

institutions. In this country every religious passion is welcomed and tolerated, but none can legislate our collective civil morality. Civil morality in America is inherently a work in progress and progress has been achieved, sometimes painfully, over the last 237 years.

Jewish morality is also a work in progress as the Torah, unlike the 10 Commandments, was not intended to be immutably “carved in stone.” Not only Reform Judaism, but even the most orthodox revere the Torah as a living document always revealing new interpretations for unanticipated applications. Talmudic minds of all persuasions have always been highly respected in articulating and navigating these applications.

So we as Jews can defer to constitutional minds to navigate the waters of American law and legal precedents to keep this great country’s principles afloat. American judges may be flesh and blood but their procedures and deliberations are sanctioned by a civil belief in the rule of Law.

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Reflections...

By Cantor Jennie Chabon

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I went recently to the Conservative movement’s annual cantor’s convention, and while I was there, I was surprised to find myself going through a transformation of sorts. For years now, I have been covering my hair on the bima with a scarf or a hat, but never a kippa. Long before I went to cantorial school I started covering my hair when I davened as a sign of *kavod* - respect - for God and for prayer. It felt appropriate and comforting to have something on my head when I prayed, especially once I became a cantor. But a kippa never felt right. It felt too masculine and as if a foreign object