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Towards the Creation
of a Modern Liberal Navi' Text:
A Historical and Operational Study

by Jonathan Arthur Biatch

Thesis submitted in partial fulfillment
of the requirements for Ordination

Hebrew Union College-Jewish Institute of Religion
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Digest

The special prophetic selection, or *haftarah*, has for a long time been an integral part of Sabbath and holy day Scriptural reading. Chapter One describes what is known and theorized about the origin of this custom.

Bab. Talmud Megillah enumerates specific criteria for the selection of the *haftarah*. As contrasted with Festival *haftarot* which are clearly identified, the Gemara only once refers, and indirectly, to the exact content of a regular Sabbath Prophetic reading. Eventually, however, a set lectionary calendar did develop, including some distinct variations which evolved within the separate diaspora Jewish communities.

Nineteenth century Reformers had observed that modern worshipers were not able to appreciate the traditional thematic connection between the Pentateuchal and Prophetic readings, as set forth in this lectionary calendar. Chapter Two describes the historical process of the Central Conference of American Rabbis, and others, as they struggled with ways to make the reading of Scripture a more meaningful component of worship. Their major contribution was to propose that selections from the Hagiographa also be utilized as *haftarot*.

Chapter Three describes two *haftarah* manuscripts which are housed at the Klau Library at Hebrew Union College in Cincinnati. These two manuscripts portray the special aesthetic sense that surrounded the reading of the Prophets

in traditional Eighteenth and Nineteenth century synagogues.

In Chapter Four, the author sets forward his proposal to incorporate post-Biblical readings as alternative haftarot. In addressing the challenge of the Reformers (as described in Chapter Two), he contends that the message of the Pentateuch can be enhanced and made more meaningful to modern worshipers by employing post-Biblical, medieval, and contemporary literature as haftarot. A suggested "alternative" *haftarah* format, including traditional haftarot, haftarot from the Hagiographa as suggested by the Nineteenth century Reformers, and modern alternative haftarot, is also presented here.

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Dedication

I dedicate this thesis to my wife, Rabbi Bonnie Margulis, who continues to teach me about the spirit of Reform and the endless possibilities of Jewish progress. Together, may we both live to see the strengthening of the Jewish community.

Acknowledgements

Many special people contributed to the successful completion of this thesis. When I identify them by name, I run the risk of accidentally omitting someone. I apologize if I inadvertently fail to list a contributor from this list of dear friends and helpers.

I wish to thank the staff of the Klau Library, for without their friendly guidance, and technical and reference assistance, I might still be wandering through the East Wing. I especially want to thank Arnona Rudavsky, for her photographic interest and skills, and her support in the process of investigating the *haftarah* manuscripts.

I want to acknowledge the excellent help of the staff of the American Jewish Archives, who helped me to investigate the file boxes of material to find obscure references to the Reform movement's approach to the Jewish lectionary calendar.

Many thanks go to the individuals listed in the bibliography who spent precious time in telephone conversations with me, regarding their approach to and attitudes about *haftarot*. My long-distance carrier would like to thank them as well.

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In the spirit of אחרון אחרון חכם, or in English, 'saving the best for last,' I want to thank Professor David Weisberg. As a referee, he shepherded me through the thesis process. As an advisor, he helped me to hone my developing academic skills. As a friend, he shared wonderful and compelling insights about many things, and supported me whether I knew that I needed it or not.

Preface Remarks

In the preparation of this work, the author consulted the following materials in the standardization of formats and styles:

a) For the transliteration of the titles of Rabbinic source material, please see the 'Books of the Talmud' section of the style book of the Hebrew Union College Annual.

b) For the transliteration of the majority of remaining Hebrew and Aramaic terms, please refer to Dr. Werner Weinberg's article entitled, "American National Standard Romanization of Hebrew." The present thesis employs for its transliterations the "More Exact Romanization Style," page 11.

c) For a guide to the style of the paper, please see Kate L. Turabian's A Manual for Writers of Term Papers, Theses, and Dissertations, Fourth Edition, University of Chicago Press, 1973.

Introduction

The modern worshiper faces many challenges as he or she attempts to find the spiritual meaning in life. These challenges include the effort to find an appropriate community, and a time, for prayer; assuming the monetary costs of synagogue affiliation (if that is the worshiper's locus of choice); and understanding the language of the prayers and the prayer book. Ideally, they should ultimately discover for themselves a message, gleaned from Jewish sources, from which to draw spiritual guidance.

I believe that the Bible, and in particular the Torah as representing the foundation of Jewish life, can provide help in finding solutions to some of these challenges. It is this book which became the basis for Rabbinic Judaism; it is this book which, despite its externally prohibited use in different eras of Jewish history, always remained the Jews' focus; it is this book to which Jews have shown unending dedication, reading it in continuous cycles from one *Simhat Torah* to the next. Regardless of how one understands the word *torah*, the name of the book has become synonymous in Jewish parlance with overall learning, with laws and statutes, with "instruction," and with the Pentateuch, the Five Books of Moses. An entire thesis could be written on each of the many interpretations that the word תורה has engendered.

In the worship setting, one can easily perceive the

centrality of the Torah reading: It is placed towards the middle of the service; its contents are often used as the basis of the Rabbi's sermon; *b'nai mišvah* and confirmation students often base their level of achievement upon the successful recitation of its verses. Its message often becomes the central focus of all those who participate in worship at any given time.

The *haftarah* was at one time a biblical reading which, in some way, enhanced the message of the *parashah*, the regular Pentateuchal reading. Through the soothing words of the Prophets, Jews were comforted and consoled in their distress, and were led to a further understanding of God's will, as revealed in the Pentateuch and as expanded upon by the Prophetic readings. Thus they established a reading from the Prophets, a *navi'* text, as part of the worship service.

The Rabbis, in their era, took the process a step further. Joseph Mann's hypothesis (see below, p. 20) states that they developed a firmer thematic relationship between the Pentateuchal reading and the *haftarah* selection, and thereby created a midrashic homily. Collections of these homilies are extant in various anthologies of *midrash halakhah* and *midrash aggada'*. Perhaps the Rabbis created these homilies in order to demonstrate the true inner- and inter-connectedness, and consistency, of the Written and Oral Laws. They may have wanted to comfort the people at

times of torment. Or perhaps they wanted to inspire their congregants with a regular dose of moral instruction. Regardless of the motivation, it appears that the Rabbis tried to find prophetic readings which would connect with the weekly portion ("פָּרָשָׁה", see below, p. 9) in order to provide a fuller explanation of Jewish history, and a more profound and complete interpretation of God's will.

The historical processes described in Chapter One will explain how much of the inter-connectedness between the *parashah* and the *haftarah* eventually became lost (see below, p. 26). By that time, approximately the Twelfth century C.E., these connections may not have mattered as much, however, as did the act of handing-down of an intact liturgical tradition. The annual liturgical cycle became universal, at least among the mainline communities of Judaism. And despite this universality and the imprimatur of tradition, various communities made modifications to the cycle of haftarot, perhaps due to environmental exigencies, or perhaps due to simple need or desire.

The position of the early reformers of Judaism (in the Eighteenth and Nineteenth centuries) caused congregations to examine critically many of the aesthetic realities of the worship service. In their effort to make the message of the Scriptural readings more meaningful to congregants, it was initially recommended that the Pentateuch and the Prophets be presented in the vernacular. This suggestion was

subsequently carried over into the American Reform movement. As will be seen in Chapter Two, this attitude is evident in records dating from the beginnings of Charleston's Reformed Society of Israelites, and the early rabbinical conferences and policy formation of the Central Conference of American Rabbis (C.C.A.R.). This body, in fact, felt so strongly about these (and other) synagogue ritual reforms of their German co-religionists, that they cited as precedents certain resolutions of the European rabbinical conferences in the official published proceedings of the first C.C.A.R. meeting. It was becoming the turn of the American reformers to carry forward the tradition of making worship more meaningful to congregants.

Practically speaking, the American Reform Rabbis proposed modifications and emendations to the *haftarah* liturgical cycle which appear in the various editions of the Union Prayer Book and the Gates of Understanding. These innovations represented 'alternative *haftarot*' which remained between the covers of the Canon.

Records of the Union of American Hebrew Congregations also contain evidence of the desire to make the message of Scripture more meaningful in the worship context. In 1941, at the Washington meeting of the Mid-Atlantic region of the U.A.H.C., there was a symposium on "Revitalizing the Synagogue Service." In a paper delivered by Maurice Jacobs of Philadelphia, he asserted that Reform synagogues "have

not emphasized the Bible enough," and that congregants remained too passive during the worship service. "If we find Torah too difficult, then let us substitute readings from the Prophets."¹

In more recent times (1974), the U.A.H.C. Commission on Worship (known today as the Commission on Religious Living) conducted a survey among Rabbis and leaders of U.A.H.C.-member congregations regarding their worship practices.² The questionnaire included items such as frequency of religious services, type of synagogue building, 'flavor' of Reform practiced (i.e., classical, traditional, other), number of Gates of Prayer books on hand, and other items. There was a final, open-ended question for comments concerning ways in which the Commission could be helpful to its members. Among the many comments received were two regarding what was called "appropriate resource material." One respondent simply wanted to receive this type of material. A second respondent, a rabbi of a 200-member congregation in Pennsylvania, was more specific. He wrote: "[I] would like writings. . .with substance to add to existing prayers (I'm trying to collect 3 or 4 good readings

¹ Proceedings of the Mid-Atlantic Regional Convention of the U.A.H.C., Washington, DC, February 2, 1941, U.A.H.C. Records, Microfilm #1665, American Jewish Archives, Cincinnati, Ohio.

² U.A.H.C. Commission on Worship records, C.C.A.R. records (#34-27/4), American Jewish Archives, Cincinnati, Ohio.

to match up with each Torah reading--if you could add to that, it would be helpful)."³ Rabbi Sanford Seltzer, the director of the Commission, summarized the survey results, and concluded that there was a definite desire for "collateral readings for the *Parashat Hashavuah*."⁴ The questionnaire responses reveal the need and desire of congregants to perceive a much greater degree of relevancy within the Scriptural readings.

There have been other ways in which Jews enhanced the transmission of the message of Scripture. One approach has been in the art-work of the synagogue and rituals. In Chapter Three, I shall report on my examination of two *haftarah* manuscripts housed in the Rare Book collection of Hebrew Union College's Klau Library. The first manuscript, a "navi' scroll," demonstrates a special way of preserving the *haftarot* and making them available for their traditional recitation. The second manuscript is an illustrated *haftarah* codex from the early Nineteenth century, complete with colored paintings and vivid illustrations which reflect the themes of the *haftarot*. These two documents aided traditional Jews in their search for meaning within the Prophetic reading for the week.

Contemporary liberal prayer books themselves include

³ Ibid., from the questionnaires.

⁴ U.A.H.C. Commission on Worship files, C.C.A.R. records, American Jewish Archives, Cincinnati, Ohio.

artistic touches. They may contain emotive language, innovative prayer interpretations, and even attractive graphics (as in the Sabbath and High Holy Day prayer books of Wilshire Boulevard Temple, 1987; or Kol Haneshamah, the Sabbath evening prayer book of the Reconstructionist movement, 1989). Yet when it comes to the personal integration of the Scriptural message, worshippers may want to grasp more deeply the central idea of the weekly Biblical readings. As reflected in the summary of the U.A.H.C. survey cited above (p. xi), the use of the traditional Prophetic reading does not seem to have accomplished the goal of helping congregants to understand the message of Torah; even after the C.C.A.R.'s long-standing recommendation of the use of both the Prophets and the Hagiographa as *haftarot*, worshipers still desired to enhance further their absorption and integration of the meaning of the Torah text.

My contention is that the liturgical calendar, as utilized in the modern liberal synagogue, does not fully afford the worshiper the opportunity to integrate the messages of the Pentateuchal reading and the Prophetic selection into the worshiper's life. It would appear that the modified liturgical cycles of the Union Prayer Books and the Gates of Understanding have not been fully able to address this issue. There needs to be a better process through which the ever-alive message of Torah can be brought

nearer to worshipers. There ought to be a system of reading Scripture which will provide added meaning and substance, which will make congregants think, and which will assist them to put into practice the important ideals and values of Torah.

What is needed is an expansion of the liturgical cycle of *haftarot* to include non-Biblical material, a modern, liberal *navi'* text. In Chapter Four, I will suggest such a document, in which there would be readings, ranging from the Apocrypha to contemporary literature, which would connect to the text of the corresponding *parashiyot*, either informing its themes or expanding upon its messages. This practice would, at first blush, not fall within the Mishnaic practice of "concluding [the Scriptural reading] with a [selection from the] Prophet" (Mishnah Megillah 4:1). However, I believe that prophecy, in its intrinsic sense, can occur in every generation. Accordingly, I believe we can identify words of modern prophets within many different spheres: science, the arts, philosophy, entertainment, and other professional disciplines.

The C.C.A.R., within its 1976 "Centenary Perspective," enunciated this theme most profoundly within its statement on "Torah:"

"Torah results from the relationship between God and the Jewish people. The records of our earliest confrontations are uniquely important to us. Lawgivers and prophets, historians and poets gave us a heritage whose study is a religious imperative and whose practice is our chief means to holiness. Rabbis and

teachers, philosophers and mystics, gifted Jews in every age amplified the Torah tradition. For millennia, the creation of Torah has not ceased and Jewish creativity in our time is adding to the chain of tradition."⁵

As practitioners in the synagogues, I believe that we must expose congregants to the relevancies of the Torah through the words of new, modern links in this "chain of tradition." When we attempt to accomplish this goal, we not only bring to our congregants a modern view of Torah, but also allow them to search out modern views of Torah on their own. The self-guided search is a valid practice of liberal Judaism.

In my professional life, I would hope to enable my congregants to pursue many of their own guided searches, the only requirement of which would be the obligation to learn about and understand the context and history of Jewish tradition. This, in turn, will legitimately enable their new traditions to become part of that venerated "chain of tradition." It is in this light that I undertake the present study.

⁵ C.C.A.R. Yearbook, Volume 86 (New York: Central Conference of American Rabbis, 1976), p. 176.

Chapter One--Historical Overview

Mishnah Megillah 3:4 and ff., as amplified and explained by Bab. Talmud Megillah 30b, contains the earliest extant allusion in traditional Jewish literature to the reading of the *haftarah*, a selection from the Prophetic books of the Canon. The Mishnah passages cite the special Pentateuchal portions to be read on the Sabbaths that precede Passover;⁶ the Sabbaths that coincide with *Purim*, *Hanukkah*, and New Moons; and *Yom Kippur*, other fast days, and *ma'amadot*. The Gemara text enumerates the special Prophetic readings which are intended to correspond to the readings from the Pentateuch. During the liturgical service, Prophetic selections were recited immediately following the Pentateuchal recitation, and thus a unit of scripture was 'completed' with the words of a Prophet. This conclusion was given the name of שלמחא or אשלמחא by the Palestinian Rabbis, and the terms הפטרה or אפטרה by the Babylonian Rabbis.

There are other Rabbinic sources which delineate related guidelines for Prophetic readings: On days when the

⁶ *Shabbat Shekalim*, at which time the half-shekel tax was collected; *Shabbat Zakhor*, which summons to mind the memory of Amaleik prior to the holiday of Purim; *Shabbat Parah*, wherein are described the rituals surrounding the purifying ashes of the Red Heifer; and *Shabbat Haḥodesh*, approaching the first of *Nisan* and the signal to begin the observance of Passover.

musaf service was recited, a *haftarah* was required (Yer. Talmud Megillah 4:3). And on the days of *Rosh Hodesh* and *Hol Hamo'ed*; and on Mondays, Thursdays, and the during the Sabbath afternoon service, there were to be no *haftarah* readings (Mishnah Megillah 4:2⁷ and Tractate Soferim 10:5, respectively). The authors of the New Testament books of Luke and Acts also refer to a regular synagogue practice of reading from the books of the Prophets.⁸

When did this custom of reading from the Prophetic books actually begin? Although we do not know with any certainty, the early appearance of these Rabbinic references to synagogue customs might fix the era of the origins of regular Sabbath recitations from the Prophetic books at

⁷ Blackman comments that the reason for the limitation of the number of readers of the Pentateuch, and absence of a prophetic selection, was due to unnecessarily prolonging the service and enabling worshipers to get to their regular duties; work was not proscribed on these days. See Philip Blackman, Mishnayoth: Volume II--Order Mo'ed, p. 455, n. 2.

⁸ Acts 13:15 and 13:27 mention the practice of reading from the Prophets which was common at that time; Luke 4:16-20 relates an incident where Jesus read portions of Isaiah, 61:1,2 and 58:6. In relation to this latter passage, scholars have debated the precise translation of the Greek term "εἶρεν" ("found" as translated in the New Oxford Annotated Bible and question whether this means that Jesus himself selected a portion to read or "found" the selection that had been delineated for the reading for that particular Sabbath. See Adolph Büchler, "The Triennial Reading of the Law and Prophets, Jewish Quarterly Review VI, p. 12. Büchler infers that if Jesus was free to select a passage on his own, this would mean that any reader in any synagogue was able to select any passage as a *haftarah*. See below, page 9.

least as early as the first half of the First century.⁹ Goldschmidt believes that by Mishnaic times, the public recitation of the Prophets within a liturgical setting was considered an "old institution."¹⁰ This opinion contrasts with Wacholder, however, who believes that any projection of the beginnings of the custom of the *haftarah* further back in time would represent speculation. He points out, for example, that there is no substantiation in any Sources, of the medieval legend concerning the prohibition of public reading of the Pentateuch by Antiochus IV, and the evasion of that edict by the people's recitation of a prophetic portion which resembles (in some fashion) the proscribed Pentateuchal selection. Rather, says Wacholder, this custom was probably inaugurated when the Canon contained only the Pentateuch and the Prophets, and prayer officiants wanted to elevate and stress the sanctity of the newer (Prophetic) selections. This might account for the absence of the Hagiographa in the worship service's Scriptural readings. Wacholder's alternate explanation is equally plausible: the institution of the Prophetic *haftarah* may have occurred when the Hagiographa was only gaining acceptance in religious

⁹ So Büchler in JQR VI, pp. 4-5. Adolph Büchler further suggests that the emergence in Aramaic of the Prophetic books suggests that a popular version of these texts was desired, and, citing Bacher in Aggada der Tannaiten, places the origins of the Targum Jonathan also within this 50 year period.

¹⁰ Encyclopedia Judaica, 1971, s. v. "liturgy," by Ernst Daniel Goldschmidt.

circles.¹¹

There are statements in the Talmud which allude to an ancient custom of reciting a *haftarah* at the Sabbath afternoon service, consisting of selections from the Prophets and/or the Hagiographa. Commenting on Bab. Talmud Shabbat 24a (bottom), Rashi states that from a responsum [not cited] of the ge'onim, he became aware of a custom of Nehardea, where the Jewish community read 10 verses from the prophetic books on Sabbath afternoons during Persian times. Similarly, in the Tosafot to Bab. Talmud Shabbat 24a (bottom), Rabenu Tam is attributed with the assertion that verses from the Hagiographa were publicly read during the Sabbath afternoon service in Nehardea. This was a practice which some Amoraic authorities frowned upon.¹²

In examining the Prophetic readings assigned to Festival days, Thackeray brings forth a different view of

¹¹ Ben Zion Wacholder, "Prolegomenon," in Jacob Mann, The Bible as Read and Preached in the Old Synagogue (New York: KTAV Publishing House, 1971), pp. XI--XCI.

¹² Blackman seems to support the arguments of those Amoraim who declared themselves against the practice of reading from the Hagiographa (Mishnayoth--Mo'ed, Shabbat, p. 70, n. 6). It was the duty of each congregant to attend the sermon on ethical issues. Since the Hagiographa made up a sizeable portion of this lesson, a public recitation of the Hagiographa would be a duplication, and might therefore discourage attendance at the homily. A reference to this practice can be found in Bab. Talmud Shabbat 116b and Yer. Talmud Megillah 3:4 (25a).

the origin of the recitation of the *haftarot*.¹³ He believes that the *haftarot* began as liturgy in and of themselves. He begins by criticizing the practice of traditional commentators who, he believes, overlook the use in the *Shavuot* liturgy of the psalm in Habbakuk 3. He decided to study that psalm's connection to that Festival, as well as other holiday *haftarot* and their connection to their festivals. He discovered that certain Festival *haftarot* appear in the form of songs or poetry, and occur at the end of their respective Prophetic books.¹⁴ He concluded that the popular use of a song within Festival liturgy eventually caused the song to be added onto an established book (eventually to become part of the Canon). The book, then, developed its own tie to the holiday. The liturgical use of "Prophetic material," therefore, might extend "well back into pre-Christian times."¹⁵

Thackeray also argues that the *Shavuot* Prophetic readings which describe the theophanies (Ezekiel 1 and Habbakuk 3) are reminiscent of more than the thunder and

¹³ Thackeray, H. St. John. The Septuagint and Jewish Worship: A Study in Origins. London: Humphrey Milford, Oxford University Press, 1921.

¹⁴ Ibid., p. 45. Closing portions of Habbakuk, Hosea, Zechariah, and Isaiah are associated with *Shavuot* (second day), *Shabbat Shuvah*, *Sukkot* (first day), and the Sabbath of *Rosh Hodesh*, respectively. Although not the final selection in its book, II Samuel 22:1-52, the Song of Solomon, is associated with the "Song of the Sea" (Exodus 15) recited on the seventh day of *Pesah*.

¹⁵ Thackeray., p. 40.

lightning which traditionally accompanied the revelation at Sinai. He believes that these songs, which may have originated prior to the establishment of the Israelite kingdoms, may reflect an ancient pagan response to the natural phenomena occurring at the moment in late spring when the summer sun influences the rains in Israel.

Thackeray sees in the Prophetic selection for *Sukkot* (Zechariah 14) constant allusions to the dominant themes of that holiday, water and light. The autumnal prayer for the winter rains, as well as the ancient ceremonies of the *Simhat Beit Hashoeivah*, all look forward to God restoring the fertility of the land through water. Similarly, as the Fall daylight periods become shorter, hopeful expressions for additional light may have been uttered in ancient pre-Israelite times. Primitive and undeveloped religion may have asserted that the reduction of daily light was a sign of divine punishment; their prayers were, therefore, a defense against the coming darkness. Thackeray points out that in opposition to these concerns, the Zechariah selection speaks of apocalyptic times when there will be continuous daylight (according to Thackeray's reading of difficult verses in Zechariah 14:6-7) and everlasting water cascading down the valleys of the Judean hills.¹⁶

¹⁶ Samuel Cohon connected the *haftarah* for the Sabbath of *Sukkot* with a historical event, when Jerusalem residents unexpectedly took arms against the Roman on the Sabbath that fell between *Sukkot* and *Shemini Atzeret*. The ensuing battle, and victory for Israel, seemed to harken back to the

Büchler asserts that the practice of the public reading of the Prophets began as a simple ritual during Second Temple times, after which it developed more formal and comprehensive rules. Büchler postulates that early Pharisees wanted to highlight passages in the Prophetic books which supported their explanations of the laws found in the Pentateuch.¹⁷ This might have been especially so for Prophetic selections in which are recounted certain rituals for Temple worship and Festivals. Büchler points out, for example, that the great amount of material in the book of Ezekiel relating to the Temple practices made this book likely to be the source of the earliest *haftarot*.¹⁸ Two ancient Ezekiel *haftarot* still survive today as recited on *Shabbat Parah* (Ezekiel 36:25) and *Shabbat Haḥodesh* (Ezekiel 45:18). Both relate to purity and sacrifice. A later Karaite tradition, probably adopted from an early time, assigns another Ezekiel *haftarah* portion to *Shabbat Shekalim* (Ezekiel 45:12).¹⁹

description of the war between Gog and Magog found in Ezekiel 38; it may have been adopted as a *haftarah* to commemorate this victory.

¹⁷ This hypothesis may run up against a rule laid down in Bab. Talmud Hagigah 10b, which states that 'no inference may be drawn concerning statements of the Torah from statements of the Prophets (דברי תורה מדברי קבלה לא ילפינן).'

¹⁸ Büchler, *JQR* VI, pp. 5-6.

¹⁹ Büchler *JQR*, VI, pp. 5-6. Büchler also notes that of the specified prophetic portions which were prohibited from public reading, many of these were also parts of Ezekiel. See reference below on page 11.

In sum, we have no firm evidence of the practice of reciting verses from Prophetic books as a *haftarah* which date any earlier than the first half of the First century CE. And even though there are firm guidelines laid down in the Mishnah, Wacholder still questions whether any of the Tanaitic guidelines regarding *haftarot* represented the practice of the majority of Rabbis, or of only one academy.

Regardless of the origin, the instructions in the Rabbinic sources have become the practice of normative Judaism. As will be seen, however, multiple customs developed (and even within the Palestinian Triennial Cycle itself--see below, page 24) which perhaps set the stage for the divergent customs of the reading of Scripture throughout history, until today.

An examination of the Rabbinic sources might lead one to believe that, in Amoraic times, the customs pertaining to the regular Sabbath reading of the Prophets were not as fixed as they are within modern Orthodox and Conservative Jewish worship. The Rabbinic guidelines cited below, concerning the length, structure, and content of *haftarot* seem to demonstrate that the Rabbinic authorities established a calendar of regular *haftarah* readings relatively late in Rabbinic history. In earlier times, one might have been able to present as a *haftarah* many different Scriptural passages for any given Sabbath, rather than any specific one.

A *haftarah* needed to have some thematic or verbal affinity to the Pentateuchal selection of the week. Büchler cites Bab. Talmud Megillah 29b's use of the phrase *ה"ל דה"ל* ("because it is similar in subject") as a sign of the "motive which prompted the choice of *haftaras*."²⁰ Büchler eventually concludes that the Tanaitic, Amoraic, and even New Testamental evidence supports the notion that, at a certain time in history, one could select different *haftarot* for any given regular Pentateuchal reading.

In addition to the flexibility of the chapter and verse, the overall number of verses which formally define a *haftarah* seems to have been variable. The Babylonians declare that a *haftarah* should contain twenty-one verses (Bab. Talmud Megillah 23a-b), but a smaller number would be acceptable if the subject matter at hand is dispatched with before the recitation of twenty-one verses is completed. (It would seem that to some authorities, relating the content of the selection to the people was more important

²⁰ Büchler, *JQR* VI, pp. 6-8. The Amoraic discussion at this point lingers on the appropriate Pentateuchal reading for *Shabbat Shekalim*: 'If for *Shabbat Shekalim* we read Ex. 30:12 ff, an appropriate *haftarah* would be II Kings 12:1-17 (as we see it in the Ashkenazic cycle today).' The reason cited is *ה"ל דה"ל*, that *haftarot* needed to have a connection with the Pentateuchal selection. However, the Gemara continues and notes that some synagogues read Numbers 28:2 as the special Pentateuchal portion for *Shabbat Shekalim*. If so, ask the Rabbis, would II Kings 12:1-17 also be appropriate for this Sabbath? The Rabbis conclude that it would be, also on the basis of similarity of theme. But it appears as though the special Torah reading was also something not firmly standardized.

than the fulfilling of a Tanaitic custom.²¹) The
 Palestinians (Yer. Talmud Megillah 4:3) concur with the
 figure of twenty-one verses, but add the condition that if a
 translator is assisting in the rendition of the Prophetic
 material, only three verses would be absolutely required.
 This latter allowance was later echoed by Tractate Soferim,
 which also permitted the *haftarah* to contain as few as three
 to six verses when a translator is present.

Mishnah Megillah 4:4 and Tosefta Megillah 3:19 set
 forth regulations permitting the skipping of material within
 one prophetic book during a public reading (something which
 is forbidden in the reading of the Pentateuch): One may
 skip only within a major Prophetic book, or from one to
 another of the Twelve Minor Prophets. According to the
 Tosefta, reading portions in reverse order is not permitted.
 These regulations were later confirmed by Bab. Talmud
 Megillah 24a, Yer. Talmud Megillah 4:5, and Tractate Soferim
 11:2.²² Where one Pentateuchal verse was read aloud and
 then translated, the sources permit three prophetic verses

²¹ So Mann, as cited by Wacholder in The Bible as Read.
 . . . , pp. XXXIII-XXXIV. . . .

²² The Mishnah provides for a time limit for a reader of
 Prophetic material who wishes to skip within the book. There
 may be skipping providing that there should be no time lag
 between the conclusion of the translation and the beginning of
 the reader's next verse recitation.

to be read aloud followed by their translation.²³

Certain portions of Prophetic works were proscribed by some authorities from public reading and/or translation, because they concerned the nature of God (Ezekiel 1 and 10); and the sexual misconduct of the people of Israel and their leaders (the affair of David and Bat Sheva' in II Samuel 11:2-17; the rape of Tamar by Amnon in II Samuel 13:1-4; and the declaration of the lewdness and apostasy of Jerusalem in Ezekiel 16).²⁴ No universal agreement seems to have existed among the Rabbis regarding these passages, and Büchler believes that they were, indeed, read aloud to congregations.²⁵

The Amoraim discussed the recommended length of

²³ Mishnah Megillah 4:4, Tosefta Megillah 3:18, Bab. Talmud Megillah 24a, and Tractate Soferim 11:1 focus upon the passage of Isaiah 52:3-5 as comprising three distinct subjects. Therefore, these verses should be read and translated only one at a time: "For thus said the Lord: You were sold for no price, and shall be redeemed without money." (52:3); "For thus said the Lord God: Of old, My people went down to Egypt to sojourn there; but Assyria has robbed them, giving nothing in return." (52:4) "What therefore do I gain here?--Declares the Lord--For my people has been carried off for nothing, their mockers howl--declares the Lord--and constantly, unceasingly, My name is reviled." (52:5) (Translation: J.P.S., 1985)

²⁴ Mishnah Megillah 4:10; Tosefta Megillah 3:34,38 and 4:31; and Bab. Talmud Megillah 25a-b. Tosefta Megillah 3:40 also advises the use of euphemisms when the Biblical text employs indelicate or "obscene" language, as found in II Kings 6:25 ("dove's dung"), 10:27 ("latrines"), and 18:27 (. . .eat their dung and drink their urine. . .), and notes that when one comes across terms of degradation, one should rather use terms of praise.

²⁵ Büchler, JQR VI, p. 2.

haftarot in Bab. Talmud Megillah 23b. After noting that a *haftarah* should be 21 verses long, the Rabbis speak of the length of a certain *haftarah* beginning at Jeremiah 7:21 (corresponding to the Pentateuchal reading of Parashat *Şav*); they eventually fix its length at 19 verses. Wacholder asserts that this is the only reference in the Talmud to a regular cycle *haftarah*; all other *haftarot* which are cited concern Festivals and special Sabbaths.²⁶ Wacholder concludes that the mention of this passage alludes to the existence of a fixed cycle of Prophetic readings that was firmly established in Amoraic times, even before the Palestinian cycle was instituted.

The textual evidence, however, as mentioned above, might lead one to believe the opposite, that the choice of *haftarah* readings was flexible: The Prophetic readings could have been part of a system which was so solidly practiced and accepted that the authors of the Talmud felt that the system did not require any explication. The Talmudic sources suggest that many Prophetic passages could qualify as *haftarot* if they fit within the Rabbinic guidelines. The Amoraic discussion cited above (regarding Parashat *Şav*) could have related to a one-time occurrence, or a reading which was one of a few "favorites" in vogue among the Rabbis. This question is just one of many that, so far, must go unanswered.

²⁶ Wacholder in Mann, The Bible as Read. . ., p. XLII.

One further Amoraic discussion should be noted here which bears upon the subject of this thesis. Bab. Talmud Gittin 60a contains the only reference in the Babylonian Talmud to the use of a *ספר נביא*, a "proto-" *navi'* text. Ravah and Rabbi Joseph prohibit the use of this kind of liturgical aid because they believe that is not proper to write down the books of the Prophets in this manner. ('This manner,' as defined by Rashi, is a book or scroll which contains less than a full Prophetic book.) Mar, the son of Ashi, would prohibit the use of this type of scroll because one would have to carry it and potentially violate the Sabbath. The discussion concludes, however, that using this book would be permissible, drawing an analogy to the use of Rabbi Yohanan and Rabbi Shimon ben Lakish of a book of *aggadah* on the Sabbath. Wacholder feels that these books fulfilled a liturgical need, and eventually gained acceptance as an independent literary unit.²⁷

* * * * *

We learn from later evidence that the Rabbinic communities of Palestine and Babylonia differed as to the content of their *haftarot* as well. We have records of at least two categories of Pentateuchal reading cycles, namely the Annual cycle employed in Babylonia, and the "so-called"

²⁷ Wacholder in Mann, The Bible as Read. . ., p. XXIV.

Triennial cycle used by the Rabbis of Palestine.²⁸ Büchler reveals that, in Palestine, each of the many sedarim had its own haftarah. Büchler discovered this system in a fragment from the Cairo Geniza and reported his findings in the *Jewish Quarterly Review*, volumes V and VI. The Babylonian cycle, with which modern Jews may be more familiar, contained an almost completely different set of haftarot; only five of the Prophetic portions overlap with the Palestinian cycle, and Wacholder ascribes these occurrences to "chance rather than interdependence"²⁹ (see footnote 49).

Even though the systems of Scriptural readings operated quite independently from one another, it appears that one of

²⁸ The cycle could have been shorter or longer than three years, based on the number of sedarim. Wacholder labels this as a "so-called" Triennial cycle because of the various numbers of sedarim which Mann found among the manuscripts that he studied. Wacholder also quotes Solomon Luria's Yam Shel Shelomo on Baba Kamma, which indicates that "'on the day of concluding it [the Torah], the parashah recited in one district is not the same as in another.' The number three and a half years is more accurate than 'Triennial,' but it is still only an approximation of the time that it took Galileans to complete their Torah cycle" (Mann, p. XXVII and n. 46, p. XLVII). (Wacholder thus assumes that Simhat Torah was a local festival and that no uniform system of reading the Pentateuch was even in use in Palestine. This was in contrast to the Babylonians, "whose exilarch and academies enforced a discipline throughout the Diaspora." -- Mann, p. XXVII).

²⁹ Wacholder in Mann, The Bible as Read. . ., p. XXIX. Genesis 28:10 (Vayeisei) and 32:3 (Vayishlah); Numbers 8:1 (Behaalotekha), 13:1 (Shelah Lekha), and 30:2 (Matot). The seder of Deuteronomy 33:1 (Vezot Haberakhah) overlaps in the Palestinian and Babylonian cycles, according to Wacholder, because of its occurring at the conclusion of each cycle, even though they ended on varied dates in different communities.

the Amoraim was involved in the 'importing' of *haftarah* ideas from Palestine to his colleagues in the Babylonia. It was Rav who introduced to the Babylonians the *haftarot* for *Shabbat Hanukkah*, *Shabbat Purim*, and *Shabbat Rosh Hodesh*. He is also said to have initiated in the East the custom of reading Ezekiel 37 and Ezekiel 38 for the Sabbaths of *Pesah* and *Sukkot*, respectively.³⁰

A third custom brought from Palestine to Babylonia involved the reciting of special *haftarot* on the Sabbaths before and after the Ninth of Av (and eventually leading up to *Rosh Hashanah*). Büchler describes the gradual expansion of this custom.³¹ These examples demonstrate that Babylonian and Palestinian scholars influenced each other regarding these rituals, and may have had even more

³⁰ Büchler, *JQR* VI, p. 28. The *haftarot* for these days (Ezekiel 37--the resurrection of the Dry Bones; and Ezekiel 38--the war between Gog and Magog, an apocalyptic tale) do not mention the occurrence of the specific holidays, but rather take up the subject of hopes for consolation and a Messianic deliverance. Büchler believes that these selections were devised during times of oppression in the West. See this thesis, p. 7.

³¹ Büchler, *JQR* VI, pp. 63-64. Büchler reports that the first two portions relating to consolation, Isaiah 40:1 and 51:12, were once totally unknown in Babylonia. He also informs us that the addition of a third selection of retribution came as a result of the need to appropriately observe the 17th of *Tamuz*, commemorating the first breach in the walls of Jerusalem, three weeks before its eventual destruction on the 9th of Av; a third *haftarah* of consolation was subsequently added as a balance. The four additional Sabbaths of Consolation then took on an added significance due to their proximity to the New Year celebration. The entire seven *Haftarot* of Consolation reflected messages of hope and good courage as people meditated on the New Year season and the call to repentance.

influence than that which is described in the sources.

We have observed that one major difference between the Babylonian and the Palestinian Rabbis was their opinions concerning the length of the *haftarah* (see above, p. 9). Another variance was the internal placement of the verbal/thematic link between the *haftarah* and the Pentateuchal reading. In Babylonia, the *haftarot* were generally longer (sometimes even more than twenty-one verses, see above, p. 12) and the link to the Pentateuchal selection would occur anywhere throughout the reading. By contrast, the *haftarot* of the Palestinian Rabbis provide an immediate connection with their Pentateuchal reading, usually in the first or second verse.³² Wacholder has also detected a strong eschatological context and purpose to the Palestinian *haftarot*. The dominant theme which seems to bind together a majority of Palestinian selections is that of the time of the coming Messianic Kingdom.³³ This is not necessarily the case with the Babylonian *haftarah* selections.

* * * * *

The major analytical works regarding the Palestinian *haftarot* (as referred to above) are Adolph Büchler's

³² Wacholder in Mann, The Bible as Read. . . ., p. XXX-XXXI. Wacholder cites this consistency in comparisons among the five Palestinian *sedarim* and *haftarot* that comprise the Babylonian *Parashat Noah*.

³³ Ibid.

revelation and description of a geniza fragment (Oxford Ms. Heb. f. 21 Bodleian 2727³ p. 24-31) containing *sedarim* and *haftarot* for Genesis 5:1 - Leviticus 6:12, as reported in the Jewish Quarterly Review, volumes V and VI, which seems to have been the first modern discovery of a cycle of Palestinian Scriptural readings; and Jacob Mann's subsequent analysis of this fragment, later-discovered fragments, and midrashic homilies, published as The Bible as Read and Preached in the Old Synagogue, volumes 1 and 2.

Büchler attempts to isolate the precise thematic or verbal linkage between the *seder* and the *haftarah*. Here are two examples:

<u>Pentateuchal Reading</u>	<u>Haftarah</u>
Genesis 6:9-7:23	Isaiah 54:9-10
Genesis 12:1-13:18	Joshua 24:3-18

As the Prophetic reading for Genesis 6:9-7:23 (the beginning of the Noah saga), the manuscript fragment with which he was working cites as *haftarah* Isaiah 54:9-10, wherein God restates the promise never to destroy the earth again by flood; God's loyalty will never cease from Israel.³⁴ Similarly, the Pentateuchal *seder* beginning at Genesis 12:1, which is the beginning of the history of the Israelite people, is paired with the Prophetic reading of

³⁴ The *haftarah* may more appropriately connect with the *seder*, read in the liturgy two weeks later, beginning at Genesis 8:15, in which is found God's original promise never to destroy the earth.

Joshua 24:3-18. The Joshua text reviews the history of the Israelites which now reaches its climax with the conquering of Canaan; the *haftarah* concludes with a reminder that God provided these miracles to the people, and that it is God to whom they should swear allegiance.

The connection between the Scriptural readings was, however, not always apparent at first glance. Büchler's fragment suggests, for example, that we should recite Isaiah 33:7-22 as a *haftarah* for Genesis 22:1-24 (the Binding of Isaac). Büchler observes that there initially does not seem to be any thematic or verbal connection between these two passages:³⁵

³⁵ Büchler, *JQR* VI, p. 45. Büchler cites a midrash in *Aggadat Bereshit*, which uses the selection of Judges 3:1,4 as a *haftarah*. The root ׀.ד.׀ occurs in both the Genesis and the Judges selections, thereby creating a verbal and, in fact, a thematic connection (in Judges 3:4).



However, he cites a midrash wherein angels cried aloud when Abraham was about to sacrifice his son. This angelic outpouring of emotion ties into the weeping mentioned in verse seven of the Isaiah passage ("Hark! The Arielites cry aloud; Shalom's messengers weep bitterly." -- J.P.S., 1985). Büchler concludes that this *haftarah* probably came into use after the popularization of the midrash. Büchler's use of the midrash to make the thematic connection between the *sidra'* and the *haftarah* was a foreshadowing of the work that Mann was to publish half a century later.

In addition to a cycle of coordinated Scriptural readings, Büchler also found that the *haftarot* for the Festivals were different in each year of the Palestinian cycle, and that "these for the most part are not appropriate to the import of the festival, but to the Torah *sedarim* that happened to be recited on those days [in Palestine] in the continuous course of the Law reading."³⁶ Is it possible that the standardization of the Festival *haftarot*, as

³⁶ Büchler, JQR VI, p. 27.

described in the Babylonian Talmud, was strictly a Babylonian institution? It is not possible to make any conclusion. With the appearance of more than one Palestinian cycle (see footnote 49), we cannot be certain which cycle Būchler's fragment represents. We may only be able to say that the Babylonian Amoraim were more punctilious about these particular details than were their Palestinian cousins.

Mann's work, which he did not complete before his death, included an analysis of geniza fragments containing the Palestinian cycle and midrash. These texts wove together references to the weekly *seder* and *haftarah*, verses from the Hagiographa, *aggadah*, and *halakhah*. Mann asserts that the Rabbi always constructed the weekly homily with the *haftarah* in mind, even though verses from the *haftarah* are rarely found in the homily manuscripts.

Using an analysis of Būchler's fragment and others, as well as midrashic homilies, Mann's tried to establish an intimate connection among and between the Pentateuchal reading, the *haftarah*, and the lesson/sermon of aggadic or halakhic significance. He strove to demonstrate a close coordination among the components of Scripture and Jewish law. That there was a verbal and thematic connection in the Rabbinic sermons among the three sections of the Canon is clear. According to Wacholder, however, there still needs to be further analysis of these fragments and other sources,

in order to show the time-frame of the development of the homily (*seder*, *haftarah*, homily, and their eventual weaving together).³⁷ Still, Wacholder acknowledges that Mann significantly advanced the field of knowledge of the Rabbinic liturgy of the Sabbath.³⁸

Let us examine Mann's analysis of the *seder* of Genesis 8:15-9:17³⁹. Búchler's fragment cites as *haftarah* Isaiah 42:7-21. Mann calls the thematic relationship "a fine homiletic association of ideas,"⁴⁰ in using Noah's exiting from the ark as a parallel action to that of leaving the dark confines of a prison described in the Isaiah passage. (There are also thematic ties in the drying up of the rivers and marshes in Isaiah [42:15] and the drying up of the pools [Genesis 8:13-14] identified with the end of the first flood.) Mann then analyzes the midrashic homilies (p. 78 ff) by bringing in the *halakhah* relating to acts of healing on the Sabbath. He then draws a connection between the halakhic concepts and the Scriptural readings: There is a cure for every evil in the world, even the evils of the generation of the Flood. Yet God will grant forgiveness only when true repentance is achieved. Mann reaches the

³⁷ Wacholder, "Prolegomenon," The Bible as Read. . . ., p. XIII.

³⁸ Ibid., pp. XII-XIII.

³⁹ Mann, The Bible as Read. . . ., p. 76 ff.

⁴⁰ Ibid., p. 77

conclusion that as God has kept the promise to refrain from again destroying the earth, so, too, will the Divine One observe the vow to restore Zion and Jerusalem as long as repentance [healing] is taken seriously.

Other manuscripts that Mann employs (Bodleian 2822^{7f} and 2828^{27b}) reveal the linguistic connection between the selections in the use of the word נָשׂוּ in the Genesis *seder* and נָשׂוּן in the Isaiah *haftarah*. The author also included a verse from Psalm 142:8, which employs the root נָשׂוּ, also in the context of a release from prison.

Mann similarly explores many of the *sedarim* of the Pentateuch, up until the *seder* beginning at Numbers 6:1; he died before he could complete his work.

Büchler and Mann disagree over their view of the length of the *haftarot*. Mann calls "erroneous"⁴¹ Büchler's assertions that *haftarot* were only two or three verses long. He (Mann) bases his assessment upon his study of the geniza fragments of the Palestinian cycle.⁴² Büchler based his suppositions on the belief that within the most ancient rendering of the weekly Pentateuchal readings (see Büchler in *JQR* V, p. 420 ff), each reader was allowed only one or

⁴¹ Mann, The Bible as Read. . ., p. 9.

⁴² Mann uses Rabbinic sources to affirm that the *haftaran* was 21 verses long when read by itself; it may have been shortened to ten, seven, five, or three verses when translated. He believes that the actual composition, according to the ancient documentation, was between eight and eleven verses.

two verses, and that it was not until later times that the number of twenty-one verses of Pentateuch for a Sabbath reading was fixed. Since the Prophetic lesson was present only to strengthen the message of the Pentateuchal selection, Büchler deduces that the *haftarah* needed to be only a few verses long.

We know that the Mishnah and Tosefta agree that only one verse of Pentateuch may be read to the translator at a time, in contrast to three Prophetic verses which may be read to the official translator. This might emphasize the importance of the Pentateuch, which must be read and translated more slowly and carefully for the people. We also know that the Pentateuch must be read completely in sequence, with nothing left out. A reader of a *haftarah* may skip from section to section within a Prophetic book, as long as there is no time gap between the end of the translation and the beginning of the next Hebrew verse. This, too, would tend to elevate the Pentateuchal reading in importance above the Prophetic selection.

It could, therefore, be surmised that the earliest Pentateuchal readings, perhaps only a few verses long, were of greater importance than the Prophetic material, which probably would not exceed the length of the Pentateuchal pericope. On this point, it appears as though both of our scholars were correct in their interpretations, but they were considering different periods of time and they had

different amounts of source material. Buchler looked at an early practice of the Palestinians; Mann analyzed a later period of time with advanced liturgical practices, and he had a greater number of geniza fragments to evaluate and compare with one another.

Fried⁴³ introduces evidence that different *haftarah* cycles existed within the Palestinian environment. In an analysis of the *piyyutim* of Yannai, he and others discovered that there was more than one *haftarah* alluded to in Yannai's poetry. In his *kedushta'ot*, Yannai uses the poetic form to encompass the themes of the weekly *seder* and the *haftarah*, and weaves them together to be recited along with the benedictions of the 'Amidah. Fried discovered references in the *piyyutim* to different Prophetic selections having some connection to the *seder*. He termed these allusions to be references to "alternative *haftarot*."⁴⁴

There is evidence that, by the Eighth century, the Babylonian liturgical cycle still had not established a firm calendar of regular Sabbath *haftarot*. Kronholm points to the fact that Rav Amram's prayer book makes no mention of a specific Prophetic liturgical cycle for regular Sabbaths. Kronholm asserts that, at Rav Amram's time (died circa 875), the recitation of Prophetic Scripture still followed the

⁴³ N. Fried, "Alternative Haftarah in the Piyyutim of Yannai," *Sinai*, volume 61 (Jerusalem, 1967-68) p. 269.

⁴⁴ Fried, *Sinai*, p. 269.

principle mentioned in Bab. Talmud Megillah 29b, that the Prophetic lesson may be chosen from the entire collection of Prophets if its content is related to the subject matter of the Pentateuchal reading.⁴⁵ Rav Amram cites the *haftarot* for holidays and special Sabbaths, and the only allusion to the regular weekly *haftarot* is in reference to the liturgical procedures and attendant benedictions. By the time of Saadiah's geonate, however (born 882, died 942), he notes in his prayer book, without specific citations, that "the 53 *haftarot* of the *parashiyot* are known."⁴⁶ If Kronholm is correct, it is significant to note how this religious practice changed over the span of less than a century. More research would be required to determine the precise mechanism of how this change came about.

The Palestinian cycle was used only until the Thirteenth century,⁴⁷ at which point the Babylonian annual cycle assumed a position of pre-eminence. Büchler notes

⁴⁵ Tryggve Kronholm, Seder R. Amram Gaon, Part II: The Order of Sabbath Prayer (CwK Gleerup Lund, Sweden, 1974), p. 111.

⁴⁶ Siddur R. Saadia Gaon, ed. by Israel Davidson, Simḥah Asaf, and Issakhar Joel (Jerusalem: Rubin Maas, 1970) pp. 367-8. It is unclear as to the reason that Saadia recognized 53 *parashiyot*, and that modern authorities attribute the Pentateuch with 54 *parashiyot*. The editors of this work cited here do not comment upon this discrepancy, and we can only guess as to the reason for the inconsistency. Perhaps Saadia considered two *haftarot* as always joined, such as *Niṣavim-Vayeilekh*. The answer may never be known.

⁴⁷ Encyclopedia Judaica, 1971, s. v. "liturgy," by Ernst Daniel Goldschmidt.

that when the Palestinian cycle disappeared from use, "the *haftarah* to the first section was usually preserved [in some manner within the annual cycle], seldom that of the second or third, which is explained by the similarity of the rites in this respect."⁴⁸ This meant that where the *haftarah* of the Palestinian *seder* Genesis 1:1-2:3 was Isaiah 42:5, the annual cycle adopted this same *haftarah* for the entire *parashah* of *Bereshit*, which consisted of four Palestinian *sedarim*. Similarly, the *haftarah* for the Palestinian *seder* of Genesis 6:9-7:23 was Isaiah 54:9; the annual cycle adopted this same *haftarah* for the entire *parashah* of *Noah*.⁴⁹

The phenomenon of adopting the *haftarah* from the first of the *sedarim* in the Palestinian cycle also took place in

⁴⁸ Jewish Encyclopedia, s. v. "*haftarah*," by Adolph Büchler.

⁴⁹ This phenomenon of adopting the first *seder's* *haftarah* occurred in approximately three-fifths of the 54 *parashiyot*, as listed in the Encyclopedia Judaica's article on the "triennial cycle." Among the *haftarot* that Wacholder constructs in The Bible as Read and Preached in the Old Synagogue, this phenomenon occurs in only fifteen of the 54 *parashiyot*. With Büchler's manuscript containing *sedarim* for Genesis 5:1-Leviticus 6, this same phenomenon occurs in only seven of the twenty-four *parashiyot*. I think this is an indication of the difficulty that we have in declaring with any certainty the true nature of the Palestinian cycle. This is due to the fact that the extant manuscripts are fragmentary, and that they describe different systems, not simply one system. It does appear that different Palestinian communities observed different lectionary cycles in Amoraic times. See note 28.

the Karaite community.⁵⁰ Although the Karaites rejected many of the Geonic innovations, they adopted this method of consolidation of *haftarot*,⁵¹ as well as the Rabbinite custom of beginning and concluding the reading of the Pentateuch in month of *Tishrei* each year.

The Byzantine Jews, the Rabbinite Jewish community of Byzantium around the end of the First millennium CE, had adopted many Karaite customs. Finkelstein attributes this partly to the fact that they and their Karaite cousins were subject to the same host rulership (the Ottoman Empire),⁵² as well as the fact that Byzantium was the home of a large Karaite community, and the local Rabbinite Jews adopted Karaite ways. However, the Byzantine Jews followed the Rabbinite rituals surrounding the reading of *haftarot*: for the *haftarah* on *Sukkot*, they recited the (Rabbinite) selections of Zechariah 14 (first day) and Ezekiel 38

⁵⁰ Louis Finkelstein, "The Prophetic Readings According to the Palestinian, Byzantine, and Karaite Rites," in the Hebrew Union College Annual, Volume 17, 1942/3, p. 425 and 426, and Büchler, JQR VI, p. 43

⁵¹ According to Büchler, it cannot be determined whether Karaites adopted an annual or triennial Pentateuchal system (p. 34-5, but Ankori (Zvi Ankori, Karaites in Byzantium: The Formative Years 970-1100, New York: Columbia University Press, 1959, p. 447n.) had since found other evidence which demonstrated that the Karaite community in Byzantium actually did have an annual cycle. At various points in time, they also changed the date of the beginning of their annual cycle: Originally, they began in *Tishrei*; in the Thirteenth century, they switched the beginning of their Torah cycle to Nisan; in the Fifteenth century, they changed back to the Rabbinite custom of beginning their reading at *Simhat Torah*.

⁵² Finkelstein, p. 424n.

(*Shabbat Ḥol Hamo'ed*); the respective Karaite selections were Isaiah 4-5 and Joshua 1.⁵³

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Along with the emergence of Karaism was the appearance of different liturgical rites based upon the community of origin and immigration patterns. According to Daniel Goldschmidt, the Babylonian ritual influenced the nascent Spanish and Yemenite communities; the Palestinian ritual was the predecessor to the Italian, Balkan, French, and German communities. Each community had its own customs regarding liturgy, and based upon the example cited above of the annual cycle generally adopting the first *haftarah* of the triennial *seder*, and a similar phenomenon occurring in the Karaite community, one might assume that their customs regarding *haftarot* varied due to similar influences. Except for the geniza fragments pertaining to the Palestinian cycles and Yannai's *piyyutim*, there are few, if any, extant references to the regular Sabbath *parashiyot* and *haftarot*. Many of the available community liturgies, such as the Seder Rav 'Amram Gaon, Mahzor Vitri, Minhaq Benei Roma, and the Polish Rite of the Eighteenth century, cite only the holiday liturgical readings which were identified by the Talmud. The *Shulḥan 'Arukh*, in *Orah Ḥayyim*, *Hilkhot Shabbat* (Section 284:1), simply directs us to read a section from the Prophets concerning the matters and issues discussed in the

⁵³ Finkelstein, p. 423.

weekly *parashah*. The *halakhah* also limits the number of *haftarah* verses to twenty-one. The Isserles gloss adds that we are limited to fifteen verses when we read a *haftarah* for a festival.⁵⁴ Could it have been, even in the Fifteenth and Sixteenth centuries, that normative Judaism (at least as seen through the eyes of the *Shulhan 'Arukh*), viewed the regular cycle of weekly *haftarot* was still flexible, and not yet firmly established? No clear answer may be available to this question, for without documentation or other evidence, it would be difficult to make any conclusions.

* * * * *

The differences among the modern cycles of *haftarot* as described by Reuven Sar-Shalom⁵⁵ (See Appendix III.9) are relatively minimal; that so many *haftarot* are identical, or almost identical, is testimony to the strength of community religious leaders who handed down preserved religious traditions to their descendants. In forty-four cases, there is virtual unanimity among the communities regarding the Prophetic selections; the differences within and among this group of *haftarot* concern the number of verses and the specific location of the beginning and conclusion of the reading. In six cases, there are distinct differences among

⁵⁴ The number of fifteen verses matches the Talmudic instructions regarding the number of verses to read on a Festival.

⁵⁵ Reuven Sar-Shalom, *Shearim L'aluah Ha'ivri* (Tel-Aviv: Mantzour Press, 1974), p. 117.

the readings of the various Jewish communities. These six differences can be summarized as follows:

CHART 1--Major Variances among the Ashkenazic, Sephardic, Yemenite, and Italian Jewish Communities of Parashiyot and Accompanying Haftarot

<u>Parashah</u>	<u>Variances</u>
Vayishlah _h	Ashkenazic--Hosea 12:13-14:9 Others--Ovadiah
Shemot	Ashkenazic--Isaiah 27:6-28:13; 29:22-23 Sephardic/Italian--Jeremiah 1:1-2:3 Yemenite--Ezekiel 27:1-14
Bo'	Ashkenazic and Sephardic--Jeremiah 46:13-28 Italian and Yemenite--Isaiah 18:7-19:25
Vayakheil	Ashkenazic--I Kings 7:40-50 Others--I Kings 7:13-22
Kedoshim	Ashkenazic--Amos 9:7-15 Others--Ezekiel 20:2-20
Be'ukotai	Ashkenazic and Sephardic--Jeremiah 16:19-17:4 Italian/Yemenite--Ezekiel 34:1-15 ⁵⁶

Why is it that only these six *haftarot* vary in any significant way? Aside from the Mahzor Vitry, which provides a liturgical explanation for the Festival *haftarot*, we have no extant source which provides any explication for the selections of the regular *haftarot* (except for the explanations found within modern *humashim*).

Let us examine two instances when the Ashkenazic *haftarah* differs radically from the Sephardic *haftarah*.

On *Shabbat Vayishlah_h* when the Pentateuch describes the tearful reconciliation of Jacob and Esau, the Oriental

⁵⁶ Sar-Shalom, p. 117.

communities use as *haftarah* the book of Ovadiah, originally selected for this *sidra'* by the Palestinian rabbis, and later preserved in the annual cycle. Contained in that book are prophecies against Edom/Esau, in answer to the unforgivable עוון ("outrage"--J.P.S., 1985) that Esau visited upon his brother Jacob. The Ashkenazic Jews selected the Prophetic portion of Hosea 12:13-14:9, a reading which emphasizes a sense of forgiveness and reconciliation between Israel/Jacob and Edom/Esau, without the posture of outrage highlighted in Ovadiah.

What would be the reason for this seemingly deliberate change by the Ashkenazic Jews from Ovadiah, which was initially a Palestinian/German suggestion (remember that the Palestinian rite supports much of the Ashkenazic ritual that was eventually adopted--see above, page 28), to the more conciliatory selection from Hosea?

There appears to be no extant evidence that would explain the reason for this divergence of *haftarot*. There is evidence of another sort, however, that of the effects of the Christian environment upon the liturgy of the indigenous Jewish communities of Europe. Millgram describes a "gentler arm" of the Inquisition which censored prayer books. He also recounts Jewish efforts at self-censorship.⁵⁷ The

⁵⁷ Abraham E. Millgram, Jewish Worship (Philadelphia: Jewish Publication Society, 1971), p. 453. During this process, Jewish books were subject to burnings, mutilation of the offending passages, and substitution of more acceptable content. By general agreement at a meeting in Ferrara, Italy,

Jewish communities felt the need to appease host governments by expurgating their own liturgy. Is it possible that these motivations led to a modification of the *haftarah* liturgical calendar? We do not know, for without specific evidence, we may only speculate about this topic. This would be an important subject for further research.

Here is an example from the Sephardic side. The Pentateuchal reading for *Shabbat Vayakheil* describes the construction of some of the sacred objects of the Tabernacle, such as the altar, the Ark accessories, and the lamp-stands. As *haftarah*, Ashkenazic Jews read I Kings 7:40-50, where the construction of the lamp-stand in the Temple of Solomon is depicted. The Sephardic, Yemenite, and Italian communities begin their *haftarah* pericope at I Kings 7:13-22 (the Yemenite community ends at v. 26), which involves the assembling of the columns at Solomon's Temple. (According to Buchler and Mann, neither of these *haftarot* were used in the Palestinian cycle. For the *sidra'* beginning at Exodus 38:21 ("*eileh pekudei*"), the triennial

in 1554, Jewish communities of Europe established a self-censorship board, the *haskamah* or system of book approval, which returned to them some degree of latitude. However, the Christian authorities continued to scrutinize Jewish books for objectionable content, often making changes to the texts. See Millgram, p. 456.

We also have the account of the German Reformers who wanted to expunge the Kol Nidrei prayer from the High Holy Day liturgy (see Jakob J. Petuchowski's Prayerbook Reform in Europe (World Union for Progressive Judaism, 1968), p. 335 ff.) because of its notorious history of arousing anti-Semitic feelings--See Millgram, p. 454.

haftarah was taken from I Kings 8:1, describing the final installation of the Ark of the Covenant in, and dedication of, the Temple of Solomon.)

Once again, we have no evidence that would assist us in finding an answer to the question of the divergence of the rituals. However, we do know that in Islamic countries, Oriental Jewish communities were subject to the Pact of 'Umar (which controlled synagogue construction, limited the scope of public worship, sought to eliminate conversions, prohibited the display of religious symbols and the raising of worshipers' voices, and prevented religious 'minorities' from having control over them).⁵⁸ Did their adherence to this set of restrictive laws lead to changes in their liturgy, or to changes in their liturgical calendar? We have no direct evidence of the liturgical effects of the Pact of 'Umar, and theories such as these would also represent speculation, because we cannot know the answer without further research. Perhaps a closer study of the religious life of these communities will uncover specific documentation. This is definitely an area for further study.

In the remaining five cases, it is the Italian community which departs in their approach to the Three

⁵⁸ Reuben Ahroni, Yemenite Jewry (Bloomington: Indiana University Press, 1986), p. 100. According to Ahroni, the Pact of 'Umar was "probably initiated about 637 CE by 'Umar I. . .and that its present form [actually] dates from about the ninth century."

Sabbaths of Retribution and the Seven Sabbaths of Consolation: They observe only two before the Ninth of Av and three after the Ninth of Av (which seems to match an ancient custom; see above, page 15).⁵⁹ For the remaining weeks in the liturgical calendar, and leading up to *Rosh Hashanah*, they return to the practice described in Bab. Talmud 29b, that the *haftarah* should contain material which is similar in theme to the content of the Pentateuchal reading.

For example, in the *parashah* of *Shoftim* where rules are laid down concerning the selection of a king, the Italian Jews read the *haftarah* of I Samuel 8:1-22, in which Samuel warns the people about the evils of naming a ruler over them. During the week of Parashat Ki Tavo', both the *parashah* and *haftarah* describe the ceremony which was to have taken place/took place at Mt. Ebal, when the people were instructed to inscribe a new set of tablets of the Law. These *haftarot* differ in theme quite significantly from the prophecies of consolation found in Isaiah.

* * * * *

The custom of the public recitation of the *haftarah*, a selection from the Prophetic books, which followed the reading from the Pentateuch, seems to have become an institution within Jewish liturgy during pre-Christian times. This liturgical custom continued and enlarged in

⁵⁹ Sar-Shalom, p. 117.

scope, and it developed separate customs in Palestine and Babylonia. When the Annual cycle adopted the first of the Palestinian *haftarot* for each *parashah*, the original connection between the Pentateuch and the Prophetic reading lost much of its obvious significance.

The great similarities among the *haftarot*, however, tell us that traditions within communities, and among various groups of Jews, remained virtually the same through the years. The *haftarot* always came from Prophetic books. There was originally some kind of affinity, whether verbal or thematic, between the Pentateuchal selection and the Prophetic reading. According to Talmudic sanction, *haftarot* for Festival and other special days remained essentially the same across all the communities and eras, only varying in length. Specific evidence would be required to determine whether the sociological and historical situation of any community might have forced a critical examination, and subsequent change, of the themes of any particular *haftarah*. Any speculation in this regard would require some kind of documentary evidence, as well as further research and study.

The strong desire for religious reform in the Nineteenth century brought the liberal Jewish movements to reconsider the prominence of the Scriptural readings within the traditional liturgy. We shall see in Chapter Two that these Reformers possessed a strong desire to infuse relevancy into Jewish ritual, and they eventually wanted to

recast many aspects of religious observance. Making the Bible, and the values in it, come alive for them and their congregants, became an extremely important objective.

Chapter Two--The Haftarah and Religious Reform

The desire to revise the public reading of Pentateuchal and *haftarah* selections in American liberal Jewish practice can be seen very early in American Jewish history. On the first anniversary of the founding of Isaac Harby's Reformed Society of Israelites, he delivered a speech in which he recalled and praised a goal of his reforming group. He applauded the efforts of his Society, among which were to convince the congregation "to recite such portions of the Pentateuch and the Prophets as custom and practice have appointed to be read in the original Hebrew but to follow such selections with a translation in English, and a lecture or discourse upon the law" which would be "instructive to every age and class of society."⁶⁰ Similar to the desires of fellow reformers in Germany, Harby's efforts were directed at improving the aesthetics of the sacred service. In this light, he emphasized the use of the vernacular in order for congregants to understand, to be moved by, and to take home moral lessons from their experience during the religious service. In general, Harby noticed, within the Jewish community, a great degree of ignorance of its own

⁶⁰ L.C. Moise, Biography of Isaac Harby, with an account of The Reformed Society of Israelites of Charleston, S.C., 1824-1833 (Macon: Central Conference of American Rabbis, 1931) p. 36.

culture, and he wanted to ameliorate this situation.⁶¹

When one examines the liturgies of various prayer books of later Nineteenth century American reformers (see chart below), one observes that they viewed the ritual of the public reading of Scripture with varying degrees of importance:

CHART 2--Prayer Books of the American Reform Movement

1855, 64, 81	Seder Tefilah	Leo Merzbacher
1857	Minhag Amerika	Issac Mayer Wise
1858, 72	Olat Tamid	David Einhorn
1892	(Prototype U.P.B.)	C.C.A.R.
1895	UPB I	C.C.A.R.
1918/20	UPB I--Revised	C.C.A.R.
1938	UPB I--Newly Revised	C.C.A.R.
1975	Gates of Prayer	C.C.A.R.
1977	Gates of Understand.	C.C.A.R.

In his 1857 edition of Minhag Amerika, Isaac Mayer Wise directs that there be an "אמרות" (p. 74) or a "Selection from the Prophets" (p. 83) following the Musaf service. (After this reading, there would be a sermon, some hymns, the Adoration, Mourners Kaddish, and a concluding hymn.) Wise, however, does not provide a text for the benedictions of the *haftarah*. The 1855, 1864, and 1881 editions of the

⁶¹ Gary P. Zola, Isaac Harby of Charleston: The Life and Works of an Enlightened Jew During the Early National Period (Dissertation for Ph.D. at H.U.C.-J.I.R. School of Graduate Studies, Cincinnati, Ohio, March 31, 1991), p. 353.

Seder Tefilah, Dr. Leo Merzbacher's prayer book from Temple Emanuel in New York, make no references to a public reading of the *haftarah*. From the ritual standpoint, and in contrast to the later rituals as created by the American Reform movement, his prayer books did not even suggest an appropriate moment for the *haftarah* to be recited.

David Einhorn, in his 1858 prayer book Olat Tamid, published both a chart suggesting a triennial cycle for the reading of the Torah, and a list of corresponding *haftarot* which included readings from both the Prophets and the Hagiographa.⁶² This appendix seems to have responded to the suggestion of the Frankfort rabbinical conference of 1845, which adopted a triennial cycle;⁶³ it also resembles a similar table appearing in Geiger's 1854 prayer book of the Breslau community. Einhorn provided the text of each of

⁶² Olat Tamid, Gebetbuch für Israelitische Reform-Gemeinden (New York: Congregation Temple Beth El, 1858), pp. 487-492.

⁶³ Central Conference of American Rabbis, Yearbook of the C.C.A.R., Volume I, 5651 (1890-1891, Cincinnati: Bloch Publishing Co., 1981), p. 91. The first edition of the yearbook of the Central Conference of American Rabbis included a section quoting fitting passages from the proceedings of past Rabbinical conferences as a way of carrying on traditions of their reforming forebears. The selection from the 1845 Frankfort conference is as follows. On how to improve the reading from the Torah, the Conference resolved that the Triennial cycle be used. Conference attendees also addressed the question of "whether a selection from both the Prophets and the Hagiographa should be made and compiled for being read in the vernacular as *Haftarah*. . . . It was decided in the affirmative." A subsequent issue from the same discussion concerned "whether to continue the custom of *maftir*. It was discussed, and decided to call up seven people for *aliyot* but to eliminate the *maftir* position for Torah reading."

the *maftir* sections of the four Sabbaths preceding Passover and then cited the reference for that day's *haftarah*. He employed a similar pattern for the Pilgrim Festivals and the Ten Days of Repentance, providing the entire text of each festival day's Pentateuchal reading, and citing the reference of the corresponding *haftarah*. In the 1872 edition of Olat Tamid, now translated from German into English (see above, p. 38), Einhorn retained the chart for the triennial cycle, as well as the references to the *haftarot*.⁶⁴ However, he does not provide the texts of the holiday Pentateuchal readings as he did in the previous German edition. He simply cites the appropriate chapters and verses, as he did for the *haftarot*.

The variety of practices revolving around the public reading of Scriptures was addressed by the 1885 Pittsburgh conference of rabbis, which eventually resolved to eliminate the triennial cycle that had been utilized by some congregations. Instead, the conference determined that "a select section of each sidra' as marked in the calendar should be read, as selected by the officiating rabbi".⁶⁵ It was not until 1895, however, that the five-year-old Central Conference of American Rabbis (C.C.A.R.), in their

⁶⁴ Olat Tamid, Book of Prayers for Israelitish Congregations (New York: Congregation Adath Jeshurun, 1872), pp. 389-394.

⁶⁵ C.C.A.R. Yearbook, Vol. I, p. 125. It is probable that this suggestion was not adopted by every rabbi serving in a pulpit.

new Union Prayer Book, suggested a different approach to the public reading of the Pentateuch and the *haftarot*.

The documents of the C.C.A.R., both in their published yearbooks and in archival records, provide a very limited view of the ways in which the Reform rituals of the reading of Scripture changed over the last 100 years. Extant records on this topic from the early periods seem incomplete.⁶⁶ However, the account below will provide some historic details, and will attempt to show that rabbis who were involved in decisions affecting the various liturgical calendars had quite similar reasons and rationales for creating or revising those calendars.

Isaac Mayer Wise, chairing the first meeting of the C.C.A.R., was called upon by the Conference to form a ritual committee, whose responsibility it would be to create a "Standard Union Prayer-book."⁶⁷ The select committee of ten rabbis was to study the issue and present its findings at the next year's conference. The resolution which created the committee included a list of liturgical *desiderata*,

⁶⁶ Records from the modern period may also be deficient: in 1981, Rabbi Stanley Dreyfus would write, in commenting on the subject of the process of the C.C.A.R. Committee on Liturgy's creation of the liturgical calendar which appears in the Gates of Understanding, that "if minutes of the Liturgy Committee. . . survive, they are buried in a genizah. . . the likelihood is that no records of our discussions on this subject were kept. . ." Letter, A. Stanley Dreyfus to Michael Signer, 8/10/81: Correspondence File, Dreyfus, A. Stanley, American Jewish Archives, Cincinnati, Ohio.

⁶⁷ C.C.A.R. Yearbook, Vol. I, p. 29-30.

including a new ritual which would "draw together the varying and disparate religious views and sentiments of American Reform Judaism," contain traditional and modern liturgical features, and render English prayers which would be more in the nature of "original productions [rather] than mere translations."⁶⁸ The resolution did not specifically mention the revision of the liturgical calendar.

In deciding to append to the minutes of its proceedings the resolutions of past rabbinical conferences, however, the C.C.A.R. indirectly gave direction to the Ritual Committee, regarding the public reading of Scripture. The C.C.A.R. recorded the declarations of the Braunsweig Conference of 1844, which resolved to improve the "'Kriath Hathoro' and the seven 'K'ruim'. . .in order to make the reading less an element of disorder and more one of edification."⁶⁹ As mentioned above, the Frankfort Conference of 1845 decided that "a selection from both the Prophets and the Hagiographa should be made and compiled for being read in the vernacular as Haftarah." (see footnote 62) The 1869 synod at Leipzig decided that rabbis adopt a triennial Pentateuchal cycle "as the most opportune way of shortening the reading," and that the "Haphtarot should be recited in the vernacular, and should be selected in accordance with the three-year's

⁶⁸ C.C.A.R. Yearbook, Vol I, pp. 29-30.

⁶⁹ Ibid., p. 81.

cycle."⁷⁰

By July of 1892, the Ritual Committee of the C.C.A.R. had presented its initial draft of the Union Prayer Book (UPB) to the Conference, and it was accepted by a 23 to 3 vote. The prayer book contained an appendix of Scriptural readings. These readings were not arranged by weekly *parashah* but rather by topic and subject heading (see the full table of contents in Appendix III.10). Under such rubrics as worship, God, prayer, conduct, consolation, and others, there appeared various selections from the Bible which addressed those topics. Following the Scriptural readings, the editor of the prayer book added selections from *Pirkei Avot*, the Talmud, and medieval Jewish writings.⁷¹ The draft of the book which was presented to the conference for ratification included the advice that when the Scriptural readings are "judiciously selected and followed by choral responses," they "will add greatly to make services fresh and attractive."⁷²

At the 1892 C.C.A.R. conference, Kaufman Kohler proposed a resolution, eventually adopted, which sought a different format for Scriptural readings that should appear in the Union Prayer Book. Kohler appealed to a more

⁷⁰ C.C.A.R. Yearbook, Vol. I, p. 103.

⁷¹ Central Conference of American Rabbis, Union Prayer Book (Cincinnati: Bloch Publishing Co., 1892), Appendix.

⁷² C.C.A.R. Yearbook, Vol. III, p. 97.

traditional approach to synagogue ritual, and his attitude seems to have influenced all future versions of the UPB liturgical calendar:

"In view of the fact that the Holy Scriptures, in the form we have them translated, are not adapted to use in the pulpit or the school and household, many passages being of a nature that forbids us to read in public, as was already recognized by the Rabbis in the Mishna; in view furthermore of the recognized need of a book containing the regular weekly and festival Bible readings that can be handed to the congregants,⁷³ and to pious readers, young and old;
"RESOLVED, That a committee of five be appointed to prepare a book of select Bible readings for the Sabbath and festivals, with a view to as close adherence to the Synagogue custom as possible."⁷⁴

At the mid-Winter meeting of the Conference the following December, negative reactions to the new prototype prayer book were already being reported; C.C.A.R. members had been employing the draft at their congregations for six months. The C.C.A.R. reported on "concerns expressed by large congregations in the East"⁷⁵ who already wanted to make changes in the text. The specific nature of these concerns is not reflected in C.C.A.R. records;⁷⁶ when the

⁷³ Members of the C.C.A.R. knew that members of the congregations did not own Bibles. This was another motivation to provide a fuller text of the Scriptures to worshipers. See page 53.

⁷⁴ C.C.A.R. Yearbook, Vol. III, p. 49.

⁷⁵ C.C.A.R. Yearbook Vol. IV, p. 8-9.

⁷⁶ Although the specific nature of the criticism is absent from the C.C.A.R. records, congregations on the East coast were in disagreement with Isaac Mayer Wise over many issues. As reported by Tarshish, Wise's involvement with the evolution of Reform in general might have tended to prejudice the Eastern synagogues, whose members represented a radical

Revision Committee presented its final report to the 1894 C.C.A.R. conference, however, there was a significant change in the liturgical calendar: In place of the 'readings-by-topic' described above (see above, p. 43), there now appeared an anthology of fifty-four edited 'sidrot' and 'haftarot'; the editor presented excerpted versions of what might be considered the more familiar and morally instructive sections from the *Tanakh*.

This revision in the scriptural readings, as well as other modifications, were accepted by the C.C.A.R. members. (The C.C.A.R., having concluded this work, turned its attention to the creation of a High Holiday prayer book.) Below is a chart comparing the scriptural readings of the traditional Ashkenazic cycle with the UPB anthologized scriptural readings, for the first twelve weeks of the liturgical year (See below, p. 83, for a description of the way in which the book of Genesis is presented in this first UPB's appendix of Scriptural readings):

Reform bias, against Wise and the Mid-West synagogues, whose congregants had demonstrated an affinity towards a more moderate Reform position. See Allan Tarshish, "The Board of Delegates of American Israelites," in American Jewish Historical Society Publications, Vol. 49 (1959), p. 30 ff., and my paper entitled, "A History of the Attempt to Create a National American Jewish Community, 1790-1913" (American Jewish Archives), p. 16 ff.

CHART 3--First Twelve Parashiyot of the Traditional Ashkenazic Liturgical Calendar and the Union Prayer Book

Traditional Torah Reading	Traditional <i>Haftarah</i>	Prototype UPB Torah Reading	Prototype UPB <i>Haftarah</i>
1:1-6:8	Isaiah 42:5-43:11	1:1-13	Isaiah 40:12-26
6:9-11:32	Isaiah 54:1-55:5	1:14-31	Isaiah 60:1-3, 16b-21
12:1-17:27	Isaiah 40:27-41:16	4	Selections from Proverbs
18:1-22:24	II Kings 4:1-37	8	Isaiah 54:4, 5b, 7-14, 17
23:1-25:18	I Kings 1:1-31	11 and 12	Isaiah 51:1-8
25:19-28:9	Malachi 1:1-2:7	13	Selections from Proverbs
28:10-32:3	Hosea 12:13-14:10	14	Selections from Proverbs
32:4-36:43	Hosea 11:7-12:12	18:17-32	Ezekiel 18:1-9, 31-32
37:1-40:23	Amos 2:6-3:8	21:9-21	Isaiah 49:8-9a, 10, 13-15; 12:1-5
41:1-44:17	I Kings 3:15-4:1	22	Selections from Job
44:18-47:27	Ezekiel 37:15-28	23:1-19	Selections from Ecclesiastes
47:28-50:28	I Kings 2:1-12	24:1-28	Ruth 1:1-18

Although this UPB Appendix furnishes fifty-four sets of paired readings, corresponding in number to the fifty-four *parashiyot* of the traditional Jewish liturgical calendar, all of the standard *parashiyot* are not represented. For example, the first three selections (which would correspond

with the weeks when *Parashiyot Bereishit*, *Noah*, and *Lekh Lekha* are read) are all excerpted from *Parashat Bereishit*. The themes represented by these *sidrot* are respectively the first three days of creation, the last three days of creation and the first shabbat, and the story of the enmity between Cain and Abel. It would seem that the editor⁷⁷ believed these themes to be worthy of lengthy inclusion and focus rather than other material in Genesis. Narratives from the traditional *parashah* of *Toldot* which discuss the birth of Esau and Jacob, the beginning of discord between these brothers, and Jacob's and Esau's receiving of Isaac's blessings, are not present in this anthology. The laws and rituals addressed in the first eighteen chapters of Leviticus (equalling six *parashiyot*) similarly are not available to readers of this anthology. We nowhere find the editor's rationale for including or excluding Pentateuchal material, neither in the prayer book nor in the archival and published records of the C.C.A.R..⁷⁸

In the role of '*haftarot*' to the Pentateuchal readings, the editor offered selections both from Prophetic works and

⁷⁷ Dr. Gustav Gottheil. A modern-day reader of the public and archival materials of the C.C.A.R. would learn of his identity from the published proceedings of the 1904 meeting of the Conference. See note 81.

⁷⁸ The American Reformers early on had eliminated the Levitical regulations and restrictions from their religious philosophies. See Michael Meyer, *Response to Modernity* (New York: Oxford University Press, 1988), the "Pittsburgh Platform" (1885), pp. 387-8.

the Hagiographa. These *haftarot* appear to have been chosen by virtue of their containing a theme which is similar to that of the Pentateuchal reading. For example, when the anthology presents the story of Cain's contempt for, and the subsequent murder of, his brother, and the punishment for this crime, the *haftarah* is a selection of verses from Proverbs extolling the wisdom of accepting God's correction; the traditional *haftarah* for this *parashah* (Isaiah 42:5-43:10) contains only indirect references to God's distaste for sinners, and focuses more upon the creation story and Israel's divine mission. When another UPB Pentateuchal excerpt relates the events surrounding Hagar's and Ishmael's expulsion from the family of Abraham and their subsequent salvation by God's intervention at the well, the *haftarah* consists of passages from Isaiah 49 (verses 8-9a, 10, 13-15), whose theme reflects the 'universal' point-of-view of the early reformers, namely that the covenant with God is to be established with all peoples of the earth. The traditional *haftarah* for the week (Parashat Vayeira', wherein the birth of Isaac is foretold when) is II Kings 4:1-37, containing Elisha's prediction of the birth of the son of the Shunamite woman. Corresponding to the Pentateuchal selection describing the binding of Isaac, the UPB editor selected a *haftarah* taken from Job 2, the theme of which is the need to accept both benefits and chastisement from God. The editor was a reformer who seemed

to believe that the connection between the traditional *parashiyot* and the *haftarot* could be made stronger by employing *haftarot* which were different from the traditional ones.

* * * * *

Members of the C.C.A.R. placed their new prayer book into the hands of congregants in 1894. By 1901, the Central Conference decided to create a standing committee to revise the UPB. According to Rabbi Maurice Harris, Corresponding Secretary of the C.C.A.R., he viewed this as necessary because "revision must come with riper experience."⁷⁹

Three years later, in 1904, he presented a paper to the Conference, expressing the sad opinion that with the institution of the UPB's liturgical calendar, "the link was broken" with the "House of Israel." Reform synagogues read the Scriptures in a different cycle than other branches of Judaism.⁸⁰ He believed that the ideological schism had widened between reformers and traditionalists on this issue, and he expressed the desired to return to a more traditional mode of the reading of Scripture.

At their 1904 meeting, members of the Central

⁷⁹ C.C.A.R. Yearbook Vol. XI, p. 72.

⁸⁰ C.C.A.R. Yearbook, Vol XIV, p. 203. In particular, Rabbi Harris felt a need to attempt to heal the rift with the newly-emerging Conservative movement, especially at a time when the Reform movement was moving away from a focus on aesthetics and ritual, towards an exploration of ideology and philosophy.

Conference engaged in a lengthy discussion regarding the various *parashiyot* and their suitability for being read in the synagogue. Rabbi Harris specifically called upon the Conference to publish in the prayer book a selection of alternative Pentateuchal readings for each week, to be taken from the traditional *parashah*, in order to be in step with other Jews; he also recommended a plan to substitute readings from other *parashiyot* when "unsuitable" readings showed up in the *parashah* for any given week. As far as the *haftarot* were concerned, "these [Pentateuchal readings] could be arranged with or without the Haphtarah, which being read in English, their inclusion would be less necessary."⁸¹ Other members of the Conference also spoke in favor of a revision of the liturgical cycle: Rabbi Friedlander (it is unclear from the C.C.A.R. Yearbook whether this was Joseph Friedlander or M. Friedlander) called the first UPB edition "a mistake"; other rabbis also joined Rabbi Harris' call for adherence to the traditional calendar, promoting uniformity among all movements of Judaism regarding the *parashiyot*.⁸²

⁸¹ C.C.A.R. Yearbook, Vol. XIV, p. 203.

⁸² Ibid. Participants in this discussion expressed anger regarding the role of Dr. Gustav Gottheil, who, we learn for the first time, was the "one originally entrusted to prepare the [Scriptural] readings" for the first UPB. Rabbi Isaac Moses reports here that Dr. Gottheil presented the prayer book committee with a draft of the Scriptural readings table at the last moment, with no time to properly edit it. According to Rabbi Moses, the liturgical calendar was accepted in 1894 "as preliminary." See pp. 75-77.

The first action of the 1904 Conference in reference to the Scriptural readings was to ask a committee of five members to present a draft of a liturgical calendar in accordance with the traditional arrangement of the *parashiyot*. By 1906, work had not yet been completed on this revised liturgical cycle. At that time, Conference members rededicated themselves "to make a selection of Scriptural readings nearly as possible in accordance with the traditional *parasha*; that appropriate selections be added as the *Haftarah* to each *Parasha*, and that the same be published in pamphlet form for users of the Union Prayer Book in lieu of the Bible selections now appearing therein."⁸³

A lengthy discussion ensued regarding the practicability of including the texts of the *haftarah* selections with the Pentateuchal readings. Conference President Rabbi Joseph Stolz suggested that the *haftarot* be cited by chapter and verse rather than be printed. The prayer book would otherwise be quite bulky and expensive. Rabbi Hyman Enelow strongly advocated the printing of the *haftarah* selections; moreover, he recommended that there should be alternative *haftarot* available, so that a congregation would not be required to read the same *haftarah* for the same *parashah* each year. Conference members finally decided that a draft copy of edited texts of Scriptural

⁸³ C.C.A.R. Yearbook, Vol. XVI, p. 180 and ff.

selections should be prepared and distributed to all members for their consideration.⁸⁴

At the 1907 C.C.A.R. conference, Rabbi Harris, as chair of the Committee on Scriptural Readings, presented to Conference members a liturgical calendar which was arranged according to the traditional cycle of *parashiyot*. Rabbi Harris noted that "with but two exceptions all the selections are taken from the Sidroth under which they are placed."⁸⁵ Rabbi Harris and his committee did not, however, create a list of corresponding prophetic readings. They deferred this task because the *haftarot* did not present the Committee with the same problem of coordinating the *parashiyot* as did the Pentateuchal readings. It also seemed that the Committee did not want to provide a text of the *haftarah*. Rabbi Harris noted that since, in the experience of the committee members, the *haftarah* "is always read in English," the congregation has no need to follow along.⁸⁶ The Committee also believed that the rabbi needed to enjoy flexibility regarding the selection of the *haftarah*. The

⁸⁴ Ibid., p. 183.

⁸⁵ C.C.A.R. Yearbook, Vol. XVII, p. 96. The two exceptions were the Pentateuchal readings of *Shabbat Tazria' U'metzora'* and '*Acharei Moth*'. Rabbi Harris suggested that for two these Sabbaths, the initial and middle [Palestinian] *sidrot* (respectively) of *Parashat Kedoshim* be read; on *Shabbat Kedoshim*, the final *sidra'* from *Kedoshim* should be read. He directed, in effect, that *Parashat Kedoshim* be read over a period of three *Shabbatot*.

⁸⁶ Ibid., p. 98.

rabbi needed not only to relate the message contained in the Torah portion, but also to respond to the events of the week or to "something that was before the public, or something that might fit to his particular theme of the day."⁸⁷ A rabbi could then select any Prophetic or Hagiographa selection when responding to these particular needs of his community.

The Conference nonetheless debated the question of whether to print the entire text of the alternative *haftarot* or simply to cite their chapters and verses. Those members who advocated the simple citation of the *haftarah* expressed concern about the unwieldy size of the book if more than one Bible selection were to be printed for any one week. There was also concern about the C.C.A.R. becoming focused on publishing books. Those Conference members who wanted the entire text of Pentateuchal and *haftarah* selections printed, asserted that the increased size of the book was unimportant when compared with the value of placing into the hands of congregants the Bible text to which they may not otherwise have been exposed. Rabbi Maximillian Heller noted that many congregants may not have even possessed a Bible. He also blamed his rabbinic colleagues with the failure to create a desire to become acquainted with the Holy Scriptures.

Contrary to the suggestion of the Committee on Scriptural Readings, Rabbi Heller moved that the texts of

⁸⁷ C.C.A.R. Yearbook, Vol XVII, p. 98.

both Pentateuchal and alternative *haftarot* selections be printed within the prayer book. After accepting a number of amendments regarding the size and bulk of the eventual work, the motion was passed by the Conference.⁸⁸ In order to approve the proposed revision of the liturgical calendar, all Conference members needed to receive a draft of the work. This draft, it was felt, should only contain the citations of the *parashiyot* and *haftarot* selections, which would eventually be printed in full.⁸⁹

By the fall of 1908, there was talk of a new American English translation of the Bible, and Dr. Julian Morgenstern, as Corresponding Secretary of the Conference, expressed concern that the publication of the new Bible version would render the revised prayer book's appendix of

⁸⁸ C.C.A.R. Yearbook, Vol. XVII, p. 101.

⁸⁹ Rabbi Harris' committee went to work in preparing the *haftarot*. He subsequently informed Dr. Julian Morgenstern, then Corresponding Secretary of the Conference, that the Committee had gone ahead and typeset the readings, so that "if accepted, there would not be the added expense of re-setting." He later expressed the feeling that the Committee on Scriptural Readings had "prepared the text so painstakingly, with omissions of verses and even half-verses that the impression [of the edited selections] can only be gained by the members reading the selections as prepared." So strong was Rabbi Harris' attitude in favor of placing Bible texts in the hands of congregants that he seems to have unduly accelerated the Committee process: The revised prayer book eventually presented only the chapter and verse citations. Letter, Rabbi Maurice Harris to Dr. Julian Morgenstern, 5/7/1908. C.C.A.R. Records, American Jewish Archives, Cincinnati, Ohio.

Scriptural readings "unnecessary and out-of-date."⁹⁰ Some members of the Conference were still convinced that placing full texts before congregants was an appropriate step, no matter which translations may have been available.⁹¹

By 1910, the issue of the prayer book revision, and the question of the Scriptural readings in particular, had not yet been resolved. Members of the Conference expressed the opinion, due to budgetary constraints, that no revision of the prayer book be undertaken until the plates used for printing the first UPB edition had been exhausted and until the Scriptural reading selections were adopted by the Conference.⁹² In actuality, the central issue for the Conference was the wording and style of the prayer book itself.

The issue of the Scriptural readings, however, still sustained a high profile. Kaufman Kohler, Honorary President of the Conference in 1914, spoke about both these topics in addressing the Conference that year (now six years after the Conference had agreed to provide the full text of Scriptural readings in the revised UPB) when he called for a revision of the prayer book "along radical lines. For example, the selections of readings from the Torah and

⁹⁰ Letter, Dr. Julian Morgenstern to Rabbi Maurice Harris, 10/8/08. C.C.A.R. Records, American Jewish Archives, Cincinnati, Ohio.

⁹¹ C.C.A.R. Yearbook, Vol. XIX, p. 64.

⁹² C.C.A.R. Yearbook, Vol. XXI, p. 106.

Haftarah at the end of Volume I [the 1895 edition] was inserted into the manuscript just before its completion [see footnote 82]. It represented the work of one man alone [see above, p. 50], instead of the entire Committee. For this reason, it has never proved satisfactory, and should certainly be radically revised."⁹³ (The Conference's final action that year was to call for a prayer book revision representing more than simple changes in the English wording of the liturgy. In addition, the Conference expressed the intent to utilize translations from the soon-to-be-published Jewish Publication Society translation of the Hebrew Bible when quoting Psalms and other Biblical material in the translations of the liturgy.⁹⁴)

The subsequent "radical" revisions in the calendar of Scriptural readings were completed by a well-known member of the prayer book revision committee. In making the report of the Committee in 1914, Rabbi David Philipson revealed that the "difficult task" of creating the table of Pentateuchal and *haftarah* readings was performed by Kaufman Kohler.⁹⁵ It is unfortunate that Rabbi Kohler's extant archival records do not provide even a glimpse into his process of creating this table of readings.

When the Committee to Revise the Union Prayer Book was

⁹³ C.C.A.R. Yearbook, Vol. XXIV, p. 127.

⁹⁴ C.C.A.R. Yearbook, Vol. XXIII, p. 130.

⁹⁵ C.C.A.R. Yearbook, Vol. XXIV, p. 102.

completing its task, a young rabbi, Samuel S. Cohon, wrote to secretary of the Conference (then Rabbi Isaac Marcuson, who was receiving feedback on drafts of the prayer book) regarding some of the proposed revisions. Among Cohon's observations were comments about the *haftarah* selections. Rabbi Cohon made the following suggestions regarding three of the Festival readings:

1. On the seventh day of Pesach, replace the present *haftarah* by Isaiah XI-XII. This selection expresses the hope of the Passover of the future
2. The passage most suited for the Haphtara for Shabuoth is Isaiah LXI, wherein Israel's messianic task in the world is so beautifully expressed. It is most appropriate for the day on which we celebrate the Sinaitic revelation
3. The Blessing of Moses and Isaiah LXV:16-23 seem to me peculiarly fitted for Sh'mini Atzereth. They summarize the hopes sounded all through the holiday season.⁹⁶

Rabbi Cohon here presents important criteria for a modern process of selecting *haftarot*. In addition to calling for a thematic connection or a more aesthetically pleasing *haftarah*, he looked to expand the message of the festival day by educating congregants as to some of the theological outlooks of Judaism (#1 and #3 above), as well as to underscore the 'universal' mission of Jews in the world (#2 above). These ideas may be seen as theological notions that could be intellectually challenging to members

⁹⁶ Letter, Rabbi Samuel S. Cohon, to Rabbi Isaac Marcuson, 4/23/17. Samuel S. Cohon Papers, American Jewish Archives, Cincinnati, Ohio.

of a Reform congregation; these traditional Rabbinic outlooks may, however, be viewed as inconsistent with the more liberal or radical side of Reform, which tended to remove itself from traditional theologies. It is possible that Rabbi Cohon challenged the radical wing of Reform by asserting that these were valid criteria by which to select *haftarot* suitable for the liturgical calendar.

The revised prayer book was at last ready for typesetting by the fall of 1917. However, the Revision Committee had, in the end, decided not to reprint the full text of the Pentateuchal and Prophetic readings, as proposed ten years earlier by Rabbi Heller (see above, p. 53). The Committee believed that congregants should be encouraged to follow the Scriptural readings in the new J.P.S. Bible translation, which, in the view of committee members, every worshiper should possess.⁹⁷

The "Scriptural Readings for the Sabbath" (Appendix III.12) in the Union Prayer Book-Revised edition (UPB-R) provides from one to five alternative Pentateuchal readings for each *parashah*, each having a corresponding *haftarah* selection. As in the previous two editions, the *haftarot* include selections from both the Prophets and the Hagiographa. Let us examine the pairing of the Pentateuchal and *haftarah* readings of two sample *parashiyot*, in order to attempt to reveal some of the criteria for suggesting that a

⁹⁷ C.C.A.R. Yearbook, Vol. XXVII, p. 102.

particular *haftarah* should accompany a specific Pentateuchal reading.

PARASHAT BO'

The Pentateuchal reading for *Bo'* concerns the events surrounding the final three plagues, the beginning of the Exodus, and the regulations concerning the observance of Passover. Its traditional Prophetic reading is from Jeremiah 46:13-28, wherein Jeremiah makes a prophecy of God's anger against Egypt during the waning years of Nebuchadnezzar's campaign against Assyria, Judea, and Egypt. This prophetic reading can be seen as paralleling the theme of the Pentateuchal reading, as Egypt receives God's wrath on account of its behavior towards the Israelites. In Jeremiah, we read similarly that Egypt will be punished. We learn that Israel will also be punished for its sins (v. 28), but there is a *nehemta'*: in contrast to her southern neighbor, Israel's punishment will be short-lived, and Israel will rise again in stature because God is with her.

CHART 4--List of Pentateuchal and *Haftarah* Readings from *Parashat Bo'*, as described in the Union Prayer Book, Revised Edition

(a) Exodus	10:1-23	Psalm 105:12-45
(b) Exodus	13:3-16	Psalm 81

UPB-R offers two alternative sets of Scriptural readings for the week of *Parashat Bo'*. The Pentateuchal readings were selected from different locations within the *parashah*. Pentateuchal selection (a) describes Moses' confrontation with Pharaoh after the seventh plague, when the King's counselors advise him to accede to the request of the Israelite prophet. As a result of Pharaoh's refusal, the Egyptians suffer the plague of locusts and darkness, yet in Goshen, the home of the Israelites, there is ample light.

Haftarah (a) is taken from Psalm 105:12-45. This selection consists of a brief but elegant restatement of the history of the Israelites from the time that they began to sojourn in Egypt. Joseph, Moses, and Aaron are featured as playing important roles in the historical process, yet God is responsible for the plagues in Egypt, the miracle of the Exodus, and the provisioning of food and water in the desert. The denouement of this *haftarah* connects together these divine acts and reveals that God's ultimate purpose in those actions is to encourage Israel to observe God's laws. This message is contrasted to the negative theme of the

traditional *haftarah* (Jeremiah 46:13-28), in which Egypt is soundly defeated and God revels in the victory. The (a) *haftarah* selection, rather than perpetuating the negative and vindictive attitude towards Egypt, attempts to promote positive behavior from the Israelites.

Pentateuchal reading (b) comes from the latter portion of the *parashah*, where Moses describes the nature of the feast of Passover, the seven-day prohibition of leaven, the redemption of the first-born of the Israelites, and the requirement for the perpetual observance of Passover. Its assigned *haftarah* in the UPB-R is Psalm 81, in which God declares the feast of Passover, celebrating the release of the Israelites from Egyptian slavery. Despite this miracle, as well as those that God performed in the desert, the Israelites sin and become less worthy of God's blessings of well-being. The psalm's overall message is that God will provide these material benefits at once if only Israel were to follow God's prescribed laws.

Both alternative *haftarot* call upon the congregant to appreciate the miracles that God performed for Israel, and to consider following closely the moral laws set forth within Scripture. When compared with the antagonistic and vengeful message of the traditional *haftarah*, these alternatives give the congregant something positive to focus upon, and something that might challenge his or her behavior.

PARASHAT TAZRI'A-METZOR'A

This combined *parashah*, and, in fact, most of the ritual laws contained in Leviticus, is material with which the first UPB edition did not want to concern itself. The subjects of this double Pentateuchal reading were the uncleanness of a woman following child-birth, and leprosy. The editor of the Scriptural readings may have found the subject matter inconsistent with the Reform philosophy; it may also have seemed too delicate and offensive for public reading. By the time the C.C.A.R. published the UPB-R, the Conference may have felt that lessons could be drawn from this *parashah*.

CHART 5--List of Pentateuchal and *Haftarah* Readings from *Parashat Tazri'a Umetzor'a*, as described in the Union Prayer Book, Revised Edition

(a) Leviticus	13	Job 2
(b) Leviticus	14:1-32	Psalm 34
(c) Leviticus	14:32-57	II Kings 5:1-17

The UPB-R suggested three alternative Pentateuchal readings and corresponding *haftarot* for this *parashah*. The first Pentateuchal selection (Leviticus 13) deals with the priest's role in identifying a skin boil or eruption as leprosy. The corresponding *haftarah* (a) is Job 2, in which Satan afflicts Job with a skin disease which Job can only believe has come from God. However, Job refuses to curse God, believing that along with the good that God provides,

Job must also accept the pain that God inspires. In a depressing climax to the chapter, Job's three friends come to console him, and to sit silently with him for seven days.

The second and third Pentateuchal readings (Leviticus 14:1-32 and Leviticus 14:32-57) deal with the priestly and sacrificial procedures and sacrifices required to cleanse people, clothing, and buildings of leprosy. These procedures make special provisions for people of limited socio-economic levels to bring sacrifices according to their ability.

Haftarah (b) is Psalm 34, also found among the psalms of the *Shabbat*-morning *Pezukei Dezimra'*. It speaks to the Psalmist's ability to call out to God at times of trouble, as God listens to those who are afflicted. God will preserve the righteous even though they may suffer a great number of misfortunes, and will punish the wicked with one mighty blow. This psalm contains the admonition that in order to have a good life, one must prevent oneself from speaking ill of others, and to pursue the goals of good behavior and peace among people. The overall message is that God will bring salvation to people, but a commitment by the individual to live a life of righteousness is necessary as a pre-requisite action. One cannot rely on God alone.

Haftarah (c) is from II Kings 5:1-17, and represents almost all of the traditional *haftarah* (II Kings 4:42-5:19) of *Parashat Tazri'a*. In this reading, the prophet Elisha

seeks to cure Na'aman the Aramean of his leprosy. Because of the predicted, miraculous, and rapid cure, Na'aman vows to renounce idol worship, and pray only to the God of Israel. The message of the reading is that Na'aman's ultimate acceptance of the God of Israel could be analogous to a Jew's acceptance of Judaism's moral laws. This, in turn, could have a salutary effect on one's life.

In the view of the prayer book revision committee, these alternative *haftarot* were obviously preferable to the traditional *haftarah* of *Tazri'a-Metzor'a*, II Kings 7:3-20. In this *haftarah*, the sole connection to the Pentateuchal reading is the fact that four of the primary players have leprosy. These four individuals perform important reconnaissance work for the king of Samaria and their leprous condition is mentioned only at the beginning of the reading. Their condition itself plays no part in their actions on behalf of the king. The Reform suggestion of three alternative *haftarot* seems to have been an attempt to derive more meaning from the nexus of a Pentateuchal reading with its *haftarah*.

* * * * *

The Union Prayer Book-Revised received much criticism from members of the C.C.A.R., most of which was summarized in the C.C.A.R. Yearbook in 1920 by Rabbi Ephraim Frish. Although the Pentateuchal and *haftarah* readings were not specifically singled out, he made the following points about

what he viewed as outmoded philosophical and theological attitudes incorporated in the prayer book: The prayer book contained language that was contrary to what Reform Jews preach and believe; it contained references to animal sacrifices which are abhorrent to the modern mind; and it was out of harmony with the spirit of the modern age.⁹⁸ It would be eleven years before the C.C.A.R. Liturgical Committee would convene to create a plan for revising the UPB again. However, even in 1931, among the fifteen resolutions adopted by the Liturgical Committee regarding its internal procedure, none dealt specifically with the Pentateuchal and *haftarah* selections.⁹⁹ The language of the liturgy received the greatest amount of focus, and the subject of the Scriptural readings was among the last details to be worked upon.

It was not until December of 1937 that Rabbi Solomon Freehof was requested to review the Scriptural readings and to suggest suitable alternative selections for the reading of Pentateuch and *haftarot*.¹⁰⁰ Within two weeks of the December 16th meeting of the Liturgy Committee, Rabbi Freehof distributed his suggestions in the form of a draft

⁹⁸ C.C.A.R. Yearbook, Vol. XXX, p. 93 ff.

⁹⁹ Minutes of meeting of the C.C.A.R. Liturgical Committee, 12/21/31. Samuel S. Cohon Papers, American Jewish Archives, Cincinnati, Ohio.

¹⁰⁰ Minutes of the C.C.A.R. Liturgy Committee, 12/16/37. Samuel S. Cohon Papers, American Jewish Archives, Cincinnati, Ohio.

table of "Scriptural Readings for the Sabbath." (See Appendix III.13)¹⁰¹

Over the next five months, Rabbi Freehof relied heavily upon the advice of a colleague on the Liturgy Committee, Rabbi Samuel S. Cohon. Rabbi Cohon provided theological rationales for pairing up a Pentateuchal reading with a particular *haftarah*, as well as stylistic suggestions. For example, he again made the assertion, as he did in 1916 (see above, p. 57), that Isaiah 11-12 should be the *haftarah* for the seventh day of Passover because of its "messianic note."¹⁰² This time, he was successful in convincing the Committee to suggest this Isaiah passage the appropriate *haftarah* for that Festival day.

Rabbi Cohon returned to Rabbi Freehof the draft table of readings with suggested changes on most of the alternative readings in 48 of the 54 weekly *parashiyot* (Appendix III.13); Freehof acknowledged that he "accepted 80%" of Cohon's suggested emendations to the table, with the remainder being put before the Liturgical Committee for discussion.¹⁰³

¹⁰¹ Table, with hand-written emendations, Samuel S. Cohon Papers, American Jewish Archives, Cincinnati, Ohio.

¹⁰² Letter, Rabbi Samuel Cohon to Rabbi Solomon Freehof, 1/7/38. Samuel S. Cohon Papers, American Jewish Archives, Cincinnati, Ohio.

¹⁰³ Letter, Rabbi Solomon Freehof to Rabbi Samuel S. Cohon, 2/26/38. Samuel S. Cohon Papers, American Jewish Archives, Cincinnati, Ohio.

In what appears to be a draft, or copy, of correspondence to Rabbi Freehof from Rabbi Cohon dated March 2, 1938, Rabbi Cohon expresses his feelings about retaining or discarding certain sidrot and *haftarot* mentioned on the draft under consideration. First was the discussion of which Pentateuchal and *haftarah* portions to select for any given shabbat. Rabbi Freehof had suggested that there should be varying numbers of Pentateuchal and *haftarah* readings for every *parashah*, a modified triennial cycle. This was similar to the UPB-R, which provided from one to five options for each week's Scriptural readings. Rabbi Cohon advocated three options per week. He suggested that for those *parashiyot* where Rabbi Freehof had recommended more than three alternative readings for any given week, such as *Bereishit*, *Vayeira'*, and *Shemot*, the table could present options within the listing for any given week, as follows for Parashat Shemot:

<u>Pentateuchal Reading</u>	<u>Haftarah Reading</u>
(a) Exodus 1:1-22	Isaiah 27:6-8, 12--28:6
(b) Exodus 2 or 3:1-15	Isaiah 6 or I Samuel 3
(c) Exodus 4:1-18 or 5	Jeremiah 1:1-12 or I Kings 12:1-19

Rabbi Cohon advocated the inclusion of certain Pentateuchal episodes by saying that "these Torah sections are too

precious to rule them out completely from the liturgy."¹⁰⁴

Another consideration for Rabbi Cohon was the patience of the congregation. In referring to the third option for Parashat Vayakheil, he notes that "the haft. [sic] is too wearisome, especially since it follows a dull reading from the Torah."¹⁰⁵ He wanted to ensure against too long a service on *Shemini 'Aseret/Simhat Torah*, and endorsed the shortening of the *haftarah* to nine verses, from the eighteen traditional verses (Joshua 1:1-9, as compared to Joshua 1:1-18).¹⁰⁶ Cohon also believed that readings for *Shabbat Devarim* and *Shabbat Nahamu* should contain the appropriate "notes of ׀׀׀׀ and ׀׀׀׀."¹⁰⁷

To summarize, Cohon's suggestions were both theological and aesthetic. He analyzed the vast majority of Scriptural readings for their content, as well as a Pentateuchal reading's thematic alignment with the *haftarah*. He also took into consideration the message of any given day in the Jewish calendar, the season of the Jewish year, and the patience of the congregation. The Union Prayer Book-Newly Revised edition was finally published in 1940, and included

¹⁰⁴ Postcard (draft/copy?) of letter, Rabbi Samuel Cohon to Rabbi Solomon Freehof, 3/2/38. Solomon S. Cohon Papers, American Jewish Archives, Cincinnati, Ohio.

¹⁰⁵ Ibid.

¹⁰⁶ Ibid.

¹⁰⁷ Ibid.

in its appendix Rabbi Freehof's chart with, indeed, 80% of Rabbi Cohon's suggested changes (Appendix III.14).

In this newly revised version, the cycle of *haftarot* contains some interesting variations as compared with the preceding volume. In all but two *parashiyot*, the traditional *haftarah*, in full or in part, is to be found among the three options. Omissions of material from the traditional Ashkenazic *haftarot* usually consisted of material considered extraneous to the main idea of the bulk of the *haftarah*.

CHART 6--List of Pentateuchal and Haftarah Readings from Parashat Tazri'a-Metzor'a as Described in the Union Prayer Book, Newly Revised Edition

(a) Leviticus	12	II Kings 5:1-19
(b) Leviticus	14:1-32	Psalm 34
(c) Leviticus	14:33-57	Job 2

For example, the reading for *Tazri'a-Metzor'a* begins at II Kings 5:1 and continues to verse 19; this is the story of Na'aman and his miraculous cure from leprosy. The traditional *haftarah* for *Tazri'a* includes the last three verses of II Kings 4 (v. 42-44), which provide a description of another miracle performed by Elisha, not concerning Na'aman and his disavowal of idolatry. The UPB-Newly Revised eliminated this three-verse account of Elisha's miracle of feeding multitudes with only small portions of food. We do not know the reason for this specific omission.

It could relate to the fact that it is extraneous material; it could be too similar to miracles found in the New Testament, and therefore not recommended for *Shabbat* audiences. The (b) and (c) *haftarot* are Psalm 34 and Job 2, carried over from the UPB Revised edition (see above) and concern how people dealt with misfortunes.

In the case of other *haftarot*, there was material which may have appeared redundant to the editors, or may have transmitted a negative message. For example, Isaiah 42:5-12, the *haftarah* for Genesis 1:1-2:3, represents approximately one-third of the traditional Ashkenazic *haftarah*. This selection includes a description of the elements of creation, and provides a call to action from God--Israel's mission statement: "I, the Lord, have called you to righteousness, and have taken you by the hand. . . I have made you a covenant people, a light to the nations, to open blind eyes. . . (Isaiah 42:6-7a)" The material which the reformers excluded contains an exhortation against Israel (v. 22 and ff) and another description of God's choosing and singling out Israel for special protection (43:1 ff). The Reform version of the *haftarah* is briefer than the traditional *haftarah*, which may have made it more appealing for synagogue use while still retaining an important and cogent message.

In the case of all but four of the fifty-four *parashiyot* listed by the UPB-NR, selection (a) represents

all or part of the traditional Ashkenazic *haftarah*. Selections (b) and (c) are taken from the Prophetic books or the Hagiographa, and in some fashion, they embellish the theme of the Pentateuchal readings which they accompany.

CHART 7--List of Pentateuchal and *Haftarah* Readings for *Parashat Bo'*, as Described in the Union Prayer Book, Newly Revised Edition

(a) Exodus	10:1-23	Jeremiah 46:13-27
(b) Exodus	12:1-11	Ezra 6:16-22
(c) Exodus	13:3-16	Psalms 105:14-45

Pentateuchal selection (a) describes Moses' confrontation with Pharaoh after the seventh plague, when the King's counselors advise him to accede to the request of the Israelite prophet. As a result of Pharaoh's refusal, the Egyptians suffer the plague of locusts and darkness, yet in Goshen, the home of the Israelites, there is ample light. The *haftarah* is the traditional prophetic selection from Jeremiah, vindictively describing the punishment that awaits Egypt at the hands of Nebuchadnezzar. Pentateuchal reading (b) contains the initial command of the sacrifice of the pascal lambs in protection from the effects of the tenth plague. *Haftarah* (b) is taken from Ezra 6:16-22, which describes the Passover sacrifices and celebrations of sanctification of the Temple which took place upon the exiles' return from Babylon. This section makes a point of commenting upon the positive attitude developed by the King

of Assyria as he observed the Israelites in their rebuilding of the Temple. The Pentateuchal reading for (c) is the same selection as found in *Parashat Bo'* in the UPB-R. This selection provides more of the laws concerning the Passover observance, as well as the instruction to tell of the Exodus in every future generation. The *haftarah*, Psalm 105:14-45, relates a history of the Israelites' arrival into Egypt, and the miracles, the plagues, and the eventual redemption which God effected.

* * * * *

Following the 1940 publication and dissemination of the Union Prayer Book-Newly Revised, there have been a number of efforts concerned with modifying the public reading of Scripture in the synagogue. In his 1957 work Bible Readings for the Synagogue, Rabbi Robert Kahn compiled what he considered the "Bible's best"¹⁰⁸ passages in order to have congregants become familiar with this literature. In his forward, he asserts that "It was with this same purpose in mind [familiarity with the Bible]. . .that our ancestors established the weekly reading from the Torah and Haftarah, and added to those readings a Targum (translation) that all might not only hear but understand."¹⁰⁹ He states that because his book made the readings clear and free of

¹⁰⁸ Rabbi Robert I Kahn, Bible Readings for the Synagogue (Houston: Temple Emanu El, 1957), forward of book.

¹⁰⁹ Kahn, Bible Readings, forward of book.

extraneous material, it should be used in preference to the complete Bible. Other considerations for his editing were to shorten the length of some *sidrot*, some even to under five minutes in length.¹¹⁰

The book's table of contents lists each weekly *parashah* by name, with a selection of corresponding Bible citations; the table of contents makes no distinction for the reader whether any particular selection comes from the Pentateuch, Prophets, or Hagiographa. For example, Rabbi Kahn lists the possible readings for *Parashat Hayei Sarah* as

Gen. 24	Page 19
Ps. 145	Page 86
Prov. 31.	Page 91 ¹¹¹

and makes no delineation as to the priority of one reading over another.

The book's contents are the texts of the Biblical selections that Rabbi Kahn recommends. Among the readings are some interesting features. For example, under the weekly *parashah* for *Tazri'a*, *Metzor'a*, and *Tazri'a-Metzor'a*, Rabbi Kahn suggests no Pentateuchal readings; he lists only selections from the Prophetic books: II Kings 4:42-5:17, II Kings 7, and Isaiah 66. The readings from II Kings we have discussed earlier (pages 62 and 64 respectively). The final Prophetic reading from Isaiah 66 speaks about God's ultimate

¹¹⁰ Ibid.

¹¹¹ Ibid.

restoration of Jerusalem and subsequent belief of all people in the world in the true rulership of the God of Israel. Nothing is said, either directly or indirectly, about leprosy, the main subject of the traditional Pentateuchal readings for those *parashiyot* and the absence of a Pentateuchal reading here prohibits any direct connection from being drawn between the Pentateuch and the Prophetic message. Rabbi Kahn might feel that, for the purpose of the Sabbath scriptural readings, no difference in importance exists among any of the three divisions of the Bible.

In his multiple-volume edition of The Torah: A Modern Commentary, Rabbi W. Gunther Plaut provides a selection of three alternative *haftarot* for every weekly *parashah* (see below, p. 76). In every case, the initial selection is the traditional *haftarah*, though it might be shortened. (When the Sephardic *haftarah* seems preferable, because of its closer connection to the *parashah* or its briefer rendition, he uses that selection instead of the Ashkenazic one.) Another selection is from the book of Psalms. The third *haftarah* would be taken from another portion of the Bible and would have some thematic connection to the *parashah*; this selection was sometimes based upon the *haftarot* found in the UPB-NR.

CHART 8--Alternative Haftarat Provided for Each Parashah of Bereishit in Rabbi W. Gunther Plaut's A Torah Commentary: The Book of Genesis

<u>Parashah</u>	<u>Alternative Haftarat</u>
Bereishit	(a) Isaiah 42:5-21 (b) Psalm 104:1-13 (c) Psalm 19:1-15
Noah	(a) Isaiah 54:1-10 (b) Isaiah 44:1-8 (c) Psalm 104:24-35
Lekh Lekha	(a) Isaiah 40:27-41:16 (b) Joel 2:21-3:2 (c) Psalm 105:1-15
Vayeira'	(a) II Kings 4:1-23 (b) Job 5:17-27 (c) Psalm 111:1-10
Hayei Sarah	(a) I Kings 1:1-31 (b) Proverbs 31:10-31 (c) Psalm 15:1-5
Toldot	(a) Malachi 1:1-2:7 (b) Proverbs 4:1-13 (c) Psalm 5:1-13
Vayeisei'	(a) Hosea 12:13-14:10 (b) Proverbs 2:1-9 (c) Psalm 62:1-9
Vayishlah	(a) Hosea 11:7-12:12 (b) Jeremiah 31:10-20 (c) Psalm 27:1-14
Vayeishev	(a) Amos 2:6-3:8 (b) I Kings 3:5-15 (c) Psalm 63:1-12
Mikeiṣ	(a) I Kings 3:15-4:1 (b) Proverbs 10:1-7 (c) Psalm 67:1-8
Vayigash	(a) Ezekiel 37:15-28 (b) Amos 8:4-11 (c) Psalm 72:1-7, 18-19
Vayeḥi	(a) I Kings 2:1-12 (b) I Chronicles 28:1-10 (c) Psalm 22:24-32

In a telephone interview, Rabbi Plaut outlined the rationale for the selection of his scriptural readings. He hoped to expose his congregants to Biblical selections with which they may not normally come into contact. He included a Psalm among his choices of *haftarot*, because he wanted to acquaint congregants with a larger selection of Psalms than that which is represented in the liturgy. Further, he suggested the reading of Esther 7 as *haftarah* for *Shabbat Zakhor* in order to allow congregants who may not attend a reading of the Megillah to study some of the book of Esther.¹¹²

The one-volume edition of Rabbi Plaut's commentary, which seems more likely to be read in a synagogue worship setting than the five-volume set, contains one *haftarah*; in most cases, this is the traditional Ashkenazic *haftarah* for any given week. In synagogues which use this commentary as a resource during worship, the number of *haftarah* possibilities is limited, and congregants are not able to take advantage of the expanded range of *haftarot* specified in the multi-volume set.¹¹³

Another modern example of addressing the contemporary

¹¹² Telephone interview with Rabbi W. Gunther Plaut, 4/23/91.

¹¹³ During the interview, Rabbi Plaut mentioned his pleasant surprise at the fact that "significant sectors of the Conservative group had embraced the commentary," and he expressed the desire, in the next printing of his commentary, to add a *haftarah* for the second-day of festivals in order to accommodate those who observe these holidays.

value and context of the synagogal reading of the traditional *haftarot* comes from Rabbi Shoshana Berk of Phoenix. In her 1988 self-published work, she has placed the traditional prophetic teachings into contemporary, easily understood language. She calls her work a "modern language paraphrase"¹¹⁴ whose purpose is to bring out the main thrust of the traditional *haftarah*. She believes that the prophetic message is "obscured by archaic metaphors and framed in reference to circumstances no longer operative."¹¹⁵ In understanding the Rabbis' view of the *haftarot* as "a kind of midrashic commentary to the Torah portion,"¹¹⁶ she hoped that congregants could find the essence of the prophetic message through her up-to-date *haftarot*.

In her interpretation of Isaiah 42:5-43:10, the *haftarah* for *Parashat Bereishit*, she identifies a discreet section of the *parashah* to which to tie her *haftarah*, Genesis 1:27-28: "And God created man in His image, in the image of God He created him; male and female He created them. God blessed them. . ."¹¹⁷ The message that she gleans from this traditional *haftarah* revolves around the

¹¹⁴ Shoshana Berk, Stories from the Prophetic Imagination: A Creative Paraphrase of the Haftarot (Phoenix: self-published, 1988), from the introduction.

¹¹⁵ Ibid.

¹¹⁶ Berk Stories, from the introduction.

¹¹⁷ Berk, p. 3.

ultimate purpose for mankind's creation, the call to help others:

We were beaten and imprisoned. No one said a word. Who do you imagine gave us to suffering? Why?

Isaiah spoke his message to the few who would listen. It was a message from God: "I am enraged because you have chosen the confinement of darkness. I had summoned you for the cause of justice. I had created you to be a binding force between people, a light for people blinded to light, locked in isolation. . . I will free you to see and to learn My teaching. I will teach you the truth.

"Only be my witnesses. . . Say, 'Before Adonai, there was no God. After Adonai, none will exist. . .'"¹¹⁸

In this selection, Rabbi Berk encourages her readers to identify with the captives, to feel what they feel, and to experience God's call to action.

Berk's intention to bring out the essence from the weekly prophetic message does not, however, hold consistently throughout every *haftarah*. Her interpretation of the traditional *haftarot* for *Tazri'a* and *Metzor'a* do not seem to add anything new other than restate the essence of the stories of Na'aman, and the four lepers who assist to save the king of Samaria, respectively, in up-to-date language. The objective of placing the *haftarot* in modern language is worthy in and of itself, and should not be minimized. Today's congregants would be better able to understand and interpret the Bible when framed in contemporary terminology. Her renditions sometimes,

¹¹⁸ Berk, p. 3-4.

however, do not bring new ideas and challenges to the modern mind.

In its 1975 edition of the New Union Prayer Book, the Gates of Prayer, the C.C.A.R. did not print a liturgical calendar as it had done in its previously published prayer books. Rather, two years later, the Conference published a liturgical cycle in Part Five of the Gates of Understanding (See Appendix III.15), a "companion volume to Sha'arei Tefillah: Gates of Prayer"¹¹⁹. "A Table of Scriptural Readings" provides Bible selections for the fifty-four *parashiyot* of the year, plus all the special readings for Festivals and *Hol Hamo'ed*, the special *Shabbatot* prior to Passover, *Hanukkah*, *Yom Hashoah* and *Yom Ha'atzma'ut*, and *Rosh Hodesh*.¹²⁰ Rabbis A. Stanley Dreyfus and Chaim Stern compiled this calendar, which contains the following features: For each *parashah*, the traditional Ashkenazic *haftarah* is cited, along with the Sephardic selection if it is different. In addition, there are from one to eight alternative *haftarah* selections, from both the Prophetic books and the Hagiographa. In many instances, they include selections originally listed in the predecessor UPB editions and Rabbi Plaut's five-volume Torah Commentary.

According to Rabbi Dreyfus, the selection of the

¹¹⁹ Lawrence A. Hoffman, ed., Gates of Understanding (New York: Union of American Hebrew Congregations, 1977), title page.

¹²⁰ Ibid., pp. 271-284.

haftarot became an important issue for the C.C.A.R. Liturgy Committee. Some members "felt strongly that certain traditional *haftarot* were unsuitable for modern tastes, and were certainly not to be assigned to B'nai Mitzvah."¹²¹ (He cites as an example Malachi 2:3, a portion of the *haftarah* of Parashat Toldot, wherein Malachi graphically describes the uses for parts of sacrificial animals.) The final decision of the Committee was to cite the traditional *haftarot* along with alternative ones, whose themes corresponded to the those of the various *parashiyot*.

As contrasted with the C.C.A.R. Liturgy Committee process in the publication of its previous liturgical calendars, the 1977 cycle of *parashiyot* and *haftarot* was not subject to scrutiny, or even approval, by the C.C.A.R. as a whole. In a telephone interview with Rabbi Elliot Stevens, Administrative Secretary for the C.C.A.R., he stated that the liturgical calendar was provided along with the final draft manuscript of Gates of Understanding; the table's substance was not discussed by the C.C.A.R..¹²² A reference to the table by the Committee on Liturgy of the C.C.A.R. is to be found, however, in a report to the 1976 Conference. Rabbi Dreyfus referred to the soon-to-be-

¹²¹ Letter, Rabbi A. Stanley Dreyfus To Dr. Michael Signer, Collection of Dreyfus, A. Stanley, Correspondence File, American Jewish Archives, Cincinnati, Ohio.

¹²² Telephone interview with Rabbi Elliot Stevens, 4/17/91.

published Gates of Understanding, and its table of Scriptural readings, in an informational update; it was not a subject for discussion. No other mention of this table has been found in the extant literature.

* * * * *

Below will be some observations regarding the *haftarot* selected for the book of Genesis by the compilers of the five major Reform liturgical cycles, including those of the Union Prayer Book (UPB), the Union Prayer Book-Revised (UPB-R), the Union Prayer Book-Newly Revised (UPB-NR), Rabbi Plaut's multiple-volume set of A Torah Commentary (ATC), and the Gates of Understanding (GOU). From a comparison of the way that different generations of Rabbis approached the task of selecting a *haftarah* to accompany any given *parashah*, one can begin to ascertain why the Reformers wanted congregants to take home certain themes and messages with them. These selections can also give insight into the theological and philosophical outlook of the framers, who provided, and are still providing, guidance to generations of liberal Jews.

The 1895 UPB liturgical cycle, as noted above, contained an "anthology" of excerpted versions of fifty-four Pentateuchal readings, and were accompanied by a Prophetic or a Hagiographic selection to serve as a *haftarah* (see Appendix III.11 for a sample Pentateuchal text with its *haftarah*). The editor seems to have selected what he considered to be the fifty-four most essential Pentateuchal

readings, and provided abridged texts of those selections and their appropriate *haftarot*. As contrasted to the twelve weeks during which one would read the book of Genesis in the traditional cycle, UPB uses twenty-two weeks to complete its collection of Genesis readings, as shown below. Some sections of the Genesis text were omitted, due, perhaps, to the editor's judgment regarding their suitability, or their relevancy to modern life. All selections below are abridged versions of the chapters noted:

CHART 9--The Book of Genesis Presented as Weekly Scriptural Readings in the First Edition of the Union Prayer Book, 1895

<u>Week #</u>	<u>Reading</u>	<u>Week #</u>	<u>Reading</u>
1	Genesis 1	12	Genesis 24
2	Genesis 1	13	Genesis 24
3	Genesis 4	14	Genesis 28
4	Genesis 8	15	Genesis 32
5	Genesis 11+12	16	Genesis 33
6	Genesis 13	17	Genesis 35
7	Genesis 14	18	Genesis 37
8	Genesis 18	19	Genesis 42
9	Genesis 21	20	Genesis 45
10	Genesis 22	21	Genesis 47
11	Genesis 23	22	Genesis 49+50

The remaining four Pentateuchal books have various numbers of selections culled from them, and some of the remaining forty-two traditional *parashiyot* are not even represented in this anthology.

The UPB-R and UPB-NR, as well as ATC and GOU, delineate the *parashiyot* by their traditional name in order to stay in step with the traditional Jewish liturgical calendar. For each *parashah*, the UPB-R and UPB-NR divide the weekly *parashah* into thematic components, or *sidrot*. The UPB-R

suggests from one to five Pentateuchal readings for any given *Shabbat*, all of which come from the particular *parashah* of that week. The UPB-NR established a standard maximum of three readings for each *parashah*, a sort of modified triennial cycle of Torah-reading. This division of the *parashah* into smaller units allowed the Reformers to suggest a briefer reading of the Torah in order to address a particular topic or theme. The accompanying *haftarot*, taken from both the Prophets and the Hagiographa, embellish and inform the theme of the Pentateuchal readings.

In ATC and GOU, the editors cite the full text of the Pentateuchal reading for any given week and did not suggest that this reading necessarily be divided into discreet thematic units. These works left this decision up to the individual Rabbi or congregation. (ATC divides the entire Torah into these thematic units, irrespective of the divisions of the *parashiyot*. ATC does not suggest that any one in particular highlighted during any given week.) The editors then suggested between two and nine alternative *haftarot* that could accompany each *parashah*; ATC consistently suggested three. In no instance did ATC or GOU direct that one *haftarah* be read in preference to another or that a certain *haftarah*'s theme would be most suitable with any particular passage from the assigned Pentateuchal *parashah*. The editors allow the Rabbi/reader to select the portion of the Pentateuch to be read and to determine which

haftarah would be most appropriate. Any other Biblical material may also be selected as a *haftarah*.

In comparing the *haftarah* selections themselves, a few patterns become evident. The themes of the *parashiyot* and *haftarot* correspond. *Parashat Hayeri Sarah* presents the major themes of the death of Sarah and the search by Abraham's servant of a wife for Isaac. The editors of all UPB editions, as well as the later cycles, chose Proverbs 31:10-31 ("A Woman of Valor") as the *haftarah*. This Proverbs selection can describe the qualities of Sarah or Rebekah. GOU adds Psalm 45 as a possible selection, which speaks about the coronation of a king and the beauty of a queen, relating here to the beauty of Rebekah.

In some instances, the *haftarah* contains material that not only corresponds to the theme of the *parashah*, but also expands into another theme altogether. One example of this can be found in *Parashat Bereishit*. In shortening the *haftarah* to Isaiah 42:5-42:12, from Isaiah 42:5-12, UPB-NR focuses upon two significant themes, the identity and accomplishments of the Creator, and the primary mission of the Jewish people. Verses 5 and 8 speak about creation; verses 6 and 7 describe the national mission of Israel to pursue the goals of improving society. The selection concludes with a reminder to praise God for the divine greatness, and to continually tell of God's power. ATC suggests Psalm 19 as an alternative *haftarah*, which has as

its theme the personal mission of removing oneself from sinful behavior. This *haftarah* evokes the rabbinic interpretation of the Torah being created before Creation itself (Genesis Rabbah 1:1, quoting Proverbs 8:22, "The Lord made me as the beginning of His way"), and that the Torah is a beneficial guide for the people of the world.

In *Parashat Lekh Lekha*, ATC suggests Psalm 105 or Joel 2:21-32 as alternative *haftarot*, corresponding to the Pentateuchal theme of God's covenant with Abraham and wonderful future for Abraham's descendants. Psalm 105 relates that God will protect Israel (the particular view); the Joel selection stresses the universal view, that God's protection extends to all people. Depending upon its world-view, a congregation may choose the theme which is more meaningful to it.

The alternative *haftarot* for *Parashat Vayeisei* include the selection Jeremiah 31:1-17. This Jeremiah selection picks up on the mention of Israel (Jacob), and Rachel in the *parashah*. However, the theme of this *haftarah* is the hope for the return of the exiles to Judea from Babylon, perhaps a suggestion of the theme of Zionism. In 1916, when this *haftarah* was initially selected by UPB-R, one might surmise that Rabbi Kohler may have been alluding to the ideology of Zionism in this liturgical setting.¹²³

¹²³ The fact that this *haftarah* was again suggested by UPB-NR and GOU might represent evidence that the Reformers' devotion to the concept of Zionism had remained consistent or

A stronger allusion to Zionism, however, may be seen in the retention by four of the five Reform liturgical cycles, in *Parashat Vayigash*, of the traditional *haftarah* of Ezekiel 37:15-28. Corresponding to the Pentateuchal reading which describes Joseph's disclosure of his true identity to his brothers (Genesis 44:18-45:9) which begins the reconciliation among those siblings, the Ezekiel selection announces that the bringing together of the sticks on which Judah and Joseph's names were written represents a sign of the ingathering of the exiles. The Rabbinic selection of this *haftarah* may have represented an original hope for the Jews of the world to return to Israel. UPB does not include this selection, and even excludes the Pentateuchal reading where this reunion takes place. The four liturgical cycles that followed UPB re-introduced this discreet reading from *Parashat Vayigash* back into the liturgical calendar, and assigned this prophetic reading which relates to an ingathering of the exiles.

In comparing the *haftarot* selections from the earlier editions to the later ones, we see a difference of tone or attitude. Where an earlier *haftarah* selection, in some cases, tended to mimic a negative message that the *parashah* promoted, a later *haftarah* might look for a more positive and encouraging message. An example of this can be observed in comparing the *haftarot* selections for the fourth theme of

become even greater.

Parashat Bereishit. This theme, found in Genesis 4:1-16, concerns the contention of Cain and Abel, Abel's murder, and God's punishment of Cain. The *haftarah* from UPB was a collection of Proverbs which addressed the true wisdom in accepting God's correction for one's actions; incorrect behavior is what God dislikes. The other cycles' alternative *haftarot* (Psalms 11, 36, and 139) also speak to the theme of God providing judgment to sinners. Each Psalm's denouement, however, includes the hope that God will protect all creatures, when their hearts are ultimately free from sin and truly directed towards God.

Another example of this shift in tone across the liturgical cycles can be observed in *Parashat Vayeishev*. The second Pentateuchal theme isolated by the Reformers concerns Joseph's brothers' selling him into slavery. There are two corresponding *haftarot*, Amos 2:6-3:8 and Psalm 34. The Amos *haftarah* found in the UPB-NR ties into the actions of Joseph's brothers, for Amos predicts that more punishment will come upon Israel because of their sins. GOU's *haftarah* takes more of a positive approach to the same situation: Psalm 34 implies that even though negative behavior will be punished, God will protect the righteous and reward those who act properly. The more recent selection focuses upon improving one's behavior.

In general, the themes of the alternative *haftarot* found in UPB-R, UPB-NR, and GOU move beyond the theme of the

corresponding Pentateuchal readings and add some new insight. This can be seen in the following examples: One theme of *Parashat Noah* concerns God's covenant with Noah after the Flood, and with all future generations of humankind. The *haftarah* of the UPB (Isaiah 54:4, 5b, 7-14, 17) acknowledges that God conceals divine mercies from the Earth, just as in the time of Noah. But similarly, as in the time after the Flood, God will again make the commitment never again to pour out anger on the earth as God did in the days of Noah. The later C.C.A.R. liturgical cycles, through their choice of *haftarot*, define more clearly the nature of God's covenantal relationship with the people of the world, in that God's covenant includes laws for moral instruction. The Jeremiah selection (31:23-36 from UPB-NR, and 31:31-36 from GOU) warns that God might abrogate the covenant if human behavior declines to a level below divine toleration. This *haftarah* implies that destruction of life can take place again; all that God requires is evidence of humankind's sinful and apathetic behavior, in order to trigger such a violent breach of the covenant.

Another example of *haftarot* in the later liturgical cycles exploring themes beyond the events of the *parashah* can be seen in the treatment of *Parashat Hayei Sarah*. The first theme of this *parashah* addresses Sarah's death and Abraham's purchase of the cave of Mahpeilah for her burial site. UPB suggests as a *haftarah* a selection of verses from

Ecclesiastes which acknowledges the finity of life. This reading includes the exhortation to live joyfully with one's spouse, for one never truly knows the length of one's life. GOU suggests Jeremiah 32:1-27 as a *haftarah*, which describes Jeremiah's vision and activities around the purchase of land, performed before witnesses, and his preserving the bill of sale in an earthen jar. The implication is that there is an ultimate purpose of God having commanded Jeremiah to do this, that the land would be redeemed in time (v. 15). This could imply that all of God's commands have purposes beyond what may be obvious at the time, or the reading could be another allusion to Zionism (see footnote 122).

Given the fact that some Reformers' possess equivocal beliefs in an immanent God, one might have expected alternative *haftarot* to reflect a more human-centered approach to life and problems in the world. In actuality, the *haftarot* in the Reform cycles do not discount God's actions and interventions with humankind, and yet they also emphasize the importance of the human element in affecting a person's destiny. This emphasis is probably due to the spirituality, and the view of the Deity, of those who took the time and trouble to create the liturgical cycles. The various editors could have relied more on readings from Proverbs or Ecclesiastes if they had wanted to stress the self-initiative of humankind; they chose, instead, to

underscore some traditional views of faith in God and of an awareness of God's role in the universe. This approach might be expected from people who have been members of the C.C.A.R.'s liturgy committees over the years. It is they who would most likely be concerned with the meaningfulness of prayer, spirituality, and affairs of the Divine. Having said this, however, we still can see evidence of possible equivocal theological positions within the scope of the alternative *haftarot*. This presentation of options represents sound liberal Jewish practice.

The fact that the most recent Reform *haftarah* cycle did not appear in the Gates of Prayer, and that there are, in some cases, up to nine possible alternative *haftarot* for any given shabbat in the Gates of Understanding, demonstrates a movement away from dictating any particular belief, and towards a position of suggesting a range of possibilities; the liberal approach to ritual within Judaism is strengthened immeasurably by presenting options. As the liberal movements strive to empower congregants in the worship setting, and as they invite potential congregants to join synagogues, the movements' leadership must continually respond to the needs and desires of Jews in their communities. Their leaders must allow congregants enough latitude to feel secure with their own theologies, and the Rabbis must provide the tools to help synagogue members with their individual theological searches. Presenting them with

alternatives, especially regarding the nature of man and God, is the healthiest way to do this.

Chapter Three--Two Haftarah Manuscripts

When one recites a *haftarah* during a worship service, the reader may employ one of a variety of different media containing the *haftarah* text: a *humash*, a special pamphlet, a full-text Hebrew Bible, or a special ספר הפטרות, a *navi'* text. The use of these latter works is supported in the Talmud despite admonitions against them by some Rabbinic authorities (see above, p. 13). As part of this thesis, I wanted to examine and report on two such *haftarah* books found within the collection of rare books at the Klau Library of the Hebrew Union College's Cincinnati campus. These rare manuscripts provide a glimpse into the world of synagogue practice during the era of their use. They also lend a sense of the artistic beautification which their scribes, artists, and/or users brought to the service of God.

A. A NAVI' SCROLL (non-cataloged manuscript)

In some congregations, especially in Israel,¹²⁴ those who recite the *haftarah* often employ a scroll containing all the *haftarot* (see footnote 126). The "navi' scroll" which I examined has not been cataloged by the library; one of its wooden dowels bears a paper identification tag, written in

¹²⁴ Encyclopedia Judaica, 1971, s.v. "*haftarah*," by Louis I. Rabinowitz, 16:1344.

blue ink, with the words "הפטרות, 18th Century German." The parchment scroll is sewn onto two wooden dowels, similar to a Torah scroll. As contrasted with a Torah, however, there is only one circular wooden disk (or guard) towards the bottom of each dowel to help keep the parchment aligned as it is rolled.

Each disk is approximately 14 cm. in diameter. Around the circumference of the right-hand disk is a strip of leather, approximately 29 cm. in length and one cm. wide, affixed onto the disk by tacks, upon which can be found a faded inscription. Intensive procedures would be required to produce fully the strip's entire text, as most of the letters have worn away and are not legible even under ultraviolet light. We can make out specific parts of Ashkenazic square lettering here and there. The majority of words and letters seem to have been written in black ink; these words are not legible at all. There are some letters which appear to be in red or brown ink: the first such word, "השם," is located in the middle of the inscription. The second word, "הקדמה (or "הקדמה)," is written at the end of the inscription.

The parchment itself contains 87 columns of *haftarot* written upon 28 leaves. Most leaves contain three columns of writing per sheet; the three leaves which include columns 7-10, 17-20, and 45-48, each contain 4 columns of print. Each leaf is approximately 41 cm. tall and range from 62 cm. - 90 cm. wide, depending whether the leaf contains three or

four columns. There is a maximum of 33 lines per column. The leaves are sewn together with thread, and reinforced by adhesive tape, much like a Torah scroll.¹²⁵

The texts of the *haftarot* are written in Ashkenazic square script, are vocalized in the Tiberian system, and contain the Masoretic accents.¹²⁶ Each *haftarah* bears a title which includes the name of the weekly *parashah* and the chapter reference in the specific Prophetic book where the selection is found. The *haftarah*'s title is centered above the column of text, and is not vocalized. These titles are, in most cases, written in majuscule letters.

With one exception, all textual notes and directions are found within the borders of the columns themselves; the margins are mostly clear. These notes include: references which mark the terminations of the Sephardic readings, which

¹²⁵ According to Bab. Talmud Soferim (2:6), a Torah scroll may contain leaves containing not fewer than three columns, nor more than eight columns. This same *halakhah* sets forth various limitations on the number of lines per column, with a difference of opinion as to the specific number. Depending upon the size of the script, different numbers of lines per column are suggested, all with their accompanying rationales: 42 lines per column, corresponding to the number of journeys of Israel; 60 lines per column, corresponding to the myriads of Israel; 72 lines per column, corresponding to the number of elders of the tribes of Israel; or 98 lines per column, corresponding to the number of reproofs found in the book of Deuteronomy.

¹²⁶ In speaking informally with Klau library director Dr. David Gilner, and Dr. Alec Friedman, Assistant to the President of the College, they related that they used such scrolls during their youth. They further disclosed that *haftarah* scrolls used by these people omitted vocalization and masoretic accents. The reader had to rely upon memorization of the text for a proper reading.

are found in parentheses and appear at the proper point in the text; the בְּיָמֵינוּ variants, also within parentheses; and directions for the various liturgical contingencies (the sections to be read when certain Sabbath and festival occasions intersect with others, or which *haftarah* is to be read when two *parashiyot* are read on the same Sabbath).

Another typical note might be a cross-reference. For example, the Ashkenazic *haftarah* for the second day of *Sukkot*, I Kings 8:2-21, is included within the *haftarah* of *Parashat Pekudei*, I Kings 7:51-8:21. At the place where one would expect to find the *haftarah* for the second day of this Festival, the reader is referred to the text of *Pekudei*, which contains notations marking off the reading for the second day of *Sukkot*.

The scribe found it necessary to fill-in excess space on many lines by lengthening letters both at the line end and in the middle. The lines appear to have been scored prior to the writing of the manuscript. One hand seems to have written the entire scroll despite the fact that both square and cursive script is utilized. The first word of each *haftarah* is written in majuscule form. There are no other distinguishing text markers, such as watermarks, colophons, or front matter.

The manuscript would be called a *haftarah* book; there is, however, neither a title within the manuscript, nor inscriptions or colophons. The contents are the *haftarot*

for each regular *Shabbat* of the year, plus the special *haftarot* for the Festivals, High Holy Days, special Sabbaths, and all other occasions.

There are textual inconsistencies, the most notable of which include the references to the *haftarot* of the Sephardic ritual. In some instances, where the Ashkenazic and Sephardic selections overlap one another and share some of the same material in any given week, there is a note inserted in the text indicating the termination point of the Sephardic reading. This notation occurs, however, in only three of 12 cases. Where the *haftarot* differ radically from one another, the Ashkenazic selection is present, and no reference to the Sephardic *haftarah* is made.

This is the case, for example, with *Parashat Shemot*. The Ashkenazic *haftarah* is Isaiah 27:6 - 28:13, plus 29:22 - 23;¹²⁷ this *haftarah* is present in its complete form. The

¹²⁷ In some cases, those who compiled the *haftarot* direct us to skip to another prophetic selection, sometimes even in a different book, in order to conclude the reading of the *haftarah* with words of consolation when the original selection itself did not close with this sentiment. Such is the case with *Parashat Shemot*, as well as with the following readings:

Vayeisei'	Hosea 12:13-14:10 <u>plus Hosea 14:7 or Micah 7:18</u>
Yitro	Isaiah 6:1-7:6 <u>plus Isaiah 9:5-6</u>
Mishpatim	Jeremiah 34:8-22 <u>plus Jeremiah 33:25-26</u> (The order of the readings is contrary to the rules set forth in the Tosefta'--see above, p. 10.)
Şav	Jeremiah 7:21-8:3 <u>plus Jeremiah 9:22-23</u>
Mas'ei	Jeremiah 2:4-28 <u>plus Jeremiah 3:4</u>
Shabbat Rosh Hodesh	Isaiah 66:1-24 <u>plus Isaiah 66:23</u>
Shabbat Shuvah	Hosea 14:2-10 <u>plus Micah 7:18-20 or Joel 2:15-17.</u>

Sephardic *haftarah* for this *parashah* is Jeremiah 1:1 - 2:3, yet the reader is not informed of this fact: Even though the Jeremiah selection is the Ashkenazic *haftarah* for *Parashat Maṭot*, the reader is neither informed of the fact that the Sephardic reading for *Parashat Shemot* appears at *Parashat Maṭot*, nor is there a note at *Parashat Maṭot* informing the reader that this Jeremiah reading is also the Sephardic *haftarah* for *Parashat Shemot*. This is similarly the case with *Parashat Vayishlah*: the Ashkenazic *haftarah* is Hosea 11:7 - 12:12 and the Sephardic community reads the book of Ovadiah. Neither the book of Ovadiah nor a reference to the difference between these two communities' practices appear in the manuscript.

For the *Parashiyot* of *Aharei Mot* and *Kedoshim*, the scribe did not include the traditional *haftarot* for the communities. For *Aharei Mot*, the manuscript uses Amos 9:7 - 15; the Ashkenazic *haftarah*, according to Reuven Sar-Shalom, Hertz, J.P.S. and others, should be listed as Ezekiel 22:1 - 16. Also, at the *parashah* of *Kedoshim*, the manuscript presents the portion of Ezekiel 22:1 - 16, rather than either the Sephardic *haftarah* of Ezekiel 20:2 - 22 or the Ashkenazic *haftarah* of Amos 9:7 - 15.

There appear to be a few scribal errors which were never repaired. In the fourth verse of the *haftarah* for

Yom Kippur PM	Jonah 1:1-4:11 <u>plus Micah 7:18-20</u>
Shabbat Hagadol	Malachi 3:4-24 <u>plus Malachi 3:23</u>
Shavuot, First Day	Ezekiel 1:1-28 <u>plus Ezekiel 3:12</u>

Parashat Noah, Isaiah 54: - 55:5, the first word of verse 54:4, "אֵל," is repeated. Also in *Parashat Noah*, which includes some of the material for the *haftarah* of *Parashat Re'ei*, the following note is inserted in the text: "אֵל הַפְּטוּרִים הַפְּטוּרִים יִרְאֶה;" the misspelling of הַפְּטוּרִים appears to be the spelling of the Ashkenazic pronunciation of the word. In the Hebrew title for the *haftarah* of *Shelah Lekha*, Joshua 2:1 - 24, the "ו" of the name of the prophetic book הַוִּשְׁתָּה seems not to have been scribed during the initial writing process; it appears as a smudge above the name הַוִּשְׁתָּה. In the *haftarah* for the first day of Passover, Joshua 3:5 and ff, the first verse contains a mistakenly placed Masoretic accent: In the word הַקָּדְשִׁי, the manuscript places the *etnahta'* accent as follows: הַקָּדְשִׁי.

Within the text, there are a few special artistic touches worth mentioning. In the *haftarah* for *Shabbat Shuvah*, in the phrase הַקָּדְשִׁי שׁוֹפֵר בְּצִיּוֹן (Joel 2:15), the word הַקָּדְשִׁי is written in majuscule form, perhaps calling attention to the dominant theme of the *shofar* calling Jews to repentance. The text of the *haftarah* for *Shabbat Shuvah* also contains a special graphic rendering. The three verses from Micah 7:18 - 20 come at the conclusion of the Hosea selection in the Ashkenazic community's recitation of the *haftarah*. These three verses are inserted as a block of text into the Hosea text and set apart by dark lines (see Appendix II.4). This emphasis in the text may have been

included not only to distinguish this material as being from another book, but also to ensure its inclusion into the special day's reading.

When a *haftarah* concludes at the bottom of a column of text, its final line, in most cases, is centered in the column if the text does not take up the entire space of the last line.

B. A HAFTARAH BOOK (H.U.C.-J.I.R. Manuscript #454)

One special feature of this 19th Century codex is the great number of illuminations throughout the manuscript. Before I describe this beautiful art work, I thought that it would be helpful to place this manuscript within an appropriate context, that of Jewish art.

Despite the Second Commandment prohibitions regarding graven images,¹²⁸ it appears that such illustrations have appeared in Jewish religious settings for a long time. Authorities in the relatively young field¹²⁹ of Jewish art, however, seem to disagree as to the historic origins of Jewish figurative and decorative art. As early as the Letter of Aristeas, in a listing of the gifts that were

¹²⁸ Many scholars in the field of Jewish art point to the apparent contradiction of the biblical injunction against graven images, and the presence of such art, whether for synagogal or for private use. See such references in No Graven Images (edited by Joseph Gutmann, KTAV Publishing Company, 1971) and other works referenced below.

¹²⁹ Gutmann calls the field of Hebrew illustrations "virgin territory" which "invites further exploration," as stated in his Hebrew Manuscript Painting, p. 14.

brought to Ptolemy from Jerusalem, we have a description of a Torah scroll "in which the Law was inscribed in Jewish letters with writing of gold."¹³⁰ Hadas comments that perhaps only the names of God were written in gold.¹³¹ He refers to the section of Bab. Talmud Soferim 1:10 (1:9 in Soncino edition) which mentions a scroll owned by the Alexandrian Jews in which the names of God were written in gold throughout; it was decreed by the Rabbis that this scroll should be put away ("לְבַדּוֹ") and not used. Similarly, Bab. Talmud Shabbat 103b prohibits the use of a scroll in which the tetragrammaton is written in gold characters. Gutmann believes that, in the Alexandrian scroll, only the Tetragrammaton appeared in gold.¹³²

In his earlier research, Gutmann was skeptical regarding any propensity of the Alexandrian Jews to illustrate or to decorate their holy scrolls. Despite their overall path of assimilation into Greek culture, he believed that to have possessed such illustrations "would have been violative of Jewish tradition."¹³³ He later (1971)

¹³⁰ Aristeas to Philocrates (Letter of Aristeas), edited and translated by Moses Hadas (New York: KTAV Publishing House, Inc., 1973), section 176 (page 169).

¹³¹ Ibid., p. 168, n. 176.

¹³² Joseph Gutmann, Hebrew Manuscript Painting, p. 10.

¹³³ Joseph Gutmann, "The Question of Illustrated Jewish Biblical Manuscripts: A Preliminary Investigation," (Rabbinic thesis, January 1957, Hebrew Union College-Jewish Institute of Religion, Cincinnati; referee: Samuel Sandmel), p. 8.

restated his opposition to the theory that Alexandrian Jews may have copied and illustrated their Bible manuscripts in imitating the style of the Greeks' illuminations of Homer's Odyssey. He labels as "meager evidence" the connection between the existence of Iliac tablets and Homeric bowls, and the illuminated Jewish manuscript.¹³⁴

Dating from the Third century of the Common era, however, we have the construction of the synagogue at Dura-Europus in modern-day Syria, which was decorated with still-extant frescoes of biblical scenes and story panels. Gutmann does not seem to want to speculate as to the antecedents of the paintings there. Roth, on the other hand, believes "with good reason" that the sophistication of the Dura-Europus frescoes belies an earlier tradition of Jewishly-inspired book art.¹³⁵ Those decorations and others, such as the mosaics at the *Beit Alpha* synagogue in Israel, were created and displayed, apparently despite the religious prohibition against figurative art.¹³⁶

Wischnitzer seems to agree that figurative art existed in the Late Classical period. She cites two passages from Josephus indicating that members of the priestly family had

¹³⁴ Gutmann, No Graven Images , pp. 232-3.

¹³⁵ Cecil Roth, "Representation. . ." p. 162.

¹³⁶ Ibid., p. 163.

commissioned art works to be created.¹³⁷ In Antiquities (Book 15, Section 25-27), Josephus describes the actions of Alexandra, the daughter of the High Priest Hyrcanus II, who had portraits of her two children painted and sent to Antony in order to arouse sympathy regarding the plight of the Jews.¹³⁸ Similarly, in Wars (Book 1, Section 439), Josephus depicts Herod's jealousy and anger at the report of his second wife Mariamne's sending of her own portrait to Antony for salacious purposes.¹³⁹ Wischnitzer also presumes the existence of religiously-based art in the Late Classical period upon a reference found in Yer. Talmud Megillah (71d--Krotoschin-Venice edition; page 12b, halakhah 9 (bottom), Zhitomir edition) where the Rabbis discussed the presence of "רשפים" in Jerusalem. Wischnitzer translates this word as "artists,"¹⁴⁰ where Neusner translates this word as "scribes."¹⁴¹ Wischnitzer's conclusion is that the

¹³⁷ Rachel Wischnitzer, "Jewish Pictorial Art in the Late Classical Period," in Jewish Art: An Illustrated History (edited by Cecil Roth, revised edition by Bezalel Narkiss, London: Valentine, Mitchell, and Co., Ltd., 1971), p. 83.

¹³⁸ Josephus, Antiquities, Book 15, Section 25-27, translated by Ralph Marcus (Cambridge: Harvard University Press, 1963).

¹³⁹ Josephus, The Jewish War, translated by H. St. J. Thackeray (1927). Cambridge: Harvard University Press edition (1967), Book 1, Section 439.

¹⁴⁰ Ibid., p. 83.

¹⁴¹ Jacob Neusner, The Talmud of the Land of Israel: A Preliminary Translation and Explanation, Volume 19, "Megillah" (Chicago: University of Chicago Press, 1987), p. 61, Section

Talmudic disapproval spelled out in the Babylonian Talmud tractates of Soferim and Shabbat (see above, p. 101) encompassed scrolls intended for use in the synagogue; in the case of private codices, she believes that there may have been a greater degree of latitude.¹⁴²

Wischnitzer's assertions about manuscript precursors of the Dura-Europus frescoes are especially supported, she believes, by the fact that the Elijah scenes form a chronological sequence "faithfully following the [Biblical] text." Wischnitzer compares the fresco depiction, where Elijah appears in every frame, to that of drawings on a scroll. Because of the way that a scroll is rolled, where only one scene at a time could be viewed, the main character needs to be present in every drawing. She concludes, therefore, that the scenes must have been copied from a scroll with drawings.¹⁴³

Roth supports the theory that Jewish art from any age, and especially the Middle Ages, was inspired by the general creative environment which was full of aesthetic feelings. In order to counter the Decalogue prohibition against graven images, he believes that Jews followed the command in Exodus 15:2 ("This is my God and I will enshrine (others:

XV:H (corresponding to Yer. Talmud Megillah 1:9).

¹⁴² Wischnitzer, p. 83.

¹⁴³ Wischnitzer, p. 85.

'glorify' him" (J.P.S., 1985)) to justify their art work.¹⁴⁴ Also, he feels that the existence of the famous "Bird's Head Haggadah" from the 13th Century, demonstrates a highly advanced state of the art: Even though there is no extant Western (Ashkenazic) art work prior to this period, Roth firmly believes that such prior works must have existed.¹⁴⁵ As far as the Medieval period is concerned, Roth describes the existence of an extensive amount of art for religious application, such as illuminated manuscripts with drawings of people (figurative art) and of the sacred vessels of the Temple (decorative art).¹⁴⁶

Gutmann characterizes many areas where Jewish ritual and ceremonial art have added to the aesthetic experience. In fact, contrary to a position he took earlier (see above, p.100), he now would label as "standard fiction or hobbyhorse" the notion that art played no role within the traditional Jewish worship service.¹⁴⁷ He enumerates the illuminated German and Spanish prayer books from the medieval period, festooned with their Eden-like images of

¹⁴⁴ Roth, "Representation," p. 160.

¹⁴⁵ Cecil Roth, "Birds' Heads and Graven Images," Commentary, June 1969, reprint by the National Council on Art in Jewish Life, New York, p. 3.

¹⁴⁶ Cecil Roth, "Representation in Early Jewish Art," The British Journal of Aesthetics, offprint from Volume 1, Number 3, June 1961, p. 160.

¹⁴⁷ Joseph Gutmann, "The Environment of Prayer," C.C.A.R. Journal, January 1967, p. 53.

the "World To Come," and asserts that the objectives of such art, and even the earlier wall paintings of bible scenes, were to "convey meaningfully, vividly, and esthetically the collective Jewish thoughts, feelings, and symbols of Jewish communities."¹⁴⁸ It would seem that the debate over the history of Jewish figurative and decorative art will continue for some time.

The majority of manuscripts from the Medieval period, which seems to represent the most prolific period for this type of art work, includes Bibles, scrolls of Esther, *maḥzorim*, *ketubot*, marriage poems, *haggadot*, copies of Rambam's *Mishneh Torah* and the *Moreh Nevukhim*, diplomas of ordination and *sheḥiṭah* certification, table hymns and readings for the Sabbath, *sidrei berit milah*, and regulations of religious organizations.¹⁴⁹ The present codex manuscript is dated in the Nineteenth century.

The illuminated *haḥṭarah* manuscript which I examined is entitled "*Haḥṭarot from the Entire Year, According to the Customs of the Ashkenazic and Sephardic Communities.*" It is cataloged as H.U.C.-J.I.R. Collection #454, dated 1809. The volume is approximately 36 cm. tall, 19 cm. wide, and when its pages are flattened against one another, the manuscript

¹⁴⁸ Ibid., p. 54.

¹⁴⁹ Joseph Gutmann, Hebrew Manuscript Painting (New York: George Braziller, Inc., 1978), p. 22, and Bezalel Narkiss, "Hebrew Illuminated Manuscripts," Encyclopedia Judaica, 1971, 8:1267.

is two to three cm. thick.

Its binding is tooled leather, and it has a .6 cm. tall gold-inlaid title. The tooling on the leather includes flowers, leaves, and vines, a theme which is carried over into the manuscript's illustrations. The artist's name is included in a note on the title page as Shimshon Sofer ben Yisrael, from the town of Steinfurt in Amsterdam.

The title page (see Appendix II.5) is colorfully decorated with tall pillars or columns adorned with leafy vines and flower buds. The inscription at the bottom of this page provides some degree of justification for the scribe's art work, and the use of a codex as a liturgical tool, in the public recitation of the *haftarah*.

The second page (see Appendix II.6), found on the reverse of the title page, contains the benedictions for the recitation of the *haftarah*, both before and after the recitation, for *Shabbat* and all holy days. The blessings, especially those for days other than regular *Shabbatot*, seem to follow the Spanish ritual from the 18th century.¹⁵⁰ The first word of each benediction is in majuscule form, and

¹⁵⁰ The benedictions seem to be consistent with Sabbath, Festival, and High Holy Day prayer books of Amsterdam (1726, 1728), Venice (1758), and Florence (1735), found within the collection of prayer books in the Klau Library's East Wing. This is especially true of the elaborate blessings following the recitation of the *haftarah*, including the phrases ". . .for this day of rest" ("וַיָּרֵחַ"), ". . .and for this holiday, this holy convocation," and the inclusion of "our king" in the fifth line of the special blessing for Yom Kippur (see Appendix II.6).

each is illuminated in a different color. In the artist's renderings of the majuscule words, we begin to see artistic patterns which continue throughout the manuscript's art work: the top of the letter *lamed* is extended and turns into a bird's head; it is also extended to become a pattern of swirls. This page also contains vines and floral decoration. At the bottom of this page, a long inscription defends the use of colors in illustrating the text.

This "page of benedictions" foreshadows in other ways the content and art work of the remainder of the manuscript. There are instructions located in the margins and within the text's borders regarding the correct benediction for the specific occasion. The Hebrew quote from Isaiah 47:4 "Redeem us, O Lord of Hosts, Holy One of Israel" appears here in the margin as a prayer to be said following the bbbbbbb blessing. (This verse also appears as an ending verse at hhhhhhh the conclusion of the *haftarah* of *Parashat Devarim*, Isaiah 1:1 - 27, the *haftarah* to be said prior to Tish'ah B'av--see below, p. 118). The first two pages, the title page and benediction page, are the only ones with the extensive use of color.

The book's major contents are, of course, the *haftarot* for each of the weekly *parashiyot*, the Pilgrim Festivals, High Holidays, Special Sabbaths, and all other traditional occasions when *haftarot* are recited. At the back of the text are two lists. The first is an index of all the

haftarot contained in the book, listed by Pentateuchal *parashah* and special day, along with their page numbers. The second list is a table of 97 psalms appropriate for each Sabbath, the week days, and special occasions.

The book contains 42 parchment pages numbered with Hebrew characters. The last numbered page is 38, and the artist chose to draw the number as ם״ח"ל. There is one major column on any given page, approximately 15 cm. wide, which is the text of the *haftarah*. The marginal notes include the name of the *parashah* or holiday, ם״ח"ל variants, a few masoretic notations, indications of special "מלע"ל" and "מלע"ל" pronunciations of which the reader should be aware, and instructions as to the proper ritual contingencies for the recitation of the *haftarah* on special occasions.

On each page of the manuscript there is space for a maximum of 56 lines. The scribe used one of three methods for filling in lines. First, there are elongated letters, which generally appear at the end of a line though they do show up in the middle of a line as well. There are majuscule words which begin each *haftarah*; there are also semi-majuscule words which appear within the text at locations where either the Ashkenazic or Sephardic communities' *haftarah* begins or ends. In a few cases, there are illustrated and decorated lines which appear at the end of a *haftarah* in order to complete the line to the margin.

It is unclear as to the precise number of hands which participated in the creation of this manuscript. However, there seems to be four special types of artwork: the text, vocalization, and accentuation; the majuscule and semi-majuscule words and the illustrations which encompass them; the two inscriptions, each written by different hands, on the title page and benediction page justifying the use of a colorful, illustrated codex made from parchment; and, in Rashi-type script, the various directions and liturgical contingencies. (The inscriptions in this latter category often stand out from the text by virtue of their size (at most only half the height of the *haftarah* text) and their color (usually blue or dark black).¹⁵¹) Regardless of the number of artisans, it was the scribe, as the one responsible for the layout of the page and placement of the decorated material, who traditionally received exclusive credit in the colophon.¹⁵²

There are no watermarks on the parchment pages. The dating system used is the Hebrew calendar. The vocalization

¹⁵¹ According to Gutmann, there may have been a different artisan for each step of the illuminating process: the chief scribe, in charge of the layout of the entire manuscript and the basic decorations; the vocalizer, who added vocalization, accents, and the micrography (intricate designs or drawings whose outlines consist of minutely-drawn Hebrew quotations from various sources); the illuminator, who illustrated the manuscript according to the chief scribe's direction and sketches; and the apprentice who added the color or gold leaf to the parchment. See Hebrew Manuscript Painting, p. 13.

¹⁵² So Bezalel Narkis in Encyclopedia Judaica, 1971, s.v. "illuminated manuscripts, Hebrew," 8:1262.

is Tiberian, and is accompanied by the Masoretic accents.

A colophon can be found following the last *haftarah*. The last few lines of the *haftarah* (that for the morning of Tish'ah B'av) conclude in a downwards-pointing pyramid, and concludes with what appears to be a "trade mark" symbol of the scribe, Shimshon Sofer ben Yisrael. Below this mark are the following eight majuscule letters:

שׁוֹמֵר לְיָדָיו אֶת־הַמִּצְוֹת

which is an acronym for the Hebrew of Isaiah 40:29, blessing "the one who gives strength to the weary, fresh vigor to the spent" (J.P.S., 1985). The prayer seems to request strength after the artist's arduous task of illustrating and completing the manuscript.

One of the most striking aspects of this manuscript is its use of illustrations in the majuscule words which begin each *haftarah* selection.¹⁵³ In many cases, the illuminated word is placed against a lattice-work background; in other instances, each letter of the majuscule word contains a lattice-work design within its borders; where the Masoretic accents appear within the majuscule words, they are also included in the artistic illustration. These designs consist of lines, dots, circles, or a combination, to make a

¹⁵³ Because there are no capital letters in Hebrew, the illumination of the first letter of a word, which was common in Christian illumination, was expanded to include the entire first word. See Gutmann, Hebrew Manuscript Painting, pp. 13-14; and Encyclopedia Judaica, s.v. "illuminated manuscripts, Hebrew," by Bezalel Narkiss, 8:1260.

geometric pattern. The tails of some letters, most notably the vavs, the lameds, and the yuds, are extended to become swirled and scrolled designs, or *fleurs-de-lis*. Each word is uniquely designed, yet some duplication of patterns takes place. Where the illustrator used mostly black ink to create his majuscule word designs, he also used some red or brown ink for some line, dot, or floral designs.

In a few cases, there appear to be special drawings within these illuminated majuscule words which have a direct connection to the contents of the *haftarah*, or which are connected to the special day when the *haftarah* is read. On page 1 of the manuscript (see Appendix II.7), the majuscule word 'אָ' at the beginning of the *haftarah* for *Parashat Bereishit* (Isaiah 42:5 - 43:10) is decorated with a swirling vine-like design, with special sprouts emanating from it. The *meteg* underneath the letter אָ also appears to be a tree with sprouting leaves. These might be reminiscent in general of the creation of the *flora* of the world; they may also refer to Isaiah 42:9, where God predicts events to come before those events even "sprout up" (אָנְסוּצוּן). Israel is frequently referred to as plants and other growing things (in Hosea 14:6, the *haftarah* for *Parashat Vayishlah*; in Isaiah 44:4, the *haftarah* for *Parashat Vayikra*, etc.); there seem to be drawings throughout many of the majuscule words which include vines, flowers, and leaves. This repetition could be an ongoing reference to Israel within

the prophetic imagery.

In the majuscule drawing for the *haftarah* for Parashat *Noah* (Isaiah 54:1 - 55:5, see Appendix II.6), there appear to be bejewelled rings which extend the full length of each of the letters. Although wedding rings traditionally did not contain jewels, these drawings might be wedding rings which subtly refers to Isaiah 54:4, which mentions God's espousing Israel and calling Israel back as a forlorn and forsaken wife. At the beginning of Isaiah 6:1 - 7:6 and 9:5 - 6 (*haftarah* for Parashat *Yitro* - see Appendix II.8), there are faces in the *sheva'* and the *shin/sin* identifier, as well as the *dagesh kal*. These faces appear to be floating and might refer to the flying angels mentioned in Isaiah's description of the theophany. The *patah* underneath the *nun* is drawn to resemble a pair of lips, subtly referring to Isaiah's disclaimer (v. 6:5) that he and his people possess unclean lips; this drawing could also refer to the purification of Isaiah's lips by a hot coal (v. 6:7).

In the first word of the *haftarah* of Parashat *Behukotai*, Jeremiah 16:19 - 17:14, the upright parts of the *heis* in the Tetragrammaton are drawn in the shape of nails or spikes. This could be a reference to v. 17:1, where a stylus of iron and a claw or nail of flint are used to inscribe the guilt of Judah. The majuscule first word of the *haftarah* of Parashat *Beha'alotekha* (Zechariah 2:14 - 4:7) is superimposed upon a seven-branched burning menorah.

This *haftarah* not only contains a description of the menorah (v. 4:1 - 2), but it is also the *haftarah* for the first Sabbath of *Hanukkah*.

The initial portion of the Ashkenazic *haftarah* for *Shabbat Teshuvah* [sic] (Hosea 14:2 - 10) contains the first word $\aleph \beth \daleth$. The center upright stroke of the *shin* is drawn in the shape of a chain which is supporting both the right and left upright stroke of that letter. This reminds the reader of the way that a scale is suspended, balancing its two sides. This appears to be reference to the scales of justice which weigh a person's deeds during the High Holy Day period. The Ashkenazic denouement of this *haftarah*, Joel 2:15 - 27, begins with the word $\beth \daleth \daleth$. The letters of this word are drawn in the shape of small *shofarot*, directly referring to the opening phrase of the *haftarah* and the message of the season. In the same way, the *haftarah* for *Parashat Vayeilekh* (Isaiah 55:6 - 56:8) begins with the word $\beth \daleth \daleth$. The drawings in the letters of this word are shaped like miniature key holes, perhaps referring to the locks which will eventually be locked at *Ne'ilah*, the conclusion of the High Holy Days. The command "seek ye," as well as the numerous keyholes, may make the reader conscious that there are a great number of choices (different doors which to enter) for repentance.

The *haftarah* for the Sabbath of *Sukkot*, Ezekiel 38:18 - 39:16, begins with the word $\aleph \beth \daleth$. The upright strokes of

these letters are drawn as *lulavim*, and the *yud* is drawn in the shape of an *etrog*. The artist inscribed the interior of the two *heis* with micrography, consisting of the Hebrew description of the Four Species from Leviticus 23:40:

First *hei*: פִּי עֵץ הָרֵר כִּפֵּס חֲסֵרִים

Second *hei*: וְעֵץ-עֵבֶה וְעֵרְבֵי-נָחַל

The drawings of these nine majuscule opening word panels are quite exquisite, and yet very subtle. A question we may ask is why the scribe chose to illuminate these majuscule words and not others? After all, there are many themes suitable for illustration within each *haftarah*. Unfortunately, we do not have an answer. But in any case, we have some beautiful drawings by which the illustrator attempted to enhance the worship experience of the reader by creating images which connect directly to the material in the *haftarah*.

This codex manuscript, as contrasted with the *haftarah* scroll described above, is almost entirely consistent in presenting both the Ashkenazic and Sephardic *haftarah* traditions. Even within the space allotted for the *haftarot* for *Parashat Vayishlah*, the scribe provided both the Ashkenazic *haftarah* (Hosea 12:13 - 14:10) and the Sephardic *haftarah* (the book of Ovadiah). At *Parashat Shemot*, the Ashkenazic *haftarah* (Isaiah 27:6 - 28:13 and 29:22 - 23) is presented without a reference to the Sephardic *haftarah* (Jeremiah 1: - 2:3). Yet when this Jeremiah *haftarah* is

given in a latter portion of the manuscript as the *Parashat Maṭot haḥṭarah* for both the Ashkenazic and Sephardic traditions, a note appears there which identifies this selection as the Sephardic *haḥṭarah* for *Parashat Shemot*.

The manuscript includes other aspects which can enhance the liturgical experience. As mentioned above (see above, p. 109), the manuscript contains pronunciation guides for certain words. The word within the text is marked with a small circle (°) suspended above the word, and the correction is found in the marginalia. In the *haḥṭarah* for *Parashat Ki Tisa'*, the Sephardic community's reading begins approximately half-way through the Ashkenazic reading. When this is noted in the margin, the comments also indicate that the Italian community begins its *haḥṭarah* at the same place. (This is the sole mention of a third community's ritual system in this manuscript.) In the *haḥṭarah* for *Parashat Naso'*, Judges 13:2 - 25, we find part of the story about Samson. As Samson is the name of the primary artist mentioned on the title page and colophon, the illustrator drew this name in semi-majuscule size as a tribute to the primary artist. This allusion to the name of the artist was a feature of post-Medieval German manuscripts.¹⁵⁴

In the *haḥṭarot* for *Parashat Shekalim* and *Shabbat*

¹⁵⁴ Cecil Roth reports that the name of the manuscript's patron might also have been included as an illuminated feature. See his article in the *Encyclopedia Judaica*, 1971, 8:1286.

Zakhor, the additional text material which is included in the Sephardic ritual (II Kings 11:17 - 20 and I Samuel 15:1, respectively) is neither vocalized nor accented. It is unclear as to the reason for this omission, yet we can examine the content of the verses for a clue. The II Kings selection describes the overthrow and murder of Mattan, the priest of Baal, by Yehoyadah, the priest of the Lord. Yehoyadah followed through with this action because it was God's command. The I Samuel portion is an introductory verse identifying God as the source of Samuel's command to Saul to destroy all the people of Amaleik. It is possible that the content of the *haftarot* may have affected the omission of the vocalization, but there is no evidence of it. Still, one can surmise and guess: Might the scribe have decided that these two descriptions of bloodshed in God's name should be less attractively presented than the remainder of the text, in order to downplay these divine commands?

In some instances, the illustrator wanted to make special note of variations of customs among the Ashkenazic communities. On *Yom Kippur*, some Ashkenazic Jews append Micah 7:18-20, or other verses, onto the end of Jonah. In one *Yom Kippur* custom, however, there seem to have been no additional verses added onto the *haftarah*. A note in the margin of this manuscript indicates that, "There are those who conclude [the reading of the *haftarah* with the words]

'and much cattle.'" In a few other cases, the marginalia words *וְהָיָה לְכָל עַמּוּת* begin a description of the custom of a few communities' variant practices.

There is a custom of ending the public and private reading of certain prophets with words of consolation, especially if the concluding verses of the prophetic selection emphasize either destruction or disaster.¹⁵⁵ This is accommodated by the use of the Talmudic dictum that skipping verses within the books of the Major Prophets or among the books of the Minor Prophets during the public recitation of the prophets is permissible (see above, p. 10). This manuscript allows for the tradition of consolation, in its presentation of the *haftarot* for *Rosh Hodesh* (Isaiah 66:23 is repeated after reciting Isaiah 66:1 - 24), *Parashat Mas'ei* (where the Ashkenazic community concludes the Jeremiah 2:4 - 28 selection with the consolation found in Jeremiah 3:4, and the Sephardic community employs the consolation inherent in Jeremiah 4:1 - 2), and *Shabbat Hagadol* (where Malachi 3:4 - 24 is appended with a repetition of verse 23). This latter example is the exclusive case where this manuscript, in a margin note, makes the following statement: "It is customary to recite

¹⁵⁵ A note in the Soncino volume of *Isaiah* (ed. and commentary by Dr. I. W. Slotki, London, 1949) notes that this custom occurs at the conclusion of Isaiah, Malachi, Lamentations, and Ecclesiastes. Similarly, the *Interpreter's Bible on Isaiah* (Abingdon Press, 1956, p. 733) notes that the "masoretic scholars" directed that this practice take place.

this verse (v. 23) again in order to conclude [the recitation of the *haftarah*] with [the mention of a] positive matter." The *haftarah* for *Parashat Devarim*, Isaiah 1:1 - 27 (as mentioned above, see p. 108) concludes with the verse Isaiah 47:4, which, recited prior to *Tish'ah B'av*, could act as a plea for God's salvation at the hour of destruction and ultimate sadness. The practice of reciting this verse seems to be very rare, as it is unattested to in the other sources of *haftarot* examined for this thesis.

* * * * *

Both of these manuscripts emphasize the special place of the *haftarah* in the worship service. The scroll is a synagogue tool which no doubt saw many years of use. Its vocalization, accents, and pronunciation guides provided the reader with all the tools necessary for an appropriate recitation of the *haftarah* for any given week. The artwork of the codex was intended to elevate the reading of the *haftarah* above the level of mere ritual. The reader may have acquired an appreciation for art, an awareness of the variations between the Ashkenazic and Sephardic communities' views of the prophetic messages, and a cognizance of the themes of the prophetic writings themselves. Both the prophets' words and the splendid artwork added greatly to the worshipers' experience and understanding of the *haftarah* as a liturgical component of the service. In sum, it is fortunate for us to have these two examples of *haftarah*

books to examine and enjoy.

Chapter Four--Alternative Haftarot

In the creation of this sample of a modern, liberal *navi'* text, with its set of alternative *haftarah* readings, I considered the text of the first four *parashiyot* of the book of Genesis. I then divided these portions into '*sidrot*' based upon their subject matter, story line, or context (see Appendix I.1). This procedure is similar to the manner by which most liberal Rabbis select to read a discreet section of Torah text from the *parashah* of the week. In many synagogues, a pericope such as this becomes the focus of the sermon and/or other elements of the worship service. Within each of my '*sidrot*,' there may be from one to seven themes which I have identified. (Another individual may perceive more or fewer, and different themes; it is, admittedly, a very subjective exercise.)

Next, I suggested *haftarot* which could be used during a service. I included the citation of the traditional *haftarah* for two major reasons. When I relate to my congregants the liberal Jewish obligation to understand the traditions of the past, I then must educate them as to the nature of those traditions. I believe that the traditional *haftarah* is testimony to the wisdom and traditions of my Jewish ancestors. Also, there may be worshipers who will find a meaningful connection between the Pentateuchal

portion and the traditional *haftarah*. I would like to facilitate this occurrence if it is to happen.

I then considered the alternative Biblical *haftarot* which have been suggested by the editors of the Union Prayer Book, the Gates of Understanding, and other authorities in the Reform movement (for example, Rabbi Kahn's cycle mentioned above on p. 72; or Rabbi Chaim Stern's alternative *haftarah* cycle in Appendix III.16). I have included these readings when, in my view, their themes resonate with those found within the selected *sidra*'.

My final step was the search for post-Biblical literary '*haftarot*' which may have a thematic connection to the identified *sidra*'. These are the alternative *haftarot* which I am suggesting to be read during the service; they are presented in Appendix I.2. The suggestions of alternative *haftarot* are presented here only as one possible approach to the question.

With any project, there are always 'next steps.' A subsequent development in this subject area would be the creation of an appropriate liturgical setting in which to place these 'alternative *haftarot*.' This would require an examination of the current *haftarah* benedictions, as well as the various extant experimental liturgies.

* * * * *

In considering the difficulty of finding appropriate readings, I reflect back upon the response of one of the

rabbinical respondents to the 1974 survey of the U.A.H.C. Commission on Worship (see above, p. xi): "I'm trying to collect 3 or 4 good readings to match up with each Torah reading." I also consider the difficulties and challenges faced by two rabbis who currently are trying to pursue this same idea. Margaret Wenig at Beth Am, The People's Temple, in New York, and Daniel Zemel at Temple Micah, in Washington, D.C., have begun to collect "modern" *haftarot*. Rabbi Wenig's focus has been on literature written by women (see Appendix III.17 for her current listing of alternative *haftarah* selections). In a telephone interview, she mentioned that finding appropriate selections is not always an easy task. Rabbi Zemel is similarly at a point where he is only beginning to find alternative *haftarot*.

As I gain experience in the active rabbinate, I will be able to expand my selection of alternative *haftarot*, beyond that which is included in this thesis. As my appreciation for the themes of the Pentateuchal selections grows, and my sensitivity to the needs of my congregants increases, I hope that the task of finding appropriate alternative *haftarot* continues to yield good fruit. There will always be new voices of "prophecy" to consider, fresh and innovative resources of *haftarot*. And much of the wisdom and knowledge of selecting the appropriate reading can only come with experience in my profession as a congregational rabbi.

The selections that follow, therefore, are not meant to

be definitive, permanent, or exhaustive. I believe that the search for new *haftarot* needs to continue. This is because we must continually be involved in the exploration for new meaning and significance in the Torah, the foundation of our lives as Jews.

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APPENDIX I--TRADITIONAL AND ALTERNATIVE HAFTAROT

APPENDIX I.1

1. Division of *Parashiyot Bereshit, Noah, Lekh Lekha, and Vayeira* into modern *sidrot*

DIVISION OF *PARASHIYOT BEREISHIT*.
NOAH, LEKH LEKHA, AND VAYEIRA INTO MODERN *SIDROT*
AND THEMATIC DIVISIONS

PARASHAT BEREISHIT

Traditional Division--Genesis 1:1-6:8

Genesis 1:1-2:3--The Story of Creation of the World

- The wonder of creation
- Creation from formless matter
- The creation of humankind
- Humankind's 'domination' of the Earth
- Created in the image of God
- The importance of Shabbat

Genesis 2:4-2:25--A Second Account of Creation

- God places humans in the Garden of Eden
- Humankind in the Garden of Eden
- The interconnectedness of humans and nature
- The choice to sin
- The animals as helpers to humankind
- The creation of woman

Genesis 2:25-3:24--Adam, Eve, the Serpent, and expulsion from the Garden

- The way to acquire knowledge
- Responsibility for our actions
- The consequences of our actions
- Discovery of one's sexuality
- The reality of life

Genesis 4:1-4:16--The Story of Cain and Abel

- The relationship between Cain and Abel
- Being the best that you can be
- Striving for improvement
- The jealousy of Cain for Abel
- "Am I my brother's keeper?"
- Compassion for the criminal

Genesis 4:17-4:24--Origins of Humankind

- On the origins of language
- The world's second murderer-Lemekh

Genesis 4:25-6:8--Origins of the Ways of the World

- Knowledge and values
- The limits of life
- Is power absolutely necessary?
- The 'Heroes of Old'

PARASHAT NOAH

Traditional Division--Genesis 6:9-11:32

Genesis 6:9-7:23--Noah and his Moral Accomplishments

- Righteous and blameless in one's generation
- The fate of the 'other' people of the world
- The destruction of the world

Genesis 7:24-8:19--Noah and His Family in the Ark

- The necessity of the destruction
- The family of Noah
- Signs of hope
- After the flood

Genesis 8:20-9:17--Humankind's Responsibilities to the World

- Humankind's ignorance of what might await
- Humankind's stubborn nature
- The world's natural resources
- The tendency towards violence

Genesis 9:18-9:29--Noah's Fate

- Noah and Alcohol

Genesis 10:1-10:32--The Transitions of the Generations

Genesis 11:1-11:9--The Tower of Babel

- The people of Babel
- Results of separation
- The call for cooperation

Genesis 11:10-11:32--Family Origins and Genealogies

- Ties to the past

PARASHAT LEKH LEKHA

Traditional Division--Genesis 12:1-17:27

Genesis 12:1-12:9--The Beginnings of the Jewish People

- The call of Abram
- The risk of leaving home
- Abram's family travels with him
- Initiative

Genesis 12:10-12:20--Abram and Sarai in Egypt

- Materialism

Genesis 13:1-13:18--Abram and Lot Divide the Land

- Cooperative ventures

Genesis 14:1-14:24--Abram and the War Between the Kings

- The purpose of such Biblical stories
- Reaction to war
- Dividing the spoils

Genesis 15:1-15:21--Abram's Vision 'Between the Pieces'

- Faith through belief and actions
- Abram's faith
- The ritual 'between the pieces'

Genesis 16:1-16:16--The Relationship between Hagar and Sarai

- Jealousy between the women
- Hagar's loss of self-concept
- Hagar's submission to the will of Sarai

Genesis 17:1-17:27--The Covenant of Circumcision

- Abram becomes Abraham
- The community of Israel
- The meaning of the Covenant

PARASHAT VAYEIRA

Traditional Division--Genesis 18:1-22:24

Genesis 18:1-18:15--Abraham and the Three Angels

- Sarah's skepticism
- Sarah's laughter

Genesis 18:16-18:33--The Fate of Sodom and Gomorrah

- Abraham tries to intervene
- Abraham's compassion

Genesis 19:1-19:38--The Angels Visit Sodom

- The evil of Sodom
- Lot's obscene offer of his daughters to the rabble
- The true evil of Sodom
- The reparations of Sodom
- The death of Lot's wife
- The incestuous acts of Lot's daughters

Genesis 20:1-20:18--Abraham Again Disguises His Wife

Genesis 21:1-21:21--The Birth of Isaac and the Banishment of Hagar and Ishmael

- Sarah's protection of Isaac
- The future line of Ishmael

Genesis 21:22-21:34--The Pact with Abimelekh and Phicol

Genesis 22:1-22:24--The Binding of Isaac

- The testing of Abraham
- Abraham's obedience to God
- Coming to the brink
- The awakening of Isaac
- Commitment
- The impact of 'the Binding' upon Isaac
- The heritage of Abraham
- Our modern incredulity

2. Traditional and Alternative *Haftarot* for each *sidra*, including bibliographic information

IMPORTANT--PLEASE NOTE: All the alternative haftarah materials appearing in this appendix are copyrighted by their authors and/or publishers. Prior to publication of these or other materials, appropriate permission should be secured from the author and/or publisher.

PARASHAT BERESHIT: Genesis 1:1-6:8

Traditional Haftarah:

Ashkenazic: Isaiah 42:5-43:10

Sephardic: Isaiah 42:5-42:21

APPENDIX I.2--Continued

Genesis 1:1-2:3--The Story of Creation of the World

Alternative Biblical Haftarah:	Isaiah 40:12-31
	Job 38:1-1

APPENDIX I.2--Continued

Please note--Alternative Haftot are copyrighted © by their authors. Any publication of this material requires permission from the authors and/or publishers.

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Genesis 1:1-2:3--The Story of Creation of the World

The wonder of creation--God's creative powers continued far past the evolution of the human species. God's imaginative power extends through our own day, with miraculous wonders in the observable world, and even more precious miracles within ourselves.

Genesis

GENESIS 1, 2

In the beginning, You made a simple world,
day and night, water and earth, plants and animals.

But now You create galaxies beyond systems
in the unending curve of space.

Now we know You create with subtlety
the invisible atom with its secret heart of power.

You create with delicacy, with violence,
the cell, splitting, becoming life.

Filled with joy, You make a human being,
a whole world, mysterious, delicate, violent.

Overflowing with joy, You create myriads of people,
fling galaxies across space, sow them with countless
kinds of life.

Your love, massive, cosmic, joyful, explodes around us,
as in the beginning, in a burst of light, a rush of waters,
in the cry of birth, in ourselves, even in ourselves.

(--Ruth Brin)

Genesis 1:1-2:3--The Story of Creation of the World

Creation from formless matter--We learn that even during the acts of creation, formless matter was to be found upon the Earth. This conclusion led to a Rabbinic debate as to whether there was some type of primordial "stuff" from which God created the Universe, or whether God started everything from a complete vacuum. Medieval philosopher and poet Judah Halevi speaks about the nature of this "stuff" and the nature of God's creations.

THE WISDOM OF CREATION

1. There is no less wisdom in the creation of the flea or gnat than there is in the creation and orbiting of the heavenly spheres. The distinction between one and the other lies in the substance from which they were created. There is no more purpose in a person's asking, "Why did He not create me as an angel?" than in a worm's asking, "Why did He not create me as a human being?"

2. The wisdom which is apparent in the spheres¹¹ is not greater than that in the smallest animals. The spheres (planets) are of a higher form because they were created from matter that is pure and permanent which only their Creator can destroy, while living creatures are made from matter which is highly sensitive to, and is affected by conflicting influences such as cold and heat that are constantly exerted against it.

These creatures would have been destroyed in the course of time were it not for G-d's wisdom in creating them as males and females, through which He preserves the species despite the death of individuals.

¹¹ This term includes the celestial bodies that seem to have orbits of their own such as the sun, the moon and the planets.

(--Judah Halevi)

Genesis 1:1-2:3--The Story of Creation of the World

The creation of humankind--At the darkest and most disturbing moments of human interaction, when one might want to leave the world of people and retreat to a cave, one must always know what the alternatives to human association might be. Martin Buber prefers the human, with all its faults, to all the intellectual knowledge in the world.

Books and Men

(1947)

I F I had been asked in my early youth whether I preferred to have dealings only with men or only with books, my answer would certainly have been in favour of books. In later years this has become less and less the case. Not that I have had so much better experiences with men than with books; on the contrary, purely delightful books even now come my way more often than purely delightful men. But the many bad experiences with men have nourished the meadow of my life as the noblest book could not do, and the good experiences have made the earth into a garden for me. On the other hand, no book does more than remove me into a paradise of great spirits, where my innermost heart never forgets I cannot dwell long, nor even wish that I could do so. For (I must say this straight out in order to be understood) my innermost heart loves the world more than it loves the spirit. I have not, indeed, cleaved to life in the world as I might have; in my relations with it I fail it again and again; again and again I remain guilty towards it for falling short of what it expects of me, and this is partly, to be sure, because I am so indebted to the spirit. I am indebted to the spirit as I am to myself, but I do not, strictly speaking, love it, even as I do not, strictly speaking, love myself. I do not in reality love him who has seized me with his heavenly clutch and holds me fast; rather I love her, the 'world', who comes again and again to meet me and extends to me a pair of fingers.

Both have gifts to share. The former showers on me his manna of books; the latter extends to me the brown bread on whose crust I break my teeth, a bread of which I can never have enough: men. Aye, these tousle-heads and good-for-nothings, how I love

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them! I revere books—those that I really read—too much to be able to love them. But in the most venerable of living men I always find more to love than to revere: I find in him something of this world, that is simply there as the spirit never can be there. The spirit hovers above me powerfully and pours out his exalted gift of speech, books; how glorious, how weird! But she, the human world, needs only to cast a wordless smile, and I cannot live without her. She is mute; all the prattle of men yields no word such as sounds forth constantly out of books. And I listen to it all in order to receive the silence that penetrates to me through it, the silence of the creature. But just the human creature! That creature means a mixture. Books are pure, men are mixed; books are spirit and word, pure spirit and purified word; men are made up of prattle and silence, and their silence is not that of animals but of men. Out of the human silence behind the prattle the spirit whispers to you, the spirit *as soul*. She, she is the beloved.

Here is an infallible test. Imagine yourself in a situation where you are alone, wholly alone on earth, and you are offered one of the two, books or men. I often hear men prizing their solitude, but that is only because there are still men somewhere on earth, even though in the far distance. I knew nothing of books when I came forth from the womb of my mother, and I shall die without books, with another human hand in my own. I do, indeed, close my door at times and surrender myself to a book, but only because I can open the door again and see a human being looking at me.

(--Martin Buber)

Genesis 1:1-2:3--The Story of Creation of the World

Humankind's 'domination' of the Earth--God's command to "subdue the Earth did not mean to dominate, but rather to assist the world in its constant generation of life. Humankind is a partner with Nature, and both need to use great wisdom to make the world a better place.

Creation

GENESIS 1. 2

When the divine word ended chaos and nothingness,
when God rolled away the darkness from the light,
that was the first moment of creation.

When Adam opened his eyes and beheld earth and heaven,
that was a moment of creation as real as the first,

For the sun is not bright without an eye to see,
the waves of the sea cannot crash and roar
without an ear to listen,

And unless life marks off the segments,
time is a dimension without measure.

Though we are finite,
God created us both free and conscious,
able to share in the power of creation.

Every moment that we behold anew the work of God,
the jewels of dew on morning grass,
the smile lighting the face of a beloved child,

Every moment that we work for good,
is a moment of creation.

Lord God, renew in us, in every one,
the bright mornings of Adam and Eve.

Let each dawn rise fresh with hope
as it was in the beginning.

Inspire us to create what is good;
quicken our delight in all that You create.

(--Ruth Brin)

Genesis 1:1-2:3--The Story of Creation of the World

Created in the image of God--Many people have tried to define the phrase "image of God," with some calling it a physical likeness, and numerous others speaking about a likeness of intellect. Martin Buber seems to interpret this phrase as a likeness of activity: As God made the world and initiated the succession of creatures, so, too, we must feel a part of the world and the ongoing chain of humanity.

The child, discovering his I, comes to know that he is limited in space; the adult, that he is unlimited in time. As man discovers his I, his desire for perpetuity guides his range of vision beyond the span of his own life. This is the time of those uniquely far-reaching, mute emotions which will never recur with the same force, not even when they become clarified and rounded out into an idea: immortality of the soul, immortality of faculty, immortality of action and deed. Stirred by the awesomeness of eternity, this young person experiences within himself the existence of something enduring. He experiences it still more keenly, in its manifestness and its mystery, with all the artlessness and all the wonder that surrounds the matter-of-fact, when he discerns it: at the hour when he discovers the succession of generations, when he envisions the line of fathers and of mothers that had led up to him. He perceives then what commingling of individuals, what confluence of blood, has produced him, what round of begettings and births has called him forth. He senses in this immortality of the generations a community of blood, which he feels to be the antecedents of his I, its perseverance in the infinite past. To that is added the discovery, promoted by this awareness, that blood is a deep-rooted nurturing force within individual man; that the deepest layers of our being are determined by blood; that our innermost thinking and our will are colored by it. Now he finds that the world around him is the world of imprints and of influences, whereas blood is the realm of a substance capable of being imprinted and influenced, a substance absorbing and assimilating all into its own form. And he therefore senses that he belongs no longer to the community of those whose constant elements of experience he shares, but to the deeper-reaching community of those whose substance he shares. Once, he arrived at a sense of belonging out of an external experience; now,

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out of an internal one. On the first level, his people represented the world to him; now they represent his soul. The people are now for him a community of men who were, are, and will be—a community of the dead, the living, and the yet unborn—who, together, constitute a unity. It is this unity that, to him, is the ground of his I, this I which is fitted as a link into the great chain [. . .]. Whatever all the men in this great chain have created and will create he conceives to be the work of his own unique being; whatever they have experienced and will experience he conceives to be his own destiny. The past of his people is his personal memory, the future of his people his personal task. The way of his people teaches him to understand himself, and to will himself.

When I was a child I read an old Jewish tale I could not understand. It said no more than this: "Outside the gates of Rome there sits a leprous beggar, waiting. He is the Messiah." Then I came upon an old man whom I asked: "What is he waiting for?" And the old man gave me an answer I did not understand at the time, an answer I learned to understand only much later. He said: "He waits for you."

(--Martin Buber)

Genesis 1:1-2:3--The Story of Creation of the World

The importance of Shabbat--Our ancestors long ago realized that the idea of a weekly day of rest was important, so much so that they implanted it within their religion. Moses Maimonides emphasizes what he views as the two most important aspects of the Sabbath: The appreciation of God's creative powers, and the regular need to regenerate our own powers.

Sabbath: A Double Blessing

God has commanded us to abstain from work and to rest on the Sabbath for two reasons

First, by doing so we affirm the true belief in the creation of the universe. This belief leads us immediately and unequivocally to a belief in God's existence.

Second, the Sabbath reminds us of God's mercies over us. After all, He freed us from the slavery and oppression of Egypt and gave us a day of rest.

The Sabbath is, therefore, a double blessing for us. It implants correct notions in our minds and it promotes our physical welfare.

(--Maimonides)

APPENDIX I.2--Continued

Genesis 2:4-2:25--A Second Account of Creation

Alternative Biblical Haftarah: Psalm 104:1-30

APPENDIX I.2--Continued

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Genesis 2:4-2:25--A Second Account of Creation

God places humans in the Garden of Eden--No longer can we believe the egocentric notion that the world is ours merely by virtue of our existence. Humankind must strive and work diligently for the privilege to remain on the Earth. God can no longer help us--we must continue the task of creation by means of our own ingenuity and strength.

Network

When we walk with nature as a friend
we learn how the great chains of life intersect.

How we live in a three-dimensional network
including every living thing from algae to elephants,
and these dependent on the soil, the tides, the moon.

When we walk slowly with nature, learning and understanding,
we can grow more food, live longer, humanize
our cities, enjoy the blossoming countryside

When we make mistakes, we see them:
fish dying in oil spills,
broken eggshells that threaten a silent spring.

We have learned the lesson of the twentieth century:
life is interdependent; life is fragile.

When we walk with other Jews as friends
seeing our people as a living people,
we learn how the long chains of our history intersect.

We sense that we live in a three-dimensional network
connecting Jews in Israel, in America, in Russia, everywhere
in the world.

Now we hear the message of the twentieth century to
the Jew: life is fragile; life is interdependent.

Although we make mistakes,
an invisible network of history, commitment and witness,
part of each of us, yet greater than all of us,
keeps us in life and sustains us here and everywhere

(--Ruth Brin)

Genesis 2:4-2:25--A Second Account of Creation

Humankind in the Garden of Eden--Although we may be conscious of the needs of the planet, are we similarly cognizant of the responsibilities that we must fulfill? Martin Buber stresses the risks, and alludes to the great rewards, of assuming the obligations of being human.

Beginning and End

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The man of today knows of no beginning. As far as he is concerned, history ripples toward him from some prehistorical cosmic age. He knows of no end; history sweeps him on into a posthistorical cosmic age. What a violent and foolish episode this time between the prehistorical and the posthistorical has become! Man no longer recognizes an origin or a goal because he no longer wants to recognize the midpoint. Creation and redemption are true only on the premise that revelation is a present experience. Man of today resists the Scriptures because he cannot endure revelation. To endure revelation is to endure this moment full of possible decisions, to respond to and to be responsible for every moment. Man of today resists the Scriptures because he does not want any longer to accept responsibility. He thinks he is venturing a great deal, yet he industriously evades the one real venture, that of responsibility.

(--Martin Buber)

Genesis 2:4-2:25--A Second Account of Creation

The interconnectedness of humans and nature--No thing on the Earth is independent of other things. All things have roots, attachments, and relationships to other things. Ruth Brin tells us that when we recognize this, we will be worthy to interact with the world.

A Riddle

The storyteller is asking riddles:

"How is an egg like a cloud?

"How is a match like a grain of wheat?

How is a pine cone like a word?"

The children try to guess.

"There is only one answer," she says.

The children are silent.

The storyteller speaks again:

"An egg makes a bird, a cloud makes rain,
matches make fire and wheat makes bread,
but a pine cone? And a word?"

Now a little girl with black braids
holds up her hand; she nods to her.

"When God began making the world,"
she says, "He spoke a word."

The children laugh, "Beginnings,"
they chant. "Beginnings, beginnings,
they are all beginnings."

"Ah," says the storyteller,

"And once upon a time there were people
who didn't know how to make beginnings, or even
how to recognize them,

"But beginnings are everywhere,
on the ground in seeds, in the sky in clouds,
in your mind in ideas, in your hand in tools to work with,
in your heart—your feelings—
and in the word of God."

The children smile
as they settle down to listen.

The storyteller will tell a tale
of the people who learned how to recognize beginnings
and how to make them.

(--Ruth Brin)

Genesis 2:4-2:25--A Second Account of Creation

The choice to sin--In this second creation story of the Bible, we discover that the first command from the Deity is that Humankind is not to eat of the Tree of Knowledge of Good and Evil. Maimonides stresses that the human choice to disobey God that was made in the Garden does not ever have to be repeated. We possess free will, and can choose rather to live lives of goodness.

Man Can Change His Character

Once we accept this view of man's nature, namely, that he acts out of his own free will in choosing good or evil, we understand why we must teach man the difference between the good or the evil way of life.

We must command him to do good; we must warn him against corruption; we must punish his rebelliousness; we must reward his virtue.

This is the equitable way to run society. Likewise, a man must accustom himself to virtuous deeds until they become part of his character. And he must abstain from sinful acts until he sheds his natural depravities. He must never say: "I cannot change my ways and improve." For a man can change his character from good to evil or from evil to good. Everything depends on his free choice and will.

When does a man lose his free will?
Only when God punishes him for his
sinfulness by depriving him of his
free will.

(--Maimonides)

Genesis 2:4-2:25--A Second Account of Creation

The animals as helpers to humankind--Although the ancient Israelite view is that God ordained this relationship from the beginning, other cultures saw a more mutual kind of association between humans and animals. The Native American belief captured in this story demonstrates a human desire, a yearning, to live more in peace and partnership with the animal kingdom. (Warm Springs Reservation Committee,

Why Animals and Man Can No Longer Talk to One Another

Many winters ago, the animals and the Indian people could talk to each other. They worked and played together in peace and happiness. They sat together at council fires.

The animals taught the Indian people many useful lessons. Otter showed the Indian people how to catch fish called Pike. Beaver told them how to build homes that would keep them warm and dry. From Bear and Wolf, the Indian people learned how to follow the forest trails. Panther showed the people where to hide. Horse taught them how to run swiftly. Fox taught them how to enjoy life and be able to laugh at themselves.

After the Indian people learned all the ways of the animals, the animals became very frightened. They were afraid that the Indian people would no longer need their help and would try to make slaves of the animals.

One harvest moon when all the Indian people were sleeping, the animals broke the rules of friendship. Secretly they called a great council fire. Jealous Wolf spoke first:

"The Indian people are our enemies," he growled. "Let us rush into the village and kill them!" Panther wanted to kill the Indian people, too.

But Bear had another idea. He wanted to challenge the Indian people to an open war.

"No," said Beaver. "We could wait until the winter moon comes and then tear down their houses at night. Then they will freeze."

Old Fox said slyly, "Let us pretend to be friends and secretly rob their corn fields at night while they sleep."

"Men and animals have always been brothers," said Horse. "We must not hurt them now. Why not invite them berry picking and lead them so far away that they will get lost and never come back."

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Then Dog spoke up bravely. "Man has always helped us. If war comes, I will go with man."

The Animals argued and talked louder and louder. They talked so loudly that their voices reached the ears of the Great Spirit. The heart of the Great Spirit grew very sad. The Great Spirit spoke to the animals.

"You have broken the friendship of the council fires. As a punishment, you can never again speak with man as you would a brother. Because of his heartless plan, Beaver will be hunted for his fur to keep man warm. Traps and snares will be set for Fox and Wolf. Panther will be an enemy and will be killed by the Indian people."

The Great Spirit said, "Horse remembered old friendships so he will still be able to understand man, but he will not be able to talk with him. Dog has also broken the law of the council fire, but because of his friendship to man, he will always be welcome in the homes of man and will guard man's children."

And this is why, say the Indian people, that animals cannot talk today. But Horse and Dog understand every word man says, even though they cannot answer.

(--Warm Springs Reservation Committee)

Genesis 2:4-2:25--A Second Account of Creation

The creation of woman--Attitudes about the relationship of men to women have changed drastically since the days of the composition of the Bible. In ancient days, the oppressive stance of man over woman led people to perceive a similar view of the relationship of God to humans. Ruth Brin decries all gender and power relationships from between God and us, and points us towards a different perception of the Deity.

A Woman's Meditation

When men were children, they thought of God as a
father;

When men were slaves, they thought of God as a
master;

When men were subjects, they thought of God as a
king.

But I am a woman, not a slave, not a subject,
not a child who longs for God as father or mother.

I might imagine God as teacher or friend, but those
images,

like king, master, father or mother, are too small for
me now.

God is the force of motion and light in the universe;

God is the strength of life on our planet;

God is the power moving us to do good;

God is the source of love springing up in us.

God is far beyond what we can comprehend.

(--Ruth Brin)

APPENDIX I.2--Continued

Genesis 2:25-3:24--Adam, Eve, the Serpent, and expulsion
from the Garden

Alternative Biblical Haftarah: Psalm 139:1-18

APPENDIX I.2--Continued

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Genesis 2:25-3:24--Adam, Eve, the Serpent, and expulsion from the Garden

The way to acquire knowledge--One may perceive Eve's act of eating the "forbidden fruit" as a short-cut to knowledge and wisdom. But as Maimonides tells us, there is no substitute for education. Class standing might be overcome if we perceive the wisdom of his words.

Poor Habits and Bad Education

There are certain concepts which the human mind can conceive by virtue of its nature and capacity. On the other hand, there are other concepts which our minds cannot conceive because of our limited intellectual and conceptual capacities.

Let me offer a simple analogy: A man can lift two hundred pounds, but he surely cannot lift a ton! Some men may be physically able to lift more than others. But there is a limit to every man's physical strength. Similarly, there is a limit to every man's mental capacity: the human intellect has limits beyond which it cannot go.

There is little confusion of ideas in the exact sciences or natural science. But a great deal of confusion exists in religious and spiritual matters.

According to Alexander of Aphrodisias, there are three causes of these differences of opinion. The first is man's lust for power and prestige. The second is the subtlety and profundity of the subject studied. The third is the obtuseness of the man seeking after the truth. All three factors lead man astray from perceiving truth, writes Alexander.

In my opinion, there now exists a fourth source of intellectual error—a source that did not exist in his days. That fourth source of error is habit and education. Men naturally love the things to which they are accustomed; they are inclined towards customs with which they are most familiar. For example, country folk prefer their rustic village lives—with all the inconveniences and primitive facilities—to all of the luxuries of city life.

Similarly, men prefer the opinions to which they are accustomed and in which they have been brought up: they love them, they defend them and they scorn other views. For this reason, then, many people fail to perceive the truth in spiritual matters, and they cling to errors such as anthropomorphisms and other baseless notions. (--Maimonides)

Genesis 2:25-3:24--Adam, Eve, the Serpent, and expulsion from the Garden

Responsibility for our actions--Humankind possesses Free Will and can use it for good or for evil. In this polemical argument challenging the Christian view of "original sin," Maimonides emphasizes humankind's responsibility to choose the correct path.

Free Will

Man is born without any innate merit or corruption. True, it is possible that he is born with certain dispositions based on biological factors. But, normally, man's actions are entirely up to him, for nothing can compel him to act the way he does, since free will is given to man. This must be so or else we arrive at an absurd position.

For example, if Simeon killed Reuben, how can you hold Simeon guilty since he was predestined to kill Reuben and Reuben was predestined to be killed? Indeed, if a person acts criminally due to compulsions beyond his control, we cannot hold him morally or criminally responsible nor can we punish a criminal.

Consequently, we must accept without doubt the belief that man's actions are determined by his own free will: if he wants to do something, he does it; if not, then he abstains from doing it. And no force can compel him to do so. He is, therefore, a responsible creature. He can perform God's will—or violate it, as he chooses. As the sages have noted: "Everything is in the hands of Heaven except the fear of Heaven."

(--Maimonides)

Genesis 2:25-3:24--Adam, Eve, the Serpent, and expulsion from the Garden

The consequences of our actions--The expulsion story demonstrates the need to prepare oneself to accept the consequences of our actions. Martin Buber intimates that certain actions, for example, 'finding God', may result in surprisingly positive results. Are we ready to accept the consequences of this action?

The Secret and the Manifest

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The secret of God which stood over Job's tent (Job 29:4), before it grew terrifyingly into his suffering and questioning, can only be fathomed by suffering, not by questioning, and man is equally forbidden to question and to follow these secret ways of God. But God's handiwork, His revealed way of working, has been opened before us and set up for us as a pattern. . . .

But where are the revealed ways of God's working revealed?

Just at the beginning of the wandering through the desert; just at the height of Job's trial; just in the midst of the terror of the other, the incomprehensible, understandable works; just from out of the secret. God does not show mercy and grace alone to us; it is terrible when His hand falls on us, and what then happens to us does not somehow find a place beside mercy and grace, it does not belong to the same category as these: the ultimate does not belong here to the "attribute of stern justice"—it is beyond all attributes. It is indeed the secret, and it is not for us to inquire into it. But just in this quality of God's is His "handiwork" manifested to us. Only when the secret no longer stands over our tent, but breaks it, do we learn to know God's intercourse with us. And we learn to imitate God.

(--Martin Buber)

Genesis 2:25-3:24--Adam, Eve, the Serpent, and expulsion from the Garden

Discovery of one's sexuality--Attitudes toward human sexuality change from generation to generation, and Judith Plaskow shares a feminist perspective on the Jewish outlook of sexuality. Jewish women must, she says, begin to reclaim their own responsibility for their sexual lives.

Reclaiming the Body and Sexuality in Feminist Thought

This conflicting and conflicted set of attitudes toward sexuality constitutes an extremely problematic heritage for modern Jews, particularly Jewish women. It has been noted frequently that for liberal Jews who take their Judaism seriously, there is no area in which modern practice and traditional values are further apart than the area of sexuality.* The insistence that legitimate sexual expression be limited to marriage, and indeed, only certain periods in a marriage, and the insistence on boundaries and control as central aspects of an approach to sexuality, are thoroughly out of tune with both the modern temper and the lived decisions of most contemporary Jews. Troublesome as inherited sexual values are for Jews of both sexes, however, they are especially troubling for women; for these values are a central pillar upholding Judaism as a patriarchal system, and the stigma and burden of sexuality fall differently on women than on men. Men's sexual impulses are powerful—"evil"—inclinations in need of firm control. Women's very bodily functions are devalued and made the center of a complex of taboos: their gait, their voices, their natural beauty are all regarded as snares and temptations and subjected to elaborate precautions. Men define their own sexuality ambivalently—but they define it. And men also define the sexuality of women which they would circum-

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scribe to fit the shape of their own fears, and desire for possession. Women must carve out a sense of sexual self in the context of a system that—here most centrally—projects them as Other, denying their right to autonomous self-understanding or action.

Given the generally ambivalent and problematic treatment of sexuality in Judaism, however, it is precisely the key location of women as the central locus of ambivalence that makes women's voices and experience enormously important to the overall transformation of Jewish attitudes toward sexuality. If control of women's sexuality is the cornerstone of patriarchal control of women, then women's naming and reclaiming our own sexuality poses a major threat to that control and to the understanding of sexuality correlated with it. Such naming and reclaiming, moreover, has been a crucial piece of the contemporary feminist project. Partly in response to the Jewish understanding of sexuality, more fully in response to the explicit dualism of Christianity and the attitudes of a culture shaped by both traditions, feminists have begun to explore and revalue women's sexuality and body experience from a woman-centered perspective. These explorations have potentially profound implications for Judaism, certainly for its understanding of women, but also for its understanding of sexuality and the relation between sexuality and the sacred.

(--Judith Plaskow)

Genesis 2:25-3:24--Adam, Eve, the Serpent, and expulsion from the Garden

The reality of life--One result of the expulsion is the imposition of humankind's finite life span. Martin Buber reminds us that we cannot know, nor even surmise, what comes after one's death. Even so, we can rely on the eternity of time; that is all we can know.

Death

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We know nothing about death, nothing beyond the one fact that we shall "die"—but what is that, to die? We do not know. We must therefore assume that death constitutes the final limit of all that we are able to imagine. The desire to extend our imagination into the beyond of dying, to anticipate psychically what death alone can reveal to us existentially, seems to me to be a lack of faith disguised as faith. Genuine faith says: I know nothing about death, but I do know that God is eternity; and I also know that He is my God. Whether what we call time will abide with us beyond our death becomes rather insignificant for us compared to the knowledge that we are God's—who is not "immortal" but eternal. Instead of imagining ourselves to be alive yet dead, we will prepare ourselves for a true death, which is perhaps the terminal boundary of time, but, if so, certainly also the threshold of eternity.

(--Martin Buber)

APPENDIX I.2--Continued

Genesis 4:1-4:16--The Story of Cain and Abel

Alternative Biblical Haftarah: Psalm 11:1-7

APPENDIX I.2--Continued

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Genesis 4:1-4:16--The Story of Cain and Abel

The relationship between Cain and Abel was complete with strife and contention. Sigmund Freud ponders the innate human characteristic of violence in a letter to Albert Einstein regarding the results of World War I, and wonders whether this idiosyncrasy will ever change.

Conflicts of interest between man and man are resolved, in principle, by the recourse to violence. It is the same in the animal kingdom, from which man cannot claim exclusion; nevertheless men are also prone to conflicts of opinion, touching, on occasion, the loftiest peaks of abstract thought, which seem to call for settlement by quite another method. This refinement is, however, a late development. To start with, brute force was the factor which, in small communities, decided points of ownership and the question which man's will was to prevail. Very soon physical force was implemented, then replaced, by the use of various adjuncts; he proved the victor whose weapon was the better, or handled the more skilfully. Now, for the first time, with the coming of weapons, superior brains began to oust brute force, but the object of the conflict remained the same: one party was to be constrained, by the injury done him or impairment of his strength, to retract a claim or a refusal. This end is most effectively gained when the opponent is definitively put out of action—in other words, is killed. This procedure has two advantages; the enemy cannot renew hostilities, and, secondly, his fate deters others from following his example. Moreover, the slaughter of a foe gratifies an instinctive craving—a point to which we shall revert hereafter. However, another consideration may be set off against this will to kill: the possi-

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bility of using an enemy for servile tasks if his spirit be broken and his life spared. Here violence finds an outlet not in slaughter but in subjugation. Hence springs the practice of giving quarter ; but the victor, having from now on to reckon with the craving for revenge that rankles in his victim, forfeits to some extent his personal security.

Thus, under primitive conditions, it is superior force—brute violence, or violence backed by arms—that lords it everywhere. We know that in the course of evolution this state of things was modified, a path was traced that led away from violence to law. But what was this path ? Surely it issued from a single verity ; that the superiority of one strong man can be overborne by an alliance of many weaklings, that *l'union fait la force*. Brute force is overcome by union, the allied might of scattered units makes good its right against the isolated giant. Thus we may define "right" (i.e. law) as the might of a community. Yet it, too, is nothing else than violence, quick to attack whatever individual stands in its path, and it employs the selfsame methods, follows like ends, with but one difference ; it is the communal, not individual, violence that has its way. But, for the transition from crude violence to the reign of law, a certain psychological condition must first obtain. The union of the majority must be stable and enduring. If its sole *raison d'être* be the discomfiture of some overweening individual and, after his downfall, it be dissolved, it leads to nothing. Some other man, trusting to his superior power, will seek

to reinstate the rule of violence and the cycle will repeat itself unendingly. Thus the union of the people must be permanent and well organised ; it must enact rules to meet the risk of possible revolts ; must set up machinery ensuring that its rules—the laws—are observed and that such acts of violence as the laws demand are duly carried out. This recognition of a community of interests engenders among the members of the group a sentiment of unity and fraternal solidarity which constitutes its real strength.

As you see, little good comes of consulting a theoretician, aloof from worldly contacts, on practical and urgent problems ! Better it were to tackle each successive crisis with means that we have ready to our hands. However, I would like to deal with a question which, though it is not mooted in your letter, interests me greatly. Why do we, you and I and many an other, protest so vehemently against war, instead of just accepting it as another of life's odious importunities ? For it seems a natural thing enough, biologically sound and practically un-

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avoidable. I trust you will not be shocked by my raising such a question. For the better conduct of an inquiry it may be well to don a mask of feigned aloofness. The answer to my query may run as follows : Because every man has a right over his own life and war destroys lives that were full of promise ; it forces the individual into situations that shame his manhood, obliging him to murder fellow men, against his will ; it ravages material amenities, the fruits of human toil, and much besides. Moreover wars, as now conducted, afford no scope for acts of heroism according to the old ideals and, given the high perfection of modern arms, war to-day would mean the sheer extermination of one of the combatants, if not of both. This is so true, so obvious, that we can but wonder why the conduct of war is not banned by general consent. Doubtless either of the points I have just made is open to debate. It may be asked if the community, in its turn, cannot claim a right over the individual lives of its members. Moreover, all forms of war cannot be indiscriminately condemned ; so long as there are nations and empires, each prepared callously to exterminate its rival, all alike must be equipped for war. But we will not dwell on any of these problems ; they lie outside the debate to which you have invited me. I pass on to another point, the basis, as it strikes me, of our common hatred of war. It is this : we cannot do otherwise than hate it. Pacifists we are, since our organic nature wills us thus to be. Hence it comes easy to us to find arguments that justify our standpoint.

(--Sigmund Freud)

Genesis 4:1-4:16--The Story of Cain and Abel

Being the best that you can be--Cain was chided by God for appearing sad, yet traditional commentators note that the rebuke was due to the quality of his offering to God. Maimonides stresses that one must devote all of one's effort to the accomplishment of "moral perfection," in order to affect self-improvement.

Develop a Moral Character

It is important to realize that moral virtues and defects are only implanted in man's soul and character by exercise, constant repetition, and frequent application. If such activities and exercises are good, then virtue accrues to man; if, however, they are evil, then the result is moral corruption.

Since man is neither virtuous nor defective from birth, man becomes accustomed to the moral or immoral way of life from his childhood, depending upon his environment, his associations, and the practices of his relatives and colleagues.

Consequently, a person must constantly work towards moral perfection and strive to attain moderate character traits—always avoiding extremes, except in order to cure an evil extreme. The perfect man must constantly reflect on his moral condition; he must weigh his actions and scrutinize his spiritual qualities every day.

If he notices himself slipping into some vice, let him hasten to apply the remedy and not allow vice to become strong and implanted in him by repetition. Likewise, he should set his defects before him as a constant reminder of the need for self-improvement and spiritual healing. For, as I have noted, there is no man without some failings.

When a person weighs his actions carefully and constantly seeks to improve his actions, then he rises to the highest human level. He approaches God and perceives His goodness—and this is the perfect way of Divine worship.

(--Maimonides)

Genesis 4:1-4:16--The Story of Cain and Abel

Striving for improvement--Cain needed consoling and encouragement after God refused his offering, but did not receive it. As a result, he committed the world's first murder. In this excerpt from the memoirs of Julian Morgenstern, he describes a clergyman who came to him for help in rediscovering his justification for his calling, to improve his inner spirit.

During the first summer I gave, upon request, one course of thirty lectures on Judaism at the time of the rise of Christianity. Naturally, I had to touch upon the life and work of Jesus, the development of Christianity from Judaism, and the aims and activities of Paul. This I attempted to do with perfect fairness and with full sympathy for Christianity and the sentiments of a Christian audience, yet also with the determination to bring home, as effectively as possible, the Jewish point of view and the dependence of early Christianity upon and its debt to Judaism. The lectures were well received, and the students and I quickly established a feeling of mutual respect, confidence and esteem.

Very soon, however, word of what I was doing came to the ears of the Christian ministers of the town. Thereafter one of their number regularly attended the lectures in the self-appointed role of moderator and censor. Frequently he would interrupt the lectures with all manner of questions, pertinent and impertinent. I bore myself patiently and answered all his questions with unfailing courtesy and to the best of my ability. I felt that not only was Jewish history on trial, but also Judaism and the Jew. Finally the class itself protested and gave the gentleman to understand that his questions, his attitude and even his presence were resented. Thereafter he personally ceased to trouble us.

Now I realized what I had not realized before, nor even suspected, that unwittingly and in all innocence I had invaded the so-called Bible belt and had even entrenched myself within its mightiest stronghold. The enemy was strong, alert and resolved on action.

The ministers hit upon a new method of attack. They began to publish in the two local newspapers scathing denunciations of me and my work. Some were personally courteous; a few, however, transcended the bounds of propriety. Some loyal students undertook to defend me, and the editor of one of the papers took up the cudgels

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strongly in my behalf. But, although repeatedly urged, I refused to become a party to this battle. I felt that I was there to teach in the Summer School, and not to allow myself to be drawn into newspaper controversy. My teachings and the evidence I presented to support my arguments must convince my students, or else I had no reason nor excuse for being a teacher. So I remained persistently silent and steadily pursued my work at the Summer School. Soon these newspaper attacks petered out. The ministers now determined upon more drastic measures.

At just about this time I was surprised very early one morning by a visit from a tall, spare, middle-aged man, neatly, though shabbily dressed, and of quiet, earnest manner. He introduced himself as the minister of a little, country Methodist church in western Tennessee. He wanted my advice upon an important and delicate matter. He had studied the Bible all his life and had almost become convinced that the story of Jesus in the New Testament was, to use his own words, "a myth and a lie." If this were so, he could not go on believing and preaching the doctrines of Christianity. He was in a sad state of doubt and mental distress. He had learned of what I was doing at the Summer School and had come to feel that I could help him. He had travelled across almost the entire State of Tennessee to consult with me and was content to abide by my decision, whatever it might be. It was an unusual situation. I told him that it was strange that a Methodist minister should come to a Jewish teacher and rabbi for instruction in his own religion. He replied that he had read the attacks upon me in the Knoxville papers, and had concluded from these that, just because I was what I was, I could give him an honest, unbiased and authoritative answer, and he had full confidence in my integrity and judgment.

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I talked with him for over two hours, trying to show him that he had jumped too quickly at conclusions, and that, while there was undoubtedly much that was mythical in the Jesus story, there was also, at least so I believed, much that was perfectly historical; that, furthermore, the only justifiable reason for the existence, observance and preaching of Christianity, or for that matter of any religion, lies, not in the historical correctness of the traditions regarding its origin and the life of its founder, but rather in the truth, strength, eternity and universality of its beliefs and teachings about life, conduct and the nature and worship of God. Gradually he got my thought. Slowly the look of doubt and trouble faded from his face; the lines of worry relaxed. At last he rose. "I've got what I came for," he said. "I'm going back home." I urged him to remain longer, and suggested that we could discuss the matter further in the course of the afternoon, after my classes for the day would be finished. I was still uncertain as to the strength of his conversion. But he shook his head. "I've got what I came for," he repeated; "I came this morning and I'm going back home on the noon train. Now I know that I can preach with faith and confidence, and my church is waiting for me. You have made me a good Christian." I have never seen him since.

(--Julian Morgenstern)

Genesis 4:1-4:16--The Story of Cain and Abel

The jealousy of Cain for Abel--Envy between siblings which grows to uncomfortable proportions can destroy one's very being. Saul Bellow describes such a stormy relationship, and hints at ways of defusing the violent behavior of a brother towards a sister.

The quarrel between Tina and Isaac lasted for years. She accused him of shaking off the family when the main chance came. He had refused to cut them in. He said that they had all deserted him at the zero hour. Eventually, the brothers made it up. Not Tina. She wanted nothing to do with Isaac. In the first phase of enmity she saw to it that he should know exactly what she thought of him. Brothers, aunts, and old friends reported what she was saying about him. He was a crook. Mama had lent him money; he would not repay; that was why she had collected those rents. Also, Isaac had been a silent partner of Zaikas, the Greek, the racketeer from Troy. She said that Zaikas had covered for Isaac, who was implicated in the state-hospital scandal. Zaikas took the fall, but Isaac had to put \$50,000 in Zaikas's box at the bank. The Stuyvesant Bank, that was. Tina said she even knew the box number. Isaac said little to these slanders, and after a time they stopped.

And it was when they stopped that Isaac actually began to feel the anger of his sister. He felt it as head of the family, the oldest living Braun. After he had not seen his sister for two or three years, he began to remind himself of Uncle Braun's affection for Tina. The only daughter. The youngest. Our baby sister. Thoughts of the old days touched his heart. Having gotten what he wanted, Tina said to Mutt, he could redo the past in sentimental colors. Isaac would remember that in 1920 Aunt Rose wanted fresh milk, and the Brauns kept a cow in the pasture by the river. What a beautiful place. And how delicious it was to crank the Model T and drive at dusk to milk the cow beside the green water. Driving, they sang songs. Tina, then ten years old, must have weighed two hundred pounds, but the shape of her mouth was very sweet, womanly--perhaps the pressure of the fat, hastening her maturity. Somehow she was more feminine in childhood than later. It was true that at nine or ten she sat on a kitten in the rocker, unaware, and smothered it. Aunt Rose found it dead when her daughter stood up. "You huge thing," she said to her daughter, "you animal." But even this Isaac recollected with amused sadness. And since he belonged to no societies, never played

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cards, never spent an evening drinking, never went to Florida, never went to Europe, never went to see the State of Israel, he had plenty of time for reminiscences. Respectable elms about his house sighed with him for the past. The "Oh," she said with sympathy, the one beautiful eye full of candor. The other fluttering with a minute quantity of slyness.

The parents, stifled in the clay. Two crates, side by side. Grass of burning green sweeping over them, and Isaac repeating a prayer to the God of Mercy. And in Hebrew with a Baltic accent at which modern Israelis scoffed. September trees, yellow after an icy night or two, now that the sky was blue and warm, gave light instead of shadow. Isaac was concerned about his parents. Down there, how were they? The wet, the cold, above all the worms worried him. In frost, his heart shrank for Aunt Rose and Uncle Braun, though as a bullder he knew they were beneath the frost line. But a human power, his love, affected his practical judgment. It flew off. Perhaps as a bullder and housing expert (on two of the governor's commissions, not one) he especially felt his dead to be unsheltered. But Tina—they were her dead, too—felt he was still exploiting Papa and Mama and that he would have exploited her, too, if she had let him.

For several years, at the same season, there was a scene between them. The pious thing before the Day of Atonement was to visit the dead and to forgive the living—forgive and ask forgiveness. Accordingly, Isaac went annually to the old home. Parked his Cadillac. Rang the bell, his heart beating hard. He waited at the foot of the long enclosed staircase. The small brick building, already old in 1915 when Uncle Braun had bought it, passed to Tina, who tried to make it modern. Her ideas came out of *House Beautiful*. The paper with which she covered the slanted walls of the staircase was unsuitable. It did not matter. Tina, above, opened the door, saw the masculine figure and scarred face of her brother and said, "What do you want?"

"Tina! For God's sake, I've come to make peace."

"What peace! You swindled us out of a fortune."

"The others don't agree. Now, Tina, we are brother and sister. Remember Father and Mother. Remember . . ."

She cried down at him, "You son of a bitch, I do remember! Now get the hell out of here."

Banging the door, she dialed her brother Aaron, lighting one of her long cigarettes. "He's been here again," she said. "What shit! He's not going to practice his goddamn religion on me."

She said she hated his orthodox cringe. She could take him straight. In a deal. Or a swindle. But she couldn't bear his sentiment.

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squirrels were orthodox. They dug and saved. Mrs. Isaac Braun wore no cosmetics. Except a touch of lipstick when going out in public. No mink coats. A comfortable Hudson seal, yes. With a large fur button on the belly. To keep her, as he liked her, warm. Fair, pale, round, with a steady innocent look, and hair worn short and symmetrical. Light brown, with kinks of gold. One gray eye, perhaps, expressed or came near expressing slyness. It must have been purely involuntary. At least there was not the slightest sign of conscious criticism or opposition. Isaac was master. Cooking, baking, laundry, all housekeeping, had to meet his standard. If he didn't like the smell of the cleaning woman, she was sent away. It was an ample plain old-fashioned respectable domestic life on an eastern European model completely destroyed in 1939 by Hitler and Stalin. Those two saw to the eradication of the old conditions, made sure that certain modern concepts became social realities. Maybe the slightest troubling ambiguity in one of Cousin Sylvia's eyes was the effect of a suppressed historical comment. As a woman, Dr. Braun considered, she had more than a glimmering of this modern transformation. Her husband was a multimillionaire. Where was the life this might have bought? The houses, servants, clothes, and cars? On the farm she had operated machines. As his wife, she was obliged to forget how to drive. She was a docile, darling woman, and she was in the kitchen baking spongecake and chopping liver, as Isaac's mother had done. Or should have done. Without the flaming face, the stern meeting brows, the rigorous nose and the club of powerful braid lying on her spine. Without Aunt Rose's curses.

In America, the abuses of the Old World were righted. It was appointed to be the land of historical redress. However, Dr. Braun reflected, new uproars filled the soul. Material details were of the greatest importance. But still the largest strokes were made by the spirit. Had to be! People who said this were right.

Cousin Isaac's thoughts: a web of computations, or frontages, elevations, drainage, mortgages, turn-around money. And since, in addition, he had been a strong, raunchy young man, and this had never entirely left him (it remained only as witty comment), his piety really did appear to be put on. Superadded. The psalm-saying at building sites. *When I consider the heavens, the work of Thy fingers . . . what is Man that Thou art mindful of him?* But he evidently meant it all. He took off whole afternoons before high holidays. While his fair-faced wife, flushed with baking, noted with the slightly Biblical air he expected of her, that he was bathing, changing upstairs. He had visited the graves of his parents. Announcing, "I've been to the cemetery."

(--Saul Bellow)

Genesis 4:1-4:16--The Story of Cain and Abel

"Am I my brother's keeper?"--Although Cain feigns ignorance regarding the fate of his brother, the reader knows of his actual degree of responsibility for Abel's absence. Albert Einstein answers God's question with an affirmation of life and the mutual responsibility of people in the world.

STRANGE IS OUR SITUATION here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose.

From the standpoint of daily life, however, there is one thing we do know: that man is here for the sake of other men — above all for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realize how much my own outer and inner life is built upon the labors of my fellow-men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men.

Without the sense of collaborating with like-minded beings in the pursuit of the ever unattainable in art and scientific research, my life would have been empty. Ever since childhood I have scorned the commonplace limits so often set upon human ambition. Possessions, outward success, publicity, luxury — to me these have always been contemptible. I believe that a simple and unassuming manner of life is best for everyone, best both for the body and the mind.

My passionate interest in social justice and social responsibility has always stood in curious contrast to a marked lack of desire for direct association with men and women. I am a horse for single harness, not cut out for tandem or team work. I have never belonged wholeheartedly to country or state, to my circle of friends, or even to my own family. These ties have always been accompanied by a vague aloofness and the wish to withdraw into myself increases with the years.

Such isolation is sometimes bitter, but I do not regret being cut off from the understanding and sympathy of other men. I lose something by it, to be sure, but I am compensated for it in being rendered independent of the customs, opinions, and prejudices of others, and am not tempted to rest my peace of mind upon such shifting foundations.

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The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion. To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms — this knowledge, this feeling, is at the center of true religiousness. In this sense, and in this sense only, I belong in the ranks of devoutly religious men.

I cannot imagine a God who rewards and punishes the objects of his creation, whose purposes are modeled after our own — a God, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of his body, although feeble souls harbor such thoughts through fear or ridiculous egotism. It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.

(--Albert Einstein)

Genesis 4:1-4:16--The Story of Cain and Abel

Compassion for the criminal--God's decision not to kill Cain, and then to take vengeance against anyone who would harm him, shows us that we must have a degree of compassion for those who commit crimes. Herman Wouk imbued Barney Greenwald, the defense attorney in The Caine Mutiny, with a similar dose of compassion for his client's accuser, and against the very people whom Greenwald successfully defended against the court martial.

The lawyer's blues were rumpled and baggy, and his walk was not of the steadiest, but nobody at the table was in a condition to notice. He came to the head of the table and stood stupidly, resting a hand on the empty chair, looking around slack-mouthed. "Party's pretty far along, hey?" he said, as wine splashed in a dozen glasses and all the officers shouted greetings. Keefer made his glass ring with a knife.

"All right, quiet, you drunken muuncers— A toast, I say!" He lifted his glass high. "To Lieutenant Barney Greenwald—a Cicero with two stripes—a Darrow with wings—the terror of judge advocates—the rescuer of the oppressed and the downtrodden—the forensic St. George who slew with his redoubtable tongue that most horrible of dragons—Old Yellowstain!"

They all cheered; they all drank; they sang *For He's a Jolly Good Fellow* in bellowing discords. The lawyer stood, pallid and skinny, his mouth foolishly twitching in momentary grins. "Speech! Speech!" said Keefer, clapping his hands and dropping into his chair, and everybody took up the cry and the applause.

"No, no," Greenwald mumbled, but in a moment he was standing alone, and all the faces at the table were turned to him. The party settled into expectant quiet. "I'm drunker'n any of you," he said. "I've been out drinking with the judge advocate—trying to get him to take back some of the dirty names he called me—finally got him to shake hands on the ninth whisky sour—maybe the tenth—"

"That's good," Maryk said. "Challee's a decent guy—"

"Had to talk loud 'n' fast, Steve—I played pretty dirty pool, you know, in court—poor Jack, he made a wonderful argument— *Multitudes*, *Multitudes*, hey?" He peered blearily at the cake. "Well, I guess I ought to return the celebrated author's toast, at that." He fumbled at a bottle and sloshed wine into a glass and all over his hands. "Biblical title of course. Can't do better for a war book. I assume you give the Navy a good pasting?"

"I don't think Public Relations would clear it, at any rate," the novelist said, grinning.

"Fine. Someone should show up these stodgy, stupid Prussians." Greenwald weaved and grabbed at the chair. "I told you I'm pretty far along— I'll get to my speech yet, don't worry— Wanna know about the book first. Who's the hero, you?"

"Well, any resemblance, you know, is purely accidental—"

"Course I'm warped," said Greenwald, "and I'm drunk, but it suddenly seems to me that if I wrote a war novel I'd try to make a hero out of Old Yellowstain." Jorgensen whooped loudly, but nobody else laughed, and the ensign subsided, goggling around. "No, I'm serious, I would. Tell you why. Tell you how I'm warped. I'm a Jew, guess most of you know that. Name's Greenwald, kind of look like one, and I sure am one, from way back. Jack Challee said I used smart Jew-lawyer tactics—course he took it back, apologized, after I told him a few things he didn't know— Well, anyway . . . The reason I'd make Old Yellowstain a hero is on account of my mother, little gray-headed Jewish lady, fat, looks a lot like Mrs. Maryk here, meaning no offense."

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He actually said "offensh." His speech was halting and blurry. He was gripping the spilling glass tightly. The scars on his hand made red rims around the bluish grafted skin.

"Well, sure, you guys all have mothers, but they wouldn't be in the same bad shape mine would if we'd of lost this war, which of course we aren't, we've won the damn thing by now. See, the Germans aren't kidding about the Jews. They're cooking us down to soap over there. They think we're vermin and should be 'sterminated and our corpses turned into something useful. Granting the premise—being warped, I don't, but granting the premise, soap is as good an idea as any. But I just can't cotton to the idea of my mom melted down into a bar of soap. I had an uncle and an aunt in Cracow, who are soap now, but that's different, I never saw my uncle and aunt, just saw letters in Jewish from them, ever since I was a kid, but never could read them. Jew, but I can't read Jewish."

The faces looking up at him were becoming sober and puzzled.

"I'm coming to Old Yellowstain. Coming to him. See, while I was studying law 'n' old Keefer here was writing his play for the Theatre Guild, and Willie here was on the playing fields of Prinshnton, all that time these birds we call regulars—these stuffy, stupid Prussians, in the Navy and the Army—were manning guns. Course they weren't doing it to save my mom from Hitler, they were doing it for dough, like everybody else does what they do. Question is, in the last analysis—last analysis—*what* do you do for dough? Old Yellowstain, for dough, was standing guard on this fat dumb and happy country of ours. Meantime me, I was advancing my little free non-Prussian life for dough. Of course, we figured in those days, only fools go into armed service. Bad pay, no millionaire future, and you can't call your mind or body your own. Not for sensitive intellectuals. So when all hell broke loose and the Germans started running out of soap and figured, well it's time to come over and melt down old Mrs. Greenwald—who's gonna stop them? Not her boy Barney. Can't stop a Nazi with a lawbook. So I dropped the lawbooks and ran to learn how to fly. Stout fellow. Meantime, and it took a year and a half before I was any good, who was keeping Mama out of the soap dish? Captain Queeg.

"Yes, even Queeg, poor sad guy, yes, and most of them not sad at all, fellows, a lot of them sharper boys than any of us, don't kid yourself, best men I've ever seen, you can't be good in the Army or Navy unless you're goddamn good. Though maybe not up on Proust 'n' *Finnegan's Wake* and all."

Greenwald stopped, and looked from side to side. "Seem to be losing the thread here. Supposed to be toasting the *Caine's* favorite author. Well, here goes, I'll try not to maunder too much. Somebody flap a napkin at me if I get incoherent. Can't stay for dinner so I'm glad you called on me to make a toast so I can get it over with. I can't stay because I'm not hungry. Not for this dinner. It would in fact undoubtedly disagree with me."

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He turned to Maryk.

"Steve, the thing is, this dinner is a phony. You're guilty. I told you at the start that you were. Course you're only half guilty. F' that matter, you've only been half acquitted. You're a dead duck. You have no more chance now of transferring to the regular Navy than of running for President. The reviewing authorities'll call it a miscarriage of justice, which it is, and a nice fat letter of reprimand will show up in your promotion jacket—and maybe in mine—and it's back to the fishing business for Steve Maryk. I got you off by phony legal tricks—by making clowns out of Queeg and a Freudian psychiatrist—which was like shooting two tuna fish in a barrel—and by 'pealing very unethically and irrelevantly to the pride of the Navy. Did everything but whistle *Anchors Aweigh*. Only time it looked tough was when the *Caine's* favorite author testified. Nearly sunk you, boy. I don't quite understand him, since of course he was the author of the *Caine* mutiny among his other works. Seems to me he'd of gotten up on the line with you and Willie, and said straight out that he always insisted Queeg was a dangerous paranoiac. See, it would only have made things worse to drag Keefer in—you know all about that, so as long as he wanted to run out on you all I could do was let him run—"

"Just a minute—" Keefer made a move to get up.

"'Scuse me, I'm all finished, Mr. Keefer. I'm up to the toast. Here's to you. You bowled a perfect score. You went after Queeg and got him. You kept your own skirts all white and starchy. Steve is finished for good, but you'll be the next captain of the *Caine*. You'll retire old and full of fat fitness reports. You'll publish your novel proving that the Navy stinks, and you'll make a million dollars and marry Hedy Lamarr. No letter of reprimand for you, just royalties on your novel. So you won't mind a li'l verbal reprimand from me, what does it mean? I defended Steve because I found out the wrong guy was on trial. Only way I could defend him was to sink Queeg for you. I'm sore that I was pushed into that spot, and ashamed of what I did, and thass why I'm drunk. Queeg deserved better at my hands. I owed him a favor, don't you see? He stopped Hermann Goering from washing his fat behind with my mother.

"So I'm not going to eat your dinner, Mr. Keefer, or drink your wine, but simply make my toast and go. Here's to you, Mr. *Caine's* favorite author, and here's to your book."

He threw the yellow wine in Keefer's face.


A little splashed on Willie. It happened so fast that the officers at the other end of the table didn't know what he had done. Maryk started to get up. "For Christ's sake, Barney—"

The lawyer shoved him back into his chair with a shaking hand. Keefer automatically pulled out a handkerchief and dabbed at his face, staring dumfounded at Greenwald. Greenwald said, "If you want to do anything about it, Keefer, I'll wait in the lobby for you. We can go someplace quiet. We're both drunk, so it's a fair fight. You'll probably lick me. I'm a lousy fighter."

(--Herman Wouk)

APPENDIX I.2--Continued

Genesis 4:17-4:24--Origins of Humankind



APPENDIX I.2--Continued

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Genesis 4:17-4:24--Origins of Humankind

On the origins of language--The Bible speaks of the names of individuals and their professions. Through the application of the ancient Near East languages, we see the connections, for example, between the name Yuval, the inventor of musical instruments, and the Hebrew word 'yoveil,' a ram's horn; or the name Yaval, the 'founder' of the pastoral life, and the Hebrew word 'yevul,' the produce of the soil. Noted psychologist Ludwig Wittgenstein studied closely the relationship of language to feelings, and describes simple meanings of phrases whose true significance is not so simple.

One can imagine an animal angry, frightened, unhappy, happy, startled. But hopeful? And why not?

A dog believes his master is at the door. But can he also believe his master will come the day after to-morrow?--And *what* can he not do here?--How do I do it?--How am I supposed to answer this?

Can only those hope who can talk? Only those who have mastered the use of a language. That is to say, the phenomena of hope are modes of this complicated form of life. (If a concept refers to a character of human handwriting, it has no application to beings that do not write.)

"Grief" describes a pattern which recurs, with different variations, in the weave of our life. If a man's bodily expression of sorrow and of joy alternated, say with the ticking of a clock, here we should not have the characteristic formation of the pattern of sorrow or of the pattern of joy.

"For a second he felt violent pain."--Why does it sound queer to say: "For a second he felt deep grief"? Only because it so seldom happens?

But don't you feel grief *now*? ("But aren't you playing chess *now*?") The answer may be affirmative, but that does not make the concept of grief any more like the concept of a sensation.--The question was really, of course, a temporal and personal one, not the logical question which we wanted to raise.

"I must tell you: I am frightened."

"I must tell you: it makes me shiver."--

And one can say this in a *smiling* tone of voice too.

And do you mean to tell me he doesn't feel it? How else does he *know* it?--But even when he says it as a piece of information he does not learn it from his sensations.

For think of the sensations produced by physically shuddering: the words "it makes me shiver" are themselves such a shuddering reaction; and if I hear and feel them as I utter them, this belongs among the rest of those sensations. Now why should the wordless shudder be the ground of the verbal one?

(--Ludwig Wittgenstein)

Genesis 4:17-4:24--Origins of Humankind

The world's second murderer-Lemekh--It is unclear as to why we have a description of this man's crime and self-imposed sentence. It might have been an attempt to discourage the commission of other murders in the ancient Israelite world. Martin Buber reminds us that sin continually hinders us unless we make an effort to remove it from our lives.

Satan

o

The name Satan means in Hebrew the hinderer. That is the true designation for the anti-human in individuals and in the human race. Let us not allow this Satanic element in men to hinder us from realizing man! Let us redeem speech from its ban! Let us dare, despite all, to trust!

(--Martin Buber)

APPENDIX I.2--Continued

Genesis 4:25-6:8--Origins of the Ways of the World

APPENDIX I.2--Continued

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Genesis 4:25-6:8--Origins of the Ways of the World

Knowledge and values--As humankind begins to acquire raw knowledge, we also start to develop values, ways by which to utilize this knowledge. Albert Einstein emphasizes the importance of this distinction.

THE LAWS OF SCIENCE AND THE LAWS OF ETHICS

SCIENCE SEARCHES FOR RELATIONS which are thought to exist independently of the searching individual. This includes the case where man himself is the subject. Or the subject of scientific statements may be concepts created by ourselves, as in mathematics. Such concepts are not necessarily supposed to correspond to any objects in the outside world. However, all scientific statements and laws have one characteristic in common: they are "true or false" (adequate or inadequate). Roughly speaking, our reaction to them is "yes" or "no."

The scientific way of thinking has a further characteristic. The concepts which it uses to build up its coherent systems are not expressing emotions. For the scientist, there is only "being," but no wishing, no valuing, no good, no evil; no goal. As long as we remain within the realm of science proper, we can never meet with a sentence of the type: "Thou shalt not lie." There is something like a Puritan's restraint in the scientist who seeks truth: he keeps away from everything voluntaristic or emotional. Incidentally, this trait is the result of a slow development, peculiar to modern Western thought.

From this it might seem as if logical thinking were irrelevant for ethics. Scientific statements of facts and relations, indeed, cannot produce ethical directives. However, ethical directives can be made rational and coherent by logical thinking and empirical knowledge. If we can agree on some fundamental ethical propositions, then other ethical propositions can be derived from them, provided that the original prem-

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ises are stated with sufficient precision. Such ethical premises play a similar role in ethics, to that played by axioms in mathematics.

This is why we do not feel at all that it is meaningless to ask such questions as: "Why should we not lie?" We feel that such questions are meaningful because in all discussions of this kind some ethical premises are tacitly taken for granted. We then feel satisfied when we succeed in tracing back the ethical directive in question to these basic premises. In the case of lying this might perhaps be done in some way such as this: Lying destroys confidence in the statements of other people. Without such confidence, social cooperation is made impossible or at least difficult. Such cooperation, however, is essential to make human life possible and tolerable. This means that the rule "Thou shalt not lie" has been traced back to the demands: "Human life shall be preserved" and "Pain and sorrow shall be lessened as much as possible."

But what is the origin of such ethical axioms? Are they arbitrary? Are they based on mere authority? Do they stem from experiences of men and are they conditioned indirectly by such experiences?

For pure logic all axioms are arbitrary, including the axioms of ethics. But they are by no means arbitrary from a psychological and genetic point of view. They are derived from our inborn tendencies to avoid pain and annihilation, and from the accumulated emotional reaction of individuals to the behavior of their neighbors.

It is the privilege of man's moral genius, impersonated by inspired individuals, to advance ethical axioms which are so comprehensive and so well founded that men will accept them as grounded in the vast mass of their individual emotional experiences. Ethical axioms are found and tested not very differently from the axioms of science. Truth is what stands the test of experience.

(--(Albert Einstein)

Genesis 4:25-6:8--Origins of the Ways of the World

The limits of life--The Bible describes the limit of humankind's life at 120 years. People are not always ready to accept this limitation, nor are they willing to observe other boundaries to their behaviors. Alvin Reines asserts that one can and must accept the finite nature of one's existence, in order to achieve 'soteria,' or ultimate satisfying existence.

Finite Response to Finitude

The third response to the conflict of finitude is the finite response. The finite response contains essentially three elements: acknowledgement of the truth of the perception that one is finite; renunciation of infinite conation; and setting and accepting limits in all areas of desire. Several forms of the finite response occur, based on different views of ultimate reality, and requiring different degrees of renunciation, but all share in common renunciation of infinite existential desire and acceptance of the finality of one's own death. Accordingly, with infinite desire given up, the conflict of finitude, which is produced by the clash between consciousness of finity and infinite desire, is resolved. The finite existence of the human person, consisting of psychic, physical, territorial, and existential limits, satisfies a finite will; the finite being that a person is, is that which the person wishes to be. Consciousness and will having thus been integrated, the harmony brings soteria. A number of observations will serve to deepen understanding of the finite response.

The first relates to the obvious question: how is it possible to renounce infinite conation, accept the finality of one's own death, and still attain soteria, ultimate meaningful existence? As the efficacy of the infinite response for the modern human weakens, the answer takes on fundamental significance for the success and quality of the individual's life in modern society. In the following brief outline, the author's view how the finite response brings soteria is sketched.

1. Ultimate meaningful existence, and all positive moods, such as happiness or contentment, result from the satisfaction of conation, that is, of will or desire.
2. There is in the human person a profound will to exist. The mere act of existing satisfies this desire, so that one's individual existence is in itself intrinsically meaningful since it satisfies a desire flowing from the depths of one's being.

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3. If a person's will to exist desires infinite existence, however, the only act of existing, that is, the only form of human existence that will satisfy it is infinite existence. Accordingly, the conflict of finitude arises when a person perceives her or his existence as finite, but possesses a will to exist that is infinite. For finite existence cannot satisfy an infinite will; it is not what an infinite will desires.
4. There are three general modes of the human will to exist: two are necessarily infinite, the third is not. The first is the will to exist as an all-powerful, all-knowing, unlimited being which constitutes the universe or, indeed, all of reality. The second is to exist in and through another, that is, as a being encompassed by an infinite parent who provides peace, protection, and unending security. The third is the will to exist in and through one's own being even though that being is finite. These three modes of the will to exist are all present in the human person in infancy and childhood. In the course of time, as the person moves toward adulthood, one of these three modes of the will to exist becomes dominant. (This should be qualified: at times no one mode will dominate, resulting in conflict sufficiently intense to produce asoteria.) The mode of the will to exist that becomes dominant is a fundamental constituent of the personality and determines what the person generally and ultimately wants from life.
5. The reader will by now have recognized the first two modes of the will to exist enumerated above. The first, the desire to constitute all of reality and exist without bounds, forms the desire that is satisfied by the infinite personal response to the conflict of finitude. The second mode of the will to exist, to exist infinitely in and through another, is satisfied by the infinite relational response. The third mode of the will to exist, to exist in and through one's own being although finite, has not yet been discussed. This mode will be referred to as *the substantive will*. The name substantive is derived from the term "substance," which has a rich philosophic history and possesses the basic meaning: "a being that subsists by and through itself; a separate and independent being."⁸

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6. It is through the substantive will that a person who makes a finite response resolves the conflict of finitude and attains soteria. When the substantive mode of the will to exist becomes the dominant will, the infinite modes of the will to exist are for all practical purposes given up and play no further significant role in one's life. Thus the conflict of finitude is resolved. The substantive will's desire is to exist in and through one's own being, and it matters not that such being is finite. Accordingly, despite the psychic, physical, territorial, and existential boundaries that limit finite being, finite being satisfies the substantive will. The psyche that contains one's own authentic thoughts and feelings, the physical accomplishments of one's own body, the territory that consists of mutual relations with consenting persons and the just possession of things, and the existence that is deeply and genuinely experienced fulfill the dominant substantive mode of the will to exist and bring to those who make the finite response the ultimate meaningfulness of soteria.

(--Alvin Reines)

Genesis 4:25-6:8--Origins of the Ways of the World

Is power absolutely necessary?--One limitation in life is the amount of power we each possess. There is, however, a vast difference between 'control' and 'power.' In this selection, Martin Buber helps us to place the desire for power within a defined context.

Will to Power

o

To strive for power for power's sake means to strive for nothing. He who seizes empty power ultimately grasps at emptiness. Will to power because one needs power to realize the truth in which one believes has a constructive strength; will to power as power leads from the self-aggrandizement of the individuals to the self-destruction of the people.

Power without genuine responsibility is a dazzlingly clothed impotence. The stronger battalions that believe in nothing save the leader are the weakest battalions. Their powerlessness will become manifest in the hour when they must vie with a strength born of belief. Those who depend upon empty power will be dragged down in its collapse.

(--Martin Buber)

Genesis 4:25-6:8--Origins of the Ways of the World

The 'Heroes of Old'--The Bible makes references to the heroes of the ancient days, yet we know little about them. We learn, in these Talmudic stories about Nahum of Gam Zu, that those whom we view as heroes may be more human than they appear to us, and more normal than we would like to believe.

I

Why was Nahum called "the man of Gam Zu"? Because whatever happened to him he said: "This too (*gam zu*) is for the good." Once Israel wished to send a gift to the house of Caesar. They said: "Who should go? Let Nahum the man of Gam Zu go, for he is experienced in miracles." They sent with him a box full of precious stones. He went and stayed overnight in a place of lodging. At night his hosts rose up and took his box, emptied it, and refilled it with dust. When he reached his destination the servants of Caesar opened the box and saw that it was filled with dust. The king wanted to kill all of the Jews. He said: "The Jews mock me!" But Nahum said: "This too is for the good." And then Elijah came, appearing to them as one of Caesar's court, and said to them: "Perhaps this dust is of the dust of their father Abraham. For when he threw the dust it turned into swords, and the straw turned into arrows." At that time there was a country which Caesar could not conquer. They tried some of the dust and conquered it. They took Nahum to their house of treasure and filled his box with precious stones and pearls and sent him off with great honor.

When he came to the same lodging to stay overnight, they said to him: "What did you take to them that they gave you such honors?" He said to them: "What I had taken from here I brought there."

They demolished their lodging and took the dust of it to the house of the king. They said to him: "That dust which was brought here is from our own." They tried it out and found it not to be miraculous, and killed those hosts.

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II

They said about Nahum the man of Gam Zu that he was blind in both his eyes, both his hands had been severed, both his feet had been cut off, and his whole body was covered with boils. He was lying in a house that was near collapse, and the legs of his bed were kept in bowls of water so that the ants should not crawl up on them. Once his disciples wanted to take his bed out of the house, and after that to take out his belongings. But he said to them: "My sons, first take out the belongings and then take out my bed. For you can be sure that as long as I am in the house, the house will not collapse." They took out the belongings, then took out his bed, and the house collapsed.

His disciples said to him: "Our master, since you are a perfect saint, why did all this come upon you?" He said to them: "My sons, I myself brought it upon myself. For once I was walking on the road towards the house of my father-in-law, and I had with me three donkeys: one laden with food, one with drinks, and one with an assortment of delicacies. A poor man came, stood in my way, and said: 'Rabbi, give me something to eat!' I said to him, 'Wait until I unload the donkey.' Before I could unload the donkey his soul departed. I went and fell upon his face and said: 'My eyes which had no mercy on your eyes, let them become blind! My hands which had no mercy on your hands, let them be severed! My feet which had no mercy on your feet, let them be cut off!' And still I did not feel satisfied, until I said: 'Let my whole body be covered with boils!'"

They said to him: "Woe to us that we saw you thus!" He said to them: "Woe to me if you had not seen me thus!"

(--Bab. Talmud Ta'anith 21a)

PARASHAT NOAH: Genesis 6:9-11:32

Traditional Haftarah:
Ashkenazic: Isaiah 54:1-55:5
Sephardic: Isaiah 54:1-54:10

APPENDIX I.2--Continued

Genesis 6:9-7:23--Noah and his Moral Accomplishments

Alternative Biblical Haftarah: Psalm 18:1-20

APPENDIX I.2--Continued

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Genesis 6:9-7:23--Noah and his Moral Accomplishments

Righteous and blameless in one's generation--Noah behaved so well that he earned this description. In today's world, humankind needs to work at improvement of the self and at betterment of the world. Eugene Mihaly finds these messages in an exchange in the ancient academy, during a discussion about the Torah itself.

There is an intense stillness in the academy. The students are in deep thought--searching, praying: "What hidden mystery does this letter contain? Is it perhaps the key which will unlock the secrets of the deep and of the heavens--of the process of creation itself?"

The calm, gentle voice of Rabbi Yonah interrupts the reverie: "The question before us is not new. Our fathers considered the same problem. It is proper that we build on their conclusions. That is our blessing as Jews: We rarely need to begin *de novo*; we continue. Rabbi Levi, his memory is blessing, the great haggadist whom you hear me quote so often, suggested that the letter *Bet* was chosen because of its form. The shape of the *Bet* (ב)—closed on three sides, at the back, top, and bottom, and open only in front—defines the areas of man's competence, the domain which he shall explore with benefit to discover his vocation and thus fulfill his human potential.

"As one begins his study of the very first verse of the Bible," Rabbi Yonah elaborated, "the letter *Bet* says to him:

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Face me, dear student, and become aware of your limitations and the rich possibilities. Let my shape define the range of your effective vision. That which is in back of me, the pre-creation, chaotic tohu-bohu or the secrets of cosmogony (ma'aseh bereshit), is beyond your ken. Nor shall you seek to scan that which is above me—the mysteries of the heavens and of the Chariot (ma'aseh merkhavah)—or that which is below me—the miasma of the deep, of the netherworld, under the Tehom. All of these realms are closed to you. Even that which is in back of yourself as you face me—the end of days, the weird speculations on the apocalypse and the millennium—is hidden from your view. All that you can know, all that you need to know, is the created world—as it is—and the potential imbedded in it. The span from me to you, that which is before you, the phenomenal world and man's struggle within and with it, nature and history, the record of human experience—these are the proper focus for man's search and effort.

"The sainted Bar Kapparah," continued Rabbi Yonah—"you recall that he was of the inner circle of Judah Hanasi, the one whose motto was 'Greater are the good deeds of righteous men than all the awesome wonders of the creation of heaven and earth'—derived the lesson which we find in the *Bet* from a verse in Deuteronomy (4:32): 'You have but to inquire about bygone ages that are before you, ever since God created man on earth (not before it)

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from one end of the horizon to the other (not above or below it): Has anything as grand as this ever happened or has its like ever been known?

"Do you appreciate, dear colleagues," Rabbi Yonah stressed, "the full import of this message discovered in sacred Scripture by our fathers and bequeathed to us? It is a total view which is reflected in and directs the curriculum of the life of our people. The shape of the letter *Bet* tells us that we the bearers of this heritage, we of the congregation of Jacob, must not, cannot delude ourselves that we shall find the goals of human existence, our true destinies, by denigrating, by negating, the creaturely world. No simplistic, magical formula of 'ascent' or 'descent' will provide the answers."

Rabbi Yonah, now more urgent, exhorts his disciples: "Accept, embrace this created world as it is made known to you. The voice from Sinai, that insistent voice which we have internalized as a people, the Sinai within us, daily pleads, 'Do not dissipate your energy and your effort in an illusory escape from the inevitable tensions, the pain and ugliness and grandeur of the arduous creative process. Cosmos inheres in and emerges from the chaos of becoming. Face this human world; search, investigate, study it; find your role in it; work with it; improve and perfect it; the potential meaning and order are there for you to discover and actualize. That is your vocation as a people—your terrible, glorious destiny.'

(--Eugene Mihaly)

Genesis 6:9-7:23--Noah and his Moral Accomplishments

The fate of the 'other' people of the world--God decides to destroy the majority of people in the world, due to the fact that evil had overtaken the planet. It has, however, been a long-accepted principle in Judaism that the sinner should not die but rather repent and live. Joseph Soloveitchik makes this point when describing what he views as the evils of the American society, emphasizing our ability to repent from each and every evil act.

*IN THE MORNING, WHEN THE WINE
HAS GONE OUT*

At this point, let me say something about modern Western society and about the crisis it is undergoing. When I arrived in America a number of years ago it was a wonderful country; but it was intoxicated with itself and with material prosperity, drunk from success -- which made it difficult to speak to the average American. This was also the case with the Englishmen and the Frenchmen; Western society as a whole had become, technologically speaking, immensely powerful; it had reached a high point in scientific achievement and in industrial prowess. It had grown drunk and it was utterly impossible to talk to it. Then a surprising change occurred in Western, especially in American society: "and it came to pass in the morning, when the wine was gone out...". The drunkenness disappeared; people became sober. Albeit this drunkenness had not in itself been evil; in fact, it was an intoxication which made the American a good-natured citizen and an easy-going person. But it was drunkenness. For had America not been so drunk, and had it seen clearly and perceptively, it would have realized sooner many things which it failed to comprehend at the time. Perhaps it would have been able to prevent Hitler's rise to power and the enormous destruction which came in its wake. But America did not perceive the imminent danger; it was concerned with its economy, and accepted the Monroe Doctrine as gospel until it belatedly awakened and confronted the catastrophe which had befallen mankind.

Now we are going through the stage of "and it came to pass in the morning, when the wine was gone out." Abigail is now talking to the people of America. A religious man hearkens and understands what Abigail is saying to him. But she is not talking to religious people only. A capacity for a sense of sin, like a sensation of pain in physical illness, is implanted by God in all of His creatures. Religious and non-religious, believer, atheist and agnostic -- Abigail speaks to all equally. When Abigail's words reach him, the irreligious person does not know what to do: he becomes sad and dispirited; he is in a state of upheaval and allies himself with the destructive forces. He is ready to ruin everything so long as he is not compelled to listen to Abigail and her message.

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Those who repent because of the sense of bereavement which overtakes them, or because of the feeling of the impending "mor-row," or because of Abigail's minatory message, may be divided into two kinds of people: those whom the sense of sin affects only vaguely, causing in them a kind of primitive disquiet, somewhat like a biological disturbance; and those in whom this feeling leads to a knowledge of sin, thence to an understanding of sin, and thence to a conscious awareness of sin, which is the gateway to true repentance.

Many, such as Nabal, never achieve this understanding and awareness of sin. They never get beyond the stage of the sense of sin, of mourning and of depression, and these feelings prompt them toward that type of repentance deemed by Maimonides "imperfect." Such persons do not seek out the reasons and motives which drove them to sin; they do not really understand the background from which sin sprang. They fail to understand a basic principle — that because sin is exactly the same as any illness, it is never an isolated phenomenon. Any pathologist or biologist will affirm this: there exists no human illness that does not spread and affect the whole body. Even when it is restricted to begin with, it eventually spreads throughout the organism. The fact that an illness makes its appearance in one part of the body does not mean that it is curable there; it must be cured in the weak spot of the whole organism. The treatment of the damaged organ is insufficient in itself; the whole body must be treated. And just as there is a spreading of disease, so there is a spreading out of sin. But the imperfect type of sinner does not grasp this. Abigail intimidates him, and he is troubled only by the specific transgression which engendered the sense of sin, and which is accompanied by pain, depression and mourning. If the sinner is primitive and limited in understanding, he infers that this sin is not "worthwhile," and resolves not to repeat it.

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There is no legitimacy here in speaking of free choice, here there is no personal determination by the sinner, who is simply afflicted by two forces, each of which drive him in an opposite direction; he is torn between two magnets, each of which pulls him towards itself with immense force. On the one hand, he is driven by the lust to sin and, on the other, by the fear of awakening — "and it came to pass on the morrow" — and this deters him from sin. He is frightened by Zibgail's words, which he knows will reverberate in his ears "in the morning, when the wine was gone out." And even when the sense of dread gains the upper hand, and he withstands temptation, and desists from *sin*, even though "his passion for her persists and his physical powers are unabated" — even then his refraining from sin results not from the exercise of free will but from the pressure of the imminent pangs of "the morrow." Likewise, when someone decides to have a complicated operation in order to be rid of disturbing pains, he is naturally caught between two forces. On the one hand, he is thoroughly afraid of the pains which the operation will give rise to; on the other hand, he is fearful of the fatal consequences of the illness if he does not submit to the operation. In a conflict like this between two compelling possibilities, sometimes one will win and sometimes the other — all depending upon the power of the individual will. But this collision of desire, and the resolution between the two forces, does not depend on the exercise of free choice.

External pressures determine events in this case, not an inner choice which is free of outside influence and stems from a strong sense of personal responsibility

(--Joseph Soloveitchik)

Genesis 6:9-7:23--Noah and his Moral Accomplishments

The destruction of the world--Despite Noah's frantic activities to build the ark, which, according to our classic commentators, took over 100 years (in order to give the people an opportunity to repent from their evil ways), the world eventually came to an end. In this light, Joseph Soloveitchik considers the strength of the Diaspora Jewish community, and that of its Israeli counterpart, and supports the notion of 'Knesset Israel,' the overall strength and vitality of the entire community of Israel, which is necessary to avert total destruction.

Let me confess. Sometimes, in bed at night, when I cannot sleep and my mind wanders, I am often assailed by sober thoughts and overtaken by worry concerning the Jews in Eretz Israel and the fate of Diaspora Jewry. As far as the Diaspora is concerned, it seems to us that despite all of our great efforts, despite the growth of the yeshivas and the flowering of a wonderful religious youth - we are a very small portion of the Jewish population of America, a tiny percentage, lonely islands in a vast sea. And doubt gnaws away - will we not also be swept away by these strong waves of assimilation which rage around us in America? Thus, doubt gnaws away - but nonetheless I am very much distressed when Jews from Eretz Israel come and claim this as being so, and say that all hope is lost and that Jewish life in America is disappearing. Such a view, in my opinion, strikes a blow and wounds our faith in *Knesset Israel* which we are commanded to keep. This faith is not limited to the community in Eretz Israel, but to all Jews wherever they may be. For this is something we have been told: "If any of you be driven out unto the outmost ends of the horizon, *from thence* will the Lord thy God gather you." "If any of you be driven out" does not necessarily refer to the Jew living at a great geographical distance; the reference to those driven out "unto the outmost ends of the horizon" is to the spiritually estranged, to Jews who have deserted, assimilated and have become extremely alienated from other Jews and Judaism. Even regarding these we have a standing assurance that "if any of you be driven out unto the outmost ends of the horizon, *from thence* will the Lord thy God gather you." Every prediction about "spiritual extinction" and "complete assimilation" is contrary to faith in *Knesset Israel*, which is the same as faith in the advent of the Messiah, a

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foundation stone of Judaism! And as has already been affirmed, "in the end Israel will repent."

Another problem, similar to the first but graver still (I even fear to express it!), is our anxiety about the Jews in the Land of Israel. Here the danger to Jewish existence is more physical than spiritual. The State of Israel is surrounded on all sides by enemies who seek its destruction. In this regard too, our only strength and security is our firm faith in *Knesset Israel* in the spiritual sense in the Diaspora, and in the physical sense, in Eretz Israel.

A Jew who has lost his faith in *Knesset Israel*, even though he may personally sanctify and purify himself by being strict in his observance of the precepts and by assuming prohibitions upon himself — such a Jew is incorrigible and is totally unfit to join in the day of Atonement which encompasses the whole of *Knesset Israel*, in all its components and all its generations. Only the Jew who believes in *Knesset Israel* may partake of the sanctity of the Day and the acquittal granted to him as part of the community of Israel. The Jew who believes in *Knesset Israel* is the Jew who lives as part of it wherever it is and is willing to give his life for it, feels its pain, rejoices with it, fights in its wars, groans at its defeats and celebrates its victories. The Jew who believes in *Knesset Israel* is a Jew who binds himself with inseverable bonds not only to the People of Israel of his own generation but to the community of Israel throughout the ages. How so? Through the Torah which embodies the spirit and the destiny of Israel from generation to generation unto eternity.

(--Joseph Soloveitchik)

Genesis 6:9-7:23--Noah and his Moral Accomplishments

Noah's image in the community--The Midrash tells us that it took Noah over 100 years to build the Ark, in order to serve as a warning to the Earth's inhabitants to repent from their evil. Bill Cosby provides a glimpse into neighborly relationships he had during his construction project.

"Hey, you up there!" calls Noah's neighbor.
"Whadya want?"
"What is this?"
"It's an ark."
"Uh-huh. Wanna get it out of my driveway? I gotta get to work. What's this thing for, anyway?"
"I can't tell you, ha-ha-ha-ha-ha!"
"Can't you give me a little hint?"
"You want a hint?"
"Yes, please."
"How long can you tread water?"

In another of Cosby's routines, Noah is talking with God

"NOAH!"
"What? Whadya want?"
"YOU GOTTA TAKE ONE OF THOSE HIPPOS OUT AND BRING IN ANOTHER ONE."
"What for?"
"CAUSE YOU GOT TWO MALES DOWN THERE AND YOU NEED TO BRING IN A FEMALE."
"I'm not bringing *nothing* in! You *change* one of 'em!"
"COME ON, YOU KNOW I DON'T WORK LIKE THAT."
"Well, I'm sick and tired; I've had enough of this stuff. I've been working all day, working for days, I'm sick and tired of this. . . ."
"NOAH?"
"Yeah?"
"HOW LONG CAN YOU TREAD WATER?"

(--Bill Cosby)

APPENDIX I.2--Continued

Genesis 7:24-8:19--Noah and His Family in the Ark

Alternative Biblical Haftarah: Isaiah 54:4-17

APPENDIX I.2--Continued

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Bibliographic Information for Alternative Haftot
Genesis 7:24-8:19

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Genesis 7:24-8:19--Noah and His Family in the Ark

The necessity of the destruction--Noah was unable to perceive the need for the Earth's destruction, even though God saw this act as a way to prepare the world for the more noble generations to come. Martin Buber tells us that the repeating cycles of growth and decay, and growth and decay, must take place on their own and cannot be rushed. Better times will come but we must often experience suffering in order to experience the joy of renewal.

THE ANGEL AND THE WORLD'S
DOMINION

There was a time when the Will of the Lord, Whose hand has the power to create and destroy all things, unleashed an endless torrent of pain and sickness over the Earth. The air grew heavy with the moisture of tears, and a dim exhalation of sighs clouded it over. Even the legions that surround His throne were not immune to the hovering sadness. One angel, in fact, was so deeply moved by the sufferings he saw below, that his soul grew quite restless. When he lifted his voice in song with the others, a note of perplexity sounded among the strains of pure faith; his thoughts rebelled and contended with the Lord. He could no longer understand why death and deprivation need serve as connecting links in the great Chain of Events. Then one day, he felt to his horror that the eye of All-Being was piercing his own eye and uncovering the confusion in his heart. Pulling himself together, he came before the Lord, but when he tried to talk, his throat dried up. Nevertheless, the Lord called him by name and gently touched his lips. Then the angel began to speak. He begged God to place the administration of the Earth in his hands for a year's time, that he might lead it to an era of well-being. The angelic bands trembled at this audacity. But at that same moment, Heaven grew radiant with the brightness of God's smile. He looked at the suppliant with great love, as He announced His agreement. When the angel stood up again, he too was shining.

And so a year of joy and sweetness visited the Earth. The shining angel poured the great profusion of his merciful heart over the most anguished of her children, on those

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who were benumbed and terrified by want. The groans of the sick and dying no longer disturbed the world's deep, surging harmony. The angel's companion in the steely armor, who only a short time before had been rushing and roaring through the air, stepped aside now, waiting peevishly with lowered sword, relieved of his official duties. The Earth floated through a fecund sky that left her with the burden of new vegetation. When summer was at its height, people moved singing through the full, yellow fields; never had such abundance existed in the memory of living man. At harvest time, it seemed likely that the walls would burst or the roofs fly off, if they were going to find room to store their crops.

Proud and contented, the shining angel basked in his own glory. For by the time the first snow of winter covered the valleys, and dominion over the Earth reverted into God's hands, he had parcelled out such an enormous bounty, that the sons of the Earth would surely be enjoying his gifts for many years to come.

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But one cold day, late in the year, a multitude of voices rose heavenwards in a great cry of anguish. Frightened by the sound, the angel journeyed down to the Earth and, dressed as a pilgrim, entered the first house along the way. The people there, having threshed the grain and ground it into flour, had then started baking bread—but, alas, when they took the bread out of the oven, it fell to pieces, and the pieces were unpalatable; they filled the mouth with a disgusting taste, like clay. And this was precisely what the angel found in the second house and in the third and everywhere that he set foot. People were lying on the floor, tearing their hair and cursing the King of the World, who had deceived their miserable hearts with His false blessing.

The angel flew away and collapsed at his Master's feet. «Lord,» he cried, «help me to understand where my power and judgment were lacking.»

Then God raised his voice and spoke: «Behold a truth which is known to me, and only to me from the beginning of time, a truth too deep and dreadful for your delicate, generous hands, my sweet apprentice—it is this, that the Earth must be nourished with putrefaction and covered with shadows that its seeds may bring forth—and it is this, that souls must be made fertile with flood and sorrow, that through them the Great Work may be born.»

(--Martin Buber)

Genesis 7:24-8:19--Noah and His Family in the Ark

In this folktale from the Jews of Iraq, we learn about another courageous member of Noah's family, who committed herself to the goal of helping her father to maintain some sense of humanity on earth following the flood.

The Real Daughter of Noah

When God said to Noah the pious that he should build an ark of gopher wood, whose length should be three hundred cubits, width fifty cubits, and height thirty cubits, Noah could have finished the building of the ark in a very short time, but he spent a hundred years building it. And why? Because Noah hoped that the people would repent during that long time when they saw that the flood was coming upon the earth, and that the Holy One, blessed be He, would also repent of His intention to bring the flood.

And from where did Noah have the enormous sum of money which was needed to buy the materials: the wood, the nails, and the pitch?

Noah had an only daughter whose name was Naamah. And she was very beautiful of face and of appearance, and there was none like her among all the daughters of the East. When Noah bought the wood, and wanted to pay the storeowner for it, the latter refused and said: "I shall not accept money from you for the wood, but give me your daughter to wife!"

Noah had no choice but to agree, and he got the wood against his promise that he would let the storeowner have his daughter.

When he went to buy nails, the seller refused to accept money for his merchandise, and he, too, asked for the hand of Noah's daughter. Again, Noah had no choice but to agree. But from where would he take another daughter, when he had only a single one? Noah the pious lifted up his eyes to heaven and said:

"Master of the World! From where should I take a daughter for the owner of the nail store?"

In that hour a she-ass passed by, and, behold, she became transformed into a beautiful girl who was astoundingly like Noah's daughter. So he decided that he would give her to the nail seller.

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When the building of the ark was finished, Noah went to the pitch seller, but he, too, refused to accept payment, just as the other two had done, and asked instead for the beautiful daughter of Noah.

Again Noah lifted up his eyes to the Holy One, blessed be He, in prayer. A bitch came to the place and was transformed into a beautiful girl who was astoundingly like Noah's daughter. And she was given to the pitch seller.

A short time prior to the flood Noah ordered his eldest son, Shem, who was very learned and a prophet, to bring his daughter into the ark. Shem went to look for his sister, and, behold, he found three girls who resembled one another like three drops of water, chatting among themselves. And he could not find out which of them was his true sister. However, wise Shem decided to test the three with questions, and to find out from their answers which one was his real sister. He asked the first one:

"How are you, my sister? Are you satisfied with your husband? Is there peace between you?"

The girl answered: "Our life is nice and pleasant. Only occasionally, when I bend down to lick the plate, this makes my husband angry."

Shem understood that this was the bitch which turned into a woman. He then asked the second girl: "And what is new with you, my sister? Are you satisfied with your husband? Does he behave properly?"

The girl answered: "My husband is good and behaves well. But occasionally, when I kick with my foot, he gets very angry, and then we quarrel."

Shem understood that this was the she-ass which turned into a woman.

Finally he addressed the third girl and asked her the same questions.

She answered: "Thank you, my brother. My husband is good and kind. He fears heaven and loves justice."

Instantly Shem took the third one and led her into the ark, for he knew that she was his real sister.

(--Dov Noy)

Genesis 7:24-8:19--Noah and His Family in the Ark

Signs of hope--Noah had small signs to guide him on his voyage.
Ruth Brin reminds us to search out the small but significant
signs that we encounter all throughout our lives.

Noah

GENESIS 6:9-10

When the sun rises and the night falls,
when spring follows close on the heels of winter,

Let us remember God's promise
that the rhythms of earth will uphold life forever

When we sail, like Noah, on uncertain seas,
in a wooden boat no bigger than a toy,

When we fear, like Noah, that the end may come,
if not to all life, then to us,

When we look for small signs of hope,
a green leaf, or the branch of an olive-tree,

Let us remember the bow that spans the retreating
rain-clouds, and the promises God still keeps for us,
that seed-time and harvest shall not cease.

Then we can give thanks to God
for the fruitful earth, our dwelling place,
for God's blessings, bright as the rainbow
in the shining sky.

(--Ruth Brin)

Genesis 7:24-8:19--Noah and His Family in the Ark

After the flood--Regardless of God's reassurances, Noah and his family were frightened about the ultimate outcome of their ordeal, namely the end of the Earth as they knew it. Ruth Brin relates their ultimate joy and exultation when they realized that they could continue their lives and perpetuate the species.

Memory

Loaded with everything I have done,
Burdened with suffering I have caused
and the suffering I have endured,
I take breath and plunge into the dark cold sea

Deeply, swiftly the burden pulls me down
past the ghostly fish and the waving reeds
to a murky depth where I glimpse a gleaming jewel
half hidden in the mud.

I grasp it, let go my burden, and begin to rise,
Rapidly I rise, feeling You draw me upward
until I breach the surface and fill my bursting lungs

Light fills the sky and shines on the moving waters.
The world You made lies before me like a great Toran,
mystery and love rolled up within it.

Your light sets the jewel in my hand afire,
sparkling with my purest dreams.

Filled with the breath of life, dazzled with light,
overflowing with love--
Your love reaching toward me, my love reaching toward
You,
the love of all for one another--

Lord God, at this moment I have returned to You,
and You have returned me to life

(--Ruth Brin)

APPENDIX I.2--Continued

Genesis 8:20-9:17--Humankind's Responsibilities to the World

Alternative Biblical Haftarah: Psalm 29

APPENDIX I.2--Continued

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Genesis 8:20-9:17--Humankind's Responsibilities to the World

Humankind's ignorance of what might await--Noah and his family did not know what to expect as a result of the days of rain. Similarly, humankind's true knowledge of the destructive forces in the world is hidden. Ruth Brin reminds us that we have both the problems and their solutions right in our hands, and we require wisdom to deal with them correctly.

Sh'ma Kolenu

You created us, and You can destroy us with floods,
with advancing glaciers, or with some small cosmic change
that might irradiate the atmosphere or boil the oceans

You could destroy us all at once, though we will each,
sooner or later, be destroyed--by ourselves,
by each other, or by You.

My world will end, and soon.
It is one in the infinite of different worlds You made,
and the only one I helped to make
The memory of my world will soon be gone.

Yet we play with atoms and disease bombs,
indulge ourselves in race riots,
eradicate plants, insects and animals, including ourselves.

We study war, we research destruction, we dream of death.

Would You consider us heirs of Your promise to Noah?
Is the arching rainbow archaic,
now that we can project the path of a satellite travelling
through
the galaxy?

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And if You plan to keep Your promise to Noah,
that simple archaic man,
How do You plan to make US keep it?

Why does it seem better to me, Lord God of the universe,
that we die one at a time instead of all at once?

Why do I, whose world will be destroyed,
now suddenly plead with You for all the other imperfect
human worlds
that will follow mine?

Why do I pray for life to continue? Why do I beg
Withhold the hands that destroy, Yours or ours?

It is because of the astonishing color of a sumac bush blazing
outside my window.

It is because of the laughter of my little boy,
running in the sunlight, trying to capture the golden leaves.

It is because of Abraham who taught us to plead with You.
I, too, have known people who are good.

(--Ruth Brin)

Genesis 8:20-9:17--humankind's Responsibilities to the World

Man's stubborn nature--Noah and his family saw that humanity will continue upon the Earth despite the massive destruction of the Flood. Albert Einstein had a similar kind of optimism in spite of the destructive reality of the atomic bomb. He looks forward to uses other than destruction of life and property.

ATOMIC WAR OR PEACE

THE RELEASE OF ATOMIC ENERGY has not created a new problem. It has merely made more urgent the necessity of solving an existing one. One could say that it has affected us quantitatively, not qualitatively. As long as there are sovereign nations possessing great power, war is inevitable. That is not an attempt to say when it will come, but only that it is sure to come. That was true before the atomic bomb was made. What has been changed is the destructiveness of war.

I do not believe that civilization will be wiped out in a war fought with the atomic bomb. Perhaps two-thirds of the people of the earth might be killed. But enough men capable of thinking, and enough books, would be left to start again, and civilization could be restored.

Now we have the atomic secret, we must not lose it, and that is what we should risk doing, if we give it to the United Nations Organization or to the Soviet Union. But we must make it clear as quickly as possible that we are not keeping the bomb a secret for the sake of our power, but in the hope of establishing peace through a world government, and we will do our utmost to bring this world government into being.

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We shall not have the secret very long. I know it is argued that no other country has money enough to spend on the development of the atomic bomb, which assures us the secret for a long time. It is a mistake often made in this country to measure things by the amount of money they cost. But other countries which have the materials and the men and care to apply them to the work of developing atomic power can do so, for men and materials and the decision to use them, and not money, are all that are needed.

Unless the cause of peace based on law gathers behind it the force and zeal of a religion, it hardly can hope to succeed. Those to whom the moral teaching of the human race is entrusted surely have a great duty and a great opportunity. The atomic scientists, I think, have become convinced that they cannot arouse the American people to the truths of the atomic era by logic alone. There must be added that deep power of emotion which is a basic ingredient of religion. It is to be hoped that not only the churches but the schools, the colleges, and the leading organs of opinion will acquit themselves well of their unique responsibility in this regard.

(--Albert Einstein)

Genesis 8:20-9:17--Humankind's Responsibilities to the World

The world's natural resources--In ancient times, the world's cycles of generation of life and the decay of plants and animals were left to their own initiative. Researchers and social scientists tell us here that humankind's interventions have had a much greater negative effect upon the world's resources than we could have imagined.

Perhaps the most extreme early example of the shift of production facilities across national borders is the migration of aluminum smelters from industrial countries to the Brazilian Amazon. Investments in this industry to exploit the enormous hydroelectric potential of the Amazonian Basin have come from Brazilian firms as well as those based in Canada, Italy, Japan, the Netherlands, the United States, and West Germany. In contrast to the situation in many industrial countries, where aluminum production is falling as plants are closed, Brazil's aluminum output is expanding and appears likely to continue to do so as investment plans materialize.³² Although the gradual relocation of the international aluminum industry to sites where cheaper renewable power sources are available will be costly, exploiting renewable energy resources for such purposes may be essential to the evolution of a sustainable economic system.

LIVING BEYOND OUR MEANS

As this overview of global ecologic and economic conditions indicates, we are living beyond our means, largely by borrowing against the future. In addition to the widely recognized deficit financing practiced by governments in an effort to maintain short-term consumption levels, the world is engaging in wholesale biological and agronomic deficit financing.

As the demand for products of the basic biological systems--grasslands, forests, and fisheries--has exceeded their sustainable yield, the productive resource bases themselves are being consumed. In economic terms, the world is beginning to consume its capital along with the interest. With biological systems, as with income-earning endowments, this is possible only in the short run.

In addition to the decimation of Third World forests for firewood and for timber exports described earlier, the destruction of forests by acid rain and air pollution in the northern tier of industrial countries is another manifestation of living beyond our means. The failure to invest enough in emission controls for coal-burning power plants in Poland, Czechoslovakia, West Germany, and the United States is helping keep electricity costs down but is also destroying forests. In effect, society is getting cheaper electricity in the short run by sacrificing forests over the long run.

With world fisheries there are innumerable examples of biological deficit financing. One of the most dramatic was the Peruvian anchovy fishery. A study undertaken by U.N. Food and Agriculture Organization marine biologists in 1970 indicated that the highest yield this fishery could sustain was 9.5 million tons per year. The Peruvian Government, eager to maximize the immediate return rather than the sustainable yield, permitted the catch to approach 13 million tons per year in the early seventies. The predictable result was the collapse of the fishery. The catch dropped to less than 3 million tons per year, where it remains today. Although shifts in the Humboldt Current may also have affected the anchovy fishery, there can be little question that overfishing contributed to its collapse. The decision to maximize the short-term yield has cost Peru heavily in long-term income, jobs, and foreign exchange.³³

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The world is engaging in wholesale biological and agronomic deficit financing.

The adoption of agricultural practices that lead to excessive soil erosion is perhaps the most widespread example of living beyond our means. This mounting agronomic deficit is a result of efforts to extract more and more food from the land with increasingly intensive methods of cultivation. In many countries the loss of productive topsoil has contributed to growing food deficits.

Economists convert reported trends in the value of output into real output by deflating the numbers to eliminate the effects of inflation. A similar technique is now needed in agriculture, where current production is inflated by the use of practices that cannot be sustained. In the United States, for example, soil scientists estimate that 17 million of the roughly 350 million acres in crops are eroding so rapidly that they should be withdrawn from production immediately and planted to grass or trees to avoid losing their productive capacity entirely.³⁴ Other land that is now planted continuously to row crops can be kept in cultivation over the long term only if it is converted to rotation cropping, alternating corn or soybeans with, for example, grass or hay. If current U.S. agricultural output were adjusted for these factors, then we would know better what our "real" or sustainable output is.

Similarly, where water used for irrigation leads to a declining water table or the exhaustion of an underground aquifer, an alternative series of agricultural output data should be developed that would indicate the sustainable output. In the U.S. southern plains, for example, much irrigation comes from the Ogallala aquifer, an essentially nonrechargeable water resource. The increase in output that was associated with the conversion from dryland to irrigated farming in this area is a boost that will last for only a few decades. Indeed, the reconversion to dryland farming has already begun in parts of Colorado, Kansas, and Texas.

In addition to these biological and agronomic deficits, the early eighties has witnessed an enormous increase in debt, both public and private. Underlying the apparent vitality of U.S. agriculture, for example, is a soaring debt burden. Between 1977 and 1983 U.S. farm debt increased from \$100 billion to \$215 billion. This compares with annual net farm income during the early eighties of some \$22 billion per year.³⁵ The increase in debt is largely the result of farmers borrowing against inflated land values. As land prices soared from the early seventies through 1980, farmers trapped by the cost-price squeeze borrowed more and more money. But as land prices turned downward after 1980 more farmers have been threatened with foreclosure than at any time since the Great Depression.

THE GLOBAL BALANCE SHEET

The long-term social threat posed by uncontrolled soil erosion raises profound questions of intergenerational equity. If our generation persists in mining the soils so that we may eat, many of our children and their children may go hungry as a result. Agricultural economist Lloyd K. Fischer of the University of Nebraska observes that the quality of our diet in the future will be "substantially

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lower and the costs dramatically higher if the management of our land and water resources is not improved." He notes further that "we must cease to behave as if there were no tomorrow, or tomorrow will be bleak indeed for those who must spend their lives there."⁴¹

Perhaps even more troubling than the current net loss of an estimated 23 billion tons of topsoil from the world's cropland each year is the likelihood that the process is accelerating as cultivation is extended into ever more marginal areas. In a world where 79 million people are being added each year and where the great majority of the earth's inhabitants want to upgrade their diets, the demand for food continues to climb, pushing farmers onto more steeply sloping lands.

Soil erosion is a physical process but it has numerous economic consequences for prices, productivity, income, and external debt. Labor productivity is affected in that as soils are depleted through erosion it becomes more difficult to raise the output of that substantial share of the world labor force that works on the eroding land. In largely agrarian societies this deterioration of the resource base makes it more difficult to raise income per person. Further, as growth in food output slows, so does overall economic output. In largely rural, low-income societies with rapid population growth this can translate into declining per capita income, as it already has for a dozen countries in Africa.

Over the longer term, world agricultural trade patterns and the international debt structure will also be altered. As soils are depleted, countries are forced to import food to satisfy even minimal food needs. Scores of countries in the Third World and Eastern Europe find their international indebtedness being aggravated further by their chronic dependence on imported food. And the loss of topsoil will force an energy-for-topsoil substitution as it increases the need for fertilizer and fuel for tillage. Other things being equal, the less topsoil there is, the more energy is needed to produce our food.

In efforts to conserve soil, the world is faring poorly. There are no national successes, no models that other countries can emulate. In this respect, soil conservation contrasts sharply with oil conservation, where scores of countries have compiled impressive records in recent years. Almost everywhere dependence on petroleum is declining as it is used more efficiently. But there is no parallel with soil conservation, even though soil is a far more essential resource.

The techniques for arresting soil erosion are well established, but halting excessive soil erosion is not a simple matter even for an agriculturally advanced society. U.S. farm programs over the years have demonstrated that land can be withheld from production for economic reasons. What is needed now is the integration of cropland set-aside policies with soil conservation needs. As policy analyst Kenneth Cook observes, the United States has "no policy to use the good land in preference to the worst. Indeed, with respect to matching export demand to the needs of U.S. farmers and their land and to the needs of people and resources in the developing world, we do not have responsible policy at all. We have a simple-minded sales quota."⁴²

The economic and political pressures to produce more food in the short run, with little regard for long-term consequences, have permeated the world food economy. For Third World countries, effective soil conservation initiatives are particularly difficult, complicated by fragmented landholdings. The lack of a technologically sophisticated farm population makes the implementation of conservation tillage a difficult undertaking.

Although there are no national success stories, there are occasional signs of hope. One is the trend toward reduced tillage in the United States, which was triggered by farmers' desire to reduce fuel consumption and operating costs. Although so far the farmers who are turning to reduced tillage are not usually

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the ones with the most rapidly eroding soils, reduced tillage may become an economically attractive first line of defense against erosion, particularly given the high cost of constructing terraces and adopting long-term rotations and other traditional approaches to soil conservation. Stabilizing soils that underpin the global economy will require widespread alterations in agricultural practices, including a reevaluation of the role of the plow. The changes in agricultural practices required to arrest soil erosion will not come easily.

Another encouraging development is that the international scientific community is beginning to respond to the erosion threat, as evidenced by several recent conferences and specially commissioned studies. The International Congress of Soil Science, which met in New Delhi in 1982, focused on the need for a world soils policy. In early 1983, the Soil Conservation Society of America convened an international conference on soil erosion and conservation, some 145 scientists from around the world presented papers. And the

American Society of Agronomy recently published proceedings of an international symposium on soil erosion in the tropics.⁴⁵

Over the longer term, soil erosion will lead to higher food prices, hunger, and quite possibly persistent pockets of famine. Although the world economy has weathered a severalfold increase in the price of oil over the past decade, it is not well equipped to cope with even modest rises in the price of food.

In the absence of successful efforts to stem the loss of topsoil, the social effects of erosion will probably first be seen in Africa, in the form of acute food shortages and higher mortality rates, particularly for infants. Africa's record population growth and rampant soil erosion, and the absence of an effective response to either, combine to ensure that the continent will be at the forefront of this unfolding global crisis. What is at stake is not merely the degradation of soil, but the degradation of life itself.

Historically, soil erosion was a local problem. Individual civilizations whose food systems were undermined in earlier times declined in isolation. But in the integrated global economy of the late twentieth century, food—like oil—is a global commodity. The excessive loss of topsoil anywhere ultimately affects food prices everywhere.

(--Lester R. Brown)

Genesis 8:20-9:17--Humankind's Responsibilities to the World

The tendency towards violence--Even with the destruction of the Earth, humankind's innate tendencies towards violence remain with us. This may have been the reason for God's laws against murder. Martin Buber calls for an observance of a special type of religious humanism within which we can serve and help one another, and not destroy each other.

Religious Humanism

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Of decisive importance for the problem of an authentic religious humanism in our time is the realization that the truly human element and religious experience have their roots in the same soil: encounter. In fact, the fundamental religious experience as such may be regarded as the ultimate climax of the encounter's reality. This doubtlessly holds true for the religious life of the area bordered in the East by the Arabian Sea and in the West by the Pacific Ocean. It seems, however, that even far beyond this area, that indeed throughout all of mankind, the encounter with the incomprehensible constitutes the beginning of any personal religious experience, recurring over and over again even within this experience, and confirming as well as renewing it.

With this in mind, we can envision a modern religious humanism which combines the human element and religiosity in such a way that they do not merely dwell side by side but permeate each other.

Now, one may object to my use of the adjective "modern," on the grounds that it is precisely in our time that very little of such religious humanism can be discerned. And it would indeed seem that today, more than at any other time, a certain type of man predominates, a man who would rather observe and use the human beings he encounters in the course of his life than turn toward them with his

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soul and offer his deed. But in this very "today" there has arisen a powerful motivation toward a new and genuine religious humanism. I mean the crisis of mankind that is threatened with destruction. I mean the technology that has lost all sense of direction; the uncontrolled prevalence of means that no longer need to be justified by any ends; and I mean man's deliberate enslavement in the service of the split atom. More and more members of the emergent and still pliable generation are becoming aware of what is in the making. And their awareness, augmented day by day, the perception of a crisis, awakens in them the only counterbalancing force which may succeed in setting up, once again, goals—great, shining ends to subjugate the insurgent means. It is this counterbalancing force that I call the new religious humanism.

(--Martin Buber)

APPENDIX I.2--Continued

Genesis 9:18-9:29--Noah's Fate

Alternative Biblical Haftarah:

Jeremiah 31:23-39

APPENDIX I.2--Continued

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Genesis 9:18-9:29--Noah's Fate

Noah and Alcohol--Noah became carried away with his vineyard, which led to unfortunate consequences for his son, Canaan. Alcoholism continues to plague our world, and we know that groups which have been perceived as having been "exempted" from substance abuse can no longer claim immunity.

Women who have attended retreat weekends for recovering Jewish alcoholics and their families have expressed some significant concerns about the need to reconcile alcoholism with being Jewish. They have attended these retreats in greater numbers than Jewish men, yet appear to harbor more conflicts about their own religious or spiritual identity.

Those who have achieved recovery through Alcoholics Anonymous have found themselves accepting a program for living and survival which is largely spiritual in nature (the "12 Step" program) and which requires active acceptance of a "higher power." The supportive structure of A.A. and its spiritual philosophy have made the retreat participants more comfortable and braver about carrying out their "Jewish search." On the other hand, the "non sectarian" but essentially Christian language and path of A.A. and Alanon leave many peripheral Jews with a sense of alienation. The development and implementation of specialized support programs like the retreat and groups or networks seem to fill this critical need.

Many Jewish women, in their isolation, have felt as if each was, as one woman put it, the "only Jewish woman alcoholic in the world," and therefore had to have been "a Christian masquerading in a Jewish body." This sense of alienation caused women to be both propelled to and repelled from participation in a "Jewish" event. Many were sure that their identity fears would be confirmed. They felt sure that rejection they'd felt in the past by the Jewish community would be repeated.

Women more than men seemed to feel a "spiritual vacuum" when it came to looking toward Jewish sources for strengthening their recovery process.

Why? They express a deep sense of emptiness when it comes to drawing on their Jewish identity for strength. This is not surprising considering that Jewish women have had, by and large, significantly less Jewish training and education than men and thus cannot look to their "background" for sustenance. One man described his sense of identity as follows: "When I hit bottom and fell down, I was like a sick tree--but when a tree falls down its roots remain attached." However, Jewish women at the retreats almost uniformly felt detached from their heritage and community. Paradoxically, despite the lacks they perceive in the community, women have been more open to the search--overcoming anger and frustration--to find a warm and loving frame work within Judaism to strengthen their recovery.

Rabbis and other Jewish institutional representatives need to be sensitized to the presence and needs of Jewish alcoholics, especially women, in their communities. Jewish women differ little from all other alcoholics in succumbing to and recovering from the disease of alcoholism; one difference seems to be in their willingness to search for spiritual and communal belonging and understanding.¹¹

(--Susan Weidman Schneider)

APPENDIX I.2--Continued

Genesis 11:1-11:9--The Tower of Babel

Alternative Biblical Haftarah: Isaiah 14:12-20; Psalm 25:9-10

APPENDIX I.2--Continued

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Genesis 11:1-11:9

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Genesis 11:1-11:9--The Tower of Babel

The people of Babel--The citizens of the area of Babel wanted to build for themselves a great tower and a name of infamous reputation. They lacked, however, the motivations for cooperation with one another. Judah Halevi speaks to us of special ways in which people must cooperate in order to progress and take advantage of the world's bounties.

G-d's bountifulness is like the rain. When G-d considers a certain area to be deserving of rain, and causes rain to fall, it is quite possible that some who are not so deserving will also benefit from it due to the merit of the majority. On the other hand, when rain is withheld from an area which does not deserve it, there are some righteous people who may have to suffer because of the iniquity of the majority. This is how G-d governs the world. Even though the reward of these righteous individuals is reserved for the World-to-Come, nevertheless, G-d also grants them some form of compensation in this world for their suffering. In this way, it becomes known that they are set apart from their neighbors. There are very few however, who completely escape general punishment.

A person who prays for himself is like one who is concerned only with fortifying his own house, refusing to join and assist his fellow-citizens in fortifying the walls of the city. He reasons that if his own house is strong he will be saved, and thus goes to great trouble and expense, all of which will be wasted if the walls of the city are breached. The person who joins the others, however, will not have to expend as much time or money, and will yet be more secure because each citizen's contribution complements that of the others. In this manner the city remains perfectly safe and all its inhabitants enjoy the blessings of peace and prosperity. Similarly, Plato refers to that which is done for the public welfare by everyone on an equal basis as communal responsibility. When an individual neglects this communal responsibility--the basis for the welfare of his community--thinking that he is better off spending on himself, he sins against the community and even more so against himself. For the relationship of the individual to the community is like that of a single limb to the body. Should the arm refuse its blood, in a case where bloodletting is required, the whole body--the arm included--will suffer.

It is the duty of the individual to bear hardship, pain, and even death for the sake of the community's welfare. He must particularly be careful to fulfill his share of communal responsibility without fail. Since it is impossible for man to legislate the precise and fair portion that each must contribute to the community, G-d prescribed it in the laws of tithes, gifts, and communal sacrificial offerings which represent man's communal responsibility in monetary terms. In terms of action or deeds, his responsibility must be fulfilled in his observance of the Sabbath, the Festivals, and the Sabbatical and Jubilee years. In terms of speech, he fulfills his communal responsibility through his prayers, blessings, and praises to G-d; and in terms of character, he expresses it in his love, fear, and joy in serving G-d.

(--Judah Halevi)

Genesis 11:1-11:9--The Tower of Babel

Results of separation--Even though individuals were torn from one another after the fall of the Tower, there still could have been cooperation among the various communities of humankind. Martin Buber reminds us of this fact.

The Covenant of Men

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The West cannot and may not abandon modern civilization, the East will not be able to shun it. But just the work of mastering these materials, of humanizing this materiality, the hallowing of this world, our own world, will lead the two hemispheres together through establishing here and there the covenant of men faithful to the Great Reality. The flaming sword of the *cherubim* circling the entrance of Paradise prohibits the way back. But it illumines the way forward.

(--Martin Buber)

Genesis 11:1-11:9--The Tower of Babel

The call for cooperation--There are always drawbacks to having a multiplicity of cultures in the world. Yet there are also benefits. Martin Buber underscores the need for one person to "confirm" another in our world, despite the differences among us.

The twofold principle of human life can be still more fully clarified in men's relation to one another.

In an insect state the system of division of labour excludes not merely every variation, but also every granting of a function in the precise sense of an individual award. In human society at all its levels persons confirm one another in a practical way to some extent or other in their personal qualities and capacities, and a society may be termed human in the measure to which its members confirm one another. Apart from the technique of the tool and from the weapon, what has enabled this creature, so badly equipped 'by nature', to assert himself and to achieve lordship of the earth is this dynamic, adaptable, pluralistic form of association, which has been made possible by the factor of mutual individual completion of function and the corresponding factor of mutual individual recognition of function. Within the most closely bound clan there still exist free societies of fishers, free orders of barter, free associations of many kinds, which are built upon acknowledged differences in capacity and inclination. In the most rigid epochs of ancient kingdoms the family preserved its separate structure, in which, despite its authoritative quality, individuals affirmed one another in their manifold nature. And everywhere the position of society is strengthened by this balance of firmness and looseness. Man has always stood opposed to natural powers as the creature equipped with the tool which awaits him in independence, who forms his associations of independent single lives. An animal never succeeds in unravelling its companions from the knot of their common life, just as it never succeeds in ascribing to the enemy an existence beyond his hostility, that is, beyond its own realm. Man, as man, sets man at a distance and makes him independent; he lets the life of men like himself go on round about him, and so he, and he alone, is able to enter into relation, in his own individual status, with those like himself. The basis of man's life with man is twofold, and it is one—the wish of every man to be confirmed as what he is, even as what he can become, by men; and the innate capacity in man to confirm his fellow men in this way. That this capacity lies so immeasurably fallow constitutes the real weakness and questionableness of the human race: actual humanity exists only where this capacity unfolds. On the other hand, of course, an empty claim for confirmation, without devotion for being and becoming, again and again mars the truth of the life between man and man.

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The great characteristic of men's life with one another, speech, is doubly significant as a witness to the principle of human life. Men express themselves to men in a way that is different, not in kind or degree but essentially, from the way animals express themselves to their companions. Man and many animals have this in common, that they call out to others; to speak to others is something essentially human, and is based on the establishment and acknowledgment of the independent otherness of the other with whom one fosters relation, addressing and being addressed on this very basis.¹ The oldest form of word, along with—and perhaps even before—the 'holophrastic' characterization of situations by means of words in the form of sentences, which signified the situations for those who had to be informed, may have been the individual's name: when the name let the companion and helper at a distance know that his presence, his and none other, was needed in a given situation. Both the holophrase and the name are still signals, yet also words; for—and this is the second part of the witness of speech to the principle of human life—man sets also his calls at a distance and gives them independence, he stores them, like a tool he has prepared, as objects which are ready for use, he makes them into words which exist by themselves. Here in speech the addressing of another as it were cancels out, it is neutralized—but in order to come again and again to life, not indeed in those popular discussions which misuse the reality

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¹ Animals, especially domestic animals, are capable of regarding a man in a 'speaking' way; they turn to him as one to whom they wish to announce themselves, but not as a being existing for himself as well, outside this addressing of him. On this remarkable frontier area, cf. Buber, *I and Thou*, pp. 96 ff., 126 f., and *Between Man and Man*, p. 22 f.

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of speech, but in genuine conversation. If we ever reach the stage of making ourselves understood only by means of the dictograph, that is, without contact with one another, the chance of human growth would be indefinitely lost.

Genuine conversation, and therefore every actual fulfilment of relation between men, means acceptance of otherness. When two men inform one another of their basically different views about an object, each aiming to convince the other of the rightness of his own way of looking at the matter, everything depends so far as human life is concerned, on whether each thinks of the other as the one he is, whether each, that is, with all his desire to influence the other, nevertheless unreservedly accepts and confirms him in his being this man and in his being made in this particular way. The strictness and depth of human individuation, the elemental otherness of the other, is then not merely noted as the necessary starting point, but is affirmed from the one being to the other. The desire to influence the other then does not mean the effort to change the other, to inject one's own 'rightness' into him; but it means the effort to let that which is recognized as right, as just, as true (and for that very reason must also be established there, in the substance of the other) through one's influence take seed and grow in the form suited to individuation. Opposed to this effort is the lust to make use of men by which the manipulator of 'propaganda' and 'suggestion' is possessed, in his relation to men remaining as in a relation to things, to things, moreover, with which he will never enter into relation, which he is indeed eager to rob of their distance and independence.

Human life and humanity come into being in genuine meetings. There man learns not merely that he is limited by man, cast upon his own finitude, partialness, need of completion, but his own relation to truth is heightened by the other's different relation to the same truth—different in accordance with his individuation, and destined to take seed and grow differently. Men need, and it is granted to them, to confirm one another in their individual being by means of genuine meetings. But beyond this they need, and it is granted to them, to see the truth, which the soul gains by its struggle, light up to the others, the brothers, in a different way, and even so be confirmed.

(--Martin Buber)

APPENDIX I.2--Continued

Genesis 11:10-11:32--Family Origins and Genealogies

APPENDIX I.2--Continued

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Genesis 11:10-11:32

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Genesis 11:10-11:32--Family Origins and Genealogies

Ties to the past--Rabbinic authorities have carefully investigated the genealogical tables to determine our immediate connection to our Israelite ancestors. Ruth Brin reminds us that in our day, we, too, must be aware of our ties to the past, and to the sacrifices made by our more immediate forebears.

Fingerprints

Though you are the God of History
and earthquakes and thunder and tidal waves,

Though I do not doubt your majesty and power,
your magnitude and your abstractness,

Though you are hallowed far beyond my imaginings,
so that I can hardly exalt You or sanctify You,

Still I think of you as the "God of my fathers;"
Surely my grandfather believed you guided his feet
when he carried the peddler's pack.

And surely You put the twinkle
in his eye when he spoke of his life.

You put the righteousness in my father's soul,
like a burning star, and laughter in his mouth,
a bubbling spring.

Surely it was You who set in the heart of my little son
pity for a small ~~stray~~ dog, and You
who gentled his hand to pet it.

God of my fathers and my sons, you mark us with
your fingerprints:
courage and righteousness, laughter, gentleness and pity.

I seek your imprint, to cherish it.

(--Ruth Brin)

PARASHAT LEKH LEKHA: Genesis 12:1-17:27

Traditional Haftarah, Ashkenazic and Sephardic:
Isaiah 40:27-41:16

APPENDIX I.2--Continued

Genesis 12:1-12:9--The Beginnings of the Jewish People

Alternative Biblical Haftarah: Joshua 24:1-15

APPENDIX I.2--Continued

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Genesis 12:1-12:9--The Beginnings of the Jewish People

The call of Abram--Abram's journey began with a revelation which he knew to come from God. For Abram, this was a clear and unmistakable symbol to begin his life's calling. For Martin Buber, his calling occurred when he encountered something different within himself, something not easily described.

A Conversion

In my earlier years the "religious" was for me the exception. There were hours that were taken out of the course of things. From somewhere or other the firm crust of everyday was pierced. Then the reliable permanence of appearances broke down; the attack which took place burst its law asunder. "Religious experience" was the experience of an otherness that did not fit into the context of life. It could begin with something customary, with consideration of some familiar object, but which then became unexpectedly mysterious and uncanny, finally lighting a way into the lightning-pierced darkness of the mystery itself. But also, without any intermediate stage, time could be torn apart—first the firm world's structure, then the still firmer self-assurance flew apart and you were delivered to fullness. The "religious" lifted you out. Over there now lay the accustomed existence with its affairs, but here illumination and ecstasy and rapture held without time or sequence. Thus your own being encompassed a life here and a life beyond, and there was no bond but the actual moment of the transition.

The illegitimacy of such a division of the temporal life, which is streaming to death and eternity and which only in fulfilling its temporality can be fulfilled in face of these, was brought home to me by an everyday event, an event of judgment, judging with that sentence from closed lips and an unmoved glance such as the ongoing course of things loves to pronounce.

What happened was no more than that one forenoon, after a morning of "religious" enthusiasm, I had a visit from an unknown young man, without being there in spirit. I certainly did not fail to let the meeting be friendly, I did not treat him any more remissly than all his contemporaries who were in the habit of seeking me out about this time of day as an oracle that is ready to listen to reason. I conversed attentively and openly with him—only I omitted to guess the questions which he did not put. Later, not long after, I learned from one of his friends—he himself was no longer alive—the essential content of these questions; I learned that he had come to me not casually, but borne by destiny, not for a chat but for a decision. He had come to me; he had come in this hour. What do we expect when we are in despair and yet go to a man? Surely a presence by means of which we are told that nevertheless there is meaning.

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Since then I have given up the "religious" which is nothing but the exception, extraction, exaltation, ecstasy; or it has given me up. I possess nothing but the everyday out of which I am never taken. The mystery is no longer disclosed, it has escaped or it has made its dwelling here where everything happens as it happens. I know no fullness but each mortal hour's fullness of claim and responsibility. Though far from being equal to it, yet I know that in the claim I am claimed and may respond in responsibility, and know who speaks and demand a response.

I do not know much more. If that is religion then it is just *everything*, simply all that is lived in its possibility of dialogue. Here is space also for religion's highest forms. As when you pray you do not thereby remove yourself from this life of yours but in your praying refer your thought to it, even though it may be in order to yield it, so too in the unprecedented and surprising, when you are called upon from above, required, chosen, empowered, sent, you with this your mortal bit of life are meant. This moment is not extracted from it, it rests on what has been and beckons to the remainder that has still to be lived. You are not swallowed up in a fullness without obligation, you are willed for the life of communion.

(--Martin Buber)

Genesis 12:1-12:9--The Beginnings of the Jewish People

The risk of leaving home--Abram did not know what would result from leaving his secure home and family, yet the risk seemed important enough for him. Saul Bellow describes some not-so-random thoughts of his character Rogin, who contemplates the consequences of leaving home and taking the step of marriage.

Meanwhile, he had not interrupted his examination of the passengers and had fallen into a study of the man next to him. This was a man whom he had never in his life seen before but with whom he now suddenly felt linked through all existence. He was middle-aged, sturdy, with clear skin and blue eyes. His hands were clean, well formed, but Rogin did not approve of them. The coat he wore was a fairly expensive blue check such as Rogin would never have chosen for himself. He would not have worn blue suede shoes, either, or such a faultless hat, a cumbersome felt animal of a hat encircled by a high, fat ribbon. There are all kinds of dandies, not all of them are of the flaunting kind; some are dandies of respectability, and Rogin's fellow passenger was one of these. His straight-nosed profile was handsome, yet he had betrayed his gift, for he was flat-looking. But in his flat way he seemed to warn people that he wanted no difficulties with them, he wanted nothing to do with them. Wearing such blue suede shoes, he could not afford to have people treading on his feet, and he seemed to draw about himself a circle of privilege, notifying all others to mind their own business and let him read his paper. He was holding a *Tribune*, and perhaps it would be overstatement to say that he was reading. He was holding it.

His clear skin and blue eyes, his straight and purely Roman nose—even the way he sat—all strongly suggested one person to Rogin: Joan. He tried to escape the comparison, but it couldn't be helped. This man not only looked like Joan's father, whom Rogin detested; he looked like Joan herself. Forty years hence, a son of hers, provided she had one, might be like this. A son of hers? Of such a son, he himself, Rogin, would be the father. Lacking in dominant traits as compared with Joan, his heritage would not appear. Probably the children would resemble her. Yes, think forty years ahead, and a man like this, who sat by him knee to knee in the hurtling car among their fellow creatures, unconscious participants in a sort of great carnival of transit—such a man would carry forward what had been Rogin.

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This was why he felt bound to him through all existence. What were forty years reckoned against eternity! Forty years were gone, and he was gazing at his own son. Here he was. Rogin was frightened and moved. "My son! My son!" he said to himself, and the pity of it almost made him burst into tears. The holy and frightful work of the masters of life and death brought this about. We were their instruments. We worked toward ends we thought were our own. But no! The whole thing was so unjust. To suffer, to labor, to toil and force your way through the spikes of life, to crawl through its darkest caverns, to push through the worst, to struggle under the weight of economy, to make money—only to become the father of a fourth-rate man of the world like this, so flat-looking with his ordinary, clean, rosy, uninteresting, self-satisfied, fundamentally bourgeois face. What a curse to have a dull son! A son like this, who could never understand his father. They had absolutely nothing, but nothing, in common, he and this neat, chubby, blue-eyed man. He was so pleased, thought Rogin, with all he owned and all he did and all he was that he could hardly unfasten his lip. Look at that lip, sticking up at the tip like a little thorn or egg tooth. He wouldn't give anyone the time of day. Would this perhaps be general forty years from now? Would personalities be chillier as the world aged and grew colder? The inhumanity of the next generation incensed Rogin. Father and son had no sign to make to each other. Terrible! Inhuman! What a vision of existence it gave him. Man's personal aims were nothing, illusion. The life force occupied each of us in turn in its progress toward its own fulfillment, trampling on our individual humanity, using us for its own ends like mere dinosaurs or bees, exploiting love heartlessly, making us engage in the social process, labor, struggle for money, and submit to the law of pressure, the universal law of layers, superimposition!

What the blazes am I getting into? Rogin thought. To be the father of a throwback to *her* father. The image of this white-haired, gross, peevish, old man with his ugly selfish blue eyes revolted Rogin. This was how his grandson would look. Joan, with whom Rogin was now more and more displeased, could not help that. For her, it was inevitable. But did it have to be inevitable for him? Well, then, Rogin, you fool, don't be a damned instrument. Get out of the way!

But it was too late for this, because he had already experienced the sensation of sitting next to his own son, his son and Joan's. He kept staring at him, waiting for him to say something, but the presumptive son remained coldly silent though he must have been aware of Rogin's scrutiny. They even got out at the same stop—Sheridan Square. When they stepped to the platform, the man, without even looking at Rogin, went away in a different direction in his detestable blue-checked coat, with his rosy, nasty face.

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The whole thing upset Rogin very badly. When he approached Joan's door and heard Phyllis's little dog Henri barking even before he could knock, his face was very tense. I won't be used, he declared to himself. I have my own right to exist. Joan had better watch out. She had a light way of by-passing grave questions he had given earnest thought to. She always assumed no really disturbing thing would happen. He could not afford the luxury of such a carefree, debonair attitude himself, because he had to work hard and earn money so that disturbing things would not happen. Well, at the moment this situation could not be helped, and he really did not mind the money if he could feel that she was not necessarily the mother of such a son as his subway son or entirely the daughter of that awful, obscene father of hers. After all, Rogin was not himself so much like either of his parents, and quite different from his brother.

Joan came to the door, wearing one of Phyllis's expensive housecoats. It suited her very well. At first sight of her happy face, Rogin was brushed by the shadow of resemblance, the touch of it was extremely light, almost figmentary, but it made his flesh tremble.

She began to kiss him, saying, "Oh, my baby. You're covered with snow. Why didn't you wear your hat? It's all over its little head"—her favorite third person endearment.

"Well, let me put down this bag of stuff. Let me take off my coat," grumbled Rogin, and escaped from her embrace. Why couldn't she wait making up to him? "It's so hot in here. My face is burning. Why do you keep the place at this temperature? And that damned dog keeps barking. If you didn't keep it cooped up, it wouldn't be so spoiled and noisy. Why doesn't anybody ever walk him?"

"Oh, it's not really so hot here! You've just come in from the cold. Don't you think this housecoat fits me better than Phyllis? Especially across the hips. She thinks so, too. She may sell it to me."

"I hope not," Rogin almost exclaimed.

She brought a towel to dry the melting snow from his short black hair. The flurry of rubbing excited Henri intolerably, and Joan locked him up in the bedroom, where he jumped persistently against the door with a rhythmic sound of claws on the wood.

Joan said, "Did you bring the shampoo?"

"Here it is."

"Then I'll wash your hair before dinner. Come."

"I don't want it washed."

"Oh, come on," she said, laughing.

Her lack of consciousness of guilt amazed him. He did not see how it could be. And the carpeted, furnished, lamp-lit, curtained room seemed to stand against his vision. So that he felt accusing and angry, his spirit sore and bitter, but it did not seem fitting to say why. Indeed, he began to worry lest the reason for it all slip away from him.

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They took off his coat and his shirt in the bathroom, and she filled the sink. Rogin was full of his troubled emotions; now that his chest was bare he could feel them even more and he said to himself, I'll have a thing or two to tell her pretty soon. I'm not letting them get away with it. "Do you think," he was going to tell her, "that I alone was made to carry the burden of the whole world on me? Do you think I was born to be taken advantage of and sacrificed? Do you think I'm just a natural resource, like a coal mine, or oil well, or fishery, or the like? Remember, that I'm a man is no reason why I should be loaded down. I have a soul in me no bigger or stronger than yours.

"Take away the externals, like the muscles, deeper voice, and so forth, and what remains? A pair of spirits, practically alike. So why shouldn't there also be equality? I can't always be the strong one."

"Sit here," said Joan, bringing up a kitchen stool to the sink. "Your hair's gotten all matted."

He sat with his breast against the cool enamel, his chin on the edge of the basin, the green, hot, radiant water reflecting the glass and the tile, and the sweet, cool, fragrant juice of the shampoo poured on his head. She began to wash him.

"You have the healthiest-looking scalp," she said. "It's all pink."

He answered, "Well, it should be white. There must be something wrong with me."

"But there's absolutely nothing wrong with you," she said, and pressed against him from behind, surrounding him, pouring the water gently over him until it seemed to him that the water came from within him, it was the warm fluid of his own secret loving spirit overflowing into the sink, green and foaming, and the words he had rehearsed he forgot, and his anger at his son-to-be disappeared altogether, and he sighed, and said to her from the water-filled hollow of the sink, "You always have such wonderful ideas, Joan. You know? You have a kind of instinct, a regular gift."

(--Saul Bellow)

Genesis 12:1-12:9--The Beginnings of the Jewish People

Abram's family travels with him--The presence of Abram's family gave him much comfort during his journey away from his native land. Yet sometimes one is not so fortunate to have the company of like-minded people when taking such a significant risk. At those times, says Ruth Brin, there are intangible things which can serve as our assurance and security.

Abraham Goes Forth

GENESIS 12, 13, 15

Abraham left the city of his father
because the Lord sent him wandering.

He lived with his people in the desert,
moving from place to place to feed his cattle.

He saw how a puff of dust rises
with each step of a plodding camel.

He saw whirlwinds of countless dust particles
rise and spin in the shimmering heat.

At night when he left his tent, he saw
myriads of stars, flung like jewels across the sky.

The soul of Abraham was strong,
permitting him to question God,

The mind of Abraham stretched out,
reading promise in the stars and meaning in the dust.

Grant us, Lord of Abraham, moments to talk
beneath the stars, in town or wood or wilderness.

Let our souls be strong as Abraham's,
to contend with You, Lord our God,

Let our minds reach out, as the mind of Abraham,
toward the infinite promise of goodness in Your world.

(--Ruth Brin)

Genesis 12:1-12:9--The Beginnings of the Jewish People

Initiative--Abram's bold initiative manifested itself in a journey, a new philosophy, and leadership among his people. His genius, perhaps, was in his assuming a position of responsibility, and not standing around waiting for someone else to lead. Martin Buber explores the question of initiative, and recommends a path for humanity.

What is to be Done?

(1919)

IF you mean by this question, 'What is one to do?'—there is no answer. *One* is not to do anything. *One* cannot help himself, with *one* there is nothing to begin, with *one* it is all over. He who contents himself with explaining or discussing or asking what *one* is to do talks and lives in a vacuum.

But he who poses the question with the earnestness of his soul on his lips and means, 'What have I to do?'—he is taken by the hand by comrades he does not know but whom he will soon become familiar with, and they answer (he listens to their wonderful reply and marvels when only this follows):

'You shall not withhold yourself.'

The old eternal answer! But its truth is once again new and intact.

The questioner regards the truth and his astonishment becomes fruitful. He nods. And as soon as he nods, he feels on the palms of his hands the blood-warmth of togetherness. It speaks for him, but it seems to him as if he himself spoke:

'You shall not withhold yourself.'

'You, imprisoned in the shells in which society, state, church, school, economy, public opinion, and your own pride have stuck you, indirect one among indirect ones, break through your shells, become direct; man, have contact with men!

'Ancient rot and mould is between man and man. Forms born of meaning degenerate into convention, respect into mistrust, modesty in communicating into stingy taciturnity. Now and then men grope towards one another in anxious delirium—and miss one another, for the heap of rot is between them. Clear it away, you and you and you! Establish directness, formed out of meaning, respectful, modest directness between men!'

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'You shall not withhold yourself.

'Solitary one, two solitudes are interwoven in your life. Only one shall you root out: shutting oneself up, withdrawing into oneself, standing apart—the solitude of the men incapable of community. The other you shall now really establish and consolidate—the necessary ever-again-becoming-solitary of the strong. In order to gather new strength, the strong man must from time to time call home his forces into a solitude where he rests in the community of the things that have been and those that will come, and is nourished by them, so that he may go forth with new strength to the community of those who now exist.

'To it you shall learn to go forth—go forth and not withhold yourself.

'You shall help. Each man you meet needs help, each needs *your* help. That is the thousandfold happening of each moment, that the need of help and the capacity to help make way for one another so that each not only does not know about the other but does not even know about himself. It is the nature of man to leave equally unnoticed the innermost need and the innermost gift of his own soul, although at times, too, a deep hour reminds him of them. You shall awaken in the other the need of help, in yourself the capacity to help. Even when you yourself are in need—and you are—you can help others and, in so doing, help yourself.

'He who calls forth the helping word in himself, experiences the word. He who offers support strengthens the support in himself. He who bestows comfort deepens the comfort in himself. He who effects salvation, to him salvation is disclosed.'

The voices of the unknown, the familiar become silent. The questioner reflects on what has been said. But soon they begin again, transformed, beyond him.

'And you:

'You who are shut in in the fortress of your spirit, who admit no one who does not know the password, enthroned in withholding, and you who exchange the sign of recognition with the fellow-conspirators of the secret alliance, you who walk in withholding, the time has come when you must forget word and

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sign—or be submerged! For not otherwise will you find the new word and sign that will bind the coming torrent.

"The torrent that with facile words you call "the crowd."

'Who has made the crowd so great? He who hates it and he who despises it, he who is horrified by it, he who is disgusted by it, each indeed who says, "the crowd!"—all of them have made it so great that it now wants to surge up to your spiritual fortresses and your secret alliances.

'But now is the time, and now is still the time for the work of conquering.

'Make the crowd no longer a crowd!

'Out of forlorn and impotent men, out of men who have attacked one another through forlornness and impotence, the shapeless thing has come into being—deliver man from it, shape the shapeless to community! Break the withholding, throw yourselves into the surging waves, reach for and grasp hands, lift, help, lead, authenticate spirit and alliance in the trial of the abyss, make the crowd no longer a crowd!

'Some say civilization must be preserved through "subduing." There is no civilization to preserve. And there is no longer a subduing! But what may ascend out of the flood will be decided by whether you throw yourselves into it as seeds of true community.

'No longer through exclusion but only inclusion can the kingdom be established. When it no longer horrifies you and no longer disgusts you, when you redeem the crowd into men and strike even the heart of the crude, the greedy, the stingy with your love, then and then alone is there present, in the midst of the end, the new beginning.

'You hesitate, you doubt—you know from history that each unchaining is answered by new chaining? You do not yet understand, then, that history no longer holds. But the day is not far off when the well-informed security will be pulverized in the souls. Recognize this before it is too late!

Again the voices become silent. But now they do not begin again. Silently the world waits for the spirit.

(--Martin Buber)

APPENDIX I.2--Continued

Genesis 12:10-12:20--Abram and Sarai in Egypt

APPENDIX I.2--Continued

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Bibliographic Information for Alternative Haftarah
Genesis 12:10-12:20

Buber, Martin. "In Our Age" (p. 56) in The Way of Response. Selections from his writings edited by N. N. Glatzer. New York: Schocken Books, 1966.

Genesis 12:10-12:20--Abram and Sarai in Egypt

Materialism--Abram deceives the Pharaoh in order to acquire material gain and well-being. Martin Buber pithily decries the materialism which he found in his world.

In Our Age

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In our age the I-It relation, gigantically swollen, has usurped, practically uncontested, the mastery and the rule. The I of this relation, an I that possesses all, makes all, succeeds with all, this I that is unable to say Thou, unable to meet a being essentially, is the lord of the hour. This selfhood that has become omnipotent, with all the It around it, can naturally acknowledge neither God nor any genuine absolute which manifests itself to men as of non-human origin. It steps in between and shuts off from us the light of heaven.

(--Martin Buber)

APPENDIX I.2--Continued

Genesis 13:1-15:18--Abram and Lot Divide the Land

Alternative Biblical Haftarah: Selection from Proverbs,
from the Union Prayer
Book, First Edition
(See next page for text.)

(From Proverbs.)

HE that is greedy of gain troubleth his own house; the blessing of the Lord, it maketh rich and no sorrow is added therewith. The curse of God is in the house of the wicked, but He blesseth the habitation of the lowly. Better is a meal of herbs where love is, than a stalled ox and hatred therewith. Though the righteous man fall seven times, he will rise again; the memory of the just for blessing.

Better is an open rebuke than a love that is hidden. Faithful are the wounds of a friend, but the kisses of an enemy are treacherous. Deceit is in the heart of those that imagine evil, but to the counsellors of peace there is joy. Treasures of wickedness profit nothing; but righteousness delivereth from death. A forward man soweth strife and a whisperer separateth chief friends. The beginning of strife is as when one letteth out floods of water; therefore leave off contention before it be meddled with. It is an honor for a man to cease from strife.

APPENDIX I.2--Continued

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Bibliographic Information for Alternative Haftarah
Genesis 13:1-13:18

Buber, Martin. "Acceptance of Otherness" (p. 112) in The Way of Response. Selections from his writings edited by N. N. Glatzer. New York: Schocken Books, 1966.

Genesis 13:1-13:18--Abram and Lot Divide the Land

Cooperative ventures--Abram and Lot reach an impasse. Soon, however, a solution to the grazing right question occurs to Abram, and the uncle and nephew resolve their differences. Martin Buber reminds us of the important role that cooperation plays in our everyday relationships.

Acceptance of Otherness

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Genuine conversation, and therefore every actual fulfillment of relation between men, means acceptance of otherness. When two men inform one another of their basically different views about an object, each aiming to convince the other of the rightness of his own way of looking at the matter, everything depends so far as human life is concerned on whether each thinks of the other as the one he is, whether each, that is, with all his desire to influence the other, nevertheless unreservedly accepts and confirms him in his being this man and in his being made in this particular way. The strictness and depth of human individuation, the elemental otherness of the other, is then not merely noted as the necessary starting point, but is affirmed from the one being to the other. The desire to influence the other then does not mean the effort to change the other, to inject one's own "rightness" into him; but it means the effort to let that which is recognized as right, as just, as true (and for that very reason must also be established there, in the substance of the other) through one's influence take seed and grow in the form suited to individuation. Opposed to this effort is the lust to make use of men by which the manipulator of "propaganda" and "suggestion" is possessed, in his relation to men remaining as in a relation to things, to things, moreover, with which he will never enter into relation, which he is indeed eager to rob of their distance and independence.

(--Martin Buber)

APPENDIX I.2--Continued

Genesis 14:1-14:24--Abram and the War Between the Kings

Alternative Biblical Haftarah: Psalm 110:1-7

APPENDIX I.2--Continued

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Bibliographic Information for Alternative Haftrot
Genesis 14:1-14:24

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Genesis 14:1-14:24--Abram and the War Between the Kings

The purpose of such stories--No one is entirely certain of the reason for the inclusion of this kind of story in the Bible. Still, we can derive moral lessons from them which we can apply to everyday life. Maimonides relates this attitude about this story, and asks us to look at the entire Bible in this light.

On Reading the Bible

Some of the narrative portions of the Bible contain deep wisdom not immediately apparent to the reader. Consequently, many people fail to comprehend the deeper meaning. Some people actually see no value to those portions—as, for example, the passages listing the descendants of Noah and other such sections.

Know well that every story of the Bible serves some vital function. Either it seeks to verify one of the fundamental beliefs of the faith or it is designed to regulate human actions so as to remove injustice and violence between human beings.

For example, the detailed genealogies given in the Bible (Genesis 5 and 10) are designed to instruct us in the cornerstones of the faith—namely, that the universe was created by God out of nothing and that we are all descendants of one, single ancestor, Adam.

As another illustration, let me cite the story of Abraham and the war of the kings. That tale serves several purposes. It shows the power of a miracle that enabled Abraham to defeat four great kings, with a handful of men and lacking a military chieftain. Moreover, the story informs us of Abraham's compassion—for his concern for his kinsman Lot moved him to risk his life in war in order to redeem him from captivity. Finally, the episode instructs us as to the contented nature of Abraham. For he was a man who coveted no material things but was content with his portion in life; he scorned wealth and gloried in moral excellence. And the proof is that after he won the battle with the four kings, he refused to take any booty, "not even a shoe lace."

In sum, remember that in reading the Bible, you must reckon with the fact that there is often a hidden level not immediately apparent to the eye. If you fail to perceive the inner truth, the failure is apt to be yours—not the Bible's.

(--Maimonides)

Genesis 14:1-14:24--Abram and the War Between the Kings

Reaction to war--The effects of war extend far beyond the physical damage to the opposing armies or countries. The psychological injuries are more serious and long-lasting. Abraham Cronbach shares his insights regarding these intangible consequences of hostility and violence.

FEAR CAUSES WAR

The real cause of the World War appears to have been fear. One group of countries feared the other group. These fears were caused by the huge armies and navies which were being built up on either side. Had there been no armies or navies there would have been no fear, and there would have been no war. Nations would have settled their disputes as civilized individuals settle their disputes—not by going to war but by going to court. In the early days of our country the Quakers went about among the fiercest Indians unarmed and unharmed. It was against the religion of the Quakers to carry weapons. The Indians, assured that the Quakers would not hurt them, refrained from hurting the Quakers. For over a hundred years, Canada and the United States have settled their disputes peacefully. Along the entire boundary there is not a soldier or a gunboat or a fortification. The safest countries in Europe today are Holland, Denmark, Switzerland, Luxemburg, Norway and Sweden, which have no armies or navies of any size. Had Germany been unarmed there is little likelihood that any nation would have molested her. Had the other nations been unarmed, there is little likelihood that Germany would have molested them.

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UNTRUTHS OF WAR

After every war the discovery is made that most of the evil things which the people on one side said about those on the other side were not true. During the Revolutionary War, the British told untruths about the colonists, and the colonists about the British. Untruths were told during our war between the states by the South about the North and by the North about the South. On both sides, untruths marked every stage of our War with Mexico and our War with Spain. Entire books have been written about the untruths spoken on both sides during the World War. One of these was the rumor that the Germans were planning to conquer America. The very people who said that in order to frighten us, confessed immediately after the war that there never was the slightest danger that the Germans would conquer America. It appears in fact, that the Germans were entirely content to let the Americans alone as long as the Americans left them alone. Other untruths were that the Germans chopped off the hands of Belgian children or that the Germans sank hospital ships containing sick and wounded British, French, and American soldiers; that the Germans held a joyous celebration when they heard about the many people who drowned when their submarine rammed the Lusitania. Such things asserted during the war are now admitted to have been untrue. And yet, while the war was raging, some Americans were ready to kill those of their countrymen who so much as questioned these monstrous tales.

(--Abraham Cronbach)

Genesis 14:1-14:24--Abram and the War Between the Kings

Dividing the spoils--Abram and the king of Sodom arrive at a settlement wherein Abram takes very little for himself, except that which his soldiers consumed during the campaign. When it comes to modern warfare, Albert Einstein sharply criticizes the effects of war and the economic upheaval that follows.

MESSAGE FOR POSTERITY

OUR TIME IS RICH in inventive minds, the inventions of which could facilitate our lives considerably. We are crossing the seas by power and utilize power also in order to relieve humanity from all tiring muscular work. We have learned to fly and we are able to send messages and news without any difficulty over the entire world through electric waves.

However, the production and distribution of commodities is entirely unorganized so that everybody must live in fear of being eliminated from the economic cycle, in this way suffering for the want of everything. Furthermore, people living in different countries kill each other at irregular time intervals, so that also for this reason any one who thinks about the future must live in fear and terror. This is due to the fact that the intelligence and the character of the masses are incomparably lower than the intelligence and character of the few who produce something valuable for the community.

I trust that posterity will read these statements with a feeling of proud and justified superiority.

(--Albert Einstein)

APPENDIX I.2--Continued

Genesis 15:1-15:21--Abram's Vision 'Between the Pieces'

APPENDIX I.2--Continued

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Brin, Ruth. "To Be Repeated by the Seed of Abraham" (p. 44) in A Time to Search: Poems and Prayers for Our Day. New York: Jonathan David Company Publishers, 1959.

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Genesis 15:1-15:21--Abram's Vision 'Between the Pieces'

Faith through belief and actions--Abram now encounters God through revelation, and interacts with God by means of his sacrifices. Martin Buber concurs with the notion that religion is not meant for observation but rather for interaction and personal involvement.

Transcendence

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The personal manifestation of the divine is not decisive for the genuineness of religion. What is decisive is that I relate myself to the divine as to Being which is over against me, though not over against me alone. Complete inclusion of the divine in the sphere of the human self abolishes its divinity. It is not necessary to know something about God in order really to believe in Him: many true believers know how to talk to God but not about Him. If one dares to turn toward the unknown God, to go to meet Him, to call to Him, reality is present. He who refuses to limit God to the transcendent has a fuller conception of Him than he who does so limit Him. But he who confines God within the immanent means something other than Him.

(--Martin Buber)

Genesis 15:1-15:21--Abram's Vision "Between the Pieces"

Abram's faith--God accounted much to Abram due to Abram's great faith and unending commitment. In any given situation, however, it may be necessary to do all we can, and still commit ourselves to pure faith.

To Be Repeated by the Seed of Abraham

"I will bless thee and I will multiply thy seed
As the stars of the heavens and as the sand which is upon the
seashore."

By what shore did Abraham walk
When he heard God's promise of posterity?

It must have been a broad and sandy beach
With stars flung like jewels across the sky.

Surely to number the grains of sand
Would have baffled the brain of Abraham;

Surely he could not count the stars,
For ancient men did not count their sheep;

Yet when he walked by the sea that night
His mind could leap to infinity.

Grant us, Lord, peace to walk beneath the stars
By field, or wood, or restless sea.

Let our minds dwell, as Abraham's did,
Not on known and numbered things but on Thee.

Let our souls reach out, as the soul of Abraham,
Rejecting zero, and with faith and vision, embracing infinity.

(--Ruth Brin)

Genesis 15:1-15:21--Abram's Vision 'Between the Pieces'

The ritual 'between the pieces'--Abram performs an early sacrificial rite, the meaning of which is lost to us today. In the realm of modern Judaism, some may discount the importance of ritual, labeling it as magic and ineffective divination. There is great value, however, in a community's devotion to practices which strengthen the group and bring individuals closer to the traditions of their ancestors.

Worship—For Man's Benefit

If you maintain that all creations exist for man's benefit and that man's purpose is merely to worship God, then we have a problem. What purpose is there in man's worship of God? Surely, man does not thereby improve on God's perfection, even if everyone worships and perceives Him to the utmost degree! Nor can man diminish God's perfection by failing to worship Him!

You must, therefore, hold the view that our worship perfects *ourselves*—and not God. And why are we here on earth in possession of this potential for perfection? The answer is that we are here on earth because God willed it so and His wisdom has decreed it to be so.

(--Maimonides)

APPENDIX I.2--Continued

Genesis 16:1-16:16--The Relationship between Hagar and Sarai

APPENDIX I.2--Continued

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Bibliographic Information for Alternative Haftot
Genesis 16:1-16:16

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Genesis 16:1-16:16--The Relationship between Hagar and Sarai

Jealousy between the women--The jealousy that developed between the wife and concubine of Abram served to increase tensions in that family. Judith Viorst says that jealousy comes from misinterpreted situations. However, one can improve one's state of mind if the choice is made to acknowledge the jealousy and learn from it.

**Confessions of
a Jealous Wife**

Judith Viorst

Over on the other side of the room there is a 19-year-old girl with long hair parted down the middle, a clingy dress about an inch shorter than her hair and the clear-eyed, fresh-faced look of someone who is not awakened by babies at six in the morning. She is hanging on to my husband's every word as if he were Warren Beatty, only smarter, and he is hanging on to her every word as if she were Simone de Beauvoir, only better-looking, and I am beginning to feel like Othello in *Othello*.

I am, in a word, jealous, which I know is considered an unwholesome, unattractive and immature emotion. My only consolation for having such an unwholesome, unattractive and immature emotion is the suspicion—no, the certainty!—that every wife from time to time feels jealous too.

And why not? Jealousy isn't reserved for those cataclysmic moments when a husband packs his electric toothbrush and runs off with the lady next door. It is ready to spring at far, far less provocation—a lingering glance at a bell-bottomed bottom, an extended conversation with that long-haired 19-year-old or even an undue enthusiasm for the lady next door's views on water pollution. In fact, we can become jealous of our

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husband's family, his business partner, his best friend, his psychiatrist or his entire bowling team if we feel he is seeking or finding in them something that he isn't getting from us.

Other women, however, tend to make us more jealous than bowling teams. What many of us brood about, I suppose, after we've been married for a few years, is that we no longer constantly thrill, dazzle, charm and delight the man we've married. He's seen us at breakfast wearing the terry-cloth robe with the torn sleeve, a smudge of last night's mascara under the eyes. He's seen us with bellyaches and without the padded bra, shaving our legs and wearing rollers and screaming at the plumber.

He may guess that other women also snore, snarl and sometimes forget to rinse out their stockings, but when he looks at his lawfully wedded wife he doesn't have to guess—he knows. He knows, we know he knows, and so if an attractive, *unknown* woman smiles at him (or he at her) across a crowded room and they eventually wind up on the same couch nibbling on the same hors d'oeuvre, we feel a twinge of jealousy.

We wives worry about the appeal of another woman, not only because she is unknown to our husband in that special, married sense of torn terry-cloth robes, but also because he is unknown to her. Which means that when he talks about his business trip to Denver (he's told you about it three times) she glows with interest, and when he complains about his bad back (you warned him not to pick up that heavy box) she pouts with sympathy, and when he tells her that hilarious story about the poker game (he lost \$50 and you really don't see what's so funny) she roars with appreciative laughter.

Is she putting him on? Does she mean it? Can she actually want to know why he is thinking of buying a Ford instead of a Chevy—or is it the other way around—next year?

Yes, she probably does want to know. She hasn't heard it all before, and if this nice-looking man wants to confide to her his innermost thoughts on automotive design, she'll be happy to listen. Wives listen too—of course they do—but rarely with the flattering concentration (and glows and pouts and roars of laughter) that other women muster without effort. Watching a husband's ego expand under this treatment, watching the obvious pleasure he derives from this brief (we hope) encounter, we very well may be stabbed by jealousy.

Another distressing effect of the other woman is her talent for evoking in our thoroughly familiar mates new aspects, hidden depths and secret yearnings. A married lady can pick up some astounding items of information about her husband simply by observing him *tete-à-tete* with another female. For instance . . .

Husband to philosophy major home from fashionable women's college for the holidays: "Yes, I've often thought that Nietzsche had a profound grasp of the human condition." Is that what he's often thought? How come he never mentioned it to me?

Husband to dazzlingly chic career woman: "There's no question that a life without children can be freer, more exciting." This is the man who has been trying to talk me into a fourth baby for the last two years? . . .

Many of my friends have discovered for the first time, thanks to a little discreet surveillance, that their husbands can quote entire verses of Catullus, or yearn to chuck their jobs and become veterinarians, or wish they had gone to Harvard, or wish they hadn't gone to Harvard, or are thinking seriously of converting to Zen. They've also discovered that,

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spurred onward by an unwifely smile, a husband can suddenly master the art of lighting a lady's cigarette and finding her pocketbook and even listening to every word *she* says. And while he is feeling charmed, charming, soulful, profound, witty, gallant and titillated . . . we are feeling jealous.

Other women, alas, are to be encountered not only at parties, where a wife can at least study the competition in action, spill a drink on her dress, interrupt prolonged chats, develop a headache so she can demand to be taken home, and once at home, attempt to bring a husband to his senses by saying, "Since when have you been reading Nietzsche?"

Unfortunately there is an endless supply of other women out there in the big world—secretaries and dental assistants and waitresses and women executives and even in our case a very pretty lady eye doctor. And wives with traveling husbands have an even wider selection of potential temptations to get aggravated over—TWA stewardesses, San Francisco topless go-go dancers, old flames in Minneapolis, new models in Detroit.

I don't mean to say that we wives spend all our waking moments fearing that our husbands may fall into the arms of another woman. But there are many circumstances—external and internal, real and imagined, ultimately innocent or ultimately leading to disaster—that can give a wife a first-class case of jealousy.

I remember the time my husband received a bill for two from a hotel in Pennsylvania and I had never been there.

I remember the time I found the key to a local motel tucked into a corner of his dresser drawer.

I remember the time I was visiting in New York and phoned home at eight in the morning to say hi ("Just tell him his wife is calling," I said to the operator) and a sweet female voice answered the phone. ("Should I *still* say his wife is calling?" the operator asked me.)

I needn't bother explaining what passed through my mind before I learned, incontrovertibly, that the hotel was where he had taken our oldest boy skiing, the motel key had been left behind by a visiting friend and the lady on the other end of the phone was a baby sitter brought in to get the kids off to school so my husband could attend an early meeting.

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I'm afraid I've failed at the get-him-jealous game. Whenever I've played it by making comments like, "If you don't want to see that movie tonight, maybe I'll go with Dave," or, "Paul says I'd look terrific if I cut my hair short," I inevitably draw a most unsatisfying reply. "Do whatever you want," my husband always tells me. Which always leaves me doing nothing at all.

For the most part, women appear more prone to jealousy than men, and I've been trying to figure out why. Maybe it's because it is almost impossible for wives to contemplate squeezing in a rendezvous between the school play and the grocery shopping, and our husbands know this very well. Maybe it's because women find it easier to satisfy their physical and emotional needs with one man than it is for men to vice-versa. Or maybe my friend from the Women's Liberation Movement has the answer. "Women are more jealous," she told me scornfully, "because they're convinced of their own inferiority. They think that men do them a tremendous favor merely by staying married."

There's probably truth in that somewhere, but I'm not about to liberate my marriage. I'm going to continue standing around at cocktail parties fretting over miniskirted 19-year-olds, and I'm planning to make a terrible scene if Lever find pink lipstick (mine is beige) on my husband's collar. But on those days when I happen to be feeling mature and secure I'm also going to admit that a man who wasn't attractive to other women, a man who wasn't alive enough to enjoy other women, a man who was incapable of making me jealous, would never be the kind of man I'd love.

(--Judith Viorst)

Genesis 16:1-16:16--The Relationship between Hagar and Sarai

Hagar's self-concept--Hagar is caused to feel lowly and insignificant, even though she has given birth to a child who will become the patriarch to a nation. Franz Kafka provides a view of someone who similarly attains a low self-concept, and the effects of this self-perception.

Franz Kafka (German, 1883-1924)

BEFORE THE LAW

Before the Law stands a doorkeeper. To this doorkeeper there comes a man from the country and prays for admittance to the Law. But the doorkeeper says that he cannot grant admittance at the moment. The man thinks it over and then asks if he will be allowed in later. "It is possible," says the doorkeeper, "but not at the moment." Since the gate stands open, as usual, and the doorkeeper steps to one side, the man stoops to peer through the gateway into the interior. Observing that, the doorkeeper laughs and says: "If you are so drawn to it, just try to go in despite my veto. But take note: I am powerful. And I am only the least of the doorkeepers. From hall to hall there is one doorkeeper after another, each more powerful than the last. The third doorkeeper is already so terrible that even I cannot bear to look at him." These are difficulties the man from the country has not expected; the Law, he thinks, should surely be accessible at all times and to everyone, but as he now takes a closer look at the doorkeeper in his fur coat, with his big sharp nose and long, thin, black Tartar beard, he decides that it is better to wait until he gets permission to enter. The doorkeeper gives him a stool and lets him sit down at one side of the door. There he sits for days and years. He makes many attempts to be admitted, and wears the doorkeeper by his importunity. The doorkeeper frequently has little interviews with him, asking him questions about his home and many other things, but the questions are put indifferently, as great lords put them, and always finish with the statement that he cannot be let in yet. The man, who has furnished himself with many things for his journey, sacrifices all he has, however valuable, to bribe the doorkeeper. The doorkeeper accepts everything, but al-

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Genesis 16:1-16:16--The Relationship between Hagar and Sarai

Hagar's self-concept--Hagar is caused to feel lowly and insignificant, even though she has given birth to a child who will become the patriarch to a nation. Franz Kafka provides a view of someone who similarly attains a low self-concept, and the effects of this self-perception.

Franz Kafka (German, 1883-1924)

BEFORE THE LAW

Before the Law stands a doorkeeper. To this doorkeeper there comes a man from the country and prays for admittance to the Law. But the doorkeeper says that he cannot grant admittance at the moment. The man thinks it over and then asks if he will be allowed in later. "It is possible," says the doorkeeper, "but not at the moment." Since the gate stands open, as usual, and the doorkeeper steps to one side, the man stoops to peer through the gateway into the interior. Observing that, the doorkeeper laughs and says: "If you are so drawn to it, just try to go in despite my veto. But take note: I am powerful. And I am only the least of the doorkeepers. From hall to hall there is one doorkeeper after another, each more powerful than the last. The third doorkeeper is already so terrible that even I cannot bear to look at him." These are difficulties the man from the country has not expected; the Law, he thinks, should surely be accessible at all times and to everyone, but as he now takes a closer look at the doorkeeper in his fur coat, with his big sharp nose and long, thin, black Tartar beard, he decides that it is better to wait until he gets permission to enter. The doorkeeper gives him a stool and lets him sit down at one side of the door. There he sits for days and years. He makes many attempts to be admitted, and wears the doorkeeper by his importunity. The doorkeeper frequently has little interviews with him, asking him questions about his home and many other things, but the questions are put indifferently, as great lords put them, and always finish with the statement that he cannot be let in yet. The man, who has furnished himself with many things for his journey, sacrifices all he has, however valuable, to bribe the doorkeeper. The doorkeeper accepts everything, but al-

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ways with the remark: "I am only taking it to keep you from thinking you have omitted anything." During these many years the man fixes his attention almost continuously on the doorkeeper. He forgets the other doorkeepers, and this first one seems to him the sole obstacle preventing access to the Law. He curses his bad luck, in his early years boldly and loudly, later, as he grows old, he only grumbles to himself. He becomes childish, and since in his years-long contemplation of the doorkeeper, he has come to know even the fleas in his fur collar, he begs the fleas as well to help him and to change the doorkeeper's mind. At length his eyesight begins to fail, and he does not know whether the world is really darker or whether his eyes are only deceiving him. Yet in his darkness he is now aware of a radiance that streams inextinguishably from the gateway of the Law. Now he has not very long to live. Before he dies, all his experiences in these long years gather themselves in his head to one point, a question he has not yet asked the doorkeeper. He waves him nearer, since he can no longer raise his stiffening body. The doorkeeper has to bend low towards him, for the difference in height between them has altered much to the man's disadvantage. "What do you want to know now?" asks the doorkeeper; "you are insatiable." "Everyone strives to reach the Law," says the man, "so how does it happen that for all these many years no one but myself has ever begged for admittance?" The doorkeeper recognizes that the man has reached his end, and to let his failing senses catch the words, roars in his ear: "No one else could ever be admitted here, since this gate was made only for you. I am now going to shut it."

(--Franz Kafka)

Genesis 16:1-16:16--The Relationship between Hagar and Sarai

Hagar's submission to the will of Sarai--Hagar's decision to return to Abram's family and to continue to serve them was ultimately beneficial, although it was not an easy choice to make. Sometimes we cannot easily make changes in the situations which present themselves to us. In this medieval poem, Kalonymos relates to the situation of one who cannot easily change his life status.

Damn the one damn
Let his tongue split
Spit on the one
The onanist who gave
My father the "good" news.
You have a son!
Pity the fathers, yes,
And the mothers
Who have male children.
What a joke!
And what a terrible burden.
Armies, armies of prohibitions
And commandments lie in wait,
Positive, negative, and eternal
Who can fulfill these obligations?
No matter how responsible he is
Who can fulfill 613 commandments?
Who can do it?
It's impossible.
I'm a sinner and a lawbreaker.

It would have been wonderful
To have been born a girl—with flowing
Hair and green eyes
And be expert at a spinning wheel
Or crocheting with my friends.
During dusktime, the girls and I
Would drink coffee and
Eat cookies, telling stories,

Planning shopping trips to the city
Etc.
People would be impressed
At my talent for crocheting
I'd create the loveliest patterns!
Then at the appropriate time
I'd marry a beautiful youth
How he would adore me
We would touch each other everywhere.
His gifts, gold and diamonds,
Would adorn me
And he'd carry me around on his hands
Kissing and hugging me.

But my fate
The bitterness of it!
I was born a man
So God willed it.
I can't be changed.
I can't be changed
From a man into a woman.
I will accept it in love
And thank the Holy One, blessed be He,
With the words:
"Blessed art thou, Lord, who has
Not made me a woman."

(--Kalonymos ben Kalonymos)

APPENDIX I.2--Continued

Genesis 17:1-17:27--The Covenant of Circumcision

APPENDIX I.2--Continued

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Genesis 17:1-17:27--The Covenant of Circumcision

Abram becomes Abraham--God has informed Abraham of the responsibilities that go along with his new name, among which is to become the father of a multitude. Albert Einstein speaks about our modern-day responsibility to live up to the name "Jew" in contemporary times.

JUST WHAT IS A JEW?

The formation of groups has an invigorating effect in all spheres of human striving, perhaps mostly due to the struggle between the convictions and aims represented by the different groups. The Jews too form such a group with a definite character of its own, and anti-Semitism is nothing but the antagonistic attitude produced in the non-Jews by the Jewish group. This is a normal social reaction. But for the political abuse resulting from it, it might never have been designated by a special name.

What are the characteristics of the Jewish group? What, in the first place, is a Jew? There are no quick answers to this question. The most obvious answer would be the following: A Jew is a person professing the Jewish faith. The superficial character of this answer is easily recognized by means of a simple parallel. Let us ask the question: What is a snail? An answer similar in kind to the one given above might be: A snail is an animal inhabiting a snail shell. This answer is not altogether incorrect; nor, to be sure, is it exhaustive; for the snail shell happens to be but one of the material products of the snail. Similarly, the Jewish faith is but one of the characteristic products of the Jewish community. It is, furthermore, known that a snail can shed its shell without thereby ceasing to be a snail. The Jew who abandons his faith (in the formal sense of the word) is in a similar position. He remains a Jew.

Difficulties of this kind appear whenever one seeks to explain the essential character of a group.

The bond that has united the Jews for thousands of years and that unites them today is, above all, the democratic ideal of social justice, coupled with the ideal of mutual aid and tolerance among all men. Even the most ancient religious scriptures of the Jews are steeped in these social ideals, which have powerfully affected Christianity and Mohammedanism and have had a benign influence upon the social structure of a great part of mankind. The introduction of a weekly day of rest should be remembered here--a profound blessing to

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all mankind. Personalities such as Moses, Spinoza and Karl Marx, dissimilar as they may be, all lived and sacrificed themselves for the ideal of social justice; and it was the tradition of their forefathers that led them on this thorny path. The unique accomplishments of the Jews in the field of philanthropy spring from the same source.

The second characteristic trait of Jewish tradition is the high regard in which it holds every form of intellectual aspiration and spiritual effort. I am convinced that this great respect for intellectual striving is solely responsible for the contributions that the Jews have made toward the progress of knowledge, in the broadest sense of the term. In view of their relatively small number and the considerable external obstacles constantly placed in their way on all sides, the extent of those contributions deserves the admiration of all sincere men. I am convinced that this is not due to any special wealth of endowment, but to the fact that the esteem in which intellectual accomplishment is held among the Jews creates an atmosphere particularly favorable to the development of any talents that may exist. At the same time a strong critical spirit prevents blind obeisance to any mortal authority.

I have confined myself here to these two traditional traits, which seem to me the most basic. These standards and ideals find expression in small things as in large. They are transmitted from parents to children; they color conversation and judgment among friends; they fill the religious scriptures; and they give to the community life of the group its characteristic stamp. It is in these distinctive ideals that I see the essence of Jewish nature. That these ideals are but imperfectly realized in the group—in its actual everyday life—is only natural. However, if one seeks to give brief expression to the essential character of a group, the approach must always be by the way of the ideal.

(--Albert Einstein)

Genesis 17:1-17:27--The Covenant of Circumcision

The community of Israel--The sign of circumcision is only an indicator of an act to which a person did not necessarily consent. Martin Buber asserts that a truer sign to one's dedication to Israel is the conscious commitment to the continuance of community.

Life in Common

o

In the interests of its vital meaning the idea of community must be guarded against all contamination by sentimentality or emotionalism. Community is never a mere attitude of mind, and if it is feeling it is that of an inner constitution. . . . It is community of tribulation and, only because of that, community of spirit; community of toil and, only because of that, community of salvation. Even those communities which call the spirit their master and salvation their promised land, the "religious" communities, are community only if they serve their lord and master in the midst of simple, unexalted, unselected reality, a reality not so much chosen by them as sent to them just as it is; they are community only if they prepare the way to the promised land through the thickets of this pathless hour. True, it is not "works" that count, but the work of faith does. A community of faith truly exists only when it is a community of work.

(--Martin Buber)

Genesis 17:1-17:27--The Covenant of Circumcision

The meaning of the covenant--The circumcision is a sign to future generations of the importance of God's covenant with Israel. The memories which we inherit from our ancestors are enhanced with each generation.

Memory

o

We Jews are a community based on memory. A common memory has kept us together and enabled us to survive. This does not mean that we based our life on any one particular past, even on the loftiest of pasts; it simply means that one generation passed on to the next a memory which gained in scope—for new destiny and new emotional life were constantly accruing to it—and which realized itself in a way we can call organic. This expanding memory was more than a spiritual motif; it was a power which sustained, fed, and quickened Jewish existence itself. I might even say that these memories realized themselves biologically, for in their strength the Jewish substance was renewed.

--Martin Buber

PARASHAT VAYERA: Genesis 18:1-22:24

Traditional Haftarah:

Ashkenazic: II Kings 4:1-4:37

Sephardic: II Kings 4:1-4:23

APPENDIX I.2--Continued

Genesis 18:1-18:15--Abraham and the Three Angels

APPENDIX I.2--Continued

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Genesis 18:1-18:15--Abraham and the Three Angels

Sarah's skepticism--Sarah laughed at the thought of her giving birth at the age of 90, showing that even ancient people had basic knowledge of the conception and birth process. Even modern scientists do not fully understand the miracle of life, and of giving birth to another sentient being. Here, taken from the midrash, we have a description of the Rabbinic understanding of the wonder of wisdom and new life.

OF BIRTH AND DEATH

The Formation of the Embryo

How is the formation of the embryo? R. Yohanan said: What is the meaning of the verse, *Who doeth great things and unsearchable, marvelous things without number* (Job 5:9)? These are the great things and the marvelous things which the Holy One, blessed be He, does in the formation of the embryo. For in the hour when a man comes to serve his bed with his wife, the Holy One, blessed be He, calls the angel in charge of pregnancy and says to him: "Know that So-and-so emits seed tonight for the formation of an embryo, and you go and guard that drop and take it in a cup and winnow it in the threshing floor to make it into 365 parts."⁵³ And so he does, and takes the drop and brings it before the Holy One, blessed be He, and says before Him: "Master of the World! I did all that which You have commanded me. And this drop, what will happen to it? Decree upon it according to Your will." Instantly the Holy One, blessed be He, decrees upon it whether it will be mighty or weak, tall or short, male or female, foolish or wise, rich or poor. But whether pious or wicked He does not decree upon it, for we have learned, "Everything is in the hands of heaven, except the fear of heaven."

Instantly the Holy One, blessed be He, beckons the angel in charge of the souls and says to him: "Bring Me that particular soul!" For this is how it is done when they are created from the day the world was created until the world comes to an end. Immediately the soul comes before the Holy One, blessed be He, and prostrates itself before Him. In that hour the Holy One, blessed be He, says to it: "Enter into this drop!" But the soul opens its mouth and says to

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Him: "Master of the World! I am satisfied with the world I have been in from the day in which I was created. If it please You, do not make me enter this evil-smelling drop, for I am holy and pure." The Holy One, blessed be He, says to it: "The world which I make you enter is better than the world in which you have been, and when I created you I did not do so except for this drop." Then the Holy One, blessed be He, places it against its will into that drop, and the angel comes and puts the soul into the bowels of its mother. And He posts there two angels who guard him that he should not fall out, and they put a burning candle upon his head. And he looks and can see from the beginning of the world to its end.

And in the morning the angel takes him and leads him to the Garden of Eden and shows him the righteous who sit in glory and says to him: "Do you know whose was that soul?"⁵⁴ He says to him: "No." He says to him: "That man whom you see in that glory and in that exaltation was created like you in the bowels of his mother, and likewise that one, and that one. And they observed the laws and ordinances of the Holy One, blessed be He. If you will do like them, after your death you will be rewarded, as they were, with this exaltation and this glory, as you see them. And if not, your end will be to go to the place which I am now going to show you."

And in the evening the angel takes him to Gehenna and shows him the wicked whom angels of destruction punish and beat and smite with rods of fire, and they scream: "Woe and alas!" But the angels have no pity on them. And the angel says to him: "My son, do you know who are these who are being burnt?" And he says to him: "No." And he says to him: "Know, that they were formed from evil-smelling drops in the bowels of their mother, and they emerged into the world, but they did not heed the warnings nor observe the laws of the Holy One, blessed be He. Therefore they came to this shame. And now, my son, know that your end is to leave this place and to die. Therefore be not wicked but be righteous, and you will live forever."

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And the angel guides him from the morning to the evening. And he shows him every place which the sole of his foot will tread, and the place in which he will be buried. And then he shows him the world of those who are good and of those who are evil. By eventide he returns him into the bowels of his mother. And the Holy One, blessed be He, makes for him doors and a bolt, and says to him: *Thus far shalt thou come and no further* (Job 38:11).

And the embryo lies in the bowels of his mother nine months. The first three months he dwells in the lower compartment, the three middle months in the middle compartment, and the last three months in the upper compartment. And he eats of everything his mother eats, and drinks of what his mother drinks, and does not eliminate excrement, for would he do so his mother would die.

And when his time comes to emerge into the world, he argues: "Did I not already say before Him who spoke and caused the world to be that I am satisfied with the world in which I have been dwelling?" And He says to him: "The world which I make you enter is good. Moreover, against your will are you formed in the bowels of your mother, and against your will are you born and do you emerge into the world!" Instantly he cries. And why does he cry? Because of that world in which he was and which he leaves behind. And when he emerges, He hits him under his nose and puts out the candle which is over his head, and brings him out against his will, and he forgets everything he saw.

(Seder Y'tzirat haV'lad, BHM I:153-54)

⁵³ According to Talmudic tradition the human body comprises 365 parts.

⁵⁴ The soul of one of the righteous.

Genesis 18:1-18:15--Abraham and the Three Angels

Sarah's laughter--Ruth Brin mirrors the birth of the state of Israel in the story of Sarah, who laughs at the prospect of her giving birth to a living and growing being.

Haluzim

They came to this dried-up old woman of a land
Because they remembered she was once their mother.
Her lakes were salt as tears,
Her rocks protruded like ancient bones.
But they sweetened her waters and clothed her with green,
And she became fruitful as a young woman.
Israel, you are like Sara
Greeting the wonderful birth of Isaac
With toothless laughter.

(--Ruth Brin)

APPENDIX I.2--Continued

Genesis 18:16-18:33--The Fate of Sodom and Gomorrah

Alternative Biblical Haftarah: Ezekiel 18:1-9

APPENDIX I.2--Continued

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Genesis 18:16-18:33--The Fate of Sodom and Gomorrah

Abraham tries to intervene--Abraham is the first Biblical character who attempts to cause God to see the error of the Divine plan. Abraham failed and reluctantly accepted the fate of Sodom and Gomorrah. In every part of life, we must sometimes learn to accept the fate of the community. Martin Buber tells us what to look for, and what to emphasize.

Biblical Humanism

o

The *humanitas* which speaks from this Book [the Bible] today, as it has always done, is the unity of human life under one divine direction which divides right from wrong and truth from lies as unconditionally as the words of the Creator divided light from darkness. It is true that we are not able to live in perfect justice, and in order to preserve the community of man, we are often compelled to accept wrongs in decisions concerning the community. But what matters is that in every hour of decision we are aware of our responsibility and summon our conscience to weigh exactly how much is necessary to preserve the community, and accept just so much and no more; that we do not interpret the demands of a will to power as a demand made by life itself; that we do not make a practice of setting aside a certain sphere in which God's command does not hold, but regard those actions as against his command, forced on us by the exigencies of the hour as painful sacrifices; that we do not salve, or let others salve, our conscience when we make decisions concerning public life, but struggle with destiny in fear and trembling lest it burden us with greater guilt than we are compelled to assume. This trembling of the magnetic needle which points the direction notwithstanding--this is Biblical *humanitas*. The men in the Bible are sinners like ourselves, but there is one sin they do not commit, our arch-sin: they do not dare confine God to a circumscribed space or division of life, to "religion." They have not the insolence to draw boundaries around God's commandments and say to Him: "Up to this point, You are sovereign, but beyond these bounds begins the sovereignty of science or society or the state."

(--Martin Buber)

Genesis 18:16-18:33--The Fate of Sodom and Gomorrah

Abraham's compassion--Despite his acceptance of the fate of Sodom and Gomorrah, Abraham is not deterred from expressing compassion for the fate of the living beings in those cities. Martin Buber applauds the virtues of mercy and compassion, as it applies to all living creatures.

Realization vs. Reflection

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Meeting with God does not come to man in order that he may concern himself with God, but in order that he may realize meaning in the world. All revelation is summons and sending. But again and again man brings about, instead of realization, a reflection to Him who reveals: he wishes to concern himself with God instead of with the world. Only, in such a reflection, he is no longer confronted by a Thou, he can do nothing but establish an It-God in the realm of things, believe that he knows of God as of an It, and so speak about Him. Just as the "self"-seeking man, instead of directly living something or other, a perception or an affection, reflects about his perceptive or reflective I, and thereby misses the truth of the event, so the man who seeks God (though for the rest he gets on very well with the self-seeker in the one soul), instead of allowing the gift to work itself out, reflects about the Giver—and misses both.

(--Martin Buber)

APPENDIX I.2--Continued

Genesis 19:1-19:38--The Angels Visit Sodom

APPENDIX I.2--Continued

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Genesis 19:1-19:38--The Angels Visit Sodom

The evil of Sodom was so pervasive that the Rabbis added to the evil that the Torah describes. There was more sinning than sexual immorality which is depicted in the sidra.

Eliezer in Sodom

There were four judges in Sodom: Liar, Prevaricator, Falsifier, and Misjudger. If somebody struck his fellow man's wife and she miscarried, they said to the woman's husband: "Give her to him until he makes her pregnant." If somebody cut off the ear of his fellow's ass, they said to the owner of the ass: "Give it to him until the ear grows back." If somebody wounded his fellow, they said to the one who sustained the wound: "Give him a payment for having bled you." He who crossed a river on a ferry⁴² paid four *Zuzim*. He who waded through the water had to pay eight *Zuzim*.

Once a launderer happened to come there. They said to him: "Pay four *Zuzim*." He said to them: "I came through the water." They said to him: "Pay eight *Zuzim*, since you crossed in the water." He did not pay. He [the ferryman] wounded him. He went before the judge. He said to him: "Pay him for having bled you, and [pay him] eight *Zuzim* for having come through the water."

Eliezer the servant of Abraham happened to come there. They wounded him. He went before the judge. The judge said to him: "Pay him for having bled you." Eliezer took a stone and wounded the judge. The judge said to him: "What is this?" He answered: "Give to this man the payment that you now owe me, and my own money will remain as it is."

They had a bed on which they laid the visitors. If he was

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too long for the bed, they cut off his feet. If he was too short, they stretched him.⁴³ Eliezer the servant of Abraham happened to come there. They said to him: "Come, lie down on the bed." He said to them: "On the day on which my mother died I made a yow that I shall not lie in a bed."

When a poor man came there, each one of them would give him a denar on which the donor's name was written. But they gave him no bread. When he died, they came and each one took back his denar. They made a stipulation among themselves: Whosoever invites a stranger to a wedding feast, his cloak will be taken away. There was a wedding feast. Eliezer happened to come there, and they gave him no bread. When they sat down to eat, Eliezer went and sat down at the end at the table. They said to him: "Who invited you?" He said to the one who sat next to him: "You invited me." The one who sat next to that man grabbed his cloak and ran out. And so Eliezer did to all of them, until all went away, and he ate the meal by himself.

There was a girl who would take out bread to the poor in her water jar. The matter became known. They smeared her body with honey and put her on top of a wall. The hornets came and killed her.

(B. Sanhedrin 109b)

⁴² Here the storyteller evidently has Babylonian conditions in mind. In Sodom there were neither rivers nor ferries.

⁴³ This legendary motif duplicates that of Procrustes' bed.

Genesis 19:1-19:38--The Angels Visit Sodom

Lot's obscene offer of his daughters--Lot himself added to the atmosphere of sinfulness in Sodom, by offering to give his daughters over to the rabble instead of behaving more humanely. Maimonides rails against any form of prostitution and the danger that it might bring to society, though modern authorities might disagree about some of his conclusions.

Friendship, Prostitutes, Chastity

It is well-known that man requires friends all of his life, as Aristotle has explained in the ninth book of his *Ethics*. When healthy and successful, man enjoys company. When in trouble, he certainly needs friends. And when old and sick—he is aided by friends.

This type of love is more intense between parents and children, and it is also prevalent among close relatives. Perfect love, brotherhood, and mutual help are found only among close relatives. Clans descended from common ancestors exhibit a certain feeling towards one another—a feeling of love, of mutual help, of pity and compassion. And one of the chief purposes of the Torah was to foster these qualities in men.

For this reason, the Torah outlawed prostitution. The teachers of our faith believed that prostitution destroys family relationships. Moreover, illegitimacy results, and there is no more horrible situation than one in which a child does not know his parents or family. The prohibition also seeks to curb excessive lust and sexuality, and the strife that results from men competing for the favors of harlots. Consequently, sexual intercourse is only permitted when a man has chosen a specific woman as his wife and marries her publicly.

Otherwise, most men would bring harlots to their homes and live with them as husband and wife. In order to prevent this profanation of the marital union, Jewish tradition commanded us to choose a wife formally by the act of betrothal, and then marry her in a public ceremony.

The laws prohibiting consanguinity, incest, pederasty, homosexuality, and zoophilia seek to teach us that sexual intercourse is to be limited, disdained, and kept at a minimum. If natural intercourse is disdained as a necessary biological act, how much more so are aberrations whose performance is unnatural and whose sole purpose is pleasure. Another reason for these prohibitions is to inculcate chastity in our hearts.

(--Maimonides)

Genesis 19:1-19:38--The Angels Visit Sodom

The true evil of Sodom--The evil of Sodom reached far into the souls of all its inhabitants, and God was justified in desiring to destroy the town. After all, no righteous souls were to be found. Isaac Bashevis Singer witnessed the atrocities of pre-World War II Europe, and relates the evil acts committed by people caught up in the snare and trap of anti-Semitism.

Isaac Bashevis Singer (Yiddish, b. 1904)

From SATAN IN GORAY

"The Faithful"

. . . From that time on, Goray indulged in every kind of license, becoming more corrupt each day. Assured that every transgression was a rung in the ladder of self-purification and spiritual elevation, the people of Goray sank to the forty-nine Gates of Impurity. Only a few individuals did not join in but stood apart watching Satan dance in the streets.

And the deeds of the Faithful were truly an abomination. It was reported that the sect assembled at a secret meeting place every night; extinguishing the candles, they would lie with each other's wives. Reb Gedaliya was said to have secreted a whore sent him by the sect in Zamosć somewhere in his house without the knowledge of his wife, Rechele. A copper cross hung on his breast, under the fringed vest, and an image lay in his breast pocket. At night Lilith and her attendants Namah and Machlot visited him, and they consorted together. Sabbath eve, dressing in scarlet garments and a fez, like a Muslim, he accompanied his disciples to the ruins of the old castle near Goray. There Samael presented himself to them, and they all prostrated themselves together before a clay image. Then they danced in a ring with torches in their hands. Rabbi Joseph de la Reina, the traitor, descended from Mount Seir to join them in the shape of a black dog. Afterward, as the legend went, they would enter the castle vaults and feast on flesh from the living—rending live fowl with their hands, and devouring the meat with the blood. When they had finished feasting, fathers would know their daughters, brothers their sisters, sons their mothers. Nechele, Levi's wife, strolled about unclothed, consorted with a coachman before the eyes of all the company—and of her own husband too. . . .

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Goray became a den of robbers, an accursed town. The old residents were afraid to leave their homes, for children, who were also numbered among the Faithful, threw stones at the rival group. The children were particularly spiteful. They placed nails on the prayer-house seats of the old residents, causing them to tear their clothing; they cut the fringes of their prayer shawls, and molested their goats. Some boys even poured a bucket of slop down the chimney of a house and contaminated the vessels and food. The Faithful went so far as to write the government, charging their opponents with disloyalty, and they spilled oil on their goods; they even avenged themselves on small children. A woman who was returning from the bathhouse was ambushed in a back street by some hoodlums who attempted to rape her. She screamed and they ran away.

God's name was everywhere desecrated. In the villages the peasants already complained that the Jews had betrayed their faith and were behaving exactly like gypsies and outlaws. The priests were inciting the masses to a holy war. They foresaw all devout Christians gathering together, sword and spear in hand, to exterminate the Jews, man, woman, and child, so that not a trace should be left of the people of Israel (God save us!).

(--Isaac Bashevis Singer)

Genesis 19:1-19:38--The Angels Visit Sodom

The punishment of Sodom--God believed that total eradication would be the appropriate solution to the evils of the people of Sodom. Paul Kurtz presents a human way to rid ourselves of evil attitudes.

The Common Moral Decencies

The question is constantly asked: How can one be moral and not believe in God? What are the foundations on which the ethics of humanism rest? Let me outline some of the main features of the ethics of humanism.

First, there is a set of what I call the "common moral decencies," which are shared by both theists and nontheists alike and are the bedrock of moral conduct. Indeed, they are transcultural in their range and have their roots in common human needs. They grow out of the evolutionary struggle for survival and may even have some sociobiological basis, though they may be lacking in some individuals or societies since their emergence depends upon certain preconditions of moral and social development.

Nevertheless, the common moral decencies are so basic to the survival of any human community that meaningful coexistence cannot occur if they are consistently flouted. They are handed down through the generations and are recognized throughout the world by friends and lovers, colleagues and coworkers, strangers and aliens alike as basic rules of social intercourse. They are the foundation of moral education and should be taught in the schools. They express the elementary virtues of courtesy, politeness, and empathy so essential for living together; indeed, they are the very basis of civilized life itself.

First are the decencies that involve personal *integrity*: *telling the truth*, not lying or being deceitful; being *sincere*, candid, frank, and free of hypocrisy; *keeping one's promises*, honoring pledges, living up to agreements; being *honest*, avoiding fraud or skulduggery.

Second is *trustworthiness*. We should be *loyal* to our lovers, friends, relatives, and coworkers, and we should be *dependable*, reliable, and responsible.

Third are the decencies of *benevolence*, which involve manifesting *good will* and noble intentions toward other human beings and having a positive concern for them. It means the *lack of malice* (nonmalfeasance), avoiding doing harm to other persons or their property: We should not kill or rob, inflict physical violence or injury, or be cruel, abusive, or vengeful. In the sexual domain it means that we should not force our sexual passions on others and should seek *mutual consent* between adults. It means that we have an obligation to be *benevolent*; that is, kind, sympathetic, compassionate. We should lend a helping hand to those in distress and try to decrease their pain and suffering and contribute positively to their welfare. Jesus perhaps best exemplifies the principles of benevolence.

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Fourth is the principle of *fairness*. We should show *gratitude* and appreciation for those who are deserving of it. A civilized community will hold people *accountable* for their deeds, insisting that those who wrong others do not go completely unpunished and perhaps must make reparations to the aggrieved; thus, this also involves the principle of *justice* and equality in society. *Tolerance* is also a basic moral decency: We should allow other individuals the right to their beliefs, values, and styles of life, even though they may differ from our own. We may not agree with them, but all individuals are entitled to their convictions as long as they do not harm others or prevent them from exercising their rights. We should try to *cooperate* with others, seeking to negotiate differences peacefully without resorting to hatred or violence.

These common moral decencies express *prima facie* general principles and rules. Though individuals or nations may deviate from practicing them, they nonetheless provide general parameters by which to guide our conduct. They are not absolute and may conflict; we may have to establish priorities between them. They need not be divinely ordained to have moral force, but are tested by their consequences in practice. Morally developed human beings accept these principles and attempt to live by them because they understand that some personal moral sacrifices may be necessary to avoid conflict in living and working together. Practical moral wisdom thus recognizes the obligatory nature of responsible conduct.

In the Old Testament Abraham's faith is tested when God commands him to sacrifice his only son, Isaac, whom he dearly loves. Abraham is fully prepared to obey, but at the last moment God stays his hand. Is it wrong for a father to kill his son? A developed moral conscience understands that it is. But is it wrong simply because Jehovah declares it to be wrong? No. I submit that there is an autonomous moral conscience that develops in human experience, grows out of our nature as social beings, and comprehends that murder is wrong, whether or not God declares it to be wrong. We should be highly suspicious of the moral development of one who believes that murder is wrong *only* because God says so. Indeed, I believe that we attributed this moral decree to God simply because we apprehended it to be wrong.

Today a great debate rages over whether moral education should be taught in the schools; many are violently opposed to it. But we do have a treasure of moral wisdom that we should seek to impart to the young, and all too often this is not actively taught in the home. We need to cultivate moral intelligence, a capacity for rational thinking about our values. This is where the debate intensifies because some of the critics of humanism are opposed to any reflective questioning of values.

(--Paul Kurtz)

Genesis 19:1-19:38--The Angels Visit Sodom

The death of Lot's wife--Contrary to the commands given by God that the fleeing family not even look back towards Sodom, Lot's wife cannot resist the temptation to witness the destruction. She consequently suffers the penalty of death. Many people are tempted to look back towards the past and reflect fondly upon what came before, imagining that the past was somehow better than the present. Julian Morgenstern examines this tendency towards nostalgia, and suggests that the past may not have been so rosy, and the present might not be so bad.

Our Fathers, Ourselves and Our Children

THE standards of religious devotion are strange indeed. There has probably never been a generation which did not think itself woefully irreligious and the generation of its parents or, in general, the generations of its ancestors properly pious. It looks back with wonder and keen regret upon the unquestioning faith, the zealous conformity in belief and practice, the ordered worship and tireless ritualism of the fathers, and unhesitatingly pronounces itself a generation religiously degenerate. It were a sad spectacle and alarming indeed, were there no element of saving humor about it all.

For when we project ourselves backward into that perfect and enviably pious generation of our fathers or our grandfathers or, at the remotest, of our great-grandfathers, and read their literature and learn the thoughts and fancies which they cherished in their so righteous day, we are at first a bit astounded and even rather shocked, and then, if only we have a sense of humor, not a little relieved and reassured, to find that we were slightly mistaken and that they, too, were human and not much unlike ourselves. Theirs was not that righteous and perfect generation; oh, no! Theirs was in fact a remarkably wicked and degenerate generation, given to all manner of iniquities and weighed down especially by the besetting sins of religious unbelief, indifference and non-observance. But there *was* a righteous and perfect generation once, oh, yes; in fact, there were many righteous and perfect generations — the generations of *their* fathers and grandfathers and great-grandfathers and all the generations of nameless ancestors who went before. There was true religion then, and piety and faith and observance and sacrifice! But these are sad, degenerate times indeed, when no one believes anything nor keeps

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anything. What is religion coming to, anyway! Another generation and there will be no religion left; it will be as dead as the proverbial herring or door nail, whichever of the two is the deader. And what will become of mankind then? So also thought our pious grandfathers in their perfectly righteous day.

While each generation apparently thinks in this manner about itself and its blessed ancestors — thinks thus with such unfailing regularity that we suspect that some psychological law or principle must lie at the bottom of such strange mental processes — somehow it seems to affect its belief and conduct practically not at all. It goes on being degenerate, and even degenerating still further, with scant concern for itself and with little more than a passing thought thereto in its leisure moments. And these leisure moments are so few! Life's urgent business drives each generation on day by day, leaving it little time and strength to trouble itself too greatly about its own spiritual prospects.

Each generation does, however, permit itself to worry just a little bit about its children and their salvation. It yearns for them to be as believing, observant and pious — in short, religious — as were its ancestors of that perfect generation of old. So it establishes religious schools, engages religious teachers, sends its children punctually to school each Sunday morning and thinks that now its full duty is performed and that its children will be *surely* religious. Thus reassured, it goes unruffled and cheerfully upon its irreligious, degenerate way and, it must admit, if it be altogether frank with itself, finds a certain satisfaction and pleasure therein.

At last, in the course of nature and human events, this generation, too, is gathered to its pious fathers, in company with whom it awaits that eternal reward for which it persists in hoping despite its degeneracy; and its children, so well equipped by guilt-conscious and solicitous parents with religious education, take its place. And lo and behold, human history has upon its long roster another pious generation and another degenerate one! Only, surprising to record, it is the children who are the new degenerate generation, and their parents who, tradition now relates, were in their day models of piety and zeal. If only those parents could sit up and hear what their religiously degenerate children think of them. It must be very reassuring and enjoyable up there where all the fathers are gathered together; they have so much to laugh over. Are not life and the workings of that curious thing which we call the human mind odd and inexplicable?

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Human life goes on steadily day by day and human knowledge grows; our understanding of life, of the universe and of society deepens and our realization of God and of His true love, wisdom and eternal divine law becomes constantly truer, fuller and richer. The human mind refuses to be bound by outgrown beliefs, superstitions and laws. It casts off these shackles of a past age, and in its freedom reaches out for more knowledge and larger faith. It seeks to believe, not less but more; but that more must be tested by the standards, not of yesterday, but of today. It, too, sees God, hears God and knows God, but with a vision, an audition and a knowledge which are its own, and not those of its fathers.

The workings of the human mind are curious indeed. Even while it casts off the shackles of past ages, outgrown beliefs and antiquated laws, and struggles for new knowledge and larger faith, involuntarily it turns its face backward, half regretfully, over the long road which it has trodden; it gazes back to the land of its bondage and beholds the way thence lined with the broken and cast-off fetters of outgrown beliefs and discarded practices. It exclaims, "How pious were our ancestors! How beautiful was their faith; how strong their religious zeal; how unswerving their observance! What a noble generation they were; and how degenerate are we! Oh, if only our children might be like them, and not like us!"

But instead of this, if only the present generation might have more faith in itself, in its own understanding of God and His way, and in the truth and righteousness of its cause! If only it would keep its gaze steadily forward towards its Promised Land and follow unhesitatingly the pillar of fire in which its God is leading it ever on!

(--Julian Morgenstern)

Genesis 19:1-19:38--The Angels Visit Sodom

The incestuous acts of Lot's daughters--Children born of an incestuous relationship, such as those that came from the actions of Lot's daughters, are not generally marked by society, because they remain anonymous to most people. On the other hand, acquired immune deficiency syndrome, one modern result from careless sexual contact, can bring about terrible social ostracism. Rabbi Robert Kirschner describes an encounter with a dying patient, who teaches something about compassion.

Usually, when a rabbi quotes his ancient predecessors, he does so with approval, even reverence. Our sages of blessed memory were remarkably wise and perceptive, noble and compassionate. But not always. I quote from an ancient midrash on the 13th chapter of Leviticus, dealing with the subject of leprosy. The sages are discussing what they do when they see a leper (Lev. R. 16:3). R. Johanan says: I go no closer to a leper than four cubits. R. Shimon says: If the wind is blowing, I go no closer than 100 cubits. R. Ammi and R. Assi say: We do not even go near a place where lepers are known to live. R. Eleazar b. Shimon was still afraid: If he heard that a leper was in the vicinity, he would hide. Then there was the great sage Resh Lakish. When he saw a leper, he would throw stones at him, shouting: "Stop contaminating us and go back to where you came from!"

I am not proud of this passage. I quote it now because I think it has something to teach us on Yom Kippur, when we ask forgiveness for our sins. Scholars have shown (Encyclopedia Judaica 11:38) that by the time this passage was written, the segregation of lepers enjoined by the Bible was no longer required. In a case where a rabbi himself came down with leprosy, the decision was handed down that he could enter the synagogue together with everyone else. No, the hostility of our passage does not arise merely from the fear of contagion. After all, to avoid a leper is one thing; to throw stones at him is another. In rabbinic literature, lepers are accused of everything from murder to incest, idolatry to robbery, perjury to blasphemy to slander (Preuss, Biblical and Talmudic Medicine 337). In the days of our sages, to be a leper was not only to be afflicted with disease but to be despised for it. It was not only to suffer but to be forsaken. It was not only to die a terrible death, but to be accused of deserving it.

Today, leprosy is called Hansen's disease, and those who suffer from it may walk among us without fear. No longer must they bear--as if their illness were not enough--the crushing weight of anathema. But now there is a new multitude of sufferers to fear and to shun. Theirs is the new dread affliction, the new mark of doom: AIDS.

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The condition now known as AIDS, Acquired Immune Deficiency Syndrome, was first recognized in 1981. Patients with AIDS have developed a severe loss of their natural immunity to disease, leaving them vulnerable to lethal infections and cancers. To date, no treatment has been able to restore the immune system of an AIDS patient to normal function. Almost 75% of the people who have developed AIDS are dead. The vast majority, upwards of 90%, are either homosexual and bisexual men or intravenous drug abusers.

Like the ancient rabbis, we prefer to keep our distance from the victims of this illness. Like them, we are afraid of catching it. But according to the medical experts, those outside the high-risk groups are highly unlikely to do so. The growing number of AIDS patients is almost completely confined to homosexuals and drug abusers. Only one percent of all reported cases involve a transfusion recipient or a child born with the mother's infection. Here in San Francisco, more than 98% of all AIDS patients are gay men. Of over 13,000 cases nationwide, not one has been attributed to casual contact with AIDS patients. Of those caregivers who are constantly exposed to AIDS and frequently tested for it—doctors, nurses, hospice workers, family members—none outside of the high-risk groups has caught it.

Yet despite the evidence, we are still afraid. Not enough is yet known about AIDS. The fear of contagion is itself contagious and likely to persist. It explains, in part why we stay away from people with AIDS. But, as in the case of the ancient lepers, it does not explain it all. Our aversion, too, goes beyond the fear of infection. We shrink from people with AIDS not only because they are sick but because we don't like how they got sick. When it comes to homosexuals and drug addicts, our sympathy for their affliction is diluted by the suspicion that they deserve it. Like the ancient leper, the AIDS patient suffers not only the torment of his illness but the stigma of it. He is shunned not just for what he has but for what he is. His life, and now his death, are alike regarded as a kind of disgrace.

Tomorrow afternoon, traditional Jews around the world will read the 18th chapter of Leviticus. This is where homosexuality is described as an abomination (18:22) punishable by death (of 20:13). But Reform Judaism departs from the Torah on occasion. We do not stone adulterers; we do not ostracize children of forbidden marriages; we do not sprinkle lepers with blood. Such biblical legislation, we believe, is the work not of divine but of mortal and fallible hands, and we consign it to the antiquity from which it came. The divine content of the Torah, we believe, is found in its transcendent vision of justice, peace, and compassion. The God we revere is the One who, as R. Akiba taught (M. Ab. 3:18), creates each of us because He loves us, who as the Mishnah says (Sanh. 4:5) considers each life to be worth the life of the whole world. The God we revere is the One who, as the Torah itself insists, sides not with the mighty but with the forlorn

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who hears the cry of the helpless and defends the defenseless (Ex 22:21 ff.). The God we revere is the One who loved us when we were the unwanted, the unwelcome, the exiled and the outcast. A belief in this God, to my way of thinking, simply cannot be reconciled with a judgment of anathema upon homosexuals, or lepers, or any other of His children. "Blessed art Thou, O Lord," says our prayerbook, "who has made me according to His will." Each of us, in our unique being, is the work of His hands and the bearer of His image: each of us—even someone with AIDS.

In my reading of the local Jewish press, I cannot recall—either in article, editorial or letter—even one expression of regret or sympathy for the loss of life to AIDS, not one word of protest or indignation at the ostracism of its victims. Imagine if a Jew—let us say, one who does not happen to have AIDS—were fired from his job or evicted from his apartment, or expelled from a hospital, because his Jewish disease was fatal and no one wanted to work with him or live near him, or care for him. Imagine the outrage of the Jewish community if, God forbid, such things were to happen. Then imagine what the gay community must feel at this moment, and imagine what they must think of our silence.

A friend of mine, Father Michael Lopes, told me something that happened on a visit to ward 5B at San Francisco General Hospital. This is where the most desperately ill AIDS patients are treated and comforted before they die. Father Lopes walked into one of the rooms on the ward. The blinds were closed, only a little shaft of light penetrated the darkness. The patient lay in bed in agony. His entire body was covered with purple lesions of the cancer called Kaposi's sarcoma. His face was terribly swollen and disfigured and his mouth was infected with fungus. So appalled was Father Lopes that he could hardly bring himself to come near. But just then, the patient turned in his bed, and the little shaft of light came to rest on his eyes—bright blue eyes, clouded with pain but now suddenly filled with gratitude at the sight of his visitor. Looking into those eyes, Father Lopes said, he remembered that beneath the mass of lesions was a person, a human being, hurting so badly that the mere presence of a visitor was a benediction.

My friends: as surely as God is in heaven, so is He with the patients on Ward 5B. As surely as his light shines above this ark, it shines above their beds. But God has no other hands than ours (cf. Dorothea Soeile, *Suffering* 149, 174). If the sick are to be healed, it is our hands, not God's, that will heal them. If the lonely and frightened are to be comforted, it is our embrace, not God's, that will comfort them. The warmth of the sun travels on the air, but the warmth of God's love can travel only through each one of us.

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A few weeks ago, Father Lopes took me to Ward 5B. While I was there I met Dr. Donald Abrams, Assistant Director of the San Francisco AIDS Clinic. The Clinic is where AIDS patients are first identified, tested and counseled. The number of cases has increased to the point that the Clinic must expand to another floor. But there is a shortage of hospital beds. Dr. Abrams explained to me that the special beds needed cost over \$1,000 each and the Clinic cannot afford that many. My friends: We can.

On this Yom Kippur, our Day of Atonement, let us determine to fulfill a great mitzvah. Let us, as a congregation, as we have done before for the victims of African famine, as we are doing now for the victims of the earthquake in Mexico, let us together establish a Temple fund for the care of people suffering from AIDS. Let us start by donating a few hospital beds, and then let us see what else we can do. Let us together fulfill the exalted commandment to comfort the sick and the dying, who need us and who deserve our kindness, not our lectures.

Confronted by the enormity of human suffering in this world, the vast numbers of the helpless and the wretched from Ethiopia to Mexico and back again, we may be tempted to despair. As small a gift of compassion as a contribution toward a hospital bed may seem trivial and unavailing. But then I return, this time with great pride, to the teaching of our ancient sages. Where, they asked, shall we look for the Messiah? Shall he come to us on clouds of glory, robed in majesty and crowned with light? The Talmud (b. Sanh. 98a) reports that R. Joshua b. Levi put this question to no less an authority than the prophet Elijah himself.

"Where," R. Joshua asked, "shall I find the Messiah?"

"At the gate of the city," Elijah replied.

"How shall I recognize him?"

"He sits among the lepers."

"Among the lepers!" cried R. Joshua. "What is he doing there?"

"He changes their bandages," Elijah answered. "He changes them one by one."

That may not seem like much for a Messiah to be doing. But apparently, in the eyes of God, it is a mighty thing indeed.

(--Robert Kirschner)

APPENDIX I.2--Continued

Genesis 21:1-21:21--The Birth of Isaac and the Banishment of Hagar and Ishmael

Alternative Biblical Haftarah: Isaiah 49:1-13; Isaiah
12:1-5

APPENDIX I.2--Continued

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Mendelson, Morton J. Selection from "Rivalry and Conflict?" (p. 110-113) in Becoming a Brother: A Child Learns about Life, Family, and Self. Cambridge, MA: "A Bradford Book," MIT Press, 1990.

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Genesis 21:1-21:21--The Birth of Isaac and the Banishment of Hagar and Ishmael

Sarah's protection of Isaac--The Torah teaches that Sarah was very concerned that her son be the heir to Abraham's legacy, and not Ishmael. A modern interpretation might also imagine a certain amount of sibling rivalry between Isaac and Ishmael. Dr. Morton Mendelson observes this contention, as well as the developing relationship between his own sons, as the older grows to accept the younger.

Competition for Things

Although Simon tried out most of Asher's baby equipment, he never seemed jealous that much of what Asher now had was once his. But Simon did react to Asher's new toys, particularly a large teddy bear, and to Asher's pacifier.

A Teddy Bear Named Asher

The day after Asher came home from the hospital, Simon complained that he had not gotten any presents while Asher had so many, and he was not assuaged when we reminded him of all the gifts he had received for his birthday, for Chanukah, and for becoming a big brother (4,0,8). He especially envied a large blue teddy bear, which he named Asher Bear. He immediately wanted to pick it up when he first saw it at the hospital. I tried to intercede—with one of his first lessons in Asher's proprietary rights—and told Simon that the bear was Asher's. When Simon picked it up anyway, I suggested that Asher would surely not mind sharing it (4,0,5).

Two days later Simon eagerly carried Asher Bear when Bev came home (4,0,7), and he played with it quite often over the next few days. At one point he wanted to sleep with it, but, forestalling an expropriation, we pointed out that there was no room in his bed. Simon was quite upset and negotiated that Asher was now too little to play with the bear and would not even be able to play with it when he was 2 years old. We replied that Asher did not mind if Simon played with the bear during the day but that he had to leave it on the couch at night (4,0,8). About nine weeks later, Simon tried to claim Asher Bear again. He said that he wanted it on the wall of his room. Reminding him that the teddy bear was not his, we explained that he was just borrowing it, but Simon said he wanted it for himself (4,2,18).

Simon's behavior in these few incidents may look like classic examples of sibling rivalry, but it is not surprising that Simon continually attempted to claim Asher Bear: it was an extremely attractive toy, and Asher could not use it, whereas Simon could. Moreover, Simon did not seem to envy any of Asher's other possessions, even those that had formerly belonged to him. Simon's reaction to Asher Bear reveals more about his feelings for a big furry toy than about his feelings for a little brother.

(--Morton Mendelson)

Genesis 21:1-21:21--The Birth of Isaac and the Banishment of Hagar and Ishmael

The future line of Ishmael--Hagar and Ishmael were able to carry on because of God's promise of future life through numerous descendants. Although our future is not as clear to us as their was to them, we can, at difficult times, take solace from the past and the blessings that others have acquired for us. Jacob the Baker points to this necessary outlook when he encounters a dying friend.

In the Ashes

Jacob was anxious to get to the bakery while it was still dark, to lay his cheek on the warming oven. Nevertheless, halfway to the bakery, Jacob decided to stop at Mr. Gold's, hoping he would be awake. Under the lamp post of a full moon, Jacob rapped gently on the shutters closeting Mr. Gold's window.

Mr. Gold heard the sound and thought he was a young man again, being called to prayers. "I'm coming! I'm coming!" he shouted to the dawn. Jacob was touched to see memory capable of drawing Mr. Gold out of the darkness.

When he saw that it was Jacob, Mr. Gold motioned for his friend to come in and grew a smile for his company. Then, just as quickly, Mr. Gold's head dipped downward. "Do you know who I am, Jacob?" He didn't give Jacob an opportunity to speak. "I am an old man, and I am dying." Mr. Gold seemed to sink beneath his sadness.

"Tell me, Jacob. Is this it?" He motioned around the room. "Is there noting more? We become attached to this life only to be torn from it like some crude joke in the stars."

"We make life not only crude but cold," said Jacob. "by dressing ourselves in a nakedness woven from our own ignorance."

Then Mr. Gold spoke again from behind his sadness. "It doesn't make sense," he said. "Our days amount to nothing!" Jacob's eyes listened without arguing or agreeing. He thought of the pain festering in Mr. Gold's words.

When Jacob spoke, his voice unfolded with the attitude of a man not filled with knowing but caring. "Mr. Gold, all passes, nothing stops. Our days do amount to nothing, but that is because we are not a collection. We are a process. The truth about the seasons is that the seasons change. While everything appears to live and die, it is only the appearance of things which lives and dies. The dead are buried. Their memory is not."

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Mr. Gold's voice considered Jacob's words. "You know, Jacob, you are wise, and I am old."

"Then you already know, Mr. Gold, that the roots of time hold both memory and promise."

"Will you remember me, Jacob?"

"I promise, one day, I will join you, Mr. Gold."

Mr. Gold's laughter sounded like a trumpet and brought light to the corners of the room.

Then the silence regained its balance, and the two men sat there, making music from the quiet between their notes. It was Mr. Gold who counted time and eventually spoke first.

"Jacob, where do you find the strength to carry on in life?"

"Life is often heavy only because we attempt to carry it," said Jacob. "But, I do find strength in the ashes."

"In the ashes?" asked Mr. Gold.

"Yes," said Jacob, with a confirmation that seemed to have traveled a great distance. "You see, Mr. Gold, each of us is alone. Each of us is in the great darkness of our ignorance. And, each of us is on a journey. In the process of our journey, we must bend to build a fire for light, and warmth, and food. But when our fingers tear at the ground, hoping to find the coals of another's fire, what we often find are the ashes."

"And, in these ashes, which will not give us light or warmth, there may be darkness, but there is also testimony. Because these ashes tell us that somebody else has been in the night, somebody else has bent to build a fire, and somebody else has carried on."

"And that can be enough, sometimes."

(--Noah Benshea)

APPENDIX I.2--Continued

Genesis 22:1-22:24--The Binding of Isaac

APPENDIX I.2--Continued

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Genesis 22:1-22:24--The Binding of Isaac

The testing of Abraham--Obedience to God was only one aspect of the test of Abraham; past and present-day commentators see this consideration as being of primary importance. Maimonides describes his notion of the 'trial' that Abraham went through.

The second notion consists in making known to us the fact that the prophets consider as true that which comes to them from God in a prophetic revelation. For it should not be thought that what they hear or what appears to them in a parable is not certain or is commingled with illusion just because it comes about *in a dream and in a vision*, as we have made clear, and through the intermediary of the imaginative faculty. Accordingly [Scripture] wished to make it known to us that all that is seen by a prophet in a *vision of prophecy* is, in the opinion of the prophet, a certain truth, that the prophet has no doubts in any way concerning anything in it, and that in his opinion its status is the same as that of all existent things that are apprehended through the senses or through the intellect. A proof for this is the fact that [Abraham] hastened to slaughter, as he had been commanded, *his son, his only son, whom he loved*,³¹ even though this command came to him *in a dream or in a vision*. For if a dream or prophecy had been obscure for the prophets, or if they had doubts or incertitude concerning what they apprehended *in a vision of prophecy*, they would not have hastened to do that which is repugnant to nature, and [Abraham's] soul would not have consented to accomplish an act of so great an importance if there had been a *doubt* about it.

In truth it was fitting that this story, I mean the *binding*, should come to pass through the hand of *Abraham* and in regard to someone like *Isaac*. For *Abraham our Father* was the first to make known the belief in Unity, to establish prophecy, and to perpetuate this opinion and draw people to it. It says: *For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness and judgment.*³² Thus just as they followed his correct and useful opinions, namely, those that were heard from him, so ought one to follow the opinions deriving from his actions and especially from this action through which he validated the fundamental principle affirming the truth of prophecy and made known to us the ultimate end toward which *the fear and love of God* may reach.

It is in this way that | the meaning of *trials* should be understood. And it should not be believed that God, may He be exalted, wants to test and try out a thing in order to know that which He did not know before. How greatly is He exalted above that which is imagined by ignorant fools in their evil thoughts! Know this.

(--Maimonides)

Genesis 22:1-22:24--The Binding of Isaac

Abraham's obedience to God--We are told that Abraham's actions bespeak of true faith. Yet the Divine command to sacrifice his son goes against our modern logic. Martin Buber describes his increasing ability to question the dictates of the Divine when the Bible tells of seemingly illogical and, in some cases, inhuman commandments.

Samuel and Agag

I once met on a journey a man whom I already knew through an earlier meeting. He was an observant Jew who followed the religious tradition in all the details of his life-pattern. But what was for me essential (as had already become unmistakably clear to me at that first meeting) was that this relationship to tradition had its origin and its constantly renewed confirmation in the relationship of the man to God.

When I now saw him again, it turned out that we fell into a discussion of biblical questions, and indeed not of peripheral questions but central ones, central questions of faith. I do not know exactly any longer in what connection we came to speak of that section of the Book of Samuel in which it is told how Samuel delivered to King Saul the message that his dynastic rule would be taken from him because he had spared the life of the conquered prince of the Amalekites. I reported to my partner in dialogue how dreadful it had already been to me when I was a boy to read this as the message of God (and my heart compelled me to read it over again or at least to think about the fact that this stood written in the Bible). I told him how already at that time it horrified me to read or to remember how the heathen king went up to the prophet with the words on his lips, "Surely the bitterness of death is past," and was hewn to pieces by him. I said to my partner: "I have never been able to believe that this is a message of God. I do not believe it."

With wrinkled forehead and contracted brows, the man sat opposite me and his glance flamed into my eyes. He remained silent, began to speak, became silent again. "So?" he broke forth at last, "so? You do not believe it?" "No," I answered, "I do not believe it." "So? so?" he repeated almost threateningly. "You do not believe it?" And I once again: "No." "What . . . what . . ."—he thrust the words before him one after the other—"what do you believe then?" "I believe," I replied without reflecting, "that Samuel has misunderstood God." And he, again slowly, but more softly than before: "So? You believe that?" And I: "Yes." Then we were both silent. But now something happened

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the like of which I have rarely seen before or since in this my long life. The angry countenance opposite me became transformed, as if a hand had passed over it soothing it. It lightened, cleared, was now turned toward me bright and clear. "Well," said the man with a positively gentle tender clarity, "I think so too." And again we became silent, for a good while.

There is in the end nothing astonishing in the fact that an observant Jew of this nature, when he has to choose between God and the Bible, chooses God: the God in whom he believes, Him in whom he can believe. And yet, it seemed to me at that time significant and still seems so to me today. The man later came to the land of Israel and here I met him once again, some time before his death. Naturally I regarded him then as the speaker of that word of one time; but in our talk the problem of biblical belief was not touched on. It was, indeed, no longer necessary.

For me, however, in all the time since that early conversation the question has again and again arisen whether at that time I expressed in the right manner what I meant. And again and again I answered the question in the same way: Yes and No. Yes in so far as it concerns what had been spoken of in that conversation; for there it was right to answer my partner in his language and within the limits of his language in order that the dialogue might not come to naught and that the common insight into one truth at times afforded to two men might fulfill itself, in no matter how limited a way. In so far as it concerns that, Yes. But No when it concerns both recognizing oneself and making known that man and the human race are inclined to misunderstand God. Man is so created that he can understand, but does not have to understand, what God says to him. God does not abandon the created man to his needs and anxieties; He provides him with the assistance of His word; He speaks to him, He comforts him with His word. But man does not listen with faithful ears to what is spoken to him. Already in hearing he blends together command of heaven and statute of earth, revelation to the existing being and the orientations that he arranges himself. Even the holy scriptures of man are not excluded, not even the Bible. What is involved here is not ultimately the fact that this or that form of biblical historical narrative has misunderstood God; what is involved is the fact that in the work of throats and pens out of which the text of the Old Testament has arisen, misunderstanding has again and again attached itself to understanding, the manufactured has been mixed with the received. We have no objective criterion for the distinction; we have only faith—when we have it. Nothing can make me believe in a God who punishes Saul because he has not murdered his enemy. And yet even today I still cannot read the passage that tells this otherwise than with fear and trembling. But not it alone. Always when I have to translate or to interpret a biblical text, I do so with fear and trembling, in an inescapable tension between the word of God and the words of man.

(--Martin Buber)

Genesis 22:1-22:24--The Binding of Isaac

Coming to the brink--Abraham was about to perform the sacrifice when the hand of God's angel held Abraham back. Ruth Brin draws upon this last-minute exoneration of the death sentence as a metaphor for our own approaching the final destruction of the Earth. Will we destroy the planet through our technological and ethical ignorance?

INTERPRETATION

Because Abraham contended with Thee, and Jacob
wrestled with Thee,
We, the children of Israel, speak with Thee.

In the day when fire rained upon the cities
of the plain,
Thou didst remember Abraham, and spared his
nephew, Lot.

Abraham discovered Thee, Thou single Lord of
justice,
and we struggle with Thee, because Thou alone
art our Maker.

Now we arise, weak and desperate children of
Abraham,
to confront Thee with the terrible question
of our age:

Wilt Thou, Who destroyed great cities,
permit us to destroy ourselves and Thy planet,
earth?

We cry to Thee, Who created life: Is it Thou
Who planted in us the bursting seeds of
self-destruction?

Shall not He who created all the earth
bring forth out of the darkness and void of
our souls
salvation from our own powers of destruction?

(--Ruth Brin)

Genesis 22:1-22:24--The Binding of Isaac

The awakening of Isaac--Isaac assists his father in the construction of the altar, yet he remains totally unaware of the impending actions of his father. Martin Buber reminds us that young people need to be taught, to be brought into the process of spiritual development, in order to bring them closer to their religion and their people.

To Youth

o

We are not concerned with imposing religion upon youth, but with awakening its own latent religion; that means: its willingness to confront unwaveringly the impact of the unconditional. We must not preach to youth that God's revelation becomes manifest in only one, and no other, way, but show them that nothing is incapable of becoming a receptacle of revelation; must not proclaim to youth that God can be served by only one, and no other, act, but make clear to them that every deed is hallowed if it radiates the spirit of unity; must not ask them to avow as exclusively binding in their lives only that which emanated at some hour of the past, but affirm for them that "each man has his hour" when the gate opens for him and the word becomes audible to him. We who stand in awe of that which is unknowable do not want to transmit to youth a knowledge of God's nature and work. We who consider life as more divine than laws and rules do not want to regulate the life of youth by laws and rules attributed to God. We want to help youth not to bypass its destiny, not to miss its metaphysical self-discovery by being asleep, and to respond nobly when it senses within itself the power of the unconditional. By so doing, we do not diminish the openness of youth, but promote and deeply affirm it; do not curtain any of its windows, but let it, as if it has become all eyes, absorb the all-encompassing view; do not shut off any road, but make it easier for youth to see that all roads, if walked in truth and consecration, lead to the threshold of the divine.

(--Martin Buber)

Genesis 22:1-22:24--The Binding of Isaac

Commitment--Although the act of sacrificing a son might be repulsive, Abraham's dedication is noteworthy; the abhorrence of his actions are outweighed by the dedication and commitment to the act. Martin Buber notes that we should focus upon the dedication to a task, which can be more important than the results of the actions we take.

Not What But How

o

In the unconditionality of his deed man experiences his communion with God. God is an unknown Being beyond this world only for the indolent, the decisionless, the lethargic, the man enmeshed in his own designs; for the one who chooses, who decides, who is aflame with his goal, who is unconditioned, God is the closest, the most familiar Being that man, through his own action, realizes ever anew, experiencing thereby the mystery of mysteries. Whether God is "transcendent" or "immanent" does not depend on Him; it depends on man. . . .

The truth men do is not a What but a How. Not the matter of a deed determines its truth but the manner in which it is carried out: in human conditionality, or in divine unconditionality. Whether a deed will peter out in the outer courtyard, in the realm of things, or whether it will penetrate into the Holy of Holies is determined not by its content but by the power of decision which brought it about, and by the sanctity of intent which dwells in it. Any deed, even one numbered among the most profane, is holy when it is performed in holiness, in unconditionality.

(--Martin Buber)

Genesis 22:1-22:24--The Binding of Isaac

The impact upon Isaac--We are informed only by the commentators about the reactions of Isaac to these events; the Torah text itself does not say much about Isaac's feelings. Howard Schwartz relates one possible effect upon Isaac of this horrendous deed.

Howard Schwartz (b. 1945)

THE SACRIFICE

It is said that as he grew older Isaac put the journey to Mount Moriah out of his mind. Even to Rebecca, his wife, he would not speak of what had happened. So circumspect did he become that by the time of his marriage at the age of forty no one could remember the last time he had been heard to speak on the subject. So it seems likely that during the period in which his wife was expecting a child the old memory came to his mind even less often, for Rebecca had grown ripe with her waiting, which was already much longer than the old wives had estimated.

On one such night, while he and Rebecca were sleeping side by side, Isaac dreamed for the first time of the sacrifice that had taken place almost thirty years before. But this dream was even more real than the actual incident, for then his confusion had saved him from his fear, and now all the terror he had not noticed was with him as a faceless man chained him to a great rock and held a knife against his neck. He felt the blade poised to press down when the sun emerging from behind a cloud blinded them both, and at the same time they heard the frantic honking of a goose whose grey and white feathers had become entangled in the thorns of a nearby bush. It was then that the fierce and silent man, whom Isaac now saw was his father, put down the blade and pulled the bird free from the thorns and berries, and as he brought it back Isaac saw how it struggled in his hands. Then, when the goose was pressed firmly to the rock, Isaac watched as his father pulled back the white throat and drew the blade. He saw especially how white was the neck

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and how cleanly the blade cut through. At last Abraham put down the blade and unbound his son and they embraced. It was then that Isaac opened his eyes, felt the arms of his wife as she tried to wake him, and heard her whispering that the child was about to be born.

When Isaac understood he sat up in bed and hurried from the room to wake the midwife who had been living with them for almost three weeks. Two hours later Rebecca gave birth first to one son and then to another, the first who was hairy, his skin red, the second who came forth with his hand on his brother's heel. Isaac found himself fascinated as he watched the midwife wash the infants in warm water. The first son, whom they came to call Esau, was born with an umbilical cord that was dark purple, the color of blood. But his second son, whose name became Jacob, had a cord that was soft and white as pure wax. It was this perfectly woven rope that Isaac found most intriguing, for reasons that he could not comprehend. And he sensed a strange terror as he unsheathed a knife and drew the blade to sever this last link between what was and what will be. For it was then the dream of that night came back to him, and he saw in the same instant how the hands of his father had held down the goose, and how the sharp blade had cut across its neck, soft and white, like the severed cord he held in his own hands.

(--Howard Schwartz)

Genesis 22:1-22:24--The Binding of Isaac

The heritage of Abraham--The events related in this sidra' affected the Biblical characters deeply, even though the Bible's narrative style usually omits descriptions of feelings. Ruth Brin offers us her interpretation of Abraham's and Isaac's feelings before and after the event, as they point to future generations of the Israelites.

Abraham and Isaac

Abraham:

I dreamed that my first-born of Sara
would be the father of a great nation,
a nation as numerous as the sands of the sea,
as bright as the stars of heaven.
I taught him to be a chieftain
but I forgot that God demands of us our first-born.
It is easier when they are infants,
but now I know the lad, slender and quick;
he leans against me and my hand rests on his curly head.
How can I do what I must do?
Oh my God! I would give back every promise Thou hast
made me
for the life of my son, my only son, Isaac!

Isaac:

My father led me up the mountain,
tied me down on the uneven faggots
with my head thrown back.
I saw his hand, the knuckles white,
clutching the knife with the jagged edge;
I knew that when my throat was cut
and my blood running out on the ground
death might not come before the burning.
But then my father's hand stopped in mid-air,
and I heard the angry bleating of the ram.

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Abraham:

Oh God, I know Thee now,
not as a maker of covenants,
but as the giver of life.

I pray to Thee:

Let my son dream his own dreams, not mine.
Let him make his own promises to Thee.
Let him live the life Thou hast bestowed upon him
as Thou and he see fit.

Isaac:

My father used to teach me many things
so I could learn to be a great chieftain,
but since we went up on the mountain
he is quiet and gentle and only tells me
that as I grow older I, too, will speak with God.
When I wander in the fields at eventide
and sometimes watch a caravan pass by
I think about my father finding the ram
and I wonder what God will require of me.

(--Ruth Brin)

Genesis 22:1-22:24--The Binding of Isaac

Our modern incredulity--The modern mind cannot easily fathom the reasons for Abraham's adherence to God's order to sacrifice his son. Woody Allen addresses this skepticism in his humorous interpretation of the Binding of Isaac.

WOODY ALLEN

The Sacrifice of Isaac

... And Abraham awoke in the middle of the night and said to his only son, Isaac, "I have had a dream where the voice of the Lord sayeth that I must sacrifice my only son, so put your pants on." And Isaac trembled and said, "So what did you say? I mean when He brought this whole thing up?"

"What am I going to say?" Abraham said. "I'm standing there at two A.M. in my underwear with the Creator of the Universe. Should I argue?"

"Well, did he say why he wants me sacrificed?" Isaac asked his father.

But Abraham said, "The faithful do not question. Now let's go because I have a heavy day tomorrow."

And Sarah who heard Abraham's plan grew vexed and said, "How doth thou know it was the Lord and not, say, thy friend who loveth practical jokes, for the Lord hateth practical jokes and whosoever shall pull one shall be delivered into the hands of his enemies whether they can pay the delivery charge or not." And Abraham answered, "Because I know it was the Lord. It was a deep, resonant voice, well-modulated, and nobody in the desert can get a rumble in it like that."

And Sarah said, "And thou art willing to carry out this senseless act?" But Abraham told her, "Frankly, yes, for to question the Lord's word is one of the worst things a person can do, particularly with the economy in the state it's in."

And so he took Isaac to a certain place and prepared to sacrifice him but at the last minute the Lord stayed Abraham's hand and said, "How could thou doest such a thing?"

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And Abraham said, "But thou said—"

"Never mind what I said," the Lord spake. "Doth thou listen to every crazy idea that comes thy way?" And Abraham grew ashamed. "Er—not really . . . no."

"I jokingly suggest thou sacrifice Isaac and thou immediately runs out to do it."

And Abraham fell to his knees. "See, I never know when you're kidding."

And the Lord thundered, "No sense of humor. I can't believe it."

"But doth this not prove I love thee, that I was willing to donate mine only son on thy whim?"

And the Lord said, "It proves that some men will follow any order no matter how asinine as long as it comes from a resonant, well-modulated voice."

And with that, the Lord bid Abraham get some rest and check with him tomorrow.

(--Woody Allen)

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3. Alphabetical Listing of authors whose works are included as Alternative *Haftarot*

Alphabetical Listing of Authors
Whose Works are Included
as Alternative *Haftarot*

Woody Allen
Saul Bellow
Noah Benshea
Ruth Brin
Lester R. Brown
Martin Buber
Bill Cosby
Abraham Cronbach
Albert Einstein
Sigmund Freud
Judah Halevi
Franz Kafka
Kalonymos ben Kalonymos
Robert Kirschner
Paul Kurtz
Moses Maimonides
Morton Mendelson
Eugene Mihaly
Julian Morgenstern
Dov Noy
Judith Plaskow
Alvin Reines
Susan Weidman Schneider
Howard Schwartz
Isaac Bashevis Singer
Joseph Soloveitchik
The Talmud
Judith Viorst
Warm Springs Reservation Committee
Ludwig Wittgenstein
Herman Wouk

APPENDIX II--PHOTOGRAPHIC PLATES

4. Plate A--*Haftarah* scroll with inserted *Shabbat Teshuvah* text

5. Plate B--*Haftarah* Codex--Title Page, followed by transcription of title page inscription

Transcription of Title Page

היטיבו אשר דברו הנהו רבנן סבוראי שבית ישראל נשען עלייהו ועלייהו
קם תאחד המיוחד דרב המאוהב המפורסם אב"ד וריש מהיבטא בק"ק
אמשטרדם יע"א וחתנו דרב המאוהב המפורסם אב"ד דק"ק שוואהל יע"א
לשונם עט סופר מהיר יריתם שלחו בכישור להכשיר קונטרסים הפטרות
שנכתב בקלוף על ידי הבחור השוכ כמ"ר שמשון סופר בכה"ד ישראל
יצ"ו מק"ק שטיינפורט יע"א נכתיבה ישרה תאוה לעינים מנוקדה
מפורש בטעמים טעם לשבח הקדיאה והקורא ומותדין ליקראות בה בשבתות
וי"ט ולא חילקו הדבנים הנ"י בין הנכתבין בגלילה או שלא בגלילה
ומחוך שהוחדה לכתוב בגלילה הוחדה נמי שלא בגלילה וכבר יצא
בהיתדא בשנים קדמוניות בהידור מצוה שוב אין מורין חז"ן אסור לכותבין
על קלף עלייהו כא סמכינא בגזירה דרבנן בהלכה ומורין כן כאשר שלחו
בכתב ידם לכאן ובעיני קדתי ושניתי בהם אגרת איגרות:
נאום אברהם בהמנוח מוחהו פה בק"ק שטיינפורט יע"א
נעשה בשנת פתחו לי צדק חודש כסליו נשיר חנוכה המזבח לפ"ק:

6. Plate C--*Haftarah* Codex--Benediction Page, followed by transcription of benediction page inscription

בְּרִידָה

אשר יהיה עליהם סוף העולם אשר ימלוך בנביאים טובים ורעה בנביאים רעים וסוף
פרך אשר יהיה במוקד כהורה ובמקד עבדו ובישראל עליו יבנה המזבח ויבנה

ואחר קריאתה יכרך

לשלוש הנגלים

התורה ועל העבודה ועל הנביאים
ועל יום השבת הזה ועל יום חג המצות הזה
ועל יום חג שבועות הזה ועל יום חג הסוכות הזה
ועל יום שמיני חג עצרת הזה

ברוך

אשר יהיה עליהם סוף
העולם צור קל היעלם
צדיק בל יחיה סוף המצבן האור והעושה
הקדוש והקדוש בל ידברו אפי' וצדק
אשר הוא יהיה עליהם ויאמרו
דיבור ודבר אפי' סוף ברך
אשר לא יאמרו רבים כי צדק אפי' ורבים
אשר יכרך אפי' ויהיה הנאמן בל ידברו

ועל יום חג המצות הזה ועל יום חג שבועות הזה ועל יום חג הסוכות הזה ועל יום שמיני חג עצרת הזה

ועל יום טוב כהרא קדש הזה יאמרו
לש יונה אלהינו לקדושה ולקטטה לקבד
ולתפארת על הכל יהיה עליהם
מורים לך ומברכים אותך והעבד שבוך
בפי כל כי תמיד לעולם ועד ברוך אשר
יהיה בקדש השבת והשרל והסגים

רתם

על ציון כי היא בית הנושא
ולעלמית נקט רחמי

שומתנו

אלהינו קדושה
נגביא עבדך וקטלת
בית דוד קטנים ובמקרה גבא ועל לבט על
נקמו לא נשב ד' ולא יעלו עוד ארצם אח
כבודו כי קטנים נשבעת לך שיהיה
חכה על לעולם ועד ברוך אשר בן דוד

לראש השנה

התורה ועל העבודה ועל הנביאים
ועל יום המצות הזה ועל יום
הזכרון הזה ועל יום טוב כהרא קדש הזה
אנחנו לש אלהינו לקדושה ולקטטה
לקבד ולתפארת על הכל יהיה עליהם
אנ מורים לך ומברכים אותך והעבד
שבוך בפי כל כי תמיד לעולם ועד
ודבר סלקט אכזה וקט לעד ברוך אשר
סוף על כל הארץ בקדש השבת והשרל והסגים

על

התורה ועל העבודה ועל הנביאים
ועל יום השבת הזה ועל יום חג המצות הזה
ועל יום חג שבועות הזה ועל יום חג הסוכות הזה
ועל יום שמיני חג עצרת הזה

ועל יום חג המצות הזה ועל יום חג שבועות הזה ועל יום חג הסוכות הזה ועל יום שמיני חג עצרת הזה

ליום הכפורים

התורה ועל העבודה ועל הנביאים
ועל יום השבת הזה ועל יום חג המצות הזה
ועל יום חג שבועות הזה ועל יום חג הסוכות הזה
ועל יום שמיני חג עצרת הזה

ועל יום חג המצות הזה ועל יום חג שבועות הזה ועל יום חג הסוכות הזה ועל יום שמיני חג עצרת הזה

Transcription of Benediction Page

אחרי רואי מתחת לעמודים היסוד החזק אשר נבנה למשמרת בקסת הסופר
החורה רב אברהם ז"ל אשר נתן עדין בחתומין זיכך להאי סופר כ" שמשון
מפה המהיר במלאכת כתיבה תמה וברה על דבר משפט קונטרס הפטרות
האלה להתיר לקרות אותם בצבור ובכל זאת יש בנו אנשים השמים עלילות
דברים לפי דרכם אנשים מורין כן בגלל כן לא יכולתי להתאפק לכל הנצבים
האלה כי לא נצרכה אלא להעדפה: אך אפולי גברא קא אחינא להעיד ולענות
עוד על כל מה שקדיתי גם אני לא לבד אגרות ההתרות הנזכרים שם אך עוד
בזאת קדיתי איגרת מלא תפילות של הלכה מן הדב המאוהב מו"ה דוד
צינצהיים ראשון לקאנס-טאאר של ישראל סענטראל בעיר פאריז קדית מלך רב
אשר הדבה גם הוא כח דהיתרא והלה מוסף על הדאשונים בדרישה וחקירה
ושואל היטיב לאמת: נכון הדבר לעשות כזה בישראל ואפילו בצבור אותיות
הדאשונים במיני בצבעונים ולקרות בהם בלי פקפוק: וגם אני אמרתי
נוצר תאנה יאכל פריה יאות להחזיק טובה וחנות למי שעשה עמנו טובה
ולאמור לפעלא טבא יישר כחו וחילו:
הרב ירמי בלא"א מו"ה דוד זאקס מק"ק גלוגא רבתי בשנה שביעית לשרותי
בקהל י"ק פה שטיינפורט אח"כ בסתכות את כל חקף לקיים לפ"ק:

7. Plate D--*Haftarah* Codex--Page 1 illustrations

8. Plate E--*Haftarah Codex--Parashat Yitro* illustrations

APPENDIX III--ESTABLISHED HAFTARAH LITURGICAL CYCLES

9. Chart of communities' lectionary cycles, taken from Reuven Sar-Shalom's Chapters of Study of the Hebrew Calendar, page 117.

ואתחנן
עקב
כאה
שופטים
כי תצא
כי תבוא
נצבים
וילך
האזינו
וזאת הברכה

שופט א' 25-2
בהעלתך
שלח לד
קרח
חקת
בלק
פינחס
מטות
חמשי

צו
שמע
תזריע
טהרות
אמרי
קדושים
אנווי
בהר
בחקותי

וארא
בא
בשלח
יתרו
משפטים
תרומה
מצוה
כי תשא
ויקהל
פקודי

גם
לד-לד
וירא
חיי שרה
מלדו
ויצא
ישלח
וישב
מקץ
ויגש
וימי

כל שבת שקוראים בה שתי פסוקים מן חמשי הפסוקים הנשנה

הרשומה הנל אינה חושבת ויש להוסיף נוספים שלא הובאו כאן וכל אחד יתבונן בעצמו

ישנם הפסוקים בהפטרות גם בתוך העדות לדוגמה בין הודי בכל יש שנהגים בסדר שמות להפסוק הודי את

השנים כמעט האחרונים וכן הודי המון ש הנהיגם להפסוק כל דבר קטנים - דברי חזון אלה כמעט ומנס

כשימת ההפטרות למועדים ולשבחות מיוחדות

שמותיהן של ההפטרות שלהלן (חוץ מההפטרות לשבת משונה שבת הגדול ומנהל של תג ומעניות) לקומים מן הפלמוז (מגילה כ"ט ל"א)

שבת שקלים
שבת זכור
שבת פרה
שבת חמשה
שבת תענית

שבת שקלים
שבת זכור
שבת פרה
שבת חמשה
שבת תענית

שבת שקלים
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שבת פרה
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שבת תענית

שבת שקלים
שבת זכור
שבת פרה
שבת חמשה
שבת תענית

10. Table of contents from "Appendix," Union Prayerbook prototype (1892), including "Psalms and Scriptural Selections"

APPENDIX.

RESPONSIVE READINGS

OR

PSALMS AND SCRIPTURAL SELECTIONS.

ETHICAL READINGS.

SAYINGS OF THE FATHERS (*Pirke Aboth*),

ETHICS OF THE TALMUD.

MEDIAEVAL JEWISH WRITERS.

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11. Sample Pentateuchal and Prophetic selection from Union Prayerbook (1895)

X.

(From Genesis xxii.)

AND God proved Abraham, and said unto him, Abraham; and he said, Here am I. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship and come again to you. And Abraham took the wood for the burnt offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spoke unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, God will provide Himself the lamb for a burnt offering, my son: so they went both of them together. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. But the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

(From Job ii.)

JOB was smitten with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat among the ashes. Then said his wife unto him, Dost thou still hold fast thine integrity? renounce God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this Job did not sin with his lips. Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

12. "Table of Scriptural Readings" from Union Prayerbook, Revised (1917)

Scriptural Readings for the Sabbath

	TORAH	HAFTARAH
בראשית		
(a) Genesis	I, 1-21, 3	Psalms CXLVIII, or Job XXXVIII
(b)	II, 4-25	Psalms CIV or VIII
(c)	III, 1-24	Psalms CXXXIX, or Job XXXV, 2-14
(d)	IV, 1-16	Psalms XI or XXXVI
נח		
(a) Genesis	VI, 9-VII, 7	Psalms XVIII, 4-31
(b)	VIII	Isaiah LIV, 1-10
(c)	IX	Jeremiah XXXI, 23-36
(d)	XI, 1-9	Zephaniah III, 8-20
לך לך		
(a) Genesis	XII, 1-9	Isaiah LI, 1-16
(b)	XIII	Proverbs XVII, 1-14
(c)	XIV	Psalms CX
(d)	XV or XVII, 1-8	Psalms CV, 1-15
וירא		
(a) Genesis	XVIII, 16-33	Ezekiel XVIII
(b)	XXI, 5-33	Isaiah XLIX, 1-13
(c)	XXII	Isaiah XLVIII, 1-19
חיי שרה		
(a) Genesis	XXIII	Proverbs XVIII, 22- XIX, 14
(b)	XXIV	Proverbs XXXI, 10-31

	TORAH	HAFTARAH
הולדת		
(a) Genesis	XXV, 19-34	Isaiah XLII, 1-16
(b)	XXVI, 12-33	1 Kings V, 15-26
(c)	XXVII, 1-29	Hosea XI, 7-XII, 7 or Proverbs X, 1-12
ויצא		
(a) Genesis	XXVIII, 10-22	Psalms LXXXIV or CXXXIX, 1-18
(b)	XXIX, 2-20	Jeremiah XXXI, 1-17
וישלה		
(a) Genesis	XXXII, 4-33	Psalms VII
(b)	XXXV, 1-15	Jeremiah X, 1-14
וישב		
(a) Genesis	XXXVII, 1-11	1 Kings III, 6-14 or Amos III, 1-8
(b)	XXXIX, 1-6	Psalms XXXIV, 9-22
(c)	XI	Proverbs XVIII, 10-21
פקדון		
(a) Genesis	XLII, 1-38	Daniel II, 1-23 or Isaiah XLV
(b)	XLII, 39-XLIII, 21	Daniel I or Isaiah XIX, 11-25
וינט		
(a) Genesis	XLIV, 18- XLV, 7	Ezekiel XXXVII, 15-28
(b)	XLVII, 1-12	Isaiah XXXII
ויהי		
(a) Genesis	XLVII, 28- XLVIII, 21	1 Chronicles XXIX, 10-20
(b)	XLIX	2 Samuel VII, 4-29
(c)		Isaiah IV, 1-13

	TORAH	HAFTARAH
שמות		
(a) Exodus	I, 1-17	Isaiah XLV, 11-25
(b)	II	Isaiah LXIII, 7-16
(c)	III, 1-15	Isaiah VI or 1 Samuel III, 1-12
(d)	IV, 1-18	Jeremiah I, 1-17
וארא		
(a) Exodus	VI, 2-13	Isaiah XLII, 5-17
(b)	IX, 13-35	Ezekiel XXXI, 1-12
בא		
(a) Exodus	X, 1-23	Psalms CV, 12-45
(b)	XIII, 3-16	Psalms LXXXI
בשלח		
(a) Exodus	XIII, 17-22	Jeremiah II, 1-14
(b)	XIV	Joshua XXIV, 1-24
(c)	XV	Judges V, 1-21
(d)	XVI	Psalms LXXVIII, 1-28
(e)	XVII	Psalms XXVII
יתרו		
(a) Exodus	XVIII	Ecclesiastes VIII, 1-7
(b)	XIX	Isaiah XLIII, 1-12 or Psalms LXVIII, 1-20
(c)	XX	Isaiah XXXIII, 5-17
משפטים		
(a) Exodus	XXI	Psalms LXXXII
(b)	XXII, 20- XXIII, 9	Amos V, 6-24
(c)	XXIV	Jeremiah XVI, 19- XVII, 14
תרומה		
(a) Exodus	XXV, 1-22	1 Chronicles XXII, 1-13
(b)	XXV, 23-40	1 Kings VIII, 22-43

	TORAH	HAFTARAH
תצוה		
(a) Exodus	XXVII, 20- XXVIII, 12	Isaiah LXI
(b)	XXIX, 38- XXX, 10	Isaiah LXV, 17- LXVI, 2
כי תשא		
(a) Exodus	XXXI	Proverbs VIII, 1-21
(b)	XXXII	Psalms CVI, 1-23
(c)	XXXIII, 12- XXXIV, 10	1 Kings XVIII, 1-24
ויקהל		
(a) Exodus	XXXV, 1-25	1 Kings V, 9-26
(b)	XXXV, 30- XXXVI, 7	1 Chronicles XXIX, 9-20
פקודי		
(a) Exodus	XXXIX, 32-43	1 Kings VIII, 10-30
(b)	XL, 22-38	1 Kings VIII, 54-61
ויקרא		
(a) Leviticus	I	Psalms I
(b)	II	Malachi I, 6-14
(c)	V	Isaiah XLIII, 14- XLIV, 5
צו		
(a) Leviticus	VI	Jeremiah VII, 21-28 or Hosea VI, 1-6
(b)	VIII	Psalms CXXXII
שמיני		
(a) Leviticus	IX	1 Chronicles XVII
(b)	X, 1-7	Job V, 17-27
תזריע מצרע		
(a) Leviticus	XIII	Job II
(b)	XIV, 1-32	Psalms XXXIV
(c)	XIV, 32-57	2 Kings V, 1-17

	TORAH	HAFTARAH
אחרי מות		
(a) Leviticus	XVI	Isaiah LIX
(b)	XVIII, 1-5; 24-30	Ezekiel XXII, 47-36
קדשים		
(a) Leviticus	XIX, 1-14	Psalms XV
(b)	XIX, 23-37	Job XXIX or XXXI, 13-34
אמר		
(a) Leviticus	XXI, 1-8	Isaiah XXIX, 9-26
(b)	XXII, 26-33	Ezekiel XXXVI, 16-38
(c)	XXIV, 1-9	Isaiah LX, 1-6; 18-22
בהר		
(a) Leviticus	XXV, 1-24	Nehemiah V, 1-13
(b)	XXV, 25-55	Zephaniah III
בחקתי		
(a) Leviticus	XXVI, 3-13	Micah IV, 1-8
כמדבר		
(a) Numbers	II, 1-17	Isaiah XLIV, 1-8 or Hosea II, 1-3; 19-22
נשא		
(a) Numbers	VI, 1-17	Judges XIII
(b)	VI, 22-27	Psalms I, XVII
בהעלתך		
(a) Numbers	VIII, 1-14	Psalms XXVII or Proverbs IV
(b)	IX, 15-23	Psalms I, XXVII
(c)	X, 29-36	Joshua III
(d)	XI, 24-XII, 8	Joel II, 21-III, 5
שלח לך		
(a) Numbers	XIII	Joshua II
(b)	XIV	Joshua XIV, 6-14
(c)	XV, 37-41	Psalms XXXVI, 2-11

	TORAH	HAFTARAH
קרח		
(a) Numbers	XVI	1 Samuel XII, 1-8; 19-25
(b)	XVII, 16-24	Isaiah LVI, 1-8
(c)	XVIII, 1-20	Malachi II, 1-10
חקת		
(a) Numbers	XIX, 1-10	Ezekiel XXXVII, 1-14
(b)	XX, 1-13	Job XV, 2-17 or XXV
(c)	XXI, 1-20	Psalms XLII
בלק		
(a) Numbers	XXII, 1-20	Micah VI, 1-8
(b)	XXIII, 5-26	Isaiah I, IV, 11-17
(c)	XXIV, 1-18	Isaiah XI, 1-9 or Habakkuk III, 2-13
פינחס		
(a) Numbers	XXV, 10-18	1 Kings XIX or Jeremiah XXXIII, 19-26
(b)	XXVII, 12-23	Joshua XXIII, 1-15
נזבות		
(a) Numbers	XXX, 2-9	Ecclesiastes V
(b)	XXXII, 1-24	Joshua XXII, 1-10
מיסעי		
(a) Numbers	XXXIII, 1-10	2 Samuel VII, 4-24
(b)	XXXVI	Proverbs XIV, 1-9
דברים		
	Deuteronomy I, 1-17	Isaiah I or Isaiah LII, 1-5; LIII, 12
ואתהנן		
(a) Deuteronomy	III, 23-IV, 4	Isaiah XL, 1-18
(b)	IV, 5-40	Isaiah XLIV, 6-23
(c)	V	Psalms XIX
(d)	VI, 1-VI, 11	Psalms CIII

	TORAH	HAFTARAH
עקב		
(a)	Deuteronomy VIII, 1-8	Psalms XXIII
(b)	X, 12-XI, 12	1 Chronicles XXIX, 10, 20
ראה		
(a)	Deuteronomy XI, 26-32	Jeremiah XVII, 5-14
(b)	XV, 1-18	Proverbs XXII, 1-9
שפטים		
(a)	Deuteronomy XVI, 18-XVII, 14	Isaiah XXVIII, 1-17
(b)	XVIII, 9-22	Habakkuk II, 1-14
(c)	XXI, 1-9	Ezekiel XXXIV, 1-24
כי תצא		
(a)	Deuteronomy XXII, 1-10	Proverbs XXX, 1-14
(b)	XXIV, 10-22	Isaiah V, 1-16
כי תבוא		
(a)	Deuteronomy XXVI, 1-15	Isaiah XXVI, 1-9
(b)	XXVII, 1-10	Joshua IV
(c)	XXVIII, 1-14	Isaiah XXXV
נצבים		
(a)	Deuteronomy XXIX, 9-29	Jeremiah X, 1-16
(b)	XXX	Isaiah XLI, 1-21— XLI, 1-4
וילך		
(a)	Deuteronomy XXXI	Hosea XIV
האזינו		
(a)	Deuteronomy XXXII	2 Samuel XXII, 1-32
וואת הברכה		
(a)	Deuteronomy XXXIII	2 Samuel XXIII, 1-5
(b)	XXXIV	Joshua I

HAFTARAH	
For the Sabbath of Hanukkah	Zechariah IV, 1-7
For the Sabbath preceding Purim	Esther VII, 1-10; VIII, 15-17 or IX, 20-28
For the Sabbath during Passover	Song of Songs II, 7-17
For the Sabbath during Tabernacles	Ecclesiastes I, V, VII, VIII or XII

13. "List of Torah and *Haftarah* Readings," proposed by Rabbi Solomon Freehof, with emendations by Rabbi Samuel Cohon

SCRIPTURAL READINGS FOR THE SABBATH

Bereahis	TORAH	Haftarah
(a) Genesis (b) Genesis (c) Genesis	II:4-25 I, - 1-II, 3 III, 1-24 IV, 1-16	Isaiah XLII- 5-12 Psalm CIV Psalm XXXVI CXXIX
Noah (a) Genesis (b) Genesis (c) Genesis	VI, 9-VII, 7 VIII-IX XI, 1-9	Isaiah LIV, 1-10 Jeremiah XXXI, 29-36 Zephaniah III, 8-20
Lech Lecho (a) Genesis (b) Genesis (c) Genesis	XII, 1-9 XIII-XIV - ⁸ CXI XV	Isaiah XL, 27-XLI, 16 Isaiah LI, 1-16 Psalm CV, 1-15
Vayere (a) Genesis (b) Genesis (c) Genesis	XVIII, 1-19 XVIII, 16-33 XXI, 1-33 XXII	II Kings IV- 8-37 Isaiah XLIX, 1-13 I Samuel I, 21 - II, 8 Micah VI: 1-9
Chaye Sarah (a) Genesis (b) Genesis (c) Genesis	XXIII, 1-33 XXIV, 1-28 XXIV, 56-66 ³³ ₃₄	I Kings I, 5-38 Ps. LV (Proverbs XVIII, 22-XXIX, 14) Proverbs XXXI, 10-31
Toldoth (a) Genesis (b) Genesis (c) Genesis	XIV, 19-34 XXVI, 12-33 XXVII, 1-29	Malachi I, 1-11 I Kings V, 15-26 Proverbs (X, 1-12) IV: 1-23
Vayeta (a) Genesis (b) Genesis (c) Genesis	XVIII, 10-22 XXIX, 8-20 XXXI, 25-49 ⁴³	Hosea XII, 13-XXXI, 4 Psalm LXXXV Jeremiah XXI, 7-17 E. 7-77
Vayishlach (a) Genesis (b) Genesis (c) Genesis	XXXII, 1-22 XXXIII, 22-34 XXXIV, 1-24 ⁴³ ₄₀	Obadiah I-4, 10-14, 19-21 Psalm VII Jeremiah I, 1-16
Vayeshev (a) Genesis (b) Genesis (c) Genesis	XXXVII, 1-11 XXXVIII, 1-8 XL	I Kings III, 5-15 Amos II, 6-12 Psalm XXXIV, 9-23 Proverbs XVIII, 10-21

Torah

Haftarah

Makets

- (a) Genesis
- (b) "
- (c)

XLII, 1-13⁴
 XLII, 15-38
 XLII, 39-XLIII, 21

I Kings III, 15-28
 Daniel II, 1-23
 Isaiah XIX, 1-10, 19-25

Vayigash

- (a) Genesis
- (b)
- (c)

XLIV, 18-XLV, 1
 XLV, 1-28
 XLVII, 1-12

Ezekiel XXXVII, 15-28
 Psalm XXXVII LXXII
 Psalm XXXIII LXXI

Vayechi

- (a) Genesis
- (b)
- (c)

XLVII, 28-XLVIII, 20
~~XLVIII, 1-22~~
 XLIX, 1-28
 XLIX, 29-L, 26

~~I Kings I, 41-55, II, 1-4~~
~~I Chronicles XII, 10-20~~
 Isaiah XI, 1-10
 Job V: or Ps. XXXI

SHMOS

(a) Exodus
(b)
(c)

Veera

(a) Exodus
(b)
(c)

BO

(a) Exodus
(b)
(c)

BEHALACH

(a) Exodus
(b)
(c)

YISRO

(a) Exodus
(b)
(c)

MISHPOTIM

(a) Exodus
(b)
(c)

TEHUMA

(a) Exodus
(b)
(c)

TEZAVE

(a) Exodus
(b)
(c)

KI SISO

(a) Exodus
(b)
(c)

TORAH

~~I, 1-22~~
~~III, 1-15~~
~~IV, 1-12~~

VI, 2-13
VII, 14-28
IX, 13-35

X, 1-23
XII, 1-11
XIII, 2-16

XIII, 17-29
XV
XVII
XVII (125)

XVIII
XIX
XX

XXI
XXII, 20-XXIII, 9
XXIV

XXV, 1-22
XXV, 23-40
XXVII, 1-19

XXVII, 20-XXVIII, 12
XXIX, 1-9
XXIX, 38-XXX, 10

XXXI
XXXII
XXXIII, 12-XXXIV, 10

HAFTORAH

(a) Isaiah XLVII, 1-8
Isaiah VI
Jeremiah I, 1-12
Isaiah III
Sam. VII, 18-29
Ezekiel XXVIII, 25-XXIX, 16
Isaiah XLII, 6-17
Ezekiel XXXI, 1-12

Jeremiah XLVI, 13-27
Ezra VI, 16-22
Psalm CV, 1-48

Judges IV, 1-15
Judges V, 1-21
Psalm XXVII, 1-28
Esther IX, 20-32

Isaiah VI, 1-8, VII, 1-9
Isaiah XLIII, 1-12
(Isaiah XXXIII, 5-17) B. XIX

Jeremiah XXXIV, 8-22-
XXXIII, 25-28
Amos V, 6-24
Jeremiah XVI, 19-XVII, 14

I Kings V, 26-VI, 13
I Chronicles XXII, 1-13
I Kings VIII, 22-43

Ezekiel XLIII, 10-27
Isaiah LXI
Isaiah LXV, 17-LXVI, 8

Prov. VIII, 1-21
I Kings XVIII, 20-39
(Psalm CVI, 1-23)
Jeremiah XXXI, 27-34
Ezra IX, 30-44
Ps. LXXXI

VAYAKHEL

(a) Exodus
(b)
(c)

PIRGODAY

(a) Exodus
(b)
(c)

TORAH

XXXV, 1-29
XXXV, 30-XXXVI, 7
XXXVIII, 1-19

XXXVIII, 21-XXXIX, 1
XXXIX, 22-43
XL, 22-38

HAFOTAH

V. 9-26
I Kings VII, 40-51
I Chronicles XXIX, 9-20
~~II Chronicles XXIV, 1-2~~
II Kings XXIV

57-III, 21
I Kings VII, 1-14
I Kings VIII, 22-38, 41-43
I Kings VIII, 54-61

VAYIKRO

(a) Leviticus
(b)
(c)

ZAV

(a) Leviticus
(b)
(c)

SHEMINI

(a)
(b)
(c)

SAZRIAH-MEZOROH

(a) Leviticus
(b)
(c)

ANAHAY MOS

(a) Leviticus
(b)
(c)

YEDOSHIN

(a) Leviticus
(b)
(c)

KNDH

(a) Leviticus
(b)
(c)

NEHAR

(a) Leviticus
(b)
(c)

BECHUKOSAI

(a) Leviticus
(b)
(c)

TORAH

I
II
V, 14-26

VI, 1-11

VII, 18-38
VIII, 1-15

IX, 1-16
~~IX, 17-24~~
X, 1-11
X, 12-19

XII
XIV, 1-32
XIV, 33-57

XVI, 1-17, 29-34
~~XVI, 18-34~~
XVIII, 1-5; 24-30

XIX, 1-17
XIX, 23-37
IX, 28-27

XXI, 1-8
XXII, 26-33
~~XXIV, 1-8~~
XXIII, 1-9, 28-38

XXV 1-13
XXV, 14-44
XXV, 35-55

XXVI, 3-13
XXVI 36-45
XXVII, 1-8
14-24

HAPTARAH

Isaiah XLIII, 21-XLIV, 3
Psalm L
Malachi, (I, 6-11) - 176
II, 1-11

Jeremiah VII, 21-28, 24
IX, 22-23
Hosea VI, 1-6
Psalm CXXXII

II Samuel VI, 1-19
I Chronicles XVII
Job V, 17-27
I Ch. XV, 10-25

II Kings V, 1-19
Psalm XXXIV
Job II ~~Ezekiel~~ XXII, 23-31

Amos IX, 7-15
Isaiah LIX
Ezekiel XXXI, 1-50
2-26, 32-37

Ezekiel XXII, 1-15
Psalm IV
Job XXI, 15-34

Ezekiel XLIV, 15-31
Ezekiel XXVI, 16-38
Isaiah LX, 1-6; 18-22
Neh. VIII

Jeremiah XXXII, 6-26
Nehemiah V, 1-13
Zephaniah III

Jeremiah XVI, 19-XVII-5
Micah IV, 1-3
Psalm CXVI
Job XXIV, 3-26
I Ch. VMA-17

BAMIDBOR

- (a) Numbers
- (b)
- (c)

WESO

- (a) Numbers
- (b)
- (c)

B'HALOSCHO

- (a) Numbers
- (b)
- (c)

SHLACH L'CHO

- (a) Numbers
- (b)
- (c)

EDRACH

- (a) Numbers

- (b)
- (c)

CHUMATH

- (a) Numbers
- (b)
- (c)

BOLOK

- (a) Numbers
- (b)
- (c)

PINGHOS

- (a) Numbers
- (b)
- (c)

MATOTH

- (a) Numbers
- (b)
- (c)

MASKY

- (a) Numbers
- (b)
- (c)

TORAH

- I, 1-19
- II, 1-17
- III, 44-51

- IV, 21-37
- V, 1-17, 1-16
- VI, 22-27

- VIII, 1-14
- ~~IX, 15-23~~ *IX-XI, 23*
- XI, 24-XII, 8

- XIII
- XIV, 1-25
- ~~XV, 37-41~~
- XIV, 26-45

XVI

- XVII, 16-24
- XVIII, 1-20

- XIX, 1-10
- XX, 1-16, 21
- XXI, 1-20

- XXII, 8-20
- XXIII, 5-26
- XXIV, 1-18

- XXV, 1-18
- XXVII, 22-25, 1-11
- XXVII, 12-23

- XX, 2-9 ¹⁷
- XXII, 1-19
- XXII, 20-27 ³⁸

- XXXIII, 1-10
- XXXV, 1-9, 9-34
- XXXVI

HAFTARAH

- Hosea II, 1-3; 18-22
- ~~Isaiah XLIV, 1-8~~ *Ps. XX*
- ~~I Chronicles VI, 49-66~~
- ~~Ezekiel XXVI, 1-16~~

- Judges XIII
- Judges XVI, 4-21 *15^{mt.} II 22*
- Psalm LXXVIII *56*

- Zachariah II, 14-IV, 7
- ~~Psalm LXXVIII, 1-89~~
- Joel II, 21-III, 8

- Joshua II
- Joshua XIV, 6-14
- ~~Psalm XXXVI~~
- ~~Amos II, 4-11~~
- ~~Ps. LXXVII, 40-72~~

- I Samuel, XI, 14-16;
- XII, 1-8;
- 19-25

- Isaiah LVI, 1-8
- Malachi II, 1-10 *17, 21/4*
- Jer. V, 20-31*

- ~~Ezekiel XXVI, 16-36~~
- Judges XI, 4-33
- Job XV, 1-16
- Psalm XLII

- Micah, V, 6-14; VI, 1-8
- Isaiah LIV, 11-17, 1-28 *1/2*
- Habakkuk III *1-16*

- I Kings XIX
- ~~Joshua XI, 40-51~~ *Judg. 1, 1-15*
- Joshua XXIII, 1-15

- cp 1/2* Jeremiah I, 1-14 *cp 1/2*
- Joshua XXII, 1-10
- Joshua XXII, 1-11-34

- Jeremiah II, 4-13
- Joshua XX
- ~~Proverbs XIV, 1-9~~
- Jer. XXXIII, 1-16, 26-26*

DEVORIM

- (a) Deuteronomy
- (b)
- (c)

VOESCHANAN

- (a) Deuteronomy
- (b)
- (c)

EKEV

- (a) Deuteronomy
- (b)
- (c)

R'KI

- (a) Deuteronomy
- (b)
- (c)

SHOPTIM

- (a) Deuteronomy
- (b)
- (c)

KI SATTZA

- (a) Deuteronomy
- (b)
- (c)

KI SOVO

- (a) Deuteronomy
- (b)
- (c)

N'ZOVIM

- (a) Deuteronomy
- (b)
- (c)

VAYKLECH

- (a) Deuteronomy
- (b)
- (c)

HAAZINU

- (a) Deuteronomy
- (b)
- (c)

TORAH

- I, 1-17
- II, 1-9
- III, 1-14

- III, 23-IV, 8
- V
- VI, 1-VII, 22

- VII, 12-21
- VIII, 1-8
- X, 1-11, 12

- XI, 26-32; XII 7
- XIV, 1-9, 22-29
- XV, 1-18

- XVI, 18-XVII, 14
- XVIII, 9-22
- XI, 1-9

- XI, 10-14
- XXII, 1-10 4
- XXIV, 10-22

- XVI, 1-15
- XVII, 1-10
- XVIII, 1-14

- XXIX, 9-14
- ~~XXX, 1-10~~
- ~~XXXI, 1-10~~

- XXXI, 1-15
- XXXI, 7-14-21
- XXXI, 22-30

- XXXII, 1-11
- XXXII, 10-29
- XXXII, 30-32

HAPTARAI

- Isaiah I, 1-27
- Psalm CXI Zeph. VII - VIII, 6
- Psalm CXXXV Jer. VIII, 15, 21-28

- Isaiah XI, 1-26
- Psalm XIX Zeph. VIII, 7-23
- Psalm CIII

- Isaiah XLIX, 14-26
- Psalm XXXIII Eccl. I, 1-10
- I-Chronicles XXIX, 1-20
- Neh. IV, 1-10

- Isaiah LIV, 11-LV, 8
- Psalm XXIV Eccl. VIII, 1-17
- Proverbs XXXI, 1-9
- Eccl. I, XXVI, 1-10

- Isaiah LI, 12-LII, 6
- Habakkuk II, 1-16 Jer. XXIII, 16-32
- Ezekiel XXIV, 1-24

- Isaiah LIV, 1-10
- Proverbs XXXVII, 1-16
- Isaiah V, 1-16

- Isaiah LX
- Joshua IV
- Isaiah XXXV

- Isaiah LXI, 10-LXII, 6
- Isaiah LXII, 1-LXIII, 14

- Isaiah LXI, 1-16
- Psalm LXXIII

- Hosea XIV, (See Note)
- Ibid Jer. XLVI - XLVII, 9
- Ibid Joel II, 12-27

- II Samuel XXII, 1-32 (see note)
- Psalm XVIII, 1-51 32
- Psalm XXIII, 22-31
- CLIV

V'EOS HABROCHO

TORAH

HAFTARAH

- (a) Deuteronomy
- (b)
- (c)

XXXIII, 1-17
 XXXIII, 18-29
 XXXIV

Joshua I
 Ibid
 Ibid

NOTE: Hosea XIV is the Haftarah either for Vayeylech or Haasira, depending upon which one falls on Shabbas Shuvah. If Vayeylech is not on Shabbas Shuvah then it is combined with Mesovim, in which case read the Haftarah indicated for Mesovim. If Haasira is not on Shabbas Shuvah read the Haftarah indicated above.

Special Readings

	Torah	Haftarah
For the first Sabbath of Hanukkah - Weekly Torah Portion		Zechariah IV, 1-7
For the 2nd Sabbath of Hanukkah - Weekly Torah Portion		I Kings VII 40-50
For the Sabbath preceding Purim - Weekly Torah Portion		Esther VII, 1-10
	<i>Hagadol Mal. III, 4-24</i>	III, 16-17
		or IX, 20-28
For the Sabbath during Passover - Exodus XXXIII, 12-XXXIV, 26		Song of Songs II, 7-17; or Ezekiel XXXVII, 1-15
For the Sabbath during Tabernacles - Exodus XXXIII, 12-XXXIV, 26		Ecclesiastes I, V, VII, VIII or XII, or or Ezekiel XXIX, 1-15

For Festivals

Lev. 1st Day Exodus XVII, 37-42, XVIII 3-10.
7th Day Exodus ^{XIV, 26-} XV, 1-15
 Haft. Lev. XXII, 1-20
 Haft. Lev. XI-XII

Shabbat

Exodus XIX, ~~17~~ ¹⁸

Haft. Lev. XXII, 1-12

Yom

Yom Kippur Lev. XXIII, 33-44
Shabbat Lev. XXIII-XIV }
 Gen I

Haft. B. LXV.
 Haft. Gen. 1, 1-9

14. Table of "Scriptural Readings for the Sabbath" from Union Prayerbook, Newly Revised (1940)

Scriptural Readings for the Sabbath

TORAH	HAFTARAH
Bereshis	
(a) Genesis I, 1—II, 3	Isaiah XLII, 5—12
(b) II, 4—25 or III, 1—24	Psalms CIV or Job XXXVIII
(c) IV, 1—16	Psalms CXXXIX
Noah	
(a) Genesis VI, 9—VII, 7	Isaiah LIV, 1—10
(b) VIII or IX	Jeremiah XXXI, 23—36
(c) XI, 1—9	Zephaniah III, 8—20
Lech Lecho	
(a) Genesis XII, 1—9	Isaiah XL, 27—XLI, 10
(b) XIII or XIV	Isaiah LI, 1—16 or Psalms CXI
(c) XV	Psalms CV, 1—15
Vayero	
(a) Genesis XVIII, 1—19	II Kings IV, 8—37
(b) XVIII, 20—33	Ezekiel XVIII
(c) XXI or XXII	Micah VI, 1—8
Chaye Soroh	
(a) Genesis XXIII	I Kings I, 5—36
(b) XXIV, 1—33	Psalms XLV
(c) XXIV, 34—67	Proverbs XXXI, 10—31
Toledos	
(a) Genesis XXV, 19—34	Malachi I, 1—11
(b) XXVI, 12—33	I Kings V, 15—26
(c) XXVII, 1—29	Proverbs IV, 1—23

388 SCRIPTURAL READINGS FOR THE SABBATH

TORAH	HAFTARAH
Vayetze	
(a) Genesis XXVIII, 10—22	Hosea XI, 7—XII, 11
(b) XXIX, 2—20	Jeremiah XXXI, 1—17
(c) XXXI, 36—49	Psalms XXXVII
Vayishlach	
(a) Genesis XXXII, 4—33	Hosea XII, 13—XIV, 3
(b) XXXIII	Psalms VII
(c) XXXV, 1—20	Jeremiah X, 1—16
Vayeshev	
(a) Genesis XXXVII, 1—11	I Kings III, 5—15
(b) XXXVII, 12—36	Amos II, 6—III, 8
(c) XL	Psalms XXXIV
Miketz	
(a) Genesis XLI, 1—14	I Kings III, 15—28
(b) XLI, 14—38	Daniel II, 1—23
(c) XLII, 1—21	Isaiah XIX, 11—25
Vayigash	
(a) Genesis XLIV, 18— XLV, 9	Ezekiel XXXVII, 15—28
(b) XLV, 9—28	Psalms LXXII
(c) XLVII, 1—12	Psalms LXXI
Vayechi	
(a) Genesis XLVII, 28— XLVIII, 20	I Kings I, 41—53, II, 1—4
(b) XLIX, 1—28	I Chronicles XXVIII, 1—10
(c) XLIX, 29— L, 26	Job V
Shmos	
(a) Exodus I, 1—22	Isaiah XXVII, 6—8, 12— XXVIII, 6
(b) II or III, 1—15	Isaiah VI or I Samuel III
(c) IV, 1—18 or V	Jeremiah I, 1—12 or I Kings XII, 1—19

SCRIPTURAL READINGS FOR THE SABBATH 389

	TORAH	HAFTARAH
Voero		
(a) Exodus	VI, 2-13	Ezekiel XXVIII, 25— XXIX, 16
(b)	VII, 14-26	Isaiah XLII, 5-17
(c)	IX, 13-35	Ezekiel XXXI, 1-12
Bo		
(a) Exodus	X, 1-23	Jeremiah XLVI, 13-27
(b)	XII, 1-11	Ezra VI, 16-22
(c)	XIII, 3-16	Psalms CV, 14-45
Beshalach		
(a) Exodus	XIII, 17— XIV, 15	Judges IV, 1-15
(b)	XV	Judges V, 1-21
(c)	XVI, 1-18	Psalms LXXVIII, 1-28
Yisro		
(a) Exodus	XVIII	Isaiah VI
(b)	XIX	Isaiah XLIII, 1-12
(c)	XX	Psalms XIX
Mishpotim		
(a) Exodus	XXI, 1-13	Jeremiah XXXIV, 8-22; XXXIII, 25-26
(b)	XXII, 20— XXIII, 9	Amos V, 6-24
(c)	XXIV	Jeremiah XVI, 19— XVII, 8
Terumo		
(a) Exodus	XXV, 1-22	I Kings V, 26; VI, 13
(b)	XXV, 23-40	I Chronicles XXII, 1-13
(c)	XXVII, 1-19	I Kings VIII, 22-43
Tezave		
(a) Exodus	XXVII, 20— XXVIII, 12	Ezekiel XLIII, 10-27

390 SCRIPTURAL READINGS FOR THE SABBATH

	TORAH	HAFTARAH
(b)	XXIX, 1-9	Isaiah LXI
(c)	XXIX, 38— XXX, 10	Isaiah LXV, 17— LXVI, 2
Ki Siso		
(a) Exodus	XXX, 11-31	I Kings XVIII, 20-39
(b)	XXXII, 1-14	Psalms CVI, 1-23
(c)	XXXIII, 12— XXXIV, 10	Psalms LXXXI
Vayakhel		
(a) Exodus	XXXV, 1-29	I Kings V, 9-26
(b)	XXXV, 30— XXXVI, 7	I Chronicles XXIX, 9-20
(c)	XXXVIII, 1-19	II Chronicles IV-V, 1
Pikuday		
(a) Exodus	XXXVIII, 21— XXXIX, 1	I Kings VII, 1-14
(b)	XXXIX, 32-43	I Kings VIII, 10-30
(c)	XL, 22-38	I Kings VIII, 54-61
Vayikro		
(a) Leviticus	I	Isaiah XLIII, 21— XLIV, 5
(b)	II	Psalms L
(c)	V, 14-26	Malachi II, 1-10
Zav		
(a) Leviticus	VI, 1-11	Jeremiah VII, 21-34 and IX, 22-23
(b)	VII, 22-38	Hosea VI, 1-6
(c)	VIII, 1-15	Psalms CXXXII
Shemini		
(a) Leviticus	IX, 1-16	I Chronicles XVII
(b)	X, 1-11	II Samuel VI, 1-19
(c)	X, 12-19	I Chronicles XV, 1-16

SCRIPTURAL READINGS FOR THE SABBATH 391

	TORAH	HAFTARAH
Sazria-Mezoro		
(a)	Leviticus XII	II Kings V, 1-19
(b)	XIV, 1-32	Psalm XXXIV
(c)	XIV, 33-57	Job II
Aharay Mos		
(a)	Leviticus XVI, 1-17	Amos IX, 7-15
(b)	XVI, 18-34	Isaiah LIX
(c)	XVIII, 1-5; 24-30	Ezekiel XXII, 17-30
Kedoshim		
(a)	Leviticus XIX, 1-14	Ezekiel XXII, 1-15
(b)	XIX, 23-37	Psalm XV
(c)	XX, 22-27	Job XXIX
Emor		
(a)	Leviticus XXI, 1-8	Ezekiel XLIV, 15-31
(b)	XXII, 17-33	Ezekiel XXXVI, 16-38
(c)	XXIII, 1-8; 23-38	Nehemiah VIII
Behar		
(a)	Leviticus XXV, 1-13	Jeremiah XXXII, 6-27
(b)	XXV, 14-34	Nehemiah V, 1-13
(c)	XXV, 35-55	Zephaniah III
Bechukosai		
(a)	Leviticus XXVI, 3-13	Jeremiah XVI, 19- XVII, 14
(b)	XXVI, 36-46	Job XXXVI, 3-26
(c)	XXVII, 14-24	Psalm CXVI
B'midbar		
(a)	Numbers I, 1-19	Hosea II, 1-3; 18-22
(b)	II, 1-17	Psalm XX
(c)	III, 44-51	I Chronicles VI, 49-66

392 SCRIPTURAL READINGS FOR THE SABBATH

	TORAH	HAFTARAH
Noso		
(a)	Numbers IV, 21-37	Judges XIII
(b)	VI, 1-17	Judges XVI, 4-21
(c)	VI, 22-27	Psalm LXVII
B'haaloscho		
(a)	Numbers VIII, 1-14	Zechariah II, 14-IV, 7
(b)	X, 29-XI, 23	Psalm LXXXVII
(c)	XI, 24-XII, 8	Joel II, 21-III, 5
Shlach L'Cho		
(a)	Numbers XIII	Joshua II
(b)	XIV	Joshua XIV, 6-14
(c)	XIV, 26-45	Psalm CVI, 1-27; 44-48
Korach		
(a)	Numbers XVI	I Samuel XI, 14-16; XII, 1-8, 19-25
(b)	XVII, 16-24	Isaiah LVI, 1-8
(c)	XVIII, 1-20	Jeremiah V, 20-31
Chukas		
(a)	Numbers XIX, 1-10	Ezekiel XXXVI, 21-38
(b)	XX, 1-21	Judges XI, 4-33
(c)	XXI, 1-20	Psalm XLII
Bolok		
(a)	Numbers XXII, 2-20	Micah V, 6-14; VI, 1-8
(b)	XXIII, 5-26	Isaiah LIV, 11-17
(c)	XXIV, 1-18	Habakkuk, III
Pinchos		
(a)	Numbers XXV, 10-18	I Kings XIX
(b)	XXVII, 1-11	Judges I, 1-15
(c)	XXVII, 12-23	Joshua XXIII, 1-15

SCRIPTURAL READINGS FOR THE SABBATH 393

	TORAH	HAFTARAH
Matos		
(a) Numbers	XXX, 2-17	Jeremiah I, 1-14
(b)	XXXII, 1-19	Joshua XXII, 1-10
(c)	XXXII, 20-32	Joshua XXII, 11-34
Masey		
(a) Numbers	XXXIII, 1-10	Jeremiah II, 4-13
(b)	XXXV, 9-34	Joshua XX
(c)	XXXVI	Jeremiah XXXIII, 1-16; 25-27
Devorim		
(a) Deuteronomy I,	1-17	Isaiah I, 1-27
(b)	II, 1-9	Jeremiah IX, 9-23
(c)	III, 1-14	Lamentations III, 19-41
Voes'chanan		
(a) Deuteronomy III,	23-IV, 8	Isaiah XL, 1-26
(b)	V	Psalms CIII
(c)	VI	Zechariah VIII, 7-23
Ekev		
(a) Deuteronomy VII,	12-21	Isaiah XLIX, 14-26
(b)	VIII	Isaiah L, 1-10
(c)	X, 12-XI, 12	I Chronicles XXIX, 10-20
R'eh		
(a) Deuteronomy XI,	26-32	Isaiah LIV, 11-LV, 5
(b)	XIV, 1-8, 22-29	Psalms XXIV
(c)	XV, 1-18	Isaiah XXXVI, 1-12
Shoftim		
(a) Deuteronomy XVI,	18- XVII, 14	Isaiah LI, 12-LII, 6
(b)	XVIII, 9-22	Jeremiah XXIII, 16-32
(c)	XXI, 1-9	Ezekiel XXXIV, 1-24

394 SCRIPTURAL READINGS FOR THE SABBATH

	TORAH	HAFTARAH
Ki Setze		
(a) Deuteronomy XXI,	10-14	Isaiah LIV, 1-10
(b)	XXII, 1-10	Proverbs XXX, 1-9
(c)	XXIV, 10-24	Isaiah V, 1-16
Ki Sovo		
(a) Deuteronomy XXVI,	1-15	Isaiah LX
(b)	XXVII, 1-10	Joshua IV
(c)	XXVIII, 1-14	Isaiah XXXV
Nizovim		
(a) Deuteronomy XXIX,	9-28	Isaiah LXI, 10-LXII
(b)	XXX, 1-10	Isaiah LI, 1-16
(c)	XXX, 11-20	Psalms LXXIII
Vayelech		
(a) Deuteronomy XXXI,	1-13	Hosea XIV, 2-10 (see note)
(b)	XXXI, 14-21	Ibid
(c)	XXXI, 22-30	Ibid
Haazinu		
(a) Deuteronomy XXXII,	1-12	II Samuel XXII, 1-32 (see note)
(b)	XXXII, 13-29	Psalms XVIII, 1-21
(c)	XXXII, 30-52	Psalms XVIII, 22-51
V'zos Habrocho		
(a) Deuteronomy XXXIII,	1-17	Joshua I
(b)	XXXIII, 18-29	Ibid
(c)	XXXIV	Ibid

Note: Hosea XIV is the Haftarah either for Vayelech or Haazinu, depending upon which one falls on Shabbas Shuvah. If Vayelech is not on Shabbas Shuvah then it is combined with Nizovim, in which case read the Haftarah indicated for Nizovim. If Haazinu is not on Shabbas Shuvah read the Haftarah indicated above.

SCRIPTURAL READINGS FOR THE SABBATH 395

SPECIAL READINGS

	Torah	Haftarah
Passover, first day	Exodus XII, 37-42; XIII, 3-10	Isaiah XLIII, 1-15
Passover, seventh day	Exodus XIV, 30-XV, 21	Isaiah XI, 1-6, 9, XII
Shavuot	Exodus XIX, 1-8; XX, 1-18	Isaiah XLII, 1-12
Succot, first day	Leviticus XXIII, 33-44	Is. XXXII— XXXIII— XXXV
Shemini Atzeret	Deuteronomy XXXIV and Genesis I, 1-10	Joshua I, 1-17
For the first Sabbath of Hanukkah	Weekly Torah Portion	Zechariah IV, 1-7
For the second Sabbath of Hanukkah	Weekly Torah Portion	I Kings VIII, 54-66
For the Sabbath preceding Purim (Zachor)	Weekly Torah Portion	Esther VII, 1-10; VIII, 15-17; or IX, 20-28
For Sabbath preceding Passover (Hagadol)	Weekly Torah Portion	Malachi III, 4-24
For the Sabbath during Passover	Exodus XXXIII, 12-XXXIV, 26	Song of Songs, II, 7-17; or Ezekiel XXXVII, 1-15
For the Sabbath during Tabernacles	Exodus XXXIII, 12-XXXIV, 26	Ecclesiastes I, V, VII, VIII or XII or Ezekiel XXXIX, 1-16

15. "A Table of Scriptural Readings" from Gates of Understanding (1977)

A Table of Scriptural Readings¹

THE READINGS given in this Table for the fifty-four sidrot into which the Torah is divided, and for the corresponding haftarot, are those prescribed by tradition. Occasionally the Sefardi rite differs from the Ashkenazi in the choice of haftarah. In those instances the Sefardi reading is given in parentheses. Alternative readings are suggested for the haftarot and for several sidrot.

On Shabbat afternoon, and Monday and Thursday mornings, the first parasha of the sidra for the coming Shabbat is read. This parasha is indicated in the Table by an asterisk.

In some years several or all of the following sidrot are combined: Vayakheil-Pikudei, Tazria-Metsora, Acharei-Kedoshim, Behar-Bechukotai, Chukat-Balak, Matot-Masei, Nitsavim-Vayelech. When this occurs, read the haftarah assigned to the second sidra, except that when Nitsavim-Vayelech are joined, Isaiah 61.10-63.9 (the haftarah for Nitsavim) is the traditional reading.

The readings given for holidays are in accordance with the practice of the Reform synagogue.

For those congregations which conduct daily services, readings have been suggested for the intermediate days of Sukkot and Pesach, as well as for Chanukah, Purim, and Tish'a be-Av.

In the traditional synagogue, appropriate selections from two Sifrei Torah are read on holidays and special Sabbaths, and, on rare occasions, selections from three are read. Some of these selections have been indicated in the Table. Choice may be made from the regular weekly portion, from the special reading or readings for the day, or excerpts from all may be read.

Reform Jews throughout the world observe Pesach and Sukkot for seven days, and Shavuot and Shemini Atzeret-Simchat Torah for one day. This is also the practice in traditional congregations in Israel. Traditional Jews in the Diaspora add an extra day to these festivals. When, in the Diaspora, the eighth day of Pesach or the second day of Shavuot falls on Shabbat, Reform congregations read the sidra assigned to the following week in the standard religious calendars. However, in order to preserve uniformity in the reading of the Torah throughout the entire community, it is suggested that on these occasions, the sidra be spread over two weeks, one portion to be read while traditional congregations are observing the festival, and another portion to be read the following Shabbat.

SCRIPTURAL READINGS

	Torah	Haftarah
בראשית	Genesis 1.1-6.8	Isaiah 42.5-43.11 (42.5-21) Psalm 19.1-15 Psalm 104.1-30 Psalm 139.1-18 Job 38.1-11
	*Genesis 1.1-13	
נח	Genesis 6.9-11.32	Isaiah 54.1-55.5 (54.1-10) Isaiah 54.12-20 Isaiah 44.1-8 Jeremiah 31.11-16 Zephaniah 3.9-20 Psalm 104.24-35
	*Genesis 6.9-22	
לך לך	Genesis 12.1-17.27	Isaiah 40.27-41.16 Joshua 24.1-14 Isaiah 51.1-16 Joel 2.21-32 Psalm 105.1-15
	*Genesis 12.1-13	
מקרא	Genesis 18.1-22.24	II Kings 4.1-37 (4.1-23) Ezekiel 18.1-32 Micah 6.1-8 Psalm 111.1-10 Job 5.17-27
	*Genesis 18.1-14	
חיי שרה	Genesis 23.1-25.18	I Kings 1.1-31 Jeremiah 32.1-27 Psalm 119.1-5 Psalm 45.1-18 Proverbs 31.10-31
	*Genesis 23.1-16	

SCRIPTURAL READINGS

	Torah	Haftarah
תולדות	Genesis 25.19-28.9	<i>Malachi</i> 1.1-2.7 <i>I Kings</i> 3.15-26 <i>Psalms</i> 5.1-13 <i>Proverbs</i> 4.1-23
	*Genesis 25.19-26.5	
רצא	Genesis 28.10-32.3	<i>Hosea</i> 12.13-14.10 (11.7-12.12) <i>I Samuel</i> 1.1-28 <i>I Kings</i> 19.1-12 <i>Jeremiah</i> 31.1-17 <i>Psalms</i> 27.1-14 <i>Psalms</i> 62.1-9 <i>Psalms</i> 139.1-18 <i>Proverbs</i> 2.1-9 <i>Ruth</i> 4.9-17
	*Genesis 28.10-22	
ישלח	Genesis 32.4-36.43	<i>Hosea</i> 11.7-12.12 (<i>Obadiah</i> 1.1-21) <i>Isaiah</i> 44.6-21 <i>Isaiah</i> 45.1-7 <i>Jeremiah</i> 10.1-16 <i>Jeremiah</i> 31.10-26 <i>Psalms</i> 27.1-14 <i>Psalms</i> 37.1-40
	*Genesis 32.4-13	
ישב	Genesis 37.1-40.23	<i>Amos</i> 2.6-3.8 <i>I Kings</i> 3.5-15 <i>Psalms</i> 34.1-23 <i>Psalms</i> 63.1-12
	*Genesis 37.1-11	
מקץ	Genesis 41.1-44.17	<i>I Kings</i> 3.15-4.1 <i>Judges</i> 7.2-23 <i>Isaiah</i> 19.19-25 <i>Psalms</i> 67.1-9 <i>Proverbs</i> 10.1-7 <i>Daniel</i> 2.1-23
	*Genesis 41.1-14	

SCRIPTURAL READINGS

	Torah	Haftarah
רנש	Genesis 44.18-47.27	<i>Ezekiel</i> 37.15-28 <i>Amos</i> 8.4-11 <i>Psalms</i> 71.1-24 <i>Psalms</i> 72.1-20
	*Genesis 44.18-30	
רחי	Genesis 47.28-50.26	<i>I Kings</i> 2.1-12 <i>Psalms</i> 22.24-32 <i>Job</i> 5.17-27 <i>Ecclesiastes</i> 12.1-14 <i>I Chronicles</i> 28.1-10
	*Genesis 47.28-48.9	
שמות	Exodus 1.1-6.1	<i>Isaiah</i> 27.6-28.13; 29.22-23 (<i>Jeremiah</i> 1.1-2.3) <i>I Samuel</i> 3.1-21 <i>Isaiah</i> 6.1-13 <i>Joel</i> 2.21-3.2
	*Exodus 1.1-17	
תראה	Exodus 6.2-9.35	<i>Ezekiel</i> 28.25-29.31 <i>Isaiah</i> 42.5-17 <i>Isaiah</i> 52.1-10 <i>Jeremiah</i> 1.1-10 <i>Ezekiel</i> 31.1-12 <i>Psalms</i> 78.38-53
	*Exodus 6.2-13	
בא	Exodus 10.1-13.16	<i>Jeremiah</i> 46.13-28 <i>Isaiah</i> 19.19-25 <i>Psalms</i> 105.7-41 <i>Ezra</i> 6.16-22
	*Exodus 10.1-11	
בשלח	Exodus 13.17-17.16	<i>Judges</i> 4.4-5.31 (5.1-31) <i>Joshua</i> 4.4-18 <i>Isaiah</i> 63.7-16 <i>Psalms</i> 78.1-29 <i>Psalms</i> 106.1-12 <i>Psalms</i> 124.1-8
	*Exodus 13.17-14.8	

SCRIPTURAL READINGS

	Torah	Haftarah
יתרו	Exodus 18.1-20.23	Isaiah 6.1-7.6; 9.5-6 (6.1-13) I Kings 3.3-15 Isaiah 43.1-12 Jeremiah 7.1-23 Jeremiah 31.23-36 Psalm 119.1-15
	*Exodus 18.1-12	
משפטים	Exodus 21.1-24.18	Jeremiah 34.8-22; 33.25-26 Jeremiah 17.5-14 Amos 3.6-24
	*Exodus 21.1-19	
תרומה	Exodus 25.1-27.19	I Kings 5.26-6.13 I Kings 7.51-8.21 I Kings 8.22-43 I Chronicles 22.1-13
	*Exodus 25.1-16	
תצוה	Exodus 27.20-30.10	Ezekiel 43.10-21 Joshua 24.1-28 Isaiah 61.1-11 Isaiah 65.17-66.2 Psalm 42.1-12 Psalm 43.1-5
	*Exodus 27.20-28.12	
כי תשא	Exodus 30.11-34.35	I Kings 18.1-39 (18.20-39) Jeremiah 31.31-36 Ezekiel 20.1-20 Psalm 27.1-14 Psalm 81.1-17 Psalm 106.1-13
	*Exodus 30.11-22	

SCRIPTURAL READINGS

	Torah	Haftarah
ריקהל	Exodus 35.1-38.20	I Kings 7.40-50 (7.13-26) I Chronicles 29.9-20
	*Exodus 35.1-20	
פקודי	Exodus 38.21-40.38	I Kings 7.51-8.21 (7.40-50) I Kings 8.10-30 II Chronicles 5.1-14
	*Exodus 38.21-39.1	
ויקרא	Leviticus 1.1-5.26	Isaiah 43.21-44.23 Isaiah 1.10-20, 27 Isaiah 33.13-22 Psalm 50.1-23
	*Leviticus 1.1-13	
צר	Leviticus 6.1-8.36	Jeremiah 7.21-8.3; 9.22-23 Hosea 6.1-6 Malachi 1.6-14; 2.1-7 Malachi 3.1-6
	*Leviticus 6.1-11	
שמני	Leviticus 9.1-11.47	II Samuel 6.1-7.17 (6.1-19) Isaiah 61.1-11 Psalm 39.1-14 Psalm 51.1-21 Psalm 73.1-28 Daniel 1.1-21
	*Leviticus 9.1-16	
תזריע	Leviticus 12.1-13.59	II Kings 4.42-5.19 Job 2.1-10
	*Leviticus 12.1-13.5 Deuteronomy 12.28-13.5	

SCRIPTURAL READINGS

	Torah	Haftarah
מצרע	Leviticus 14.1-15.33 *Leviticus 14.1-12 Deuteronomy 26.12-19	<i>II Kings</i> 7.3-20 <i>Psalms</i> 103.1-22 <i>Proverbs</i> 10.11-23
אחרי מות	Leviticus 16.1-18.30 *Leviticus 16.1-17	<i>Ezekiel</i> 22.1-19 (22.1-16) <i>Isaiah</i> 38.1-14 <i>Isaiah</i> 59.1-21 <i>Ezekiel</i> 22.17-31
קדשים	Leviticus 19.1-20.27 *Leviticus 19.1-14	<i>Amos</i> 9.7-13 (<i>Ezekiel</i> 20.2-20) <i>Jeremiah</i> 22.1-9, 13-16 <i>Psalms</i> 115.1-5 <i>Job</i> 29.1-17
אמר	Leviticus 21.1-24.23 *Leviticus 21.1-15	<i>Ezekiel</i> 44.13-31 <i>Isaiah</i> 56.1-8 <i>Ezekiel</i> 36.16-28 <i>Malachi</i> 1.1-14 <i>Nehemiah</i> 8.1-18
בהר	Leviticus 25.1-26.2 *Leviticus 25.1-13	<i>Jeremiah</i> 32.6-27 <i>Jeremiah</i> 31.1-13 <i>Jeremiah</i> 34.8-16 <i>Nehemiah</i> 5.1-13
בחקתי	Leviticus 26.3-27.34 *Leviticus 26.3-13	<i>Jeremiah</i> 16.19-17.14 <i>Zephaniah</i> 3.1-20 <i>Psalms</i> 116.1-19 <i>Job</i> 36.1-15

SCRIPTURAL READINGS

	Torah	Haftarah
במדבר	Numbers 1.1-4.20 *Numbers 1.1-19	<i>Hosea</i> 2.1-22 <i>II Samuel</i> 24.1-14 <i>Malachi</i> 2.4-10 <i>Psalms</i> 107.1-16 <i>I Chronicles</i> 15.1-15
נשא	Numbers 4.21-7.89 *Numbers 4.21-33	<i>Judges</i> 13.2-25 <i>Judges</i> 16.4-21 <i>Jeremiah</i> 35.1-19 <i>Psalms</i> 67.1-8 <i>Ezra</i> 3.8-13
בהעלתך	Numbers 8.1-12.16 *Numbers 8.1-14	<i>Zachariah</i> 2.14-4.7 <i>Joel</i> 2.21-3.5 <i>Psalms</i> 68.1-11, 33-36 <i>Psalms</i> 77.1-21 <i>Psalms</i> 81.1-11 <i>II Chronicles</i> 5.1-14
שלח לך	Numbers 13.1-15.41 *Numbers 13.1-20	<i>Joshua</i> 2.1-24 <i>Joshua</i> 14.6-14 <i>Jeremiah</i> 17.19-18.8 <i>Ezekiel</i> 20.1-22 <i>Psalms</i> 106.1-27, 44-48
קרח	Numbers 16.1-18.32 *Numbers 16.1-13	<i>I Samuel</i> 11.14-12.22 <i>Judges</i> 9.1-21 <i>Isaiah</i> 56.1-8 <i>Psalms</i> 106.13-46
חקת	Numbers 19.1-22.1 *Numbers 19.1-17	<i>Judges</i> 11.1-33 <i>Ezekiel</i> 36.21-38 <i>Psalms</i> 42.1-12 <i>Psalms</i> 78.1-24

SCRIPTURAL READINGS

	Torah	Haftarah
בלק	Numbers 22.2-25.9	Micah 3.6-6.8 Joshua 24.1-14 Isaiah 54.11-17 Habakkuk 3.1-19
	*Numbers 22.2-12	
סינחס	Numbers 25.10-30.1	1 Kings 18.46-19.21 Joshua 17.1-5 Joshua 22.11-34 Joshua 23.1-14 Judges 1.1-13 Ezekiel 43.18-21
	*Numbers 25.10-26.4	
מסוח	Numbers 30.2-32.42	Jeremiah 1.1-2.3 Joshua 22.1-10 Joshua 22.11-34
	*Numbers 30.2-17	
מסעי	Numbers 33.1-36.13	Jeremiah 2.4-28; 3.4; 4.1-2 (2.4-28; 4.1-2) Joshua 20.1-9 Jeremiah 33.1-27
	*Numbers 33.1-10	
דברים	Deuteronomy 1.1-3.22	Isaiah 1.1-2.1 Amos 2.1-11 Lamentations 1.19-41
	*Deuteronomy 1.1-11	
אתחנן	Deuteronomy 3.23-7.11	Isaiah 40.1-26 Jeremiah 7.1-23
	*Deuteronomy 3.23-4.8	
עקב	Deuteronomy 7.12-11.25	Isaiah 49.14-51.3 Isaiah 50.1-10 Jeremiah 2.1-9 Jeremiah 26.1-16 Zechariah 8.7-23
	*Deuteronomy 7.12-21	

SCRIPTURAL READINGS

	Torah	Haftarah
ראה	Deuteronomy 11.26-16.17	Isaiah 54.11-55.5 Joshua 8.30-35 1 Kings 22.1-14 Isaiah 26.1-12 Jeremiah 23.13-32 Jeremiah 34.8-17 Psalm 13.1-5 Psalm 24.1-10
	*Deuteronomy 11.26-12.10	
שפטים	Deuteronomy 16.18-21.9	Isaiah 51.12-52.12 1 Samuel 8.1-22 Jeremiah 23.13-32 Ezekiel 34.1-31
	*Deuteronomy 16.18-17.13	
כי תצא	Deuteronomy 21.10-25.19	Isaiah 54.1-10 Isaiah 5.1-16 Isaiah 59.1-21 Proverbs 28.1-14 Proverbs 30.1-9
	*Deuteronomy 21.10-21	
כי תבוא	Deuteronomy 26.1-29.8	Isaiah 60.1-22 Joshua 4.1-24 Isaiah 35.1-10 Isaiah 49.14-26
	*Deuteronomy 26.1-15	
נצבים	Deuteronomy 29.9-30.20	Isaiah 61.10-61.9 Joshua 24.1-28 Isaiah 51.1-16 Jeremiah 31.27-36
	*Deuteronomy 29.9-28	
ירלך	Deuteronomy 31.1-30	Isaiah 55.6-56.8 On Shabbat Shuvah: Hosea 14.2-10, Micah 7.18-20, Joel 2.15-27
	*Deuteronomy 31.1-3	

SCRIPTURAL READINGS

	Torah	Haftarah
הָאָדִינוּ	Deuteronomy 32.1-52	<i>II Samuel</i> 22.1-51 <i>Psalms</i> 78.1-38 On Shabbat Shuvah: <i>Hosea</i> 14.2-10, <i>Micah</i> 7.18-20, <i>Joel</i> 2.15-27
	*Deuteronomy 32.1-12	
חַמַּת הַבְּרִכָּה	Deuteronomy 33.1-34.12	<i>Joshua</i> 1.1-18 (1.1-9)
	*Deuteronomy 33.1-7	
Shabbat Shuvah	Weekly portion	<i>Hosea</i> 14.2-10, <i>Micah</i> 7.18-20, <i>Joel</i> 2.15-27 (<i>Hosea</i> 14.2-10, <i>Micah</i> 7.18-20)
Sukkot		
1st day	Leviticus 23.33-44	<i>Zechariah</i> 14.7-9, 16-21 <i>Isaiah</i> 35.1-10 <i>Isaiah</i> 32.1-8, 14-20
2nd day	Leviticus 23.39-44	
3rd day		
(if Shabbat)	Exodus 33.12-34.26	<i>Ezekiel</i> 38.18-39.7
(if weekday)	Exodus 23.14-17	
4th day	Exodus 34.21-24	
5th day		
(if Shabbat)	See readings for 3rd day	
(if weekday)	Deuteronomy 16.13-17	
6th day		
(if Shabbat)	See readings for 3rd day	
(if weekday)	Deuteronomy 31.9-13	

SCRIPTURAL READINGS

	Torah	Haftarah
7th day	Deuteronomy 11.10-15	

NOTE: The Book of Ecclesiastes is read on the Shabbat during Sukkot.

Atzeret-Simchat Torah	Deuteronomy 34.1-12 Genesis 1.1-2.3	<i>Joshua</i> 1.1-18 (1.1-9)
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Chanukah		
1st day	Numbers 6.22-7.17	
2nd day	Numbers 7.18-29	
3rd day	Numbers 7.24-35	
4th day	Numbers 7.30-41	
5th day	Numbers 7.36-47	
6th day	Numbers 7.42-53	
7th day	Numbers 7.48-59	
8th day	Numbers 7.54-8.4	
1st Shabbat during Chanukah	Weekly portion	<i>Zechariah</i> 4.1-7
2nd Shabbat during Chanukah	Weekly portion	<i>I Kings</i> 7.40-50 <i>I Kings</i> 8.54-66

NOTE: The first day of Tevet falls on the sixth or seventh day of Chanukah. The special reading for Rosh Chodesh may be added to that for Chanukah or substituted for it. If Rosh Chodesh and Shabbat coincide, three Sifrei Torah may be taken from the Ark. A selection from the regular weekly portion is read first.

Shabbat Shekalim	Weekly portion Exodus 30.11-16	<i>II Kings</i> 12.5-16 (11.17-12.17)
Shabbat Zachor	Weekly portion Deuteronomy 25.17-19	<i>Ester</i> 7.1-10; 8.15-17 or 9.20-28

SCRIPTURAL READINGS

	Torah	Haftarah
Purim	Exodus 17.8-16	
<i>NOTE: The Book of Esther is read on Purim.</i>		
Shabbat Parah	Weekly portion Numbers 19.1-9	Ezekiel 36.22-36
Shabbat Hachodesh	Weekly portion Exodus 12.1-20	Ezekiel 45.16-25
Shabbat Hagadol	Weekly portion	Malachi 3.4-24
Pesach		
1st day	Exodus 12.37-42; 13.3-10	Isaiah 43.1-15
2nd day	Exodus 13.14-16	
3rd day		
(if Shabbat)	Exodus 33.12-34.26	Ezekiel 37.1-14 Song of Songs 2.7-17
(if weekday)	Exodus 23.14-17	
4th day	Exodus 34.18-23	
5th day		
(if Shabbat)	See readings for 3rd day	
(if weekday)	Numbers 9.1-5	
6th day	Leviticus 23.1-8	
7th day	Exodus 14.30-15.21	II Samuel 22.1-51 Isaiah 11.1-6; 9; 12.1-6
<i>NOTE: The Song of Songs is read on the Shabbat during Pesach.</i>		
Yom Hashn-ah	Deuteronomy 4.30-40	II Samuel 1.17-27 Psalm 9.1-21 Psalm 116.1-19 Psalm 118.5-24
Yom Ha-atsma-ut	Deuteronomy 8.1-18 Deuteronomy 11.8-21 Deuteronomy 26.1-11 Deuteronomy 30.1-16	Isaiah 60.1-22 Isaiah 10.32-12.6 Isaiah 65.17-25
Shavuot	Exodus 19.1-8; 20.1-14	Isaiah 42.1-12

NOTE: The Book of Ruth is read on Shavuot.

SCRIPTURAL READINGS

	Torah	Haftarah
Tish'a be-Av		
Morning	Deuteronomy 4.25-41	Jeremiah 8.13-9.23
Afternoon	Exodus 32.11-14; 34.1-10	Isaiah 55.6-16.8 (Hosea 14.2-10, Micah 7.18-20)
<i>NOTE: The Book of Lamentations is read on Tish'a be-Av.</i>		
Rosh Chodesh		
Weekday	Numbers 28.11-15	
Shabbat and Rosh Chodesh	Weekly portion	Isaiah 66.1-3; 23
Shabbat when Rosh Chodesh is next day	Weekly portion	I Samuel 20.18-42

NOTE: In the traditional calendar, when a month has thirty days, the thirtieth day and the first day of the new month are observed as Rosh Chodesh. It is suggested that in the Reform synagogue Rosh Chodesh should be observed on the first day of the new month.

*4 *Table of Scriptural Readings* We follow UPB and others in providing a suggested Scriptural lectionary of Torah and Haftarah Readings for the entire year. This lectionary is now compiled by ASD based on the tract one, UPB, and other sources. The lectionary in the second edition of UPB was prepared by Kaufmann Kohler; that in the third edition by Solomon B. Freehof.

16. "A Scriptural Lectionary" by Rabbi Chaim Stern

A SCRIPTURAL LECTIONARY¹

1. B'REISHIT	GEN. 1.1-8, 26-9; 2.1ff.	ISA. 42.5-12, 16* ² [42.5-43.10--SEE#17] ³
	GEN. 3.1-24	PS. 8.2, 4-9; ISA. 47.8, 10-15 PS. 139.1f., 7-18*
	GEN. 4.1-16	ISA. 40.25-31*; MIC. 4.1-5 II SAM. 11.1-12.7 I KINGS 21.1-20
2. NOACH	GEN. 6.9-7.1	ISA. 54.1-10 [54.1-55.5--SEE #8, 40]
	GEN. 8.6-22	JER. 31.27-36*
	GEN. 11.1-9	ISA. 14.12-20 ZEPH. 3.9-15b, 20
3. LECH LECHA	GEN. 12.1-9	ISA. 40.27-31*; 41.(1-7) 8-16
	GEN. 13.1-15	JOSH. 24.1-11, 14, 24*
	GEN. 17.1-14	ISA. 51.1-8
	GEN. 17.15-22	ISA. 66.7-13
4. VAYEIRA	GEN. 18.1-15	II KINGS 4.1-37
	GEN. 18.16-33	ISA. 1.10-18*
	GEN. 21.1-21	JOB 5.17-26
	GEN. 22.1-18	MIC. 6.1-8*
5. CHAYEI SARAH	GEN. 23.1-19	JER. 32.1f., 6-16, 24-7, 42ff. [I KINGS 1.1-31]
	GEN. 24.29-49, 57f.	PROV. 31.10ff., 20, 25f., 28-31; PS. 112.1-4, 7ff.

1. This version of the Lectionary is incomplete in some respects, but it will convey a clear enough idea of the scope of the Maftir project, which, incidentally, I call Mikra (Scripture).

2. The * denotes a passage that is also used elsewhere

3. The brackets give the trad. Haftarah where it differs from the present selection

6. TOL'DOT	GEN. 25.19-34	MAL. 1.1-11 [MAL. 1.1-2.7]
	GEN. 27.1-22	PS. 5.2-13
	GEN. 27.30-45	PS. 12.2-9
7. VAYEITSEI	GEN. 28.10-22	I KINGS 19.1-12 [HOS. 12.13-14.1] [SEE # 8 & SH. SHUVAH]
	GEN. 29.1-20	RUTH 4.1-17
8. VAYISHLACH	GEN. 32.4-14, 21f.	HOS. 11.1f., 4, 7-11; 12.1ff., 13, 14-7 [HOS. 11.7-12.2]
	GEN. 32.23-32	ISA. 55.1-13*
	GEN. 33.1-17	ISA. 44.1-8, 21ff.
9. VAYEISHEV	GEN. 37.1-11	I KINGS 3.5-15
	GEN. 37.12-36	AMOS 2.6-3.2 [AMOS 2.6-3.8]
10. MIKEITS	GEN. 41.1-16 (17-36)	I KINGS 3.15-28 [3.15-4.1]
	GEN. 41.(1-16) 17-36	PROV. 9.1-6, 13-18; 10.4f., 7-8a
	GEN. 41.33-49	PS. 67.2-8
	GEN. 42.1-24	ZECH. 4.1-6a, 10b-14, 6b (SH. CHANUKAH)
11. VAYIGASH	GEN. 44.18-34	AMOS 8.4-11 [EZEK. 37.15-28]
	GEN. 45.1-15	EZEK. 37.15-28
	GEN. 47.13-26	PS. 72.1-8, 12ff., 17ff.
12. VAYYECHI	GEN. 48.8-21	I CHRON. 28.1-10 [I KINGS 2.1-10]
	GEN. 50.15-26	ECCLES. 11.1-16; 12.1-7, 13f.*
13. SH'MOT	EXOD. 1.1-14	JER. 23.1-8 [ISA. 27.6-28.13; 29.22f.--SEE # 26]
	EXOD. 2.11-25	MIC. 2.1-10
	EXOD. 3.1-15	ISA. 6.1-10; 9.1*
14. VA-EIRA	EXOD. 6.2-13	ISA. 52.1-10* [EZEK. 28.25-29.21]
	EXOD. 6.28-7.13	EZEK. 29.1-9 (SEE ABOVE)

15. BO	EXOD. 10.1-11 (EXOD. 13.3-10 DEUT. 6.20-25)	JER. 46.13-28a [JER. 46.13-28] EZRA 6.16-22
16. B'SHALACH	EXOD. 13.17-14.4 EXOD. 14.5-15	JOSH. 3.9-4.3, 20-24* [JUD. 4.4-5.31] ISA. 63.7-14
17. YITRO	EXOD. 18.13-24 EXOD. 19.1-11, 16-19 EXOD. 20.1-14	ISA. 42.1-4*; 45.22ff.; 48.17ff. [ISA. 6.1-7.6; 9.5f.--SEE #13] ISA. 43.1-12 JER. 7.1-11, 17-23*
18. MISHPATIM	EXOD. 22.20-26; 23.1ff. EXOD. 23.4-16 EXOD. 24.1-18	AMOS 5.4-8, 10-15 [JER. 34.8-22; 33.25f.] HABAKKUK 2.9-20 JOSH. 24.1-2a, 13-17, 19-28
19. TRUMAH	(EXOD. 25.1-9 DEUT. 8.11-18)	ZECH. 8.7-13, 16f. [I KINGS 5.26-6.13]
20. TZAVEH	(EXOD. 27.20-28.5 DEUT. 4.9-13 EXOD. 32.1-14)	ISA. 61.1-11 [EZEK. 43.10-27] PS. 19.1-15
21. KI TISSA	EXOD. 33.12-23 EXOD. 34.1-10	I KINGS 18.20-39 [18.1-39] OR PSS. 63.1-7, 9; 139.7-12, 23f.* JER. 31.31-36*
22. VAYAKHEL	EXOD. 35.4-9, 20-29 DEUT. 11.1-9, 18-21	I CHRON. 29.1ff., 9-29 [I KINGS 7.40-50] PS. 106.1-13, 19-23, 48
23. PIKUDEI	EXOD. 40.1-8, 33-38 DEUT. 4.10-20	ISA. 66.1-5, 22f.* [I KINGS 7.51-8.21] DANIEL 3.1-9, 12-30
24. VAYIKRA	LEV. 5.17-26 DEUT. 4.1-9	AMOS 5.16-25 [ISA. 43.21-44.23--SEE #8] ISA. 49.1-6; 57.13ff.
25. TZAV	LEV. 8.1-13 DEUT. 10.12-20	JER. 7.21-28*; 8.7ff.; 9.22f. [JER. 7.21-8.3; 9.22f.] ISA. 42.1-12*
26. SH'MINI	LEV. 10.1-11 LEV. 11.1-8, 44-47	PS. 39.2-11, 13f. [II SAM. 6.1-7.17] ISA. 28.1-13; 29, 22ff. OR PS. 34.2-20 OR PROV. 6.12-23

27. TAZRI'A	LEV. 19.23-37 ⁴	JER. 22.1-9, 13-16 [I KINGS 4.42-5.19]
28. MTZORA	DEUT. 26.12-19	JOB 31.5-8, 13-17, 19f., 24-27, 29-34, 38ff. [II KINGS 7.3-20]
29. ACHAREI MOT	LEV. 16.7-10, 20-4, 29-34	EZEK. 22.23-30 [EZEK. 22.1-18]
30. K'DOSHEM	LEV. 19.1-4, 9-18	ZECH. 7.4-10; 8.16-19 [AMOS 9.7-15]
31. EMOR	LEV. 22.31-23.3; 24.1-9 LEV. 23.4-10, 15f., 21-28, 31f.	PS. 27.1-4, 7-14 [EZEK. 44.15-31] NEH. 8.1-4a, 5-18
32. B'HAR	LEV. 25.1-10 LEV. 25.19-28, 35-42	JER. 31.2-13 [JER. 32.6-27--SEE # 5] NEH. 5.1-13
33. B'CHUKOTAI	LEV. 26.1-6, 9-13 DEUT. 12.28-13.5	ISA. 11.1-9 [JER. 16.19-17.4] JER. 23.13-32
34. B'MIDBA	NUM. 1.1-19 DEUT. 5.29-6.9	PS. 107.1-16, 35-43 [HOS. 2.1-22] ISA. 48.1-13
35. NASO	NUM. 5.5-10; 6.22-27 NUM. 6.1-8, 13ff.	PS. 4.2-9, 15.1-5 [JUD. 13.2-25] JUD. 16.4-22
36. B'HA-A-LOT'CHA	NUM. 9.15-23; 10.29-34 NUM. 11.16f., 21-30	JER. 3.14-25; 4.1f.* [ZECH. 2.14-4.7] JOEL 2.21-3.2

37. SH'LACH L'CHA	NUM. 13.1ff., 21-33	JOSH. 2.1-24
38. KORACH	NUM. 14.1-9	JOSH. 14.6-14
	NUM. 16.1-11	I SAM. 11.14-12.8, 19-25 [I SAM. 11.14-12-22]
39. CHUKAT	NUM. 16.12-22	I KINGS 12.1-14, 16
	NUM. 20.1, 14-21	EZEK. 36.1f., 5-8, 24-28, 33-36 [JUD. 11.1-33]
40. BALAK	NUM. 20.1, 22-29	PS. 73.1ff., 18-28
	NUM. 22.2-12	MIC. 5.9-12; 6.1-8* (SEE # 3) [MIC. 5.6-6.8]
41. PINCHAS	NUM. 22.21-35	ISA. 54.11-17
	NUM. 27.12-23	JOSH. 23.1-8, 11-14 [I KINGS 18.46-19.21]
42. MATOT	NUM. 14.11-20 ^b	EZEK. 20.1-14, 44ff.
	NUM. 32.1f., 4-20, 22ff.	JOSH. 22.1-10 [JER. 1.1-2.3]
43. MAS'EI	DEUT. 17.14-20	I SAM. 8.1-22
	NUM. 35.9-15, 22-29	JOSH. 20.1-9 [JER. 2.4-28; 3.4]
44. D'VARIM	DEUT. 20.1-9	JER. 2.4-19; 4.1f.*
	DEUT. 1.1, 6-18	ISA. 1.1-18, 26f.* [ISA. 1.1-27]
45. VA-ETCHANAN	DEUT. 5.1ff., 6-18	ISA. 40.1-11, 18-26 [ISA. 40.1-26]
	46. EKEV	DEUT. 8.1-11
DEUT. 11.1-9, 18-21		PS. 106.1-13, 19-23, 48*
47. R'EI	DEUT. 10.12-20	ISA. 42.1-12*
	DEUT. 12.28-13.5	ISA. 11.1-9* OR JER. 23.13-32* [ISA. 54.11-55.5]
48. SHOFTIM	DEUT. 17.14-20	I SAM. 8.1-22* [ISA. 51.12-52.12]
	DEUT. 20.1-9	JER. 2.4-19; 4.1f.*

5. This passage is from Sh'lach

49. KI TEITZEI	DEUT. 22.1-8 DEUT. 24.10-22	ISA. 59.1-21 [ISA. 54.1-10] PROV. 28.1-14
50. KI TAVO	DEUT. 26.1-11 DEUT. 26.16-27.8	ISA. 35.1-10 [ISA. 60.1-22] JOSH. 4.1-24*
51. NITZAVIM	DEUT. 29.9-14; 30.11-20	JER. 31.27-36* OR JOSH. 24.1-11, 14-17, 22* [ISA. 61.10-63.9]
52. VAYEILECH	DEUT. 31.1-13	ISA. 55.6-13; 56.6ff.* OR JOEL 2.15-19a, 21-27 [ISA. 55.6-56.8]
53. HA'AZINU	DEUT. 32.1-12 DEUT. 32.44-52	ISA. 62.1-12 [II SAM. 22.1-51] ISA. 65.8ff., 16-25
54. VZOT HA-B'RACHA	DEUT. 34.1-12	JOSH. 1.1-17 OR ISA. 52.7-10, 18ff.* [JOSH. 1.1-18]

SHABBAT SHULVAH	WEEKLY PORTION	HOS. 14.2-10*; MIC. 7.18ff.
SHABBAT SUKKOT	LEV. 23.33-44 DEUT. 8.1-10	ISA. 32.1-8, 14-18, 20 ECCLES. 11.9-12.14*
SHABBAT ATZERET- SIMCHAT TORAH	DEUT. 34.1-12 GEN. 1.1-8, 26-29; 2.1ff	JOSH. 1.1-17* ISA. 42.5-12, 16*; PS. 8.2, 4-9; ISA. 47.8, 10-15; PS. 139.1f., 7-18*
SHABBAT CHANUKAH	WEEKLY PORTION	ZECH. 4.1-6a, 10b-14, 6b
SHABBAT ZACHOR	WEEKLY PORTION + DEUT. 25.17f.	REGULAR PORTION &/OR ESTHER 8.15ff.; 9.20-24, 26ff.
SHABBAT HAGADOL	WEEKLY PORTION	MAL. 3.4f., 13-20, 22ff.
SHABBAT PESACH	LEV. 23.1-8 EXOD. 33.12-23 EXOD. 34.1-8	SONGS 2.8-17; 8.6f. EZEK. 37.1-14 EZEK. 37.1-14
SHAVUOT	FROM DEUT. 4, 5	PS. 19.1-15; FROM PS. 119; ETC.
SHABBAT HACHODESH	WEEKLY PORTION	REGULAR PORTION &/OR ISA. 66.1-5, 23f.*

17. "Modern Haftaret" by Rabbi Margaret Wenig

Rabbi Margaret Wenig
used at Beth Am, NY NJ

Modern Haftarat

Parasha

Modern Haftarah

Bereshit

"She Unnames Them" Ursula Le Guin

"Blessing the Bread" Carter Heyward

Vayera
(Akadat Yitzhak)

"Heritage" Hayim Guri

Judges 11:29 - 40

Toldot

Rebecca's blessing of Isaac
from the book of Jubilees

Vayetze

excerpt from The Color Purple, by Alice Walker

"Leah" Shirley Kaufman

Beshalach

excerpt from Beloved, by Toni Morrison

for a baby naming

"Each Man (sic) Has a Name" Zelda

for Yom HaShoa

"To be a Jew in the twentieth century"
by Muriel Rukeyser

~~for Shavuot~~

~~"Personal Commandments" Roger Grades~~

for Lesbian\Gay Pride
Shabbat

excerpt from Beloved

"To be a Jew in the twentieth century"

SHE UNNAMES THEM

MOST of them accepted namelessness with the perfect indifference with which they had so long accepted and ignored their names. Whales and dolphins, seals and sea otters consented with particular grace and alacrity, sliding into anonymity as into their element. A faction of yaks, however, protested. They said that "yak" sounded right, and that almost everyone who knew they existed called them that. Unlike the ubiquitous creatures such as rats and fleas, who had been called by hundreds or thousands of different names since Babel, the yaks could truly say, they said, that they had a name. They discussed the matter all summer. The councils of the elderly females finally agreed that though the name might be useful to others it was so redundant from the yak point of view that they never spoke it themselves and hence might as well dispense with it. After they presented the argument in this light to their bulls, a full consensus was delayed only by the onset of severe early blizzards. Soon after the beginning of the thaw, their agreement was reached and the designation "yak" was returned to the donor.

Among the domestic animals, few horses had cared what anybody called them since the failure of Dean Swift's attempt to name them from their own vocabulary. Cattle, sheep, swine, asses, mules, and goats, along with chickens, geese, and turkeys, all agreed enthusiastically to give their names back to the people to whom—as they put it—they belonged.

A couple of problems did come up with pets. The cats, of course, steadfastly denied ever having had any name other than those self-given, unspoken, ineffably personal names which, as the poet named Eliot said, they spend long hours daily contemplating—though none of the contemplators has ever admitted that what they contemplate is their names and some onlookers have wondered if the object of that meditative gaze might not in fact be the Perfect, or Platonic, Mouse. In any case, it is a moot point now. It was with the dogs, and with some parrots, lovebirds, ravens, and mynahs, that the trouble arose. These verbally talented individuals insisted that their names were important to them, and flatly refused to part with them. But as soon as they understood

that the issue was precisely one of individual choice, and that anybody who wanted to be called Rover, or Froufrou, or Polly, or even Birdie in the personal sense, was perfectly free to do so, not one of them had the least objection to parting with the lowercase (or, as regards German creatures, uppercase) generic appellations "poodle," "parrot," "dog," or "bird," and all the Linnaean qualifiers that had trailed along behind them for two hundred years like tin cans tied to a tail.

The insects parted with their names in vast clouds and swarms of ephemeral syllables buzzing and stinging and humming and fitting and crawling and tunnelling away.

As for the fish of the sea, their names dispersed from them in silence throughout the oceans like faint, dark blurs of cuttlefish ink, and drifted off on the currents without a trace.

NONE were left now to unname, and yet how close I felt to them when I saw one of them swim or fly or trot or crawl across my way or over my skin, or stalk me in the night, or go along beside me for a while in the day. They seemed far closer than when their names had stood between myself and them like a clear barrier, so close that my fear of them and their fear of me became one same fear. And the attraction that many of us felt, the desire to smell one another's smells, feel or rub or caress one another's scales or skin or feathers or fur, taste one another's blood or flesh, keep

one another warm—that attraction was now all one with the fear, and the hunter could not be told from the hunted, nor the eater from the food.

This was more or less the effect I had been after. It was somewhat more powerful than I had anticipated, but I could not now, in all conscience, make an exception for myself. I resolutely put anxiety away, went to Adam, and said, "You and your father lent me this—gave it to me, actually. It's been really useful, but it doesn't exactly seem to fit very well lately. But thanks very much! It's really been very useful."

It is hard to give back a gift without sounding peevish or ungrateful, and I did not want to leave him with that impression of me. He was not paying much attention, as it happened, and said only, "Put it down over there, O.K.?" and went on with what he was doing.

One of my reasons for doing what I did was that talk was getting us nowhere, but all the same I felt a little let down. I had been prepared to defend my decision. And I thought that perhaps when he did notice he might be upset and want to talk. I put some things away and fiddled around a little, but he continued to do what he was doing and to take no notice of anything else. At last I said, "Well, goodbye, dear. I hope the garden key turns up."

He was fitting parts together, and said, without looking around, "O.K., fine, dear. When's dinner?"

"I'm not sure," I said. "I'm going now. With the—" I hesitated, and finally said, "With them, you know," and went on out. In fact, I had only just then realized how hard it would have been to explain myself. I could not chatter away as I used to do, taking it all for granted. My words now must be as slow, as new, as single, as tentative as the steps I took going down the path away from the house, between the dark-branched, tall dancers motionless against the winter shining.

—URSULA K. LE GUIN



BLESSING THE BREAD

Haftarah for parashat
Bereshit

(A)

- 1 - In the beginning was God
- 2 (In the beginning,
the source of all that is
- 3 (In the beginning,
God, yearning
- 4 - God, moaning
- 5 - God, labouring
- 6 - God, bringing forth
- 7 God, rejoicing
- 1-3 (And God loved what she had made
And God said, // "It is good!"

4-7

(B)

- 1 (Then God, knowing that all that is good is shared,
Held the earth tenderly in her arms
- 2 God yearned for relationship
- 3 God longed to share the good earth
- 4 And humanity was born in the yearning of God
- 1-4 We were born to share the earth

(A)

- 1 (Then God, gathering up her courage in love, said,
"Let there be bread!"
And God's sisters and brothers,
- 2 (Her friends and lovers
Knelt on the earth
- 3 Planted the seeds

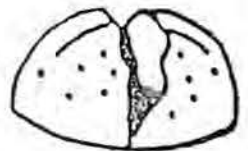
- 4 Cracked the wheat
- 5 Pounded the corn
- 6 Kneaded the dough
- 7 Kindled the fire
- 1 Filled the air with the smell of fresh bread.
- 1-3 And there was bread!
- 4-7 And it was good.

- B- (We, the sisters and brothers of God, say today,
All shall eat of the bread
A- And the power
B- And all will be filled
A- For the bread is rising!

- B (By the power of God
The people are blessed
A (By the power of people
The bread is blessed
B (By the power of God
And the power of people
The earth is blessed.

All:
A & B - And the bread is rising!

(Adapted from a litany by Carter Heyward)



W

HAYIM GOURI

חיים גורי *Hayim Gouri*

ירשה HERITAGE

האיל בא אחרון.
ולא ידע אברהם כי הוא
משיב לשאלת הילד,
ראשית-אוגו בעת יוסו ערב.

The ram came last of all. And Abraham
did not know that it came to answer the
boy's question¹ – first of his strength
when his day was on the wane.

נשא ראשו הקב
בראותו כי לא חלם חלום
והטלאף נאב –
ושרה המאקלת מידו.

The old man raised his head. Seeing
that it was no dream and that the angel
stood there – the knife slipped from his
hand.

הילד שהתר מאסגריו
ראה את גב אביו.

The boy, released from his bonds, saw
his father's back.

יצחק, במספר, לא העלה קרבן.
הוא חי ימים רבים,
ראה בטוב, עד אור עיניו כהה.

Isaac, as the story goes, was not
sacrificed. He lived for many years, saw
what pleasure had to offer, until his
eyesight dimmed.

אבל את השעה ההיא הוריש לצאצאיו.
הם נולדים
ומאקלת בלבם.

But he bequeathed that hour to his
offspring. They are born with a knife in
their hearts.

¹ [Isaac] "Here are the fire and the wood, but where is the young beast for the sacrifice?" (Genesis 22:7).

are doing me harm and making war on me. May the LORD, who judges, decide today between the Israelites and the Ammonites!"

²⁸ But the king of the Ammonites paid no heed to the message that Jephthah sent him.

²⁹ Then the spirit of the LORD came upon Jephthah. He marched through Gilead and Manasseh, passing Mizpeh of Gilead; and from Mizpeh of Gilead he crossed over [to] the Ammonites. ³⁰ And Jephthah made the following vow to the LORD: "If you deliver the Ammonites into my hands, ³¹ then whatever comes out of the door of my house to meet me on my safe return from the Ammonites shall be the LORD's and shall be offered by me as a burnt offering."

³² Jephthah crossed over to the Ammonites and attacked them, and the LORD delivered them into his hands. ³³ He utterly routed them—from Aroer as far as Minnith, twenty towns—all the way to Abel-cheramin. So the Ammonites submitted to the Israelites.

³⁴ When Jephthah arrived at his home in Mizpah, there was his daughter coming out to meet him, with timbrel and dance! She was an only child; he had no other son or daughter. ³⁵ On seeing her, he rent his clothes and said, "Alas, daughter! You have brought me low; you have become my troubler! For I have uttered a vow^a to the LORD and I cannot retract." ³⁶ "Father," she said, "you have uttered a vow to the LORD; do to me as you have vowed, seeing that the LORD has vindicated you against your enemies, the Ammonites." ³⁷ She further said to her father, "Let this be done for me: let me be for two months, and I will go with my companions and lament^b upon the hills and there bewail my maidenhood." ³⁸ "Go," he replied. He let her go for two months, and she and her companions went and bewailed her maidenhood upon the hills. ³⁹ After two months' time, she returned to her father, and he did to her as he had vowed. She had never known a man. So it became a custom in Israel ⁴⁰ for the maidens of Israel to go every year, for four days in the year, and chant dirges for the daughter of Jephthah the Gileadite.

^a Lit. "opened my mouth."

^b Lit. "danced" i.e. with weeping; cf. Isa. 15:3.

12 The men of Ephraim mustered and crossed [the Jordan] to Zaphon. They said to Jephthah, "Why did you march to fight the Ammonites without calling us to go with you? We'll burn your house down over you!" ² Jephthah answered them, "I and my people were in a bitter conflict with the Ammonites; and I summoned you, but you did not save me from them. ³ When I saw that you were no saviors, I risked my life and advanced against the Ammonites; and the LORD delivered them into my hands. Why have you come here now to fight against me?" ⁴ And Jephthah gathered all the men of Gilead and fought the Ephraimites. The men of Gilead defeated the Ephraimites; for ⁵ they had said, "You Gileadites are nothing but fugitives from Ephraim—being in Manasseh is like being in Ephraim." ⁶ ⁷ The Gileadites held the fords of the Jordan against the Ephraimites. And when any fugitive from Ephraim said, "Let me cross," the men of Gilead would ask him, "Are you an Ephraimite?"; if he said, "No," ⁸ they would say to him, "Then say *shibboleth*"; but he would say "*sibboleth*," not being able to pronounce it correctly. Thereupon they would seize him and slay him by the fords of the Jordan. Forty-two thousand Ephraimites fell at that time.

⁹ Jephthah led Israel six years. Then Jephthah the Gileadite died and he was buried in one of the towns of Gilead.

¹⁰ After him, Ibzan of Bethlehem^a led Israel. ¹¹ He had thirty sons, and he married off thirty daughters outside the clan and brought in thirty girls from outside the clan for his sons. He led Israel seven years. ¹² Then Ibzan died and was buried in Bethlehem.

¹³ After him, Elon the Zebulunite led Israel; he led Israel for ten years. ¹⁴ Then Elon the Zebulunite died and was buried in Aijalon, in the territory of Zebulun.

¹⁵ After him, Abdon son of Hillel the Pirathonite led Israel. ¹⁶ He had forty sons and thirty grandsons, who rode on seventy

^a Meaning of Heb. uncertain.

^b i.e. Bethlehem in Zebulun; cf. Josh. 19:13.

Parental Blessing:

(For daughters) May God make you like Sarah and Rebekah, Rachel and Leah.

(For sons) May God make you like Ephraim and like Manassah.

May the Lord bless and keep you; may the Lord's face shine upon you and be gracious to you. May the Lord turn Her face towards you and grant you peace.

Rebekah's blessing over her son Jacob:

And she said: "Blessed be the Lord God, and may His holy name be blessed forever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine shall his seed be continually and throughout all the generations forevermore. Bless him, O Lord, and place in my mouth the blessing of righteousness, that I may bless him." And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said:

Blessed art thou; Lord of righteousness and God of the ages;
And may He bless thee beyond all the generations.


May He give thee, my son, the path of righteousness,
and reveal righteousness to thy seed.

And may He make thy children many during thy life,
And may they arise according to the number of months of the year.

And may their children become many and great beyond the stars of heaven,
And their numbers be more than the sand of the sea.

And may He give them this goodly land--as He said He would give it to
Abraham and to his seed after him always--
And may they hold it as a possession forever.

And may I see born unto thee, my son, blessed children during my life,
And a blessed and holy seed may all thy seed be.



And as thou hast refreshed thy mother's spirit during my life,
The womb of her that bare thee blesses thee.

My affection and my breasts bless thee
And my mouth and my tongue praise thee greatly.

Increase and spread over the earth,
And may thy seed be perfect in the joy of heaven and earth forever;

And may thy seed rejoice,
And on the great day of peace may it have peace.

And may thy name and thy seed endure to all the ages,
And may the Most High God be their God,

And may the God of righteousness dwell with them,
And by them may His sanctuary be built unto all the ages.

Blessed be he that blesseth thee,
And all flesh that curseth thee falsely may it be cured.

And she kissed him, and said to him:
'May the Lord of the world love thee
As the heart of thy mother and her affection rejoice in thee and
bless thee.'*
And she ceased from blessing.

*This blessing is from The Book of Jubilees, chapter XXV.



Dear Nettie,

I don't write to God no more, I write to you.
What happen to God? ast Shug.
Who that? I say.
She look at me serious.
Big a devil as you is, I say, you not worried bout no God,
surely.
She say, Wait a minute. Hold on just a minute here. Just be-
cause I don't harass it like some peoples us know don't mean I
ain't got religion.
What God do for me? I ast.
She say, Celie! Like she shock. He gave you life, good health,
and a good woman that love you to death.
Yeah, I say, and he give me a lynched daddy, a crazy mama, a
lowdown dog of a step pa and a sister I probably won't ever see
again. Anyhow, I say, the God I been praying and writing to is a
man. And act just like all the other mens I know. Trifling, forgetful
and lowdown.
She say, Miss Celie, You better hush. God might hear you.
Let 'im hear me, I say. If he ever listened to poor colored
women the world would be a different place, I can tell you.
She talk and she talk, trying to budge me way from blasphemy.
But I blaspheme much as I want to.
All my life I never care what people thought bout nothing I did,
I say. But deep in my heart I care about God. What he going to

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think. And come to find out, he don't think. Just sit up there glorying in being deaf, I reckon. But it ain't easy, trying to do without God. Even if you know he ain't there, trying to do without him is a strain.

I is a sinner, say Shug. Cause I was born. I don't deny it. But once you find out what's out there waiting for us, what else can you be?

Sinners have more good times, I say.

You know why? she ast.

Cause you ain't all the time worrying bout God, I say.

Naw, that ain't it, she say. Us worry bout God a lot. But once us feel loved by God, us do the best us can to please him with what us like.

You telling me God love you, and you ain't never done nothing for him? I mean, not go to church, sing in the choir, feed the preacher and all like that?

But if God love me, Celie, I don't have to do all that. Unless I want to. There's a lot of other things I can do that I speck God likes.

Like what? I ast.

Oh, she say. I can lay back and just admire stuff. Be happy. Have a good time.

Well, this sound like blasphemy sure nuff.

She say, Celie, tell the truth, have you ever found God in church? I never did. I just found a bunch of folks hoping for him to show. Any God I ever felt in church I brought in with me. And I think all the other folks did too. They come to church to share God, not find God.

Some folks didn't have him to share, I said. They the ones didn't speak to me while I was there struggling with my big belly and Mr. _____ children.

Right, she say.

Then she say: Tell me what your God look like, Celie.

Aw naw, I say. I'm too shame. Nobody ever ast me this before, so I'm sort of took by surprise. Besides, when I think about it, it don't seem quite right. But it all I got. I decide to stick up for him, just to see what Shug say.

Okay, I say. He big and old and tall and graybearded and white. He wear white robes and go barefooted.

Blue eyes? she ast.

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Sort of bluish-gray. Cool. Big though. White lashes, I say. She laugh.

Why you laugh? I ast. I don't think it so funny. What you expect him to look like, Mr. _____?

That wouldn't be no improvement, she say. Then she tell me this old white man is the same God she used to see when she prayed. If you wait to find God in church, Celie, she say, that's who is bound to show up, cause that's where he live.

How come? I ast.

Cause that's the one that's in the white folks' white bible.

Shug! I say. God wrote the bible, white folks had nothing to do with it.

How come he look just like them, then? she say. Only bigger? And a heap more hair. How come the bible just like everything else they make, all about them doing one thing and another, and all the colored folks doing is gitting cursed?

I never thought bout that.

Nettie say somewhere in the bible it say Jesus' hair was like lamb's wool, I say.

Well, say Shug, if he came to any of these churches we talking bout he'd have to have it conked before anybody paid him any attention. The last thing niggers want to think about they God is that his hair kinky.

That's the truth, I say.

Ain't no way to read the bible and not think God white, she say. Then she sigh. When I found out I thought God was white, and a man, I lost interest. You mad cause he don't seem to listen to your prayers. Humph! Do the mayor listen to anything colored say? Ask Sofia, she say.

But I don't have to ast Sofia. I know white people never listen to colored, period. If they do, they only listen long enough to be able to tell you what to do.

Here's the thing, say Shug. The thing I believe. God is inside you and inside everybody else. You come into the world with God. But only them that search for it inside find it. And sometimes it just manifest itself even if you not looking, or don't know what you looking for. Trouble do it for most folks, I think. Sor-row, lord. Feeling like shit.

It? I ast.

Yeah, It. God ain't a he or a she, but a It.

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But what do it look like? I ast.

Don't look like nothing, she say. It ain't a picture show. It ain't something you can look at apart from anything else, including yourself. I believe God is everything, say Shug. Everything that is or ever was or ever will be. And when you can feel that, and be happy to feel that, you've found It.

Shug a beautiful something, let me tell you. She frown a little, look out cross the yard, lean back in her chair, look like a big rose.

She say, My first step from the old white man was trees. Then air. Then birds. Then other people. But one day when I was sitting quiet and feeling like a motherless child, which I was, it come to me: that feeling of being part of everything, not separate at all. I knew that if I cut a tree, my arm would bleed. And I laughed and I cried and I run all around the house. I knew just what it was. In fact, when it happen, you can't miss it. It sort of like you know what, she say, grinning and rubbing high up on my thigh.

Shug! I say.

Oh, she say. God love all them feelings. That's some of the best stuff God did. And when you know God loves 'em you enjoys 'em a lot more. You can just relax, go with everything that's going, and praise God by liking what you like.

God don't think it dirty? I ast.

Naw, she say. God made it. Listen, God love everything you love—and a mess of stuff you don't. But more than anything else, God love admiration.

You saying God vain? I ast.

Naw, she say. Not vain, just wanting to share a good thing. I think it pisses God off if you walk by the color purple in a field somewhere and don't notice it.

What it do when it pissed off? I ast.

Oh, it make something else. People think pleasing God is all God care about. But any fool living in the world can see it always trying to please us back.

Yeah? I say.

Yeah, she say. It always making little surprises and springing them on us when us least expect.

You mean it want to be loved, just like the bible say.

Yes, Celie, she say. Everything want to be loved. Us sing and dance, make faces and give flower bouquets, trying to be loved.

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You ever notice that trees do everything to git attention we do, except walk?

Well, us talk and talk bout God, but I'm still adrift. Trying to chase that old white man out of my head. I been so busy thinking bout him I never truly notice nothing God make. Not a blade of corn (how it do that?) not the color purple (where it come from?). Not the little wildflowers. Nothing.

Now that my eyes opening, I feels like a fool. Next to any little scrub of a bush in my yard, Mr. _____'s evil sort of shrink. But not altogether. Still, it is like Shug say, You have to git man off your eyeball, before you can see anything a'tall.

Man corrupt everything, say Shug. He on your box of grits, in your head, and all over the radio. He try to make you think he everywhere. Soon as you think he everywhere, you think he God. But he ain't. Whenever you trying to pray, and man plop himself on the other end of it, tell him to git lost, say Shug. Conjure up flowers, wind, water, a big rock.

But this hard work, let me tell you. He been there so long, he don't want to budge. He threaten lightening, floods and earthquakes. Us fight. I hardly pray at all. Every time I conjure up a rock, I throw it.

Amen

Leah

Shirley Kaufman

*...but Rachel was beautiful
Gen. 29:17**I do what I have to
like an obedient daughter
or a dog. Not for your fingers
in my flesh. I watch you
every day as you watch her.
Since I'm the ugly one,
the one pushed into your bed
at night when you can't
see the difference.**I've got another
son inside me, and still
you watch her. She doesn't
sag as I do after each birth
until you fill me again.**Why can't you look at me
in daylight or take
my hand and press it
against your mouth?
I'm not a stone, a shell
your foot rolls over
in the sand. The life
gone out of it
Maybe I am.
Your sons have sucked me
empty and dull.**I leave your tent at dawn
and walk to the river where I
throw my clothes off
and the water shows me
my body floating
on the surface. It shivers
when I touch the blue dome
of your unborn child.
I touch my unwanted self
where the smooth skin
stretches over my breasts,
the silver veins. I'm cold.**I enter the water
as you enter me. Quick.
Like insects doing it while
they fly. The shock of it
lifts me
and I swim raging
against the stream.*

Kaufman

Baby Suggs, holy, loved, cautioned, fed, chastised and soothed. Where not one but two pots simmered on the stove; where the lamp burned all night long. Strangers rested there while children tried on their shoes. Messages were left there, for whoever needed them was sure to stop in one day soon. Talk was low and to the point—for Baby Suggs, holy, didn't approve of extra. "Everything depends on knowing how much," she said, and "Good is knowing when to stop."

It was in front of *that* 124 that Sethe climbed off a wagon, her newborn tied to her chest, and felt for the first time the wide arms of her mother-in-law, who had made it to Cincinnati. Who decided that, because slave life had "busted her legs, back, head, eyes, hands, kidneys, womb and tongue," she had nothing left to make a living with but her heart—which she put to work at once. Accepting no title of honor before her name, but allowing a small caress after it, she became an unchurched preacher, one who visited pulpits and opened her great heart to those who could use it. In winter and fall she carried it to AME's and Baptists, Holinesses and Sanctifieds, the Church of the Redeemer and the Redeemed. Uncalled, unrobed, unanointed, she let her great heart beat in their presence. When warm weather came, Baby Suggs, holy, followed by every black man, woman and child who could make it through, took her great heart to the Clearing—a wide-open place cut deep in the woods nobody knew for what at the end of a path known only to deer and whoever cleared the land in the first place. In the heat of every Saturday afternoon, she sat in the clearing while the people waited among the trees.

After situating herself on a huge flat-sided rock, Baby Suggs bowed her head and prayed silently. The company watched her from the trees. They knew she was ready when she put her stick down. Then she shouted, "Let the children come!" and they ran from the trees toward her.

"Let your mothers hear you laugh," she told them, and the woods rang. The adults looked on and could not help smiling.

Then "Let the grown men come," she shouted. They stepped out one by one from among the ringing trees.

"Let your wives and your children see you dance," she told them, and groundlife shuddered under their feet.

Finally she called the women to her. "Cry," she told them. "For the living and the dead. Just cry." And without covering their eyes the women let loose.

It started that way: laughing children, dancing men, crying women and then it got mixed up. Women stopped crying and danced; men sat down and cried; children danced, women laughed, children cried until, exhausted and riven, all and each lay about the Clearing damp and gasping for breath. In the silence that followed, Baby Suggs, holy, offered up to them her great big heart.

She did not tell them to clean up their lives or to go and sin no more. She did not tell them they were the blessed of the earth, its inheriting meek or its glorybound pure.

She told them that the only grace they could have was the grace they could imagine. That if they could not see it, they would not have it.

"Here," she said, "in this here place, we flesh; flesh that weeps, laughs; flesh that dances on bare feet in grass. Love it. Love it hard. Yonder they do not love your flesh. They despise it. They don't love your eyes; they'd just as soon pick em out. No more do they love the skin on your back. Yonder they flay it. And O my people they do not love your hands. Those they only use, tie, bind, chop off and leave empty. Love your hands! Love them. Raise them up and kiss them. Touch others with them, pat them together, stroke them on your face 'cause they don't love that either. *You* got to love it, *you!* And no, they ain't in love with your mouth. Yonder, out there, they will see it broken and break it again. What you say out of it they will not heed. What you scream from it they do not hear. What you put into it to nourish your body they will snatch away and give you leavins instead. No, they don't love your mouth. *You* got to love it. This is flesh I'm talking about here. Flesh that needs to be loved. Feet that need to rest and to dance; backs that need support; shoulders that need arms, strong arms I'm telling you. And O my people, out yonder, hear me, they do not love your neck unnoosed and straight. So love your neck; put a hand on it, grace it, stroke it and hold it up. And all your inside parts that they'd just as soon slop for hogs, you got to love them. The dark, dark liver—love it, love it, and the beat and beating heart, love that too. More than eyes or feet.

More than lungs that have yet to draw free air. More than your life-holding womb and your life-giving private parts, hear me now, love your heart. For this is the prize." Saying no more, she stood up then and danced with her twisted hip the rest of what her heart had to say while the others opened their mouths and gave her the music. Long notes held until the four-part harmony was perfect enough for their deeply loved flesh.

Sethe wanted to be there now. At the least to listen to the spaces that the long-ago singing had left behind. At the most to get a clue from her husband's dead mother as to what she should do with her sword and shield now, dear Jesus, now nine years after Baby Suggs, holy, proved herself a liar, dismissed her great heart and lay in the keeping-room bed roused once in a while by a craving for color and not for another thing.

"Those white things have taken all I had or dreamed," she said, "and broke my heartstrings too. There is no bad luck in the world but whitefolks." 124 shut down and put up with the venom of its ghost. No more lamp all night long, or neighbors dropping by. No low conversations after supper. No watched barefoot children playing in the shoes of strangers. Baby Suggs, holy, believed she had lied. There was no grace—imaginary or real—and no sunlit dance in a Clearing could change that. Her faith, her love, her imagination and her great big old heart began to collapse twenty-eight days after her daughter-in-law arrived.

Yet it was to the Clearing that Sethe determined to go—to pay tribute to Halle. Before the light changed, while it was still the green blessed place she remembered: misty with plant steam and the decay of berries.

She put on a shawl and told Denver and Beloved to do likewise. All three set out late one Sunday morning, Sethe leading, the girls trotting behind, not a soul in sight.

When they reached the woods it took her no time to find the path through it because big-city revivals were held there regularly now, complete with food-laden tables, banjos and a tent. The old path was a track now, but still arched over with trees dropping buckeyes onto the grass below.

There was nothing to be done other than what she had done, but

לְכֹל אִישׁ יֵשׁ שֵׁם EACH MAN HAS A NAME

לְכֹל אִישׁ יֵשׁ שֵׁם	Each ^{person} man has a name, given him by
שָׂוֹמֵן לוֹ אֱלֹהִים	God, and given him by his father and
וְנִתְּנוּ לוֹ אָבִיו וְאִמּוֹ	mother. Each man has a name given
לְכֹל אִישׁ יֵשׁ שֵׁם	him by his stature and his way of
שָׂוֹתְנוּ לוֹ קֹסְתוֹ וְאֶקֶן חַיִּיכּוֹ	smiling, and given him by his clothes.
וְנִסָּן לוֹ הַאָּרֶץ	Each man has a name given him by the
לְכֹל אִישׁ יֵשׁ שֵׁם	mountains and given him by his walls.
שָׂוֹתְנוּ לוֹ הַקְּרִים	Each man has a name given him by the
וְנִתְּנוּ לוֹ בְּתֵלָיו	planets and given him by his neigh-
לְכֹל אִישׁ יֵשׁ שֵׁם	bours. Each man has a name given him
שָׂוֹתְנוּ לוֹ הַמְּגִלּוֹת	by his sins and given him by his
וְנִתְּנוּ לוֹ שִׁבְּנָיו	longing. Each man has a name given
לְכֹל אִישׁ יֵשׁ שֵׁם	him by his enemies and given him by
שָׂוֹתְנוּ לוֹ מִטְּאִיו	his love. Each man has a name given
וְנִתְּנָה לוֹ בְּמִיתָתוֹ	him by his feast days and given him by
לְכֹל אִישׁ יֵשׁ שֵׁם	his craft. Each man has a name given
שָׂוֹתְנוּ לוֹ שְׂוֹנָאִיו	him by the seasons of the year and
וְנִתְּנָה לוֹ אֶבְרָחוֹ	given him by his blindness. Each man
לְכֹל אִישׁ יֵשׁ שֵׁם	has a name given him by the sea and
שָׂוֹתְנוּ לוֹ חַגָּיו	given him by his death.
וְנִתְּנָה לוֹ קְלָאֲכָתוֹ	
לְכֹל אִישׁ יֵשׁ שֵׁם	
שָׂוֹתְנוּ לוֹ חֲקוּפּוֹת הַשָּׁנָה	
וְנִסָּן לוֹ עֲוֹנוֹ	
לְכֹל אִישׁ יֵשׁ שֵׁם	
שָׂוֹמֵן לוֹ הַיָּם	
וְנִסָּן לוֹ	
מֵתוֹ.	

Haftarah

To be a Jew in the twentieth century
Is to be offered a gift. If you refuse,
Wishing to be invisible, you choose
Death of the spirit, the stone insanity.
Accepting, take full life. Full agonies:
Your evening deep in labyrinthine blood
Of those who resist, fall, and resist; and God
Reduced to a hostage among hostages.

The gift is torment. Not alone the still
Torture, isolation; or torture of the flesh.
That may come also. But the accepting wish,
The whole and fertile spirit as guarantee
For every human freedom, suffering to be free,
Daring to live for the impossible.

from Letter to the Front

by Muriel Rukeyser

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