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Reform Judaism - What Lies Ahead?, 1984.

Reform Judaism - What Lies Ahead?

Daniel Jeremy Silver

May 6, 1984

The Department of History at Ohio State University and its new Jewish Studies program recently sponsored a two-day conference on 'American Judaism, The Last Thirty Years.' I was invited to speak on Reform Judaism and I focused on the question of Reform's sense of mission. We are accustomed to think of liberal Judaism as our necessary and successful response to the changing needs of Jews in a rapidly changing world and the record of the last two centuries seems to indicate that we have been correct in that judgement. My question was whether for the first time in its history liberal Judaism may not be meeting the spiritual and religious needs of major segments of the American Jewish community. Over the last thirty years new social forces have been at work and the cultural political situation in which we find ourselves has changed dramatically.

My paper was printed in the May 13th issue of The Temple Bulletin.. As I prepared that presentation I became increasingly certain of the value of taking a longer look at our history than the thirty years which the Conference had asked me to discuss. To gain the necessary perspective I found myself reaching back to the beginnings of non-orthodox Judaism. ~~I have always discovered~~ ~~that~~ the beginnings of any ideological or religious movement determine to a surprising degree its historic strengths and weaknesses.

Reform Judaism began as a response to the radical and dramatic transformation which was taking place in the political situation of many of the Jews who lived in Western Europe in the early part of the 19th century and to the inevitable impact of their new situation on their inner lives. The newly emancipated Jews inevitably began to think differently, and to ^{DEVELOP} ~~have~~ distinct aesthetic and ideological tastes from their medieval ancestors. This new breed of Jews required a new packaging of Judaism and Reform's early successes lay in authorizing what was felt to be a necessary reshaping of Jewish life. Reform's earliest purpose was to validate change and flexibility, and adaptation have ^s always been

its strong suit. Reform ~~has~~ spent ^{its} ~~time~~ time and energy justifying and formalizing change; and has ~~generally~~ assumed, rather than shown, that these changes made clearer and enhanced the central affirmations of Judaism. Today the issue is no longer the validation of change but the clarification of the changeless, what Judaism is all about. We live in a fractured culture and chaotic times and most of us feel a need to find solid ground for our value system and spiritual needs. Change is omnipresent and, to an increasing degree, overwhelming. We no longer need to be convinced that Judaism can and should be reshaped. Our question is: What are the core indispensable ingredients of our traditions? What can a non-orthodox Judaism offer us by way of certainty? How can Judaism provide us the steady sense of direction that we need?

In its early years Reform Judaism drew itself out from a Jewish ethos which was still largely medieval in its institutions and ideas. It had taken Christian Europe some four centuries to move from the corporate ideas which validated feudalism to the democratic ideas of the French Revolution. These were the centuries of Europe's adolescence during which ^{people} ~~it~~ slowly, and with difficulty, nurtured, nourished and adjusted to a new set of values. Europe's Jews did not participate in the Renaissance, the Protestant Reformation, the Catholic Counter-Reformation, and the Age of Reason. The policies of ghettoization and apartheid imposed by ~~European~~ governments and society walled off the Jewish communities from ^{these} ~~the~~ influences ~~of the outside world~~. Until 1789 Jewish life, with rare exceptions, remained encapsulated. Our schools maintained the traditional curriculum. We spoke our own language. We were in Europe but not of Europe. Could you have brought together an eighteenth century graduate of the Breslau Yeshivah and a graduate of Christ Church College at Oxford of the same age, you would have found that about the only thing they had in common was their native intelligence. For Jews the step from medievalism into the modern world ^{would be a} ~~was~~ precipitate ^{ONE}. We were not allowed a prolonged adolescence in which to try out and ~~slowly~~ develop new institutions and ~~new~~ ideas.

In 1789 France proclaimed a revolutionary republic which affirmed the rights of men, and after some hesitation, a hesitation which lasted over three years, the National Assembly decided that even Jews could be considered as men and so as citizens. A decade later Napoleon ^{who} became the First Consul of France and led the French armies across Europe, ^{his} legions broke down the ghetto walls of the cities they conquered. Overnight, Jews emerged from the overcrowded and enclosed Judengasse⁶ in which they had survived. Those who came out found themselves in a strange new world whose cultural norms they did not fully understand. Many could not even speak its language.

Much of the history of the nineteenth century can be read as a determined attempt by the traditional groups of privilege to regain the special advantages that had been taken from them. Their agenda included, among other goals, the removal of the Jew as competitor, denying the Jew the advantages of emancipation. But Humpty Dumpty had had a great fall and all of the king's horses and all the church's men couldn't put the old world into place again. Despite numerous setbacks, during each decade of the last century, an increasing number of Jews went to European schools and attended their city's theater and opera. ~~As Jews participated in the cultural opportunities which their urban societies offered, many found no reason to teach their children Yiddish.~~ It was quickly apparent that there had to be new ways to present Judaism to this new breed so as to make the old-new faith seem meaningful to them: ^{so} the emergence of a non-orthodox tradition.

At first, the ^{proposed} changes ~~advocated~~ involved issues of style rather than of substance. The early reforms were not at all radical. The reformers wanted a decorous and quiet service rather than the moving about and the endless undertow of noise that marked the traditional synagogue. They wanted an understandable service. The age prided itself on not accepting any traditions it had not examined. Prayers should be said in the vernacular as well as in Hebrew and

Aramaic. Attendance at the symphony had taught them to appreciate elaborate and sophisticated music and they ^{FELT}~~thought~~ that their service should be accompanied by a choir singing carefully composed music, perhaps accompanied by an organ rather than the simple sing-song chants of the traditional synagogue. At concerts and the theater men and women sat together. They were determined to bring women down from the balcony and worship as families.

One can validate these changes from within the tradition. The Talmud says specifically that the Tefillah can be spoken in any tongue. A Jew can worship in any language. Two centuries before some of the orthodox rabbis of Italy had encouraged the use of composed music and a choir, and had, in certain situations, even permitted the use of an organ in their synagogues. There is nothing in the Torah or in the early codes which demands that the women be seated separately. Recently, archeologists have discovered that the synagogues of the first, second and third centuries had no built-in separations between men and women. On the issue of decorum, the early Reform could quote Maimonides, the most famous of medieval philosopher-rabbis, who had complained bitterly to the community leaders of Cairo about the noisiness of his neighbors when they worshipped in the synagogue next door to his home.

None of this was that dramatic, but any change tends to scandalize the traditionalist. We are all creatures of habit. We tend to assume that that which is familiar is somehow right. Add to this the often overlooked fact that the business of religion, any religion, is to confirm. Religion expresses the desire of a particular cultural group to affirm and confirm certain cherished values. It does so by declaring these to be ancient, valuable and sacred. When you encourage ritual change traditionalists fear you are casting doubt on the spiritual affirmations of the tradition which these rites and ceremonies confirm for them. People sing, "give me that old-time religion," because they instinctively associate ^{with} ~~that~~ venerability ~~passes~~ authenticity.

Despite this inbred resistance to change, there are times when change cannot be avoided. The nineteenth century was such a time. Change took place and, predictably, was roundly denounced by traditionalists. Their early and fierce attacks had the virtue of forcing Reform's leaders to think more carefully about their authority to do what they were doing. They had done what felt right and necessary. Now they need to think as well as feel. After ~~the~~ fumbling around for awhile as to the appropriate defense which they should make, they finally decided to defend their actions by citing the authority of history.

If you had asked a traditional ~~nineteenth-century~~ Jew how he knew that he should keep a kosher home or that men and women should be seated separately in the synagogue, he would have answered, "Steh geschrieben," it's all written down." He knew that he could pick up one of the classic codes of Jewish Law, say the Shulchah Aruch, and show you where all the rules are set down, one, two, three, four, no question about it. Tradition was Torah. Torah had existed ever since ~~S~~ Sinai. It was all there and it was all God's will.

Reform defenders justified their change by insisting that the dimensions of time must be introduced into religious decision making. Neither Kashrut nor the mehitzah were prescribed at Sinai. Judaism, like all other living organisms, had undergone many changes. Why did the traditional Jew of the time not recognize this truth? Because our tradition, for various reasons, ^{had} lost ~~all~~ interest in history some eighteen hundred years earlier.

We had been among the world's first historians. Much of the Bible is presented as sacred history and that literature contains two large blocks of text which are, in effect, early attempts at writing systematic history. One of these chronicles, the Deuteronomistic, runs through most of Judges, Samuel and Kings and presents a chronological record of our people's history from the Conquest down to the Babylonian Exile. The other history is to be found in Chronicles, Ezra and Nehemiah and reviews this history down to the Persian period. During the

Hellenistic era Jews continued to be fascinated by history. The Hasmoneans commissioned a chronicle of their dynasty and any number of professional historians appear on the scene of whom the best known is Josephus.

After flourishing spectacularly, Jewish interest in history withered as quickly as Jonah's gourd. From Josephus at the end of the first century to a flock of writers in the nineteenth century no Jew worked seriously at being a historian. A few writers prepared chronologically arranged lists of sages for legal purposes. During the Middle Ages a number of martyrologies appeared which listed all the deaths and persecutions which Jews in a particular region endured, but no one worked seriously at the historian's craft.

Many reasons have been offered to explain history's sudden fall from grace. Some have made the point that history is of interest only to those who make history. The earliest histories of which there is any record were written by courtiers eager to flatter the royal ego by listing the king's pedigree, conquests and major building projects. History tends to appeal to those who are conscious of their impact on their times. Generally, history ceased to be of interest to Jews after the destruction of The Temple and the loss of sovereignty when, in effect, Jews fell off the stage of power. After 70 C.E. we were a minority people whose political situation was determined by others. After 70 C.E. we were in galut, exile. Our theology taught us to think of ourselves as prisoners under an indeterminate sentence. Release depended on God, not us. To the long-term prisoner who has no sense of being able to control his situation a particular day means little. He lives either in remembrance of what it was like when he was still free, or in anticipation of what it will mean when he is pardoned. Our galut literature deals with Biblical times and messianic times.

Europe became fascinated with history during its adolescence. Increasingly, men and nations felt they were actually making history so it was worthwhile to ~~write~~ ^{keep a record}. With Emancipation this interest passed over to the Jewish

community. It was not so much that we were among the shakers and movers, we weren't; but it quickly became apparent that the historical perspective served some valuable practical purposes. Historical studies made it clear that Judaism was and had always been a process. In every age Judaism had been shaped by the cultural world in which Jews found themselves. History allowed the new Jew to recognize that what was called Torah in the Shulhan Aruch and affirmed as constant since Sinai in fact was a composite of any number of changes, reforms if you will, which had taken place over the long centuries. Moses had not sent Miriam to the women's balcony. Esther had not eaten kosher food. Akiba had never been bar mitzvah'd. History was used by liberal Jewish thinkers to break down the assumption that Judaism was consistent ~~and fixed~~, unchanging, and easily defined.

Having entered history, and conscious of historical change, Reform then faced another and more difficult question: if Judaism is seen as an evolutionary process what can be affirmed as authentic Judaism? Put another way: what is it that Judaism has to teach? To answer this question Reform turned from factual events and began to search for underlying concepts. Children of an age intoxicated with the power of ideas, they began to look for the silken threads which they felt ran through Jewish history, those ideas around which Judaism had constantly reshaped itself. During much of the past century, scholars have filled many volumes with their appreciation of what we might call "essential Judaism," their understanding of the essential ideas around which Judaism continuously reforms itself. History showed that the institutions had changed and the practices changed, but these liberals argued, inconsistently, that the basic ideas had not changed.

On reading these volumes, historians like Heinrich Graetz commented that they revealed more about the individual writer than about Judaism. In a celebrated essay Graetz called ^{these} ~~the~~ essence-of-Judaism books ~~of his day~~ impressionistic studies. Each writer, he said, found in Judaism what he already believed Judaism to be. Ideas, he insisted, had been subject to historical forces as much as institutions.

He was right, but the basic problem with this approach to an understanding of Judaism is that it reduced a living, multi-faceted religious entity which involved rituals, liturgies, music, institutions, moral duties, a calendar, a literature, and much else, to a few words. Seen this way, Judaism ceases to be a multi-faceted religious culture and becomes in people's minds a vague philosophical or moral concept.

The liberal pulpit in the nineteenth century loved to quote Micah: "It has been told ^{you} ~~the~~ O man, what is good and the Lord ~~doth~~ ^{you} require of ~~thee~~ only to do justly, to love mercy and to walk humbly with your God." The emphasized word was "only." Confirmation texts of the period tended to define Judaism as ethical monotheism. There is nothing wrong with that definition. Judaism is a monotheistic tradition. Judaism does emphasize social concern and moral character. At the same time, Judaism is more than what is implied by the concept 'ethical monotheism.' Judaism is the Seder. Judaism is Yom Kippur. Judaism is a set of dietary customs. Judaism is Ayn Keloh^{FINU}~~on~~. Judaism is the synagogue. Judaism is Amos and ^{MATTATHIAS} ~~Matthew~~. Judaism is a religious life which has a particular and distinctive pattern. All that makes Judaism is lost when Judaism is defined as a ^{AN} ~~re-~~ ~~naturalized~~ idea.

The sermons of the early part of this century often quoted an incident involving Hillel which is reported in the Midrash. One day a Roman came to Hillel and demanded, "teach me Judaism while I'm standing on one foot." Hillel agreed. The man stood on his one foot and Hillel said: "Do not do unto others what you would not have them do unto you, that is the whole Torah." You'll find that most sermons of the time drop this illustration at this point. Hillel, however, had more to say. "The rest is commentary, go and study." The commentary is essential. It is the commentary which gives body, shape, power and immediacy to Judaism. Without the commentary Judaism has no tam, no personality, no specialness, not bite. Given this reductionist attitude, conversations such as this were often ^{over}heard in ~~liberal~~ synagogues. 'Why do I have to keep the Sabbath or come to

services? You tell me that being good is the important thing, what God requires of me. I don't need any of these rituals in order to be good. Can't someone be good without being pious?' The answer given was, 'of course, you can be.' The paraphernalia of a religious life are not absolutely necessary in order to develop character. Ethics is part of any religion, not the whole of it.

Reform began to come back to earth about ^{FIFTY} 50 years ago, just about the time that the optimism ^{ENGENDERED BY THE EMANCIPATION} of the nineteenth century was beginning to fray under the tragic realities of this century. Liberal Jews began to realize that the growing brotherhood of good will, an all-encompassing humanity into which all would be welcome, which would spin off a liberated religion which would eliminate all need for distinction, was a figment of their hopes without basis in fact. ^{OUR} This has been a chilling century - the Russian pogroms, the Stalin purges, the rise of Fascism, the Holocaust, ~~and~~ Arab cries of Jihad, Holy War. Concepts unadorned cannot provide warmth and spiritual sustenance. Ethical monotheism is an austere concept. The twentieth century wanted the new synagogue to speak to the heart as well as to the mind. A denatured Judaism was no longer sufficient. Ethical monotheism doesn't touch the heart. Judaism can. The more the skies darkened, the more Jews began to insist that their non-orthodox synagogues provide color and warmth. We have seen the increased use of Hebrew in our worship. Customs like the Bar Mitzvah began to flourish. Jews needed again a Judaism which was a way of life as, in fact, our fathers had always assumed it to be.

All this is well-known and evident all about us, but ^{most} non-traditionalists have not yet learned how to think about these changes so that they represent not simply a change of style but a ^{CONFIDENT FAITH} ~~reaching out for substance~~. Our needs run deeper than the comfort of a few rituals. We need a sense of a divine command which demands a response on our parts. We need direction and we don't yet know how to allow the synagogue to help us in this regard. We have turned to the synagogue for a pain killer when, in fact, we need to allow the synagogue to speak to us with ultimate seriousness about values and the meaning of our ^{LIVES} ~~lives~~.

We live in a world which is full of confusion, noise and violence. We want to sense the sacred. We need guidance. All about us we see the ~~disappearance~~^{disappearance} of moral values we instinctively know to be ~~our~~^{right}. We're concerned about the integrity of family. We're concerned about our ~~sense~~^{personal} sense of values and our own dignity. We are constantly beseiged and badgered by all manner of voices which tell us to be carefree, hedonistic, materialistic or assertive, ~~and~~ We know that many of these voices are wrong, but we're not quite sure how. We have to adjust our lives in one way or another to a whole variety of pressures and beyond this are the troubling ~~and~~ headlines and the apocalyptic fears of a nuclear holocaust. History taught us that Sinai was not what the Torah describes it to have been. It is possible that Sinai may never have been. What then is it in our faith that commands obedience and assent? Wherein lies Judaism's authority? What can Judaism teach? As Reform Jews most of us do not accept the traditional claims to the Torah's authority or even the tradition's definition of its teachings. Yet, we'd like to be able to find God's guidance.

We're at an in-between stage. We know that we want to respond, but either ~~we~~ don't know how or haven't the courage just to take ourselves in hand and do it. We remind me of the smokers who know that they ought to quit but haven't yet decided that they must quit. Some, of course, have simply gone back to the old ways. For some the response has been a return to fundamentalism, to evangelism, to the cults, to orthodoxy; but those of us who cannot set history aside and who insist that the heart and the mind must work as partners can't simply turn our minds off in matters religious. Unfortunately, for such as we, liberal Judaism has not yet developed and popularized a Jewish way of thinking and a Jewish way of living which would allow us to appreciate what can be gained by our more active participation in Jewish life; what God, if you will, demands of us.

I am convinced that a good part of our problem is that non-orthodox Jews, leaders as well as laity, continue to think about Judaism in old-fashioned terms. We still think of Judaism as a constant and define Judaism as an unchanging tradition. You can see this lack of imagination dramatically in the degree to which

we accept the orthodox definition of Judaism even though we are not orthodox. Again and again I hear people say, I hear you say, 'I'm not pious.' You mean that you don't observe the full regimen of kashrut or two days of the holidays. Interestingly, those who are most likely to speak this way to me are ~~here~~^{here} every week and participate actively in Jewish life. They are pious, but haven't yet recognized that fact.

Reform began as a community committed to change. In its formative years, Reform used history to validate our right to reshape Judaism. We introduced the dimension of time into the religious equation. I suggest that we need to ~~renew~~
~~our interest in this dimension of time and~~ apply consideration of time not only
~~to corporate events which happened long ago~~ but to our ^{own past} ~~understanding~~^{present} of Judaism. Judaism is a process, part of the continuum. As such, Judaism has been and is whatever we have made it to be. Judaism is not a theology out there or ~~even~~ a synagogue others go to, but the immediacy, the seriousness, the intelligence with which we approach our Yerusha, the whole range of Jewish culture and involve ourselves in all aspects of Jewish life. Judaism is the thrust of the past meeting the need of the present. Judaism is the degree to which we allow our particular inheritance to speak to us, command us. We are shaped by it and, in the process, we shape it anew.

Over the last few decades Jews have again become responsive to one non-ideational element in the Jewish equation - the sense of peoplehood and community. No observer of American Judaism sixty years ago would have predicted the active communal structures which exist today in most Jewish communities. Jews are involved with the Refuseniks, with a Jewish social agenda and, of course, with Israel. All this is remarkable, but all this is on a civic level. Inside the Jew there is still a spiritual void. ~~Most~~^{MANY} Jews are active, but many are not sure what they really believe and what it is that Judaism asks of them, demands of them, what it means to be a Jew.

Part of our problem is that we're looking for somebody else to give us the

answer. We want concepts laid out neatly in reasonable form, but the truth is that Judaism is a construct of values, attitudes and forms, our construct; not a concept which can be argued up or down. What I'm saying is that when it comes to Judaism you must find your answer in becoming, not in books. You will find it in the degree to which you are willing to participate, as you are this morning, in worship; to the degree to which you are willing to weave the patterns of Jewish life into the fabric of your life, ~~and that of your family,~~ and to the degree to which you are willing to participate in the emotional and spiritual experiences our religious life affords.

Is Judaism true? No one knows. Truth belongs to God. Certainly, it can be true for us. What then authorizes Judaism? I've never really known what revelation means, but I do know that wherever the Torah has been read over the last two thousand years, and remember it's read in an arbitrary annual cycle, week by week, wherever it has been read, under whatever conditions, whatever were the immediate needs of that congregation, someone has found wisdom in that text appropriate to that occasion. There must be something special there. And I do know this, that those who are willing to involve themselves intimately in the spiritual life of the congregation and to weave all the assets of our religious civilization into the fabric of their lives, do feel themselves more of a piece, more certain of what ^{that} it is ~~that~~ God really asks of them and what it is that Judaism provides them.

This last week I gave the Confirmation examination to this year's Confirmation class. Many of them did quite well. Some, of course, didn't do so well; but what interested me is that among those who knew all the answers there are a number whom I am certain have not the faintest idea of what Judaism is all about. They can answer all my questions. They can describe a Jewish wedding or identify Moses Maimonides, but they don't know what it means to participate in, to be part of, a meaningful Jewish enterprise.

I speak of involvement this morning not only because of the intrinsic importance of this message but because this lovely service has been presented to

us by the High School and Youth Group of our Temple, young people who have learned not simply to answer my questions but to experience the joys and challenge of participation. They continue to be active because they have recognized that their lives have been enhanced in this process. Judaism has ceased to be a label; it has begun to come alive. ~~I~~ I hope and pray that over the years all of us will get over our habit of dealing with Judaism as if it ^{is} a set of disembodied ideas. Judaism has ideas, but you know, when we look back upon our homes it's not so much what your parents said, but the context of the life they created for us that shaped us and gave us the values which we cherish. What is true of our home is equally true of our spiritual home. It's not how well I can explain to you the Jewish idea about this or that, but how effectively you root Judaism in your soul.

Judaism offers us an encouraging spiritual world, an ennobling vision, a demanding ethic, and ^{A Time Tested} structure. All of us are confused by the multiplicity of options. There are so many opportunities, so many demands on our time, that we often feel we are on a treadmill, running to exhaustion without ever getting "there." Fortunately, Judaism has a schedule, form and structure: the Sabbath, the Holidays, a way of being born, growing up, marrying, yes, and dying. From time to time Judaism slows us down and says, 'hey, stop thinking about your anxieties, think about the grandeur and glory of life, think about God.' The Jewish way offers us a structure which keeps us from ~~getting~~ ^{becoming} mad in a mad world, and our world is, to a very degree, running away from us, running away with us.

I give you Judaism because I would share sanity with you. I give you Judaism because I would share the sacred with you.

Kaddish

Friday

Sunday

MAY 6, 1984

Those who passed away this week

DAVID SMULOVITZ

HILDA WARE

DR. WILLIAM B. MARKUS

Vahrzeit

PATRICIA ANNE NEWMAN

ETHEL R. LEVINE

MORRIS H. HAUSMAN

JACK P. ROTH

NORMA DAVIDSON LEVINE

CAROLYN STONE KOPPER

LOUIS A. BLOOMFIELD

LENA DEVAY

DR. BENJAMIN LEVINE

SIDIE C. FRIED

IDA GIMP SPERLING

AARON R. GOLDMAN

LEONARD M. BIALOSKY

RHEA C. KATES

LOTTIE W. GRAY

~~XXXXXXXXXXXX~~
HENRY C. SHAPOFF

ROSETTA HAYS

BELLE KLEIN

EDWARD ARONS

EDWARD WALDMAN

EVA DWORKIN

WILLIAM J. BASS

CAROLINE KLAUS

JOSEPH M. GOLDWASSER

BEN T. COHEN

GILBERT GEORGE KAPLAN

RICKIE L. HABER

MANUEL WEINBERGER

SIDNEY S. ROBERTS

JENNIE BERG

CHARLES R. FINN

ANNETTE SILVERMAN

MATTIS Y. GOLDMAN

MORRIS H. STOLLER



SUN	MON	TUES	WED	THURS	FRI	SAT
APRIL 29 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on IRAQ-IRAN Temple Religious High School 6:30 - 8:00 p.m. Branch	30	MAY 1 Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Temple Young Associates Board Meeting	2 TWA ANNUAL LUNCHEON 12:30 p.m. Oakwood Club Confirmation Classes End Special School Board Meeting 8:00 p.m. - Branch	3 BLOODMOBILE 1-7 p.m. - Branch	4 Service - 5:30 p.m. The Temple Chapel FIRST FRIDAY Dr. S. Frederick Starr 8:15 p.m. - Branch	5 Shabbat Service 9:00 a.m. - Branch Bat Mitzvah LORRI LITT 4:30 p.m. The Temple Chapel
6 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on REFORM JUDAISM: WHAT LIES AHEAD HIGH SCHOOL GRADUATION AND YOUTH GROUP RECOGNITION	7	8 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	9	10	11 Service - 5:30 p.m. The Temple Chapel	12 Shabbat Service 9:00 a.m. - Branch Bar Mitzvah PETER MITCHELL 11:00 a.m. The Temple Chapel Faculty Luncheon 12:00 noon - Branch
13 LAST SUNDAY SERVICE TEMPLE WOMEN'S ASSOCIATION SERVICE 10:30 a.m. The Temple Branch "The Many Faces Of Judaism" Temple Religious High School 6:30 - 8:00 p.m. Branch	14	15 LAST DAY TWA Tuesday Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Religious School Board Meeting 8:00 p.m. - Branch TMC Board Meeting 8:00 p.m. - Branch	16 First Confirmation Rehearsal 4:15 p.m. - Main Temple	17	18 Service - 5:30 p.m. The Temple Chapel THIRD FRIDAY 7:45 p.m. - Branch Class 1934 Confirmation Reunion	19 Shabbat Service 9:00 a.m. - Branch Last Classes Religious School Confirmation Rehearsal 9:00 a.m. - Main Temple Bat Mitzvah JESSICA LEONARD 11:00 a.m. The Temple Chapel
20 Last Classes Religious School All School Arts Festival	21 TMC ANNUAL MEETING TRIO EKLEKTIGUE 8:00 p.m. - Branch	22 Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch MIDWEEK PRE-CONFIRMATION CLASSES END BEGIN HEBREW EXTENSION CLASSES	23 Confirmation Rehearsal 4:15 p.m. - Main Temple	24	25 Service - 5:30 p.m. The Temple CONFIRMATION CLASS DINNER 6:30 p.m. - Branch	26 Confirmation Rehearsal 9:00 a.m. - Main Temple Bat Mitzvah JACQUELYN INSOL 11:00 a.m. The Temple Chapel Bar Mitzvah SETH GREENFIELD 4:30 p.m. The Temple Chapel

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before he had a word in November, '40 the first

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the garden. An animal's reader to work the world's

history cannot entirely escape. From the very nature
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 about 2 — hunting cycle — D P (when — Key)
 (D, E, N, etc) — hunting hunting hunting hunting hunting
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~~the~~ ^{the} further records - any further and the record - and the record
in the - the record to effect the record and the record
will and the record and the record and the record

judges as ethics and strong and W. W. W. & Religious Authority and
not Doing and - Being and.

A not integrated with 20th and conscience and conscience

Religion -

What seen and ask of you?

To live - good and -

Why do & need to submit to to have a religion

to live - to live - good and;

conscience, of conscience, - ask you ask.

In many & after become a limited fact -

when under the control of life - in the 20th century see how

very various the limitation of the religion approach -

at times in of all that under judges a real distinction

limitation

more to 20th only under a religion and

the value of religion all distinction to live - and

my studies to spiritual and that we found in

a great period - that good also appear of

rel. - all religion and distinction to live under

Religion after spiritual and good can be seen -

from life - we found seen - to religion and life.

For the long period of human history

to find

We must be sure of the rel. eff - But here we
the trouble - don't or making trouble - we must be sure
of rest - in a long world, we must be sure
4 finger from " return ".

Refer now to just 31 year in the - difficult
Then trouble - under control of man - more deeper
the same - more deeper to the same - a refuge
100% of the for an idea applied to idea to an
where the to study subject in well understood world
~~But what we should do is to~~ ~~find~~
~~a~~ ~~series~~ ~~of~~ ~~the~~

This change in idea is made on which
we believe it is a new idea which we are all in
agreed - convinced - we try to reverse
entire - from principles - when we are not sure
we are to feel that to reach the subject - in 1130
- in the same way.

In conclusion of the not decide which
to use - which idea we are not sure that we are to
to study the idea - find of a field under study -
subject just - the first of man - the in
subject of study - exactly what to study -
to learn the idea - and the idea
We are not sure - but we are not sure yet

to look - some - play - - Don't understand in
relation of just up - coming ; did not in
relation & a great lot

|| could - with - wants - could
Here are it

Can't understand coming - until some of you could
belong - ~~some~~ ^{entire}
more like - I - that - First one
when we do meet - in the living -

