



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

Reel
17

Box
6

Folder
206

Cleveland State University, Adjunct Professor of Religion,
"Modern Jewish Religious Thought," correspondence, syllabus,
examination questions, and notes, 1976, 1978-1979.

July 20, 1976

Dr. Fred Holck
Department of Religion
Cleveland State University
East 24th and Euclid Avenue
Cleveland, Ohio 44115

Dear Fred:

Here is my syllabus for the Fall. Would you see that enough copies of the Sacher, Blau and Elon books are ordered. I would appreciate if there would be at least five copies of my A History of Judaism available on library reserve.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

Required Texts:

Sacher, Howard M. The Course of Modern Jewish History (P. B.) New York, Dell, 1973

Blau, Joseph L. Modern Varieties of Judaism (P. B.) New York: Columbia U. Press, 1966

Elon, Amos The Israelis, Founders and Sons (P. B.) Holt, Rinehart and Winston, 1971

Copies of D. J. Silver and Bernard Martin A History of Judaism, Basic Books, New York, 1975, are available on library reserve.

I Jews and Judaism - The Foundations

II Political emancipation, the revival and transformation of anti-semitism and the response of European Jews

The Yes Sayers: Assimilation

Moses Mendelssohn

Judaism as congregation-religious reform

The New Orthodoxy: musar, S. R. Hirsch

The No Sayers: Hasidism

Eastern European Orthodoxy

Jewish Nationalism

Zionism

III The American Jewish Experience

Immigration Patterns

The Melting Pot and Beyond

Religious Patterns

IV The Holocaust

The History of Anti-Semitism

Stalin and Hitler

The Jewish Response

V Zionism and the Reality of Israel

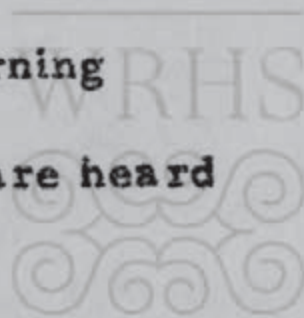
The Zionist Idea

Zion, The Jewish State, Israel

Since 1948

VI Judaism In An Age of Anxiety

1. "To Hitler no victory" - The challenge of survival
2. The sweet savor of nostalgia - "Jewish Soul"
3. The synagogue and its critics
4. The new learning
5. Voices that are heard



Suggested Additional Readings:

- Jospe, Alfred, Ed. Tradition and Contemporary Experience (P. B.) New York: Schocken, 1970.
- Noveck, Simon ed., Contemporary Jewish Thought A Reader (P. B.) New York: B'nai B'rith, 1963
- Heschel, A., Israel: An Echo of Eternity (P. B.) New York, Noonday, 1969
- Hertzberg, Arthur, The Zionist Idea, New York: Atheneum, 1971
- Buber, Martin, Israel and the World (P. B.) Rev. ed. New York: Schocken, 1963.
- Hay, Malcolm, Europe and the Jews (P. B.) Boston: Beacon Press, 1963.
- Grayzel, Solomon, A History of the Contemporary Jews, (P. B.) New York: Meridian 1960.
- Learsi, Rufus, The Jew in America; A History, New York: World; 1954.
- Woul, Herman, This Is My God, (P. B.), New York: Doubleday, 1961
- Herberg, Will, Judaism and Modern Man, (P. B.) New York, Meridian 1951
- Sklare, Marshall, Conservative Judaism, New York, Schocken 1972
- Plaut, Gunther, The Rise of Reform Judaism, New York: World Union for Progressive Judaism, 1963
- Hillberg, Raoul, The Destruction of the European Jews, (P. B.) Chicago, Quadrangle 1961
- Buber, Martin, Israel and Palestine, London, East and West Library 1952
- Laquer, Walter, A History of Zionism, New York, Doubleday 1959
- Halperin, Ben, The Idea of a Jewish State, 2nd ed., Cambridge, Harvard Univ. Press
- Davidowicz, Lucy S., The Golden Tradition, Jewish Life and Thought in Eastern Europe, (P. B.) Boston, Beacon, 1967.
- Silver, Abba Hillel, Where Judaism Differed (P. B.) New York, Macmillan 1956
- Mahler, Raphael, A History of Modern Jewry: 1780-1815, New York, Schocken 1971
- Meyer, Michael A., The Origin of the Modern Jew, Detroit, Wayne Univ. Press 1967

Reitlinger, Gerald, The Final Solution, New York, Beechurst 1953

Elon, Amos, The Israelis: Founders and Sons, New York, Holt Reinhart & Winston 19

Miller, Alan W., God of Daniel S. ; In Search of the American Jew, New York, MacMillan, 1969

Friedlander, Albert H., Out of the Whirlwind, A Reader of Holocaust Literature, New York, Union of American Hebrew Congregations, 1968.

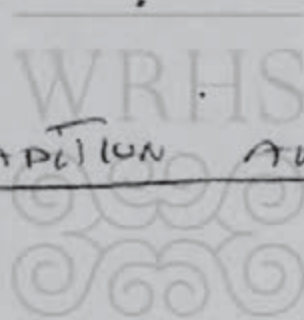
Glazer, Nahum, American Judaism, Chicago, University of Chicago Press, 1962

Davis, Moshe, The Emergence of Conservative Judaism, Philadelphia, Jewish Publication Society, 1963

Zborowski, M., and Herzog, E., Life Is With People, The Jewish Little-Town of Eastern Europe, International Universities Press, New York 1952

Talmage, F. E., Disputation and Dialogue, readings in Jewish-Christian encounter, KTAV, New York, 1975.

KATZ, Jacob, Tradition and Crisis, Schlocker, NYC, 1971



(Fall 1976)

Examination

Cleveland State University

Religion 342
Modern Judaism
Dr. Daniel J. Silver

Answer at least four of the following:

1. Medieval man lived in a world which constantly reinforced his faith. Modern man lives in a world which suggests values and teaches a curriculum which throws suspicion on some or all traditional religious assumptions. How have the major Western religions adjusted to the challenges of modern thought?

2. The International Critical Commentary Dictionary of the Bible (a Protestant commentary) does not contain an entry under "land," "holy land," or "promised land." Why not? Explain the (Biblical theology, messianism, Zionism) implications of land in the Jewish tradition.

3. Why are there three groups within the Jewish religious community (Reform, Conservative, Orthodox)? Tell something of their development, of the men whose philosophies inspired them and of their current attitudes and strengths.

4. Define the promise of redemption as taught in Judaism.

5. The 19th century has been described as the age of optimism and the 20th century as the age of the tragic. If this description is accurate, how did such attitudes affect religious thought, both Christian and Jewish?

6. Biblical Judaism emphasized community. Modern life emphasizes the self. Why has the change come about? What transformations has this change brought about in Jewish life and thought?

7. Compare and contrast the contemporary synagogue with the medieval synagogue.

IF A SEIGNIOR'S OX WAS A GORE AND A
 If a savage bull, in his charge, gores a
 city council made it known to him that it was
 man and brings about his death, this crime
 A LONER, BUT HE DID NOT TIE ITS HORNS (ON) THE
 has no penalty. If a man's bull has been
 up this ox AND THAT OX GORED TO DEATH A
 went to gore and they have been made
 member of the ANTIQUARIAN, he shall
 known of his habit of goring and he has not
 GIVE ONE HALF MINA OF SILVER
 protected his horns or he has not tied him
 IF IT WAS A SEIGNIOR'S SLAVE
 up and the bull gore the son of a man and
 he shall about ONE THIRD MINA OF SILVER
 bring his death, he was paid 1/2 mina of
 silver. (CODE OF HAMMURABI)

And if an ox gore a man or a
 woman, that they die, the ox shall
 be surely stoned, and its flesh shall
 not be eaten; but the owner of the ox
 shall be quit. But if the ox was
 wont to gore in time past, and
 warning hath been given to its owner,
 and he had not kept it in, but it had
 killed a man or a woman; the ox
 shall be stoned and its owner also
 shall be put to death. If there be
 laid on him a ransom, then he shall
 give for the redemption of his life
 whatsoever is laid upon him. Whether
 it have gored a son, or have gored
 a daughter, according to this judg-
 ment shall it be done unto him.
 If the ox gore a bondman or a bond-
 woman, he shall give unto their
 master thirty shekels of silver,
 and the ox shall be stoned.

(EX 21:28-32)



propose - we were too fast in doing original work
{ follow up

12/21 { 12/22 P'11 to P'N
2/12 }

PROOF = minutes on
message
Deot 13 1-6
18 15-22

Planning policy team BALAN

Reply = no practical order - unlike - up
redefine

NON LITERARY
Literary

{ not school
" unrooted with structure
unlike ends a new
value in new school a
WRHS AMERICAN JEWISH ARCHIVES hand ritual
morality Miner 6
some I

IS ACTUAL NECESSARY?

last word - order for new
order - good punishment

2 seconds

less time no long high new
country

P'N'12 2/12/22 2.2

Call back known - Sum

Elyad

DUEL WITH Bear

1 King 17

Jen

nearest end
case of food

Drought for us

/ Bear
in
bad

Jezebel - Thyra
Randy

1 King 17:

20 H - 25

How long will you wait before 2 again

7' 3' 11" 11" 11"

Page 34-37



Letter

Jezebel

- See the notes from last page - Charles

more 118.

596-586

CATASTROPHE -

DESTRUCTION OF STATE

END OF WCT OPERATION

11 OF ROYAL LINE

Why did the not mean end of HISTORY?

1) Conditional approach to will? - 7-1940

2) Possibility of success and effort required

1) Toward the end

origin of operation

Complete operation - (62) - open - new sec - Total value

(77) NO 513

learned - sec - supra outlined -

There is change in the end - 1940 the end

2) manually

[Good work]

WRHS



Therapy

How was the end of the operation

Remains - Remains

- The end

1) JEREMIAH

1) LETTER # 29 - MAKE PEACE

2) BOOK OF COMFORT # 30 RETURN

Teshuvah

3) SENSE OF GUILT - AND NOT WATONS

vs intended sin # 31:27

4) NEW COVENANT

2) EZEKIEL - Babyl. Terrors - but had received
 from the Jews & by punishment had redeemed His holiness
 & redeemed people || but at new for his own reason.
 (Bible of my time)

Carle's last
 holiness refers
 numerous other
RETURN

1) Reverend ment ~~2114~~ # 36:16-32

Reverend ment (int. 10th)

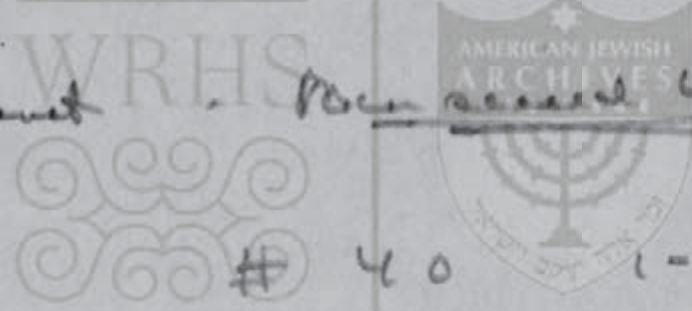
2) Up to new ment on (way had ment in 586)
supper - From inner on way end. # 18: 1-9

3) # 40-48) Prophetic of Temple Carle Carle

on days last days - Priestly community
 (Prince under priest)

3) AI,

1) End Reverend ment ment - for own -



40 1-2

GOSPEL - # 40: 4-11

but = reference

2) but NEVER ABANDONED ISRAEL # 41: 8-13

GOD'S FIDELITY

3) MISSION # 41 1-13

|| yet AND BY
WITNESSES

4) CYRUS # 44 - 24-28

==

Problem of SUFFERING SERVANT
VICARIOUS ATONEMENT
 # 53

| Israel's new
right
SUFFERING
 || REFIGURATION of
CHRIST (?)

You ask me for my opinion on the question which at present agitates so greatly the minds of men, emancipation; whether I consider it feasible and desirable, according to the spirit of Judaism, our duty to strive to attain it. [. . .]

When Israel began its great wandering through the ages and nations, Jeremiah proclaimed the following as its duty:

"Build houses and dwell therein; plant gardens and eat the fruit thereof; take wives unto yourselves, and beget sons and daughters, and take wives for your sons and give your daughters in marriage that they bear sons and daughters, and that you multiply there and diminish not. And seek the peace of the city whither I have exiled you, and pray for it to the Lord, for in its peace there will be unto you peace" (Jeremiah 29:5-7).

To be pushed back and limited upon the path of life is, therefore, not an essential condition of the *galut*, Israel's exile state among the nations, but, on the contrary, it is our duty to join ourselves as closely as possible to the state which receives us into its midst, to promote its welfare and not to consider our well-being as in any way separate from that of the state to which we belong.

This close connection with all states is in nowise in contradiction to the spirit of Judaism, for the former independent state life of Israel was not even then the essence or purpose of our national existence; it was only a means of fulfilling our spiritual mission.

Land and soil were never Israel's bond of union, but only the common task of the Torah; therefore, it still forms a united body, though separated from a national soil; nor does this unity lose its reality, though Israel accept everywhere the citizenship of the nations amongst which it is dispersed. This coherence of sympathy, this spiritual union, which may be designated by the Hebrew terms *am* and *goy*, but not by the expression "nation," unless we are able to separate from the term the concept of common territory and political power, is the only communal band we possess, or ever expect to possess, until the great day shall arrive when the Almighty shall see fit, in His inscrutable wisdom, to unite again His scattered servants in one land, and the Torah shall be the guiding principle of a state, an exemplar of the meaning of divine revelation and the mission of humanity.

For this future, which is promised us in the glorious predictions of the inspired prophets, whom God raised up for our ancestors, we hope and pray; but actively to accelerate its coming were sin, and is prohibited to us, while the entire purpose of the Messianic age is that we may, in prosperity, exhibit to mankind a better example of "Israel" than did our ancestors the first time, while, hand in hand with us, the entire race will be joined in universal brotherhood through the recognition of God, the All-One.

Because of this purely spiritual nature of the national character of Israel it is capable of the most intimate union with states, with, perhaps, this difference, that while others seek in the state only the material benefits which it secures, considering possession and enjoyment as the highest good, Israel can only regard it as a means of fulfilling the mission of humanity.

Black

Can Jew survive in free
society?

130 1 231 3 179 1519

UNION MEANS TO BELIEVE
SPIRITUAL MISSION

PROOF WE HAVE ACHIEVED
NATION IN 202

JUD AS SPIRITUAL
UNION BY

ANTI NATIONAL
UNTIL IN GOD'S OWN TIME
MESSIANIC PERIOD

8,30 8,10 P

1,1 1,1 1,1

Adolf

TOTAL TWO
OF 504

ON 7/20

Summon up, I pray you, the picture of such an Israel, dwelling in freedom in the midst of the nations, and striving to attain unto its ideal, every son of Israel a respected and influential exemplar priest of righteousness and love, disseminating among the nations not specific Judaism, for proselytism is interdicted but pure humanity. What a mighty impulse to progress, what a luminary and staff in the gloomy days of the Middle Ages had not Israel's sin and the insanity of the nations rendered such a *galut* impossible! How impressive, how sublime it would have been, if, in the midst of a race that adored only power, possessions, and enjoyment, and that was oft blinded by superstitious imaginings, there had lived quietly and publicly human beings of a different sort, who beheld in material possessions only the means of practicing justice and love towards all; whose minds, pervaded with the wisdom and truth of the law, maintained simple, straightforward views, and emphasized them for themselves and others in expressive, vivid deed-symbols.

But it would seem as though Israel was to be fitted through the endurance of harsh and cruel exile for the proper appreciation and utilization of its milder and gentler form.

When *galut* will be comprehended and accepted as it should be, when in suffering, the service of God and His Torah will be understood as the only task of life, when even in misery God will be served, and external abundance esteemed only as a means of this service, then, perhaps, Israel will be ready for the greater temptations of prosperity and happiness in dispersion.

Just as it is our duty to endeavor to obtain those material possessions which are the fundamental condition of life, so also is it the duty of every one to take advantage of every alleviation and improvement of his condition open to him in a righteous way; for, the more means, the more opportunity is given to him to fulfill his mission in its broadest sense; and no less than of the individual is it the duty of the community to obtain for all its members the opportunities and privileges of citizenship and liberty. Do I consider it desirable?

I bless emancipation, when I see how the excess of oppression drove Israel away from human intercourse, prevented the cultiva-

IND. EXAMPLE OF PURE humanity
NO MISSIONS

1876 = SUPERVISING - TO
UNDEVELOPED MIND

TRICK C TO GO anti-materialistic
EXTRA RUN

SWITCHER TO TAKE ADVANTAGE

CULTURAL DEGENERATION
OF GALUT

tion of the mind, limited the free development of the noble sides of character, and compelled many individuals to enter, for the sake of self-support, upon paths which, to be sure men filled with the true spirit of Judaism would have shunned even in the extremest necessity, but the temptation to enter upon which they were too weak to withstand.

I bless emancipation when I notice that no spiritual principle, even such as are born of superstitious self-deception, stands in its way, but only those passions degrading to humanity, lust for gain and narrow selfishness; I rejoice when I perceive that in this concession of emancipation, regard for the inborn rights of men to live as equals among equals, and the principle that whosoever bears the seal of a child of God, unto whom belongs the earth, shall be willingly acknowledged by all as brother, are freely acknowledged without force or compulsion, but purely through the power of their inner truth and demand, as a natural consequence, the sacrifice of the base passions, love of self and gain. I welcome this sacrifice, wherever it is offered, as the dawn of reviving humanity in mankind, as a preliminary step to the universal recognition of God as the only Lord and Father, of all human beings as the children of the All-One, and consequently brethren, and of the earth as soil common to all, and bestowed upon them by God to be administered in accordance with His will.

But for Israel I only bless it if at the same time there awakes in Israel the true spirit, which, independent of emancipation or non-emancipation, strives to fulfill the Israel-mission; to elevate and ennoble ourselves, to implant the spirit of Judaism in our souls, in order that it may produce a life in which that spirit shall be reflected and realized.

I bless it, if Israel does not regard emancipation as the goal of its task, but only as a new condition of its mission, and as a new trial, much severer than the trial of oppression; but I should grieve if Israel understood itself so little, and had so little comprehension of its own spirit that it would welcome emancipation as the end of the *galut*, and the highest goal of its historic mission. If Israel regards this glorious concession merely as a means of securing a greater degree of comfort in life, and greater opportunities for the acquisition of wealth and enjoyments, it would show that Israel had not comprehended the spirit of its own Law, nor learnt aught from the *galut*. But sorrowfully, indeed, would I mourn, if Israel should so far forget itself as to deem emancipation—freedom from unjust oppression and greater opportunity for possession and pleasure—as not too dearly purchased through capricious curtailment of the Torah, capricious abandonment of our inner life. We must become Jews, Jews in the true sense of the word, permitting the spirit of the Law to pervade our entire being, accepting it as the fountain of life spiritual and ethical; then will the spirit of Judaism gladly welcome emancipation as affording a greater chance for the fulfillment of its task, the realization of an ideal life.

Jews wouldn't have
been pedants

brotherhood

ISRAEL - mission

] - Emancipation as a
condition of its mission

emancipation not end -

DANGER

Religion 331 Case Western Reserve University
Tues. - Thurs. , 9:30-10:45 a.m.
Modern Jewish Religious Thought

Spring 1978
Daniel Jeremy Silver
831-3233

The course will be conducted as a seminar with class reports on major thinkers. The class is expected to read Martin, Bernard, A History of Judaism, vol. 2 (P. B.) Basic, 1974, for general background. Martin contains an excellent annotated bibliography. The required texts are all readers/readings which will be used for assignment purposes.

Required Texts:

Dawidowicz, Lucy Z., ed. The Golden Tradition (P. B.) Boston, Beacon 1967

Martin, Bernard, ed. Great Twentieth Century Jewish Philosophers (P. B.) New York, Macmillan 1970.

Hertzberg, Arthur, ed. The Zionist Idea (P. B.) New York, Athanum 1971.

Kaplan, Mordecai, Judaism as a Civilization (P. B.) New York, Reconstructionist Press 1957.

Friedlander, A., ed., Out of the Whirlwind, A Reader of Holocaust Literature, New York, UAHC, 1968.

Units: A - The history of the Jews in the twentieth century.

B - Eastern Europe: Until the end - Dawidowicz

C - European thought until the rise of the Nazis
(Franz Rosenzweig - Martin Buber)
Martin

D - Zionism after Herzl
(Ahad ha-am, Borochoy, A. D. Gordon, Rav Kook, Weizmann, A. H. Silver, Ben Gurion)
Hertzberg

E - American thinking before the 50's
Kaplan
Suggested Reading: Neusner, Jacob, Understanding American Judaism, vol. 2, (P. B.) KTAV 1975

F - The Holocaust
(Fackenheim, Maybaum, Weisel)
Friedlander

G - The Living Issues and Recent Thought
(Heschel, Hertzberg, Fackenheim, Soloveitchik)

Xeroxed materials based on:

Heschel, A. J., God in Search of Man, Philadelphia JPS, 1955

Herberg, Will, Judaism and Modern Man, Philadelphia, JPS 1951

Fackenheim, E. L., Encounters Between Judaism and Modern Philosophy,
Basic, 1973

Soloveitchik, Joseph, "The Lonely Man of Faith"



Cleveland State University

Spring Quarter 1979

Religion 342

Daniel Jeremy Silver
831-3233

MODERN JUDAISM

Required Texts:

Sacher, Howard M. The Course of Modern Jewish History (P.B.),
New York: Dell, 1973.

Blau, Joseph L. Modern Varieties of Judaism (P.B.) New York:
Columbia Univ. Press, 1966.

Hertzberg, Arthur. The Zionist Eden. (P.B.) New York:
Doubleday, 1959.

Copies of D.J. Silver and Bernard Martin, A History of Judaism,
Basic Books, New York, 1975, are available on library reserve.

- I. Jews and Judaism -- The Foundations
- II. Political emancipation, the revival and transformation
of anti-semitism and the response of the European Jews

The Yes Sayers: Assimilation

Moses Mendelssohn

Judaism as congregation-religious
reform

The New Orthodoxy: musar, S.R.Hirsch

The No Sayers: Hasidism

Eastern European Orthodoxy

Jewish Nationalism

Sionism

- III. The American Jewish Experience

Immigration Patterns

The Melting Pot and Beyond

Religious Patterns

IV The Holocaust

The History of Anti-Semitism

Stalin and Hitler

The Jewish Response

V Zionism and the Reality of Israel

The Zionist Idea

Zion, The Jewish State, Israel

Since 1948

VI Judaism In An Age of Anxiety

1. "To Hitler no victory" - The challenge of survival
2. The sweet savor of nostalgia - "Jewish Soul"
3. The synagogue and its critics
4. The new learning
5. Voices that are heard



Suggested Additional Readings:

Jospe, Alfred, Ed. Tradition and Contemporary Experience (P. B.) New York: Schocken, 1970.

Noveck, Simon ed. , Contemporary Jewish Thought A Reader (P. B.) New York: B'nai B'rith, 1963

Heschel, A. , Israel: An Echo of Eternity (P. B.) New York, Noonday, 1969

(1) Hertzberg, Arthur, The Zionist Idea, New York: Atheneum, 1971

Buber, Martin, Israel and the World (P. B.) Rev. ed. New York: Schocken, 1963.

Hay, Malcolm, Europe and the Jews (P. B.) Boston: Beacon Press, 1963.

Grayzel, Solomon, A History of the Contemporary Jews, (P. B.) New York: Meridian 1960.

Learsi, Rufus, The Jew in America; A History, New York: World; 1954.

Wouk, Herman, This Is My God, (P. B.), New York: Doubleday, 1961

Herberg, Will, Judaism and Modern Man, (P. B.) New York, Meridian 1951

Sklare, Marshall, Conservative Judaism, New York, Schocken 1972

Plaut, Gunther, The Rise of Reform Judaism, New York: World Union for Progressive Judaism, 1963

Hillberg, Raoul, The Destruction of the European Jews, (P. B.) Chicago, Quadrangle 1961

Buber, Martin, Israel and Palestine, London, East and West Library 1952

Laquer, Walter, A History of Zionism, New York, Doubleday 1959

Halperin, Ben, The Idea of a Jewish State, 2nd ed., Cambridge, Harvard Univ. Press

Davidowicz, Lucy S. , The Golden Tradition, Jewish Life and Thought in Eastern Europe, (P. B.) Boston, Beacon, 1967.

Silver, Abba Hillel, Where Judaism Differed (P. B.) New York, Macmillan 1956

Mahler, Raphael, A History of Modern Jewry: 1780-1815, New York, Schocken 1971

Meyer, Michael A. , The Origin of the Modern Jew, Detroit, Wayne Univ. Press 1967

Reitlinger, Gerald, The Final Solution, New York, Beechurst 1953

Elon, Amos, The Israella: Founders and Sons, New York, Holt Reinhart & Winston 1971

Miller, Alan W., God of Daniel S. ; In Search of the American Jew, New York, MacMillan, 1969

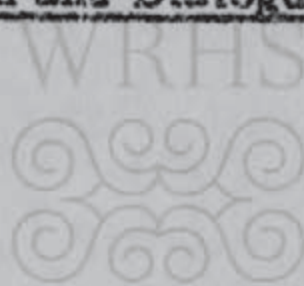
Friedlander, Albert H., Out of the Whirlwind, A Reader of Holocaust Literature, New York, Union of American Hebrew Congregations, 1968.

Glazer, Nahum, American Judaism, Chicago, University of Chicago Press, 1962

Davis, Moshe, The Emergence of Conservative Judaism, Philadelphia, Jewish Publication Society, 1963

Zborowski, M., and Herzog, E., Life Is With People, The Jewish Little-Town of Eastern Europe, International Universities Press, New York 1952

Talmage, F. E., Disputation and Dialogue, readings in Jewish-Christian encounter, KTAV, New York, 1975.



Examination

Cleveland State University

Religion 342
Modern Judaism
Dr. Daniel J. Silver

Answer at least four of the following:

1. Medieval man lived in a world which constantly reinforced his faith. Modern man lives in a world which suggests values and teaches a curriculum which throws suspicion on some or all traditional religious assumptions. How have the major Western religions adjusted to the challenges of modern thought?

2. The International Critical Commentary Dictionary of the Bible (a Protestant commentary) does not contain an entry under "land," "holy land" or "promised land." Why not? Explain the (Biblical theology, messianism, Zionism) implications of land in the Jewish tradition.

3. Why are there three groups within the Jewish religious community (Reform, Conservative, Orthodox)? Tell something of their development, of the men whose philosophies inspired them and of their current attitudes and strengths.

4. Define the promise of redemption as taught in Judaism.

5. The 19th century has been described as the age of optimism and the 20th century as the age of the tragic. If this description is accurate, how did such attitudes affect religious thought, both Christian and Jewish?

If it is true, please sign a statement at the bottom of your paper to the effect that you have completed all the readings assigned.

Please answer three of the following five questions. You may use any books or notes that you wish, but please write your answers legibly and thoughtfully and put your names on your papers.

1. Take a day of a month of a year between 1934 and 1936 and describe Jewish life in Cleveland, in Berlin, in Leningrad and in Haifa on that day.
2. The 19th century has been described as the age of optimism and the 20th century as the age of the tragic. If this description is accurate, how did such attitudes affect religious thought, both Christian and Jewish?
3. Zionism has been described as the movement of national liberation of the Jewish people. Would you agree?
4. Mordecai Kaplan prefers to describe Judaism as a civilization rather than as a confession or a congregational community. Does his argument make sense? Could the same argument be made of contemporary Christian life?
5. Why are the oldest congregations in Cleveland reform? What do you understand are the significant differences between reform, conservative and orthodox?

Examination

Cleveland State University

Religion 342
Modern Judaism
Dr. Daniel J. Silver

Answer at least four of the following:

1. Medieval man lived in a world which constantly reinforced his faith. Modern man lives in a world which suggests values and teaches a curriculum which throws suspicion on some or all traditional religious assumptions. How have the major Western religions adjusted to the challenges of modern thought?
2. The International Critical Commentary Dictionary of the Bible (a Protestant commentary) does not contain an entry under "land," "holy land" or "promised land." Why not? Explain the (Biblical theology, messianism, Zionism) implications of land in the Jewish tradition.
3. Why are there three groups within the Jewish religious community (Reform, Conservative, Orthodox)? Tell something of their development, of the men whose philosophies inspired them and of their current attitudes and strengths.
4. Define the promise of redemption as taught in Judaism.
5. The 19th century has been described as the age of optimism and the 20th century as the age of the tragic. If this description is accurate, how did such attitudes affect religious thought, both Christian and Jewish?

If it is true, please sign a statement at the bottom of your paper to the effect that you have completed all the readings assigned.

Please answer three of the following five questions. You may use any books or notes that you wish, but please write your answers legibly and thoughtfully and put your names on your papers.

1. Take a day of a month of a year between 1934 and 1936 and describe Jewish life in Cleveland, in Berlin, in Leningrad and in Haifa on that day.

2. The 19th century has been described as the age of optimism and the 20th century as the age of the tragic. If this description is accurate, how did such attitudes affect religious thought, both Christian and Jewish?

3. Zionism has been described as the movement of national liberation of the Jewish people. Would you agree?

4. Mordecai Kaplan prefers to describe Judaism as a civilization rather than as a confession or a congregational community. Does his argument make sense? Could the same argument be made of contemporary Christian life?

5. Why are the oldest congregations in Cleveland reform? What do you understand are the significant differences between reform, conservative and orthodox?

Examination

Thursday, December 19, 1974
Cleveland State University

Rel. 342
Modern Judaism
Dr. Daniel J. Silver

I Answer at least ^{Four}~~two~~ of the following:

① Medieval man lived in a world which constantly reinforced his faith. Modern man lives in a world which suggests values and teaches a curriculum which throws suspicion on some or all traditional religious assumptions. How have the major Western religions adjusted to the challenges of modern thought?

② The International Critical Commentary Dictionary of the Bible (a Protestant commentary) does not contain an entry under "land," "holy land" or "promised land." Why not? Explain the (Biblical theology, messianism, Zionism) implications of land in the Jewish tradition.

3. It has been said that Jews today represent a community of fate rather than a community of faith. To what extent would you agree and why?

④ Why are there three groups within the Jewish religious community (Reform, Conservative, Orthodox)? Tell something of their development, of the men whose philosophies inspired them and of their current attitudes and strengths.

⑤ Define the promise of redemption as taught in Judaism.

II If it is true please sign a statement at the bottom of your paper to the effect that you have completed all the readings assigned.

Note: Do not rush the examination. Though I have given choice as to the number of questions which must be answered, I expect you to write for at least an hour and a half. Good luck!