was handed in last fall by an eight-year-old. He wrote: "Dear God, thank you for all that you have done. Please make my parents better people. They simply do not agree with me. I want them to agree with me. Please God, don't forget". Now we would voice our prayers with ⁱⁿ a more poetic language. We would see to it that the philosophic niceties of prayer were observed, that our requests were not so boldly and baldly made but I wonder if we would have an equal amount of integrity and candor () in our prayer, as did this young child. And out of their honesty with me -- an honesty which I prize, a relationship which I prize, came the subject that I want to discuss with you this morning.

Each year in our Confirmation Class, we spend a great deal of time discussing the essentials of faith -- God, prayer, belief. I explain as much as can be explained of the Jewish concept of God and prayer. I tell the young people how Moses was revolted by the gross sexuality and the morbidity of Egyptian paganism; how the Jewish people came to the inspired vision of the One Universal God, the God of pure spirit; how ~~they~~ ^{the people} purged ultimately ~~from~~ ^{the} the synagogue any anthropomorphic representation of the deity -- images, statues and the like; how ~~they~~ ^{the people} came to realize that having only one God implies the brotherhood of all men, the essential identity of mankind; how they came to realize that God demands far more than ritual in worship -- cease to do evil, learn to do well. This is the heart, the core of religious commitment -- ~~to walk humbly, love mercy, to walk with God.~~

I tell the young people of some of the medieval philosophizing about God and his attributes -- what we can know about God, what forever remains unknown. I also find that once I have described and defined and historically explained, much remains, for I am a Rabbi, not an historian of religion. I am not concerned so much

with what men once believed but what these children now believe. And so we spend a great deal of time in talking over their philosophies -- not as grand, not as ordered perhaps as those of Philo and Maimonides and Spinoza, but nevertheless their own. ~~And I find that this is extremely important.~~

Young people always remind me of butterflies beginning to shake off the ^{confined} ~~restrictions~~ of the cocoon. They have brought with them about to the ^{thirteenth} ~~thirteenth~~ and ^{fourteenth} ~~fourteenth~~ and ^{fifteenth} ~~fifteenth~~ years the God of the nursery -- Guardian Angel, Avenging Policeman, ^{Over} ~~Doting~~ and ^{father} ~~Generous Grandpa~~. This vision of God has begun to wear thin. Experience, ~~itself~~ ^{it} has taught ~~them~~ that this God simply does not conform to life and ~~to learning~~. One child was even able to tell me the exact hour and day in which he began to doubt the ~~existence of God~~. I still remember that date -- November 12, 1957 at 7:00 P.M. It had to do with a telephone call. ~~But I am getting ahead of the story.~~

This young boy was in Junior High School. ^{after school} He had a paper route ~~after school~~. He was also the captain of an intramural basketball team. This particular late fall day, for some reason or another, ^{the game in which he was to play} ~~The game in which he was to play~~ was re-scheduled from the ^{regular} ~~Gym hour~~ to an after school hour. It was late in the day, the weather was bad and the young boy was unable to bribe or ~~to~~ cajole any other ~~youngster~~ to carry the route for him, ~~so in~~ his distress he turned to God and ~~he~~ prayed ~~to God~~: "Dear God, please let none of my customers complain to the Circulation Manager -- please God, I must play in this game -- please let me ^{get away with this once} ~~not deny duty~~ this once". ~~And~~ at 7:00 P.M., the telephone rang and it was the Circulation Manager; someone had complained and the child began to lose faith. He lost faith, of course, because he believed in the God ~~who was~~ ^{the} magician, ^{a God who answers} ~~the answer~~ of all prayers, ~~father image projected onto a giant screen~~. ~~And~~ it is ^{crucial} ~~important~~ that we teach these young people that this God of the nursery is not the God of Judaism. Our God is one who brings evil as well as good; that we must be prepared to receive of God and have him take away ~~from us~~; that we must be prepared to accept the cruelties of life and its incongruities as ^{much} ~~as~~ we accept its love and ^{its} ~~the~~ sunshine of ~~beauty~~. ^{MUST be seen} ~~Job is important because it teaches to the young people a more mature~~ ^{such a man} dimension of faith and they must recognize that the Rabbi of the adult world does not

does not share the nursery image of God which they are themselves rejecting.

I asked a class of young people this year to set down for me as honestly as they could what they believed about God. I told them that I was not going to grade these papers. I asked them especially not to write down what they thought I wanted to read. I'd like to share with you three of these paragraphs:

"This grim world really scares me. Every once in a while I realize the cruelty and insensibility of it and that's when I begin to wonder. We can't just be here to disagree, fight and eventually blow ourselves to bits. There must be some purpose of reason behind us. That is when I think of God. This ideal is, in a measure, a crutch to lean on. It gives me some hope for the future. I believe I have outgrown the "old man in the sky watching over me" type of feeling though I can't really describe what has replaced it. Sometimes I can't really accept God, sacrilegious as it may seem, but I might as well be honest about it -- probably because the abstract conception is over my head. When I look around and see the hatred and ugliness, I don't understand how God could allow it. The closest I can come, from my experience, is conscience as that part of us which is created in God's image."

And another: "I'm really not sure what I believe about God. I think that there must be something -- something larger, better than that. It is within each person helping to draw the line between what is right and what is wrong. I cannot admit to myself that there is a Supreme Being Whom we call God. I would like to believe this. I want to believe that when I do something wrong it is all pre-destined and that there is nothing I can do about it but I can't. However, there must be something bigger than science -- guiding light, love, fear in all things. This I do believe. I cannot simply state there lives a God because I just don't know. I don't really feel qualified to give an honest opinion."

2 And again: "I have not yet developed any definite ideas about God and I probably won't for a long time. I feel there is some reason and some kind of logic in life and why men live, but I am not saying it is God yet. To me God is a concept which is simply accepted by many -- by those who actually study it and then accept it. I feel it is accepted only after accepting certain things on faith. I am not ready to say that one divine something created the earth and controls everything in it. There is too much to make this unbelievable -- such as the fact that if God doesn't like blood-shed, why war? If God wants peace, why battle? If God wants unity among men, why segregation? I feel that man as a society is much too complex to push off on something man doesn't even comprehend. I furthermore think that with advancement will come a totally new idea as to what controls us -- and idea which will be able to be expressed in mathematical symbols. I also believe that too many people have looked for an easy out to the whole question of life and death and origin and end and have simply attached the tag of "God" to it all. Something much more complex, in my opinion, is the answer."

Now I prize these papers. I prize them because they reveal ^a ~~their~~ capacity for conceptual thinking and for self-analysis which is rare even in the adult. Remember these are fourteen-year-olds, not collegiates. ~~What a tragedy that our school system feeds intellectual pabulum to minds such as these who are ready to grasp at the basic questions of life. But I prize them even more because these and the papers of which they are symbols represent a questing, a puzzling-out, a grasping for, a watching of basic issues, of basic problems.~~ ^{because} They are minds in search -- in search of meaning, in search of values -- and that, after all, is ^{heart of religious} ~~the religious quest.~~

I do not know how men come to God -- ~~but~~ ^{as it has been} men come to God through individual ways -- but I do know this, that only those ~~men~~ ^{who} ask and who doubt, ~~only those~~ ^{who admit} men who recognize the ~~many~~ ^{life} unexpected corners of life, ~~its difficulty, its complexity,~~ ^{its}

And people come. But I do not sense ~~that~~ ^{that} they are searching, ~~when~~ ^{when} they are joining, ^{they} they are conforming, but they are not joining and confirming.

^{its vagary, its uncertainty, yet its purposefulness,} the need of man to find meaning -- only such young people and such adults ~~will~~ come to faith. ~~So~~ In the last analysis -- ^{and is} the atheist and the theist, the disbeliever and the believer, are not ~~so~~ far apart. Both are minds in search. The believer knows that he has moments of disbelief; the disbeliever knows that he has moments of belief. Both ^{are uncertainly} ~~search~~ ^{for meaning and purpose} and both are at war with ~~those who are complaisant~~ ^{by - The all too many} with those who simply do not care enough to find ethical values in ~~none~~ -- ^{any} to analyze the ~~life that they are leading~~ ^{as the} ~~to be~~ unhappy with the society in which they live, ~~who lack the willingness, the desire, the impetus to rise above their times.~~ These young people are people in search and they are a healthy antidote for the religionist who finds himself so often today surrounded by people who have ceased searching.

~~Now~~ ^{Today} we Rabbis and Ministers are in a ~~very~~ ^{paradoxical} ~~position.~~ We are surrounded by the symbols of success. This is an era of religious revival. ^{The} Rows of churches and synagogues are ^{growing} ~~swelling~~ at a rate faster than the population. In a rare display of unanimity ~~of opinion~~, our country ~~prides itself on having~~ brought God back into our pledge of allegiance and ~~into having~~ imprinted God ~~so firmly~~ on our currency. Even in the ^{h. school} iconoclastic campus, religious emphasis weeks ~~are~~ today highlights ~~of~~ collegiate activities, and neo-orthodox and existentialist theologians are packing them in. Not everyone understands them but everyone knows that they ought to be listened to.

Now I do not decry any of this. It is far better for people to be exposed even occasionally to religious influence than not to be exposed at all. But as I look about me at ~~those who swell our synagogues and our churches~~ ^{would swelling in} I find a rotarian spirit of sweet agreeableness ~~prevailing~~. There is a euphoria. Corporations are spending their stockholders' money to give us large bill-boards ~~x throughout the country~~ -- full-page advertisements in ~~our newspapers~~ urging us to go to church, to go ~~to synagogue~~. Everyone is gagreed. God is a good thing, faith is good, it's American, it's democratic, it's loyal. And people come. But I do not sense ~~that~~ that they are searching, ~~that~~ they are ~~joining~~ ^{and} joining, ^{and} they are conforming, but they are not joining and confirming.

I think it was Tennyson who said: "There is more faith in honest doubt than in half your creeds." I prize this -- the uncertainty of young people -- because this is honest doubt. This is the ^{Tossing by} ~~source~~ of young people seeking to become adult, ~~to become mature~~. This is religious search.

A young man who is in college today came to visit the Temple several weeks ago. He spoke to me of an interest in the ministry. I asked him to read these papers. He read them with interest and then he came to me with several of the papers. He said: "How can you confirm these young people? Read this." He showed me this paper 'What is God?':

"Now we are back to the age-old question, but to me, of course, it means something different. I have been brought up on respect for Him through prayer, all the many morals and standards in a religion which greatly affect my life. I believe in living a good moral life as taught by my religion and parents, but I think that religion, not God so much, seems to affect my life at present. To me God is an abstract word to Whom we pray and about Whom I am not sure what I believe, since I haven't spent much time thinking about it up to now and I think I can wait before making any type of decision. I believe in the moral codes as wonderful ways in leading a fine life and religion is a good teacher, as God to me is something apart. I plan to wait so that I can better understand myself before reaching any conclusions about Him."

^{On July 1st}
This zealous ~~young religionist~~ wanted to know how we could confirm such a child. I asked him what he thought the essence of religious belief was ~~and~~ of ~~religious~~ search. He said a religionist is one who believes in God. I said: "Are you always certain of your religion -- have you never had any doubts and questions?" "Certainly, but I have come to my faith". I said:

"Were you certain as an adolescent -- always certain?" "No." "Were you confirmed?" "Yes." "Is not this child aware of something which is essential in religious search? Do we have to understand ourselves and our world before we can begin to understand God?" "Yes." "Is not this then a religious paper of high order?" ~~yes.~~

We are never, in Jewish life, commanded to define God, to catechise God, but to search for God. Jewish life has always ~~had an abhorrence of~~ ^{been} ~~creed, dogma and doctrine.~~ We never ask the Confirmand to subscribe his signature to a complicated, theosophic definition of God and man. The convert ~~into our faith~~ is not asked to pledge ~~his~~ allegiance to an elaborate litany of theology. It is enough that men search. If they search they will find, and if they do not find God they will certainly find values ~~worthy of life,~~ worthy of man. ~~I pride myself on the honesty of these young people . I pray that all of us who are adults may be honest in our search -- our search to find meaning, purpose, God, the Universe behind which God often obscures Himself, the universe which, in its beauty, its majesty He so often reveals Himself.~~

~~Amen.~~

*you feel better. I'm going to have
hard times. I'm going to have
to. But, talking to you makes
thinking things over to yourself.
It's kind of funny, I don't mean
to me. I believe in him but I don't
believe in him. I pray to him but
I don't pray to him. He means
something to me, but he doesn't
mean something to me. I just don't
know.*

Confirmation - Essay

1) What does God mean to me?

To answer this question I first have to answer if I believe in God or not. My feelings towards this question are that I'm sort of staying neutral. I don't know if there is a God or not. I like to think there is one. Sometimes I pray to God. ~~I guess I sort of believe in him, but I just don't know. God means to me a sort of feeling. In a way, He is our conscience, but I don't entirely believe in this idea. I don't know, I suppose God makes you feel better. When you're having hard times, He's someone to talk to. But, talking to God is like thinking things over to yourself. It's kind of funny - what God means to me. I believe in Him but I don't believe in Him. I pray to Him but I don't pray to Him. He means something to me but He doesn't mean something to me. I just don't know.~~

2) What does God mean in Judaism?

To Jews, God means ~~Ruler of the world~~, the foundation of the Jewish religion. Without a God, the Jews would fall apart. But God is the foundation for every religion, you would say. The Jews think of themselves as being the 'Chosen people'. God chooses the Jews to be His ~~chosen~~ chosen people, so they're special. But, also, to the Jews, God is a feeling deep inside the heart of the human being. God did everything for the Jews, and to Judaism, God means everything in the world.

3) What does God mean to society and culture? As for as society and culture go, I don't think God means hardly anything to them. It doesn't influence them in any way. Society & culture are very broad masses of people and God means much more in a ~~smaller~~ ^{smaller} group. God is just an idea and doesn't mean much to such ~~to~~ huge masses of people. They agree it's because ~~every~~ everyone is so different.

Barbara
Hoffman

from the next and shares different
ideas and thoughts.

~~God~~

God means only what you want
Him to mean in your mind



The 1st miracle of the Bible are:

On the morning he had created

just as we had experienced. The 1st

C. in 2nd the world

As just, God has a purpose - we must God's name also
don't need it 'I'll' - when we also name, God - it shows that God
is his real name. [During time with all this - 2 miracles
I am] Not different creation - UNIQUE - BEYOND

ORDINARY HUMAN CATEGORIES - [MOSES WANTS TO
SEE (SENSE) - THOU CANST NOT SEE MY FACE, BUT
I WILL MAKE ALL MY GLORY PASS BEFORE THEE]

2nd miracle the miracle of life has God made the universe and
refined God

THE WONDER OF THE UNIVERSE

"The heavens declare the glory of God
and the sun and moon and stars
proclaim his greatness"

2) THE WONDER OF LIFE

(JOB)

WITHER SHALL I GO FROM THY SPIRIT
OR WITHER SHALL I FLEE FROM THY
PRESENCE

(PS. 139)

3) THE WONDER OF MAN
Thou hast made my reins

Thou hast knit me together in my
mother's womb

I must give thanks unto thee, for I
am wonderfully & wonderfully made

God is the supreme power of the universe and just as we
respond to love & compassion of life itself - Faith is

A RESPONSE

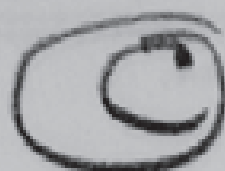
Faith is not a man's

logical ^{inferior} ~~inferior~~

but a feeling

a humility

a supreme amazement



You can not go at the working of God much alone &

alone - You must go at it much together with

God and participating graciously

Love and

WRHS



God is gracious and

and yet we know He's close

He never will be away from us

and feel His loving care

KRIPKE #5

God grants us many things -

Our act response - prayer

Our eyes can see, our ears can hear

Our hands are made for work

Our hearts are made, our lives are made

God planned us very well

Answer - Point to - Subject and mind - man and

Let me give you a few bits & bits

AVOID CRUDENESS

a) Lead a Fuller - a Big Fuller - Fuller and not
as || S.S. picture of an old man and not

b) Then do - is not really good enough to be called personal
~~is not really good enough to be called personal~~

AVOID USING GOD FOR YOUR OWN END

God reminds us of our past

If you don't ask me - God will remind you

Parents are not as authoritative as the man and not the body
father - personal body and not the body

* If you ask the man and not the body and not the body
how many times he needed him and not the body

AVOID TALKING GOD'S NAME IN VAIN

Where is God

God is in the body

Should know - remember the man and not the body
and not the body and not the body

Every morning my father knows the man and not the body
and not the body and not the body

AVOID AVOIDING THE SUBJECT - ASSUMING SOMEONE

Should be all the time - God is in the body and not the body
and not the body and not the body

100% sure
Should -
question
yes now
"I know I know"
"I know I know"
"I know I know"

Requiem

LIONEL DAVIDSON

GOTTENU, Du, they used to say.
He will help, they used to say.
Perhaps they said it as they waited for the shower.
Perhaps they believed it as they trembled in the shower.
(It was only a jokey shower.
They dirtied themselves in the shower.
You dirtied yourself in the shower.)

*Open thou my lips and I will praise
the loving mercy of thy ways.*

Who made the shower, Gottenu?
Who made the shower?

It had happened of course many times before.
It had happened to them plenty of times before.
But always it was possible for them before
to explain it:
in terms of an act of faith,
or one of your measured rebukes,
or some kind of purgative pill.

*He doeth according to his will. (Selah)
He doeth according to his will.*

What kind of an answer was that? (Selah)
What kind of an answer was it?

But this time it was different.
This time nobody asked.
(To nearly kill the lbt, as a test, a rebuke, a pill
or some similar incoherence connected with his will?)
Who could ever believe it?
Who could bring himself to believe it?
Who could blaspheme so to believe it?

*Oh guard my tongue from evil
and my lips from speaking guile.*

So most just stopped believing.
Most just stopped.

(Between me und Du, they'd had you
but wouldn't say so. How could they say so?
After creating you, the perfect Jew?
No, they couldn't say so.
But they knew. All the ones who
thought about it really knew.
Kept up observances and forms, perhaps; but knew.
*With this thong to thee I bind me,
I betroth me, yea I bind me.*

Of our bond, our vow, our due,
tonight absolve us, Gottenu.)

And is it over, the entertainment of the ages,
the perfect entertainment of the ages,
that had so occupied the finest;
is it over? One act at least.
We couldn't sustain the fantasy
of the invisible hero and his inaudible words
and are left in saddest intermission.

*And now what shall we say to thee:
And who can stand in place of thee?*

We can't go on with you now.
Can't go on.

(If you're finished, we must face it
and we'll have to do without.
We'll have to do without. We'll have to do.
We couldn't live on in that way
and we can't die here in this way
and we don't yet know of ways excluding you.
Having made you, we must make you, Gottenu.

*It was evening, it was morning
and he saw that it was good.*

We must make anew the play now.
Make anew.)

We need a stand-in for the true one, for the alien unknown
that has made what it has made as it has made.
(The Milky Way and battery hens,
the dinosaur, carcinogens.)
No dialogue with that one—how with that?
But we couldn't do without one so the Teacher dreamed
us Du
and he made you in our image and he wrote the play
for you.

*A tree of life to them that grasp it,
endless life for them that grasp it.*

But you fluffed your lines and faded,
oh you faded, Gottenu.

So now we gather to atone
for your transgressions with our own.
(We made you.)
And our vows shall not be vows.
And our bonds shall not be bonds.
And our oaths shall not be oaths.
(We made you.)
But our hopes shall be new hopes
and our dreams shall be new dreams
and our lives shall be real lives.
(We will make you.)
So we think of you tonight:
as you were before this night,
our perpetual delight:
our first-born.
We will dream you yet again,
will conceive you yet again.
But the earlier dream is dreamed now.
Earlier bonds have been redeemed now.
Soll er liegen in sein ruh.
Requiescat in pace, Du.
Shalom, Shalom, Gottenu.

LIONEL DAVIDSON is the author of *A Long Way to Shiloh*, the current best-seller (a mystery novel about archaeology in Israel), *The Night of Wenceslas* and *The Rose of Tibet*.

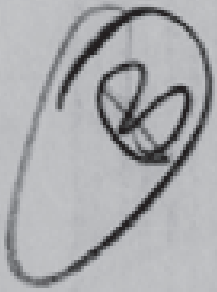
Allen Fried

February, 1961
Confirmation- girl

The only thing I know, is that there is a God. I am sure of this when I look around and see all the things on earth, and when I look at the sky and the sea. To be truthful, though, I don't pray and I don't think I have the feeling about God that I should have. When I say that I don't pray, I don't mean not at all, I mean that I only pray about twice a month. There are some people that wouldn't miss Sunday morning services for all the money in the world. I'm just not that kind of person, I guess, because I'd rather sleep on Sunday mornings.



Scott Ryman
February, 1961
Confirmation - boy


To me, God is the unseen Creator of the Universe. It is His will what is right and wrong. He has the power to create and destroy, to give and take away. Every human being owes Him his respect. We should all be humble before Him.

He affects me in my moral actions. When I feel like laughing at someone's errors I then think of how it would be if I was that person. When I feel like bragging about something I did I remember I am nothing to what God has done. When I start to boss someone around I remember we should all be humble before God.



Hardy Simon
Wed. 9 43

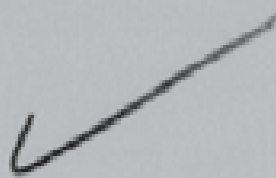
A

I really didn't understand what
you were talking about. I think you
went a little too deep.

WRHS



Q3

Jill Arnsen
12-7-66
Confirmation

"God," as the dictionary says is a being possessing more than human powers. I don't think that the dictionary has any right to say what ~~go~~ God is. They do not know he is a being or even exists at all. The word "God" itself has no meaning to me. It does not sound very ~~mighty~~ ^{profound} but sounds like a common creature.

As for myself I do not know if I believe in God or not. Some people brag that they are atheists, but any fool really can be one. Ethical atheism is a different point though for the person uses logic + not fancy to be an atheist.

The reason I am not so sure of myself is that I can not comprehend time and ~~that is what~~ the unknown reaches of space; That is what I think God is. I cannot comprehend a God that neither has the form of a being or any form itself. I am just not able to grasp the meaning of G-D.

Keep good meeting, experience many of good

1) wonder at beauty of Nature

— || Good nature
letter

2) I heard my soul

You reach Your realm

You reach Your realm

I have a lot to learn -

Good

|| God our loving father ||

3) wonder at the beauty of people -

Parents - I think little - they will do much -

Wife - I think little - they will do much -

Children - I think little - they will do much -

Account

2nd) wonder at the power of love - of humanity -

would a few days

" all kind of great things -

3) wonder at the love, the love of the world -

4) love to love maintain love - world

1/29/77 1/29/77

Love & the love of man

~~Love & the love of man~~ What man in world knows of love.

as broken glass - quarter

Very much Danville

To Paul

The triple Paul

I. To live a decent, moral life

Exposure - called to be a saintly boy - pleasure - love -

friend - to be a saintly boy -

don't worry
No

be careful Paul - David Jones

with words only check your own love

II. To Search for Truth

III. To Study previously

They melted - no David - David

Holy Books

any book

I.e. - (Bible)

and



They feel pleasure -

Openness

abandon

Keep your family

A) Keep your family

Understand 6-61

B) for defect for D, P, P

Very Basic Idea-

To promote knowledge and abolish ignorance, thus solving a great deal of major problems.

The triple route-

I. To live a decent, moral, life

- a. use all knowledge to benefit mankind
- b. don't be superstitious
- c. don't lie, cheat, or steal
- d. don't murder
- e. be charitable
- f. be careful to never hurt other people ~~physically~~ physically or with words

II. TO Search for Truths

III. To Study previously discovered truths

Holy Books-

any book containing some truth

i.e.-(Encyclopaedia Britannica, The Handbook of Physics and Chemistry, Hammonds World Atlas, etc.)

Belief in a Devine Being, etc.-

Man is the most nearly-perfect form of life that we know of. Until proven otherwise, man should be regarded as a special being. As guardian of the world, he should try to make it a better place to live, using his superior mind. The religion Truthism discourages any beliefs in supernatural creatures, or spirits.

Sidney Macey

This religion has replaced God as the Creator, with evolution, and miracles with science. It believes everything is the consequence of ~~God~~ science, not God. Science holds the answer to everything. Evolution has reached to man to let him think and study science. It Man should understand that ethical and moral living is what he should live by. A congregation is any group or gathering of people whose main purpose is to relax and get along with each other, ~~to~~ and get away from their ~~the~~ work. Everyone should frequently participate ~~with~~ in them.

Joan Minberg

February, 1961
Confirmation - girl

I don't actually believe anything about God or His existence. I'm not decided on whether there is a God or not. It really depends on the mood I'm in. I like to believe that there is a God, and that nothing can happen to change or destroy Him. I use the word, "Him", because most of the time when I believe that there is a God, I visualize God as a "Him". I picture Him as being tall with a white beard, a white covering over His head, and wearing white robes. But, as I said, I don't always fully believe that there is a God. I can't always understand why there would be so much pestilence, poverty and destruction in the world if there really was someone watching over, which I believe He does. Why do some people starve, while others have too much for their own good? Why would some people have everything and others nothing at all? Why would God let these happenings fall on people if it isn't due to their own perversity? While I enjoy believing that God is guarding me and others, I find it hard to believe that He is! But, I suppose I shall go on believing, at most times, that there is a God, as so many people have in the past, because for every bad thing that happens, there is usually an equivalent of good.

Q2

Bill Sikel

February, 1961
Confirmation - boy

GOD

I have not yet developed any definite ideas about God and probably won't for a long time.

I feel there is some reason and some kind of logic in life and why man lives but I am not saying it is God yet. To me, God is a concept which is simply accepted by many and by those who actually study it and then accept it, I feel it is accepted only after accepting certain things on faith.

I'm not ready to say that one divine something created the earth and controls everything on it. There is too much to make this unbelievable, such as the fact that if God doesn't like bloodshed, why war? If God wants peace, why war? If God wants unity among men, why segregation etc.?

I feel that man as a society is much too complex to "push off" on something man doesn't even comprehend. I furthermore think that with advancement will come a totally new idea as to what controls us; an idea which will be able to be expressed in mathematical symbols.

I also believe that too many people have looked for an easy out to the whole question of life and death and origin and end and have simply attached the tag "God" to it all. Something much more complex, in my opinion, is the answer to it all.

Reference Sheet - have you - found - collegiate

"Red Shaver Press" - have you collected - (in

(A)



2 pages, mostly red
has changed and not one chapter - higher grade

2000 11/15/16

2700 1/1/201

Completed a sample of labels on - have them 3 months

To have you in the house directly a substitution

for the last years more aware, to even realize that life
is not all pleasure and happiness

THE PROBLEM OF DOUBT

1) explaining others - human nature

THE PROBLEM OF EVIL

a matter of

a friend and enemy

a new way

(A)

But we have always wanted a better world than the one we
live in. We feel discontent
passion and

And transition to a new world is not simple

for our benefit | 2 pages, only not
this thought the world and our future - to be given

1951 11 15 16

George Jones was a person and
PPD 15 12 1

Explanations in thought to hold on - Yes Love 2 double ...

To down go is to lose definitely & disorder

Good in

man response to

Good is one - thought - ambivalence should not
assume human response (children don't recognize maternal
force of language) || How to be my love
and thine
Karl Fielder

Good is not correct but useful if day & night - season -
ambivalence

in child individuals on level
ambivalent - complicated

in the source of mind
help ambivalence
help no ambivalence
quite
power
energy

(B)

1-1-71 P. 113 71

ambivalence of ambivalence - The main ambivalence basis of the human
ambivalence - The main ambivalence, ambivalence, ambivalence

(E) AMBIVALENCE Cultural ambivalence

1) Good principles of ambivalence

(D) 2) Good principles of ambivalence of ambivalence

3) ~~unknown~~ g s. ~~see~~ it

4) ~~unit~~ (G)

I - Thou

I - IT

(I - it) → (F)

Picture



Father of document means the problem - This is confused - it
 seems - when we are confronted with questions - Problems -
Relationship of children - "many say Daddy is middle but - where is
him?"

In history middle but - in biology - in physics we must perform lowest
 to the lowest language - Physical Realism - based to low - show
 we are in relation against last the father (even not mother -)
relationship of father

① With very young we must avoid these distinctions - So not use in
 to in the first problem - & standards as middle child - at
having guilt - many ways to do this
middle at last - avoid the middle child 129
Example ⑥

Avoid literal statements which are entirely - last at all
house - last at middle of year - always first at
concept in middle last father - last at middle of year at
organization - help and great work

|| There are Things We Don't Know

In child from 7 months to 1 year to 2 years to 3 years
Problem of child
Problem of disorder in middle
Order of child

For last many years child are first of year - show

Hand to God Part I

1) god is powerful

2) god is wise

3) god is as we yet comprehend

(Caught and
Released)

If not similar, accept
we would think powerful - wise - as we yet comprehend
Why not accept to understand - as we yet comprehend



Good the Curator - Don't worry - the more the better - ~~the~~ more - 300

but - so wonderful - Paul remember - Don't say God is a
small - but in many of us -

Angels - II 5

Open ended - The idea see the end know

Good idea - Revels - Don't make
Evil
Then Point clearly

Importance of communication - Work problem then - Yes
small - more small for yes - Search to find - 2 pages

best answer - Stand if you are as much as possible you have
answered - There are three ways to do this - The strong can not

are strong

|| Pan-Asian - Abraham

EVIL'S - Salvage - are if we are not of man's
glad you are in - EVIL'S

|| So many !

Paul of us - are see - number of rep - with purpose not
[Antiquities - RECONSTRUCTION 62]
have to come

body at any - help you

D,
D,
23

Ted Kipper
Shura Confirmation
Jan. 6, 1966

Pecunism

This is a religion designed exclusively for the modern day tightwad. The first part of the word pecunism - pecunia - is Latin and means money. It stands for the idea of the God who is money. A member of this religion ~~is~~ worships money - literally. According to Pecunism, the more money you make and the less you spend, and, or give to charity, the holier you are. It is a self-centered religion in which a man thinks of himself first and others second. In this religion a man can pray anywhere and any time. Every time a part of God (money) comes into his hands, he must say the watchword of his faith:

"In God we Trust."

Jon Hovea
Rabbi Silver
Confirmation
12/7/66

- 1 -

(B) ✓
Evaluation of Sermon of the week of Homework
Nov. 28, 66

I understood the entire discussion given at the above date. The fact that I didn't agree with some of it is irrelevant. Therefore, I will go into further depths on the points mainly that were mutual.

The first thing I should mention, however, is that I don't think that the conception of a God or God is a discussable matter. It is something each person knows and feels or else doesn't know or feel, within himself. In my opinion it isn't right to try to explain the rights and wrongs of God and what he does and doesn't do because no one knows at the beginning of the period. You said that we couldn't change your ideas about God, well no one can change mine either, with logic or any other methods.

I did agree with the statement that He is not a conscience or mind or feeling. He is not in the sky or someone who will answer our prayers. ~ if He is a He at all. The way that time was brought up as a sort of example and help was in a way parallel to parts of my conception of God.

(over)

God is an untouchable thing and because I feel this way I don't believe that there is much use discussing Him on paper or otherwise. My ideas on Him are a bit intangible and I'm sure not of your same evaluation. I can't say much else without getting too deeply into my own thoughts. Therefore I will bring this paper to a close.

✓
God

To me God is faith. He is the hope that things will change for the better. He is the ^{and faith} hope that the boy in Fough will someday have the same opportunity in life that I enjoy. I have faith in God that things will become better. I hope that He with the work of all Americans will wipe out slums and the true brotherhood and love of fellow man will prevail. He is faith that free men in the world still have a chance to end Communist oppression. He is the faith that in the future all men will become good and the whole world will someday be united into one nation. Because I believe that if you have no faith in God, that He will let Man solve his problems, what use is there to live if your life will have no benefit to others.

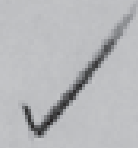
Today Judaism thinks of God as being the supreme ruler, who rules through law and love. He helps the righteous and is merciful to even the evil people. He is very interested in the individual. He exists in the mind and conscience of all men.

In Today's society God is something

very different. He serves as the explainer
for all things that cannot be understood nor
explained. He is blamed for ^{all} the bad things (such as a
death) that happen in the world. Unluckily He
interests the average man today less than the
sports page of the paper. Today the people
of our society seem to have more important
things to think about than to contemplate
about Him. Many today seem to only
want religion as a social device,

Robin Kohn

Good



If I was to make a new religion, I would make it just that, new! My religion would follow the basic principle of Judaism, the belief in one God. The difference would be that we wouldn't study the Torah, or spend all our time learning about the past.

Through our first yrs. of Temple while we are young, we would learn very briefly about the past, learning about some of the great Jews. For our next 4 yrs. in Temple (through 7th grade) a detailed study would be made on all the Jewish organizations at the present. Everyone would be well informed on all the happenings with the Jews at the time. Then for the next two yrs. of Sunday School (8th & 9th grades), besides studying the present, deeper discussions & debates would be presented to the students on the future. New ideas would be brought up that they could discuss, plus things that they suggested themselves.

The adults of the Temple would have services in the usual fashion, but the content of the services would not be the usual. A different Torah would be taken out, one that had been revised. One that's stories were of the present, things that had happened recently. These stories would have the same morals and ethics

as the old ones except that every thing was put in a more modern way. The blessings would still be to God, praising him, and everything would be said in a modern way.

This whole religion that I have presented would be concerned with the present & future, than the past. The 10 commandments would still be observed, teaching the same morals, only they would be told, or stated in a more modern fashion. The one drawback of this religion is that every few yrs, the Torah, 10 commandments, and most other things would have to be changed and revised with the times. Otherwise this religion might sometime become a real thing.

PLEASE FORGIVE MY
GRAMMATICAL MISTAKES, SPELLING
MISTAKES, INCOHERENCE, AND
MISERABLE HANDWRITING. I FULLY
ACKNOWLEDGE THESE FAULTS.

Bill Fetrop
December 7, 1966

I would like to compliment you on
the way you demolished the pretense of being
able to prove or disprove "God's" existence by
using logic. The notion that "God" is definable
by logic ~~the~~ (or by this reasoning is non-existent)
ludicrous and more than slightly naïve. The
belief in "God" is intuitive, not logical, nor will
that belief (or disbelief) ever be swayed by
logical reasoning. Ever try to convince someone to
believe in God? It doesn't work. There's a clever
little saying - "A man convinced against his will is
of the same opinion still." A human being does not
by his nature, want to be told that his intuitions
are wrong, because he has no way of telling himself
he could be wrong - if one "feels" that something is
so, without knowing why, he won't be changed
(except of course, in 1984 - Tristram Smith finally
loved Big Brother). Here is where I differ from
you: because the belief in God is intuitive, it
is fruitless to try to convince somebody that
any part of your philosophy having to do with ^{that} that
undefinable essence called commonly "God" is the
right philosophy. Since this is the case,
(over)

I think it is wiser to just leave any argument over "God" out of a debate, sermon (I use the general sense of the word, not the church service type of definition) or crossfire, or just not argue at all. I think it would be very nice if everyone agreed with my philosophy (or at least what philosophy I have now, and believe me, I come up with a Philosophy of the Week! all the time, at least daily!) but unfortunately, that just won't happen (perhaps somewhat fortunately for the world!).

Dylan Thomas once wrote a little verse that to me is rather a discouraging view of what will become of my agnosticism. It said something to the effect that one cannot believe in "God" (he did not use quotes) until one has buried that belief deep, stomped on it, ~~trampled~~ it down, and bended, folded, spiraled, and mutilated, not to mention, ~~stomped~~ that belief.

I, for one, do not believe in either the "Old man with a beard, up there" type of "God," nor the primal force "God," nor the "who knows why that Good person died, God is beyond our understanding so let's not worry why it wasn't" I. I. Moya an instead "Type of God."

We have talked about "God" in all portions of life (this includes science as well as religious portions), as if the term were totally acceptable. But has anyone yet tried to explain what "God" means?

The answer, other than explanations that are naïve, is no. In a math system, one starts with certain undefinable terms, called "primitive terms," such as the idea of oneness, and from those undefined "primitive terms," one arrives at the definitions of everything else in the system. For instance, the idea of twoness is defined as "one" combined through an operation called addition with "one." One knows what the primitive term is through its effect and its properties, but ~~that~~ it in itself cannot be explained.

"God" to me has no meaning. I cannot now believe in "God" because I don't know what is meant by "God." I can't build any philosophy around something I don't understand. A great philosopher said that everything in a philosophy was based on certain truths or "precepts" that had to be accepted and believed in if that philosophy were to be accepted.

Since I don't understand the precepts of the philosophy of "God," I cannot begin to accept any of its ramifications.
(over.)

I respect a person's belief in "God," and I hope he will respect mine. It is all intuition, so who can say who is right or wrong? What I do not respect is a blind, naïve acceptance of any philosophy. If a person believes in God (or says he does) for the reason that he was taught that it was the Good thing to do, he does not know what he is talking about when he refers to the belief (#1) and (#2) he is fair game for the nearest Chairman Mao. Unfortunately, we all fell into this from our infancy, when what our parents & society said was Truth became Truth, and now we do not question it (except, of course, the professors at Berkeley). This is what Aldous Huxley had to say in Brave New World, and though he later revised his views, he still clung to the basis of it.

I will conclude my retort by saying this: Everyone who thinks (for himself, not somebody else thinks for him, or, he thinks not at all) has some kind of basically optimistic philosophy (I say optimistic because, no matter how outwardly pessimistic ^{one} something occurs, he is basically optimistic or else he would have jumped out of a window a long time ago).

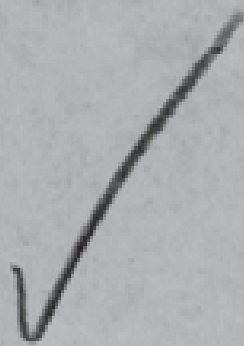
Thinking means to be aware, to be conscious, and to go a step above consciousness and ask, "why am I conscious?" This is also known by the name of "philosophizing!" (!)

This explanation for consciousness is often called "God," and less frequently, "The Essence" etc.

I happen not to believe in what is called "God," or at least, what I think is meant by "God." I say that the reason I am living is that I just happened to be (the universe just happened to be a matter of fact), and that I will find some purpose one of these days. I am living to find that purpose (it may turn out that it wasn't worth the effort, that there is no such thing as purpose, but I doubt that possibility).

The point I have tried to make in my ranting and ramblings (and raving?) is this:

That philosophy is not a ^{just the} question of "to believe in God, or not to believe in God." There is ^{yet} another ^{third} side of the coin, even if it is just the edge. I make the mistake often enough of arguing in defense of my own philosophy by attacking the belief in "God philosophy," mainly because mine is not concerned with a "God." My logic in some arguments is poor, but I like to argue. It stimulates thought, educates, sometimes convinces, and, is fun.



God

Last week I learned what God is not. I was surprised to realize that most of my ideas about God were not valid. For example God isn't a complaint department. All these years I have believed that God hears our problems and mends them. God is not in our ~~conscience~~ Conscience. I can't begin to tell you how many times that ^{I have heard} our Conscience was the little bit of God in us. I learned one more thing God is not. He is not in the sanctuary. This was no great shock to me because I always had the feeling that God was everywhere.

I was also told that God was the principle of life itself. I am not so sure I know what this means. It may mean that God is what people live for or that God put us on this earth and has the power to take us off this earth.

If you can prove or disprove God it wouldn't mean much. You don't believe in a symbol but in the things God

According to our excellent (?) textbook, the Living Bible,
 to know everything about God is an impossibility.
 OK, wonderful. But we have to know something
 about him, something specific, and not that he
 is, that is hardly what I'd call specific! The
 only problems that we've got has different ideas
 and they are trying to impress every single one of them
 upon us. Last week you explained what God
 wasn't. That really helps. The marvellously
 educational Living Bible says that we can
 recognize God through his deeds and de-
 mands, but that only helps if you can prove
 these deeds and demands come from God.
 Last year Rabbi Motz said God did not
 interfere with human life. If not, what
 does he do then? I'm sure he must be
 rather discouraged if he has to watch every-
 thing that goes on, unable to do anything
 about it. By the way, I'm not sure whether
 you meant last week that God was
 everywhere or God was nowhere! Anyways,
 they say if we do something wrong God will
 punish us by hauling us with consequences.
 Why do these consequences ^{necessarily} have to come
 from God? I believe there is a supreme force,
 I'm not that convinced to believe that
 man is the highest being, but I also
 believe in natural phenomenon and
 scientific laws. I've read lots of theories
 concerning the formation of the earth, but,
 regardless of which one is actually true,
 I don't believe there was a supreme
 man, beast, force, power or anything
 else controlling every step. According
 to John Gunther, Jr., I think I am
 what is known as an agnostic, a nut
 too if you want to get technical!

(over)

In case you're wondering why I have
such a wonderful opinion of Living
Bible it's because it is a bunch of
contradictions. Don't ask me why
I think so because, at this point I'm
so beyond myself I have no idea
what I'm talking about! (If you
haven't figured that out yet, please
read this paper. I don't even think
I wrote about the correct topic!
Maybe that shows you how mixed
up I am!)



Judy Schen
Confirmation
Thursday

The Free Religion

The Free Religion would make items have no value. There would be no chance of inflation or people going bankrupt, there wouldn't be rich or poor people, ~~and~~ and because of that, there would be no social classes. Everyone could have a fair chance at things, including the Negroes and nationalities different from ours. Of course there is a limit to the amount a person can get, but every person would get an equal quantity. This religion would spread all over the world, thus cutting down on wars because people would be satisfied with what they have. ~~There would be no leaders~~ Leaders would control the country, but the people would choose them. Even then the leaders would ~~not~~ ^{be allowed to get the} receive the same amount of ~~pay~~ same amount of things as the people. Everybody would end up happy and no crime would result. This religion, I think, would be the best solution to the world's problems.

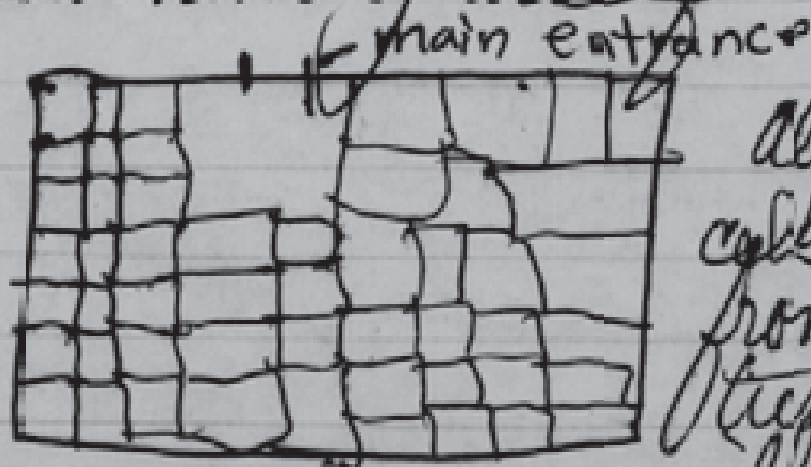
Jeff Pressman

Individualism

The name of my religion states its major belief. People that follow my religion are called individualists. In Individualism there is a self belief in God; you decide yourself who, what where, ~~and how to~~ God is and how to pray to him. Our aim is not to convert people to Individualism for in a sense most people are ^{individualists} ~~we~~ want to ~~expand~~ make it possible for any one who wants to become one of us can. To accomplish this we intend to build ELPMENTS wherever we can.

A person will reach NEVEPH only if he accomplishes our main goal, knowing who and what God is. Anybody's opinion is as good as someone else's as long as he knows in his heart he's right.

In this religion there would be no priests or rabbis because you worship by yourself in a little stall. The only doctrine of our religion would be, "God exists and you must find him yourself."



all these blocks are cells which are reached from underground tunnels so no one will be interrupted.

In each cell is only a stool, candle,
and the room itself. This is made plain
as possible because we feel to reach God
you must be in a place of simplicity.



✓ Angelicism

In the Angelic religion every person is assigned three angels. They are always watching over you, one at a time. They work on eight-hour shifts so that you will always, no matter where you are be watched over.

In Angel-heaven there are three head angels, each one specializing in his own department. One angel heads the department of youth, another angel heads the department of middle-years, and the last angel heads the department of declining years. The angels that guard over you report back to their particular department angel and give a report on what you did, good and bad.

When you die your soul lives on to be an immortal angel and goes on to watch over another person.

The symbol of this religion is a crossed feather and a halo.



Respectism

Respectism has one basic law. This law is, to respect other people and act so that they will respect you. You must also respect their belongings and their feelings. In other words (as you can see) the key to this religion is respect.

This religion believes in one God, but it does not stress Him as much as most religions do. Instead Respectism feels that God created the universe but he has no control over man while he's on earth.

Respectism gives you a lot of leeway in its beliefs but you must follow its key point! This point is RESPECT!!

Susan Hollander

Character

My religion is very liberal because I think people should develop ^{certain} feelings about life on their own. It has certain basic laws like "do not kill", and other laws dealing with behavior.

In my religion the most basic idea is developing a good character. My definition of a good character is learning to accept others, and fit in with your environment. It is also being satisfied with what you have and trying your best to do whatever you can. Having a good character is learning to appreciate others and appreciate what you have done. If everyone would have good character in this sense,

Everyone should be content
and peaceful.



✓
Laurie Gottlieb
Confirmation
Wednesday

I agree and understand the idea of many names for God because we do not know how to describe him and there is no single definition.

Everything in this universe has a purpose so a conscious observer had to create it. This observer is God. I also agree that no proofs or disproofs that God exists ^{or doesn't exist} are valid because there are ~~always~~ always exceptions, loopholes, card-stacking, and nothing about God can be scientifically proven.

God is not a complaint compartment because we solve our own problems. He doesn't predetermine our lives so we should complain to ourselves because ~~we made the~~ it is either ~~our~~ our fault or noones fault. God is not in anyone specific place, although we can be closer to him by him

following His ways.

If the existence of God is proven or disproven it wouldn't change my belief in God because it is strong and deep-rooted.

I didn't understand when you said God is the principle of life itself. Please explain it to us.

Write-up and Evaluation of Lecture.

The lecture was on God, who He is, what He is, and where He is. For the where He is, we found out He was not in a person's body or mind. He isn't your actual heart, or your feelings. He also is not your sense of right and wrong, or your conscience. He may be what helps determine right and wrong in a person. He is not up in the sky, a postmaster who sends back answers to our prayers. When we pray for something he isn't in a specified place to receive the prayer, nor do we know what He heard us, or will answer us. He is not in the synagogue, locked in the Ark, or wrapped in the Torah. He is a very personal thing, not localized, or something to talk about.

I know I didn't agree with you on everything you said, but I don't remember them all. However, one very important point is: Most of us had thought about God before, and were starting to form our own ideas about Him. You made ~~the~~ ^a statement something like "I have my ideas about God, and I won't change them." To me, you seemed to imply that we should share your views, and if we had something concrete about God, to discard it if it didn't match your ideas. I think God belongs to everyone, and since

he treats everyone differently, we should form our ideas on personal experiences of our own, not what he has done to or for someone else. Therefore, I surmise that God is ~~each~~ what each individual wants him to be, and shouldn't be "taught" what God is.

God is the principle of all life. He was supposed to have created it, and in the end he might destroy it. Any living thing, bird, beast, man, etc. needs something they can believe in, something they can blame things on, or someone to strive to be like. God can fulfill any or all of these things. Without
111. God, life wouldn't exist now, wouldn't end, and most likely wouldn't have started.

✓

To me, God is the Supreme Being, the Creator and Ruler of the Universe, All Knowing, All Powerful, Infinite and Ever Present. He is a part of everyone through their conscience. When I pray, I tell my prayers to him, but I don't think he really answers them directly. I think it is because of your faith in God, and the want of what you ask for, that your prayer works. I feel there has to be a God or Supreme Being who created this world and the inhabitants upon it. I don't think it matters if you're a good person or not, to have a prayer work. If you're a bad person, yet you have want, you will act justly and try hard to get it if it means that much to you. To summarize this paragraph, God is a Supreme Being that you look up to, perfect in his ways.

In Judaism, God does exist. He is to be worshipped by all Jews as a Supreme Being who is all good, and demands moral conduct of His people. He must be obeyed, worshiped and loved as the one true God.

I think the word "God," has lost its meaning to most people in our modern day society. People have other things to worry about acting righteously to God. I think lot of people just go to Temple because of prestige, to show off a new dress or hat. They really don't think about who this God is. They

go because other people go, and they feel it is required of them. The people who give to "God" the "I don't care" attitude pass it down to their children.



Sherry Cohen
Confirmation

God, to me represents the bond between Jews to keep them more closely united. He is supposedly all-powerful, all knowing, and is regarded to as the creator and preserver of the universe. One of the basic reasons why I believe God exists is because something or someone had to start off or begin the first cell of life and I think God was responsible for this.

God, to Judaism, is the way which Jews become more closely tied to their religion. By praying to God, Jews believe more strongly in Judaism. I think the same is true in Christianity, although God is worshipped through Jesus.

To society in general, God is looked upon as the Creator and ^{as well as the Protector} Ruler, who created Heaven and Earth and everything there in and cares for them as well.

Army Phillips
Thurs Confirmation

✓
It's rather hard to explain what God means to me. When I was little I thought he was just around to listen to prayers. Today I probably think God is more, but, really he isn't. I'd like to think of Him as maybe my personal friend. One, I can tell my problems too without getting a needless suggestion.

In Judaism, God has always been the supreme father. So Jews, God is our keeper, he is our conscience when we're guilty of something & he sets down the laws & rules for us to follow.

In society & culture as a whole, God is the one who gets blamed if something goes wrong & the one who usually is praised when something nice happens.

Actually what the meaning of God to each, is individualized; that is, God is a personal thing & may be different to each person.

✓
Laurie Mathes
Thurs.

God is part of me. He is partly in my conscience. He is a super human who listens to prayer & worship.

In Judaism He is what we pray & worship to. We hear about him in Bible granting miracles in legends.

I don't really know if there is a God. In society God is spoken about frequently about & praise usually when people want something.

Wendie Sachs
confirmation
Dec. 9, 1966

what is God ✓

I think that it is hard to explain what God is. Even to myself I'm not exactly sure what He is. I think of Him as being way above all of us. As for His looks I really don't have a picture of Him even in my mind. I think of Him as the Creator of all, as being above and superior to all of us. I don't think that He plans every thing we do but I think He does influence us. Most people have an I-~~the~~ it relationship with God and I'm sure I do too. I ask God for things but I usually know before hand that I won't get it. I believe that God isn't just there to ask of, I think He is also a creator, something to look up to and thank when we feel happy, or praise, or even to look for strength when we need courage. He seems to me, the creator of all things indirectly and though I'm not exactly sure who or what He is I still believe that He does exist at least in my own mind.

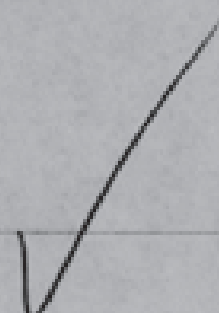
In Judaism God is the center. He is the force that has held the Jews together all along. They have always felt that when something went wrong there was a reason for it and that God was there to help guide them and give them courage. When something good happened they felt that it was God's doing and praised Him. He gave them a purpose to life, to get all people following one God and peace on earth. But, most people today never think of this, but in everything you do there is a purpose. They believed in Him as one God. Instead of like the Greeks, having a God for each thing, their belief was monotheistic and God was responsible for everything.

Wendie Sachs
Confirmation
Dec. 9, 1966

Confirmation Homework cont.

I think God is present in the society I live in today. But long ago people lived near people who believed what they did, and this was their whole life, centered around religion. Today people live where they want to and people of all religions live near each other. Most of the people believe in God but they usually don't bring ^{him} into conversations and they usually don't care if their neighbor believes in God or what religion they are. God to them is something each individual believes in and prays to, ^{and} each religion has their own ideas on the question of What is God, and how to pray to him.

Confirmation
Pam Curtis



December 15, 1966

In Judaism God is the one and only ruler. His laws must be obeyed and he is ~~kind~~ merciful and mighty.

In society God is ~~not~~ not someone who people worship and praise, he is someone who ~~people ask~~ is used just when people need things.

To me, God is someone who I praise and of who I ask for things. He is someone to confide in and tell my troubles to.

✓
Confirmation

Bonnie Non

December 14, 1966

In Judaism God is a holy image, He is one, He is loving, merciful, jealous, etc. To me He is all these things. He is someone I must obey, try to please, and be faithful to. He is like an almighty father to me.

In society again I must try to please him, to do what is right not what is, maybe for instance "in." He ^{really} means the same things to me in Judaism and our society because we must ~~do~~ ^{try to} obey him and worship him in both instances.

God means to me the same as in ~~Judaism~~ Judaism since I am ~~am~~ Jewish, but he is like a supreme being and I must try to obey him.

God ✓

1) What God means ~~the~~ - To be honest, God has always been an IT to me. To answer my petitions and give me comfort, in exchange for coming to Temple twice a week and sitting out his teachings, trying to make it sink in. I know now that I ~~go~~ owe God more than that, and am trying to grasp my religion.

2) what God means

To me, God is my conscience. He is the one who makes me feel right from wrong. Without God there would be no one, ~~the way~~ that you could say was perfect. His ideals are perfect and his behavior is the best. He is our guide.

To Judaism, God is the basis. He is the one to whom the Jewish people believe in, Him only. The Jews either think of Him as a "Santa Claus" or as just Himself. Without Him there would be no Judaism because there would be no basis to it.

To society and culture, God is the one who lend the people a helping hand in time of need. God is

"TRUE CONFESSIONS"

What God MEANS To Me

To me, God is just an idea... that I can't grasp. He is, in my opinion, just a figment of man's imagination... but he isn't a figment of mine. He doesn't live in "heaven" nor does he occupy the air in which I breathe. He did not create heaven & earth, water & land, beast & vegetation, man & women. My fate isn't pre-destined by God, it is pre-destined (if you believe in pre-destination) by ME! To me, therefore, THERE IS NO GOD! ^{God is not} At in heaven or earth, tree or grass, beast or humans. But god is in those minds that want ^{and/or} need a god. _{idea of a}

I can not accept the god. In the preceding paragraph I said that God exists only in the minds of those that want ^{and/or} need a god. Let me clarify that statement according to my beliefs. Taking "need" first. I at this stage have no real "need" for a god. As Rabbi Silver said, that when a person is in his teens, the concept of death enters his mind but he don't take death too seriously for he ^{as I} honestly believes(s) that his ^{my} days are not numbered to a yr or 2. But as I get older the idea of "dying" will start to take hold & fear will set in. And when I am close to death I will need something to comfort me. Thus concocting a god. (this also shows how I got the idea of God being a figment of man's imagination.)

As for the idea of wanting a God, I can not explain why I don't want one. All I know is that deep down inside of me I can not neither want a god or belief and furthermore cannot accept this idea of a God who knows all.

I BELIEVE THERE IS NO GOD, THUS,
"GOD" HAS NO MEANING TO ME



WHAT GOD MEANS TO JUDISM

Since I do not believe in God, I also do not believe that God has anything to do with Judaism. Sure the word "God" is mentioned throughout the bible. But that is only a word. And a word ^{printed} does not do anything.

I think that "God's Teachings" are just the thoughts & philosophies of men who want to stay anonymous. Therefore they "blamed" their dreams & thoughts on God or a god.

The bible ~~casts~~ ^{supposedly} all its teaching around God. But I think the bible's sayings come from the thoughts & souls of men who only thought they had a vision from "GOD."

What God means to our Culture + our Civilization

I think our civilization is not built around God, but around man. Not around God's law - but around Man's law. Not around God's punishment - but around Man's punishment. In other words our world is built around the acts, deed, thoughts, & histories of **MEN**!



Suzanne Klein
December 7, 1966
Wednesday

⑥

Some people believe in God all the time but others believe in God only when they have to. I know someone, who, before going to bed will say a little prayer. I have no idea of what is said, but I do know that every night, without fail, this person will pray. This person is not me, however, sometimes I do pray. If something just has to go right, or someone or something is sick, or maybe if I have to pass a test (if I don't study, I don't pass - but it helps to ease my conscience a little), or for example, when I read the Torah portion, I prayed for a week so that I might not make any mistakes.

Those people who believe in God only when they have to are taking advantage of Him and of His uses. Those people really shouldn't expect to be helped. It takes a while for us to get acquainted with God. He has to know what kind of a person we are. This is so he doesn't make any mistakes in helping us.

I think that everyone believes in God sometime during his life. And it doesn't really matter whether or not He helps us, but that our belief continues.

Pam Dworkin
Shure.
A3
12-14-66

✓ The meaning of God

I suppose I am a deist because to me God is just like an idol. I believe that God - some sort of tangible God - created everything that exists and then stopped his power. I have an I-it relationship with God. He is mainly a figure to which I pray, but I honestly don't expect any results to happen as a result of my prayers. All my prayers are for merely worldly and selfish things.

I think in Judaism God does not really exist as we really think of Him. I think ~~He~~^{He} is an inspiration for us to better ourselves. We pray to God, but we pray only for ethical guidance, which, in reality, we get from our own consciences.

In society and culture today I do not sincerely think that God stands as important as He did, say a few hundred years ago. He is still a major factor in guiding our consciences and giving us hope.

Wednesday

Confirmation
Amy Levine

December 7, 1966

I agree



Christ cannot last
could be a miracle
war man who cannot
in God is long able to
from the centrality of Jesus

about the...
nervous...
Catholic since
The issue which has long been
a conversational staple in univer-
sity dining halls is that the "God"

ences
certainly
victor in the
unity in the
life, and this

'GOD IS DEAD'

The following ritual was presented during a chapel service at a small denominational college in the South. It was designed to explore in liturgical form the experience of the "death of God." The reaction, according to a campus reporter, "ranged from tears to a new enthusiasm for theology."

Reader:

He was our guide and our stay
He walked with us beside still waters
He was our help in ages past

Chorus:

The lengthening shadow grows formless
The lengthening shadow grows formless

Reader:

Now the day is over
Night is drawing nigh
Shadows of the evening steal across the sky

Chorus:

He is gone. He is stolen by darkness
He is gone, He is stolen by darkness

Reader:

Now we must wonder
Was He only our dream.
A dream painted across the sky?

Chorus:

And in the beginning our fear created him
And in the beginning our fear created him

Reader:

Did we create Him in our image?
Did we surround Him with hosts because
We were alone?

Chorus:

Our imaginations rescued us from the deep
Our imaginations rescued us from the deep

Reader:

Space has stretched beyond Him.
It is very cold here
And from time there comes no warmth

Chorus:

The universe is too vast for him
The universe is too vast for him

Reader:

Beyond the stars, more stars
Beyond the skies, more skies
Above our dreams, more dreams

Chorus:

Heaven is empty
Heaven is empty

Reader:

Only his footsteps remain
Only stained glass and arched hopes
Only wasted steeples and useless piety

Chorus:

There is silence along the forest path
There is silence along the forest path

Reader:

Why is there no dawn?
Why do our dead only die?
Why do our living only live?

Chorus:

Your God is Dead
He died in the darkness of your image
He died because he grew ill from your
dreams of salvation
He died because you held his hand too
tightly
God is Dead