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The Language of Judaism III - Greek, 1984.

The Languages of Judaism-III-Greek
Daniel Jeremy Silver
February 12, 1984

The University of Paris and Oxford began as cathedral schools. Universities of Europe were established in order to provide a center, or centers, for the education of the clergy of the Roman Church, the Latin Church, and, of course, all learning for many centuries was conducted in Latin which, in a sense, is why most of us were set to amo, amos, amot, and why we can still remember the beginning of Caesar's Galic Wars - . In a way it's a pity. It's not a pity that we were set to learning a classic language, the classical languages of Europe are very useful in terms of understanding our own grammar and syntax, and because they help us with etymology, with understanding the root meaning of words. The pity is, rather, that we were set to Latin rather than to Greek because Latin really doesn't have a very exciting literature, certainly not a significant one. It's why we read Caesar's Wars, and in Greek you have the great philosophers, Aristotle, Plato, you have Homer, Hesiod, poets, and you have the great playwrights, tragedians famous the world over. And, of course, the reason that we were set to Latin is that school people are notoriously conservative when it comes to changing a curriculum, and although the bulk of the great literature of the classic world including, interestingly, the early literature of the Catholic Church is in Greek and the Testament was written in Greek - Kresostan, Gregor of Nica, the major early Church fathers wrote in Greek. Nevertheless, the Roman Church, in its desire to gain ascendancy over the other major churches of Alexandria and Antioch and of Constantinople, used as a symbol of its imperial ambitions the language of Rome, Latin, imposed Latin upon its clergy, and ultimately, of course, the medieval fathers from Augustine to Aquinas wrote in Latin and produced a fine literature. Nevertheless, it's too bad, and it's particularly anachronistic when young Jews, emancipated, so they felt, from the curriculum of our yeshivot, our parochial schools, were set to learning Latin because there's absolutely nothing of consequence in our entire tradition written in Latin. There isn't a single major Jewish volume in that language. That's not to say that Jews didn't speak Latin.

After all, there was a sizeable Jewish community in Rome throughout its entire history. But it's interesting that when the archeologists went down to the catacombs, the great burial caves below Rome, and when they separated out the various inscriptions, Jewish, Christian, and others, they found that of the some 500 inscriptions over Jewish graves, well over 400 were written in Greek. And it's interesting that when the historian Josephus was captured during the great revolt against Rome and was brought to Rome as the personal slave, scholar-slave of the Emperor Titus, when he set out in Rome to write a great history of the Jews he wrote in Greek and not in Latin. Greek was the language of literature and of culture in the Roman world as it had been in the Hellenistic world and in the classical Greek world, and somehow Jews had an instinctive sense, till recently, of the value of that great language.

Interestingly, when it came to Latin the rabbis of the Talmud dismissed Latin in two words, Roman Latin is fine for military administration, but when it comes to literature, to culture, to philosophy, give me Greek or Aramaic or Hebrew any time. Now, I suppose if there's any moral to all of that it's simply that we ought not to weep too many tears when our children or grandchildren report to us that they don't want to take Latin anymore. Greek might be better. Hebrew would be better yet, but it's by way of introduction to a language which was spoken by our people, by many of them for well over 1900 years, a language which was spoken by the Greeks of Greek Jews of Alexandria, of Antioch, the 3rd, 2nd century B.C.E. and which in more modern vernacular was still being spoken by the great communities of Salanica, Ismir and Athens as recently as the time of the second World War when the Nazis came in and effectively destroyed what remained of a 2,000-year old Jewish community.

Jews first became acquainted with Greek, as did most West Asians, after the conquest of Alexander the Great in the third decade of the fourth century B.C.E. And within less than a hundred years major communities of Jews were speaking Greek as their everyday language, particularly the Jews of the great cities of Western

Asia, and most especially the Jews of Alexandria. Alexandria was a new city. Alexandria was founded and established and built by one of the successor generals of Alexandria, Ptolemy, a man whom Alexander had given authority over Palestine and Egypt. It was designed to be a new city dedicated to the memory of the great emperor, a great conqueror. It was designed to be the governing center for this major part of the Hellenistic Empire. The Greeks were, after all, a small group of successful military folk who had now to dominate an empire and they were afraid, as is any colonial power, of the sheer numerical power of the natives. And the Greeks particularly, coming out of the turbulence of their city-states in the mainland, the Greeks had a strong sense of the power of the mob, and so when Ptolemy set out to create Alexandria he decided not to people it with the natives, the Egyptians, but to bring in a foreign work force, and the nearest work force which he controlled was in Palestine, Judeans. Our fathers and mothers were in those days largely simple agricultural folk and they were fairly handy with their hands, they were good craftsmen, and in 280, 270, B.C.E. Ptolemy brought down to his new city large work drafts of indentured Judeans, Jews, ^{and we} who built the city of Alexandria with our hands and our sweat and our labor. And then the city prospered. It became the greatest city of the Eastern Roman Empire and Jews prospered along with it and more and more were attracted to the city until the 3rd, 2nd, 1st centuries B.C.E. Alexandria had the greatest Jewish community in the world bar none, a Jewish community perhaps four or five times as large as the number of Jews in Jerusalem itself. And during this period the Greek of the governing force became the everyday language of the people who were governed. Jews were not going to speak Egyptian, Coptic. They spoke Greek. They wrote in Greek and they created a great literature in Greek. And the first literature they created was not, surprisingly, a Greek translation of the Torah, of the Five Books of Moses. Already in the year 250 B.C.E. a number of Jewish scholars sat down and created a great Greek translation of the Torah. About 150 years later another Jew, a Greek-speaking Jew of Alexandria, a man by the name of Aristeas, wrote a longish essay

in which he elaborated on the importance of this translation and told the great legend of the translation. The letter of Aristeeas to a Jewish friend of his, Philo Cretes, notice how Jewish these names are, explains that there were two main consequences of this important translation. The first was that it allowed the Jews who were now Greek-speaking, who no longer controlled Hebrew, to pick up their Bible, to read it, to understand the root teachings of their tradition, to feel again, to be sensitive again to its idiom, to its major characters, to the whole beginnings of our history. And the other important consequence of this translation was that it changed the status of the Jews of Alexandria, according to Aristeeas, from that of indentured workers to freed men. And this is the story.

Around the year 250 the successor of Ptolemy, a man named Ptolemy II Philadelphus, decided that he wanted to understand the basic law by which the Jewish community governed itself. And so he wrote to the High Priest in Jerusalem a letter in which he asked the High Priest to send down a copy of the law of the Jews, the Torah, and send down bilingual translators who could render the Torah into Greek, and if the High Priest was willing to do so he, Philadelphus, would free the Jews of Alexandria and give them a status as full citizens of the city. The High Priest, according to Aristeeas, was more than willing to do so. He sent down to Alexandria the correct copy of the Torah which was kept in the Temple and he sent down six bilingual scholars from each of the twelve tribes, 72 in all, and these men were accommodated in a Howard Johnson's on the island in Alexandria Harbor, the island of Pharos, each in his own individual room, cell. And each man set out to do a translation of the Torah and lo and behold when the 72 separate translations were compared they were identical, absolutely identical in all respects.

Now, obviously, what we have here is a legend which has to do with the authority of this translation. We have here to do with the legend of how the Jews of Alexandria came to be governed by Torah law and how they came to be freed men. This translation came to be known in the scholarly world as the Septuagint, the translation by the seventy. Somehow two of these bilingual men got lost in the

shuffle.

And then over the next three centuries or so the Jews, the scholarly Jews of Alexandria, brought forth translations of all the other books in the Bible and a number of books which were revered by Jews of those days which did not find their way in the Bible but found their way into what we call the apocrypha, the books that were important but, for one reason or another, not included in the Biblical canon. And so Alexandria was the center of an important work shop of translators who, just as men and women today, have translated for us, who are monolingual, who know only English, who have translated the great classic texts of our tradition so that they are available to us, our library is full of such books, that's a plug, so the Greek Jews lived in a literate community and they translated the texts that were important in their day into Greek so that they would be available to those who wanted to go and who could read.

We know, for instance, that one of the very interesting books which did not find its way into the Bible, what we would call a commonplace book. Commonplace books were popular in New England a hundred years ago or so. They tended to be collections of brief essays, paragraphs, proverbs, written by someone who was literate, something of a reader, which he felt were important, were significant, expressed his point of view, and towards the end of his life he would publish this commonplace view and leave it to his children and grandchildren as sort of a literary inheritance so they would be know and be impressed by what had impressed him.

Well, there was a teacher in Jerusalem early in the 2nd century B.C.E. by the name of Joshua ben Sirah. He taught at what we would call today an elitist private school. He taught to sons of the well-born. And he wrote a commonplace book, a book which had his essays, his paragraphs, his proverbs, and several generations later his grandson, as is the way of grandsons, decided that there was great merit to this book, and by this time he had emigrated to Alexandria and he commissioned some translator in Alexandria to translate the commonplace book of his father, of his grandfather, and so it was done and this is the Book of Ecclesiastes

or the Wisdom of Ben Sirah which you can find in the apocrypha. It's a very interesting collection of rather thoughtful ideas by a member of the elite, the patrician elite among Jews 2100 years ago. So there was a literature ^{that} the Greek Jews of Alexandria like the English-speaking Jews of the United States set about to make available to their community the great classic texts of the Jewish people. And they did more. They began to write original texts of their own.

Do you remember about 10-12 years ago a Jewish public relations person from St. Louis by the name of Max Demont who wrote a little history of the Jewish people called God, Jews and History. It was very popular for awhile and it was popular largely because it told Jews in America everything they would like Jewish history to have been. We were, in fact, responsible for almost all the major contributions which have made civilization available to the world. Well, the original of this kind of historical apologetics is a little history which was done in the 2nd century B.C.E. by a Greek-speaking Jewish historian of Alexandria by the name of Artapanus. And Artapanus wrote a history in which he proved conclusively that Jews had invented hieroglyphics. The Jews had invented all the famous medicine of Egypt. The Jews had invented the political theory by which Egypt was governed, that in fact Moses was the great not only lawgiver of the Jews but the bringer of all that is worthwhile in civilization to the Egyptian people. And there were playwrights in this community. There was a man named Ezekiel who put on the stage, and you can imagine in one of these great Greek theaters, a drama about the life of Moses. And there were epic poets, rhapsodists, who chanted elaborate epic poems on Biblical themes. We know of one by the name of Philo the Elder and there are, of course, more serious, more scholarly people. There was an anonymous writer who wrote a text which he ascribed to King Solomon, revered, of course, for his wisdom, which is called The Wisdom of Solomon in which he tried to marry the mystery ideas of the Greek religions to the wisdom ideas of our own tradition. And perhaps the crowning glory of this whole literary renaissance was the work of a fine preacher ascetic-philosopher by the name of Philo who, at the turn of the millenium, he

lived at the end of the first century B.C.E. and into the first century of this era, wrote a series of metaphorical allegorical philosophic commentaries on the Bible in which he tried to marry, tried to bring together, the great philosophic and scientific traditions of the Greeks and the insightful, spiritual, religious translation of our Biblical people and to show how reason, revelation, philosophy and spirituality were the obverse and the reverse of a single coin, a single truth. And Philo, interestingly, raised in rather systematic form all those issues of philosophy which would occupy Jewish, Muslim and Christian religious philosophers and thinkers down to the 17th century, down to the age of Spinoza. And he was read by most of these men with great benefit. It's a great literary renaissance and an important one, and the most striking and unexpected fact about this renaissance, one which we would like to see happen again in our own day, is that once it was completed the rabbis, the sages of our people, said Kaddish over it. They turned their back on it. The Talmud was developed in the five centuries immediately after this great Greek-Jewish literary renaissance. If you search the pages of the Talmud you'll not find a single quotation from the Septuagint. You'll not find a single reference to any work by a Greek-speaking Jew of this Hellenistic period. You'll not find a single reference to Philo or to the wisdom of Solomon. It is as if this entire literature had never been indicted, had never been set down, never been written.

Now, we're not accustomed to associate censorship with the Jewish tradition. Censorship is for them, for people who have sacred offices and have indexes and things of this kind, but you remember reading things like the Autobiography of Chaim Weizmann? Chaim Weizmann somehow or other got hold in the pale of the settlement of an elementary physics text, a little pamphlet, the kind of thing that a junior high school student would read. And when he was in the yeshivah he wanted to know what was in this pamphlet and he had to hide the pamphlet inside one of the great folios of the Talmud and he did so with fear and trepidation, he wrote, because

if the had come down and seen what he was reading, which was traif, he would have been expelled from the yeshivah. In the yeshivah there was a great library of accepted books. There was no great library that was open to books of all kinds. And many many years ago I wrote a book, trying to explain how it came about that in the early 13th century in southern France a number of learned Jews denounced to the Dominicans the great philosophic text of Maimonides, The Guide of the Perplexed, and were delighted when the Dominicans added this volume to the book burning, which they burned books which they themselves felt to be heterodix or heretical.

One has to recognize that believers, whoever they are, are convinced of the truth of what they believe and are relatively impatient with ideas which tend to run counter to what they credit, what they believe to be true, and so our much vaunted tolerance of ideas which are not our own here in the 20th century in America, I suspect, has much as to do with tolerance and understanding as it has to do with the fact that we are not true believers, we are not people of, really, deep, profound ideological commitments. We haven't yet made up our minds about many things so we're ready, eager to read about a variety of ideas, but if we were, in fact, true believers we might understand more easily how it comes about that a people separates itself out from books or ideas which somehow seem suspicious or suspect to them.

And so the question is why did the rabbis who began to exert their authority within a century after this great Greek-Jewish-Hellenistic renaissance, why did they turn their backs on this entire literary output? The first suggestion that occurs to anyone is perhaps they looked upon Greek as a language which was itself unacceptable, which was somehow taboo, which was somehow outside the pervio of what could be tolerated. Now, that suspicion doesn't hold up to the facts. We know from the Talmud that these same rabbis who turned their backs on all of this literature were led by a group of the family of Gamalio. These men had the title of patriarch. They maintained the central institutions of the early rabbinic world,

And among the institutions that they maintained in the administrative headquarters of Simon ben Gemalio was a school in which young Jews could learn Greek. And we also know that in the early second century, in that very generation which was turning its back on this entire tradition, there were two of the leading scholars, Joshua and Elezier who knew a Greek convert, a Greek proselyte, by the name of Aquila of Pontus, and who importuned this man to prepare a Greek translation of our scriptures. I put on the pulpit this morning a great mosaic which is from our own museum. It's a mosaic which was set down in the synagogue in the Galilee in the 5th century of our era. You'll recognize the lulav and the ethrog and some of the other symbols and you'll recognize the Greek lettering. Now, if you remember that in the synagogues this is the parpet, this is the floor, and that in these synagogues Jews actually prostrated themselves as part of worship, if Greek were somehow a contaminating influence Jews would be bowing, kneeling, prostrating themselves directly on to a Greek text which says simply, blessings to the people, shalom na am. Greek was anathema as a language. Not at all, so we have to look elsewhere for the explanation of this turning away, of this form of censorship by silence. The answer lies, I think, in two realms. In the first place Greek and Greece represented dangers to many of the inherited values of the Jewish tradition. When the Jews began to speak Aramaic they were speaking the language of neighbors, a people who shared many of their attitudes, many of their political institutions, and many of their values. Very little was really changed, but Greece represented a language base into European which was totally different from the semitic, from the Akkadian, and more than this, it was a language of a people whose ideals and values and institutions were distinct, totally distinct, from those of West Asia. The Greeks enjoyed sports. How can we overlook that with the television filled with the Olympic games as they are, although I doubt that the Greeks ever skied or skated in those games. They loved sports. They loved the physical body. In their gymnasium they practiced gymnastics naked and their statuary reflects their joy in physical form. Asians swath themselves in many layers

of clothing. Sports were as alien to Asians as they were to any rabbi in the yeshivah in eastern Europe. It just wasn't something that you did do. Greeks were quite open about the relationships between older men and younger boys, about homosexuality. The Western Asian tradition is very strict, very heterosexual. Greece represented a whole new series of institutions and of values, and we can see this from language. When the Greeks began to govern and to create cities like Alexandria and Antioch and Constantinople in which their institutions were institutionalized into buildings. The Hebrews, the Jews, simply had no words for gymnasium, for hippodrome, for stadium, for theatre, and we simply followed the Greek word and slightly Hebraized it so it's tatron, ipodromos, iskadiya, gymnasia. These are now Hebrew words. They have been Hebrew words for the last two thousand years, but, obviously they're Greek in origin.

I'm suggesting to you that what we have here is simply another instance of what we're saying in the West Asian world today except we call it today the Arab world. We're seeing the Arab world coming to grips with a highly effective, highly efficient, intellectually and culturally advanced civilization, that of the West, inferring the impact of that civilization upon its traditional family and religious values. We talk of Hanukah. We talk of the Maccabean Revolt. Unfortunately, we tend to think of the Maccabean revolt largely as kind of a simple, nativistic uprising by a bunch of Jew zealots against a hated Syrian overlord. It was that in part, but, really, what the Maccabean Revolt was was a civil war between those Jews who believed that the West could be trusted, that Western civilization was acceptable, that one should assimilate the best of Western civilization and produce without giving the best in one's own civilization, Lebanon, Israel, against those Jews who were the Iranians, the brotherhood of Islam, the traditional groups of that day, who said that if we give up our traditional ways, if we begin to participate in the Greek games, if we allow a theater to be built in Jerusalem, we will totally pervert all that is good, all that is basic, all that is godly and divine and significant in our society. And that war, as you know, is not

over, obviously, wherever two civilizations come into conflict. It's not over among Jews. During the last mayoral election in Jerusalem Teddy Kolach was stoned by a group of orthodox zealots who objected to what? Not to his tax policy, not to his policies of building suburbs in east Jerusalem, but to a proposal to build a swimming pool near one of the orthodox neighborhoods, a swimming pool which would allow mixed bathing, Western, a swimming pool which would allow people to be in bathing suits, unacceptable, scandalous, a swimming pool which must at all costs be eliminated from the plans so that Jewish life can be worked out in its normal natural terms.

What I am suggesting is that for all that Greek culture represents, and even though most of the rabbis respected large segments of the high culture of the Greeks, Greece and the Greek culture and the Greek language never escaped from the shadow of being alien, slightly dangerous, and that literature which was the first literature, which had been translated before Jewish life was fully informed, never escaped from the suspicion of having introduced into Jewish life ideas which were perhaps not wholly acceptable. I would suggest that there were two reasons why the Jews turned their backs on this literature. The second is historic.

A people is open to its surroundings in good times. And when everything is going well, when the society is prosperous, when times are relatively stable and peaceful, then people try to reach out to understand their neighbors and hope that their neighbors will reach out to try to understand them. There's a kind of easy give and take. But when the society becomes troubled, convulsed, during times of economic lack, during times of war, groups tend to turn in on themselves, protectively, you draw into your shell. The Hellenistic experience had been a time of great prosperity. Urban life, commerce, had been brought by the Greeks to West Asia and West Asia had grown and thrived under it. But as the Greek-Hellenistic domination gave way to the Roman domination, Rome brought a different kind of authority to the East. Rome was interested in taxes and more taxes. Rome was interested in efficiency. Rome had no patience with the Jews saying, our ways are

different, we don't work on the Sabbath, we can't serve in the army because we eat special kinds of food. The Greeks had accepted those distinctions. They were used to the city-state, to individuality. The Romans had no patience with that which was not efficient, administratively easy to organize, so immediately with the domination of Rome Jews began to have trouble. Philo, the ascetic philosopher, this man who was almost a religious recluse, had to bestir himself late in his life on a mission to Caligula by his community because the Roman authority was taking away from Jews time-honored rights which had respected their individuality. And then in very quick succession we see the impact of these changes as Jews throughout the Eastern Roman world begin to become restive and then to revolt against the authority of Rome. There's the great Judean Revolt of 66-70 which ended in the destruction of the Temple in Jerusalem. There was a great revolt in the diaspora in Crete and Cyprus and Saranica and Tunisia in 115-116-117. There was the great Bar Kochba Revolt in the 4th decade of the 2nd century. These were disasters for the Jewish people. Millions of Jews died. Millions more were made homeless, were impoverished, and rabbinic Judaism emerges in a beleaguered world, in a world which is turning in on itself, which wants definition. When times are good, as they are for us, being Jewish is just one of the many identities which we're happy to adopt, but when people turn against Jews we need to reinforce our sense of identity, we need to be more certain about what it means to be Jewish. We saw this in the German Jewish experience in the 1920's and 1930's. The 1930's saw, because of all that Hitler represented, a turning in on, an assimilated Jewish community, on itself. Suddenly, being Jewish, being observant, doing the Jewish thing, defining Judaism, became infinitely more important than it had been for generations. And so it was in that world. And the rabbis were the people who defined Judaism and to define Judaism they eliminated all that seems suspicious. And they eliminated not only Greek-Jewish works but Hebrew-Jewish works. The Septuagint is, after all, nothing more than a pious translation of the Bible, was eliminated because, as I'll try to show you, it was suspect for a number of reasons.

It remains to us only because it became the basic Hebrew scripture used by the Catholic Church. Ezekiel, Philo the poet, the great literary figures of Artapanus, the great literary figures of that renaissance, we know of and have writings from only because Greek writers in the 2nd-3rd century borrowed large portions of their writing and were impressed by them, Christian writers, and these writings were maintained by the Church. Philo was of interest to the church fathers. It is to the church we owe whatever we know of this great Hellenistic-Jewish literature. It is also to the church that we owe our knowledge of a good bit of Hebrew literature of the time. If you pick up a Catholic Bible you find that it consists not only of what they call the Old Testament, the Tenach, the Hebrew Scriptures, and the New Testament, but of a collection of books called the apocrypha which means the hidden books. The apocrypha includes the Wisdom of Solomon. It includes books that were written in Greek during this period. It includes the Wisdom of Ben Sirah. It includes the various histories of the Maccabees, interestingly. It includes a lot of books which have nothing in them that is detrimental to the survival of the Jewish people, books written in order to defend Judaism, books which the church found inspired and interesting but which were not sufficiently clear, which were, for some reason or other, a suspect to these rabbis who looked upon their primary role as that of eliminating, shaping and defining, of making clear.

I'll give you an example of the kind of concerns that were theirs. The Hebrew word for God, or one of the words, is Elohim. Elohim suggests the God who created the world. It suggests the God Who entered into a covenant with Abraham and with Moses, the God Who gave the commandments, the God Who spoke to the prophets, the God Who redeemed the Jews from Egypt, the God Who will redeem and send the Messiah and redeem in the future. When the Septuagint translates Elohim they use the Greek equivalent, taos. Taos means lordship, God, the god, in a sense, of pure being, the god, in a sense, of the being who is without perfection, who is without imperfection, the god who is the unmoved mover, the god who is the first cause, God, in other words, as theory, God as philosophic idea rather than God as personality, rather than the God who bends down to listen to a people in prayer.

Now, to the rabbis who were leaders of a generation which desperately needed to believe in the God Who had redeemed and Who will redeem, the God Who listens to prayer and Who answers prayer, a translation of scripture which spoke always of Elohim as Taos, and Adonai as kyreus, which again has this sense of a denatured divinity rather than of a personal god. That kind of scripture seemed to be one which was tepid, did not give enough comfort, did not give enough encouragement and consolation and, therefore, they asked an Aquila to prepare a new, more acceptable translation, where the terms would be more specifically defined in terms of what was basic, needed for Jews.

Anyone who ever tries to translate knows that it's almost impossible to pick up all the nuances of any term when you translate from one language to another. When you translate Elohim into Aramaic Elohim became Eloha. It had exactly the same connotations. You weren't really translating it so much as transposing, but when you translated Elohim into taos and Adonai into Kyreus you were changing the valence of the word. It had an almost entirely new set of meanings and the rabbis were very much concerned that Judaism might lose a great deal of its power, of its originality, in the process. What they were really trying to do was to create a set of specifics which would define Judaism clearly for a people whose lives were being defined almost entirely by the fact of their being Jews. This had not been true of the Jewish community of Alexandria. They were citizens of Alexandria. They felt themselves Greeks as well as Jews just as we feel ourselves English-speaking Americans as well as Jews. But to the Jews who lived in the latter days of the Roman Empire being Jewish was the sole critical definition of their identity. It defined the law by which they were governed. It defined the customs which regulated them. They were not citizens of the empire. They were Jews, and so being Jewish had to have this kind of very specific definition.

I guess if we were to reduce this to a general theory the rabbis believed that they are what we read. We are what we read and I invite you, if you believe

that, to look over your library when you go home this noon.

WRHS

Kaddish

Friday *February*
Sunday *JANUARY 12*

Those who passed away this week

ROBERT W. KABB



Yahrzeits

MELVILLE LIEBENTHAL
GEORGE MARGULIS
MYRTLE WAINTRUP GIVELBER
ROBERT S. SUGARMAN
MAX KIMMELMAN
MAX GESCHWIND
NATHAN HENRY LEVICH
HERMAN G. DEVAY
ROSE SCHWARTZ
NATHAN KLAUSNER
BESSIE ELLEN ZWEIG
SAM WEINGART
ROSE FRIEDMAN
DR. MYRON A. WEITZ
AARON HENRY
HARRY YETRA
ADOLPH E. KOBLITZ
MAMIE A. SALEN
HENRY R. FISHEL
ARTHUR C. HOFFMAN
BERT SAMPLINER
ANNE L. LEVY
HELEN R. GERWIN
DR. SYDNEY LEVIN
WILLIAM M. NEYE
GOLDIE MARKS
BARRY BURNLEY
MONTE J. FINE
SAM G. PICKUS

SIDNEY H. HORWITZ
NORMA L. ARSHAM
NATHAN MITCHELL
DR. OTTO WALTER BLUM
EVA FALLER

Date February 12, 1984Service no. 3

UP

GOP

(SOLO)

Opening
anthemBraun: Ma tovu

Bar'chu

Trad.

Sh'ma

Trad.

V'ahavta

Braun

Mi chamocha

Ephros

Tzur

yisraeil

Trad

Avot

DymontC. SMITH

K'dusha

Sulzers

May the

words:

Meizels #1~~TORAH SERVICE**~~

Anthem/

~~Solo~~Rossi: Psalm 121

Aleinu

Trad

V'ne-emar

Trad

Amen

#1 - to CONG.

Hymn

Ein keilicheinu

Amen

**S'u sh'arim/Ein kamochaKi mitzionSh'ma torah--L'cha adonaiTorahblessingsHitz chayim--Hashiveinu

REMARKS

SUN	MON	TUES	WED	THURS	FRI	SAT
FEBRUARY 5 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE LANGUAGE OF JUDAISM - II - ARAMAIC Temple High School 6:30 - 8:00 p.m. Branch	6	7 TWA FIRST TUESDAY 10:00 a.m. - Browse and Shop 12:00 - Lunch 12:45 - Dorothy Lang Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Temple Young Associates Board Meeting - 8:00 p.m.	8	9	10 Service - 5:30 p.m. The Temple Chapel	11 Shabbat Service 9:00 a.m. - Branch Bar/Bat Mitzvah BRIAN & MELISSA KAUFMAN 11:00 a.m. The Temple Chapel
12 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE LANGUAGE OF JUDAISM - III - ARABIC Temple High School 6:30 - 8:00 p.m. Branch	13	14 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch	15 TWA Board Meeting 10:00 a.m. - Branch	16	17 Service - 5:30 p.m. The Temple Chapel THIRD FRIDAY Temple Young Associates Sabbath Dinner 6:00 p.m. 7:45 p.m. - Services Branch	18 Shabbat Service 9:00 a.m. - Branch Bar Mitzvah RICHARD EDELMAN 4:30 p.m. The Temple Chapel
19 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak <i>ANDRE</i>	20	21 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Lunch With The Rabbi Downtown City Club 12:00 noon - 1:30 p.m. TMC Board Meeting 8:00 p.m. - Branch Religious School Board Meeting 7:45 p.m. - Branch	22	23	24 Service - 5:30 p.m. The Temple Chapel	25 Shabbat Service 9:00 a.m. - Branch
26 SERVICE 10:30 a.m. The Temple Branch Temple Young Associate Creative Service "CHOOSING JUDAISM, CHOOSING LIFE" Youth Group Activities	27	28 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch	29	MARCH 1	2 <i>A LOOZ NT Oun Beying</i> Service - 5:30 p.m. The Temple Chapel FIRST FRIDAY 8:15 p.m. - Branch	3 Shabbat Service 9:00 a.m. - Branch <i>TEDET EL</i>

indica fuertes grado degradable en el medio, y una
gran capacidad degradante y coesulencia en medios de
alta fuerza degradante y durabilidad.

[illegible]

Now the King is more interested in money and in the
ways of the house. Now I am studying, so he would be
the A.P. - President of the University in person. I have
the same feeling of the beyond now. Not. N. G. P.
with myself. And now a small child with a few

newsletters.

The U.S. of America has been - almost dead & we will
live about 100 years and we will be the best
at our own & find the best ~~way~~ ^{the} and find the best
method for life. -- The best way is to live
with love & to be kind to the people; but
because the world has been so bad we can see. Now
if we work - in other words we can be good - and we
can find out how to live in the best way. The
world has been so bad & we can find out how to live in the best way.

The suffering of the world is because it is so bad
as the O.T. & the Greek language and

the world is so bad & we can find out how to live in the best way
and find out how to live in the best way
and find out how to live in the best way

Reverend Children -- I am sure you will be
a very happy & successful person. To be a good
person and to be a good person
is the best way to live in the best way
and find out how to live in the best way

And we can find out how to live in the best way
and find out how to live in the best way
and find out how to live in the best way

is based upon the means and the ends
of the good and the bad.

2. ~~Attorney~~ for any bank transfer
named ~~and~~ in ~~England~~ long after ~~the~~
had appeared over Widdows to it -

Now for fast affairs to conduct ourselves
well before. But we are not? And we
are aware? We are not - I begin to

We may send - 41 to consider - 1011-10
 many of you and some - 1011-10
 names - 1011-10
 have to be 1011-10

[illegible]

1. Definition of a unit.
 2. Definition of a unit.
 3. Definition of a unit.
 4. Definition of a unit.

People are glad to
 see ~~good~~ ^{good} news after
 the news of our
 death & conversion.

Why did we go to the bank - those bank-fund
meeting?

For the bank, saying to be something publicly in
London? The bank seems to have been the one. The
future - the office bank of the 1st century
maintained bank. - bank in Town and a small bank
in the suburban center. - bank in the 2nd century
that bank was of the bank of the bank, bank, bank
commercial & bank private bank of bank to
transact in bank into bank and the bank
refer several bank bank bank. It's bank
bank my bank of the bank bank bank bank
bank bank of bank bank. bank bank bank -
The bank bank bank bank bank bank bank
bank bank. - - The bank bank bank bank
bank bank bank - bank bank bank bank
banking bank bank bank bank bank bank bank
center - bank bank bank bank bank bank
banking - bank bank bank bank bank bank
bank - bank bank bank bank bank bank
free -

What was the problem?

For the bank bank bank bank bank bank bank
the bank bank bank bank bank bank bank

is still going on - During the war myself under the
 was asked to mediate between the two sides &
 where some good was done for you & the
 neighborhood.

During the war under the British - under the
 the same - was the same as the same & the same
 to under - and not to under the - only & the
 that of under and under the war. The unpublished
 many about 4 weeks during -- but also under
 if an unpublished report to a host under of under
 of an unpublished eye -

But the war was, under, but the - the
 under was under the unpublished under
 has to be under. Unpublished under unpublished
 & unpublished was under to be the under
 different under to under under.

The 3 under for the under & the to under
 under unpublished under. unpublished under under
 but it was under under - under under & under
 then Unpublished under under - under under
 under under & under under - under under
 under the unpublished under - under under
 under the unpublished under - under under
 under under under under under. The

7' 10" 116 - suggests, matter - also see note brought to
bills and of April - spoke to many + given - the
personnel but note under himself to have a
reading page

Thurs - one set of the Greek landscape + sketches -
Thurs - suggests landscape - (next two pages -
Punk Bay - the one note given me
in reference - a student 7' 10" 116

Thurs - but on paper needs to be also included in
but - but ^{over} to the designed notes need
the revision of a book note and for the
to capture people and to search for presence

~~2. you see on the records - Thurs. The first - 6' 10" 116:
Antiquities - the history of the first city - The LXX
LXX - the records of Greek times NOTES the
NOTES 1-2 the records - the records of the 1
a particular city - and Antiquities - the history
records of the series - the first - NOTES
Please also look for the - same~~

Week
the records of the series - NOTES the
the records of the series - the records of the series
the records of the series - the records of the series

original - ~~the best~~ ^{the best} in uniform - That the whole of the first
day of the AKI the side with the supposed back of the
the side in the side is used to the side - the
piles near side the piles of side side side
with the side in the side side side side side

The side in the side of side - side side
very side side - side side side side side
The side side side - side side side side
side side side side side - side side side
and side side side side side -
a side side side -

