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Harvard University, Advanced Administrative Institute,  
Graduate School of Education, The Youth Revolution,  
correspondence, notes, and student papers, 1969.

# HARVARD UNIVERSITY

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ADVANCED ADMINISTRATIVE INSTITUTE / GRADUATE SCHOOL OF EDUCATION

ROBERT B. BINSWANGER  
Director

April 2, 1969

Rabbi Daniel Silver  
The Temple  
University Circle  
Cleveland, Ohio

Dear Dan:

It was a pleasure to talk with you and I apologize for the delay in confirming our conversation concerning your participation as a speaker at the 1969 Advanced Administrative Institute.

The Institute has been well-received in its two decades of service. We annually invite a selected group of educational administrators from the public, private and parochial sectors to meet for two weeks in July in an intensive and hopefully useful in-service program. (Attachment)

This year our focus is on The Youth Revolution and by all standards the topic is timely, important and has already generated substantial enthusiasm in our faculty. Our normal sessions call for a thirty to forty minute commentary by a speaker on a specific aspect of his choosing that relates directly to the general theme. After a few questions, there is a short break and the group re-assembles in an informal atmosphere for another thirty minutes of discussion based on the speaker's presentation.

In attempting to confirm the schedule I would like <sup>to</sup> suggest Tuesday evening, July 15 as most appropriate. If this is inconvenient perhaps you would like to suggest a day better suited to your calendar.

I realize I have much to detail, not only as to a particular topic for your attention but more information concerning participants, speakers, facilities, financial arrangements and like items. I promise a quick response on these matters once I can confirm a date for your presence.

I look forward to hearing from you at your earliest convenience. I am delighted that I could impose upon you and have every assurance that your participation will contribute significantly to the success of the Institute.

Cordially,



Robert B. Binswanger

April 30, 1969

Mr. Robert Binswanger  
Director  
Advanced Administrative Institute  
Graduate School of Education  
Harvard University  
Roy E. Larsen Hall  
Appian Way  
Cambridge, Massachusetts 02138

Dear Bob:

Tuesday, July 15th is as good a date as any. I gather I will be hearing from you more fully as to my marching orders.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

# HARVARD UNIVERSITY

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## ADVANCED ADMINISTRATIVE INSTITUTE / GRADUATE SCHOOL OF EDUCATION

ROBERT B. BINSWANGER  
Director

May 26, 1969

Rabbi Daniel Silver  
The Temple  
University Circle  
Cleveland, Ohio

Dear Dan:

I am delighted that you will be with us in July. The 1969 Advanced Administrative Institute promises to be a stimulating, challenging and worthwhile series of meetings on a most timely topic, THE YOUTH REVOLUTION. This will confirm the date we have discussed of Tuesday, July 15 in the evening. The session will be held in Hilles Library, Radcliffe College.

The Institute focus on student unrest allows a variety of guest lecturers to speak to the broad subject from their particular experience, background or research. Our purpose is to educate the Institute members, all of whom are key educational leaders, concerning the needs, aims and concerns of youth. All too often these key administrators become removed from vital direct relationships with students and fail to fully hear, understand or comprehend the voices of youth. Rather than offer prescriptions for dress codes or moral conduct, strategies to combat underground newspapers, preventive measures for drug use, and the like, we are attempting to offer a wide spectrum of ideas, opinions and thoughts, from you and others, to open up the thinking of these able, enlightened and tested educational administrators.

I have enclosed some preliminary materials that we developed in the past weeks. In a few days we will have printed our list of members expected to attend, the tentative schedule for the total program, and other like items. These will be sent to you immediately. At the same time we will send specific information on travel, reimbursement forms, honorarium and arrangements for housing accommodations if you plan to stay overnight.

For our immediate needs I would appreciate it if you could forward both your photograph (which we will return) and a recent biographical statement.

I will be in contact with you shortly. Again, we look forward to having you visit with us in July.

Cordially,



Robert B. Binswanger

June 4, 1969

Dr. Robert B. Binswanger  
Roy E. Larsen Hall  
Applan Way  
Cambridge, Massachusetts 02138

Dear Bob:

In response to your letter of May 26th I am including a photograph and biography. You speak of some enclosed preliminary materials mailed. None arrived. I look forward to being with you on Tuesday, July 15th and to spending some informal time together outside the Conference framework.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

# HARVARD UNIVERSITY

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ADVANCED ADMINISTRATIVE INSTITUTE / GRADUATE SCHOOL OF EDUCATION

ROBERT B. BINSWANGER  
Director

June 25, 1969

Rabbi Daniel Silver  
The Temple  
University Circle at Silver Park  
Cleveland, Ohio 44106

Dear Dan:

We are delighted that you will be participating in the 1969 Advanced Administrative Institute and look forward to greeting you in July. I have taken the liberty to enclose some materials that may be helpful to you in planning for your visit.

First, I have enclosed a Summary Program that serves as an interim reminder until the printed copy is available. I have outlined your presentation in red. There are two changes: Thomas Hoving is unable to attend and will be replaced by Dr. William Cornog from Chicago and Professor Herold Hunt will speak rather than George Goethals.

Second, I have enclosed a list of membership in this year's Institute and we are pleased with the diversity, experience and competency of the educational leaders planning to attend. They have expressed great interest and concern with the topic and should be active contributors.

Third, I have enclosed a list of student participants. This representative cross-section of American youth will be "in residence" as full-time Institute members for the first week of the AAI. We are looking forward to their presence and feel their participation will be tremendously valuable.

Fourth, we are enclosing the readings we have prepared as background materials for the participants for your general information. For what it is worth our experience indicates that the members do prepare for the Institute.

Fifth, is there anything we can do to facilitate your travel plans and/or accommodations? We have always encouraged our guests to come early and stay late realizing most are so busy that the crowded nature of personal schedules prevents a lengthy visit. We sincerely urge your presence at any and all sessions. Do you wish hotel reservations? If there is anything we can do to make your stay more pleasant please do not hesitate to ask.

Finally, as noted previously, you are scheduled to speak to the Institute on Tuesday, July 15, at 7:30 in the evening. Although our program will be held in Hilles Library we suggest that we meet you at the Institute office prior to your address.

Our program theme, THE YOUTH REVOLUTION, is carried throughout the entire Institute, and to avoid the problem of titles for your appearance we have simply repeated the topical theme plus a general focus, i.e. THE YOUTH REVOLUTION and Religion.

I am hopeful you will be willing to speak to the general theme in terms of religion, sui generis or localized as you may wish. The specific focus is one selected by students as a problem area that intrigues, irritates, and concerns them. The title met a printer's demand and is to be taken no more seriously. Your remarks can be as informal as you wish and the overall theme is offered for your interpretation.

We look forward to your presence and participation. We are anxious to be of service in any way possible. It appears that the program will be one of the most challenging we have offered and are happy you will be sharing your thought and ideas with our members.

Cordially,



Robert B. Binswanger

Love to Adele - her column  
rivals Lerner & Reston -  
more over Walter Lippman!!!

July 17, 1969

Dr. Robert B. Binswanger  
Harvard University  
Roy E. Larsen Hall  
Appian Way  
Cambridge, Massachusetts 02138

Dear Bob:

Adele and I had a wonderful day yesterday at Gloucester. The ocean was cold and the sun was hot and we made our 6:30 flight. I enjoyed very much my evening at the A. A. I. It is an interesting group. I particularly enjoyed the chance to see you and Penny again. The addresses which we talked about are these:

- (1) Rabbi Art Green  
Havurat Shalom Community Seminary  
598 Franklin Street  
Cambridge, Massachusetts 02139  
Telephone numbers      617-876-6145  
   617-354-7122
  
- (2) Mr. William Finks  
John W. Raper School  
1601 E. 85th Street  
Cleveland, Ohio 44106  
Telephone number      216-421-1922

Robert E. Binswanger

-2-

My expenses were \$95.00. I look forward to seeing  
you in Cleveland soon.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf

# HARVARD UNIVERSITY

HARVARD UNIVERSITY  
GRADUATE SCHOOL OF EDUCATION  
ADMINISTRATIVE CAREER PROGRAM  
ROY E. LARSEN HALL, APPIAN WAY  
CAMBRIDGE, MASSACHUSETTS 02138

ADVANCED ADMINISTRATIVE INSTITUTE / GRADUATE SCHOOL OF EDUCATION

ROBERT B. BINSWANGER  
Director

July 28, 1969

Rabbi Daniel Silver  
The Temple  
University Circle  
Cleveland, Ohio

Dear Dan:

On behalf of the members of the 1969 Advanced Administrative Institute a brief but sincere note of appreciation for your contribution to our endeavors. Your presence has elicited comment and conversation and your words have provoked the challenges that reveal the vital issues of the youth revolution.

Upon reflection, I know few if any persons in the religious calling who could have done the superlative job and in such a strong manner. By the consensus of the membership you were the most impressive guest and I know you will be interested in the student reaction as they gave you the highest praise as the one guest who answered the questions as he thought they should be answered. This intrigues me for they quickly forgot the opening riposte and saw things in a general more comprehensive manner. At any rate, I am biased, as a life-time fan and you are stuck with my non-objectivity.

A personal thank you is in order as I fully realize the proportions of the imposition on your time and activities. It was essential for this group to meet with you and hear what you had to say. Your comments provided both an appropriate summation for the Institute and a challenging springboard for reflection on the part of all the Institute members.

We will do our best to work up an erudite summation (and then I may even try one of my own that I will understand) which we will share with you as well as any other papers.

My thanks again for your most important contribution.

Cordially,



Robert B. Binswanger

RBB/job

Love to Adele - it was great to visit, even so briefly!

August 28, 1969

Dr. Robert B. Binswanger  
Harvard University  
Graduate School of Education  
Administrative Career Program  
Roy E. Larsen Hall, Appian Way  
Cambridge, Massachusetts 02138

Dear Bob:

Thank you for your kind note of late July which greeted me on my return to the city. Both of us enjoyed very much our visit in Boston. It is now time to begin thinking of returning the visit. What month of the year would be convenient for you and Penny to visit? I will find and make the right occasion once you indicate the best time of the year for you.

Sincerely,

DANIEL JEREMY SILVER

My principal concern is simple honesty: in 30 minutes  
or less discuss the religious situation of 20 or 25 million Americans  
between the ages of 17 and 23. The importance of this task points up, I believe,  
a larger implication in all such conferences or lectures. I do not fully  
know myself; yet we all proceed to present rehearsal or preliminary  
about million of other names having 1968 near the year in calendar  
conferences <sup>begin to be scattered</sup> <sup>criticisms</sup> in the market places - 2 million  
plead for their regeneration in academia. They give a false sense of  
understanding. That other social is still misleading by statistics -  
some data - numbers of less statistics are drawn up or  
more reality than actual figures. Once mentioned <sup>such</sup> <sup>tags</sup> <sup>to</sup>  
abstract words, <sup>drop out</sup> facts, general and so on and so on  
of conferences - giving an opical concept of contemporary -  
first principles is to have operations and to make heavy proposals -  
- all the while showing an eye to the full range of  
responses relationships and as we are at first considering, I  
keep remembering another of these entirely parallel discussions or  
- the strange behavior of people whenever after all the generalizations  
and theories had been open by some psychologist and so on -  
professional years reduced - one perhaps you all just say and  
don't just say: "NO LABELS, I'm MB"

This will take us as far as point: The Y with Revolution



Soft as 30 papers in the class a lot to ... more rapid progress than  
last year ... at home ... ~~at the~~ ... of ... , something  
are (they) ... read home, ... on ... a ... and ...

"Just now, to me, it looks as if discipline is needed & time freely  
reverted" - but for most it is a ... - a ... -

They are ... walking ... - can ... with ...

... - always ... results,

with much history and evolution and  
form of power, would give ~~idea~~

~~all of these assumptions may, in fact, be true - need to work  
arguing ~~is simply~~ that you can not hold them to be accurate  
- [and thus need all over a full knowledge of context of  
but no words - argument includes some <sup>whore</sup> <sup>substitution</sup>  
generalization]~~

Permit me one ~~idea~~ comment, call of ten years and old  
which occur  
also real with dehumanization and depersonalization, medical care  
SEE to be done, these may recent and not so new college graduate

need Reading's Free Press movement as a demand for  
charter control school panels, as well as 15M, subscriptions,  
greater university liquidity - the way KNOW  
needed missed at college. This interpretive distortion

international incident when as adult with religious  
among the young Liberal of many EDUCATION THE FRUP  
document documented and the related to the with of

document in tune with any show with expressed  
document, unless, the history of 19th century religious  
document, PREOP, for commercial expansion could return

forms; and books, libraries, and films. We are clear  
expressed, our documentary yearly met, It was in





Parental decision and lack of purpose overrules any other...  
Legal child papers can have principles in law form; some are  
about their father's name & last name...  
and have written because of the symbol of articles.

There are many laws, The development of...  
has always preserved the development of the...  
Communist...  
as many of religious... and have few

built on... translation...  
conclude... self-organized...  
find that... self-organized...  
lead to... self-organized...

~~procl that~~...  
FDS... self-organized...  
Some... self-organized...

of... self-organized...  
Result... self-organized...  
infinitely... self-organized...  
in... self-organized...  
of... self-organized...  
... self-organized...









ON AGAIN

To answer the question posed in a coherent manner may prove to be extremely difficult as I am entirely involved in developing a life style based upon Jewish tradition. ~~I will attempt to describe my views without becoming too muddled in my thoughts.~~

Judaism is an ever evolving phenomenon which has been described as a "cristalized remnant, a civilization, a religion, a culture and a heritage. In modern history it has been the scapegoat and whipping-boy of all peoples. Twenty-five years ago six million of its adherents were executed for following the faith. Three years later a nation dedicated as the homeland of the remnants was created under the most adverse conditions which have continued to threaten the nation even to this hour. Howdoes this history of persacution effect me as a Jewish youth attempting to gainan understanding of the heritage of my forefathers?

In a three thousand year period the Israelite tribes developed a religious sytem of beliefs based upon the evolution of polytheism to ethical monotheism, the basic form which it maintains today. In this period, the Torah was evolved and canonized(c.440 be.). This developement lead to the evolution of a legal system which has been unequalled. This system called Talmud maintained Judaism for ever thousand years until the mid eighteen hundreds when the split

between the reform and orthodox factions occurred. Men dedicated themselves to poring over the worn texts making commentary upon and expounding the essence of the Law. This fervent study of the books shielded them from the hostile world surrounding them. They sought conversion to Islam or Christianity in order that they might find the path to salvation with the Messiah. By study and practice they hoped to speed the day when all men would follow the word of the Lord and all men would live in peace.

The age of enlightenment brought about a new challenge to the Jew. This was the secularly educated individual who attacked Jewish doctrine from a logical view point ~~in~~ modern philosophy. With this occurrence there soon sprang up the reformers of Judaism who felt the need to change the theology such that it became more acceptable to the non-Jewish world. They soon found that this was not possible, for the Christian world would not accept them even if they converted and were loyal Christians for several generations as was witnessed in Hitlerite Germany when anyone who had a Jewish grandmother was taken to the death camps.

What the reformers were trying to do was set up a religious system in which they could eliminate those laws which made it difficult to operate in the world outside the Ghetto. They wished to keep the philosophy behind the laws without keeping the law. The problem that they ran into was that broad concepts such as freedom, justice, love, etc. do not have meaning unless defined in a specific case. This was

the genius of Talmud. Talmud is the case histories of the decisions reached by the rabbis and scholars of the ancient era. What the reformers did which was an error was not to redefine the ancient laws in light of the modern developments of civilization. The error is serious and must be rectified if possible or else Judaism may truly become a crystallized remnant. The answer may lie in Israel, but I am not sure. A solution to this dilemma would ease my uncertainty towards the future of the religion. I hope that in the dedication of men of knowledge to the religion an answer may be found.



# **THE YOUTH REVOLUTION**

**Advanced Administrative Institute**

**July 13-25, 1969**

**Harvard Graduate School of Education**

## **Institute Staff**

**Theodore R. Sizer**  
Dean  
Harvard Graduate School of Education

**Herold C. Hunt**  
Eliot Professor of Education  
Harvard Graduate School of Education

**Dana M. Cotton**  
Secretary  
Harvard Graduate School of Education



**Robert B. Binswanger**  
Director  
Advanced Administrative Institute

**Barbara E. Rose**  
Administrative Assistant  
Advanced Administrative Institute



**Janice C. O'Brien**  
Secretary  
Advanced Administrative Institute

The myriad voice of American youth clamors to be heard. Adult society, constantly and continually made aware of the plea for 'a piece of the action,' rarely understands or comprehends the message. Generation gap, communication block, or reactionary postures are labels of frustration. The society, particularly parents and educators, are faced with the handling and resolution of a critical issue that defies simple definition. We have brought together educational leaders, practitioners and philosophers, ready to work together and willing to share in exploring the concerns of youth — serious and sincere queries concerning drugs, race, parents, religion, sex, politics and education. Knowledge, empathy, perception and understanding are necessary precedents to seeking the solutions. Thus, our goal is one of description rather than prescription.

**THE YOUTH REVOLUTION** is a topic that challenges every educator to confront openly a difficult and complex series of issues. Each of the distinguished participants brings to the discussion a different perspective on a massive subject. Invitations have been extended to a select number of educational administrators — representing the public, private and parochial sectors of education — who by their actions, promise and commitment have expressed qualities of leadership necessary for decision-making today and tomorrow. Too often programs neglect to include the persons most knowledgeable and concerned with the subject being discussed. Through the generous support and encouragement of the Stern Family Fund and the Taconic Foundation we have offered Institute membership to a unique cross-section of American youth. We anticipate that their contribution will be a significant one and welcome their participation.

"There is a unique opportunity before us to bring together our age, experience, money, and organization with the energy, idealism, and social consciousness of the young. . . . Instead of worrying about how to suppress the youth revolution, we of the older generation should be worrying about how to sustain it."

## PROGRAM

Sunday, July 13th

**REGISTRATION** Holmes Hall | 2:00-6:00

*Social Hour, Larsen Hall Courtyard | 5:30-6:30*

*Buffet Dinner, G-01 Larsen | 6:30-7:30*

**OPENING SESSION** Longfellow 100 | 7:30-9:00

The 1969 AAI – Introductions  
Robert B. Binswanger

### **WELCOME TO THE ADVANCED ADMINISTRATIVE INSTITUTE**

Herold C. Hunt  
Eliot Professor of Education  
Harvard Graduate School of Education



### **THE YOUTH REVOLUTION An Overview**

Theodore R. Sizer  
Dean  
Harvard Graduate School of Education

Monday, July 14th

**MORNING SESSION** Hilles Library, Colloquium | 9:30-11:30



**THE YOUTH REVOLUTION  
and Politics**

Mary McCarthy  
Senior  
Radcliffe College

*Coffee and Group Discussion, 10:30*

*Luncheon, Holmes Hall, 12:00-1:00*

**AFTERNOON SESSION** Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION  
and the University**

Reverend Michael P. Walsh, S.J.  
President  
Fordham University

**EVENING SESSION** Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION  
and Parents**

Dr. W. Walter Menninger  
Menninger Clinic  
Topeka, Kansas

Tuesday, July 15th

**MORNING SESSION**

Hilles Library, Colloquium | 9:30-11:30



**THE YOUTH REVOLUTION  
and Race**

Charles E. Wilson  
Director, New York City  
I.S. 201 Complex

*Coffee and Group Discussion, 10:30*

*Luncheon, Holmes Hall, 12:00-1:00*

**AFTERNOON SESSION**

Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION  
and Sex**

John M. Shlien  
Professor of Education  
Harvard University

*Group Discussion, 3:00*

*Social Hour, Holmes Hall, 5:00-6:00*

*Dinner, Holmes Hall, 6:00-7:00*

**EVENING SESSION**

Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION  
and Religion**

Rabbi Daniel Jeremy Silver  
The Temple  
Cleveland, Ohio

**MORNING SESSION** Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION  
and Drugs**

Dr. Paul Allen Walters, Jr.  
Psychiatrist,  
Harvard University Health Services

**AFTERNOON SESSION** Hilles Library, Colloquium | 2:00-4:00

**THE YOUTH REVOLUTION  
and Students**

Achilles Generoso  
Lee High School  
New Haven, Conn.

Sigrid A. Strong  
Emma Willard School  
Troy, New York

Patsy R. Hill  
Job Corps Center  
Clinton, Iowa

Carleton Mobley  
Harren High School  
New York, New York

*Group Discussion, 3:00*

*Social Hour, Holmes Hall, 5:00-6:00*

*Dinner, Holmes Hall, 6:00-7:00*

**EVENING SESSION** Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION  
and Music**

Clive J. Davis  
President  
CBS Records Division

Thursday, July 17th

Optional visits to Harvard Summer School Sessions

*Luncheon, Holmes Hall, 12:00-1:00*

**AFTERNOON SESSION**

**Baker Hall, Harvard Business School | 2:30-5:00**

In conjunction with the 41st Annual Harvard Summer School Conference on Educational Administration



**THE YOUTH REVOLUTION**

**Perspectives — Part One**

Thomas P. F. Hoving

Director

Metropolitan Museum of Art



Jerry L. Avorn

Former Editor

The Columbia Spectator



Julius W. Hobson

Member, Board of Education

Washington, D. C.



*Social Hour, McCulloch and Mellon*

*Quadrangle | 5:30-6:15*

*Dinner, Kresge Hall, 6:30-8:00*

**THE YOUTH REVOLUTION**

**Comments**

Dana M. Cotton



Neil V. Sullivan

State Commissioner of Education

Commonwealth of Massachusetts

**EVENING SESSION**

**Documentary Film: THE HIGH SCHOOL**  
by Frederick Wiseman

**Commentary:**

Chris Roberts  
Gadsden  
Alabama

Lauri Perman  
Roseville  
Minnesota

Norman Solomon  
Silver Spring  
Maryland

Michael Benson  
Shiprock  
New Mexico

Joel Clifford White  
Valley Station  
Kentucky

Mark Gerchick  
Scarsdale  
New York

Mary Beth Allison  
Bay Village  
Ohio

Terrance Duddy  
Bangor  
Maine

Friday, July 18th

**MORNING SESSION**

**Baker Hall, Harvard Business School | 9:15-1:00**



**THE YOUTH REVOLUTION**  
**Perspectives — Part Two**

**Richard A. Graham**  
Director  
Teacher Corps

**Fred Rogers**  
Educational Television  
Misterogers' Neighborhood



**Leon M. Lessinger**  
Associate Commissioner  
U. S. Office of Education

**Paul Goodman**  
Author  
Educational Critic



*Luncheon, Holmes Hall, 1:30*

The Institute will adjourn until Sunday evening with the weekend free for informal activities. No meals will be served on Saturday or Sunday until the *Olde Fashioned Clambake, Sunday evening, Holmes at 7:00 p.m.*

Monday, July 21st

**MORNING SESSION** Hilles Library, Colloquium | 9:30-11:30



**THE YOUTH REVOLUTION  
and Public Opinion**

Louis Harris  
Louis Harris Associates  
New York City

*Coffee and Group Discussion, 10:30*

*Luncheon, Holmes Hall, 12:00-1:00*

**AFTERNOON SESSION** Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION  
and the City**

Richard G. Hatcher  
Mayor  
Gary, Indiana

Gordon L. McAndrew  
Superintendent of Schools  
Gary, Indiana



*Group Discussion, 3:00*

*Social Hour, Holmes Hall, 5:00-6:00*

*Dinner, Holmes Hall, 6:00-7:00*

**EVENING SESSION** Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION  
and the Church**

Right Reverend Monsignor Edward M. Connors  
Superintendent of Schools  
Archdiocese of New York

Tuesday, July 22nd

**MORNING SESSION** Hilles Library, Colloquium | 9:30-11:30

**THE YOUTH REVOLUTION**

*Small Group Discussions with  
Members of the Faculty  
of Education*



Arthur Powell  
Associate Dean

Richard Light  
Assistant Professor



Noel McGinn  
Lecturer on  
Education

**AFTERNOON SESSION** Hilles Library, Colloquium | 2:00-4:00



Stanley Bolster  
Professor of Education

*Small Group Discussions*

Stephen Kaagan  
Director of Admissions



Robert Church  
Assistant Professor

There is no evening session Wednesday, July 23, to permit a free choice of informal activities.

Wednesday, July 23rd

**MORNING SESSION** Hilles Library, Colloquium | 9:30-11:30

Schedule to be Announced

**AFTERNOON SESSION** Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION  
and the Independent School**

Richard W. Day  
Headmaster  
Phillips Exeter Academy

**EVENING SESSION** Hilles Library, Colloquium | 7:30-9:00

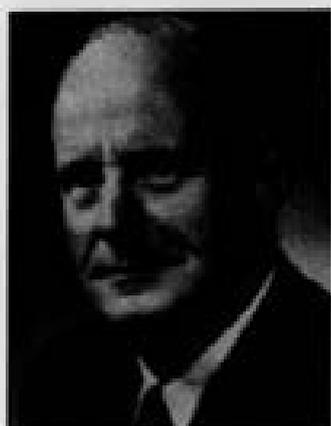


**THE YOUTH REVOLUTION  
and the Generation Gap**

David Riesman  
Professor of Sociology  
Harvard University

Thursday, July 24th

**MORNING SESSION** Hilles Library, Colloquium | 9:30-11:30



**THE YOUTH REVOLUTION  
and School Administration**

Herold C. Hunt  
Eliot Professor of Education  
Harvard University

*Coffee and Group Discussion, 10:30*

*Luncheon, Holmes Hall, 12:00-1:00*

**AFTERNOON SESSION** Hilles Library, Colloquium | 2:30-5:00

**THE YOUTH REVOLUTION  
and School Administration**

*Small Group Discussions  
Under the leadership of  
Members and Guests of AAI*

**EVENING SESSION** Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION  
and Education**

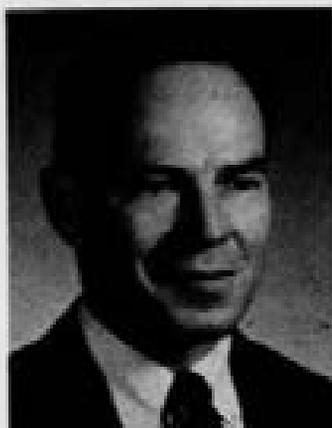
John H. Fischer  
President  
Teachers College, Columbia University

**FINAL SESSION** Hilles Library, Colloquium | 9:30-11:30

**THE YOUTH REVOLUTION  
in Retrospect**

*Comments by Members  
of the Institute*

*Remarks by Graduate  
Students in Educational  
Administration*



**THE YOUTH REVOLUTION  
An Issue of the '70's**

Gerald Berlin  
Chairman,  
Massachusetts Civil Liberties Union

*Luncheon, Holmes Hall | 12:00-1:00*

**The Institute will adjourn after the final luncheon**

## Institute Members

**REV. THADDEUS J. O'BRIEN, O. CARM.**  
Associate Superintendent  
Archdiocese of Chicago  
Illinois

**ALFRED G. SHROSBREE**  
Superintendent  
Oak Park  
Michigan

**ROBERT MERRIAM**  
Dean of Students  
Deerfield Academy  
Massachusetts

**RICHARD A. DERSHIMER**  
Executive Officer  
Educational Research Association  
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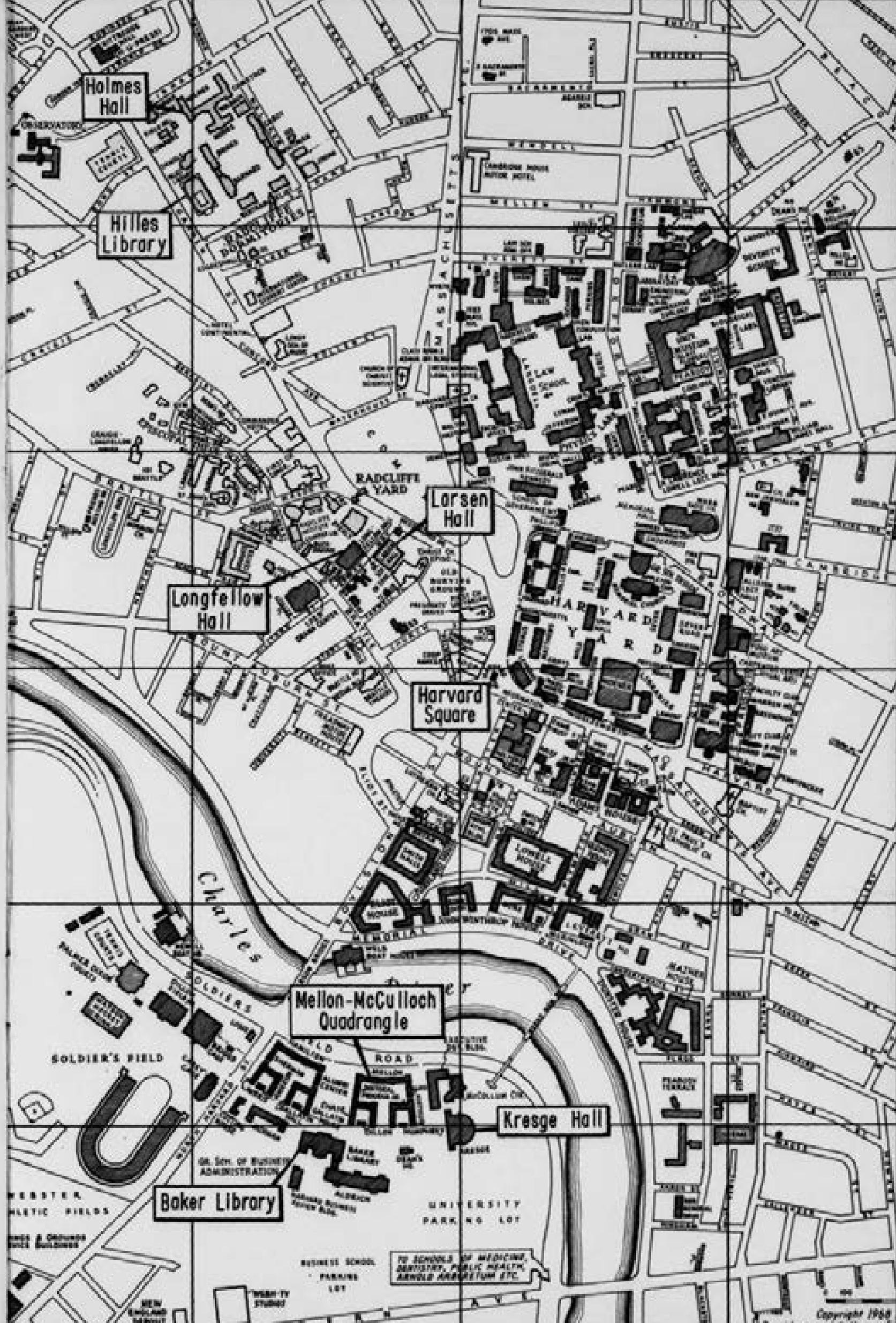
Accommodations for housing are available in Holmes Hall, Radcliffe, 58 Linnaean Street, Cambridge. Dining facilities, also in Holmes, are at the following scheduled hours:

- Breakfast — 8:00 to 9:00 a.m.
- Lunch — 12:00 to 1:00 p.m.
- Dinner — 6:00 to 7:00 p.m.

On Thursday, July 17, cocktails and dinner will be served at Kresge, Harvard Business School campus. On July 19 and July 20 no meals will be served. A clambake will be held on Sunday evening, July 20, on the lawn of Holmes Hall at 7:00 p.m.

All working sessions will be held in Hilles Library, Garden and Shepard Streets, on the Radcliffe Campus. On July 17 and 18 the Institute will be conducted at Baker Hall, Harvard Business School campus.

The office of the AAI, located in the lobby of Holmes, will be open daily from 9:00 a.m. to 9:00 p.m. The telephone exchange is Ext. 500, UNiversity 8-7600.



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Hilles Library

Longfellow Hall

Larsen Hall

Harvard Square

Mellon-McCulloch Quadrangle

Baker Library

Kresge Hall

TO SCHOOLS OF MEDICINE, DENTISTRY, PUBLIC HEALTH, ARCHIVES, ANATOMY, ETC.

# Defiant Students Keep the Under

By SETH S. K  
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THE ROLE OF JUDAISM  
IN MY LIFE

Timothy J. Malik

Religion 306

Final Paper

SECRET

To grasp the meaning of Judaism, one has to survey the principal stages of its development and its gradual growth through the constant interaction between the religious aspect and the life of the people. This interaction, however, was unknown to the Jews, for Judaism, in spite of its fundamental belief that it is of a divinely revealed character in a more or less complete form, is simultaneously a religion of life and of an essentially practical nature. Its purpose was to guide, shape and mould the life of a group in its various phases. In turn, however, it too was moulded and shaped as well as being expanded, due to the role of that people in history. Thus the distinguishing line between "the religious" and "the national culture" is no longer discernable.

Judaism, therefore, is a cultural, as well as revealed, religion. Also, although it attempts to declare a universality ("These are the laws of all people"), it still retains its mystical particularity of being a "Chosen People." Thus, for these two reasons, I, as an American, Roman Catholic, cannot, in any way, relate to it directly. However, it does affect me indirectly.

Judaism, the religion of the Bible, is the classical paradigm of a God-made religion. It is the assertion, not the philosophical proof, that God exists and that He has spoken to man, giving him clues to the road that he must follow. Its defense against the criticism of revealed religion in the name of

SECRET

reason and science is a re-enforcing factor to the base elements of my religion.

Judaism constructs its present out of a memory reaching back to Abraham and looking forward to the Messianic age for humanity as a whole. For this reason it could further relate to me indirectly since it embodies many of my ideals, the hope of Catholicism---spiritual brotherhood and a Second Coming.

Judaism's fortitude and perserverance under the progress of anti-Semitism could be further fortifying to my Christian morals, and thus once again affect me indirectly. Surly one cannot disagree that the morals of these two religions would compliment each other if the doctrinal barriers were overlooked.

Israel, Zionism, the turbulent Mid-East situation, and the role of the United States in it may also have an affect on my life. Only the future holds the answer. However, it would be futile to speculate on the future and such a situation. The present and what I know to be reality is much more important.. What affects me immediatly should be the question. .

I live in a predominantly Catholic, white, suburban section of Cleveland (located near Parma) in which I have few daily aquantances with Jews. Thus, materially, Judaism does not affect me. Religiously, it is contrary to all my beliefs, if to be disbelieving is to be contrary. (I don't feel it would be expedient to expand on the beliefs of Catholicism, since they are well known, but merely to state that doctrinarly and theologically they do not correspond.) Thus the role of Judaism in my life is minute, if at all

discernable. It may relate to me indirectly, but culturally and religiously it will always be alien. This is conversely implied in the old axiom---"Every child of a Jewish mother is a Jew or Jewess."

ERASABLE BOARD  
GOVERNMENT CONTENT

Mary Turk  
Religion 306  
Rabbi Silver  
June 2, 1969

I greatly doubt that Judaism will have any influence on my future. There are only two possible ways that it would affect my life-if I lived in a Jewish community or if I married a Jew.

If I lived in a Jewish community, the influence would be social rather than religious. As in any culture different from mine, I would want to know their customs so that I could honor them. For example, I would not serve beef for a dinner with Hindus nor would I serve pork for a dinner with Jews. I would probably mark some of their religious holidays on the social level. How much the culture would influence me would depend on how "Jewish" the community was, how much I was involved in the community, and how many Jewish friends I had. For the past three years here at school I have lived in what will most likely prove to be the most Jewish community I will ever live in and this was not very "Jewish".

Of course, Judaism would mean a great deal to me if I married a Jew. I would want to know all about the religion of Judaism so that I could teach it to my children. Here again, the degree depends upon the degree of the "Jewishness" of my husband.

Not being a prophet, I cannot really say what will happen. Religion as a religion means nothing to me. Going to a church or to a synagoge makes no difference as I do not think I will go to either. I believe in a God and I believe that that is enough. Anyway, it is enough for me at the present. I really cannot say what I will believe in the future.

Dear Rabbi Silver,

You asked for a final paper answering the question, 'Who am I?' 'What is Judaism historically and existentially?' and how do these questions relate in answering what role Judaism can or might play in my life. ~~You also said that if I wrote a very good paper, I might have an 'A' for a final grade in the course. That's a tall order because I can't answer any of it.~~

In various psych courses we learn that only the young and the psychotic can't answer, 'Who am I?' I don't fit the first category and wonder occasionally if I might qualify for the latter, for I've been wrestling long and hard with these questions. I know I am Ruth Baker, born Ruth Blondes. Primarily I am a wife who loves her husband very deeply. I know I am a mother to my sons who are the most precious part of me. I am a daughter, sister, neice, aunt, cousin, daughter-in-law. I am a Jew with deep pride in Judaism and yet I express my Jewishness rather than Judaism in the way I live. I know I am an American and feel thankfulness that I am, and yet I feel that 'it can happen here'. I am an adult member of our community and feel a responsibility to help inch it along the path toward a better home for all of us, while feeling frustration at the same time that the people in the community move so slowly and more often than not, move backward. I am a registered nurse with goals toward helping those I can toward optimal health while wondering why more don't help themselves. I am a student trying to learn more ways to help with the helping process and I wonder if I am learning or just filling requirements. I am a member of Park Synagogue, impatient with myself for using the Synagogue only as a means for educating my children, while I wonder if the Synagogue is really trying to meaningfully relate to my family. This doesn't really answer 'Who am I?'. It tells to whom and what I relate. Is this what 'Who am I?' means?

In your class I have learned that historically Judaism is or can be a religion, with or without supernatural overtones. It has been regarded as a culture, a civilization, a race, a people, a way or life, a means to an end, an end in itself, a

humanism or an essence.

What Judaism is existentially or how it relates to me is another question I have no answer for. I feel I am a Jew but find it impossible to say what makes me feel I am a Jew. I feel a gut level pride in being a Jew and wonder if the pride comes from the great ethical traditions of Judaism, the 'Jewishness' way of life or ~~or~~ pride in the marvel of Israel or in my fellow Jews or maybe in a combination of all of this. I wonder if the hypocrisy I see so plainly in the other 'great religions' is present in mine. It could be like seeing a child as a spoiled brat whose mother sees as practically perfect. I can see so many fallacies, dangerous teachings and inhumane practices in Christianity. Are they present in Judaism and invisible to me? I see some problem areas such as the divorce law in Israel, the vengeance of the Biblical Jew and the aggressive ostentation of the modern suburban Jew. I know there are many other inequities and yet none come close to carrying the unbelievable horror to so many people throughout so many ages as do some of the decrees from the Catholic Church.

Judaism relates to me through the way it relates to my husband and children. My husband, who had <sup>de</sup> a traditional education and exposure of a Conservative Jew, thinks of himself as an atheist while insisting on the same type of education for his sons. The children view the synagogue with distaste and boredom and fight against going both to Hebrew school and to services. They have never been threatened as Jews and I'm sure they regard their Judaism or Jewishness with as much <sup>a lack of</sup> deepness of feeling as they regard living in any particular city. I feel their education in Jewish history and in the Hebrew language is unimportant now. In courses taken in one or two years of college they could learn as much and learn it better than 7 years of Sunday and Hebrew schools. What they need to learn now is how to feel as Jews, how to pray as Jews, how to be proud as Jews, what a Jew is and what part being a Jew answers their "Who am I?" They have to learn that only the most unusual people in the world are lucky enough to have as much as one truly original thought in their whole lives. The rejection of the old is at best a different mixture of the same ideas.

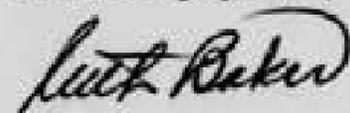
I want them to learn that the best ideas come from our heritage. But how can I expect Park Synagogue Rabbis and teachers to teach them these things when their father and I don't really know them. And then again, maybe they are learning these things now and they will only understand <sup>them</sup> ~~it~~ later with maturity.

Judaism has to mean more to us than the endless ulcer producing car pools, the pushing for acceptable grades and decent behavior in Hebrew school. It has to mean more than Synagogue attendance on the High Holy Days, Bar Mitzvahs and Yorsites. It has to mean more than annual contributions to the JNF, the buying of trees in Isreal and membership in ORT and B'nai Brith. It must mean more than living in a Jewish suburb, having Jewish friends, telling Jewish jokes and <sup>going to</sup> Solomon's on Saturday night. I wonder if the only times my deepest feelings as a Jew are felt are when reading of the holocaust or all of Jewish history for that matter. I wonder too if our only relationship to the state of Isreal is frevently hoping for <sup>its</sup> survival and trying to save enough money to visit there as tourists.

The quality and quantity of this kind of Judaism doesn't fill the need I feel is in me but why, when I feel as I do, am I unable to reach out for the so much more I know is there?

I can't answer the questions you asked ~~and with no further attempts to do so~~ 'A' I will say that this course, while adding to the load of confusing questions I already carried around unanswered, did teach me that while the search itself might yield no answers, maybe the search itself <sup>was</sup> the answer.

Sincerely yours,



Ruth Baker

Susan Elaine Brown

At present I feel that my tie with Judaism is based more on emotion than sterile thought and analysis as to exactly why I believe what I believe. Although many would not find my beliefs emotionally satisfying or withstanding the test of their reason, this does not upset me. Each individual is born at a certain moment in time, and into a particular environment which molds his ideas and beliefs. Some will choose to deny what they have been born into, others will choose to question and discard that which they have discovered to have no meaning in their lives, and then there are those who accept all that has neatly been set before them without question or consideration. I would have to place myself in the second category.

I regard myself as a Jew for various reasons - the belief in the oneness of God, the belief in the sanctity of life in the here and now - not projecting and preparing for the afterlife, the beauty and worth which I find in many of the ceremonies, pride in my heritage, the belief in the immortality of the soul, the importance given to learning, sensitivity, and awareness as expressed in the Torah. These things all have deep meaning to me and allow me to consider myself a member of a great culture, religion, and civilization. Even though the ethics, which Judaism preaches can be

achieved without being a Jew, the other attachments which hold me to the faith ~~system~~, would not permit me to abandon it; nor do I have any desire to do so. The belief in heaven and hell was one which always frightened and disturbed me; in the Jewish religion this belief does not exist. Rather, emphasis is placed upon leading a good and virtuous life, which in and of itself is rewarding. To me there is great strength and security in the Jewish religion. The concept that each man is responsible for his own actions, thoughts and salvation is quite sensible to me. In Christianity the doctrine of original sin is a very puzzling guilt ridden one, and does not allow the individual to act and function to his fullest degree. Also the Jews do not regard sex as sinful and lustful, but as part of nature itself, of which God is the creator. My image of God has matured (changed) over the years, and I have come to regard God as a power rather than an entity to which I attribute human characteristics.

My beliefs will undoubtedly be shaped by new experiences. I have not stopped questioning nor do I think I will ever arrive at the point where I am not, but, I believe the realm from which I will be operating within, that being the realm of Judaism, has already been established.

June 5, 1969

Dear Rabbi Silver,

Enclosed is my final paper for Religion 306. I'm sorry for the delay but having seven other papers to write plus two finals did not permit me to hand it in earlier. I hope this will be alright.

I'd just like to tell you how much I feel I profited from the course. At times I must admit I was a bit uncomfortable by some of the things which were presented in class, but I suppose this makes the learning experience more realistic and not so removed from life itself. I regret that we were not able to take notes because I feel I could have benefited a great deal by jotting some things down which I would have later been able to relate and discuss with others.

I hope you have a happy summer!

Thank you,

Sincerely,

Avram E. Brown

Judaism, to me, stands as a discipline to which I have finally relented. The struggle, not one of physical violence, has been one of a more grueling nature...that of bitterness. As a child I was aware and interested in that thing called Judaism, before I was old enough to understand the malignant entities of "anti-semitism", "kike", or minority group. I did not, as a child, have the insight to transfer Bible tales to lessons of life and the meaning of the prayers were lost in the earnest attempt to pronounce the Hebrew words correctly. Remembrances of tepid milk and graham crackers, endless encyclopedia reports concerning people I have since never needed to know about and Rabbi ~~Levin~~<sup>My</sup>'s fiftieth birthday celebration are the only memories that have lasted. There was, of course, confirmation, something that I considered more auspicious than most of my fellow confirmands. The meaning of even that occasion left me also as I embarked on late adolescence, detesting ~~Florence Shapiro's~~ Dancing School and wanting only the blond hair, blue eyes and sophisticated popularity of the Gentile Prom Queens I envied.

Judaism seemed to me a one-way ordeal. Either you were the "Corky and Lenny Jet Set" or you were Gentile. I recognized no nuance, no dignity of any form of Judaism. I learned the Hail Mary and skulked around church Youth Groups. I was a crummy kid. Yet every night I prayed to a God I was afraid to forsake along with the religion I had so thoughtlessly discarded. I knew, somehow that the two could not be mutually exclusive.

Unfortunately I have not had any great revelation to show me the undying bond between Judaism and God. I still accept only part of both. I have never observed the rituals of Judaism, mostly because, besides Hanukah candles and matzo at Passover, my family observed no rituals. I would feel hypocritical now, beginning to observe ritual which has never been a part of my life. If, when I am married and raising my own family I initiate these rituals, it will be only to instill such observances in my children so that as adults they will not be met with my current dilemma. They will be able to continue or to stop.

But ritual does not make a religion; it merely enhances religion. I am living within a Judaism that I have altered to fit my needs, although I have surely been granted no divine sanction to do so. I have fit myself into a comfortable type of religion that I am neither ashamed nor proud of. The temple plays a minimum role and though I do not outwardly celebrate the holidays, I observe them in a personally quiet manner. I can feel the awe of Passover, the renewal of Succos, the Joy of Rosh Hashonah without crowding myself into the temple sanctuary with the ladies in their designer coat and dress ensembles and the graying but wealthy husbands in tow, sporting Bill Blass suits. My Judaism is private.

~~A noted Rabbi once asked me what I was going to be when I graduated besides a Jewish Mother, and I responded by attending his class thereafter as rarely as I dared, proving nothing but that I was capable of childish revenge.~~ The "Jewish Mother" image is one my private Judaism could do nicely without. If, when I am granted the priv-

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ilege of offspring, I am concerned, worried and constantly aware of the welfare of my children, and if this is a Jewish Mother, I will not be miffed if I am so labeled. I see little chance of developing a Yiddish accent at this late date and I only pray that I will not compel my daughters to seek "messes and messes of young <sup>M.</sup> M.D.'S. or even a C.P.A.". I hope only to deviate from the hackneyed stereotype by being understanding and having the power to allow my children the privilege of making their own decisions although "with years of experience" I may foresee ultimate disaster. Of course, talk is easy.

The concept of God in traditional Judaism is not one I can wholly accept. I cannot believe that God is as all-powerful as He is exalted to be, yet I still capitalize his name. I hold Him in reverence and dignity as an intangible element above man, an idea to keep us from being afraid. I am a coward and not at all ready to put full faith in man...thus God to me is a methodic director of fate and overseer of life. I pray not for myself but for the world. God cannot work as a personal God for each man; He must direct major events rather than individual lives. God is a comfort I cannot live without although I have found considerable trouble living with Him. Sometimes it just seems like, "Let God put YOU in the driver's seat." As an individual I must adapt both God and Judaism into my own life, giving, taking and fitting in so that I can be a reasonable compassionate, thoughtful person.

~~Like Yachin Moses~~, my concept of God and Judaism may easily change as I grow older and become more acquainted with the comedy of life. I cannot say that I will become more devout, but I believe that I will

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never relinquish that small part of Judaism with which I now involve myself...a life cannot be lived in confidence without the guidelines religion offers to enhance the true dignity of man's human estate.

*Joe* *M. [unclear]*

RACERASE BOND

Final paper

Allen Schwartz  
May 29, 1969

To ask what role Judaism has played in my past is to conjure up many memories of earlier life and, also, to prompt a good deal of soul-searching. Seriously, though, perhaps it is just about time that I took account of myself in many ways; what with the nerve-wracking pace of university life (and pre-med to boot!) it is all too easy to lose sight of much of oneself.

College life does have one important advantage: it allows one to live in close contact with many others of varying backgrounds, and to air and share opinions with a wide selection of other minds, thereby achieving a much broader and possibly more correct perspective on life in general. Through countless debates as to many phases of religious belief, especially the practicality, the usefulness of modern "organized" religion, one feeling in particular has struck me. Although my parents have reared me in a conservative Jewish home, with two sets of dishes and silverware, "mizoozim" on the doorposts, and the Kiddush and Hamotzi on Friday evenings, and although I managed through the full extent of Hebrew school and Confirmation classes, regular attendance at Friday evening services, and the donning of the Talis and Tefillin with my father regularly every Sunday morning that I am home, I still feel something lacking -- an uneasy feeling. I can recall the topic of the sermon delivered, I believe, at my Hebrew school graduation ceremonies, speaking about letting Judaism within oneself, not keeping it closed outside. Perhaps this is the fault; perhaps

all my exposure to Judaism has been lost, due to my failure to involve myself wholeheartedly. Until now it seems Judaism has been a kind of insistent, demanding force, an authoritarian voice with its "Thou shalt's" and "Thou shalt not's," but I have remained outside, aloof. It has been, for all intents and purposes, merely an exercise which one can either assign to a certain time and place, or can avoid altogether. The whole business has become terribly mechanical. To my way of thinking, this is not the essence of what a religion -- least of all Judaism, -- should be. Personally, I believe that Judaism, in its truest, fullest sense, must be felt deeply, must command absolute devotion, must enter the individual and become one and the same with him. Yet within a world that offers so much to compete with the time and effort involved in being a religious Jew, such closeness with the religion is a scarce commodity.

This is my true feeling. Unfortunately, it is not as easy to suggest a remedy for my "aloofness." Many have told me that a medical profession in itself will conflict with my Judaism (the religion versus science argument). Yet I have two close relatives who have long been practicing physicians, while still remaining in intimate contact with the Jewish way of life. Or then again, why would it be the overriding ambition of the Jewish mother, neurotic as she is, to have her son one day don the garb of the medical profession?

Many have said they needed no "organized" religion; they

simply prayed whenever they needed something. If their prayers were answered, they drew a little closer to Judaism; if their prayers went unheard, they just pulled a little farther away. In this same vein are those who spend more time preparing for Bar Mitzvahs and Confirmation celebrations than they do in preparing for their roles in the ceremony itself; to them, religion is nothing more than a commercial enterprise, to be gauged by the amount of returns in the form of gifts from relatives and friends. They are, in truth, putting on a show and expecting a good reward for their efforts. As for myself, I can truthfully say that my Bar Mitzvah and Confirmation were significant and meaningful to me, in marking certain stages of my spritual and educational life. Perhaps I was in the minority with this feeling.

What role will Judaism play in my future? Obviously, I cannot now say. However, I can say that I am presently very devoted to my education and to the realization of my own medical practice. However, personally, I cannot see a great rift growing between my religious self and my medical self. Perhaps it is significant that I have chosen for myself a career in psychiatry, a medical field which, basically, combines the scientific search for the nature of the universe with the psychology-based nature of man. I fully believe that I shall find no problem in maintaining my Jewish beliefs, even if somewhat on a lesser than full scale. I also believe that, for me, medicine and religion <sup>can</sup> complement each other to result in a meaningful and fulfilling life.

(Perhaps this paper does not, as a whole, answer the assigned question in the expected manner. If what was sought was a glowing report of the many times that Judaism has stirred my soul and aroused me to a far better life, then I am afraid the paper would have been, of necessity, much shorter. If what was intended was a resumé of whether I believe in God or not [or other similar theological questions], then again I have missed the idea. My feelings towards Judaism are, as mentioned in the paper, like that of a man watching a mob he has been somewhat involved with in the past; he watches the mob stirring for action, yet remains aloof, not because he does not hold the same views as the mob, but because he must consider other things for which he has worked and to which he is devoted. He takes inactive part in their activities; he may even see the possible rewards of such action, rewards which he too may be seeking, but he remains on the periphery, contemplating whether or not to join wholeheartedly.)

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THE ROLE OF JUDAISM IN MY LIFE

To determine the role of Judaism in my life is indeed a difficult task, one at which I have recently spent a great deal of time and thought. In attempting such a determination I have considered Judaic influences on me, first historically, and then existentially.

Being brought up in a Jewish home and attending a conservative synagogue I can feel my Jewish heritage sharply. My attitudes, ambitions and perhaps many of my subconscious drives can be traced to this heritage. These are traits that all Jews have no matter what the degree of their religious observance is. People, two, and even three generations removed from any religious observance in spite of their protests, still know what it is to be a Jew due to something intangible bred into the family lines. This is not to be mistaken for something genetic for it is inbred after birth. There is also the more tangible heritage which manifests itself in the traditions which I observe. Just as my parents sent me, so too, will I send my children to Hebrew or Sunday school to learn of their history. Thus, they will be able to understand some of the inbred intangibles they inherit as Jews. To insure a proper atmosphere of religious training for my children, Judaism

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will also play a strong role in my selection of a mate. All of these aspects of history and tradition I do not find hard to accept.

However, scientifically, I find it difficult to accept the existential aspects of Judaism. Aside from my religious training I was primarily educated in the school of natural sciences. From this viewpoint of chemistry and biology, it is hard to comprehend the concept of man as a creature of God without solid proof. I cannot accept this idea on faith alone due to my training. Thus, the role of Judaism becomes subject to question. One can learn the history and even the traditions of a people but he cannot be made to accept the concept of God as a reality. This is the basis of my problem. How can one observe the laws of a religion if he is not even sure of the foundation upon which the religion is built; a belief in God. I can at times be righteous and 'good' and not receive a single benefit, whereas other times I may commit 'bad' acts and be better off. Some may say that it is a sense of having done right that is the reward for being good, but this appears merely as a rationalization. Much of the fault for this may lie in modern materialism. ~~It~~ being brought up in a materialistic period I feel that this is a rationalization.

Grade-Vive Bond  
COTTON FIBRE CONTENT

When asked "what is the role of Judaism in my life"  
I can point to the history and some traditions as being  
acceptable. On the other hand, the existential aspect is  
merely a large area of doubt in my mind, where the religious  
explanations of God seem inadequate. I can only say that  
I am unsure. Since the existential <sup>aspects</sup> are more important to  
me than the history the role of the traditions is subsequently  
lessened.

One of my purposes for taking this course was to  
understand my identity as a Jew. None of my doubts have  
been erased and as a matter of fact a few more have been  
raised. However, for as long as I consider many of these  
questions Judaism <sup>will</sup> play a large role in my life.

MARC TIEBHART

Weston

The twentieth century has witnessed two cataclysmic events which have shaken the foundations of Jewish life and which demand new understanding and response on the part of individual Jews. The destruction of the European Jewish community and the reestablishment of an independent Jewish commonwealth raise again the important issues of Jewish identity and Jewish purpose. Young Jews in the decade of the sixties are forced to relate to these events as well as the myriad of other issues facing world youth today. And the issue of greatest importance is how to do that "relating" with a Jewish perspective.

The Holocaust seems to be the deciding factor in the long-running struggle between the general Jewish optimism unleashed by the Emancipation and the French Revolution and the everpresent undercurrent of pessimism in the Jewish people's relations with Christian western society. After Auschwitz it is hard to be optimistic about Man's "good intentions." Any unilinear understanding of history with its inevitable march to freedom and justice seems impossible to accept after the death of six million. But Professor Fackenheim's "commandment from Auschwitz" that Jews refrain from granting Nazis posthumous victories in the form of unrelieved cynicism also seems impossible to ignore.

What the young Jew is left with is a virtual paradox. Adding to his trouble is the general problem as relating as a Jew within a generation which seems determined to end all "particularism" in favor of universalistic humanism. But it is just at this point that Judaism intervenes to provide a framework of understanding.

The key to the problem is a proper understanding of that second event-- the recreation of Israel. The philosophical and ideological bases of Zionism and its interpretation of Judaism and Jewish history can provide a conceptual tool in aiding the formation of a "Jewish"

perspective toward life and in assessing the impact of Judaism on the individual Jew.

Zionism sees Jewish history as the cyclic tale of the exile and redemption of the Jewish people from its homeland. Judaism historically developed as a unique national entity in which nationality and religion became so intertwined as to become virtually functions of each other. The history of the exile then can be viewed as an attempt to retain the national identity of the Jewish people while "temporarily" detached from its land.

The Jewish people became people of the Book but always remembered that the torn pillar of the Land was also necessary for a full renaissance of Jewish development. The ideological and technological developments of the late nineteenth century simply provided Judaism with the necessary tools to implement its national purpose.

This reading of Jewish history also makes possible a clearer understanding of the trends of the American Jewish community. American Jewry developed in a country determined to end "national" differences but willing to tolerate variations in religious beliefs. The result has been an attempt on the part of American Jewry to eliminate the national aspects of Judaism and to refashion Judaism as one of "three great religious faiths." What has in reality been done is to change the essential meaning of Judaism and to deny the lessons of Jewish history.

A Zionist interpretation of Jewish history permits the young Jew to relate to the increasing demands of oppressed peoples of the world for national liberation and national development. "Jewish is beautiful!" was an essential part of Jewish history a half-century before the black people discovered a similar meaning in their own destiny.

What remains is an understanding of the individual's role in implementing this view of Judaism. If Jewish history poses the problem of avoiding cynicism in a world after Auschwitz and if modern developments in Jewish history offer the possibility of rebuilding an independent and spiritually "whole" Jewish people in Israel then the tasks remaining to Jewish youth seem clear at least at the outset. Judaism offers the young Jew the chance to put his beliefs into action and to participate in the "national liberation" of his own people as a means toward the development of a socially secure world. Judaism offers ~~one~~ the chance to develop one's own potential and to escape the ever-increasing feeling of individual alienation by acting in unison with other young Jews toward a common goal. Judaism, and in particular the Zionist perspective, allows the young Jew to relate to the increasingly complex world with a particular outlook supported by a tradition of historical perspective and a sense of purpose in life.

Barbara Fell

I am a Jew. This is a fact that I am very conscious of and also very proud of. Because Judaism has always been an important part of my life, it has formed at least a part of my identity.

My parents, although they are far from strictly observant, have shown all of us children the importance that they place in Judaism. There were always some concrete observances in our home that tied us to Judaism, such as lighting the candles on Friday night, having a special Sabbath dinner, observing Passover, and many more. All of these concrete things were always linked to the more abstract principles of Judaism. I have felt that many of the things that go into forming a good person also go into forming a good Jew, but there was also more. Being a Jew separated me from the general population. It is a separation that is partially forced from without but also something that was self imposed. It was a separation [not to be ashamed of but to be proud of because it<sup>that</sup> stood for something that was special, good, and to be proud of. Being a Jew, I learned, linked me to a people with a past. This past includes much suffering, but this suffering had to be accepted because they were suffering for something <sup>which</sup> ~~that~~ they believed was right, and worth suffering for. Because of this larger identity, the Jewish family, there was an obligation to this larger family. There was an obligation to help the members of our family, such as giving money to the United Jewish Appeal, Israel Emergency Fund, and the Rabbi's fund to help the poor. These were obligations but obligations

that are performed willingly.

I first learned about and experienced Judaism in my home. I then entered into Hebrew school and the synagogue life. At this time I enjoyed services but got relatively little out of Hebrew school. I didn't yet understand or even know of much of Judaism. I progressed quickly through my membership in United Synagogue Youth. By this age I was interested in knowing more of Judaism, in questioning and trying to understand. I was now in High School and was intellectually ready for this. During times when I was acting as a member of this organization I was forced to observe the rules of Judaism more strictly than I had ever done before. But the more I followed these observances the more I saw much of their relevance and "enjoyed" performing them. During this period I happened to date only boys from this youth group, and consequently, only Jewish boys. I began to realize how important this was for me, not simply as a rule imposed by my parents but as something that I wanted to do for myself. As Judaism gained in importance to me I realized that this would be an importance that I wanted to be permanent. As Judaism grew in meaningfulness to me, I knew that it must also have meaningfulness to my husband.

[ I find it frustrating when I see so many Jews that know little about their Judaism and consequently feel little or no meaningfulness in it. At this stage in my feeling for Judaism, these observations do not shake my faith. But it upsets me because I wish that more people could see the

beauty and meaningfulness that I see in Judaism. It seems like such a right thing to me that I would like many more people to see it.

I am now a relatively observant Jew. I observe much but not all of Kashrut and the laws connected with the Sabbath. I have found that these observances can cause inconvenience but they are now meaningful enough and important enough to me that they are worth the inconvenience caused by their observance. I have adapted some of the laws to fit what is important and meaningful to me personally. For instance the laws of Kashrut, when I go to a restaurant I only order dairy, but when I go to someone's home I eat meat that isn't kosher as long as it is not one of the prohibited foods but don't mix milk and meat, I eat the same way in the dorm at school. My reasons for these may seem to be rationalization and I may seem extremely hypocritical but they make sense to me. In another person's home I do not want to go out of my way to make them feel uncomfortable, this together with other reasons makes it more important for me to adjust my rules than to follow the laws strictly. I consider the dorm as my home, and a home where I have no control over the food that is served. In an individual's home, if there is nothing that can be done, I feel that the individual must adapt on small items. On the Sabbath laws I make relatively few changes because this is something that I have complete control over and affects only me. Through these rule changes or adaptations I retain the basic meaningfulness of the laws for me, while

making them practically fit into my life.

Judaism to me must be a way of life; it can not be practiced as a one day a week religion. This fact that it is a total way of life is a part of the reason that it has so much meaning for me. Judaism is and shall always be important to me. In part, Judaism forms my way of life.

JUDY PICKSTEIN

## The Role of Judaism in My Life

In attempting to describe the role of Judaism in my life, I am struck by the fact that Judaism is one of the most important aspects of my existence. Judaism, however vague and superficial notion I may have of it, is already deeply rooted in my being. Therefore, it is bound to affect my life and color my thinking whether consciously or not. I have not yet been able to determine one unified "role" that Judaism has for me, and perhaps it will not become clear until much later in my life. However, I am aware of many Jewish impressions, ideas, and feelings and will attempt to clarify some of these.

It is precisely the rather "vague" aspects of Judaism that contain the most meaning for me, and thus are most significant, such as childhood associations and sentimental and nostalgic attitudes towards Jewish things. It is difficult to describe clearly or analyze these personal elements of Judaism because they are primarily emotions and akin to such feelings as those evoked by music, powerful but only partially definable. An ancient prayer, a heated discussion between Jews, or a Yem<sup>l</sup>nite song have all deeply stirred me on occasion. Even seemingly insignificant elements of Judaism, but associated with early memories of my childhood acquire meaning such as bagels, a fairy tale by Milt Gross, or the sight of a Yiddish newspaper which I myself can't read. Similarly, when I visit relatives who have not become thoroughly Americanized, a sense of belonging and "deja Vu" engulfs me. These emotional responses are, then, my strongest tie to Judaism.

The emotional and psychological aspects of Judaism are likewise important because they increase and vitalize my interest in Jewish ideas and history as a whole. Especially, as I seek to establish personal values and ideals the impressions I have

as to Jewish conceptions of human purpose and morality become crucial. If it were possible to discover and identify with one "true" way forming these values would be fairly simple. However, the spectrum of Jewish thought is manifold and multi-colored, constantly changing and molding itself to various events and periods. Thus, even within the limits of Judaism, the individual is confronted with a baffling choice of ideas. However, the study of the Jewish struggle to grasp the meaning of life helps to guide one in developing his own ideas.

The most fundamental basis of Judaism, that is, the assumption of the existence of God, at the present time does not trouble me excessively. Since childhood I have believed that God exists, though I don't remember the origin of that belief. Although the question of the existence of God does not obsess me, I think that I would be shocked if I were to find out that He did not exist. To me, however, the most important aspect of the Jewish conception of God is that it represents a human ideal of perfection. Thus, whether he exists in reality is secondary to the fact that man was able to conceive of a perfect being and strive to imitate Him. Furthermore, God is the "anchoring idea" to which ideas of justice and morality are fastened. The Jewish passion for justice, as exemplified by Moses and the prophets, is its greatest achievement.

Judaism is important in my life from a sociological and historical point of view. The experience of my "group" that is, my fellow Jews, in recent history has had a complex effect on me both as a Jew and a human being. As a Jew it has illustrated the importance of an external label such as Jew which, as an individual and the center of my world, I am not always so aware of. Etched in my mind as the supreme horror I associate other instances of inhumanity such as the Vietnamese

War with it. As I grow older I feel that it has become increasingly incomprehensible and horrible. Finally, it has made me realize the necessity of a brotherhood of man as the supreme value, so that the human race can survive.

Furthermore I am indebted to Judaism for making the world a less lonely place. As a link with a remote and distant past it excites my imagination. Also it has given me a rich cultural heritage with which I can identify. Judaic culture, however small an amount of which I may personally become acquainted with, will hopefully be a life-long source of inspiration.

These then are some of the roles of Judaism in my life. I feel that Judaism, while not in itself providing an answer to the complicated experiences and problems of life, nevertheless, in its emphasis on the value of human life and peace, leads in the right direction.

Before one can begin to discuss any question dealing with Judaism he must define what Judaism means. Is Judaism a religion-or is it something else? I wonder if all the people fighting the Arabs go to services on Friday night or observe the High Holy Days? Judaism is obviously a term which is more encompassing than a religion. Judaism is the sum of its parts, the parts being Jews. But the differences among these individuals are many in their religious action. Some go to temple weekly, others once a year, others rarely in a lifetime. Some observe dietary laws others don't. A person who is willing to call himself a Jew does so because he is proud of the word. No matter what one feels religiously, ethically, or culturally Jews are proud of being Jewish and accept the "labelling" of Jew. Judaism is a broad term which can only be defined as the actions and thoughts of people who call themselves Jews.

What does Judaism mean to me? Judaism will of course be defined as the habits of Jews. Of course I have been in contact with Judaism for almost twenty years and I will consider my direct ~~contact~~ contact with Judaism and the role it has played in my life.

When I was younger I was fairly concerned with being Jewish. I was brought up in Queens, New York and almost the entire community was Jewish. I went to Hebrew School and was Bar Mitzvahed. I must say between the ages of twelve and fourteen I was in the synagogue quite often. All my friends were being Bar Mitzvahed at this time as well as other members of my family. I didn't realize I was in a minority group at all.

When I was fifteen my family moved to Matawan, New Jersey - population 7,000. I finally realized what it was like to be in a minority - a very small minority. There were two Jewish families in Matawan before my housing development was built. There was little if any blatant prejudice. When the local students found out I was Jewish (they didn't believe it because of my last name) they asked me some ridiculous questions. There <sup>were</sup> jokes made which I considered a product of ignorance more than hatred.

Where does this leave me in my discussion of what Judaism means to me. I felt it necessary to show how I have been a Jew as a member of a majority and also as a member of a minority. I am ready to try and answer what Judaism means to me as I finish my third year at Case Western Reserve.

Judaism as a religion means nothing to me. I haven't been to services in two years nor do I observe Yom Kippur or Rosh Hashonah which I had done all my previous years. I do not believe in God and I don't believe in organized religion.

But I condemn organized religion where I do not condemn a belief in God. I feel if a person believes in a God he should pray to it anyway he wants to, anytime and anywhere. There is no need to follow written prayers and pray en masse in a designated worship hall. Therefore the religious aspect of Judaism and observing the rules which go along with the religion means nothing to me.

In my relations with other people do I consider Judaism important; more specifically in my relationships with girls. Fortunately my parents believe like I do and there is no conflict between us. We believe that religion should have no bearing on who I date or who I marry. Unfortunately, here is where I run into a mental conflict. If I marry a non-Jew I do not want my children raised in my wife's religion. Though I do not believe in Judaism as a positive role as a religion I believe it to be far superior to Catholicism which is too dogmatic and medieval for me to want my children to follow. I do not know much about the various Protestant sects but I feel if I had to follow any religion it would be Judaism rather than Protestantism, Buddhism or any other. If I marry a Jewish girl who is religious what will I do? Will I allow my children to be raised religiously even though I consider this upbringing a farce? This dilemma has always bothered me and I'm still not sure what I will do. I feel that if a child is in contact with other children who are Jewish, Catholic or any other religion and he is an agnostic or atheist or a non-descript it might harm him mentally. I feel a younger child in our society has to have some affiliation with a religion or it may harm him mentally and cause him unnecessary problems. Therefore I will probably be a tremendous hypocrite and when my kids ask me if they are Jewish I will say yes. If they want to go

to Hebrew School I will allow it. They deserve the chance to find ~~out~~ something in Judaism's religious teachings which I haven't. It appears that even though I do not believe in worshipping and following Judaism as a religion I am a Jew because I am aiding in keeping the religion alive by allowing my children the opportunity to be Jewish.

There are other aspects of Judaism which I would like to discuss also. I feel that Jews are generally, regardless of the strength of their religious convictions, very open minded politically. I hate to label myself as a conservative, liberal, or radical but rather as very open minded and in favor of most any type of change being offered responsibly at the present. I feel that there is much left for America to do to help its people and I feel that American Jews are aware of this and are ever-present in support of "liberal" legislation and in constructive movements. Whether this is a product of the religion or of the European environment of past generations is debatable, but it is a very positive characteristic. Judaism therefore means to me a people (to a large percentage) who are willing to change America and work for a better America.

I feel that respect in a family is extremely important. Not only the respect of a child for his parents but just as important the parents respect for their children. It must definitely be a two-way process for the family to maintain itself as a positive institution. Jews consistently have close families which is a product of this deep, mutual respect. Children who are obedient and who want to make <sup>their</sup> parents proud and happy. Parents who have faith in their children and provide them with all the tools and priviledges, as well as the invaluable guidance, necessary to lead a meaningful life. I believe love and respect in a family is one of the most important aspects of a person's life and whatever the reason Jews seem to experience this relationship quite consistently.

What about the stigmas attached to Judaism? The characteristics Philip Roth writes so profitably about. I think the "Jewish mother - chicken soup" images are slowly dissolving and becoming less prominent as trademarks for Jews. I realize the presence of certain Jewish tendencies

but every peoples have their characteristic tendencies. This is a very meaningless aspect of Judaism's impact on me.

I have discussed the aspects of Judaism which are meaningful to me and those that are not. Presently I am uncertain about my future and very distressed with my environment. I will forever hate myself if I do not take a meaningful path through life. I want to help people who need help and who can't help themselves. I have been lucky in having the opportunities I have had and hope to provide these opportunities for as many people as I can. I want to be a good parent and bring up my children as well as my parents brought me up. Can Judaism help me to achieve these goals?

I started off by saying I was a very irreligious Jew; a non-believer. But I then stated that I felt Jews were prominent in positive political action and managed to provide beautiful family relationships. It is these very characteristics, positive action and a happy family which I consider supreme in my list of virtues. Though I may sound harsh in my treatment of worship I must admit that Judaism does have meaning to me. Judaism, as I earlier stated, is the product of all who call themselves Jews and in a great majority Jews exhibit traits which are important to me. Judaism means to me a group of people who live life in a meaningful, positive and beautiful manner; the way I hope to live my life.

Michael Botlan

I see myself as an heir to Jewish heritage. Heritage to me is a set of historical traditions which tell me where I came from and where I stand; I also see Jewish heritage as an emphasis on Zionism and social activism. With such an understanding in mind, I can see for example that American Jews should play an "activist" role in contemporary social problems. The Jew must realize that he must ally himself with the black man not as the condescending "white liberal" who dashes off his annual check to the NAACP at Chanukah time. Instead the American Jew of 1969, no matter how well off he may be, must be aware that once upon a time his father or grandfather suffered the same kind of systematized social and economic discrimination as the Negro in the Pale of Poland. <sup>(Russia)</sup> By referring to his "religious historical" past, the Jew can understand the black man's plight and feel his suffering.

Jewish history has compelled me to understand the need and importance of the State of Israel. After two thousand years filled with physical and cultural genocide (if one excuses the passionate rhetoric), a Jew from Soviet Russia or from the mellah in Algiers has known little in his lifetime but personal degradation. Zionism is literally the ingathering of the exiles and it provides a place where a Jew can walk with dignity. As a Jew who happens to feel somewhat "secure" in the Diaspora, my political Zion is right here in America. I must confess that I have never known blatant anti-semitism save for the polite lily-white condescension of WASPs who "tolerated" my presence among their children. <sup>in the neighborhood</sup> I see Zionism as a necessity for it gives the oppressed Jew a new lease on life.

In seeing how else Judaism plays a meaningful role in my life, I wish to make an unlikely but truly relevant comparison of Judaism with psychoanalysis vis-a-vis their aims. Both Judaism and psychoanalysis hope to have an individual

become "totally 'immersed' in life" because both "faiths" believe that one can find fulfilment in this life. Psychoanalysis affords Man the opportunity of seeing himself as he really is and forces him to eradicate psuedo perceptions of himself. In other words, it provides him with an in depth understanding of his limitations and potential qualities. The analyst and his patient work together in developping those potential qualities which will give the patient enough strength and foresight <sup>to</sup> in successfully combatting his trials. Furthermore psychoanalysis is not to be regarded as an apocalyptical adventure where the patient receives a vast reservoir of wisdom. Judaism as well does not hold any pretenses to attempt such endeavors; instead it recognizes Man's limitations and sets direction for him to make use of his potential.

I see the essence of Judaism as a set of directions and precepts of which the Jew can gain some conception of his role in an often chaotic but still promising world. Torah which can be described as both "teaching" and "law" provides the process in which Man can at least search for clear insights into his nature. "... You shall teach them the statutes and the decisions and make them know the way in which they must walk and what they must do'..." (Ex.18:20) ~~found on page 7 of Where Judaism Differed.~~ Hopefully, some of the precepts of the Torah and the Halachah tradition as well as the martyrdoms of Hanna Senesch, Andrew Goodman and even the wit of Gertrude Berg can at least offer me a spark of an insight into the noble endeavors and absurdities of life. By its very implication, Judaism does not expect Man to gain the answers to the ultimate mysteries of life or be imbued with all the fruits of human knowledge. But although his not expected to reach these goals, Man's very <sup>"</sup>striving after them" provides him with the best possible means of understanding himself.

However, my greatest problem with my relationship to Judaism is not whether

I feel insecure in my identity as a Jew: I happen to feel quite at ease in accepting my religious heritage. But what I wish to avoid is using Judaism as a drug or sensitivity experience in trying to resolve personality conflicts. All that I would be doing is reducing Judaism to a series of psychological principles. ||  
~~In addition, it is often too easy for me to fall into the trap of using my religion as a podium for expounding upon my prejudices and self-righteousness. How simple it is to castigate the Mark Rudds for hypocrisy! In other words, they are so willing to die for the Biafrans and the Vietnamese but abashedly denounce their Jewish heritage. Such passion on my part is a perversion of my Jewish identity.~~

Richard S. KLEIN

By comparing Judaism to a triangle, it becomes evident that Judaism means more to the Jew than just a conglomeration of rituals, laws, and customs. Judaism has always represented more than this to me, for it has become the foundation of my existence and a focal point of my life.

Using a simple geometric figure, the triangle, as an analogy, the three points can be compared to the three primary conceptions of Judaism held by the Jew in relation to his lifetime. Three dimensions of Judaism must be considered to achieve a complete understanding of the meaning of Judaism to the Jew. The three connecting lines which give the figure its distinctive form may be compared to the broad philosophy which underlies the faith. The transformations which have been made through the years in ritual and custom are of little consequence compared to the eternal values that have buttressed Judaism through centuries in the face of adversity. These lines represent the roots of thought and tradition that have remained unchanged in spite of other alterations that have occurred. Although Judaism has been flexible and has adapted to change, it has managed to maintain a basic philosophy that has been successfully applied to the past, present, and future.

At the apex or the uppermost point on the triangle is the most conspicuous conception of Judaism -- that which pertains to the present. For those who are unfamiliar with Judaism, the insights and spiritual solace that are characteristic

of Judaism, appear to make Judaism appear to be a remote, solemn, and somber faith. In the eyes of the Jew, these play a more vivid role. Essential to any understanding of the present meaning of Judaism for the Jew is an examination of the basic theology or the connecting lines of the triangle.

The principle tenets of Judaism include the belief in a personal God whose ways are beyond man's comprehension, but whose reality makes the difference between a world that has purpose and one that is meaningless; the belief that man is made in God'S image and his role in the universe is a unique one despite the failures that spring from his mortality; that man is endowed with infinite potentialities for greatness and goodness.

One can easily discern the pervasiveness of these values in Jewish life today as they form an integral part of it. Because they are not confined to the synagogue alone, they assume a far-reaching effect on the relationship of the Jew to his family, community, and society at large.

Judaism holds that man can most genuinely worship God by imitating those qualities that are Godly -- compassion, justice, and tolerance. The Talmud speaks of three general principles in life: Torah, or learning; service of God; and performance of good deeds or charity. Taking these values in the context of everyday life, one can easily see their manifestations. The core of Judaism as found in the Mosaic formula for treating our neighbor fairly, respecting his rights, his property, and above all his person. Thus, if we

deal justly with our fellowmen, truth will triumph and peace will reign. This passion for just human relations dominates the ethical teachings of Judaism and is the starting point from which all Jewish teaching commences.

The theme of freedom and equality also runs throughout Jewish history and guides the relationship of the Jew toward his fellowman. These values are voiced today by Jewish support of such issues as integrity in public office, just labor management relations, civil rights and civil liberties, equality of economic opportunity, decent education, housing and health standards for all citizens, and peace among the nations of the world.

Probably one of the most characteristic features of Jewish life is its emphasis on family integrity and unity. The religious loyalties linked to the love of home have strengthened both the home and the religion as well. Judaism measures the dignity of man in relation to his family circle and each member of the family has an important and indispensable role. The modern Jewish family has retained the high standards embodied in Jewish tradition by its emphasis on the unity of family experience and the sharing of joys and sorrows. It is perhaps this family experience that has played the most important role in my life as a Jew, for it has contributed to the preservation and instilling of values and ideas which have modified my relationships in other settings. This family solidarity has been a major factor in the survival of the Jews through the trials and tribulations of the centuries.

Although I have only presented a glimpse of Jewish life in its present context, it is obvious that the precepts of Judaism are extended beyond the synagogue to provide a guide to everyday relationships and situations. Because Judaism embraces the secular elements as well as the sacred ones, it is more than its core doctrine. Because it sets certain objectives before man and leaves it to his discretion which path to take to achieve these goals, each individual, by whatever grasp of knowledge he has, must choose his own course. The truth and ideals of Judaism live only to the degree to which they are realized in the daily interactions of each Jewish person.

The second point on the triangle represents the past. The Jew today recognizes that he is a part of a vast cultural heritage that has existed for thousands of years. The traditions embodied in the laws and rituals connect him to this past and add meaning to his present existence. Because Judaism has survived in the face of relentless persecutions and despite the fact that its adherents are vastly outnumbered and scattered all over the world, the Jewish people have maintained a solidarity unmatched by any other ethnic group. Regardless of their nationality, they have felt a strong identification with one another so that these bonds of unity have only become fortified when threatened by adversaries.

Judaism is one of the oldest religions known to man, with a tradition that reached back as far as the dawn of civilization.

It has contributed richly to civilization and has grown and kept pace with the spiritual needs of more than a hundred generations. For these reasons, Jews are intensely interested in their ancestors although they are personally far removed from many of their rituals and traditions. It is only through recognizing this added dimension of the history of the Jewish people that one can fully appreciate the pride in their faith the Jewish people feel. Recognition of these past glories also aids to an appreciation of the future.

The third and final point on the triangle is the future role of Judaism in my life. Hope describes this aspect of Judaism -- a threefold hope based on hope for the individual soul, that it will attain the fulfillment of which it falls short of in the flesh; hope for the people as a whole, or the expectation of ultimate deliverance and vindication; hope for society, or the assurance that it will be regenerated into something better when evil is purged and good is perfected and made permanent. Together these make a confidence that for man, for Israel, and for mankind, a better world lies ahead.

It is through the realization of the will of God that these hopes will become realities for He has spurred mankind throughout history to greater good. Through these aspirations and hopes, pursued with skill and fortitude, this age may come into being.

For me, Judaism represents an optimism and faith in the innate goodness of man. Judaism has in the past and will in

the future <sup>is</sup> an illuminating force which is sited to stand  
for that which I believe in and cherish dearly. Judaism  
functions as the starting point from which to commence my  
life's journey, and with a little wisdom and prudence, it can  
lead me on that way safely and joyfully. //

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## A DIALOGUE

### CHARACTERS:

JUDAISM - A Personification in a prophet-like figure.

STUDENT - A student in the process of writing a paper for Religion 306 - History of Judaism

SCENE: It's one AM. In a somewhat disheveled dormitory room, amidst half-way started suitcases, bulging cartons and stacks of frayed books, a student sits at a desk trying to write a paper. Next to the desk there is a wastebasket overflowing with crumpled papers, with one or two on the floor. The room is dark except for the one lit desk lamp. There is another figure in the room who is as yet unobserved by the student who is involved in the paper.

JUDAISM (walking towards student from the dark and clearing throat). Hello. Allow me to introduce myself. I am known as JUDAISM.

STUDENT (in a matter of fact tone). Oh, Hello.

JUDAISM. Am, aren't you at all surprised by my presence?

STUDENT. No. You see, I have been up for the last three days, have not had more than three hours sleep in the past seventy-two hours period, and have already taken five finals in the space of four days. Consequently, I'm not surprised by anything I see right now. You are just probably just a product of my wearied mind. As a psychology major I would explain you as a hallucination-

both visual and auditory resulting from sleep deprivation. Either that, or I have finally conked out and am dreaming about CPU and am manifesting my guilt feelings for not having finished my religion take-home final by dreaming about my subject.

JUDAISM. Well, I guess it isn't really of any importance to what you credit my visitation. (Student resumes writing and no longer pays attention to the figure.) Am I disturbing you?

STUDENT. Well not really. You see I have one more paper to write and I've decided that the best way to ignore handle this situation is to ignore you. When my mind begins to fully concentrate on my work, it won't be able to maintain this hallucination. Oh, but this ridiculous talking to an illusion (resumes working).

JUDAISM. What is your paper concerned with? (Student gives no response.) MAYBE I can be of assistance. From the evidence in your waste basket you seem to be running into some difficulty.

STUDENT. How can you be of help? All you're doing is keeping me from my work. Trying to define my self-concept and my concept of JUDAISM and their relation to one another is not easy, you know. But wait, it

really doesn't matter if you're imaginary or not, because the nature of your appearance to me would reflect my conceptualization of Judaism. Through conversing with you, I can find out what I need to know. Okay, Judaism, who or what are you?

JUDAISM (pulling up chair text to student's desk). Well apparently to you I'm first annoying and something to be avoided and only encountered when I can be taken advantage of. But this of course is not an unusual reaction to me. All through history I have been used either to explain or rationalize for events or occurrences, or as a shield or retreat against threatening external forces. The answer to your question is not an easy one. Let me ask you the same question - who are you?

STUDENT. So whose playing amateur psychologist now? Nevertheless, your point is valid and relates to my paper as well. My self concept is a resultant of combining the many concepts, attitudes, and reactions<sup>of</sup> others, significant others that is, have about me and my personal internalization of them. Forgive me if I sound like a sociology text book, but I just had a final in my social psychology course this morning, or was that yesterday morning? Any how,

I basically see myself as I think others see me, even though they may not really see me in that way. For example if others see me ~~in that way~~ as having the ability to do well academically, I internalize their views and I expect myself to do well academically as well.

JUDAISM. Yes, but how do others see you?

STUDENT. Well now, in relation to role, others see me as a student, that is, in a preparatory state of my development. This of course is a transitional role. Unfortunately I sometimes am uncertain as to what role I am to take on after I graduate college. It seems that rather than just being a transitional role preparing me for a later one, I'm learning to be a perpetual student.

JUDAISM. This is all very well, but what makes you, you?

STUDENT. Well, I suppose that I'm like everyone else in that I too am of the species homo sapien. This almost goes back to the idea of what is man — a product of evolutionary events and processes in nature over millions of years, who has the ability to reason, utilize the elements in his physical environment to his own benefit — though often he by using it to his advantage exploits

5.

it and it is to his disadvantage. - and hopefully to formulate, free-thinking open minded ideas through social interaction. I'm only like some people in that I may share a common religious belief, a common ethnic background, a common socio-economic level, a common political ideal, or national identity. All of which affect my outlook on life through association with groups of individuals who also are members of these categories. But though I'm like everyone in certain aspects, like only some people in others, there are certain qualities which make me like no one. In other words, I, like every man, am unique. And this of course entails my personality and that is the core that would be the real me. But exactly what that core is I really don't know.

JUDAISM., What comprises your personality?

STUDENT. I suppose various traits which allow me to respond consistently to various environmental situations, and which pattern my behavioral responses. Personally I don't believe most traits are inherited, though some such as intellectual potential may be; they are environmentally influenced or induced. But because no one has absolutely the same conditions in his environment,

Everyone turns out to be unique. One personality characteristic which I have which has both positive and negative value is my extreme tolerance for all situations and conditions such as the falling short of my expectations of others in their behavior. For example, I tend to rationalize away someone's inappropriate immature behavior by saying they were ~~in~~ going through a period of stress, or have been conditioned to act immaturately throughout their life and to expect any other reaction from them would be unfounded. Or similarly I'll tolerate a situation by saying - Well that's the way life is! But such reactions on my part leads to stagnation, for I'll never affect change. I have to learn to be more intolerant and angry if I want people or conditions to improve. I guess that's about all the free association I can come forth with. Now that I've tried to offer some insight into my nature, it is your turn to tell me about yourself.

JUDAISM. In your description of yourself as like only some people, you used the concepts religion, nationalism, and ethnic background. Through history I've been all of these things. When someone says he is

a Jew, others don't just react to him on a religious plane but along these other areas as well. People are constantly seeking security, a feeling of group identity, and I provide this feeling. To some it has been a religious identity which affects their way of life by making him eat prescribed prayers at various times of day and upholding such laws as Kashuth all of which are based on my dogma that God is the Lord and he is One. To others, such as the strong Zionists of a generation ago I provide a national identity for they have for so long felt out of place and only tolerated in the countries they live. I provided the vision of a state of Israel which eventually took a hold in reality with out the coming of the Messiah. Yet to others ~~who get~~ who call themselves Jews, but do so out of no religious or national fervor, I am something else - an ethical-cultural background - all the way from the various types of food such as Gefilte fish to other cultural ideals such as every Jewish mother's ~~wish~~ wanting her son to be a doctor and if he has a weak stomach a lawyer. To some people I embody all these qualities and to some I can be one without the other. Some one can

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be an ardent, orthodox, pious Jew but be intolerant to the idea of Zionism.

Whilst others can be strongly adherents of Zion, they can be practicing atheists.

Others can yet denounce both of these, and claim only a cultural, traditional type of affiliation or identity. I see myself as not absolute but as a dynamic force constantly in a state of change — different to different individuals at different times. May I ask what am I to you?

STUDENT. I would have to answer that question in relation to different periods in my life. I guess in the beginning of my life to my early teens Judaism affected me predominantly as a religion and as an ethical way of life. My parents being extremely Orthodox taught me religious practices and sent me to a parochial Hebrew school. Not only did I ~~fail~~ practice all these prescriptions but I did so faithfully, believing in their intrinsic importance. This reached into every part of my existence, such as not turning on a light switch because it was the Sabbath. Most of my early associations with others, especially other children, was restricted to other Jews. Then early in

my sub teens I was taken out of my sheltered and stable environment and put into a public school setting where there was more of a heterogeneous group of individuals to come in contact with. It was not until my middle teens though that I began to abandon my religious beliefs and turned to kind of agnostic-ethical culturalism. It was then that I also turned on to Zionism. I suppose I was at that stage of development - adolescence - where I was going through an identity crisis - not that I've ~~already~~ recovered from it - and needed some sort of new yet familiar group to identify with and Judaism with in its nationalistic form of Zionism provided me with this. But I eventually abandoned this too for nationalism of any form repulsed me. So I now I suppose I am only left with an ethical-cultural type of identity. The schema I used to structure my self-concept can be applied to you as well. You are like all other institutions, be they religious, national, or cultural in that you provide a comfortable security, a feeling of identity and an explanation for life. And why one should do what one has

been taught to do. You are only like  
 some institutions in that you share  
 common practices such as <sup>adherence to the Ten Commandments</sup> ~~sets of prayers~~,  
 having a national flag, or having specific  
 traditions<sup>and rites of passage</sup>. But you are also unique because  
 certain practices are unique to you. I  
 tend to reject you because I see all  
 these as being sources of limitations and  
 prejudice creating within the entire community  
 of man. I do not reject Judaism for its  
 brand of religion, nationalism, or ethnicity,  
 but simply because you embody all  
 these properties. I tend to reject any-  
 thing that would limit man such as  
 nationalism; today we need an international-  
 istic outlook. Unfortunately this is a  
 paradoxical situation, because man needs the  
 security he gets from such institutions  
 or he would not create them. And once  
 in them he can't completely divorce himself  
 from them. Before I said I had out-  
 grown my enthusiasm for Zionism, but only  
 intellectually, emotionally I'm still tied to it  
 for I shudder when I hear about  
 Arab-Israeli fighting in the Middle East...  
 (Student all this time has been speaking increasingly  
 politician-type form of address, staring off into  
 space with a "search of higher ideals" look and

has not noticed that the figure has vanished.) GEE  
I guess I got carried away.

JUDITH DAVIDSON

Judaism has provided me with an everpresent point of identification in environments of both Jews and Gentiles. First, a discussion of the meaning of Judaism for me will enable me to determine the role it is to play in my life.

Judaism as a structured religion consists of all the practices, observances, prayers, customs, and liturgy that differentiate it from other religions. For me, the practices, the day to day rituals, the specific prayers to be recited, often by rote rather than feeling, are all secondary to the philosophical teachings, the commentaries on human existence that are not unlike those of every other major religion of the world.

NOT ALL, >  
NOT 1

My first exposure to Judaism, and my first recognition that I am a Jew came to me in the first years of my religious school training. During that time I was taught the history of the the Jews, the meaning and observances of the holidays, and the rudiments of Hebrew and the liturgy of the religious service. It was not until later in my religious school education that I was exposed to the philosophy of Judaism, indeed of all religion. This philosophy is the essence of Judaism for me.

My religion is much more than prayer and faithful attendance at Sabbath and holiday services. In fact, I often find religious observance irrelevant to my daily life.

My religion is a more universalist one than more orthodox members of the Jewish community would accept. It is a belief that stems from the faith in man, rather than the faith in a supernatural power. At the risk of appearing blasphemous, I suggest that one need not ever set foot in a synagogue, perhaps not even hold a belief in God, in order to be a good Jew.

All this is not to say that Judaism, or any other religion, is unnecessary or superfluous. Rather, it is a vehicle through which we may learn the philosophy of religion, the teaching that man, together with his symbolic "brothers" must act according to his own conscience to make a world in which he can achieve whatever goals he may hold.

One may ask, "why, then, should any religion exist?" The answer to me is simple. Religion serves as the most powerful and pervasive institution of education that exists. It provides us with our foundation of ethics; it outlines a plan by which we can strive to live righteously and justly. Religion gives us a sense of direction or goal orientation; the prescriptions and directives of how to act, how to behave in a specific situation are secondary. It would have been enough to merely point us in the right direction.

My concept of Judaism is not clear cut; rather, it is abstract and hazy, reflecting the unspecific, unpre-scribed nature of action I feel to be religious. It would be far easier for me to tell what Judaism is not.

Judaism is not the observance of holiday, the chanting of prayer, the wearing of skull cap and prayer shawl. For those who believe that all one must do to qualify as a good Jew, and hence, a good person, is faithfully fulfill these actions, Judaism is as empty and meaningless as pagan idol worship. Rather, these actions should serve only as reminders that there is a much deeper meaning to religion, that religion encompasses the act of living, and not just the act of acting.

I firmly believe that I am a good Jew. I make this claim with the full knowledge that I rarely attend services, that there is much I do not know about customs and observances. I make this claim on the basis of my belief that I am striving to fulfill the teaching of my religion, the teachings basic to any religion--to be a good person. I realize, however, that the concept of "goodness" is empty unless it is lived. I choose to maintain my identification with Judaism as a reminder of the basic philosophies I will strive to follow.

One may now ask, "Why do I choose Judaism as my reminder to be a 'good' person?" Quite frankly, I believe that Judaism is the best religion through which the education of which I spoke previously can be carried out. The Judaism to which I have been exposed, although cold and empty in some instances, seems to best relate my life to its philosophical teachings.

My affiliation with Judaism is with the Reform Movement. It is my belief that Reform Judaism is the best example of

living Judaism. By paring away much that is trivial, that is superfluous and empty in modern day context, Reform Judaism is better able to address itself to the questions of living. In the Reform Movement, one is no longer forced to go through the motions of meaningless ritual in order to prove one's self. Reform Judaism represents to me an attempt to make Judaism a living religion, concerned with living people. An important aspect of Judaism, unique among major religions, is that the religion is chiefly concerned with existence now, and does not dwell so much on the importance of salvation or life after death.

My religious identification has not been constant or consistent. There have been times when I have accepted the religion, along with all its rituals and trivialities, without question. This occurred during the early part of my life, when I had not developed my intellectual skills enough to understand all the implications of my religious belief. Like any child, I had to be told and directed by my elders.

After this came a period of great questioning. Disillusioned by the immediate irrelevance of all religious practice vis a vis my own life, I rejected religion completely, not realizing that I was discarding very much of the good along with what I believed to be the bad aspects of religion.

It is only recently that I have renewed my identification with Judaism. I realize now the importance of much of my religious education. What I could not understand

a few short years ago now seems so much more relevant to me now. Having developed socially and intellectually, I can look at ideas with a better perspective. My Confirmation training, which seemed totally without value at the time of my Confirmation, is much more meaningful to me now that I have been able to relate it to my life.

I will not try to convince myself or others that my stronger identification will make me a more observant person. Judaism occupies an important place in my life, not because it directly serves to influence my actions, but because it serves to influence my thoughts, which alone serve to direct my actions.

Judaism's role in my life is that of a philosophy of existence, rather than a religion in the traditional sense of the word. It serves as a social conscience, and the outward manifestations of the religion serve only as a reminder of the inner implications of my belief. I must conclude from my observations of self and other men, however, that man, though he may strive, is imperfect, and is thus, often in need of reminders. Perhaps those who wander must have religion as this reminder. Perhaps only when man achieves perfection, will religion disappear. Until then, religion will fulfill this important purpose, and, I believe, my Judaism will do so for me.

PAUL LEVIN

Judaism and Me

Carl Hoch  
Religion 306  
Rabbi Silver  
June 6, 1969

For a little more than a year, I dated a Gentile girl and during this time I had given considerable thought about marrying her. In the course of my thinking, a great deal of time was devoted to how important Judaism would come into the relationship, and more important, what it meant to me. I wish that I could say that my thinking was rational, but it was not, because it was dominated by emotion and religious training, by my parents and the religion itself.

I started my formal religious

training when I was about eight years old. I went to Hebrew school and Sunday school and I must admit that I enjoyed them both. Hebrew was somewhat of a novelty because I was learning a second language long before my classmates would even begin to think about a second language.

Those early years were very enjoyable, even though there was so much to learn. I can remember my mother lighting Friday night candles and my father praying faster than I thought was possible. Judaism was

much more than words to be read,  
rules to be learned, or prayers to be said;  
it was like the fellow in class said -  
it was chicken soup and all the  
love and hope that goes with it,

The strange part about it is,  
that even now I view my religion  
in the same light that I viewed it  
as a child; with awe, fascination, and  
wonder. There is so much more to learn,  
so much more to understand, that  
was the reason I took your course  
both semesters. The more I learn, I realize  
that there is that much more to learn.

I have always enjoyed services from the Sabbath with its simple "Shema" to Yom Kippur with its beautiful and complex "Kol Nidray" (spelling?). More important than the routine of worship is what I get out of them. Praying is sometimes very hard to do. Having a set prayer gets you moving, then it becomes easier to say what you mean. I can remember as a boy that once my cousin and I were home alone during a rather severe thunderstorm and we were both frightened, so we looked in the prayer book and

Both of us felt better. I will be the first to admit that our action did us a great deal of psychological good, but we had faith and it gave us peace of mind. (Sorry about the melodrama, but the story came to my mind).

As far as Judaism and I are concerned for the future, I think that it will become more important. It will help me raise my children, because it will show them, as it has shown me, that faith is an important part of life. Faith in a supreme being can then grow into faith

in mankind and faith in yourself. These are factors that are very important in ones life, as far as I am concerned. I hope to continue my religious education by teaching Sunday school. Judaism, I feel, will always be an important factor in my life for two reasons. One is that I have faith or I believe or call it what ever you want, and the second reason is, that it gives me peace of mind.

I come from a traditional Jewish background but I can only realize the value of traditional Judaism in asking what it can offer me today. The conversion process I have been and am going through resembles the historical struggle between tradition and its contemporary influences. I can realize the value of contemporary Judaism only in asking what I can offer it.

The assertion that I am a Jew means to me that psychologically I identify as a Jew. Much of my inner world is continuous with the Jewish religion, people and culture of my outer world and its history. This, however, is a nice abstract conceptualization not conveying much of the personal feeling behind it. In essence, Judaism pervades all of my life without its being consciously thought of as Jewish in nature.

My strongest Jewish feelings are probably present in my idea of family life because this is where I first learned practical Judaism. Unavoidably religion will always be psychologically confused with the idea of parental control as a socialization factor. But my idea of family life makes up a good part of my Jewish consciousness.

I am tightly bound with the historical Jewish people. I identify with my history more than the living people. Although I did know a close identity with the living people through my teen-age years

it was a limited identity, restricted to Jews who practiced Orthodox Judaism. All other Jews were Yiddische Boyim.

Beginning a little over a year ago I became conscious of my increasingly indifferent attitude toward my ~~toward my~~ traditional religious beliefs and behavior. Most of my religion was reduced to mere habit. It was not a process of rebellion but one of growing passivity. The only reason why it did not happen sooner was because of the fact that I am living at home while attending school. It has always been expected of me to remain a traditional Jew and I internalized that expectation. The indifference, passivity, and realization of the meaninglessness of the many traditional rituals I practiced, plus a summer vacation spent away from home brought me to be more honest with myself. I no longer expect myself to remain a traditional Jew. My conversion, rather than having emotional grounds is based on simple insight into the reality of my being.

I do not regret living the life of a traditional Jew. Looking back I can relate in my exposure to living Jewish history. Although I find many of the ghetto-like Jewish attitudes tacked on to traditional Jewish life rather aversive, it is not something I hold against a people conditioned by a history of oppression. All the ethnic Jewish feelings were great factors in Jewish survival.

The value of Jewish survival has personal importance to my identity with Judaism. I look to myself as a link in the Jewish historical process. In modern day America there is no need for Jewish isolation. This, to me, was one of the strong points of traditional Jewish identity. Aside from the religious values much of the emphasis was on identification with one's fellow Jews. Many traditional laws attempted to isolate the people. The modern Jew is much more cosmopolitan in his outlook. I do not believe there to be much validity to the stereotype of the cliquishness of the American Jew. If anything, it is a carryover of the picture of the Jew in the ghetto of Eastern Europe. Today, Jewish survival is less a matter of survival of the people and more the survival of the religion.

I am still searching for my place in the Jewish religion. I do not believe that a denominational affiliation is a valid way of finding my own identity within the religion. In the Orthodox tradition of my upbringing I was taught that there is only one land of Judaism. Some Jews adhere to it and others do not. The Shomer Shabbos was the businessman to patronize. Now that I have learned something about how the other Jews live and their variations of religion I still do not believe them to be members of another religion. Sociologically I may be a marginal Jew but I only care to call myself "Jewish." In spirit I will never be an Orthodox, Conservative, Reform or Reconstructionist Jew.

From traditional Judaism I am seeking to find what is meaningful to me. Judaism is too tied up with the past to ignore it. But I do not find absolute truth in tradition. I look at the literature in terms of ideational struggle which is common to all religious literature and thought. Reaching my present stage and coming from a traditional past I go through the historical ideational struggle in my own mind. It is the struggle to find continuity between the old and the new. The difference between traditional and liberal thought is a difference in conception of where history is. Viewed in a time context traditionalists and liberals are usually continuous with each other. Taken out of a time context they are two sides of the same thought.

In losing my identity with the isolated people I have lost much of the Zionist feeling that I had had. I can recall saying during the summer of 1967, "If Israel is destroyed what will be left of me!" I am hardly in such a confident state of being at the present. I am not so sure whether my being American or Jewish gives me the meaning I seek. I have a strong potential for close identity with a group but I also have a strong aversion to look to institutionalized groups of any kind. If, however, I can give my own structure to a diffuse group then perhaps I can achieve my goal. I would much rather construct my own rigidity than be limited by previously existing structure. I can

appreciate conformity only if it is inner-directed rather than being governed by the environment. Mature authority and responsibility has to come from within.

My outcome will depend on the practical decisions I make concerning the future. If I allow myself a chance and time enough I suppose I would come to some more definite conclusions about what Judaism means to me. Perhaps it is a lot more important than I am aware. I often believe this because of the early training and long years I spent learning and living traditional Judaism. About all I found out in the last couple years is that I care and am interested in other things in life but I really have not found a place for what has always been there. I would be the last person to say that I know what I want in life.

Although I do not have the ability to live everyday like there were no tomorrow, every tomorrow I look back and romanticize about yesterday. I can romanticize about historical episodes and my own past religious behavior but it is difficult to live Judaism and know its value today.

I appreciate some of the Chassidic influences in the old rituals. Unfortunately, I did not have much exposure to Chassidic ways in my upbringing other than occasional mockery. I find much more meaning in the style or form of religious behaviour than in its content. If

anything caused me to lose interest in the traditional ways it is the lack of sane and sound intent that was prevalent in the religious behavior I saw. It has been a long time since I have attended any religious service where I could really involve myself. I do a lot more serious meditation in my own secular confines than within the walls of a sanctuary.

I think Judaism is just as caught up in the "death of God" feeling as is any other religion. I cannot help but feel a lack of God-consciousness at a Jewish service of any kind. God's name in any form is just another word in the rendition of lip service. A discussion of theology in a classroom environment has a lot more value for me than a sacred service.

The type of Jewish god I am able to sense is very secular and pantheistic. It is not much of a firm belief but rather that for which I can allow. Because of my past sometimes I sense an omnipotent Jewish god but this is usually suppressed by my more contemporary mood of deism.

My sense of God does not actively play much of a role in my Judaism. Only when I think in terms of ultimate meaning to life, if this be related to God and the Jewish scheme of redemption, am I able to feel deeply religious. I have attained profound states of religiosity in casual discussions with friends. In such states I feel more Jewish than

# Judaism + Me

at any other time. The feeling I experience involves a sense of Jewish universalism. Judaism helps me to achieve a feeling of humanistic brotherhood.

In relating to contemporary Judaism I feel it is not going to offer me much unless I act upon it. In order to feel like a contemporary Jew I would have to establish myself as a contributing link in Judaism's historical development. Perhaps just repeating history without influencing it does not satisfy my needs.

Sarah Eisen

This is a rather difficult paper for me to write. It deals with the religion I was brought up to believe - Judaism - and the religion I later renounced as inconsistent with my philosophy of life. I have considered myself, for some time now, a Jew in name and cultural upbringing only. May it sound phony or not, this course taught by you, Rabbi Silver, has set me to wondering if my renunciation of Judaism was not a faddish, immature reaction to prove to myself and to others my true liberality. Originally, I believed Judaism to be as dogmatic as any of the other great religions. I was refuting dogmatism. Through this course, however, I have been thinking more and more as to whether I am still a Jew. I have begun to wonder if I am simply a radical Jew - but then Judaism seems such a personal religion - I wonder if there is such a thing as a radical Jew.

Originally I renounced Judaism because I was completely science-oriented. I considered myself a member of the new science left. Anything inconsistent with science simply had no part in my life philosophy. Everything followed from a cause-effect relationship. Everything either could or some-day would be fully explained by the methods of scientific logic. Therefore, of what need did I have for a God? To me, God was simply a mental crutch created by the imagination of weaker people. God simply explained or gave meaning to the incomprehensible. I, however, had seen the true light - science. I had no use for a weak man's God. I was strong. I needed no crutch. Thus, my renunciation of Judaism.

I still consider myself science oriented in the fact

that all natural phenomena may be explained by scientific logic. However, my concept of God has changed, from a supernatural opponent of science to a completely different rather amorphous concept (which I shall explain later). Perhaps it was maturity or perhaps it was my need for a mental crutch (I can not actually determine which yet) I now truly believe in a God concept and perhaps even Judaism.

All great religions promise redemption. Judaism promises redemption through the teachings of the Torah. However, it has been stated that there has been found more true benefits in the following of the Torah itself, than in the hope of being redeemed. I cannot truthfully say that I have studied the Torah; therefore it would be impossible for me, if not completely hypocritical, to base my life on the set of rules as put forth in the Torah. Rather, I have devised my own Torah in the Jewish tradition. I have devised or utilized my own set of rules to help me (crutch) explain my questions of death, my questions of sex, my questions of love, my questions of health, my questions of life. My "Torah" and my "God" are the same overriding moral force - society. (At first this may seem to imply that I am simply a tool of the Society. Although true to an extent, I am selective, and do utilize freely directed will.)

My life philosophy deals with truthfulness to self - consistency of self. As discussed in class, this does not condemn me to an island among men. Rather, interactions are as important to me as they were to your life philosophy. However, to me, instead of your over-riding "Sinai", there is simply another societal myself to react and learn from. Through the love I gain from these various myself interactions, I will

gain, in the manner I deem best for myself - and I must be internally consistent - answers to the questions that religion may help in answering. Surely, this is a crutch. I am just beginning to realize this - and it seems to me that my life is changing because of it.

GLEN RILLES



## The Role of Judaism in My Life

The role which Judaism has played and still continues to play in my life has varied according to my age. As my understanding of Judaism has changed during my life, I have defined it in different ways and I still feel it's impossible to give an absolute clear cut definition of Judaism. It may be broadly defined as a religious system (whatever that is) or as a collection of rituals and laws and yet it may be viewed as a way of life or the manner in which one lives

will probably be further modified  
as I grow older. As a child it  
represented a set of rituals and laws  
which I did not clearly understand,  
although, I did my best to observe  
and obey them. I attended services,  
had a Bar Mitzva, and went  
through confirmation because it was  
the thing to do, according to my  
parents and the parents of most of  
my peers. I was not enlightened or  
sincerely inspired by any of these  
experiences, and I was rather pleased when

has life and tries to find meaning in it. The best suggested explanation or definition also implies that Judaism contains a system of philosophical principles which help explain the enigmas of life. Historically it has been viewed, studied and defended in a number of ways. One thing is certain, some form or forms of Judaism are still around today.

During my lifetime, Judaism's significance and meaning have changed in relation to my personal view of it, and

My Bar Mitzva and confirmation ceremonies were over. I became a non participating member of a Synagogue. I failed to understand what was so very unique about Judaism, or what value or meaning it could have in my life. Keeping kosher or reading prayers in Hebrew which I did not understand and found to be monotonous, seemed to be senseless gestures. I still feel these formalized rules and prayers are of little benefit to myself.

By the time I entered college, I was very alienated from many Judaic rituals, however, I still considered myself to be a Jew, although I am not nor was I sure of what a Jew is. Being away from home, I naturally wanted to find something familiar, and I found it in a Synagogue on Yom Kippur. I discovered that although I was far from home, there was still a group of people whom I could relate to (to a degree) and there something in

Common with them. It was the fact that we were all Jews sharing a common cultural and religious heritage or tradition.

Judaism has, to a limited degree, given me moral and ethical guidelines which place certain restraints on my behavior.

Beyond that, I identify with Judaism as representing a people, still living today, who can share an extensive and colorful historical heritage. I believe that Judaism

has survived because of its flexibility and ability to adapt to changing situations. One reason why I am willing to affiliate myself with Judaism and call myself a Jew is because of its flexibility. I can also find pride in knowing that the successful Jewish state of Israel exists today, I can be proud of my Jewish ancestors who were willing to endure grave hardship and suffering rather than give up the Jewish faith.

Judaism and the Jewish people represent a group I can identify with in a world of people who are labelled as alone and anomie. Judaism offers me some guidelines to help me try to understand myself and make my life more meaningful. It has ~~failed~~ failed in some cases but at least it offers me a type of flexible framework I can utilize and build from to hopefully make my life become more than futile or wasted efforts.

Judaism certainly will not give me the answers to all or possibly any of my questions about life, but it does offer me a variety of approaches I can employ in search of satisfactory answers to my questions.

I am still puzzled by what it is to be a Jew. I do not have to be a Jew in order to believe in God. The Jewish concept of God was probably not the same for Moses as it was for Maimonides, yet both of them were

Jews. In the same manner, my opinions and beliefs may be in almost entire disagreement with another Jew, yet we are both Jews and presumably share a common bond between us.

The role which Judaism has played in my life and still continues to play cannot be clearly stated as I am unable to recognize the total effect that it has on my life. It has essentially been part of my life style or mode of living. Judaism has offered me

a group within our larger society and also outside and beyond our society, which I can be part of and identify with in some positive manner. Judaism has caused me to question and think about many of its rituals and beliefs or principles (which sometimes contradict themselves) and has therefore motivated me to search for more adequate answers, when possible, to the questions which have been plaguing Jews and all of

man kind over the ages. Its given  
me KREPLACH and MATZA-BALLS  
and other delicacies. Judaism has  
forced me to realize, as a member  
of a minority group, whose existence  
has been threatened in the past,  
how valuable my rights and beliefs  
are to me and how important it  
is for me to maintain and  
protect these rights for others  
as well as for my self. Finally,  
it has given me the pleasure of  
knowing, as I study the history of

Judaism, that I am part of this  
along existing civilization or  
tradition, which despite its  
extreme modification from its  
original form, has been able to  
outline many other so-called  
advanced civilizations and is  
still very much alive today.

Robert WEISMAN

Judaism has had a major impact on my life and it will continue to influence me in the future. In the next few years it will influence some important decisions I will have to make concerning marriage, a home, a family. It will shape my actions in society and the community. Judaism will help to mold my outlook on life. Since it has permeated my childhood and my adolescence I think it will continue to be a meaningful factor in the future.

~~Before I can attempt to explain the role of Judaism in my future life I must try to clarify what Judaism presently means to me.~~ Judaism was handed down to me by my parents as a religion. I came to believe in one supreme being, G-d. I believe that Judaism sets the guidelines for my actions, it teaches me, through my parents and society, the ethics which I follow. In addition

to being a religious system Judaism is a nationality and a culture. It is difficult for me to decide if I am a Jew first or an American citizen but I do feel that I have strong ties to my people. I do not feel that I have to have a land to go to in order to be Jewish but I will not hinder others if they disagree. I would do everything in my power to see them established in their homeland. The beliefs of Judaism were conveyed to me by my parents who learned them from their parents. Religion as a culture has been transmitted from generation to generation. Judaism, for me, is a religion, a nationality, and a culture. It is difficult for me to be more explicit because I am still questioning what Judaism is. My family is Jewish, so I am Jewish — and yet there is more to it than that. That is why I am still seeking answers to the question of what Judaism means to me.

In order to explain what I think will be

Judaism's role in my life I will have to recount some facts and events of the past. I was born and raised in New Jersey. My father's parents were very observant Jews but my mother's parents were not as religious. My parents were members of an orthodox synagogue and my brother was sent to Yeshiva and I attended the Talmud Torah. My brother and I were taught to observe the Sabbath as a holy day, a day of rest. We observed all the Jewish holidays, and attended shul regularly. When I was ten years old and my brother was sixteen we moved to Edison, New Jersey. Due to the fact that there was no orthodox synagogue close to us my parents joined a conservative temple. We still regularly attended services, kept the Sabbath, and observed the kashruth laws in our home. My parents did not follow the laws of Judaism as strictly now so my brother and I followed their example. Through my continued interest in Judaism I attended

Hebrew school and Hebrew high school. I also was an active member of United Synagogue Youth. I was never consciously forced to do these things but I am sure my parents were an influential factor.

During my freshman year at college I decided that I wanted to observe the laws + customs of Judaism more strictly. I was on my own now and had time to think about Judaism. I decided that I was not following the laws + customs of Judaism as closely as I wanted. Today I still feel I am not fulfilling my part of the contract that G-d made with the Jewish people.

In view of my upbringing and my own thinking I feel that I know the role that Judaism has to play in my life. My home has to be strictly kosher. I feel that the kashruth laws, although not fully explained in the Torah, are a special part of the Jewish tradition.

Since I have been taught about these laws I do not feel I can ignore them and really be a Jew. I value my religion and feel that it is something special.

It is my way of communicating with G-d, through religion. I feel that the kashruth laws are social too and that this is one way of following G-d's commandments.

Also, the place to teach your children about Judaism is in the home. If the parents do not observe the laws of Judaism and set an example that a child can never accept the laws, rituals and beliefs as being meaningful. Therefore, the Sabbath will have to be observed as rigidly as our modern, mass, technological society will allow. The holidays must be explained and observed. A child will imitate his parents in the beginning and if the parents do not provide an example for the child to follow it is less likely that the child will incorporate the religious beliefs into his world by himself. The nucleus of Judaism for me will be the same.

I feel that Judaism will be a way to maintain family unity and stability. I do not feel that each person should be an autonomous unit. Judaism

will provide the thread to hold a family together. It seems to me that a religion should be able to do this. If the knowledge of a long and beautiful tradition is explained and transmitted from generation to generation then the culture will be perpetuated and through its perpetuation family ties will remain strong.

Since I was brought up with the beliefs of Judaism being instilled in me by my parents and my teachers, I imagine my children will be raised this way too.

I feel that the family plays a large role in bringing up the child but so does Sunday school and Hebrew School. In a classroom the child would learn about the history of the Jewish people, the customs and holidays of Judaism, and the language of the people. This is all very important because then when a child goes home he can see that what he has been learning is being practiced at home.

As I said, Judaism played a significant role in my childhood and adolescence. Because of

this emphasis on Judaism I will probably play an active role in the Jewish community. I feel that associating with other Jewish people will possibly enable me to better understand my own beliefs. You can learn an awful lot from other people if you do not merely accept their ideas but if you take their ideas, think about them, and then accept or reject them - whichever will be best for you.

Judaism has taught me the way to live and it will continue to be my blueprint of life. Judaism tells me the prayers to say and yet it allows me the freedom to speak to God in whatever manner I want, it tells me how and when to celebrate our holidays, and it explains to me how to keep the Sabbath. If we were not so busy with our extracurricular activities, prayer and study could dominate our lives and make them more meaningful.

I want to learn more about Judaism in the

future and there are numerous resources available to do this. Among the Jewish people there are thinkers, philosophers, artists, writers, musicians, ... who try to express their ideas of Judaism. Judaism can perform the role of educating adults and not just children. No one has ever learned everything.

It seems to me that Judaism even permeates my thinking. An example is the attitude - prejudice. Today there is a powderkeg existing in the United States concerning the Negro and the White man and their relationship. The Negroes are a minority group. We are a minority group with similar problems. Because of this I feel that the Jewish people can understand the situation a little better. We therefore should not be prejudiced against others who, like ourselves, are fighting for their human dignity and the right to live. Judaism makes us stop and think about our attitudes

in such a situation.

Judaism can perform numerous functions. For me, Judaism will be a blueprint of my life. It will have a role to perform every day of my life. Judaism will set the pattern by which my home will function, it will help to educate me and my children. Judaism is my religion and my culture — it embraces my entire life.

Betty Kikson

Thus far, Judaism has had an enormous effect on my life and it will continue to be so in the future. I must admit that I am not as religious as I was before I entered college, but my orientation keeps my practices within certain limits. One of the most disturbing things which I have discovered in the past year is that far too many Jews don't identify themselves in the least with their religion and the fact has changed many of my attitudes. How many times have I heard someone say that he was so Jewish that he was practically a Catholic or "I'm not religious but I'm very Zionist." My cousin, when speaking to me about a friend of hers whom she wanted me to meet said "Well Allan, she's reformed. She goes to The Temple. Oh, but she's going to Israel during vacation." Please don't get me wrong. I'm not knocking Reformed Jews because they are Zionist. There are plenty of Orthodox Jews who are hung up entirely over Israel whereas other aspects of their religion don't seem to concern them. What am I coming to? I believe that Jews should identify themselves as being Jewish. Why am I orthodox? I believe that ~~falling~~ falling a bit short from a high goal is much better than setting a much lower one and falling short of it. It seems very logical to me. By subtracting from the level of religious goals, I believe that it is becoming easier and easier not to live up to those lower goals. As the goals are lowered, so is the attachment to their religion of all those people who did lower their goals. One needs only to look at the rate of intermarriage to testify to this fact.

How then will Judaism affect my life? The answer is very simple. Greatly. It will affect the person with whom I will decide to spend the rest of my life. It will affect my career since I will not work on the Sabbath. It will affect the way I raise my children, but most importantly it should make a better man of me. Statistics show that frequent religious attendance at church or synagogue affects a person's values. I knew it before I read about it. Yes, Judaism will greatly, as it has in the past, affect my life.

ALLAN WEISS

Thus far in my life Judaism has been an intangible force from which I have derived my ethical beliefs. These Jewish values have been passively ( that is not of my own volition) inculcated into me by my parents, as I will do with my own children. It will be my ultimate source of moral guidelines. Judaism will function as a positive force in my attempt to live a happy and just life.

Part of my living will consist of beginning a new family. Judaism will provide a core around which this family can identify. The traditions of the past will serve as a unifying force to create continuity between the generations and with the Jewish community.

Howana Levin

Passport Bond  
Western

Final Examination

Phyllis Hershman

The question put forward is to suggest the role Judaism has to play or might play in my life. For my needs, I feel the role of religion is to show man how to <sup>conduct</sup> his life with dignity and <sup>of</sup> sensitivity to the needs of his <sup>public</sup> fellow men. <sup>school</sup> Within the frame <sup>to that</sup> work of Judaism I can find rules of conduct and guide lines to obtain this goal. I realize that I am ruling out the mysticism, faith and even belief in God that is a part of Judaism. At this time in my life, I do not believe that prayer and worship of God can alter or direct my life. Heredity, that chance grouping of genes and chromosomes, environment and cultural heritage have shaped my being. But wasn't there a God who first created that spark of life? Yes, this might very well be — but, I am not concerned with philosophical examinations of or the mysteries of

life. Perhaps this calls for a profundity which I do not possess.

As for environment, I was born a Jew, raised in a Jewish home and exposed to a Jewish education. I remain a Jew for several reasons. First of all, I am comfortable with my Judaism. At an earlier age I was more defensive about being Jewish. I was very aware of being a part of a minority group. Perhaps my feelings were shaped by the events of the day.

Anti-Semitism was more open and prevalent. The quota system in the schools, restrictive housing and discrimination in business and social life were very much a part of my life. The rise of Hitler and the persecution of the Jews in Europe also created an atmosphere in which the Jew was despised and hated. This feeling of rejection and of being second-class has been altered over the years as I have

read and learned more about my heritage. I am proud that I am a Jew — proud of the accomplishments and contributions made by Jewish men and women in all fields of endeavor. Somehow, their success adds luster to my image. I doubt there is not a Jew who does not see a lot whether it be for merit scholars or athletic events, who is not pleased to see a Jewish name recorded. The establishment of Israel and their heroic accomplishments has also contributed to this feeling of pride. Paradoxically, a wrong doing by a fellow Jew does not put me down as it once might have done. The dealings of an Abe Fortas on the brouhaha of certain types of Jews does not reflect on my character or status as I feel secure in my Judaism.

Perhaps this feeling of pride is also due to the recognition of the values that Judaism represents.

Through my home and Temple training, a certain way of life was stressed. The warmth and closeness of family life, the value and pursuit of education, and the sharing and giving to the less fortunate were daily brought home to me. I was led to believe that each man is responsible for his actions, and by use of whatever abilities he possess he should attempt to improve himself, morally, culturally and even materially. I know that Judaism does not have a copy write on moral and ethical behavior. But, to me, Judaism represents that way of life where "love thy neighbor as thyself" is the dominant theme.

Of course I realize that my existence has never been threatened because of my religion. I have not had to choose between conversion or death as in medieval Spain or been slaughtered as the Jews in Europe during World War II. But, because of this martyrdom and persecution

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of my people, I hold my heritage precious. There must be lasting value to Judaism to have convinced a people to remain steadfast during two thousand years of persecution. I strongly desire to continue and pass on this chain of tradition to my children. By attempting to live by certain moral and ethical standards, by instilling pride in our Jewish heritage and by stressing knowledge of our past and present I feel this may be accomplished.

I know I am not an observant Jew. Though I am knowledgeable, I do not observe Jewish rituals and ceremonies to any great extent. Somehow, this does not seem as important to me as how I behave toward my family and neighbors. This is the role that Judaism plays in my life today. Perhaps in the future a different aspect may come forward. To me this is one of

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the beauties of my religion — I can seek new forms of expression relevant to my changing needs. Perhaps, one day I will find prayer and Temple attendance will bring satisfaction and beauty into my life as I see it does for many Jews. At this time, however, Judaism provides me with a historical, cultural and ethnic background from which I can pattern my life.

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COTTON FIBRE CONTENT

Rose-Rite Bond

WESTON

THE ROLE JUDAISM PLAYS IN MY LIFE

Elizabeth Gross  
Rabbi Silver  
Religion 306  
June 4, 1969

THE ROLE JUDAISM PLAYS IN MY LIFE

Certainly the two courses I have taken with you have taught me a great deal more than simply the history of Judaism. They have helped me clarify my ideas on what is moral and what is immoral, and I have gained an even greater respect and admiration for the Jews and the way in which they conduct(ed) their lives in relation to both their Torah and the community in which they live(d). The laws and the life styles of the Jews reflect a compassion for the wronged, for the "underdog," and a conviction that self-respect and learning are of utmost importance in one's life.

Before I discuss these ideas further, I would like to tell you of a particular personal experience I had which has a direct relationship to this paper. My husband is from a Jewish background. When we were planning to get married my parents were as pleased as they could be, as they think very highly of John. However, when they discovered that he is Jewish, there was a tremendous reaction against the marriage. In all honesty I was flabbergasted, as my parents are and always have been leaders in civil rights in Minneapolis. Because of the reaction I thought back and tried to remember anything which they had said to my sisters and me concerning Jews, any attitudes which might have been conveyed. The only thing I could remember was once having asked my mother what difference there was between the Jewish religion and the one we were brought up in (Episcopalianism). She simply said that the

Jews did not believe that Jesus was the son of God (which was a sufficient answer as I was only 9 or 10 at the time.) And this was not related to me in a downgrading way, as my mother also stated that she didn't believe in Christ's divinity either.

I think my parents were as surprised at their reaction as I was. In all honesty I had never before experienced any prejudice against Jews or even know that any existed. That seems awfully naive and even rather hard to believe now, but Minneapolis simply is not a race- or religiously torn city by any stretch of the imagination; also there were no Jews in my high school - which, if I had thought about it at that time, might have seemed awfully strange - but I was definitely not the thinking type when I was that age. Also, my parents have always pressed upon me the importance of treating others with respect - that the worst possible sin is to make another feel inferior, no matter who or what he happened to be, and that when all the externals were taken away, each person is nothing more or less than a human being and therefore has the same rights as the next person.

So now you understand a little better my interest in Judaism. I wanted to see what all this hubbub was about, which resulted in my taking this course. I understand that the Jews are a special people, but because of their history and the precepts by which they live(d) - which reflect their concern for granting everyone an equal chance, within the necessary dictates of the laws. I have seriously thought of converting,

but after examining my reasons for wanting to do so I decided it was not necessary.

Now why should Judaism play a role in my life? In the past four years I have gained an insight (or rather been hit over the head, considering my former naivete) with the realities of life, one of which is the fact that in certain areas of this country and the world anti-semitism still exists. I think this problem will continue to exist until the people who live in this world are all brought up to feel adequate and secure and confident enough in themselves so that they don't need scapegoats. Along with this goes the necessity of educating people about themselves, teaching them the "whys" of their behaviors. Obviously this state of affairs is not imminent. But I can do my small part in helping to bring it about, by educating my children-to-be along these lines, and also perhaps helping to influence the attitudes of others through active involvement in various civil rights organizations. The amount of good which I contribute certainly will not be earthshaking but will do something towards helping people to realize the irrationality and destructiveness of anti-semitism.

Judiasm is also important to me because of what it offers through its ideology. (I cannot accept it as a religion because I don't believe there is such a thing as a "superior being" or whatever anyone wishes to call it.) But its laws reflect the balance between complete freedom and the responsibilities one must necessarily carry in order to enjoy that

freedom. In short, it offers a beautiful system of both civil and moral checks and balances, many of which were copied by the court system in the United States today. But above all, Judaism refuses to be narrow-minded and rigid. It is flexible and changes with the need of the changing societies. I have profound respect for it because of these reasons.

Weston  
Base-Rite Bond  
COTTON FIBRE CONTENT



When I first thought about this question, the thought came to me that as a religion, Judaism means almost nothing to me. In regarding it as a religious value, I feel that it furthers social problems as do all other religions. As is evident, I am not one to speak in favor of religious values. However, when I look upon Judaism as constituting a very prominent ethnic minority, I can not say that it has very little meaning for me. I hope to make my future life one of dealing with social problems and minority groups, and to say that Judaism is not a major functioning aspect of our society would be encouraging everything which I am trying to fight against. I took the course for I wanted to learn about the Jews history and perhaps certain forms of their life. The Jews are a live functioning body of people. They should not be scapegoats by whom non-Jews direct they own misgivings. As a living body of people, the Jewish people mean a great deal to me, but if I must answer this question in terms of actual religious practice, then I can not condone this. I do not want you to feel that I feel particularly this way towards Judaism, I feel antagonistic towards all religions. That is saying it rather blatantly, but I feel religious values can be associated with the perpetuation of social problems. Within our present society, I feel that a stratification of religious values contributes to a cultural lag.

The Realm of Judaism

Bond  
CONTENT

Erased  
25% COTTON

Larry Pencak  
Religion 306  
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When first confronted with the question how Judaism relates to your life, I, as a Roman Catholic, could not immediately list neat analogies or principles. Moreover, after some concentrated thinking concerning the subject my approach and answers were even more confused. Theologically, although both Judaism and Catholicism claim a strained brotherhood linked by a belief in "one" God, there is a large gulf which separates the two faiths. Judaism has its roots deeply entwined in the Old Testament; its great patrons are from that era as are most of the Jewish rites and ceremonies. Catholicism, like all Christianity, is founded in the New Testament. The groundwork for the conflict between the two is based here. It is true that the Vatican Council and the ecumenical movement in general has attempted a reconciliation. However, most will readily admit that it is too little, too late.

My first encounter with Judaism at the academic level was this course. Before now I have had no knowledgable background for any statements or conclusions concerning it. Even now my understanding is somewhat less than negligible. The subject itself has never been paramount to me. In researching my paper, I found Karl Marx stating that the main Jewish problem was finding itself a place in a Christian world. Thus for the Jew, Christianity does

relate and effect his life, even if it is an adverse way. For the ordinary Christian there is really no necessity to relate to Judaism. And it is readily seen that no such relations readily develop.

The course itself has given me a better understanding into some of the theological and historical background of Judaism. Through it I have gained at least a limited understanding for some present day mannerisms and practices. If I were asked what is the relation of Luthernism or Calvinism or Protestantism in general to my life, I would have to conclude that they make me look at my own religion with a more critical glance. Although stemming from a common origin, they found points of disagreement large enough to enact a split. For this reason I must examine my own faith for inadequacies and weaknesses and where it needs progressive change. After only a general exposure to Judaism, I must conclude that its role and relation to my life is that it too makes me examine my own faith a little harder. Judaism's conflicts and disagreements with Catholicism makes me look at my religion in a slightly different light. Certain points and beliefs take on a little different meaning when viewed from a point of view which is not in agreement with your own. I believe that for a person such as myself who has had no great academic or theological experience or confrontation with Judaism this is one of the only ways which I can relate Judaism and its doctrines to myself personally.

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I think that the effects that Judaism will have on my life will be pretty limited. Judaism, in a more classical definition than the one which we used in class, in a definition which my father would recognize, will have virtually no effect on my life. A Judaism which is an outlook on life that stresses action in this world could have an effect on me in that it would be compatible with my views and goals, but the question of whether it will have an effect on me is quite open. I think that the best way to deal with this question is to start from how Judaism effects me now, as a senior in college, and as a person who would like to become a psychologist.

My knowledge of Judaism comes from a year or two of Hebrew School, this semester's course, and the absorption of a few ideas that were mentioned in my home as I was growing up. I consider my father to be an intelligent man and he is also religious. I cannot reconcile these two statements in my mind, because I consider the religion that he believes in to be superstitious, a relic from the past whose ritual and routine serve no purpose other than to perhaps rationalize a painful situation. He is not what you would call deeply religious. By that I mean he doesn't keep a kosher house or attend every activity of the synagogue during the week. But still he usually goes to services at least once a week and enjoys it. He never forced Judaism on either myself or my brother. He thought that it was important for us to learn how to play baseball after school and that we should not sacrifice much of the fun in our childhood

in order to learn a language that would have ~~very~~ little utility to us. He believes that you can't make a person religious, and that it must develop from within. For holding this view I owe him a great deal of thankfulness. I doubt that I would have liked or respected a religion whose study was forced upon me.

As of this moment the most direct effect that Judaism has on me is what I say to my mother when I call home every Sunday and she asks me, "Are you going out with nice Jewish girls?". Some weeks I answer yes. Of late I have had to use four years of psychological and linguistic training in order to avoid a direct answer without arousing suspicion, and at the same time without lying.

In a more positive sense Judaism gives me a vague feeling of identity. I feel a sense of pride that I am descended from people who could take the worst that this earth could throw at them for thousands of years and survive and at certain times flourish. I feel a sense of guilt in that if I don't raise my children in the Jewish tradition, they will somehow lose something, and I will somehow have betrayed those who came before me. It would seem pitiful if what they suffered ~~for~~ to preserve, were lost for ever by a gap that might develop in one generation. I feel that if I don't give my children the same choice that my father gave me, then none of their children will even have a chance of making a choice in the matter.

Still however for myself I come back to the point that I cannot spend my time doing something that I consider to be superstitious ( I use this word in an operant sense: a response which has no contingency with a reinforcer, but has accidentally become associated with a response that does have a contingency

COTTON FIBRE COMFENT

with a reinforcer. ) , and ritualistic for the sake of ritualism. This type of religion seems basically unhealthy in that it induces people to rationalize a situation. For example, if something goes wrong my father's response is that things will get better. If I don't get something that I have worked hard for and wanted very much, he replies that the alternatives which are left to me are good and points out a fault in the goal that I was striving for. The fact is that things don't always get better, and that I real wanted what I was striving for and did not need sugar plums to sweeten the taste of adversity.

Of course I cannot attribute my father's statements to the fact that he is what I have termed "religious". But nevertheless I have a feeling that one is related to the other. The idea that all must eventually be good and that somewhere, something, which is basically benevolent, exercises some sort of control seems to be founded in his religion, whose texts praise the power of God and whose services through repetition emphasize security and sameness through passing time to him, but stagnation and useless ornamentation to me. I therefore cannot participate in the religion of my father. I am tolerant and believe that it is good for other people, my father included, but not for myself.

What of your religion? And to me it seems like a different religion than that of my father. Its outlook is different. It seems to say to me that I cannot look out of my window and say that there is some good in everything. It fortifies my belief in reality in that you seem to be telling me that things won't change unless people, live people living right now, go out and

change them. Just as important, it gives me a feeling that if I don't try to change myself, make my self into what I want my self to be, no one or no thing will make it that way for me. I must act because this is the only time in all of eternity that I will be able to act. I must influence because I will have no second chance to influence, and if I fail I cannot do so in the knowledge that there is some goodness in my failure. I cannot smile and say to myself that someday someone else will carry on, because I realize the very real possibility that this may not happen. Perhaps I also realize that man may have hit his high point. More exactly, I mean that I realize now that man may be able to hit a high point. Not because we couldn't go farther, but because for some reason we didn't go farther. Maybe we have come so far or will come so far that advancement will be determined by the success or failure of a few people who might achieve a breakthrough in education or some other area which effects us all in our society. And just maybe if a few people fail we will destroy ourselves before others could carry on, indeed assuming that others would follow and carry on.

Suddenly things seem dangerous and uncertain. My father's religion is no comfort to me because I see no comfort in closing my eyes before a sabre that is about to be driven home. Your religion is no comfort to me because it gives me no answer. It tells me that I should try, but that if I do try there is no guarantee or perhaps even no possibility of success. I am not afraid of trying and failing, or of the ridicule that may ensue. What frightens me is what might happen if I do fail. It may

be that I am one of those people, who if he does fail, we may never recover. What frightens me even more is that I may be one of those people who would have carried on from those who preceded him, if the unthinkable did not happen. It may be too late. My father's religion says that it is not too late, but for no other reason than that according to my father's religion it can never be too late. This does me no good.

Your Judaism allows truth and reality to enter religion. I still do not know if I need your religion, your Judaism. It seems to me that I can think, act, and try without it. But then again I've only known your Judaism for a few weeks, and it does seem to have clarified, no I think a better phrase would be given arrangement and meaning to, a few ideas that I have had. If nothing else it has had an effect on me. That is more than any other religion has had. By effect I mean something that is positive or at least not negative. Your Judaism is something more to me than how I should play the game of answering my mother's questions when I call home on Sunday night. I don't know what effect it does or will have on me because I haven't been exposed to it long enough, but in the very least it is not an avoidance or negative thing. If it does have eventual meaning for me it will be on an entirely different level.

I guess what I'm trying to say is that I may never enter a temple again in my life, but if I do it will probably be The Temple or its equivalent, and if I do, your Judaism will probably have some positive meaning to me, so that I may be able to call it my Judaism also.

Bob Solomon

I remember a story from religious school that impressed upon me what I thought to be the essence of Judaism. An impatient man once came to Shammai, a learned scholar, rabbi, and a contemporary of the great Rabbi Hillel, and asked the scholar to teach him the Torah while he stood on one foot. Shammai became enraged and chased the man away. Still wishing a condensed version of the law, the man went to Rabbi Hillel. Hillel was as patient as he was great. He listened to the man's seemingly ridiculous request and did not become angry. Not wishing to chase away any man who had a desire to learn, Hillel said, "Do not do unto others as you would not have them do unto you. That is the whole Torah. All the rest is commentary. Now go and study."

It has always seemed to me that Judaism has as its basis the dignity of the individual and the emphasis of man's obligation to his fellow man. This message is as old as the prophets of Israel. The words of such men as Amos still ring out when the needy are oppressed,

Hear this word, you cows of Bashan,  
who are in the mountain of Samaria  
who oppress the poor, who crush the needy,  
and encourage your husbands to feast and drink:  
"As sure as I am G-D," the Lord Almighty declares,  
"Your day is coming,  
When you will be dragged out of the city with hooks...  
Out shall you go, each of you headlong..."...  
Thus says the Lord!

And wasn't it the prophets who envisioned the age when all men would be brothers?

But they shall sit each one under his own vine and under  
his fig-tree;  
And there shall be nothing to make anyone afraid:  
For the mouth of the Lord of hosts has spoken.

Judaism has two distinct sectors, the religious and the secular. The religious sector has two foci, the ritual and the ethical. The ritual is the ceremonial part of the religion that has evolved as a means of mass validation of a concept. It is by means of the ritual

that people are able to ostensibly reaffirm their beliefs in a manner proscribed by the group of people who share these beliefs. The ethical concepts of a religion are those ideals which provide the moral basis for the conduct of the adherents of the religion. In Judaism, the secular and religious sectors are closely related. However, one may divorce the secular area from the religious. Hopefully, the ethical focus of the religion is so ingrained in and valid to the adherents of Judaism that it accompanies any form of Judaism. It was the ethical precepts that gave rise to the ritual. This ethical basis provided common ground for a group of people who eventually evolved their own sub-culture. At times the ritual became an end in itself, as in the days of the Prophets, but this was defeating its purpose.

Judaism is a religion. It is a sub-culture. It is biologically transmitted, and yet one may become Jewish by conversion. It is the study of the Torah and Talmud. Judaism commends its followers to action in the pursuit of the fulfillment of the law. Judaism is the revelation of the law at Mount Sinai 3,000 years ago, and yet it is as recent as the most recent celebration of Shavous, the reaffirmation of the law. It is the hope that some day "nation shall not lift up sword against nation, neither shall they learn war any more", and yet it has constantly had to fight for its survival since its beginnings. Judaism is the piöus who prayed at the Wailing wall in May of 1948, it is also the members of Hagannah who fought so valiently to secure the State of Israel. Judaism is Saul; David, Solomon, Moses Maimonides, Vladimir Jabotinsky, and David Ben Gurion. Judaism is the unbroken chain of tradition and law from the time of the patriarchs to the present day. I've always thought that one of the most dramatic recognitions of the bonds of present day Judaism with the past is when the Passover Haggadah explains

role in my life. I hope that I will have the courage to follow the dictates of my conscience, the moral and ethical ideals that have been taught to me through my religious training. These basic teachings of Judaism are fundamental to preserving human dignity and freedom. I agree whole heartedly with the words of the late Louis Brandeis, past justice of the Supreme Court, when he stated,

The 20th Century ideals of America have been the ideals of the Jews for 20 centuries.

**Container 8**