

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 Schedule

Doors Open 30 minutes before service.

Rosh Hashanah Service	October 3	7 pm.
Yom Kippur Evening Service	October 12	7 pm.
Yom Kippur Day Service	October 13	3 pm.
Break the Fast	October 13	5:30 pm.

Fall at *Or Emet*

Once again the days of summer slip by. Minnesotans, especially, living in our urban tundra, relish these fleeting moments. We all feel we just didn't have enough time to ride our bikes, go to the park, golf, laze in our yards, have that idyllic picnic with the family, or do enough of the countless activities we associate with summer life. The shortening of the days, the coolness of the evenings, the subtle changes in the trees and our gardens are there, but there are more human events that I have always associated with this seasonal change.

School is starting! A trip to Target, or some similar destination, for notebooks (pristine in their newness; sections demarcated for each subject matter), pencils, erasers, backpacks and all the other necessities of school life. Some things change: computers not protractors, tank tops not bell bottoms, Star Wars not Davy Crockett. Other things remain unchanged: the anticipation, the excitement, the fears, the disappointments, even the scattered tears.

The State Fair! For anyone living in Minnesota for any length of time, it also is a critical reminder that a new season is arriving. I remember trips with my parents, bus rides with friends (once my parents thought I was "responsible" enough to go on my own), taking my own children, and now, dragging my wife (a non-native Minnesotan just never gets it). We all have our favorites: the Midway, the crafts, the farm animals, the food (those glorious days when I didn't even think about cholesterol or fat or carbohydrates), the beer gardens, or just the marvelous people watching.

The high Holidays! For Jews, all over the world, the most universal sign of fall arriving is the high holidays: Rosh Hashanah and Yom Kippur. For centuries, Jews have gathered, throughout the world, to participate in High Holiday services and celebrations. The gatherings may be religious or secular. They may be elaborate or quiet. They may be traditional or modernistic. They may be in synagogues, in community centers, in ghettos, on battlefields or

wherever Jews are together. The High Holidays are a time for reflection. They are a time for family and community. To me, they are also a yearly reminder of the changing of the seasons, the passage of another year. Memories flow through my mind like rapids flowing down a raging river. Congregation Or Emet, once again will have High Holiday services at the Minneapolis Jewish Community Center in St. Louis Park. We invite all our members to attend. We encourage you to bring your friends and family. We encourage you to participate and enjoy our attempt to celebrate these holidays in a Humanistic Jewish way. Come make some memories, and watch the leaves fall. Winter is just around the corner!

- - Harold Londer

New JCS Home for 2005-2006

It is now official. The Jewish Cultural School is relocating from Hillel House to the Minnesota Friends School, 1365 Englewood Ave. in St. Paul. The Friends School is fully-accessible and has its own spacious parking lot. Sunday adult programs will be held on the main floor in the space where we held a Chanukah program back in 2003. The Junior class will meet upstairs, the Middle class downstairs, and the Pre-School class will have a choice between several suitable areas. For more information about our new home, visit www.fsmn.org. Driving to the Friends School from I-94, turn north on Hamline. When you arrive at Englewood (about four blocks) you will see the school on the corner.

The opening session will be on Sept. 11. The adult program that day will include information from school administrator Nancy Holden. Help from volunteers will be essential for this year's JCS. You will have a chance to sign up for various opportunities at the first session. JCS is crucial to *Or Emet*. All members should consider themselves potential volunteers for the education program. The school brochure for 2005-2006 has been mailed, and additional copies will be available on September 11. Promoting JCS must be the concern of every member; so please take extra brochures and share them in every spot where they might be seen by potential new families.

A few hard-working volunteers have been busy all summer, trying to arrange for this year's program at the JCS. We extend special thanks to Susanna Gorodisher and Amy Stubenhaus, as well as our faithful President, Phil Griffin.

- - Nancy Holden

The Illuminator welcomes:

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

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Or Emet is affiliated with the Society for 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*

President's Column

by Phil Griffin

Looking Ahead

The future of Judaism does not look bright by some indications. The ominous numbers are embedded in the results of the Twin Cities Jewish Survey, commissioned jointly by the two Federations. The survey gives a set of pertinent facts about the Jewish Community, insofar as they can be seen in the responses to a comprehensive questionnaire. You can see the whole document on the website, www.jewishminnesota.org. The Federations express their intentions to use the results as a guide to planning their future activities. The survey signals to some that in a few more generations, America may see the twilight of Judaism as our parents knew it.

What is there in these reports that should be of interest to Or Emet, beyond curiosity about our neighbors and some of their surprising statistics? Why were the categories "secular" or "humanistic" not in the array of possible Jewish affiliations? Perhaps our numbers do not rise to the threshold of "statistical significance?"

There are however, some interesting and challenging data in the survey for those of us in Humanistic Judaism.

We notice that 35% of respondents indicate that they regard themselves as "just Jewish," and 40% are not associated with any Jewish organization. It is also interesting that only 49% considered "belief in God" to be important to Jewish identity. Only 33% admitted to being "intermarried." The frightening thing about that number - at least for the future of the 'majority synagogues' - is that the number of intermarried Jews correlates with age groups: the younger the couple, the more likely to be intermarried. In the under-35 age group, the figure is 52%, while in the 50-64 group, it is 26%. This only confirms what we see every time we get together. It also says clearly that you do not have to be secular to be different from tradition. Many Jewish people, especially the coming generations, do not believe in god, do not determine life-commitments by religion, and are not dependent on institutional affiliations. Can Jewish culture, as our ancestors knew it, survive in such a climate of non-belief? Will institutional Judaism accommodate the present rate of shifting beliefs? Is the prospect of an awakening to secular Humanistic values part of the future health of Judaism as a whole?

Most of the adults in Or Emet grew up without a humanistic organization as an important part of our life. Many of us think that growing up in an Or Emet-like congregation would have been an advantage. We recognize that the integrity of beliefs and practices which we prize for ourselves and our children can grow only through rational truth.

If the implications I am drawing from the survey are accurate, we have a challenging opportunity. We can provide a wholesome and vital environment for those nameless Jews and their wives and husbands who decline to affiliate with the synagogues. But, will those who seem to seek a Judaism with integrity of belief and action find us? Will they like what they see?

(Thanks to Muriel Sterne, Phil Griffin and Evelyn Lessin for their much-welcome help in the production of this edition of *The Illuminator*.)

Or Emet Fall 2005 Schedule

	Time	Location	Event
September			
Wed. 7	7:15 pm.	(contact P. Griffin)	Executive Committee Meeting
Sunday 11	10 am.	Friends School	Cultural School and Adult Program: 2005/2006 JCS and Adult Programs. Pot Luck Stories (bring short personal story to share).
Friday 23	7:30 pm.	Sabes Mpls. JCC	Shabbat Service and Program: "What Can We Learn from the Past?" Slide-illustrated w/Dr. Robert Fisch, Pediatrician, researcher, author and concentration camp survivor.
October			
Sunday 2	10 am.	Friends School	Cultural School and Adult Program: "Living with Aliens: Growing Up Alienated." A personal story by <i>Or Emet</i> member Janet Mayer.
Monday 3	7:30 pm.	Sabes Mpls. JCC	Rosh Hashanah Evening Service
Wed. 12	7:30 pm.	Sabes Mpls. JCC	Yom Kippur Evening Service
Thursday 13	3:30 pm.	Sabes Mpls. JCC	Yom Kippur Day Service
Thursday 13	5:30 pm.	1350 Waterford Dr., Golden Valley	Break the Fast (home of Faith and Steve Oremland)
Friday 28	7:30 pm.	Sabes Mpls. JCC	Shabbat Service and Program: Philip Roth and "The Plot Against America," w/Jack Stuart, Prof. Emeritus (History), Attorney, Co-Chair Temple Israel Social Action Committee.
November			
Sunday 6	10 am.	Friends School	Cultural School and Adult Program: "Inreach Results – a JCS Initiative." Ideas, interests from a sampling of <i>Or Emet</i> members, w/Allan Malkis, Social Action Committee Chair.
Friday 18	7:30 pm.	Sabes Mpls. JCC	Shabbat Service and Program: "Research, Empowerment and Social Action," w/ <i>Or Emet</i> member Barry Cohen, Ph.D., Executive Director of Rainbow Research, Inc.

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

Minnesota Friends School is located at 1365 Englewood Ave., St. Paul

(From I-94, go north on Hamline Ave. about one mile to Englewood Ave., then ½ block west.

Or north on Snelling Ave. about one mile to Englewood Ave. , then 5 ½ blocks east}

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) and to Joan Barnett, Membership Chair (dandjbarnett@comcast.net).

Executive Committee Report

We have found a new location for our Sunday morning sessions that is fully handicapped accessible. This will overcome the serious problem we have had with the Hillel building. We will meet in the Friends School of Minnesota located in the Hamline area of St. Paul. The address is 1365 Englewood Ave. There is ample parking at the rear of the building with a door to the meeting room which we will occupy. The children will enter there as well. The staff there has been very cooperative with us and we look forward to a pleasant relationship with them and use of their facilities.

Our Friday night and High Holidays meetings will continue to be held at the Minneapolis JCC in St. Louis Park. We had some complicated negotiations with the JCC and were well served by Janet Mayer, who brought about a resolution. Thank you, Janet!

We have a new Membership Committee headed by Joan Barnett. Joan has revised our introductory brochure and is making plans for more and better attention to old members and prospective new ones.

The social concerns area has been divided into a Social Action Committee headed by Allan Malkis, and a Social Service Committee headed by Laura Melnick. These are complimentary functions and we look forward to gratifying activities in both areas.

A new committee has been created to work on plans for the future growth and direction of *Or Emet*. Members of the congregation present at the Annual Meeting made nominations to this committee, and the following were accordingly appointed: Edith Davis, Margo Fox, Harold Londer, Janet Mayer, Laura Melnick and Rich Sonenblum. They will begin their work shortly after the High Holidays.

Routine affairs of the congregation will be administered by the president during the coming year pending resolution of fiscal and organizational issues. This arrangement could not be undertaken without the dedication and hard work of the committee chairs and the membership as a whole.

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 HAVE AN IDENTITY WITH THE HISTORY, CULTURE AND FATE OF THE JEWISH PEOPLE AND A RIGHT TO CLAIM OUR TRADITIONS, CHOOSING WHAT IS RELEVANT TO OUR LIVES TODAY.

FREEDOM AND DIGNITY OF THE JEWISH PEOPLE MUST GO HAND IN HAND WITH THE FREEDOM AND DIGNITY OF EVERY HUMAN BEING.

Member News

Evelyn Lessin has had a busy summer and would like to share her "simchas." Her grandson, **Zachary Lessin**, graduated in May from the Carlson School of Business at the University of Minnesota. Her son, **Andy Lessin**, married **Jane Matteson** in June at Forepaughs in St. Paul. Evelyn's grandson, **Sam Lessin**, married **Elena Filippova** in August in a garden wedding at the home of his parents, **Stan & Jo Lessin**.

Alan Miller has an award-winning TV show "Access to Democracy," now in its 4th year on local access cable. Alan also is a guest host on the Air America radio (950 AM) network's Wendy Wilde and Nick Coleman shows. Alan will be teaching "Films of the Holocaust" next spring at Inver Hills Community College.

Our best wishes to **Rollie Langer**, who is recovering from joint replacement surgery.

Eva Cohen will be studying art at Brown University in Providence, Rhode Island.

(Please send information for this column to Joan Barnett dandjbarnett@comcast.net or 763.525.1058.)

Social Service Committee

On May 12, young and old *Or Emet* members gathered at Second Harvest Heartland in Maplewood to put together supplemental nutritional boxes for nutrition to low-income seniors and mothers with children under six.

We welcome ideas from all members for future events. Please send your ideas to Laura Melnick, Social Service Chair at laura.melnick@smrls.org.

SHJ

Spring Board of Directors Meeting

The SHJ Board acted on several matters of interest to *Or Emet*.

- The Board approved an increase in the dues paid to SHJ by its individual members. The increase, from \$65 to \$75, will be in effect for 2006-2007. The increase is necessary to cover the costs of the Society's publications, leadership training, and staff visits to affiliates, such as the visit to *Or Emet* by Rabbi Ben Biber last year. The Board concluded that the Society has in the past over-relied on yearly fundraising to meet its budget. The increase will allow current and future budgets to be more predictably met. (Dues to SHJ are included in *Or Emet* dues.)
- The Society is stepping up efforts to provide better means for its affiliate congregations to communicate among themselves. In order to do this professionally, the affiliates will be required to give appropriate attribution when using resources created by ordained humanistic Rabbis, as well as those created by members of other communities. Our school and other committees will be able to access and coordinate with like committees on-line within the coming year.
- The Board has created a task force to evaluate the ongoing governance of the Society. The current by-laws authorize a Board of up to 57 members, acknowledged to be an unwieldy number. An Executive Committee, has to now, been authorized to do much of the routine business of the Society. There is a strong sentiment that a new structure is in order, one that balances both efficiency and participatory democracy. Any interested member of SHJ may participate on the task force.

The Spring meeting was attended by representatives of over 30 SHJ communities.

(Hellenistic Era, cont.)

This idea was profoundly influential on early Christian thinkers - Philo himself had come very close to inventing the term "theocracy."

A series of catastrophic events in the 1st and 2nd centuries C.E. led to the complete devastation of the Jewish communities outside Palestine. The first was the terrible, unprecedented pogrom in Alexandria (38-41 C.E.) that appears to have been related to local reaction to Roman

IFSHJ 2006 Conference in Tel Aviv

The Eleventh Biennial Conference of the International Federation of Secular Humanistic Jews will be in Tel Aviv, Israel July 6-9, 2006. The theme of the Conference is Remaking "**Secular Judaism in Israel: Innovation in Humanistic Jewish Life.**" 12 Israelis will be ordained as Humanistic Rabbis at the Conference. There will be optional Pre-Conference and Post-Conference travel, including "Israel: Past, Present and Future," led by Rabbi Sherwin Wine and "A Family Friendly Israel Adventure," led by Rabbi Adam Chalom.

For more information, go to www.ifshj.org.

Colloquium 2005

"**Digging for the Truth: Archaeology and the Bible**" is the theme of Colloquium 2005, to be held October 21-23 at the Birmingham Temple in Farmington Hills, Michigan. Two of the world's most respected biblical archaeologists, Israel Finkelstein (author of *The Bible Unearthed*) and Amikhai Mazar (author of *Archaeology of the Land of the Bible*), will answer questions such as, Did Abraham, Isaac and Jacob ever exist? Is the Moses of the Torah real? Who wrote the Torah?

The Colloquia have always been richly and intellectually satisfying. More information and a registration form may be found via a link at www.shj.org.

dynastic events. The century and a half that followed, however, saw one Jewish community after another destroyed and left without a trace. The destructions, which do not appear to have been motivated by a single policy, occurred throughout the Hellenistic world. There is no historical record excepting Josephus. It is possible that there were spontaneous Jewish revolts following the failed Jewish and Bar Kochba Revolts in 60-70 C.E. and 122-135 C.E. The "presumably" rich world of Hellenistic Jewry was almost entirely lost to history. - - *Mike Persellin*

We are 42 Years Old and Going Strong

by Rabbi Sherwin Wine

In the summer of 1963, eight families and I organized a new congregation in suburban Detroit. Ten months later, the Birmingham Temple family collectively abandoned God language and Humanistic Judaism was born.

Until that moment, most Jews who had given up on God did not organize congregations, accept rabbis as their philosophic leaders, and turn secularism into an organization. Was this a ludicrous contradiction – or was it the beginning of a viable answer for secular Jews who wanted to remain Jewish?

Along the way, many formidable challenges appeared. There was the challenge of intermarriage, with its painful confrontation between love and ethnic survival. There was the challenge of New Age religion, with its attractive combination of radical freedom and mystical experience. There was the challenge of creativity, inventing new formats and programs for a Judaism that had never existed before. There was the challenge of liberal Jews who feared the accusation of atheism more than that of hypocrisy. There was the ongoing hostility from the general Jewish community to what was perceived as a provocation beyond the parameters of acceptable deviation.

What has our confrontation with these challenges taught us?

We have learned that it is better to be a believer than a nonbeliever. Not believing in God is no guide to life. It is a negative assertion that offers only the pleasure of defiance. We Humanist Jews are believers. We believe in the power of people to change the world for the better. We believe in the right of every individual to be the master of his or her own life. We believe in the adventure of reason as the best way to pursue the truth. On the foundation of our positive beliefs, a powerful philosophy of life can be built.

We learned that “telling it the way it is” is better than confusing ambiguity. Had we chosen to follow the Reconstructionist lead and redefine God as meaning what it does not mean in order to play it safe or to preserve the illusion of ideological continuity, we would have ended up praying to unconscious powers that cannot hear our prayers. Acts of worship do not promote an awareness of what it means to be a Humanistic Jew. Only a more radical step could establish the basis for a humanistic lifestyle. Living without magic power means abandoning God-language. It means saying “human power” when you mean “human power.” Hiding behind old words only hides the message. The strength of our message lies in its boldness.

We learned that it is important never to be a watered-down version of a more powerful Judaism. When you make the

Torah the center of Judaism, you hand legitimacy over to the Orthodox. Only they take the Torah and its lifestyle seriously. In contrast, Conservatism and Reform and Reconstructionism – which continue to maintain the centrality of the Torah – are generally viewed as watered-down versions of the original. Humanistic Judaism does not start with the Torah. It starts with the Jewish people and their historic experience – not the mythical experience of Torah and Talmud writers but the real experience depicted by archeology and modern historians. The lessons of Jewish history – especially the need for self-reliance – are the foundation of Humanistic Judaism.

We learned that there is no substitute for addressing the personal agenda of every individual Jew. Jews are not only Jews. They are individual human beings struggling to find happiness in a stressful world. The old Jewish secularism addressed itself primarily to Jewish nationalism and Jewish culture. Preserving Jewish identity and the Jewish people was its primary focus. In its revolutionary expression it addressed itself to humanity as a whole but rarely to the individual as an individual. Of course, nationalism was a refreshing change from the tyranny of the old religion. But it was never enough. The strength of Humanistic Judaism is that it addresses the human condition in which all individuals find themselves. Talking about Jewish survival is important and necessary. But it needs to be balanced with a concern for personal happiness and personal dignity. The life of courage is Jewish, and more than Jewish.

We learned that, in many cases, there are no precedents from the Jewish past that can help us. Modern Europe and America have given the Jews, for the first time, the opportunities of a free and open society. And we have learned to be optimistic. Optimism is not a passive reflection of current conditions. It is not merely an objective assessment of the obstacles we face in life. If that is what it is, we would not have survived or grown during the past 42 years. Optimism is above all, a choice, a refusal to surrender to despair. In the face of overwhelming odds, we have chosen to “preach our message” to the Jewish world. The evidence of recent surveys of the Jewish community in North America dramatizing the existence of huge numbers of self-identified unaffiliated secular Jews, reinforces our choice. We have every reason to be hopeful about our future – not only because the polls are friendly, but also because our determination is firm.

(reprinted from the *Humanistic Shofar*, newsletter of the Queens Community for Cultural Judaism)

Jews in the Hellenistic Period - Maybe

The Jewish people flourished and prospered during the period of time known as the Hellenistic period, roughly from 300 B.C.E. to 115 C.E. (the Greek dynasties lasted until c. 150 B.C.E.; but Greek culture persisted well into the early Roman Empire). Jews populated the entire eastern Mediterranean from Asia Minor through Palestine and into what is now northern Libya. Their communities thrived within tolerant Greek empires and contributed significantly to Greek culture, which had already seen Aristotle and Plato, even laying the philosophical groundwork for early Christian theology. It was the Best of Times. Presumably.

"Presumably" because even though the above is a mostly-accepted thesis, it is grounded in less historical/archeological evidence of the Jews than even of the biblical period. The record of the Jews in the Hellenistic era rests nearly entirely on a few Greek and Roman documents, the body of writings of a single Jewish philosopher, and a major excavation in eastern Asia Minor. Never has so much been derived from so little.

The Hellenistic era is vital to the history of the Jews. Two-thirds of the Jewish population lived outside of Palestine; yet historiography has focused almost entirely on the Palestine experience. Of the 60 million or so living in the early Roman Empire, 8-10% were Jews, meaning that 3 to 5 million Jews lived in the diaspora. Large communities of Jews lived in Italy, Macedonia and Greece, Asia Minor (Turkey, Syria), Cyprus and the Aegean Islands, Mesopotamia (Iraq), Middle and Lower Egypt, North Africa (esp. Libya) and the Iberian Peninsula (Spain). Sizeable populations of Jews lived in the major cities of Alexandria, Antioch and Damascus. The Jews of Alexandria numbered about one-third of the total population of a million, for example.

If the historical assumptions are correct, Jews lived fairly harmoniously with the non-Jewish populations, prospered, and enjoyed the cultural advantages of Greek culture. Jews were full citizens of the Roman Empire and probably were able to participate to some extent in local government. They lived where they wished and worked in all of the elite occupations, including as farmers (and slaveholders), tax collectors, bankers, craftsmen, granary officials, tradesmen and army mercenaries. Significantly, no non-Jewish, ancient writer ever described Jews as different because of looks, clothing, speech, names or occupations. Jews apparently enjoyed freedom of self-rule and religious practice, and built ornate synagogues side by side to pagan temples.

Much of the historical insight into religious practice in the Jewish diaspora comes from the extensive excavations at Duro-Europos (Syria) begun in 1920. Founded by Macedonian Greeks c. 300 B.C.E., Duro-Europos was a

major trading and administrative center until its destruction and abandonment c. 250 C.E. Excavation revealed, among other things, a sizeable synagogue side by side with pagan temples. The synagogue walls have extensive frescos mingling biblical and pagan imagery, including inscriptions indicating that a pagan priestess was a donor to the synagogue.

It appears that Jews assimilated so well that they ceased to strive for a separate community identity. Jews in Alexandria called themselves "Alexandrians," and resided in integrated areas throughout the city. There seems to have been no homogeneity in Jewish religious practices and community self-governance. Their first school books were probably Homer, Jews participated in the activities of the gymnasium, and they attended Greek theater.

Jewish religious practice in the diaspora was in Greek. Few members of the community read Hebrew. Notably, the one great religious literary achievement was the translation of Torah into Greek, the Septuagint ("the seventy"), under the patronage of Ptolemy II Philadelphus (285-246 B.C.E.). Jews appeared to have attended synagogue regularly and to have celebrated Passover and the Day of Atonement. Their relation to the Jewish religion seems remarkably similar to that of Conservative and Reform Jews today.

Diaspora Jews shared with Jews in Palestine a determined ahistoricalness. The achievement of the Septuagint came at a time when Egyptians were writing the history of the Pharaohs as derived from countless written documents. The Jews concerned themselves with one book only, Torah.

It is ironic, then, that the most important intellectual achievement of the Jewish diaspora ultimately benefited Christian rather than Jewish thought. Philo the Jew (20 B.C.E. to c. 50 C.E.) of Alexandria produced a broad synthesis of Greek philosophy and biblical writing. Philo concluded that one could attain knowledge of the world and of the existence of God from the slow process of observation and logical reasoning. This part of Philo's work influenced medieval Christian theologians, notably Aquinas, who held that the existence of God could be rationally attained. Philo's second achievement was to depart from the assumption of the Greeks that no law enacted for the government of men could be regarded as natural law (in the sense of being in harmony with eternal laws of nature). Therefore, for Aristotle/Plato no government based on fixed law can be the best form of government. For Philo, the law as revealed by God - e.g., to Moses - is fully in harmony with the laws of nature. This led Philo to the conviction that the best form of government is that based upon fixed, revealed law.

(cont. on p. 5)



OR EMET

Minnesota Congregation for Humanistic Judaism
C/O Mike Persellin
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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
October 3
7:30 pm.

Yom Kippur Evening Service
October 12
7:30 pm.

Yom Kippur Day Service
October 13
3:30 pm.

Doors open 30 minutes before services.
Please be courteous and arrive early.

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

Other Jewish Holidays in 2005-2006

Sukkot	October 18
Hanukkah	December 26
Tu B'Shevat	February 13
Purim	March 14
Passover	April 13