

# THE ILLUMINATOR

*Fall 2004*

*Where is my light? My light is in me. Where is my hope?  
My hope is in me. Where is my strength? My strength is in  
me. And in you. - Rabbi Sherwin Wine*

## HIGH HOLIDAYS AT OR EMET

*Or Emet*, the Minnesota Congregation for Humanistic Judaism, will celebrate Rosh Hashanah on Friday, Sept. 17, beginning at 7:00pm at the Sabes Jewish Community Center, 4330 S. Cedar Lake Rd., St. Louis Park. Yom Kippur services will be at the same location on September 24 at 7:00 pm. and September 25 at 3 pm. A Break the Fast will be held at 2120 Spruce Trail, Golden Valley following the day service at 5:30 pm. Services are free and open to the public. Child care will be provided.

In ancient cultures people were prone to think of human misdeeds as offenses against their gods. The gods commanded certain behaviors and forbade others. Any deviation was thought to be punishable by one or more gods. The usual result of disobedience was either suffering by the guilty person, or the sacrifice of something of value, animal or vegetable. The priestly code in Torah deals with the children of Israel in this way. Important remnants of that kind of thinking remain today.

One of the striking exceptions to this code is the teaching of the minor Prophet Micah: Will Yahweh be pleased with thousands of rams, with ten thousands of rivers of oil?... What does Yahweh require of you but to do justice, and to love kindness, and to walk humbly with your God?

At about the same time in what is now known as Greece, philosophers sought to understand how humanity might best live together in a morally harmonious society.

These pioneers of moral responsibility, Jews and Greeks, were forerunners of modern Humanists, who have a secular understanding of human misdeeds. The question is: who gets hurt, by whom and for what reasons. We believe that what others call sins are really those acts which hurt someone in a specific and understandable way.

We believe that the result is a need for recompense and reform of our behavior toward other people. In *Or Emet*, our observance of the High Holidays shows our inheritance from early humanistic teachers as well as the ethical prophets.

Rosh Hashanah is a special opportunity to compare own personal fidelity to high moral values, and to reflect on instances in the past year when we have failed in some responsibility. We are called upon by our commitment to the values of freedom, justice and fairness to make amends for our failures in whatever way we can. But we are also called to a renewed obligation to make a fresh start, a second chance, to fulfill those moral responsibilities in the coming year. --- *Phil Griffin*

## High Holidays Schedule

Rosh Hashanah Service	September 15	7 pm.
Yom Kippur Evening Service	September 24	7:30 pm.
Yom Kippur Day Service	September 25	3:30 pm.
Break the Fast	September 25	5:30 pm.

## Introduction to Humanistic Judaism Course

*Or Emet* Adult Education is providing a three-class introduction to the ideas and principles of Humanistic Judaism. Classes will be held in Room 149 (across from school office) at South High School, 3131 – 19<sup>th</sup> Ave. So. in Minneapolis on Wednesday evenings September 8 and 29 and on October 6, from 7-9 pm. South is conveniently accessed from I-94 by taking Hiawatha south to Lake Street.

The course will provide an overview of Jewish secular movements and thinkers, a look at the Society for Humanistic Judaism (of which *Or Emet* is an affiliate), how Humanistic Jews approach Jewish history and texts, the secular messages of the Jewish holidays, and the philosophy of Humanism. Teachers will be Harold Londer, Allan Malkis and Phil Griffin.

The course is **free** and open to congregation members and others who interested are interested in Humanistic Judaism, the fifth branch of Judaism. Take this opportunity to explore **who we are**, as opposed to who we are not. Please indicate your interest in attending by contacting Mike Persellin [mperse@spacestar.com](mailto:mperse@spacestar.com) before September 3.

## Or Emet Discussion Group

A good many of us have been meeting for the past few months on a Tuesday evening to talk about issues and books on topics bearing on Humanistic Judaism. The sessions have been well-attended and the discussions have been animated and bright. If you are interested in attending or being on the group email list, contact Rich Sonenblum at [rsonenblum@logis.org](mailto:rsonenblum@logis.org).

The *Illuminator* welcomes:

Letters to the editor; essays; poems; humor; announcements of Bar/Bat Mitzpahs, weddings, graduations, and anniversaries; articles; photographs (black and white), if relevant to an article; and appropriate paid advertisements.

Published quarterly.

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<b>Dues:</b>	<b>Individuals</b>	<b>\$235</b>
	<b>Families</b>	<b>\$300</b>
	<b>w/school</b>	<b>\$360</b>
	<b>- add. child</b>	<b>\$40</b>

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[www.oremnet.org](http://www.oremnet.org)

Cofounder and Past-President:

**Harold Londer**

**Executive Committee**

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Phillip Griffin 763-546-4652 <a href="mailto:pg625@earthlink.net">pg625@earthlink.net</a> <a href="mailto:mperse@spacestar.com">mperse@spacestar.com</a>	Amy Stubenhaus

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Or Emet is affiliated with the Society of Humanistic Judaism (SHJ) and the International Federation of Secular Humanistic Jews .

*"If you do not know where you are going, any road will get you there."*  
-- Thomas Carlyle

**2004-2005 Executive Committee**

President	Phil Griffin
Vice-President	Amy Stebenhaus
Treasurer	Steve Oremland
At Large	Leslie Rosenberg
At Large	Lionel Davis

**Executive Committee Actions**

1. Asked that each committee that spends money to submit a budget.
2. Agreed to include the Star of David in the new school brochure.
3. Set the 2005 congregation seder for Friday, April 29.
4. Decided against sharing mailing lists with the Jewish Federation.
5. Set 2004-2005 dues increases.

**PRESIDENT'S COLUMN** by Phil Griffin

In this year 2004, we celebrate 350 years of Jewish presence in America. A group of Jews not as large as *Or Emet* landed in New Amsterdam from Brazil, then a Portuguese colony. They stayed. *Or Emet* goes on. And who knows what will become of either in the future. *Or Emet* will not likely become the mainstay of the modern Jewish world. But our future is open to possibilities not yet envisioned.

Later this year, a report will be released on the survey of Metro Jewish numbers and categories. One result that we can expect is dismay for some over the increase in the instances of marriages partners, of whom one was born Jewish and one not born Jewish. Many will see this as a cause for alarm. On the other hand, we in *Or Emet* will see it as a wave of the future such as the rising tide of smoke-free public places. We just may be a drop in a bucket which will in coming decades be the primary mode of Jewish identity. That is, we may be seen as something of a model for a family in which two adults merge their own birth stories into one chosen identity, a humanistic version of Judaism. This instead of the old-fashioned marriage of a person born Jewish reluctantly pairing with someone who has the required Jewish birth but also has radically different values and hopes. A family that shares intrinsic humanistic Jewish values is better for inspiring a new generation of Jews, whether or not both parents are born Jewish.

Who knows who is out there, as we all once were, looking for a group of compatible, thoughtful people who believe in the humanistic way of living and wanting to reclaim and strengthen their Jewish connections. Let's make ourselves easy to find and worth joining.

**Program Alerts/Email Addresses**

The newsletter is published four times yearly. Program alerts, changes, etc. that occur between newsletters are sent via email. If you have changed your address recently or have not received a program alert in some time, send your new email address to Mike Persellin ([mperse@spacestar.com](mailto:mperse@spacestar.com).)

"I once wanted to be an atheist, but I gave up . . . they have no holidays."  
-- Henny Youngman

*Or Emet* Fall 2004 Schedule

	<u>Time</u>	<u>Location</u>	<u>Event</u>
<b>September</b>			
<i>Wed. 8</i>	6:30 pm.	South H.S., Rm 149	Adult Education: Intro to Humanistic Judaism
<b>Saturday 11</b>	6 pm.	<u>Dept. of Indian Wks.</u>	<b>Havdalah Potluck: Preview of Coming Holidays</b>
<b>Sunday 12</b>	10 am.	<u>Hillel House</u>	<b>Cultural School and Adult program: The struggle against the Social Studies standards.</b>
<b>Wed. 15</b>	7 pm.	Sabes (Mpls.) JCC	Rosh Hashanah Service
<b>Friday 24</b>	7 pm.	Sabes (Mpls.) JCC	Yom Kippur Evening Service
<i>Saturday 25</i>	3 pm.	Sabes (Mpls.) JCC	Yom Kippur Day Service
<i>Saturday 25</i>	5:30 pm.	2120 Spruce Trail, Golden Valley	Break the Fast
<i>Wed. 29</i>	6:30 pm.	South H.S., Room 149	Adult Education: Intro to Humanistic Judaism
<b>October</b>			
<b>Sunday 3</b>	10 am.	Hillel House	Sukkot. Cultural School and Adult program: How Pagan Holidays Morphed into Jewish Ones. Afternoon field trip to sukkah.
<b>Wed. 6</b>	6:30 pm.	South H.S., Rm 149	Adult Education: Intro to Humanistic Judaism
<b>Friday 15</b>	7:30 pm.	Sabes (Mpls.) JCC	Shabbat Service Program: Diversity in <i>Or Emet</i> (emphasis on the non-Jewish member's experience)
<b>November</b>			
<b>Sunday 7</b>	10 am.	Hillel House	<b>Cultural School and Adult program</b>
<b>Saturday 13</b>	6 pm.	Sabes (Mpls.) JCC	<b>Havdalah Potluck: Recognition of Harold Londer and Mike Persellin</b>
<b>Friday 19</b>	7:30 pm.	Sabes (Mpls.) JCC	<b>Shabbat Service and Program: "Laugh Until You Cry:" Jewish Humor, with Saul Friefeld.</b>
<b>December</b>			
<i>Sunday 5</i>	10 am.	Hillel House	<b>Cultural School and Adult program. <i>Or Emet</i>: The Sum of Its Parts</b>
<i>Sunday 11</i>		<u>Dept. of Indian Wks.</u>	<b>Hannukah Party</b>
<b>January</b>			
<i>Sunday 9</i>	10 am.	Hillel House	<b>Cultural School and Adult program</b>
<i>Friday t/b/a</i>		Sabes (Mpls.) JCC	
<i>Friday 21</i>	7:30 pm.	Sabes (Mpls.) JCC	<b>Shabbat Service and Program: Positive Judaism in a Fearful World</b>
<b>April</b>			
<i>Friday 29</i>			<b>Seder</b>

The Minneapolis Sabes JCC is located at 4330 Cedar Lake Rd. in St. Louis Park.

Hillel House is located at 1521 University Avenue S.E. on the University of Minnesota Campus.

Department of Indian Works is located at 1671 Summit Ave. in St. Paul.

South High School is located at 3131 – 19<sup>th</sup> Ave. S. in Minneapolis.

## Or Emet People

### Best wishes for continued recovery of Edith Davis from a recent fall.

*Congratulations to **Sally Silk**, who led the Asylum Appeals Team at Robins, Kaplan, Miller and Ciresi. The Team was awarded a Volunteer Award at the 2004 Human Rights Award dinner of the Minnesota Advocates for Human Rights for the team's extensive legal work on behalf of asylum seekers.*

### Dual Bat Mitzvas at Or Emet

It is fair to say that the Bat Mitzvas celebrated by *Or Emet* with two of our young women, **Bess Stubenhaus** and **Emily Kaspari**, were different from what their parents might have had. Not just because the Bat was mostly Bar in the past - that is, young women did not do this sort of thing at all. But being Humanists we do it differently. We celebrate the "coming of age" of our young people inclusively. They happen to be young women so far, and so much better for us, that we are so favored.

Emily Kaspari was joined by her parents, Erica Fishman and Dick Kaspari, as well as her grandparents, Roslyn Fishman and Jack and Blanche Kaspari, and Emily's brother Jonathan Fishman Kaspari. Great Aunt Sylvia Hunter and Aunt Ellen Fishman also participated in the ceremony. Emily told of her discovery of her connections with her Jewish heritage as she brought into her life the three Yiddish songs she sang for those gathered.

Bess Stubenhaus, the daughter of Amy Stubenhaus and Prentiss Cox, was joined by her grandparents, Beverly and Jay Stubenhaus and Barbara Loar. Her sister, Devon Cox, assisted with the presentation of Bess' delightful filmed interviews with some of the older members of our congregation. Bess had sought out expressions of the particular memories, beliefs and principles that had motivated and shaped the early years of *Or Emet*. Her perceptive questions and skilled editing elicited a coherent collection of individual insights.

We look forward to the continuing contributions of Emily's singing and of the edited-out portions of Emily's filmed interviews. We gratefully acknowledge the contributions of parents and families. We offer our thanks and admiration for work well done to Harold Londer and Rollie Langer for their mentoring of Emily and Bess, *Or Emet* celebrates the individuals who make this kind of evening possible.

## SHJ

### **Rabbi Adam Chalom Hired at Kol Hadash**

Rabbi Adam Chalom, a member of the editorial board of the Journal of Humanistic Judaism, formerly Teen Coordinator for SHJ and a Rabbi at the Birmingham Temple, has recently been hired by Kol Hadash Congregation in Highland Park, Illinois. Rabbi Chalom has replaced long-serving Rabbi Daniel Friedman, who recently retired.

### **Rabbi David Oler Reelected President of Association of Humanist Rabbis**

Rabbi David Oler, of Beth Or Congregation in Deerfield, Illinois, was reelected to a third one-year term as President of the Association of Humanistic Rabbis at its annual meeting on April 17. The other officers are Rabbis Peter Schweitzer (City Congregation in New York City) as Vice President, Ben Biber (Machar in Washington, D.C.) as Secretary, and Tamara Kolton (Birmingham Temple in Farmington, Michigan) as Treasurer. Rabbi Sherwin Wine, founder of the Society for Humanistic Judaism, is founding President of AHR.

The AHR has been active in the past few years with the ordination of six new rabbis, the addition of several rabbis-in-training, and Rabbi Oler's arrival from the Conservative movement. Works of AHR include the adoption of a position statement on rights of sexual minorities, co-sponsorship with SHJ and other organizations of the March for Women's Lives on April 25 on the Mall in Washington, and joining with SHJ in an amicus brief in the Pledge of Allegiance case before the Supreme Court. AHR will soon be publishing the first of several volumes of shared liturgy for the movement.

Rabbi Oler also recently had the distinction of being named President of the North Shore Fellowship of Rabbis, a group of 30 spiritual leaders of congregations representing all branches of Judaism in the northern Chicago suburbs.

### **Secular Jewish Studies Added at Six Universities**

**The Center for Cultural Judaism, with support from the Felix Posen Foundation, announced that six universities are to receive grants of \$50,000 each to underwrite new courses of study in secular Judaism. The universities are Temple, New York-Albany, California-Davis, Denver, Miami and Massachusetts-Amherst. The aim is to support courses studying the phenomenon of secular Judaism as a topic in its own right. The Foundation already supports similar programs at Michigan, Tel Aviv University, Hebrew University and other colleges in Israel.**

## Calling all Jews

Interviewing local Jews for the Jewish Federations Jewish Population Study shed light on what it means to be Jewish. For almost ten years, I've been on a kind of Jewish quest, trying to sort out what it means to me to be Jewish. I've traveled around the country, and all the way to an Orthodox Jewish women's yeshiva in Har Nof, Jerusalem, looking for answers. The most recent phase of my quest was my job as a 2004 Jewish Population Study telephone interviewer, asking dozens of strangers what it meant to *them* to be Jewish.

For two weeks telephones were ringing all over the Twin Cities area. Morning, afternoon, and evening, dozens of us – young and old, male and female – explained to unseen respondents that we were *not* asking for donations or selling anything; we *were* randomly interviewing households with one or more Jewish persons, in order to help the Minneapolis and St. Paul Jewish Federations identify needs and plan better services for local Jews.

The majority of respondents were patient and polite when we asked the first question: "Was anyone in your household born or raised Jewish, or is anyone currently Jewish?"

Some of the answers from non-Jews stand out in my memory. One lady said, "No one here is Jewish, but a lot of my friends are Jewish." I replied, "Well, maybe you could be an honorary Jew." She answered, "Oh, that would be wonderful."

Another lady said, "No, no one is Jewish here. We're just plain old Lutherans."

But the most moving responses for me were from an elderly Jewish immigrant from the former Soviet Union. Perhaps this was because I used to work as a bilingual specialist in relations with the U.S.S.R. and the former Soviet Union, and I made 16 trips there between 1987 and 1995.

In answer to my question, "As a child, did you receive any formal Jewish education?" she replied in Russian that no one was allowed to have formal religious education in the Soviet Union, but that her father was very learned in Jewish matters and secretly taught his children all about their Jewish heritage. When asked, "What is your perception of the Minneapolis Jewish Family and Children's Service?" she emphatically said, "Excellent. What would we do without them? We would probably be out in the street." Despite her limited income, she had managed to give JFCS a small donation. Although none of the American-born Jews whom I interviewed said that they ever had a Christmas tree, this lady said that naturally she did, because in Russia it was the custom to have a tree celebrating the New Year.

In 1994, for the first time in my life, I attended synagogue services. This happened right after one of my last trips to Ukraine, when I had unexpectedly discovered my grandmother's 1880's birthplace in the Jewish shtetl of Malin, near Kiev. For the first time in my life, I had a tangible sense of my "Jewish roots."

So I was naturally interested in the answers some people here gave about what might make *them* likely to attend services more often than just once or twice a year, in addition to attending on the High Holidays and going to weddings or *b'nai mitzva*.

One man said he chose the synagogue he officially belonged to, but almost never attended, out of "tradition." And what might make him more likely to attend? "Make it more fun."

A person from Brazil said, "Have more Hebrew in the services."

Someone else said, "Be more welcoming to my non-Jewish spouse."

Other answers: "Make the services shorter." "Provide childcare." "Reduce the cost of membership."

Answers to questions about religious practices also interested me. Most of the people I interviewed (although they may not be typical of all 1,200 respondents to our survey) said they always attended a Passover seder, lit Hannukah candles and had a mezzuzza on their front door, independent of how often they attended services at a synagogue.

And I was intrigued by the relative rankings, from "a lot" to "not at all," that people gave to eight categories of what it meant to them to "be Jewish." Their answers helped me better understand where my own experiences and values belong in the endlessly rich and fascinating continuum of American Judaism.

I am delighted that my "quest" brought me to the Twin Cities and allowed me to help in the effort to learn what it means to Jewish people here to be Jewish. - Carol Z. Logan

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The **Twin Cities Religion and Labor Network** is a coalition of labor and religious groups and individuals with a purpose of encouraging cooperative action for the promotion of social and economic justice. The Network's current major project is The Faithful Citizen's Project, a voter's registration drive directed at congregants in Minneapolis-St. Paul churches, synagogues and mosques. To get involved, contact TCRLN c/o Bob Hulteen [bobhulteen@aol.com](mailto:bobhulteen@aol.com) (612.501.9186).

## “What do we get for membership in SHJ?”

First, the tangible benefits we all see are the intelligent, thrice-yearly *Humanistic Judaism* journal of the Society and the *Humanorah* newsletter, which go to every member household. Each new member also gets a copy of the *Guide to Humanistic Judaism*. Other tangible benefits include the curriculum for our adult education class and participation in the e-mail educators' list for children's education leaders. We're entitled to free biennial visits from a rabbi or other movement leader and can have more frequent visits with shared expenses. We can bring in rabbis or *madrikhim* from other affiliates for programs. We're allowed two national board members to represent us at twice-yearly board meetings, and we have a liaison on the national Executive Committee who is responsible for checking in with us to help in ways that might be needed.

Networking is a tangible benefit, since we have members who have transferred to us from affiliates in other cities. Actually, *Kol Shalom* owes its existence to SHJ. If I hadn't heard of it and become a member, I wouldn't have had the idea of getting it going in Portland. I wouldn't have known about Muriel Adler and Walt Hellman, or the others who were on the list of people in Oregon that SHJ provided. A major mission of the Society is to help with establishing affiliates in more and more cities, so that Humanistic Judaism will be available to all who want or need it.

There are intangible benefits, also, chief of which is that being part of a national organization lends a lot more credibility and respectability. That may not seem important to everyone, but for those who hope for a long-range outcome of an established, thriving congregation or community, it carries weight. The SHJ is a constituent member of the United Jewish Communities; as a recognized part of the larger Jewish world, we're in a better position to apply for grants or loans if needed.

The International Institute trains and certifies rabbis, ceremonialists, educators and community leaders so that any of these may be available to us at a time when we may be ready.

*Other significant benefits which members are free to take advantage of if they have the means and desire include an every other year colloquium at the Birmingham Temple in Michigan, a high-quality educational as well as social experience. There are exciting weekend seminars such as the one we sponsored in November, 2002. There are conferences—the one in April in Toronto offered valuable workshops and fun. It also had a Youth and Young Adult Conclave. The summer of 2003 was the first year of summer camp for children of Humanistic Jews - if you ever went to a Jewish summer camp, you may recognize its value in strengthening young people's ties to Judaism. There are also the biennial conferences of the*

*International Federation, held in the various countries having an HJ presence (including Brussels, France, Israel, Russia and the U.S.). While the foreign trips aren't possible for all members, the next one, in December 2004, will be in San Francisco - easy for us west-coasters and an event to be encouraged.*

In our Passover Haggada, one of the Four Children asks the question, “Why do I have to be here?” The answer we give is that joining in the *seder* together, as an extended family with common ideals and an attachment to a common culture, is an experience that answers the question without a lengthy verbal explanation.

At SHJ events, coming together with Humanistic Jews from many places and taking part in programs that are educational, spiritual, helpful, or entertaining, singing and schmoozing together, makes us know that we are not alone and indeed, that we're part of a particularly fabulous subgroup of an amazing people! The 10<sup>th</sup> biennial conference of the International Federation will be held December 3-5, 2004 in San Francisco. Please think about going. You won't be disappointed!  
- Jane Goldhamer, *Kol Shalom CHJ (Portland, Oregon)*

## If You Know of a Prospective Member

Contact Mike Persellin [mperse@spacestar.com](mailto:mperse@spacestar.com) or at 763.535.2226 with the name(s) and address(es). He will send out a personal letter with information about Or Emet, as well as a membership application and a copy of the current newsletter.

## “Let Justice Well Up Like Water”

*The Congress of Jewish Secular Organizations (CSJO) and the Center for Cultural Judaism have published a recent book by Bennett Muraskin, “Let Justice Well Up Like Water: Progressive Jews from Hillel to Helen Suzman.” There are 62 concise biographies of humanists, secularists and social activists linked to the Jewish political tradition. Among those included are Betty Friedan, Bella Abzug, Rose Schneiderman, Judah Magnes, Irving Howe, Arthur Miller, Leon Blum, Primo Levi, S. Ansky, and A.M. Klein. Pre-modern humanists include Elisha Ben Abuyah and Uriel Da Costa, a predecessor of Spinoza.*

Bennett is a long-time activist and author in the Secular Humanistic Jewish movement. His “Humanist Readings in Jewish Folklore” was published in 2001 by the Institute for Secular Humanistic Judaism. For more information on how to order books, contact [muraskin@cnjscl.org](mailto:muraskin@cnjscl.org).

## Thoughts From a Low Mountain

As reprinted in the Duluth newspaper this past Friday, Alan Dershowitz points out that Alan Keyes, running his carpetbagger campaign for senator of Illinois, urges his supporters to “go forward” to “your churches.” Not, Dershowitz notes, “your synagogues, mosques or *secular humanistic gathering places*.” (emphasis added)

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“Secular Humanistic Jews.” I wish sometimes that we simply called ourselves “People.” Because that is what we are: people living lives without elaboration, facing days and nights more or less resolutely, making mistakes, doing the human best, trying not to hurt others. No more, no less. No magnificent drama, no unseen Shepherd. Just “people.”

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Let us celebrate 300 years of the triumph of the secular humanistic revolution! I am here to tell you that we do not have to fight the battle – it was won centuries ago! It was that long ago that obscurantism and divine revelation were decidedly and permanently consigned to the scrap-heap of claptrap ideas. Also known as the Enlightenment. The intellectual elites of the West – the philosophers, scientists, economists, and political leaders – embraced secular humanism in the 18<sup>th</sup> century, and so it has been.

Think of it:

Governments are not divinely ordained. Earth and, therefore, homo sapiens are not at the center of the universe. We know how mountains are created. And that money makes the world go around. Each of these is a creation of the 17<sup>th</sup> or 18 centuries.

The world is not going back, believe me. All we have been talking about since 1789 is the speed of the retreat. The King is dead. Long live Secular Humanism! - - *Mike Persellin*

## Or Emet Jewish Cultural School Begins New Year

The JCS kicks off with a pot-luck dinner and Havdalah service on Saturday, September 11 at 6 pm. at the Department of Indian Works, 1671 Summit Ave. in St. Paul. Classes will be held on September 12, October 3, November 7, December 5, January 9, February 6, March 6, April 10, May 8 and June 5. The Hannukah party will be December 11 and the Purim party on March 26. The congregational seder will be on April 29. There will be adult programs simultaneous to the classes. All classes are at Hillel House, 1521 University Avenue S.E. on the University of Minnesota campus in Minneapolis.

JCS has four experienced and professional teachers: Linda Cohen, Shira Goldetsky, Nancy Holden and Carla Vogel. The curriculum centers generally on Holidays (Pre-Schoolers), Early Jewish History (Middle Grades) and Modern Jewish History (Youth Class).

The goals of the *Or Emet Jewish Cultural School* are:

- To foster identification with the Jewish people and specifically with Humanistic Judaism.

- To familiarize children with Jewish culture– its holidays, history, heroes, literature, language, music and art – from a humanistic perspective.
- To promote self-reliance and rational decision-making.
- To encourage ethical social action.

*Or Emet* is committed to providing an open environment where students may freely express their thoughts, feelings, and questions. *Or Emet* encourages critical thinking. Family and community participation is significant to the success of *Or Emet's* education program. Interfaith families are always welcome at *Or Emet* and the Jewish Cultural School.

For more information about the *Or Emet* Jewish Cultural School contact School Coordinator, Nancy Holden (715-426-6664) [d.n.holden@comcast.net](mailto:d.n.holden@comcast.net), or Education Chairperson Susanna Gorodisher (651-430-3208) [panikovsky@usfamily.net](mailto:panikovsky@usfamily.net).



# OR EMET

Humanistic Jews of Minnesota

C/O Mike Persellin  
Box 22513  
Robbinsdale, MN 55422

## It's Dues Paying Time

*Or Emet* dues are: Individual - \$235; Family - \$300; Family with children in the Cultural School - \$360, additional child - \$40. Payment plans and adjustments for low-income are available. Dues are payable on September 1. If you have not already paid, please send your dues to Steve Oremland, Treasurer, 1350 Waterford Dr., Golden Valley, MN 55422. Your dues pay for all of the activities and programs of the congregation, including our seder, and include a subscription to the important journal *Humanistic Judaism*.

## Help

*Or Emet* relies on the generosity of its members and friends. If you are a member and would like to make a contribution beyond your dues commitment, or if you are a friend of the congregation, consider making a donation to *Or Emet*. Make a check payable to:

Or Emet Congregation  
Steve Oremland, Treasurer  
1350 Waterford Drive  
Golden Valley, MN 55422

## High Holidays Services at Or Emet

**Rosh Hashanah**  
**September 15**  
7 pm.

**Yom Kippur Evening Service**  
**September 24**  
7 pm.

**Yom Kippur Day Service**  
**September 25**  
3 pm.

Services Sabes Jewish Community Center, 4330 S. Cedar Lake Rd., St. Louis Park

## Other Holiday Celebrations at Or Emet

Sukkot	October 3
Hanukkah	December 11
Purim	March 26
Passover Seder	April 29

### We Affirm

The world is a natural place governed by natural laws, discoverable by rational means.

Human beings possess the power and the responsibility to shape their own lives independent of supernatural power.

We identify with the history, culture and fate of the Jewish people and have the right to claim our traditions, choosing what is relevant to our lives today.

Freedom and dignity for the Jewish people go hand in hand with the freedom and dignity of every human being.

We actively support the principle of Tikkun Olam (repairing the world) and believe human beings possess the responsibility to work toward making the world a better place.