



Daniel Jeremy Silver Collection Digitization Project

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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The Changing Jew, 1987.

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THE CHANGING JEW

TO HITLER, A JEW WAS A JEW. IT MADE NO DIFFERENCE WHETHER HE WAS REFORM, CONSERVATIVE, ORTHODOX, OR AN ATHEIST--HE WAS A JEW. AT AUSCHWITZ AND MAIDENEK A JEW WAS A JEW AND A POTENTIAL CORPSE.

TO MOST OUTSIDERS ALL MEMBERS OF A PEOPLE BELONG TO THAT COMMUNITY AND SHOW BASICALLY THE SAME TRAITS AND ATTITUDES. TO AN INSIDER, ALL MEMBERS OF HIS COMMUNITY ARE SOMEHOW BOUND TOGETHER, THOUGH THEY SHOW A GREAT DIVERSITY IN ATTITUDE AND APPROACH TO THE MAJOR PROBLEMS OF THE DAY.

TAKE A CONGREGATION SUCH AS OURS, A SELECTED GROUP WITHIN A PARTICULAR JEWISH COMMUNITY, SELECTED BY SOCIAL, AND ECONOMIC CRITERIA AS WELL AS BY RELIGIOUS PREFERENCE. EVEN SO, THERE ARE SIGNIFICANT DIFFERENCES AMONG US. WE VOTE DIFFERENTLY. WE HAVE DIFFERENT OPINIONS ON SOCIAL AND CULTURAL ISSUES OF THE DAY. WE RAISE OUR FAMILIES IN DIFFERENT WAYS. AND WE ARE ONLY ONE OF PERHAPS TWO DOZEN SIMILARLY SELECTED ~~COMMUNITIES~~ CONGREGATIONS, EACH OF WHICH HAS ITS OWN PATTERN OF WORSHIP AND BEHAVIOR AND SIMILAR PERSONAL DIFFERENCES.

BEYOND THIS, 40 PERCENT OF THE CLEVELAND JEWISH COMMUNITY DOES NOT BELONG TO ANY SYNAGOGUE.

BECAUSE OF THE FREQUENT AND REPEATED DIFFERENCES OF OPINION AMONG US, IT IS SOMETIMES DIFFICULT TO REMIND OURSELVES THAT WE ARE A PEOPLE. WE ARE TREATED AS ONE IN THE EYES OF THE WORLD--AND ACT AS ONE IN CERTAIN WAYS, PARTICULARLY IN SUPPORTING ISRAEL AND LOCAL INSTITUTIONS. WE ARE ONE, A PEOPLE, BECAUSE WE HAVE A SHARED PAST, BECAUSE OF THE PRESSURES OF THE OUTSIDE WORLD, BECAUSE OF CULTURAL TRADITIONS, AND BECAUSE OF OUR FAITH.

THERE HAVE ALWAYS BEEN GREAT DEBATES IN JEWISH LIFE: ZIONIST VERSUS NON-ZIONIST, SECULAR VERSUS RELIGIOUS, RELIGIOUS TRADITIONALISTS VERSUS RELIGIOUS LIBERALS. THESE GREAT DEBATES WERE ARGUED PASSIONATELY, AND IN TIME MANY OF THEM WERE RESOLVED BY TIME. THE ANTI-ZIONIST DEBATE WAS SETTLED BY HISTORY IN 1948.

RELIGIOUS DEBATES, AS DISTINGUISHED FROM ALMOST ANY OTHER KIND, ARE NEVER SETTLED. NO DEBATE WAS SO ACRIMONIOUS OR SO HOTLY CONTESTED AS THAT BETWEEN RELIGIOUS POSITIONS: PHARISEES AGAINST THE SADDUCEES, RABBINITES AGAINST THE KARAITES, HASIDIM VERSUS MITHNAGDIM.

AND OVER THE LAST TWO CENTURIES, TRADITIONALISTS
VERSUS THE LIBERALS.

YOU CANNOT CONVINCE ANOTHER OF POSITIONS WHICH HE
BELIEVES RUN COUNTER TO HIS FAITH. ALL YOU CAN DO IS HOPE
THAT THE DEBATE WILL NOT GET OUT OF HAND AND THAT WISE HEADS
WILL MAINTAIN A SENSE OF THE TRANSCENDING ~~UNITY~~ AND OF THE
NEED TO BE CIVIL. A RELIGIOUS POSITION IS NOT DEBATABLE,
BUT ONE CAN AT LEAST FOLLOW A POLICY OF LIVE AND LET LIVE.

UNFORTUNATELY, IN THE LAST TEN YEARS OR SO GROUPS HAVE
COME INTO BEING WHICH DO NOT ACCEPT THIS POSITION. IN ISRAEL
THE CHIEF RABBIS AND THE MINIONS WHO STAFF THEIR BUREAUCRACY
HAVE SET FOR THEMSELVES THE TASK OF TURNING THE COUNTRY INTO
A JEWISH STATE--THAT IS, INTO A TALMUDIC JEWISH STATE.
THEY NOT ONLY CONTROL THE ADMINISTRATION OF THE LAWS OF
PERSONAL STATUS, AS THEY HAVE SINCE THE BEGINNING OF THE
STATE. IT IS NOW A MATTER OF ISSUE AMONG THEM TO DISCUSS THE
WAYS IN WHICH NON-ORTHODOX RABBIS CAN BE MADE IRRELEVANT
TO ISRAELI LIFE AND THEIR WORK EVERYWHERE HAMPERED.

THEY DO SO IN MANY WAYS. THEY DENY NON-ORTHODOX RABBIS
THE RIGHT TO PERFORM A MARRIAGE OR A FUNERAL. THEY RETURN
YEAR AFTER YEAR TO THE WORDING OF THE LAW OF RETURN AS IT
DEALS WITH CONVERTS. THE CHIEF RABBINATE WOULD LIKE TO HAVE

A PHRASE--KA-HALACHA--ADDED TO THE PRESENT LAW WHICH DEFINES WHO MAY COME IN AND AUTOMATICALLY BE A CITIZEN AS ANYONE BORN OF A JEWISH MOTHER OR A CONVERT. THE KEY PHRASE IS KA-HALACHA, ACCORDING TO THE LAW. THE ISSUE IS NOT SIMPLY THE ISSUE OF ORTHODOX LAW BUT THAT THE AMENDED LAW WOULD RULE OUT ANY JEW CONVERTED BY A NON-ORTHODOX RABBI.

IT IS PART OF A PROGRAM TO DELEGITIMATIZE THE NON-ORTHODOX RABBINATE. HOW DO WE KNOW THIS? A GROUP OF RABBIS IN DENVER -- REFORM, CONSERVATIVE, AND ORTHODOX -- MEET REGULARLY. THEY DECIDED TO DEAL WITH THIS PROBLEM. EACH ONE WOULD CONDUCT CONVERSIONS ACCORDING TO THE FULL LETTER OF THE LAW, EVEN TO THE TAKING OF A DROP OF BLOOD. THEIRS WAS A NOBLE EFFORT AT ACCOMMODATION -- BUT A FAILURE. THE ORTHODOX RABBIS IN ISRAEL INSISTED THAT THE CONVERSION CERTIFICATE FOR ANY JEW WHO HAS INTENTIONS OF SETTLING IN ISRAEL MUST BE SIGNED BY THE ORTHODOX RABBIS OF THE TOWN. IT IS NOT THE FORM BUT WHO CARRIES OUT THE FORM **THAT COUNTS.**

MANY RABBIS HAVE RECEIVED INQUIRIES FROM POTENTIAL CONVERTS AS TO THEIR STATUS IF THEY GO TO ISRAEL, AND THEY CAN ONLY BE TOLD THAT IT IS "IFFY." PERHAPS, SOME SAY, THEY OUGHT TO ARRANGE FOR AN ORTHODOX WEDDING IN ORDER TO MAKE SURE THAT THIS OPTION IS OPEN TO THEM IF THEY NEED IT.

THE POLITICAL MANEUVERS OF THE RELIGIOUS BLOCS IN ISRAEL ARE WELL KNOWN. IN THE EARLY YEARS THEY INSISTED ON GETTING MONEY FOR THE YESHIVOT, DRAFT EXEMPTION FOR YESHIVA STUDENTS, AND COMPLETE CONTROL OF THEIR SCHOOLS.

THE DEGREE TO WHICH POLITICAL MACHINATIONS ENTER THIS ARENA WAS SHOWN IN BOLD RELIEF LAST SPRING DURING THE SHIMON PERES/MOSHE SHAMIR DEBATE ABOUT THE ADVISABILITY OF AN INTERNATIONAL PEACE CONFERENCE. MR. SHAMIR WAS EAGER TO STOP MR. PERES'S BID FOR ELECTION--AND WHILE PERES WAS BARNSTORMING THE CAPITALS OF THE WORLD, SHAMIR WAS QUICK TO STRIKE A BARGAIN WITH THE RELIGIOUS PARTIES. HE WOULD GUARANTEE THAT THEIR DESIRED REVISION OF THE LAW OF RETURN WOULD BE BROUGHT TO A VOTE IN THE SUMMER SESSION OF THE KNESSET IF THEY WOULD VOTE WITH HIM AGAINST THE CONFERENCE. SHAMIR WAS ABLE TO BLOCK PERES, AND HE DID BRING UP THE LAW BUT COULDN'T GARNER SUFFICIENT VOTES FOR THE REVISION, AND IT FELL THROUGH, LARGELY BECAUSE OF THE VOTE OF [REDACTED] ARAB MEMBERS OF THE KENNESSET. I AM SURE THE ORTHODOX RABBINATE WILL FIND A WAY TO BRING THIS UP AGAIN SOME TIME IN THE NEAR FUTURE.

THIS IS ONLY THE MOST RECENT OF A SERIES OF MEASURES WHICH THE OFFICIAL RELIGIOUS BODIES HAVE TRIED TO BROWBEAT THE KENNESSET INTO PASSING, [REDACTED] SO THAT THEY CAN SAFELY AND COMPLETELY CONTROL THE RELIGIOUS LIFE OF ISRAEL. THEY SEE THEMSELVES AS THE STATE CHURCH.

THE POLITICAL MANEUVERS OF THE RELIGIOUS BLOCS IN ISRAEL ARE WELL KNOWN. IN THE EARLY YEARS THEY INSISTED ON GETTING MONEY FOR THE YESHIVOT, DRAFT EXEMPTION FOR YESHIVA STUDENTS, AND CURRICULAR CONTROL OF THEIR SCHOOLS.

IN LATER YEARS THE ISSUES HAVE BECOME MORE ARROGANT, LIMITING OF ABORTIONS AND AUTOPSIES. AN INSTANCE: THE RELIGIOUS FUNCTIONARY WHO HEADS THE DEPARTMENT OF INTERIOR REFUSES TO RELEASE TO FRANCE A KNOWN CONVICT--A RELIGIOUS JEW--WHO HAS BEEN TRIED AND CONVICTED AND WHOSE SENTENCE AWAITS HIM THERE.

THE RELIGIOUS BLOC IN ISRAEL CONSISTS OF SEVERAL GROUPS. FIRST, THE RELIGIOUS AUTHORITIES THEMSELVES. ALSO, THE HAREDIM--THE STRICT ONES, MEMBERS OF SMALL GROUPS WHICH ARE FUNDAMENTALIST AND CONFRONTATIONAL, THE JEWS WHO MAKE THE LIVES OF ARCHAEOLOGISTS DIFFICULT, CLAIMING ALWAYS THEY DIG WHERE THERE ARE JEWISH GRAVES, THE JEWS WHO SHOUT TO CLOSE CINEMAS AND RESTAURANTS OPEN ON THE SABBATH.

ADD TO THESE THE GUSH EMUNIM, THE TRADITIONALIST AND ORTHODOX PIONEERS WHO HAVE SETTLED ON THE WEST BANK. THERE ARE MANY REASONS FOR THE GUSH, BUT CERTAINLY SOME OF THEIR LEADERS HAVE BEEN ORTHODOX RABBIS AND CERTAINLY PART OF THEIR APPEAL HAS BEEN THE FACT THAT THE WEST BANK IS PRECISELY THE AREA THAT, ACCORDING TO THE BIBLE, WAS COMMANDED TO ABRAHAM.

THEN THERE ARE THE MAJORITY IN ISRAEL TODAY, WHO ARE TRADITIONALISTS, USUALLY SEPHARDIC. THESE MEN DO NOT NECESSARILY APPROVE OF SOME OF THE ORTHODOX POLITICAL MANIPULATIONS, BUT THEY AGREE THAT THE JEWISH STATE MUST, IN FACT, BE JEWISH IN TERMS THAT THEY UNDERSTAND.

WHEN THE STATE OF ISRAEL WAS FOUNDED IN 1948, THE VISION WAS OF A SOCIALIST ISRAEL WITH A SLIGHT RELIGIOUS TINT TO IT. THE TYPICAL CITIZEN OF THE STATE WAS A EUROPEAN JEW. THE EASTERN JEWS, THE MORE TRADITIONAL GROUP, MADE THEIR ENTRANCE IN NUMBERS SOMEWHAT LATER. OVER THE YEARS, THE COMPOSITION OF THE STATE HAS CHANGED.

THE YERIDAH--THOSE WHO HAVE LEFT, WHO HAVE "GONE DOWN"-- HAVE BEEN MOSTLY EUROPEAN JEWS. THE HIGH RATE OF FAMILY FORMATION HAS BEEN MOSTLY AMONG JEWS FROM ORIENTAL COUNTRIES, FAMILIES WHO HAVE NEVER KNOWN ANYTHING BUT TRADITIONAL FORMS.

TODAY A MAJORITY OF ISRAEL BELIEVES THAT THE STATE SHOULD BE A JEWISH STATE AND HAS NO PROBLEM WITH MANY OF THE ISSUES THE ORTHODOX ESTABLISHMENT ESPOUSES.

WHAT HAS THIS TO DO WITH OUR TOPIC, THE CHANGING JEW?

IT RAISES A FACT OF JEWISH LIFE, WHICH IN SOME DEGREE OR OTHER AFFECTS JEWS THROUGHOUT THE WORLD. LIKE IT OR NOT, TALMUDIC--THAT IS, RABBINIC--JUDAISM IS PLAYING A MUCH MORE IMPORTANT ROLE IN OUR CONTEMPORARY LIVES THAN HERETOFORE. IT IS NOT ALL A LOSS. IN PART TALMUDIC JUDAISM REPRESENTS 1500 YEARS OF CULTURE. MUCH IS GOOD AND VALID. IN PART IT OFFERS US A BASIS FOR MORE COLOR AND EMOTION IN OUR LIVES.

IN ISRAEL TODAY, AS CONTRASTED TO THE ISRAEL OF 1948, THE MAJORITY OF JEWS PREFER SOME FORM OF TRADITIONALISM. I AM USING TRADITIONALISM IN OPPOSITION TO ORTHODOXY, NOT BECAUSE THEY ARE NECESSARILY OPPOSITES BUT BECAUSE THEY REPRESENT DIFFERENT APPROACHES. THE TRADITIONALISTS ARE NOT UNITED AS A GROUP. THE ORTHODOX ARE. THE ORTHODOX HAVE A DEFINITE AGENDA. THE TRADITIONALISTS DO NOT. THEY SIMPLY WANT THE STATE TO HAVE A FAMILIAR JEWISH FLAVOR TO IT.

GIVEN THESE FACTS, TRADITIONALISM IS THE EMOTIONAL FRAMEWORK OF MUCH THAT HAPPENS IN MODERN-DAY ISRAEL. THE TRADITIONALISTS ARE THE BODY WHICH GIVES THE RELIGIOUS AUTHORITIES THE BACKING THEY NEED EVEN WHEN THE TRADITIONALISTS DO NOT APPROVE OF THE AUTHORITY'S ACTIONS.

IN ISRAEL THE NON-TRADITIONALIST JEW HAS BARELY REPLICATED HIMSELF--^{2.4} CHILDREN PER FAMILY--WHILE THE MORE TRADITIONAL JEW^{OFTEN} HAS HAD FOUR, AND THE MORE ORTHODOX SIX AND EIGHT, CHILDREN. THE TRADITIONALIST IS A MEMBER OF THE EASTERN ALIYAH WHO NOW NUMBER OVER 50 PERCENT OF THE POPULATION.

MORE JEWS IN ISRAEL TODAY ARE TRADITIONALIST RATHER THAN HOLDING THE SOCIALIST, LIBERAL POSITION OF THE EARLY FOUNDERS. ISRAEL IS NOT, AND PROBABLY NEVER WAS, A STATE OF ANTI-RELIGIOUS

FREE THINKERS--THOUGH IT HAS HAD ITS SHARE, BUT THE EARLY
 VISION WAS OF A GRACEFUL AND URBANE FUTURE: ~~THEY WERE~~ ^{LARGELY FREE OF}
~~RELIGIOUS RESTRAINTS.~~ ^{RELIGIOUS RESTRAINTS.}

AT THE VERY CONCEPTION OF ISRAEL, BEN GURION MADE THE
 AGREEMENT WITH THE ORTHODOX WHICH GAVE THEM CONTROL OF THE
 RIGHTS OF PERSONAL STATUS--MARRIAGE, DIVORCE, INHERITANCE,
 AND THE LIKE. HE DID SO, THOUGH HE HAD NO POLITICAL NEED
 OR REASON TO, BECAUSE HE RECOGNIZED THAT THE OLD YISHUV,
 THE OLDER SETTLERS, NEEDED TO FEEL THAT THE STATE WAS
 JEWISH IN ESSENCE. HE ALSO FELT IT ADVISABLE TO CONTINUE
 THE LAWS OF THE BRITISH MANDATE, WHICH GRANTED TO EACH
 RELIGIOUS COMMUNITY CONTROL OVER LAWS OF PERSONAL STATUS
 WITHIN THEIR COMMUNITY. HE THOUGHT THIS WOULD BE ENOUGH.
 IN THE FIRST 10 YEARS, THE RELIGIOUS BLOC, WITH 10 VOTES
 OUT OF 120 IN THE KNESSET, WENT ALONG, DEMANDING INCREMENTAL
 BENEFITS--MORE MONEY FOR YESHIVOT AND THE LIKE. BEN GURION
 CALLED IT THE STATUS QUO PRINCIPLE, BUT IT PROVED TO BE
 ANYTHING BUT.

AS THE DEMOGRAPHY OF THE STATE CHANGED, AS THE COMPOSITION
 OF ITS CITIZENS CHANGED, THE POLITICS OF THE STATE CHANGED.
 THE SOCIALIST, ANTI-RELIGIOUS BLOC DIMINISHED IN IMPORTANCE
 AND THE ORTHODOX AND TRADITIONALISTS GAINED IMMENSELY. A DROP
 NOW YOU HAVE THE KIND OF RELIGIOUS POLITICAL MACHINE
 NEVER DREAMED OF IN BEN GURION'S DAY.

DENVER, TRIED TO WORK OUT AN AGREEMENT
 AMONG ALL GROUPS IN THE COMMUNITY THAT THEY WOULD FOLLOW THESE
 LAWS. THEY DID AND IT DIDN'T WORK. WHY NOT? BECAUSE THE

ALL ISRAEL ARE NOT HAREDEIM. MANY WHO ARE TRADITIONALISTS IN ISRAEL ARE NOT SYMPATHETIC WITH THE RELIGIOUS PARTIES IN THEIR MOVEMENT TO DE-LEGITIMATIZE NON-ORTHODOX JEWS. THEY VOTE NOT WITH THE RELIGIOUS PARTIES BUT WITH LABOR AND LIKUD.

BUT THE TRUTH IS THAT THE BASIC FRAMEWORK OF LIFE IN ISRAEL IS INCREASINGLY RABBINIC, AND THAT IN ALL LIKELIHOOD IT WILL CONTINUE TO BE SO.

ONE OF THE UNEXPECTED BYPRODUCTS THAT OCCURRED WITH THE ESTABLISHMENT OF THE STATE OF ISRAEL WAS THAT THE STATE'S RELIGIOUS LIFE HAD AN IMPACT ON RELIGIOUS LIFE IN THE DIASPORA. FOR THE FIRST TIME, DIASPORA JEWRY WAS HEAVILY PRESSURED TO CONFORM TO A SET OF RULES ESTABLISHED BY ANOTHER JEWISH COMMUNITY, THAT OF ISRAEL. ISRAEL WAS SAYING THAT IT HAD THE RIGHT TO DETERMINE WHO IS A JEW, TO DEFINE THE NATURE OF JEWISH IDENTITY, AND TO IMPOSE THESE UPON THE DIASPORA, AND MANY IN THE DIASPORA FELT THEY HAD TO CONFORM.

HOW DOES THIS OCCUR? BY REQUIRING, FOR INSTANCE, THAT A CONVERSION BE ACCORDING TO RABBINIC LAW WHICH MEANS A DROP OF BLOOD MUST BE TAKEN FROM THE MAN, IMMERSION IN A POOL, AND SO ON. ANYTHING LESS IS NOT ACCEPTED. ~~THE COMMUNITY IN WHICH~~ **I HAVE MENTIONED** ~~THE UNITED STATES~~ DENVER, TRIED TO WORK OUT AN AGREEMENT AMONG ALL GROUPS IN THE COMMUNITY THAT THEY WOULD FOLLOW THESE LAWS. THEY DID AND IT DIDN'T WORK. WHY NOT? BECAUSE THE

ORTHODOX INSISTED THAT ONLY THE SIGNATURES OF THE THREE ORTHODOX RABBIS WERE VALID AND WOULD COUNT.

HOW DOES THIS OCCUR? BY REQUIRING, FOR INSTANCE, THAT A DIVORCE BE ACCOMPANIED BY A GET. THIS, TOO, HAD BEEN AGREED ON BY A NUMBER OF NON-ORTHODOX RABBIS, BUT THE FACT IS THAT THE GET IS RECOGNIZED ONLY WHEN IT IS SIGNED BY ORTHODOX RABBIS. WITHOUT A RECOGNIZED GET, THE ORTHODOX COMMUNITY WILL NOT PERMIT REMARRIAGE--AND IF REMARRIAGE HAS TAKEN PLACE AND THERE ARE CHILDREN, THE CHILDREN ARE CALLED MAMZERIM AND CANNOT EVER MARRY A "KOSHER" JEW.

ISRAEL'S RELIGIOUS NORMS HAVE HAD AN IMPACT ON DIASPORA AND RELIGIOUS LIFE. THERE ARE, OF COURSE, TRADITIONAL SEPARATIST COMMUNITIES SUCH AS WILLIAMSBURG, WHICH ARE THE AMERICAN VERSION OF THE NETURI KARTA. RECENTLY THERE HAVE BEEN ATTEMPTS BY CERTAIN GROUPS AMONG THE ORTHODOX TO SEPARATE THE ORTHODOX COMMUNITY FROM THE REST, AND FROM MEMBERSHIP IN SUCH BODIES AS THE SYNAGOGUE COUNCIL OF AMERICA. MOST RABBIS OF THE ORTHODOX COMMUNITY REFUSE TO INVITE REFORM OR CONSERVATIVE SCHOLARS TO THEIR SYNAGOGUES ON THE GROUNDS THAT THEY WILL DISSEMINATE FALSEHOODS AND MISINFORMATION.

ON THE OTHER HAND, THE ORTHODOX JEWISH COMMUNITY IN AMERICA IS NOW POLITICALLY OF AGE. ITS LEADERS ARE ABLE TO ASSERT ITS DESIRES QUITE FORCEFULLY AND DO SO.

THERE ARE ORTHODOX LEADERS WHO ARE COOPERATING WITH REFORM AND CONSERVATIVE LEADERS. THEY LIVE BY THEIR OWN RULES, BUT IN ALL OTHER THINGS FEEL THEMSELVES MEMBERS OF A UNITED AMERICAN JEWISH COMMUNITY.

WHAT HAS ALL THIS TO DO WITH THE CHANGING JEW?

IN AMERICA IN THE FIRST HALF OF THE CENTURY, THE AMERICANIZATION OF THE JEW, THE LIBERALIZATION OF THE JEW, REFORM, WAS TAKEN FOR GRANTED. REFORM CONGREGATIONS WERE THE DOMINANT CONGREGATIONS. THE CONSERVATIVE CONGREGATIONS WERE ON THE WAY TO AMERICANIZATION. IT WAS BELIEVED THAT THE ORTHODOX WOULD SOON FOLLOW SUIT.

NOW, IN THE LAST HALF OF THE CENTURY, PARTICULARLY SINCE THE SECOND WORLD WAR, IT IS INCREASINGLY CLEAR THAT EVEN AMONG REFORM CONGREGATIONS, THERE IS A RETURN TO RITUAL AND TRADITION OF SOME PROPORTION--A RETURN, SOME WOULD SAY, TO BASIC JEWISH VALUES. THIS HAS OCCURRED FOR MANY REASONS. THE CHILDREN AND GRANDCHILDREN OF EASTERN EUROPEAN IMMIGRATION CAME INTO THEIR OWN AND WERE MORE TRADITIONAL IN THEIR ATTITUDES. THERE IS A GROWING APPETITE FOR ETHNICITY AND COLOR IN THE AMERICAN JEWISH COMMUNITIES AS A WHOLE. THERE WAS THE SOBERING IMPACT OF THE HOLOCAUST AND THE IMPACT OF ISRAEL.

ONE RESULT OF THIS CHANGED MOOD WAS A VAGUE BUT PERVERSIVE FEELING AMONG JEWS THAT ORTHODOX JUDAISM WAS THE STANDARD. AMERICAN JEWS WERE NOT RUSHING TO BE ORTHODOX, ALTHOUGH A SMALL NUMBER WERE, BUT MANY OF THEM WERE PREPARED TO SAY THAT IF THEY WERE MORE RELIGIOUS THEY WOULD BE MORE TRADITIONAL. DO YOU REMEMBER HOW SUCH PEOPLE DELIGHTED TO SING "TRADITION, TRADITION?"

ACROSS THE BOARD ^{TODAY'S} AMERICAN JEW HAS A MORE TRADITIONAL BENT THAN HIS PARENTS. HE IS ALSO LESS RELIGIOUSLY EDUCATED THAN HIS PARENTS AND HE ^{TENDS TO} DEFINE RELIGION AS RITUAL, AS WHAT HAPPENS IN THE SYNAGOGUE, RATHER THAN A COMPLETE AND ALL-EMBRACING WAY OF LIFE. HE HAS NO TROUBLE WHEN HE GOES TO THE SYNAGOGUE, FINDING THERE A RENEWAL OF FORMS AND RITUALS. THE SYNAGOGUE SEEMS TO AGREE WITH HIM. MANY REFORM CONGREGATIONS NOW WORSHIP WITH TALESIM AND KIPPOT AND ALL HAVE MANY MORE RITUALS THAN THEY HAD SOME YEARS AGO. LOOK AT OUR CONGREGATION: CONSECRATION, BAR MITZVAH, ^{THIRD} ~~SEBBATH~~ -- ALL ARE POST-WORLD WAR II. ^{ADDITIONS TO TEMPLE LIFE.}

I HAVE NO TROUBLE WITH THE COLOR OR RITUALIZATION OF JEWISH LIFE. I DO HAVE TROUBLE WITH THE ASSUMPTION THAT IT IS AN ORTHODOX NORM WHICH IS THE STANDARD FOR ALL THINGS JEWISH. REFORM JUDAISM WAS NOT AND IS NOT SIMPLY A CUTBACK OF TRADITIONS. IT IS A REFORMULATION OF THE OLD TRADITIONS TO INCLUDE NEW CONCEPTS OF FAMILY, OF WOMEN AS EQUALS, THE APPROPRIATENESS OF BIBLICAL CRITICISM AND OF A WAY OF

THINKING WHICH ASSUMES PROGRESSIVE REVELATION. WE DO NOT
ACCEPT THAT RABBINIC LAW IS THE BE-ALL AND END-ALL, THOUGH
WE ACCEPT MANY OF ITS STRUCTURES. WE SPEAK OF PROGRESSIVE
REVELATION AS GIVEN TO THE SEERS OF ANCIENT GENERATIONS
AND TO THOSE OF OUR OWN DAY. WE SPEAK OF WOMEN AND EQUALITY
IN WAYS WHICH ARE QUITE DIFFERENT FROM TALMUDIC JUDAISM.

WE CAN TAKE THAT SUBJECT--WOMEN AND EQUALITY--AS AN
EXAMPLE OF OUR DIFFERENCE. IN TALMUDIC JUDAISM A WOMAN MAY
NOT OFFER TESTIMONY IN COURT. SHE HAS NO PLACE IN THE
ORGANIZATION OF SYNAGOGUE BUSINESS. SHE IS GOVERNED BY A
SERIES OF POTENTIALLY CRUEL LAWS--SUCH AS THE LAW REGARDING
THE AGUNAH, THE DESERTED WIFE.

THERE ARE TODAY SEVEN THOUSAND AGUNOT--DESERTED WIVES--
IN ISRAEL. EITHER THEIR HUSBANDS ARE PRESUMED DEAD, HAVING
DIED WITHOUT A WITNESS TO THEIR DEATH, OR THEIR HUSBANDS
HAVE REFUSED TO ISSUE THEIR WIVES A GET, A BILL OF DIVORCE.
ORTHODOX JUDAISM DECREES THAT ONLY A MAN MAY ISSUE A GET.
A WOMAN MAY NOT. THE RABBIS HAVE RECOGNIZED FOR YEARS THAT
INJUSTICE IS POSSIBLE IN THIS SITUATION, BUT THEY HAVE BEEN
UNABLE TO CORRECT IT. WE SIMPLY AND TRAGICALLY HAVE IN
ISRAEL SEVEN THOUSAND WOMEN WHO CANNOT REMARRY, ^{AND} AN ASSOCIATION
OF WOMEN WHO CALL THEMSELVES PRISONERS OF THE RABBINIC COURT.

HARD AND DONE WELL. WE REPRESENT THE SINGLE MOST SUCCESSFUL
COMMUNITY IN AMERICA. BUT WE ARE ALSO AN AGING COMMUNITY
OUR MEDIAN AGE IS NEARLY FORTY. THE OLDEST IN AMERICA.

MOST IN THE DIASPORA, PARTICULARLY IN THE AMERICAN DIASPORA, ARE UNAWARE OF HOW THEY ARE TOUCHED BY THIS SPREAD OF TRADITIONALISM. BUT IT COLORS THEIR THINKING, AND IT ATTRACTS SOME OF THE YOUNG WHO FIND REFORM AND CONSERVATIVE WAYS TOO AMORPHOUS AND TOO VAGUE. THE ISSUE IS WHETHER OR NOT AMERICAN JEWS--WITH THEIR LIBERALISM AND SELF-ASSERTION AND FREEDOM CAN UNDERSTAND HOW THE GOOD AND THE VALID, TAKEN FROM A 1500-YEAR-OLD RICH TRADITION, CAN BE ABSORBED AND SUBLIMATED INTO A WAY OF LIFE WHICH IS MODERN AND MEANINGFUL.

TWENTY OR FIFTY YEARS AGO JUDAISM REPRESENTED TO MOST AMERICAN JEWS A SOCIAL GOSPEL, A VISION OF THE FUTURE, A TRADITION WHICH WAS ACCEPTABLE TO A POINT. TODAY JUDAISM REPRESENTS TO THE AMERICAN JEW A SOCIAL GOSPEL, A VISION OF THE FUTURE, A TRADITION WHICH THEY PROBABLY OUGHT TO ACCEPT BUT DO NOT. HOW TO BREAK THROUGH THIS IMPASSE IS THE CHALLENGE --AND IT REQUIRES MORE KNOWLEDGE AND THOUGHT THAN MOST ARE PREPARED TO GIVE.

THE CHANGING JEW. IN AMERICA THERE ARE MANY ELEMENTS IN THE PATTERN. A GENERATION AGO COLLEGE BOARDS WERE HEAVILY JEWISH IN THEIR HONORS. TODAY THEY ARE HEAVILY ORIENTAL. TODAY THERE IS A MUCH SMALLER GROUP OF JEWISH CHILDREN PASSING THROUGH THE CLASSROOMS. JEWS HAVE WORKED HARD AND DONE WELL. WE REPRESENT THE SINGLE MOST SUCCESSFUL COMMUNITY IN AMERICA. BUT WE ARE ALSO AN AGING COMMUNITY OUR MEDIAN AGE IS NEARLY FORTY, THE OLDEST IN AMERICA.

WHAT WILL THE RESULTS OF OUTMARRIAGE BE FOR US? WHAT WILL THE HIGH RATE OF DELAYED MARRIAGE MEAN FOR US?

THE AVERAGE AMERICAN JEW IS WELL-EDUCATED, LIBERAL, SOPHISTICATED, BUT RELIGIOUSLY NAIVE. HE NEEDS TO PROGRESS FROM A VIEW WHICH EMPHASIZES TRADITIONAL COLOR AND RITUAL TO ONE WHICH INCLUDES A CAREFUL ASSESSMENT OF THE VALUES OF THE PAST AND THE PRESENT. WE NEED TO RECAPTURE SOME OF THE RICH SPIRIT OF REFORM--ITS WILLINGNESS TO EXPERIMENT, TO CHANGE, TO DEVELOP. WE NEED TO REMIND OURSELVES THAT JUDAISM IS NOT A PAST BUT A PRESENT AND A FUTURE, AND THAT THE PRESENT AND FUTURE DEPEND UPON A MORAL AND ETHICAL UNDERSTANDING OF THE ISSUES OF THE PAST AND OF THE DAY QUITE AS MUCH AS THEY DO ON TRADITION.



Those who passed away this week

RALPH A. COLBERT

HAROLD M. RAE

ESTELLE CHATTMAN

HAROLD CHATTMAN

WALTER PAUL DEUTSCH

MAX M. ROTHSCHILD

CHARLES KRAMER

EUGENE ROSENBAUM

ROSE RICHMAN UNGER

ESTHER LEBBY

LEONORE SPERO BASSICHIS

RACHEL COPELAND

SAMUEL STERN

HELENE R. HIMMEL

SOL DORSEY

HILDA W. KROHNGOLD

DR. JAMES SIEBERT

SADELLE KLEIN

SAM HARRIS

HENRY G. SEED

RACHEL MILLER ELLBOGEN

JACOB H. ALTMAN

FLORA J. BRATBURD

COLEMAN SPITZ

HEDWIG HENRY

SARAH G. GOLD

EDWARD W. BEECHLER

ALBERT SIEGLER

MARY O. SHAPERO

JEAN YOELSON LEVIN

JOSEPH W. SCHIFFER

ROSE GRAVER COHEN

ROSE F. OPPENHEIMER

RABBI MOSES J. GRIES

MAX PAUL MEYER

HARRY D. KOBLITZ

GEORGE H. COHEN

THERESA SENOR

LILLY BASSETT

THE TEMPLE CHOIR

SUNDAY MORNING SERVICE
The Temple Branch--10:30 am

Bruce Shewitz
Music director

Date 11/1/87

Service no. 1

UP

(SOLO)

Opening
anthem

Piket: Ma toru

Bar'chu

Trad.

Sh'ma

Trad.

V'ahavta

Braun

Mi chamocha
Tzur
yisraeil

Weiner

Trad.

Avot

Gooding (NO CHOIR)

G. Franklin

K'dusha
May the
words

Sulzer

Janowski (Choir amen)

H. Henderson

~~TORAH SERVICE**~~

Anthem/
Solo

Steinberg: Shalom rav

N. Canfield

Aleinu

Trad.

V'ne-emar

Trad.

Amen

Piket #1 → TO CONG.

Hymn

EIN KEILOHEINU

Amen

**

REMARKS

SUN	MON	TUES	WED	THURS	FRI	SAT
OCTOBER 25	26	27 TWA BRANCH 10:00 am Activities 11:00 am Bible Study 11:45 am Luncheon	28 <i>Bruck</i> <i>Schenker</i>	29 <i>Schenker</i>	30 SERVICE 5:30 pm Main Temple	31 HEBREW CAMP Grades 3-6 9:30 am JCC BAR MITZVA Matt Feinberg 11:00 am Main Temple
NOVEMBER 1 COFFEE HOUR 9:30 am Branch SERVICE 10:30 am Branch HEBREW CAMP Ends at Noon	2	3 ELECTION DAY TWA BRANCH 10:00 am Activities 11:00 am Bible Study 11:45 am Luncheon 12:45 pm Program <i>*TYA BOARD MEETING</i>	4	5	6 SERVICE 5:30 pm Main Temple FIRST FRIDAY ✓ Ambassador Stephen W. Bosworth 8:15 pm Branch	7 BAT MITZVA Rachel Lissauer 11:00 am Main Temple
8 COFFEE HOUR 9:30 am Branch SERVICE 10:30 am Branch <i>*TYA NEW-MEMBER DINNER 7:00 pm</i> <i>FOR BACHEV</i>	9	10 TWA BRANCH 10:00 am Activities 11:00 am Bible Study 11:45 am Luncheon LUNCH WITH THE RABBI 12:00 Noon City Club TEMPLE BOARD MEETING 8:00 pm Branch	11 VETERANS' DAY TWA COFFEE 9:30 am Branch TWA BOARD MEETING 10:00 am Branch	12 SENIORS' GROUP OPEN MEETING BRANCH Rabbi Silver 11:00 am Lunch 12:00 Noon Musical Pgm 1:00 pm	13 SERVICE 5:30 pm Main Temple	14 BAR MITZVA Andrew Barnett 11:00 am Main Temple
15 NO TRS COFFEE HOUR 9:30 am Branch SERVICE 10:30 am Branch Special Music TYA-TWA LUNCHEON Mothers, Daughters 12:00 Noon Branch	16	17 TWA BRANCH 10:00 am Activities 11:00 am Bible Study 11:45 am Luncheon LUNCH WITH THE RABBI 12:00 Noon Somerset SCHOOL BOARD MEETING 7:30 pm Branch	18 TMC BOARD MEETING 8:00 pm Branch	19	20 SERVICE 5:30 pm Main Temple THIRD SABBATH 7:30 pm Branch	21 BAR MITZVA Keith Joseph 11:00 am Main Temple *NOT AT TEMPLE

The Temple

UNIVERSITY CIRCLE AT SILVER PARK • CLEVELAND, OHIO 44106 • 791-7755
BRANCH: 26000 SHAKER BLVD. • BEACHWOOD, OHIO 44122 • 831-3233

Music Director
BRUCE SHEWITZ

THE NEW CHOIR ROBES ARE
A GIFT TO THE TEMPLE
FROM CHOIR MEMBER CHUCK
WHITEHILL IN MEMORY OF
HIS FATHER.

