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The Synagogue and the Future, 1970.

The Synagogue and the Future
Daniel Jeremy Silver
April 12, 1970

the beginning of this did not come out on the tape

this is the more familiar theory. The synagogue grew up during the days of the Babylonian Exile in the sixth century B. C. E. the Judeans were forcibly ejected from their land, taken into exile, the Temple was destroyed and they had to recreate a faith denovo, new, out of nothing. The habit must have grown up slowly in the days of the exile for the Judeans to come together around their priests or around their prophets and sit at their feet to read together from the Torah, from the holy law, from that reading of Scripture which remains the central element of our worship today. From that informal reading and discussion of the meaning of our faith, the synagogue began.

A second conjecture dealing with the origin of the synagogue derives it from an institution known as the amadot. This was an institution which existed in the early days of the First Commonwealth in the 7th and 6th centuries B. C. E. which was to this effect: that every community was required to send to Jerusalem, twice a year, delegates who brought with them sacrifices and who attended the sacrifices when they were offered in the Temple. The custom grew up that when the delegates left their home town for Jerusalem, at the very moment when the home town's sacrifices were being offered on the holy altar, the townsmen and townswomen would draw together in a central square or at some place and would recite the very same psalms, the very same hymns, which were being sung by their delegates and by the priests in Jerusalem. We cannot prove either theory. Whichever one we accept or whatever conjecture we make, the institution of the synagogue is 2,500 years or more ancient, and over those 25 centuries this institution has been the cradle of our faith, and through these centuries the synagogue has grown, changed, and changed again.

What I would like to do then this morning is to look at the present version of the synagogue, the synagogue we know, this place and all that are similar to it, and to look ahead and to wonder what the synagogue may be like a decade or two from now because of this I am certain, that we live in changing times and that the synagogue will have to change with the times, and that perspective was brought into focus for me by a necessity which was mine yesterday. Temple Emanu-El in New York City had its 125th anniversary. Temple Emanu-El is something of the Cadillac among Jewish congregations. It's very beautiful. It's very big, very affluent, and very old-fashioned. And I said to myself that I would speak at these dedication services to which I was invited to be the speaker on the future of the synagogue. It would give me an opportunity to think of the synagogue as an institution rather than of us; to think of the general trend of the times rather than of the specific needs and changes which we are going through; and that this kind of thinking might be useful to all of us this morning. So, allow me to share with you now some of the thoughts that I expressed yesterday and then changed these thoughts to apply them more immediately to us today.

The first thing that I said to this congregation yesterday was simply this; that no amount of institutional change could guarantee the success of the Jewish religious enterprise unless people wanted to succeed. There is no such thing as the delegation of faith to an institution. You can go on to a great temple such as ours and have a mediocre or mild faith simply by registering on some congregational roles, you do not become a good Jew. Faith cannot be handed down. It must be won. It must be struggled for. It's a personal commitment. The first step is yours. You must volunteer to take part in the Jewish communal and Jewish religious enterprise. Judaism has never believed in vicariousness in matters of faith, and no institution is a substitute for one's personal faith. Now I say this because I think there are many who define Judaism today as belonging to a

synagogue, and by that they mean simply this: I pay my membership dues; I send my child to the Religious School; my daughter's wedding was solemnized by the rabbi; and I attend occasionally on the High Holidays. Those who so define Jewish religious life, and I am afraid that there are many, are terribly frustrated by it because it is not satisfying. It's bland. It's relatively meaningless. It's superficial to their lives. It's something which occurs occasionally, but is not at the very heart of things. And they find that they are not very much changed by this membership, this kind of superficial membership, and they wonder. Now it's too bad that this is the definition of Jewishness or faith for so many because never before I think, in recent history at least, have the balanced judgments of Judaism and the high spiritual ethical disciplines of Judaism been more urgently needed. However else we may define our age, it's a convulsive time. It's an age full of change. It's an age where we have more than perhaps people have ever had before, more opportunity, more freedom, and more nervous breakdowns and more young people wandering around with bland and bleak, sullen, dead looks on their faces.

What is required of us in 1970? By whom? Is there a new morality? What is the new morality? What is the way that we should go? How will we achieve substantially? How will we achieve peace of mind and happiness? All of us are confused by these questions. What was once so certain a decade ago, a generation ago, is no longer certain. The standards by which we guide our lives are no longer self-evident. All of us are questioning. All of us are wondering. All of us find ourselves changing direction. What is demanded of us and by whom? That's precisely why the synagogue exists, to help us understand; and it's precisely the business of faith to help us to come to some answer to the questions of value and of meaning. Many of us, I am afraid, live only beyond the surface of things.

He was young. He had an open shirt, beads around his neck, he was

unshod. He spoke to me with a smile in his eye and in that deliberately soft voice which so many young people have cultivated he said, you know, I am not the person who dropped out. My parents have. It's not that they don't know. They're not even asking the questions any more. They read what everybody else is reading. They say what everybody else has said. They go to see or to be seen. They go to synagogue when everybody else is dressing up. They've ceased to feel, to care, to be concerned. It's just a matter of somehow getting through, getting through every day and somehow getting by. And that's not what life is all about. How right he was. Never, in Scripture as it says, join a congregation and gain a faith, but again and again in Scripture we read: seek ye me and live.

How can we seek God? By searching for Him; by admitting the shadows and sunshines of life, the anguish and the love, the fear and the hope, all the confusion, by facing it honestly and by seeking the meaning which somehow is implicit in it.

We call ourselves the children of Israel. How do we get the name? Israel, of course, is the other name of Jacob, our father, the name he gained by wrestling the long night by himself with his conscience, with his whole life and by not being overcome. And if we want to be children of Israel, then that's what's before us, to accept life in its rawness, to accept reality with all its confusion, all its quixotic nature, and not to assume that life is other than it really is, serious, brutal, sometimes cruel, always short, always demanding, demanding of us, demanding of the faith which sustains us.

The first step in the reconstruction of the American synagogue is the step that each member of a synagogue must take. It's a statement: I'm seeking; I want to understand; I need to know. It's the humility which says no longer: I know it all; I have a political ideology which defends and defines everything; I am sophisticated; I have nothing to learn. It's a statement, I have everything to learn; I need to know how to feel, how to be passionate, how to be concerned and how to be involved; what are the

standards which must be my standards; I'm willing to come, to be exposed, and to listen.

Now, having said all of that, what happens when the serious and the sensitive do come? Is the modern American synagogue prepared to be supportive of them, in their search, in our search for faith? How much of what happens in the ordinary American synagogue must be classified under the rubric 'spinning of wheels', formal rather than effective, the gentile word rather than the living word? How much of what happens within a synagogue is tangential to this ultimate religious enterprise? How much of it do we undertake simply because it's the way in which things were done yesterday and the day before?

As to how I might develop this point, I was reminded of an early reform prayer book. It was written and edited in the middle of the nineteenth century. It's a rather interesting prayer book and I cite it to you not because I want to engage in any kind of talk of the reform of liturgy, but simply because this particular prayer book, edited by a man named Leo Mersbacher, contained within it an explanation of the text, the standards which had led him to select certain paragraphs, and to scissor out others. And he tried to explain to those who came into his synagogue what this prayer book, which was placed in their hands, was intended to do. I often regret that our Union Prayer Book doesn't include such an explanation. It would be helpful, but what particularly appealed to me in this particular prayer book introduction were a few lines which he addressed not specifically to the reader who came to worship, but to the Jew who would not accept the changes, the sincerity, of this religious liturgical reform. Mersbacher wrote this:

Lay aside the Prayer Book with a smile if you please, or with scorn if you choose. . . be only kind enough to give us some credit for sincerity. . . How different soever these ideas may be from yours, or our ways from your ways, be reminded of the saying of the sages: 'Every discord which has a holy

purpose, tends in the end to a consolidation.

Now, in the event, these early reforms had become commonplace, that in the event the Jewish community has become accustomed to liturgical variety, that also in the event we, the descendants of the original spiritual rebels, have become the religious establishment. And what I suggested yesterday, and what I would suggest again today, is that many of us refuse to give credence to the sincerity of those who criticize, of those who say to us you are high-bound, you're doing things simply because they're customary, things which are no longer vital or meaningful to many. And that's the proposition I'd like to examine because it seems to me that there's truth in this complaint. There's a tendency, particularly in the Reform synagogue, to assume that that which was successful, that which was reforming a generation ago, is still that which is successful and that which is meaningful today.

Reform, dear friends, was an outgrowth of those Jews in the nineteenth century who were unwilling leave Judaism, who felt that there was greatness here and meaning, but who found that they no longer could be constrained within the rich, parochial Jewish life of the shtetl, who sought to cut away the underbrush so that the tall trees, the central themes of Judaism, could grow higher and the shade of their branches cover them ever more effectively. Reform was a creation of those who believed and those who wished to renew the strength of the ancient faith, who knew that the synagogue, the institution, is only the envelope which in each generation tries to address the ancient, priceless, ageless, unchangeable, simple message of Judaism in terms which the reader or recipient can understand.

It is well to remember that Moses did not receive the Union Prayer Book of God at Mount Sinai; that Aaron did not dictate to the children of Israel the Religious School curriculum which was to be fixed and single, to remain central in all Jewish

schools through all ages. Moses even had the good fortune never to meet a rabbi. What he had was the commandments, the mitzvot, and what every generation of Jews has had is the responsibility of taking these commandments and translating them into terms which you and I, those who are alive, the last chain in the link, can understand and can make effective in our lives. And the minute we become bound to institutional laws, we're restricted by the past, and what was effective yesterday is not necessarily effective today.

Let's ask ourselves, what is the real purpose of a synagogue. Why does a synagogue exist? And the answer, I would suggest to you, is that a synagogue exists in order to support anyone who seeks the ultimate religious virtue. And what is that virtue? Kadusha, holiness, "holy shalt thou be for I the Lord, your God, am holy." And what is holiness? Judaism has a particular definition of kedusha. Holiness is not in our tradition an exuberant pietism, midnight vigils and fasting and lacerations of the flesh. Holiness is not immuring ourselves, walling ourselves, in from life, to live a life which is one purely of worship and of prayer. Holiness is a spiritual discipline and a moral self-discipline. It's an understanding of the ethical commandments and an understanding and an insight into what is significant in life, and what is trivial, tinsel, trash. Kedusha - throughout the communities of Israel and synagogues these last weeks we've been reading from the third book of the Bible, the book of Leviticus, the book which describes that which is holy. And how does Leviticus describe holiness? Simply this way. Love thy neighbor as thyself. Honor thy father and thy mother. Revere the Lord thy God. Remove the stumbling block from before the blind. Do not bear a grudge. Do not seek vengeance. Speak truth and never falsehood. Kedusha is a sanctified way of life sanctified by the ethical quality of that life, sanctified by the understanding, the insight, which the individual brings to life and that's kedusha as we Jews define it. And all that takes place in a synagogue should be conducive to making us understand the better how we can become kadosh, holy. Why do we have worship every day, every week? Because in our

lives the humdrum, the routine, the base, the vulgar might easily move us away from our concern with kedusha if daily, if weekly we didn't have a moment where we breathe again its air, where we touch again its beauty, where we sense again the goal and direction of our lives. Why is there a Torah, the moral learning and instruction in the synagogue? So that we can take these basic, elemental truths and somehow understand how they fit into the complexity of our lives for what is said simply and to be applied only with understanding and with conviction. And why is there a congregation? Because holiness is not something we can achieve by ourselves. We need the cooperation of loved ones. We need the cooperation of family. To bring holiness into our community we need the cooperation and understanding and the support of many. Worship, study, congregation - these are the traditional terms of a synagogue life because they are, each and everyone of them, significant in helping us to achieve kedusha, holiness.

Does the modern synagogue really help us along the way? The proper words are spoken. There is beauty to our rite. There are discussions of moral values in our religious schools, but somehow we're not touching the raw flesh. Somehow, when all is said and done, there is too much which is peripheral, which doesn't reach to the heart of things, which doesn't touch our soul. The most damning thing you can about the contemporary synagogue is that we're not relevant enough so that the young people have taken to demonstrating against us, for just having been that significant for somehow we haven't talked in ways where they, oh, they find no argument with what we say, it's gentle, it's generous, it's great-hearted, but they know it's somehow not of the very stuff of life today. It's not part of the cutting edge.

What's needed? I would suggest that what's needed is the reform of reform. And by that I don't mean another going through the prayer book to see whether every line is one which is theologically accepted. The test of worship is no longer its

theological pristineness, but is it alive? Does it touch me? Does it change me? Is it warm? The criticism is that it's too cold and mechanical, not that there is some theological fault with it. And I would submit to you that what is needed today is not another theological apologetic for Judaism which shows that the Jewish tradition is congruent with the latest wrinkle in scientific philosophy. The proof of faith today is not its logic, but is it alive. Has it changed people? Does it move people to act other than they would have acted otherwise? What does it do for me? Not is it sweetly reasonable, but is it effective? Is there catalyst to a change in my inner being? What we need is a synagogue which is less one-dimensional, and our synagogues have been this last hundred years. Compare the synagogue of Europe a hundred years ago with our synagogues - a little room, Jews in the morning for the study of Talmud, Jews three times a day for public worship. Occasionally there would be great brawls in the synagogue room over some shtetl policy. It was a center of communal life. It was a place of learning. It was a place of simple worship.

We live in a new age. The synagogue tried to expand to meet the new needs of the new age. We were now the entire community. The shtetl was self-enclosed and parochial. Now, suddenly, we were part of a larger world and we needed to know how to relate to that world. We sought desperately to understand our faith in its terms. We sought to bring its aesthetics, its music, its beauty into the synagogue. We sought to explain our faith as much to others outside the synagogue walls as to ourselves. We sought to make ourselves bourgoise, respected and respectable. And, above all, since the nineteenth century was the age of humanism,^{of} emancipation and of optimism we sought to be reasonable and sweet and understanding in all that we said and did; but you and I live after Auschwitz; and you and I live after Hiroshima; and you and I live after Watts. Confidence has been bled from our life. We are no longer optimistic. We know that hate

is not easily eradicated. We know that sweet reason by itself does not change the ways in which men govern their lives or bring justice into a society. Our life is far more shadowy, far darker in its corners than was life a hundred years ago. Values are not as clear. When we talk to people we speak from a variety of experiences and not from a single experience. We talk of a generation gap. We who are the older talk in terms of one frame of reference. Our youth talks in another frame of reference, but there are other gaps besides the generation gap. There is the gap of experience; the gap between those whose experiences have been largely academic and those whose experience was to learn how to live the hard way by making it themselves. There is the gap between those who speak the language of the street and those who speak the language of polite society. There is the gap between those who were trained in the canons of classical art and music and those who have been conditioned by the cacaphonist noises which pass for music - I'm showing my prejudices - among so many today. And a synagogue must find ways to speak with a variety of voices its single message. It must first learn to listen. It must learn what questions are being asked. I often have the feeling that we are answering questions which are not being asked. We are answering questions which were asked a generation or two ago. We really haven't listened to what is being demanded of us. Or we're being asked to provide understanding and support to a degree which was not true a generation or so ago. People today need to know why they are alive. Is there hope? Is there any reason to hold on to their dignity? A generation ago they were asking very simply, tell me how I can enlarge the circumference of my effectiveness. Tell me how I can be a better citizen. Today they are asking why should I be a citizen. Is this world purely chaotic? It seems to be. Show me the pattern. Show me the direction. Show me the hope. People are bringing today to faith a far more desperate thirst than they brought a generation or more ago and we have to be prepared to provide the sus-

familiar and happy with accustomed ways, but the changes are coming on the hot days

taining milk and ambrosia and I wonder sometimes if we are.

What will the synagogue be like a generation from now? In the first instance, synagogues which will survive will be places where many more will speak and be heard, where the groups will be smaller, the contacts will be more intimate. It will be a place in which people will come and rub elbows not passing in the doorway with people they barely can name, but where the groups which they found within the synagogue will be groups of people to whom they can relate, as I's to thou, as people to people. Paradoxically, I believe, the synagogues will be larger, but the groups within the synagogue will have multiplied and will be more intimate. Economics will determine the size of the synagogue. Psychology will determine the size of the groups within it because the one thing you and I must learn, above all else, is how to be human and we can learn that only as we share spirit relationships, meeting with other human beings, and that means that we come here to have contact with people, with feeling, beyond the narrow nuclear family of which we are a part. We come here for friendship and the support that friendship brings. We come here for learning, to share experience and insight. We come here to meet with those whose life experience is similar to ours and to those whose life experience is different from ours. And the synagogue will have to provide a variety of groupings, a variety of opportunities, for this meeting and for this exchange. And I would believe that in our worship in the decade that lies ahead we will find that we are turning more and more to ourselves, to draw out of ourselves our needs, our hopes and our expressions. We will turn more and more to there's a kind of feeling in faith, a warmth, a touching a movement. There will be more dance; there will be more singing; there will be more movement; less sitting; less of concern with decorum and quiet and more with awareness, more with sensitivity, more with congregation. It will not be easy. Changes will demand a certain flexibility of spirit of all of us. It's easy to become familiar and happy with accustomed ways, but the changes are looming on the horizon.

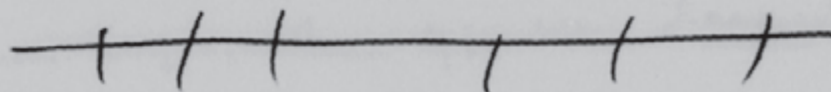
Jewish life will, I think, be the stronger for it, for of this I am confident, that men and women, particularly the young, are turning to faith with a greater sense of urgency than they have in many a decade. In university after university tens of hundreds of young Jews turn to courses in Oriental Mysticism this last year or so. Why? Because they didn't find enough life, enough warmth, enough depth in the worship that had been presented to them in their synagogues. That's the negative. The positive is they felt the need for this quiet; they felt the need for this warmth; they felt the need for the experience of worship. And what's true of worship and true of meeting is true of learning. We're going to have to research our tradition so that we draw from it the insights which deal with the confusions of our day; which tell us not so much what is right politically or what is necessary economically, those must be said also; insights which go beyond these to what is needed personally by each of us in order somehow to live out each day and find each day full of grace and meaning. And finally, we're going to turn to the synagogue more and more for support of our identity as Jews because that identity will be threatened again in the decades that lie ahead. It is threatened in the Soviet Union. It is threatened in the Middle East. If times remain as uncertain as they are in the United States it will be threatened increasingly here. We will turn to the synagogue for support, for encouragement, for the grace which inspires life, for that which Jews have always found in their synagogues, in all the places of their habitation. It's going to be an interesting decade for all of us. This congregation this year completes its 120th year of existence. Jews for decades have said to each other, on every birthday may you live to be 120. Well, we've got there. Now what?

I'm not sure whether or not we believe in resurrection. I am sure that we believe in change and continuity and these are going to be the terms for life for us in the next twenty years. I dare not say 120. They're going to be changeful years, revolutionary years, exciting years, years in which what we do is urgently needed, and if we don't do it

we and our young people will turn increasingly to other fountains of so-called insight, other ideologies for their support. I would far rather have them turn here and what we have to teach is humane; what we have to teach is noble; what we have to teach is full of love and not of hate; full of dignity and not of indecency; full of respect for man, for one's fellow man, to accept nothing but God of all the human spirit.



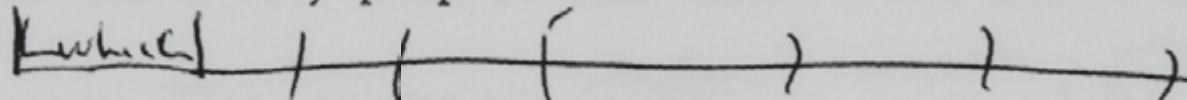
The most serious problem today lies in vicarious Judaism. All too large is the number of those who are content with passive membership in the community and its organizations. The actual conduct of religious life they leave to others but no religious life can flourish by delegation. The Jew has never believed in vicariousness in matters of faith."



Lay aside the Prayer Book with a smile if you please, or with scorn, if you choose... be only kind enough to give us some credit for sincerity... How different-soever these ideas may be from yours, and all ways, from your ways, be reminded of the saying of the sages

כל דבר שנתערב בו חילוקים ופירותיו שונים
כל דבר שנתערב בו חילוקים ופירותיו שונים

Every discord has a holy purpose and tends in the end to a consolidation.



Our energies, therefore, should be engaged in strengthening and reinforcing every wall and pillar of our religious structure. We must cease to indulge in futile polemics against and vain apologetics for the indifference of our people and drink elsewhere. But we must bring this sustaining and life-giving nourishment to them directly, with such zeal and enthusiasm, with such faith and consecration that they will be drawn to us.

In a word, the problem is for us to reassert and reaffirm spiritual content, not by word of mouth merely, but by example - an example that shall emanate from genuine feeling and a heartfelt appreciation of their pertinence and sublimity.

As there are some who are leaving the synagogue because we fail to stress the personal and mystic side of our faith, so there are others who become indifferent to the religion of their fathers because their grievances and resentment against a world in which brute inequality and selfish materialism reign, are not sufficiently voiced. We can draw them back only by assuming once more the role of the Prophets in Israel and preach the simple and unmistakable, yet elemental doctrine, that "Not by might nor by power does man prevail, but by the spirit of God." Our message, therefore, should be social and communal, as well as personal and mystic, to the end "that righteousness shall flow as water, and justice as a mighty stream."

SUCH A SERVICE AS... SHALL AROUSE AND
QUICKEN DEVOTION, AND THIS UPLIFT THE HEART

TO GOD

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that many feel and I am sure need Dr. Buber's assistance -
Hebrew is needed with in connection with the

study to now for many: 2 weeks

I read Buber's book on religion & soul

Hebrew is the

Hebrew's beautiful & Buber's writing

✓ Chadash is it.

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faded, & renewed the spirit of folk has been urgently needed.
Without these are not it is not it is a case of confusion.

Do these new movements? WRHS
What is it ?

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many of our ideas will not stand up to the test of time - we need to have one idea ?
to move back - let your soul - the truth is not in the past but in the future - we need to have one idea ?

will be found and it is not in the past but in the future - we need to have one idea ?
dipped out - They did it my friend ! They played down with us - we need to have one idea ?

Let us start again from the beginning - we need to have one idea ?
They will not stand up to the test of time - we need to have one idea ?

of our ideas will not stand up to the test of time - we need to have one idea ?
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AND TRUST UPLIFT THE HEART TO GOD". The P.B. asked to
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have some of the program of how to prepare our own work
my see to the future,

perhaps know that my family & children would not
suffer if the principal charge of the care & support of the family be
addressed to some one else.

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 or will come if you please ... be my best
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6 completed

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WRHS

AMERICAN JEWISH ARCHIVES

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Logic of Manifestation - the personal development of the individual
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often asked to say you wanted to see me & I would
not include a road through my house & as an
young man to go to the school to the
middle school & see the school & see the
middle school & see the school & see the school

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college, said we were in the college
subject - only one subject - only one subject
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