



Daniel Jeremy Silver Collection Digitization Project

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

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

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

Reel
30

Box
10

Folder
413

Temple Beth Avodah, Newton Centre, Massachusetts,
correspondence, program, and notes, 1974-1980.

Y I E I O K

Temple Beth Avodah

45 PUDDINGSTONE LANE
NEWTON CENTRE, MASS. 02159

NON-PROFIT ORGANIZATION

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*Temple Beth
Avodah*

*Cordially Invites
You
to a*

— KALLAH —

*Scholar-in-Residence
Weekend*

*with
Rabbi
Dr. Daniel Silver*



Rabbi Dr. Daniel Silver, spiritual leader of The Temple, Cleveland, Ohio, and Professor of Religion at Case Western Reserve University, and Cleveland State University will be the visiting scholar-in-residence at Temple Beth Avodah, 45 Puddingstone Lane in Newton.

For those of you who may remember that crucial United Nations decision in 1948 which granted Israel's statehood, it was Rabbi Silver's father, the famous Rabbi Abba Hillel Silver who was chosen to make the plea for Israel's sovereignty.

They say the leaf never falls far from the tree, and Rabbi Daniel Silver has many titles and accomplishments that parallel his father's career. Among these, he is Vice President of the Cleveland Art Museum; Chairman of the Academic Advisory Council for the National Foundation for Jewish Culture; Chairman of the Israel Task Force, Cleveland Jewish Federation; President of the Cleveland Board of Rabbis; Chairman of the Task Force on Jewish Identity of the Central Conference of American Rabbis, and was a visiting lecturer at Oxford University in England.

He also has several publications to his credit, one of the most notable is his *History of Judaism Vol I and II*.

SEARCH FOR JEWISH IDENTITY

*May 30 – Shabbat Service
8:15 pm*

*DO WE MEAN
WHAT WE SAY.
DO WE SAY
WHAT WE MEAN?*

*May 31 – Wine and Cheese
Havdalah Service*

*5:30 pm
LIBERAL
JUDAISM
TODAY.*

*June 1 – Breakfast
10:00 am*

*TOWARDS A
PHILOSOPHY
OF JEWISH
SURVIVAL.*



Temple Beth Avodah

617-527-0045

45 PUDDINGSTONE LANE NEWTON CENTRE, MASSACHUSETTS 02159

September 28, 1979

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

Dear Danny,

I want to wish you a rewarding and interesting trip as well as a safe return. I want also to confirm the details of our arrangements. Your appearance as Scholar-In-Residence is scheduled for Friday evening, May 30, Saturday Havdalah Session, May 31, and Sunday morning Breakfast, June 1.

The topic will be "Jewish Identity. In the interim I would appreciate your secretary providing me with a photo and biographical material to be used for publicity.

Sincerely,

Rabbi Robert M. Miller

RMM:ac

October 8, 1979

Rabbi Robert M. Miller
Temple Beth Avodah
45 Puddingstone Lane
Newton Centre, Mass. 02159

Dear Rabbi Miller:

This will acknowledge receipt of your letter of September 28
which I have forwarded to Rabbi Silver.

As requested, I am enclosing a photograph and bio.



Sincerely,

Marie Pluth
Secretary to Rabbi Daniel J. Silver

mp

Encl.



Temple Beth Avodah

617-527-0045

45 PUDDINGSTONE LANE NEWTON CENTRE, MASSACHUSETTS 02159

June 4, 1980

Rabbi Daniel Silver
2841 Weybridge Road
Shaker Heights, Ohio

Dear Rabbi Silver,

Your prescence at our Kallah weekend brought to our congregation something very special and exciting. It was not only the lectures, which provoked much thought and some controversy, but the man as a person, which had an equal, if not greater impact.

We got to know you a bit, after three days...and that was only a tease. Hopefully, we'll come to appreciate and understand the man and his ideas even more, in the not too distant future.

If you plan to be in Boston sometime next year, let us know and we'll arrange your itinerary for Friday evening.

Many thanks.

Sincerely, on behalf of

The Congregation

Sandra Weintraub

June 16, 1980

Ms. Sandra Weintraub
Temple Beth Avodah
45 Puddingstone Lane
Newton Centre, Mass. 02159

Dear Sandra:

I am very grateful for your letter of June 4. It was a delight to be in Boston and to spend the weekend with such warm and friendly people. I enjoyed myself thoroughly and I am delighted that I was able to stimulate good discussion and to get your scholar series launched.

Please extend to the committee and to all who were part of our weekend my hope that they will come visit us in Cleveland and, yes, I hope before too long I will be able to spend another evening or so with Bet Avodah.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Reform's activism and mission rhetoric validated a powerful impetus towards communal involvement, but it was too simple. Ours is an age of ambiguity. We need to know with more precision precisely in what justice consists. What is right is no longer crystal clear. Presidential considerations cannot be arbitrary. We sense again the value of the casuistic approach of the responsa. Ethical commitment of a high order there must be, and Torah - wisdom of a high order.

Religious understanding was believed to be cumulative and, inevitably, Torah was buried behind a mountain of sociological and psychological learning. Can we any longer accept today's wisdom as necessarily superior to yesterday's understanding simply because it is today's? Universities, those sanctuaries of the secular culture, did not prove their claims to truth and character in the nineteen thirties in Germany or in the nineteen sixties in America. If today's wisdom is so advanced, why are we burdened by a pervasive sense of meaninglessness? Why do we respond instinctively when Martin Buber tells us that wisdom is not in logic, which is a game - but in meeting, which is life? Today's intellectual, like the Chasidim he once despised, knows that man must sometimes dance to wordless tunes.

Identity is never given. Identity is achieved. We are only what our talents allow us to be, but to a large degree what home, school and culture permit us to become. The synagogue and our homes must refract a love of and loyalty to this very special people and this very special tradition. We must help our children grow up feeling the glory and challenge of being Jewish. We need serious Torah study and we need a serious religious life. In the last analysis any meaningful philosophy of Jewish existence must validate Jewish existence in personal terms: "What will it mean in my life if I identify myself with the Jewish people and Judaism? Will I be wiser, more stable, more aware of the possibilities of my being?"

The challenge of the 19th century was the challenge of change. The challenge of the 20th is the challenge of definition: to find common patterns of worship and shared intellectual interests, to express common convictions, to consecrate the unique and special in Jewish life and to be wholly committed to Jewish survival. We need to turn inward; learn and study, cease and desist from following the current fads, and search for the deep wellsprings of our tradition. There is evidence among us today of a search for a deeper meaning of Judaism and a wider experience of the Jewish life and I take this as a sign of health, but we had better make sure that we are being Jewishly serious and not simply engaging in Jewish serendipity.

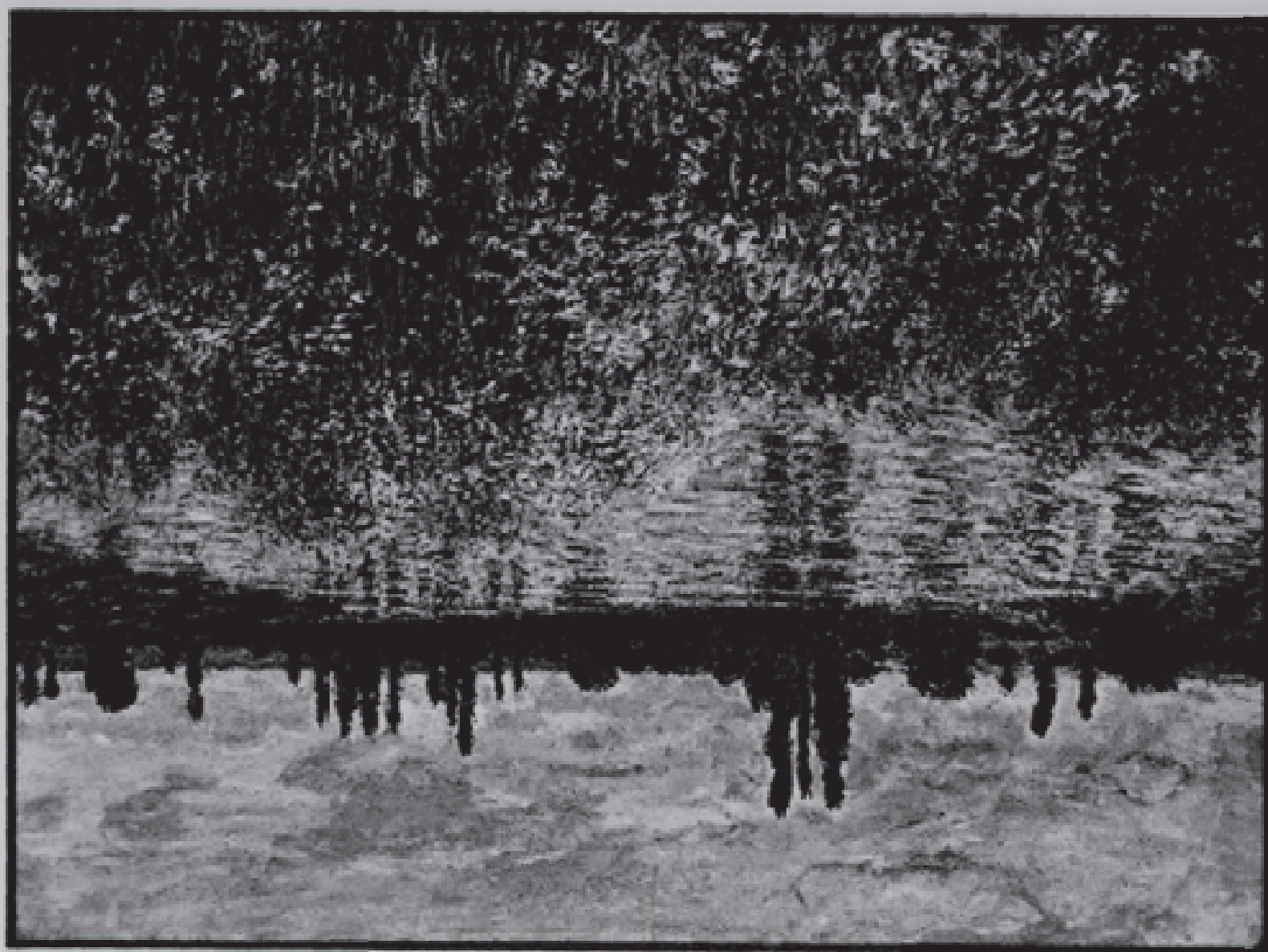
It will not be easy. A minority exists among us who believe that Judaism is whatever they will it to be and who delight to accuse those who will not cut their ties with the past of intellectual cowardice, of turning Reform into a new Orthodoxy. Some will be cowed. I hope most of us will not be.

It will not be easy. A majority of our members simply do not care or do not care to understand. Our interviewers heard again and again: "I chose Reform to make the kids Jewish, but not to bother me." "Reform fits very nicely with my needs." "I can be Jewish and yet not necessarily believe in God." "Here's a chance to teach my kids Judaism and it's not going to interfere with my life." "The Reform rabbi said it is okay to do as little as you want." "I'd rather have my daughter marry a Unitarian-Harvard attorney than an orthodox Jewish businessman." There is a clear and present danger that in a desperate attempt to increase membership and attendance, we will pander to the disinterested and in doing so drive away the sensitive and concerned who are our best hope for a significant future.



Dear Dan,

I just wanted to drop you this note to let you know that Mike and I are looking forward to seeing you on Saturday, May 31, if that's still convenient for you. We would love to have you come over for breakfast, or whatever, if we can work out the details, but why don't you let us know what is simplest and most comfortable for you.



I do hope your "re-entry" continues
to be gratifying.

My love to you, Adele and
Aunt Virginia,

Judy



Printed exclusively for
ALFRED MAINZER, INC.,
LONG ISLAND CITY
NEW YORK

RIVE DELLA SENNA, VETHEUIL
BANKS OF THE SEINE, VETHEUIL
Claude Monet

National Gallery of Art, Washington, D.C.,
Chester Dale Collection

40 BL-7511

PRINTED IN ITALY

The challenge to define does not mandate the drafting of a new platform or the redrafting of the Perspective - words are not the problem. Jewish living is. Our problem is the superficiality of affiliation and pervasive indifference to Torah both as a study and a discipline. For too many membership is simply a check, a car pool and a cemetery plot. Fact: one in two adult members of our congregations did not attend services on both High Holidays last year. Fact: last year one in two affiliated families did not contribute to the local United Jewish Appeal. In such an environment, diversity is simply a euphemism for indifference. We say we are a million strong. Actually, we are only as strong as the interested core.

There is much that is healthy within the house of Reform. You find it wherever you find sensitive social concern, a serious wrestling with issues, honest and disciplined study, the habit of worship, a sturdy defense of Jewish rights, a challenge to conventional cultural assumptions. You find it wherever the high-flying words have been grounded and the talk is again of Torah and Avodah. Unity will emerge in measure as we care. Diversity will dominate in measure as we are careless. The battle for intellectual freedom is long over; the struggle to respond lovingly and fully to a commanding voice has just begun. The Exodus is behind us. Sinai is ahead of us. Will we have the courage to say with our fathers, na'aseh v'nishmah?



A possible new coding unit found

1) Firstly night I went to sleep for your pleasant -
last year's cap has always reminded me of last
year's - not sure because same idea - same
can't be same idea for the same idea - same

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by David

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Massachusetts Cape Cod Panama City

2) 2nd level bed - medial axis

I wonder - 2,000 lbs - or 2,000
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public school / literature / modern - the language of
expression - it united cultures

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let it make repeating and and and and and
as a time being and and and and and
to express of modern life

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No part in capturing ed
no difference in if modern
UNLAW and Trust of the modern

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to express and - Every expression reflects
of modern life and and and and and
Could
as modern life and and and and and
to come and

The modern - modern

Index of Names vs Reading of Holograms also

Received from Mrs. J. B. Smith \$100.00

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was in the discovered place - nothing was

→ Lebenszeit von 1 Person

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 - about 1000 ones only - the 1000 ones

of the ...
of the ...

is part of the life of a ~~community~~ - To ~~be~~
about ~~time~~ - about ~~time~~ ~~about~~

Washburn

28 - 2 was ~~the same~~ ~~the same~~ ~~the same~~
 found ~~the same~~ ~~the same~~ ~~the same~~

~~not~~ ~~containing~~ ~~any~~ ~~more~~ ~~than~~ ~~a~~ ~~few~~ ~~differences~~

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 2. Goal for project

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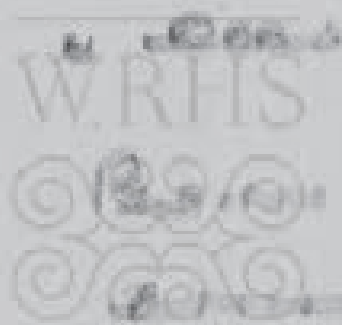
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4) ~~Handwritten text~~ ~~Handwritten text~~ ~~Handwritten text~~

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I

2) Superfluous

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years. Distance of 6-8 miles. This T.I. is not ^{the distance} ~~the~~
the full road after 6000 feet long, it might be more
than 1000 to 2000 feet long.

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about 1000 feet long road. The T.I. was found in the

With aim and do to stimulate the active
participation of our students with the
Jungle, ~~and~~ and Trap.

What institutions are cultural landscapes
would help us as adults to feel more
grounded (more) rooted by our faith

How is a JMW different?

How should a Jew be different

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looking a T.F. of P.T., as was
changed completely ~~completely~~ in style and
and it is better before and after

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under the plan proposed by the Bureau.

Practical every year before we begin your first class.

You have to know where you are going ~~and~~

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to it -

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of internal to value - positioned on 2 edges - the first
has started a new series - with planning
new social movement - which reflected well
of commitment - but have manipulated

before 3 years of work in Philadelphia Environment
of the '70's to be admitted defect - and in land
instead of pure ethical A Century has been
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TO NO TON AS TON NOTHING

TO NO TON AS FRONCEMAN EVERYTHING

Now more 3 alterations

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not could have been anything else all been under of 6
starts started - - - - - 12/15/1912 1/2 - - - - -
AND NOTHING MORE - - - - - In Europe, U.S. emigration

as emigration comes every day the foreign

2) To emigration found by emigration - - - - -
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 just conventional point of a conventional - a new

Step - but one school more must be made to
land out of debt & loyalty

Inserting 10 ~~more~~ - 100 utility ~~costs~~ - ~~Costs~~
 Carbon price ~~granted~~ ~~accepted~~ - -

Any other ~~unusual~~ Co. permitted to conduct business = P

Computerized by Wendy on 10/20/00 at 10:00 - 2 hours

RECEIVED
JAN 16 1966
FEDERAL BUREAU OF INVESTIGATION
U. S. DEPARTMENT OF JUSTICE
WASHINGTON, D. C. 20535

They also appear to be inhabited by many small insects

presented itself as much as because it
represented a ~~revelation~~ of ~~prophetic~~ ~~revelation~~

- of legislation -

They paid all costs for me and my family

will be my athletic - Yiddish, here

retired - police charging - - - just ~~was~~

as needed. Was stopped after several hours.

to get the most of the available good
resources

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Memo (Murray) / 15 June 1952

has been a very good one for the last few years

in terms of the number of people who have been

in the hospital for the last few years

has been a very good one for the last few years

with a very good record for the last few years

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has been a very good one for the last few years

has been a very good one for the last few years



[illegible]



Revised 4/15/00 / IPD - revised

med. 1. a child

Superior power always as culture was.

From election
Candidates

and it was - as we were going to see you

as per great & day as   1910 ad.



Wetland species ed. June 2

These are my good ones

Thank you very much

De la date Tu jour Etc

UNICE - YES/NO

LA (Hemorrhoids) - *Capillary Cells* - ca. ulceration

Thyself of Below seen

27111 15.6 (2)

Admission 100

Open quantity = constant value.

Castroville High

There are always some things - like language - just making
themselves all mixed up with - more - next to

the art of martyrdom for 400 years

by 20 - Time of Troubles to
history no longer present and to
justice - History reaccepted
man put in and, however

instead of history - messengers, medical

history and messengers until University - Exercises
(but in time) was recovered history - History
recovered recovered 400 years and present to be As was
denied unreliable about CONSISTENCY

Y. 16 and 17 and recovered
more recovered and recovered Time
recovered recovered recovered recovered

History recovered recovered recovered recovered
What is recovered recovered recovered
I can find recovered recovered

but somehow lead to process - organic growth

process of assimilation

to see a solid state a way - development
multitude (w/ multitude) - multitude (

unity

That and then make a new unity for
new unity "TOMMY TAYLOR" - unity

with unity is Assimilation - new unity -
(and unity unity unity) - new

but unity

That unity is unity - unity unity

unity unity - unity unity unity

unity unity - unity unity unity

Put a unity unity - unity unity unity

unity unity - unity unity unity

There's no such thing as an "extinct" volcano

BY FREDERIC GOLDEN

FOR days last spring, the earth trembled and rumbled, while foul-smelling smoke spiraled out of the mountaintop. La Soufrière, a volcano at the northern end of the 17-mile-long Caribbean Island of St. Vincent, had acted up before, but this time the signs were ominous. Urged by scientists who had been monitoring their seismographs near the mountain, St. Vincent's Premier Milton Cato ordered an evacuation of the 20,000 people living in the angry giant's shadow.

Cato's decree came none too soon. Just before dawn on Good Friday, Soufrière blew its top. With an explosive roar, it sent up a great cloud of hot gases and steam and showered the countryside with ash and lava fragments. Some of the debris landed 90 miles away on the island of Barbados. The volcano erupted three more times that day, but its most violent eruption occurred the following day when it sent a great mushroom-shaped cloud over 40,000 feet into the sky. Recalls one scientist: "There was lightning dancing on the telephone wires, and I think a lot of the guys were more worried about being electrocuted than they were about being hit by debris."

No one was killed by Soufrière's latest activity, thanks to the early warn-

ing. In fact, for the researchers who had flocked to St. Vincent, the eruption was a bonanza. As Soufrière's activity became more violent, they trained their instruments on the volcano from the ground, from ships in nearby waters, from helicopters and planes buzzing the mountain and even from a satellite high overhead. Said volcanologist Haraldur Sigurdsson of the University of Rhode Island: "We've known something was cooking since 1971."

What was cooking, of course, was the earth itself. Along with floods, tornadoes, hurricanes and earthquakes, volcanoes show one of the more violent sides of nature: the sometimes unexpected, often destructive release of energy trapped deep within the earth's interior. Over the past two centuries, volcanic activity has taken more than 100,000 lives and the dangers are not

likely to disappear with advances in predicting eruptions. There are some 600 known active volcanoes across the face of the globe; even more are hidden beneath the seas. Many of them could erupt suddenly, as Sicily's historic Mount Etna did last fall when it incinerated nine tourists in a shower of boiling lava.

Yet, volcanoes also have a gentler side. They are the source of many minerals. Their ash and lava enrich the soil, ensuring bountiful harvests. They are also a source of energy as yet only partially tapped. Finally, and perhaps most intriguingly, they may affect climate and the direction of life itself.

In the U.S., many of the current investigations into volcanoes are being conducted by the U.S. Geological Survey (USGS). Among other projects, USGS scientists have been studying the spectacular Aniakchak Caldera, an ancient volcanic remnant near Port Heiden on the Alaska Peninsula some 400 miles southwest of Anchorage. One of more than 20 large basin-shaped volcanic depressions in the Aleutian volcanic arc, Aniakchak is an ice-free scientific window on past and future volcanic episodes. In Yellowstone Park and the nearby Snake River plain, other scientists have found similar evidence of volcanism. Parts of the area seem to be underlain with a swelling reservoir of hot, probably molten rock (magma) that may extend into the earth for 155 miles. One possibility suggested by geophysicist W. Jascn



A "quiet" eruption occurs when subterranean pressure forces lava up a volcano's central core, causing it to stream out a vent in the volcano's side.

Volcanoes can destroy entire villages with little warning, but this recent eruption in the Galapagos Islands caused no damage at all.

Morgan of Princeton University is that this volcanic region, characterized by its familiar geysers, is a "hot spot" lying over a so-called "plume" of molten rock. Arising from depths of perhaps 3,000 miles, at the boundary of the earth's mantle and core, plumes may account for such awesome phenomena as the volcanic eruptions that created the Hawaiian Islands.

For the ancients, the destructiveness of volcanoes spurred no end of myths and legends. The name itself comes from Vulcan, the Roman god of fire who forged thunderbolts for Jove and weapons for Cupid. Because it always seemed to be smoking, the Romans regarded the island of Vulcano, in the Tyrrhenian Sea off the northern tip of Sicily, as the chimney of Vulcan's forge. The Greeks were no less imaginative. When Homer wrote of the one-eyed Polyphemus hurling missiles at Ulysses, he probably was thinking of Mount Etna as his wandering hero's nemesis. In the Middle Ages, volcanoes were considered the gateways to hell. Even today, Polynesian storytellers insist that volcanoes are controlled by a fickle goddess named Pele, who can appear in human form as a beautiful young woman or an aged hag.

History abounds with examples of heavenly wrath. About 1470 B.C., the Aegean island of Thera erupted so violently its effects were felt throughout the Mediterranean world. Some scientists link the demise of the Minoan civilization on the nearby island of Crete with Thera's activity. Others say that the volcano may even explain such biblical events as the parting of the Red Sea and the rain of plagues on the Egyptians. In A.D. 79, after many years of inactivity, Vesuvius buried two thriving Roman towns, Pompeii and Herculaneum, so completely that their remains lay undiscovered for another 1,700 years. In 1669, Mount Etna's greatest eruption is said to have killed a few thousand people and left 100,000 more homeless. Among the more recent catastrophic eruptions was Mont Pelée's on the Caribbean island of Martinique in 1902. It demolished the town of St. Pierre, with a loss of about 30,000 lives. There were only two survivors; one of them was a man who had been locked up in an ill-ventilated dungeon that protected him from the fiery ashes, the debris and the fumes.

Today, volcanic eruptions remain an

ever-present shadow over the lives of millions. In Guatemala, where there are ten active volcanoes, three — Pacaya, Santiaguito and Volcán Fuego — are currently in eruption. In Ecuador, 19,347-foot snow-capped Cotopaxi has erupted more than 50 times in the past 2½ centuries, killing many people in floods and mudslides. Iceland, perched atop the Mid-Atlantic Ridge, has had three major eruptions in the past decade. Indonesia's Merapi volcano erupts virtually every year, raining glowing clouds of gases and fine ash as hot as 750 degrees Fahrenheit on nearby villages, igniting fields and houses on which they fall. In fact, the Indonesians occupy the most volcanically active region in the world, sitting on no fewer than 128 active volcanoes; Japan trails with 72 active volcanoes. Though many Americans regard the ancient volcanoes of the U.S. northwest as "dead," scientists warn that such volcanoes as Mount Shasta, which last erupted about two centuries ago, could erupt again.

By far, one of the most powerful volcanic explosions in modern times occurred on the island of Krakatoa in Indonesia in 1883. Unleashing a force equal to that of about 26 powerful H-bombs, the tremendous roar stampeded sheep as far off as Australia, over 1,000 miles away. Krakatoa's eruption and subsequent tidal waves killed 36,000 people. So much dust was released into the atmosphere that the amount of sunlight reaching the earth's surface was sharply reduced. That may well have been the reason for a subsequent cold spell in many parts of the world.

According to one theory, volcanoes are pressure valves for heat within the earth tracing back to its very beginnings. Billions of years ago, shortly af-



A "hot ash" eruption expels a fiery dust that settles on a volcano's sides, building a classic, symmetrical cone.



ter the planet's birth, its surface was alive with volcanoes. The steamy vapors released by them formed the earth's first atmosphere and thus set the stage for the emergence of life. Later eruptions like these gave the earth some of its most awesome scenery, from Kilimanjaro, rising majestically over the Tanzanian plain in East Africa, to Mount Erebus, overlooking the icy wastes of Antarctica.

Unlike many mountains, volcanoes are not formed by folding or uplift of the earth's crust. They create themselves out of the lava, ash and dust they spew out of the ground. The simplest type of volcano is the cone; such a structure can appear almost overnight. In 1943, a farmer plowing his field some 200 miles west of Mexico City literally watched the birth of a cone volcano. Before his eyes a fissure opened, and material poured out of it. By the next morning, the volcano was 30 feet high. After a week, it was 460 feet high. Eventually, Parícutin — as the volcano became known — rose



to a height of more than 1,300 feet.

Volcanoes can also spring forth, Venuslike, from the sea. On the night of November 14, 1963, some 20 miles off the coast of Iceland, a cone breached the water's surface. By November 19, an island 1,800 feet long and 200 feet high had been born. It was called Surtsey, after an Icelandic god, and by the time volcanic activity ceased four years later, the new one-square-mile patch in the Atlantic was already being colonized by wildlife.

Still another type of volcano is the so-called composite cone. Successive layers of lava flows, ash and cinders produce mountains that may rise 8,000 feet or higher. Examples: Japan's snow-topped Mount Fuji, Cotopaxi in Ecuador, Oregon's Mount Hood and Mount Rainier in Washington State. Sometimes composite cones collapse. Geologists have found signs that a towering volcano like Rainier stood 6,000 years ago at the site of Oregon's Crater Lake. Then it was riddled by a fresh series of explosions, and collapsed upon

itself, forming the gaping hole, or caldera (from the Spanish for kettle), which is now visible as Crater Lake.

A third variety is the shield volcano. Less steep-sided and more gentle in behavior, this type is almost entirely formed of lava flows that spill out in all directions from central and lateral vents. Sometimes these volcanoes act so tame that tourists can walk almost to their edge to photograph the molten lava; Hawaii's Kilauea, the world's largest active volcanic mass, is one such showcase.

A fourth type of volcano is the lava dome. It is formed out of highly pasty, viscous lava, like toothpaste squeezed out of a tube. When the lava hardens, it forms into steep, craggy knobs. Typical of such volcanoes are Lassen Peak and the Mono domes in California.

Scientists still don't understand completely how volcanoes work. But a new geological theory called plate tectonics provides an all-embracing explanation for the location of volcanic zones. Plate tectonics holds that the earth's

outer face is composed not of a single, solid shell, but of about a dozen huge plates. Floating atop the earth's partially molten mantle like ice floes, these plates are constantly moving, albeit at a barely perceptible rate. In the mid-ocean ridges, the plates spread apart and new material wells up from deep within the earth's interior. This activity accounts for the birth of volcanic islands off Iceland, which sits astride the Mid-Atlantic Ridge.

In other areas, the plates collide, creating great mountain ranges like the Himalayas. Or, one plate slips under another, forming the Andes, and deep trenches like those at the edges of the Pacific. As the plate descends, it heats up, begins to melt and, since this molten crustal material is lighter than neighboring rock, it rises as magma and eventually erupts in volcanoes. Most of the volcanoes on the Pacific's island arcs, along what is called the "Ring of Fire," were formed in this manner. So was Soufrière, which lies at a site where the North American plate is

sinking under the Caribbean plate. A third type of boundary between plates, called a sliding boundary, is exemplified by earthquake zones like the San Andreas fault, which is the meeting place of the North American and Pacific plates.

Some volcanoes do not originate at plate boundaries. One example is the Hawaiian kind, which lie in the heart of the Pacific, far from any plate boundary. How do they obtain their heat? Scientists speculate that they may be formed by a stationary "hot spot" in the earth's mantle. As the Pacific plate moves northwest over this region, it forms one volcanic island after another. Proof? Geologists have found that the Hawaiian Islands are progressively older to the northwest.

Volcanoes are so different that volcanologists may have to develop standards for varying types of eruptions. Says the French volcanologist Jacques Durieux, who has climbed volcanoes in Africa, Iceland, the U.S. and Guatemala: "Each one has its own temperament and peculiarities, and each must be studied carefully to learn its moods and ways." Some, like Mt. Erebus in Antarctica, always seem to be puffing; others show occasional flashes of temper. In 1977, after 22 months of quiet, Kilauea erupted, spewing fountains of lava some 400 feet into the air. Its temperature exceeded 2,000 degrees Fahrenheit. The eruption had been anticipated by scientists at the Hawaiian Volcano Observatory who had noticed a swelling of the earth around an old spatter cone and found seismographic evidence of rumblings of the magma underneath the volcano.

Much still needs to be learned. But as scientists step up their investigations, the importance of volcanoes is becoming increasingly clear. Farmers already know eruptions have created some of the earth's most fertile land. As volcanic ash covers the ground, it not only helps retain moisture, but also weathers rapidly and releases valuable nutrients into the soil. Though Guatemala has suffered severely from volcanoes, farmers there say after each eruption their soil seems to produce better yields. Similarly, Indonesia's lava-rich soil accounts for its lush crops.

Volcanoes can also have less direct payoffs. Surtsey not only gave Icelanders a magnificent show; it also enabled them to extend their 200-mile fishing

limit. Volcanoes can provide other bonuses. Rich in sulfur, alum and boric acid, volcanic material can be commercially exploited for a host of products ranging from cement additives to pharmaceuticals.

At a time of increasing concern about oil shortages, volcanoes are of special interest for their energy potential. New Zealand already makes a significant portion of its electricity from geothermal energy. Iceland heats more than half of its homes from hot steam geysers. In the U.S., the Geysers in California provide a sizable portion of San Francisco's electricity.

The presence of hot springs that can be tapped for their steam does not necessarily imply a volcanic threat in an area, only that groundwater circulation is reaching deep within the earth and then returning to the surface. But volcanoes themselves are being increasingly eyed for their energy potential. In the Icelandic town of Vestmannaeyjar, only a year after the 1973 eruption there, townspeople made one of the first attempts to extract heat from a lava flow directly by digging a hole at the lava's edge and installing pipes, which circulated water through the hot flow. Even after it was fed into local homes, it was still at a temperature of about 150 degrees Fahrenheit, high enough for heating.

More recently, USGS geophysicist David Williams has been probing the flanks of Mount Hood in Oregon and has found that it has enough geothermal potential to heat buildings as far away as Portland; his reconnaissance digging indicated that water temperatures of 175 degrees Fahrenheit could be obtained by drilling to 4,000 feet. Williams explains that Mount Hood



A "violent" eruption can fling huge chunks of volcanic rock and cinders thousands of feet into the air. Often, a new cone forms in the resulting crater.

and other volcanoes in the Cascade range are in a 20-mile-wide geological trough called a "graben." The earth's crust is thinner beneath this feature, which means that the planet's inner heat is closer to the surface.

In the years ahead, such activities are likely to expand in startling ways. Some scientists are even talking of tapping a volcano directly by, say, circulating water in vents to be heated and returned as steam that could drive turbogenerators.

Along with more understanding of volcanoes should come still another payoff: an increasing ability to predict and perhaps control some of their violence. As the successful forecasting of the Soufrière eruption showed, scientists can already issue reasonably accurate warnings by monitoring such signs as seismic activity and increasing water temperature. But too often the clues are ignored — a small earth tremor may be dismissed as a passing truck — or not understood. And there are still many areas, including parts of the U.S., where there is not adequate monitoring of volcanoes. The danger from large volcanic explosions is far greater today because of increasing populations.

In spite of their potential destructiveness, some volcanic eruptions are becoming less intimidating. Scientists have already experimented with new tactics to divert lava flows from populated areas; one approach has been bombing, which can send the hot, molten mass scurrying in a different direction. Still another, less controversial strategy was used during an eruption on the island of Heimaey, off Iceland, in 1973. By spraying huge amounts of cooling sea water on the advancing lava, volcano fighters may have slowed it down and stopped it from spilling into and blocking Heimaey's fine natural harbor and saved a large part of the town from destruction.

At the very least, these scientific efforts should lead to new insights into the planet's behavior, perhaps even its future. As Lambert explains, "Volcanoes are windows through which the scientist looks into the bowels of the earth." And, he might have added, sizes up its past, present and future. ■

Frederic Golden, the science editor of Time Magazine, is a jogger who recently completed the 26-mile New York City marathon.

What I take to be a short-hand label for

circumstances of nature and man - All that
makes for Jewish Survival

3 appendices

1) TODAY - CLARIFY OUR MINDS AS TO
what we are talking about -
What is Judaism

2) Tomorrow - THE STATE OF OUR JEWISHNESS
Who we are / what our institutions
are - Do they work

3) Sunday - SUBJECT A philosophy of Jewish
Survival

NO PARADOXES - I am not a Jewish manager
I must be a Jew of

There has to be all / work - and no
guarantee [ESTABLISHMENT - THE - all kinds of
romantic Jewish life] - rather not
Timberlake - but Thinking

So let's go!

1) DON'T RESERVE - ANTHROPS

2) SUPERFLOWS

3) ~~WITH A JEWEL IDENTITY~~ A CONFESSOR TO MAKE - whenever my
PETERSON didn't know what he wanted to talk about the following
would ARRIVE AS A TOPIC - OPENING WINDOWS ON
LIFE - almost anything could fly in there or out

When R. M. spoke to me about 2 weeks - suggested
JEWEL IDENTITY AS A GENERAL BILL - I had been
Chairman for 5 years - I probably would have something
to say - AND THEN he asked for TITLES - I was
JUST BACK FROM A 7 MONTHS SABBATICAL AND MY MIND WAS
STILL IN FOR SALE - SO I REMINDED MYSELF OF
THE STORY TOLD OF SOMEONE MAURICE

YOUNG ADAM WRHS
MA. MAURICE - I'd written a book - I
WENT INTO A CON. PROBLEM - YOU KNOW A LITTLE
AND SUCH A WONDERFUL KNACK WITH TITLES

MOON ASPIRATIONS

THE LAZON'S COAT

LAZON'S AND ALL

HOW DO YOU CLARIFY THE -

FROM UNUSUAL A
YOUR MAN ARE THEN DRIVE IN YOUR
Global

NO ARE THEIR BOOKS

WELL THEN CALL IT NO DRINKS, NO BOOKS

WELL IS TO SUGGEST THAT THE TITLES BEAT OUT THE
FANCIEST RESEMBLANCE TO WHAT HE'S ALL TALK ABOUT - BUT
WEEKENDS WILL REVOLVE AROUND JEWEL IDENTITY

History is inherently fascinating, but we study history not to fill the empty hours but to gain perspective on the problems of our day. The past is prelude. History is all the experience the human race can draw on which is what Santayana meant when he said that he who does not study history is bound to relive it.

Modern Jews have a particular reason to study their history. The central problem of our day is to give meaning to our identity. The question which besets us is not the legal issue: who is a Jew; but the substantive issue, who is a good Jew.

what difference does it make / should it make to be a Jew?

What are Jewish values? What is authentic Jewish practice? In brief: what is Judaism?

Would that we could simply pick up a handbook of Jewish thought and find the answers. We cannot, at least not to our critical satisfaction; although at least two groups insist that Judaism has been located and described and that a Jew's responsibility is simply to follow the listed practices and to live up to the affirmed values.

One group says: 'A medieval halachic compendium, Joseph Karo's Shulhan Aruch, defines Judaism. If you want to know whether a particular food is permissible or a particular marriage contractible open the book and look up the answer. It is all there.' They insist that all non-conforming modulations of Jewish values are spurious. A person who drives to a synagogue on Sabbath is a sinner and the rabbi who encourages that congregant is guilty of deliberate deception.

Diametrically opposed to these is a group who say: 'Judaism is the law of righteousness as taught by the biblical prophets. All else; ritual, religious school, education, worship, at best is secondary. Those who go to the synagogue on the Sabbath when they might be attending a civil rights meeting are confused about

their Jewish priorities and the rabbi who spends much of his time teaching Torah

Rather than serving on various public commissions
is an antiquarian.

In practice these groups ^{are poles apart} have ~~little in common~~. They seem to share only the political fate of the Jewish community. Yet ^{independently} in the ~~matter of method~~ they operate with the same set of anhistorical assumptions. Both ^{operate from a fixed definition of Jewish} groups deliberately close their eyes to the ^{existence} ~~significance~~ of ^{of other streams of Jewish life and practice within the Jewish} ~~variety in practice and values in times past~~. Both ~~deny~~ the ~~practical significance of Jewish history~~. The orthodox refuse to distinguish rabbinic Judaism from biblical Judaism. They see uniformity when in fact rabbinic Judaism is as distinct from biblical Judaism as current liberal practice is from rabbinic practice. In biblical times Torah study was not a religious obligation and personal immortality was not the basic reward for a virtuous life. Neither Moses nor Isaiah would recognize such familiar objects of rabbinic life as the synagogue or the rabbi or the siddur or even the Torah scroll.

^{Now who defines Judaism as anything but as practice}
For their part the ~~ethicists~~ simply deny all evidence that the law of righteousness was never considered superior to the other requirements of Judaism. Judaism has ~~always~~ assumed an organic relationship between the religious, civil and civic mitzvot and has been ^{as} concerned with the development of the spiritual life as with social action.

^{I would agree that}
Indeed, ~~such~~ is the variety of religious expressions in our past that it is almost impossible to discover any set of propositions or practices which every serious Jew in every age has affirmed. The evidence of history is that Judaism has been and is a dynamic and developing tradition which has reshaped itself innumerable times. ^{Given the almost embarrassing richness of our past the need} for guidance in the matter of authenticity is understandable. What do I mean when I

ONE GROUP FIGHTS ABORTION ON THE GROUNDS THAT THE halacha ^{really} permits the operation.

3

say, 'I want to provide my children a good Jewish education?' Does ^I it mean the mastery of Hebrew? An Arab street urchin in Nazareth speaks ^{Fluent} Hebrew. Do I mean ethical values? Ethics is taught in public schools and the Boy Scouts. What do I have in mind when I encourage my community to develop effective programs to encourage Jewish identity? ^{In my reading I find} ~~At least~~ conflicting, sometimes diametrically opposed claims are advanced as Jewish values. One group ^{Promotes} fights abortion reform on the grounds that Judaism is concerned with the quality of life and the right of each ~~individual~~ ^{To control his health} person. The first group cites the biblical law "be fruitful and multiply and fill up the earth" and the need to replenish ^{Jewish ranks} ~~numbers~~ decimated by the Holocaust. The others ^{Remind us of the dangers of over-} ~~laud Jewish efforts to arrest~~ ^{and site} ~~population growth on the basis that~~ God commanded ~~us~~ to be careful stewards of His earth. It is a puzzlement. You will hear one rabbi condemn homosexuality as an abomination - so declared in the book of Leviticus; and that the UAHC sponsors a congregation for homosexuals in Los Angeles.

^{Are aware that this} If we cannot accept ^{an} ~~the arbitrary~~ a priori anhistorical definition of Judaism ~~offered by our right and left wings~~ ^{GUIDANCE} where shall we find ~~a guide~~ in this matter of authenticity?

A number of sensitive and scholarly men have faced up to this problem by writing an appreciation or epitome ^{Expressive} of their understanding of Judaism. There is by now a rather extensive literature of works which might be catalogued under the general rubric "basic Judaism" or "the essence of Judaism." Each man attempts to distill out of years of reading and living what he has found to be the long themes which run through Jewish history. Many of these works are of great sensitivity and much can be gained from them, but all suffer from subjectivity. The choice of what is authentic and what is not is made on the basis of what the author finds

significant and meaningful and not by ~~an~~ objective criteria. An example: asceticism and other worldliness ^{were} ~~have been~~ cherished virtues among ~~many groups of Jews~~ ~~from~~ the Nazarites of biblical times, ~~to~~ the Dead Sea scroll ^{folk} ~~people~~ ~~the~~ Spanish Jewish poets and the Rheinisch pietists. ^{Generally} Among Sephardim worldliness has ~~always~~ ^{held} been suspect. On what objective basis can one dismiss this mistrust of the world and declare authentic the more full-bodied attitude of biblical man or Ashkenazic Jewry?

The structural failing present in all of these works was pointed to by Heinrich Graetz in a programmatic essay "The Condition of Jewish History" (1846). Graetz analyzed the best of the epitomes which had appeared ~~so far~~, works by men of the quality of Samuel Hirsch, ~~Salomon Luria, Steinheim~~ and Samson Raphael Hirsch, ~~and~~ ^{and} ~~Graetz~~ was struck by the many discrepancies in their conclusions. Much like the fabled men who set out to examine an elephant, each of these scholars had defined a Judaism which conformed largely to his preferences and needs. What he had chosen out of the Jewish tradition became the Jewish tradition. The liberal Samuel Hirsch emphasized the absence of dogma, this worldliness and the teaching of hope. The conservative Samson Raphael Hirsch defined Judaism as an all-embracing and fully satisfying revealed law designed to instill in its followers a sense of certainty and wholeness. Graetz's conclusion, which parallels the conclusion of the elephant story, was that each had found in the past what he had brought to it. The fault lay not in deliberate ^{distortion} ~~bias on their part~~. These were fine and critical scholars, but there had been ~~so~~ many different modulations in our long history, and most of them had been authentic in their time, so that any selection was arbitrary.

The fault of all these epitomes is that they looked on Judaism as a con-
 clusion ^{1 A GIVEN} rather than as a process. They tried to record the Jewish scene with a still
 rather than a movie camera. ^{THAT} Graetz argued that Judaism could be understood only
 when its dynamics were fully in evidence. If we want a ^{For a dynamic interpretation} metaphor we might think
 of the Mississippi. ^{A RIVER SAY} At its source it is a small stream. Along the many miles of its
 course it broadens and narrows, runs deep and runs shallow. Tributaries pour in
 water and silt. The sun exacts its toll. Some water flows on and some is trapped
 in stagnant pools or tapped for irrigation. The Mississippi is one river, but dif-
 ferent in aspect all along its course and there is really no way of knowing whether
 the water of the original spring actually discharges at the mouth. Judaism can be
 usefully seen as ^a ~~the~~ stream ^{From simple origins} of the religious life of a people flowing ^s along, constantly
 being reintegrated, redefined, ^{AND RENEWED} ~~reviewed and re-emphasized~~ - one stream, yet
 always assuming new shape.

Men continue to write books describing the essence of Judaism but since
 Graetz's seminal essay it has become increasingly clear that any authentic definition
 of Judaism must begin with an understanding of the dynamic relationship of this
 people, their traditions, and the times.

How can we do this? What standards can we use? ⁶⁷ For instance, does
 primacy in time establish the validity of an idea? The familiar image of God
 giving the law at Mt. Sinai suggests that we set great weight on the original word.
 In their eagerness to be out from under the Talmud ~~legation~~ some early reformers
 seemed to suggest that a rule is authentic if it is in the Bible, but not if it is only
 in the ^{RABINIC LITERATURE - NOT A VERY USEFUL} ~~Talmud~~. This yardstick is an ~~inadequate~~ one. The Bible commands us to burn
 a witch and to stone an adulteress and only the due process provisions of the Talmud
 prevented the Jewish people from recording a Salem witch burning or the public

THAT THE RULES REMAIN SYMMETRIC
 MUST AND DO NOT BE AND RABINIC LIT BIBLICALLY BUT

execution of fallen women. Preachers like to talk of the silken threads which run through Jewish history. ^{There ARE such threads, but some of them are quite coarse.} ~~One is~~ the custom of halitzah, the ritual by which the brother of a deceased husband releases himself from the obligation of marrying a widow. The unbuckling of this shoe is biblically mandated. The custom is still observed by some traditionalists. Does halitzah's longevity ^{ENHANCE} ~~establish~~ its spiritual ^{merit} ~~value~~ for us? The old is not necessarily ^{ESSENTIAL} ~~authentic~~ and the new is not necessarily ersatz.

Speaking from the confidence of their ideology the orthodox mock those who are non-orthodox and suggest, not too politely, that non-rabbinic ways are little more than weak tea, ^{PATTERNS} ~~a way~~ born of convenience and a surrender to the "shallow," "materialistic," "coarse" values of the secular world. At times ~~so-called~~ liberal ^{PRACTICE HAS} ~~pronouncements~~ provide them with chapter and verse. ^{"Creative worship" has replaced some academic sermons.} In the recent past I have ^{OPEN MARRIAGE, CONCUBINAGE, ADULTERY, DRUGS AND POLITICAL ANARCHY} heard the ~~elimination of the family, political anarchy and the elimination of Israel~~ as a Jewish state - (it should be a "democratic, secular society") - defended as Jewish positions. Non-orthodox Jews have a problem which they do not have. We have to work out our answers cautiously and prayerfully. There is no ready reference. Many will not make the effort. ^{It} It is a sign of the confusion of our age that many who come to non-orthodox synagogues ~~regularly~~ ^{SYNAGOGUES} and who participate in many ^{WORSHIP} ~~activities in their communities~~ will describe themselves as ~~They~~ not pious. . . .

The past still vibrates with the assumption of its authenticity. Moreover, many ^{WANT DIRECTION AND} ~~are attracted to~~ certainty in a confusing world. They want clear unequivocal answers: Judaism says. not Judaism is a process. ^{Synagogue membership is} ~~The only growing membership is among~~ ^{ONLY IN} the ^{CAMP OF} ~~orthodox~~ "tradition, tradition," "here's the straight road, take it."

And we'll have to think the A
Through

But why is it surprising that authentic Judaism should share some values with modern secularism? We live on the same planet and are conditioned by the same environment. The test of authenticity is not whether a pattern of values is different from all others; but whether it grows organically out of our past and relates effectively to the needs of Jews today. Judaism has always shared values with the host culture. Polygamy was acceptable in the Orient, monogamy in the Occident - and that's exactly the way it went in Jewish life. If we adopted monogamy from Christian Europe why shouldn't we adopt women's equality from secular America?

Those who espouse ~~today~~ what they call "Torah true" Judaism forget that not only must Jews follow the Torah, but that the Torah must follow Jews into their homes and times. The Torah-truers see modern "deviations" as evidence of a lack of backbone and as a compromise with the material and superficial values of the host culture. Some deviations are not authentic. Our historical record proves this. When some Judean aristocrats tried to assimilate Judaism to a shallow Hellenism, the community rejected them and their changes. But most changes have occurred because our spirit needed new nourishments. It is not that we are less pious;

but that we are no longer satisfied by some of the positions accepted by the old

How many of us accept the church-state concepts insisted on by Orthodox R. El Shalom?
 piety. Who of us will defend keeping the widows of Israeli soldiers M.I.A. in the
Do we agree with the strict limitations on autopsies - on the prohibitions
 Yom Kippur war in limbo - as agunot - ~~deserted wives who cannot remarry because~~
AGAINST the donation of organs?
 there were no eyeball witnesses to the husband's deaths.

Let me put this another way. The old saw that you can't change human nature is, I believe, precisely that - an old saw. It says little more than every person that is alive wants to stay alive. Actually, in terms of ^{feelings} interior, people

have been quite different in different ages. Not only is my Judaism different than Moses' or Akiba's, but I am different. I speak a different language. I have had a different education. My parents had a modern relationship. My feeding, my reading, my home life, my travels, my levels of perception have made me ~~interior~~ ^{inside} different ~~interior person - even as each of them was a distinct kind of person.~~

Any history of ideas must take into account the psychological history of man. I first was made aware of the possibilities of a systematic psychological approach in a fascinating work, Centuries of Childhood, by a French social historian, Phillippe Ariès. Ariès argued convincingly that childhood, far from being an ever present phenomenon, is actually a recent event in human development. Researching the records of the Middle Ages he came to the conclusion that during those centuries the child was treated from infancy as a small adult. From the time he was weaned he was treated and dressed as ^{an} ~~a small~~ adult. He was made part of the work schedule of the home and the farm. There was no play room. Childhood as a special stage in which the youngster is kept apart from the adult world - in his own world with his peers - is a relatively new phenomenon brought about by the needs of the industrial world for ^{MAN AGENTS} ~~adults~~ with highly honed intellectual skills. With the development of the machine and fast transport it became necessary to have mechanics and accountants. Vast numbers were needed who could read, cipher and write. To accomplish this the child had to be freed of the home's work schedule. Six years of education became ^{the} ~~a~~ norm and childhood originated; and with childhood a new breed of person emerged, one who not only had new skills but new sensitivities. The child become man had a chance to develop a capacity for play and joy, for imagination. The man who had never been a child resigns himself to the role of a placid workhorse. The man who was once a child cannot be satisfied with endless toil.

Childhood may be 400 years old; adolescence is less than four generations old. As the cities became larger and industry more complex the three R's were no longer enough. Suddenly a high school diploma became necessary and adolescence was invented. The child was kept apart till he was 16 or 17. The now famous description of consciousness 3, whether the description is fully accurate or not, suggests the newness of the interior life of a modern person childed past his teens - an interior which was unknown to ~~the~~ pre-modern man. New sensitivities have been stimulated. Caught up much later by the requirements of the adult world he has many formed values before he enters that world. Consequently, he is not so easily broken to it. Effective dissent increases. Life became richer and far more complex. It was easier and narrower for our grandfathers. They knew what was right. We are caught between the freedoms of childhood and the exigencies of the established world which we now enter as strong-willed adults rather than ^{As} compliant and tractable children. Formality suited them. We respond to a happening. Their God thundered do's and don'ts. Our God asks questions ^{in the silence of our soul,} ~~of their god.~~

Evidence of changes in human nature can be documented in Jewish history. The earliest records in the Bible describe a time when man lacked a highly developed sense of self. Biblical Judaism lacks a strong emphasis on personal immortality or any statement of the propriety of dissent. The Bible is written in the third person.

To the Israelite the clan was family, government, justice, economy, industry, his world. Outside the clan he was a stray, a danger and fair game. Disagreement with the patriarch rarely occurred. It was a capital offense to disobey

2006 10
 a father's orders. The son who took off with his wives and herds threatened the survival of the whole clan. The God of the Israelites was the God of the fathers. When he died an Israelite was gathered to his fathers. If he died in an alien place his last wish was that his body be returned to the safety of the family ^{AKORDI} cave. Can you imagine Isaac standing up to Abraham on the way to Mt. Moriah; "Hey, dad, prove your faith with your own skin."

~~There is a parallel between the collectivized self of the Israelite and the collectivized sense which Mao for one is trying to create among his millions of comrades.~~ The old way was not necessarily a bad way, but it certainly is not our way. Moses or Isaiah would be shocked to hear us talk about doing our own thing or children's rights. We are encouraged to have a strong ego. We see no virtue in an authoritarian family or patriarchal society.

As man changed his tools he changed his economic and political environment and ultimately changed himself. Biblical man was satisfied with public, rather noisy ceremonies; an annual ceremony of covenant renewal / tribal representation at a shrine / communal rites. Our strong sense of self makes us want ^{to balance public with} privacy and quiet in worship. ^{moderate} Judaism adjusted to the changed Jew. The forms of our worship became more private. Pageant gave way to prayer.

Another example: Biblical man was patient. It did not cross his mind that he could change the political or social order. In his lifetime nothing changed. In a century little changed. "That which has been is that which shall be. That which has been done is that which shall be done. There is nothing new under the sun."

It was not a virtue then to be a shaker or a mover. "Let not the mighty man glory in his power." It was a virtue to be God's obedient servant. The patient spirit of biblical man accounts for what I call the missing link in prophetic teaching. This group of exalted men cried out "righteousness, righteousness shalt thou pursue" but never actively pursued righteousness. No prophet organized a mass protest or a march on Jerusalem or a committee to blueprint a five-year economic development plan for Judah. Why not? Because it never occurred to them that what man did counted. Kings changed but ^{LIVING} conditions did not change. No immunologist had by his own research wiped out a killing disease. Any radical change in the social order could only be God's work. It was not "after the revolution" every man will sit under his vine. . . but "in the end of days" when God has created a new breed of man. Progress would come to Judea "not by power nor by might but by My spirit." Biblical faith exalted the virtues of patience and calm expectation and held those of active commitment suspect.

In the 19th century when the prophetic cry of righteousness was again heard in the land the new man instinctively closed the gap between word and deed. The prophet had cried out "righteousness, righteousness, shalt thou pursue" and the modern pursued. In his eyes it was a sin to be patient and resigned. Man was not content to be God's obedient servant. He expected to be God's partner in the work of creation. Faith must be active, not bittahon - patient trust. Isaiah and Micah would not have approved, but no matter. Nineteenth century man found change all about him. He possessed new machines and new power. He could see that a Mazzini or a Herzl had made a difference. There is an organic link between

the faith of the original prophets and what was called prophetic Judaism, yet how different they are in their understanding of the nature of faith.

Contemporary Judaism has discarded the rabbinic pattern, not simply because men wanted to accommodate themselves to their times and not wear hats like everyone else, but because changes in the environment had precipitated changes in the Jew himself and the new Jew needed a new pattern of faith. The rabbinic consensus simply no longer adequately expressed ^{The new person's} ~~our~~ spiritual needs.

An example: in the rabbinic world woman is prized as woman. It is assumed that she will have a sex-differentiated role. She is important as a person, "a woman of valor," but it is appropriate that she fulfill her God-appointed tasks in the family. For fifteen centuries this understanding was adequate. Life required such a division of labor. I know of no feminist rebellion over the long 1500 year reach of rabbinic Judaism against the mehitzah or the mikvah. The outside culture and the Jewish culture assumed the fitness of this arrangement, but it no longer fits. Freed from the limitations of back-breaking labor society quickly understood that it needed good minds rather than heavy muscles and that in artistic and intellectual matters a woman's mind could be the equal of a man's. Education became co-educational. Future adults grew up together. Partnership rather than separation became the assumed norm. What had been a ^{PATTERN} ~~matter~~ of life which dignified the woman now seemed an indignity. The rabbinic way became male chauvinism. ~~The~~ new spirit reflected itself in Judaism long before women's lib. One of the first acts of the reformers was to replace the sexist ^{Rite} ~~right~~ of passage, the Bar Mitzvah with Confirmation. As we became more and more modern ^{inside} ~~persons~~ the emergence of women's equality seemed more and more right - natural. First there was

confirmation. Then melamdin were replaced by women teachers; then women read parts of the service and now we have cantor persons and rabbi persons.

The new Jew-person preceded women's liberation and the change, like Topsy, just grew. The past was not discarded but culled for those events and values which legitimized what was now accepted as true. Miriam, Deborah and the prophetess, Huldah, who had led active roles in biblical times assumed new importance as models. Greater emphasis was laid on the essential dignity of the human person as taught in the tradition and less on the masculine syntax of the biblical text. We remembered that men and women stood at Sinai and affirmed together the covenant.

Religious change is by this analysis not only legitimate but inevitable. Judaism is a process, not a conclusion. We can describe what Judaism was, but we must work ^{out} ~~at~~ what Judaism is. The question remains what makes one modulation Jewish and another inauthentic? Following our structural analysis, authenticity must somehow emerge from the process of itself.

Is the change a natural one or has it been consciously invented? We can see examples of both authenticity and invention in the contemporary handling of liturgy. The use of more dance, of the visual and dramatic is an inevitable reflex of the new consciousness. On the other hand services which simply substitute ~~Khail Gubon or Nathan poetry~~ ~~Bob Dylan or Fiddler~~ for the old prayers and hymns are machine rather than man made.

The theological implication of a "Jewish pattern" has had much to do with the question of the authenticity. Did this practice contribute to the Jews' sense of holiness or to his reverence for God? Magic was often practiced but was always suspect. The best minds saw clearly that preterse demeaned the human spirit, that the assumption of magical powers raised questions to God's providence and made the whole religious enterprise seem shoddy.

Another test of authenticity was whether a teaching or pattern of values seems to have emerged naturally or whether it had been deliberately devised. Most changes in Jewish life have not felt like changes at all. Judaism was not designed like a public relations campaign with someone saying: let's take this pop music, this ^{T.S. Eliot} ~~Kahlil Gibran~~ poem, these color slides, and create a Jewish experience. That's synthetic. The siddur evolved dynamically as each generation opened its soul to the deposit of faith and selected out and in in an almost unconscious way the poetry and melody which would ennoble it.

The dynamic process is symbolized by the regular public reading of the Torah and regular public instruction offered on the basis of the reading. Obviously we read in and we read out. We read with different eyes - but always the same book. Imaginative reinterpretation rather than self-conscious invention has been the Jewish way. We have lived in the moment, but have refused to disconnect ourselves from the original moment and the original word - Sinai.

Does the new pattern encourage holiness in the person and community? The thrust of Jewish life has always been to create conditions, institutions and goals which would encourage the human animal to become more than another creature struggling to survive. Paganism described all the confusions and conflicts of life, held them to be insurmountable and told man to make the best of it. Judaism described life as a journey toward a promised land and told man that if he were strong, disciplined and righteous he and his would cross the Jordan. Such modern nickel philosophies as "do your own thing" and "let it all hang out" and "there are no rules" are alien in spirit to the dynamic of Jewish history as are all philosophies which begin with the revelation - that life is absurd.

We can ask our historians to answer certain questions: what did Judaism teach about ~~what was the Jewish attitude towards~~. . . ? Such questions can be answered fully, but when we ask 'what does Judaism say about' or 'what are the current Jewish attitudes towards. . . ' we must answer the question ourselves. Our answer will depend on the place where the thrust of the tradition, the pressures of the environment and the nature of our human spirit intersect.

I try to define the problem as completely and narrowly as I can. Then I look up how biblical and rabbinic Judaism handled the particular issue (if they did). Then I try to understand the broader issues involved. I give only a fleeting glance at the simplistic response of the pop culture. But I seek out such research and medical or technical information as modern study can provide. I try to balance the old learning and the new according to my own understanding of life and its needs and to find familiar terms or forms in which to express my answer.

Why bother? Why not simply live by the modern conclusion? Because research provides ~~new~~ scientific fact, not the revelation of new values. Science can help with the clarification of values already held but not with the validation of a new moral core. ^[INDOTTA AWAY] ~~It is suggestive that the so-called "new immorality" is not new in any fundamental sense, but a~~ ^{simply} ~~preference for hedonism over deferred pleasures.~~

Take the question of abortion. How did the tradition handle the issue? Did it discuss therapeutic abortion differently from the issue of ^{As A Technique} ~~abortion~~ for population control? How did Judaism define life? When was abortion killing and when not? Were there limits in the rabbinic treatment of the theme of reverence ~~for~~ ^{for} ~~and~~ life? Turning to our times has the safety factor in the operation changed?

Are there alternate forms of birth control? Do we have new means to protect embryonic malformation? Is there evidence that societies which have practiced abortion have been more callous of human life than societies which have prohibited abortion?

Were I to concern myself simply with modern research and my academic readings would make me a modern. To blend tradition, the new learning and myself is to be a Jew. To approach the problem casuistically, prayerfully and in depth rather than to glibly pronounce my innocent instincts is to be neither wise nor Jewish but a fool.

Process Judaism helps us guard ourselves against the romantic illusion ^[child-picked up] so popular nowadays that conscience or spirit or love instinctively guides us to a right answer. ^{That we don't keep philosophies or religions. There is only one right answer -} The evil that impulse living breeds cannot be exaggerated. ^{Also} At the same time Process Judaism helps us guard ourselves against the romantic illusion, popular today in certain circles, that ^{our} all wisdom is to be found in the tradition and that the tradition in ^{our} general has been ^{unusually} remarkably humane and wise. ^{At times wise and humane} At other times, ¹⁹⁰⁵ it has been remarkably obtuse, even by our standards cruel. Clearly there is little warrant in tradition for women's lib or children's rights. In an age of costly funerals and limited land the prohibition of so ^{central} ^{CONTRADICTION} is one which we cannot share.

Judaism is a process, not a conclusion. Process implies dynamic change but not artificial creation. To be successful this process requires study and research, hard tough thought. Judaism is not a few shop-worn platitudes just as modern learning is not a few shouted radical-chic phrases. Issues must be

carefully researched, clearly and specifically defined. There are few black and white issues. One's needs always impinge on someone else's.

There are ^{most in} ~~signs that many~~ in our community live by process Judaism without necessarily formulating its theory. Note the groups who meet to discuss Judaism and birth control, Judaism and euthanasia, Judaism and public welfare. These discussions testify to the complexities of modern life, the complexity of the traditional responsa and the obvious need to go behind a newspaper article or a TV special to examine the problem in all of its complexity. ^[Problem Fail to accept it as authentic] We live in a time of rapid change which demands constant thought. Process Judaism tries to understand the new consciousness - itself - the tradition as embodied in the people and the learning and the state of the art with due recognition of what is not yet known.

Process Judaism ^{rejects} ~~respects~~ a simplistic notion of revelation. It rejects the once and for all time understanding of Sinai which assumes that man received all that he needs to know and that he need now only obey. Revelation comes at Sinai in the thoughtful commingling of man's mind and God's. Rabbinic Judaism was in its most creative when it was in effect process Judaism. Cases were presented to the sages who analyzed each element, tied the parts where they could be tied to the traditional teachings and also placed in the balance their own feelings and the need for justice. The problem which we face, and which the rabbis faced but did not openly acknowledge, touches the specific content of the revelation. Can we still play the constitutional game? They knew the revelation as Torah, a written and oral law, and felt bound to it although in fact they declared some laws to be in abeyance and reinterpret some of the laws so that they touch on quite different meanings.

In our age we no longer play that constitutional game with the same literal zealousness. The modern Jew has been conditioned by biblical criticism to question the specific content of Sinai. He tends, I believe, to think of Sinai as a symbol of revelation and the ten commandments as a symbol of commandment rather than to deal with their specific rulings. He the of creating a termless

covenant. ^{YET} ^{A VAGUE UNSPECIFIED BOND WOULD BE MEANINGLESS} The specific must be confronted. Shall we deny revelation? Not at all.

God, in His mercy, chose to reveal to this people His will and His word. People took the Torah to heart and formed around it their calendar, their idiom, their sense of right and sin. To return to the metaphor of the river, the waters of revelation are part of the original stream. The waters flow on and as the river moves towards its mouth first the prophetic tradition, then the wisdom literature, then analytic awareness of the Greek, then the legal skills of the Romans, then the aniconic unitarianism of the Arab world, then the mysticism and mystery of Christianity and the scientific skepticism of modern thought, flow into the stream of revelation. The waters become inextricably mixed. Each element was foreign until it mingled with the Jewish soul of the people and became a special synthesis. One can no longer say this drop is revelation, this drop is original, this drop is added. All the waters have come mingled and the river is wider and deeper. Are the teachings a threat? ~~Yes, they are true for~~ the river flows on. It is real. Life is self-validating. ^{PROCESS JUDAISM IS FUNCTIONAL} Judaism has been and is functional. It has provided a sense of humanity and a sense of holiness and is there in fact any greater truth?

Another service held on a Sunday afternoon had a brief liturgy, but no confirmation of faith. There were no Israeli or UAHC camp songs. Beyond a few minimal synagogue refrains, the only music was the "Morning Song" from the Broadway musical Pippin. A confirmand introduced the service by designating the class fund to world hunger, a laudible undertaking, but the terms in which this contribution was offered were disconcerting. The gift was explained as a reproof to the adult congregation for being overly involved with the Jewish community and not adequately concerned with blacks and the poor. Most of the remaining speeches dealt with cosmic issues. None dealt specifically with a Jewish issue.

In 1976, I followed up the Confirmation study with one centered on the evening service of Rosh Hashanah. Again I found the ten percent who keep the "Jewish" element at arm's length. A set of inserted readings in one service defined Torah as freedom and presented a long catalogue of injustices, omitting only those injustices being endured by Jews. Place had no meaning in this service. Abraham "set our people to wander the highways of the world." Our place, Israel, was suspect. "Solomon built the temple and perhaps some day we will gain the insight to see that it had to be destroyed." I was reminded of the anti-Zionist reformers of the 19th century who insisted that galut was a blessing since it, presumed, allowed us to reform all the countries into which we had been dispersed. The sermon insisted that we must live in the here and now by utopian standards. By these standards it was wrong to be concerned with Israel's defense capabilities and right to be disturbed that Israel would not ~~unilaterally withdraw from the 1967~~ borders and gamble on the good will of the world. *Account on Arrow Pal, 5/2/76*

A liberal movement must expect excess, but my studies also suggest that the ninety percent of us who believe in affirmative action, yet fear quotas, who believe in detente and defense, who accept Hillel's two-sided advice: "If I am not for myself who will be for me" and "If I am for myself alone what am I" fail to communicate the full range of our concerns to many in and around our synagogues. At least some of our young are going off to college, firm in the faith - as one told me - that "Reform is like one of Dr. Spock's parents, always understanding, never demanding." A colleague tells of a youth group discussion during which one in three insisted that being Reform and being Jewish were not one in the same.

When did you last hear any synagogue voice say: "As a Jew you may not... even if you want to." And if it had been said, would you have paid attention? Our most involved youth accept the general proposition that intermarriage weakens the ability of the Jewish people to survive, but they have no intention of allowing this proposition to determine what they do.

IANA THAT WE HAVE COFFERED 1976/77

Why is this so?

Part of the problem rests with us insofar as we are the synagogue and part rests with us insofar as we are the individual members of the synagogue.

Unfortunately, the synagogue has a fatal fascination for high-flown vagueness. Rosh Hashanah night most synagogues tried to present a message which was both "Jewish" and "prophetic," but generally, whenever I thought: "Aha, here comes a careful analysis of affirmative action or peace negotiation" off we would soar into the platitudes. Universalist themes can be stated poetically. Particularist

concerns require careful and qualified statement. The discussion of Israel's bargaining position is not a smooth runway for a flight of oratory.

I often find the synagogue too saintly a place. Saint talk is nice talk, but unrealistic. We love to intone "Grant Us Peace", but how does it relate to our argument with Mr. Carter over Palestinian rights? The golden words - peace, justice and righteousness - are compelling only if they are related to a specific context. I have heard Hitler speak of peace. I have heard Stalin speak of peace, and Nasser and Krushchev and Richard Nixon. When I hear this president speak of the need for peace in the Middle East, I know he means peace and unhampered access to oil and profitable markets.

Our love affair with platitudes grows out of a nineteenth century habit of thought which we should long since have outgrown. Geiger and his colleagues adopted the Enlightenment's positivism and its fixation on abstraction as a tool of analysis. They proceeded to reduce Judaism to a few neat formulations by abstracting something called ethical monotheism from the vast deposit of Jewish teaching and the rich variety of Jewish living.

In the process Reform invented Judaism. By this I mean that until Reform the people and the teaching were treated as a coherent unit: Yisroel v'oraitha hada hu. Life was with people. Jewish life was with the Jewish people. Geiger and his colleagues floated Judaism above amcha. Judaism was raised from the realm of existence to that of pure essence. Paradoxically, by being purified Judaism was diminished. Where once the community had been the focus, now all eyes were on certain concepts - words - purified of their specific Jewish context and flavor. Clearly, one could be an ethical monotheist without ever doing anything that was specifically Jewish. A Jewish identity became synonymous with "respectable citizen" or "good parent" which is to say a meaningless label.

I find it easy to point out the intellectual fallacy of this process of abstraction as a technique to revive and reform Judaism. Judaism is a way of life, not a denatured set of ideas. Religions are born, preserved and perpetuated by communities. To abstract the teachings from the living community always and necessarily diminishes the area and scope of the real thing and destroys the living faith. Over the years I have perfected an early warning system which red-flags every golden platitude and warns me "beware," the more exalted the phrase the less exact the implicit demand and the more diminished the Jewish content.

We also are in the habit of seeing only what we do want to see. We suffer from excessive optimism. In the nineteenth century, when such ideas were popular, we adopted an incredibly naive doctrine of man. We insisted/insist that all that is contradictory or erratic or malicious in human action represents an environmentally and institutionally introduced distortion of personality. Consequently, if we can radically reform society we will create a gentler and better breed. In this frame of reference, most of our problems start with our institutions whose inadequacies are held to be responsible for the violence and instability which people exhibit. Since the synagogue is one of society's institutions and the synagogue school another, we, in effect, declare ourselves part of the problem. All talk of the importance of the survival of the synagogue becomes irrelevant.

BCONGER BLM Film
The film, O God, expressed this conventional nonsense graphically. God is
LA FOR YOMM NG

with the supermarket assistant manager, not the roomful of religious leaders. Institutional religion is not a blessing, but a blindness. How often have you heard, "Let's do away with all the labels," "Aren't all religions really the same?" "I don't need to come to synagogue." In this frame of reference, particularist concerns are quixotic, survival concerns are regressive and a Jewish identity is an anachronism.

These naivetes testify to the hypnotic power of our dreams. Our fathers were romantics, fevered messianists if you will. In messianic times the lion lies down with the lamb and all need for prudence disappears. Our problem is that we live in a jungle which is full of predators. Would that we lived in a new and better age. We do not. Our tragic century has already endured two world wars, Siberia, Auschwitz and Hiroshima. Our Jewish century began at Kishineff and moved through Stalin's terror, Nuremberg, Bergen Belsen, four Arab wars and Munich to the present impasse. We ought to have no illusions. Yet, we still hold on to the naive ideas about man which became popular in a century that did not yet know Freud. We still hold on to naive ideas about progress which became popular when technology, medicine and western values still promised a happily transformed world. Deep down, most of us no longer believe in a moment in time when "every man will sit under his vine and fig tree and none will make him afraid." We have discovered that the future is not all that it used to be, and never will be. Yet, we still talk and frame our pronouncements as if the messianic age was going to begin in 1984.

Two Limits
Let me put the problem this way. We know that our children will live in a world full of problems and probably with considerably less security than we have known. Yet, many synagogue schools organize curriculum so as to fill their minds with happy thoughts and discuss ethical problems as if reason always has its way. Parents complain if we show pictures of the death camps. "We do not want them to see horror movies, after all, Hitler was a mad man, it cannot happen again. We want them to hate war even though there may be other wars like World War II, 1948, 1956, 1967 and 1973 where there may be no alternative but to enlist.

Begin with A
It is not only the children. I had a meeting the other morning with half a dozen folk with whom I have worked for years in causes relating to Israel. They were troubled. "We want to talk about the settlements on the West Bank ~~and Geneva.~~ SETTLEMENTS" We talked, but they were not relieved. Their problem was emotional, not political. Finally, someone said: "It is not the same any more. I used to get such a warm feeling when our work was with refugees, desalination projects and access to holy places, ~~I still get that feeling about open fences,~~ but now we spend so much time campaigning for military aid or defending some ~~point about who ought to sit with whom at Geneva.~~ WILLIAM A That is the problem: rabbis who must talk about ground-to-ground missiles and Dimcna and, somehow, that is not synagogue talk.

Moreover, our romantic hopes force us to think/talk as if every problem had an appropriate solution. We become impatient with political process. Our eagerness for peace tends to make Israel's ~~pro-Geneva~~ diplomacy seem mulish and narrow. We have time only for our hopes and no time for the realities of the Middle East. When the Arabs tough it out long enough, our eagerness for solutions tends to make us put some onus on Israel. We have not developed the patient habits of thought required to deal with the recalcitrant problems of an unredeemed world. Worry about Jews and medical school quotas seems self-serving and hence objectionable. We treat social action resolutions and pulpit oratory as if only

vested interests stood in the way of pure justice, this at a time when our scientists talk of a future of limits and insist that the problems of population, ecology and resource cannot be solved quickly, or perhaps, at all. Our social scientists deal in tradeoffs, but our high school ethics and camp buzz sessions continue to suggest neat, complete resolutions to questions of social policy. A 1976 Rosh Hashanah sermon ended, "We can change the world - you and I - in this generation - if you will it, it is no dream." In life we cope as best we can, but our new prayer book tells us "we can if we will it change the world that is into the world that may come to be."

We need to cleanse the synagogue of the illusion of innocence. To do so we must mothball a favorite rhetorical theme: "the mission of Israel." You know the litany: Israel is to be a light to the nations. I do not mean that our emphasis on an activist ethic should be diminished. All of us are confirmed social activists, whether we vibrated to the mission theme or not. Early Reform believed that Israel's mission was to offer moral leadership to the world. Outside of the synagogue no one listened - or, if they listened, they either laughed or declared our teachings subversive. When we are honest with ourselves the assumptions of such a mission seem either sheer arrogance (how many of the lamed vavniks of our world are Jews?) or a forlorn illusion (are we Jews really the catalyst of social progress?). The problem with mission rhetoric is that it was and is understood by the ordinary Jew not as a sober exhortation to social duty as the climax of a full life of mitzvot, but as the simplicity: "Let the child be good. Let the adult do good."

By endless repetition the mission theme suggested to many that the business of the Jewish community was parochial, essentially insignificant, sometimes an obstacle to the solution of the "big" issues and, therefore, illegitimate. Yesterday we were told that Zionism would delay the triumph of world brotherhood. Today we are told that "survival anxieties of Israelis" or "parochial concerns about minority quotas" can delay true peace and true racial justice. Other people can have their tribunes, but we must be the champions of everyone's rights save our own. Mission rhetoric emphasized a reformist crusade, but not the reforming pieties and it is these pieties which alone can provide an environment in which a Jew can grow, not only in Jewish knowledge but in Jewish sensitivity, not only in awareness but in holiness.

Let's stop talking about the messianic age and begin to talk about the messianic journey. The term "messianic journey" reminds us that the end is not in sight and may never be. It suggests that counsels of prudence cannot be dismissed as unworthy. It is possible to live meaningfully and positively in a world without conclusion. If the work we do is worth the doing and if in doing the Jewish thing we give ourselves over to experiences which are significant to us, which touch our soul and inspire our deepest thinking, does it really make any difference that we cannot remake the world? "Ours is not to complete the work, but neither are we free to desist from it."

Our difficulty in handling a "Jewish" agenda rests not only with certain cultural habits basic to the Reform synagogue, but with certain cultural attitudes which have determined what we perceive and how we react to experience. The Jews of Isaiah's time are not the only Jews "who have eyes but they see not, ears but they hear not." Put bluntly, many of us have been brainwashed by an all-pervading individualism. "I am going to make up my own mind." "I am going to make my own way." "I am going to do my own thing." "Nobody is going to tell

me what to do." When the "I" dominates, platforms and perspectives are exercises in futility. We listen to what we find agreeable.

Why do many of our most active synagogue youth turn us off when we suggest that aliyah or a large family or marriage to a Jew is a mitzvah, a duty they have to accept if they mean what they say about being interested in the survival of the Jewish people? These people are happy being Jewish, but they cannot conceive that being Jewish imposes obligations which could alter their lives.

We are as our children. In the name of happiness and self-fulfillment, we turn a deaf ear to the traditional Jewish values of family, parenting and modesty. We find it hard to accept the thought that Judaism could make claims on us which take precedence over our own pleasures and plans. I quoted earlier the phrase I found in a Rosh Hashanah liturgy, "Torah is freedom." But Torah is not freedom. Torah is instruction. Torah is command. Torah is "you shalt" and "you shalt not."

Can we open our eyes and unstop our ears? Yes, if we are willing to do some hard thinking about the conventional privatism we absorbed in public school and from the media. We worship the "I." We need to learn a philosophy of meeting and community where the "I" is never separated from "you." This is not the place to suggest a new philosophic frame. Let it simply be said that the happy egotism of the Enlightenment has long since been abandoned by all who bring seriousness and intelligent reflection to their thought.

Today's serious Jew smiles tolerantly if he hears Judaism described as ethical monotheism, a pure and universal form of the religious spirit of the West. The emphasis is on Judaism as itself. Western civilization has let us down. Judaism is significant, not because it is the same, but precisely because it is itself. At least, that is the hope.

There is no longer much pretense that we are man-in-general, the same as everyone else. We have moved beyond apologetics (no one was listening) and re-styling (who can keep up with cultural fads?) to a sharp awareness of ourselves as Jews and of Judaism as a special tradition. We are Jews. The world knows us as such. There is no brotherhood of good will out there. There are simply ordinary folk who want oil for their cars and hard-headed ~~Vance's~~ and ~~Breznichev's~~ who will get it for them.

We do not accept reason as sovereign. Hitler's professors were men of intellect. Judaism is nothing if it does not speak to the heart. The early Reformers effectively used reason to dissolve a tangle of folkways and superstitions; but reason proved a corrosive, acid which burned away not only superstition but every trace of the sacred. We reduced every ritual to an historical curiosity. Mitzvot were obligatory only if they promoted mental health, and they were obeyed not because they were spoken at Sinai but because a Karl Menninger or a Carl Rogers approved.

Judaism is nothing if it does not appeal to the heart. The times are cold, and we need not only the bracing command to seek justice but the warmth of poetry, the intensity of faith in God's power to save, and the strengthening of a congregation that sings together against the darkness.

Private
Lee Strauss
parent from
of culture
McLuther
"I"

That's all
like an old friend!

SURVIVAL AND SERVICE: JEWISH IDENTITY

Rabbi Daniel J. Silver

Diversity is an agreeable word. It suggests independence of spirit, freedom from arbitrary authority and participatory democracy. We often list encouragement of the untrammelled mind as one of the advantages of Reform over Orthodoxy, though in our confused times it may not be. Many seem to prefer authoritative answers to "make up your own mind." Compare the empty pews in liberal churches to the masses at Billy Graham's football stadium crusades.

The overall title of these sessions is "Diversity Within Unity: The Hallmark of Reform." We rejoice in diversity. The Centenary Perspective put it this way: "Reform Judaism does more than tolerate diversity; it engenders it." We affirm unity, but even as we do so, we become a bit fuzzy and vague. Again, the Centenary Perspective: "Yet in all our diversity we perceive a certain unity." One looks in vain for a precise definition of the core, non-debatable affirmations. If we cannot define our firm beliefs and unbreakable loyalties, unity talk is theological jello. The Centenary Perspective's claim, "We stand open to any position thoughtfully and conscientiously advocated in the spirit of reform Jewish beliefs" is little more than double talk if we cannot stipulate Reform Jewish beliefs.

Perhaps we can define our unity by examining the permissible limits of diversity. For what cause would we expel a congregation from our Union? For not acknowledging God in their prayers? For denying the relevance of tradition? For defining Judaism as whatever the members do or want to do? For teaching a liberation ethic that discounts marriage and the family? As far as I know, the only grounds for exclusion would be failure to pay stipulated assessments.

The CCAR's Centenary Perspective lists many things that many of us care about; there are ties that bind, but its language must be recognized for what it is, broad-gauged and equivocal. Equivocal: "capable of two or more significations; uncertain as an indication." We must go beyond equivocal statements and provide answers to some hard questions. What are the unbreakable loyalties? Does Reform Judaism believe in the sanctity of marriage or in the so-called new morality? Are our social pronouncements mitzvot, tradition-mandated, or simply humanitarian reactions to contemporary problems? Are we committed to Israel even if Israel is not Zion?

Diversity appealed to a generation emerging from the authoritarian atmosphere of traditional European Jewry. Some of what their melamdim taught as Torah was contrary to the new learning and to have bowed to rabbinic authority would have denied them opportunity in the larger world. Their problem was too much authority. Our problem is too much freedom. In our chaotic world diversity is no longer so appealing. We no longer gain converts because we alone say "make up your own mind."

~~Other forums will examine this issue of central loyalties as it affects~~

matters theological and curricular. Our concern centers on themes suggested by the ~~code words~~ Jewish identity and Jewish survival; the nature of our commitment to the Jewish people, the nature of our concern for Israel, the definition we give to the phrase, Jewish values.

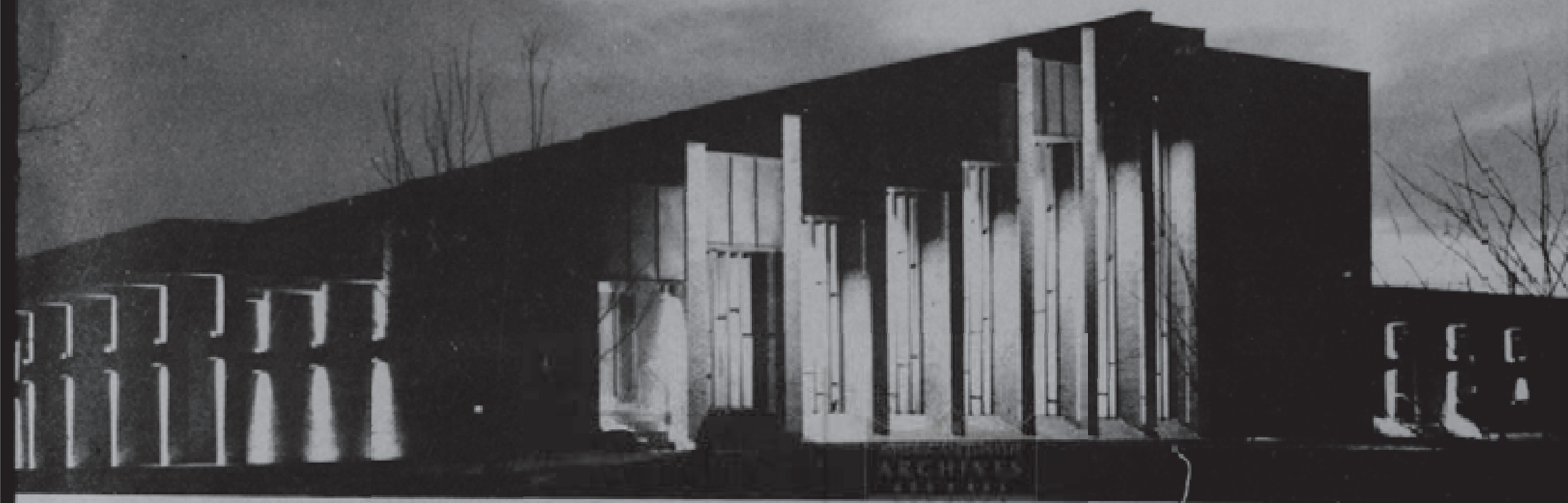
Survival themes were peripheral to the concerns of early Reform. Early Reform sought to validate civic emancipation by defining Israel as a faith community rather than a people ~~and~~ by positioning Judaism as a variant of a universal liberal religion. Talk of Jewish rights was seen as parochial. Talk of an organized Jewish community was anathema since it suggested that Jews continued to think of themselves as set apart. Ritual was to be kept at a minimum. Too much Jewish ceremony would make us seen strange. In that frame of reference it was possible to be 'too Jewish.'

Though some of the early reformers loved certain traditions, most operated within a conceptual system which described the distinct elements of Jewish religious life, the rabbinic teachings and the mitzvot as ancillary, time-bound, colorful, sometimes charming, but not consecrated. This attitude has lingered and manifests itself whenever speakers or texts distinguish between an assumed essence- ethical monotheism; and peripheral matters- a catchall which generally includes all that is distinctively Jewish in ceremony, diet, curriculum and history. "I'm a good Jew. True, I don't come to the synagogue very often, but I obey the Ten Commandments. That's what it is all about, isn't it?"

Early Reform centered on a bracing ethical teaching. The Jew must war against social injustice, racism, want amidst plenty. Early Reform paid scant attention to the ~~religious life~~ to how the next generation would develop a Jewish identity, nor did it try to define the identity a Jew should have. Jewish survival was not accepted as an absolute value. As the struggle against Zionism showed, Jewish corporate survival was debatable. These attitudes have persisted. In a paper presented to a Task Force on Jewish Identity Seminar held last March, Simeon Maslin analyzed the 1956 Statement of Basic Principles which brought into being our Joint Commission of Social Action. ~~Mitzvah was defined "almost totally in universalistic terms."~~ ~~"There is not one word about Israel, about Soviet Jewry, about Jewish survival or anything else parochially Jewish."~~ Judaism's mission is totally outer-directed: 'We as Jews fulfill ourselves by working for the establishment of justice and peace...'

Today that Commission is involved actively with Soviet Jewry and Israel's survival, but there are still congregations and rabbis who teach a Judaism which can only be defined as denatured universalism. Two years ago in a study of Confirmation services, I found that some ten percent of our congregations in effect affirmed what I have come to call the religion of high-minded vagueness. One class made no affirmation of faith. A brief service was followed by a set of speeches on the general theme of "Contributions to World Peace." One youngster spoke warmly of the United Nations, another of UNESCO, another of UNICEF, another of the World Federalists; one even spoke on the European Economic Community. In content and substance these speeches might well have been written by a tenth grade civics class in a local high school. There was nothing Jewish about them; worse, there was no attempt to come to grips with the existential concerns of the Jewish community as these are affected by the actions of such international bodies. There was not a word about Soviet Jewry, Syrian Jewry, the elderly and poor of the American Jewish community or Israel. This class confirmed a bland ethicism - not Judaism.

for you...
your family...
your friends...



First Friday

MAY 3, 1974

A SABBATH OF CONCERN

Senator Walter Mondale

Senator Mondale (Democrat - Minnesota) will deliver this year's Lillian P. and Harry D. Koblitz Memorial Lecture. The scholarly 45-year-old liberal has earned a deserved reputation for integrity and courage. Senator Mondale will speak from his heart about the national issues of greatest concern to him.



8:15 P.M. at THE TEMPLE BRANCH

Admission by ticket only.

Mail reservations early.

RESERVATIONS LIMITED TO TEMPLE MEMBERS

LIBERAL JUDAISM TODAY (continued)

God's power to save, and the strengthening of a congregation that sings together against the darkness.

Our fathers rejoiced to see man as a partner with God in the work of creation and often assumed, though they rarely said it, that God was the silent partner. The messiah disappeared behind the messianic age. Elijah became a succession of Jewish Nobel laureates. If man was the active partner in the work of creation, he has badly botched the job. Our machines pollute the earth. Our science threatens to destroy our life. Our medicine breeds mass poverty. We need help. We are not abashed to speak of our need for redemption. By their own choice on Confirmation Day, my class of fifteen-year olds will sing the words of tremulous hope sanctified by the martyrs of the Shoah: "I believe with perfect faith in the coming of the messiah and even though he is delayed I will await him."

Religious understanding was believed to be cumulative and, inevitably, Torah was buried behind a mountain of sociological and psychological learning. Can we any longer accept today's wisdom as necessarily superior to yesterday's understanding simply because it is today's? Universities, those sanctuaries of the secular culture, did not prove their claims to truth and character in the 1930's in Germany or in the 1960's in America. If today's wisdom is so advanced, why are we burdened by a persuasive sense of meaninglessness? Why do we respond instinctively when Martin Buber tells us that wisdom is not in logic — which is a game — but in meeting — which is life? Today's intellectual, like the hasidim he once despised, knows that man must sometimes dance to wordless tunes.

Men believed that Israel's mission was to offer moral leadership to the world. No one listened. If they did, they declared our teachings subversive. Others, like Rosensweig, taught that Israel's mission was to provide the world a symbol of the eternal way men so rarely travel. The Holocaust was too high a price to pay to be someone else's symbol. The assumptions of such a mission now seem either sheer arrogance (how many of the *lamed vavniks* of our world are Jews?) or a forlorn illusion (Who in the world really saw the Yishuv turn the barren scil into a green home? And, when they did, why did they arm our enemies to destroy this single proof of man's creative capacity?)

A pervasive sense of alienation and of the tragic binds these separate attitudes into a single mental set. The old faith was confident, progressive, reformist. We hope against hope. We work because *Ayn bererah*. Their hope was confirmed by labor saving devices and bourgeois revolutions. Our hope derives simply and directly from our faith in God.

For some their sharp awareness of the dark and the tragic began with the failure of the liberal revolutions of 1848. For some it began as black-shirted legions marched through Paris during the Dreyfus Trial. For some it began with Kishinev. For others it began when Jewish revolutionaries were denounced by their Russian comrades. For some it began on Kristalnacht. For some it began with the British White Paper and the post-war blockade of Palestine. For some it began with Stalin's purges. For some it began when the allies organized the Evian and Bermuda Refugee Conferences as empty masquerades. For some it began when the Soviet reverted to political anti-semitism. For some it began when the mosques rang with cries of Jihad and Arab armies went again and again into battle. One need speak only one name — Auschwitz — and Jews understand. The shocks have been many and not confined to Jewish life — Coventry, Hiroshima, Czechoslovakia, Viet Nam — need I go on? A new man and a new Jew has emerged, the Jew who no longer insists that the first order of Jewish business must be a sacrifice of self-interest or that preaching is Jewish only if it is totally universalistic. We must cope before we can reach out. It is no longer enough to be reasonable. The world is fundamentally unreasonable. After Auschwitz and the Arab wars we accept the ambiguity of our existence — alienation — and know that we need God's help. Our synagogues must offer a redemptive gospel and not simply popular lectures promoting democracy and mental health.

The original liberal Judaism provided a humanist vision for the confident

folk of the 19th century. The new synagogue must provide a redeeming vision for a 20th century man who feels himself burdened and trapped by life's ambiguities. It will necessarily place more emphasis on the specifically religious: sacred acts, sacred moments, and sacred learning. It will be concerned more with Torah than with archeology, more with the history of Jewish thought than with lists of Jewish notables, more with the immediacy of a worship experience than in knowing all there is to know about the origin of our customs and rituals.

Jews are again reaching out for a satisfying religious life. There is interest in religious forms — old and brand new. The youth have shul-ins. Young parents arrange Sabbath dinners at the synagogue to learn the words and the songs. Couples go on retreats and discuss the question: "How to Jew." The new synagogue is not a formal place; the emphasis is on aliveness, the spirit, something happening to and for. Jews talk about a guide for liberal Jewish practice, not so much because they want a handbook which describes "how," but because they want their practices to be listed as *mitzvot* so that they can feel that the act is sacred.

Jews seek true community. A recent survey of our congregations summed it up with this observation: "No single conclusion registers so strongly as our sense that there is among the people we have come to know a powerful, perhaps even desperate, longing for community" (Reform is A Verb). The synagogue must be a place where a Jew can overcome loneliness. It must tie the Jew to his past, to other Jews — and to God — through ritual, the warmth of congregational fellowship, the meeting of minds and the meeting of souls. In the new synagogue Torah must assert an autonomous claim. We are eager to discover what is authentic and natural in the Jewish spirit. We want warmth; but we are not Hasidim. We are moderns. We want to go beyond logic, but we will not sanctify anti-intellectualism. In Ha Levi the poet and the philosopher were one. We remain aware of the dangers of passion. The need to believe, the rush to faith, is strong and like any stream it can break over its banks and become a destructive flood. Theology, God talk, a discipline which liberal Jews once paid little attention to, again commands our interest for it must help us recognize what is holy and what simply blind and misdirected idolatry.

The new synagogue is not for German Jews or middle-class Jews or college graduate Jews, nor will it be simply for those who have been institutionally involved with the Reform movement. The new Jew can be found in all classes of the society and in all denominational camps; the division is not between reform and conservative — *kippah* or no *kippah*, but between indifference and concern. The new Jew dismisses all institutional divisions which keep us apart as scandalous. We are few and the enemy is at the gates.

The new synagogue is not yet, but the new Jew is here; many synagogues are in the hands of those who but dimly perceive how radical the re-orientation of the new Jew has been and so are hardly aware how radical the change of program, presentation and emphasis must be. Put another way, many synagogues remain in the hands of those who emphasize the term "Liberal" rather than "Judaism." They, like our political progressivism or our social flexibility or our minimal emphasis on *mitzvot*; but they have not yet faced the terror and the needs of the Jewish spirit. Unfortunately, if the old liberal ways are treated in any way sacred, the synagogues ~~where~~ ~~where~~ will wither away, for they will not longer speak to the spiritual needs of the times. We no longer need synagogues for liberals who happen to be Jews; we need synagogues for Jews who happen to be liberal. If the old ways are treated as sacred, much will be lost — memories, buildings, libraries, loyalties — but not all. New spiritual communities will emerge. Some have already emerged. The synagogue need not commit suicide; but the challenge is large because habits are strong, institutional ties powerful and our memberships heavy with the spiritually deaf.

As so often in Jewish history, we are again *bein ha-shemashet* — between one sun and the next — a time of impending darkness and of creation. Where will the dawn find us?

Daniel Jeremy Silver

Your TEMPLE Calendar — *Clip and Save*

SUN APRIL	MON	TUES	WED	THURS	FRI	SAT
7 PASSOVER SERVICE 10:00 a.m. - TEMPLE Rabbi Silver will speak on "DELIVERANCE — THEN AND NOW" Spring Vacation NO SCHOOL Modern Hebrew Rabbi Roth	8	9 TWA Activities - Branch 10:00 a.m. - 12 Noon TWA Exercise Class 9:30 a.m. - Branch	10	11	12 Service - 5:30 p.m. The Temple Chapel	13 LAST DAY PASSOVER SERVICE 10:30 a.m. - Branch Rabbi Roth will speak Spring Vacation NO SCHOOL
14 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak on "IMPEACHMENT" Spring Vacation NO SCHOOL Modern Hebrew Rabbi Roth	15 TMC LECTURE SERIES RABBI DANIEL JEREMY SILVER "Magicians and Miracle Workers" 8:00 p.m. - Branch	16 TWA Activities - Branch 10:00 a.m. - 12 Noon TWA Exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch Temple Board Meeting 8 p.m. - Branch	17 TWA Board Meeting 10:00 a.m. - Branch Temple Men's Club QUAD TEMPLE DINNER at Fairmount Temple	18	19 Service - 5:30 p.m. The Temple Chapel	20 Shabbat Service 9:45 a.m. - Branch Bar Mitzvah The Temple Chapel 11:00 a.m. MICHAEL KASS
21 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak Modern Hebrew Rabbi Roth	22	23 TWA Activities - Branch 10:00 a.m. - 12 Noon TWA Exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch	24 TWA OPENED DOORWAY SERIES Rabbi Daniel Jeremy Silver "JEREMIAH" 12:30 - BRANCH TMC Board Meeting 8:00 p.m. - Branch	25	26 Service - 5:30 p.m. The Temple Chapel	27 Shabbat Service 9:45 a.m. - Branch Bar Mitzvah The Temple Branch 4:30 p.m. CHARLES LEVIN Israeli Independence Day
28 Adult Education 9:30 a.m. Parlor of The Temple SERVICE THE TEMPLE 10:30 a.m. Rabbi Silver will speak High School Graduation Modern Hebrew Rabbi Roth	29 Temple Finance Committee 8:00 p.m. - Branch	30 TWA Activities - Branch 10:00 a.m. - 12 Noon TWA exercise Class 9:30 a.m. - Branch Bar Mitzvah Class 3:30 - 4:30 p.m. - Branch	MAY 1 TWA SPRING SEMINAR SERIES Rabbi Daniel Jeremy Silver "JONAH" 12:30 - BRANCH	2	3 Service - 5:30 p.m. The Temple Chapel FIRST FRIDAY 8:15 P.M. - BRANCH Senator Walter Mondale	4 SPECIAL HEBREW GRADUATION and Shabbat Service 9:45 a.m. - Branch Bar Mitzvah The Temple Chapel 11:00 a.m. BRIAN SAIGER

The Temple Bulletin
THE TEMPLE
UNIVERSITY CIRCLE AT SILVER PARK
CLEVELAND, OHIO 44106
791-7755
Published bi-weekly except during the
summer vacation

Second Class Postage Paid at
Cleveland, Ohio



The Temple Women's Association
WEDNESDAY SEMINARS
with Rabbi Daniel Jeremy Silver

THREE "J's"

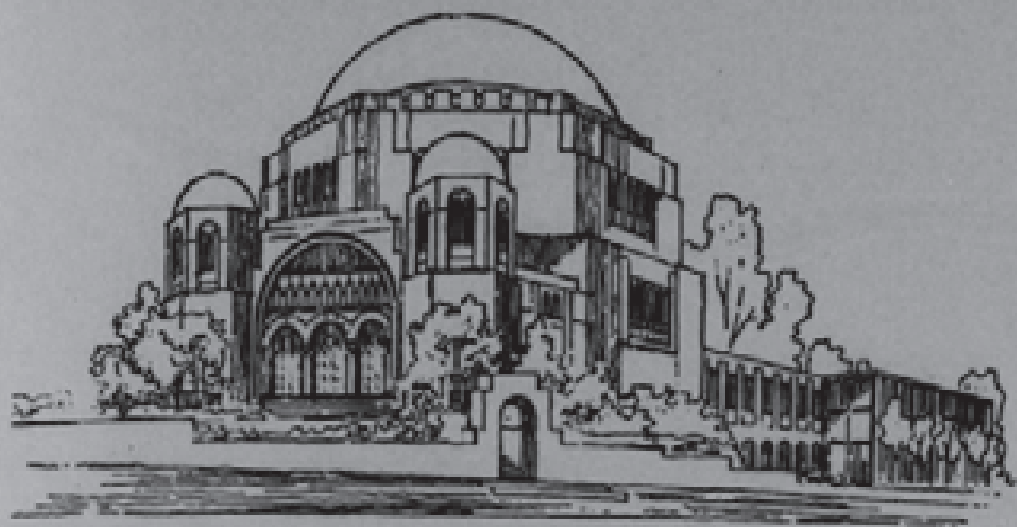
April 24, 1974 — JEREMIAH
May 1, 1974 — JONAH
May 8, 1974 — JOB

1:00 p.m. at The Temple Branch

Coffee Served at 12:30

\$1.50 for Series

TICKETS MAY BE PURCHASED AT THE TEMPLE OFFICE, AT THE DOOR OR
FROM MRS. JULES VINNEY, 561-5091.



THE TEMPLE

CLEVELAND, OHIO

April 7, 1974
Vol. LX, No. 13

I was asked to deliver the opening lecture at the recent Jerusalem meeting of the Central Conference of American Rabbis. I spoke on the theme, "Liberal Judaism Today." Obviously, the theme concerns all of us. I believe you may be interested in my remarks.

D. J. S.

As expected, our congregations were full last Yom Kippur. Unexpectedly, every seat was occupied the next day. On Yom Kippur the dark shadow of our failings and trespasses hung in the air. We prayed for forgiveness and made plans for a more disciplined life. On the day after Yom Kippur the dark news of the Syrian-Egyptian invasion filled the air. We prayed for Israel's survival and made plans for her support. On holy days and during hellish times the Jewish people exposes itself and rallies round.

At every public meeting held during those anxious October days we signed the document with a statement of confidence in Israel's capacity to survive. *Am yisroel chai* spoke our defiance of the descendants of Amalek and our awe before the miracle of Jewish survival.

We met. We encouraged each other. We prayed. We gave. We planned and knew just a tingle of surprise. Just as secular Israel was unprepared in June of 1967 for the emotional impact of the *kotel*, so diaspora Jews had not realized how much Jewish survival meant to them. In the halcyon days of Eisenhower and suburbia, when the miracle of Israel was fresh, many had treated their Jewishness as a minor social fact. Now somehow, it was comforting to know that despite intermarriage and assimilation, despite the prevailing secularism, despite the appeal of Eastern religions and of the affluent life, despite inadequate religious instruction and unceasing fund raising, *amcha* is alive and responsive in America.

It would be pointless to discuss the liberal synagogue, were this not so. The synagogue cannot manufacture Jews. If the community withers away, the synagogue cannot save it. A dropping birth rate and the rising rate of intermarriage are concerns that transcend the synagogue; but those October days reassured us that for now a Jewish polity exists.

The pulse of Jewish life has quickened. This rise in the intensity of involvement can be measured in UJA dollars — unfortunately, dollars are an accurate measure of involvement; and in other ways, for instance, in the numbers who publicly tally and demonstrate in behalf of Israel or Soviet Jewry.

For many, Jewish community business has become the focus of their civic lives.

Sadly, the quickened pulse of Jewish life is not fully felt in the synagogue. Like many Israeli *lo-dati*, some deeply involved diaspora Jews are experimenting with a non-synagogued Jewish life. Conditioned by the attitudes of the humanist and secular age just past, they delight in Jewish nostalgia and culture, but put distance between themselves and Torah or Avodah.

In Israel, a Jewish life outside the synagogue can have breadth and be transmitted to children. The calendar, language, geography and school naturally provide a Jewish environment. In the thin Jewish environment of the diaspora the synagogue may be the only institution where an Elie Wiesel can be heard, the *Encyclopedia Judaica* found, and hands linked in Jewish brotherhood and song. Often the synagogue's way is the only option available for the transmission of Jewishness, a fact which causes non-believers to join and, as members, encourages them to pressure the synagogue to become a *tarbut* center. 'Rabbi, why must Johnny go to services when he attends a religious school?'

In Israel the need to define the substance of Jewishness can be put off. The Jewish state was created to normalize Jewish life and in a domestic sense has succeeded. Being Jewish can be simply doing what comes naturally. But in the diaspora the question must be faced. Are I. B. Singer and Amos Oz Torah? Is a campfire sing-along Avodah?

The liberal synagogue rejoices when Isaac Stern plays Ernst Bloch or when Yigal Yadin presents his slides on Masada, but is not satisfied. The synagogue has an ideological commitment to the religious vision and expression of Judaism. Our fathers were not satisfied to have the synagogue simply be a *beit am*, a center for Jews. The synagogue's role was to expose the Jew to Judaism, to express truths and values which transcend but do not demean the forms of secular Jewish culture. The synagogue exists to introduce the sacred into Jewish life: to help the Jew understand, express and celebrate a divinely inspired way of life.

In the diaspora there is much concern, as well there

should be, with strategies which can reach and motivate the next generation. Federationists and culturists insist: 'Do it any way you can.' The synagogue demurs. The synagogue cannot play the numbers game. In an age still laden with secular

(continued)

PASSOVER SERVICE

SUNDAY, APRIL 7, 1974

10:30 a.m.

THE TEMPLE

Rabbi Daniel Jeremy Silver

will speak on

DELIVERANCE

— THEN AND NOW

Concluding Day of Passover Service

SATURDAY, APRIL 13, 1974

10:30 a.m.

THE BRANCH

Rabbi Max Roth

will preach

SUNDAY MORNING SERVICES

APRIL 14, 1974

10:30 a.m.

THE TEMPLE

Rabbi Daniel Jeremy Silver

will speak on

IMPEACHMENT

FRIDAY EVENING SERVICE

5:30 to 6:10 p.m.

THE TEMPLE CHAPEL

SABBATH SERVICE

9:45 a.m.

THE BRANCH



The Temple

Rabbi
DANIEL JEREMY SILVER
MAX ROTH
STUART GELLER
Director of Religious Education

Staff:
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LOREN MINTZ Associate Treasurer

COFFEE HOUR HOSTS

Mr. and Mrs. Harry R. Horvitz, both of whom are members of The Temple Board, are hosts for the coffee hour preceding the worship service today, April 7th.

On April 14th, Mr. and Mrs. Leonard R. Cohan will be hosts for the coffee hour preceding the worship service. Mr. Cohan is a member of The Temple Board.

ALTAR FLOWERS

Flowers which graced the Chapel on Friday, March 29th, were contributed in memory of Dr. Louis H. Brooks by his wife, Mae, and children, Dr. and Mrs. Dennis Brooks, and Mr. and Mrs. Jeffrey Brooks.

Flowers which graced the Chapel on Friday, April 5th, were contributed in memory of Louis S. Fisher by beloved wife, Esther, and son, Harvey; also, in memory of Earl Behrens by his wife, Jeane, children, Mr. and Mrs. Austin T. Klein, Mr. and Mrs. William C. Behrens, and grandchildren.

Flowers which grace the Pulpit today, April 7th, are contributed in memory of Allen Klivans by his wife, Tillie, and children.

Flowers which will grace the Chapel on Friday, April 12th, are being contributed in memory of Herman A. Jacobson by his wife, Irma, and children, David Jacobson and Jane Friedman.

IN MEMORIAM

The Temple notes with sorrow the passing of:

ABE E. AMSTER

and extends heartfelt sympathy to members of the bereaved family.

* THIRD SESSION

The Temple Men's Club Adult Education Series — 1974

RABBI DANIEL JEREMY SILVER in four lectures

"OFF THE BEATEN TRACK"

Colorful Characters and Their Contribution to Judaism

MONDAY EVENINGS at 8:00 p.m. at THE TEMPLE BRANCH

February 25th *Desert Saints*

March 25th *Wandering Troubadors*

* April 15th *Magicians and Miracle Workers*

May 6th *Pioneers With and Without Covered Wagons*

FOR MEMBERS OF THE TEMPLE FAMILY AND THEIR FRIENDS

The Temple Women's Association

TWA IS A PAPER TIGER

We're wild about our stationary! We can supply all your own needs and help you select gifts for confirmation, graduation, or the new bride.

We carry a full line of Crane, a selection of attractive engraved or thermographed styles for discriminating tastes in wedding and bar mitzvah invitations and bridal stationery.

Do names like Brett, Hampton, Royal Imprint mean anything to you? How about Name-On? We carry them all.

Visit our department any Tuesday morning or at any open meeting. If you prefer, meet by appointment with Lois Katz, 464-0722, or Stella Sampliner, 381-6972.

The Temple Men's Club invites you to the

QUAD TEMPLE BROTHERHOOD DINNER

WEDNESDAY, APRIL 17, 1974 at Fairmount Temple

Cocktails and hors d'oeuvres from 6:30 — Dinner promptly at 7:30

GUEST SPEAKER

MOSES SCHONFELD

U.N. Correspondent — Middle East Expert

Radio Commentator — Lecturer — Writer

"Does Peace Have a Chance in the Middle East?"

Mail reservations to The Temple Office
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The Temple Women's Association

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Toys for your grandchildren.

Assorted kitcheneries: dish towels,
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COME SEE

CCME SAVE

The Temple Memorial Book

*"The Memory of the Righteous
is a Blessing"*

The Temple Memorial Book is a perpetual Yahrzeit, keeping alive the names of our dear departed. Their names are read annually at the services which occur on the anniversary date of death.

JACOB DWORKIN

*Inscribed by his wife, Eva,
and children, Gladys and Jerome Fine,
Geraldine and Edward Dworkin,
and Renee and Ernest Dworkin.*

LIBERAL JUDAISM TODAY (continued)

assumptions, the synagogue, loaded as it is with spiritual assumptions, cannot appeal to all.

Yet, in the long run, the synagogue may prove to be the most effective *shadchan* between the Jew and a committed Jewish life. How many in the coming years will pledge their lives for the pleasures of ethnicity? Secularism has not carried all before it. Our world is again awakening to the religious dimensions of life. The accomplishments of the secular humanist tradition are no longer fresh and their value is not beyond question. Reasonableness can be read as indecision. To be infinitely open-minded is seen as a copout in a world of strong, even violent, passions. Man's trust in man's wisdom often appears incredibly naive in an age when, if we do not push the nuclear button, our machines will push it for us.

Secularly oriented folk often point critically at the empty pew. 'The synagogue is missing the boat. Hundreds came to hear a senator lecture on Watergate and barely a *minyan* to services. Hold more lectures and fewer services.' The empty pew is no mark of accomplishment, but neither is it a sign of the synagogue's failure. It signals only the extent of religious insensitivity in our communities. The synagogue fails not if the agnostic do not come, but when the sensitive come expectantly and leave disabused. They wanted warmth, holiness, a learning which transcends the fads of culture, but found themselves outsiders, observers at an uninspired service conducted with swift indifference to any urging save the desire to get to the coffee and gossip of the *Oneg Shabbat*. The synagogue must be understood and judged for what it is and sets out to be.

The liberal synagogue attempts its spiritual mission blessed and burdened with a dynamic definition of the deposit of faith. It rejects the claim that Judaism has fully emerged. Much has changed around us and in us; and, necessarily, in our understanding and expression of Judaism. We depend on Sinai, on the *rishonim*, and on our own sense of the appropriate.

Liberal Judaism was not the first movement to put old interests and forms into a new combination. The rabbis knew that Moses would be astonished to hear Akiva expounded his, Moses', law. If you measure a synagogue by its degree of conformity to the *halacha* of Elijah Gaon, it is easy to caricature liberal Judaism: easy, but not helpful, because you will overlook some rather remarkable achievements.

In an open society we have sustained the loyalty and interest of successive generations of Jews in the God of Israel and His way for Israel.

In a spiritual wasteland we have maintained congregations where Jews have learned and been inspired.

In the time of revolutionary cultural change we have examined Judaism critically and interpreted its thrust so that many gained insight and a new respect.

In a time of ethical compromise, we have spoken the words and set an example which disturbs those too much at ease in the diaspora and in Zion — and reminded the diaspora that to be a Jew is to be a witness to the Covenant in life and act.

We have done so despite, or perhaps because of, the pluralism which is a fact of life in our communities and increasingly a description of practice in our congregations. A generation ago, a Reform service was predictable. Most congregations read largely from the left-hand page of the *Union Prayer Book*, used an organ, Sulzer music and the 1917 JPS translation of the Bible. The rabbi's sermon played a major role. Today you do not know what you will find on a Friday night. A single congregation may in a single month have a traditional, largely Hebraic service set to Eastern European music, a trendy service with the sing-along music which has become popular in our youth camps and a quiet service of readings chosen from many sources. Some in the congregation will be bareheaded. Some will wear a *Kippah*. Our congregations are both more receptive to tradition and inherited ritual than they were a generation ago and more willing to experiment and change.

By and large our congregations have been strengthened, not weakened, by this pattern of diversity. Diversity of practice reflects the diversity of our membership. A generation today marks a cultural as well as a chronological separation; and an academic really lives in a different world than most businessmen. Diversity testifies equally to indifference to matters theological and ritual among many — "anything you want to do is o.k." — and to the urgent search and need for expression among the sensitive.

The danger of *hefkerut* is implicit in this lack of order and in many ways we stand convicted. You may attend a service which idealizes nature and

apostrophizes light despite Judaism's millennial struggle against pantheism and gnosticism. You may hear a sermon whose assumptions and idioms are those of socialism or consumerism or "The Christian Century." You may hear hip poetry sung as a *piyyut*. Such excesses occur and are offensive to many, but they do suggest our anxious search for viable forms of spiritual expression, the complexity of modern life, and the difficulty of defining what is essentially Jewish. Why is *Eyn Kelohenu* acceptable when set to an old middle-European drinking chant; but 'tref' when set to a folk rock tune?

Aware of the radical differences between our world and the past, a few among us would turn their backs entirely on tradition and would define liberal Judaism as an unfettered openness to the future. The overwhelming majority of us dismiss this position as vapid, destructive to the continuity of the Jewish experience, and idolatrous — since it substitutes the worship of change for the worship of God. I've never been quite sure of what is meant by a radical openness to the future, (does this require a jettisoning of all civilization?) but whatever these words do or do not mean they imply a total break with all that has been before — and that simply is not possible — the child is always in the man.

Most of us would define Judaism in terms of the interaction of awareness and the tradition; of need and the deposit of faith. We reject the futurists as our fathers once rejected the apocalyptics. The future is not all. The past has meaning. Life is in the moment. At the same time we reject the orthodox contention that rabbinism provides the only authentic articulation of Sinai. God's house has many chambers. We do not claim that our forms represent the final word, only that Judaism must speak effectively.

Liberal Judaism was born at a time of sweeping political change. In the pre-modern nation state citizenship was treated as a corporate affair. You belonged to a caste or an estate and it was the corporation that represented you at the Court or in the Parliament. Then in the 18th century John Locke and others suggested the possibility of individual citizenship. As theories of private citizenship began to be accepted in America, France and elsewhere, Jewry was faced with a profound political crisis.

The outcast medieval community had enjoyed one privilege, that of being ruled by its own constitution, the Torah, and by its own leadership but now Jews were told that to claim the rights of citizens they would have to give up their community. "To the Jew as Jew nothing, to the Jew as Frenchman everything."

There were three alternatives: 1) To act as if nothing had happened. However, Napoleon's convening of a Sanhedrin made it clear that Jewry could not play the ostrich. State law would be primary. The most the faithful could expect was permission to obey their own law after they were in full compliance with the law of the land. 2) To abandon Jewish life altogether; many took that road. 3) To recast Judaism as a private confession, a Sabbath and family experience and/or an ethical vision whose duties touched only the higher reaches of moral responsibility which cannot be covered by law. The liberal synagogue set out to design a congregational Judaism for Jews who no longer were part of a corporation. Truly a radical step, but had the Reformers not loved Judaism they would have joined the many who streamed out into the Christian and secular worlds.

Determined to be both Jews and Germans, these folk necessarily became slightly schizophrenic, of two minds, for necessarily they, as we, lived in two worlds. They chose a dangerous course, as dangerous to their sanity as to their civic security; but what alternative did they have? Cultural homogeneity no longer exists as a live option for modern man.

Not unexpectedly the initial thrust was outward bound. They wanted to be free of what they called the ghetto mentality. Their world now had wide frontiers. Yeshivah education seemed terribly parochial and the Talmud outdated by the insights of contemporary philosophy and the new social sciences. The libido was discovered and unleashed and so was the modern woman. Prayers for the Messiah were pale tea compared to effective programs of social reform or revolution. The popular faith in progress supported among Jews by attitudes conditioned by traditional messianism produced an almost evangelical faith in the future. Many discovered a brotherhood of good will out there, exaggerated its size and importance, and promptly became its paymaster and praesidium. *Haver* was translated comrade or fellow reformer. The mission of Israel was interpreted as an urgent duty to join and inspire the struggle for justice within the social order. The question of corporate Jewish survival was one they preferred not to face. The divisions that separate men would soon disappear. They

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Increased self-awareness is often a mixed blessing. The child is comfortable as he is; the adult talks constantly of the need of finding himself. Centuries ago men were comfortable within the inherited ties of family, clan, tribe and religion into which they had been born. In recent times we have begun to question each of these labels. Ties that once bound have become problematic. For the fathers it was a simple fact: they were Jews. The world about declared them to be Jews and defined them as Jews. Jewish life provided a rich web of custom and of law which informed their communities and gave a particular color to their lives. Judaism provided them with a series of reassuring categories of thought which encouraged them to feel that belonging to the Jewish people was of supreme importance. God had chosen the Jewish people, granted them a covenant and given them a law. God had declared that Israel was an *am segulah*, a people especially beloved to Him; and the record, history, showed that Israel had a mysterious, miraculous significance in God's plans for the world. What that significance was they were not quite sure; but as they looked about them, they knew that their history had been and was significant. They had given much to the world. The world thought much about them. God had His purposes for them and that was enough. They were Jews.

To leave the Jewish world required a deliberate casting off of one set of loyalties and a willing adoption of another. Moreover, the new loyalties were those of the enemy. We think of Christianity as a complementary way to spiritual growth. To the medieval Jew, Christianity was the enemy. He knew Christ with a club. The gospel of love might be taught in the churches, but outsiders saw a crusader's church which conditioned the faithful to damn the non-believer and burn the heretic.

Jews were aware that pastors exhorted their flock against the Christ killers and led them into the street to bloody a few deicidal heads. In those years to move away from the Jewish community was an act of treachery. It was a hard and emotionally difficult road to go.

Our fathers were Jews. They were comfortable as Jews. They rarely asked about the meaning of Jewish survival. They rarely wondered: Is it important for me to remain part of the community of Israel?

Nor was their spiritual world a parochial world. They had a particular role to play in history. If you unroll the Torah scroll to the sixth chapter of Deuteronomy which includes the watchword of our faith, the *Shema*, you will find that two letters of that famous line are written double-sized — the *Ayin*, the last letter of the first word; and the *Daled*, the last letter of the last word. Where the double-sized *Ayin* and *Daled* are elided into one word, *Eid*, they form the Hebrew word for witness. By reciting the *Shema*, our fathers witnessed to their faith. By reciting the *Shema* and by living as the Biblical God required them, they witnessed to God's truth, to His teachings and to the graciousness of His law. The purpose of Jewish life was to make God's rule visible. Our fathers did not know exactly how their example would lead others to the faith or to the way; but they were convinced it would. By remaining loyal, they made a significant, perhaps the most significant, contribution that any group could make to the unfolding of the divine drama, to man's redemption. This was enough for them. Their life had not only beauty, the beauty of the commandments; but a larger significance, a messianic significance.

With Emancipation and the Enlightenment life became more complex for the Jew. Survival became problematic. Men began to question the traditional religious assumptions and to assume that wisdom flowed from man's mind and research rather than from God. Truth was man-made rather

than God-created. As secularity came into the world and as men began to question the religious enterprise itself, there began to develop out there what one might call neutral space. No longer did a Jew have to be baptized to cease to be a Jew. He could simply assimilate, disappear. Industrial progress, urbanization, and political emancipation increased the options available to the Jew. He could not evade the question: why be a Jew? Why stay on with this beleaguered people? Early in the 19th century Heine described conversion as a passport to Europe. Whether one converted or assimilated, the reality was that to remain a Jew was willingly to endure a number of restrictions and limitations such as admission to the university and entry into certain professions. In many countries lawyers who were Jews could not practice. Board rooms were closed to Jews. There were major parts of the community where he could not own a home. If he insisted on the oath of his ancestral faith he could not enter the Houses of Parliament. There were many temptations to discard the ancestral tradition. Inevitably, the Jew began to wonder if, in fact, the old teachings were sustaining; if the existence of the Jew, qua-Jew, did have consequence for the world; if it was worth it.

It became necessary for Jews to think through the question of Jewish survival. Why did Jews remain Jews except out of nostalgia or a gut feeling that might, power and numbers should not have it all their way. The first set of ideas which were developed by way of answer we now label as the doctrine of the mission of Israel. This set of ideas drew on older theological concepts about election and about covenant, but put these into a new social and activist context. It said in effect: at the beginning of our history the genius of the Jewish people lifted up the essence of religion. Jews were the first to sense the limitations of paganism and polytheism and to transform religion into ethical monotheism. Jews were the first to understand that there is one God and one creator and that God is worshipped most fittingly not through ritual or ceremony, but through service and community involvement — through righteousness. The oneness of God and the concept of ethical service which flows from this original insight are universal truths. Judaism has the obligation then to teach these truths to mankind and does so best when Jews are effective citizens. The mission theme was an active doctrine. The Jew of Frankfurt or London or Cleveland must find ways to express the prophetic urgencies about righteousness and justice and the making of peace within the political context of his community. He was to be one of God's shock troops in the cause of social justice. The 19th century was activist and confident. Progress and concern for social change were much in the air, and the mission of Israel concept fitted in nicely with those emphases. Being religious was not simply coming together for prayer but a living out of God's will. Prayer seemed passive. The mission theme suggested active participation in the world. To use an analogy which was a favorite of those who believed in this mission concept, the Jew was to be the leaven in the dough, the enzyme in the organism. He was to be the catalyst which precipitated social change in the larger community. The mission theme is a noble one and was quite popular, as can be seen from the sermons of the last two centuries, but for all its popularity there are a number of problems with it.

First off: what did the speaker, the Jew, mean by justice or righteousness? These are glorious words, but unless they are related to a particular social context, they can mean little or nothing. Justice meant one thing to the self-satisfied German Jewish burgher and quite another thing to his son who had become a social radical. Terms require context. Values have to be tied to life. Unfortunately, these noble words often were little more than conventional commonplaces. Eighty years ago Theodore Herzl had this to say about the mission theme:

We must not confuse this application of the word (mission) with that given to it in speaking of those poor monks who set forth for the wild

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TOWARDS A PHILOSOPHY OF JEWISH SURVIVAL

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places of the world to carry the Christian gospel to cannibalistic tribes. The Jewish "mission" is something sated, comfortable and well-to-do . . . The missionaries are excellently situated.

The failure of definition suggests another failing of the mission theme; the fact that it was completely outer directed. Essentially, it said to the Jews: you serve God significantly only when you are in the forefront of social progress, when you are working on labor legislation or welfare reform or warring on poverty. Piety was poo-pooed. All that gives beauty, warmth and meaning to Jewish life — home observance, the whole context of worship and traditional learning — ceased to seem essential. Being Jewish is being politically active rather than being Jewishly active. In many cases the more the Jew lived the mission life the less he involved himself in Jewish life, the more his faith lacked ties either to the Jewish tradition or to the Jewish people.

Many of those who espoused this concept of mission had a hidden agenda. The modern Jew wanted, above all else, to be emancipated, to be a citizen, to belong. He had been kept outside so long and now, finally, he was allowed in. Many were determined to put behind anything about their Jewish belonging which suggested that they were not whole-hearted, hundred and one percent Frenchmen or Germans or Italians or Americans. Such a Jew wanted no part of those elements of Jewish identity which spoke of Jewish community, or peoplehood or, God forbid, of nationhood. Such "missionaries" used the concept of mission as a club with which to attack those who were beginning to talk of Zionism. How? By a casuistry which would have gladdened the heart of a master of Talmudic dialectics. If Jews were to be a leaven in the dough, the catalyst for social change in the world, they, obviously, had to be out in the world. The diaspora was not exile, but a positive virtue, for it was only by being scattered that we could be consequential in our world. To put the Jews in Palestine was to flaunt God's purposes. Hyman Enelow, who was a rabbi of Temple Emanu-El in New York City some forty years ago, put this argument this way:

Do not ask my people to become Zionists and go and confine their best energies within that little beloved land beyond the Mediterranean blues. God bless Zion — Israel's cradle and the prophets' home and the patriarchs' great tombs. God bless those that seek the peace of Jerusalem and even today would enhance its glorious beauty. Who will not rejoice to send loving gifts and ornaments to the silver-haired mother of ours — the mother of religion and divine progress? But will ye say that my people has toiled and loved these many years, that it has struggled its way through the world, that it had lived the strenuous and heroic life, that it has taken part in the trade, the arts, the letters, the sciences, the politics of all nations, that it has gone through all flames and passed through all waters and bled on all battlefields, in order now to go back to Palestine, and form a secluded spiritual sect, or a tenth-rate political state? Ah, no!

I read to you this morning the 42nd chapter of the book of Isaiah. Actually, Isaiah did not write this chapter. It was written by an anonymous prophet who lived a century and a half later during the Babylonian Exile. This text was seized upon by those who offered the mission as a rationale for Jewish survival as biblical proof of their formulation. The prophet calls upon Israel to act in righteousness; to open the blind eyes; to bring out the prisoners from the dungeon; and them that are in darkness out of the prison house. Jewish life is tied to a larger meaning, to be a light to the nations. Jewish life has a mission, but — and this the missionaries overlooked — Deutero Isaiah's image was not one of dispersed Jews manning the barricades, but of a reestablished Jewish State faithfully obeying God's law.

When all is said and done, the basic problem with the mission idea was that it was just words — rhetoric — and words have no substance unless they are heard and directly related to the context of our lives. One generation thrilled to the language of mission. They want to serve their community.

They believed in social charges and commitment. They believed in universal values and in social progress. They believed that a new and better age was at hand. Our generation does not respond as well. We no longer believe that the messianic age is dawning. We have seen missionaries on many a barricade and in many a committee and we have begun to wonder as to the specific relationship of Judaism to their disparate and discreet loyalties. Is mission democratic reform? Is mission the class struggle?

To be sure, the champions of change in western Europe and the United States — what was once considered the civilized world — often quoted Scripture and acted in ways that made us feel that the Jewish tradition was basic to progress. When the West began to recognize civilization as world wide perforce, we had to recognize that there were many parts of the world where Judaism has no standing. It is hard to see Jews as the enzyme for change in the Indian or Chinese civilizations. From Mahatma Gandhi to Martin Luther King, many of the towering leaders of social progress in our century have been men who were not nourished in Jewish homes or motivated by Jewish values. Obviously, there can be social change without Judaism or Jews. It is one thing to claim, as I certainly assert, that Jews have been remarkably useful to the world. It is quite another thing to claim that Jews and Judaism are somehow indispensable, that without us civilization would disappear, and social progress would be impossible.

In the western world, Judaism and Christianity have been inextricably intertwined. We have given this world its Bible and its vision of social justice. In the 12th century we brought to this world the philosophic deposit of Greece and Syria. In the 15th and 16th centuries we taught this world to read the Bible and to find their personal values which the medieval church had neglected. In the 19th century Jews resurrected the social imperative of the prophets and stimulated the Christian world to develop the social gospel. You have only to turn on the radio any Sunday morning to one of the gospel hours of prophecy to realize how important Israel is to the messianic constructs of fundamental Christianity. But it is one thing to insist that Jews and Judaism have been and are of some real significance, and quite another to claim that we are somehow an indispensable people.

What, then, can we offer ourselves as a philosophy of Jewish survival? I called this lecture "Towards A Philosophy of Jewish Survival". I did so deliberately. I meant to emphasize the preposition "towards". There is no philosophy of Jewish survival. There is no totally convincing argument as to why a Jew ought to remain a Jew or, for that matter, a Christian a Christian or a Muslim a Muslim. Various ideas have varying appeal. Some of us are determined to be Jews because of those who were/are determined to destroy the Jews. Emil Fackenheim insists that since World War II a new commandment exists: You shall not give to Hitler a posthumous victory. Many of us are determined to encourage Jewish life so that Hitlers of the world will not be able to crow that they really did win.

Others among us are moved to be Jews by the emergence of the State of Israel; not simply because it is there or because it is ours, but because Israel represents possibility. Mankind can be brutalized, yet, something in the human spirit is indomitable, rises from the ashes. Out of the Holocaust we built a State.

What can we offer to ourselves as a vision or a philosophy of Jewish survival? I would suggest that we begin not with cosmic ideas but with ourselves. I am because I am. I have an inalienable right to be. The Jewish people is because we are. Our existence cannot be denied to us. We are. The question we must ask goes to the issue of significance. The question really is not what consequence does the survival of Judaism have for the world, but what are the consequences of the survival of the Jewish people for me. What do I find in Judaism which allows me to grow, to become, to transcend my limitations?

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TOWARDS A PHILOSOPHY OF JEWISH SURVIVAL

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Identity is not given, identity must be achieved. We become what we become in part because of the places in which we find ourselves and influences which come to bear upon us. I am what I am because of my family. I am what I am because of the schooling that was offered to me. I am what I am because of the social context in which I grew up and now live. I am what I am because I had a Jewish home and a Jewish education. Because of these I opened myself to the traditions of the Jewish people and to the recorded encounters between Jews and God. By taking them into myself as best I could I found that I was not only encouraged to be part of a long-lived, historic and courageous people; but that my own life took on a special shape, gained depth and a sense of purpose. The greatness of Judaism for us, my friends, and the reason for the survival of the Jewish people is that it

allows us to shape our lives within a grand, deep and insightful civilization.

I believe in the far mystery. I believe that there is some ultimate significance in the survival of the Jewish people. I believe that God touched Jewish history with significance back there at Sinai, but of that significance I know nothing. We witness by being. I do not know what the influence is or how our continuance as Jews affects the world, but I know that it has ennobled me and you and that because of our exposure to this people — its sacrifices and its heroism — because of our exposure to this tradition — its wisdom and its humanity — we have grown and become more sensitive, and I cannot but believe that we have been the better citizens of the larger world for it.



COME TO THE TEMPLE PICNIC AT GEAUGA LAKE PARK

THURSDAY, JUNE 16, 1977

1:00 P.M. to 10:00 P.M.

45 DIFFERENT RIDES AND AMUSEMENTS

6:00 P.M. — Dinner — Bring or buy your own

7:00 p.m. — Games and prizes for all

Free Drawing for prizes

\$4.25 per person — all day

\$3.50 per person — after 5:00 p.m.



SENIOR YOUTH GROUP NOTES

Sunday, June 5th, 2:00 p.m.,
Annual "Hello—Goodbye" Party.
Join us for fun and games (including a brand new original game),
installation of Youth Group
officers for the coming year, and
supper. At the home of Hilary
Wolpert, 2621 Fairmount Blvd.
R.S.V.P. 371-4481.

On Thursday, June 30 — all day —
annual Cedar Point trip. You know
what awaits you at Cedar Point —
don't miss it. Details will follow.
Save the date. For more information
contact Rabbi Klein at
831-3233.

2) Next to the bridge - under bridge
plots - of some rocks

When we left before went to museum - 2 or 3
miles - back in M.P. - from 185 - set up 7 fairly
flat to ^{about} 100 ft - being low water in low country
300 ft from 25 years ago - set to 100 ft
looking from landscape 100 ft of mountain peaks -
Today - low water 100 ft - 100 ft - Narrow 100 ft
depends on the day

There is a lot of conifers - 90 ft high
Today - landscape - but just north
next to me - in the low - as seen
as all the land - land -
a low line of land - land -
now present - 2 miles - from 100 ft
100 ft - 100 ft - 100 ft -
2 ft 100 ft - not land - 2 miles but
in the middle

2 miles fairly - land - 2 miles
2 miles low water - 2 miles
2 miles from the Cape (100 ft)

100 ft - 100 ft -

100 ft - 100 ft -
100 ft - 100 ft -
100 ft - 100 ft -

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experience - i.e. school party for 7 years - not not
going to school year cannot - no chances - no time -

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abstract

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any

Participation

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2) some

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Chlorine - unpleasant

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unpleasant - unpleasant - unpleasant

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To-day - Have not to do much more

6

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that it did - you changed on me

Return Russians to O.P. and U.P.A. 1968,
Czechs - 1968, 1969, 1970, 1971, 1972,
and then continued when we went across

Then to make in Japan

- 1) Peace - Progress - social movement 1968
2) United - States - of America
3) World Peace Conference

World Peace Conference 1968

DOMESTIC AND UNIVERSAL

4) Corporate Structure - Controllable

to most people - can be done

Nothing is impossible in EXISTENCE

CONCEPT OF THE JEWISH COMMUNITY

AS REPRESENTED IN THE WEST BY THE WEST

6.1.1968

- 1) No Liberty - No Peace 1968
No AFRICA

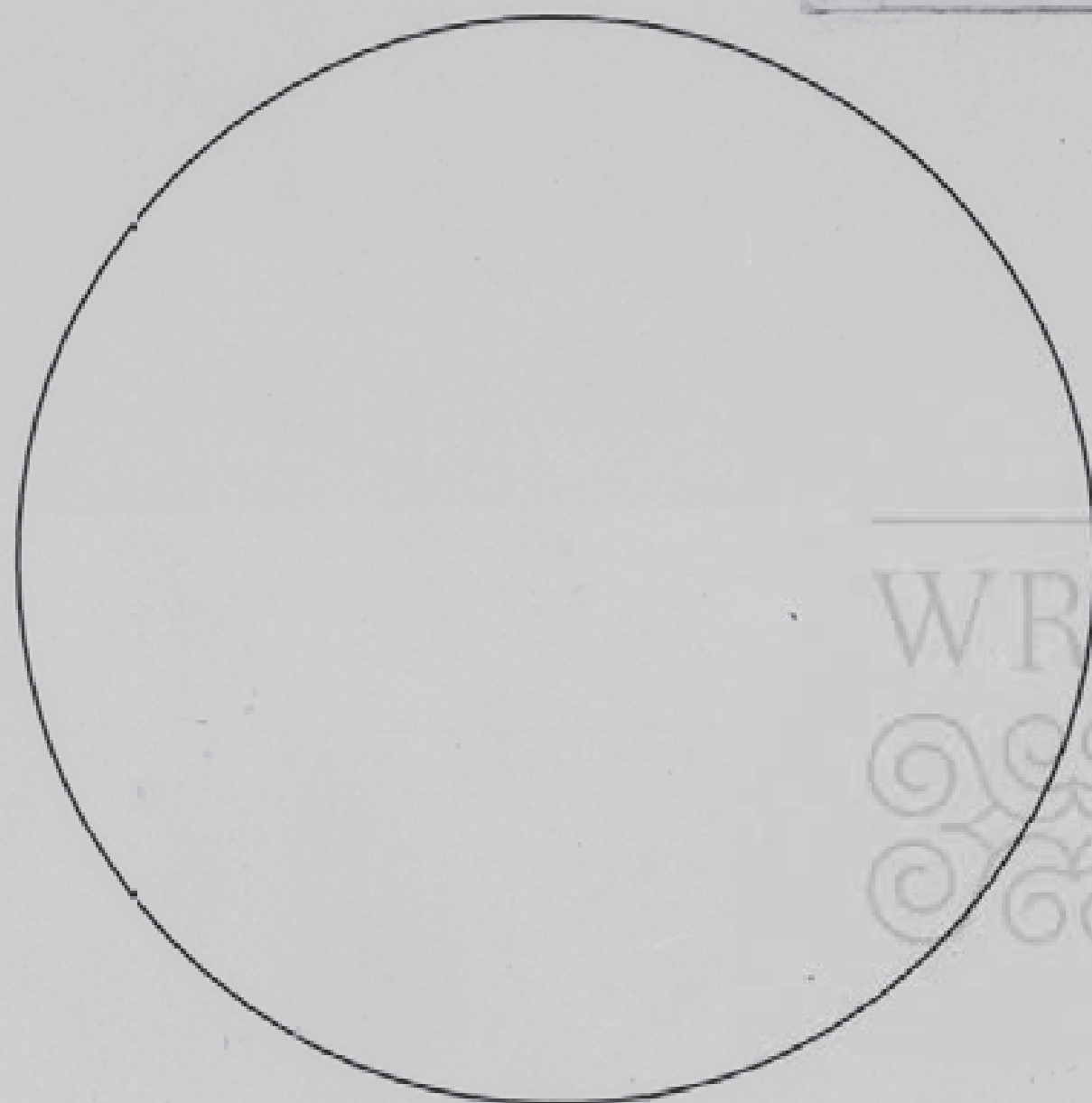
**CONTINUED ON
NEXT ROLL**



THE WESTERN RESERVE
HISTORICAL SOCIETY

10825 East Boulevard

Cleveland, Ohio 44106



0 12x 16x 20x 24x 28x 30x 36x 40x 48x

SHOULD MEASURE .25" AT REDUCTION

REDUCTION RATIO:

REDUCTION
RATIO 13X