

TEACHER'S SYLLABUS FOR AN INTRODUCTION TO THE PHILOSOPHY
OF REFORM JUDAISM FOR THE INTERMEDIATE GRADES

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Thesis submitted in partial fulfillment of the requirements
for the Degree of Master of Arts in Hebrew Letters and
Ordination

Hebrew Union College - Jewish Institute of Religion

1973

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DIGEST

The purpose of this thesis is to provide detailed lesson plans to the teacher who wishes to introduce the study of religion and Reform Judaism to students of the intermediate grades.

The first part focuses on the question of authentic affiliation with a religious group. A unique method of religio-analysis is first presented. This gives the students a special technique to help them determine their degree of religious authenticity. The students are then presented with the concept of a rational and integrated decision. Such kinds of decisions and thinking are necessary in a critical look at religion. Special exercises in part one are designed to sharpen critical thinking and to demonstrate methods of empirical observation. The concluding lesson plans of part one concentrate on the "truth rule" which is a unique way of aiding the student to determine what makes a religion "his" religion. Special exercises and discussions probe deeply into the value structures of the students, helping them to determine their religious needs. Some will discover new aspects of their personalities and how a religious system which is "true" to themselves will best serve their total beings.

The second part focuses on the nature of authority and its role in traditional religions. A special multi-media presentation serves as a dramatic introduction pointing out basic questions of authority. Students then examine

authority by power, authority by right, authority by consent, and combinations of these kinds of authority. Examples are given and discussed in political and religious spheres. A discussion follows on man's primal right to freedom as well as characteristics of being free or unfree. This discussion includes a presentation of the role of a "self-evident truth" in formulating a statement of human freedom. Special meditation exercises are included, which help prepare the student for the discussion of the argument of authority by power and by right in the Pentateuch. This discussion includes the nature of the Biblical miraculous God and various tests which determine the authenticity and validity of so called divine communications. Students will most likely conclude that only authority by consent can be authority by right. They will then be prepared for a future course which will examine a unique interpretation of Reform Judaism based on the primal right of every human being to freedom.

PREFACE

In the past, a crucial element has been lacking in the education of Reform Jewish young people of Bar/Bat Mitzvah and confirmation age: an understanding of the philosophy of Reform Judaism. Reform Judaism developed out of the critical study of religion and its source material. Unfortunately, many of its young people have never been trained to look at religion critically and to challenge the basic beliefs and source material of religion. Out of this need, several discussion groups were formed by the author and his associates during the 1970-71 school year. Such groups first included young people of Confirmation and high school age, but were later expanded to include other groups of Bar/Bat Mitzvah age. Small groups met with the author and his associates in Cincinnati and in the author's bi-weekly congregation in Union City, Tennessee. Discussions were centered around the recently published booklet series Introduction to a Philosophy of Reform Judaism by Alvin J. Reines. Out of these and many other discussion groups, outline lesson plans and skeleton lesson plan ideas were formulated and tested. Specific lesson plans were formulated by the author for a new series of discussion groups during the 1971-72 school year. Sessions were held with young people of Bar/Bat Mitzvah age in Cincinnati and with Confirmation age youngsters in the author's bi-weekly congregation in

Williamson, West Virginia. During the 1972-73 school year, additional lesson plans were used for discussion groups during the author's internship in Seattle, Washington.

Such varied experiences with young people in these locations and in others has demonstrated to the author that young people desire a method to look at religion critically and to challenge the core of religious philosophy. Such methods as those used in this thesis have actually strengthened their commitment to Reform Judaism. Many even have a new commitment because they have seen Reform Judaism in its proper role of questioning, examining, evaluating, and re-evaluating the heart of religious philosophy and the source material of religion. Therefore, this thesis has been the product of a three year project with young people of different educational systems, of different environments, and of different value systems.

This teacher's syllabus has been designed to be used closely with Introduction to a Philosophy of Reform Judaism by Alvin J. Reines. All references to the "text" in this thesis are to the Reines booklet series. Unit One of this syllabus covers the first Reines booklet, while Unit Two covers the second Reines booklet. In order to clarify several crucial points, certain sections of the text have been paraphrased and specific page references have been included. The Reines series on Reform Judaism and the Tanach have been the sole source of material for this thesis. Certain

persons acknowledged elsewhere in the preface have served as consultants.

Considering the increased utilization of the Conference Plan approach to Jewish education, many lesson plans contain exercises in group dynamics as well as certain techniques in meditation. These and other activity-oriented lesson plans are best suited for either camp retreats or in-city retreat sessions. The teacher will recognize that certain lesson plans can be best utilized as preparation sessions for such retreats. In a conventional religious school arrangement of regular class sessions or in a regular series of discussion groups, almost every one of these lesson plans may take several sessions to complete. It is crucial that each lesson plan must be taught carefully and slowly. The teacher should continue only when each part is completed to his or to her satisfaction.

The teacher should study and utilize the source and background material found in the special teacher's bibliography. As it has been emphasized in the lesson plans, competent knowledge of the background and source material of religion is crucial. The teacher will be called upon to answer many difficult questions. This special bibliography will aid the teacher in finding the answers to many otherwise perplexing questions.

Each lesson plan is presented in a detailed outline form which incorporates teacher training. These lesson plans can be utilized by talented laymen as well. Although

almost every word the teacher needs to say to the students is included, talented and inventive instructors may want to vary their approach. It is the hope of the author that this syllabus will impart to the teacher, as well as to the students, a new and/or an increased commitment to a dynamic interpretation of Reform Judaism.

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The author is deeply indebted to his advisor, Dr. Alvin J. Reines, who opened up new vistas of understanding of the philosophy of Reform Judaism and compelling new creative approaches to education and to ritual. Dr. Reines has been a constant source of inspiration. Rabbi Anthony D. Holz developed the exciting new approach of religio-analysis which has been expanded in this thesis. Rabbi David Fass and Rabbi Jay B. Heyman have worked closely with the author during the series of discussion groups of 1970-71. Through his rich experience with the National Federation of Temple Youth, Mr. Eric Kline worked closely with the author in formulating the ideas and early outlines for the group dynamic exercises in Part One. Barbara Permezel of the Pen and Quill Society of Seattle, Washington counselled the author in the formulation of the meditation exercises in Part Two. Her unique interpretation of meditation is evident in these exercises. The author is deeply grateful to Mrs. Arlene Schuster of Bellevue, Washington, who so graciously typed the manuscript. Rabbi Earl S. Starr and the executive staff of Temple De Hirsch Sinai, Seattle and

Bellevue, Washington permitted many parts of this thesis to be tested among the young people of this congregation and assisted the author in many gracious ways. Mrs. Betty Finkelstein of the Cincinnati campus of the Hebrew Union College-Jewish Institute of Religion has been most helpful to the author. The author is deeply indebted to his parents, who have been a source of constant encouragement and loving inspiration. It is the sincere hope of the author that the young people who shared in this project will become committed leaders of a dynamic Reform Judaism of the future.

TABLE OF CONTENTS

UNIT ONE

Lesson Plan #1

Belonging to a Religious Group:	
Do you really know what the group stands for?	1

Lesson Plan #2

The Individual and the Group:	
Authentic Affiliation (1)	12

Lesson Plan #3

The Individual and the Group:	
Authentic Affiliation (2)	18

Lesson Plan #4

The Individual and the Group:	
Authentic Affiliation (3)	26

Lesson Plan #5

The Individual and the Group:	
Authentic Affiliation - Conclusion	32

Lesson Plan #6

What Makes a Religion "My" Religion?: Exercises	
in Empirical Observation and Critical Thinking	36

Lesson Plan #7

What Makes A Religion "My" Religion?	
The "Truth Rule" I	44

TABLE OF CONTENTS

Lesson Plan #8

What Makes A Religion "My" Religion?

The "Truth Rule" II 51

Lesson Plan #9

What Makes A Religion "My Religion?"

The "Truth Rule" III 59

Lesson Plan #10

Conclusion of Unit One 73

- - - - -

UNIT TWO

Lesson Plan #1

The Letter from the Commandant 1

Lesson Plan #2

Kinds of Authority: Political 8

Lesson Plan #3

Kinds of Authority: Religions 16

Lesson Plan #4

When are You Free or Unfree? 25

Lesson Plan #5

Kinds of Authority: Conclusion 32

Lesson Plan #6

Six Exercises in Meditation and Natural Causation 41

TABLE OF CONTENTS

Lesson Plan #7

A "New" Source of Authority	51
-----------------------------	----

Lesson Plan #8

The Biblical Miraculous God and Its Authority Structure	61
--	----

Lesson Plan #9

The Ten Commandments as an Example of Authority by Power and by Right	73
--	----

Lesson Plan #10

The Tests for Prophecy	83
------------------------	----

TEACHER'S BIBLIOGRAPHY

UNIT #1

LESSON PLAN #1

LESSON PLAN #1

TOPIC: BELONGING TO A RELIGIOUS GROUP:

Do you really know what the group stands for?

I. OUTLINE OF LESSON PLAN (Step by step direction for the teacher)

- A. Explain the introduction to the lesson as noted in "Introduction to the Teacher"
- B. Have the students divide up a page into three columns, each labeled "acceptable" "unacceptable" and "unclear"
- C. Pass out copies of the Union Prayer Book, Volume One.
- D. Proceed with the lesson as explained in the "Presentation"
- E. Have handy a copy of an English Bible preferably marked "The Torah" or "The Holy Scriptures"

II. AIMS

- A. To introduce the students to "Religio-analysis"
- B. To help the students question a basic religious response that they have formerly taken for granted.

III. INTRODUCTION TO THE TEACHER

- A. This lesson will shock or at least surprise many students.
- B. They will be forced to examine, word by word, the V'ahavta, which many of them have been saying, often by rote for years.
 - 1. Many or all will discover that after this class is over, the V'ahavta has now been cast into a totally new light.

2. Many words which they have read or said mechanically are now incredible or false to them.
Many more words are unclear in their minds.
3. The students should ultimately ask themselves the question: Why have I been saying the V'ahavta all my life, not believing or understanding many of the concepts contained within it?
- C. The teacher must be careful not to mention his views on the V'ahavta. He must question with the students, guiding them to make their own decisions.
- D. In this lesson plan as in the entire course, the teacher must be interested in the development by the student of his own religious outlook, his own personal system of affirming his existence.
- E. The teacher should read carefully "Religio-Analysis; A Method of Instruction" by Anthony D. Holz which is at the end of this lesson plan.

IV. PRESENTATION

- A. Ask the students: What is the most important prayer in the Jewish Religious Service?
 1. One of the students should say the Shema.
- B. Ask the students to turn to page 14 of the Union Prayer Book.
 1. Choose a student to read each sentence of the V'ahavta in English, stopping them at key points.
 2. The first student will read: "Thou shalt love the Lord, thy God..."

- a. Ask the students to consider the word "love". Have them think about the meaning of this word. Is loving your parents, a friend, a movie the same thing? Is this word by itself acceptable, unacceptable, or unclear to you?
 - b. The students most likely will agree that the word "love" is acceptable.
 - c. Tell the students to place the word "love" in the appropriate column of their evaluation sheet: "acceptable", "unacceptable" or "unclear"
 - d. Ask the students to consider the phrase "Thou shalt love" or "you must love". What kind of expression is this in the English language?
 - e. The students will probably answer that it is an imperative or a command.
 - f. Ask the students if someone can command your love. Can someone command you to love your parents, your friend? Can a rabbi preach from a pulpit and command you to go to a ghetto and love the poor?
 - g. The students will most likely conclude that commanding love is unacceptable.
 - h. Ask the students to place "Thou shalt love" in its appropriate column.
3. Ask the students to consider the next word, "Lord".

- a. If the word "Lord" is mentioned, why does the word, "God" follow? Do you know what "God" means? What is the difference between "God" and "Lord"?
 - b. The students will by now be probably uncertain as to the definitions of both terms.
4. The second student will read: "And these words, which I command thee this day, shall be upon thy heart."
- a. Have the students consider the word, "command". What kind of feeling do you have when someone commands you to do something, when your parents order you around the house, when your teacher orders you around the classroom?
 - b. Most students most likely will react negatively to "command".
5. The third student will read "Thou shalt teach them diligently unto thy children..."
- a. Ask the students what is meant by "them".
 - b. Among the answers the students are likely to give are: the commandments, the Torah, these words. These various contradictory answers make "them" unclear to the students.
6. The fourth student will read "...and shalt speak of them when thou walkest by the way, when thou liest down, and when thou risest up."
- a. Ask the students what is meant by "speak of them".

- b. Do you speak about "these words", the commandments, the Torah all the time?
 - c. The students will probably find "speak of them" unclear.
- 7. The fifth student will read "Thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes."
 - a. Ask the students what this passage means.
 - b. A student may answer with the term, tefillin, others may not know what this means.
 - c. Clarify to the students that the word in Hebrew is not tefillin but totafot. Mention that no one is sure what this term means. Many believe that this word "totafot" was in existence before the term tefillin.
- 8. The sixth student will read "Thou shalt write them upon the doorposts of thy house and upon thy gates."
 - a. Most students will respond with the word mezzuza.
- 9. The seventh student will read "That ye may remember and do all my commandments and be holy unto your God."
 - a. Ask the students to define "holy".
 - b. Students are almost universally unclear as to the meaning of this word.
- 10. Count up the total of unclear items with the students.

- a. The students may find that the unclear column is the longest.
- 11. Ask the students if they would sign a contract without reading first the fine print. Ask them if their parents would buy a home without knowing the terms of the sale.
- 12. Emphasize that this prayer, the V'ahavta, which the class agreed to be the central part of the Service, a prayer said frequently, is largely unclear.
 - a. Ask the students if they should say something that is unclear in their minds.
- 13. Ask the students where they think the V'ahavta comes from.
 - a. Among some of the answers may be: the rabbis, the Central Conference of American Rabbis, or they may not give any answer.
 - b. Show the class the Bible, marked either "The Torah" or "The Holy Scriptures".
 - c. Show each student Deuteronomy 6:4.
 - d. Emphasize that the class has taken something from the Bible and put the important terms into three columns. Can all Jews do this?
 - e. Clarify to the students that only Liberal Jews can do this as Orthodox Jews believe every word of the Bible is from God.

C. Sample Religio-Analysis Form:

ACCEPTABLE	UNCLEAR	UNACCEPTABLE
love	Lord	Thou shalt love
mezzuza	God	command
	teach them	
	speak of them	
	totafot	
	holy	

V. SUMMARY AND CONCLUSIONS

- A. Remind the class that they have taken a basic prayer, the V'ahavta and subjected it to religio-analysis.
- B. They most likely have realized that a basic prayer, frequently said, is now unclear to them.
- C. Some may realize that other parts may be unacceptable to them.
- D. The teacher should raise the question that people should know what their religion stands for before they affirm such prayers as the V'ahavata.

VI. ASSIGNMENT

- A. Take another prayer and place the words into three columns: "acceptable" "unacceptable" "unclear".
- B. Read the letter on page three of our text.
- C. Notice if there is any similarity between the point made in the letter and what has been done in class.

RELIGIO-ANALYSIS: A METHOD OF INSTRUCTION --

Alvin J. Reines and Anthony D. Holz

Principles:

1. Religio-analysis is an attempt to help each individual person to arrive at the maximum degree of meaningful and fulfilled existence possible for him.
2. This method of instruction is student-centered, not institution centered. The concern of the teacher and indeed of the entire class should be to affirm and accept the individual, his thoughts and beliefs.
3. Within the assumption of the right of free individual choice, religio-analysis is free of dogmas. Its aim is to assist the individual to arrive at what he believes. In order to provide this assistance for the purpose of individual beliefs, this method of instruction clarifies and explains what is involved in a persons arriving at his authentic beliefs and his true religion.
4. Within the desirable framework of individual choice, the instruction at no time indoctrinates, lays down or implies judgments of good and bad, right and wrong. Rather the concern is to help the individual to consider why he might consider certain facts or ideas to be right or wrong, good or bad. Religio-analysis strives to teach the individual to think critically so that he may be helped to arrive at what he really believes and genuinely wishes to do.
5. Religio-analysis thus, by definition, presupposes

the possible existence of a free, polydox community.

It strengthens the existence of this community by teaching the members of the class to rejoice with every individual who has found his beliefs -- irrespective of whether or not his beliefs coincide with those held by others in the group.

6. At no time is it appropriate that there be a punitive or paternalistic attitude (held) by the teacher to the class. Rather the desired attitude is one where one adult assists other individuals to achieve fuller self-realization and maturation.
7. In a non-protected situation, where the individual is challenged and required to be independent and explorative -- each person may on occasion experience anxiety and feelings of guilt and loneliness -- and various other fears. The teacher should expect and encourage the ventilation of such phantasies, thoughts, and emotions, as normal reactions. However the focus is the individual and his feelings about his beliefs and his general situation. This is not a sensitivity or encounter group where individuals are encouraged to ventilate their feelings towards and about others within their group. Always the concern is meaningful fulfilled individual existence reinforced by group acceptance of this individuality.
8. On any issue that is raised in the class, the teacher would do well to note indications of strong emotions,

such as depression, avoidance of topics, laughter and signs of anger. An examination of the reasons for these covert forms of behavior may well prove to be instructive and helpful. However, religio-analysis is not another form of group therapy. The teacher may deal with emotions and may discuss their basis in reality. But any persons who show a marked inability to handle their independence, or who reveal noticeably disturbed patterns of behavior -- in short any individuals who require treatment, should be referred to qualified specialists. Religio-analysis is neither a course in intellectualizations nor group therapy. Rather, in between these two, it utilizes the intellect to help the individual to formulate for himself those beliefs about himself and his world which may best assist and prepare him to handle the various painful life-experiences which he is likely to undergo, to assist and prepare him so that he may derive all the pleasure possible to his actual life-situation.

9. Because the students are to be taught to think critically about matters of belief, the teacher would do well to note the crucial importance of words, with their overt references and their implicit nuances. Words are our tools to understand both our inner states and our external world. Until the individual is able to have a name for his vague feelings and ideas, he will be unable to examine these feelings and ideas. Thus, a large part of religio-analysis involves an examination of words, and the

encouraging of individuals to accept, and to find, even to create, those words and those word-contents which are helpful tools to the individual in grappling with his existence.

UNIT # 1

LESSON PLAN #2

COTTON CONTENT

EXERCISE

WITNESS FACTS

LESSON PLAN #2

TOPIC: THE INDIVIDUAL AND THE GROUP: AUTHENTIC AFFILIATION (1)

I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)

- A. Review assignment from the last lesson.
- B. Read page 3 of the text to the top of page 5 with the class.
- C. Discuss the students' own criteria for joining a religious group.
- D. Ask members of the class to define Reform Judaism.
- E. Relate the students' level of comprehension of Reform Judaism to their comprehension level of the V'ahavta, which was analyzed in the last class session.

II. AIMS

- A. To help the student perceive that the principles of the religious group to which he belongs are possibly unclear or unknown to him.
- B. To help the student perceive that it does not make sense to be a member of a group whose principles he neither knows nor agrees with.

III. INTRODUCTION TO THE TEACHER

- A. This lesson is designed to relate the exercises in religio-analysis of Lesson Plan One to the question of authentic affiliation.
- B. The students may realize that just as they have found many unclear terms in the prayers, so their comprehension of Reform Judaism may be unclear.

- C. This lesson will probably bring the students to the conclusion that in their desire to say prayers at a religious service which are understandable and believable, they may want to belong to a group whose ideas and principles are those they wish to support and affirm.
- D. This lesson further helps each student find out what he desires from a religion and then helps him perceive if his knowledge of his own religious group matches these desires.

IV. PRESENTATION

A. Review

1. Have the students compare the religio-analysis forms which they prepared for the last lesson with the exercises they did for homework.
2. Call on various students to describe to the class which prayer they selected and the results of the religio-analysis of the prayer.
3. Ask the students to add the terms rated "acceptable", "unacceptable", and "unclear" in their homework assignment to the terms listed in their last class exercise. Have them cross out the words that have appeared more than once. This list should be saved for later discussion.

B. New material

1. Relate that many parts of the prayer book have become unclear or unacceptable to the students through the religio-analysis exercise.

- a. Note with the students that some of the principles they have been affirming are no longer believable or understandable.
 - b. Discuss if this idea also holds true for the particular religious group which they belong to.
2. Select several students to read page 3 of the text to the top of page 5. The text begins with a discussion of the "Pelony Society".
 - a. Ask how many of the students would join the Pelony society knowing exactly what the group stands for.
 - b. Ask if it indeed makes sense to become a member of a group whose principles one neither knows nor agrees with.
 - c. Discuss whether it would be "unauthentic" to become a member of this kind of group.
3. Define an "unauthentic action" as an action one does not genuinely want to do.
 - a. Note with the students that sometimes they may do things for reasons which they think are wrong or for reasons which they do not understand. Other times, they may do things which they think are wrong but they do them so others may like them. In other words, outside pressures may make people do things undesirable to their own value systems.

4. Have the students divide a page into three columns and head each column:
 - "things we think are wrong"
 - "things we do not understand"
 - "so that others may like us"
 Have them list a few actions they perform daily which would fit into these three column headings.
5. Have the students again consider their religio-analysis forms--is their reciting the V'ahavta unauthentic--do they genuinely want to recite this prayer?
6. Now have the students consider a religious group--what would be their criteria for joining such a group?
 - a. Before they answer, have them suggest the various things a religion can do for them.
 - b. Make a list of these criteria as the students reply.
 - c. As the discussion continues, the teacher should work from the students' list of suggestions.
 - d. The teacher should be careful not to impose his own ideas on the group.
7. Now ask the students to list the various ways in which a religious group can satisfy their list of "wants" from a religion.
 - a. List these ways next to each "want".

8. Ask each student to define "Reform Judaism".
 - a. Note how the definitions vary from student to student.
 - b. Note if the students can even be able to formulate a definition.
9. Now ask the students if their conception of "Reform Judaism" satisfies their formulation of their "ideal" religion as indicated on the board.
10. Pretend with the students that they are representatives of the New Members Committee of Temple B'nai Boredom.
 - a. Referring to page 5 of the next, let each member interview another class member with the following questions:
 1. What are the principles, beliefs and activities of our religion?
 2. Do you agree with our principles and beliefs?
 3. Do you affirm the significance of your group's activities?
 - b. Students may discover that both groups interviewing and being interviewed know precious little about Reform Judaism.

V. SUMMARY AND CONCLUSION

- A. Note with the class that they now have a list of what they want from a religion.

- B. Remind them that they have a religio-analysis form which tells them many terms from their own religion unclear or unacceptable to them.
- C. Note the number of students who have difficulty defining "Reform Judaism".
- D. Note that many students may belong to a religious group without knowing what it stands for.
- E. Note that some now can find a great difference between their ideas of the religion they genuinely want and the religion they think they now have.
- F. The class should now be at the point where they may realize that they belong to a group called "Reform Judaism" but they do not know what the group stands for.
- G. They may also comprehend that their criteria of a religion and of a religious group does not match their definition of "Reform Judaism"
- H. They may also come to the conclusion that their affiliation with Reform Judaism is unauthentic.

VI. ASSIGNMENT

- A. Have the students read again the three questions involved in authentic affiliation.
- B. Ask each student to interview three types of Jews.
 - 1. Choose one person who calls himself "orthodox", one who calls himself "conservative" and one who calls himself "reform"
 - 2. Have them ask the same three questions.
 - 3. Have the students bring these answers to class.

UNIT # 1
LESSON PLAN # 3

CAPITAL GAINING
EXERCISES
INTEREST RATE

LESSON PLAN # 3

TOPIC: THE INDIVIDUAL AND THE GROUP: AUTHENTIC AFFILIATION (2)

I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)

- A. Review the assignment from the previous lesson.
- B. Have the students check the dictionary definitions of rational and integrated.
- C. Clarify those definitions with examples taken from the experiences of the students.
- D. Review section B, page 5 of the text, relating the material to the class discussion.

II. AIMS

- A. To aid the student to understand the nature of a rational and integrated decision.
- B. To illustrate the concept of a rational and integrated decision to the student through the use of examples taken from his own experiences.

III. INTRODUCTION TO THE TEACHER

- A. This lesson is designed to clarify further for the student the concepts of authentic and unauthentic affiliation with a group.
- B. Two examples will be employed in this lesson:
choosing friends and being an authentic member of the United States community.
 1. These help the student determine his degree of authenticity.
 2. These examples are taken from the actual experience of the students in the intermediate grades.

- C. Other examples from the experience of the student may be used provided that they are relevant to the thoughts and opinions of the students and will provide a stimulus for discussion.
 - 1. For older students, the teacher might select such examples as membership in social or fraternal organizations and the policy of the United States government regarding war, economy, taxes, etc.
- D. At the conclusion of the lesson, the students should have a better understanding of the thoughts, emotions and decisions that go into affiliating with a group.

IV. PRESENTATION

A. Review

- 1. Ask each student to report on the results of their interviews (see homework assignment from lesson plan #2).
- 2. The results of their interviews most likely will reveal that many Jews have little understanding of their Jewish group affiliation.
- 3. This fact should communicate to the students the recognition that there is a definite need for them to clarify their own affiliation.

B. New material

- 1. Begin a discussion on the terms rational and integrated with the class.

2. Select two students. One will check the dictionary definition of rational and the other will do the same for integrated.
3. After the above discussion, ask the student who looked up rational to explain this word to the class.
 - a. He will have found a definition similar to the following:
of, based on, or derived from reasoning.
 - b. Now ask this same student to check the dictionary definition of reason.
 - c. He will have found a definition similar to the following:
sound thought or judgement; good sense.
4. Now ask the student who looked up integrated to explain this word to the class.
 - a. He will have found a definition similar to the following:
to make whole or complete by adding or bringing together parts.
5. Raise with the class now the question of what might be meant by a rational integrated decision.
 - a. Describe the nature of a rational integrated decision as a decision based upon reason (rational) done without conflict (integrated).

- b. Now clarify to the students the nature of a rational integrated social decision by choosing examples from the concrete experiences of the students similar to the following:
 - i. Ask each student how he thinks people choose their friends.
 - ii. After the students have volunteered a number of reasons why they feel people choose certain persons to be their friends, have the class evaluate whether it is reasonable (rational) or unreasonable (non-rational).
 - iii. Now have the class vote whether they think these decisions are reasonable or unreasonable.
 - iv. Have them discuss why they think a decision of friendship based on the above grounds is reasonable or unreasonable.
6. Raise the question of a rational integrated decision with respect to joining a group.
 - a. In this exercise, many students may discover that their affiliation as members of the United States community may be unauthentic.
 - i. Ask the students to describe the policies of our government on such issues as are listed below.

- ii. Have each student keep a list of these issues and whether he agrees or disagrees with them.

Issue

Pro or Con

draft

law and order

public housing

rights of minority groups

war

foreign aid

- iii. Now ask the students a hypothetical question: If you and your family could live in any country of the world and all your moving expenses were paid including a fine position for your father, where would you GENUINELY want to live? Why? List the countries on the board.
- iv. Many students will name countries other than the United States. As they tell the class why they would like to live elsewhere, each student will better understand the term being an unauthentic member of the United States community. (That is, he is unauthentic because he is

performing one action, namely living in the United States while wishing to live elsewhere, for example, in Israel).

- v. Raise the question: If you are not an authentic member of the United States community, what would be involved in your becoming an authentic member of the United States community?

- vi. After the class discussion, relate this to the three steps involved in authentic affiliation:

- a) To discover what the nature of the group is, that is, what are its principles, beliefs and activities.
- b) To agree with the group's principles and beliefs
- c) To affirm the significance of the group's activities.

- 7. Now read section B, page 5 of the text, relating it to the class discussion

- a. Make two lists with the class: One list illustrating non-rational decisions (based on no reason) and the other illustrating

unintegrated decisions (based on a conflict between their public actions and private beliefs).

- b. Ask the class about the consequences which can result from making non-rational and unintegrated decisions.

V. SUMMARY AND CONCLUSION

- A. The students will now most likely come to realize that their daily decisions are often non-rational and unintegrated.
- B. Some students may become aware that they must work to become authentic members of the United States community.
- C. The teacher should stress the following two points:
 - 1. A rational decision is based on sound judgement and good sense.
 - 2. When one makes a rational integrated decision, one brings together various reasons based on sound judgement and good sense into one decision.
- D. When one GENUINELY wants to do something (based on a rational integrated decision), this action is termed authentic.

VI. ASSIGNMENT

- A. Ask each student to make up his own chart of the various actions he does publicly.
- B. Have the student write next to each public action, his private thought or belief.

- C. This chart should help the student recognize the problem each of us has in making rational decisions and arriving at authenticity.

COTTON COUNCIL
EXERCISE
WINTER EVENTS

UNIT #1

LESSON PLAN #4

LESSON PLAN #4

TOPIC: THE INDIVIDUAL AND THE GROUP: AUTHENTIC
AFFILIATION (3)

I. OUTLINE OF LESSON PLAN (Step by step directions for
the teacher)

- A. Review assignment from previous lesson.
- B. Review definitions of rational and integrated.
- C. Relate the concept of rational integrated
decision to the students' decision to live in
a particular country.
- D. Explore the meaning of "ideal society". Relate
it to the country the student chose to live in.
- E. Explain the idea that religious communities are
intended to represent ideal societies.
- F. Relate this statement to Reform Judaism.

II. AIMS

- A. To clarify to the student the degree of
authenticity in his affiliation with his
particular religious group.
- B. To explore the concept of an ideal society.
- C. To relate some of the stated beliefs of Reform
Judaism with this concept of an ideal society.

III. INTRODUCTION TO THE TEACHER

- A. This lesson plan concentrates on the statement
made on page 6 of the text that "religious
communities are intended to represent ideal
societies."

1. In exploring the dictionary definition of the term "ideal" one finds the term "perfect".
 2. Ideal is defined as "thought of as perfect".
- B. Referring to the statement in the Union Prayer Book: "The Law (Torah) of the Lord is perfect...", this implies that the Torah is perfect.
1. In exploring the background of the laws of the Torah by relating these laws to the type of society of a nomadic people, the students may decide that there is a conflict between this statement and the laws of the Torah.
- C. This lesson is designed to show to the students that they lack a real knowledge of Reform Judaism.
1. Without a basis of knowledge of Reform Judaism, it may be difficult to make a rational integrated decision concerning the authenticity of their affiliation with this religious group.
 2. The next lesson plan will present more questions about the nature of Reform Judaism.
 3. With so little information about Reform Judaism, the students may want to conclude that his affiliation with this religious group is inauthentic.

IV. PRESENTATION

A. Review

1. Discuss assignment of previous lesson

- a. Many students will report to the class that they make irrational decisions daily and that these decisions may outnumber their rational ones.
2. Discuss the definitions of rational and integrated.
 - a. Rational: based on sound thought, judgement and good sense
 - b. Integrated: to make whole or complete by adding or bringing together parts.
3. Ask the students if their decisions to live in a country other than the United States can be called rational and integrated.
 - a. Many students may decide that their decisions to leave the United States were not based on sound judgement and good sense.

B. New Material

1. Ask the class to define "ideal" while another student checks the dictionary definition of this word.
 - a. Ideal: Thought of as perfect or as a perfect model, exactly as one would desire of a perfect kind.
2. Now show each student page 149 of the Union Prayer Book, the sentence stating that "The Law (Torah) of the Lord is perfect..."

3. Ask the students what kind of society did the Hebrews have when the laws of the Torah were written.
 - a. Possible answers may be nomadic, agricultural, city dwellers
4. Show the students a translation of the Code of Hammurabi.
 - a. Read them several laws from this code.
 - b. Ask them if this code was suitable for the society of its day. Is it suitable for our day?
 - c. Many students may conclude that although the Code was suitable for a less civilized society of its time, it is not suitable for our society.
5. Read Exodus 21:12-20.
 - a. Point out the similarities between death penalties here and in the Code of Hammurabi.
 - b. Make sure each student sees and holds both the book containing the Code of Hammurabi and the Bible.
 - c. Now read to the students the reward and punishment section of the Torah summarized in Deuteronomy 11:13-21.
 - d. Many students will be surprised and/or shocked to discover the similarities between the Code of Hammurabi and the Torah.

6. Have the students consider this evidence.
Ask them if they agree with the statement made in the Union Prayer Book that "The law (Torah) of the Lord is perfect."
 - a. Be careful to emphasize that many laws and moral stories in the Torah strive toward the concept of an ideal society but not every law in the Torah is perfect.
 - b. By saying that the Torah is perfect, does Reform Judaism represent a society you can term ideal?
 - c. Many students will hope that the laws in Exodus 21:12-20 should not be part of the laws of an ideal society today.
7. Ask the students: What then is the Torah of Reform Judaism--that is perfect, that resotres the soul?
 - a. What does "the law of the Lord" mean to you?
 - b. If it is not the Torah itself--then what is it?
 - c. Suggest that possibly the term "Torah" can be more expansive than just the Five Books of Moses.
 - d. Ask the students if Reform Judaism has other definitions for "Torah".

V. SUMMARY AND ASSIGNMENT

- A. This lesson sets the stage for the concluding lesson of the chapter on authentic affiliation.
- B. The student is left to consider the following questions:
 - 1. Does Reform Judaism represent an ideal society by its claim that the Torah is perfect?
 - 2. If Reform Judaism does not refer to the Five Books of Moses, what then does it refer to?
 - 3. Do I want to have an authentic affiliation with a religion whose statements I question?
 - 4. Do I know enough about Reform Judaism to possess an authentic affiliation with it?
 - 5. Can further study of the nature of Reform Judaism help me to sense an authentic affiliation with it?

COTTON CONTENT
EΣEBVCE
MITTERS HATTS

UNIT #1

LESSON PLAN #5

LESSON PLAN #5

TOPIC: THE INDIVIDUAL AND THE GROUP: AUTHENTIC

AFFILIATION: CONCLUSION

- I. OUTLINE OF LESSON PLAN (Step by step directions for for the teacher)
 - A. Summarize the definitions of rational, integrated, rational integrated decision, and ideal.
 - B. Review the laws cited in the last lesson from Exodus 21:12-20 and Deuteronomy 11:13-21.
 - C. Refer to page 149 of the Union Prayer Book:
"The law of the Lord is perfect..."
 - D. Relate the performance of a religious ritual by the students to a rational integrated decision through the special activity described in the lesson.
 - E. Relate the students' present knowledge of Reform Judaism to the concepts of ideal behavior and an ideal community.
- II. A. To clarify and summarize the important points in the first chapter of the text and set the stage for the next chapter, "What Makes a Religion 'My' Religion?"
- III. INTRODUCTION TO THE TEACHER
 - A. This lesson further explores the concept of the rational integrated decision.
 - B. It aids the students to consider whether Reform Judaism can be a representative religion for an ideal society.

- C. It also helps the students in their consideration of the standards which they employ for joining groups.

IV. PRESENTATION

A. Review

1. Summarize definitions of previous lessons.
 - a. Rational--based on sound thought, judgement and good sense
 - b. Integrated--to make whole or complete by adding or bringing together parts
 - c. Rational integrated decision--a decision based upon reason (rational) done without conflict (integrated)
 - d. Ideal--thought of as perfect or as a perfect model
2. Review the laws cited in Exodus 21:12-20 dealing with the death penalty as well as the laws cited in Deuteronomy 11:13-21.
 - a. Ask the students whether these laws are suitable for a society such as ours.
 - b. Ask the students whether these laws are suitable for a society which we could project as ideal.
 - c. Focus on each student's conception of an ideal society.
 - d. Refer to page 149 of the Union Prayer Book: "The law of the Lord is perfect".

- e. Ask the students if they perceive a contradiction between this statement and their answers to the previous questions.

B. New material

1. For the following activity, define ritual as something you do to celebrate an event marked by your religion.
2. List rituals which the students actually do under the heading entitled "public action".
3. Next to each ritual, summarize each student's responses to their opinions and personal beliefs regarding each.
4. Example:

<u>public action</u>	<u>private beliefs</u>
seder	enjoy songs but do not understand ritual.
consecration	didn't mean very much to me.
Yom Kippur	I have little knowledge of this holy day.
Bar Mitzvah	I want to have a party and receive gifts.
Shabbat	My family really doesn't rest

5. From the results of this activity, add a third column to the chart.
6. Head this column "kind of decision". Note whether their decisions to perform a particular ritual are rational and integrated or non-rational.
 - a. For example: the class may conclude that the private belief for the public action of "Bar Mitzvah" can be termed "non-rational" according to the above chart.

7. Now ask the students if they then employ a lower standard in order to determine their affiliation as a member of the Reform Jewish community than joining other communities such as social clubs, summer camps, groups of friends, etc.
8. Discuss with the students how the concept of a rational integrated decision in relation to the performance of rituals may help them to become a member of an ideal religious community.
9. Ask the students how this concept helps them come closer to their conception of ideal behavior.

V. SUMMARY AND CONCLUSIONS

- A. To become authentically affiliated with Reform Judaism, student should have full knowledge of what kind of group he is getting into.
- B. He must make rationally integrated decisions as to what he does as part of that religious community.
- C. He must know whether the "truths" proclaimed by that community are true to his own.

COTTON CONTENT
EZEKIEL
MILKING EATTS

UNIT # 1

LESSON PLAN # 6

LESSON PLAN #6

TOPIC: WHAT MAKES A RELIGION "MY" RELIGION: EXERCISES
IN EMPIRICAL OBSERVATION AND CRITICAL THINKING

I. OUTLINE OF LESSON PLAN (Step by step directions for
the teacher)

- A. Proceed through each exercise carefully.
- B. Do not go on to the next exercise until the
previous one is completed.
- C. Note carefully the reactions of the students to
each exercise.

II. AIMS

- A. To aid the student to increase his awareness and
to help him comprehend twists on perception.
- B. To illustrate the concept of changes in perception
while things remain the same.
- C. To aid the student to expand his understanding of
his world.
- D. To illustrate and aid him to look at things
critically and to understand the workings of
his inner self.
- E. To illustrate the infallibility or fallibility
of sense data.

III. INTRODUCTION TO THE TEACHER

- A. These exercises will help the student prepare for
the material in chapter two of the text and will
sharpen his sense of critical thinking.

- B. The students will notice that looking at something a second time changes their description or their outlook.
- C. The students will notice that their reactions to each exercise vary from student to student.

IV. PRESENTATION

A. New material

1. Exercise one:

- a. Have students lie down, face up, on a carpet or a rug.
- b. Have them feel the rug with their hands, noticing the different textures, colors, thickness, etc.
- c. Ask them to describe their reactions.
- d. Then have them lift their arms about three inches from the floor and stretch their fingers as far as they can stretch them for twenty counts.
- e. They should then feel the rug again, noticing any changes in their description of texture, color, thickness, etc.
- f. Discuss their before and after reactions.
- g. Teacher should guide the students into noticing the differences in their descriptions and making a comparison chart.

2. Exercise two:

- a. Select a painting suitable for a vivid description (ie. colors, theme, etc.)
- b. Show this painting to the students (from a distance).
- c. Ask for an immediate description of the painting.
- d. List key words of each students' description.
- e. Ask the students to examine the painting for two minutes and to make notes of their reactions.
 - 1) The students may examine the painting at a close distance.
 - 2) Guide each student into noticing the colors, the kind of paint used, the theme, the strokes, etc.
- f. Ask each student to again describe his reactions to the painting.
- g. Make a comparison chart illustrating the before and after reactions of the students.

3. Exercise three: (Materials needed--box of crayons, index cards)

- a. Each student takes six crayons and one index card.
- b. Students are isolated in different parts of the room.

- c. Each student is instructed to use the crayons to attempt to convey a feeling of his own personality on the cards.
- d. Teacher then collects the cards and lays cards on a table.
- e. Students first discuss the meaning of each card.
- f. Students are asked to feel each card, noticing the colors, textures, lines, etc.
- g. Students are then blindfolded.
- h. Teacher mixes up cards and attaches sheet of paper to each card.
- i. Students are asked to feel each card while blindfolded and to write the name of the person he thinks it belongs to. (Step #5 is important as the student's own meaning of each card must be brought out)
- j. Blindfolds are then removed.
- k. Reactions are discussed.
 - 1) Did each card reflect the name of the student identified on the list?
 - 2) Did the students come to consensus as to the identity of a particular card?
 - 3) Can one identify a card on the basis of your senses and your recall?

4. Exercise four: \bar{O} ming--a breathing exercise using the diaphragm
 - a. Students sit in a circle
 - b. Breathe in for ten counts, using the diaphragm
 - c. Hold for five counts
 - d. Exhale for ten counts
 - e. Repeat sequence five times
 - f. The ideal response should be a calm and relaxed feeling.
 - g. Students should then inhale and \bar{O} -----m for as long as they exhale.
 - h. This should be repeated twelve times.
 - i. Teacher should then discuss with the students their reactions
 - 1) How did you feel?
 - 2) Do you hear sounds in the room which you did not hear before this exercise?
 - 3) Do you sense differences in the air?
Do you feel the air?
 - j. Teacher again should chart the before and after reactions of the students.
5. Exercise five:
 - a. Students sit in a circle
 - b. Pass a lemon around
 - c. Ask the students to smell and feel the lemon, rub it against their faces

- d. Teacher should then cut the lemon into wedges.
 - e. Give each student a wedge.
 - f. Have each student suck, taste, and chew their wedge.
 - g. Chart reactions to each student's reactions to the lemon.
 - 1) Ask them to describe their feelings about a lemon before the exercise.
 - 2) Note their reactions after this exercise.
 - 3) Emphasize that their opinions changed before and after this exercise.
6. Exercise six:
- a. Give each student a glass of water.
 - b. Have them taste it and describe their reactions.
 - c. Have them stir a teaspoon of sugar into the water so the water will appear clear.
 - d. Have them taste the "clear water" again.
 - e. Chart their before and after descriptions.
7. Exercise seven:
- a. Have the students place their hands back and forth into a basin filled with hot water and into a basin filled with cold water.
 - b. This should be done three times.

- c. Have nearby a basin ready with cold or lukewarm water.
- d. Now each student should place their hands into this basin.
- e. Ask the students to describe the temperature of the water as closely as possible.
- f. The students may not be able to tell the temperature of the water on the basis of sense data, i.e. sense of touch.

V. SUMMARY AND CONCLUSIONS

- A. Guide the students into concluding that looking at something a second time changes their description or outlook.
- B. Emphasize that these second reactions vary from student to student.
- C. Review with the students the charts of each exercise, noticing that although many of their reactions differ, each student has the right to present his own reactions to the items discussed.
- D. Discuss with the students the effects of environment to their reactions, especially in the Oming exercise.
- E. Ask the students if their senses play tricks on them.
- F. Do their senses aid them or hinder them in comprehending the world around them?
- G. Why did their descriptions and reactions change during their second look at each item?

- H. Should we all try to take "second looks" at the world around us?

VI. ASSIGNMENT

- A. Ask the students to take a second look at a work of art in their homes.
- B. Ask them to make a chart comparing their immediate reactions with their reactions after looking at this work of art carefully.

UNIT # 1

LESSON PLAN # 7

COMMON COMMON

EXEMPT

PUTTING EATS

LESSON PLAN # 7

TOPIC: WHAT MAKES A RELIGION "MY" RELIGION?

THE "TRUTH RULE" I

I. OUTLINE (Step by step directions for the teacher)

- A. Review charts made up by each student.
- B. Discuss whether their second looks at a work of art in their homes differed from their immediate observations.
- C. Read rules by which the religion of a person is determined on page 13 of the text.
- D. Relate these rules to the exercises where the students first reacted to something on immediate observation.
- E. Refer to page 14 of the text and discuss why these rules are based on immediate observation or knowledge.
- F. Refer to examples "presentation" to point out the absence of empirical observation and critical thinking in these rules.

II. AIMS:

- A. To aid the student to take a "second look" at his religion.
- B. To tie in the exercises in empirical observation and critical thinking with the text.

III. INTRODUCTION TO THE TEACHER

- A. Many students at pre-Bar Mitzvah age have not developed a sense of empirical observation and critical thinking.
 - 1. Some have in their secular classes but they have not transferred this sense to religion.
- B. This lesson emphasizes that it is equally important to take a second look at your religion as it is important to take a second look at the world around you.
 - 1. By taking a second look, many items and ideas which you previously have considered true come into question and demand careful analysis.
 - 2. In taking a second look at the rules by which the religion of a person is determined, students may wonder whether a new rule is needed, a rule that can stand the test of empirical observation and critical thinking.

IV. PRESENTATION:

- A. Review
 - 1. Review charts made up by each student. Point out the differences between their second and first looks at a work of art.
- B. New Material
 - 1. Read with the students the rules by which the religion of a person is determined on page 13 of the text.

2. Relation of these rules to immediate observation and lack of critical thinking:

a. Natal rule:

1) Immediate information: mother is Jewish, therefore child is Jewish.

2) Lack of critical thinking:

a) Janice is a very good friend of yours. Although Janice's mother is Jewish, Janice celebrates Christmas. She has a magnificent Christmas tree, sings Christmas carols with her friends, and attends Christmas Eve services. During the High Holidays, Janice and her family take their annual vacation. This year they are planning to go to Disney World. Last Yom Kippur, they spent the day gambling in Las Vegas.

3) How true is the natal rule now?

b. Ethnic rule

1) Immediate information (for this example) mother is non-Jewish; father is Jewish.

2) Lack of critical thinking:

a) Bob is your neighbor. He told you once that although his mother is non-Jewish, he has accepted the

religion of his father and has had a Bar Mitzvah and has been confirmed. Bob has become an avid Zionist and has left for Israel. One day, you receive the following letter from Bob, who is now in Jerusalem.

Dear David,

When we last saw each other, I told you of my decision to become a citizen of Israel. I have been involved in the Zionist movement since my confirmation. After my high school graduation, I have been accepted by Hebrew University. While in Jerusalem, I have made a deep decision to make aliyah and become a citizen of Israel. You know that I identify totally with the Jewish religion. I observe the holidays and speak Hebrew fluently. I even daven daily and take extra courses at one of the yeshivot. Recently, one of my teachers at the yeshiva told me something which disturbs me greatly, something which I want to share with you too. He told me that I am not Jewish. He informed me that I must convert to Judaism. According to orthodox law I am not Jewish because my mother is not Jewish. He told me that I must consider conversion in order to continue my studies at the yeshiva.

Will keep you informed about this problem,

Sincerely,
Bob

b) What problems does the ethnic rule have?

c) How does it conflict with the natal rule?

c. State Rule

1) Immediate information:

Jerusalem (UPI)---The Israel government declared late yesterday afternoon that a person's religion would be Judaism if he is a citizen of Israel. Leaders of a major demonstration outside the Kenneset stated their strong opposition to the new law. These demonstrators emphasized with banners and posters that they are Israelis only and do not practice Judaism.

2) Lack of critical thinking:

a) What problems would an enactment of the state rule have for such Israelis who have no identification with Judaism?

b) What problems does this case present for the ethnic and natal rules?

d. Political Rule

1) Immediate information: Orthodox

Judaism is the only officially recognized form of Judaism in Israel.

2) Lack of critical thinking:

Judy and Jonathan are American students studying at Hebrew University in Jerusalem. Recently, they have become engaged and wished to be married at a local synagogue. During the recent convention of Reform rabbis in Jerusalem, Jonathan met his rabbi and asked him to perform the ceremony. The rabbi stated sadly that he is not permitted to perform weddings alone in Israel. Marriages performed by non-Orthodox rabbis are not recognized in Israel.

- a) Does the state have the right to determine by political means the religion of the country?
- b) How does the Political Rule affect the religious freedom of Judy and Jonathan?
- c) What would happen if the Israeli government abandoned the political rule?

V. SUMMARY AND CONCLUSION

- A. Teacher should help the students summarize whether the natal, ethnic, state and political rules stand the test of a second look--of critical thinking.

- B. The class may come to the conclusion that possibly a better rule should be devised which could stand this test.

VI. ASSIGNMENT:

- A. Review the cases of Janice and Bob.
- B. Ask the class to find examples from their own experiences with their friends and neighbors which can point out flaws in the natal and ethnic rules.

UNIT #1

LESSON PLAN #8

COTTON CONTENT

EXERCISE

WITNESS STATE

LESSON PLAN #8

TOPIC: WHAT MAKES A RELIGION "MY RELIGION?"

THE TRUTH RULE II

I. OUTLINE (Step by step directions for the teacher)

- A. Review assignment from previous lesson, pointing out additional flaws in the natal and ethnic rules.
- B. Ask students to name items they believe are "true" in the world around them.
- C. Ask students to name items they believe are "true" in their religion.
- D. Make a list of these items by environment and by religion.
- E. Ask the students to define "truth".
- F. Present to the students a definition of "truth".
- G. With a definition of "truth" agreeable to the class, go down the list of items students have named as true and see if each item meets the standards set by the definition.
- H. Leave only the items which have met this standard of truth on the chart.
- I. Work out with the students the formula for the "truth rule" on page 16 of the text from the standards they have set for truth.

II. AIMS:

- A. To clarify the term "truth" to the student.
- B. To aid him in making judgements as to what is true and what is not true in his environment.

III. INTRODUCTION TO THE TEACHER

A. This lesson is designed to help the students begin to work out a new rule for determining what his own religion is.

1. This rule must meet the tests of empirical observation and critical thinking.

B. Before the text discussion of this rule is presented to the class, the students and the teacher should work out what is meant by the term "truth".

1. This term must be related to the environmental and religious experiences of each student.

C. Thus, with a working definition of "truth" the students may be able to proceed to a fuller discussion of the "truth rule" and its telling implications.

IV. PRESENTATION:

A. Review:

1. When reviewing the previous assignment, ask each student to describe to the class an example of the natal or ethnic rule and point out problems with the rule cited.

a. Obvious flaws with the natal rule rest with the typical case of someone born of a Jewish mother who conducts a life with no semblance of the symbolism of his religion. (Refer to the Janice story of lesson 7).

- b. Obvious flaws in the ethnic rule rest with the case of the Orthodox Jewish community opposing the right of a person born of a non-Jewish mother and a Jewish father to call himself a Jew.

B NEW MATERIAL

1. Ask students to name items they believe are "true" in the world around them.
 - a. Sample chart giving examples of items students may name which appear true to them:

Environment

Test of Truth

earth

moon circles earth

universe

chair in the room

color of wall

water = H_2O

$e = mc^2$

Religion

existence of Moses

Abraham

God

Parting of the Red Sea

Ten Commandments

afterlife

COLLON CONTENT
E5E6V2E

2. In working out a definition of "truth with the class, keep in mind a dictionary definition of "truth"

Webster's New World

truth: the quality of being in accordance with experience, facts, or reality; conformity with fact

- a. After the class has worked out its own definition, present the following definition:

truth: the existence of something which can be verified by science

3. Go down the list of examples given by students. Ask the students if the existence of the items they have named can be verified.
- a. Examples of possible answers given by the students

<u>Item</u>	<u>How it can be verified</u>
earth	science
moon circles earth	science
chair in room	senses
color of wall	senses
water= H_2O	science
$e=mc^2$	science
"I" exist	birth certificate, school records, attendance forms, senses
existence of Moses	information from Bible
Abraham	information from Bible

God	information from Bible, personal experience, personal feelings
Parting of Red Sea	information from Bible
Ten Commandments	information from Bible
afterlife	beliefs of Orthodox Judaism and Christianity

4. Discuss the answers given by the students.

Point out difficulties in the following reasons for verification:

a. Senses

- 1) Tell the students to look at a chair, then immediately turn off the lights.
 - a) What happened to the chair?
 - b) What happened to the color of the wall?
 - c) Can the senses play tricks on us?
 - d) Can they function as a competent standard for verification?
 - e) How do records, forms and certificates serve as somewhat more accurate?

b. Information from Bible

Given that modern scholarship has shown that the Bible was written and compiled by man, how can you verify Moses, Abraham, the parting of the Red Sea, and the giving of the Ten Commandments without scientific evidence?

c. Personal experience and feelings

- 1) If you believe that Moses, Abraham, the parting of the Red Sea exist by the standards of your own personal experience and feelings, can you impose these beliefs on others?
- 2) If the giving of the Ten Commandments cannot be proved scientifically, what personal values do these commandments have to you?
 - a) Can they still be called commandments?
 - b) Are they commandments of God to you?
 - c) Or are they commandments of your own personal standards?

d. Beliefs of Orthodox Judaism and Christianity concerning afterlife.

- 1) Has science proved the existence of afterlife?
- 2) Should you accept the opinions of other groups if they have not met the test of science?
- 3) If you believe that afterlife exists, should you impose this belief on others?

COLLON COME
EXEYCE
WITTESS LUTTS

5. After this discussion, the students should agree that the only valid verification for truth is verification by science.
 - a. If science verifies something, it is accepted by everybody as true.
 - b. However, if you use your senses and your personal experiences and feelings as verification, others do not have to accept this information as verification.
 - c. Likewise, information from the Bible and from other forms of religion which cannot be scientifically verified are not described as universally true because they can be refuted by others.
 - d. They can also conflict with the experiences and feelings of others.
 - e. Verification by science is the only universally accepted criterion for truth.
6. Now, cross out all the terms on the chart which cannot be verified by science. Usually, all the items under the heading religion will be crossed out.
7. Work out with the students the formula for the "truth rule" from the standards they have set for truth.
 - a. The students will discover that most of the beliefs of religion cannot be verified scientifically.
 - b. Personal beliefs, if believed by a student

to be true remain personal and cannot be imposed on others.

- c. Note that the beliefs of one person believed to be true to him may not be similar to the beliefs of another person.

V. SUMMARY AND CONCLUSION

- A. Students should realize that although they have the right to subjective truth, only objective truth is universally accepted.

VI. ASSIGNMENT:

- A. Students should begin to work out a public definition of religion which can be true to all people.

MILLERS FALLS
EZERASE
COTTON CONTENT

COTTON CONTENT

UNIT #1

LESSON PLAN # 9

UNIT #1

LESSON PLAN #9

TOPIC: WHAT MAKES A RELIGION "MY" RELIGION?

THE TRUTH RULE III

I. OUTLINE (Step by step directions for the teacher)

- A. Administer the NASA test according to directions.
- B. Administer the exercise relating the NASA test to problems in Reform Judaism today.
- C. Administer the exercise in rating a student's value structure.
- D. Tie in all three exercises to the concept of the truth rule.

II. AIM

- A. To provide exercises to help clarify to the student what is true and what is not true in his value structure.

III. INTRODUCTION TO THE TEACHER

- A. To help clarify the difficult concept of the truth rule, students can profit by participating in these three exercises.
- B. The previous exercises in empirical observation and critical thinking helped the student prepare for even deeper thinking and deeper probing required for understanding their own basic values and needs.
- C. The NASA test helps the student probe deeper into his own value structure by necessitating his defense of this structure during this exercise.

The exercising relating the NASA text to problems in Reform Judaism today probes the student's understanding of basic issues confronting liberal religion.

- D. The exercise following the NASA test probes deeper into the basic issues of his value structure.
- E. Before a student can decide what is true to him, he must have a basic understanding of his own value structure which determines the criteria for such decisions.

IV. PRESENTATION

A. EXERCISE ONE: THE NASA TEST

Decision by Consensus

This is an exercise in group decision making. The group is to employ the method of Group Consensus in reaching its decision. This means that the prediction for each of the 15 survival items must be agreed upon by all group members before it becomes a part of the group decision. Consensus is difficult to reach. Therefore, not every ranking will meet with everyone's complete approval. Try, as a group, to make each ranking one which all group members can at least partially agree. Here are some guides to use in reaching consensus:

(Distribute these four steps to students)

1. Avoid arguing for your own individual judgements. Approach the task on the basis of logic.
2. Avoid changing your mind only in order to reach agreement and avoid conflict.
Support only solutions with which you are able to agree somewhat, at least.
3. Avoid "conflict reducing" techniques such as majority vote, averaging or trading, in reaching decisions.
4. View differences of opinion as helpful rather than as a hindrance in decision-making.

On the Group Summary Sheet--place the individual rankings made earlier by each group member. Take as much time as the students need to reach the group decision.

NASA TEST

(To be distributed to the students)

You are a member of a spaceship crew. Your spacecraft was originally scheduled to rendezvous with a mother ship on the lighted surface of the moon. Due to an energy failure, however, it was necessary for you and your crew to crash land some two hundred miles from the mother ship. In landing, much of the equipment aboard was damaged beyond use and several of the crew was injured. Fifteen items of equipment were left intact and undamaged during the crash landing and, since it is necessary for you to reach the mother ship as quickly as possible if you are to survive, some of the undamaged equipment must be selected for the two hundred mile trek which lies ahead. Below are listed the fifteen items of equipment which are still in serviceable condition. Your task is to rank in order all fifteen items in terms of their importance and utility in insuring your survival on the journey to the mother ship. Place the number 1 by the most important item, number 2 by the second most, and so on through number 15 for the least important survival item. Consider at all times what you know about the moon conditions in making your selections. Please work individually without consulting other crew members.

Individual decision	Group decision	ITEM
_____	_____	Box of matches
_____	_____	Food concentrate
_____	_____	Parachute silk
_____	_____	Two .45 caliber pistols
_____	_____	Case of dehydrated Pet milk powder
_____	_____	Two 100 lb. tanks of oxygen
_____	_____	Solar powered portable heater
_____	_____	50 feet of nylon rope
_____	_____	Stellar map (of the moon's constellations)
_____	_____	Life raft (with CO ₂ bottles for inflation)
_____	_____	Magnetic compass
_____	_____	Five gallons of water
_____	_____	Chemical signal flares
_____	_____	First aid kit with oral and injection medicine
_____	_____	FM receiver-transmitter

SAMPLE GROUP SUMMARY SHEETLIST ITEMSINDIVIDUAL RANKSGROUP RANK

Box of matches

	Jill	Tom	Joel	Jay
1	4			
5	9			
7	10			
8	6			
11	7			

15

FM receiver-
transmitter

13 12

8

KEY TO NASA TEST

Box of matches	15	Little or no use on moon: Won't light without oxygen
Food concentrate	4	Supply of daily food required
Parachute silk	8	Shelter against sun's rays
Two .45 calibre pistols	11	Self-propulsion devices could be made from them
One case dehydrated Pet Milk	12	Must be mixed with water for drinking. Would be very difficult to do.
Two 100 lb. tanks of oxygen	1	Fills respiration requirement
Solar powered portable heating unit	13	Useful only if party landed on dark side
50 ft. nylon rope	6	Useful in tying injured together, helpful in climbing
Stellar map (of moon's constellations)	3	One of principal means of finding directions
Life raft	9	CO ₂ bottles for self- propulsion across chasms, etc.
Magnetic compass	14	Lunar magnetism, very weak; no poles; useless
5 gallons water	2	Replenishes loss by sweating, etc. <u>required for life</u>
Signal flares	10	Distress call when line of sight possible
First aid kit	7	Oral pills or injection medicine valuable
FM receiver- transmitter	5	Distress signal transmitter for possible communication with mother ship, though not for complete 200 mile distance

B. EXERCISE TWO: RELATING NASA TEST TO PROBLEMS OF REFORM JUDAISM

You are a member of the Liturgy Committee of the Central Conference of American Rabbis. You are now attending a meeting at CCAR headquarters, 790 Madison Avenue, New York City. The subject up for discussion is the new prayer book. You are presented with a list of issues involved in considering prayer book revision. You are asked to rank each of these issues in order of importance. (Follow the same rules as explained in the NASA test when arriving at a group decision for each of these issues.) Since each issue is considered to be of vital significance by members of the Reform movement, each demands your utmost consideration and discussion

Individual Decision	Group Decision	Issue
_____	_____	Prayer Book opens from left to right or from right to left
_____	_____	Should the word "God" be used with one meaning only (all good, etc.) or should a term be used for God which would allow for many readings
_____	_____	Should Jews be portrayed as the Chosen People
_____	_____	Should the word "commandments be used
_____	_____	Should the Torah be depicted as given by God to Moses and by Moses to Israel
_____	_____	Should prayers and meditations be addressed to God or should they be addressed to the problems mankind encounters
_____	_____	Should the prayer book be bound or in loose-leaf format
_____	_____	Should the Sabbath be depicted as a day of rest or as moments of rest

EXERCISE TWO: BACKGROUND FOR TEACHER

<u>ISSUE</u>	<u>BACKGROUND</u>
Prayer Book opens from left to right or from right to left	Many Reform Jews feel that a prayer book opening from right to left would unite the symbol of the prayer book with prayer books used by other forms of Judaism.
Should the word "God" be used with one meaning only or should a term be used for God which would allow for many meanings	To many people, the word "God" stands for a man up in heaven with a long white beard working everything for the good and caring for all. Since Reform Judaism is a religion with many God concepts, a term such as "Source of all being" may allow for individual creativity and interpretation by the laymen.
Should Jews be portrayed as the Chosen People	Many references are made in the traditional prayer book that the Jews were chosen from all peoples for a special purpose. Many Reform Jews want to retain this idea in some way (i.e. we were chosen by God for a mission, our religion is the ultimate quest for truth, etc.) and insert traditional prayers such as the Aleynu which expresses this theme.

ISSUE

Should the word
"commandments"
be used

Should the Torah be
depicted as given by
God to Moses and by
Moses to Israel

Should prayers and
meditations be
addressed to God or
should they be ad-
dressed to the
problems mankind
encounters

Should the prayer
book be bound or in
loose-leaf format

BACKGROUND

Since many Reform Jews differ in God
concepts--the word "commandments"
denotes a particular God concept.
Some are in favor of retaining this
term but identifying with the
individual as the "commander".

Reform Judaism has long believed in
Biblical scholarship which has strongly
suggested that this statement is
untrue. Others believe that this is
of symbolic value of a covenant made
at Sinai or of poetic or dramatic value.

If some Reform Jews believe that God
does not hear prayer, their freedom
of expression would be impaired.
Should both types of meditations be
included or only meditations allowing
for individual creativity in interpreting
"to whom are they addressed to"

Loose-leaf format allows the insertion
of new material as well as weekly
musical responses.

ISSUEBACKGROUND

Should the Sabbath
be depicted as a
day of rest or as
moments of rest

How many Reform Jews observe a
twenty-four hour Sabbath? Would
it not be untrue to thank the Deity
or to sanctify a Sabbath Day when
the congregation fails to affirm
such a concept.

For a more detailed background of these issues, it is
strongly recommended to consult the Teacher's Bibliography
at the end of the syllabus.

C. EXERCISE THREE: THE STUDENT RATES HIS OWN
VALUE STRUCTURE

Have the student fill out the following form,
allowing him sufficient time. Then discuss each one
point by point.

HOW IMPORTANT ARE THE FOLLOWING THINGS TO YOU?

	very important	important	average importance	unimportant	very unimportant
responsibility to others					
responsibility to self					
Life itself					
Good citizenship					
religion					
pride					
what you think of yourself					

very important average unimportant very
important importance unimportant

what others
think of you

being honest
about your own
feelings to
others

NOTE FOR TEACHER: After final discussion has been completed, some of the students may have assigned the lower ranking to "religion". Remind them that religion stresses all the points in this evaluation. This may surprise many students.

D. EXERCISE FOUR: THE STUDENT RATES HIS OWN VALUE STRUCTURE

The following exercise uses more specific terms than the last one. After the students have been allowed sufficient time to fill out the forms, the teacher should discuss each one point by point. Each student should be allowed to defend his selection or non-selection of each point. This will lead to the students probing the value structures of each other. The teacher should guide the students and serve as a resource person, allowing each student to come to his conclusions about his own value structure.

BELOW ARE SOME THINGS THAT PEOPLE MIGHT SAY ABOUT THEMSELVES.

Mark the ten which best describe YOU.

- ☐ 1. It's important for me to know how I seem to others.
- ☐ 2. I go my own way regardless of the opinions of others.
- ☐ 3. I feel nervous and anxious in the presence of superiors.
- ☐ 4. My personality is attractive to the opposite sex.
- ☐ 5. I feel that I am different from most people.
- ☐ 6. I like sympathy when I am sick or depressed.
- ☐ 7. I have developed a good deal of self-control.
- ☐ 8. I am inhibited.
- ☐ 9. I usually lack self-confidence when I have to compete against others.
- ☐ 10. I worry a lot about my ability to succeed.
- ☐ 11. I try not to think about my problems.
- ☐ 12. I am likeable.
- ☐ 13. I find it difficult to keep to any routine.
- ☐ 14. When I have to act, I am usually quick to make up my mind.
- ☐ 15. I have intense likes and dislikes.
- ☐ 16. It takes a good deal to make me angry.
- ☐ 17. I am an aloof, reserved person.
- ☐ 18. I usually like people.
- ☐ 19. I feel superior.
- ☐ 20. I am not productive.

MILLERS FALLS

MAZEFASE

V. SUMMARY

- A. These four exercises should clarify to the students the essence of the "Truth Rule" that a person's religion is his religion because he believes that the beliefs of the religion are true.
- B. The student should have a better idea of his own value structure and may be able to make a better decision as to which beliefs of religion are true to himself.

UNIT #1
LESSON PLAN # 10

MILLERS FALLS
ERASE
COTTON CONTENT

LESSON PLAN #10

TOPIC: CONCLUSION OF UNIT ONE

I. OUTLINE (Step by step directions for the teacher)

- A. Administer special exercise (to be explained in the presentation)
- B. Let students summarize main points of course.
(They should be able to do this on their own providing a test for the success of this unit in being meaningful to them.)

II. AIM: To summarize the major points in unit one emphasizing that for a religion to be a person's religion, it must be true to his own personal value system.

III. INTRODUCTION TO THE TEACHER

- A. This lesson plan utilizes the coloring exercise of lesson plan #6.
- B. This exercise serves as a point of departure for a summation of the important points of the course by the students.
- C. If the students are able to question the relationship of the exercises in this unit to a meaningful understanding of religion, then the teacher will have his own point of departure to guide them into relating their experiences during this unit to the main points of the course.

IV. PRESENTATION

A. Materials needed:

1. Large box or boxes of crayons
2. Index cards
3. Half sheets of paper

B. The teacher should explain to the class that we are repeating the coloring exercise of lesson plan #6. The students should have enjoyed that exercise and will probably be eager to repeat it.

1. Each student should choose about six different crayons.
2. They should go into different parts of the room where they will not be disturbed.
3. The teacher should ask them to draw some aspect of their personality that they will want to be remembered by.
4. The completed cards should then be laid out on a table.
5. Each student should give his description of every card on the table.
6. Then the student who created the card should explain his own interpretation of it to the class. (Some students may be pleased if they correctly guessed the "art'st's" own interpretation of the card.)

MILLERS FALLS
ERASE

7. The students should then feel each card, the teacher guiding them to feel the lines, the heavy strokes of the crayons, the texture.
8. The students should then be blindfolded. The cards must be mixed up.
9. Each student should then be allowed to feel each card and then write the name of the "artist" on the half sheets of paper which have been stapled to each card.
10. The blindfolds should then be removed and the students should discuss the results:
 - a. How accurate are their senses?
 - b. How accurate is their memory?
 - c. How well did they remember the identifiable characteristics of each card when they felt them the second time?
 - d. Is memory valid? Is it a valid test for truth?

C. PRESENTATION AFTER EXERCISE IS COMPLETED

1. By this time a student may ask: What does this have to do with religion?
2. The teacher should allow another student to answer the question and guide a discussion to the conclusions of the truth rule: That a religion is my religion if the beliefs of that religion are true to me.

3. The teacher should point out the purpose of the personality exercises of the previous lesson. They are designed to help the student discover his own values and how he relates his own values to others. In order to decide if a religion is true to oneself, one must be well acquainted with one's personal needs as reflected within his value structure.
4. The teacher should then ask the students what is the point of rituals; how should we celebrate the holidays and lifetime events.
5. In guiding this discussion with the students, the teacher should hold up a blank index card. He should stress that each person is the artist, he should color his religion, its symbols, and its ceremonies to be meaningful to him, to his personal set of values.
6. The teacher may conclude by asking the question: Which rule determines a person's religion?
7. The students should have been adequately prepared by this unit to answer that the "truth rule" is the only competent way to determine a person's religion.

V. MOTIVATION FOR UNIT TWO

- A. The teacher should then ask the students: If the truth rule is the only competent way to determine a person's religion, what then becomes of religious authority, authority of the Bible, of religious leaders, authority of commands issued by their parents, their teachers?
- B. The teacher should inform the class that they will proceed to examine the nature of authority.
- C. Can there be any kind of authority structure in Reform Judaism? in civil life? in home life?

MILLERS FALLS
ERASE
COTTON CONTENT

COMMON CONTENT
EXERCISE
UNITED STATES

UNIT TWO

LESSON PLAN #1

LESSON PLAN # 1

TOPIC: THE LETTER FROM THE COMMANDANT

- I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)
 - A. Create a special mood in the room where the lesson will be taught.
 - B. Read or have someone read dramatically the letter from the Commandant accompanied by visual effects.
 - C. Compare the letter with special source material.
- II. AIMS
 - A. To dramatically introduce Unit Two relating the letter to Biblical source material.
 - B. To challenge the students to relate the material to their own lives.
- III. INTRODUCTION TO THE TEACHER
 - A. This lesson will use visual and other effects to create a bold opening to Unit Two.
 - B. Special Biblical Source material will be flashed on the wall or on screens to immediately relate the Commandant's letter to religion.
 - C. At the conclusion of the lesson, students should be sufficiently challenged to further investigate the letter.

IV. PRESENTATION

A. Setting the Stage

1. Two screens or sheets should be set up along or on one wall of the room.
2. Flashlights should be strategically placed around the room to illumine the ceiling.
3. Special slides should be made of selected Biblical and prayer book passages.

a. Deuteronomy 11:13-15

- 1) If, then, you obey the commandments that I enjoin upon you this day, loving the Lord your God and serving Him with all your heart and soul, I will grant the rain for your land in season, the early rain and the late: you shall gather in your new grain and wine and oil, and I will provide grass in the fields for your cattle; thus you shall eat your fill.

b. Deuteronomy 11:16-17

- 1) Take care not to be lured away to serve other gods and bow to them. For the Lord's anger will flare up against you, and He will shut up the skies so that there will be no rain and the ground will not yield its produce; and you will soon perish from the good land that the Lord is giving you.

c. Deuteronomy 28:1-6

- 1) Now, if you heed the word of the Lord your God, to observe faithfully all His commandments which I enjoin upon you this day, the Lord your God will set you high above all the nations of the earth. All these blessings shall come upon you and take effect, if you will but heed the word of the Lord

Your God:

Blessed shall you be in the city and
blessed shall you be in the country.

Blessed shall be the issue of your
womb, the produce of your soil, and
the offspring of your cattle, the
calving of your herd and the lambing
of your flock.

Blessed shall be your basket and your
kneading bowl.

Blessed shall you be in your comings
and blessed shall you be in your goings.

d. Deuteronomy 28:15-20

- 1) But if you do not heed the word of the Lord your God to observe faithfully all His commandments and laws which I enjoin upon you this day, all these curses shall come upon you and take effect:

Cursed shall you be in the city and
cursed shall you be in the country.

Cursed shall be your basket and your
kneading bowl.

Cursed shall be the issue of your womb
and the produce of your soil, the
calving of your herd and the lambing
of your flock.

Cursed shall you be in your comings and
cursed shall you be in your goings.

The Lord will let loose against you
calamity, panic, and frustration in all
the enterprises you undertake, so that
you shall soon be utterly wiped out
because of your evildoing in forsaking
Me.

- e. The u-ve-nu-cho yo-mar passage which concludes
the traditional Sabbath morning Torah Service

1) Break it into three slides:

- a) I give you good instruction; forsake
not my Torah. It is a tree of life
to those who take hold of it, and
happy are those who support it.
- b) Its ways are ways of pleasantness
and all its paths are peace.
- c) Turn us to thee, O Lord and let us
return; renew our days as of old.

4. Additional slides should be made
 - a. The Torah
 - b. Moses
5. Slides can be made through photography, through use of the overhead projector, or by using the opaque projector.
6. The Biblical passages can be read aloud to heighten the effect.

B. Order of presentation of the letter from The Commandant (text, page 31 - flashlights illuminate the ceiling)

1. This letter is sent to inform you that you will soon receive a manual containing a list of ideas and a description of various kinds of actions.
 - a. TORAH IS FLASHED ON SCREEN ONE
2. You must accept these ideas as absolutely true, and you must perform the actions precisely as they are described.
3. The manual will be delivered to you, as was this letter, by an appointed messenger.
 - a. MOSES IS FLASHED ON SCREEN TWO
4. This messenger will instruct you in the manual's contents when he delivers it to you, and he has my unconditional permission to compel your obedience.
 - a. BOTH SLIDES ARE BLACKED OUT

5. If you obey this order and follow the forthcoming manual, your life will be secure and meaningful.
 - a. DEUTERONOMY 11:13-15 ON SCREEN ONE
 - b. DEUTERONOMY 28:1-6 ON SCREEN TWO
6. If you choose to disobey, however, you shall be guilty of rebellion
 - a. DEUTERONOMY 11:16-17 ON SCREEN ONE
 - b. DEUTERONOMY 28:15-20 ON SCREEN TWO
7. Your life will become meaningless, and you shall never again know peace
 - a. "I give you good instruction..." on SCREEN ONE
 - b. "Its ways are ways of pleasantness..." on SCREEN TWO
8. BLACK OUT
9. Someone in the room gives a loud shriek.
10. FINAL SLIDE: "Turn us to thee, O Lord, and let us return; renew our days as of old."
11. BLACK OUT (Teacher should wait about a minute to heighten the effect.

C. DISCUSSION

1. Guide the students into giving their reactions
2. Use the following questions as guidelines:
 - a. Who is the Commandant?
 - b. What is the manual?
 - c. Why does the Commandant appear to have such awesome power?

d. Why is it so compelling to follow the instructions of the manual?

1) What is the nature of a secure and meaningful life?

2) Why does such a promise have such great value for mankind?

V. SUMMARY AND CONCLUSIONS

- A. The students will now most likely realize that the Letter is most significant.
- B. They may realize that the Commandant is the Diety; the appointed messenger Moses; and the letter the Torah.
- C. They may become shocked to find that they are questioning the very heart of their religious system.

VI. ASSIGNMENT

- A. Make a list of people in history who acted like the Commandant.
- B. Make a list of qualities of a secure and meaningful life.
- C. How did the Commandants of the past enforce their promises of a secure and meaningful life upon their followers?
- D. Have the students read section A, pages 31-33 of the text.

COMMON CONTENT

ESSEVSE

MITTEE EMTS

UNIT TWO

LESSON PLAN # 2

LESSON PLAN # 2

TOPIC: KINDS OF AUTHORITY: POLITICAL

I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)

- A. Review the "Letter from the Commandant." Relate the actions of various political leaders of the past to the "Commandant".
- B. Discuss the various kinds of authority used by leaders and governments of the past and present.
- C. Discuss the three kinds of authority described on pages 33-34 of the text: authority by power, authority by right, and authority by consent. Relate these categories to the methods used by various political leaders and governments discussed in the lesson.
- D. Discuss how a controversial issue such as the Vietnam war can fall into various categories of authority. Similarly, do this with other controversial issues today and functions of the United States government.
- E. Discuss authority by power and by right and relate it to the previous issues raised in the lesson.

II. AIMS

- A. To aid the student to understand the various kinds of authority exercised in the past and in the present.
- B. To help the student relate these kinds of authority to political and moral issues of the past and present.

III. INTRODUCTION TO THE TEACHER

- A. This lesson will help the student prepare himself to choose a meaningful religious system.
- B. The student will be introduced to the nature of authority because many religious systems of Orthodox, Conservative and Reform Judaism are based on certain kinds of authority.
- C. This lesson relates authority to political leaders and events as well as governmental functions in order to help the student relate his immediate world to the nature of authority.
- D. This lesson will prepare the student to the next lesson which will relate authority to various religious systems.

IV. PRESENTATION

A. Review

- 1. "Brainstorm" with the class various political leaders of the past who have acted like the "Commandant".
- 2. List the names of these leaders in one column on the board leaving column two for later in the lesson.
- 3. Discuss the various ways each leader acted like the "Commandant".
- 4. Note the similarities of the letter on page 31 of the text with the various promises of past "Commandants".

- a. For example, stress that such "Commandants" of the past such as Hitler and Stalin believed that the end results of their systems would be secure and meaningful lives for their followers while their opponents were deemed guilty of rebellion and suffered cruel punishments.

B. NEW MATERIAL

1. Discuss with the class the various kinds of authority used by leaders and governments of the past and present.
 - a. Have the students describe the kind of authority used by such men as Hitler and Stalin.
 - b. Have the students describe the kind of authority used by the government of the United States.
2. Discuss with the class the three kinds of authority described on pages 33-34 of the text.
 - a. Authority by power: If the authority of an entity (whether, for example, a person, a group of persons, a political or economic system, a social structure, or a religious institution) is based upon superior strength, so that others are compelled by reason of this strength to obey the entity, even against their will, the authority is termed authority by power. The "superior strength"

of authority by power means the ability, ultimately, and if necessary, to bring coercion, either physical or psychological, to bear.

- b. Authority by right: If the authority of an entity is based upon morally justifiable grounds so that control over others is exercised by reason of these moral grounds alone, the authority is termed authority by right.
 - c. Authority by consent: If the authority of an entity is based upon the consent of the one over whom it is exercised, the authority is termed authority by consent. The consent must be given freely, by a person possessed of competent knowledge and sound psychic faculties.
3. List with the students in the second column kind of authority used by each of the political leaders and governments mentioned previously in the discussion.
- a. Some students may deem the authority used Hitler and Stalin as "authority by power".
 - b. Suggest that many people who claimed to be of competent knowledge and sound psychic faculties consented to Hitler's authority.

- c. Note with the students that many government officials of Germany today served or lived under Hitler's government.
 - d. Many people in Germany claimed that they had no idea of Hitler's atrocities in the death camps.
 - e. Note also that many people who claimed to be of competent knowledge and sound psychic faculties supported Hitler's plan of world domination and his belief of a superior Aryan race.
 - f. Now discuss with the students what "authority by power" can do to persons who claim to be possessed of competent knowledge and sound psychic faculties.
 - g. Note also the abortive attempt on Hitler's life and the strange series of events surrounding Stalin's death as a breakdown of "authority by consent".
4. Discuss how the United States government's conduct use of authority in the controversial Vietnam War can fall into various categories of authority.
- a. Authority by power: Many people were drafted against their will to serve in this war, If they objected to this war and not to all kinds of war, they could not be

classified as a conscientious objector. Some fled the United States because they were drafted and will face coercion by the United States government when and if they return. Others who burned their draft cards were subject to various penalties.

- b. Authority by right: Many people also believed that the Vietnam War was being waged upon morally justifiable grounds. Those who took this stand participated and/or supported the war as a war based on moral grounds alone.
 - c. Authority by consent: Many people of competent knowledge and sound psychic faculties supported and/or served in the war. Naturally, opponents of the war would claim that such people did not possess competent knowledge of the background of the war. Other opponents claimed that some of the supporters of the war also lacked sound psychic faculties.
5. Discuss with the students another kind of authority mentioned on page 35 of the text.
- a. Authority by power and by right: If the authority of an entity is based both upon superior strength and morally justifiable grounds, so that others are compelled by

reason of this strength and morality to obey the entity, even against their will, the authority is termed authority by power and by right.

- b. Note with the students that many people who did not want to be drafted served in the Vietnam war by reason of the superior strength of our own government in drafting them and by reason of their belief that the war was morally justifiable.
- 6. Now do a similar comparison with various functions of our government. Note with the students how some of these functions fall under more than one kind of authority heading depending on the beliefs of the person. Suggested functions include taxation, wage-price controls, motor vehicle and traffic regulations, drinking rules, and drug regulation. For older High School and adult groups, the teacher may wish to add birth control and abortion regulations.

V. SUMMARY AND CONCLUSIONS

- A. Review the kinds of authority mentioned in the text: authority by power, authority by right, authority by consent, and authority by power and by right.
- B. Emphasize that due to the personal beliefs of each of us, various actions fall into more than one category of authority, such as the Viet war.

- C. Motivate the students for the next lesson by telling them that Orthodox, Conservative, and Reform Judaism use various kinds of authority and that major issues will be discussed in the next lesson.

VI. ASSIGNMENT

- A. Have the students complete the classification of various functions of our government mentioned in class into the categories of authority. Have them give reasons for their classifications.

UNIT TWO

LESSON PLAN #3

COTTON COUNCIL

EXERCISE

WITNESS LETTER

LESSON PLAN # 3

TOPIC: KINDS OF AUTHORITY: RELIGIOUS

I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)

- A. Review the categories of authority: authority by power, authority by right, authority by consent, and authority by power and by right. Focus on the political use of these categories of authority.
- B. Carefully discuss each of the three situations of religious authority as presented in the lesson. Do not go on to the next situation until the previous one is fully understood by the students.

II. AIMS

- A. To help the student relate the categories of authority discussed in the previous lesson to issues in religious life.
- B. To help the student understand that there is a problem of authority in religious life today.

III. INTRODUCTION TO THE TEACHER

- A. This lesson is designed to help the student understand that just as certain kinds of authority limit personal freedom in political life, so, too, in religious life.
- B. Each situation chosen suggests the consequences of using a certain kind of authority in specified religious issues.

COLLIER COUNTY
FREE
WITNESS

1. The teacher may read, dramatize, or role play the specified situations. Students can be encouraged to write similar situations for further class discussion.
- C. The teacher should discuss with the students how certain kinds of authority used in religious life can affect personal freedom.
- D. At the conclusion of the lesson, the students should be prepared to discuss how certain kinds of authority affects the different selves and parts of a person.

IV. PRESENTATION

A. Review

1. Summarize with the students authority by power, authority by right, authority by consent, and authority by power and by right.
2. Review the assignment from the previous lesson. Ask the students to state their reasons for their classification of various functions of our government.

B. New material

1. Students will be given various situations of Jewish religious authority. The teacher should lead the discussion based on the questions which follow each situation.
2. Authority by power:
 - a. Setting: Rabbi Shapiro's study of Temple

Emeth. The rabbi is considerin a problem presented by a member of a local orthodox synagogue.

...nine years ago, we lived in another community. Since my husband and I could not have children, we made arrangements to adopt a baby boy. We naturally wanted a circumcision ceremony. There was no mohel in town and the only rabbi in town was Reform. We therefore arranged to have the ceremony performed by a doctor with the rabbi present. Recently, we moved into this community. We were attracted by the local orthodox synagogue and proceeded to make arrangements with the local rabbi to join. Our boy was also enrolled in the religious school. Yesterday I received a call from the rabbi. He stated that he had examined our family records and wished to see us so he could ask us a few questions about our child. We gave him the correct information about the circumcision ceremony. He replied gently that this ceremony was not a kosher one because it was not done by a mohel. In order for our boy to remain in the orthodox religious school, the rabbi stated that he must undergo a ceremony called hatafat dam, a symbolic,

COLL. CONTENT
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yet painful circumcision. We cannot understand why this rabbi has taken such a stand. How can we explain to our friends what happened? Can you enroll our son in your school?

- b. The teacher should explain to the students that Orthodox Judaism is governed by a system called halacha. Halacha or "Jewish law" according to Orthodoxy is of Divine origin. Rewards and punishments are prescribed for obeying or disobeying this system.
- c. Questions based on this situation:
 1. How is the action proposed by the Orthodox rabbi an example of authority by power?
 2. Can the parents of this young child be called Orthodox Jews if they object to their rabbi's stand?
 3. If these parents submitted to their rabbi's request upon morally justifiable grounds, then what type of authority would this be? Why?
 4. Since these parents did not understand the rabbi's request, did they have competent knowledge of orthodoxy when they joined the rabbi's synagogue?

5. If these parents submitted to the rabbi's request, against their will, what kind of authority would the rabbi have exercised?
3. Authority by right and authority by consent:
- a. Setting: Mr. and Mrs. Jarvis are extremely orthodox. They will not and never will enter a Reform Temple because, according to their beliefs it is "not kosher" and "not Jewish". They are heartbroken over the following letter from their only daughter:

Dear Mom and Dad:

...I know that despite your orthodoxy, you are pleased that David and I are getting married. I love you so very much and this event means much to both of us. David's father, though, is a Reform rabbi. As you already know, our rabbi will not permit David's father to officiate in our synagogue. And, as you have told me, it will be impossible for you to be present if the ceremony was held in David's Reform Temple. David's father loves him very much and wants to perform the ceremony. I feel that this position is morally justifiable. David's father wants to get the same kind of special feeling as you want. I feel it would not be fair for David's father to come to our

synagogue and sit in the congregation and not take part in the ceremony. We are flying in this Tuesday to discuss this again with you. Please reconsider. I love you very much.

Aviva

- b. The teacher should explain to the students that many extremely orthodox Jews will not set foot into a Reform Temple no matter what. A Reform rabbi, by virtue of his liberal view towards halacha is not considered a "kosher" rabbi.
- c. Questions based on this situation:

- 1) If Aviva cannot convince her parents to change their stand and she gets married in the Temple, what kind of authority would this be?
- 2) What kind of authority are her parents trying to impose upon her? Why are they being so difficult?
- 3) If Aviva decides to get married in the synagogue for the sake of her parents, against her own will, why would liberal Jews not consider this authority by power and by right?
- 4) What would your decision be if put in a similar situation? Is the Jarvis's approach to religion morally justifiable?

4. Authority by power and by right:

- a. Setting: Mark has just returned from spending a weekend with his orthodox cousins. He is relating his experiences to his parents...

Spending Shabbat in the Goldstein home was different. I enjoyed the Friday evening meal with all the singing and found the services quite different. However, I discovered something strange about my cousin's reasons for observing the traditional Shabbat observances. My cousins do not write, ride, carry money, or use electricity on the Shabbat. Certain lighting fixtures are wired to a timer which they call a Shabbos clock. Two weeks ago, they purchased such a timer for their television set so that my younger cousins could watch athletics on Shabbat. My cousins told me that they feel that watching T.V. is not a Shabbat activity but that they would face rebellion from their children if they continued to forbid this activity. They stressed to me that Shabbat observance according to orthodox interpretation can at times be difficult but they follow these observances to the fullest because they were commanded by God. They added that doing God's will is observing

the mitzvot. Since the mitzvot were commanded by God, they are morally justifiable. Therefore, they added, their children must follow the mitzvot even if they do so against their will. The television timer is allowing their children to view athletics, yet not use electricity on the Shabbat.

b. The teacher should inform the students that a more detailed discussion of the orthodox authority structure will follow later in the course.

c. Questions based on this situation:

- 1) What kind of authority is motivating Mark's cousins to observe the Shabbat?
- 2) Has their purchase of a Shabbos clock given you a clue as to the kind of authority which motivates their children to observe the Shabbat in the orthodox style? How will their children observe the Shabbat when they are away from their parents' watchful eye?
- 3) Could their children be in a situation similar to Aviva's (in the previous letter) when they grow up and leave their parent's home?
- 4) Is the Goldstein's approach to religion morally justifiable?

V. SUMMARY AND CONCLUSIONS:

- A. Discuss with the students how each situation affected the personal freedom of those involved.
 1. How would Rabbi Shapiro view the action of the local orthodox rabbi? Does it limit personal freedom? Do persons wishing to follow the requirements of Orthodox Judaism have to give up a certain amount of personal freedom?
 2. Are Mr. and Mrs. Jarvis imposing their views of religion on Aviva? How are they trying to limit their daughter's personal freedom? Who are the Jarvis's ultimately loyal to?
 3. What problems are the Goldsteins having in retaining their children to an orthodox observance of Shabbat? Is a Shabbos clock in their case an answer? Are their children still as loyal to the same system as the Goldsteins are?
- B. Conclude with the students that certain kinds of authority applied to religion can limit personal freedom and happiness. Should religion limit or maximize personal freedom and happiness? Can it?
- C. Tell the students that we will discuss the decision making process of the individual in the next lesson and relate the different kinds of authority to it.

VI. ASSIGNMENT

- A. From personal experience, find two situations similar to those discussed in the lesson. Present one of these as a dramatization or as a role play.

COTTON CONTENT

MESSAGE

UNIT TWO

WITNESS

LESSON PLAN #4

LESSON PLAN # 4

TOPIC: WHEN ARE YOU FREE OR UNFREE?

I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)

- A. Review the assignment from the previous lesson. Use dramatizations or role plays to illustrate various kinds of authority.
- B. Describe the two parts or phases of a person as noted on page 35 of the text.
- C. Describe the definitions of free and unfree as noted on pages 36-37 of the text.
- D. Relate the definitions of free and unfree to the situations given in lesson plan three.
- E. Relate these two definitions to additional situations in religious life. Relate them to situations in political and home life. Encourage the students to develop additional situations in these areas.
- F. Relate these two definitions to personal growth and maturity by making a chart or graph from birth to marriage.

II. AIMS

- A. To help the student understand his decision-making phase and his decision-executing phase.
- B. To help the student relate his religious, political and personal world to the definitions of free and unfree.
- C. To prepare the student to make a more intensive examination into the nature of human freedom.

III. INTRODUCTION TO THE TEACHER

- A. The student has in lesson plans two and three investigated the kinds of authority and how they affect his political, religious and personal life.
- B. This lesson prepares the student to make a more intensive investigation into the nature of authority and freedom.
 - 1. The student is introduced to the concept of his decision-making phase and his decision-executing phase.
 - 2. The definitions of free and unfree are related to his decision-making phase.
 - 3. Examples are drawn from his religions, personal and political life to help clarify these definitions.
 - 4. A chart or a graph to be developed by the teacher and the students will serve to illustrate how the degree of their being free and unfree varies according to their physical and/or emotional maturity.
- C. The student will be prepared for the next lesson which will investigate what is the original or primal right of a person to freedom.

IV. PRESENTATION

A. Review

1. Have the students present as a dramatization or as a role play several of the situations which they prepared for homework.
2. Note with the class which kinds of authority are illustrated by each situation.
3. Draw from these examples the kinds of authority which limit human freedom.

B. New material

1. Describe the two parts or phases of a person as noted on page 35 of the text:
 - a. The decision-making phase of a person: This is the part of a human person that originates decisions regarding beliefs and actions which the person recognizes as his own.
 - b. The decision-executing phase of a person: This is the part of a human person that receives and realizes the decisions of the decision-making phase. The decision-executing phase thus carries out the decisions made by the decision-making phase.
2. Describe definitions of free and unfree as noted on pages 36-37 of the text:
 - a. A person is free when his own decision-making phase alone possesses the authority to issue orders to, and demand the obedience of, his own decision-executing phase.

b. A person is unfree when the authority of his own decision-making phase to issue orders to and demand obedience of his decision-executing phase has been superseded by the authority of an entity external to himself, which issues orders and demands obedience in its place.

3. Relate the definitions of free and unfree to the situations given in the lesson plan three.

a. The couple in the first situation who were informed by the local orthodox rabbi that child had to undergo a symbolic circumcision, hatafat dam, in order to abide by orthodox law and remain in the orthodox religions school.

1) If the couple agreed to the rabbi's request, the orthodox interpretation of halacha, Jewish law, is the authority which has superseded their decision-making phase.

b. Aviva's desire to be married in the Reform Temple by her fiancée's father.

1) Are Mr. and Mrs. Jarvis basing their stand on emotion or on halacha not to attend Aviva's wedding if held in the Reform Temple?

- 2) Are they trying to supersede Aviva's decision making phase through pure emotion or through reason?
- 3) The students may want to submit this situation to local orthodox, conservative and reform rabbis for a comparison of opinions.

c. The apparent problems the Goldsteins are having with their children. Is their purchase of a Shabbos clock a permanent solution?

- 1) Are the Goldsteins trying to supersede the decision-making phase of their children regarding Sabbath observance?
- 2) Is halacha superseding the decision-making phase of the Goldsteins themselves?

4. Relate the definitions of free and unfree to additional situations in religious life. The teacher and the students can develop additional situations other than those described below.

a. Mr. and Mrs. Green have attended Reform services regularly for twenty years. They feel emotionally attached to the Union Prayer Book and believe that the information presented in this book is divinely inspired...

Their son, Jeff, is extremely interested in religion and has just returned home from

college for winter recess. Jeff engages them in a heated discussion about God, stressing to his parents that there is a variety of interpretations and approaches. The Greens are shocked by this approach. They open the Union Prayer Book to the "Eternal is Their power" portion and cite information that God is mighty to save, sustains the living, preserves all, upholds the falling and heals the sick, frees the captive, etc. Jeff's father emphatically states that he has said this passage for twenty years...how could there be other opinions?

- 1) Many people are in similar situations to the Greens. Has the authority of the prayer book superseded the Green's decision-making phase about the meaning of God?
 - 2) How specific and authoritative should a prayer book be in listing God's attributes?
 - 3) Can regular use of certain prayer books supersede the decision-making phase of a human being?
- b. For older groups, examine the Catholic Church's stand on birth control and abortion. How does the Church supersede the decision-making phase of a human being?

5. Relate the definitions of free and unfree to situations in political life. Encourage the students to develop additional situations.
 - a. Refer to books such as George Orwell's "1984". How do dictatorships supersede the decision-making phase of a person?
 - b. Cite cases of certain necessary laws of the United States such as taxation, motor vehicle laws, drug laws. Do these laws supersede the decision-making phase of a person? How do people justify these laws?
6. Relate the definitions of free and unfree to the home lives of the students. Encourage the students to develop additional situations.
 - a. In what ways do parents supersede the decision-making phase of their children?
 - b. List those ways which the students believe are justifiable and unjustifiable.
 - c. The teacher can make a chart or graph with the students highlighting stages in life from birth to marriage. List the ways in which the parents supersede the decision-making phases of their children. See how the number of ways decrease as the child gets older.

V. SUMMARY AND CONCLUSIONS

- A. Review the definitions of free and unfree with the students.
- B. Note how these terms are affected by religious, political and home life.
- C. Discuss with the students which stage of their lives should allow them to realize the definition of free.
- D. Within the limits of modern society, in which ways can they come closest to this definition?

VI. ASSIGNMENT

- A. Have the students make two lists, free and unfree. During the coming week, list as many situations as possible in your personal lives which will fall under these two headings.

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UNIT TWO
LESSON PLAN # 5

LESSON PLAN # 5

TOPIC: KINDS OF AUTHORITY: CONCLUSION

I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)

- A. Review the previous assignment. Discuss the various situations in the personal lives of the students which they have listed under the definitions of free and unfree.
- B. Referring to page 38 of the text, discuss why a question on the ultimate right of man to freedom cannot be answered by the empirical methods of the natural sciences.
- C. Discuss the statements on human freedom on page 39 of the text.
- D. Relate the statements on human freedom to the situations in lesson plan #3.
- E. Refer to page 40 of the text and note why authority by consent may be characterized always as authority by right.
- F. Summarize important points in the unit noting that the class has been in the process of a critical investigation of authority.
- G. Note how science and religion complement each other in this study.
- H. Summarize in chart form various situations, kind of authority exercised in each situation and judgement whether it is moral or immoral.

II. AIMS

- A. To help the student probe deeper into the nature of human freedom and the role of authority therein.
- B. To help the student understand the nature of a "self-evident truth" and its role in formulating a statement of human freedom.
- C. To summarize the previous examination of the kinds of authority and its effect on human freedom.

III. INTRODUCTION TO THE TEACHER

- A. This is the last of the series of lesson plans examining in a more general way the nature of authority and its effect on human freedom.
- B. This lesson first examines why the empirical methods of the natural sciences cannot answer the question of the ultimate right of man to freedom.
 - 1. The student then learns that self-evidence is a useful method of answering such a question.
 - 2. This method is then used to formulate two statements of human freedom.
- C. The student then relates the situations in lesson plan #3 to the statements of human freedom.
- D. It is emphasized that authority must be looked at critically as it has been done in the various situations previously analyzed.
 - 1. Science helps determine the kind of authority exercised while religious study helps determine whether the kinds of authority are moral or immoral.

- E. The students are now ready to explore the authority structure in the Pentateuch, which will be the subject of future lessons.

IV. PRESENTATION

A. Review

1. Discuss with the students the various situations in their personal lives which they have listed under the definitions of free and unfree.
2. Note how each situation affects their decision-making and decision-executing phases.
3. Note which type of authority is illustrated by each situation.

B. New material

1. Referring to page 38 of the text, discuss why a question on the ultimate right of man to freedom cannot be answered by the empirical methods of the natural sciences.
 - a. In natural sciences, questions are answered by appealing to the empirical world reported to us by the five senses.
 - b. An answer to a scientific question is considered correct or true if it produces results that can be observed by sense experience.
 - c. Discuss the example cited in the text:
"What produces poliomyelitis?"

- d. Since the polio virus can be isolated, and polio can be prevented, the answer of "A virus" is considered true because it produces empirical results.
2. List with the students additional examples of scientific questions. Note that their answers appeal to the empirical world reported to us by the five senses.
 - a. What is the shape of the earth?
 - b. What causes heart disease?
 - c. What causes pollution of the air?
3. Now go back to the original question on the ultimate right of man to freedom. Why can it not be answered by the empirical methods of the natural sciences?
 - a. Discuss why there is no evidence from the world of the senses that can be brought to prove the truth of an answer to this question.
 - b. Discuss what other method or methods can be used to answer this question
 - c. Suggest the method of intuition or self-evidence. In the intuitive method of determining truth, we appeal for evidence of the truth to our own thought processes rather than to the empirical world.

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- d. A statement or proposition is proved true, according to the intuititve method, if it is immediately apparent to us, when we think of the statement, that it is true.
 - e. Thus, the statement produces a feeling of conviction within us by being thought. Such a statement, then, is evidence of its own truth, hence its name--"self-evident truth"
 - f. Where empirical methods do not apply, self-evidence is a useful method.
4. Now discuss the statements on page 39 of the text: "We accept, as a statement whose truth is self-evident, the proposition that every person possesses the ultimate right to be free."
- "Every person is taken intuitively to be properly his own authority, so that his decision-making phase possesses the ultimate right to issue orders to and demand obedience from his decision-executing phase. This right of the human person in himself is, therefore, prior and superior to the rights of any and all other entities."
5. Relate the above statements to the situations in lesson plan #3.
- a. Read to the class the situation of the couple who were informed by the local orthodox rabbi that their child had to undergo a

symbolic circumcision, hatafat dam, in order to abide by orthodox law and remain in the orthodox religious school.

- 1) How do the above statements on human freedom change the situation?
- 2) Can the truth rule affect this situation? How can it affect this situation when the child becomes old enough to make his own religious decision?
- 3) If the couple enrolls their son in the Reform Temple's religious school, how is their action consonant with the above two statements on human freedom?

b. Read to the class Aviva's situation:

- 1) How do the statements on human freedom affect her situation? Should she then go through with her desire to be married in the Reform Temple by her fiancée's father.
- 2) Honor and respect of one's parents are a hallowed Jewish teaching. If Aviva becomes her own authority, is she showing disrespect to her parents? Are her parents showing disrespect of her rights as a human being? How do the orthodox persuasions of her parents enter into this situation?

c. Read to the class the Goldstein situation:

- 1) Can the statements of human freedom operate within the Goldstein household? Do parents have the right to direct the actions of their children, until what age?
- 2) How do the problems the Goldsteins are having with halacha affect their rights as free human beings to do as they please? Was the Shabbos clock a way in which they found loopholes in halacha?

6. Refer to page 40 of the text and note why authority by consent may be characterized always as authority by right.

- a. Since a person possesses a primal and superior right to authority over himself, he has the right to transfer this authority to some other entity.
- b. In this way, he would "consent" to someone else by exercising authority over him.
- c. Be careful to note that in the case of authority by power, authority is exercised by means of superior strength against an unwilling person who does not give his consent.

V. SUMMARY AND CONCLUSIONS

- A. Note that we have reviewed situations in the previous lessons which have helped us look at authority critically.

- B. The judgement that some actual entity exercises authority by power or right constitutes a factual belief while the judgement that such authority is moral or immoral constitutes a value belief.
- C. In this way, science and religion complement one another: scientific study provides us with a knowledge of facts (kind of authority exercised) and religious study enables us to decide whether the facts are good or bad (determining whether the kinds of authority are moral or immoral).
- D. Now make a summary chart with the class of the types of authority used in the three situations discussed:

situation	kind of authority exercised	moral or immoral (why)
the couple and their son		
Aviva and her parents		
The Goldstein household		
(add additional situations)		
government taxation		
police authority		
military authority		

Evaluate with the students these and other situations which they suggest as to the kind of authority exercised and whether it is moral or immoral and the reasons for this evaluation.

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- E. Note with the students that in many cases, there is a need for critical study of authority problems. Critical study affects their evaluation as to the kind of authority exercised as well as the value judgement whether it is moral or immoral.
- F. Tell the class that they will begin a critical study of authority in a book very near and "dear" to them, the Pentateuch. The information learned in these lesson plans will help them in this study as well as unlock the ultimate mystery behind the Letter from the Commandant.

UNIT TWO

LESSON PLAN # 6

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UNIT TWO

LESSON PLAN # 6

TOPIC: SIX EXERCISES IN MEDITATION AND NATURAL CAUSATION

I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)

- A. Explain to the students the special arrangement and atmosphere of their room or meeting place.
- B. Explain how the exercises in this lesson plan will aid the students to understand better experiences which people of the past attributed to the supernatural.
- C. Explain the meanings of the special objects in the room.
- D. Proceed with the six exercises. This section may take several sessions. Continue with the next exercise only after the previous one is completed to the satisfaction of the instructor.
- E. Repeat the most successful exercises with the group in various settings, such as future class sessions or before Shabbat and/or holiday observances.
- F. Encourage the students to write down or record their reactions to these exercises.

II. AIMS

- A. To aid the students in understanding the role of miracles, visions, and supernatural occurrences of the past.
- B. To aid the students to untap new potentialities of their beings through natural means.

- C. To help the students understand how natural causation was most likely responsible for many unexplainable actions of Biblical figures.

III. INTRODUCTION TO THE TEACHER

- A. This is a crucial lesson plan which will aid the students in a realistic examination of the Pentateuch with its stories of miracles, visions, and supernatural occurrences.
- B. Through the techniques of meditation, the students will most likely sense that many unexplainable events of the past can now be clarified.
- C. The students will most likely experience a "high" feeling or euphoric state through natural causation.
- D. The students will sense what the Biblical prophets, healers, and miracle workers of the past might have experienced.
- E. The students may sense the crucial role natural causation has in untapping their unknown potentialities.
- F. The teacher should prepare the room or meeting place in a special way conducive to meditation.
 - 1. It should be dark except for a candle positioned at eye level when the group is seated on the floor.
 - 2. The candle symbolizes the life force in man.
 - 3. A plant or flower should be present, symbolizing the life force in nature.
 - 4. Special incense should be burning to heighten the unusual atmosphere.

- G. The students should be prepared in advance as to what to bring to these special meetings.
1. Students should wear comfortable clothing, preferably athletic or tennis outfits.
 2. Each student should sit on a blanket and the sessions should be held in a carpeted area, if possible.
 3. Shoes should not be worn during these sessions.
 4. Each participant must maintain an erect posture. Students may practice getting into an erect posture by sitting erect against a wall. When seated, the legs must be crossed.
- H. If at all possible, a competent authority on meditation should be present or closely consulted.
1. Such an authority may be secured from a local meditation center.
 2. Such a person should be interviewed carefully as to ascertain whether his philosophy is consonant with the philosophy of the group desiring to experience these exercises.
 3. Thus, the teacher working closely with a competent authority on meditation should provide the students with an unforgettable experience as well as a better understanding of the Biblical world.

IV. PRESENTATION

- A. Explain to the students that the room has been arranged in this special way so as to be conducive to receiving the fullest experience from this special session.
- B. Explain that the exercises which the class will experience are designed to demonstrate several important concepts.
 - 1. Many events or experiences which people call miracles can be demonstrated to have occurred by natural causation.
 - 2. So-called healing powers of certain people, such as Jesus, may be demonstrated by these sessions to have occurred naturally.
 - 3. The so-called "high" states of feeling and euphoria can be induced naturally through these exercises.
 - 4. The human mind and body has many potentialities which can bring more meaning into life.
 - 5. The performances of these exercises before religious observances such as a Shabbat evening or service can attune one's entire being to a much richer and fuller experience.
- C. Explain to the students the meanings of the objects present in the room (as interpreted by Eastern religions).

1. The plant or flower represents the life force in nature.
 2. The candle can be interpreted to represent the life force in man.
 3. Incense represents meditation and deep thought.
- D. Proceed with the following exercises. Do not attempt to perform all of them in one session. Perform each exercise carefully and do not go on until a satisfactory effect is sensed.
1. Exercise One: Raising Energy Level
 - a. Stand up with erect posture
 - b. Rub hands together quickly to raise energy level
 - c. Raise hands above the head
 - d. Lower hands to shoulders
 - e. Raise hands above the head
 - f. Repeat steps b through e two or three times.
 - g. Now have one participant hold his hands twelve inches apart while another participant places his hands between them (holding them four inches apart). Both participants should feel the increased energy levels.
 2. Exercise Two: Flicking
 - a. Stand up with erect posture.
 - b. Rub hands slowly over body from head to arms to one leg at a time to one foot at a time.
 - c. Do flicking motion with hands.

- d. Repeat two or three times.
- e. Participants should feel more relaxed.

3. Exercise Three: Candle Meditation

- a. Participants should be seated erect in a circle.
- b. A candle should be placed in the center, its flame must be eye level.
- c. Each participant must concentrate on the flame for as long as possible without blinking.
- d. Direct each participant to concentrate on the base of the flame.
- e. Attempt to do this for five minutes.
- f. Have the participants close their eyes while still concentrating on the flame for another five minutes.
- g. Many participants will begin to enter a state of higher relaxation and new self-awareness.

4. Exercise Four: New States of Awareness

- a. Participants should be seated erect.
- b. Feet should be crossed and hands should be held out in cup-like position.
- c. Participants should be asked to concentrate on the hands for a few minutes.
- d. They should feel vibrations in the hands.
- e. They should then concentrate in successive stages on their breathing, their arms, their legs, and their head.

- f. They should feel vibrations and sense new states of awareness of different parts of their body.
 - g. Participants should then concentrate on the center of the forehead.
 - h. They should sense what is called in Eastern religions the "Third Eye."
5. Exercise Five: Column of Light
- a. Participants should be seated erect.
 - b. They should imagine themselves seated in a column of light.
 - c. As they breathe in, funnel part of the column through the center of the forehead.
 - d. Send the light deeper into the head on the outbreath.
 - e. Repeat at least three times or until the participants can feel the light vibrate within themselves.
 - f. Repeat step c, but funnel part of the column from the center of the forehead to the left sinus on the inbreath.
 - g. Send the light to the heart on the outbreath.
 - h. Repeat at least three times or until the participants can feel the light vibrate within themselves.
 - i. Repeat step c, but take the energy away from the column of light into the center of the forehead down the left side into the heart.

- j. In the outbreath, funnel the energy from the heart to the top of the head and out toward the center of the light.
 - k. Repeat six times until the participants can feel the light vibrate within themselves.
 - l. Sit in the erect position and become very still.
 - m. Participants should feel an expansion of their consciousness.
6. Exercise Six: Psychic Massage (for older High School and adult groups)
- a. Have men in group sit in chairs while women stand behind them.
 - b. Women should gently squeeze with both hands one shoulder, one arm, and one leg at a time of their male partners. This should be repeated several times.
 - c. Women should then place both hands about three inches from their partners and move their hands around this "energy field" without touching their partners.
 - d. This should be done several times. The participants should feel the energy fields of each other. They can actually feel the warmth of this energy field without touching each other.

- e. Now have women sit in chairs while men perform the psychic massage.
- f. If this exercise is done correctly, participants should enter into a "high" or euphoric state.
- E. Ideally, the teacher should plan a Shabbat celebration of a meal, religious service, song and dance with the group. The exercises which worked best for the group should be performed before this celebration. These exercises should transform the group into the proper mood for such a celebration and religious observance in an exciting and natural way.
- F. In the following class sessions, the teacher should repeat the exercises which worked best for the group. Note that different groups of people are affected by different exercises.
- G. The students should be encouraged to write down or record their reactions after each exercise.

V. SUMMARY AND CONCLUSIONS

- A. These exercises are a dramatic way to demonstrate natural causation and to prepare the students for their examination of the authority structure in the Pentateuch.
- B. The students should now better understand what people of the past conceived of to be miracles. They should also better understand how people of the past conceived visions.

- C. The students should now be able to imagine how people of the past believed themselves to be healers as well as witnesses believing that these people actually healed.
- D. The students should grasp how they can become more aware of their potentialities through natural means.

VI. ASSIGNMENT

- A. Students should be encouraged (they will probably be self-motivated) to perform these exercises at home and to chart their reactions to each exercise.

COTTON CONTENT

ESERVE

WITNESS

COTTON COMMERCE
EZEKIEL
MILITARY LEADS

UNIT TWO
LESSON PLAN #7

LESSON PLAN # 7

TOPIC: A "NEW" SOURCE OF AUTHORITY?

I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)

- A. Review the reactions of the students to the meditation exercises. Make a chart of their reactions.
- B. Discuss the possibility of the fallibility of natural knowledge.
- C. Review the kind of authority which can be termed "morally justifiable".
- D. Discuss the problems which certain persons may find in the definition of authority by consent.
- E. Relate these problems to the argument that authority by power and by right can and does exist.
- F. Introduce a discussion of the source of supernatural, infallible knowledge.

II. AIMS

- A. To introduce the discussion of authority in the Pentateuch by exploring the argument that authority by power and by right can and does exist.
- B. To discuss the possible fallibility of natural knowledge and the reasoning behind the existence of an infallible kind of knowledge.
- C. To introduce a discussion of the source for such an infallible kind of knowledge.

II. INTRODUCTION TO THE TEACHER

- A. Now that the students have been intrigued with meditation, this discussion will be related to the possibility that natural knowledge may be open to doubt and to error.
- B. This lesson also clarifies the only kind of authority which is morally justifiable and demonstrates why many people would object to this argument.
- C. The students are then introduced to the opposite opinion that authority by power and by right can and does exist.
 - 1. They are introduced to an argument for a source of such an authority as well as to the idea that there exists infallible knowledge.
- D. The assignment is crucial, as it will demonstrate the role of withholding competent knowledge from a person and this relation to the definition of authority by consent. It will also prepare the student for the following lessons, which use a particular name for the term "God".

IV. PRESENTATION

A. Review

1. Discuss the reactions of the students to the meditation exercises they performed at home.
2. List each exercise from lesson plan 6 in one column on the blackboard. In the next column, list key words from the reaction reports of each student: (Sample chart)

Exercise	Reaction
Raising Energy Level	new awareness of people in group, raised heat level in hands
Flicking	relaxation, change of mood, strange feeling
Candle Meditation	visions, new self-awareness, excitement, pain
New States of Awareness	new awareness of whole body
Column of Light	self-expansion, high feeling, new state of consciousness, excitement, awareness of total being
Psychic Massage	euphoria, high state of relaxation

3. Keep this chart on the board for the remainder of the lesson

B. New material

1. Refer to the text discussion of natural knowledge on page 45.
2. Note that almost all thinkers regard natural knowledge as fallible.

- a. Note carefully that a self-evident argument is one that is produced by the ordinary, natural functioning of the human mind.
 - b. Refer the class to the chart on the board and to the meditation exercises.
 - c. How can natural knowledge be affected by the strange functioning of the human mind?
 - d. Note that during a euphoric state induced by an exercise in meditation, someone can have a vision or perceive some new insight into a problem.
 - e. Refer to the statement in Unit One, Lesson Plan 8, that verification by science is the only universally accepted criterion for truth.
 - f. How then, can one verify scientifically new insights or discoveries made under the influence of meditation?
 - g. Note that, although states of feeling induced by meditation exercises are performed by natural means, scientific verification of new insights or discoveries made under the influence of meditation cannot be assured.
3. Refer to the discussion of authority on page 44 of the text.
- a. Note that the previous discussions have emphasized that every person may be regarded as possessing a primal and superior right in himself, an ultimate right to self-authority.

- b. Review the definition of authority by power and by right as authority exercised by an entity that is "based both upon superior strength and morally justifiable grounds, so that others are forced by virtue of this strength and morality to obey the entity, even against their will."
 - c. Emphasize that if every person possesses an ultimate right in himself, then the person's consent is always required for justifiable authority.
 - d. Note that authority by power and by right can occur without any such consent. How, then, can it be morally justifiable?
 - e. Carefully discuss with the class why only authority by consent can then be termed authority by right.
 - f. Note that in order for authority to be termed morally justifiable, a person's consent is necessary.
4. Refer to the definition of authority by consent on page 34 of the text.
- a. Note the statement that "the consent, of course, must be given freely, by a person possessed of competent knowledge and sound psychic faculties."

- b. Note that the argument against authority by power was based upon self-evidence. Self-evidence is produced by natural knowledge.
- c. Note also the exercises and discussion that have demonstrated that natural knowledge is fallible and can always be open to doubt and error.

5. Now refer to the argument on page 45 of the text, which describes the argument that authority by power and right can and does exist.

- a. Note that many people believe that natural knowledge has to be fallible and that authority by consent is not always possible.
- b. Not every person can have competent knowledge of a particular situation.
- c. Note that many governments such as ours hold back much information, classifying it as "top secret". This prevents people from having competent knowledge about many crucial situations.
- d. Note also that dictatorships hold back so much information from the public that competent knowledge of a situation is impossible.
- e. Refer to the fundamentalist religions, such as Orthodox Judaism, as well as almost all forms of Christianity. Note that knowledge of critical approaches to the Bible, as well

as various philosophies of God are not presented to members of these religious groups. How, then, can they have competent knowledge of particular issues of their religion?

- f. Note that exercises in meditation can affect the psychic faculties of a person naturally, while drugs can do so artificially. Is the consent to authority of people under these influences necessary?
 - g. Discuss that many people believe that there exists knowledge that is infallible and certain. When such knowledge contradicts natural knowledge, natural knowledge is in error.
 - h. Such infallible knowledge is believed to arise supernaturally or miraculously, outside of ordinary human experience.
6. Refer to the discussion beginning on page 46 of the text on the source of supernatural, infallible knowledge.
- a. Note that many people believe that there is a supernatural source of infallible knowledge and that there is a miraculous form of communication through which the infallible knowledge is transmitted from the supernatural source to man.

COMMON CONTENT

ESSEY 2

- b. The source of such supernatural, infallible knowledge is usually taken to be a divine, omnipotent being, who is believed to have the following basic characteristics:
- 1) a being possessed of consciousness
 - 2) a being who has created man and the world
 - 3) a being who continues after the creation to take an interest in the individual human person's life
 - 4) a being who takes an interest in history
 - 5) a being, who, by virtue of its omnipotence, can do anything it wishes
 - 6) a being who consequently can interrupt natural causation in communicating to man this supernatural, infallible knowledge
 - 7) Such infallible knowledge is communicated to man as part of the being's benevolent interest in human affairs, in a desire to give man the knowledge necessary to attain a more perfect existence.

V. SUMMARY AND CONCLUSIONS

- A. The students should be able to perceive how the exercises in meditation affect the human mind and senses.
- B. The students should understand that, although the text emphasized that only authority by consent can

be termed authority by consent, some people cannot give such consent because they do not or cannot have knowledge of a particular situation.

- C. The students should perceive that, through natural or artificial states of consciousness induced by meditation or drugs, the consent cannot be given because such persons are not possessed of sound psychic faculties.
- D. The students will begin to understand the argument that authority by power and right can and does exist and that infallible knowledge transmitted to man from a supernatural source plays a crucial role in this argument.
- E. The following lesson plans will examine more closely the preceding argument and the way such infallible knowledge was made to have been transmitted to man.

VI. ASSIGNMENT

- A. In order to demonstrate to the students that competent knowledge of the Bible has been held back from people, ask the students to choose four so-called "knowledgeable" members of Orthodox Judaism and three different Christian denominations (except Unitarianism). They should ask these persons to name and describe the Near Eastern sources of the Creation Story and the Flood Story, as well as the documentary theory of the Bible.

- B. As a preview for the next lesson, ask the students to interview three so-called "knowledgeable" Jews each belonging to the Orthodox, Conservative, and Reform denominations. Have the students ask them what they mean when they use the term "God."

COMMON CONTENT

UNIT TWO

LESSON PLAN # 8

WITNESS STATE

LESSON PLAN # 8

TOPIC: THE BIBLICAL MIRACULOUS GOD AND ITS AUTHORITY
STRUCTURE

- I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)
 - A. Discuss the interview with people affiliated with fundamentalist religious denominations. Note why they do not have competent knowledge of the background of their religion.
 - B. Discuss the interviews with knowledgeable persons affiliated with Orthodox, Conservative and Reform Judaism. Note the varieties of ideas on the nature of God.
 - C. Briefly describe the several important God concepts that Reform Jewish leaders hold.
 - D. Note why the term Yahveh will be used in the following discussions.
 - E. Discuss the definition of revelation.
 - F. Summarize the Biblical teaching that there is authority by power and by right.
 - G. Relate this teaching to the Letter from the Commandant. The teacher may want to show the multi-media presentation of Unit Two, Lesson Plan One, a second time.
 - H. Guide the students into finding contemporary illustrations of authority illustrated by the discussion in this lesson.

II. AIMS

- A. To illustrate to the students the many meanings for the term "God".
- B. To show why Yahveh will be used in the following discussions as the name for the miraculous God of the Bible.
- C. To help the student understand the argument that the Bible teaches authority by power and by right.

III. INTRODUCTION TO THE TEACHER

- A. Since the students are not accustomed to use the term Yahveh as a name for God, this lesson plan discusses the reasons for using this term to describe the Biblical miraculous God.
- B. Several significant concepts of God are briefly discussed in order to illustrate the variety of opinions expressed by leaders in the Reform movement.
- C. The student is presented with a discussion of key terms of future lessons: revelation, prophet, and prophecy.
- D. A summary of the Biblical teaching illustrating the argument that there is authority by power and by right is highlighted.
- E. This material is related to the Letter from the Commandant. It is strongly urged that the teacher show the multi-media presentation a second time to be followed by the discussion in the appropriate section of this lesson plan.

- F. The teacher should motivate the students to write research reports or do projects illustrating how "appointed messengers of The Commandant" exercise their authority today.

IV. PRESENTATION

A. Review

1. Discuss the interviews with people affiliated with fundamentalist religious denominations.
 - a. The students will most likely discover that they know nothing about Biblical criticism and the historical background behind the Biblical stories.
 - b. Consequently, when such persons consent to the "authoritative" opinion that, for example, the world was created in six days or that Adam and Eve were the first human beings, they are not possessed of competent knowledge of the backgrounds of these stories.
 - c. Ask the students what would happen if these fundamentalist religions exposed their members to Biblical criticism and to the historical background behind the Bible stories. What would happen to the authority structures of these religious denominations? Are fundamentalist leaders afraid to expose their followers to various points of view. Why?

2. Discuss the interviews with people affiliated with Orthodox, Conservative, and Reform Judaism.
- a. Since these interviews were to be made with knowledgeable persons, have the students note the variety of ideas on the nature of God.
 - b. Make a chart of the various opinions about the nature of God.

B. New material

1. Note that in the Reform movement alone, there are various concepts of God. Briefly describe several important concepts that Reform leaders hold.
 - a. Theistic absolutism--this is the kind of God briefly described in the previous lesson plan, a God who is always present and for all practical purposes can do anything it wishes. Such a God concept will be explored in this lesson plan and in those following.
 - b. Theistic finitism--a God who is finite, but more so than man. Evil exists in the world and not even the Godhead can overcome it. Such a God has many of the characteristics of the God of theistic absolutism, but is a more "realistic" concept for the modern man, who wishes to believe in a theistic God in a world beset by tragedy, war and disease.

- c. Naturalism--provides for a completely naturalistic universe in which no miracles occur and no infallible knowledge exists. God does not communicate to man.
 - d. Note also that there are several important and significant God concepts that are too complicated to discuss in this course, but assert that man should be thankful for his existence and that his existence from second to second, from moment to moment, is proof that a Godhead does exist, but that there is no communication from this Godhead to man.
 - e. Assure the students that a more detailed discussion of the many meanings of the term "God" will be held in a future course.
2. The students will have most likely perceived that there are many meanings to the term "God". Discuss with them that, to avoid confusion, the Biblical name for the miraculous God, Yahveh, will be used in the following discussions.
- a. Consequently, if the students find that they cannot accept the miraculous interpretation of God, they will not be rejecting the term "God".
 - b. Note that it will take many hours of hard studying as well as many varied experiences for a person to decide which meaning of the term "God" is most significant for his personal needs.

- c. Carefully note that in Reform Judaism, one should acquire a competent knowledge of the many meanings of the term "God" and choose the interpretation which best fits his personal needs.
 - d. Note also that one should be careful not to impose his interpretation of the term "God" on someone else who likewise has to find the meaning which best suits his needs for personal fulfillment.
3. Refer to the definition of revelation on page 47 of the text.
- a. It is the miraculous process of communicating supernatural knowledge to man.
 - b. It is also the name given to the supernatural knowledge that is communicated.
 - c. Those who believe in revelation see Yahveh revealing his will (what he wishes or wills man to know, to believe, and to do) in his communications to man.
 - d. A prophet is a human being who receives such supernatural knowledge.
 - e. Since the person who supposedly receives revelation is called a prophet, another name that has been given to revelation is prophecy.

4. Refer now to the argument of those who maintain that there is authority by power and by right. This argument is based upon the Bible. A summary of this Biblical teaching is found on pages 48-50 of the text and is highlighted below:
 - a. Every single word of the Bible was miraculously composed as revelation from Yahveh to Moses.
 - b. Consequently, there is nothing of the human mind in the Bible, it is a divine and perfect work.
 - c. The divine and perfect knowledge of the Bible is superior to any form of natural knowledge.
 - d. Yahveh existed alone before the creation of the universe.
 - e. Yahveh is the universal creator. As the creator of the entire universe, Yahveh is thus the creator of man.
 - f. By virtue of this fact, everything owes its existence to him and he owns every existing thing.
 - g. Inasmuch as without Yahveh nothing would exist, his right to absolute ownership of all things is morally justified.
 - h. Yahveh's right in all things, consequently, is supreme--supremely powerful and supremely moral. This supreme right includes man so that Yahveh's right in the human person is superior to the person's own right in himself

1. Consequently, Yahveh possesses the authority necessary to supercede the decision-making phase of a person and command him to act as he, Yahveh, wishes. If the person refuses, Yahveh has the moral right to impose his authority over him by coercion. Yahveh thus possesses authority by power and right.
- j. Yahveh has chosen to exercise his moral right to absolute authority over man. At the revelation to Moses on Mount Sinai, Yahveh issued commandments in which he ordered the Jews and mankind to accept certain beliefs and perform certain political, ethical and ritual actions. If the commandments were not obeyed severe punishment would follow.
- k. Yahveh chose to transfer his right to require the obedience of the Jews to his commandments first to Moses and then, after Moses' death, to Joshua. Through the Mesora, the chain of tradition, this right to authority has subsequently been transferred from generation to generation to those properly qualified to teach and execute the commandments of the Torah.

1. Thus, authority by power and right exists in the present age. It is the possession of the ecclesiastical person or institution that can demonstrate that the universe has been created by a miracle-working God, and that the Creator has transferred to the ecclesiastical entity his divine right to authority by power over mankind.

m. Such an ecclesiastical entity has the right to command a person what to believe and do, as well as the right, if the person refuses, to compel submission by whatever coercive means are deemed necessary, physical or psychological.

5. Relate this argument of authority by power and right to the material in Unit two, lesson plan #1, which dramatizes the Letter from the Commandant in multi-media style.

a. The teacher may want to show this multi-media presentation again.

b. Note with the students that in Deuteronomy 11:13-15 and in Deuteronomy 28:1-6 (the passages selected for the presentation), man is rewarded with a life of blessing and abundance for following Yahveh's commandments, while man is cursed with severe punishments for failing to observe these commandments,

as illustrated by Deuteronomy 11:16-17 and Deuteronomy 28:15-20.

- c. Note the statement in the Letter that "the manual will be delivered to you, as was this Letter, by an appointed messenger. This messenger. This messenger will instruct you in the manual's contents...and he has my unconditional permission to compel your obedience."
- d. Note that such appointed messengers of the past have been Moses and Joshua. Through the Mesora, such appointed messengers have held such authority.
 - 1) Since Christians consider the Bible of the Jews to have been replaced by the new revelation contained in the New Testament, the Catholics have established such ecclesiastical authority in the person of the Pope, who can attempt to compel submission to his authority ultimately by threats (or by carrying out) of excommunication.
 - 2) In Israel, the Ashkenazic and Sephardic chief rabbis exercise a certain kind of authority and can compel submission to their authority by certain kinds of coercion.

- 3) In the United States, the Rabbinical Council of America (Orthodox) has announced that it will oppose the appointment to office in any national Jewish organization of any rabbi who officiates at intermarriages.

V. SUMMARY AND CONCLUSIONS

- A. The students should have a better understanding of the many meanings of the term "God".
- B. The students should understand why Yahveh, the Biblical name for the miraculous God, is used in the discussions.
- C. The students should understand the characteristics of the miraculous God of the Bible.
- D. The Letter from the Commandant and its relation to the miraculous God of the Bible should now be clear in the minds of the students.
- E. The students should perceive that many ecclesiastical leaders today believe that they are appointed messengers of "The Commandant".

VI. ASSIGNMENT

- A. Have the students find contemporary examples, such as the issues of abortion, birth control, and marriage of the clergy, where the Pope has compelled submission to his authority through coercion. What kinds of coercion did he use?

- B. Have the students find examples such as the "Who is a Jew" controversy in Israel, where the Orthodox religious authorities have applied coercion in order for people to accept their authority. How does Orthodox religious authority in Israel make matters difficult for Liberal synagogues to exist? How do they react to non-orthodox conversions, to civil divorces outside Israel?
- C. Why have rabbis been forced to leave the Orthodox and Conservative movements in the United States because they disagreed with the authorities of such movements? Why did the Reconstructionist Movement finally become a separate denomination breaking completely with Conservative Judaism?
- D. For High School and adult groups, such questions can form the basis for special reports and projects.

NOTION CONTENT
ESEMAGE
WITNESS BATTLE

COTTON COUNCIL
E S E H A S E
W I D E B S L I T S

UNIT TWO

LESSON PLAN # 9

LESSON PLAN # 9

TOPIC: THE TEN COMMANDMENTS AS AN EXAMPLE OF AUTHORITY BY
POWER AND RIGHT

I. OUTLINE OF LESSON PLAN (Step by step directions for
the teacher)

- A. Review assignment from the previous lesson. Give examples of modern "appointed messengers" who use various forms of coercion in order to compel obedience. Encourage the students to write special reports on such modern "appointed messengers".
- B. Highlight the characteristics of the Biblical presentation of the Ten Commandments. Relate these characteristics to examples from other parts of the Bible and from the prayer book. Discuss with the students whether such characteristics are appropriate for inclusion in a liberal prayer book.
- C. Make a chart detailing the basic categories of subject matter in the Ten Commandments.
- D. Relate this material to the Letter from the Commandant. Discuss how its authenticity as revelation can be determined.

II. AIMS

- A. To aid the student to better understand the argument in the Bible for authority by power and by right.
- B. To begin the student thinking about how communications from such an authority can be verified as authentic revelation.

III. INTRODUCTION TO THE TEACHER

- A. This lesson is designed to help clarify authority by power and by right as presented in the Bible.
 - 1. The Ten Commandments is used as an example.
 - 2. Characteristics regarding its presentation are explained to the student.
 - 3. These characteristics are related to the Letter from the Commandant.
- B. The student also will perceive problems when the Biblical presentation of authority by power and by right is included in a liberal prayer book.
- C. The student will also be motivated to find methods of verifying whether certain communications are indeed divine revelation.

IV. PRESENTATION

- A. Review
 - 1. The assignment from the previous lesson should have aided the students to find examples of physical and/or psychological coercion used by modern "appointed messengers".
 - a. The Pope excommunicates his clergy who get married.
 - b. Since the Roman Catholic Church forbids abortion, its loyal members who really want or must have one are often put under severe psychological pressure.

- c. Persons converted to a form of the Jewish religion by a non-orthodox rabbi find that their status as Jews comes under severe question once they decide to live in Israel.
 - d. Similarly, Jews who have received only civil divorces outside Israel are presented with severe problems if they desire to marry someone in Israel. Orthodox Jewish law requires a religious divorce.
 - e. If an Orthodox rabbi is known not to follow Orthodox Jewish law, he can be excommunicated from the Orthodox movement.
 - f. Certain Reconstructionist rabbis have broken almost completely with the Conservative movement because they were not able to practice their beliefs within this movement.
2. The students again should be encouraged to write special reports or do projects on how physical and/or psychological coercion and pressure has been used by "appointed messengers" of "The Commandant".

B. New Material

- 1. Note that the Ten Commandments will serve as an example of authority by power and right.
- 2. Highlight the characteristics regarding its Biblical presentation as discussed on page 50 of the text.

- a. Yahveh alone issues the commandments. No human person is involved.
 - b. Yahveh not only asserts but justifies his authority in order to demand obedience to these commandments.
 - c. Yahveh states that he is the God of the Israelites who rescued them from a life of slavery.
 - d. Consequently, Israel owes him particular loyalty and obedience because of this extraordinary act of redemption.
 - e. Verse 11 of the Ten Commandments (Exodus 20:11) contains a significant reference to Yahveh's role as the creator and owner of the universe.
3. Point out that ye-tzi-at mitz-ra-yim, the doctrine of the redemption of Egypt, is reaffirmed throughout the Bible and the Prayer Book.
- a. Have the students look through their Bibles at home and make a list of several references to this doctrine.
 - b. Note that the traditional version of the Kiddush makes a clear reference to this doctrine: zecher ye-tzi-at mitz-ra-yim.
 - c. Have the students look at page 93 of the Union Prayer Book. Point out that the Kiddush is not translated. Why?

- d. Note also that the traditional Haggadah is a powerful yearly affirmation of the redemption of Egypt. Traditional Jews are reminded year in and year out that they owe Yahveh particular loyalty and obedience because of this extraordinary act.
4. Note that Yahveh's absolute authority as creator and owner of the universe is reaffirmed throughout the Bible and the Prayer Book.
- a. This authority is clearly related in the first three chapters of Genesis.
 - b. Have the students look through their Bibles at home and point out specific examples.
 - c. Have the students examine the Torah Service in the Union Prayer Book, pages 144-145.
 - d. Psalm 24, which opens the Torah Service, clearly states "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the flood".
 - e. Note the statement after Shema on page 145: "Thine, O Lord, is the greatness and the power, the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all."

- f. Ask the students why such outright affirmation of Yahveh's absolute ownership of the Universe is made in a "liberal" prayer book?
 - g. Note that many liberal scholars interpret these verses poetically but someone who does not have competent knowledge of Biblical criticism can be misled by these statements.
5. Ask the students if they would include such powerful affirmations as these statements if they were writing a new liberal prayer book.
 6. Have each student read a different verse of the Ten Commandments from the Exodus version (page 51 of the text).
 7. Note that the first two verses establish the moral right to authority by power: "I am Yahveh they God, who brought thee out of the land of Egypt, out of the house of bondage."
 8. Make a chart showing that the subject matter of the Ten Commandments concerns the three basic areas of religion: factual beliefs; moral beliefs and actions; and symbolism or ritual.
 - a. Factual beliefs
 - 1) that Yahveh exists;
 - 2) that Yahveh brought the Jews out of Egypt;
 - 3) that Yahveh is the creator of the universe.

b. Moral beliefs and actions

- 1) Prohibition against disloyalty to Yahveh by acts of idolatry;
- 2) Prohibition against covetousness;
- 3) Prohibition against murder, adultery, stealing and perjury.

c. Symbolism and ritual

- 1) Prohibition against worshipping idols;
- 2) Requirement that the Sabbath be observed.

9. Now relate this material to the Letter from the Commandant.

- a. Note the question raised in the beginning of this unit of whether we should obey the instructions if such a manual were to arrive as promised.
- b. It was also urged that we examine this letter carefully to see whether it was authentic before submitting to its demands.
- c. Note that the Commandant was attempting to impose authority by power in laying down orders peremptorily for us to follow.
- d. The task is now to discover whether the Commandant's exercise of authority by power can be morally justified, authority by power and right.
- e. Note that the argument based on self-evidence concludes that since every person possesses

an ultimate right to authority over himself, no natural entity under natural conditions could possess authority by power and right.

- f. Consequently, the only argument that can be given for the possibility of authority by power and right is based upon supernaturalism.
- g. This argument states that there is a miracle-working creator God, such as Yahveh, described in the Bible, who, by virtue of having created man and universe, possesses a superior right in man to that which man possesses in himself. Yahveh, having chosen to exercise his right, has, in the Bible, revealed his desire for authority, commanding man what to believe and do. In the Biblical revelation, Yahveh not only laid down the commands that the Jews in particular and mankind in general are to obey, but he has selected certain persons as his viceroys to rule for him on earth.
- h. Such viceroys of the miraculous God among the Jews are Moses, the Biblical prophets, the pharasaic sages, the Geonim, and the Orthodox rabbinate. Among the Roman Catholic Christians, the Popes are believed to be such viceroys, and among the Muslims, the various Imams.

10. The Letter from the Commandant presents itself as a communication from a miracle-working, creator God such as Yahveh. Present the following problem: How do we determine whether a communication that we possess has in fact come from the miraculous, creator God? How do we establish a claim that some writing is divine revelation?

- a. Note that we are not attempting to examine whether such a miraculous, creator God exists.
- b. Note that we are attempting to verify the authenticity of such a communication as the Letter.
- c. Note also that a person can be satisfied that a miraculous, creator God exists, and still deny that certain documents are divine revelation.
- d. Jews who believe in such a God deny that the New Testament and the Koran are divine revelations.

11. Have the students suggest methods of verifying that a document is indeed one of divine revelation.

V. SUMMARY AND CONCLUSIONS

- A. The students will have better understood authority by power and by right in the Bible from the discussion of the Ten Commandments.

- B. They will better understand the characteristics of the Biblical presentation of such authority and the problems presented when such a method is included in a liberal prayer book.
- C. They should then be motivated to discover whether such a document as the Letter can indeed be divine revelation.

VI. ASSIGNMENT

- A. Have the students interview two knowledgeable Orthodox Jews. Ask them to name various documents of world religions which they deny to be divine revelation. Why?
- B. Have the students devise at home various ways of determining whether a communication or a document is divine revelation.

COTTON CONTENT
E S E B V 3 E
MUTTERS LUTS

UNIT TWO

LESSON PLAN # 10

LESSON PLAN # 10

TOPIC: THE TESTS FOR PROPHECY

I. OUTLINE OF LESSON PLAN (Step by step directions for the teacher)

A. Discuss the interviews with knowledgeable Orthodox

Jews. Note that it is indeed possible for persons believing in a miraculous God to reject communications of religions other than their own as divine revelation.

B. Note certain reasons why the ancient Israelites seriously considered formulating tests for authentic prophecy.

C. Discuss the test of public revelation. Relate it to selected passages from the Bible. Compare this test to the "Column of Light" meditation. Note the important similarities and crucial differences.

D. Discuss the test of public prediction. Relate it to selected passages from the Bible. Compare this test with attempts of correct prediction from the past and the present.

E. Discuss the test of public miracles. Relate it to selected passages from the Bible. Note how this test can be used today to ascertain the authenticity of modern miracle workers.

- F. Note how these tests are crucial in determining the authenticity of persons claiming to exercise authority by power and by right.
- G. Summarize the significance of these tests and their role in determining whether the Letter from the Commandant is an authentic and valid communication.

II. AIMS

- A. To provide three tests which will most likely aid the student in determining the authenticity and validity of claims of prophecy from the past and the present.
- B. To conclude this unit by showing how such tests are significant for modern religion and society.

III. INTRODUCTION TO THE TEACHER

- A. This lesson is designed to further clarify methods of determining whether certain communications are indeed divine revelations.
- B. Three tests will be employed in this lesson: the test of public revelation, the test of public prediction, and the test of public miracles.
 - 1. These tests will be illustrated by passages from the Bible as well as by historical and modern examples.
 - 2. The students will most likely understand the significance of these tests for modern society and religion.

C. The conclusion of this lesson plan will emphasize why claims of exercising authority by power and by right of certain people of today must be carefully scrutinized.

1. These three tests will be related to the Letter from the Commandant and how they prove that this letter is not an authentic and valid communication.

D. The students will be motivated for the next course which will penetrate even more deeply the philosophy and definition of Reform Judaism.

IV. PRESENTATION

A. Review

1. Discuss the interviews which the students made with knowledgeable Orthodox Jews.

a. Note with the students that although they believe in a theistic concept of God, they reject all documents of religions other than those of Orthodox Judaism as having been divinely revealed.

b. Discuss the possibility that these knowledgeable Orthodox Jews have devised methods to ascertain whether a communication is indeed divinely revealed.

c. Ask the students if they were able to formulate at home such methods.

B. New material

1. Note that the ancient Israelites seriously considered ways to ascertain whether a communication was divinely revealed.
 - a. Note also that in ancient Israel, many people believed that they were prophets.
 - b. Refer to I Samuel 10:5-13 which describes a strange encounter Saul had with a band of prophets.
 - c. Note that the ancient Israelites were aware of the danger of self-proclaimed prophets demanding absolute obedience. How would such persons affect the authority structure of an ancient society?
 - d. Therefore, in ancient Israel, three stringent tests were formulated that a person who professes to be a prophet had to pass: the test of public revelation; the test of public prediction; and the test of public miracles.
2. Discuss the test of public revelation referring to pages 55-57 and to page 65 of the text.
 - a. This test requires a person who maintains that he is a prophet to prove his claim by receiving a revelation from the miraculous, creator God publicly, in the presence of witnesses. The witnesses must hear or see the miraculous God speaking to the prophet.

- b. This evidence is called "eyeball evidence", direct experience or empirical evidence of an event, and is the kind of evidence employed by science and the courts.
- c. It is generally recognized as the most compelling evidence of truth available to man.
- d. Now have selected students read aloud the passages from Exodus 19:9-25; 20:15-19 and Deuteronomy 5:1-4, 19-21. Be sure to select good readers.
- e. Note carefully Exodus 20:15-19 emphasizing:
¹⁵And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled and stood afar off.
¹⁹And Yahveh said unto Moses: Thus thou shalt say unto the children of Israel: Ye yourselves have seen that I have talked with you from heaven.
- f. Note carefully the passages from Deuteronomy emphasizing:
⁴Yahveh spoke with you face to face in the mount out of the midst of the fire.

¹⁹These words Yahveh wpoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice...

²¹and ye said: "Behold, Yahveh our God hath shown us His glory and His greatness, and we have heard His voice out of the midst of the fire; we have seen this day that God doth speak with man, and he liveth."

3. Refer to the "Column of Light" meditation in Lesson plan 6.

- a. Some people who claim to be "visionaries" can receive "revelations" under the influence of exercises such as this one.
- b. Repeat this meditation with the class.
- c. Carefully note the similarities between this and the event described by these Biblical passages.
- d. Exodus 20:15 and Deuteronomy 5:19 describe the mood which Yahveh was said to have set for his revelation to Israel. The mood was awesome and frightful and characterized by thunder, lightning, the voice of the horn, the mountain smoking.
- e. Note how Deuteronomy 5:19 further describes how Yahveh revealed his words in the midst of the fire, the cloud, the thick darkness and with a great voice.

- f. Compare this with the mood which is set for meditation exercises: the eye Level candle, the incense, and the plant or flower, all set up in a dark room.
 - g. Note how participants in this exercise imagine that they are seated in a column of light.
 - h. Note how they imagine to inhale and exhale this column of light.
4. Now note the crucial differences between the "Column of Light" meditation and the event described in these Biblical passages.
- a. Meditation is induced by special exercises of the human body, through natural causation.
 - b. Persons who claim to have received "revelations" under the influence of meditation have imagined these "revelations" through special exercises which naturally place them in a special mood.
 - c. The Bible claims that Yahveh as the supernatural miraculous God interrupted natural causation and revealed his "will" to Israel through a purely miraculous manner. No exercises or immediate physical preparation were required such as the mood setting exercises required before the "Column of Light meditation."

5. Note also that persons who claim to have received visions or "revelations" while under the influence of drugs are doing so in a purely artificial manner.
6. Thus, the passages in the Bible are a powerful and compelling illustration of the test of public revelation.
7. Discuss the test of public prediction referring to pages 57-59 and to pages 65-66 of the text.
 - a. This test requires a person who professes to be a prophet to predict before witnesses the occurrence of future events. The event predicted must be one that could not be predicted naturally on the basis of ordinary or scientific knowledge. When the predicted event occurs, the claim of prophecy is accepted as verified.
 - b. Unlike the "eyeball evidence" of the previous test, the test of public prediction provides indirect proof of revelation.
 - c. Those who believe in a miracle-working, creator God claim that one of the deity's principle attributes is omniscience. The miraculous God knows not only the past and present, but every future event.
 - d. Although science or other natural knowledge can predict some future events, predictions of future events unknown to man through

scientific or natural means must have been received from this miraculous God. Thus, such a person must have been in communication with such a diety.

- e. Once these predictions prove to be correct ones, it can then be assumed that such a person speaks the truth concerning his receiving of other revelations.

8. Select students to read aloud Deuteronomy 18:9-22, which serves to illustrate this test:

- a. Note that today, there are many people who claim to predict future events. Have the students name several of these people. Have all their predictions come true?
- b. Note carefully that people who believe in the miraculous God believe that this God knows every future event.
- c. Have the students carefully examine the records of such people today who claim to predict the future. Have they predicted every future event correctly?
- d. Have the students examine the Messianic claims of Orthodox Judaism and fundamentalist Christian groups.
- e. Have the students do research to find examples from history of past attempts to predict the coming of the Messiah. How did these past attempts fail?

9. Discuss the test of public miracles referring to pages 59-63 and to pages 66-67 of the text.
- a. This test requires a person who seeks to establish a claim to prophecy to work a miracle before witnesses. A miracle is defined as an event that cannot occur naturally. The prophet must show that he personally is the one responsible for the miracle. Thus, by establishing a necessary relationship to the miracle, the prophet proves that he enjoys the kind of relation to the deity in which the latter would communicate a revelation to him.
 - b. Unlike the "eyeball evidence" of the test of public revelation, the test of public miracles provides indirect proof of revelation.
 - c. Those who believe in a miracle-working, creator God claim that one of the deity's principle attributes is omnipotence. The miraculous God can suspend or interrupt the laws of nature whenever he chooses.
 - d. Since the miraculous God is the sole creator of the universe, he is the only one who can disrupt natural causation.

e. Carefully note that if a person can perform a miracle, he must enjoy so intimate a relation to the deity that the deity will interrupt or suspend nature in his behalf. Thus, the professed prophet does not perform the miracle, he is the instrument through which the miracle working God is performing the miracle.

f. Once it is established that the person is so trustworthy as to enjoy this intimate relation to the deity, we may conclude that his claim of receiving revelation is trustworthy as well.

10. Have selected students read aloud I Kings 18: 7-40 and Exodus 4:1-17, 27-31. The teacher may wish to dramatize with the students one or both of these passages.

a. Note carefully the following passages from the I Kings account:

²⁴And call ye on the name of your God and I will call on the name of Yahveh; and the God that answereth by fire, let him be God. And all the people answered and said: "It is well spoken."

³⁶And it came to pass at the time of the offering of the evening offering, that Elijah the prophet came near, and said: "O Yahveh, the God of Abraham, of Issac, and of Israel, let

it be known this day that Thou art God in Israel, and that I am Thy servant and that I have done all these things at Thy word."

37Hear me, O Yahveh, hear me, that this people may know that Thou, Yahveh, art God, for Thou didst turn their heart backward."

38Then the fire of Yahveh fell, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39And when all the people saw it, they fell on their faces; and they said: "Yahveh, He is God; Yahveh, He is God."

b. Note carefully the following passages from the Exodus account:

30And Aaron spoke all the words which Yahveh had spoken unto Moses, and did the signs in the sight of the people.

31And the people believed; and when they heard that Yahveh had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

c. Have the students give examples of religionists today who have claimed to have performed miracles.

- 1) Some have attempted to have "healed" persons during a religious revival.
 - 2) Note carefully that such people may have only imagined that they possess such healing powers.
 - 3) The frenzy and drama associated with certain religious revivals can convince participants that such "healing" has occurred.
 - 4) Have the class name certain well known evangelists who say that miracles have occurred to their followers but who fail to demonstrate such miracles publicly.
11. Note that people claiming to possess authority by power and right can exert great influence upon society.
- a. Make a list of well known personalities who claim to have received revelations, made correct predictions, and who have performed miracles.
 - b. In Biblical times, many people who claimed that they were prophets attempted to exercise great political and religious authority.
 - 1) Read with the students Jeremiah 28, which describes the encounter of two prophets, Jeremiah and Hananiah.

- 2) Note that both prophets believed that they had received revelations from Yahveh.
- 3) Who offered the correct prediction?
- 4) How have false prophets deceived the people?
- 5) Consequently, such persons had to pass one of the three tests mentioned in this lesson in order to substantiate their claims of prophecy.

V. SUMMARY AND CONCLUSIONS

- A. Refer to page 67 of the text. Note that the test of public revelation, the test of public prediction, and the test of public miracles are the only competent tests of prophecy. No other tests have ever been devised which would provide adequate proof that a person has received a revelation from the miraculous, creator God.
- B. These tests are crucial for many reasons. Today, many persons believe that they can exercise authority by power and by right. Such authority possesses potential for great harm as well as human distress and suffering. These tests must be employed in order to determine whether such persons today have the right to exercise such awesome authority.
 1. Have the students make a list of as many people today whom they can think of who claim to exercise such authority.

2. Consider whether such persons would be able to pass these stringent tests. Do they have the right to exercise such authority if they fail these tests?
 3. Note the problem of rabbinical authority today. Many rabbis are convinced that they have received certain revelations from the Deity. Should they impose their will upon others? Can they pass one of the three tests?
- C. Now have the students consider again the Letter from the Commandant. Note that the messenger has failed to establish his prophetic status. Compare this letter to the Biblical passages cited which illustrate each of the three tests. Which proofs for prophecy is the messenger lacking? How can we prove our claim that the Letter from the Commandant is not an authentic and valid communication?
- D. Note that this letter has served as an allegory. In the next course, the students will penetrate even more deeply into the philosophy and definition of Reform Judaism. Have the students carefully consider if a religion not based on authority by power and by right can exist. Since authority by consent is authority by right, should this be the new criterion for religion? Why?

WITNESS EVIDENCE

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