



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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
43

Box
13

Folder
653

Women's Association, Lecture Series 1971, notes for "What
Makes Us Worship As We Do?", 1971.

4

- Q has been
described
anywhere


Confession of Philosophy

I am a person

one of these of which 20

112 - 6 mg. after - and
 can be used in the
 2) better some day - was my friend's name

The main idea - you are in P.B. & are valued now to
do with each one - enforced quality of work you are on
your own piece - Discipline can not be enforced

TU = 

We seek serious work on under

perhaps will have new test suite - 2 weeks to prepare

is to explain evolution of fundamental to our form to us - (2)
What's behind what we do.

If Please note - Three!

Why are evolution as much as / it will also pages

needed! Page - private

spontaneous - as the world

beginning - interesting study

vertical
is

is evolution - large, small

as the world - as the world

begin of the world

usually evolution



as the world

evolution

Each of us pages evolution of as the world to evolution pages with

pages evolution - to evolution evolution evolution evolution - for

evolution - for evolution evolution evolution evolution -

How can 2 evolution evolution evolution?

It is not evolution

How can 2 evolution evolution?

evolution - You can't

To evolution evolution evolution evolution

How can evolution evolution evolution evolution

Antisemitism is depressed millions - beneficial
it is clear genuine - but not always proved - say
sympathetic

Religion needs under to clear - broader - more
not sensitive - religious experiences

There always common sense argued - to pay
not accident at meeting - I must be able
what to pay on how to pay - it is not the
whole point - You can't be both what to
pay of how to pay for what to pay - but

You are the subject
and of your conclusion
and of your self independent with conclusion
and of your conclusion expressed at evening of
the

Page 170 I need) which are real
" depression is expected (" begin at a reflexion and
" space for conclusion " from point of view
how it
" half found " explained - quitting
the of most actually starting
" " way " conclusion -



words need to insure page need to release
leave page
confront mult

Words as the expected expression to not used
leading conclude as fact - into the idea can also

III May be the idea is made

First I

We need to build around 2

element - are needed

1) Education

2) Historical Context

3) Address - Core and



* R.H. - Y.R. - the success are all related - idea - from
in Time and place - History too

Subject - W dealing

Thinks and for himself - as '88 N33 2 '8

But significant reference -

III Why do we worship as we do - Some worship
as Catholics - as anti deity from - deity as worship
has history from a deity

From the
~~history~~ history of Biblical times are long later
are 3 elements

1) Culture

2) Customs

3) Historical considerations

History from Sources
~~History from Sources~~

Biblical times -

TIME AND

ONE God (ANTI APOLATRY)

ALREADY MORE THAN AGRICULTURAL

but

SACRIFICE ORIENTED

ACTUAL LIVING IN

(NO) DETAILED LITURGY

That lost Biblical

FROM OTHER SOURCES

CID - history -

RAIN MAKING -

PHND

PHND 11P

PHND

gives first

- from with also



from around Heligoland is also a very

large of number of boats

four fathers turned their backs to the
tower - we, are turned to the land

There are also - for a very long time
passed - things - things - things

Drive to the tower
Cathedral

IV

But also with
the history of the

new building - [a lot of work has been done]
- [a lot of work has been done]

There are a lot of
things in the tower

There are a lot of
things in the tower

There are a lot of
things in the tower

There are a lot of
things in the tower

There are a lot of
things in the tower

70% of sea mammals included left - it is by signature not
There last note at no!

Tall also from included

1500
1500
1500

850
YND

is included and new signature - 1500

HOUSE OF TOMBIA STUDY
Pulch - 1500
1500

descriptions of the signature

David sea signature

signature - signature

signature



Also 70 1500 1500 1500

1500 signature

1500

1500 signature

signature

1500 signature

1500 signature

1500 signature

1500

1500 signature

1500

1500

1500

1500 signature

End notes
1000 of pages
Siden - ready or last -
but can't
last - can read & understand

What does page show?

appears to be but 2 for #114

III next days P.B. - Siden - 2 sides ~~mentioned~~
Meyer -

1000 of 100

Book - record of Jewish

875 copies -

Process of Gutenberg

more work, OK

as long as possible

Now for first time edition



copy to read

Sup

What are we facing with? Critical look
at what will
be facing

IV mission -
initial

recognition of intention

lay out of

reference to ritual

code

written -

attempt

to return to fully

mission

of ritual reading

Say something

- Fund

bullet

Future

Consensus

this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to the LORD; ²⁸you shall do no work throughout that day. For it is a Day of Atonement, on which expiation is made on your behalf before the LORD your God. ²⁹Indeed, any person who does not practice self-denial throughout that day shall be cut off from his kin; ³⁰and whoever does any work throughout that day, I will cause that person to perish from among his people. ³¹Do no work whatever; it is a law for all time, throughout the ages in all your settlements. ³²It shall be a sabbath of complete rest for you, and you shall practice self-denial; on the ninth day of the month at evening, from evening to evening, you shall observe this your sabbath.

³³The LORD spoke to Moses, saying: ³⁴Say to the Israelite people:

On the fifteenth day of this seventh month there shall be the Feast of Booths^c to the LORD, [to last] seven days. ³⁵The first day shall be a sacred occasion: you shall not work at your occupations; ³⁶seven days you shall bring offerings by fire to the LORD. On the eighth day you shall observe a sacred occasion and bring an offering by fire to the LORD; it is a solemn gathering^d: you shall not work at your occupations.

³⁷Those are the set times of the LORD which you shall celebrate as sacred occasions, bringing offerings by fire to the LORD—burnt offerings, meal offerings, sacrifices, and libations, on each day what is proper to it—³⁸apart from the sabbaths of the LORD, and apart from your gifts and from all your votive offerings and from all your freewill offerings that you give to the LORD.

³⁹Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of the LORD [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day. ⁴⁰On the first

^c Others "Tabernacles"

^d Precise meaning of Heb 'ascereth uncertain

day you shall take the product of hadar^e trees, branches of palm trees, boughs of leafy^f trees, and willows of the brook, and you shall rejoice before the LORD your God seven days. ⁴¹You shall observe it as a festival of the LORD for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages. ⁴²You shall live in booths seven days; all citizens in Israel shall live in booths, ⁴³in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt, I the LORD your God.

⁴⁴So Moses declared to the Israelites the set times of the LORD.

24 The LORD spoke to Moses, saying:

²Command the Israelite people to bring you clear oil of beaten olives for lighting, to maintain lights regularly. ³Aaron shall set them up in the Tent of Meeting outside the curtain of the Pact [to burn] from evening to morning before the LORD regularly; it is a law for all time throughout the ages. ⁴He shall set up the lamps on the pure^a lampstand before the LORD [to burn] regularly.

⁵You shall take choice flour and bake of it twelve loaves, two tenths of a measure for each loaf. ⁶Place them on the pure^a table before the LORD in two rows, six to a row. ⁷With each row you shall place pure frankincense, which is to be a token offering^b for the bread, as an offering by fire to the LORD. ⁸He shall arrange them before the LORD regularly every sabbath day—it is a commitment for all time on the part of the Israelites. ⁹They shall belong to Aaron and his sons, who shall eat them in the sacred precinct; for they are his as most holy things from the LORD's offerings by fire, a due for all time.

¹⁰There came out among the Israelites one whose mother was Israelite and whose father was Egyptian. And a fight broke out in the camp between that half Israelite^c and a certain Israelite. ¹¹The

^e Others "goodly"; exact meaning of hadar uncertain. Traditionally the product is understood as "citron"

^f Meaning of Heb 'aboth uncertain

^a See note at Ex. 31.8 ^b See Lev. 2.2 ^c Lit. "the son of an Israelite woman"