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Addiction and the Torah:

A Jewish Community Primary Prevention Program

Robert A. Davis

**Thesis submitted in partial fulfillment
of the requirements for Ordination**

Hebrew Union College - Jewish Institute of Religion

1992

Referee, Professor Samuel K. Joseph

Digest

This thesis explores addiction in the Torah. Using this knowledge a training program is created which will aid in the primary prevention of addiction in the Jewish community.

The first chapter is dedicated to understanding the overall trends and attitudes toward addiction in the Torah. The transition of the status of alcohol shifts dramatically from the beginning of Genesis to the end of Deuteronomy, revealing a full range of experiences, uses, abuses, and contexts. The transformation of alcohol connects closely to the ritualization, sophistication, and maturing of humanity's relationship with humans and God.

The Torah illustrates three relationships: the use of alcohol in profane situations, the use in holy situations, and the use in situations when there is no inherently sacred or impure motivation. Just as wine can be a symbol of joy, so too, as the Torah clearly indicates, can it be a symbol of sadness and pain. The use of wine as a symbol is a sophisticated opening into understanding the potential of alcohol. In light of these oppositions, the second chapter explores the differences between sacredness and profaneness, and how wine relates to these two categories; the appropriateness of wine as a symbol of joy; and the relevancy of *Kiddush ha-Shem* and *Hillul ha-Shem*.

The third chapter evaluates the formal programs which attempt to prevent abuse from ever happening. It discusses how the secular and Jewish communities address the issue of primary prevention.

The fourth chapter explores the complex nature of addiction and how this complexity affects the development of a primary prevention program. The chapter discusses Jewish moderation; the myths associated with moderation; the implications for prevention; addiction as a disease or as a social-psycho dysfunction; and a critique is given of a Jewish primary prevention curriculum.

The fifth chapter articulates the rationale, strategies, goals, and objectives for a Jewish community primary prevention program. The second part of the chapter presents a model program designed to train and empower community leaders to create Jewish community primary prevention of addiction programs.

Dedication

To

Natalie

whose love and encouragement
inspires me daily

and

In memory of

David Allen Lipan

whose life has been a blessing to me

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I acknowledge with gratitude the assistance of my thesis advisor, Dr. Samuel K. Joseph, whose encouragement and insight have guided my work. It is said that a Rabbi is more than a teacher: a Rabbi is a way-pointer. Rabbi Joseph has helped me to clear many paths and has pointed me in the right direction. For that I am grateful.

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Chapter I

The Torah and Addiction

Introduction

The Torah's attitude toward addiction is difficult to interpret. For the purpose of this thesis, addiction is "an ingrained habit that undermines your health, your work, your relationships, your self-respect, but that you feel you cannot change."¹ Just as many obstacles lie in overcoming addiction, so too lie many difficulties in using the Torah as a primary text. The Torah's origin, the underlying assumptions which accompany its interpretation, and unresolvable issues concerning the lack of literary unity all contribute to the inability to determine one truthful reading and understanding. A number of fundamental issues need to be clarified so that the Torah and the hermeneutic which results from this study can have meaning. The context in which the Torah is read and studied determines the insight we derive. This variable we call interpretation encourages and allows the Torah to be a living document.

The Torah's origins are mysterious. This thesis assumes that "the Torah is a book which had its origin in the hearts and minds of

¹Stanton Peele, Archie Brodsky, and Mary Arnold, The Truth about Addiction and Recovery, (New York: Simon and Schuster, 1991), p. 9. While this thesis is about primary prevention of addiction much of it will focus on chemical dependency (addiction to alcohol and other drugs) and specifically on the prevention of alcoholism. As discussed later, the analogy for drug addiction and other addictions may and should also be drawn from the discussion about alcohol use and abuse. Current research indicates that addiction can be to a wide variety of substances including alcohol and drugs or to behaviors such as shopping, eating, gambling, and sex, as well as other abuses referred to as process abuse.

the Jewish People."² This assumption does not assert that God has nothing to do with the Torah, but rather affirms that the Torah attempts to describe the beginning of and continuation of humanity's relationship with God and the Jewish pursuit of "ultimate meaningful existence."³ It is this ongoing nature of our relationship with God and our pursuit of a meaningful existence which makes the Torah more than just an important piece of literature.

History has preserved the Torah as part of the Jewish people's description of the quest for a full and healthy life. The meanings of the verses and stories which are discussed have undoubtedly changed throughout the generations, but the essence remains the same. This study is based on a careful examination of the entire text as a literary unit. The Age of Enlightenment, punctuated by the development of the documentary hypothesis and form critical and literary analysis, enables us to accept the Torah as a compilation which was redacted over a period of many years. This acknowledgement explains the Torah's varying attitudes towards any individual subject. Whether the Torah was written by one or many does not change its importance to the Jewish people. Our acceptance of it as an important document, no matter the source, is the basis of this study. Because meaning and truth rise both out of context and within context, and because individual verses and chapters reveal much when examined by themselves and even more when

²W. Gunther Plaut, ed., The Torah (New York: Union of American Hebrew Congregations, 1981), p. XVIII.

³Alvin J. Reines, Polydoxy (New York: Prometheus Books, 1987), pp. 70-72. In these pages Dr. Reines describes "ultimate meaningful existence."

considered as a unit, the whole Torah as a document connected by history will be the Torah from which this study is made.

This thesis will explore addiction in the Torah and with this knowledge create a training program which will aid in the prevention of addiction in the Jewish community. The overall trends and attitudes toward addiction in the Torah are limited to incidents which involve drink, drinking, and drunkenness. All verses which contain the word wine or intoxicant⁴ fit into this assessment. The Torah mentions very little in relationship to drugs and other forms of chemical dependency. The notion of chemical use and abuse, with the exception of wine and strong drink, is primarily absent from the Torah and therefore most authorities agree that attitudes towards drug addiction must be made by our understanding of the similarities between drugs and alcohol. Solomon Freehof states that any discussion about drugs must be made through analogy and for us as Jews that analogy is drunkenness.⁵

The Torah describes wine in a myriad of ways, but ultimately the verses in which wine and drink are mentioned are not sufficient to fully understand the Biblical attitude towards the effect of the fruit of the vine. Grapes, drinking, vineyards, grape clusters, and drinking banquets are all mentioned. In addition there are a multiplicity of references which refer to how a person's life should

⁴See Appendix A for a listing of all verses which contain explicit mention of alcoholic beverages or intoxication. Appendix B includes all these verses and other verses that are cited throughout the paper.

⁵Solomon B. Freehof, Current Reform Responsa (Cincinnati: Hebrew Union College Press, 1969), pp. 247-250.

be conducted, but are not connected specifically to alcohol references.

Numerous discussions consider the *halakhic* and theological perspectives of addiction. Many valid post Torahitic discussions, elucidations, and laws describe the attitude of the entirety of Jewish tradition. This study, however, is limited to the relevant portions of the Torah which specifically mention chemical substances.

Modern research has proven that the effect of alcohol extends far beyond a specific drinking incident. The numerous references to drinking and other related subjects in the Torah easily lead to a conclusion that the Biblical world was obsessed with this subject. Therefore this thesis is limited primarily to understanding the pattern which occurs throughout the Five Books of Moses. Most of this chapter addresses the verses that specifically mention alcohol, intoxication, or drinking of alcoholic beverages. The numerous other references to vineyards, grapes, drinking, and banquets will only be addressed as they become relevant in the relationship of these verses which explicitly deal with drink and drinking behavior.

The disparity in interpretations of the Torah's attitude concerning chemical dependency can confuse even the enlightened reader. An examination of the following four aspects may foster understanding: The possible presence of substances other than alcohol in the Torah, a brief history of wine and alcohol, the wide range of interpretations which result from the Torah's study, and finally an analysis of the development of the role of alcohol in Biblical life.

Drugs

Humanity has known about mind and body altering substances for many years,⁶ but the Torah has no clear identifications of any intoxicating chemical substances, other than alcohol. Few have speculated about subtle esoteric allusions to drugs; even Mark Merlin failed to cite what these symbolic references are: "Although the intoxicating properties of hemp may have been mentioned symbolically in the Old Testament, no definite Biblical reference has been determined."⁷ Thus the pursuit of any undiscussed possible references to drugs is fruitless. Even consideration of the possibility that spices, incense, and pleasing odors offered to God may have been used in some intoxicating manner yield no evidence.

Three Rabbis - Moshe Feinstein, Immanuel Jakobovits and Aaron Soloveitchik all agreed that the use of marijuana is prohibited not by an explicit statement, but by three analogous reasons, two of which come from the Torah. First, the use of marijuana can lead to "slavish sensuousness" prohibited by Numbers 15:39: "do not follow your heart in lustful urge." Second, the use of Marijuana violates Deuteronomy 22:8: "do not bring bloodguilt on your house,"⁸ which implies that one should avoid anything that might be harmful. Both these textual proofs seem to urge the prohibition of marijuana, but this process of analogy encounters the same problem that modern

⁶Mark David Merlin, Man and Marijuana: Some Aspects of their Ancient Relationship (Cranbury, New Jersey: Associated University Presses, Inc., 1972).

⁷Ibid., p. 62.

⁸L. Landman, ed., Judaism and Drugs (New York: Federation of Jewish Philanthropies of New York, 1973), p. 30ff.

society faces. The Bible never states a prohibition against alcohol and so to assert that marijuana is prohibited by inference from other general principles is not a strong argument. Users and abusers of alcohol often insist that it is not in the same category as illicit drugs because alcohol, to those of age, is legal. While the Torah indicates that alcohol use is permitted, alcohol abuse is prohibited through the same inferences as the prohibition of marijuana and drugs as cited above. The notion of permitting alcohol, which has been scientifically proven to be harmful and dangerous, is curious, for the same could be said about certain other drugs. Social validation has only come through a long process of history. David Novak asserts: "In the case of marijuana, on the other hand, we have no such historical process of socialization and sanctification."⁹ Therefore the comparison of drugs to alcohol and to other addictions may be done by analogy, but only with caution.

If there is any indication of non-alcohol substance abuse in the Torah it would appear to come in the form of plants as food and not as a drug or medicine. The concept of food as a drug has been debated through the ages.¹⁰ Certainly when severe hunger sets in the craving can be compared to the physical and emotional craving of one who is addicted to drugs and alcohol. An illustration of this

⁹David Novak, "Alcohol and Drug Abuse in the Perspective of Jewish Tradition," Judaism 33(130) (1984): 231.

¹⁰The notion of food as a drug can not be disputed, but as indicated above the purpose of this paper is to look specifically at those substances which are commonly referred to as drugs and alcohol.

occurs in Genesis 25:30-32, when Esau is more than willing to sell his birthright for a bowl of lentil soup.¹¹

One other mention of possible drug use is found in Genesis 30:14-15, where "Rachel's infertility was treated with the mandrake root (*Mandragora officinarum*). The mechanism of this pharmacologic action is open to interesting psychiatric speculation because the mandrake was known primarily in Egypt and Palestine as a narcotic and sedative."¹² It is, however, unclear if this was its intended use or function. "Perhaps the *duda'im* brought the favor of her husband back to Leah; for the one night which Rachel conceded to her must have been followed by many more, as the subsequent births demonstrate. The mandrakes, however, did not provide her with fertility, for she had never lost her ability to conceive."¹³ The action surrounding the trading of the mandrake is quite conspicuous. While on one hand its mention seems connected to fertility, the resultant births clearly could not have been connected to the one time use of the plant. The exchange of the plant accompanies a sexual negotiation, which in context of the rest of the Torah does not seem necessarily so unusual. Two of the most powerful alcohol related events in the Torah, the stories of Noah and Lot, occur in conjunction with sexual relations. If there is any real connection between the mandrakes and sex we may have the the first record of

¹¹George G. Meyer, Kenneth Blum, and John G. Cull eds. Folk Medicine and Herbal Healing, (Springfield, Illinois: Charles C. Thomas, 1981), p. 167.

¹²Ibid.

¹³Julius Preuss, Biblical and Talmudic Medicine, trans. Fred Rosner (New York: Hebrew Publishing Company, 1978), pp. 462-463.

the relationship between the need or desire for drugs and sexual relations.

General Principles

A number of passages in the Torah demand that we protect ourselves from any sort of harm, but do not specifically mention any form of substance. In addition to the two verses discussed above (Numbers 15:39 and Deuteronomy 22:8), at least four other references should be noted.

First, "substance abuse obviously falls under those norms which prohibit causing ourselves physical, mental or emotional pain and deterioration. The Biblical prescription, 'you shall be very careful with your lives' (Deuteronomy 4:15) has been continually reiterated throughout the history of Judaism.[1]"¹⁴ It is this injunction which demands that caution guard us both physically and emotionally from those potentially harmful things.

Second, the Torah teaches us that we are not to destroy any form of life, including a tree which is in a battle field (Deuteronomy 20:19). Any form of life would clearly include our own health and well being. This is an overall statement against the use of any substance which would harm any part of the mind, soul, and body. We can assume that if we should protect something as non-human as

¹⁴Novak, "Alcohol and Drug Abuse in the Perspective of Jewish Tradition," p. 221. See Novak note [1] See *TB Baba Kama* 91b; *Hullin* 10a; Maimonides, *Hilkhot De-ot* 4.1 and *Hilkhot Rozeah u-Shemirah Ha-Nefesh*, 11.5ff. In his Introduction to the *Mishnah: Sanhearin*, chap. 10(*Helek*), Maimonides attempts to see such norms as the rational content of the Torah (ed. Rabinowitz, [Jerusalem, 1961], pp. 118-119).

a tree than the preservation of human life would be held in high esteem.

Third, in Leviticus 19:2, we are enjoined, "You shall be holy, for I, the Lord your God, am holy." The imitation of God is considered among the highest commandments. God demands a specific type of God-like behavior. This action is meant to help us make life holier. The use of substances which harm someone are specifically contrary to this commandment.

Finally, Judaism teaches us that we have a free will. In Deuteronomy 30:19, We can choose between good and evil, and blessing and curse. The Torah is very clear that we are to choose life. If we choose to use drugs and alcohol in a destructive addictive manner, we violate this precept. God clearly wants us to keep ourselves prepared to live a full and healthy life. "Life" means much more than the numbness towards the world which can accompany addiction. The Torah tells us that not only are we to choose life, but we are to choose a life of blessing.

These six Biblical commandments for the manner in which we treat ourselves can be used to demonstrate a case for moderation, consideration, caution, and respect. The Torah demands that we hold the body and soul in high regard. It is these precepts which frame the relationships between people, a person's relationship with God, and a person's relationship with him or herself.

A Brief Jewish History of Biblical Wine

Numerous accounts of the discovery of wine exist. Various stories connect wine to creation itself, to the love of grapes, and to

the discovery of fire. The beginning of the use of alcohol seems to be clouded. Morris Chafetz says, "we know not what primeval low-forehead forgot a pot of fruit and then took a swig of the fermented result."¹⁵ From this innocent discovery of wine to its Biblical status much must have occurred. By the period of the Bible the technology of wine production appears to be very sophisticated, as shown by the following, a Biblical process of wine production:

The vintage was brought to a winepress which was usually rack-cut. The grapes were spread on the broad upper surface of the press and tread upon by foot, in order to squeeze the liquid from them. This liquid (Heb. *tiros* 'new wine') flowed down through a drainage channel into a vat in which the precipitates settled. From there it flowed to a second vat where it was collected. The drainage system was constructed so that the liquid flowed into the collecting vat only when the precipitation vat was filled. Thus, the heavier sediments such as waste matter, seeds and skins had time to settle at the bottom of the vat, while the juice flowed into the collecting vat. The new wine was then transferred to vessels which were sealed and placed in a cool place to stand until the juice fermented by the action of the yeast in the fruit, becoming wine.¹⁶

The attention given to this process appears to be great. The technology was sophisticated. This obsession with grapes exceeds

¹⁵Morris E. Chafetz, Liquor: The Servant of Man (Boston: Little, Brown and Company, 1965), p. 11.

¹⁶Encyclopaedia Judaica, 1972 ed., s.v. "Food," by Ze'ev Yeivin.

beyond wine production. Evidence of the first Biblical vineyard is represented in the Noah tradition (Genesis 9:18-29). Noah plants the first vineyard and drinking wine followed soon after that. Many steps, as have been indicated above, are required to take the planting of a vine and turn it into an intoxicating beverage. The fixation with grapes is most apparent not just from the drinking episodes in the Torah, but also in Numbers, where we learn that "while wandering through the desert, Moses sent spies ahead to explore the land, and it is reported that what appealed to them most was the size of the grape clusters they found"¹⁷ (Numbers 13:23-24). All the different aspects of the land were available to use as a description, but it was the size and quantities of the grapes clusters which were used as the descriptor.

The Jewish concern for the status of Biblical wine and Biblical drinking is evidenced throughout the ages. Josephus remarks that wine plays a part in many more Biblical events than are made explicit by the mention of wine. These include Jacob's finding Leah on his hands (Genesis 29:22-25); Abraham's victory over the Assyrians (Genesis 14:15); and Dinah's brothers' surprising her abductors (Genesis 34:24).¹⁸

In addition, Philo spent much of his writing on the subject of drunkenness and wine. He wrote three important volumes: "De Plantatione (On Husbandry); De Sobrietate (On Temperance); and De Inebrietate (On Drunkenness). In the first, Philo takes the

¹⁷Chafetz, Liquor: The Servant of Man, p. 14.

¹⁸A. F. McKinley, "Ancient Experience with Intoxicating Drinks: Non-Classical Peoples." Quarterly Journal of Studies on Alcohol 9 (1948): 401, 403. See Josephus, Jewish Antiquities, i, and ii.

experience of Noah as a planter and makes it the occasion for a sermon on drunkenness. In the *De Inebrietate* Moses is made to discourse on drunkenness. In the *De Sobrietate* Philo attacks drunkenness as voluntary madness and praises soberness as conducive to clarity and understanding.[163]"¹⁹

Also Biblical references to wine inundate post-Torah literature. The *Talmud* and *Midrash* are filled with a considerable amount of writings, commentaries, and interpretations which stem from the Biblical drinking experience.²⁰

Many attempts have been made to categorize and index the use of alcohol and wine in the Bible. O'Brien and Seller have produced a table which lists the positive and negative attributes of alcohol in the Bible.²¹ Sheldon Seller uses the "Major and Minor Criteria for the Diagnosis of Alcohol," created by the National Council of Alcoholism to categorize alcohol abuse in the Bible.²² This work was created to ask if the Old Testament can teach us anything in regard to the level of alcoholism in Jews. Seller, in his brief one sentence conclusion asserts, "The Old Testament, with its encyclopaedic references to the uses and abuses of alcohol, may have had a subtle and profound impact on Jewish attitudes towards the proper use of God's glorious but troublesome gift."²³ Julius Preuss, in his extensive work on

¹⁹Ibid., p. 403.

²⁰Isadore Koplowitz, *Midrash Yayin Veshechor: Talmudic and Midrashic Exegetics on Wine and Strong Drink* (Detroit: n.p., 1923).

²¹John Maxwell O'Brien and Sheldon C. Seller, "Attributes of Alcohol in the Old Testament." *Drinking and Drug Practices Surveyor* 18 (August 1982): 18-24.

²²Sheldon C. Seller, "Alcohol Use in the Old Testament." *Alcohol and Alcoholism* 20(1) (1985): 69-76.

²³Ibid., p. 71.

Biblical Medicine, concludes rather boldly that any sort of chronic alcoholism cannot be proven from the Bible.²⁴

Finally, the nature of cyclical Torah study insures that the Bible remains relevant today. Those who come from traditional families study the content of the Noah and Lot stories in early childhood. These stories then continue to be reinforced year after year as the Torah is repeatedly read. Raphael Patai writes: "Until the enlightenment no Jew could remain unfamiliar with the mythical validation of the dangers of inebriety."²⁵ It is only when the telling of the story of Noah is limited to the recounting of the Ark experience and the story of Lot becomes limited to his wife turning into a pillar of salt do we begin to lose awareness of the role of alcohol in the Torah.

Multiple Meanings of One Text

The Torah is a multifaceted document. The varied understanding of one word can change the meaning of a verse, chapter, or pericope and it can change the interpretation for a people and a culture. With few exceptions the Torah neither commends or prohibits the use of alcohol. It is through the context of the events which surround alcohol's use and through interpretation that one can find meaning. In the case of wine and intoxicating drink, the attitude is hidden behind generations of transmission. To demonstrate this point, this thesis will discuss the Temperance movement essay by

²⁴Preuss, Biblical and Talmudic Medicine, p. 574.

²⁵Raphael Patai, "from 'Journey Into the Jewish Mind' -- Alcoholism," in Alcoholism and the Jewish Community, ed. Allan Blane (New York: Federation of Jewish Philanthropies of New York, 1980), p. 64.

Peter Burne and explore the abundant and diverse understandings of the stories of Noah and of Lot and his daughters.

The ambiguity of language is demonstrated in the the work of Peter Burne, who wrote a concordance of Bible terms which relate to wine and strong drink.²⁶ His purpose was to disconnect drinking and permissiveness in the Bible. He states: "we hope to clear the Word of God from the implied inconsistency of affording countenance to the horror-spreading drinking usages of British society."²⁷ This 1847 book is admittedly influenced by the Christian temperance cause and although it takes a scientific approach, its denunciation of alcohol use is true to its stated goal.

Burne identifies nine different words for wine in the Old Testament. Only five of the words he identified exist in the Torah itself. They are: יַיִן-"wine"; תִּירוֹשׁ-"new wine"; חֹמֶר-"pure"; סֵבֶא-"wine and drink"; and שֶׁכָּר-"strong drink."²⁸ The purpose of his study was to determine whether these different names for wine were "fermented or unfermented, drugged or pure juice."²⁹ Burne demonstrates that the יַיִן can be both fermented and unfermented and context must be carefully considered to determine the nature of the beverage. In an artful display of eisegesis he was able to determine that in all instances where the use of wine is favored it is

²⁶Peter Burne, The Concordance of Scripture and Science (London: Arthur Hall and Company, 1847.)

²⁷Ibid., p. 30.

²⁸Ibid., p. 40. Burne uses the "Authorized Version" for his translations.

²⁹Ibid.

unfermented non-alcoholic and in all cases where sanction against its use is suggested then it is wine which is alcoholic and intoxicating.³⁰

The word *תירון*-"new wine," as Burne describes it, can refer to the grape itself or to the juice of the grape. Both products are used to cheer God. Burne states: "Surely no one will seriously maintain that, for the purpose of cheering God, it was necessary that it should contain more or less of ardent spirit! [sic] a spirit which, to speak with seriousness, has proved itself an exceedingly evil one."³¹ He further asserts that the word *תירון* more consistently has some sort of blessing attached to it and therefore can not possibly have any intoxicating qualities to it.³²

Burne proceeds through all nine words and makes the following conclusions.³³ First, no beverage of any intoxicating nature is ever recommended by God. Second, the use of any intoxicating strong drink is never countenanced. Third, all uses of wine which are countenanced or recommended mean that the beverage is unintoxicating. Fourth, any time a curse accompanies wine then the beverage is intoxicating. Fifth, any use of strong drink of an intoxicating nature is definitely denounced. Finally, the following truth emerges from the text: "That from the manner in which intoxicating and unintoxicating articles are treated by Divine Author, the only just inference to be drawn is, that, as in His Works so in His Word, total abstinence is taught by the Almighty."³⁴

³⁰Ibid., pp. 40-47.

³¹Ibid., p. 52.

³²Ibid., p. 56.

³³Ibid., pp. 74-75.

³⁴Ibid., p. 75.

The work by Peter Burne provides an excellent justification for abstinence and his critical commentary on the Biblical text appears to be exacting and complete, though the evidence of preformed opinion on what the text says obviously prejudices his work. Burne manipulates meaning and context to give the answers he is looking for. Because the text could just as easily be reconstructed to provide a justification for drinking, Peter Burne's work must be considered very carefully. The use of language, his definitions of alcoholic content, and his clearly stated motivation indicate an eisegetical reading and thus further contribute to obscuring the attitudes which underlie the use of alcohol.

The tale of Noah's drunkenness has inspired many interpretations. Virtually every different set of commentaries, interpretations, and discussions sheds new light and meaning on this story. H. Hirsh Cohen in his book The Drunkenness of Noah presents the myriad of commentaries which discuss Noah's exoneration and condemnation.³⁵ The Rabbis of the *Midrash* defend Noah in an attempt to release God of any misjudgment of Noah's character. They set Noah up to battle with Satan. Satan suggests the partnership in a vineyard and drinks the wine which results in the strength of a lion and the behavior of a pig.³⁶ In the *Zohar* Noah drinks out of idealism. The vine was said to have come from the Garden of Eden and Noah wanted to better understand what happened to Adam so he could

³⁵H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), pp. 1-3.

³⁶R. Graves and R. Patai, Hebrew Myths (Garden City, New York: Doubleday and Co., 1964), p. 120, as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 1.

warn future generations.³⁷ The Church Fathers let Noah off from any responsibility claiming that he did not know the strength of wine.³⁸ The Biblical commentator G. von Rad calls Noah's experience an "inventor-saga." Noah is the innocent victim of a new discovery.³⁹ Michaelangelo depicted Noah's drunken stupor as the meeting of youth and old age.⁴⁰ Noah was also depicted in the *Talmud* as the most righteous in his generation. He was considered this only because his generation was extremely wicked.⁴¹ Rashi concludes that Noah degraded himself by not planting some other variety of plant.⁴² D. Garret gives a more modern opinion of Noah as a parable of nuclear obliteration and Noah as nothing more than a simple drunk.⁴³ Mark Twain depicts Noah as a revengeful man, who was nothing before the flood and really only a man with contrived fame after the flood.⁴⁴ J. Skinner suggests that there was really two

³⁷The Zohar (London: The Soncino Press, 1956), 1:73a, as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 1.

³⁸D. C. Allen, The Legend of Noah (Urbana, Illinois: Illini Books, 1963) p. 73, as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 1.

³⁹G. von Rad, Genesis (Philadelphia: The Westminster Press, 1961), p. 133, as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 1.

⁴⁰C. De Tolnay, Michelangelo, The Sistine Ceiling (Princeton: Princeton University Press, 1945), 2:25, as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 1.

⁴¹Sanhedrin 108a. The Babylonian Talmud (London: The Soncino Press, 1935), as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 1.

⁴²Pentateuch and Rashi's Commentary (New York: Hebrew Publishing Co., n.d.), p.39, as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 2.

⁴³D. Garnett, Two By Two--A Story of Survival (New York: Atheneum, 1964), pp. 65 and 84, as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 2.

Noahs, the righteous one who saved the world and the drunken Noah.⁴⁵ Clearly, no exact meaning can be derived. As does Peter Burne, each reader interprets the story of Noah differently.

It is possible that the meaning of the commandment which God gave to Noah was as veiled to Noah as it has been to the many commentators above. Noah emerged into a world which had been devastated. The cleansing of the world by the flood left no one to repopulate it. Noah in his desire to fulfill God's command to be fertile and multiply (Genesis 9:7) drank that which he believed to be a source of sexual potency and power. In defense of Noah, it is possible that he mistook the verb פָּרָה - "be fertile" (Genesis 9:7), or as frequently translated, "be fruitful," as the Divine command to plant the vineyard and drink of its wine. The stem root פָּרָה as a verb can have the double meaning of fruitfulness of men and animals and the fruitfulness of the vine.⁴⁶ In addition the word מָלֵא, which is translated as "fill," can have the meaning "germinate, sprout."⁴⁷ The possibility exists that Noah had as difficult a time understanding God's blessing as the commentaries and interpretations have.

Some scholars have asserted that the story of Noah belongs to two different forms of Biblical account. The first comes from a group

⁴⁴Letters From the Earth (Crest Book: Greenwich, Connecticut: Fawcett Publications, Inc., 1963). p.101, as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 2.

⁴⁵J. Skinner, A Critical and Exegetical Commentary on Genesis (New York: Charles Scribner's Sons, 1910) p. 182, as cited in H. H. Cohen, The Drunkenness of Noah (Alabama: The University of Alabama, 1974), p. 2-3.

⁴⁶Francis Brown, S. R. Driver, and Charles A. Briggs, eds., A Hebrew and English Lexicon of the Old Testament (Oxford, England: Oxford University Press, n.d.), p. 826.

⁴⁷Ibid., p. 1056.

of stories which include the motif of natural disaster. Among these are the stories of Noah and Lot, which John Skinner identifies as almost identical.⁴⁸ Michael P. Carroll explains that the two stories are parallel in a number of ways. He puts forth a three step model comparing the story of Noah and the story of Lot: "1. Culture is lost (not acquired). 2. If the actor(s) move at all, it is not movement that brings him (or them) into contact with members of other communities. 3. Some event occurs that indicates the overvaluation of close kin relations (typically this means incest)."⁴⁹ Carroll points out that the series of events in this structure and other events in Genesis that take place within the framework of a similar structure all have in common an overvaluation of kinship. "Genesis emphasizes close kin endogamy by indicating that those who practice such endogamy, even when it borders on incest, are favoured."⁵⁰ The wine and drinking which takes place in both of these stories is a medium imposed into the Biblical text to explain the breaking of the Biblical laws against incest. Even among close relationships, which are demonstrated throughout Genesis, incestuous relationships are denounced. The presence of the intoxicating beverage is presumably the factor which would cause the discarding of moral conduct.

⁴⁸John Skinner, The International Critical Commentary. A Critical and Exegetical Commentary on Genesis (New York, New York: Charles Scribner's Sons, 1956), p. 312.

⁴⁹Michael P. Carroll, "Genesis Restructured," in Anthropological Approaches to the Old Testament, ed. Bernard Lang (Philadelphia, Pennsylvania: Fortress Press, 1977), p. 133.

⁵⁰Edmund Leach, Genesis as Myth (London: J. Cape, 1969), vv. 19-22 as cited by Michael P. Carroll, "Genesis Restructured," in Anthropological Approaches to the Old Testament, ed. Bernard Lang (Philadelphia, Pennsylvania: Fortress Press, 1977), p. 133.

The second motif which is used to explain the Noah story is also present in the Lot and his daughters narrative. These stories are part of a genre which is primarily etiological. In the Lot narrative (Genesis 19:29-37), many of the commentaries agree that the derivation of the Moabites and the Ammonites names were a result of the consanguineous union between Lot and his daughters.

Moab (verse 37) is regarded as derived from the Hebrew words translated *through our father* (verse 34), and *by their father* (verse 36) in both of which the basic Hebrew is *Me'ab*. *Ammonites* (verse 38) is regarded as deriving from the name which the younger daughter gave to her son *Ben-ammi*, intended to be interpreted as 'son of my kin'. The Hebrew word '*am*' which normally in the Old Testament means 'people' is used here in the sense which it still has in Arabic, to mean the nearest male relative, usually an uncle but here a father.⁵¹

Walter Lock and S.R. Driver explain the purpose of remembering the Lot story. They claim that the tale has been reshaped to focus on the questionable origins of these people. "The narrator has simply reported a current belief, based upon a popular etymology of the two names... There was much rivalry and hostility between Israel and these two people...and these feelings are reflected in the discreditable story of their origin which the narrator has here preserved."⁵²

⁵¹Robert Davidson, The Cambridge Bible Commentary, Genesis 12-50, (New York, New York: Cambridge University Press, 1979), pp. 78.

⁵²Walter Lock and S.R. Driver, eds., Westminster Commentaries, The Book of Genesis, (New York, New York: Edwin S. Gorham, 1905), p. 203.

The Noah story falls into this same type of literature. Plaut explains that "the tale was a subtle assertion that the Hamites (Egyptians) and the Canaanites were the descendants of sexual deviates."⁵³ Just as in the Lot story, the Noah story is used as an anti-polemic to denounce other groups.

Whether or not the flood narrative and the tale of Noah's sons originate in the same place is relatively unimportant. What is significant is that the Noah story can, as we have seen, have a multiplicity of meanings. The change in the understanding of one word, or the correlation of one story to another, neither clarifies or conceals the meaning or the role of alcohol. The numerous attempts at deriving meaning from the Noah story, the similarities to the Lot story, the possible linguistic problems, and the temptation to eisegete leave very few Truths in the text other than the words that we read. The same righteous Noah who saved the world is also the same Noah who drank himself into stupor and had sex with his son.

Alcohol and the Torah

The Torah must be understood within the context of the type of literature that it is. The Torah, John Bright writes, "seeks not merely to record the facts of Israel's origins as these were remembered in sacred tradition, but also to illustrate through them the redemptive acts of God on behalf of his people."⁵⁴ The nature of wine and its alcoholic content are difficult, if not impossible, to prove and the historical Truth which lies behind the recorded words of the Torah

⁵³Plaut, The Torah. p. 70.

⁵⁴John Bright, A History of Israel (Philadelphia: Westminster Press, 1981), p. 75.

will always remain slightly obscure. It is essential in our understanding of the Torah and in the Torah's attitude toward chemical dependency that "event and theological interpretation must not be confused."⁵⁵ Therefore the wine is really not important. What is paramount is for what purpose the wine is used.

The Jewish religion, Roland Bainton writes, is "neither ascetic nor orgiastic. The former type repudiates drink altogether along with all the delights of life. The latter utilizes drink in order to stimulate religious emotion."⁵⁶ Most ascetic forms of religion consider worldly possessions as bad and filled with evil, making it important to stay away from that which may result in some form of defilement. Alcohol and intoxication fall into this category. Judaism is a religion which affirms this world. The story of creation of our world contains God's attitude towards that creation. As God created, God saw that it was good (Genesis 1:4, 10, 12, 18, 21, 25, 31).

Orgiastic forms of religion glorify those things in nature which can bring about some type of perceived connection with God. For many religions this methodology would include the use of alcohol for this purpose. Drunkenness, the orgiastic use of alcohol, "whether connected or unconnected with religion, met with the sternest rebuke."⁵⁷ For example both Noah and Lot were subjected to reprobations for their lapses.⁵⁸

⁵⁵Ibid.

⁵⁶Roland H. Bainton, "Churches and Alcohol." Quarterly Journal of Studies on Alcohol 6(1) (1945): 46.

⁵⁷Ibid., p. 47.

⁵⁸Ibid.

"Judaism steers a middle ground between an ascetic religion renouncing wine as evil *per se*, and a nature religion using wine to provide religious ecstasy. Drunkenness is reprov'd, moderation is commended. Total abstinence is represented only by rigoristic minorities."⁵⁹ It is this balance that the Torah attempts to represent. A Jewish theology of wine, not chronological but yet not random, threads through the Torah. The Torah shows us a spectrum of changing attitudes as history, technology, knowledge, and redaction affect the Torah text. The different literary structures reveal a range of behavior, fear, and use of alcohol. The domestication of alcohol use is revealed by the shift from narrative to cultic description. We move from alcohol as a chaotic producing liquid to wine as a highly systematized part of cultic sacrifice.

Humans have always been obsessed with their desire to have control in their lives. The Torah shows us two primary control relationships: human control over God and human control over other humans. Blood connects the two. In the human having control over other humans we see blood connected to alcohol through sexual relations. This occurs figuratively, through offspring, and through familial relations. In the human relating with God the relation of alcohol to the blood is used in sacrifice. In addition a third small category exists, in which wine is used metaphorically, with frequent references to wine as blood.

The transition of the status of alcohol shifts dramatically from the beginning of Genesis to the end of Deuteronomy, revealing a full

⁵⁹Ibid.

range of experiences, uses, abuses, and contexts. The transformation of alcohol is connected closely to the ritualization, sophistication, and maturing of humanity's relationship with humans and God.

Because the Torah is the description of a religious experience, Klausner's statement, that "the 'meaning' of alcohol in a culture may be read from the 'meaning' of the religious situation in which it appears,"⁶⁰ is critical. This thesis will now address the interrelationship of alcohol, wine, intoxication, sex, power, control, blood, sacrifice, and relationship throughout the Torah.

G. Bachelard asserts that the connection between wine and sex is through the elements of heat and fire. "The objective attempt to produce fire by rubbing is suggested by entirely intimate experiences. In any case, it is this direction that the circuit between the phenomenon of fire and its reproduction is the shortest. The love act is the first scientific hypothesis about the objective reproduction of fire."⁶¹ Prescientific man discovered that the physiological and psychological heat that sex produces can be recreated through the ingestion of alcohol. Man's procreative power was thought to be increased by the use of alcohol.⁶² Humans thought, mistakenly, that the same power that was held in seminal fluid was also held in a small volume of alcoholic drink. In addition the same warmth that one feels during intimate sexual relations occurs when one experiences any form of related powerful experience. The power

⁶⁰S. Klausner, "Sacred and Profane Meanings of Blood and Alcohol." The Journal of Social Psychology 64 (1964): 33.

⁶¹G. Bachelard. The Psychoanalysis of Fire (London: Routledge & Kegan Paul, 1964), p. 28.

⁶²*Ibid.*, p. 83.

that accompanies the victory of war is similar to prescientific sexual conquest. Humankind's overwhelming desire for power, sexual or otherwise, was found to be momentarily satisfied, increased, and recreated through the ingestion of alcohol.

Special powers were attributed to wine and other forms of alcohol. Drinking functions in the same way as blood sacrifice. The use of wine in the libation sacrifice ceremony⁶³ ties wine not only to blood for the purpose of pleasure to God, but much of early sacrificial rites were connected to sexuality, and fertility. The multitude of descriptions for sacrifice method, frequency, and type indicate the importance for proper and pure sacrifice, and could indicate the Jew's acceptance of alcohol, but disdain for intoxication and abuse. Jewish ceremonial drinking may be a method for controlling and purifying the process--not letting the alcohol be abused.

The balance between the sacred and the profane is very delicate. The Torah takes us on a journey from goodness and holiness to the profane and sinful and then to resolution by finding a means to use the profane as a symbol of potential in a holy ritual. We will now focus on this journey.

Alcohol in the Torah

Two of the first four events in the Bible which involve wine also involve sex. We have all the elements in the post flood story (Genesis 9:18-29) and the story of Lot and his daughters (Genesis 19:29-37) which indicate the tenuous relationship of people to wine, blood, and fertility. These two earliest cases of drunkenness in the

⁶³In this ceremony the "libation" is poured on the ground or on the altar.

Torah both lead to what the Torah considers to be sexual perversion. The other two of the first four show wine connected to power - power generated by the victory of war. Abram defeating Cherdolamoer in Genesis 14:17-20, and Jacob and Esau's powerful struggle for the blessing from Jacob in Genesis 27:18-29, 36-40. In addition, in the second reference (Genesis 14:18), wine is already used in connection to God, extolling the power of God who creates heaven and earth. Whereas humans are seen as the progenitor of humanity, God is seen as the progenitor of the world.

In Genesis we see the delicate balance of alcohol use being described. It can be used for blessing or it can be used in a sinful way. The Torah takes a stand that there is a difference between use and abuse of alcohol. This attitude "parallels the similarly two fold ancient Jewish view of sex, which meticulously hold apart the recommended pleasures of legitimate marital sexuality and its sinful and hence pernicious and forbidden forms, sharply condemned as incest, fornication, etc."⁶⁴ The first few instances of alcohol use in the Torah indicate abuse, but also give clear indication of appropriate use.

Noah and Lot have most certainly been censured for their drunken incestuous behavior. It is entirely possible that these stories need to be reconsidered in light of contextual knowledge. We know that alcohol does not make one more powerful sexually, in fact it is well known that alcohol diminishes one's sexual drive and potency. "In the sexual sphere, one observes both the stimulating

⁶⁴Patai, "from 'Journey Into the Jewish Mind' -- Alcoholism," p. 66.

and crippling effects of alcohol side by side in a frightening manner, in that the restraints of the sense of shame are removed. The drunken Noah denuded himself in his tent (Genesis 9:21), and Lot, in a state of drunkenness, committed the dreadful incest with his daughters (Genesis 19:29-37)."⁶⁵ Noah and Lot did not live with a world view which had been educated by history, technology, and clearly delineated religious morals and ethics, and thus their behavior in their time was consistent with their belief system. The fallacy, however, is that alcoholism and sexual perversion are considered two of the most difficult addictions to cure. Both of these addictions affect the mind, body, and soul. Thus the sin of Noah was the same as the sin of Lot. "He did not resist drinking too much wine and became so intoxicated that unawares he committed one of the three most horrendous sins known to Jewish tradition (the other two being idolatry and bloodshed)."⁶⁶

Noah and Lot can now be seen in a different light. Based on Lot's daughter's comments, we do not know whether wine was perceived as a sedative or as an agent giving procreative powers. Noah and Lot felt a command to repopulate the world, and thus they drank to make themselves as potent as possible. They had both just witnessed, what they believed to be, a total destruction of the world and both Lot and Noah were considered to be old men past their sexual prime. This in no way attempts to portray incest or what the Bible considers to be deviancy in any positive light, rather it is an

⁶⁵Preuss, Biblical and Talmudic Medicine, p. 573.

⁶⁶Patai, "from 'Journey Into the Jewish Mind' -- Alcoholism," p. 63.

attempt to show that the Biblical conception of alcohol was very primitive.

The fourth incident involving wine is the story of Isaac, Jacob, and Esau. We find evidence of the relationship of reproductivity and power in the form of the birthright and the use of wine. Isaac asks to eat of Esau's food, but Jacob who was afraid of being discovered as an imposter served his father wine. Isaac suspects that Jacob is not telling the truth. The story seems to blame Isaac's blindness for his inability to distinguish his sons. There is no way to determine whether it was the blindness of old age or the blindness of the effects of the wine. Either way what is relevant is the presence of wine in a blood ritual--the transfer of the family blessing.

The use of *חֵיֶרֶשׁ* (new wine) in Genesis 27:28, 37 introduces a different use of wine. The word appears nine times.⁶⁷ In seven out of the nine times the word appears in conjunction with God giving the new wine to someone for the purpose of blessing or as an expression of God's goodness. The two remaining occurrences indicate that the new wine is so special that its absence is a metaphor for the total destruction of the Jewish people and its presence is a metaphor for the safety of the Jewish people. New wine (*חֵיֶרֶשׁ*) is clearly different from the standard use of the word wine (*יַיִן*). In the first case it is a product of human creation and either used or abused by humans. In the latter case God seems to be more proactive in its dispensing. Peter Burne, as indicated above, insisted that God's role must surely indicate that there was no alcohol

⁶⁷See Appendix A. Genesis 27:28, 37; Numbers 18:12, Deuteronomy 11:14, 12:17, 14:23, 18:4, 28:51 and 33:28.

content in this type of wine. In fact the Encyclopaedia Judaica description of new wine⁶⁸ would also confirm the likelihood of just pure fresh juice from the grapes. If there is no alcoholic content then this would indicate that God holds grape juice without alcohol in a special way. But, if there is alcohol then the Torah indicates that God considers wine which is used for a separate purpose to be different than other types of wine. All occurrences of wine used in this way, with God's blessing and God's goodness, are sanctioned by God and no negative consequences appear to be indicated.

The next use of the word wine occurs in Genesis 35:14. We are again introduced to a new category of use. This is the first occurrence of wine being used as a libation instead of for the purpose of drinking. In the Noah story, Noah receives the command to be fertile and multiply and then proceeded to get drunk and expose his nakedness to his son. In this case Jacob, when his name is changed to Israel, receives the same command to be fertile and multiply (Genesis 35:11) and instead of using wine as an aid to procreation by drinking, he pours it out on the altar as an offering to God. The role of alcohol has obviously changed in relation to sex and in relation to God.

The use of alcohol in religious ceremonies, one might think, gives it some sort of sanctified status and thus alcohol would take on a separate meaning and would become limited in use in non-religious settings. The meaning is perhaps tied closer to how a particular religion associates with blood and sacrifice. Where alcohol is seen as

⁶⁸Encyclopaedia Judaica, 1972 ed., s.v. "Food," by Ze'ev Yeivin.

a substitute for blood and sacrifice, it is the holiness of the blood and not the holiness of the alcohol that must be considered.

In Genesis 43:34 we have the second use of the verb שָׁכַר. All of Joseph's brothers become intoxicated. The story of Joseph is filled with the bitter struggle for power and love. The role of this intoxication seems to be rather inconclusive with the exception of the possibility that Joseph wanted his brothers intoxicated so that he could slip his drinking goblet into Benjamin's possessions.

The first occurrences of wine used metaphorically occur in Genesis 49:11-12. This particular usage led Julius Preuss to say, "the most esteemed of all alcoholic beverages, however, was wine, the fruit of the vine, the red blood of grapes, as the Bible calls it." (Genesis 49:11)⁶⁹ The narrator wishes to demonstrate the abundance that Judah has. He is so rich that he can afford to have the finest of things.

The next mention of wine does not occur until after the Exodus and the giving of the Torah. James Death, in his obscure but convincing essay Beer of the Bible, asserts that we do, however, have the presence of alcohol in the Exodus narrative. He establishes that the Hebrew word בִּיַּרְחָה, found in Exodus 12:19-20, is the equivalent of a modern Egyptian beer. He is sure to point out that we must suspend our western understanding of beer. The alcoholic content of the paste textured beer is intoxicating and very potent.⁷⁰

⁶⁹Preuss, Biblical and Talmudic Medicine, p. 570. The strange sentence structure is a result of the translators desire to stay close to the literal meaning of the original German.

⁷⁰James Death, Beer of the Bible (London: Trubner and Co., Ludgate Hill, E. C., 1887), pp. iii-iv.

The type of leaven and beer which Death refers to appears to be limited to the Egyptian culture. Nowhere in the entire Exodus and Egyptian story do we have any mention of any type of alcohol other than this Egyptian beer. **חֲמֵץ** was prohibited for the period of seven days, but wine and other alcohol based products were permitted. Why would one alcohol product be permitted and another forbidden? Presumably wine and other alcohol products were not available in this region. The Torah would not need to limit the use of these products if they were unavailable and that is why they were not mentioned.

This understanding adds a new element to the Exodus story as a time of abstinence from not just leavened bread, but from all products made from this alcohol based product. This abstinence is critical as part of the transition from the primarily profane use of alcohol to a holy use. It is soon after the Exodus that we find the beginning of priestly sacrificial governance over alcohol use. This use is for a libation which is not the drinking of wine, but the pouring of wine. It is exactly this type of use which occurs in Exodus 29:40-41 and in Exodus 30:9. The latter is also the first time a negative prohibition occurs in relation to the use of wine. Instead of the directions for a libation, the rule forbidding a particular type of libation is issued.

The transition to the priestly control of wine is most evidenced by the explicit prohibition against a priest drinking. The two sons of Aaron, Nadab and Abihu died at the hands of God for bringing a strange fire before God (Leviticus 10:1-2). Immediately following this, in verses 8-11, God commands Aaron and the rest of his sons

that they may not drink wine or any other intoxicating liquor. The *Midrash* tells us that the juxtaposition of these two events teaches us that Nadab and Abihu entered into the Sanctuary intoxicated.⁷¹ Intoxication was the sin for which they were killed. This would further explain the presence of the rest of verses 8-11 which instructs the Israelites to distinguish between the sacred and the profane. This means that the sanctuary is a holy place and being intoxicated in a holy place is a profane act. The *Zohar* agrees with the *Midrash* that the injunction took place because Aaron's sons were intoxicated.⁷² The passages in the *Zohar* seem to "dispel any mystique of alcoholism. Intoxication is precluded from authentic mystical ecstasy."⁷³ Humans can not commune with God through ingesting wine, rather it is through some other method which is exclusive of drinking.

Even with all the problems associated with the early usage of wine in the Torah it would be easy to assert that Bible teaches abstinence. But we find that only the priests in Leviticus 10:8-10 are commanded not to drink. It says nothing of the rest of the people. The addition of Leviticus 10:11 concludes God's wishes in this manner by insisting that those who teach must have a clear mind. The Torah is conclusive that no portion of Jewish life should be lessened by being taught in a state of intoxication. Intoxication leads

⁷¹H. Freedman and Maurice Simon, eds., *Midrash Rabbah: Leviticus*, trans. Judah J. Slotkin (New York: Soncino Press, 1983), p. 259. Translation of Section XX.9.

⁷²Maurice Simon and Paul P. Levertoff, eds. and trans., *The Zohar, Vol. IV* (New York: Soncino Press, 1984), pp. 403-404. Translation of Section 39a.

⁷³Novak, "Alcohol and Drug Abuse in the Perspective of Jewish Tradition," p. 226.

to the inability to distinguish between the holy and the profane, and teaching in this state could lead the student in the same misdirection. The enhancement of our relations with each other and with God is paramount to any temporary joy that might arise from intoxication.

The next two occurrences of wine are again in connection with the libation offering to God (Leviticus 23:13, 18 and Leviticus 23:37). Following this the role of alcohol is made explicitly clear to the rest of the Israelite community by the case of the Nazirite (Numbers 6:1-8, 13-27). Novak asserts that "in Judaism, alcoholism may very well be the abuse of the privilege to enjoy alcohol in moderation."⁷⁴ The vow of the Nazirite illuminates this point. The Nazir was prohibited against enjoying the pleasures of alcohol. There does not seem to be an indication of this as a punishment for an alcohol related incident. Alcohol was clearly defined as being part of a process which brings about holiness. It is through a human's abstention that God and the person were brought closer together. In addition, "the Nazirite who vowed not to partake of wine was required to bring a sacrifice at the termination of his period of abstinence, because he had denied himself that which was permitted."⁷⁵ The ability for humans to make a distinction between holy and profane was critical. There comes a point when the powers of alcohol are understood in a clearer perspective and the behavior associated with wine in the beginning of Genesis is no longer present. Holiness becomes defined by alcohol's use or abstinence.

⁷⁴Ibid., p. 224.

⁷⁵Paul L. Hait, "Alcoholism as Reflected in Jewish Tradition," in Alcoholism and the Jewish Community, ed. Allan Blane (New York: Federation of Jewish Philanthropies of New York, 1980), p. 93.

After the case of the Nazir we find four occurrences of wine as a libation (Numbers 15:5, 7, 10, 24) and then one reference to new wine (Numbers 18:12). The rest of the occurrences of wine in Numbers all occur as the libation offering (nine times in Numbers 28 and eighteen times in Numbers 29). God commands over and over that wine be poured on the ground as a means of worship and sacrifice.

Deuteronomy begins with the use of new wine in 11:14 and 12:17. In 14:22-26 we have another instance of new wine which should be used only in the presence of God. Strict instructions are given if one is unable to travel the distance with all the offerings to the place of sacrifice. In this case one should sell everything and then when one arrives to the place of sacrifice even wine and strong drink may be consumed. It must be noted that the Torah again insists that it must be done in the presence of God. The consumption of alcohol was controlled and even mitigating circumstances were considered.

Deuteronomy 18:4 includes a command from God that new wine be given to the priests to be used in the sacrifice service. The Torah does not specifically say that it is not to be consumed, but it is clear that it is to be used in a holy activity.

The wayward and defiant son (Deuteronomy 21:18) is pulled into the public and declared a סוֹאֵר (a drunkard). This is the only time this word is used in the Torah. The drunkard is to serve as an example and to be excluded from the community. The Torah does not indicate that he is stoned for drinking, but rather for ~~his~~ waywardness and his defiance. The problem with alcohol or any

drug is not the substance itself but what we do with it. The child in Deuteronomy 21:18-21 who is "a glutton and a drunkard" is not castigated or killed for possessing food or drink but rather for his state of being. The fear seems to be that gluttony and drunkenness, not food and alcohol, will lead to estrangement from both other human beings and God.

The last few references to wine in the Torah sum up what has previously been mentioned. In Deuteronomy 28:39, 51 it is pointed out that if Israel does not obey the commandments then wine will not be available to them. Wine is used as a symbol of power that is taken away when Israel is defeated by its enemies. The Torah then gives a very strong rebuke against alcohol. Near the end of Deuteronomy "special attention is drawn to the fact that for forty years of wandering in the desert, the Israelites drank no wine or date beer, and yet felt quite well." (Deuteronomy 29:5)⁷⁶ Just as the slave mentality needed forty years to be cleansed, so did the pre-Exodus state of mind need to be freed from the Israelite community. The reason for this abstinence is also stated in the concluding part of the verse, so "that you might know that I the Lord am your God."

The last four associations of wine are revealing. Wine can be used metaphorically with no good or bad intention (Deuteronomy 32:14), it can be compared to venom and poison (Deuteronomy 31:33), or can be associated with the offerings to God (Deuteronomy 32:38). The last reference contained in the final speech of Moses

⁷⁶Preuss, Biblical and Talmudic Medicine, pp. 570-571.

(Deuteronomy 33:27-28) tells us God is our refuge and that Israel can be safe in a land of wine.

Conclusion

The Jew often claims that drinking is a secular practice. Samuel Klausner asserts that the relationship of alcohol and sacrifice is quite significant and therefore represents a powerful religious act. "Linking alcohol to sacrificial blood suggests that dealing with the problem of evil is one function of drinking."⁷⁷ The types of issues we deal with today have not changed much since sacrificial times and our need to deal with guilt and evil still exists. "Secular sociality, especially when accompanied by drinking, may have this type of integrative and guilt-ridding function. Perhaps modern social drinking, as in the cocktail party, fulfills, in part, a function formerly met through sacrificial rituals."⁷⁸ Klausner insists, based on the nature of sacrifice and drinking, that there is a parallel which suggests "that under strain people turn to alcohol, as the modern representative of the sacrificial cults, for the riddance of evil."⁷⁹ The original purpose of blood sacrifice was not to make an offering to God or to be in negotiations with God, but rather to make communion with God. It was the attempt to control the world through the ultimate force that drove early humans in their worship. The resulting powerlessness is represented by the substitution of the alcohol for the blood.

⁷⁷Klausner, "Sacred and Profane Meanings of Blood and Alcohol," p. 40.

⁷⁸Ibid.

⁷⁹Ibid., p. 41.

Blood, fire, alcohol, sex, and God are closely related. The life and soul of a living being is represented by blood, and life and soul of an unyet created being is represented by the power and fire of seminal fluid. The libation of blood and wine are closely related in purpose and form, as well as the use of fire in these same sacrificial rites. The Torah illustrates three relationships for us: the use of alcohol in profane situations, the use in holy situations, and in situations when there is no inherently sacred or impure motivation. As human beings began to value their relationship with God more, they began to demonstrate the same level of worth in their human relationships. Pure uses of alcohol begat a covenantal relationship with God and coveted relationships with other humans. Profane uses of alcohol brought on prohibited behavior and a distancing from God. The grape is neither good or bad it only makes wine. Wine is neither good or bad it is how it is used or abused.

Chapter II

The Sacred and Profane Potential of Wine

Introduction

Jewish liturgy says that wine is to be "our symbol of joy."¹ Joy and holiness are inextricably linked together by our tradition, yet an argument can be made against the choice of wine as our symbol of holiness. For just as wine can be a symbol of joy, so too, as the Torah clearly indicates, can it be a symbol of sadness and pain. The ambiguity of wine is obvious, but it is holiness and joy which are connected and not holiness and sadness. Even the most precious Jewish moment, the Sabbath, is symbolized through the fruit of the vine.

The Torah and the liturgy teach an important lesson. Nothing in life has an inherent sacred or profane value; rather, it is what we do with our lives that determines its quality. This complexity and ambiguity is precisely the reason that the volatile wine is chosen to be a symbol of sanctity. The precarious status of alcohol and the reason why care is needed is given in Leviticus 10:8-11,

And the Lord spoke to Aaron, saying: Drink no wine or other intoxicant, you or your sons, when you enter the Tent of Meeting, that you may die. This is a law for all time throughout the ages, for you must distinguish between the sacred and the profane, and between the unclean and the clean;

¹Central Conference of American Rabbis, Gates of Prayer (New York: Central Conference of American Rabbis, 1975), p. 719. "The seventh day is consecrated to the Lord our God. With wine, our symbol of joy, we celebrate this day and its holiness."

and you must teach the Israelites all the laws which the Lord has imparted to them through Moses.

Through this portion of the Torah, God explicitly commands the Israelites to distinguish between the sacred and the profane.

Is it strange that Jews use a symbol which causes the mind and the body to be unable to differentiate between the holy and the unholy? Or in fact is this commandment really a very sophisticated opening into understanding the potential of alcohol and holiness? In light of these oppositions, three concepts will be explored in this chapter: The differences between sacredness and profaneness, and how wine relates to these two categories; the appropriateness of wine as a symbol of joy; and the relevancy of *Kiddush ha-Shem* and *Hillul ha-Shem*.

Sanctification and Profanation

The words "holy" and "profane" are often used in different ways. "The basic sense of the Hebrew root *קדש*, *qadosh*, ...seems to be 'separateness' --i.e., from ordinary usage."² Holiness is clearly that which has a sanctified status. The word "profane" is much more difficult to understand. While *חול*, *hol*, from the root *חלל*, *hll*, "is the opposite of holy it has a variety of meanings,"³ Webster's Dictionary defines profane as both "not hallowed or consecrated" and "showing disrespect or contempt for sacred things."⁴ Profane can mean either a desecrated holiness or the common secular. Harold Schulweis is careful to note the nuance of profane in a religious context. "The

²Interpreters Dictionary of the Bible, 1962 ed., s.v. "Sanctification."

³Theological Dictionary of the Old Testament, 1980 ed., s.v. "חלל."

⁴Webster's New World Dictionary, 1984 ed., s.v. "Profane."

profane is not the antagonist of the holy. The profane is *chol*, secular, potential energy that can be consecrated or desecrated. The world of the secular possesses ambivalent energies. It is not the consecrated that needs to be consecrated. It is the ordinary, the neutral potentialities that are inherent in the created world which are to be sanctified. 'Profane' refers to the neutral area outside the sanctuary (*pro fanum*), not to a contaminated arena."⁵

We too often think of profane as something holy which has been desecrated. Profane can be void of sacred status without being in a state of desecration; however, it seems that when alcohol is used outside of the realm of holy activity, outside of the sanctuary, then profane takes on its more familiar common meaning. In the case of alcohol addiction that meaning is characterized by desecration and disrespect. We find a difference between religious drinking and secular drinking. Religious drinking helps to define holiness. Secular drinking does not enter into the sacred realm; rather it remains in the profane realm, which can be profane as in secular neutral or profane as in desecrated.

The prayer which highlights these differences punctuates our *Havdalah* ceremony.⁶ We begin to see the world as that which lies in the religious domain and that which lies outside of it. The profane arena is the opposite of the sacred. This Rabbinic understanding of sacred and profane is not as clear as it appears from reading the

⁵Harold Schulweis, *In God's Mirror* (Hoboken, New Jersey: KTAV Publishing House, Inc., 1990), p. 226.

⁶Central Conference of American Rabbis, *Gates of Prayer*, p. 641. "Blessed is the Lord our God, Ruler of the universe, who separates sacred from profane, light from darkness, the seventh day of rest from the six days of labor."

havdalah prayer. The Rabbis, without knowing it, really suggest a third category: potentiality, the state of profaneness which is not desecrated and which can be used in either the holy or the unholy realm. Wine is in a state of potential: it can be used or misused. The wine itself is not bad, while the act of misusing it is. We become holy through holy actions, we become profane through profane actions. What the Rabbis would want us to call profane is, in actuality, potentiality.

Perhaps the sensitive status of the grape and of wine make it deemed a suitable symbol. "Wine, like any energy in creation, is an ambivalent power."⁷ The grape and wine have neither a positive or negative attachment in their unused state. The case of Lot and his daughters (Genesis 19:29-37) illustrates how, in the Torah the use/misuse of wine determines its value. When wine leads Lot to incest its use is clearly negative; when in this same situation it provides the catalyst for humanity's future, its use is clearly positive. Wine can be used for celebration or senseless inebriation; as Schulweis asserts, "Wine, like all other powers, is subject either to consecration or to desecration."⁸ Consecration, he continues, occurs in the relationship between nature and humanity. It is through this partnership that Jews celebrate the world and its creation.⁹ The elements of God's creation remain static, while the elements of human creation are ever changing. God gave the grape, but humans change it into wine. This act is an act of creation, an act where

⁷Schulweis, *In God's Mirror*, p. 219.

⁸*Ibid.*, p. 220.

⁹*Ibid.*

humans change that which nature gives. Through the *kiddush* God and humans are celebrated as partners in creation. This celebration of joy is done with a symbol of partnership, a symbol of potentiality.

The beauty in the *kiddush* as a symbol is that wine has the potential to be both a symbol of joy and a symbol of sadness. Even though the grape is transformed into wine, it is not transubstantiated. The wine, just as the grape, has no inherent value. The symbol gains meaning from the reasons for drinking, the quantity consumed, or the time drinking occurs.

Wine left over from a *kiddish* may be poured out, just like any other liquid,¹⁰ because in this instance it has no holy status. But in the Torah, pouring the wine out on the ground in the libation ceremony has a very holy purpose. Based on motivations and intentions, when wine is poured on the ground it can serve as a meaningless gesture or as a symbol of the sacrificial relationship with God, just as the drinking of wine can be an act of holiness or profaneness.

A fully rounded perspective includes both facets of wine's potential. Schulweis adds, that "to achieve the wholeness which imitates the oneness of God, the diverse energies in the universe must be sorted out, identified, and finally held wisely together. The left and the right side must be balanced to achieve the ambidexterity suited to take hold of the complex world. Neither side is expendable."¹¹ Despite the liturgy, wine was chosen a symbol, not of joy, but of *chol*, of potentiality. Because in its potential state it has no

¹⁰Ibid., p. 221.

¹¹Ibid., p. 227.

good or bad status, and because its usage determines whether it is consecrated or desecrated, wine is therefore a symbol of life and all its complexities. The denial of one side or the other is unhealthy and unbalanced. Recognizing the full potential of a substance, no matter whether our physical and emotional makeup allows us to partake fully in the substance or not, is the underlying focus of holiness. Sanctification can not happen to a moment or a thing that is not ordinary or neutral. If it is already consecrated, then the human hand has no role in its being made holy.

Wine, therefore, is the paradigmatic symbol of being profane, with profane defined as potential. How and why it is treated in a particular way establishes its status. We could claim that for the chemically dependent person, the neutral status of wine is bad. The Jewish view, however, disagrees, clearly saying that profane is neutral. How and why it is brought into the sanctuary establishes its new status, and how and why it is used outside of the sanctuary can give it a different status.

In the case of the sacrificial ceremony where the wine is poured on the ground as a libation, its potential is utilized in one way. In the case where the sanctuary is the human body, the potential of the wine is vastly different. To sanctify the wine, for some, may mean not drinking it. To fully recognize its potential and then consecrate it, for the alcoholic, means not drinking it. The alcoholic can hold up a glass of wine and say, "this is my symbol of joy, not because I drink it and desecrate my sanctuary, my being and the wine, but because I do not drink it and by not drinking it I consecrate my sanctuary and the wine." Schulweis says that "the

task of God's partner, as co-creator and co-consecrator, is not to eliminate one side from the other, but to recognize the powers and uses of each and order them as complementary pairs."¹² The holiness of wine is discovered by honestly recognizing what its relationship is to an individual without any sort of denial, for as Anne Wilson Schaef writes, "Denial allows us to avoid coming to terms with what is really going on inside us and in front of our eyes."¹³ The Jewish concept of sanctification demands that the Jew realizes what is going on inside and outside the sanctuary, whether the sanctuary is a building or the body.

Wine as a Symbol

Why would Jews pick such an ambiguous symbol as wine? Perhaps the answer lies in what can be learned by the Jewish role of symbols. Ritual and religious life is based on a shared interpretation of symbols. The addicted person is no longer able to see the difference between the symbol and the thing itself. Wine is no longer a symbol of joy; it becomes joy itself. The moment that wine ceases to be a symbol is when wine stops being used in a sacred fashion and begins to be used in a desecrating manner.

The profane use of wine is when it is understood as both a sign of joy and as a sign of sadness. We could argue that when we use it as a sign of potentiality, the double edged possibility of alcohol is realized. Joy and sadness are carefully linked. The failure of seeing wine as a symbol is not a failure of the symbol, but rather a problem

¹²Ibid.

¹³Anne Wilson Schaef, When Society Becomes an Addict (San Francisco: Harper & Row, Publishers, 1988), p. 67.

of use. Signs can change people's behavior. For example, we are driving and we see a sign that says "slow," this sign causes us to step on the brakes and slow the car. When we begin to see the sign as a true symbol for something else, however, more than behavior is changed. The symbol "slow" elicits certain feelings and creates relevant reasons to modify behavior, such as not wanting to kill someone or not wanting to damage the car or other property. The sign changes behaviors; while the symbolic meaning of the sign changes motivations, rationalizations, thought patterns, and perceptions of the world, along with behaviors.

The message of wine as a sign means "drink and you will be happy." The message of wine as a symbol means much more than that. A definition of religion will aid in understanding the role of wine in the religious experience. Robert Seltzer asserts that "religion begins with the experience of something uniquely holy, at once terrifying and fascinating, sublime and numinous. As a culture discerns symbols, metaphors, and analogies to identify and name the numinous, its deities provide a framework for understanding the most urgent matters of human concern."¹⁴ Wine has come to serve as just such a symbol. Wine is both terrifying and fascinating, sublime and numinous. Wine as a symbol has the potentiality of eliciting a full range of human reactions and emotions.

Seltzer continues, "religion is man's effort to elicit meaning and value from confrontation with the holy. Through acts of worship he

¹⁴Robert M. Seltzer, Jewish People, Jewish Thought (New York: Macmillan Publishing Co., Inc., 1980.), p. 47.

enters into formal communion with the divine."¹⁵ Wine used as part of the sacrificial cult, wine used to seek out mystical experiences, and wine used in normative ritual certainly functions as a medium, if not a symbol, of the search for communion with and confrontation with the holy. Symbols, as discussed above, are very precarious. This precariousness is that which allows the symbol to represent a powerful wide range of potential meanings.

Lawrence Hoffman in his book The Art of Public Prayer¹⁶ discusses in detail the "symbol" in ritual and religious life.¹⁷ Wine as a symbol will be examined by using the model that he puts forth. Hoffman uses the work of C. G. Jung as the basis for his model. "The Jungian concept of symbol is easily grasped. It is a word, object, or any behavior whatsoever that automatically suggests to those who

¹⁵Ibid.

¹⁶Lawrence Hoffman, The Art of Public Prayer (Washington, D.C.: The Pastoral Press, 1988). Particularly Chapter 2.

¹⁷Ibid., p. 284. Hoffman, in his Appendix gives the resources for his model. "The literature on symbol is vast and confused, what Edmund Leach calls 'a terminological maze.' Readers can gain a quick idea of the anarchy implicit in the literature by glancing at the note on page 10 of Leach's *Culture and Communication* (Cambridge: Cambridge University Press, 1976) and then at the article to which he refer us, J. W. Fernandez, 'Symbolic Consensus in a Fang Reformativ Cult,' *American Anthropologist* 67 (1965): 902-29. Though I do not subscribe to C. G. Jung's general philosophy of archetypes and a collective unconscious, my perspective on symbols (in Chapter Two) is consistent with Jung's dichotomy between symbol and sign, which Jung himself explains in nontechnical terms in his popular *Man and His Symbols* (1964; reprinted, New York: Dell Publishing Co., 1968), The 'handbook' to which I refer is by Robert Wetzler and Helen Huntington, *Seasons and Symbols: A Handbook on the Church Year* (Minneapolis: Augsburg Publishing House, 1962). There are others, too, of course: see Gertrude Grace Sill, *A Handbook of Symbols in Christian Art* (New York: Collier Books, 1975), and most recently the appendix to Hoyt L. Hickman, Don E. Saliers, Laurence Hull Stookey, and James F. White, *Handbook of the Christian Year* (Nashville: Abingdon Press, 1986)."

participate in it some further level of meaning."¹⁸ Wine is our symbol of joy. Our Prayerbook reads:

The seventh day is consecrated to the Lord our God. With wine, our symbol of joy, we celebrate this day and its holiness. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On *Shabbat*, eternal sign of creation, we remember that we are created in the divine image.¹⁹

Wine is, according to our prayerbook, a symbol of life, health, work, rest, home, love, and friendship.

Hoffman sets up a four-step criteria for a true symbol. The use of his criteria makes it clear that wine is not a true symbol. Its status must be rethought and a new understanding must be considered:

First, Hoffman asserts that a symbol "must evoke its response automatically."²⁰ Most literate Jews would be able to recite the *kiddush* and might even be able to tell us that wine is a symbol of joy. But not many literate Jews would be able to truly explain why wine, from a religious context, is supposed to symbolize joy and the Sabbath. Certainly many Jews know that if one is not an alcoholic and drinks a small amount of alcohol, it will possibly create a joyful feeling, but that is different than understanding that wine is a symbol for the Sabbath and a symbol of the partnership with God in creating the Sabbath day. The word *kiddish* comes from the same

¹⁸Ibid., p. 19.

¹⁹Central Conference of American Rabbis, Gates of Prayer, p. 719.

²⁰Hoffman, The Art of Public Prayer, p. 20.

Hebrew root which creates the word "*kadosh*," usually translated as holy. Ron Wolfson teaches, that "'*Kiddush*' literally means 'to make holy' or 'to sanctify'. But what is it we are sanctifying? Contrary to popular perception, we are not sanctifying the wine; few objects in Judaism are considered 'holy'. Rather we are sanctifying the *Shabbat*. We are making time holy."²¹ Most Jews could respond that wine is a symbol of joy, but this verbal response is not an automatic emotional response which would indicate a full understanding of the symbol.

Second, a "verbal description of a symbol's significance is by definition both superfluous and inadequate."²² If wine really symbolized joy, it would not have to be said. The same holds true for the Sabbath. Wine is not the Sabbath. Joy and the Sabbath are only part of what wine suggests. Wine can mean many things to many people. For every person who sees wine as a symbol of life, health, work, rest, home, love, and friendship, an opposite number see it as a symbol of death, sickness, unemployment, homelessness, enmity, and loneliness. If wine were a true symbol of joy, these other negative applications would not be possible, and even the statement "wine is a symbol of joy" would not be necessary.

Third, "in a ritual that deals with group experience, the symbol's significance must be shared by the members of the group."²³ Because wine has a variable meaning for different members of a group it is not a shared symbol. Even when meaning is

²¹Ron Wolfson, The Art of Jewish Living: The Shabbat Seder (New York: The Federation Of Jewish Men's Clubs, 1985), p. 147.

²²Hoffman, The Art of Public Prayer, p. 20.

²³*Ibid.*

ascribed to wine by a leader, by tradition, or by ritual, this assignation does not guarantee how a member of the group will perceive the symbol. Just because it is said that wine is a symbol of joy does not guarantee that meaning for each person.

Fourth, "True symbols, being immediately apprehended, seem self-evident, so people frequently hold to them with considerable emotional tenacity."²⁴ Here wine fits with half of Hoffman's definition. Even though many would disagree with the truthfulness of the symbol, they are not easily willing to give up its use as a symbol. There are Jews who hold up a *kiddish* cup filled with wine and say, "wine is our symbol of joy." They do not agree that wine is such a symbol, but they are unwilling to let go of the remnant of meaning that this symbol is supposed to have.

Wine clearly has significant religious meaning for the Jews. It is not, however, a symbol of only joy nor is it a true "symbol."²⁵ Hoffman asserts,

a group's ritual symbol is an item that directs its participants immediately and with absolutely no commentary or explanation to an awareness of an experience or value that they hold in common, and to which they are attracted or from which they are repelled strongly, even though they cannot explain or even agree on the reason why.²⁶

²⁴Ibid.

²⁵From this point on the word "symbol" will be in quotes (" "), unless part of a direct quotation, to indicate the problem associated with the word and with wine as a "symbol."

²⁶Hoffman, The Art of Public Prayer, pp. 20-21.

Wine breaks down as this "symbol." Although Jews would like to agree that wine is a "symbol" of joy and that this "symbol" of joy adequately and appropriately symbolizes for them the Sabbath, it does not hold true for everyone and therefore is not a valid "symbol." Nonetheless, most Jews precariously accept this "symbol" of the Sabbath even though it does not work logically.

The problem that then arises is a result of the formulation of the following question. Hoffman tells us,

We now see the problem underlying most symbol theories is that their proponents insist on asking, 'What does a symbol symbolize?', to which they expect an answer, to the effect that it symbolizes A, or B, or C. Convinced that 'to symbolize' is a transitive verb requiring an object, they look for necessary relationships between the symbol and the object. But there is no object! The answer to the question, 'What does a symbol symbolize?', is simply, 'It symbolizes.' It evokes memories of Moments.²⁷

Hoffman attempts to reclaim the use of "symbols." Wine is no longer then just a "symbol" of joy. It is a "symbol" of moments that can be associated with the use of wine: moments of happiness and celebration, moments of power and lust; but also moments of incest and dishonesty. Judaism, in evoking wine as a "symbol" of only joy, disregards our Torah and our reality that it was and is much more than a simple phrase and that for many it is not a "symbol" of joy.

²⁷Ibid., p. 35.

Declaring that wine simply symbolizes joy denies and distorts not just the Sabbath, but life itself.

The beauty of wine as a "symbol" begins and ceases when we see wine not as a "symbol" but as the thing itself. When we raise a glass of wine in a religious context, to some it is a "symbol" of joy and to others it is a sign of something vastly different. The failure of Judaism and the individual Jew to recognize this duplicity, or the failure to stop denying this duplicity of wine, is quite problematic. The addicted person is unable to differentiate between sign and symbol, reality and fiction. The intellectual excuse for drinking can be totally disconnected with the reason for the behavior.

Wine in the Torah was mistaken as the passion of sex and the heat of fire. It was perceived as the essence of relationship.²⁸ It was a symbol of relationship with people in the world and with the world itself. Initially, it was a true "symbol," but the abusive consumption of alcohol revealed the potential nature of wine. Time revealed it as both a positive and negative sign for power, lust, and relationship. As the actors in the Torah developed new relationships, especially with God, the contrived and forced "symbol" of wine was changed into a sign for the relationship between humans and God. This ritual use of wine became the intellectual excuse for its use as a "symbol." To deny its full range as a "symbol" is antithetical to the nature of "symbols" and to the Jewish understanding of religion and ritual. A true "symbol" elicits moments of memory, but those memories are different for each person.

²⁸See Chapter I.

Kiddush ha-Shem and Hillul ha-Shem

The Jewish people, by accepting the commandments, became a people destined to perform acts of holiness. Robert Seltzer asserts, that "because Israel has accepted the Torah, its actions either 'sanctify God's name' or 'profane God's name' on earth."²⁹ The concepts of "*kiddush ha-Shem*" (sanctification of the Name) and "*hillul ha-Shem*" (profanation of the Name) are helpful in understanding the confusing role of wine in Jewish tradition.

This concept is introduced to us in Leviticus 22: 31-33, which links observance of commandments, God, and holiness: "You shall faithfully observe my commandments: I am the Lord. You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people--I the Lord who sanctify you, I who brought you out of the land of Egypt to be your God, I the Lord."³⁰ To act in the non-sacred sphere was considered not just passive disregard of law and life. In spite of the Torahitic and Rabbinic definition of profane, it was considered an outward display of rebellion, and a violation of law and all that Judaism stands for.

Although *kiddush ha-Shem* has come to mean martyrdom, for our purposes the original meaning and understanding is more relevant: "The original simple meaning of *kiddush ha-Shem* is to show respect for God by one's behavior toward his sanctuary and his priesthood (Lev. 21-22)."³¹ If one did not treat the Temple and its

²⁹Seltzer, Jewish People, Jewish Thought, p. 286.

³⁰Leviticus 22:31-33.

³¹Hyam Maccoby, "Sanctification of the Name," in Contemporary Jewish Religious Thought, eds. Arthur A. Cohen and Paul Mendes-Flohr (New

servants in this way this behavior was considered the opposite of how it should be. "To treat them as merely ordinary (*hol*) constituted disrespect, that is, *hillul ha-Shem*, which thus means 'profanation' rather than positive contempt."³² The fine line between positive contempt and profane status is directly applicable to wine in the Jewish tradition. Wine is used for holy purposes. To not treat wine as holy is to give it a profane status. The misuse or abuse of wine clearly extends beyond disrespect into the area of positive contempt. Thus, as in all areas of Jewish life, the failure to sanctify God's Name is the same as desecrating God's name. Our *Midrash* tells us, "When Israel perform the will of the Omnipresent they add strength to the heavenly power....When however, Israel does not perform the will of the Omnipresent, they weaken, if it is possible to say so, the great power of Him Who is above."³³ Violation of the will of God, in the case of wine, would be not using wine strictly for its purpose - as a "symbol" of Joy.

The concept of martyrdom in relation to *kiddush ha-Shem* is then not so removed from chemical dependency. Jacob Katz writes: "The moral duty of being prepared to 'Sanctify the Holy Name,' i.e. to sacrifice one's life rather than transgress the main precepts of the Torah or renounce fidelity to the Jewish religion, was itself a part of the Jewish tradition."³⁴ This definition is particularly relevant

York: The Free Press, 1988), p. 849. All of chapters 21 and 22 provide details as to what constitutes consecrating and desecrating behavior.

³²Ibid., p. 849.

³³H. Freedman and Maurice Simon, eds., *Midrash Rabbah : Lamentations*, trans. A. Cohen (New York: Soncino Press, 1983), p. 107. Translation of Section I. 6.33.

³⁴Jacob Katz, *Exclusiveness and Tolerance* (New Jersey: Oxford University Press, 1961), p. 83.

because to perform an act of *hillul ha-Shem*, i.e., to use wine in an unholy way, could quite possibly lead to death. Not because of a religious injunction, but because addiction can lead to physical, spiritual, and emotional death.

Kiddush ha-Shem also plays a role in the aspect of denial of alcoholism. "God's name must be sanctified not only before the gentiles but in the eyes of Israel as well."³⁵ According to this view, the behavior of a human being reflects upon God. So, if one is violating the standard for sanctifying behavior, one would tend toward hiding, toward denying this kind of behavior, lest the gentile population or the Jewish population find out that he or she is profaning God.

Conclusion

We can rethink the concept of wine as a "symbol." It can be the "symbol" of joy, but only when one recognizes its power. To deny its potential is to deny our human role in creation. The joy is when we truly begin to recognize that wine is a "symbol" of the self. We have the *Yetzer haTov* and the *Yetzer haRa*, the inclination to do good and the inclination to do evil. But both remain in a potential state until acted upon. The joy of religious maturity is the honesty and power that comes with knowing our potential and then choosing wisely.

Our potential as human beings rests on our ability to constantly interpret "symbols." The Torah cautions us in the first usage of wine.

³⁵Encyclopaedia Judaica, 1972 ed., s.v. "*Kiddush ha-Shem and Hillul ha-Shem*," by Haim Hillel Ben-Sasson.

Before Noah planted the first vineyard, our text gives us a clue to the difficulty in differentiating between the sacred and the profane, between *Kiddush ha-Shem* and *Hillul ha-Shem*, and differentiating between "symbols." Perhaps it was Noah who first blurred all of this. In Genesis 9:20 the word נִחַל is often translated as Noah "began,"³⁶ or "was the first,"³⁷ but the root word can have the meaning of "being profane."³⁸ Did Noah begin to plant a vineyard or did he begin to be profane in his actions? It is through our understanding and interpretations of "symbol" and language that we understand why God warned Aaron against the precarious nature of sanctification and profanation.

And the Lord spoke to Aaron, saying: Drink no wine or other intoxicant, you or your sons, when you enter the Tent of Meeting, that you may die. This is a law for all time throughout the ages, for you must distinguish between the sacred and the profane, and between the unclean and the clean; and you must teach the Israelites all the laws which the Lord has imparted to them through Moses.³⁹

Robert Seltzer tells us that "the dichotomy of the holy and the impure is universal to all ancient Near Eastern societies."⁴⁰ The Judaism of today is not ancient. Judaism requires the adoption of true "symbols" and honestly sanctifying moments with them.

³⁶J. H. Hertz, ed., The Pentateuch and Haftorahs (London: Soncino Press, 1977), p. 34.

³⁷Jewish Publication Society, Tanakh The Holy Scriptures (Philadelphia: The Jewish Publication Society, 1988), p. 14.

³⁸Hertz, The Pentateuch and Haftorahs, p. 34.

³⁹Leviticus 10:8-11.

⁴⁰Seltzer, Jewish People. Jewish Thought, p. 71.

Chapter III

Prevention in the Secular and Jewish Community

Introduction

Preventing chemical dependency is a highly complex and formidable task, because people have a myriad of reasons for using and abusing different chemicals. Factors of nature and nurture and the complexity of language and definitions effect prevention development. Few assumptions can be made in creating a prevention strategy, although one thing does seem to hold constant: "Youth do not develop disabling addictive disorders, such as alcohol and drug abuse, without prior behavioral, emotional, or cognitive precursors."¹ This constant causes the focus of this research.

Ideally prevention should be designed to address all the factors which lead to dependency, yet one single program can not deal with the countless influences on the individual. These influences fall into one of three broad categories. The first, environmental influences, includes the cost of alcohol and other drugs, marketing of alcohol, portrayal of alcohol, tobacco, and other drugs on T.V. and in the movies, minimum purchase age for alcohol, and federal laws concerning alcohol and illegal drugs. The second, interpersonal and societal influences, includes community, peers, parents, personal situations, local law enforcement, and school policy. The third,

¹Karol L. Kumpfer, "Prevention of Alcohol and Drug Abuse: A Critical Review of Risk Factors and Prevention Strategies," Prevention of Mental Disorders. Alcohol and other Drug use in Children and Adolescents . OSAP Prevention Monograph-2 (Rockville, Maryland: Office for Substance Abuse Prevention, 1989, p. 309.

individual influences, includes interpersonal and peer resistance skills, genetics, personality traits, and attitudes and beliefs.²

The word **prevention** can mean many things. Therefore it is necessary to clarify how it will be used. It will be used without an adjective when it is meant to be ambiguous or when directly quoting another source, in all other cases its use will be governed by context or further description. In addition, it is necessary to clarify what is meant by **prevention**. Most theories of prevention have three facets:³

a) **Primary prevention** occurs before the biological origin of the addiction appears. "The object of primary prevention is to protect the individual in order to avoid problems prior to signs or symptoms of problems. It also includes those activities, programs, and practices that operate on a fundamentally nonpersonal basis to alter the set of opportunities, risks, and expectations surrounding individuals."⁴

b) **Secondary prevention** occurs after the disease is identified but before it causes any suffering or disability. This

²U. S. Department of Health and Human Services, Prevention Plus II. Tools for Creating and Sustaining Drug-Free Communities (Rockville, Maryland: Government Printing Office, 1989). pp. 19-34

³Arnold J. Sameroff and Barbara H. Fiese, "Conceptual Issues in Prevention," Prevention of Menatal Disorders, Alcohol and other Drug use in Children and Adolescents, OSAP Prevention Monograph-2 (Rockville, Maryland: Office for Substance Abuse Prevention, 1989, p. 24. See also the articles cited by the Authors in their bibliography, particularly: Commission on Chronic Illness. Prevention of Chronic Illness, Chronic Illness in the United States, Vol. 1. Cambridge, MA: Harvard University Press for the Common wealth Fund, 1979 and Leavell, H. R., and Clark, E. G. Preventive Medicine for a Doctor in His Community: An Epidemiological Approach. 3d ed. New York: McGraw-Hill, 1965.

⁴U. S. Department of Health and Human Services, Prevention Plus II. Tools for Creating and Sustaining Drug-Free Communities, pp. xiv-xv.

"prevention identifies persons in the early stages of problem behaviors associated with alcohol and other drugs and attempts to avert the ensuing negative consequences by inducing them to cease their use through counseling or treatment. It is often referred to as early intervention."⁵

c) **Tertiary prevention** stops further deterioration after some amount of suffering or disability has been experienced. It "strives to end compulsive use of alcohol or other drugs and/or to ameliorate their negative effects through treatment and rehabilitation. This is most often referred to as treatment but also includes rehabilitation and relapse prevention."⁶

Drug and alcohol education, prevention, treatment, intervention, and recovery appear in many different forms and contexts. This thesis is concerned mainly with education that is aimed at pre-abuse prevention and specifically with primary prevention as described above. Addiction, whether in its pre-abuse stage or in recovery, is highly complex. All education concerning drugs and alcohol must be considered preventive, even education which occurs in the recovery/treatment process is preventive. The objective of this education is to prevent further addictive behavior. Of the three facets of prevention, primary prevention is most in concert with Jewish law as seen in the Torah. It is not that secondary and tertiary prevention efforts are not specifically Jewish or especially significant; rather the Torah and the concepts

⁵Ibid.

⁶Ibid.

previously presented focus on how to create a healthy life: Jewish living is primary prevention.

Most efforts in the Jewish community are concerned with the recovery process. This discussion will focus on **formal primary prevention curricula and educational materials**. We cannot overstate the value of any drug and alcohol education program. That they do exist in the Jewish community is important to note. Programs on addiction may include sermons from the pulpit; speakers; secular programs in the Jewish school; camp themes; retreats; workshops; youth group conventions; recovery programs (counseling, 12 step programs, residential treatment centers, and support groups); and intervention opportunities (by Jewish social service organizations, Jewish professionals, and concerned Jewish individuals).

This chapter will focus on the formal programs which attempt to prevent abuse from ever happening. It will discuss how the secular and Jewish communities address the issue of primary prevention. The section on the secular community will include: goals of primary prevention programs; different types of programs; status of prevention efforts; a description of what makes a good program; and available resources. The section on the Jewish community will discuss the five responses by the Jewish community to prevention efforts.

Goals of Prevention Programs

In addiction prevention the goal must be defined from the outset. Often programs are ineffective or inappropriate because the

goal is not clearly delineated. The goal determines the type of program that is designed and implemented. Hawkins, Lishner, and Catalano present five conceptions of the problem which should be prevented.

First there is the view that what should be prevented is drug abuse. Drug abuse has been defined as a pattern of pathological use that persists for at least a month and that cause impairment in social or occupational functioning in the family, at school or in a work setting.

...The second type of behavior that might be prevented is the regular use of psychoactive substances, regardless of whether this use is accompanied by overt problems in personal, social, educational, or economic functioning... Patterns of use need not be associated with dysfunctional performance. This position asserts that the regular use of substances should be prevented if such use has been identified with negative health consequences.

...The third type of behavior which might be prevented is any use of psychoactive substances, regardless of whether this use is regular or accompanied by problems.

...A fourth possible goal of prevention is to delay the age at which individuals first use psychoactive substances.

...A fifth and final outcome of possible concern is the prevention of use of particular categories of substances, such as tobacco, marijuana, alcohol, cocaine, or opiates... There may be important etiological reasons for selecting a particular substance as the focus of prevention efforts, whether the objective is to delay onset, to prevent experimentation, to prevent regular use, or to prevent drug abuse.⁷

The multiple, possible reasons for constructing a prevention program can cause confusion and failure. It is critical that goals be

⁷J. David Hawkins, Denise M. Lishner, and Richard F. Catalano, "Childhood Predictors and the Prevention of Adolescent Substance Abuse," Etiology of Drug Abuse: Implications for Prevention, NIDA Research Monograph 56 (Washington, D. C.: Government Printing Office, 1990), pp. 75-77.

clarified and agreed upon before any prevention effort is undertaken. The goals will help to guide the choice of program.

Types of Programs

The field of chemical dependency prevention is still in its infancy. Major questions still need to be addressed. The National Institute of Drug Abuse asks: "Is the goal of drug abuse prevention abstinence, delayed onset of use (and if so, of what substances), avoidance of certain substances, or prevention of dysfunctional use?"⁸ The answers to this question will strongly affect the nature of the prevention program. Drug and alcohol prevention research is a highly complex field. Many factors need to be researched and understood before any prevention program can fully be articulated. The assumption from the 1960s and 1970s is no longer true. This assumption "was that youth would not use drugs if they knew the facts about their dangers."⁹ Then other information began to be gathered, including psychological factors, social factors, and developmental factors.¹⁰ Research and its findings are still considered relatively ambiguous because certain conceptual issues are still unclear. These issues are "the definition of use, abuse, and misuse; the role of various factors in the etiology of drug use; and the appropriate domain for the implementation of preventive interventions (i.e., family, school, religious institution, community,

⁸Coryl LaRue Jones and Robert J. Battjes, "The Context and Caveats of Prevention Research on Drug Abuse," Etiology of Drug Abuse: Implications for Prevention, NIDA Research Monograph 56 (Washington, D. C.: Government Printing Office, 1990), p. 2

⁹Ibid., p. 3.

¹⁰Ibid.

and law enforcement agencies)."¹¹ Many studies have indicated possible strategies. We can group these strategies in the following four models:¹²

I. Information Model (Cognitive)

Assumption: Children use drugs because they are ignorant of the dangers

Approach: Provide information about drugs

- pharmacology
- effects/consequences on health
- methods of use
- General health education

Result: If less positive attitudes toward drugs are produced, less drug use (behavior) will result

Deficits: Peer pressure is a strong counterbalance (situational factors)
Knowledge alone does not affect behavior directly
"Scare tactics" do not work
Children are becoming sophisticated earlier

II. Individual Deficiency Model (Affective Education/Interpersonal)

Assumptions: Adolescents use drugs because they lack some essential trait or ability (low self-esteem and/or lack of adequate tools for making rational decisions)

Approaches: Values clarification
Skills development:

- Cognitive, social, interpersonal, decision-making, problem solving

Improve self-esteem, self-worth, self-concept
Become more aware of own feelings and those of others

Result: If essential tools are provided, correct choices will be made

¹¹Morton M. Silverman, "Prevention Research: Impediments, Barriers, and Inadequacies," Prevention Research Findings: 1988, OSAP Prevention Monograph-3 (Rockville, Maryland: Office for Substance Abuse Prevention, 1990), p. 28.

¹²Ibid., pp. 29-31.

Improved psychosocial development and adjustment

Deficits: Short-term programs do not change lifetime experience
Very difficult to implement
Programs may provide little or no information about drugs

III. Social Learning Model (Behavioral)

Assumptions: Longitudinal studies show that drug use usually starts in a group setting, among peers or relatives

- social influences/external pressure

Young people have a strong desire to appear independent and "adult"

- imitation/modeling

- peer pressure

Young people are present-oriented (normative expectations)

- long-term risks are not understood or valued

- emphasis is on short-term effects/pressures

Role playing among peers about specific situations (Bandura's social learning theory 1977) avoids "passive spectator" problem

Reinforcement of newly learned skills through practice results in a learned repertoire of behaviors

Use of peers as role models

- reinforce positive aspects of independence and self-concept

Approach: Identify implicit and/or explicit external pressures to use drugs

- media

- adults

- peers

Develop counter argument ("social inoculation")

- based on short term rationale/reasons

Apply these effective, and socially acceptable, methods of resisting pressure to use drugs

- learning how to "say no" gracefully (refusal skills)

-- values clarification

Result: Provide adolescents with specific skills and support for saying no

Deficits: Establish normative expectations
[none listed]

IV. The Alternative Model

Assumptions: Adolescents start using drugs for a variety of reasons, including internal and external pressures

Approach: Provide alternative activities to keep them busy and productive

Results: Improved self-esteem
Connectedness to community

Deficits: Ineffective as the only intervention for adolescents

Another model of prevention often suggested is the Community-Based Prevention. This type of program "refers to the systematic application of prevention strategies throughout the community in a sustained, highly integrated approach that simultaneously targets and involves diverse social systems such as families, schools, work places, media, governmental institutions, and community organizations."¹³ This system has five strategies which have proven themselves to be effective:

(1) Involving and training impactors. Impactors include significant individuals and role models in the community. Their involvement strengthens the total prevention support system within a community.

(2) Providing information. To achieve the greatest impact, information and educational materials must be appropriate to each audience, geared to specific needs, and used in conjunction with all the other strategies.

¹³Bonnie Benard, "An Overview of Community-Based Prevention," Prevention Research Findings: 1988. OSAP Prevention Monograph-3 (Rockville, Maryland: Office for Substance Abuse Prevention, 1990), p. 126.

(3) Developing life skills. Life skills promote healthy personal functioning and include, but are not limited to, the following intra- and interpersonal skills: self-awareness, communication techniques, decision making/problem solving, friendship, stress management, assertiveness, resistance/refusal, consumer awareness, and low-risk choice making.

(4) Creating alternatives. By providing positive and constructive means for addressing feelings of boredom, frustration, pain, and powerlessness; for rite-of-passage marking; and for having fun, health-risk behaviors such as alcohol and other drug abuse and use can be diminished.

(5) Influencing policy. Family, school, governmental, community, and media policies--both formal (such as laws and regulations) and informal (such as values and norms)-- must provide clear consistent messages regarding alcohol and other drug use (or sexuality, school achievement, and so forth), and promote social and economic changes that create more opportunities for education, employment, recreation, and self development.¹⁴

The choice of one model or of a combination of models is highly dependent on the population and aspect of the problem that the program will attempt to meet.

Status of Prevention Efforts

The United States Department of Health and Human Services in 1990 published a comprehensive report on alcohol and health.¹⁵ This report includes a discussion of alcohol abuse related prevention efforts. The summary of this discussion is included in its entirety below:

Research investigating the relationship between the price of alcoholic beverages and alcohol use problems such as motor

¹⁴Ibid., p. 127.

¹⁵U. S. Department of Health and Human Services, Seventh Special Report to the U. S. Congress on Alcohol and Health (Rockville, Maryland: Government Printing Office, 1990).

vehicle crashes continues to be one of the most promising research areas related to prevention. Evidence documenting the association of price increases and both the amount of alcohol consumed and resulting problems continues to accumulate.

The increase in the minimum drinking age from 18 to 21 has also been demonstrated to be an effective prevention strategy. The greatest reduction in fatal traffic accidents involving drunk drivers from 1982-1986 was among drivers aged 16-20 in States that had increased their minimum drinking age to 21, and research findings suggest that these changes may have a long-term impact on fatal accidents.

Recent research also indicates that communities may use planning and zoning ordinances to prevent alcohol use problems. Other research on alcohol availability indicates that factors such as type and number of outlets selling alcohol as well as the particular hours of the day alcoholic beverages are available for sale can influence the amount of alcohol sold and number and timing of automobile crashes.

Accumulating data indicates that implementation problems, including limited promotion in the media and law officers' low priority for programs designed to deter drinking and driving, may have reduced the impact of such measures. These findings suggest that short-term positive effects of deterrent programs may be viewed as promising results that call for improved implementation and further research into the long-term impact on these approaches.

Data on server training programs, a relatively new approach to reducing the incidence of drunk driving, are becoming available. Evaluations of these programs, though few in number, suggest that server training may increase server efforts to reduce rate of consumption and the amount of alcohol served and may decrease the amount of alcohol consumed by patrons and the probability of their intoxication.

It is possible that various alcohol-related policy measures interact with one another in their impact on traffic crashes and affect different groups of drivers differently. For example, research has shown that increased penalties for DWI have different effects for 19- and 20-year-old drivers as compared to those 15 through 18 years of age.

The results of recent prevention efforts focused on school-age children suggest that programs based on the social learning model may reduce alcohol use among young people.

This approach provides children and youths with skills that they can use to resist pressures to drink and may involve peers in the instructional process. Other prevention approaches, such as those emphasizing alcohol education, have been found to increase young people's knowledge about alcohol and its effects, but generally have not been successful in changing attitudes or behavior.

Although there is some evidence that mass media campaigns can influence alcohol use problems such as drinking and driving, the need for community-based programming integrating mass media efforts into comprehensive efforts combining a variety of prevention measures continues to be an area of interest. While model community programs have been developed to address other health-related problems, few programs of this type have been implemented for the prevention of alcohol abuse. Available evidence suggests that successful implementation of such programs will require the involvement of significant community members and institutions in the program planning process.

The effect of advertising and other media portrayals of alcohol on consumption and alcohol-related problems continues to be an issue. It is clear that the portrayal of drinking on television programs presents an unrealistic picture of drinking that is unbalanced in its depiction of drinking frequency and outcome. Recent research also indicates that, while the amount of national alcohol advertising in college newspapers decreased between the late 1970s and the mid-1980s, during both periods the amount of advertising space devoted to alcohol advertising greatly exceeded advertising for books and soft drinks. However, due to the limited amount of research conducted in this area, it is not possible to draw firm conclusions about the influence of either alcohol advertising or other portrayals of alcohol by the media on alcohol consumption.¹⁶

Prevention efforts by the secular community are widespread and complex. This cursory look at what is happening reveals that there are many applications and prevention efforts occurring. People frequently think that the only prevention strategy that is

¹⁶Ibid., p. 233. Also see pp. 209-233 and the extensive bibliography on pp. 233-241.

being implemented is abstinence, but this assumption is not the reality. Currently, researchers are analyzing any possible factor which might be adjusted to help in the preventive effort, and considering all economic, social, geographic, availability, political, and legal implications.

A Good Program

Describing what makes a good program is very difficult. We may think that if the program is successful then it is good. Measuring success in primary prevention, however, is difficult, if not impossible. No gage exists to determine what the exact factors are that prevent someone from becoming chemically dependent. Nonetheless, the Office for Substance Abuse Prevention, a division of the United States Department of Health and Human Services, issues policy guidelines which serve to help assess prevention material for "appropriateness, accuracy, credibility, appeal, and so forth."¹⁷ These guidelines reflect the state of the art thinking on content minimums and parameters of prevention programs. In no way does this guarantee success or goodness. Ten of the twelve guidelines are relevant to our study:

1. Material makes clear that illegal and unwise drug use (including alcohol for those under 21) is unhealthy and harmful for all persons.
2. Material gives a clear message that risk is associated with using any form or amount to alcohol or other drugs.
3. Material gives a clear message of no alcohol use for persons under 21 years of age, pregnant women, recovering

¹⁷U. S. Department of Health and Human Services, Prevention Plus II. Tools for Creating and Sustaining Drug-Free Communities, p. 375.

alcoholics and drug addicts, and persons taking prescription or nonprescription drugs.

4. Material states clearly that pregnant women must not use any drugs (prescription or nonprescription) without first consulting their physicians.

5. Material does not glamorize or glorify the use of alcohol and other drugs.

6. Prevention material does not contain illustrations or dramatizations that could teach people ways to prepare, obtain, or ingest illegal drugs, and whenever feasible materials for youth contain no illustrations of drugs. Intervention material does not contain illustrations or dramatizations that may stimulate recovering addicts or alcoholics to use drugs.

7. Material does not "blame the victim."

8. Material targeting youth does not use recovering addicts or alcoholics as role models.

9. Material supports abstinence as a viable choice.

10. Cultural and ethnic sensitivity.¹⁸

That which is good cannot always be quantified, but experience teaches that which does not work.

What is Working and Where to Find it

The United States Department of Health and Human Services has created a directory of organizations that provide prevention services. This directory includes twenty federal agencies, seventy-nine national organizations, six clearinghouses/resource centers, and a myriad of state, county, and city organizations listed comprehensively by state.¹⁹

The number of chemical dependency prevention programs that are available is large. The National Clearinghouse for Alcohol and Drug Information has at least 265 different curricula abstracts

¹⁸Ibid., pp. 391-397.

¹⁹U. S. Department of Health and Human Services, Citizen's Alcohol and Other Drug Prevention Directory (Rockville, Maryland: Government Printing Office, 1990).

accessible through their database.²⁰ Nancy Tobler examined 143 adolescent drug prevention programs in her study.²¹ The Citizen's Alcohol and Other Drug Prevention Directory lists thousands of programs which are available.²² Deciding which is the most effective and appropriate program is contingent on the goals of a particular individual or group. In 1988 a project supported by the Office for Substance Abuse Prevention, the National Association of State Alcohol and Drug Abuse Directors and its subsidiary, the National Prevention Network, identified twenty exemplary programs for preventing alcohol and other drug abuse.²³ Summaries of these programs by the U.S. Department of Health and Human Services are included below.

Tuba City, Arizona, FAS Prevention Program

This prevention program for Native American women sees FAS [Fetal Alcohol Syndrome] as a "family and community systems birth defect" that calls for intervention with the individual woman, her family and her community.

Chemical Addiction Course, U. of Arkansas

Using a non-traditional approach to prevention, this program trains and educates key impactors-pharmacy students who will act as unique professional and personal resources in their communities.

²⁰The National Clearinghouse for Alcohol and Drug Information, P. O. Box 2345, Rockville, MD 20852, (301) 468-2600. The number 265 is based on a computer search conducted May 21, 1991.

²¹Nancy Tobler, "Meta-analysis of 143 adolescent drug prevention programs: Quantitative outcome results of program participants compared to a control or comparison group," Journal of Drug Issues 16(4) (1986): 537-567.

²²U. S. Department of Health and Human Services, Citizen's Alcohol and Other Drug Prevention Directory.

²³U. S. Department of Health and Human Services, Prevention Plus II. Tools for Creating and Sustaining Drug-Free Communities, pp. 248-302.

"Teens Are Concerned" of Arkansas

This program was started by a group of tenacious teens who wanted to take action on alcohol and other drug problems among their peers in spite of adult denial that the problems existed.

"Dare to be You" of Colorado

A primary prevention for youth, DARE to be You "clones" itself by helping six communities each year initiate services for their own residents.

Winyan Was'aka, Denver, Colorado

Recognizing that the woman is the heart of the American Indian community, this program promotes spiritual, emotional, and physical support for Native American women in the Denver, Colorado area.

COPE of Brevard County, Florida

Using a variety of strategies to provide prevention services to the residents of Brevard County, Florida, this program shows clearly that a well informed, dedicated parent organization can grow into an effective, comprehensive prevention agency that combines professional and volunteer strengths.

RICCA Prevention Services, Illinois

This multi-faceted program carries a potent prevention message to Western Illinois, and shows a refreshing willingness to share its failures, along with its successes, to contribute to the state of the art prevention programming.

4-H CARES of Kansas

This program for members of 4-H Clubs in the State of Kansas emphasizes the ideas that all human life is valuable and that respect for self and others is a foundation for all human interaction.

The COPES Prevention Program, Kentucky

With deep roots in both school-and community-based programs, COPES provides prevention services to all residents of Louisville and Jefferson County, Kentucky.

Peer Leader Program--CLIME of Maine

Working with teens in three public housing projects in Portland, Maine, this community-based program helps traditionally "hard-to-reach" youth become pro-active community leaders.

Roxbury, Massachusetts, Substance Abuse Prevention Program

This program for high-risk minority youth in Roxbury, Massachusetts, addresses factors that foster alcohol and other drug abuse and focuses on improving attitudes and knowledge about preventative health care.

BABES Curricula, Detroit, Michigan

Recognizing that there are no simple solutions to alcohol and other drug abuse, BABES links all of the systems within a community to create an environment that permits citizens to lead healthy, drug-free lives.

FAS Prevention Program, Lincoln, Nebraska

This nationally recognized program provides comprehensive FAS [Fetal Alcohol Syndrome] prevention services to women of child bearing age in a 34-county area of Nebraska.

PROJECT CONNECT, New York

This prevention and intervention service for gay men and lesbian women in New York City makes effective use of established community linkages and networks.

Women's Alcohol and Drug Education Project, New York

This innovative project, the only one of its kind in the country, is assembling a model that will reach underserved women and their children across the country.

Citizens Against Substance Abuse (CASA), Cincinnati, Ohio

Starting as a task force organized by Cincinnati's Mayor, this coalition motivated and empowers communities to develop and implement prevention initiative in their neighborhoods and support networks.

Licking County, Ohio, Alcoholism Prevention Program

Over its 13-year history, this program has evolved from an "information only" model to a multiple-mode delivery system based on the assumption that most human beings are capable of significant change.

Austin, Texas, "Adventure Alternatives" Program

Working with high-risk youth, this program blends experiential education that uses the environment as a teaching tool, with a client-centered counseling program.

Appleton, Wisconsin, School District Prevention Program

The Appleton Area School District meets student alcohol and other drug problems head-on by integrating prevention information and assistance into the daily life of every student.

Ozaukee County, Wisconsin, Prevention Consortium

The residents of Ozaukee County, Wisconsin, receive comprehensive prevention services from this catalytic consortium of parents, youth, business leaders and service providers that represent all segments of the community.²⁴

These exemplary programs had twelve factors in common.

- A. Program Planning Process: A clear planning process which involved all the appropriate and responsible parties.
- B. Goals and Objectives: Written goals and objectives which are based on community needs.
- C. Multiple Activities: A series of multiple activities designed to reach all members of the targeted community.
- D. Multiple Targets/Population: The program includes all members of the community who should be affected by the program.
- E. Strong Evaluation Base: The program collects data on effectiveness and changes program to reflect the information gathered.
- F. Sensitive to Needs of All: The special needs of a community are considered in the design and implementation of the program.
- G. Part of Overall Health Promotion and Health Care System: The prevention effort works with other agencies in a coordinated effort and is considered an essential aspect of the community health system.

²⁴Ibid., pp. 249-251.

H. Community Involvement and Ownership: Prevention in the community is considered a joint project of all members of the community.

I. Long-Term: The program recognizes that prevention is not a one shot experience, but a continual commitment.

J. Multiple Systems/Levels: The community utilizes the myriad of resources that are available in a coordinated effort.

K. Marketing/Promotion: The program reaches out proactively to all who are in need. Policymakers are made aware of the programs successful efforts.

L. Replicability: The program documents its formula so it can be reproduced in other settings.²⁵

These twelve attributes are considered important to a program that works, but do not guarantee success or goodness. The nature of addiction gives no guarantees.

Responses by the Jewish Community

The number of Jewish programs is much more limited than the programs which are available in the public sector. We currently have no central clearinghouse for prevention materials in any Jewish agency. Steven Berg has been collecting all published materials related to chemical dependency and the Jews for a book which is yet to be published. To date he has over six hundred annotated bibliographic entries. There are numerous entries regarding intervention and ideas for preventions, yet not a single one of these

²⁵Ibid., pp. 297-299.

entries describes, in detail, a prevention curriculum.²⁶ Needless to say, in absence of an individual or organization which has established a collection of Jewish prevention programs, the process of locating Jewish curricula and Jewish prevention programs is incomplete and relatively random. Without undertaking a project which exceeds the scope of this work it is impossible to survey definitively the state of Jewish prevention research. The lack of a central collection or organization which is dealing with primary prevention (not intervention or recovery) indicates that these materials do not exist in any significant quantity.

Numerous organizations, rabbis, and educators, responded to inquiries about prevention efforts. Their responses fell into five broad categories.

The first was an acknowledgment that addiction issues are best dealt with in the secular world, and therefore not only are Jewish materials unavailable, but they are not needed.

The second response was outright denial concerning any Jews having any problems with addiction. This group saw no need for even discussing the issue in a Jewish context or even with Jews.

The third type of reaction was that secular materials were being used in a Jewish setting. Often a Jewish person (rabbi, educator, teacher, recovering addict, or lay person) provided a Jewish component or frame to the materials. This component was most often general and included vague articulation of "Jewish values" related to self-respect. This category also represents the effort of

²⁶Steven Berg, "Annotated Bibliography on Alcoholism and Other Drug Addiction in the Jewish Community," Rose City, Michigan, 1990.

Jewish organizations to publish information about alcohol and drugs.²⁷

The fourth type of answer indicated a confusion between primary prevention, secondary prevention, and tertiary prevention. Prevention, for the purposes of this project, deals only with primary prevention. While it is easy to understand the confusion that this language may bring, this group of people were unable to stop focusing on recovery and intervention techniques and programs. There are four programs in this category:²⁸

The first is the JACS Foundation.²⁹ It is primarily a "a group begun by New York Jews who wanted Jewish content in their recovery from alcoholism."³⁰ JACS is perhaps the most well known national Jewish organization working in the field of chemical dependency.

Second is the *Beit T'Shuvah*.³¹ This program in Los Angeles is coordinated by the Jewish Committee for Personal Service, under the auspices of Gateways Hospital and Mental Health Center. The program is for "Jewish offenders whose antisocial behavior is a by-

²⁷Leonard Schoolman, ed., Drugs: A Manual of Programming Resources (New York: Union of American Hebrew Congregations, 1970). This is an excellent example of this type of publication.

²⁸These four programs are not inclusive of all programs rather they are representational of four different types.

²⁹JACS Foundation, Inc. (Jewish Alcoholics, Chemically Dependent Persons and Significant Others) c/o The Educational Alliance, 97 East Broadway, New York, New York 10001, (212) 473-4747.

³⁰Sissy Carpey, "Alcoholism: New expressions of Jewish concern create climate of hope," Jewish Exponent 7 June 1985, n.p.

³¹*Beit T'Shuvah* (House of Return), 216 South Lake Street, Los Angeles, California 90057.

product of an addictive/compulsive disorder over which they have lost control."³²

The third program is *L'Chaim*.³³ This Los Angeles community supported program provides primarily "workshops, retreats and other social/spiritual programs; crisis counseling for individuals and family members; information and referral; and self help and support groups for alcohol and other chemically dependent individuals, parents, spouses, [and] adult children."³⁴

The fourth program is recovery centers coordinated by various Chabad houses around the country.

The fifth response to the availability of primary prevention programs revealed only one published curriculum on Jewish primary prevention. This recent publication of a manual³⁵ and curriculum³⁶ by the Board of Jewish Education of Greater New York, is currently the only fully articulated Jewish primary prevention curriculum. Because of its uniqueness the next chapter will discuss and critique it.

Four other Jewish resources need to be mentioned. First is the recent publication, Drugs, Sex, and Integrity.³⁷ In this book six

³²Beit T'Shuvah, Information Brochure, Los Angeles, California, 1991. (Mimeographed.)

³³*L'Chaim*, 11646 W. Pico Blvd., Suite #28, Los Angeles, California 90064, (213) 478-0488.

³⁴Alcohol and Drug Action Program, Information Brochure, Los Angeles, California, 1991. (Mimeographed.)

³⁵David Seidmann, Manual on Substance Abuse Prevention for the Jewish Educator, (New York: Board of Jewish Education, Inc., 1990).

³⁶Zvi Berger et al., Curriculum on Substance Abuse Prevention for the Jewish Educator, (New York: Board of Jewish Education, Inc., 1989).

³⁷Daniel F. Polish, Daniel B. Syme, and Bernard M. Zlotowitz, Drugs, Sex, and Integrity: What Does Judaism Say (New York: The UAH Press, 1991).

pages, are given to values clarification exercise on alcohol and drug abuse.³⁸ Second is the book How Do I Decide.³⁹ In this book Gittelsohn presents ten pages of thought-provoking, questioning format addressing some of the different attitudes and beliefs toward alcohol and drugs in the Jewish literature.⁴⁰ Both of these books are clearly designed as prevention pieces. They are based on a model of teaching that asks the student to explore what the great Jewish texts say about a particular issue and invites the student to consider the values which are behind these texts. In just a few pages both books touch on many of the major issues confronting a Jewish teenager in the decision making process of whether or not to use alcohol or drugs. They could be included as part of a larger curriculum.

Third, the Union of American Hebrew Congregations committee on Substance Abuse in cooperation with the UAHC Department for Religious Education is in the process of writing a three lesson mini-course on primary prevention for adolescents.

Fourth, is the recent publication of the book Twelve Jewish Steps to Recovery by Kerry Olitzky and Stuart Copans.⁴¹ The book presents a clear Jewish application of a twelve step recovery program. The book is true to its title. It is designed for recovery and can be used by "all people who are in trouble with alcohol and drugs and other addiction - food gambling and sex; anyone seeking an

³⁸Ibid., pp. 9-14.

³⁹Roland B. Gittelsohn, How Do I Decide, (New Jersey: Behrman House, Inc., 1989).

⁴⁰Ibid., 21-30.

⁴¹Kerry M. Olitzky and Stuart A. Copans, Twelve Jewish Steps to Recovery, (Woodstock, Vermont: Jewish Lights Publishing, 1991).

understanding of the Twelve Steps from a Jewish Perspective - regardless of religious background or affiliation; alcoholics and addicts in recovery; co-dependents; adult children of alcoholics; and specialists in recovery and treatment."⁴² While the book is an excellent tool for the populations for which it is created, it is not designed or presented as a primary prevention device. The book provides excellent source materials for a primary prevention curriculum. Olitzky and Copans have undertaken, quite successfully, to liberate the twelve steps from the grasp of their supernatural theistic roots. Olitzky and Copans write:

Every time we think that we have made it, there is more work to do. We were ready to let God do the rest. That would have been much easier, but it doesn't work that way. It takes a lot of work to remove some part of us entirely. It may not even be possible. We may have to find ways to live with, and around it.⁴³

For the Reform Jew the significance of this liberating contribution cannot be overstated.

Finally it must be said that one other model of Jewish primary prevention might exist: this curriculum is Judaism itself.

⁴²Ibid., p. back cover.

⁴³Ibid., p. 55.

Chapter IV

The Nature of Addiction and a Critique of a Response

Introduction

The nature of addiction is quite complex. This complexity affects the development of a primary prevention program. Many prevention programs are based on the assumption that if a person can learn the skill to say "no," then that person can avoid the use and abuse of alcohol and drugs. The success of this strategy is tempered by one's understanding of why a person uses drugs or alcohol. If a person is predisposed to becoming an alcoholic then the ability of that person to "just say no" is mitigated.

Throughout history, cultures have sanctioned psychoactive substances for four uses: medicinal, ritualistic or spiritual, social, and stress medication.¹ David Novak asserts, that in the "Jewish community, the legitimate psychoactive substance is wine."² Wine is a symbol of religious obligation and is part of many religious ceremonies including *kiddush*, *havdalah*, marriage, and ceremonies in the house of mourning.³ The Jewish sanctioning of a psychoactive substance is one possible form of our acceptance and admittance that an individual may be unable to abstain from the use of mind altering substances. Jews do not say "no"; rather, Jews are supposed to say,

¹Peter Bell, "Anthropological Overview of Substance Abuse," The Alabama Journal of Medical Sciences 21 (2) (1984): 162.

²David Novak, "Alcohol and Drug Abuse in the Perspective of Jewish Tradition," Judaism 33(130) (1984): 162.

³*Ibid.*, p. 224. See Novak note [17] TB Ketubot 8b based on *Semahot* 14/end. See Maimonides, *Hilkhos Evel*, 13.8 and R Joseph Karo, *Kesef Mishneh* thereto in the name of Nahmanides. See Novak note [20] TB *Pesachim* 106a. For wine as a requirement for *havdalah* "over the cup," see M. *Berakhot* 8.5 and TB *Berakhot* 27b. For wine as a wedding requirement, see TB *Ketubot* 7b.

"moderation." Many factors temper the reality of Jewish moderation. This chapter will discuss Jewish moderation, the myths associated with it, and the implications for prevention. It will also address addiction as a disease or as a social-psycho dysfunction. Finally it will critique the manual⁴ and curriculum⁵ by the Board of Jewish Education of Greater New York.

Just Say No

The Los Angeles Unified School District has instituted, in cooperation with the Los Angeles Police Department, a program of prevention entitled "DARE" (Drug Abuse Resistance Education)⁶ which popularized the slogan "Dare to say NO!" The underlying assumption of this program is that with proper education an individual can be taught the skills to resist drugs.

Developmental theory asserts that the ability to say no is crucial. At around the age of two children begin to discover their own power. They start to challenge authority. As Bradshaw writes, "It is what we call the counterdependency stage. Children need to go through this stage in order to separate. It's a second birth, a psychological birth, because if you can't separate, you can't have a life of your own, and saying no is one of the ways to separate."⁷ Jewish life is punctuated by ceremonies and celebrations of this type

⁴David Seidmann, Manual on Substance Abuse Prevention for the Jewish Educator. (New York: Board of Jewish Education, Inc., 1990).

⁵Zvi Berger et al., Curriculum on Substance Abuse Prevention for the Jewish Educator. (New York: Board of Jewish Education, Inc., 1989).

⁶Daryl F. Gates, "LAPD's Project DARE tells youths to resist drugs," School Safety (Spring 1986).

⁷John Bradshaw, "Our Families, Ourselves: The power of saying no," Addiction (December 1989): 65.

of separation, and it is during these moments that the ritualized use of alcohol appears.

The levels of chemical dependency in the Jewish community are a reflection of the sanctioning of alcohol use. The attitude in Judaism that may cause a Jew to say "no," may also be the same factors which enable some Jews to say "just a little," and others to say "I cannot say no." Whether Jews offer these responses more or less frequently than do non-Jews and the importance of this potential disparity, will be discussed later on.

The Jewish "no" is a complicated idea. Traditional Judaism is authoritarian and does not give much room for personal autonomy. Behavior is prescribed, including one's response to alcohol. Saying "no" (or in this case the response is a highly prescribed amount) because of a religious restriction is only functional for as long as one accepts the entire system. If one rebels against this structure and no longer places the authority for decisions concerning use with that system, then one becomes as susceptible to addiction as every other segment of society. Some of the restraints to addiction are removed. The rejection of traditional Jewish authority opens Jews up to the same problems that the rest of the world faces.

The idea that rigorous adherence to an authoritarian religious structure is an effective means for saying no is a fallacy. The control over the abuse of drugs and alcohol in the traditional Jewish community has not been shown to be any more or less effective than any other segment of society. The pressure to hide and disguise

abuse, however, may be considerably higher and may be what contributes to the myth of Jews being unsuceptible to addiction.

Bradshaw writes, "It's risky, this business of saying no."⁸ It is risky for us to say no to those who want to impose their standards on us, no matter what those standards are. Saying no to drugs has social risks and saying no to a system which regulates chemical use also has risks. We all want to be accepted. We want want to avoid conflict and anger.

Learning moderation as a child cannot definitely protect a person from alcoholic experiences, but if healthy patterns are founded in childhood experiences, moderate adult behavior is easier to maintain. Barry Glassner and Bruce Berg assert that Judaism is a means for creating an environment that excludes heavy drinking and this contributes to the Jew's sobriety: "Staying with Jews and other moderate drinkers makes inconvenient or unavailable the use of alcohol to various substantive ends."⁹ By demonstrating for the next generation adult Jews perpetuate the Jewish norm of moderation. The formation of a Jewish or non-drinking group is important to this modeling.

The concept of Jewish moderation creates a way for Jews to be "generally unafraid to offer an assertive no when they are encouraged to drink more than they want."¹⁰ The "no" is a carefully orchestrated and planned response. It can often include joke telling, non-action, substituting beverages, and avoidance. "Avoidance

⁸Ibid.

⁹Barry Glassner and Bruce Berg, "How Jews Avoid Alcohol Problem," American Sociological Review, 45 (August) (1980): 660.

¹⁰Ibid.

techniques sometimes seem the obverse of the final move customarily undertaken by substance abusers. Rather than finding rationalizations for drinking, ...[Jews] find rationalizations for not drinking."¹¹

Modern non-halakhic Jews, Glassner and Berg assert, have managed to secularize a religious attitude toward drinking.¹² This secularization is a result of assimilation and acculturation. In the traditional Jewish community a Jew does not encounter secular drinking situations; therefore, it is only the advent of the liberal modern Jewish world which creates the secularization of a religious attitude. Liberal and traditional Jews say 'moderation,' but in different contexts.

The contextual use of wine determines its use, or misuse, as Glassner and Berg asserts: "In Judaism it is not the nature of wine, but rather the manner in which it is used that is central. The degree and way in which wine is used determines its value. The key word is moderation. Judaism frowns upon celibacy, yet it inveighs against sexual excesses. Judaism does not ordain asceticism, yet it warns against gluttony. We do not mourn excessively, but at the same time Judaism tells us that we must check our joy, lest we indulge in frivolity without limit."¹³ The ability for a Jew to be moderate in his or her life is what religious life teaches; however, it is interesting

¹¹Ibid., pp. 660-661.

¹²Ibid., p. 662.

¹³Paul L. Hait, "Alcoholism as Reflected in Jewish Tradition," in Alcoholism and the Jewish Community, ed. Allan Blane (New York: Federation of Jewish Philanthropies of New York, 1980), p. 93.

and important to recognize that the Jewish ability to be moderate may be a myth.

Mythical Moderation

A belief is held that Jews have a particular type of alcohol consumption pattern. This belief, which we will call the "myth," manifests itself in two ways. First, the myth that the rate of addiction among Jews is lower than the rest of the population, and second, that Jews have the ability to drink in moderation. Immanuel Kant, two hundred years ago wrote: "Women, ministers and Jews do not get drunk."¹⁴ This belief, truly or falsely held, is important to understand.

Critical studies of rates of Jewish alcoholism are difficult to find. Most studies confirm the myth by indicating that there continues to be a low rate of alcoholism among Jews. At the same time "most studies indicating an increase in alcoholism among Jews have serious methodological flaws"¹⁵ or are primarily composed of anecdotal information. Bainwol and Gressard conclude that of nine studies conducted between 1970 and 1983, only four used sound methods of investigation. These studies indicated that alcoholism continues to be lower in the Jewish community than in the rest of the population. Of the remaining five studies three indicated that alcoholism was on the rise in the Jewish community and the other

¹⁴E. M. Jellinek, "Immanuel Kant on Drinking," Quarterly Journal of Studies on Alcohol, 1(4) (1941): 778. Jellinek quotes Immanuel Kant, Anthropologie, 1798.

¹⁵Suzanne Bainwol and Charles F. Gressard, "The Incidence of Jewish Alcoholism: A Review of the Literature," Journal of Drug Education, 15 (3) (1985): 217.

two studies agreed with the reliably obtained data that indicated lower rates.¹⁶ Conclusions based on these findings must be drawn very carefully. Empirical evidence of low rates of alcoholism are easy to identify, but no empirical evidence of rates of alcoholism which approach the non-Jewish rates are available. Some studies indicate that there are Jewish alcoholics, but these studies indicate only the presence of the disease and not its proliferation.

Mark Keller in his important essay "The Great Jewish Drink Mystery," spells out the myths and realities of Jewish drinking and drunkenness. "It happens that practically all Jews do drink, and yet all the world knows that Jews hardly ever become alcoholics."¹⁷ Keller identifies numerous studies, articles, and commentaries which indicate the acceptance of this myth as reality.¹⁸ The conclusions of

¹⁶Ibid., pp. 217-221.

¹⁷Mark Keller, "The Great Jewish Drink Mystery," British Journal of Addiction 64 (1970): 287.

¹⁸Ibid., pp. 287-288. See Keller notes: [1] R. H. Landman. *Quart. J. Stud. Alc.* 13, 87 (1952). [2] C. R. Snyder. *Culture and Sobriety; A study of Drinking Patterns and Sociocultural Factors Related to Sobriety among Jews.* Doctoral dissertation, Yale University (1954). [3] C. R. Snyder. *Alcohol and the Jews; A Cultural Study of Drinking and Sobriety.* (Rutgers Center of Alcohol Studies Monogr. No. 1) New Brunswick, N.J.; Rutgers Center of Alcohol Studies Publications Division (1958). [4] R. F. Bales. *The "Fixation Factor" in Alcohol Addiction; An Hypothesis Derived from a Comparative Study of Irish and Jewish Social Norms.* Doctoral Dissertation, Harvard University (1944). [5] D. D. Glad. *Attitudes and Experiences of American-Jewish and American-Irish Male Youths as Related to Differences in Inebriety Rates.* Doctoral Dissertation, Stanford University (1947). [6] D. D. Glad. *Quart. J. Stud. Alc.* 8, 406 (1947). [7] I. Kant. *Anthropologie*; Pt. I, Book i. 1798. Cited in: Jellinek, *Quart. J. Stud. Alc.* 1, 777 (1941). [8] N. Kerr. *Inebriety, Its Etiology, Pathology, Treatment and Jurisprudence.* Lewis, London (1888). [9] R. Hunter. *Poverty.* Macmillan, New York (1904). [10] M. Fishberg. *The Jews: A Study of Race and Environment.* Scott, New York (1911). [11] L. Cheinisse. *Sem. med.* 28, 613 (1908). [12] E. Durkheim. *Suicide.* Alcan, Paris (1897). [13] N. S. Leskov. *Nesmertel'nyi Golovan.* (*Deathless Golovan.*) In: Leskov, *Complete Works*, Vol. 6, pp. 351-397. Moscow; Gos-isd-khudozh. lit. (1957). (Orig. date 1880.)

these studies are: R. F. Bales asserts that "the Jews, by virtue of cultural practices effective from infancy, acquired a ritual attitude toward drinking, and learned to use it chiefly for communion."¹⁹ This highly ritualized practice created an attitude that would exclude any type of abusive behavior. Snyder confirmed most of Bales' findings. "The culture of the Jews, as influenced by the religion, acted as an inhibitor of drunkenness."²⁰ Drinking was considered permissible; it was only drunkenness that was disdained. Jewish boys, in a study by D. D. Glad, considered drinking "as socially practical and religiously symbolic and communicative."²¹ The studies all seem to agree that even though ritualized and permitted drinking is part of the religious norm, the drinking which leads to drunkenness is discouraged.

We discovered this myth early in the Torah, where within a few chapters the first drunken episode occurs. Noah's drunkenness, Michael Chefitz writes ironically, was obviously passed "through the lines of Ham and Yafet and on to the Irish and the Italians and missed the Jews completely."²² The myth persists that Jews are

¹⁹R. F. Bales, "The 'Fixation Factor' in Alcohol Addiction; An Hypothesis Derived from a Comparative Study of Irish and Jewish Social Norms" (Doctoral, dissertation, Harvard University 1944). As discussed by Mark Keller, "The Great Jewish Drink Mystery," British Journal of Addiction 64 (1970): 288.

²⁰C. R. Snyder, "Alcohol and the Jews; A Cultural Study of Drinking and Sobriety," Rutgers Center of Alcohol Studies Monogr. No. 1 (New Brunswick, N.J.: Rutgers Center of Alcohol Studies Publications Division, 1958). As discussed by Mark Keller, "The Great Jewish Drink Mystery," British Journal of Addiction 64 (1970): 289.

²¹D. D. Glad, Quart. J. Stud. Alc. 8 (406) (1947). As discussed by Mark Keller, "The Great Jewish Drink Mystery," British Journal of Addiction 64 (1970): 289.

²²Mitchell Chefitz, "A Myth: Jews Don't Drink," Jewish Calendar Magazine (October 1990): 53.

somehow free from addiction. Naturally, the high rate of drinking and the low rate of addiction could lead one to make an assumption that Jews may have some biologically ordered predisposition to tolerance and abuse. This hypothesis must be rejected outright, for the Jews are not a race. To be a Jew is both a matter of birth or of conversion; therefore, the underlying assumption is incorrect.

According to Keller, "In the present state of knowledge, it would be hardly anything but superstition to adopt a genetic hypothesis, while ignoring the powerful indications of psychology and sociology."²³

Paul Hait asserts that when Jews drink Jewishly, moderation is prescribed and context is provided. "I've never heard of a Jew getting up from the *seder* table in a state of intoxication."²⁴ He makes this statement to testify to the success of Jewish norms and controls restraining the Jew. The myth becomes so big that even the Jew who drinks an excessive amount is not seen to be in a state of intoxication.

Many theories have sought to explain the perceived low incidence of addiction in Judaism. These theories include "Piety, fear of Christian disapproval, loss of control in a hostile environment, exposure at a young age to ceremonial and ritualistic drinking of a moderate nature, and a desire to be different."²⁵ Just as confusion clouds perceptions of Jews' rate of addiction and ability to control drinking, so does it color the host of reasons proposed to explain what appears to be a rise in the number of alcoholic Jews. Among

²³Keller, "The Great Jewish Drink Mystery," p. 289.

²⁴Hait, "Alcoholism as Reflected in Jewish Tradition," p. 94.

²⁵Sheldon C. Sells, "Alcohol Abuse in the Old Testament," Alcohol and Alcoholism 20(1) (1985): 71.

the reasons given are "the abandonment of Jewish loyalties or traditions and the adoption of prevailing non-Jewish social habits."²⁶ For Jews the coping mechanism are different than they have been in the past. No longer are the close ties to community, family, and religious spiritual life.

Sociological studies fail to indicate, however, what the real levels of addiction and moderation are. Most information which refutes the moderation belief is anecdotal or the methodology for gathering the information is questionable. Some statistics do appear in contradiction to the myth. Haddasah Magazine reports that "eighteen percent of the callers to the National Cocaine Telephone Hotline identified themselves as Jewish."²⁷ This, however, only demonstrates that Jews have a high rate of calling into a hotline, not a high rate of addiction. Marcia Cohn Spiegel²⁸ interviewed sixteen Jewish alcoholics, and Sheila Blume and Dee Dropkin presented their findings in anecdotal form.²⁹ Both of these studies claim a strong presence of addiction in the Jewish community, but again provided no reliable statistics to back it up.

The reason for the lack of statistics which affirm similar rates of addiction for Jews as for the rest of society lies primarily in the fact that "Jews are less likely to recognize alcoholism in themselves, since they have historically been 'immune.' They therefore tend not

²⁶Walter Duckat, "Jews and Alcohol," The Jewish Spectator (Winter 1981): 20.

²⁷Walter Ruby, "Jews and Drugs," Hadassah Magazine (December 1986): 19.

²⁸Marcia Cohn Spiegel, "The Heritage of Noah: Alcoholism in the Jewish Community Today," (Thesis, Hebrew Union College, Los Angeles, 1979).

²⁹Sheila Blume and Dee Dropkin, "The Jewish Alcoholic: An Under-Recognized Minority," Journal of Psychiatric Treatment and Evaluation, (2) (1980): 1-4.

to seek treatment. Even after identifying a problem, embarrassment or confusion may inhibit their search for help. When they do seek treatment they may be more likely to turn to private practitioners or private institutions not required to maintain demographic utilization statistics."³⁰ Even an increase in seeking help does not necessarily correlate to an increase in prevalence of alcohol problems, Glassner and Berg confirm: "Much of the discussion of increasing rates depends upon speculation."³¹ This speculation is as uninforming as the myth.

Most earlier studies³² tend to be absent of any conclusive testing or exacting data. Thus we find a number of studies which attempt to fill in the picture of the Jewish alcoholic and drug addict. Among these studies is one by Schmidt and Popham,³³ who assessed the factors and modes of adjustment found among 29 patients who entered a clinic for symptoms of alcoholism. They determined three

³⁰Bainwol and Gressard, "The Incidence of Jewish Alcoholism: A Review of the Literature," p. 221. See Walter Duckat, "Jews and Alcohol," The Jewish Spectator (Winter 1981): 19-22.

³¹Glassner and Berg, "How Jews Avoid Alcohol Problem," pp. 652-653.

³²Early studies, that being prior to the late 1960's and early 1970's were focused primarily on Jewish attitudes and not on comprehensive factual studies. These studies include: Mark Kellner, "The Great Jewish Drink Mystery," British Journal of Addiction 64 (1970): 287-296; R. H. Landman, Quart. J. Stud. Alc. 13 (87) (1952); C. R. Snyder, "Culture and Sobriety: A study of Drinking Patterns and Sociocultural Factors Related to Sobriety among Jews," Doctoral dissertation, Yale University (1954). R. F. Bales, "The 'Fixation Factor' in Alcohol Addiction: An Hypothesis Derived from a Comparative Study of Irish and Jewish Social Norms., Doctoral Dissertation, Harvard University (1944); and D. D. Glad, "Attitudes and Experiences of American-Jewish and American-Irish Male Youths as Related to Differences in Inebriety Rates," Doctoral Dissertation, Stanford University (1947). It is only in recent years that comprehensive and impressionistic studies have begun to emerge.

³³W. Schmidt and R. E. Popham, "Impressions of Jewish Alcoholics," Journal of Studies on Alcohol 37 (79) (1976): 931-939.

specific ways patients deal with their problems. First, "those of orthodox background characteristically denied that they had lost control of their drinking and sought treatment only for attendant physical complaints."³⁴ The second group, "those of nonorthodox background accepted the diagnosis of alcoholism but denied their affiliation with the Jewish community."³⁵ And the last group "admitted both Jewishness and alcoholism but denied the validity of the notion of Jewish sobriety."³⁶ Schmidt and Popham offer no conclusions as to what should be done with their findings, other than to suggest that more information and larger samples need to be taken to determine any generalizations.

One could deduce from the earlier studies that alcoholism does not exist in significant numbers in the Jewish community. Clearly the findings of the Schmidt and Popham study support this assumption, but what begins to emerge is that the alcoholic may in fact become separated from the Jewish community. Religious and social pressures confirm that Judaism and alcoholism are not compatible. Therefore, it may not be the absence of alcoholism, but the presence of denial by the Jewish alcoholic. This denial takes place in two forms. The more observant denies the alcoholism and the less observant denies the traditional form of the religion. For both, alcoholism becomes a non-Jewish problem.

Glassner and Berg indicate three factors which contribute to alcohol being seen as a non-Jewish problem. First, they posit that

³⁴Ibid., p. 938.

³⁵Ibid.

³⁶Ibid.

eating is considered the Jewish excessive problem. Second, most Jews by virtue of their own discovery have confirmed in their own mind that the Jew does not have problems with alcohol. Third, Jews prefer to emphasize rationality in their coping strategies.³⁷ These strategies set the Jew up for the creation of the myth and difficulty in disproving it.

One must be very careful in accepting or refuting the moderation belief. If we accept that there may be some truth to the idea that something in Judaism helps a Jew to drink in moderation, than we accept the idea that Judaism can teach us about addiction and about prevention.

If we refute the idea that Jews drink differently than anyone else (Jews are the same as everyone else) then we affirm that nothing in Judaism can teach us specifically about addiction and about prevention. This second choice would be in contradiction to the endless texts associated with alcohol in the Torah and elsewhere.

Jews have a unique set of issues. Judaism is either in denial or Judaism has some unique formula for moderation which is inherent in the Jewish way of life. These options do not confirm or refute the myth, nor is it necessary that they do. Rather, the presence of the myth, whether true or false, is enough to inform our thinking that Jews are concerned with addiction as an issue which affects Jews.

Whether the myth contains elements of truth or falsehood, or serves only to inform, the reality that there are Jewish addicts and

³⁷Glassner and Berg, "How Jews Avoid Alcohol Problem," p. 654. See also Nathan Glatzer, "Why Jews Stay Sober: Social Scientists Examine Jewish Abstemiousness," Commentary 13 (2) (1952): 181-186.

that Judaism can teach us about addiction and prevention must be accepted. The Torah, as clearly demonstrated in Chapter I, shows the strong connection between Jews, Judaism, and alcohol use and abuse. "Jewish addiction"³⁸ may be nonexistent, but we must be very careful to clarify that Judaism teaches us much about addiction and consequently about primary prevention.

Jewish Drinking

Judaism provides insight into primary prevention, based on the relevancy of the myth. The myth informs our thinking. The underlying assumption to the myth is that Jews drink in a particular fashion. Whether true or not, most of the sociological research around Jews and addiction reflects an acceptance of the view that Jews have a lower rate of incidence. These studies lead one to believe that Judaism can teach us something about prevention. Bainwol and Gressard assert that "because of the rarity of alcohol problems among Jews, research in alcoholism prevention has often looked to this group for possible answers. If alcoholism is now more prevalent in the Jewish community, researchers need to take a close look at this change and its implications for prevention efforts."³⁹ This argument seems to be clear and legitimate, unless what is changing is the perception and acceptance, rather than the level or rate of addiction in the Jewish community.

³⁸"Jewish addiction" is a special type of addiction that only a Jew could have. This is different than a Jew who is a addicted.

³⁹Bainwol and Gressard, "The Incidence of Jewish Alcoholism: A Review of the Literature," p. 217.

Anthropologist Peter Bell points out that "communities and cultures that have relevant tools to cope with stress tend to have fewer chemical abuse problems. Communities and cultural groups going through a rapid period of assimilation abandon their historical rules that govern chemical consumption, as well as their tools to cope with stress."⁴⁰ Early studies indicate a relationship between Orthodox Judaism and a low rate of alcoholism. A decrease in Orthodox identification and the increase of assimilation would seemingly bring about a rise in alcoholism, but this does not appear to be true. Thus, the correlation may be a false assumption, or perhaps second-, third-, and fourth-generation removed descendants may still be under the influence of traditional Orthodox norms. Accurately measuring these factors is impossible..

Raphael Patai and Jennifer Patai⁴¹ assert that the perceived low rate of alcoholism among Jews is primarily sociological and not genetic. A variety of studies have attempted to identify the factors which contribute to these perceptions. The different reasons which the studies indicate is testimony to the lack of definitive evidence. A review of six different assessments will illustrate this point.

First, Patai and Patai assert that there are three contributing factors to the perceived low rate of alcoholism: first, the traditional use of natural wine as opposed to distilled alcohol; second, the use of wine in highly ritualized events which accompany the mention of the name of God; and third, the use of alcohol primarily for religious

⁴⁰Bell, "Anthropological Overview of Substance Abuse," p. 164.

⁴¹Raphael Patai and Jennifer Patai, The Myth of the Jewish Race (Detroit: Wayne State University Press, 1989), pp. 295-296, 322-324.

purposes and not for recreational or secular reasons. Children are exposed to this socialization process at a very early age. Jews adopted the same patterns of drinking as they did with sex and eating.⁴² Codified ritual dictates relationship. It is very clear what can be consumed and what cannot.

Second, the variability of these assumptions is perhaps best illustrated by another statement by Raphael Patai: "Three factors contribute significantly to the perceived low rate of alcoholism among Jews. First, there are many traditional myths which deter the potential drinker. Second, moderation and control are stressed in all facets of Jewish life including consumption of all food and beverages. Third, the use of wine in a ritual setting made wine a regular part of the God-centered life of the traditional Jew and effectively removed it from the realm of dangerous excess or frenzy."⁴³ What makes these two statements by Patai so revealing is not the reasons given, but the fact that the same author in one article, outlines three reasons for a behavior, and asserts another set of three reasons in a different article.

Third, Keller attributes three factors to the historical disappearance or drunkenness. "One is the banishment of the pagan gods of Canaan, to whose worship orgiastic drinking had been attached. The second is the development of the religious culture, with the Bible, the Torah, as Constitution, along with the institution of the local synagogue as a place of popular education as much as

⁴²Ibid., p. 323.

⁴³Raphael Patai, "from 'Journey In to the Jewish Mind' -- Alcoholism," in Alcoholism and the Jewish Community, ed. Allan Blanc (New York: Federation of Jewish Philanthropies of New York, 1980), p. 72.

worship. Third is the positive integration of drinking in religiously oriented ceremonials in the home and synagogue, including meals and rites of passage."⁴⁴

Fourth, Bock, Cochran and Beeghley⁴⁵ argue that the "relationship between religiosity and alcohol use will be greater in proscriptive than nonproscriptive denominations,"⁴⁶ and that "the religiosity-misuse relationship will be weaker and show less variation across denominations than the religiosity-use relationship."⁴⁷ Their work emanates from a sociological theory which asserts that "people's behaviors and attitudes are decisively shaped by the groups in which they participate."⁴⁸ They found that while Jews use about the same amount of alcohol as other denominations, Jews have the lowest percentage of misuse occurring.⁴⁹ They concluded that this low figure was not due to religious affiliation, but rather to a high percentage of Jews living in an urban area and the age of the users.⁵⁰ The religious part of the

⁴⁴Keller, "The Great Jewish Drink Mystery," p. 294.

⁴⁵E. Bock, J. Cochran, and L. Beegley, "Moral Messages: The Relative Influence of Denomination on the Religiosity-Alcohol Relationship," The Sociological Quarterly, 28 (1) (1987): 89-103.

⁴⁶Ibid., p. 89.

⁴⁷Ibid.

⁴⁸Ibid., p. 91.

⁴⁹Ibid., pp. 93 -95. A "user," for purpose of their study is defined as ever having the occasion to use an alcoholic beverage (p. 93). They produced the following data on alcohol use (p. 95): Nonaffiliated 90%; Episcopalians 87%; Catholics 86%; Jews 85%; Lutherans 85%; Presbyterians 78%; Methodists 68%; Baptists 56%; and Protestants 56%. "Misuse" is defined as one who thinks they drink more than they should (p. 94). They produced the following data on alcohol misuse (p. 95): Nonaffiliated 50%; Episcopalians 46%; Catholics, Lutherans, Presbyterians, Methodists, Baptists, and Protestants 28%-40%, and Jews 24%.

⁵⁰Ibid., pp. 97-98.

sample they took measured only temple attendance, membership, and identification. Only temple attendance showed a slightly negative relation to alcohol misuse.⁵¹ Their interpretation asserts that not only is religiosity not the contributing factor to the lower rate of misuse, but it is the lowest contributing factor among all the denominations.⁵² Their study does, for whatever reason, indicate that Jews are misusing at a lower rate than other denominations, but it is not classical Jewish factors which are contributing to the low figure. The lower rate demands careful scrutiny. It is easy for someone to blindly infer that Jewish religiosity must be the direct cause of the lower misuse statistic; however, other Jewish values may be playing a part in the nonreligious demographics of the Jews.

Fifth, Glassner and Berg suggest that four factors contribute to the low rate of alcoholism among Jews: "(1) association of alcohol abuse with non-Jews; (2) integration of moderate drinking norms, practices and symbolism during childhood by means of religious and secular ritual; (3) restriction of most adult primary relationships to other moderate drinkers; and (4) a repertoire of techniques to avoid excess drinking under social pressure."⁵³ Glassner and Berg go on to write that "these four processes act as social controls that avert persons from redefining problems as amenable to relief by means of alcohol, learning to use alcohol to solve problems, or rationalizing such usage to themselves and others."⁵⁴

⁵¹Ibid., p. 97.

⁵²Ibid., p. 98. The rate of misuse due to religiosity is as follows p. 97):
Conservative Protestant .0296; Liberal Protestant .0255; Catholic .0161;
Non affiliated .0101; and Jewish .0021.

⁵³Glassner and Berg, "How Jews Avoid Alcohol Problem," p. 647.

⁵⁴Ibid., p. 653.

Sixth, Bainwol and Gressard distinguish two contributing factors to the high rate of sobriety among Jews. The first factor is frequent ritualistic drinking and the second factor is that a norm of the Jewish society is sobriety.⁵⁵ "The negative sanction imposed on alcohol abusing Jews by their community and the internal dissonance they experience constitute powerful social controls. Thus, the elements contributing to 'cultural immunity' are the norm of sobriety and the ceremonial drinking from which it stems."⁵⁶

The following chart lists the reasons that the five theories give for the lower perceived rate of dependency:

Patai and Patai:⁵⁷

- 1) wine instead of distilled alcohol
- 2) wine used in ritual with the name of God
- 3) religious and not secular use

Patai:⁵⁸

- 1) the myth acts as a deterrent
- 2) moderation and control are stressed
- 3) wine used in ritual with the name of God

Keller:⁵⁹

- 1) banishment of pagan gods
- 2) Torah and synagogue as key factors
- 3) integration of drinking in religious ceremonies

Bock, Cochran and Beeghley:⁶⁰

- 1) high percentage of Jews in urban areas
- 2) age (the age of their sample was older)
- 3) temple attendance

⁵⁵Bainwol and Gressard, "The Incidence of Jewish Alcoholism: A Review of the Literature," p. 222.

⁵⁶Ibid.

⁵⁷Patai and Patai, The Myth of the Jewish Race, pp. 295-296, 322-324.

⁵⁸Patai, "from 'Journey In to the Jewish Mind' -- Alcoholism," p. 72.

⁵⁹Keller, "The Great Jewish Drink Mystery," p. 294.

⁶⁰Bock, Cochran, and Beegley, "Moral Messages: The Relative Influence of Denomination on the Religiosity-Alcohol Relationship," pp. 89-103.

Glassner and Berg:⁶¹

- 1) alcohol associated with non-Jews
- 2) childhood integration of moderate drinking norms
- 3) adult relationships restricted to moderate drinkers
- 4) techniques to avoid social pressure

Bainwol and Gressard:⁶²

- 1) frequent ritualistic drinking
- 2) sobriety as a norm of the Jewish society

The assumption is that Judaism, and specifically traditional Judaism, is relatively successful with keeping addiction/abuse rates low. Peter Bell would insist that there is a clear social policy regarding use.⁶³ This social policy was codified by the Torah, as previously discussed, and by the Rabbis of the Talmud who created a highly structured ritualized way of dealing with alcohol. This structure affected relations with the rest of the community, including the introduction of a "prohibition of drinking wine intended for pagan rituals. Subsequently in accordance with the principle of 'erecting a fence around the law,' this prohibition was surrounded by a wider one--that of drinking any wine prepared by Gentiles, and even touching it.[27]"⁶⁴ Traditional Judaism was successful at creating structure for wine use and controlled the context within which it would be used..

Some argue that the Jewish community is no longer subject to these strictures, but others respond that "despite the breakup of the ghetto and the abandonment of the traditional Law on the part of the majority of Jews, they still form, more than other peoples, a rather

⁶¹Glassner and Berg, "How Jews Avoid Alcohol Problem," p. 647.

⁶²Bainwol and Gressard, "The Incidence of Jewish Alcoholism: A Review of the Literature," p. 222.

⁶³Bell, "Anthropological Overview of Substance Abuse," pp. 162-163.

⁶⁴Patai, "from 'Journey In to the Jewish Mind' -- Alcoholism," p. 73. See Patai Note [27] *B. 'Av. Zar.* 29b, 31a-b, 36a; *B. Sanh.* 106a.

close community which is able to supply psychological and material support to its members and saves them from alcoholism."⁶⁵ Even with the dissolution of the traditional Jewish community Jews still learn about moderation from childhood through ceremonial use of alcohol. Alcohol is connected with events and drinking is limited to religious occasions. "Drinking serves as a symbolic punctuation mark that helps to separate certain good events (religious services, weddings, dinners, etc.) from all other events."⁶⁶ Through this behavior Jews avoid two factors "involved in the deviant use of a substance: belief that problems can be alleviated through such usage, and learning how to use the substance to solve problems."⁶⁷

Whether the myth is refuted or confirmed, it informs our thinking and is applied almost universally as a social policy for primary prevention. The duality of denying the myth and using it for constructing models of prevention is quite troubling, for if the underlying assumptions are ever really proved false then the rationalization of this social policy would have to be entirely rethought.⁶⁸

⁶⁵Nathan Glatzer, "Why Jews Stay Sober: Social Scientists Examine Jewish Abstemiousness," Commentary 13 (2) (1952): 184.

⁶⁶D. G. Mandelbaum, "Alcohol and Culture," Current Anthropology, (6) (1965): 281-8. As cited in Barry Glassner and Bruce Berg, "How Jews Avoid Alcohol Problem," American Sociological Review, 45 (August) (1980): 658.

⁶⁷Glassner and Berg, "How Jews Avoid Alcohol Problem," p. 658.

⁶⁸While not in the scope of this study, besides the myth being entirely debunked, another even more disturbing possibility exists. This is the possibility that frequent ritualistic drinking is a common symptom of alcoholism and that cultural immunity is community wide denial of alcoholic symptoms. It is entirely possible that Judaism (in its authoritarian form) is an addictive system which has molded a structure which has redefined addictive behavior as a religious norm and labeled it moderation or sobriety.

Models of Addiction

The currently accepted model of addiction is that it is an incurable disease: a disease that can, at best, be coaxed into remission. This model further asserts that the individual addict is the locus where insight may be found which will enlighten us to the keys of primary prevention. We hope that by understanding why an individual became chemically dependent we can understand how to prevent other individuals from the same problem.

An alternative model, called the Life Process Model,⁶⁹ understands addiction in a different way. While both the disease model and this alternative model affirm that an addicted lifestyle is not healthy, the alternative model offers different insights into possible primary prevention methods. These insights center around issues of self empowerment and self efficacy.

The two models are presented in the recent work by Peele, Brodsky, and Arnold, The Truth about Addiction and Recovery.⁷⁰ They call the two models the "life process program" and the "addiction as a disease" model.

Offering an alternative model to the disease model is a sensitive issue, because for many this model is the key to their sobriety. The habitual use of some sort of chemical is not what we normally think of when we think of a disease. Even with all the claims of biological links to alcoholism no one has yet to prove conclusively that there is a specific biological factor in alcoholism. No

⁶⁹Stanton Peele, Archie Brodsky, and Mary Arnold, The Truth about Addiction and Recovery, (New York: Simon and Schuster, 1991).

⁷⁰Ibid.

treatment has come about because of these claims and no definitive test has been developed:⁷¹ "If we have no special biological information about treating or identifying alcoholism, we surely know nothing about the biological causes of 'diseases' such as compulsive gambling, shopping, and loving, which have nothing to do with drugs and alcohol."⁷² The disease model makes the following assumptions:⁷³ The basis of the disease is inbred and/or biological; it involves complete loss of control over behavior; addictions are forever; it inevitably expands until it takes over and destroys life; if one denies the existence of the disease, this denial makes others confirm the disease's existence; it requires medical and/or "spiritual" treatment; and one's children are going to get it too.

While affirming that addiction is indeed a serious problem, the life process model asserts just the opposite of the disease model:⁷⁴ No biological or genetic mechanisms are identified that account for addictive behavior; people do not necessarily lose control of themselves whenever they are exposed to the object of their addiction; addiction usually does not last a lifetime; progression is not inevitable--it is the exception; and treatment is no panacea. The two models make different assumptions while still claiming an understanding of addiction. The following chart is helpful in clarifying the models.

⁷¹Ibid., pp. 23-24.

⁷²Ibid., p. 24.

⁷³Ibid., pp. 24-25.

⁷⁴Ibid., pp. 26-30.

Disease Model

1. Addiction is inbred and biological
2. The solution is medical treatment and membership in spiritual groups such as AA
3. Addiction is all-or-nothing; you are or you aren't an addict
4. Addiction is permanent and you can relapse at any moment
5. Addicts are "in denial" and must be forced to acknowledge they have a disease
6. The recovering addict/ alcoholic is the expert on addiction
7. Addiction is a "primary" disease
8. Your main associates must be other recovering addicts
9. You must accept the disease philosophy to recover
10. Surrendering to a higher power is the key to recovery

Life Process Program

1. Addiction is a way of coping with yourself and your world
2. The solution requires self awareness, new coping skills, and changing your environment
3. Addiction is a continuum; your behavior is more or less addicted
4. Addiction can be outgrown
5. You should identify problems and solutions in ways that work for you
6. Those without an addiction problem are the best models
7. Addiction stems from other life problems you have
8. You should associate with a normal range of people
9. Getting better is not a matter of believing a dogma
10. You must develop your own power to get better⁷⁵

The model of addiction as a disease has been perpetuated for so long that very few people question its validity. Peele, Brodsky, and Arnold in rejecting the disease model describe addiction as:

⁷⁵Ibid., p. 22.

a habitual response and a source of gratification or security. It is a way of coping with internal feelings and external pressures that provides the addict with predictable gratifications, but that has concomitant costs. Eventually these costs may outweigh the subjective benefits the addiction offers the individual. Nonetheless, people continue their addictions as long as they believe the addictions continue to do something for them. It is important to place addictive habits in their proper context, as part of people's lives, their personalities, their relationships, their environment, their perspectives. The effort to change an addiction will generally affect all these other facets of a person's life as well.⁷⁶

The Life Process Model affirms that addiction is just another part of the ongoing process of learning, growing, changing, and living. Addiction according to this model begs us to not ask how sick we are, but rather how healthy we are, what can we do to be healthier, and how can we develop alternative better ways for coping with the process of living?

Most of Peele, Brodsky, and Arnold's work relates to what the addict should do. In Chapter 17 they address the issue of primary prevention.⁷⁷ While it is difficult to sum up the life process program in a concise manner, it is here where Judaism and the life process model intersect. The authors suggest three recommendations for avoiding addiction:

⁷⁶Ibid., p. 42.

⁷⁷Ibid., pp. 330-354.

Be careful to regulate your drinking and be aware of when you are drinking so much that you are getting into trouble.

Learn the life skills (like communication and self regard) that make it unnecessary to rely on drinking and that provide gratification superior to those of excessive drinking or addiction.

Keep enough in control of your life and develop the structures--like family, work, and recreation--that will make you unlikely to give yourself over to an addiction.⁷⁸

These recommendations reflect the opinions of numerous sociologists who researched why Jews may have a lower rate of alcoholism.⁷⁹ The life process of the Jews is extraordinarily similar to the Life Process Model of Peele, Brodsky, and Arnold.

If the Jew sees addiction as a part of the life process then a primary prevention program would consist of reinforcing what the Life Process Model calls "bedrock values against addiction,"⁸⁰ values which are also specifically Jewish values: self control and moderation; accomplishment and competence; self-consciousness and awareness of one's environment; health; self esteem; and relationships with others, community, and society. These values are described in detail:

1. *Self-control and moderation.* Some people simply will not permit their lives to get out of control. They cannot imagine themselves reacting automatically to some external

⁷⁸Ibid., p. 336.

⁷⁹See the studies presented earlier in this chapter.

⁸⁰Peele, Brodsky, and Arnold, The Truth about Addiction and Recovery, p. 200.

stimulus. Instead, they regulate their behavior according to their own values, principles, and purposes. These people may be repulsed, amused, or sympathetic when they observe someone else who drinks too much, or who cannot refuse an extra helping of food. But if you value moderation, you don't tolerate this for yourself and are reluctant to accept it in the people close to you.

2. *Accomplishment and competence.* Addiction is much less likely to sidetrack those who value achievement and who revel in their mastery and exercise of life skills. College students become addicted to cocaine and alcohol only rarely compared with deprived, inner-city people, because they have other plans for themselves with which addictions interfere. Even with the stresses and minimal rewards of student life, they are exercising skills and looking forward to greater accomplishments. If you do not value achievement and do not see accomplishment in your future, establishing the desire and the hope that you can achieve substantial goals is pre-eminent in eliminating addiction.

3. *Self-consciousness and awareness of one's environment.* Some people place more value than others on being alert and aware. For many drug addicts, such self-consciousness is actually painful, and drugs are the best remedy for this pain. Addiction will readily follow if a person strives to eradicate the pain of consciousness. The alternative is to value awareness and to believe that such awareness pays off--that if you are awake to your environment you will get more from it. You are also less likely to be addicted if you have faith that thinking about a problem will lead to a solution, and that blinding yourself to reality will get you in a deeper hole.

4. *Health.* What keeps most people from persisting in damaging addictions is the basic human instinct not to hurt themselves. Some individuals, on the other hand, don't care much that they are harming themselves: that they are battered, or destroying their lungs, or reducing their mental capacity. To tell a hard-drinking, hard-smoking sailor with tattoos (or, in many cases, a young drug and alcohol abuser) that his behavior is harmful often doesn't make much of an impression. This is because he doesn't see health as a value to pursue and maintain. If, however, your physical well-being is a personal priority for you, you will be likely to give up or moderate your addictive habits.

5. *Self-esteem.* Self-esteem protects against addiction in two ways: first, by reducing your need for habitual escape or consolation; second, by stopping you from destroying yourself. Addictions and drug and alcohol abuse are like mini-suicide--killing yourself a little each day. An adult who tolerates being put down or beaten... may feel she doesn't have the right to reject these assaults. Many who fall short of this degree of self-hate still don't value themselves. And self-destructive behavior is a natural outgrowth of this negative self-image. You can resist addiction, on the other hand, if you understand that it is wrong to be beaten and put yourself down and that you deserve to be treated well. The more you value yourself, the less you want to be addicted, and the less likely you are to let yourself be addicted.

6. *Relationships with others, community, and society.* Most addictions are antisocial. For starters, they involve an over concentration on oneself and one's feelings. Addictions are a kind of dark, inverted version of self-esteem--though not caring about their own health and well-being, addicts are still so self-preoccupied that they hurt others as much as or more than they hurt themselves.

Addictions often require ignoring societal values. When you hear of a mother who locks her children in the house while she goes out to score drugs, or who locks herself in her bedroom to get drunk, or who prostitutes her children; or of a father who wastes all his money gambling, or who regularly falls down drunk in front of his children, or who beats them as well--you are talking about people whose values support the most destructive addictions.

By the same token, valuing your family and thinking it important to treat people well are strong antidotes to addiction. Being concerned for the community--not wanting to detract from the environment or to disturb others (unlike young beer drinkers who throw beer cans and harass people in parks)--means you will not give in to destructive self-gratifications. Wanting to contribute to society is perhaps the strongest guarantee of all that you can resist addictive self-absorption. Similarly, good manners and respect for normal social obligations can help you keep your romantic involvements in perspective, so that they do not become addictive.⁸¹

⁸¹Ibid., pp. 200-203.

The disease model informs a primary prevention program in a different way. "The critical difference between the Life Process Program and the disease approach is the issue of self-efficacy versus powerlessness."⁸² The disease model which affirms our powerlessness is best delineated by the 12 step program, which is a spiritual program based on our powerlessness, God's strength, and a method of repentance. It was originally created as a tertiary prevention and recovery technique for alcoholics. In recent years it has become understood as the paradigm for all recovery programs. In addition, if powerlessness is admitted and understood before addiction occurs then it is also considered the paradigmatic primary prevention of the disease model. Gary Sweeten writes: "I have a simple suggestion. Have 12 Step groups in every grade in every school as a means of drug and alcohol prevention. They are simple, inexpensive, tried and proven successful, and they allow people from every religion to participate."⁸³ As the values of the Life Process Model are also specifically Jewish values, so the disease model has its roots in the Jewish concept of repentance.⁸⁴

The Twelve Steps:

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.

⁸²Ibid., p. 381.

⁸³Cincinnati Enquirer, 1 June 1991, sec. A, p. 9.

⁸⁴See Appendix N for a comparison of Jewish methods of repentance and the Alcoholics Anonymous twelve step program.

3. Made a decision to turn our will and our lives over to the care of God, as we understood Him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory and when we were wrong, promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and practice these principles in all our affairs.⁸⁵

The life process model and the disease model both offer keys to prevention. Alcoholics can have their addiction as a disease or as a dysfunction of the life process. Both will be called alcoholics because

⁸⁵Alcoholics Anonymous World Services, Alcoholics Anonymous, 3rd ed. (New York: Alcoholics Anonymous World Services Inc., 1986), pp. 59-60.

they exhibit identical symptoms, although for different reasons. Since this is a possibility and different people become addicted for different reasons, then two types of primary prevention programs are necessary: one that would prevent the disease of addiction, and one that would prevent a life process dysfunction called addiction. It is also possible that a person could be addicted because of types of addiction.

A Curriculum Critique

It is necessary to match the prevention response to that which we are attempting to prevent. For example, most secular prevention programs are supposed to be preventing the disease of chemical dependency, but the twelve step concept is not part of the secular response. The secular community does not want to introduce religious prevention into its curriculum.⁸⁶ In most secular settings they are prohibited by law from doing this. Therefore, the secular community responds to what they consider to be a disease with a life process response: empowerment and values reinforcement. The Jewish community responds in a similar way as evidenced by the recently published materials of the Board of Jewish Education of Greater New York.⁸⁷

Judging the excellence of a curriculum is very difficult. The problems which the secular community has in articulating what make a successful primary prevention program are very similar to

⁸⁶The presence of God in the twelve step programs makes it unsuitable for the secular setting.

⁸⁷Seidmann, Manual on Substance Abuse Prevention for the Jewish Educator, and Berger et al., Curriculum on Substance Abuse Prevention for the Jewish Educator.

the problems which the Jewish community faces. Therefore, the focus of this critique will be on one main issue: "Is the primary prevention response consistent with the definition of the problem?" Mainly, if the curriculum views addiction as a disease will it advocate a spiritual/repentance program; or if addiction is understood as a life process dysfunction, is the response empowerment and values reinforcement?

The only fully articulated Jewish primary prevention program is the publication of a manual⁸⁸ and curriculum⁸⁹ by the Board of Jewish Education of Greater New York. These materials are very helpful to someone who is not familiar with the field of prevention. The manual is eighty-one pages. Only three⁹⁰ of the first forty-eight pages mention anything explicitly Jewish. Page five provides the rationale for the manual and curriculum: "This publication, Manual on Substance Abuse Prevention for the Jewish Educator, was developed to serve as a companion to COSAJE [Curriculum on Substance Abuse in Jewish Education], providing the Jewish educator with the background knowledge needed to effectively teach COSAJE in Jewish educational settings."⁹¹ This statement seems to set a clear goal. On page seven the task is clarified: "There is no such disease as 'Jewish chemical dependency,' but there are, unfortunately, too many chemically dependent Jews. The purpose of this manual is to

⁸⁸Seidmann, Manual on Substance Abuse Prevention for the Jewish Educator.

⁸⁹Berger et al., Curriculum on Substance Abuse Prevention for the Jewish Educator.

⁹⁰Seidmann, Manual on Substance Abuse Prevention for the Jewish Educator, pp. 5, 7, and 38.

⁹¹*Ibid.*, p. 5.

provide necessary information on substance abuse."⁹² The program affirms two things: substance abuse is definitely a disease, and there is nothing specifically Jewish about the disease.

The manual provides just what it says it will, mainly information on drugs, but nothing about Jewish prevention. The second half of the manual has four articles about chemical dependency and the Jewish community.⁹³ Not one of these article deals specifically with primary prevention, nor do they even remotely address information about how primary prevention might be addressed in various settings. The manual teaches about drugs, alcohol, and about chemically dependent Jews, but it teaches little, if anything about primary prevention, and what Judaism can do to participate in prevention.

The curriculum is for grades 7-9. The title, which leaves out the word "prevention,"⁹⁴ is prophetically true. In the Foreword it reads: "This curriculum is designed to prevent substance abuse through the melding of Jewish values and lifestyles with proven

⁹²Ibid., p. 7.

⁹³Paul Levitz, "Jewish Children at Risk in American Society," in Manual on Substance Abuse Prevention for the Jewish Educator. (New York: Board of Jewish Education, Inc., 1990), pp.4 9-50; Le Clair Bissel with Edward Wakin, "Who Me, an Alcoholic," in Manual on Substance Abuse Prevention for the Jewish Educator. (New York: Board of Jewish Education, Inc., 1990), pp. 51-62; David Novak, "Alcohol and Drug Use in the Perspective of Jewish Tradition," in Manual on Substance Abuse Prevention for the Jewish Educator. (New York: Board of Jewish Education, Inc., 1990), pp. 63-75; and Abraham J. Twerski, "Understanding Alcoholism: A Personal Account," in Manual on Substance Abuse Prevention for the Jewish Educator. (New York: Board of Jewish Education, Inc., 1990), pp. 76-79.

⁹⁴"Curriculum on Substance Abuse in Jewish Education"

substance abuse prevention techniques."⁹⁵ The curriculum does a very effective job of melding Jewish values and lifestyles with substance abuse prevention techniques. The problem lies in the description "proven." If addiction is a life process problem then the curriculum has the appropriate response, but if it is a disease then the response is neither proven nor appropriate. It is highly discordant.

The instructional components of the curriculum are divided into two sections. The first section, "Integratable Module," is composed of five units. Each unit is divided up in the following way:

Unit Name
(Stated Goal)

Part 1.

- I. Instructional Theme
 - A. Governing Principle
 - B. Behavioral Concepts
- II. Necessary Unit Information
- III. Suggested Programmatic Activities

Part 2.

Table which integrates Holidays and Special Days with Behavioral Concepts and Suggested Programmatic Activities.⁹⁶

These different parts may be taught independently or in an integrated application. The themes of the five units are as follows:

Unit 1. Self-Worth, The importance of viewing one's self in a positive manner.⁹⁷

⁹⁵Berger et al., Curriculum on Substance Abuse Prevention for the Jewish Educator, p. 5.

⁹⁶Ibid., pp. 16-38.

⁹⁷Ibid., p. 16.

Unit 2. Coming of Age -- Responsibility, The meaning of Bar/Bat Mitzvah; helping the student to understand the privileges and responsibilities of adolescence.⁹⁸

Unit 3. Decision Making, The importance of understanding the decision making process.⁹⁹

Unit 4. Communication, The importance of interrelating and communication with other people.¹⁰⁰

Unit 5. Jewish Identity, The importance of the individual's identity as a Jew in society.¹⁰¹

These values are very similar to the goals that are delineated by the life process model. The chart below compares the two:

Life Process Model	Curriculum
Self esteem and health	Self-Worth - The importance of viewing one's self in a positive manner
Relationships with others, community, and society	Communication - The importance of interrelating and communicating with other people.
Self control and moderation	Decision Making - The importance of understanding the decision making process.
Accomplishment and competence	Coming of Age/Responsibility - helping the student to understand the privileges and responsibilities of adolescence

⁹⁸Ibid., p. 20.

⁹⁹Ibid., p. 25.

¹⁰⁰Ibid., p. 30.

¹⁰¹Ibid., p. 35.

Self-consciousness and awareness of one's environment

Jewish Identity - The importance of the individual's identity as a Jew in society.

The curriculum's response is very good, unfortunately it is to the wrong understanding of the problem. The response is life process, the problem, as they have set it out, is disease. This section of the curriculum is another attempt to teach Jewish values to a specific age group. Not once in the governing principles, behavior concepts, or necessary unit information is any explicit Jewish prevention information provided. The values which are being taught are directly applicable to primary prevention, but this is not the disease model response. The program, because the context is confused, could be a general values lesson applicable in any setting which would be appropriate to teach Jewish values.

The activity sections offer thirty-nine groupings of activities. Of these only nineteen are explicit applications of Jewish values to drug and alcohol situations. This part of the curriculum clearly shows students which Jewish values can be applied to situations which have drugs and alcohol as an issue. No goal, objective, or activity explicitly addresses our powerlessness or our need to turn our lives over to God, two essential elements to a disease model primary prevention program.¹⁰²

The second section is three pages of actual substance abuse information.¹⁰³ Five suggested activities and one discussion are

¹⁰²Ibid., p. 16. God is discussed briefly in Unit 1. Two questions are posed. I. All of us are creations of God. In what ways are we unique? II. If we are all unique, in what ways are we similar to one another? Other possible places for discussion about powerlessness and God exist, but it is clearly not the intent for this to be the focus of the program.

¹⁰³Ibid., pp. 39-41

outlined. Of these six choices only one involves any information about the Jewish community in particular.

The next part of the curriculum is eight pages of Judaic references,¹⁰⁴ with approximately sixty-two different Judaic references given. The Bible section quotes only one verse from the Torah: Deuteronomy 11:26 - "Behold, I place before you today a blessing and a curse." The Judaic sources are cross-referenced to the five units. The curriculum suggests that these sources may be integrated. It would have been more helpful if the sources had been arranged according to unit and not by source. In addition a discussion was needed concerning how these can be integrated.

The remainder of the curriculum provides sections on media resources, agency and program resources, and a glossary.¹⁰⁵

In the entire curriculum not once is the role of wine in the Torah discussed.¹⁰⁶ Chapter I of this thesis found an enormous amount of material relevant to primary prevention is available and; therefore, it is perplexing that none of this material was referenced. It may be easier to admit that there are "chemically dependent Jews"¹⁰⁷ than it is to admit that Jews have been concerned about wine since the time of the Torah. This Torah obsession could easily be considered "Jewish chemical dependency" or "Jewish addiction."

¹⁰⁴Ibid., pp. 42-49. References come from the Bible, *Talmud*, *Midrash*, Liturgy, *Halakhah*, Hassidic, and additional sources.

¹⁰⁵Ibid., pp. 50-59.

¹⁰⁶Ibid., p. 42, "Biblical Sources." In Chapter One of this thesis there is a tremendous amount of relevant material found. The curriculum makes mention of a few *Midrashim* on Torah passages, but not on the Torah itself. This is quite surprising.

¹⁰⁷Seidmann, Manual on Substance Abuse Prevention for the Jewish Educator, p. 7.

To ignore the contents of the Torah is to deny that the essence of Judaism has something specific to teach about this subject.

The curriculum is a competent application of relevant Jewish values to a much needed subject. It is important to teach Jewish values and this curriculum is a very effective way for introducing drugs and alcohol into the educational program. However, the assumption must be changed or the response must be changed because as the curriculum stands it is not a primary prevention program response to a disease understanding of addiction.

The lack of continuity between the curriculum's disease model approach and its life process prevention response is quite understandable. The program is a religiousization of "proven substance abuse prevention techniques."¹⁰⁸ The secular community has no experience in testing a religious spiritual program of prevention. The curriculum is an excellent "melding of Jewish values and lifestyles"¹⁰⁹ with education about drugs and alcohol, but it is not a program which will prevent a disease, though it might aid in the empowerment and reinforcing of personal values.

Accepting the disease model demands that we understand that we are powerless. The best primary prevention technique is to help people to realize this before they become addicted. Accepting the life process model demands that we continue or begin a program of self-efficacy. A Jewish primary prevention program must consider both possible models. Failure to do so and failure to have responses

¹⁰⁸Berger et al., Curriculum on Substance Abuse Prevention for the Jewish Educator, p. 5.

¹⁰⁹Berger et al., Curriculum on Substance Abuse Prevention for the Jewish Educator, p. 5.

congruent with the goal is another form of denial and misunderstanding- both symptoms of addictive disease and dysfunctional life process.

Chapter V

A Jewish Community Primary Prevention Program Rationale

Jews can become addicted and the Jewish community has a responsibility to provide a primary prevention program to help even one person from entering into the dangerous world of addiction. A number of programs are available to the Jewish community which address facets of primary prevention. For primary prevention to occur an extensive and effective community¹ program must be articulated and established.² This thesis will present, based on the the previous chapters of this thesis and related available materials, a training program for impactors in the Jewish community. The basic assumptions on which this program is designed are found throughout this thesis, but in general two strategies are necessary for creating a primary prevention training program. First, the Torah's response to addiction as a disease. Second, the Torah's response to addiction as part of the life process. The basis of the strategy for the former is found in Chapter One and the basis of the latter is found in Chapter Two. The strategies for creating primary prevention programs, in

¹Community refers to any group of Jews which comes together under the auspices of a Jewish organization or any group of Jews which comes together with Jewish values as the primary uniting factor. This could include a synagogue, community center, community program, federation, youth group, camp, school, family, *chavarah*, or support group.

²It must be noted that this program, while extensive and designed to be effective, is not purported to be comprehensive. The limited nature of this thesis excludes many Jewish texts and responses to addiction. This additional information would naturally offer other insights which could be used in the creation of other facets of a primary prevention program.

general, appear in Chapter Three. The models of addiction are discussed in detail in Chapter Four.

General Strategies for Implementing Community Programs

A Jewish community primary prevention program will have the following five strategies.³

I. Involving and training impactors. These impactors will teach, guide, lead, and empower their community to implement a program. Impactors include Rabbis, educators, cantors, communal workers, social workers, teachers, camp directors, youth advisors, and other related professionals and lay people. These individuals serve as the role models for the rest of the community and can help effect the most change in an individual or a group.

II. Providing information. Appropriate materials must be created and distributed to the community.

III. Developing life skills. Jewish living teaches much about the skills required to create and function in a healthy environment. The teaching and living of that lifestyle will be the means for primary prevention to be effective.

IV. Creating alternatives. Judaism's socio-cultural structure provides constructive and healthy alternatives to an addictive lifestyle. The true community must address not only the ritual needs of individuals, but also the psycho-social, medical, and cultural needs.

³Bonnie Benard, "An Overview of Community-Based Prevention," Prevention Research Findings: 1988. OSAP Prevention Monograph-3 (Rockville, Maryland: Office for Substance Abuse Prevention, 1990), p. 127.

V. **Influencing policy.** The Jewish community policies regarding alcohol and other drug use must be clearly formulated and explained. In addition, the Jewish community can use its resources to create social and economic states of well-being for its community.

What a Community Should Do

This program has as its foundation the following goals and objectives:

I. Judaism is the primary prevention tool for a Jewish community primary prevention program. This sensitivity will lead to the creation of programs which further encourage the direct connection between Jewish living and primary prevention, as well as fuller integration of Jewish living into the individual Jew's life. There are two types of addiction: addiction as disease and addiction as part of the life process.⁴ It is also possible to have addiction as a result of both the disease and one's life process. Because of the multi-faceted nature of addiction a program must be provided to meet the needs of those individuals who might become susceptible to either or both forms of addiction. This type of programming will have the following objectives:

A member of the community will be able to

- participate in a program of Jewish spirituality which will lead to behavioral improvement (*Teshuvah*). At its core are a reliance on God, self

⁴See Chapter IV.

assessment, confession, reparations, and changed behavior.

- join a support group of peers who have similar interests, beliefs, and issues.
- participate in a full Jewish living experience including, but not limited to, a lifestyle firmly grounded in an understanding of and implementation of Jewish values and ethics.

II. A Jewish community primary prevention program will recognize the unique environmental influences, interpersonal and societal influences, and individual influences which a Jewish person experiences. These factors include textual, historical, and cultural influences. This type of programming will have the following objectives:

A member of the community will be able to

- articulate what the great Jewish texts reveal concerning addiction.
- discuss the truthfulness of the Jewish myth that Jews can drink without becoming alcoholic.
- more fully understand the ritual use of alcohol and make decisions on one's own understanding of the role of alcohol in Jewish life.

III. A Jewish community primary prevention program must recognize the strong connection to secondary and tertiary prevention efforts and will coordinate, support, and integrate with these programs. This type of integration implicitly affirms that a primary

prevention effort will not always be one hundred percent effective. This type of programming will have the following objectives:

A member of the community will be able to

- clearly articulate when primary prevention has failed and when someone is in need of other types of support and help.
- obtain referral information for Jewish and secular programs which help the individual in secondary and tertiary prevention (intervention and recovery).

IV. A Jewish community primary prevention program will bring the discussion of addiction into the agenda of the community. This discussion is an important and essential part of the program. It will serve to heighten the awareness of those who a primary prevention program might help, and will also enable others in the community to validate and support the needs of an individual or of a part of the community. This type of programming will have the following objectives:

A member of the community will be able to

- describe the different types of addiction and what primary prevention efforts are appropriate.
- discuss the problems of Jews without the fear of disapproval from the rest of the community.
- feel empowered to assist in addressing the needs of the community.

An Impactor Training Program

Friday

Before arrival each participant should have read the literature in Appendix C and as many of the articles and books found in the Suggested Reading List in Appendix AA.

12:30 Check in

1:00 Welcome and Icebreaker - Appendix D

2:00 "Where we are going and how we are going to get there: Creating new bridges" - Appendix E

3:30 Small Groups (6-8 people)

Explanation of what should take place in the small groups - Appendix F

I. Discussion - Appendix G

II. Creation - Appendix G

4:30 "What can I do today to help someone else have their tomorrow?"

Personal planning time - at numerous times during the training participants will be given time to record their own ideas and reflections which might be used as a means to construct their own primary prevention program for their own community.

4:45 Prepare for *Shabbat*

5:15 *Shabbat* Service - "From Guilt to Gulp" or "From Guilt to God"

I. The role of wine in the Torah will be woven into the liturgy - Appendix H.

II. The Sermon will specifically discuss the transition that wine makes in the Torah - see Chapter I.

III. Closing Prayer - Appendix I.

- 6:15 Candle lighting, *Kiddush*, and *Motzi* - Appendix J. A primary prevention sensitive *kiddush* liturgy will be used.
- Shabbat* Dinner, Singing
- 7:45 "The Myth - Can a Jew drink without becoming addicted."
 I. Presentation of the Myth - Appendix K.
 II. The role of the myth in primary prevention - see Chapter IV.
 III. Questions and Answers
- 9:00 Small Groups
 I. Discussion - Appendix L
 II. Creation - Appendix L
- 10:00 "What can I do today to help someone else have their tomorrow?"
 "Personal planning time
- 10:15 *Oneg*

Saturday

- 8:00 Morning Walk
- 9:00 Breakfast
- 9:45 *Shabbat* morning Service - "I am sorry, I made a mistake!"
 I. The role of repentance will be woven into the liturgy - Appendix M.
 II. The Sermon will specifically discuss repentance as a primary prevention tool - see Chapter IV.
 III. Closing Prayer - Appendix I.
- 11:15 Free time
- 12:30 Lunch and Singing

- 1:30 "The Repentance Rationale"
The role of repentance in a primary prevention programs will be discussed - see Chapter IV.
- 2:00 Small groups
I. Exercise - Appendix N
II. Creation - Appendix N
- 3:00 "What can I do today to help someone else have their tomorrow?"
Personal planning time
- 3:15 Organized choice recreational activities and free time
- 5:00 Interest Groups - "Text study - new and old" (How to remain addiction free)
I. *Tanakh* - Appendix O
II. *Talmud* and *Midrash* - Appendix P
III. Medieval Codes - Appendix Q
IV. Sociological Studies - Appendix R
- 6:00 Dinner and Singing
- 7:00 "When primary becomes secondary to tertiary prevention" - Appendix S.
I. Introduction
II. Program
III. Response
- 9:00 Small Groups
I. Creation - Appendix T
- 9:30 "What can I do today to help someone else have their tomorrow?"
Personal planning time
- 9:45 *Havdalah* - "The separation from an old paradigm to a new paradigm."
The role of symbols in our life will be highlighted with an emphasis on the concept of sanctification and profanation. - Appendix U.
- 10:00 Snack and relax

Sunday

- 7:30 Morning walk
- 8:30 Breakfast
- 9:30 Services - "Daily Prayer"
- I. Prayer and spirituality are important components of a primary prevention program - Appendix V.
 - II. An extended silent meditation will be inserted after the *Amidah*.
 - II. Closing Prayer - Appendix I.
- 110:15 "The Life Process Model" - Appendix W
- I. Introduction
 - II. Program
- 12:15 "What can I do today to help someone else have their tomorrow?"
- Personal planning time
- 12:30 Lunch and "Recap program" - Appendix X
- 2:00 Where are we going? "Where are they going? Where am I going?" - Appendix Y.
- 3:30 Conclusion; evaluation forms passed out - Appendix Z; and closing prayer - see Appendix I.

Appendix A

All verses in the Torah which refer
to beverages containing alcohol and/or states of intoxication

Genesis 9:21

²¹He drank of the wine(יַיִן) and became drunk(נִשְׁכָּר),
and he uncovered himself within his tent.

Genesis 9:24

²⁴When Noah woke up from his wine(מִיַּיִן) and learned
what his youngest son had done to him,

Genesis 14:18

¹⁸And King Melchizedek of Salem brought out bread and
wine(יַיִן); he was a priest of God Most High.

Genesis 19:32-35

³²Come, let us make our father drink wine(יַיִן), and let
us lie with him, that we may maintain life through our father."

³³That night they made their father drink wine(יַיִן), and
the older one went in and lay with her father; he did not know
when she lay down or when she rose.

³⁴The next day the older one said to the younger, "See, I
lay with Father last night; let us make him drink wine(יַיִן)
tonight also, and you go and lie with him, that we may
maintain life through our father."

³⁵That night also they made their father drink wine(יַיִן),
and the younger one went and lay with him; he did not know
when she lay down or when she rose.

Genesis 27:25

²⁵he said, "Serve me and let me eat of my son's game that
I may give you my innermost blessing." So he served him and
he ate, and he brought him wine(יַיִן) and he drank.

Genesis 27:28

²⁸May God give you of the dew of heaven and the fat of
the earth, Abundance of new grain and wine(וַתִּירָשׁ).

Genesis 27:37

³⁷Isaac answered, saying to Esau, "But I have made him master over you: I have given him all his brothers for servants, and sustained him with grain and wine(וַתִּירֶשׁ). What, then, can I still do for you, my son?"

Genesis 35:14

¹⁴and Jacob set up pillar at the site where He had spoke to him, a pillar of stone, and he offered a libation(לִנְסַךְ) on it and poured oil upon it.

Genesis 43:34

³⁴Portions were served them from his table; but Benjamin's portion was several times that of anyone else. And they drank(וַיִּשְׂכְּרוּ) their fill with him.

Genesis 49:11-12

¹¹He tethers his ass to a vine, His ass's foal to a choice vine; He washes his garment in wine(בַּיַּיִן), His robe in blood of grapes.

¹²His eyes are darker than wine(מַיִן); His teeth are whiter than milk.

Exodus 29:40-41

⁴⁰There shall be a tenth of a measure of choice flour with a quarter of a *hin* of beaten oil mixed in, and a libation(לִנְסַךְ) of a quarter *hin* of wine(יַיִן) for one lamb;

⁴¹and you shall offer the other lamb at twilight, repeating with it the meal offering of the morning with its libation(וּכְנִסְכָּהּ)- an offering by fire for a pleasing odor to the Lord,

Exodus 30:9

⁹You shall not offer alien incense on it, or a burnt offering or a meal offering; neither shall you pour(וַתִּסְכֶּךְ) a libation(לִנְסַךְ) on it.

Leviticus 10:9

⁹Drink no wine(יַיִן) or other intoxicant(וְשִׁכָּר), you your sons, when you enter the Tent of Meeting, that you may die. This is a law for all time throughout the ages,

Leviticus 23:13

¹³The meal offering with it shall be two tenths of a measure of choice flour with oil mixed in, an offering by fire of pleasing odor to the Lord; and the libation(וְנִסְכָּה) with it shall be of wine(וְיַיִן), a quarter of a *hin*.

Leviticus 23:18

¹⁸With the bread you shall present, as burnt offerings to the Lord, seven yearling lambs without blemish, one bull of the herd, and two rams, with their meal offerings and libations(וְנִסְכֵּיהֶם), and offering by fire of pleasing odor to the Lord.

Leviticus 23:37

³⁷Those are the set times of the Lord that you shall celebrate as sacred occasions, bringing offerings by fire to the Lord-burnt offerings, meal offerings, sacrifices, and libations(וְנִסְכֵּיכֶם), on each day what is proper to it--

Numbers 6:3

³he shall abstain from wine(מַיִין) and any other intoxicant(וְשָׂכָר); he shall not drink vinegar of wine(וְיַיִן חָמֵץ) or of any other intoxicant(וְשָׂכָר חָמֵץ) neither shall he drink anything in which grapes have been steeped, nor eat grapes fresh or dried.

Numbers 6:15

¹⁵a basket of unleavened cakes of choice flour with oil mixed in, and unleavened wafers spread with oil; and the proper meal offerings and libations(וְנִסְכֵּיהֶם).

Numbers 6:17

¹⁷He shall offer the ram as a sacrifice of well-being to the Lord, together with the basket of unleavened cakes; the priest shall also offer the meal offerings and the libations(וְנִסְכּוֹ).

Numbers 6:20

²⁰The priest shall elevate them as an elevation offering before the Lord; and this shall be a sacred donation for the

priest, in addition to the breast of the elevation offering and the thigh of gift offering. After that the nazirite may drink wine(יין).

Numbers 15:5

⁵You shall also offer, with the burnt offering or the sacrifice, a quarter of a *hin* of wine(יין) as a libation(לנסך) for each sheep.

Numbers 15:7

⁷and a third of a *hin* of wine(יין) as a libation(לנסך)--as an offering of pleasing odor to the Lord.

Numbers 15:10

¹⁰and as libation(לנסך) you shall offer half a *hin* of wine(יין)--these being offerings by fire of pleasing odor to the Lord.

Numbers 15:24

²⁴If this was done unwittingly, through the inadvertence of the community, the whole community shall present one bull of the herd as a burnt offering of pleasing odor to the Lord, with its proper meal offering and libation(ונסכו), and one he-goat as a sin offering.

Numbers 18:12

¹²All the best of the new oil, wine(תירוש), and grain--the choice parts that they present to the Lord--I give to you.

Numbers 28:7-10

⁷The libation(ונסכו) with it shall be a quarter of a *hin* for each lamb, to be poured(הסך) in the sacred precinct as an offering of fermented drink(שכר נסך) to the Lord.

⁸The other lamb you shall offer at twilight, preparing the same meal offering and libation(ונסכו) as in the morning--an offering by fire of pleasing odor to the Lord.

⁹On the sabbath day: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering, and with the proper libation(ונסכו)--

¹⁰a burnt offering for every sabbath, in addition to the regular burnt offering and its libation(וּנְסִיכָה).

Numbers 28:14-15

¹⁴Their libations(וּנְסִיכָהֶם) shall be: half a *hin* of wine(יֵינִי) for a bull, a third of a *hin* for a ram, and a quarter of a *hin* for a lamb. That shall be the monthly burnt offering for each new moon of the year.

¹⁵And there shall be one goat as a sin offering to the Lord, to be offered in addition to the regular burnt offering and its libation(וּנְסִיכוֹ).

Numbers 28:24

²⁴You shall offer the like daily for seven days as food, an offering by fire of pleasing odor to the Lord; they shall be offered, with their libations(וּנְסִיכוֹ), in addition to the regular burnt offerings.

Number 28:31

³¹You shall present them--see that they are without blemish--with their libations(וּנְסִיכָהֶם), in addition to the regular burnt offering and its meal offering.

Numbers 29:6

⁶in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation(וּנְסִיכָהֶם) as prescribed, offerings by fire of pleasing odor to the Lord.

Numbers 29:11

¹¹And there shall be one goat for a sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation(וּנְסִיכָהֶם).

Numbers 29:16

¹⁶And there shall be one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libation(וּנְסִיכָה).

Numbers 29:18-19

¹⁸the meal offerings and libations(וּנְסִיכָהֶם) for the

bulls, rams, and lambs in the quantities prescribed; ¹⁹and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיחָהּ).

Numbers 29:21-22

²¹the meal offerings and libations(וּנְסִיחָהּ) for the bulls, rams, and lambs in the quantities prescribed; ²²and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיחָהּ).

Numbers 29:24-25

²⁴the meal offerings and libations(וּנְסִיחָהּ) for the bulls, rams, and lambs in the quantities prescribed; ²⁵and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיחָהּ).

Numbers 29:27-28

²⁷the meal offerings and libations(וּנְסִיחָהּ) for the bulls, rams, and lambs in the quantities prescribed; ²⁸and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libation(וּנְסִיחָהּ).

Numbers 29:30-31

³⁰the meal offerings and libations(וּנְסִיחָהּ) for the bulls, rams and lambs in the quantities prescribed; ³¹and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיחָהּ).

Numbers 29:33-34

³³the meal offerings and libations(וּנְסִיחָהּ) for the bulls, rams and lambs in the quantities prescribed; ³⁴and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיחָהּ).

Numbers 29:37-39

³⁷the meal offerings and libations(וּנְסִיחָהּ) for the bull, ram and the lambs in the quantities prescribed;

³⁸and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libation(וּנְסִיחָהּ).

³⁹All these you shall offer to the Lord at the stated times,

in addition to you votive and freewill offerings, be they burnt offerings, meal offerings, **libations**(וּלְנִסְכֵּיכֶם), or offerings of well-being.

Deuteronomy 11:14

¹⁴I will grant the rain for your land in season and **wine**(תִּירָשׁ) and oil.

Deuteronomy 12:17

¹⁷You may not partake in your settlements of the tithes of your new grain or **wine**(תִּירָשׁ) or oil, or of the firstlings of your herds and flocks, or of any of the votive offerings that you vow, or of your freewill offerings, or of your contributions.

Deuteronomy 14:23

²³You shall consume the tithes of your new grain and **wine**(תִּירָשׁ) and oil, and the firstling of your herds and flocks, in the presence of the Lord your God, in the place where He will choose to establish His name, so that you may learn to revere the Lord your God forever.

Deuteronomy 14:26

²⁶and spend the money on anything you want-cattle, sheep, **wine**(וִיבִיִּי), or other **intoxicant**(וִיבִישָׁר), or anything you may desire. And you shall feast there, in the presence of the Lord your God, and rejoice with your household.

Deuteronomy 18:4

⁴You shall also give him the first fruits of your new grain and **wine**(תִּירָשׁ) and oil, and the first shearing of your sheep.

Deuteronomy 21:20

²⁰They shall say to the elders of his town, "This son of ours is disloyal and defiant; he does not heed us. He is a glutton and a **drunkard**(וְסוֹבֵא)."

Deuteronomy 28:39

³⁹Though you plant vineyards and till them, you shall have no **wine**(וַיִּי) to drink or store, for the worm shall devour them.

Deuteronomy 28:51

⁵¹It shall devour the offspring of your cattle and the produce of your soil, until you have been wiped out, leaving you nothing of new grain, **wine**(תִּירוֹשׁ), or oil, of the calving of your herds and lambing of you flocks, until it has brought you to ruin.

Deuteronomy 29:5

⁵you had no bread to eat and no **wine**(וַיֵּין) or other **intoxicant**(וְשֵׁכָר) to drink --that you might know that I the Lord am you God.

Deuteronomy 32:14

¹⁴Curd of kine and milk of flocks; With the best of lambs, and rams and he-goats; With the very finest wheat--And foaming grape--blood was your **drink**(תִּשְׁתֶּה-חֶמֶר).

Deuteronomy 32:33

³³Their **wine**(יַיִן) is the venom of asps, The pitiless poison of vipers.

Deuteronomy 32:38

³⁸Who ate the fat of their offerings And drank their **libation wine**(יַיִן נְסִיכָם) Let them rise up to your help, And let them be a shield unto you!

Deuteronomy 33:28

²⁸Thus Israel dwells in safety,/ Untroubled is Jacob's abode,/ In a land of grain and **wine**(וְתִירוֹשׁ),/ Under heavens dripping dew./

Appendix B

Verses quoted and additional verses in context¹

Genesis 1:4

⁴God Saw that it was good, and God separated the light from the darkness.

Genesis 1:10

¹⁰God called the dry land Earth, and the gathering waters He called Seas. And God saw that this was good.

Genesis 1:12

¹²The earth brought forth vegetation: seed-bearing plants of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that this was good.

Genesis 1:17-18

¹⁷And God set them in the expanse of the sky to shine upon the earth, ¹⁸to dominate the day and the night, and to separate light from darkness. And God saw that this was good.

Genesis 1:21

²¹God created the great sea monsters, and all the living creatures of every kind that creep, which the waters brought forth in swarms, and all the winged birds of every kind. And God saw that this was good.

Genesis 1:25

²⁵God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good.

Genesis 1:31

³¹And God saw all that He made, and found it very good. And there was evening and there was morning, the sixth day.

¹All verses quoted in this thesis are found in their entirety in this appendix with the exceptions of Leviticus 22 and 23*. For the full text of these chapters, see Jewish Publication Society, *Tanakh. The Holy Scriptures* (Philadelphia: The Jewish Publication Society, 1988), pp. 189-194.

Genesis 9:1

¹God blessed Noah and his sons, and said to them, "Be fertile and increase and fill the earth.

Genesis 9:7

⁷Be fertile, then and increase; abound on the earth and increase on it.

Genesis 9:18-29

¹⁸The sons of Noah who came out of the ark were Shem, Ham, and Japheth--Ham being the father of Canaan. ¹⁹These three were the sons of Noah, and from these the whole world branched out. ²⁰Noah the tiller of the soil, was the first to plant a vineyard. ²¹He drank of the wine(יַיִן) and became **drunk**(שָׁכָר), and he uncovered himself within his tent. ²²Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside. ²³But Shem and Japheth took a cloth, placed it against both their backs and, walking backward, they covered their father's nakedness; their faces were turned the other way, so that they did not see their father's nakedness. ²⁴When Noah woke up from his wine(יַיִן) and learned what his youngest son had done to him, ²⁵he said, "Cursed be Canaan; The lowest of slaves Shall he be to his brothers." ²⁶And he said, "Blessed be the Lord, The God of Shem; Let Canaan be a slave to them. ²⁷May God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be a slave to them." ²⁸Noah lived after the Flood 350 years. ²⁹And all the days of Noah came to 950 years; then he died.

Genesis 14:15

¹⁵At night, he and his servants deployed against them and defeated them; and he pursued them as far as Hobah, which is North of Damascus.

Genesis 14:17-20

¹⁷When he returned from defeating Cherdorlaomer and the kings with him, the king of Sodom came out to meet him in the Valley of Shaveh, which is the Valley of the King. ¹⁸And King Melchizedek of Salem brought out bread and wine(יַיִן); he was a priest of God Most High. ¹⁹He blessed him, saying, "Blessed be Abram of God Most High, Creator of heaven and

earth. ²⁰And blessed be God Most High, Who had delivered your foes into your hand." And [Abram] gave him a tenth of everything.

Genesis 19:29-37

²⁹Thus it was that, when God destroyed the cities of the Plain and annihilated the cities where Lot dwelt, God was mindful of Abraham and removed Lot from the midst of the upheaval. ³⁰Lot went up from Zoar and settled in the hill country with his two daughters, for he was afraid to dwell in Zoar; and he and his two daughters lived in a cave. ³¹And the older one said to the younger, "Our father is old, and there is not a man on earth to consort with us in the way of all the world. ³²Come, let us make our father drink wine(??), and let us lie with him, that we may maintain life through our father." ³³That night they made their father drink wine(??), and the older one went in and lay with her father; he did not know when she lay down or when she rose. ³⁴The next day the older one said to the younger, "See, I lay with Father last night; let us make him drink wine(??) tonight also, and you go and lie with him, that we may maintain life through our father." ³⁵That night also they made their father drink wine(??), and the younger one went and lay with him; he did not know when she lay down or when she rose. ³⁶Thus the two daughters of Lot came to be with child by their father. ³⁷The older one bore a son and named him Moab; he is the father of the Moabites of today. ³⁸And the younger also bore a son and she called him Ben-ammi; he is the father of the Ammonites of today.

Genesis 25:33-32

³⁰And Esau said to Jacob, "Give me some of that red stuff to gulp down, for I am famished"--which is why he was named Edom. ³¹Jacob said, "First sell me your birthright." ³²And Esau said, "I am at the point of death, so of what use is my birthright to me?"

Genesis 27:18-29, 36-40

¹⁸He went to his father and said, "Father." And he said, "yes, which of my sons are you?" ¹⁹Jacob said to his father, "I am Esau, your firstborn; I have done as you told me. Pray sit up and eat of my game, that you may give me your innermost blessing." ²⁰Isaac said to his son, "How did you succeed so

quickly, my son?" And he said, "Because the Lord your God granted me good fortune." ²¹Isaac said to Jacob, "Come closer that I may feel you, my son--whether you are really my son Esau or not." ²²So Jacob drew close to his father Isaac, who felt him and wondered. "The voice is the voice of Jacob, yet the hands are the hands of Esau." ²³He did not recognize him, because his hands were hairy like those of his brother Esau; and so he blessed him. ²⁴He asked, "Are you really my son Esau?" And when he said, "I am," ²⁵he said, "Serve me and let me eat of my son's game that I may give you my innermost blessing." So he served him and he ate, and he brought him wine(יין) and he drank. ²⁶Then his father Isaac said to him, "come close and kiss me, my son"; ²⁷and he went up and kissed him. And he smelled his clothes and he blessed him, saying, "Ah, the smell of my son is like the smell of the fields that the Lord has blessed. ²⁸May God give you of the dew of heaven and the fat of the earth, Abundance of new grain and wine(ויין). ²⁹Let peoples serve you, And nations bow to you; Be master over your brothers, And let your mother's sons bow to you. Cursed be they who curse you, Blessed they who bless you."

...³⁶[Esau] said, "Was he, the, named Jacob that he might supplant me these two times? First he took away away my birthright and now he has taken away away my blessing!" And he added, "Have you not reserved a blessing for me?" ³⁷Isaac answered, saying to Esau, "But I have made him master over you: I have given him all his brothers for servants, and sustained him with grain and wine(ויין). What, then, can I still do for you, my son?" ³⁸And Esau said to his father, "Have you but one blessing, Father? Bless me too, Father!" And Esau wept aloud. ³⁹And his father Isaac answered, saying to him, "See, your abode shall enjoy the fat of the earth And the dew of heaven above. ⁴⁰Yet by your sword you shall live. and you shall serve your brother; But when you grow restive, You shall break his yoke from your neck."

Genesis 29:22-25

²²And Laban gathered all the people of the place and made a great feast. ²³When evening came, he took his daughter Leah and brought her to him; and he cohabitated with her. ²⁴Laban had given his maidservant Zilpah to his daughter Leah as her maid. ²⁵When morning came, there was Leah! So

he said to Laban, "What is this you have done to me? I was in your service for Rachel. Why did you deceive me?"

Genesis 30:14-15

¹⁴Once, at the time of the wheat harvest, Reuben came upon some mandrakes in the field and brought them to his mother Leah. Rachel said to Leah, "Please give me some of your son's mandrakes." ¹⁵But she said to her, "Was it not enough for you to take away my husband, that you would also take my son's mandrakes?" Rachel replied, "I promise, he shall lie with you tonight, in return for your son's mandrakes."

Genesis 34:24

²⁴All who went out of the gate of his town heeded Hamor and his son Shechem, and all males, all those who went out of the gate of his town, were circumcised.

Genesis 35:11-15

¹¹And God said to Him, "I am El Shaddai. Be fertile and increase; A nation, yea an assembly of nations, Shall descend from you. Kings shall issue from you loins. ¹²The land that I assigned to Abraham and Isaac I assign to you; And to your offspring to come Will I assign the land." ¹³God parted from him at the spot where He had spoken to him; ¹⁴and Jacob set up pillar at the site where He had spoke to him, a pillar of stone, and he offered a libation(תִּדְּוֹן) on it and poured oil upon it. ¹⁵Jacob gave the site, where God had spoke to him, the name of Bethel.

Genesis 43:29-34

²⁹Looking about, he saw his brother Benjamin, his mother's son, and asked, "Is this your youngest brother of whom you spoke to me?" And he went on, "May God be gracious to you, my boy. ³⁰With that, Joseph hurried out, for he was overcome with feeling toward his brother and was on the verge of tears; he went into a room and wept there. ³¹Then he washed his face, reappeared, and--now in control of himself--gave the order, "Serve the meal." ³²They served him by himself, and them by themselves, and the Egyptians who ate with him by themselves; for the Egyptians could not dine with the Hebrews, since that would be abhorrent to the Egyptians. ³³As they were seated by his direction, from the oldest in the order of his seniority to the youngest in the order

of his youth, the men looked at one another in astonishment.
34Portions were served them from his table; but Benjamin's portion was several times that of anyone else. And they drank(שכרו) their fill with him.

Genesis 49:1, 8-12

1And Jacob called his sons and said, "Come together that I may tell you what is to befall you in days to come.

...8You, O Judah, your brother shall praise; Your hand shall be on the nape of your foes; Your father's son shall bow low to you. 9Judah is a lion's whelp; On prey, my son, have you grown. He crouches, lies down like a lion, Like the king of beasts--who dare rouse him? 10The scepter shall not depart from Judah, Nor the ruler's staff from between his feet; So that tribute shall come to him And the homage of people be his.

11He tethers his ass to a vine, His ass's foal to a choice vine; He washes his garment in wine(יין), His robe in blood of grapes.

12His eyes are darker than wine(יין); His teeth are whiter than milk.

Exodus 12:19-20

19No leaven shall be found in your houses for seven days. For whoever eats what is leavened that person shall be cut off from the community of Israel, whether he is a stranger or a citizen of the country. 20You shall eat nothing leavened; in all your settlements you shall eat no unleavened bread.

Exodus 29:38-46

38Now this is what you shall offer upon the altar: two yearling lambs each day, regularly. 39You shall offer the one lamb in the morning, and you shall offer the other lamb at twilight. 40There shall be a tenth of a measure of choice flour with a quarter of a *hin* of beaten oil mixed in, and a libation(נסך) of a quarter *hin* of wine(יין) for one lamb; 41and you shall offer the other lamb at twilight, repeating with it the meal offering of the morning with its libation(נסך)-an offering by fire for a pleasing odor to the Lord, 42a regular burnt offering throughout the generations, at the entrance of the Tent of Meeting before their Lord. For there I will meet with you, and there I will speak with you, 43and there I will meet with the Israelites, and it shall be sanctified by My presence. 44I will sanctify the Tent of Meeting and the altar,

and I will consecrate Aaron and his sons to serve Me as priests.
45I will abide among the Israelites, and I will be their God.
46And they shall know that I the Lord am their God, who brought them out from the land of Egypt that I might abide among them, I the Lord their God.

Exodus 30:1, 9

¹You shall make an altar for burning incense; make it of acacia wood.

...⁹You shall not offer alien incense on it, or a burnt offering or a meal offering; neither shall you **pour**(תסכו) a **libation**(נסך) on it.

Leviticus 10:1-2

¹Now Aaron's sons Nadab and Abihu each took his fire pan, put fire in it, and laid incense on it; and they offered before the Lord alien fire, which He had not enjoined upon them. ²And fire came forth from the Lord and consumed them; thus they died at the instance of the Lord.

Leviticus 10:8-11

⁸And the Lord spoke to Aaron, saying: ⁹Drink no **wine**(יין) or other **intoxicant**(שכר), you or your sons, when you enter the Tent of Meeting, that you may die. This is a law for all time throughout the ages, ¹⁰for you must distinguish between the sacred and the profane, and between the unclean and the clean; ¹¹and you must teach the Israelites all the laws which the Lord has imparted to them through Moses.

Leviticus 19:2

²Speak to the whole Israelite community and say to them: You shall be holy, for I, the Lord your God, am holy.

Leviticus 22:31-33

³¹You shall faithfully observe my commandments: I am the Lord. ³²You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people--I the Lord who sanctify you, ³³I who brought you out of the land of Egypt to be you God, I the Lord.

Leviticus 23:9-18

⁹The Lord spoke to Moses, saying: ¹⁰Speak to the Israelite people and say to them: When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest. ¹¹He shall elevate the sheaf before the Lord for acceptance in your behalf; the priest shall elevate it on the day after the sabbath. ¹²On the day that you elevate the sheaf, you shall offer as a burnt offering to the Lord a lamb of the first year without blemish. ¹³The meal offering with it shall be two tenths of a measure of choice flour with oil mixed in, an offering by fire of pleasing odor to the Lord; and the libation(וְנִסְכָּהּ) with it shall be of wine(יַיִן), a quarter of a *hin*. ¹⁴Until that very day, until you have brought the offering of your God, you shall eat no bread or parched grain or fresh ears; it is a law for all time throughout the ages in your settlements. ¹⁵And from the day on which you bring the sheaf of elevation offering--the day after the sabbath--you shall count off seven weeks. they must be complete: ¹⁶you must count until the day after the seventh week--fifty days; then you shall bring an offering of new grain to the Lord. ¹⁷You shall bring from your settlements two loaves of bread as an elevation offering; each shall be made of two-tenths of a measure of choice flour, baked after leavening, as first fruits to the Lord. ¹⁸With the bread you shall present, as burnt offerings to the Lord, seven yearling lambs without blemish, one bull of the herd, and two rams, with their meal offerings and libations(וְנִסְכֵּיהֶם), and offering by fire of pleasing odor to the Lord.

Leviticus 23:37-38

³⁷Those are the set times of the Lord that you shall celebrate as sacred occasions, bringing offerings by fire to the Lord--burnt offerings, meal offerings, sacrifices, and libations(וְנִסְכֵּיהֶם), on each day what is proper to it--³⁸apart from the sabbaths of the Lord, and apart from your gifts and from all your votive offerings and from all your freewill offerings that you give to the Lord.

Numbers 6:1-8, 13-27

¹The Lord spoke to Moses, saying: ²Speak to the Israelites and say to them: If anyone, man or woman, explicitly utters a nazirite's vow, to set himself apart for the

Lord, ³he shall abstain from wine(מַיִן) and any other intoxicant(וְשָׂכָר); he shall not drink vinegar of wine(יַיִן חֹמֶץ) or of any other intoxicant(שָׂכָר חֹמֶץ) neither shall he drink anything in which grapes have been steeped, nor eat grapes fresh or dried. ⁴Throughout his term as nazirite, he may not eat anything that is obtained from the grapevine, even seeds or skin. ⁵Throughout the term of his vow as nazirite, no razor shall touch his head; it shall remain consecrated until the completion of his term as nazirite of the Lord, the hair of his head being left to grow untrimmed. ⁶Throughout the term that he has set apart for the Lord, he shall not go in where there is a dead person. ⁷Even if his father or mother, or his brother or sister should die, he must not defile himself for them, since hair set apart for God is upon his head: ⁸throughout his term as nazirite he is consecrated to the Lord.

...¹³This is the ritual for the nazirite: On the day that his term as nazirite is completed, he shall be brought to the entrance of the Tent of Meeting. ¹⁴As his offering to the Lord he shall present: one male lamb in its first year, without blemish, for a burnt offering; one ewe lamb in its first year, without blemish, for a sin offering; one ram without blemish for an offering of well-being; ¹⁵a basket of unleavened cakes of choice flour with oil mixed in, and unleavened wafers spread with oil; and the proper meal offerings and libations(וְנִסְכֵּיהֶם). ¹⁶The priest shall present them before the Lord and offer the sin offering and the burnt offering. ¹⁷He shall offer the ram as a sacrifice of well-being to the Lord, together with the basket of unleavened cakes; the priest shall also offer the meal offerings and the libations(וְנִסְכֵּי). ¹⁸The nazirite shall then shave his consecrated hair, at the entrance of the Tent of Meeting, and take the locks of his consecrated hair and put them on the fire that is under the sacrifice of well being. ¹⁹The priest shall take the shoulder of the ram when it has been boiled, one unleavened cake from the basket, and one unleavened wafer, and place them on the hands of the nazirite after he has shaved his consecrated hair. ²⁰The priest shall elevate them as an elevation offering before the Lord; and this shall be a sacred donation for the priest, in addition to the breast of the elevation offering and the thigh of gift offering. After that the nazirite may drink wine(יַיִן). ²¹Such is the obligation of a nazirite; except that he who vows an offering to the Lord of what he can afford, beyond his nazirite

requirements, must do exactly according to the vow that he has made beyond his obligation as a nazirite. ²²The Lord spoke to Moses: ²³Speak to Aaron and his sons: Thus shall you bless the people of Israel. Say to them: ²⁴The Lord bless you and protect you! ²⁵The Lord deal kindly and graciously with you! ²⁶The Lord bestow His favor upon you and grant you peace! ²⁷Thus they shall link My name with the people of Israel, and I will bless them.

Numbers 13:23-24

²³They reached the wadi Eshcol, and there they cut down a branch with a single cluster of grapes--it had to be borne on a carrying frame by two of them--and some pomegranates and figs. ²⁴That place was named the wadi Eschol because of the cluster that the Israelites cut down there.

Numbers 15:4-10

⁴The person who presents the offering to the Lord shall bring as a meal offering: a tenth of a measure of choice flour with a quarter of a *hin* of oil mixed in. ⁵You shall also offer, with the burnt offering or the sacrifice, a quarter of a *hin* of wine(יין) as a libation(נסך) for each sheep. ⁶In the case of a ram, you shall present as a meal offering; two-tenths of a measure of choice flour with a third of a *hin* of oil mixed in; ⁷and a third of a *hin* of wine(יין) as a libation(נסך)--as an offering of pleasing odor to the Lord. ⁸And if it is an animal from the herd that you offer to the Lord as a burnt offering or as a sacrifice, in fulfillment of a vow explicitly uttered or as an offering of well-being, ⁹there shall be offered a meal offering along with the animal: three-tenths of a measure of choice flour with half a *hin* of oil mixed in; ¹⁰and as libation(נסך) you shall offer half a *hin* of wine(יין)--these being offerings by fire of pleasing odor to the Lord.

Numbers 15:22-26

²²If you unwittingly fail to observe any one of the commandments that the Lord has declared to Moses ²³-- anything that the Lord has enjoined upon you through Moses--from the day that the Lord gave the commandment and on through the ages: ²⁴If this was done unwittingly, through the inadvertence of the community, the whole community shall present one bull of the herd as a burnt offering of pleasing

odor to the Lord, with its proper meal offering and libation(לִנְסֹךְ), and one he-goat as a sin offering. ²⁵The priest shall make expiation for the whole Israelite community and they shall be forgiven; for it was an error, and for their error they have brought their offering, an offering by fire to the Lord and their sin offering before the Lord. ²⁶The whole Israelite community and the stranger residing among them shall be forgiven, for it happened to the entire people through error.

Number 15:39

³⁹That shall be your fringe; look at it and recall all the commandments of the Lord and observe them, so that you do not follow you heart and eyes in your lustful urge.

Numbers 18:11-12

¹¹This, too, shall be yours: the gift offerings of their contributions, all the elevation offerings of the Israelites, I give to you, to your sons, and to the daughters that are with you, as a due for all time; everyone of your household who is clean may eat of it. ¹²All the best of the new oil, wine(תִּירֹשׁ), and grain--the choice parts that they present to the Lord--I give to you.

Numbers 28:1-2, 7-15, 24-25, 31

¹The Lord spoke to Moses, saying: ²Command the Israelite people and say to them: Be punctilious in presenting to Me at stated times the offerings of food due Me, as offerings by fire of pleasing odor to Me

...⁷The libation(לִנְסֹךְ) with it shall be a quarter of a *hin* for each lamb, to be poured(הִסֵּךְ) in the sacred precinct as an offering of fermented drink(נֶסֶךְ שֶׁכַּר) to the Lord. ⁸The other lamb you shall offer at twilight, preparing the same meal offering and libation(לִנְסֹךְ) as in the morning--an offering by fire of pleasing odor to the Lord ⁹On the sabbath day: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering, and with the proper libation(לִנְסֹךְ)--¹⁰a burnt offering for every sabbath, in addition to the regular burnt offering and its libation(לִנְסֹךְ). ¹¹On your new moons you shall present a burnt offering to the Lord: two bulls of the herd, one ram, and seven yearling lambs, without blemish. ¹²As meal offering for

each bull: three-tenths of a measure of choice flour with oil mixed in. ¹³ As meal offering for each lamb: a tenth of a measure of fine flour with oil mixed in. Such shall be the burnt offering of pleasing odor, and offering by fire to the Lord.

¹⁴Their libations(וּנְסִיחָהֶם) shall be: half a *hin* of wine(יַיִן) for a bull, a third of a *hin* for a ram, and a quarter of a *hin* for a lamb. That shall be the monthly burnt offering for each new moon of the year. ¹⁵And there shall be one goat as a sin offering to the Lord, to be offered in addition to the regular burnt offering and its libation(וּנְסִיכּוֹ).

...²⁴You shall offer the like daily for seven days as food, an offering by fire of pleasing odor to the Lord; they shall be offered, with their libations(וּנְסִיכּוֹ), in addition to the regular burnt offerings. ²⁵And the seventh day shall be a sacred occasion for you: you shall not work at your occupation.

...³¹You shall present them--see that they are without blemish--with their libations(וּנְסִיחָהֶם), in addition to the regular burnt offering and its meal offering.

Numbers 29:1, 6, 11, 16, 18-19, 21-22, 24-25, 27-28, 30-31, 33-34, 37-39

¹In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.

...⁶in addition to the burnt offering of the new moon with its meal offering and the regular burnt offering with its meal offering, each with its libation(וּנְסִיחָהֶם) as prescribed, offerings by fire of pleasing odor to the Lord.

...¹¹And there shall be one goat for a sin offering, in addition to the sin offering of expiation and the regular burnt offering with its meal offering, each with its libation(וּנְסִיחָהֶם).

...¹⁶And there shall be one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libation(וּנְסִיכָהּ).

...¹⁸the meal offerings and libations(וּנְסִיחָהֶם) for the bulls, rams, and lambs in the quantities prescribed; ¹⁹and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיחָהֶם).

...²¹the meal offerings and libations(וּנְסִיחָהֶם) for the bulls, rams, and lambs in the quantities prescribed; ²²and one

goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיכָהּ).

...²⁴the meal offerings and libations(וּנְסִיכָהֶם) for the bulls, rams, and lambs in the quantities prescribed; ²⁵and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיכָהֶם).

...²⁷the meal offerings and libations(וּנְסִיכָהֶם) for the bulls, rams, and lambs in the quantities prescribed; ²⁸and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libation(וּנְסִיכָהּ).

...³⁰the meal offerings and libations(וּנְסִיכָהֶם) for the bulls, rams and lambs in the quantities prescribed; ³¹and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיכָהֶם).

...³³the meal offerings and libations(וּנְסִיכָהֶם) for the bulls, rams and lambs in the quantities prescribed; ³⁴and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libations(וּנְסִיכָהּ).

...³⁷the meal offerings and libations(וּנְסִיכָהֶם) for the bull, ram and the lambs in the quantities prescribed; ³⁸and one goat for a sin offering--in addition to the regular burnt offering, its meal offering and libation(וּנְסִיכָהּ). ³⁹All these you shall offer to the Lord at the stated times, in addition to your votive and freewill offerings, be they burnt offerings, meal offerings, libations(וְלִנְסִיכָם), or offerings of well-being.

Deuteronomy 4:15

¹⁵For your own sake, therefore, be most careful--since you saw no shape when the Lord your God spoke to you at Horeb out of the fire--.

Deuteronomy 11:13-14

¹³If, then, you obey the commandments that I enjoin upon you this day, loving the Lord your God and serving Him with all your heart and soul, ¹⁴I will grant the rain for your land in season and wine(תִּירָשׁ) and oil.

Deuteronomy 11:26

²⁶Behold, I place before you today a blessing and a curse

Deuteronomy 12:1, 17-18

¹These are the laws and rules that you must carefully observe in the land that the Lord, God of your fathers, is giving you to possess, as long as you live on earth.

...¹⁷You may not partake in your settlements of the tithes of your new grain or wine(חִירָשׁ) or oil, or of the firstlings of your herds and flocks, or of any of the votive offerings that you vow, or of your freewill offerings, or of your contributions.

¹⁸These you must consume before the Lord your God in the place that the Lord your God will choose-you and your sons and your daughters, your male and female slaves, and the Levite in your settlements-happy before the Lord your God in all your undertakings.

Deuteronomy 14:22-26

²²You shall set aside every year a tenth part of all the yield of your sowing that is brought from the field. ²³You shall consume the tithes of your new grain and wine(חִירָשׁ) and oil, and the firstling of your herds and flocks, in the presence of the Lord your God, in the place where He will choose to establish His name, so that you may learn to revere the Lord your God forever. ²⁴Should the distance be too great for you, should you be unable to transport them, because the place where the Lord your God has chosen to establish His name is far from you and because the Lord your God has blessed you, ²⁵you may convert them into money. Wrap up the money and take it with you to the place that the Lord your God has chosen, ²⁶and spend the money on anything you want-cattle, sheep, wine(יַיִן), or other intoxicant(שִׁכָּר), or anything you may desire. And you shall feast there, in the presence of the Lord your God, and rejoice with your household.

Deuteronomy 18:3-5

³This then shall be the priests' due from the people: Everyone who offers a sacrifice, whether an ox or a sheep, must give the shoulder, the cheeks, and the stomach to the priest. ⁴You shall also give him the first fruits of your new grain and wine(חִירָשׁ) and oil, and the first shearing of your sheep. ⁵For the Lord your God has chosen him and his descendants, out of all your tribes, to be in attendance for service in the name of the Lord for all time.

Deuteronomy 20:19

¹⁹When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city.

Deuteronomy 21:18-21

¹⁸If a man has a wayward and defiant son, who does not heed his father or mother and does not obey them even after they discipline him, ¹⁹his father and mother shall take hold of him and bring him out to the elders of his town at the public place of his community. ²⁰They shall say to the elders of his town, "This son of ours is disloyal and defiant; he does not heed us. He is a glutton and a drunkard (אכזרי)." ²¹Thereupon the men of his town shall stone him to death. Thus you will sweep out evil from you midst: all Israel will hear and be afraid.

Deuteronomy 22:8

⁸When you build a new house, you shall make a parapet for your roof, so that you do not bring bloodguilt on your house if anyone should fall from it.

Deuteronomy 28:15, 39, 49-51

¹⁵But if you do not obey the Lord your God to observe faithfully all His commandments and laws which I enjoin upon you this day, all these curses shall come upon you and take effect:

...³⁹Though you plant vineyards and till them, you shall have no wine (יין) to drink or store, for the worm shall devour them.

...⁴⁹The Lord will bring a nation against you from afar, from the end of the earth, which will swoop down like the eagle-a nation whose language you do not understand, ⁵⁰a ruthless nation, that will show the old no regard and the young no mercy. ⁵¹It shall devour the offspring of your cattle and the produce of your soil, until you have been wiped out, leaving you nothing of new grain, wine (תירוש), or oil, of the calving of your herds and lambing of you flocks, until it has brought you to ruin.

Deuteronomy 29:4-5

⁴I led you through the wilderness forty years; the clothes on your back did not wear out, nor did the sandals on your feet; ⁵you had no bread to eat and no wine(יין) or other intoxicant(שכר) to drink --that you might know that I the Lord am you God.

Deuteronomy 30:19

¹⁹I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life--if you and you offspring would live--

Deuteronomy 31:30, 32:14, 32-35, 38-39

³⁰Then Moses recited the words of this poem to the very end, in the hearing of the whole congregation of Israel:

...¹⁴Curd of kine and milk of flocks; With the best of lambs, and rams and he-goats; With the very finest wheat-- And foaming grape--blood was your drink(תשתה-חמר).

...³²Ah! The vine for them is from Sodom, From the vineyards of Gomorrah; The grapes for them are poison, A bitter growth their clusters. ³³Their wine(יין) is the venom of asps, The pitiless poison of vipers. ³⁴Lo, I have it all put away, Sealed up in My Storehouses, ³⁵To be My vengeance and recompense, At the time that their foot falters. Ye, their day of disaster is near, And destiny rushes upon them.

...³⁸Who ate the fat of their offerings And drank their libation wine(נסיקם יין) Let them rise up to your help, And let them be a shield unto you! ³⁹See, then, that I, I am He; There is no god beside Me. I deal death and give life; I wounded and I will heal; None can deliver my hand.

Deuteronomy 33:1, 27-28

¹This is the blessing with which Moses, the man of God, bade the Israelites farewell before he died.

...²⁷The ancient God is a refuge,/ A support are the arms everlasting./ He drove out the enemy before you/ By His command: Destroy!/ ²⁸Thus Israel dwells in safety,/ Untroubled is Jacob's abode,/ In a land of grain and wine(ותירוש),/ Under heavens dripping dew./

Appendix C

Literature to be read before the Impactor Training

For page numbers see Table of Contents - "Appended Selected Literature"

1. Schulweis, Harold. "*Kiddush: Jewish Philosophy Squeezed in a Cup of Wine.*" In In God's Mirror, pp. 219-223. Hoboken, New Jersey: KTAV Publishing House, Inc., 1990.
2. Gressard, Charles F. and Bainwol, Suzanne "Jewish Drinking Practices: Implications for Prevention." Journal of Alcohol and Drug Education 33 (2) (1988): 67-75.
3. Peele, Stanton; Brodsky, Archie; and Arnold, Mary. "Kids Have to be Made into Addicts." In The Truth about Addiction and Recovery, pp. 330-354, 412-414. New York: Simon and Schuster, 1991.
4. U. S. Department of Health and Human Services. "Appendix A - Drugs: What Are Their Physical and Psychological Effects?" In Prevention Plus II, Tools for Creating and Sustaining Drug-Free Communities, pp. 363-369. Rockville, Maryland: Government Printing Office, 1989.

Appendix D

Icebreaker

- I. Participants will be broken up into triads. They will be asked to do the following:
 - A. Exchange names, reason for attending the training program, describe the group they have impact on, and why they feel that this training is necessary.
 - B. Each person should describe how they think a person they consider to be a role model deals with success and with guilt.
 - C. Each person should be prepared to introduce one other person in the triad, using the newly learned information, to the larger group.
- II. Participants will sit in a circle and make their introductions.

Appendix E

Where we are going and how we
are going to get there: Creating new bridges

This session will be an introductory lecture. The following issues will be discussed:

- I. Definitions
 - A. Addiction
 - B. Disease
 - C. Life Process
 - D. Preventions
 - E. Community
 - F. Our Roles
- II. Models of addiction and clear responses
 - A. Disease - see Chapter IV
 - B. Life Process - see Chapter IV
- III. Models of Primary Prevention
 - A. Secular Models - see Chapter III.
 - B. Jewish Models - see Chapter III
 1. Clear and Unclear Responses - See critique on curriculum in Chapter IV.
 2. Responses
 - a. Jewish Living (Ethics and Values) - self empowerment - see Chapters III and IV and integrating chemical dependency issues into ethics and values education - see Chapter IV.
 - b. Jewish Living (Relationship with God) - see Chapter IV.
- IV. Bridging the gap between God and self-efficacy
 - A. Similarities and differences between the two responses.
 - B. Bridging the two responses means letting go of a controlling powerful God concept and redefining with liberal God definition options.
 - C. The important connection between freewill and self empowerment.
- V. Questions and Answers

VI. Appended Selected Literature - for page numbers see Table of Contents - "Appended Selected Literature"

1. Winston, David. "Free Will." In Contemporary Jewish Religious Thought, pp. 269- 274. Edited by Arthur A. Cohen and Paul Mendes-Flohr. New York: The Free Press, 1988.
2. Bissell, Sherry. "The Challenge of Teaching about God." In The Jewish Teachers Handbook, Vol. III, pp. 87-96. Edited by Audrey Friedman Marcus. Denver, Colorado: Alternatives in Religious Education, Inc., 1982.

Appendix F

Small group procedures

- I. Each group will be responsible for their own facilitation. The task will be clearly spelled out.
- II. Participants should attempt to accomplish the task described for each session. While the question and answer/discussion part of each small group time is meant to stimulate relevant issues, the second part of each session is important and groups should work toward its completion as well.
- III. Each session will be divided into two parts.
 - A. Discussion
 1. Questions will be provided to aid the group to further understand and process the material which was covered in the previous session.
 2. It is not necessary to cover each question, but rather the questions or exercises are to act as a method for reviewing, questioning, challenging, or affirming the information already received.
 - B. Creation
 1. The second part of the session will be used to create tools and ideas for primary prevention application in a community.
 2. Each group should have someone record all the ideas and explanations. These should be in a legible form, as they will be compiled and handed out at a later date.
 3. Each group should have a spokesperson who will be able to list and explain these ideas and creations to the larger group.
 4. Sharing of these ideas will take place at the end of the training.

Appendix G

Discussion and creation for "Where we are going and how we are going to get there: Creating new bridges."

- I. Discussion questions:
 - A. Explain the differences between primary, secondary, and tertiary prevention?
 - B. Contrast addiction in the disease model and in the life process model?
 - C. Do you agree or disagree with the possibility of multiple models of addiction?
 - D. What is the primary prevention response to the disease model?
 - E. What is the primary prevention response to the life process model?
 - F. Where do secular models of primary prevention fall short?
 - G. Do you think the ethics and values response is enough for a Jewish community to have as its primary prevention response?
 - H. Do you think God is a necessary component for primary prevention?
 - I. What are the things that get in the way of helping community members construct a God concept which would aid in primary prevention?
 - J. How does the concept of free will change one's God concept?
- II. Creation
 - A. Your group should brainstorm and discuss ideas for identifying and creating tools for the healthy (those who are not addicted) in their community.
 - B. Focus should not be just on the disease model or the life process model, but on bridging the two together.
 - C. Program ideas and tools can be for individuals in a community, a segment of the community, or for the entire community.
 - D. Remember to make a careful record of all your ideas.
 - E. Some Examples:
 1. Introducing God into curriculum
 2. God concept journals
 3. Teaching the similarities and differences between responsibility and free will

4. Using addiction examples to illustrate issues of theodicy
5. Identifying heroes and role models as explicitly addiction free

Appendix H

Shabbat Morning Liturgy

The service is in Gates of Prayer¹ pp. 142-157, 620-621, 622, 629-630.

The following selections will be read as part of the service.

Genesis 1:4

⁴God Saw that it was good, and God separated the light from the darkness.

Genesis 9:20-21

²⁰Noah the tiller of the soil, was the first to plant a vineyard. ²¹He drank of the wine(יַיִן) and became drunk(שָׁכָר), and he uncovered himself within his tent.

Genesis 14:18-19

And King Melchizedek of Salem brought out bread and wine(יַיִן); he was a priest of God Most High. ¹⁹He blessed him, saying, "Blessed be Abram of God Most High, Creator of heaven and earth.

Genesis 19:31-33

³¹And the older one said to the younger, "Our father is old, and there is not a man on earth to consort with us in the way of all the world. ³²Come, let us make our father drink wine(יַיִן), and let us lie with him, that we may maintain life through our father." ³³That night they made their father drink wine(יַיִן), and the older one went in and lay with her father; he did not know when she lay down or when she rose.

Genesis 35:13-14

¹³God parted from him at the spot where He had spoken to him; ¹⁴and Jacob set up pillar at the site where He had spoke to him, a pillar of stone, and he offered a libation(לִבְיָא) on it and poured oil upon it.

¹Central Conference of American Rabbis, Gates of Prayer (New York: Central Conference of American Rabbis, 1975).

Genesis 43:29-34

²⁹Looking about, he saw his brother Benjamin, his mother's son, and asked, "Is this your youngest brother of whom you spoke to me?" And he went on, "May God be gracious to you, my boy.:

³⁰With that, Joseph hurried out, for he was overcome with feeling toward his brother and was on the verge of tears; he went into a room and wept there. ³¹Then he washed his face, reappeared, and--now in control of himself--gave the order, "Serve the meal."

³⁴Portions were served them from his table; but Benjamin's portion was several times that of anyone else. And they drank(וַיִּשְׁכְּרוּ) their fill with him.

Genesis 49:11-12

¹¹He tethers his ass to a vine, His ass's foal to a choice vine; He washes his garment in wine(וַיִּבְרֹךְ), His robe in blood of grapes. ¹²His eyes are darker than wine(וַיִּבְרֹךְ); His teeth are whiter than milk.

Exodus 29:38-46

³⁸Now this is what you shall offer upon the altar: two yearling lambs each day, regularly. ³⁹You shall offer the one lamb in the morning, and you shall offer the other lamb at twilight. ⁴⁰There shall be a tenth of a measure of choice flour with a quarter of a *hin* of beaten oil mixed in, and a libation(וַיִּבְרֹךְ) of a quarter *hin* of wine(וַיִּבְרֹךְ) for one lamb; ⁴¹and you shall offer the other lamb at twilight, repeating with it the meal offering of the morning with its libation(וַיִּבְרֹךְ)- an offering by fire for a pleasing odor to the Lord,

Leviticus 10:8-11

⁸And the Lord spoke to Aaron, saying: ⁹Drink no wine(וַיִּבְרֹךְ) or other intoxicant(וַיִּשְׁכְּרוּ), you or your sons, when you enter the Tent of Meeting, that you may die. This is a law for all time throughout the ages, ¹⁰for you must distinguish between the sacred and the profane, and between the unclean and the clean; ¹¹and you must teach the Israelites all the laws which the Lord has imparted to them through Moses.

Leviticus 19:2

²Speak to the whole Israelite community and say to them: You shall be holy, for I, the Lord your God, am holy.

Leviticus 22:31-33

³¹You shall faithfully observe my commandments: I am the Lord. ³²You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people--I the Lord who sanctify you, ³³I who brought you out of the land of Egypt to be you God, I the Lord.

Leviticus 23:37

³⁷Those are the set times of the Lord that you shall celebrate as sacred occasions, bringing offerings by fire to the Lord--burnt offerings, meal offerings, sacrifices, and libations(לִבְנוֹת), on each day what is proper to it.

Numbers 6:1-4

¹The Lord spoke to Moses, saying: ²Speak to the Israelites and say to them: If anyone, man or woman, explicitly utters a nazirite's vow, to set himself apart for the Lord, ³he shall abstain from wine(יַיִן) and any other intoxicant(שֵׁכָר); he shall not drink vinegar of wine(חֶמֶץ יַיִן) or of any other intoxicant(שֵׁכָר חֶמֶץ) neither shall he drink anything in which grapes have been steeped, nor eat grapes fresh or dried. ⁴Throughout his term as nazirite, he may not eat anything that is obtained from the grapevine, even seeds or skin.

Numbers 15:22-26

²²If you unwittingly fail to observe any one of the commandments that the Lord has declared to Moses ²³--anything that the Lord has enjoined upon you through Moses--from the day that the Lord gave the commandment and on through the ages: ²⁴If this was done unwittingly, through the inadvertence of the community, the whole community shall present one bull of the herd as a burnt offering of pleasing odor to the Lord, with its proper meal offering and libation(לִבְנוֹת), and one he-goat as a sin offering. ²⁵The priest shall make expiation for the whole Israelite community and they shall be forgiven; for it was an error, and for their error they have brought their offering, an offering by fire to the Lord and their sin offering before the Lord. ²⁶The whole Israelite community and the stranger residing among them shall be forgiven, for it happened to the entire people through error.

Deuteronomy 11:13-14

¹³If, then, you obey the commandments that I enjoin upon you this day, loving the Lord your God and serving Him with all your heart and soul, ¹⁴I will grant the rain for your land in season and wine(תִּירָשׁ) and oil.

Deuteronomy 11:26

²⁶Behold, I place before you today a blessing and a curse.

Deuteronomy 12:1, 17-18

¹These are the laws and rules that you must carefully observe in the land that the Lord, God of your fathers, is giving you to possess, as long as you live on earth. ...¹⁷You may not partake in your settlements of the tithes of your new grain or wine(תִּירָשׁ) or oil, or of the firstlings of your herds and flocks, or of any of the votive offerings that you vow, or of your freewill offerings, or of your contributions. ¹⁸These you must consume before the Lord your God in the place that the Lord your God will choose.

Deuteronomy 14:22, 25-26

²²You shall set aside every year a tenth part of all the yield of your sowing that is brought from the field. ...²⁵you may convert them into money. Wrap up the money and take it with you to the place that the Lord your God has chosen, ²⁶and spend the money on anything you want-cattle, sheep, wine(וִינִי), or other intoxicant(וְשִׁכָּר), or anything you may desire. And you shall feast there, in the presence of the Lord your God, and rejoice with your household.

Deuteronomy 21:18-21

¹⁸If a man has a wayward and defiant son, who does not heed his father or mother and does not obey them even after they discipline him, ¹⁹his father and mother shall take hold of him and bring him out to the elders of his town at the public place of his community. ²⁰They shall say to the elders of his town, "This son of ours is disloyal and defiant; he does not heed us. He is a glutton and a drunkard(סֹבֵא)." ²¹Thereupon the men of his town shall stone him to death.

Deuteronomy 28:15, 39

¹⁵But if you do not obey the Lord your God to observe faithfully all His commandments and laws which I enjoin upon you

this day, all these curses shall come upon you and take effect:
...³⁹Though you plant vineyards and till them, you shall have no
wine(יַיִן) to drink or store, for the worm shall devour them.

Deuteronomy 29:4-5

⁴I led you through the wilderness forty years; the clothes on your back did not wear out, nor did the sandals on your feet; ⁵you had no bread to eat and no wine(יַיִן) or other intoxicant(וְשִׁכָּר) to drink--that you might know that I the Lord am you God.

Deuteronomy 30:19

¹⁹I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life--if you and your offspring would live--

Deuteronomy 33:1, 27-28

¹This is the blessing with which Moses, the man of God, bade the Israelites farewell before he died. ...²⁷The ancient God is a refuge,/ A support are the arms everlasting./ He drove out the enemy before you/ By His command: Destroy!/ ²⁸Thus Israel dwells in safety,/ Untroubled is Jacob's abode,/ In a land of grain and wine(וְתִירוֹשׁ),/ Under heavens dripping dew./

Appendix I
Serenity Prayer¹

Our God grant us	אלהנו תן בנו
the serenity	את השלנה
to accept the things	לקבל את הדברים
that we can not change,	שאין ביקלתנו לשנותם
the courage to change	האמן לשנות את
the things that we can,	הדברים אשר ביקלתנו
and the wisdom	והחבונה
to know the difference.	להבחין בין השנים

¹Adaptation (from common singular to common plural) by Robert A. Davis, 1987.

Appendix J
Friday night Kiddush ¹

Blessing over the Shabbat Candles

We thank You, O God, for the many generations of our people who have sanctified the Sabbath. Their faith and wisdom kept our people alive, so that we can celebrate this Sabbath day together. Blessed is the gathering filled with light and gladness, the spirit of Shabbat.

We give thanks, for family, home, and community. May they be warm with love and companionship. On this Shabbat day may we find rest from the week's work, and refuge from cares; may our joys be deepened and our griefs softened by the love we give and receive.

As these Shabbat candles give light to all who behold them, so may we, by our lives, give light to all who behold us. As their brightness reminds us of the generations of Israel who have kindled light, so may we, in our own day, be among those who kindle light.

ברוך אתה יי אלהינו מלך העולם
אשר קדשנו במצותיו וצונו להדליק נר של שבת

Blessed is the Eternal our God, Ruler of the Universe, who hallows us with *mitzvot*, and commands us to kindle the Shabbat lights.

Blessing over the fruit of the vine

The seventh day is consecrated to the Eternal our God. With this fruit of the vine, our symbol of potential, we celebrate this day and its holiness. Just as the grape has no inherent good or bad quality, so too are our lives in a state of potential. While the juice of the grape may be sweet, by itself it does not sweeten our lives. Only with our bodies healthy and our minds clear can we realize the fulness of our lives. When we strive for our own betterment and the betterment of the world we create goodness. When we make clear well thought out decisions we create a better life. When we realize that we have the ability to make our lives sweet we fulfill our potential. God, we give thanks for our ability to choose. We give thanks for all our blessings, for life and health, for work and rest, for home and love and friendship. On Shabbat, eternal sign of creation,

¹Central Conference of American Rabbis., Gates of the House. (New York: Central Conference of American Rabbis, 1977), adapted from p. 30, 31, 33, and 34.

we remember that we are all created in the Divine image. We therefore raise our cup as a symbol, we pray, as a symbol of joy:

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן ברוך אתה יי
אלהינו מלך העולם אשר קדשנו במצותו והצה בננו ושבח קדשו באהבה
וברצון הנחילנו זכרון למעשה בראשית כי הוא יום תחלה למקראי
קדש זכר ליציאת מצרים כי בננו בחרת ואותנו קדשת מכל העמים
ושבת קדשך באהבה וברצון הנחלתנו ברוך אתה יי מקדש השבת

Blessed is the Eternal our God, Ruler of the universe, Creator of the fruit of the vine. Blessed is the Eternal our God, Ruler of the universe, who hallows us with God's mitzvot and takes delight in us. Because of God's love and favor God has made the holy Sabbath our heritage, as a reminder of the work of creation. It is first among our sacred days, and a remembrance of the Exodus from Egypt. O God, You have chosen us and set us apart from all the peoples, and in love and favor have given us the Sabbath day as a sacred inheritance. Blessed is the Eternal, who sanctifies the Sabbath.

Blessing over the food

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ

Blessed is the Eternal our God, who brings forth bread from the earth.

Appendix K
Presentation of the Myth

- I. Participants will be divided up into five groups.
- II. In all groups the following exists:
 - A. One third of the group believes that Jews can drink to excess without becoming alcoholic.
 - B. One third of the group believes that there are no Jewish alcoholics.
 - C. One third of the group believes that Jews can become alcoholic, but has never met a Jewish alcoholic.
 - D. One member of the group is alcoholic, but is not drinking.
- III. Each group will be planning a New Year's Eve Party for their particular community.
- IV. Each group must decide what to do concerning alcohol at the party.
- V. Groups will have five minutes to divide up roles and plan a strategy for their presentation.
- VI. Each group will have five minutes to play out their discussion and solution.
- VII. The Jewish groups are as follows:
 - A. A Temple Board - planning a congregational party
 - B. A Community Council - planning a city-wide Jewish party
 - C. An Extended Family - planning their annual party
 - D. A Singles Group - planning a single's party
 - E. A Camp Staff - planning the New Year's Eve reunion
- VIII. Appended Selected Literature - for page numbers see Table of Contents - "Appended Selected Literature"
 1. Keller, Mark. "The Great Jewish Drink Mystery." British Journal of Addiction 64 (1970): 287-296.

2. Glassner, Barry and Berg, Bruce. "How Jews Avoid Alcohol Problem." American Sociological Review. 45 (August) (1980): 647-664.

Appendix L

Discussion and creation for "The Myth - Can a Jew drink without becoming addicted."

- I. Discussion questions:
 - A. How have you seen the myth play itself out in your community?
 - B. Explain why saying "no" is complicated for a Jew?
 - C. How does the Jewish concept of authority affect on one's susceptibility to addiction?
 - D. Is the Jewish concept of moderation different than the secular view of moderation?
 - F. Why might the rates of Jewish addiction be different than the rates of the rest of society?
 - G. Can Jewish moderation inform a primary prevention program, and if so how?
 - H. Do you think God is a necessary component for primary prevention?
- II. Creation
 - A. Your group should brainstorm and discuss ideas for educating the individual and the community about the myth of the Jew and his or her relationship to drugs and alcohol in their community.
 - B. Focus should not be just on those who are using, but rather on how this information can inform primary prevention techniques.
 - C. Program ideas and tools can be for individuals in a community, a segment of the community, or for the entire community.
 - D. Remember to make a careful record of all your ideas.
 - E. Some examples:
 - 1. Teaching moderation as a Jewish value
 - 2. Devising support systems which validate appropriate behavior
 - 3. Teaching the fine line between responsibility and rationalization
 - 4. Using examples of individuals who are not drinking moderately
 - 5. Modeling moderate behavior - creating programs which have this as a value

Appendix M
Liturgy for *Shabbat* Morning Service

The service is in Gates of Prayer¹ pp. 318-331, 437-441, 620-621, 622, 629-630.

The following selections will be read as part of the service.

Autobiography in Five Short Chapters²
by Portia Nelson

I

I walk down the street.
 There is a deep hole in the sidewalk.
 I fall in
 I am lost . . . I am helpless
 It isn't my fault.
It takes forever to find a way out

II

I walk down the same street,
 There is a deep hole in the sidewalk.
 I pretend I don't see it.
 I fall in again.
I can't believe I am in the same place.
 But it isn't my fault.
It still takes a long time to get out.

III

I walk down the same street
 There is a deep hole in the sidewalk.
 I see it is there.
 I still fall in . . . it's a habit.
 My eyes are open.
 I know where I am
It is my fault.
I get out immediately.

¹Central Conference of American Rabbis, Gates of Prayer (New York: Central Conference of American Rabbis, 1975).

²Portia Nelson, "Autobiography in Five Short Chapters," in The Courage to Heal by Ellen Bass and Laura Davis (New York: Harper & Row, Publishers, 1988), p. 183.

IV

I walk down the same street.

There is a deep hole in the sidewalk.

I walk around it.

V

I walk down another street.

The day has come to take an accounting of my life³

The day has come

to take an accounting of my life.

Have I dreamed of late

Of the person I want to be,

Of the changes I would make

In my daily habits,

In the way I am with others,

In the friendship I show companions,

Women friends, men friends, my partner.

In the regard I show my father and mother,

Who brought me out of childhood?

I have remained enchained too often to less than what I am.

But the day has come to take an accounting of my life.

Have I renewed of late

My vision of the world I want to live in,

Of the changes I would make

In the way my friends are with each other

The way we find out whom we love

The way we grow to be educated people

The way in which the many kinds of needy people

Grope their way to justice?

I, who am my own kind of needy person, have been afraid of visions.

But the day has come to take an accounting of my life.

³"The day has come to take an accounting of my life," from a collection of unpublished High Holiday liturgy, no author given.

Have I faced up of late
To the needs I really have--
Not for the comforts which shelter my unsureness,
Not for honors which paper over my self,
Not for the handsome beauty in which my weakness masquerades,
Not for unattractiveness in which my strengths hide out--

I need to come in touch with my own power,
To be a comfort, a source of honor,
Handsome and beautiful from the moment I awoke this morning
So strong
That I can risk the love of someone else
So sure
That I can risk to change the world
And know that even if it all comes crashing down
I shall survive it all--
Saddened a bit, shaken perhaps,
Not unvisited by tears
But my dreams shall not crash down
My visions not go glimmering.
So long as I have breath
I know I have the strength
To transform what I can be
To what I am

The day has come
To take an accounting of my life.

Now is the time for turning⁴

To everything there is a season,
And there is an appointed time for every purpose
Under Heaven.

Now is the time for turning

The leaves are beginning to turn
From green to red and orange
The birds are beginning to turn

⁴"Now is the time for turning," from a 1972 Hillel Rosh Hashanah Morning Service, no author given.

And are heading once more towards the South.
The animals are beginning to turn
To storing their food for the winter.

For leaves, birds, and animals
Turning comes instinctively.
But for us turning does not come so easily.

It takes an act of will
For us to make a turn.

It means breaking with old habits.
It means admitting that we have been wrong:
And this is never easy.

It means losing face:
It means starting all over again;
And this is always painful.

It means saying: "I am sorry."
It means admitting that we have the ability to change,
And this is always embarrassing.

These things are terribly hard to do.
But unless we turn, we will be trapped forever
In yesterdays' ways.

God, Help us turn--

From callousness to sensitivity,
From hostility to love,
From pettiness to purpose,
From envy to contentment,
From carelessness to discipline,
From fear to faith,

Turn us around, God, and bring us back towards You.
Revive our lives, as at the beginning.

And turn us towards each other, God.
For in isolation there is no life.

Appendix N

"The Repentance Rationale"

I. Exercise

- A. Each small group will be given a copy of the excerpt from "The Twelve Steps and Jewish Tradition."¹
- B. Using the three models provided the groups will create a list of universal steps for change. This list should include all of the steps from the three models.
- C. The groups will then compare their list with the list provided - see below "Generic steps for change."²
- D. The differences and similarities of the groups list and Carol Glass's list should be discussed.
- E. Special attention should be given to the absence of a Jewish equivalent of Alcoholics Anonymous Step 6.
 - 1. Who in the Jewish tradition removes these defects?
 - 2. How does the Jewish tradition see the responsibility for this removal?
 - 3. How could this help us to understand God's role in a repentance process?

¹Carol Glass, "The Twelve Steps and Jewish Tradition," The JACS Journal, II (1) (1983).

²Carol Glass, "The Twelve Steps and Jewish Tradition," The JACS Journal, II (1) (1983).

"The Twelve Steps and Jewish Tradition" by Carol Glass

Maimonides - The Laws of Repentance

- A. Confession before God which includes:
 - 1. Naming the specific sin.
 - 2. Statement of regret at having sinned.
 - 3. Expression of shame felt at having sinned.
 - 4. Pledge not to repeat the same sin.
- B. Abandonment of sin.
- C. Change of thought.
- D. Change of name
- E. Contribution to charity.
- F. Supplication to God.
- G. Public confession (is praiseworthy).
- H. Acknowledgement of your sins on this and the following *Yom Kippur*.
- I. Reparations (compensation) for sins against other people.
- J. Apology to victims of the sin.
- K. Self-restraint from repeating the sin when the opportunity to do so presents itself.

Rabbenu Yonah - The Gates of Repentance

- a. Regret for having committed the sin.
- b. Forsaking the sin.
- c. Experience sorrow over the transgression.
- d. Bodily suffering in relation to the sin.
- e. Worry over the punishment for the transgression.
- f. Felt shame at having transgressed before God.
- g. Behave with humility (speak in a low voice ...).
- h. Have a humble attitude.
- i. Break the physical desire to commit the sin.
- j. Compensation (in actions) to prevent recurrence of sin.
- k. Moral inventory
- l. Consider the punishment from God and the consequences of sin.
- m. Minor transgressions as equivalent to major ones.
- n. Confession
- o. Pray for forgiveness
- p. Reparations (monetary, apology, request, forgiveness, confession).
- q. Pursue acts of loving-kindness and truth.
- r. Keep your sin before you always.
- s. Fight off your evil inclination. Don't give in to sin when the desire is strong.
- t. Turn others away from transgression.

Alcoholics Anonymous - The Twelve Steps

- 1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
- 2. Came to believe that a Power greater than ourselves could restore us to sanity.
- 3. Made a decision to turn our will and our lives over to the care of God, as we understood Him.
- 4. Made a searching and fearless moral inventory of ourselves.
- 5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
- 6. Were entirely ready to have God remove all these defects of character.
- 7. Humbly asked Him to remove our shortcomings.
- 8. Made a list of all persons we had harmed, and became willing to make amends to them all.
- 9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
- 10. Continued to take personal inventory and when we were wrong promptly admitted it.
- 11. Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying for knowledge of His will for us and the power to carry that out.
- 12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and practice these principles in all our affairs.

Generic Steps for Change

The three categories following each generic step represent the number or letter of the corresponding steps of *Teshuvah* according to Maimonides (capital letters), the steps of *Teshuvah* by Rabbenu Yonah (small letters), or the steps of Alcoholics Anonymous (Arabic numerals).

The Great Awakening

Maimonides - A	Rabbenu Yonah - a, c, e, f,	A. A. - 1
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Become A Believer

Maimonides - assumed	Rabbenu Yonah - assumed	A. A. - 2
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Turning To A Higher Power

Maimonides - F	Rabbenu Yonah - h	A. A. - 3
----------------	-------------------	-----------

Moral Inventory

Maimonides - A, H	Rabbenu Yonah - k	A. A. - 4
-------------------	-------------------	-----------

Admitting Our Wrongs To God And Other People

Maimonides - A, G	Rabbenu Yonah - n	A. A. - 5
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Praying For God's Forgiveness

Maimonides - A, F	Rabbenu Yonah - h, o	A. A. - 7
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Acknowledging Those We Have Harmed and Preparing To Face Them

Maimonides - I	Rabbenu Yonah - p	A. A. - 8
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Reparations

Maimonides - J	Rabbenu Yonah - j, p	A. A. - 9
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Continuing The Moral Inventory

Maimonides - H, K	Rabbenu Yonah - b, r	A. A. - 10
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Maintaining The Spiritual Path

Maimonides - E, H, K	Rabbenu Yonah - d, o, r, s	A. A. - 11
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Spreading The Word

Maimonides - none	Rabbenu Yonah - t	A. A. - 12
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II. Creation

- A. Your group should brainstorm and discuss ideas for identifying and creating tools for the healthy (those who are not addicted) in their community.
- B. Focus should be on how the process of repentance can help an individual who is not addicted stay healthy.
- C. Program ideas and tools can be for individuals in a community, a segment of the community, or for the entire community.
- D. Remember to make a careful record of all your ideas.
- E. Some examples:
 - 1. Repentance training sessions for the family
 - 2. *Cheshbone Nefesh* Journals
 - 3. Teaching the difference between sin and missing the mark
 - 4. Using addiction examples to illustrate issues of repentance
 - 5. Empowering individuals to learn how to accept responsibility for their actions
 - 6. Creating Jewish repentance support groups

III. Appended Selected Literature - for page numbers see Table of Contents - "Appended Selected Literature."

- 1. Luz, Ehud. "Repentance." In Contemporary Jewish Religious Thought, pp. 785-793. Edited by Arthur A. Cohen and Paul Mendes-Flohr. New York: The Free Press, 1988.
- 2. Petuchowski, Jacob. "The Phenomenology of Teshuvah." In How Does a Person Change? pp. 90-96. By Michael Rosenak and Asher Shkedi with Jonathan Cohen. Jerusalem: Melton Center for Jewish Education in the Diaspora of the Hebrew University of Jerusalem, 1985.
- 3. Twerski, Abraham J. "Judaism and the Twelve Steps." In Addictions in the Jewish Community, pp. 123-133. Edited by Stephen Levy and Sheila Blume. New York: Federation of Jewish Philanthropies of New York, Inc., 1986.

Appendix O

How to remain addiction free: The Tanakh

Appended Selected Literature - for page numbers see Table of Contents - "Appended Selected Literature."

- I. O'Brien, John Maxwell and Seller, Sheldon C. "Attributes of Alcohol in the Old Testament." Drinking and Drug Practices Surveyor 18 (August 1982): 18-24.

Appendix P

How to remain addiction free: *Talmud* and *Midrash*

Appended Selected Literature - for page numbers see Table of Contents - "Appended Selected Literature."

- I. Koplowitz, Isadore. *Midrash Yayin Veshechor: Talmudic and Midrashic Exegetics on Wine and Strong Drink.* Detroit: n.p., 1923, pp. 14-61.

Appendix Q

How to remain addiction free: Medieval Codes

Appended Selected Literature - for page numbers see Table of Contents - "Appended Selected Literature."

- I. Spiegel, Marcia Cohn. "The Heritage of Noah: Alcoholism in the Jewish Community Today." Thesis, Hebrew Union College, Los Angeles, 1979, pp. 30-36.

Appendix R

How to remain addiction free: Sociological study

Appended Selected Literature - for page numbers see Table of Contents - "Appended Selected Literature."

- I. Bainwol, Suzanne and Gressard, Charles F. "The Incidence of Jewish Alcoholism: A Review of the Literature." Journal of Drug Education 15 (3) (1985): 217-224.

Appendix S

"When primary becomes secondary to tertiary prevention"

I. Introduction

- A. The three types of prevention will be presented, see Chapter III.
- B. The following issues will be highlighted:
 - 1. The impactor in denial.
 - 2. The impactor as codependent and enabler.
 - 3. The importance of creating connections and relationships with professionals in the prevention community.
 - 4. How to recognize when intervention and referral is necessary.
 - 5. Jewish community intervention, treatment, and recovery programs.

II. Program

- A. Participants will be divided up into three groups and will rotate for one half hour at each station:
 - Station one: a parent will share his or her experience creating a family experience and home which appears to be effective as a primary prevention environment.
 - Station two: a teenager who started to use or abuse alcohol or other drugs in an addictive fashion and had someone intervene and helped to stop the pattern.
 - Station three: an impactor who has been addicted will share how his or her experience has affected the prevention process in his or her community.

III. Response - fifteen minutes

- A. Everyone will come back together and each presenter will have five minutes to present his/her ideas for community involvement in prevention.

Appendix T

Creation for "When primary becomes secondary to tertiary prevention"

I. Creation

- A. Your group should brainstorm and discuss ideas for identifying and creating tools for settings where primary, secondary, and tertiary prevention are applicable.
- B. Responses that are currently available should be discussed.
- C. Program ideas and tools can be for individuals in a community, a segment of the community, or for the entire community.
- D. Remember to make a careful record of all your ideas.
- E. Some Examples:
 - 1. Twelve step programs for Jews
 - 2. Clergy involvement at area recovery programs
 - 3. Community wide education programs
 - 4. Youth group networking
 - 5. Creation of a Jewish referral listing.

Appendix U
"Havdalah - The Holy and the Profane"

The *Havdalah* ceremony will be introduced by a brief prayer explaining the role of separation and holiness:

Havdalah is the separation between the *Shabbat* and the rest of the week. Each of us has a tendency to see the world not as it is, but as we are -- or as we are preconditioned to understand it. *Havdalah* is a Jewish moment of shifting and examining ourselves and the world. We pause and reflect on our attitudes and our behaviors, we take responsibility for ourselves and our actions, we accept our past and renew ourselves to the future. We separate the holy from the profane, the old from the new, the past from our potential, the assumption from the reality, and we resolve ourselves to a life of holiness. Day by day, moment by moment.

The *Havdalah* ceremony is in Gates of Prayer¹ pp. 637-641.

¹Central Conference of American Rabbis, Gates of Prayer (New York: Central Conference of American Rabbis, 1975).

Appendix V
Liturgy for Morning Service

The service is in Gates of Prayer¹ pp. 51-71, 392, 620-621, 622, 629-630.

¹Central Conference of American Rabbis, Gates of Prayer (New York: Central Conference of American Rabbis, 1975).

Appendix W

"The Life Process Model"

- I. Introduction
 - A. The Life Process Model will be reviewed - see Chapter IV.
 - B. Current secular prevention strategies will be discussed, see Chapter III.
- II. Program
 - A. Participants will be divided up into five groups.
 - B. Each group will be given a primary prevention core value.
 - 1. Self worth
 - 2. Communication
 - 3. Decision making
 - 4. Responsibility
 - 5. Self-consciousness.
 - C. Each group will have ten minutes to prepare a three act dramatic presentation.
 - Act one: The dysfunctional or non application of this value by a Jew.
 - Act two: The teaching, by an impactor, of their value in a non-classroom Jewish context.
 - Act three: The resultant behavior based on the new learning.
 - D. Five minute presentations by the five groups.
 - E. Creation - Following each presentation a brainstorm and program idea discussion will take place. These ideas will be recorded and included with the other ideas.
- III. Appended Selected Literature - for page numbers see Table of Contents - "Appended Selected Literature."
 - 1. U. S. Department of Health and Human Services.
"Strategies for Preventing Alcohol, Tobacco, and Other Drug Use by Youth." In Prevention Plus II. Tools for Creating and Sustaining Drug-Free Communities, pp.37-88. Rockville, Maryland: Government Printing Office, 1989.

Appendix X
"Recap Program"

- I. A compilation and sharing of ideas that have come out of the weekend.
 - A. All the program ideas, creations, tool, and applications will be listed on butcher paper at the front of the room.
 - B. Groups should come prepared with the lists and ideas that have been compiled during the weekend.
 - C. The ideas which individuals have come up with during their personal planning time should also be exchanged at this time.

- II. The ideas will be recorded by the following subject matter.
 - A. "Where we are going and how we are going to get there: Creating new bridges," see Appendix G.
 - B. "The Myth - Can a Jew drink without becoming addicted," see Appendix L.
 - C. "The Repentance Rationale," see Appendix N.
 - D. "When primary becomes secondary to tertiary prevention," see Appendix T.
 - E. "The Life Process Model," see Appendix W.

- III. All the ideas will be recorded, compiled, printed, and distributed within a couple of weeks. Groups will be asked to hand in a copy of their notes to facilitate this process.

Appendix Y

"Where are we going? "Where are they going? Where am I going?"

- I. "Where are we going?
 - A. The Rationale, Strategies, and Objectives for "A Jewish Community Primary Prevention Program"¹ will be handed out. Individuals will be given a few minutes to read it thoroughly. It will be addressed that each impactor has now been provided with the skills to guide his or her individual community, but the larger community has the responsibility and the skills to move forward with the creation and implementation for their community.
 - B. An open discussion will be facilitated to allow the group to consider next possible steps including: Program ideas, and leadership structures, funding considerations. The group will be directed at a minimum to create an organizational structure which will address the larger community issues.
- II. "Where are they going?"

A recap of the significance of the weekend and the importance of everyone's participation. The talk will focus on the healthy people who might remain healthy because of the work that took place during the weekend.
- III. "Where am I going?"

Twenty minutes will be allotted for the individuals to be able to express their feelings in the group about the weekend and communities.
- IV. Appended Selected Literature - for page numbers see Table of Contents - "Appended Selected Literature."
 1. U. S. Department of Health and Human Services. "Criteria and Procedures: Prevention Programs that Work." In Prevention Plus II. Tools for Creating and Sustaining Drug-Free Communities, pp. 297-299. Rockville, Maryland: Government Printing Office, 1989.

¹This program is on pages 119-123 of this thesis.

Appendix Z
Evaluation of an Impactor Training Program

1. Which of the additional literature distributed before and during the weekend were helpful to you and why?
2. What was the most enlightening part of the weekend?
3. What was the least helpful program of the weekend and why?
4. What educational piece do you feel was missing?
5. Do you feel the program was true to its stated goals? - see the handout on rationale, strategies, and objectives.
6. What was the most empowering aspect of the weekend?
7. Do you desire to have further training, if so in what?
8. Please use the other side to make additional comments.

Name _____

Address _____

Appendix AA
Bibliography of Additional Suggested Reading

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- Snyder, C. R. "Alcohol and the Jews; A Cultural Study of Drinking and Sobriety." Rutgers Center of Alcohol Studies Monogr. No. 1. New Brunswick, New Jersey: Rutgers Center of Alcohol Studies Publications Division, 1958.

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U. S. Department of Health and Human Services. Prevention Plus II. Tools for Creating and Sustaining Drug-Free Communities. Rockville, Maryland: Government Printing Office, 1989.

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¹The articles and sections of books appended to this thesis are intended only for academic purposes and to show what materials might be used in the design and implementation of a primary prevention program. Any use of these articles would require permission from the authors.

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KIDDUSH: JEWISH PHILOSOPHY SQUEEZED IN A CUP OF WINE

Philosophy and theology are found in prose and poetry. In Judaism they are expressed as well in the body-language of rituals. If, as Israel Zangwill noted, Jews eat history on Passover, then on the Sabbath and the festivals Jews drink theology. Consider the ritual ceremony of the *Kiddush*, the blessing over the wine for the sanctification of the Sabbath and festivals. Why, of all the substances available, did the tradition decide upon wine for sanctification?

A strong case could be made against such a choice. Our first biblical encounter with wine ends in disaster. Noah, after the flood, planted a vineyard, "drank of the wine and was drunken," lay uncovered before his children, and was shamed. The incident resulted in the curse of Canaan. Wine in the prophetic tradition is often associated with pagan orgies and bloody struggles. "Wine," the Book of Proverbs noted, "is a mocker, strong drink a roisterer; he who is muddled by them will not grow wise" (Proverbs 20:1).

Despite its unsavory reputation, wine is exalted in the Jewish liturgy. And therein lies a valuable piece of Jewish insight. Wine, like any energy in creation, is an ambivalent power. The intellect, for example, is a neutral energy that can invent heart-lung machines to rescue life or chemicals to poison innocent persons. Affluence can build sanctuaries for people in search of godliness or gambling parlors to rob people of their money. Beauty can

enhance the enjoyment of the world or serve as a cosmetic masking malevolence. And wine can either cause the hearts of men and women to rejoice or blind their eyes with stupefaction. Ascetic tradition poured the wine upon the ground, proscribed it as the potion of devils. Dionysian traditions reveled in its inebriating power.

The Jewish tradition rejected both attitudes. Wine, like all other powers, is subject either to consecration or to desecration. In the *Kiddush*, wine is purposed to sacred twin memories: the remembrance of creation and the remembrance of deliverance from bondage. The *Kiddush* elevates drinking into a toast in honor of the world that is created and the world that is formed in history. With God, human beings are the co-consecrators and co-sanctifiers of the universe.

Note that the blessing over the fruit of the vine is not over grapes. Though the fruit of the vine is of God, the human element requisite for the blessing of consecration is absent. Consecration is in the transaction between nature and humanity. To exclude either is to miss the divine-human partnership celebrated in the covenant. Similarly the *Motzi* blessing is not recited over the sheaves of the field, but over the bread which derives from nature coupled with human labor and intent. We recite the blessing not over the grape, presented whole on the vine, but over the wine squeezed and fermented through human agency. And if there is no wine, the *Kiddush* is recited over the challot with the *Motzi* blessing instead of the blessings over the wine. The *Motzi* too is recited not over the sheaves of wheat and barley, presented whole, but over the bread grown and kneaded and shaped by human hands. Through human and divine cooperation, in the givenness of sun, seed, and soil transformed by the purpose of sustaining the body and rejoicing the soul, sanctification takes place.

The theological humanism in the *Kiddush* is exemplified in the talmudically recorded debate between the House of Shammai and the House of Hillel. The former believed that the *Kiddush* should begin with the sanctification of the day and then be followed by the blessing over the wine. Clearly God sanctified the Sabbath before man and woman were created. The Sabbath then arrives with the sinking of the sun and the appearance of the stars.

The House of Hillel saw consecration differently and preceded

the sanctification of the day with the blessing over the wine. God sanctifies the Sabbath. Human beings sanctify the wine that proclaims and recalls the Sabbath. Human beings remember the Sabbath, human beings observe the Sabbath, human beings initiate the Sabbath with the presentation of the wine, the transformation of potentiality. The House of Hillel added another reason for the priority of the blessing for wine. "The blessing for the wine is constant, while the blessing for the day is not constant—and of that which is constant and that which is not constant, that which is constant comes first" (T. *Pesachim* 114). Here, the *Kiddush* is tribute to the constancy of human effort in helping God improve the universe. God, not men and women, blessed the Sabbath. "And God blessed the seventh day and hallowed it" (Genesis 2:3). If so, why is human blessing needed? So that the Sabbath will be remembered and observed.

And what makes the seventh day Sabbath? It is told that a group of Hasidim once wondered whether the intrinsic holiness of the Sabbath came from the chronology of the seventh day or from another source. Their rabbi suggested an experiment. Let them observe the Sabbath on an ordinary Wednesday and let them test whether it is the seventh day or something else that possesses Sabbath holiness. Tuesday evening the disciples gathered together, lit the candles, chanted the *Kiddush*, broke bread together, ate the delicacies of the Sabbath meal, recited the grace after meals and sang *zemirot*, prayer-songs in honor of the Sabbath. On Wednesday they acted as they did on the Sabbath—prayed and studied and read the Torah and sang and danced. Then they came to report to the rabbi the results of their experiment. Lo and behold, Wednesday had felt just like the Sabbath. They concluded that it was not the chronology of the day, the physical setting of the sun and the appearance of the stars, that made the Sabbath, but the spiritual intensity and intention of the disciples that endowed the day with sanctity.

Is the wine of the *Kiddush* different from other wine? Wine is wine. Nothing is transubstantiated, turned into something else. When the wine in the *Kiddush* cup is left over, it is poured out, as with any other liquid. Like the many other religious accessories that are used for a religious observance and may be discarded after having served their purpose, e.g., sukkah, lulav, shofar, the fringes

of a tallit, wine possesses no intrinsic sanctity. Y. L. Peretz tells the story of a poor family that had no money for the Passover meal. Disconsolate, the father of the household wandered about the village and came upon a fair at which a magician performed his sorcery. Out of his hat the magician pulled unleavened matzot and a bottle of wine and presented them to the astonished man. He ran home satisfied that he had bread and wine for the Seder. But as he related the story of the magician and the fair to his wife, he wondered whether wine and bread from sorcery was kosher. He sought the advice of the town's rabbi, who asked him, "Does the wine pour? does the matzah crumble?" On hearing the father's affirmative responses, the rabbi responded, "If the wine pours and the matzah crumbles, it is permissible to drink and eat." Wine is wine and bread is bread.

Jews, prior to the ravages of assimilation, possessed a proud record of sobriety despite the permission to drink alcohol. Philo of Alexandria, the first Jewish philosopher, wrote of *sobria ebrietas* (sober drunkenness) and attributed that paradoxical virtue to the Jews. Here is a people with endless opportunities to drink wine, mandated to intoxication on Purim and yet celebrated for its sobriety. This unique trait even moved Immanuel Kant in the eighteenth century to write a monograph to explain the Jew's exception to drunkenness. There are multiple explanations for Jewish sober intoxication: Sociological, psychological, and theological. To be drunk is to lose oneself, to be blind to the world. For the Jews, this world is to be taken seriously. And to be taken seriously means that the world must not be avoided. The religious goal may be to unite with God, but in Judaism one does not unite with God by subtraction. One cannot come to God absent from the world, not even through the mysteries of God-intoxication. Ernst Simon and Martin Buber among others taught that the Jewish insistence upon the dignity of the self discourages what other traditions seek: merger with God. To lose oneself in God is to lose the "I" essential in genuine dialogue. For an authentic I-Thou relationship, distance is required. Though Jewish mysticism speaks of the importance of *bittul ha-yesh*, the nullification of the self, the aim is to eradicate the self-control conceit of narcissism, not the dignity of the self. To drink a toast to God is to raise a cup for life, *le-chayyim*, for this life in this world with which we are bound.

Le-chayyim is plural, literally "to lives," to the life in community. Life requires attention to others. To live in this world is to live with responsibility towards self and other. In a state of inebriation, one can wrecklessly drive a vehicle into another human being, because blind drunk there is no other, only the confused self.

Kiddush is celebrated as part of a meal with and for others. It originally appeared in the synagogue not as an isolated ritual gesture, but as part of the meal prepared for travelers who found a temporary home in the synagogue. It is pertinent that only on the first and second evenings of Passover is the *Kiddush* not recited at the synagogue service. On those nights, no traveler is to remain alone in the synagogue lodgings. The "stranger in thy midst" is to be taken home to rejoice with the family the redemption that freed us all. Detached from the meal, the synagogue *Kiddush* at best is pedagogic. The *Kiddush* recited on Sabbaths and festivals in the synagogue serves as a public lesson preparing congregants for the *Kiddush* to be recited at home.

While Judaism loves life and the pleasure of life, it retains its sobriety by remembering the ambitions and responsibilities of Jewish life—to sanctify the incompleting world. God is *asher kiddeshanu*—He who has sanctified us so that we may in turn sanctify the world. We are co-sanctifiers. Who would extinguish the power to bless by deliberately obliterating human awareness? Drunkenness is an injury to the self, a neglect of the world, and an insult to the Creator. We who prepare the wine that makes the hearts of men and women to sing remain sober, so that we may rejoice the inhabitants who dwell in God's world.

Jewish Drinking Practices: Implications for Prevention

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ABSTRACT

Jews have long been recognized for their moderate drinking practices and for their low rates of alcohol problems. It is the purpose of this article to review the body of literature on Jewish drinking, extract the factors that appear to provide Jews with their "immunity," and discuss how these factors may be applied to prevention programs.

Introduction

One of the most baffling problems in the field of alcoholism is prevention. Despite the expenditure of millions of dollars and personnel-hours, an adequate solution has not been found (Wallack & Barrows, 1983). One of the directions that some researchers have pursued is the cultural factors in alcoholism. Many cultures, despite high percentages of drinkers, exhibit remarkably low rates of alcoholism. By exploring the means by which these cultures have maintained low alcoholism rates, we may generate some alcoholism prevention principles for Americans not belonging to these cultures.

Determining critical factors affecting the rate of drinking problems in cultural groups has been difficult. There has been little agreement as to why some groups have few alcoholics and many feel that, even if the critical factors were found, they would not be applicable to other cultures. Despite the pessimism, the enormity of the problem warrants a continued search for cultural factors that may provide clues to the problem of alcoholism prevention. The Jews have been one of the most successful cultures in containing problematic effects of drinking. Although there is some disagreement regarding the continued success of Jews in maintaining low rates of alcoholism (Flasher & Maisto, 1984), there is a lack of methodologically sound research that would dispute this point (Bainwol & Gressard, 1985). It is therefore the purpose of this article to review the body of literature on Jewish drinking, extract the factors that appear to provide the Jews with their "immunity," and discuss how these factors may be applied to prevention programs.

Discussion of Factors

The literature on Jewish drinking patterns has a long history, dating back to the 18th Century. Kant (Jellinek, 1941) attempted to explain the relatively low rate of drinking problems in Jews by examining their social position. In the 20th century, Cheinisse questioned whether the drinking pattern of Jews had a biological or a social explanation (Snyder, Palgi, Elder & Elian, 1982). Later, such writers as Bales (1946), Glad (1947), and Snyder (1958), began to

Gressard, Charles F. and Bainwol, Suzanne "Jewish Drinking Practices: Implications for Prevention." <u>Journal of Alcohol and Drug Education</u> 33 (2) (1988): 67-75.
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systematically examine the factors influencing Jewish drinking behavior. They outlined several possible theories that influence researchers to this day. Current research on Jewish alcoholism continues to shed light on these earlier theories and concepts, as well as suggesting new ideas.

After analyzing the available research, three distinct factors affecting Jewish drinking behavior emerge. These are: In-group vs. out-group dynamics, prescriptive and prescriptive norms, and instrumental and affective drinking.

In-Group vs. Out-Group Dynamics

Snyder (1958) developed the in-group vs. out-group hypothesis, believing that Jews originally did not drink heavily because of a concern over losing control in an environment where they were surrounded by other, often hostile, cultures. As a result of this survival mechanism, Jews began to identify themselves as a non-drunken in-group that was contrasted with a heavy drinking out-group which often drank to the point of losing control. Thus, moderate drinking became identified as a "Jewish" practice and drunkenness identified as a non-Jewish activity. This group identification with sobriety is hypothesized to be one of the factors that has maintained the low rate of alcoholism among Jews.

Recent research has supported this idea. Flanzer (1981) studied the drinking and drug use patterns of 335 urban Jewish teenagers to determine what the social service needs of this group might be. He found that only a small proportion of these teenagers had problems with alcohol or other drugs and that those who did had a tendency not to affiliate with Jewish peers. Overall, he found that drinking was quite common among these teens, but that they mostly drank with other Jews. Flanzer interpreted this behavior as confirming the in-group vs. out-group hypothesis and as an indication that in-group identification is still an influence on Jewish drinking behavior.

Glassner and Berg (1980) studied a carefully selected sample of Jews from a central New York city in an attempt to determine the current nature of Jewish drinking practices and the mechanisms Jews use to avoid problems with alcohol. Through interviews with 88 Jews, they determined that Jews avoid alcoholism by utilizing one or more of four different mechanisms: (1) association of alcohol abuse with non-Jews; (2) integration of moderate norms and practices during childhood by means of rituals; (3) restriction of most primary relationships to other moderate drinkers; and (4) utilization of a variety of techniques to cope with social pressure to drink more than they choose. Of these mechanisms, the first and third would seem to confirm the in-group vs. out-group hypothesis on the avoidance of drinking problems. The Jews in this sample tended to drink with other Jews, indicating a sense of an in-group, and they associated drinking problems with non-Jews, indicating a belief in an out-group that had standards different than their own.

Schmidt and Popham (1976), looking at the exception to the rule, studied a sample of 29 Jewish alcoholics. They found that Jewish alcoholics coped with the dissonance of being Jewish and alcoholic through three different means. (1) denial that they had lost control of their drinking, (2) denial of their affiliation

with the Jewish community, and (3) denial of the notion of Jewish sobriety. The first two coping patterns reflect the strength of the in-group hypothesis. These Jewish alcoholics could not deny the strength of the association between sobriety and Jewishness, but instead resorted to denying one or the other of these two characteristics. The third seems to be a case of sheer denial, since the connection between Jews and sobriety is well established. In none of the cases was there a complete acceptance of Jewishness and alcoholism.

One last study that supports the in-group vs. out-group hypothesis is Boscarino's (1980) analysis of barroom attendance. He found that Jewish-Americans frequented barrooms less than Irish-Americans, English-Americans and Italian-Americans. This confirmed that the drinking behavior of Jews is different and suggested, like the studies above, that Jews tend not to drink with the out-group.

The evidence in these studies supporting the in-group vs. out-group hypothesis is strong. It appears that Jews identify strongly with moderate drinking practices and view over-indulgence as inappropriate for their kind. This aspect of their group identity appears to provide them with a potent protection against drinking problems. The connection seems strong enough that, for Jews, an "alcoholic Jew" is almost a contradiction of terms. Herein lies the key to the effectiveness of the in-group vs. out-group factor as a preventive agent.

Proscriptive and Prescriptive Norms

Every society or social group has a set of norms that organizes the group and prevents chaos. In order to study the effects of these norms, many classification schemes have been devised. One of these is the dimension of proscriptive and prescriptive norms (Mizuchi & Perrucci, 1962). Proscriptive norms are those that prohibit a certain type of activity. Prescriptive norms are those that give members of a society direction about how they should perform a particular function or accomplish a particular goal. In other words, proscriptive norms instruct individuals not to perform an activity whereas prescriptive norms give individuals guidance about how an allowable activity should be accomplished.

The pertinence of the proscriptive-prescriptive dimension to the issue of substance abuse is supported by the theory of Andrew Weil (1972). Weil observed that, in every culture, man has an innate need to alter consciousness. He suggested that few cultures have successfully prohibited the use of drugs and the cultures that cope best seem to provide clear guidelines on appropriate use and integrate psychoactive drug use into their cultural rituals. In other words, Weil asserted that cultures using prescriptive norms fared better than those using proscriptive norms.

Several studies support the applicability of this dimension to Jewish drinking practices. Bales (1946) felt that there were three factors affecting cultural rates of alcoholism: (1) the degree to which the culture engenders acute needs for adjustment, or inner tensions, in its members, (2) the sort of attitudes toward drinking which the culture instills in its members, and (3) the degree to which the culture provides suitable substitute means of satisfaction. The second factor relates to proscriptive and prescriptive norms. Bales noted that cultures which

Instrumental and Affective Drinking

Gilad (1947) first conceptualized the instrumental and affective continuum for drinking practices from his comparative study of Irish and Jewish subjects. He defined affective drinking as the tendency to use alcohol for personally and socially affective consequences. In other words, the drinking is used to feel good and as a social lubricant. The purpose of affective drinking is to feel the effects of the alcohol or to achieve a drunken state. Instrumental drinking was defined by Gilad as the tendency to drink for socially and symbolically instrumental results. Drinking is considered as socially practical and religiously symbolic and communicative. Alcohol is not consumed for its physiological effects.

Gilad (1947) found that this continuum discriminated between Irish and Jews better than any other construct. It also fits well with the other major elements that have been presented. It can be perceived as an in-group value that other cultures do not share and it is congruent with prescriptive drinking in that it allows for drinking but not over-indulgence. It also has been supported by other studies on Jewish drinking behavior.

Glassner and Berg (1980) found that Jews use alcohol as part of their rituals in order to distinguish certain important events. Alcohol has become a symbol that gives an event importance whether the occasion be secular or religious. Their interviews with Jews thus gave a clear impression of the importance of instrumental drinking. Their subjects reported few instances of drinking for the purpose of feeling the intoxicating effects of alcohol. In other words, affective drinking was rare.

Boscarino's (1980) study of barroom drinking also supports the importance of instrumental drinking. It would be difficult to argue that most barroom drinking is anything but affective—alcohol is drunk for the effect of the drug. Although barroom drinking may have some ritual value, it is unlikely that it fits Gilad's (1947) original idea. By finding relatively few Jews engaging in barroom drinking, Boscarino's study lends further credibility to the affective-instrumental dichotomy as an important one for explaining the low rate of alcoholism among Jews.

Implications for Prevention

Three factors have been identified as contributing to the low rate of alcoholism among Jews: In-group vs. out-group identification, prescriptive and proscriptive norms, and instrumental and affective drinking. Because these factors are supported by research, they deserve consideration as concepts around which to build general prevention efforts. In the present section, prevention suggestions implied by the three factors are offered.

It is important to note first that the action of these factors in preventing alcohol problems may not be simple. First of all, they do not seem to be independent of each other. That is, in-group vs. out-group identification assumes that instrumental drinking is already a norm and instrumental drinking is a type of prescriptive norm. Further, prescriptive norms may be ineffective in the absence of strong in-group identification. Secondly, it is possible that one factor alone may not be effective. The three factors, when present together, may have an

additive or a synergistic effect. In other words, two or three factors may have to be present in order to prevent drinking problems.

Since the individual contributions of these factors to prevention of alcoholism are uncertain, it would seem prudent for prevention efforts to address each of them. For example, it would be unwise to try instilling in-group identification around responsible drinking without considering issues of instrumental and affective drinking or prescriptive and proscriptive norms.

In-group vs. Out-group

The in-group vs. out-group factor is difficult to apply broadly because, by definition, it requires an "elite" group. This factor does, however, support the viability of smaller, pre-existing groups as an effective target. It is a recognized fact that small groups and subgroups can exert a strong influence on their members. A prevention strategy based on the in-group vs. out-group factor should utilize this influence to reduce inappropriate drinking. This mechanism is probably already at work with some cliques or groups of adolescents who, in contrast to the majority of the population, have already defined themselves as non-drinkers.

A prevention strategy congruent with this factor would be an effort to reach naturally occurring subgroups within the overall population. Examples of such groups are closely knit neighborhoods, ethnic or racial groups, religious groups, clubs, organizations, or perhaps even street gangs. The message of this prevention effort would be the desirable exclusivity of being different from the rest of the population by forming an identity around not drinking abusively. Although this approach is cumbersome, requiring strategies individually tailored to each group, the advantages gained by using the existing group unity make it appear worthwhile. It certainly provides an alternative to the across-the-board approaches that have had questionable results.

These group oriented strategies would require considerable effort. First, the groups must be identified. Second, the leaders within each group must be contacted in order to solicit their support. A prevention effort without the support of leaders would be destined to fail. Third, the leaders or other interested group members must be consulted about devising the best strategy for the group. Lastly, the strategy must be implemented. Although each strategy would be unique, each would share an emphasis on (1) group cohesiveness and (2) the advantages of controlled drinking.

Prescriptive and Proscriptive Norms

The applicability of this factor to prevention of alcoholism is more obvious. Whereas some efforts to combat alcoholism have emphasized abstinence, the lesson from Jewish drinking indicates that prevention may be more effective if it emphasizes ways to drink appropriately. This is not a new idea in prevention; the persistent problem has been how appropriate drinking can be effectively taught. The Jews have a long history of drinking patterns and customs to pass on to a new generation. The rest of society has no such tradition and must therefore begin building some consensus on how alcohol should be consumed.

Because of the wide range of attitudes toward drinking in our country, a consensus on appropriate drinking would not be easily achieved. It could probably only be accomplished by means of a far-reaching effort that would include most ethnic and age groups. This effort would have to extend beyond the population most frequently targeted by educational efforts—middle and high school students. Only by educating and working with both adults and children could a community consensus on appropriate drinking be achieved. This education effort would need to increase awareness of the advantages and methods of moderate drinking. Group value clarification and consensus reaching techniques would be key processes for the successful assimilation of prescriptive drinking norms by the participants.

As suggested above, the idea of prescriptive norms has another implication for prevention: The involvement of parents in the prevention effort. Parents are children's key teachers. Through their verbal and non-verbal behaviors they impart drinking norms. It is imperative that parents become better attuned to the potential impact of their behavior on their children and be taught to model appropriate drinking. For instance, before going out, some parents discuss who will drive home in order to decide which of the two may drink. The child overhearing the conversation learns from his parents that one does not drive while under the influence of alcohol. That child may unwittingly be taught yet another principle however—that when one drinks, he or she necessarily drinks to excess.

Alcohol educators must be patient if their goal is the development of prescriptive norms for the majority of the population. A change in norms will require years of persistent effort. The payoff, however, seems worth the effort.

Instrumental and Affective Drinking

This factor seems to compliment the concept of prescriptive drinking because it provides a framework for drinking appropriately. Within this framework, instrumental drinking should be emphasized and affective drinking discouraged.

What aspect of instrumental drinking would be helpful to emphasize in a prevention effort? In our country it is not likely that alcohol could be connected to religious rituals as in the case of Judaism. Our religious beliefs and practices are too diverse. Alcohol could, however, be emphasized as a symbol for significant life events like weddings, births, graduation, house warmings, and even death. Alcohol is already used as a symbol in some of these situations, but it has not been used to symbolize the importance of these events. All too frequently drinking on these occasions leads to inappropriate use and drunkenness. In other words, the use on such occasions is often affective. If we are to utilize the instrumental-affective factor, an effort must be made to change this use to instrumental. It is not part of this recommendation that alcohol should be emphasized where it is not already used or that abstainers should be encouraged to drink on these special occasions. Instead, emphasis should be placed on the ways that moderate consumption of alcohol can contribute to the enjoyment and/or solemnity of the occasion.

An education effort aimed at many groups and age levels would again seem to be the most effective mode of prevention. Specific efforts could be directed toward religious leaders. Although it is unlikely that the nature of rituals could be significantly changed, religious leaders could be influential in modifying the emphasis placed on the use of alcohol during rituals that usually have a religious connection, e.g. weddings, baptism, and funerals. Since many secular rituals are influenced by ethnic tradition, ethnic leaders might also be helpful in this effort. Lastly, an effort could be directed toward parents for the purpose of influencing ritual uses of alcohol in the home.

The other side of this factor is affective drinking. If a prevention program built upon the affective-instrumental factor is to be effective, the problems of affective drinking must also be considered. This is a difficult task. Using alcohol for the drug effects is common practice in this country. An education program should focus on discouraging drinking intended to alleviate emotional difficulties or to serve as a social lubricant. Like other implied prevention tactics, this type of program would have to be comprehensive. It would have to include the use of media as well as the use of community groups for education and value clarification. Teaching appropriate drinking is consistent with prescriptive programs and is an idea that has not received enough emphasis. It is also consistent with Weil's advice based on his cross-cultural research (1972).

Conclusion

Three factors associated with low incidence of alcohol problems among Jews have been defined and possible methods of applying these factors to prevention efforts outlined. The prevention tactics implied by Jewish drinking practices require the involvement of the entire community to be effective. Whether it is the use of a number of smaller, existing subgroups or efforts to modify societal attitudes toward drinking, these programs will not work without a comprehensive effort. Perhaps this is the most important lesson to be gained from examining Jewish drinking practices and perhaps it underscores where efforts have failed in the past. Programs that have only focused on the schools or which have used only one modality such as media, education, or value clarification have not been effective. It appears that a program should be comprehensive or perhaps it is not worth the effort.

It may be difficult to apply these factors to non-Jewish members of the community. There are centuries of history affecting the Jews that do not affect the rest of the population. The factors do provide us with new ideas though, ones that may not yet have been tried or emphasized. Because these ideas are based on mechanisms that have been effective for one group, and because they are something new in an area that is in need of new ideas, they may be worth considering. It is possible that they are part of the answer that we seek.

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CHAPTER 17

KIDS HAVE TO BE MADE INTO ADDICTS

YOU CAN PREVENT ADDICTION

It is possible to introduce the concepts of recovery to the very young. Imagine whole classrooms full of children to whom recovery and the 12 Steps are familiar, comfortable, *normal* tools for everyday living. Imagine the possibilities.

J. S. Rudolph, editor, *Sober Times*¹

Alcohol/drug addiction is not necessarily a permanent condition, but one which, in fact, can be remedied. The best possible outcome would be for the student to elect to drop this handicap. . . . The student may have a vested interest in not being identified as handicapped. . . . We are concerned about the permanence of that particular label.

Lake Washington School Board
(Kirkland, Washington)¹

With this statement, the Lake Washington School Board proclaims . . . that drug addiction is, in essence, a self-inflicted condition that can be controlled by a form of will power ("electing to drop the handicap"), not an involuntary illness or disease.

Industry spokesperson's response to
Lake Washington School Board⁴

There is an ongoing debate as to whether alcohol and drug addiction are diseases. Although I feel no compulsion to choose sides, I do know that I have never known an addicted child or adult who did not use drugs or alcohol to

Peele, Stanton; Brodsky, Archie; and Arnold, Mary. "Kids Have to be Made into Addicts." In The Truth about Addiction and Recovery, pp. 330-354, 412-414. New York: Simon and Schuster, 1991.

compensate for or hide from other deep-seated emotional problems. People use mind-altering substances to create a state of happiness or comfort that they think cannot be achieved any other way.

—E. Kent Hayes, codirector, National Menninger Youth Advocacy Program⁵

ADDICTION IN THE YOUNG is an explosive issue, one that threatens to tear apart society as well as individual families. We are afraid that many teenagers are genetically programmed to become alcoholics, that school children are being addicted to increasingly potent street drugs, that satanic groups are inducing innocent kids to worship the devil, and on and on. These nightmares frighten conscientious parents into believing that they cannot ensure their children will grow up physically and morally intact. And then there are the discouraging reports that a child's weight is determined at birth, however good the child's eating habits. We have never felt more out of control of raising our children.

This chapter is about how we have the responsibility, and the power, to prevent addiction in our children. It is true that parents cannot control everything that influences a child's behavior. Nonetheless, we present the common-sense and well-founded notion that parents can reduce the risk that a child will form destructive habits. The Life Process Program for children is very similar to that for adults—except here we have the opportunity to prevent rather than cure. And prevention is vastly preferable: it is easier, less costly, and more reliable. The values, skills, and myriad connections to life that help people overcome addiction are the same ones that enable children to avoid addiction in the first place. Only there is less stress and a better chance of success before the fact.

This chapter is for parents, but also for those who are concerned that they are predetermined (whether by genes or by role models) to repeat an addicted parent's misery. Much of the chapter is about raising a nonaddicted child. At the same time, we will show how young people from *unfavorable* family environments, with family histories of alcoholism and abusive behavior, decisively reject these destructive precedents and achieve a normal, self-regulated life. Just as people outgrow their own addictions, children outgrow their parents' bad examples.

Adolescent alcohol and drug abuse is most parents' most pressing concern. But let us counter the hysteria surrounding these behaviors

by beginning with a part of every family's life: eating. This normal, everyday behavior offers the best way into considering the Life Process Program, because it most easily illustrates how parents teach, directly or by example, either healthful or addictive habits. In instilling healthy eating habits, something nearly every human being is concerned about, we discover Life Process principles that serve equally well when it comes to alcohol and drug abuse and all other self-destructive behavior.

Teaching a Child Healthy Eating Habits

Chapter 5 presented evidence that people can determine their own weight, no matter what genes they inherit. Addiction to food (including bulimia and anorexia) is no more permanent or incurable than other addictions, and people's weight often varies a great deal throughout their lives. One can change one's "natural" weight—provided that the change is consistent with one's overall way of life. The worst eating problems are the result of unrealistic goals for thinness, combined with a life-style of overeating, poor nutrition, and minimal physical exertion.

The keys to consistent and healthy weight control for anyone lie in integrating eating habits into a healthy life-style. You will succeed at weight control if you:

- ▶ structure eating around regular mealtimes and treat food and its surrounding rituals with respect;
- ▶ eat slowly enough to appreciate your food;
- ▶ approach food as one of life's ordinary pleasures rather than as an emotional release;
- ▶ recognize healthy foods and their importance in a proper life-style;
- ▶ associate with people (of whatever age) who eat sensibly and value fitness.

Several manuals translate these principles into detailed guidelines for starting infants and children out with a balanced diet and good eating habits.⁶ Here are some highlights:

1. *Involve the whole family in healthful eating and exercise habits.* Rarely does one family member, young or old, practice good eating habits in isolation. Imagine the difference it makes for a child to grow

up in a family that hikes and bicycles as opposed to one that watches television and eats snack foods as its primary recreation. If the whole family eats well, exercises regularly, and keeps trim, you are less likely to need to deal with childhood obesity; and if you do, you will be able to deal with it more readily.

2. *Be aware of food values.* You need to know relative food values and nutritional cooking practices so that this information becomes second nature to children.

3. *Use food for nourishment, not for reward and punishment.* Let children enjoy food straightforwardly, for what it is. Don't demand that children eat as a sign that they appreciate your cooking, and don't use food to reward children for obedience or good behavior. Creating such associations may suggest to children that they can use eating throughout their lives as a way of gaining an emotional lift.

4. *Don't force food on children, but make clear that nutritional foods are essential.* Children should not feel they have to eat when they are not hungry, just to satisfy others' demands. On the other hand, you don't do your children a favor when you permit them to skip their vegetables and then give them ice cream. Remember this line: "If you're hungry, eat your dinner before you have dessert."

5. *Encourage children to recognize and ask for only the food they want.* Children need to learn to connect how much and what kinds of food they need or want to eat and what they ask for. Though children shouldn't necessarily be forced to clean their plates, they should learn to ask for appropriate amounts, or to underorder and then ask for more if necessary.

6. *Realize that children will be drawn to high-calorie foods.* A child who is forbidden candy or other sweets is more likely to crave them and to eat junk food on the sly. It is better to allow children to have desserts and sweet snacks as occasional treats, while presenting a model of normal eating centered on healthy meals.

7. *Intervene gently in regulating the overweight child's diet.* You can combat childhood obesity within the family framework. Monitor overweight children's eating to determine what modifications may make a real difference in their calorie intake; at the same time, encourage them to get out of the house and exercise. But beware of restricting their diet so heavily that you encourage a perpetual sense of deprivation

or a need for constant eating restrictions. The result can be that the child will alternate between these states, a possible precursor of the binge-starvation cycle of bulimia. The goal is to strengthen, not override, the child's self-regulation. Keep in mind that children sometimes move unpredictably between overweight (or underweight) and normal weight as their bodies develop.

8. *Make clear your respect for your child regardless of his or her weight.* Weight problems are easier to deal with when they are not bound up with children's sense of self-worth. Although a child may be mocked by others for being overweight, parents must not convey the message that weight problems are signs of inadequacy and failure. Obviously, encouraging children to lose weight while still indicating to them that you care for them and think they are worthwhile is a difficult task. But both you and the child need to keep perspective: a life is a long time to come to grips with any problem, and a secure sense of personal worth is the best tool for losing weight, gaining healthy eating habits, and tackling all the issues a lifetime will present.

9. *Promote basic values of health, responsibility, and self-control.* The Life Process approach is based on the idea that no behavior occurs in a vacuum. You need to encourage fundamental values in children that will affect all areas of their lives, including their eating habits. In order to resist pressures to eat unhealthily or hurt themselves in many ways, children need to value health. They need to understand that they are responsible for their own actions. And they need to value self-control that includes, but extends beyond, how they eat.

These rules make the most sense when they are applied within a stable family environment. Rules for promoting healthy eating in children imply that food is available and family meals are well organized, and that children are provided with lunches or instructions for buying meals at school. Our recommendations work best where parents are actively engaged in the household, family members communicate, and money, health, and emotional problems do not overwhelm the family.

What About the Dysfunctional Family?

Not every household meets these criteria. In fact, quite a few do not. These are broken homes or the underclass or families in which parents

are alcoholic, are mentally ill, or have some other severe problem. These are the families that have appeared front and center in the media and recovery books under the rubric of "dysfunctional" homes. Indeed, some homes are so clearly disrupted that it seems remarkable that children emerge from them without obvious addictions or emotional problems. But there are two things we need to remember—the majority of children of alcoholics do not become alcoholics, just as the majority of children of abusive parents do not abuse their own children.

At the same time, nearly every family has some flaw or foible that can, in some sense, be called dysfunctional. This unsurprising fact has become a pretext for labeling nearly every family as diseased. As noted in chapter 2, estimates of the number of "children of trauma" have risen as high as 96 percent of the population. It seems as though everyone envies children with alcoholic parents, and people want to claim they, too, are laboring under the weight of their parents' dysfunctions!

Of course, if it is true that everyone comes from a dysfunctional family, then the alcoholic home doesn't seem like such an abnormality. Rather, family problems look to be a basic part of the human condition. And, in many ways, this is true. Every family struggles with similar issues: balky children who don't volunteer for chores or do their homework thoroughly or willingly, parents who frequently criticize or snap at each other, adults who sense the disapproval of their parents or who constantly relive childhood conflicts with their now middle-aged siblings. No one escapes these things entirely. (This is why television series like *The Simpsons* and *Roseanne*, along with those about "good" families like *The Cosby Show*, appeal to so many viewers.) None of our problems as individuals or families is unique.

For example, a lot of families encounter divorce. Though divorce is never a happy situation, it certainly doesn't make a family dysfunctional. What prevents this outcome is that the parents—or one parent—maintain a firm family structure for the children. There may even be some advantages in asking children to help out a single parent and younger siblings. After all, many of the children whom today we protect from any kind of responsibility for themselves or others do not end up the strong human beings we would wish. Plenty of children become more "dysfunctional" than their parents despite having many more resources—including more attention from parents—than their parents ever had.

What about the claims we reviewed in chapter 2 that alcoholism is predestined in the genes, including premature claims that a gene for

alcoholism has been discovered? What if, as some researchers have claimed, a particular gene were present in about 70 percent of the worst alcoholics (about 5 percent of the population), but also in 25 percent of the population as a whole? This would mean that fewer than one in five of those with this gene would be likely to become alcoholic. Would it be best, then, to tell children with this gene that they should never drink? For many children, convincing them that they could not help drinking excessively would simply make this outcome more likely to occur. Thus, from what we know of alcoholism, *we would cause more children to become alcoholics by recommending lifetime abstinence than we would rescue from alcoholism with such a warning.*⁸

What would be the best policy for people with this hypothetical gene? We would tell them:

- ▶ Be careful to regulate your drinking and be aware of when you are drinking so much that you are getting into trouble.
- ▶ Learn the life skills (like communication and self-regard) that make it unnecessary to rely on drinking and that provide gratifications superior to those of excessive drinking or addiction.
- ▶ Keep enough in control of your life and develop the structures—like family, work, and recreation—that will make you unlikely to give yourself over to an addiction.

In short, we would tell these “genetically marked” children exactly what we should recommend to everyone as the best policy for avoiding addiction.

**Expecting the Best or the Worst:
Which Is the Best Way
to Forestall a Drinking Problem?**

In the era of “children of alcoholics” and “alcoholic genes,” people believe the unbelievable—that, if they have a relative who drank too much, their children are likely to do the same, *even when they don't know the relative*. As if going to bars, getting drunk, and neglecting one's family were written in the genes! As preposterous as it sounds,

this scenario has been made to seem plausible to a majority of Americans through a constant campaign of misinformation.

Of course, it doesn't pay to paper over a parent's emotional or other problems, either. Ignoring such problems makes it harder for a child to recognize and come to terms with them, as well as to avoid similar problems. Nonetheless, striving to maintain a stable home—even when you or your spouse is impaired in some way—will give your children the best chance to flourish. At the other extreme, accounting for your child's misbehavior as being the inevitable result of your own—or, worse, some distant relative's—problems is the worst way of all to go.

CASE

Selma married a man from a different ethnic background who had different drinking habits from what she was used to. On many weekends, her husband disappeared for a night of drinking. Selma was unsettled by this, but she got used to having her husband stagger home in the middle of the night, struggle out of his clothes, and sleep until noon the next day. She simply took the children to the library on Saturday morning or to church on Sunday.

The kids joked about the whole scene, referring to it among themselves as "Dad's getting down." When the children became teenagers, they experimented with drugs. It never occurred to Selma to relate this to her husband's behavior. When the kids went to college, her husband quit going out on weekends and often drank at home before going to bed.

Without the genetic connection's being conceived, the family progressed into the next generation without incident. All the children were sober individuals who married moderate drinkers; their father reduced his drinking substantially as he got older; and Selma looked at her brood with contentment and satisfaction. Once someone mentioned to Selma, now a grandmother, that she could still join an Al-Anon chapter. "Whatever for?" she asked with astonishment. The alcoholic inheritance had been stamped out of her family.

Obviously, Selma's life was not without problems. On the other hand, would it have been better to identify her husband as an alcoholic or her family as dysfunctional? Should she have given her husband an

ultimatum or gotten a divorce? Perhaps many would answer yes. But from Selma's standpoint, she did the right thing, and now, with her children and grandchildren around her and her husband a more relaxed senior citizen, her life seems an enviable one.

CASE

Margaret, a medical social worker, has been divorced from an alcoholic husband for several years. Speaking of her teenage son, she says:

I've been very concerned about Tim. Since he's been old enough to understand, I've been teaching him about alcoholism, about the genetics of it. I told him he's taking a terrible chance if he drinks. He may drink at first with his friends and think he's fine, and then it may hit him all of a sudden later. I'm trying to teach him that drinking is not going to be a social pleasure for him. I worry that he may think that, because he gets away with it for a few years, it won't happen to him. I tell him it could happen to him at any time.

Tim has continued to drink with his friends—with no guidance, except for his mother's ominous prediction, as to the meaning and possible consequences of his drinking.

Teaching Your Children: *Not to Drink or How to Drink?*

Tim's mother should have been more concerned to teach Tim healthy attitudes and sensible guidelines about drinking—guidelines that any parent would do well to practice. It is generally better to teach children *how to drink* than *not to drink*, as long as the teaching parent drinks comfortably himself or herself. Like food, alcohol can be a guilty pleasure, a desperate consolation, a solitary emotional release that reeks with the temptation to excess. Or it can be a shared pleasure, indulged during family and social rituals and restrained by those rituals and the values they represent. If your children do not have the benefit of a

clearly positive model at home, you can still try to balance the negative media images of drinking they see with positive ones. Don't let your adolescent children's ideas about drinking be shaped by horror stories of alcoholism.

There is another world out there of moderate and healthy drinking that *everyone* benefits from knowing about. You cannot do better than to approach alcohol just as healthy-drinking individuals, families, and cultures do:

- ▶ Don't make a big fuss about drinking. Instead, expose children gradually to alcohol in a family setting in which moderate drinking is a way to enjoy being together and to celebrate special occasions.
- ▶ Assume people will behave themselves when they drink, and refuse to associate with those who *don't* act in this way.
- ▶ Don't excuse alcoholism as an uncontrollable disease—it gives the problem drinker too easy an "out."

Obviously, training children to drink moderately makes more sense for people for whom moderate drinking comes naturally. In other words, we are preaching primarily to the people who already know what to do. Today, however, in a world where school districts can withhold Grimm story books that describe Little Red Riding Hood taking her grandmother some wine, we want to reassure moderate drinkers that the age-old bromides they learned from their grandmothers (like putting Amaretto on a teething baby's gums) or their grandfathers (who told them a glass of wine completes a good meal) or their fathers (a beer on a hot day with friends is one of the great pleasures in life) are still sound and are worth passing on.*

How Young People Grow Away From Parental Alcoholism

Not all parents start with a knowledge of how to transmit healthy attitudes about drinking. What if a parent has a drinking problem? Recall that most alcoholics—*especially in stable families*—do not transmit alcoholism to their children. Indeed, a bad parental example can actually make a young person *less* likely to abuse alcohol: many young people are able to look critically at their parents' excesses and

choose a different path for themselves.¹⁰ As moving as many found Louie Anderson's book, *Dear Dad: Letter from an Adult Child*,¹¹ and as difficult as Anderson's road to adulthood was, most people struggle in less dramatic ways to achieve wholeness despite the presence of alcoholism in their families. Many do not think of themselves as "adult children," but simply as adults.

CASE

Paul grew up with an alcoholic father until he went to college. Paul's father, whose outlook was formed in the era of Hemingway and Fitzgerald, of W. C. Fields and Dean Martin, delighted in anecdotes that treated drinking as naughty, titillating, a kind of forbidden fruit with mysterious powers of good and evil. The father's drinking, which also expressed deep disappointment and anguish over how his life had turned out, was accompanied by considerable cruelty toward his family. In response, Paul swore as a child that he would never touch a drop of alcohol in his life.

Paul attended a special academic high school that kept him and his classmates on a demanding schedule that left them little time to socialize. He did not, in fact, drink until he was twenty-one and nearly out of college. This is the point where some children of alcoholics go straight from abstinence to excess, since the all-or-none model of drinking they have learned does not give them any middle ground to explore.

Paul, however, had been exposed to a different style of drinking. Invited out to dinners with his older sister and her husband, he met graduate students and young professionals who drank beer, wine, and liqueurs in a context of good conversation and enjoyment of the company of others. At first, he declined to join in the drinking. Still, he could not help noticing that this was a far cry from his father's nursing a bottle of vodka all day long. In fact, no one he knew *except* his father drank inappropriately! Finally, when he saw his own friends and peers drinking in the same moderate way as his sister's friends, he began to do the same.

At a party not long after he graduated from college, Paul was embarrassed when someone ribbed him for being mildly intoxicated. Drinking was still new to him, and he was uncomfortable about "looking drunk." Not then or in the two decades since has Paul felt any

impulse to drink compulsively. Although he retains a prudent wariness of the effects of alcohol (for example, he rarely drinks alone and avoids drinking when he is angry), he could not be a compulsive drinker and still be the person he is—or associate with the people he esteems.

How Parents Can Help— and How Children Do It on Their Own

In retrospect, two factors worked in Paul's favor. First, he came from an intact family that worked around his father's drinking to maintain an orderly life-style. His mother was a sober, hardworking woman, and his father had a job, ate his meals at home, and participated in family rituals. The household was able to support Paul's educational needs. Second, Paul made his own moves in life, going through a normal maturation that took him away from the peculiarities of his family.

Anthropologist Linda Bennett and her colleagues investigated what prevents children of alcoholics from becoming alcoholics themselves.¹² These researchers found that family social rituals protect children from following the alcoholic parent's example. Those couples that are most deliberate in choosing and preserving elements of a family heritage are the *most protected* from passing alcoholism along. Bennett's research identifies the following methods for breaking the cross-generational transmission of alcoholism:

- ▶ *First*, the parental family should preserve its rituals (such as family dinners and holiday celebrations) in spite of the parent's alcoholism. Simply keeping to a consistent family dinnertime can insulate a child from the most destructive consequences of parental alcoholism.
- ▶ *Second*, the child should separate from the family sufficiently to form positive relationships elsewhere. This disengagement exposes the child to nonalcoholic models and increases the likelihood of finding non-alcoholic living partners.
- ▶ *Third*, the child should choose a spouse who brings nonalcoholic family rituals to their marriage. The opportunity to participate in one's in-laws' family life provides an added buffer against alcoholic drinking.
- ▶ *Fourth*, the second-generation couple should deliberately create its own family heritage, in part by separating to some degree from the alcoholic family.

This research directly addresses the primary issue—how *not* to transmit alcoholism—as opposed to our strange preoccupation with marking people, incorrectly, with the inevitable inheritance of alcoholism. Children can bypass family troubles and establish new lifestyles for themselves, whatever disadvantages they have endured. In order for children of alcoholic parents to succeed in drinking normally, they must:

- ▶ outgrow social and personal problems their parents had (for example, by leaving a ghetto environment or succeeding economically where their parents had not);
- ▶ observe positive models of behavior among their peers and in the community;
- ▶ develop the emotional strength to evaluate their childhood experiences critically;
- ▶ establish a personal identity distinct from their parents';
- ▶ make a conscious decision to separate themselves from their parents' example.

These Life Process principles take us far away from the hubbub about "the gene for alcoholism"—and give much more reason for optimism and hope.

Making Peace with a Parent's Alcoholism

Some spokespeople in the alcoholism field recommend that children be taught to distinguish between the parent as a person and the parent's "disease," so that they can blame the parent's hurtful behavior on the latter. This idea is misguided as a technique for children and for "adult children" who are coming to terms with painful childhood memories. It simply isn't helpful to begin a habit of dissociation from personal responsibility that may make it harder to assume responsibility for one's own life later on. Whether you are explaining difficult things to a child or struggling to master your own experience, we think you will find the following guidelines more empowering:

- ▶ Alcohol (or any other addiction) doesn't make people destructive or cruel. Instead it allows people to express cruelty and destructiveness that they feel.
- ▶ Seeing people as they really are doesn't mean having to hate them. You can feel compassion for their suffering, understand the limited options that led them to make their choices, and still acknowledge their responsibility for their actions.
- ▶ People are not to blame for their past victimization. But this does not excuse their continued misbehavior.
- ▶ Accepting the good and the bad, the lovable and the inexcusable, about people equips you to deal with people and to know whom to trust.

Phyllis Hobe, in her book *Lovebound*, observed that the children of alcoholics she met would be better off learning improved coping skills (along the lines described in chapter 15) than undergoing the ritualistic self-labeling that Al-Anon encourages.¹³ If you want to participate in a group, make sure it is one that will help you with problem-solving and support you in your efforts to change, not one that focuses on long-ago conflicts and insists that you fit yourself into a preset mold.

What Happens When Kids Take Drugs

The fears parents have about teenage drug and alcohol abuse are like *Invasion of the Body Snatchers*: an alien, mysterious force—in this case, drugs—appears and takes over your child's body, so that this once-normal youth no longer makes emotional contact with you. The result of this vision of drugs and drug effects is the war on drugs. There are two wars on drugs, actually. One is the war on the streets between gun-toting gang members and the police, or between U.S. and Latin American military forces and international drug cartels (or, more usually, poor farmers). The other is the war parents feel they are conducting for the minds and souls of their children, usually with the help of self-assured experts who claim either to prevent drug use or to perform magical treatments that will bring your child back into the fold.

If this is how you see the problem, you will probably welcome

drug programs that try to scare children by saying the most frightening things possible about drugs and drug use—like showing people trapped in bottles or dying in car accidents or their brains frying or parents weeping at children's gravesides (all of these advertisements have been presented by private treatment centers with active marketing campaigns, like Fair Oaks, or by the government-supported Partnership for a Drug Free America). If you discover your child is using drugs, you are likely to be frightened and to react impulsively. You may well turn to an expensive, high-powered program, one that practices "tough love" or that attacks the medical disease of "chemical dependence."

The fallacy of the belief that drugs *determine* a person's behavior and that ceasing to use drugs will remedy what ails a person is evident in all the findings about adolescent drug abuse reviewed in chapter 3. Most children who use drugs do so casually and ultimately reject drug experimentation, simply because they grow up and have better ways to spend time, and because they have more to lose than to gain from drug use. People who have the worst substance-abuse problems, on the other hand, are those who cannot gain a foothold in life. They more often come from deprived environments or from seriously disrupted homes, or have severe personal or emotional problems. Drugs do not make people indolent, antisocial, or delinquent. Rather, people choose to use drugs because drugs allow them to feel and act in ways they need or want to.

What, then, are the solutions for preventing and treating adolescent substance abuse?

Prevention

A recent summary of evaluations of adolescent substance-abuse prevention programs revealed a remarkable finding—nineteen out of twenty-two programs did not reduce substance use. Indeed, many of these prevention programs led to *increased* substance use by young people!¹⁴

How could such a result occur? Other analyses have examined *which* programs produce the best (or worst) results, and for which groups of young people. By far the worst programs are the ones that, paradoxically, are most popular and oft-used—so-called information campaigns.¹⁵ These programs rely on ex-addicts and alcoholics or other

spokespeople to relate negative information about alcohol and drugs to children, often in a very forceful or frightening manner. The epitome of such a speaker is David Toma, who holds forth for five hours at a time, alternately screaming at audiences and telling gory war stories about drug and alcohol abusers killing themselves, one another, or their children.

Toma charges \$5,000–\$10,000 a speech, and he is in great demand. Why? Because his message apparently reassures communities and parents that they are doing something—even though he disparages parents' efforts and emphasizes how singular and irreplaceable is his role. At the end of one of Toma's sessions, several children typically come forth—as at a revival meeting—to confess their drug use and to seek help. Toma speaks to them after his lectures and then leaves town. What happens to these youngsters—usually the highest-risk kids in the school or community? The evidence we have suggests they rebound more virulently into drug use. Indeed, a made-for-television movie that trumpeted Toma's career and success at reaching young people unselfconsciously revealed that one such unfortunate kid committed suicide after Toma departed!

In comparison studies, other methods have had far more success than information or scare programs.¹⁶ One alternative tries to raise children's self-esteem. However, the impact of these programs is often hard to measure—perhaps because the esteem-building activities or groups seem so artificial. A school self-esteem program often seems paltry when children are bombarded with esteem-destroying experiences, like those regularly encountered in the ghetto.

One type of prevention program that has shown some success with inner-city adolescents offers alternative activities for deprived children—such as the Conservation Corps, or Head Start for younger children. However, here again the problem is the duration of the change. As time passes, children become more and more similar to their cohorts who didn't undergo the program.

Among the programs that have shown good success are those that teach children refusal skills (skills outlined in chapter 15). These programs have worked in teaching kids (primarily middle-class students) to avoid smoking. However, the Rand Corporation recently evaluated a program that produced good success for both suburban and inner-city schools in preventing children from beginning to smoke cigarettes and marijuana. The bad news for the program was that it did not affect kids' drinking. Also, those children who *already* smoked continued to

smoke, and actually smoked *more* following the program. Finally, although the program had initial success in preventing kids from smoking or using marijuana, the evaluation is still unable to say how permanent this effect will be.¹⁷

We see that the questions involved in evaluating a prevention program are:

- ▶ Does the program produce a positive change?
- ▶ For which children does it produce such change? Does this include high-risk children and those who in fact already use or abuse a substance?
- ▶ How enduring is the change?

The program evaluated by the Rand Corporation had another interesting component. Having first been presented with reasons *why* people use cigarettes or marijuana (cigarette ads, for example), children then discussed both the appeal of the drug and the reasons for *not* using it. The reasons the kids came up with tended to be couched in terms relevant to young people—cigarettes make you smell bad and less attractive to other girls and boys. What this component adds to the skills training is an emphasis on addressing children's motivations *on their own terms* and on arming children with ways to counteract the arguments that many do find compelling as reasons to begin drug habits, legal or otherwise.

A program conducted by Alan Marlatt and his colleagues at the University of Washington is one of the very few to show success with young people who already have problems. The subjects were college students who had displayed drinking problems. Three groups of students (randomly chosen) were offered a simple assessment session, an informational package, or a skills-training program. After one year, students in the skills program showed the greatest decrease in drinking. The informational package included material on the effects of alcohol, alcoholism, alcohol and the family, and even responsible decision-making in drinking. The skills program was more experiential and practical; it included training in recognizing blood alcohol levels, relaxation techniques, nutrition and exercise, drink-refusal skills, and relapse prevention.

In addition, the skills program contained a session in a mock bar in which student drinkers were given nonalcoholic drinks that they

believed contained alcohol. The students became more giddy as they drank until, at the end of the session, they were told they hadn't been drinking alcohol at all. Heavy-drinking students often believe that alcohol makes them more lively and attractive to others. Through this exercise, they now could directly experience that these effects were not the results of drinking, but of their own capacities. They saw that *they*, and not the alcohol, controlled their consciousness.¹⁸

The few successes in prevention programs, along with the many failures, tell us the following:

1. *Telling kids bad things about drugs and lecturing them not to drink, use drugs, or smoke is ineffective and often counterproductive.* This approach is least useful for the high-risk children who already may be using these substances. Furthermore, the scare approach is disrespectful to children; it lets them know that people don't consider them capable of making their own decisions. Yet these programs are the most common, and preferred, programs in American schools.
2. *Talking to children in their own terms and allowing them to think through the reasons for taking or not taking drugs gives them more power to choose.*
3. *Offering children constructive alternatives makes the most sense and has been shown to help the highest-risk and most disadvantaged children.* Unfortunately, these programs are usually temporary or stop-gap, and their effects fade along with memories of the program.
4. *Skills training, which has shown good results in therapy, also has worked well in prevention programs for young people, even those who have abused substances.*

Treatment

The fastest-growing portion of the addiction treatment system has been among young people. In the 1980s, the number of adolescents hospitalized in private mental hospitals—most often for substance abuse—increased by 450 percent (according to a 1990 NBC Nightly News segment with Robert Bazell). Often forced into these expensive inpatient programs, they are all stamped with the same label—"chemically dependent"—and undergo the "treatment" of filling out twelve-step "*mea-culpa*" sheets describing their misdeeds and attending

groups. They learn nothing about the coping skills that could possibly keep them out of trouble in the future.

This expensive system is a national disgrace. It is completely ineffective and worse—rife with fraud, mismanagement, overcharges, and child neglect and abuse. The centers that promulgate this approach are often money-making factories that minimize expenses by turning over the treatment of children to recovering addicts or relying on A.A. and group sessions with other inmates. Adolescents thus often spend much of their therapy time with older recovering people, who usually have had worse problems than the teens. These addicts or alcoholics then serve as models and teach children the same tired and dangerous ideas *they* have learned about addiction. In peer-group programs, where kids are coerced into endorsing the approved antidrug ideas of the treatment center, what children learn primarily is how to go along with the group. It is for this reason that relapse is so high—when children return to their communities, they simply fall under the sway of the peers who got them involved with drugs in the first place!

It may sometimes be necessary to separate adolescents from unhealthy—or dangerous—home environments, and some children need to be guarded lest they hurt themselves. But offering this protection is far from bringing about the changes people need in their lives. Treatment and prevention efforts can have little effect unless they address the whole context of a young person's life—the child's family and peer-group environments and the values and skills these environments promote. If treatment is to be beneficial, it must deal with the young person's self-esteem, coping and decision-making skills, relationships with family and friends, and opportunities and motivation for constructive activity.

More to the point, treatment rarely is needed if these fundamental issues have been addressed throughout a young person's upbringing. Coping with adolescent drug abuse after the fact is not the place you want to be. Whatever you do at this stage is likely to be difficult, disruptive, and expensive. But if that is the reality you face, adopt as best you can a calm, problem-solving outlook. Look for help you need, but abide by your instincts when you feel that what you are being told violates your values or isn't helpful. Examine the guidelines presented in the previous chapters on adult addiction for help in keeping your bearings. Here again, the Life Process Program points the way out of troubled waters.

Don't confuse rule-breaking with addiction. Try not to overreact; be aware where your child's conduct falls on the continuum of teenage behaviors. There are normal expressions of adolescent experimentation and adventurousness (things you might have done yourself) that sometimes run afoul of some authority. There is peer-influenced risk-taking that is unhealthy and dangerous, but that most teens undergo during adolescence without lasting ill effects. And there is seriously self-destructive or antisocial behavior. Such behavior can demand disciplinary action; psychological, skills-oriented, and family counseling; or, as a last resort, the removal of adolescents from their current environments. Labeling all teenage involvement with drugs or alcohol "chemical dependency" or "addictive disease" is no help in any of these cases.

When peer-group rituals go too far, it may be difficult to draw the line between normal growing pains and the influence of a pathological environment. A newspaper article titled "The Big 'D' for Denial: Are You Denying Your Child's Problem?" describes a game played by upper-middle-class teenagers called "Century Club":

To become "Century Club" members, players must drink a shot of beer a minute for a hundred minutes. Peer pressure, combined with the normal devil-may-care attitude of the age group, creates a deadly mix.

This author concludes that "thousands of youngsters, just like yours, have become alcoholics long before they've reached the legal drinking age."¹⁹ Closer to the mark is this comment by Dr. Morris Chafetz, founding director of the National Institute on Alcohol Abuse and Alcoholism:

Another way American teenagers have been victimized is by recent changes in the definition of a drinking problem. Teens' risky experiments with alcohol, once thought of as a normal part of adolescence, are now called problem drinking.²⁰

The great bulk of teenage drinkers, even at the behavioral extreme represented by the "Century Club" (assuming the account is true), will

not end up addicted. Still, the fact that the children of well-to-do families assert themselves in such an ugly and dangerous way raises troubling questions about the values—or absence of values—in their social milieu. It is a real concern for the individual, the family, the community, and society. It is not helpful, however, to define and deal with this problem as alcoholism or prealcoholic behavior.

What if your child experiments with drugs? One of the differences between adolescents and their parents that fuels overtreatment of teens is adults' interpretation of drug use as inherently pathological. Whereas adolescents and college students at one time used drugs discreetly and then outgrew drug use on their own, adolescents today are frequently caught by parents and "sentenced" to treatment. But as we saw in chapter 3, a study by psychologists at the University of California found that youths who used drugs moderately had better-integrated personalities than either heavy users or abstainers. Shirley Feldman, deputy director of Stanford University's Center for Study of Family, Children and Youth, commented on this study:

There's a whole big world out there and, psychologically speaking, experimentation is healthy in most youths. . . . This may be hard for some people to take, but the real issue is knowing when to put on the brakes.²¹

Don't accept treatment uncritically. Treatment for drug use not only is no panacea; it can attack the psyche of the intended beneficiary and can have the opposite of the planned effect. Two psychologists who have investigated adolescent drug use for many years warn that

treatment programs are purposefully blurring the distinction between use and abuse . . . and preying on the national drug hysteria to scare parents into putting their teenager in treatment with as little provocation as having a beer or smoking a joint. . . . Aside from the adverse effects on the family relationships and long-term consequences of mislabeling the teenager, placing normal youngsters in drug treatment will place them square in the middle of a group of drug-abusing youths. As a result, if they did not enter treatment as abusers, they may well exit it as abusers. . . .²²

All too often a child is harassed into accepting whatever identity the treatment program thrusts upon him or her. If you come under pressure to ship your child off to a treatment center for "chemical dependency" because of some behavioral infraction, don't ignore your own good sense and your understanding of what is best for your child. If you believe that your child is being mislabeled and railroaded, trust your instincts and resist. Even if your child is seriously misbehaving, you have a better chance to act effectively if you can keep this difficult period in perspective. The way you respond now is likely to influence your life and your child's for a long time. Whatever you choose to do for your child, do not become locked into the idea—or allow your child to become convinced—that he or she has a lifelong disease.

Acknowledge and explore the reasons your child uses drugs or alcohol. Telling a child to "just say no" does not address the reasons why the child has said "yes" in the first place. What does he or she get out of it? What does it mean in his or her social context? What adjustments in his or her life would it take to make drug abuse unnecessary or unpalatable? In other words, don't be afraid to get *inside* the youthful perspective in which drugs are not a "no-no," but a "maybe" or even a "yes-yes." If you just talk like former drug czar William Bennett and say all illicit drug use is evil, you'll be talking past your child, who has already heard and rejected those pronouncements. Instead, control your anxieties enough to understand what is going on with your child. The more seriously you take your child's concerns, the more seriously your child is likely to take your concerns.

Help create alternatives that satisfy the needs the child has tried to satisfy with drugs or alcohol. What motives are driving the drug use: the need to belong, to escape, to prove oneself, to feel grown-up? How closely is the drug use tied to the child's peer-group involvements? Is there a way of relating differently to these same peers, or is it desirable (and possible) for the child to find a different peer group? Would the child benefit most from independent activities and involvements that you can encourage or support? How are you contributing to the problems the child is trying to remedy through drug use? But remember, whatever changes you decide are needed, you can't just prescribe these remedies because you think they should be satisfying enough to replace drugs. You have to work from the child's subjective experience with drugs—where they fit in the fabric of the child's life.

Reassert standards of responsible behavior. Understandable as the child's drug use may be, it undoubtedly threatens the fulfillment of positive goals. You need to make this clear, together with the all-important principle that your child must accept the basic obligations that all people have to one another and to society. On the one hand, you still need to empathize with and support, not reject and disown, a child who uses drugs. On the other, the child cannot ignore your standards with respect to school, family, the community, and the law. To allow your child to ignore these standards for the reason that he or she takes drugs is to give up the standards and to support the child's decision to rely on drugs.

Promote and nurture positive values. When an adolescent develops a serious drug or alcohol problem, some difficult questions present themselves: Has the child had a chance to form a secure sense of value, to understand that there are things more important than television, the latest fashions, and mindless conformity—things such as achievement and contributing to other people's lives? Does the child have a predictable household routine and a quiet place to study? Does the family encourage and reward learning and achievement? Is there sufficient disapproval at home of antisocial acting out, but not harsh repression that stifles creativity or normal high spirits? Is the child taught integrity in dealings with people outside the household? Does he or she gain self-respect from doing things well, and do you recognize and reward these accomplishments? Do family members share their thoughts and feelings and express affection and praise for one another?

Unless you and your child address these questions, any treatment the child receives will be an empty exercise. If, on the other hand, these questions are addressed throughout the child's early upbringing, addiction treatment is very unlikely to be an issue. For this reason, the discussion of treatment ultimately leads to a discussion of values—the core of the Life Process Program.

Your Job Is to Create a Valuable Person

It should be welcome news that drugs are not so powerful and the world not so arbitrary as we might fear. Yet for some parents this message is unsettling. The drug-as-bogey myth serves the same purpose as the alcoholism-gene myth, in that it enables parents troubled by

their children's misbehavior (or guilty about their own conduct) to blame problems on external forces. If the source of the behavior lies in genetic programming, or in the power of a drug, or in a malign peer group, then it isn't your fault. Yes, it is comforting to know that you aren't completely responsible for your children's actions in an environment full of all kinds of influences and pressures. But we—and our children—need to believe that we can govern our own lives. This confidence is the opposite of addiction.

We give our children the best chance of avoiding addiction and living a constructive, fulfilling life by transmitting positive values (those described in chapter 11) and life skills. The issue is not whether children will, at some time or another, drink too much or try an illicit drug; it is whether *their lives are about something more than that*. Neither adults nor adolescents will be corrupted by drugs if they have a structure of values, attitudes, beliefs, and activities incompatible with frequent or excessive intoxication. Values become real for children when parents live them rather than preach them, and when they are conveyed in an atmosphere of mutual respect. Specifically, children can withstand the pressures toward drug abuse and other antisocial and self-destructive misbehavior when they believe—and feel—the following:

- ▶ You are responsible to yourself and to others for making your way in life and for controlling your behavior.
- ▶ Your own feelings, rights, and well-being are important, and so are those of others.
- ▶ Commitments to others are to be honored.
- ▶ Mutual relationships are the cornerstone of a meaningful and valuable life.
- ▶ Fun, adventure, creativity, and surprise are part of a full life.
- ▶ Thinking about yourself, your relationships, and your behavior will make you a better person.
- ▶ You need a serious purpose or purposes in life.
- ▶ With all its risks and dangers, the world is a manageable place in which you can succeed and be happy if you apply yourself in pursuit of your goals.

- ▶ Exercising your problem-solving skills in challenging situations (including making mistakes) is an essential part of learning and growing.
- ▶ When things get tough, there are people you can turn to for help.
- ▶ Knowing how to do something well is among life's most gratifying experiences, and nothing else can replace it.
- ▶ Productive activity is satisfying in itself, brings admiration from others, and enables you to achieve key rewards and goals in life.
- ▶ Physical health is an essential foundation for well-being and contentment.

These items, which for the most part could have come from a nineteenth-century schoolbook, constitute the moral atmosphere of a family unlikely to be threatened by drug or alcohol abuse. If you value yourself, the things you make or do, and your relationships with and responsibilities toward others, you will not become seriously addicted in the long run. This is because these values and abilities directly contradict the experience of addiction. Keep in mind that addiction is an experience of fear, passivity, irresponsibility, the perception that the world is irrational and out of control, an exclusive focus on your own needs, preoccupation with negative emotions, lack of self-confidence and coping skills, and avoidance of challenges by accepting the easiest, most predictable solution for life—a drug or another repetitive habit.

Chapter 17

Kids Have to Be Made into Addicts: You Can Prevent Addiction

1. Stanton Peele has written extensively about the hysteria over adolescent substance abuse and about more effective ways to deal with the problem: see *Don't Panic: A Parent's Guide to Understanding and Preventing Alcohol and Drug Abuse* (Minneapolis: CompCare, 1983); "The 'Cure' for Adolescent Drug Abuse: Worse Than the Problem?" *Journal of Counseling and Development* 65 (1986): 23-24; "Running Scared: We're Too Frightened to Deal with the Real Issues in Adolescent Substance Abuse," *Health Education Research* 2 (1987): 423-32; "What Can We Expect from Treatment for Adolescent Drug and Alcohol Abuse?" *Pediatrician* 14 (1987): 62-69.
2. J. S. Rudolph, book review, *Center City Review* (Hazelden Educational Materials), Winter 1990, p. 4.
3. M. Worden, "Chemical Dependency 'Self-inflicted': School Argues," *U.S. Journal of Drug and Alcohol Dependence*, August 1985, p. 4; see also "Addiction a 'Handicap': Civil Rights of Drug Using Teen Upheld in Oregon," *U.S. Journal of Drug and Alcohol Dependence*, July 1985, pp. 1, 26.
4. Worden, "Chemical Dependency," p. 4.
5. E. K. Hayes, *Why Good Parents Have Bad Kids* (New York: Doubleday, 1989), p. 191.
6. One book on which our recommendations are based is E. Satter, *Child of Mine: Feeding with Love and Good Sense* (Palo Alto, Calif.: Bell, 1986). Few weight-control books published since the 1980s have escaped set-point theory (see chapter 5). Fortunately, even some books that accept this inaccurate and pessimistic notion can still contain useful information and advice.
7. L. H. Epstein, A. Valoski, R. R. Wing, and J. McCurley, "Ten-Year Follow-up of Behavioral, Family-Based Treatment for Obese Children," *Journal of the American Medical Association* 264 (1990): 2519-23, found stable long-term weight loss in children resulting from an eating-behavior program aimed at the entire family.
8. K. Blum, E. P. Noble, P. J. Sheridan, A. Montgomery, T. Ritchie, P. Jagadeeswaran, H. Nogami, A. H. Briggs, and J. B. Cohn, "Allelic Association of Human Dopamine D₂ Receptor Gene in Alcoholism," *Journal of the American Medical Association* 263 (1990): 2055-60.
8. For an interpretation of the "alcoholism-gene" finding, see the appendix to this book. Cf. S. Peele, "Second Thoughts About a Gene for Alcoholism," *The Atlantic*, August 1990, pp. 52-58.

9. We forgive you for thinking that we made up the story about Little Red Riding Hood. See R. Cohen, "With Boycott and Ads, a Battle Over Selling," *New York Times*, April 23, 1990, p. C18.

In Empire, Calif., some 400 copies of "Little Red Riding Hood" are locked away in a storage room of the public school district because the classic Grimm's fairy tale recounts that the little girl took a bottle of wine to her grandmother. "That passage condones the use of alcohol," said Lynn McPeak, the district's interim curriculum director.

What might Ms. McPeak make out of the following passage in *The First Book of Jewish Holidays*, written for very young children by Robert Garvey and Sam Weiss (New York: KTAV Publishing House, 1954)?

Passover: Passover is a happy time. We are happy to be free. On the first and second nights we have a Seder. My whole family is there, singing and having a good time. Everybody drinks four glasses of wine. . . .

Shabbat: Shabbat comes once a week. . . . It is a day of rest. It starts on Friday evening, when mother lights the candles. Then daddy comes home and says the kiddush over the wine and challah.

Next morning we all go to the synagogue. Back home again, we have a nice dinner and sing songs and take it easy. In the evening, when the three stars are out, daddy says the haddolah. I hold the candle, smell the spices and sip a little wine from the kiddush cup.

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21. "Drug Study Cites Behavior Traits: Youths Who Limited Use Are Seen as Best Adjusted in Comparison of Groups," *New York Times*, May 9, 1990, p. A24.

22. Newcomb and Bentler, "Substance Use," pp. 246-47.

Appendix A

Drugs: What Are Their Physical and Psychological Effects?

Alcohol

Alcohol, a natural substance formed by the fermentation that occurs when sugar reacts with yeast, is the major active ingredient in wine, beer, and distilled spirits. Although there are many kinds of alcohol, the kind found in alcoholic beverages is ethyl alcohol. Whether one drinks a 12-ounce can of beer, a shot of distilled spirits, or a 5-ounce glass of wine, the amount of pure alcohol per drink is about the same—one-half ounce. Ethyl alcohol can produce feelings of well-being, sedation, intoxication, or unconsciousness, depending on the amount and the manner in which it is consumed.

Alcohol is a "psychoactive" or mind-altering drug, as are heroin and tranquilizers. It can alter moods, cause changes in the body, and become habit forming. Alcohol is called a "downer" because it depresses the central nervous system. That's why drinking too much causes slowed reactions, slurred speech, and sometimes even unconsciousness (passing out). Alcohol works first on the part of the brain that controls inhibitions. As people lose their inhibitions, they may talk more, get rowdy, and do foolish things. After several drinks they may feel "high," but their nervous systems actually are slowing down.

A person does not have to be an alcoholic to have problems with alcohol. Every year, for example, many young people lose their lives in alcohol-related automobile accidents, drownings, and suicides. Serious health problems can and do occur before drinkers reach the stage of addiction or chronic use.

U.S. Department of Health and Human Services. "Appendix A-Drugs: What Are Their Physical and Psychological Effects?" In Prevention Plus II. Tools for Creating and Sustaining Drug-Free Communities, pp.363-369. Rockville, Maryland: Government Printing Office, 1989.

In some studies more than 25 percent of hospital admissions were alcohol-related. Some of the serious diseases associated with chronic alcohol use include alcoholism and cancer of the liver, stomach, colon, larynx, esophagus, and breast. Alcohol abuse also can lead to such serious physical problems as:

- Damage to the brain, pancreas, and kidneys
- High blood pressure, heart attacks, and strokes
- Alcoholic hepatitis and cirrhosis of the liver
- Stomach and duodenal ulcers, colitis, and irritable colon
- Impotence and infertility
- Birth defects and Fetal Alcohol Syndrome, which causes retardation, low birth weight, small head size, and limb abnormalities
- Premature aging
- A host of other disorders, such as diminished immunity to disease, sleep disturbances, muscle cramps, and edema.

Marijuana

Contrary to many young people's beliefs, marijuana is a harmful drug, especially since the potency of the marijuana now available has increased more than 275 percent over the last decade. For those who smoke marijuana now, the dangers are much more serious than they were in the 1960s.

Preliminary studies have shown chronic lung disease in some marijuana users. There are more known cancer-causing agents in marijuana smoke than in cigarette smoke. In fact, because marijuana smokers try to hold the smoke in their lungs as long as possible, one marijuana cigarette can be as damaging to the lungs as four tobacco cigarettes.

New studies using animals also show that marijuana interferes with the body's immune response to various infections and diseases. This finding may have special implications for those infected with the Acquired Immune Deficiency Syndrome (AIDS) virus, Human Immunodeficiency Virus (HIV). Although not everyone infected with the virus gets the disease, those who use immune-weakening drugs such as marijuana may increase their risk for developing full-blown AIDS.

Even small doses of marijuana can impair memory function, distort perception, hamper judgment, and diminish motor skills. Chronic marijuana use can cause brain damage and changes in the brain similar to those that occur during aging. Health effects also include accelerated heartbeat and, in some persons, increased blood pressure. These changes pose particular health risks for anyone, but particularly for people with abnormal heart and circulatory conditions, such as high blood pressure and hardening of the arteries.

Marijuana can also have a serious effect on reproduction. Some studies have shown that women who smoke marijuana during pregnancy may give birth to babies with defects similar to those seen in infants born with Fetal Alcohol Syndrome—for example, low body weight and small heads.

More importantly, there is increasing concern about how marijuana use by children and adolescents affects both their short- and long-term development. Mood changes occur with the first use. Observers in clinical settings have noted increased apathy, loss of ambition, loss of effectiveness, diminished ability to carry out long-term plans, difficulty in concentrating, and a decline in school or work performance. Many teenagers who end up in drug treatment programs started using marijuana at an early age.

Driving under the influence of marijuana is especially dangerous. Marijuana impairs driving skills for at least 4 to 6 hours after smoking a single cigarette. When marijuana is used in combination with alcohol, driving skills become even more impaired.

Cocaine

Cocaine is one of the most powerfully addictive of the drugs of abuse—and it is a drug that can kill. No individual can predict whether he or she will become addicted or whether the next dose of cocaine will prove fatal. Cocaine can be snorted through the nose, smoked, or injected. Injecting cocaine—or injecting any drug—carries the added risk of contracting AIDS if the user shares a needle with a person already infected with HIV, the AIDS virus.

Cocaine is a very strong stimulant to the central nervous system, including the brain. This drug produces an accelerated heart rate while at the same time constricting the blood vessels, which are trying to handle the additional flow of blood. Pupils dilate and temperature and blood pressure rise. These physical changes may be accompanied by seizures, cardiac arrest, respiratory arrest, or stroke.

Nasal problems, including congestion and a runny nose occur with the use of cocaine, and with prolonged use the mucous membrane of the nose may disintegrate. Heavy cocaine use can sufficiently damage the nasal septum to cause it to collapse.

Research has shown that cocaine acts directly on what have been called the "pleasure centers" in the brain. These "pleasure centers" are brain structures that, when stimulated, produce an intense desire to experience the pleasure effects again and again. This causes changes in brain activity and, by allowing a brain chemical called dopamine to remain active longer than normal, triggers an intense craving for more of the drug.

Users often report feelings of restlessness, irritability, and anxiety, and cocaine can trigger paranoia. Users also report being depressed when they are not using the drug and often resume use to alleviate further depression. In addition, cocaine users frequently find that they need more and more cocaine more often to generate the same level of stimulation. Therefore, any use can lead to addiction.

"Freebase" is a form of cocaine that is smoked. "Freebase" is produced by a chemical process whereby "street cocaine" (cocaine hydrochloride) is converted to a pure base by removing the hydrochloride salt and some of

the "cutting" agents. The end product is not water soluble, and so the only way to get it into the system is to smoke it.

"Freebasing" is extremely dangerous. The cocaine reaches the brain within seconds, resulting in a sudden and intense high. However, the euphoria quickly disappears, leaving the user with an enormous craving to freebase again and again. The user usually increases the dose and the frequency to satisfy this craving, resulting in addiction and physical debilitation.

"Crack" is the street name given to one form of freebase cocaine that comes in the form of small lumps or "rock" shavings. The term "crack" refers to the crackling sound made when the mixture is smoked (heated). Crack has become a major problem in many American cities because it is cheap—selling for between \$5 and \$10 for one or two doses—and easily transportable—sold in small vials, folding paper, or tinfoil.

PCP

PCP is a hallucinogenic drug; that is, a drug that alters sensation, mood, and consciousness and that may distort hearing, touch, smell, or taste as well as visual sensation. It is legitimately used as an anesthetic for animals. When used by humans, PCP induces a profound departure from reality, which leaves the user capable of bizarre behavior and severe disorientation. These PCP-induced effects may lead to serious injuries or death to the user while under the influence of the drug.

PCP produces feelings of mental depression in some individuals. When PCP is used regularly, memory, perception functions, concentration, and judgment are often disturbed. Used chronically, PCP may lead to permanent changes in cognitive ability (thinking), memory, and fine motor functions. Mothers using PCP during pregnancy often deliver babies who have visual, auditory, and motor disturbances. These babies may also have sudden outbursts of agitation and other rapid changes in awareness similar to the responses in adults intoxicated with PCP.

Heroin

Heroin is an illegal opiate drug. Its addictive properties are manifested by the need for persistent, repeated use of the drug (craving) and by the fact that attempts to stop using the drug lead to significant and painful physical withdrawal symptoms. Use of heroin causes physical and psychological problems such as shallow breathing, nausea, panic, insomnia, and a need for increasingly higher doses of the drug to get the same effect.

Heroin exerts its primary addictive effect by activating many regions of the brain; the brain regions affected are responsible for producing both the pleasurable sensation of "reward" and physical dependence. Together, these actions account for the user's loss of control and the drug's habit-forming action.

Heroin is a drug that is primarily taken by injection (a shot) with a needle in the vein. This form of use is called intravenous injection (commonly known as IV injection). This means of drug entry can have grave consequences. Uncertain dosage levels (due to differences in purity), the use of unsterile equipment, contamination of heroin with cutting agents, or the use of heroin in combination with such other drugs as alcohol or cocaine can cause serious health problems such as serum hepatitis, skin abscesses, inflammation of the veins, and cardiac disease (subacute bacterial endocarditis). Of great importance, however, the user never knows whether the next dose will be unusually potent, leading to overdose, coma, and possible death. Of all illegal drugs, heroin is responsible for the greatest number of deaths.

Needle sharing by IV drug users is fast becoming the leading cause of new AIDS cases. It is conservatively estimated that one in six persons with AIDS probably acquired the virus through needle sharing. The AIDS virus is carried in contaminated blood left in the needle, syringe, or other drug-related implements and is injected into the new victim when he or she uses this equipment to inject heroin or other drugs. There is no cure for AIDS and no proven vaccine to prevent it.

Heroin use during pregnancy is associated with stillbirths and miscarriages. Babies born addicted to heroin must undergo withdrawal after birth and these babies show a number of developmental problems.

The signs and symptoms of heroin use include euphoria, drowsiness, respiratory depression (which can progress until breathing stops), constricted pupils, and nausea. Withdrawal symptoms include watery eyes, runny nose, yawning, loss of appetite, tremors, panic, chills, sweating, nausea, muscle cramps, and insomnia. Elevations in blood pressure, pulse, respiratory rate, and temperature occur as withdrawal progresses.

Symptoms of a heroin overdose include shallow breathing, pinpoint pupils, clammy skin, convulsions, and coma.

"Designer Drugs"

By modifying the chemistry structure of certain drugs, underground chemists have been able to create what are called "designer drugs"—a label that incorrectly glamorizes them. They are, in fact, analogs of illegal substances. Frequently, these drugs can be much more potent than the original substances, and they can therefore produce much more toxic effects. Health officials are increasingly concerned about "ecstasy," a drug in the amphetamine family that, according to some users, produces an initial state of disorientation followed by a rush and then a mellow, sociable feeling. We now know, however, that it also kills certain kinds of brain cells. These "designer drugs" are extremely dangerous.

Source: U.S. Department of Health and Human Services, *What You Can Do About Drug Use in America*, DHHS Pub. No. (ADM) 88-1572, 1988.

Free Will

בחירה חופשית

David Winston

Biblical monotheism, which tended to subordinate the entire natural world to the sovereign power of YHWH, was ineluctably driven to attribute even the human psychological sphere to the all-determining divine action. "There was no other way of expressing the uncanny, overpowering, 'demonic' character of the power of sin, than by seeing this too as a work of Yahweh, even if one executed in anger."¹ We thus find a series of human events explicated by Scripture through the notion of psychic invasion. God directly intervenes in Pharaoh's inner deliberations, "hardening his heart" in order to demonstrate his divine might (Ex. 10:1). God also hardens the heart of Sihon, king of the Amorites (Deut. 2:30), and applies the same divine strategy to the Canaanites (Josh. 11:20). Conversely, God does not permit Abimelech, king of Gerar, to sin with Abraham's wife Sarah (Gen. 20:6). In an encounter with Saul, David suggests that it may have been the Lord who has incited Saul against him (I Sam. 26:19), and when the Lord's anger is kindled against Israel, we are told that he incites David to number Israel and Judah (II Sam. 24:1). On the other hand, the Deuteronomist emphasizes the crucial sig-

Winston, David. "Free Will." In Contemporary Jewish Religious Thought, pp. 269-274. Edited by Arthur A. Cohen and Paul Mendes-Flohr. New York: The Free Press, 1988.

nificance of human choice and its consequent culpability when it has gone astray (Deut. 30:19-20). Nonetheless, Scripture makes no attempt to harmonize the moral freedom of the individual with God's effective action in all things, but remains content to affirm both.

In light of the scriptural emphasis on divine intervention, it is not difficult to see how Jewish wisdom and apocalyptic writings came to emphasize the decisive importance of God's prior gift of wisdom for the determination of human character. What baffles the reader of this ancient literature, however, is the easy coexistence in it of two apparently contradictory strands of thought, namely, an emphasis on God's ultimate determination of all human action coupled with an equally emphatic conviction that the human will is the arbiter of its own moral destiny. The Apocryphal writer Ben Sira thus asserts that God has predetermined human character from birth and has divided humanity into two antithetical groups, the godly and the sinners (Ecclus. 1:14-15, 33:10-15). Yet at the same time he teaches that we are free to choose our individual life paths and must not blame God for our transgressions (Ecclus. 15:11-17). A similar dilemma confronts us in the Qumran Scrolls. The author of the *Hodayot* scroll, for example, is acutely aware of God's overwhelming and all-regulating power (1QH 15:20-21). Yet alongside the inevitability of the divine plan with its prior determination of every human psyche for all time, we find a recurrent emphasis on human voluntaristic action (1QS 6:13; 5:1).

The solution to the apparent contradiction confronting us is to be found in the realization that the freedom which the ancients generally ascribed to humanity was of a relative rather than of an absolute kind. The Stoic view serves as a good illustration of a relative free will theory of the causal type. The Stoics believed unflinchingly in a universal causal chain called *Heimarmenē*. That which is apparently uncaused is so only from the point of view of our limited range of knowledge. Man's entire deliberative process is therefore also subject to the causal nexus. But an important distinction is then drawn between *Heimarmenē*, which constitutes the proximate cause of human action, and our inner psyche, which constitutes the principal cause of such action. This distinction emphasizes our relative autonomy. Ultimately, all the factors in the process of human deliberation are determined, but the Stoic joyfully and enthusiastically embraces his destiny, content with the capacity consciously to share in the processes that initiate action. In short, within the framework of a theory of relative freedom (or "soft determinism," in the phrase of William James), the concepts of determinism and predestination may freely coexist with that of voluntarism. God can be envisaged as predetermining human nature to include the power of

deliberative choice, though as human nature's sovereign author he also determines its mode of operation and consequently all that results from it. It did not particularly bother most ancient writers, however, that God was thus ultimately responsible for human moral delinquency and the punishments that followed it. They simply accepted this hard reality as part of the divine mystery. It was only under the impact of extraordinary catastrophes that their concepts of freedom and predestination became unglued and required new and more subtle interpretations to put them together again.

Having outlined the ancient perspective on human freedom, we may now readily ascertain the rabbinic view. Following in the footsteps of Mosaic Scripture, the rabbis wished only to emphasize human moral responsibility without compromising the all-determining power of divine Providence. To this end they taught a doctrine of freedom roughly equivalent to the relative free will theory found in ancient Greek philosophy. They were fully alert to the ultimate divine determination of human character, and they did not attempt to diminish its essential mystery. A late midrash, for example, put the following critique into the mouth of Cain: "Master of the world, if I have killed him [Abel], it is thou who hast created in me the Evil Yeger [drive] . . . It is Thou who has killed him" (Tanh. Gen. 9b). In a more pointed attempt to locate the source of human motivations in God, the rabbis pleaded in favor of the brothers of Joseph, "When Thou didst choose, Thou didst make them love; when Thou didst choose Thou didst make them hate" (BR 84-18, Theodor Albeck, ed., 1022). Elijah, too, spoke insolently toward Heaven, saying to God, "Thou hast turned their heart back again," and God later confessed that Elijah was right (BT Ber. 31b; cf. BR 34.10, Theodor Albeck, ed., 320). A similar critique is voiced with almost consistent monotony by the author of IV Ezra: "This is my first and last word; better had it been that the earth had not produced Adam, or else, having once produced him, [for Thee] to have restrained him from sinning" (IV Ezra 7:116; cf. Apoc. Abr. 23:14).

Although the statement of Rabbi Hanina ben Hama, a first-generation Palestinian *amora*, that "everything is in the hand of Heaven except the fear of Heaven" (BT Ber. 33b; cf. BT Nid. 16b) has sometimes been taken to imply an absolute free will doctrine, it is most unlikely that this interpretation is correct. Rabbi Hanina probably only meant to imply that whereas God's providence in every other aspect of human life involves direct guidance and at times even intervention, this does not apply to human moral deliberations, which ultimately depend upon the spiritual endowments initially bestowed on a person by God. Moreover, the famous paradox of Rabbi Akiva that asserts that "everything is foreseen [by God], yet man has the

capacity to choose freely" (M. Avot 3:15)—or as Josephus put it, "to act rightly or otherwise rests for the most part with man, but in each action Fate cooperates" (Wars 2, 162–63)—is undoubtedly a Jewish version of the well-known Stoic paradox that although everything is in accordance with *Heimarmenē*, yet human action is within our power (in Greek, *eph' hēmin*) (cf. Mikh. Pish a, Lauterbach ed., 1:134).

The situation is not very different in the writings of the Jewish religious philosophers. Philo's position, as I have demonstrated elsewhere,² is that insofar as we share in God's Logos, we share to some extent in God's freedom. That this is only a relative freedom is emphasized by him when he says that God gave man such a portion of his freedom as he was capable of receiving, and that he was liberated as far as might be (*Deus* 47–48). In another passage he states more bluntly that "we are the instruments, now tensed now slackened, through which particular actions take place, and it is the Artificer who effects the percussion of both our bodily and psychic powers, he by whom all things are moved" (*Cher.* 128). Turning to medieval thinkers, it would seem at first blush that Saadiah insisted on God's omniscient foreknowledge coupled with a doctrine of absolute free will (Saadiah, *Sefer Emunot ve-Deot*, 4:3). Saadiah, however, nowhere speaks of an uncaused volitional action and all he seems to claim is that God's foreknowledge of human action does not preclude the choice process. Only if God had arbitrarily determined human action by bypassing the deliberative process could we speak of acting out of compulsion rather than freely. When Saadiah speaks, for example, of those biblical verses that "describe God's work in shaping man's basic nature," and which are "erroneously believed by some to be tantamount to usurping and influencing man's will" (*ibid.*, 4:6), he is simply denying that there is any divine irruption that interferes with human deliberation, for, as he puts it, "what God foreknows is the final denouement of man's activity as it turns out after all his planning, anticipations, and delays" (*ibid.*, 4:4). Similarly, Isaac Husik's objection that Judah Halevi's exposition of the free will problem (*Kuzari* 5, 20ff.) involves a contradiction misses the mark. According to Husik, the contradiction arises because Halevi "admits that the will is caused by higher causes ending ultimately in the will of God, and yet maintains in the same breath that the will is not determined";³ however, Halevi's teaching, like Saadiah's, does not require him to say that the human will is uncaused. As for Maimonides, Shlomo Pines has correctly pointed out that his esoteric theory teaches nothing beyond a relative free will doctrine, for Maimonides indicates that just as God determines through secondary causes the volition

of animals, so is he the ultimate cause of the so-called free choices of rational beings.⁴

The relative nature of the freedom of the human will was fully spelled out in medieval Jewish thought only by Hasdai Crescas. Our will, he says, has the possibility of choosing between alternatives, but the causes operating on it determine its choices. If two men were equal in every way, their choices would be identical under the same conditions.⁵ But having openly acknowledged that God is the ultimate cause of all human action, how could Crescas justify divine reward and punishment? To this he gave two answers. First, the purpose of divine retribution lies not in itself, but in its power to deter or reinforce human behavior, thus serving as an aid to strengthen the righteous and lead them to bliss. Second, reward and punishment are only the necessary concomitants of virtuous or vicious behavior and therefore do not impugn the divine justice in any way. Finally, to ward off any possible criticism, Crescas took the precaution of indicating that if his formulation of this issue should prove to be contradictory to Scripture, it would have to be abandoned.⁶

In modern Jewish thought, the only indication of the possibility of absolute free will is to be found in the writings of Abraham Heschel, though he confines it to a very limited sphere. Freedom, he says, is not a principle of uncertainty, the ability to act without a motive; nor is it identical to an act of choice. Rather, it is the ability to react to the unique and the novel. It is liberation from the tyranny of the self-centered ego, an event that occurs in rare creative moments of self-transcendence as an act of spiritual ecstasy. Its nature is a mystery, but without it there is no meaning to the moral life.

In sum, Jewish religious thought has generally been content with a relative free will theory; although this has rarely been spelled out with any precision even in the medieval and modern periods. A striking exception in the modern period is the nineteenth-century Jewish mystic Mordecai Joseph Leiner of Izbica, who wrote that the signal characteristic of the future world is that in it the illusion of free choice will vanish, and that acts will no longer be ascribed to their human agents but to God, their true author.⁷ Hence the attempt of some modern Jewish theologians to solve the problem of radical human evil, which has become especially acute since the Holocaust, by rooting such evil in the divine gift of human freedom has proved a failure, since the concept of relative freedom found in classical Jewish sources fully acknowledges that all free human action is ultimately attributable to the efficacy of the divine causality.

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THE CHALLENGE OF TEACHING ABOUT GOD

by Sherry H. Bissell

INTRODUCTION

The experience of God is the source, the wellspring from which Judaism as a religion and, later as a way of life, grew. The individual's relationship to the idea of God, and the community's response has nurtured, challenged and shaped Jewish history; it continues to do so. While actions are considered more important by Jews than belief, it is the belief which enables the actions to have meaning. Our ability to experience a relationship with the sacred and the divine, our partnership with God, have created the context for Jewish values, ethics, symbols, etc.

Each Jew, therefore, is responsible for confronting his or her beliefs and feelings about God. As teachers in Jewish schools, we have the privilege of facilitating this experience for our students, of creating the context for the exploration and of making available the content. It is also our responsibility to confront our own doubts, questions, feelings and ideas.

An individual's experience of God will change and grow during his or her lifetime. There are many paths to God, each as different and special as the person who is seeking. This chapter will present the terminology needed to teach and discuss God, then will outline some overall approaches to teaching God and finally, will suggest some specific strategies that can be used and adapted in the classroom. These definitions, approaches and techniques, along with the annotated Bibliography at the conclusion of the chapter, will help teachers facilitate their students' exploration of the subject, as well as their own.

No one method of teaching about God is correct, and there are obviously many more ideas than can be included here. Hopefully, this material will provide a starting point and will encourage teachers to create their own approaches and techniques. It is wise to be aware that every student will respond uniquely to the activities teachers choose, an indication of the richness of this area of our tradition, and of the mystery and wonder of God.

TERMINOLOGY: VOCABULARY AND SYMBOLS

As we begin to approach teaching the ideas and concepts connected with God, or the experience of God, one of the gravest difficulties is the problem of words and language. Words are symbols. We must determine whether the words used in our tradition to speak about God still have the same meaning today or whether we must create a new vocabulary to express our "God-talk" (a term coined by John MacQuarrie in his book of that title). Further, we must understand the statements of faith from other eras in the context of modern secular and technological times — perhaps not in exactly the same way, yet language is the tool we use. Because this is so, here is a list of words that the teacher should be able to define or explain:

Belief Systems

Theism - belief in the existence of God

Atheism - a view which denies the existence of a God

Agnosticism - the view that we cannot know whether or not God exists

Bissell, Sherry. "The Challenge of Teaching about God." In The Jewish Teachers Handbook, Vol. III, pp. 87-96. Edited by Audrey Friedman Marcus. Denver, Colorado: Alternatives in Religious Education, Inc., 1982.

Monotheism - a belief that there is one God
 Pantheism - God is equated with the forces of nature; God is in everything

Nature of God

Omniscient - all seeing

Omnipresent - all present, everywhere

Omnipotent - all powerful

Transcendent - above and separate from human beings and the earth, a force, a power

Immanent - close and personal, immediate, a God that cares

Creation - the act of bringing the world into existence

Revelation - the act of communication by God to human beings, and the content of the communication

Redemption - a religious concept expressing a striving by human beings for personal improvement. When related to God, synonyms include saving, salvation, etc.

Covenant - in theological terms, a binding agreement between God and human beings.

Holiness, Sacredness - that which is set apart, special or unique, not common, imbued with religious meaning (Hebrew: *kodesh*)

Overall Approaches to Teaching God

This section will focus on the ramifications of the particular approach a teacher takes toward the subject of God. Often, we convey to students messages about our own values through the importance we attach to a particular area of the curriculum. These messages are reflected in the amount of time spent, the methodology we use and in the overall approach we take to the subject. We also give our students messages from what we do *not* include. Therefore, it is essential to consider carefully how, when and in what way we teach about God in our own classroom and in the school.

In the following section we will consider the impact of each of several possible approaches to teaching about God.

Responding to Questions as They Arise

The subject of God is often left unexplored until a question arises from a student. Then, depending on the point where the teacher is in the lesson or unit, or where the class is, the

question may be answered or may be postponed.

It is best to explore questions about God as they occur. One advantage of doing so is the high level of interest which is already present — i.e., the student is ready to explore this question. A disadvantage of this approach is more subtle: often the students do not know what question to ask. They are afraid to seem ignorant, especially when talking about God.

When using this approach, plan experiences that create questions. Try to integrate ideas about God into the teaching of history, prayer, customs and traditions and values. Don't be afraid to mention the word God during the course of discussion. When the ideas and experience of God are introduced as an integral part of all Jewish life, students will be encouraged to talk freely on the subject.

Feelings and Emotions Connected With God

One of the most frequent ways of approaching God is to explore the question of God through the emotions. Emotions such as love, wonder, awe, mystery, security, doubt, and others, provide openings for discussions and experiences connected with God. Jewish literature, especially Psalms and passages from Prophets, can reinforce this type of exploration.

An advantage of this approach is that it is appropriate for many different age groups. Another is that it can instill love of God and demonstrate that feeling and faith are important parts of Jewish life. However, if the teacher is uncomfortable with the emotion, or if the students are too resistant, the students can become silly and the session meaningless. If there is an adequate preparation, both younger and older students can benefit greatly from approaching the subject of God through the emotions.

Historical Approach

For the older students who understand time and conceptual development, a historical approach to the subject of God is appropriate. Source materials can be arranged chronologically. An emphasis on the developing idea of God will encourage students to continue the chain of tradition by adding their own ideas. This approach is primarily cognitive. However, it can be combined with an expression of feelings that will enrich the explorations of the students. It conveys to the students a message that God is present and active in Jewish history whenever we have a relationship with God.

It is not advantageous to use this approach

before students are ready to assimilate the attendant complex intellectual ideas and concepts. It is important to focus on questions and concepts that are specifically geared to the age level you teach.

Theological Approach

An exploration of, and confrontation with, the ideas about and experiences of God by theologians is also appropriate for older students. The ideas of different theologians — e.g., Rambam, Buber, Heschel, etc. are presented to students. This approach reinforces in students the fact that people think deeply about God and then write about their thoughts and experiences. This, too, is a cognitive approach and, in combination with the historical approach, can be very effective.

The centrality of God in Jewish life obliges us to consider carefully how and when we present the subject to our students. Whatever the approach, a decision must be made in advance and only after a great deal of thought and study. Being clear about the overall approach will facilitate the creation of lessons which will accomplish their intended goals and objectives. If a decision is made to integrate the teaching of God into all aspects of the curriculum, students will, in the course of their years in religious school, be able to experience each of the approaches outlined above. Thus the context and content for a variety of experiences related to God will be present and students can carry on their search throughout their adult lives. However, even if a choice is made to answer questions about God as they arise, some forethought about the answers and familiarity with sources, concepts and strategies is necessary.

SOME SPECIFIC STRATEGIES

Below are some examples of strategies which present ideas, concepts and experiences about God. Whenever possible, credit is given to the originator.

Sugar in the Water - Experiences With Props

Using two glasses of water (one plain, and one with some sugar dissolved in the water so that it cannot be seen) have students taste the contents of both glasses. Do they look the same? (Yes.) God is like the sugar in the water. We cannot always see God, but God's presence sweetens the world and our lives.

Ask students how God sweetens their lives.

Analogies: Rabbi Akiva and The Skeptic

A skeptic asked Rabbi Akiva to prove the existence of God. Akiva answered him by asking, "Who made your suit of clothes?" The skeptic answered, "Why, the tailor, of course." Rabbi Akiva asked him to prove it. The result of the discussion was the realization that no proof was necessary, since the suit obviously could not have made itself. Then Akiva pointed out that the universe could not have created itself any more than could the suit of clothes.

Have the students find other proofs of God's existence that relate to Rabbi Akiva's explanation (love, a tree growing from a seed, etc.).

Essays on Classroom Doors

Stop in the middle of a high school class to ask students to write a 200 word essay about the door of the classroom. Each essay will be different, yet the door exists. Make the analogy that our views of God are different, yet one God exists. (Rabbi Wolli Kaelter)

Cartoons

Using cartoons can be fun and challenging and can result in stimulating, often illuminating, discussions. Peanuts, Woody Allen, Broomhilda, Kelly and Duke and Feiffer are good sources for cartoons. Students can also create and share their own cartoons to express their ideas about God.

Attributes of God

Place six signs around the room, each of which expresses one idea about God:

1. Master of the Universe - God pulls the strings and works miracles.
2. Watchmaker - God put the world together, wound it up, then left it running
3. List Maker - God takes notes on what we do and rewards or punishes us for our acts.
4. Still Small Voice - our conscience, the voice of right and wrong.
5. God is order, gives order - God is nature and scientific rules.
6. Personal God - God is a presence which comforts us and has a personal relationship with us.

Have students choose the idea that best describes their belief about God. In small groups, discuss why they arrived at the choice. Bring the groups together to share. (Shirley Barish)

For a similar exercise, see the beginning of the Leader Guide for the mini-course *God: The Eternal Challenge* by Sherry H. Bissell (Denver: Alternatives in Religious Education, Inc., 1980).

Art Projects

Art projects are one of the best strategies for teaching about God. Have students make collages or use clay or other media to express feelings about God which words cannot describe. Concepts that lend themselves particularly to art projects include Oneness, Creation, Revelation and Holiness. Begin by using shapes and colors in abstract designs. It is also effective to have students draw the ways that they are partners with God.

1. For older Students:
Share the various names of God with the students. Alone or in small groups pick one of the names and draw it on a small piece of paper. Then take the smaller pieces and create the shape of the number one, or place the names together in a circle. This illustrates that all the names of God are part of "One God."
2. Ask students what color or shape they think of when they hear the word God. Using colored crayons and all kinds of shapes, have them create an abstract expression of their thoughts about God.
3. Using clay, have the younger students pretend that they were present at creation and partners with God as the world was created. In what ways would they have helped God? How does creation continue each day? How can they help God now?

Music and Poetry

Music and poetry are like two doorways into the beliefs of others about God. Students can begin by reacting to songs, sounds and words. This is often safer than starting with an exploration of one's own beliefs. (Don't forget that many prayers are also poems.) When using these media, be creative yourself. Use music and poetry as triggers, then add dance, art, discussion and other activities.

As a follow-up, have the students create their own songs and their own poetry about God. Both older and younger students can achieve beautiful expressions.

Excellent poems for the older students may be found in the section on God in *A Time To Seek* (U.A.H.C.). Especially appropriate are

Jacob Glatstein's poem "Jewish God" and "The Great Sad One" by Robert Mezey. Younger children can find the poetry in *Let's Talk About God* by Dorothy Kripke (Behrman House) to be a stimulus. Also, don't forget to use the Psalms, which through the centuries have provided inspiration to Jews and non-Jews through their poetic imagery and the relationship with God which they express.

There are many beautiful songs about God which can be used appropriately as teaching tools. Some examples are: the album "Sing Unto God" (Debbie Friedman), "Lo Ira," "Eyli, Eyli" (in both Hebrew and English) and "Eleh Chamda Libi." A teacher of older students may wish to compare Jewish liturgical music with that of other religions — e.g., Gregorian chants or Christmas carols.

Role Play

The enactment of encounters between God and human beings can be an exciting and stimulating strategy. The biblical and *midrashic* stories present a rich source for short plays or role play situations. Updating the incidents to today's world can be especially meaningful. Here is an example of a role play situation:

Enact the argument between Abraham and God about Sodom and Gomorrah. Have students switch roles. Add the private, inner voice of both God and Abraham.

One caution regarding role playing: unless the students are experienced in the technique and unless the stage is carefully set, the group may become silly and the point of the exercise lost. It is also important to ask follow-up questions which will reinforce the goals of the lesson. For example, how did you feel when you played God? Was it difficult to have so much responsibility? How do you think God "feels" when human beings don't follow the laws and commandments?

Fantasy Trips

The use of fantasy can create the mood and the context for an exploration and confrontation with God. Such fantasy trips also help people to learn to pray. Ask students to close their eyes, and then begin to create an experience. It is very important that students learn to accept their fantasies and not to judge responses. Sharing should also be optional. Here is a suggestion for a fantasy:

Close your eyes and go to one of your favorite spots in the whole world — a beach, the mountains, your room, wherever you are comfortable and safe and loved. Picture the place, smell its odors, listen for its sounds. . . . Relax there.

You may invite someone to be with you, or you may be alone. . . .

You feel love and feel loved. . . .

You feel healthy and strong. . . .

You feel safe and happy. . . .

Listen quietly to your breathing — then listen as a voice fills your thoughts: *Sh'ma Yisrael Adonai Eloheynu Adonai Echad*. . . .

You sense the meaning of the Oneness of God. . . . Unique, Alone, Special, God. . . .

You may ask any question of God that you wish. . . .

Perhaps you may be answered, perhaps not.

You can say anything you wish to God. . . .

You may ask for something. . . . for yourself, for the world, for friends. . . . You may be answered yes or no. . . .

Say your favorite prayer. . . . The feelings about God will leave you in peace and happiness. . . . When you are ready, open your eyes. . . .

Journals

Keeping a journal can be a very important way for students to express their thoughts about God, enabling them to keep a record of their growth. The teacher can structure the nature of the entries, or material can be freely generated by students. A combination of these approaches is best.

To help students begin their journals, ask them to complete such sentences as: I believe in God when _____. I doubt God when _____. Have them describe their reactions to poetry or short stories about God or to your lesson. Suggest that students list their doubts, questions, ideas, and feelings.

It is important that each student share his or her journal with you in an ongoing way. Sharing it with others must be up to you and the student. Your written comments and reactions to the journal will foster growth and provoke further thought about the issues raised.

Guest Speakers and Interviews

Interviewing different people with varying views about God can be an exciting and worth-

while undertaking. Invite believers, agnostics and atheists to speak to older children. Have students prepare questions for the speakers in advance. Have students interview the Rabbi, their parents, the educator, Cantor, etc. Compile the responses and compare the similarities and differences between the views. Find out with whom the students most agree. Which person differed most from the students' beliefs? What did the class learn from the exercise?

Creating Audiovisual Materials

Create filmstrips or slide shows of your favorite stories about God. Show them to younger classes. Pick music and words that express creation, revelation and redemption and create a sound tape to accompany the slides. Shirley Barish suggests using books by Molly Cone for this activity. (See the Bibliography at the conclusion of this chapter for titles.)

Discussion

The major consideration when conducting discussions is the establishment of a climate of openness to all ideas, concepts and materials. If desired, a Jewish context can be set up for the discussion which includes Torah, Covenant, Israel, etc. However, do not exclude from the discussion the struggles of students as they wrestle with the complexities of the God idea. If a student is resistant during discussion, simply help the student to be aware of his or her resistance. It is important for students to feel that their views are not wrong and to know that Jews have been struggling for centuries with the very same ideas.

Use a continuum to initiate a discussion. Have students stand along a line in the classroom at the point that best represents their views between two poles. Some examples:

God will redeem Israel if we deserve it

God will redeem Israel because God is God, and chose us

God will send a personal messiah

If all human beings are considerate, we will achieve a Messianic Era

God created the
world as it says
in the Bible

Science will reveal how
the world was created

Other topics for discussion:

Primary Grades:

I feel close to God when _____

I pray to God when _____

I think God should _____

I thank God for _____

Intermediate Grades:

Why do bad things happen?

How can I let God work in my life?

Why do people believe different things
about God?

Upper Grades:

Which of the two, faith or reason, is more

important for Jews when trying to understand
God?

Has ritual kept us close to God or separated
us from God?

Conclusion

To write a brief chapter on strategies for teaching about God may seem presumptuous. People devote their lives to the questions we have dealt with in these few pages. But we must begin somewhere.

While there is no right way to teach about God, we must use every opportunity to encourage our students to reach out for a spiritual dimension in their lives. We hope these ideas will help you begin this vital task. The Bibliography contains an annotated list of books and materials which can reinforce and expand the ideas and suggestions which have been presented.

BIBLIOGRAPHY

ELEMENTARY LEVEL

Jewish

Brichto, Mira. *The God Around Us: A Child's Garden of Prayer*. Illustrated by Clare Romano Ross and John Ross. N.Y.: UAHC, 1958.

This picture book combines lovely poems and accompanying prayers to God. The Hebrew and transliteration are in tiny print and hard to read. The illustrations are colorful and appropriate and the book is well made. One thrust unique to this book is that both life and death are in God's hands. Overall, this is a good book because the message is appreciation. However, it presents only ideas, making no attempt at explanation or interpretation.

Cone, Molly. *About God*. Illustrated by Clare and John Ross. N.Y.: UAHC, 1973. The Shema Story-books Series, Book 4.

This book uses stories to answer fundamental questions about God. These include: What is God? Why can't I see God? Does God know me? The lovely illustrations, the good paper binding and the large and readable print make the book appealing to children. Values statements are simple and not trite, and the use of Jewish sources from the *Tikkun* make the overall effect honest and exciting. The view that God is personal and caring is put forth without the use of stereotypical answers. Recommended without qualification for primary, and even intermediate, children.

Cone, Molly. *Who Knows Ten: Children's Tales of the Ten Commandments*. Illustrated by Uri Shulevitz. N.Y.: UAHC, 1965. Chapters 1 - 3.

For an older age group than the *Shema* series, this book uses a similar format — stories to make the point. Unfortunately, the author sidesteps the issue of God, dealing with freedom and responsibility in the first commandment, rather than "I am the Lord, Your God." The book is delightful and the illustrations well done in Shulevitz's inimitable style. It can be used as supplementary material, but not to answer questions about God.

Kipper, Morris and Leonore. *God's Wonderful World*. Illustrated by Audrey Komrad. N.Y.: Shengold Publishers, 1968.

Using green and black as the only colors for the subdued but humorous illustrations, this book begins with a letter to readers presenting questions. The answers follow in three short, imaginative stories. The message of the book is the unseen power of God, but the immature nature of the stories causes the answers to be lost, or to seem secondary to the stories themselves. Yet there is a charm here, and many Jewish sources are used. The stories themselves have little Jewish content. As a follow-up text, this book could be utilized by the creative teacher or parent.

Kripke, Dorothy K. *Let's Talk About God*. Illustrated by Bobri. N.Y.: Behrman House, Inc., 1953.

The theme of this book is "God is Good." Most of it is very "usual," almost trite. There were a few exceptional

parts, such as Section Nine — "Sometimes We Make Mistakes." The poems at the beginning and end are very nice. Only in part one, "One God," is the Jewish people mentioned along with Abraham; otherwise the book is universal in approach. The style of writing is conversational and draws directly on the family life experiences of the child. The illustrations are simple but appealing in green and black. Overall, a nice book for the primary child.

Bogot, Howard and Syme, Rabbi Daniel. *Prayer is Reaching*. N.Y.: UAHC, 1981.

This beautiful book explores prayer as an approach to the experience of God for the younger child. It is a book which can be used to answer such questions as why pray, or does God answer our prayers. Or it can be used as an integrated part of the curriculum to introduce the idea of God. Illustrated in brown and white, the book is a welcome addition to the materials for elementary age students.

General

Carley, Royal V. *Thank You God for Eyes*. Illustrated by the author. Norwalk, Connecticut: C.R. Gibson Co., 1975.

This is one of a whole series of books about thanking God, all based on the senses or parts of the body. Done in plastic with large, simple illustrations, it is almost too lovely. Yet it is a useful book for primary and preschool children. No real view of God is presented, except for the statement "all things God made" when referring to nature. Serves to draw children closer to God and give them an appreciation for their eyes (or ears, nose, etc.).

Curtis, Cecil. *He Looks This Way*. Illustrated by the author. London, N.Y.: Lothrop, Lee and Shepard, 1965.

A genuinely beautiful story about Nuru, an African boy who loves Africa and yet wonders what God looks like. He dreams and considers God as the animals he knows, the African crafts and also as a great light. His conclusion is that God looks just the way everyone wants Him to look. The book is well written, the illustrations are beautiful and the story and conclusion suited to learning about God and also about Africa. Highly recommended for any child, but especially the intermediate grade student.

Fitch, Florence Mary. *A Book About God*. Illustrated by Leonard Weisgard. N.Y.: Lothrop, Lee and Shepard Co., Inc., 1953.

Lovely illustrations make this a fine picture book for the small child, showing God as a part of nature. The writing is in a simple style, and the book is well produced. I found it to be charming, and would recommend it for the primary child. The one caution I have is that it presents God in and as nature, and has no other questions about God to raise or answer.

Fitch, Florence Mary. *One God: The Ways We Worship Him*. N.Y.: Lothrop, Lee and Shepard Co., Inc., 1944.

An excellent beginning book for comparative religion. Well chosen and documented photographs illustrate the book and the print is large enough to be read by the

intermediate age child. The book includes the Jewish and Catholic and Protestant ways of worshipping God. It is a plea for brotherhood and understanding. It does not, however, discuss what God is, or present philosophies of God.

Fitch, Florence Mary. *Their Search for God. Ways of Worship in the Orient*. N.Y.: Lothrop, Lee and Shepard, Co., Inc., 1947.

A book for older children (grades 5 - 7) that shows the ways of worship from a Hindu, Confucian, Shinto, Buddhist, and Taoist view. There is some attempt to explain the basic philosophic and theologic positions of these faiths in simple terms, and it is a good follow-up book to *One God*. The format of the book is similar to the others, easy to read, well laid out.

God's Wonderful World. *Activity Book*. St. Louis, Missouri: Concordia Publishing House, 1974.

Based on God's making of animals, flowers, rocks, etc. during the creation, this book can be used as a color book and activity book with young children. In one place a minister is mentioned (on the page where God made people). The good variety of activities are fun and not difficult; the values of happy and sad are expressed well. The book presents activities that parents can do with their children and will encourage discussion.

Heide, Florence Parry. *God and Me*. Illustrated by Ted Smith. St. Louis, Missouri: Concordia Publishing House, 1975.

This delightful hardbound book says that there are many things which we cannot see, but know that they are present, such as a flower in its seed, a bird in its egg. God's presence is like that. Its message is done in beautiful, sensitive language with very colorful illustrations. The cross above the bed when the young boy goes to sleep is the only Christian content. Otherwise I think this is one of the finest books for children about God, using syllogistic reasoning in an eloquent, exciting fashion.

Keats, Ezra Jack (compiler and illustrator). *God is in the Mountains*. N.Y.: Holt, Rinehart and Winston, 1966.

Using quotes from most major religions and some early civilizations (Aztec, African, Greek and Egyptian), this beautiful book is not really for young children. The abstract illustrations are beautiful and exciting, but the concepts too hard for them to understand and appreciate. A mature sixth grader and older students, however, will find it a beautiful supplement to views of God and life.

Trent, Robbie. *Always There is God*. Illustrated by Eleanor Blaisdell. Abingdon: Cokesbury Press, 1950.

Using exciting abstract illustrations, this book takes biblical verses and intersperses the creation story showing how even though time passes, God is always present. God's presence in creation doesn't end — it continues today in the rain and sun. Quotations are given in the back of the book. Recommended for both primary and intermediate age children.

Veranos, Sandi. *God Made it Good*. Illustrated by Mina McLean. Elgin, Illinois: David C. Cook Publishing Co., 1972.

This is a small magic picture book (i.e., pictures appear when a pencil is scratched across designated areas). It contains puzzles and pictures as it goes over the creation story emphasizing the wisdom of God in nature. The ecology section comes on the last page — right after the seventh day when God rested. The next moment there are children taking care of the trash. The book is pretty and fun, and a good combination of God and ecology.

SECONDARY AND ADULT

Jewish

Bissell, Sherry; Marcus, Audrey Friedman; and Zwerin, Raymond A. *God: The Eternal Challenge*. Denver: Alternatives in Religious Education, Inc., 1980. Student Manual and Leader Guide.

An experiential mini-course based on students' questions about God. The course, for Grade 7 and up, explores many areas and contains exceptionally fine background material and supplementary strategies in the Leader Guide.

Borowitz, Eugene B. *A New Jewish Theology in the Making*. Philadelphia: Westminster Press, 1968.

Although this book is not meant as a text, it can be utilized as such for juniors and seniors. The print is unfortunately, very small. In Part II of the book, Borowitz examines five major theologians: Baeck, Kaplan, Buber, Heschel and Soloveitchik. The main thrust of the book is the need for developing a position on and a relationship to God. This can be a strong motivational book.

Efron, Benjamin. *The Message of the Torah*. N.Y.: KTAV, 1963.

Chapters One and Two deal directly with God — first God and the Torah, then God and Man. Dealing only with material in the Torah, the book gives the concept, the verse (in both Hebrew and English) and then some explanations. Discussion on the names and characteristics of God is presented and a section on controversy and conversation with God is included. The second chapter explains personification in a very clear manner. This book can be used when introducing the biblical concept of God to young people in the seventh grade and up.

Fackenheim, Emil. *Paths to Jewish Belief: A Systematic Introduction*. Illustrated by Chet Kalm. N.Y.: Behrman House, 1960.

Using what he calls a systematic approach, Fackenheim raises and answers five major questions about God. He doesn't sidestep issues and attempts to provide many points of view (such as agnostic, atheistic, polytheistic). The book is basically a discussion of Fackenheim's ideas about oneness, revelation and moral evils. The stylized black and white illustrations add to the serious mood of the book. The author's writing style is clear and logical. However, his use of words and concepts may need further explanation for the younger secondary student. Good for eighth grade up.

Freehof, Solomon B. *In the House of the Lord*. N.Y.: UACH, 1951, Chapter 6.

In the chapter "To Whom We Pray Sh'ma," Freehof

deals with the God of the Prayerbook, stressing that prayer is the medium through which we most often communicate with God. Freehof's style flows as he discusses God as Creator, Teacher and Redeemer. A fine chapter to introduce God as portrayed in the *Siddur*.

Gertman, Stuart A., editor. *What is the Answer*. N.Y.: UAHC, 1971. Part I, God.

Many articles are brought together here to help parents and teachers answer children's questions about God and teach God concepts. Several articles discuss specific points in Jewish theology. The book is paperbound and typewritten. Sources are provided for further exploration after each article. Information on the stages of children's questions about God, as well as the practical advice and suggestions reflecting many points of view are exceptionally helpful.

Golub, Jacob S. *In the Days of the First Temple*. Cincinnati: UAHC, 1931. Pages 204 - 212.

In one section this book traces the change from the idea of God as physical power and greed to the Jewish ideal of God of mercy and justice. While the information is written in a semi-historical fashion, the book can be used as a supplement for the study of the Jewish God concept. A good index to other references is provided. The writing style is slightly out of date, but the information is not.

Jacobs, Louis. *Jewish Thought Today*. N.Y.: Behrman House, 1970. Chain of Tradition Series, Volume 3 and Teacher's Guide.

Jacobs presents individual theologians and a selection of their work with explanations. While not a creative approach, it does provide an excellent tool for studying God through the writings of Steinberg, Heschel, Buber, Kaplan, Epstein, Baeck, Rubinstein, Fackenheim and Borowitz. The selections are good, although I disagreed somewhat with the order in which they were presented. Highly recommended.

Joseloff, Samuel Hart, editor. *A Time to Seek: An Anthology of Contemporary Jewish American Poets*. N.Y.: UAHC, 1975. Chapter 5.

This paperback anthology contains poems by Karl Shapiro, David Ignatow, Robert Mezey, Hyman Plutznick, Howard Nemerov, Charles Reznikoff, Kadio Molodowsky and Jacob Glatstein. A wide range of feelings is presented, from anger to sadness and from wonder to joy. The views about God demand a response. The book is illustrated sparsely with photographs. Perhaps the editor felt that these would least detract from the poems. I personally wanted more. Done on high quality paper, this book is highly recommended to trigger discussion and creative writing about God for seventh graders and up.

Kripke, Dorothy K.; Levin, Meyer; and Kurzband, Toby K. *God and the Story of Judaism*. Illustrated by Lorence F. Bjorklund. N.Y.: Behrman House, Inc., 1962 Jewish Heritage Series, Unit II.

Even though this text can be used with grades 4 - 6, many seventh graders will find it the easiest to begin with. The pencil-like drawings add to a text character-

ized by simple language and concepts. Honest answers are provided to such questions as personification and natural disasters. Darker print section headings and a short summary at the end of each chapter make the book easy to use for teachers or parents. Almost every question that a child of this age might ask is given a particularistic Jewish answer. Differing views within Judaism, however, are not included. A fairly good book for the slower or younger student.

Levin, Meyer. *Beginnings in Jewish Philosophy*. N.Y.: Behrman House, Inc., 1971. Jewish Heritage Series.

This is an outstanding source when the topic God is a part of a larger course on philosophy or theology, as the whole book ties together ideas and concepts in a clear, readable, logical form. The book is easy to look at with good print, picture photograph illustrations in a soft brownish tone, and section headings that aid understanding. Levin has built his section on God around such questions as: What do we mean when we say God? How do we know there is a God? Does God punish wrong and reward good? Does God answer prayer? Why do we suffer? The author also uses the developing ideas of God and Judaism throughout. The book ends with statements about the Jewish soul and the abiding guidance of God. Outstanding for the mature eighth grader and up.

Neusner, Jacob, editor. *Understanding Jewish Theology: Classical Issues and Modern Perspectives*. N.Y.: KTAV and Anti-Defamation League of B'nai B'rith, 1973.

Recommended for the junior and senior age student, this paperbound book pulls together articles and parts of other books to help clarify Jewish theology and various views of God. God, Torah and Israel are the focus. The selections are excellent and the book is arranged so that critical issues, differing views and options all have equal importance. The glossary and index are very helpful.

Silverman, William B. *The Still Small Voice*. N.Y.: Behrman House, Inc., 1955. Story of Jewish Ethics, Book One, Chapter 2.

"Is God a magician?" is the beginning question. Tracing the development of God as Master Magician to the God of the still small voice is the object. The content is presented in the form of a teaching lesson to his students by Rabbi Mayer and is further developed with suggested activities and auxiliary questions. The book is easy to read. Its slightly old fashioned approach doesn't detract from the view of God as our still small voice of conscience in ethical situations. It can still be used for mature intermediate or junior high youngsters. The sequel, *Still Small Voice Today*, is appropriate for older students.

General

Blume, Judy. *Are You There God? It's Me, Margaret*. N.Y.: Dell Publishing Co., Inc., 1970. Yearling Book.

This paperback book tells more about what it is like to be a 12 year old girl than about God, but it is a good supplement for a course. The fact that Margaret talks to God and confides in God gives us a nice model for enhancing the experiential personal concept of God. Margaret raises questions (e.g., "Why do I only feel You

when I'm alone?" as she rebels, questions and learns about herself and her relationship to God. Recommended as a good trigger for discussion.

Tapes, Scripts, Pamphlets

Borowitz, Eugene. Torah Session, "Current Options in Jewish Theology." Six tape cassettes from CCAR Convention, June 15 - 19, 1975, Cincinnati, Ohio. Aviva Communications Corp., North Hollywood, California, 1975.

Dr. Borowitz is clear and witty. He says some very important things about options in Jewish theology and in God concepts and modern day Jewish problems. These tapes are a fine tool for the junior or senior in high school, or for the very motivated younger high school student. The quality is good, the black plastic package easy to carry and store. One problem is a bit too much leader at the beginning of the second side of each tape. The set can be used to aid the student who prefers aural learning.

Borowitz, Eugene. "Death of the Death of God Movement." Cassette tape. Aviva Communications Corp., North Hollywood, California, 1975.

The first part of this tape is a very fine response to the Death of God movement appropriate for the older student. It is a relaxed, informal and funny talk which makes it easy to listen to. It is packaged in a plastic container. Side two has too much silent leader. The second side is from a question and answer period with other participants. The editing is good, but it sounds disjointed. Recommended for students who find listening difficult.

Cohon, Samuel S., D.D. *The Jewish Idea of God*. N.Y.: Commission on Interfaith Activities, UAHC, n.d. Popular Studies in Judaism Pamphlet Series.

The pamphlet emphasizes ethical monotheism, a universalistic God concept and the mission of Israel in living up to this ideal. Its point is that belief in God serves as a source of inspiration and regeneration and hope. The pamphlet also develops the Jewish idea of God, uses source materials and presents a lovely sermon, all in 34 pages. It is small and handy as a supplement to other materials for the older student.

Heschel, Abraham J. "Two Conversations with Abraham Joshua Heschel." Parts I, II. Chapters 1077-78, *Eternal Light Television Scripts*. Jewish Theological Seminary of America, New York, 1972.

In both of these scripts Rabbi Heschel is interviewed by Rabbi Wolfe Kelman. The first is concerned with Prophets and mentions God in relation to these men. The second is more relevant, as Heschel's book *God in Search of Man* is the starting point. While these tapes

give a clear explanation of Heschel's thought, the vocabulary is often difficult. Hence, older students would be more likely to gain from hearing them. Students can take turns as Kelman and Heschel or use the transcript for further study.

Keeping Posted. "Youth in Search of God." Volume 17:4 (January, 1972). N.Y.: UAHC, Teacher's Edition.

The articles in this issue address religion in general more than the ideas and experience of God. However, there are sections which enhance the study of God, such as Bill Novak's article, "Jewish Youth Search for Religious Meaning." Novak explores the question of false gods as well as the relationship between human beings and God in an attempt to define religiosity and faith. The magazine is nicely put together with photographs and cartoons. For older students.

FILMS

"Anyone Around My Base Is It." 28 min., color. Jewish Chautauqua Society, 838 Fifth Ave., New York, NY 10021.

Portrays the story of a man searching for God who tries to tell a boy whose father was killed where God is.

"Clay (Origin of Species)." 8 min., black and white. Contemporary Films McGraw-Hill, Princeton Road, Hightstown, NJ 08520.

A visual variation on Darwin using clay animation.

"The Creation." 15 min., color. The Genesis Project, P.O. Box 37282, Washington, DC 20013.

The first segment of "The New Media Bible," the ambitious project which has set out to make a film version of the entire Hebrew and Christian Bibles.

"Oh, God" and "Oh, God, Book II." Swank Motion Pictures, 201 South Jefferson Ave., St. Louis, MO 63166.

The 1977 film (and sequel) starring George Burns as God who calls upon John Denver, who plays a super-market employee, to be a prophet. Theology and philosophy are mixed with humor.

FILMSTRIPS

"Byron Bee Looks For God." New Concepts Associates, 169 Selden Hill Drive, West Hartford, CT 06107.

An introduction to the concept of God for primary children which is based on a midrashic account.

"Why Pray." Union of American Hebrew Congregations, 838 Fifth Ave., New York, NY 10021.

Teenagers discuss prayer and the spirituality community they feel worshipping in the camp setting.

The Great Jewish Drink Mystery*

MARK KELLER†

It is particularly appropriate for me to speak on the great Jewish drink mystery, for I happen to have created it—as a modern topic, that is. Let me tell you how it happened.

In the early 1940's, what was to become the famous Yale (and now is the Rutgers) Center of Alcohol Studies was just beginning to take shape. It had no name yet, but Dr. Howard W. Haggard, the Director of the Yale Laboratory of Applied Physiology, had begun to collect a staff of non-physiologists who were interested in alcohol and in the study of its problems. One day as I sat by his desk, he quite suddenly fired a surprise question at me: Suppose there was a chance to do some research on the causes of drunkenness or alcoholism. Did I have any ideas for any kind of fresh research direction? And at the moment, stimulated to make a good impression on the big boss, I succeeded in touching the right button on my unconscious computer, and out came an idea. I said: "Dr. Haggard, everybody naturally thinks the secrets of alcoholism can be learned from alcoholics, that if one studies them the right way, the mystery of why they become alcoholics will be uncovered. Maybe. But wouldn't it be a good idea to study those who don't become alcoholics? I mean such a group as the Jews. It happens that practically all Jews do drink, and yet all the world knows that Jews hardly ever become alcoholics. Why? What protects them? If we could discover that, wouldn't it be a masterly clue?"

Dr. Haggard, a lightning fast thinker, replied immediately: "All right, Mr. Keller—and suppose we discover why the Jews don't become alcoholics. How are we going to convert 150 million Americans to Judaism?"

But after we finished laughing over his witticism—which was to prove astoundingly insightful—Dr. Haggard did not neglect this idea, and he raised the first substantial research money to study Jewish drinking. Out of this came a number of studies at the Yale Center, including Ruth Landman's study¹ of drinking by children attending religious schools, and especially Charles Snyder's dissertation, *Drinking and Sobriety*²—renamed, when published, *Alcohol and the Jews*.³

In the meantime, at Harvard, another bright graduate student in sociology, Robert Fred Bales, had gotten interested in this subject, and long before Snyder—whose excellence is not manifested in speed—was ready to publish, Bales got his Ph.D. with a dissertation⁴ based on the hypothesis of a "Fixation Factor" in alcohol addiction, derived from a comparative study of Irish and Jewish social norms and drinking behaviors.

And on the west coast, Donald Davison Glad tackled this problem from still another but closely allied angle, and produced a dissertation⁵ and a publication⁶

* Presented at the Hillel Faculty Group Luncheon, Rutgers University, New Brunswick, N.J., 19 April, 1967.

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describing the attitudes toward drinking, and the practices, of Irish and Jewish boys in the U.S.A., as compared with differences in rates of inebriety among adults in these population groups.

Undoubtedly my suggestion that Jewish drinking should be studied was founded on the repeated encounter of references to the sobriety or temperance of the Jews, the absence of drunkenness or alcoholism among them. Immanuel Kant⁷ had written about it in Germany, and had even bothered to formulate an explanatory hypothesis about it—philosophically profound but psychologically naive. In England the great Dr. Norman Kerr⁸ had remarked upon the absence of inebriety among the Jews, and in the United States, Robert Hunter⁹ and Morris Fishberg¹⁰. Cheinisse¹¹ and Durkheim¹² wrote about it in France. In Russia it is alluded to in a fascinating tale by the great folklorist, N. S. Leskov¹³ in a story about "Immortal Golovan", a folk hero beloved among the peasantry. Mystical powers were attributed to Golovan. He was supposed to have acquired the bezoar stone, which warded off the plague. Because he used his powers only for good, his irreligiosity was tolerated. Even such "un-Christian behavior" as giving milk to the Jew Yushka for his children was overlooked, since the peasants assumed his motive was to extract from the Jews their two valuable secrets: that of the Judas lips, which enable one to speak falsehood in court; and that of the hairy vegetable, which enabled the Jews to drink without getting drunk!

I will not repeat the extensive documentation² of the observations of Jewish sobriety in country after country after country.

Since the Jews, after all, are more likely to eat a piece of herring with their drink than a slice of mandrake—I imagine that's what the hairy vegetable was supposed to be—some other protective factor must be at work.

I hope you do not expect me to reveal that magnificent secret on this occasion—though if I knew it, I would. I shall try to review briefly what has been studied and proposed and supposed. My main contribution will be to point out the area or the time on which I think research is most needed, where I think the secret is wrapped up. And along the way I hope to call attention to some materials which have not been attended to by the academic researchers thus far.

Bales⁴ compared Irish with Jewish drinking ways, on the basis of documentary evidence. He found it possible broadly to characterize the drinking of the Irish as convivial; that is, the mainly sought effect was achieved through the pharmacological action of alcohol. The Jews, by virtue of cultural practices effective from infancy, acquired a ritual attitude toward drinking, and learned to use it chiefly for communion. The pharmacological effect of alcohol was secondary and could not be allowed to become dominant, as that would frustrate the fundamental motive. Thus the Jews could not permit themselves drunkenness. They were fixated on sobriety in drinking. Obviously, people who don't get drunk can hardly acquire the condition of alcoholism. The protective culture phenomenon is inherent in the religion, in the practice of sanctifying important rites, especially the rites of passage, by drinking wine and blessing it—at circumcision, when the infant boy is given his first taste of the ceremonial wine; at the transitions from weekdays to

* The founder—in 1884—of the Society for the Study of Inebriety, now the Society for the Study of Addiction.—Ed.

Sabbaths and festivals, in the kiddush, and back again to the weekdays in the habdalah; at the wedding ceremony, when the man and his bride drink wine from the same cup, and on other valued occasions. The inculcated ritual attitude toward drink is carried over into everyday life, so that the abuse of drink would be unthinkable. That, very briefly, is the essence of Bales' hypothesis.

Snyder³ went out into the community to study. He surveyed a randomly formed sample of the Jews of a New England city. He also analyzed the responses of a sizable sample of Jewish students in the Straus and Bacon¹⁴ College Drinking Survey, dividing them into four categories of religious attitude or affiliation: Orthodox, Conservative, Reform and Secular. Among the population and among the students alike, the experience of intoxication was on a continuum, with those most adhering to orthodox or religious practices experiencing the least intoxication. This in spite of the fact that the orthodox tended to drink most frequently. After considering some alternative hypotheses, Snyder concluded that Bales in essence was right. The culture of the Jews, as influenced by the religion, acted as an inhibitor of drunkenness. A drunkard was defined by Jews as alien. Snyder believed he saw some indications that as acculturation proceeded, as orthodoxy waned and secularism waxed, signs of an increased rate of alcoholism among Jews were emerging.

D. D. Glad⁶ studied attitudes of Jewish and Irish boys and discovered quite distinctive differences undoubtedly related to their background. The Irish boys thought of drinking as promoting fun, pleasure, conviviality; the Jewish boys thought of it as socially practical and religiously symbolic and communicative.

Always it seems to come to the same thing: the Jewish culture, dominantly influenced by the religion, evokes attitudes which inhibit drinking to drunkenness, even while it encourages frequent but controlled drinking.

In fairness I should warn that, while a variety of alternate psychological, sociological and anthropological hypotheses have been considered and sometimes tested by these and other theorists—Glad, for example, tested the parental-permissiveness hypothesis but found no support for it—one important biological hypothesis has been brushed aside rather cavalierly by the social scientists: that the Jews may have some sort of genetic immunity to alcoholism. As an observer not committed to either side I must say that the reasoning against the purely biological hypothesis is less than conclusive. Insofar as this reasoning is based on the fact that no biological necessary cause of alcoholism in anybody has yet been discovered, the position is negatively sound enough, but a door to doubt must be kept open, for biology has by no means yet spoken its last word on this subject. Insofar as the antibiological reasoning is based on the notion that Jews are not a genetic unity, it is practically on a level with superstition. Of course the Jews are not a pure "race", like laboratory stocks of mice. But they constitute a sufficiently inbred strain or group of strains to have a substantial number of genetic traits in relative frequency; and a genetic trait which could influence the chances of alcoholism—if such a thing existed at all—could well prevail among Jews. But in the present state of knowledge, it would be hardly anything but superstition to adopt a genetic hypothesis, while ignoring the powerful indications of psychology and sociology.

Now I have reviewed the state of knowledge briefly and at this point it seems appropriate to ask: What is the great mystery? After all, it seems only a question

of genetic versus cultural immunity, and in due time the researchers will presumably resolve the issue.

The great Jewish drink mystery which I have in mind is not just why don't the Jews get drunk today, but how did they get this way. I refer to the historical fact that the ancestors of the Jews were a bunch of renowned toppers. Somehow, at some time, they reformed, or they gave it up—I mean gave up drunkenness, for they never gave up drinking. When did this happen? And how was it accomplished? If we could know that, might it not be the masterly clue we are looking for? Anyhow, my curiosity would be gratified.

Again, not to raise false hopes, I must warn that I am not about to deliver the answer. I don't know it. I am going to try to elucidate the problem and to pinpoint the time and place where I think the answer should be sought.

That the ancestors of the modern Jews were copious drinkers, rather like the French of recent times, is well documented in the Bible. I assume that—after the archaeological discoveries of recent years—and the discrediting of much of the pseudoscholarship of the "Higher" Bible Criticism, I need not take time to demonstrate the reliability of the Biblical record. In a very old part of it, the earthly blessing of the main tribe of the Hebrews, the Judah clan, whose totem, the lion-image, survives to this day at the holiest place in every orthodox synagogue, reads in part as follows: "Binding his foal unto the vine, and his ass's colt unto the choice vine, he washes his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine . . ."*. In other words, wine should flow more freely than water. It did, too, in the fruitful hills of Israel and Judaea. The much later Proverbist, too, included, among the rewards of virtue, "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."† And the inhabitants did not use the wine just for washing their garments or as a primitive Murine for their eyes. In very early days we find the high priest Eli readily mistaking Hannah, as she was whispering her prayers at the holy shrine, for a common drunkard.‡ And all throughout, the Prophets inveigh against drunkenness as against a rampant evil, typified by Isaiah: "Woe unto them that rise up early in the morning that they may follow strong drink, that tarry late into the night, till wine inflame them!" And again, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."§ That sounds like long and hard drinking—and the Prophets were no temperance preachers in the modern sense, they never protested against drinking.

Right down to the destruction of the two kingdoms, to the exile of the Judaeans into the near lands, such as Egypt, and the farther lands, such as Babylonia, near the end of the 6th century B.C.E., the rich grape harvests were converted into wine, and copious drinking was the practice of many. There is a tendency to distinguish the Hebrews from the Canaanites. But this is like distinguishing the Normans from the French, or the Bulgars from the Slavs. The Hebrews were Canaanites, and multitudes of them repeatedly, as was the common practice in the ancient world, chose to honor the worship of other Canaanite gods than the One who was in the beginning

* *Genesis*, Chap. 49: Verses 11-12.

† *Proverbs*, Chap. 3: Verse 10.

‡ *I Samuel*, Chap. 1: Verses 13-15.

§ *Isaiah*, Chap. 5: Verses 11, 22.

the particular God of the Hebrew clan. Those other Canaanite gods, even Baal and Asherah, Dagan and Anat, and others, had interesting and attractive forms of worship—orgiastic festivals frowned upon by the peculiar Deity of the Hebrews, orgies intended to ensure the fertility of man and land, and in which drunkenness was blessed rather than rebuked.

What followed upon the first great national catastrophe, when an important segment of the population was taken captive into exile over 2500 years ago, is an essential part of the mystery which is my topic. The interesting fact is that from that time on we almost hear no more of drunkenness among the Jews. But it is not as simple as all that.

The Biblical account stops with the return from exile after only a few generations, and the resumption of a national form of life. We need to try to examine what happened to drinking during the first exile period and, after the restoration, during the time of the second Temple.

How did the Jews behave with respect to drinking during that first exile? I cannot give an exact answer. I emphatically call attention to that period and this question because it is possible that it was then that drunkenness vanished or began to decline among the Jews. Perhaps it was connected with the disappearance of the Canaanite gods. If so, it is obviously of the utmost importance to understand what happened and how it happened.

Actually, there is some indication that the Jews in the Babylonian exile had not lost their interest in wine. The Midrash Rabbah on the Book of Esther attributes the catastrophe of Haman's plot to the fact that 18,500 Jews attended the great feast of Emperor Ahasuerus, "and they ate and drank, and became drunk, and were corrupted."^{*}

A Midrashic statement is not necessarily historical. It could have been invented by a rabbi several hundred years later, in approved exegetic style, for homiletic purposes. But the Midrash is full of historical as well as fanciful stories, and there is no reason to assume that a record or oral tradition did not survive which described the participation of the Perso-Median Jews in the grand Empire festival, and which included an account of their excess in drinking. Wine was apparently plentiful, and as yet we have no evidence that copious drinking and drunkenness had been given up by the exiled Jewish population. Even if the Midrash is not based on a known fact but on an assumption that the pre-exilic behavior was continued, it is a reasonable assumption. Evidently the earliest authors of the idea that the Jews got drunk at the feast of Ahasuerus did not think that the pre-exilic drunkenness was abolished by the mere fact of exile.

We have no right to think so either—not until we acquire some evidence about it. But this may be the last reference to widespread drunkenness among the Jews.

We come then to the return, beginning in 537 B.C.E. We know from the Biblical record that only a minority returned to the land of Israel, and under the leadership of Ezra and Nehemiah, after much hardship and delay, they succeeded in building the Temple anew and established a distinctive national-cultural life. The high point of this restoration was the formal adoption of the Bible itself, the Torah, as

^{*} Chap. VII, p. 23a, edn. Horeb, Berlin.

the national Constitution. The significant consequence was the rise of a new non-political national leadership, of unsurpassed influence: the Scribes, the Bookmen, the Men of the Great Assembly, later the Pharisees and the Talmudic rabbis.

The remarkable thing about the ensuing period is the paucity of historical record. There are so few contemporary records of the next several hundred years that a historian must weep. It seems especially grievous when one reflects that the national leadership was assumed by a class known by the name of *Soferim*: Scribes!

In my opinion, from all that I can make out—and I have not researched in depth but have only skimmed what materials came to hand—it is during this period that drunkenness really was banished from Jewish life. It is in this time span, not more than 200 years, between the establishment of the Second Temple and the reappearance of the Jews on the scene of world history, which happened with the advent of Alexander of Macedonia and the start of the Hellenistic epoch, that the basis of Jewish sobriety was firmly laid. For when the historical record becomes ample again, we no longer find any evidence of drunkenness, in a people who still cultivated the vine, still poured out libations of wine to God, drank at many ceremonies, and drank with pleasure.

In this period the Scribes, whose leaders constituted the famed Men of the Great Assembly, as successors to Ezra the Scribe, firmly established the institution of the synagogue, the "little Sanctuary" in every community, which became a center of local worship and learning so mingled that worship and study could hardly be told apart. They established popular education, education for the common people. They democratized their own class: anybody, not just a hereditary Priest or Levite, could become a Scribe and a member of the Great Assembly—later a pharisee or a rabbi. They preserved the traditions and compiled and edited the sacred texts, and fixed the ritual practices and composed liturgic formulas and benedictions. One of their embellishments was to fix the rule that the pronouncement of the advent of the Sabbath, on Friday eve—the Sanctification of the Sabbath—the *kiddush*—should be recited over a blessed cup of wine. The regular and popular ceremonial drinking of wine, apart from its continued use in sacrificial libations in the Holy Temple, was their initiative. Was it in association with and in consequence of these developments—the remolding of the whole culture, and the embedding in that religious culture of a particular sort of use of wine and a particular attitude toward drinking—that drunkenness declined remarkably? I think we must at least suspect this.

Not, however, that drunkenness was forgotten. Indeed, it continued to be a matter of concern, and continued to be feared—as I shall attempt to show. And if remembered, and if still feared, then we must assume that it was still sometimes manifested, as we should expect. There were still winebibbers, as the phrase in Matthew suggests.* But no longer was inebriety common, no longer a national trait and problem. Drinking was under control. In due time, the control was to become so well established that even the fear and all but the formal remembrance of drunkenness was to vanish, as I hope to show, and the behavior was to become an attribute of the others, the non-we's, the non-Jews—as Snyder has shown.

* Matthew, Chap. 11: Verse 19.

It is in the Midrashim and the Talmud that we find the post-Biblical indications of the disappearance of drunkenness but the survival of the fear of it.

I believe it is subtly illustrated in the rhymed toast which Rabbi Akiba (1st century) recited over each cup of wine at the grand feast he gave when his son was ordained: "Wine and life in the mouth of scholars, life and wine in the mouth of students." It sounds cautionary. It says, as we drink, we must remember that for finished scholars, adults, wine may take precedence over that which is our life (the Torah, the substance of scholarship), but for younger men, life—learning—must take precedence, drinking must be secondary. Even as he offered wine he had to offer this caution.

But the survival of the fear of drunkenness seems exquisitely illustrated in the ancient formula, doubtless going back to the days of the Great Assembly, for initiating a ceremonial benediction over a cup of wine, as at *kiddush*, or *habdalah*, or for the grace after meals. We read: "... he [the precentor, exhibiting the cup of wine in his hand] is required to say, *sabre maranan, ha-yayin mishtaker*" (that is, By your leave, or Attention, my masters, wine causes drunkenness!); the text continues: "and he says this out of fear; but they respond, *le-haiim*" (that is, "It's for life", or "For health").* It seems to me enormously significant that the introductory formula to the use of the cup of blessing should have been a warning of the danger of intoxication in the use of wine, and that he who was to drink it should have required the permissive toast of the company, assuring him that this use was approved, safe, for life and health.

Equally interesting is that, in due course, this cautionary formula vanished! Among western Jews, the *kiddush* begins with the *sabre*, "Attention, please", and proceeds to the benediction of the wine without waiting for any response. The danger of intoxication is not mentioned. Among the Sephardic Jews, when the precentor opens with *sabre*, the company still respond, as of yore, *le-haiim*, "To life" or "To your health"—but the warning of intoxication which necessitated this response has disappeared everywhere. I take this banishment of the warning to be the sign that not only widespread inebriety, but practically any drunkenness, and even the fear of it, had vanished.

There are other signs, in the rich rabbinic literature of the middle ages, that drunkenness was no longer feared. Best of all these I like the discussion, in a 16th-century work, of the problem of dilution of wine. The ancient custom, well-established in the times of the Men of the Great Assembly, and repeatedly confirmed in the Talmud, required strictly that wine be drunk, diluted; surely a precaution related to the surviving fear of drunkenness. Even *kiddush* wine, which was required to be "fit for libation"—and libation wine was absolutely undiluted—had to be diluted for drinking. Indeed, anyone who drank undiluted wine was assumed to be a drunkard. Thus we find the Talmud† ruling that the accused "rebellious son", among other wrongful acts, must have drunk a given large quantity of wine in one draft before he could be found guilty; however, it had to be diluted wine. For, if he had drunk so much undiluted wine, then he must be a drunkard—and a drunkard could not be held responsible. But great medieval authorities ruled that the European wine (i.e., of France or Germany) need not be diluted: "Our wines are much

* Beth Joseph, Sec. 167, citing Shabbale ha-Leket.

† Babylonian Talmud, Tractate Sanhedrin, 68b ff.

better undiluted since they are not so strong" [as the wines of the ancients], one wrote;* and another: "Our wines are not strong and are better when not diluted."†

These rulings verge on the fantastic. These wise rabbinic authorities were so firmly convinced that the European wines were weaker, less intoxicating, than the wines of their ancestors, that they went so far as to reform the law fixed by the highest ancient authorities and hallowed by more than two millenia of custom. Why should they think the modern wines comparatively so weak? I can only guess it was because, on the one hand, they knew their ancestors used to get drunk on wine, and on the other hand, any Jew getting drunk on the local wines was unheard of. Perhaps it was naïve that they should have failed to realize that the difference was not in the strength of the beverage but in the motivation of the drinking. Their ancestors drank for the purpose of getting drunk, and managed with diluted wine; their contemporaries did not wish to get drunk, and hence they could safely drink wine undiluted.

Along the same line, 16th-century authorities discussing the use of the newly-available distilled spirits for the lesser *kiddush* on the Sabbath morning (called the Great Kiddush), note the difficulty of fulfilling the requirement to quaff the quantity of a *reviit* (the displacement of 1.5 eggs) of distilled spirits. "In the case of brandy," Rabbi Jacob ben Samuel wrote, "it is not customary to drink so much at once."‡

Indeed, it is abundantly evident that it was no longer customary to drink enough of anything that would cause intoxication, and the Jewish authorities simply no longer seriously feared that anyone might.

I believe I have shown three significant developments relevant to the disappearance of inebriety among the Jews. One is the banishment of the pagan gods of Canaan, to whose worship orgiastic drinking had been attached. The second is the development of the religious culture, with the Bible, the Torah, as Constitution, along with the institution of the local synagogue as a place of popular education as much as worship. Third is the positive integration of drinking in religiously oriented ceremonials in the home and synagogue, including meals and rites of passage. The integration of moderate drinking with most religious actions, and most important activities with religion, may have gone hand in hand with the displacement of the pagan gods and their ways, including the interest in orgiastic drinking. When the alien paganism of the Greeks came upon the scene in the Hellenistic era, the bulk of the people rejected its allurements. They had no doubt their own ways were better. Sobriety was indeed fixed in Jewish culture. If we can elucidate the means by which this was effected more explicitly than I have been able to do, we might have the "answer".

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* Aruk ha-Shulhan, Sec. 272.

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Résumé—L'inférence relative d'ivresse et d'alcoolisme parmi les juifs, décrite dans plusieurs pays, est attribuée, par les scientifiques sociaux (sans considération de facteurs génétiques possibles) à l'intégration dans leurs pratiques religieuses et culturelles de la boisson ainsi que dans leurs importantes cérémonies et rites de passage. Toutefois, il n'a jamais été tenté de rendre compte de la fréquence d'ivresse historiquement indiquée parmi les ancêtres des juifs durant le temps des prophètes, ni de l'époque et de la manière de sa disparition. D'un examen de source post-biblique il est suggéré que la transition est survenue principalement durant la période de 200 ans après le retour du premier exil (Babylonien), lorsque la concurrence des dieux Canaaniens, avec leurs festivités d'orgies de boissons, ont été banis avec succès, la Bible a été formellement adoptée par le peuple comme sa Constitution et les Scribes—une nouvelle voie de direction ouverte à tous ceux qui veulent s'instruire—établirent des synagogues locales comme endroits d'éducation populaire ainsi que de dévotion sur tout le territoire, et fixèrent et sanctifièrent l'usage rituel de la boisson. L'évidence est prouvée de sources Midrachiques, Talmudiques et plus tard rabbiniques que la boisson et une certaine peur de l'ivresse a survécu quelques centaines d'années, mais au moyen-âge en Europe, ni la boisson ni la peur de l'ivresse n'ont survécu dans les communautés Juives, considérés comme un phénomène étranger.

Zusammenfassung—Sozialwissenschaftler schreiben das über Juden aus zahlreichen Ländern berichtete Nichtvorhandensein von Trunksucht und Alkoholismus (ohne Rücksicht auf etwaige genetische Faktoren) der dieser Rasse eigenen religiös-kulturellen Integration des Trinkens in ihre bedeutsamen, feierlichen Gebräuche und Durchgangsriten zu. Es wurden jedoch keinerlei Versuche angestellt, das historisch aufgezeichnete, häufige Vorhandensein von Berauschtigkeit unter den Vorfahren der Juden im Zeitalter der Propheten oder die Zeit und Art und Weise des Verschwindens dieser Erscheinung zu erklären. Überprüfung von nachbiblischen Quellen deutet darauf hin, dass sich dieser Übergang hauptsächlich in der 200 jährigen Periode nach der Rückkehr aus der ersten babylonischen Verbannung abspielte, —zu einer Zeit da die konkurrierenden Götter Kanaans mit ihren Rauschorgienfesten erfolgreich abgeschafft wurden, —das Volk die Bibel formell als seine Verfassung anerkannte und die Schriftgelehrten — eine neue Gruppe von Führern, die allen Wissensdurstigen zugänglich war — einheimische Synagogen als Volkserziehungsstätten und gleichzeitig Gotteshäuser im ganzen Land

errichteten und das Trinkritual festlegten und heiligten. Beweise, dass übermässiges Weintrinken und die Furcht vor Trunksucht noch in geringem Masse einige hundert Jahre andauerten, wurde aus Mydrasch—, Talmud— und späteren rabbinischen Quellen erbarcht, aber im Mittelalter herrschte in den europäischen, jüdischen Gemeinden weder tatsächliche Trunksucht noch die Angst vor einer Erscheinung, die als fremdartig angesehen wurde.

HOW JEWS AVOID ALCOHOL PROBLEMS*

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Twenty-five years have passed since the last major study of Jewish drinking patterns. During that time Jews have drifted away from the Orthodox religious affiliations which the earlier studies (Snyder, 1958; 1978) found to be important in maintaining low alcohol problem rates, and yet these rates remain low. Data from a detailed study of Jews in an American community suggest a revised explanation that focuses upon four protective social processes: (1) association of alcohol abuse with non-Jews; (2) integration of moderate drinking norms, practices and symbolism during childhood by means of religious and secular ritual; (3) restriction of most adult primary relationships to other moderate drinkers; and (4) a repertoire of techniques to avoid excess drinking under social pressure. The results are discussed from the perspective of informal social controls.

If there has been a single well-documented and replicated finding in the sociology of deviance, it is the low rate of alcohol problems among Jews in comparison to other ethnic groups. Jews present high percentages of adult drinkers (Riley and Marder, 1947; Mulford, 1964; Cahalan and Cisin, 1968; HEW, 1972; Levy, 1973), but low alcoholism and alcohol problem rates (Snyder, 1958; 1978; King, 1961; Chafetz and Demone, 1962; Roberts and Myers, 1967; Room, 1968; HEW, 1972; Lowenthal et al., 1975; Schmidt and Popham, 1976; Greeley and McCready, 1978). The usual statistic given in recent years is that more than 7% of the adult United States population are alcoholics, but less than 1% of the adult Jewish population is so classified (Unkovic et al., 1975; 1977). Some researchers argue for a similarly low rate of alcohol abuse in Israel (King, 1961), and historical analysis suggests that alcohol problems have been rare in Jewish communities for the last 2,500 years (Keller, 1970).

However, two and one-half decades have passed since the last major

sociological study of Jewish drinking patterns, and during that time an important change has occurred. Jews have drifted away from the Orthodox religious affiliations which the earlier studies (Snyder, 1958; 1978) found to be so important in producing low alcohol problem rates. "The noteworthy sobriety of the Jews appears to be primarily associated with the culture of Orthodox Judaism—a religious culture with a ritualistic emphasis, prescribing frequent drinking which is integrated with familial religious practices," Snyder (1978:96) contended. He joined Bales (1944) in predicting that the decline of Orthodoxy would bring the end of low Jewish alcoholism rates.

Since Jewish alcohol problem rates remain low, as suggested in the studies cited above, one turns to additional explanations of such rates amid the well-recognized (Lazerwitz, 1979; Heilman, 1977) diminution of Orthodoxy in contemporary American Jewish communities. Suggestions for such explanations have been available in the literature for many years.

Some theoretical constructions point, for instance, to special positions of the ethnic group in society. Glazer (1952) built upon Kant's (1789) argument that Jews are in vulnerable positions and that they respond with an emphasis upon self-control and propriety. "It is the consequences of the siege, passed down from generation to generation, and including such elements as the desire to hold on to one's senses and a distaste for the irra-

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tional, that sets a limit to Jewish drinking," Glazer (1952:185) concluded. Similar arguments hold that Jews try to avoid the public censure that might arise from "affective" drinking (Glad, 1947), or that Jews have come to emphasize education and rational self-control (Snyder, 1978). Although this sort of discussion is descriptive of some Jewish value styles, it is by itself insufficient to explain low alcohol problem rates. Even if one is willing to grant causal power to values, the problem arises that these values somehow become substance specific. Jews do exhibit high rates of obesity and overeating (Patai, 1977: 447-53), high rates for neuroses and some psychoses (Wilkinson, 1970; Patai, 1977:447-53), and, within subpopulations, high rates of drug usage (Robbins et al., 1970; Patai, 1977:453-5).

What seem to be operative, then, are alcohol-specific protective characteristics in Jewish communities. Among those frequently cited are sacramental and family drinking (King, 1961; Snyder, 1978), which have depended, of course, upon traditional religious practices. (One must wonder about their continuation and vitality amid declines in traditional religiosity.)

A contrasting approach to the question of relatively low Jewish rates of alcohol problems seeks characteristics usually found among substance-abusing groups but absent from nonabusing groups.¹ Perhaps the best confirmed sociological generalization on this issue is that involvement with marijuana and alcohol is highly contingent upon usage of these substances by peers (Orcutt, 1978). If an explanation of Jewish drinking based upon this generalization is not to be "question-begging," however, it must address important issues. Do Jews, in fact, view members of their ethnic group as their principal drinking peers, rather than turning to peers from other walks of life, such as neighborhood, work or school

friends? How could Jews maintain such peer relationships when other ethnic groups do not? Ample evidence suggests, for instance, that after the first generation in America, Italians (Lolli et al., 1958; Blane, 1977) and the Irish (Glad, 1947; Greeley and McCready, 1978) do accommodate to the drinking patterns of additional peers outside their own groups, even where ethnic group members cannot be properly termed assimilated at the structural or primary group levels. Indeed, Bates (1944), Snyder (1958) and Glatt (1973) all predicted both increasing acculturation of Jews and the expected concurrent increases in alcohol abuse.

In short, the development of an adequate explanation for the infrequency of alcohol problems among Jews requires a great deal of "unpacking" of social processes. The control of drinking needs to be approached directly—at one level to uncover within peer groups the actual means and content of socialization, inclusion and exclusion rules, relations with other groups, methods of boundary maintenance, and the day-to-day repertoire of substance-relevant behaviors. Similar questions might be asked at the level of the family as well, and here one might also identify the existence, or current content, of longstanding rituals, beliefs and symbolic associations. Such an analysis can help us to understand two phenomena: the group's actual drinking patterns, and the means by which the group aids its members in avoiding other drinking patterns available in the larger society. While some processes are productive of both phenomena, this article focuses primarily on avoidance.²

A recently emerging theoretical perspective that might be called the informal social controls approach entails this sort of analysis and incorporates well-confirmed hypotheses from the other perspectives. The general program is to identify two generic sets: (1) social controls that tend to prevent persons from passing

¹ Among those often listed are high levels of inhibited impulses and anxiety (Horton, 1943; Bales, 1944; Marshall, 1979), employment in jobs involving stress, power or challenges (McClelland et al., 1972), and anomie (Merton, 1957; Cahalan, 1970). However, even a casual look at Jewish communities would suggest the presence of these phenomena.

² Other reports in preparation deal with the following topics: Jewish drinking patterns, including amounts of alcohol consumed, attitudes toward drinking, and "social" vs. "need" drinking; a detailed discussion of methodology; and responses of Jews to heavy drinkers and alcoholics.

through (2) a series of steps necessary in changing from one status to another. This approach is applicable to the variety of situations in which persons who are in many ways good candidates for a new status are prevented, at the primary groups level, from acquiring that status. Such situations include movement into educational, occupational, and deviant statuses. In the case of substance abuse, for the first generic set one seeks the general forms of regulating mechanisms available to groups in their dealings with substance usage, then tries to specify the sources and specific varieties of controls operative in a particular group relative to a particular substance. Similarly, to specify the latter set, one seeks the series of steps through which persons must pass in becoming substance abusers, together with any special content of these steps for a particular substance or group.

Relevant to the first generic set, a report from the National Research Council (Maloff et al., 1979) identifies, on the basis of a great deal of cross-cultural data, five types of informal controls on consumption: cultural recipes that describe which substances to use in which amounts to achieve which effects; other persons who teach when, where, how, why and with whom to use substances; rules specifying eligibility requirements for use (e.g., age, gender); sanctions that reinforce usage norms; and social relations that make it convenient or inconvenient to use substances in certain ways. Maloff et al. show that these controls function in varied ways among many groups and with regard to substances ranging from food to heroin. For instance, sanctioning may be accomplished by elders, by public officials, or by peers, and a sanctioning group may offer positive sanctions for one substance and negative for another. In all cases, however, the controls operate as traditions that are maintained through adaptation to historical, geographic and other situational conditions.

These controls restrict the availability or recognizability of the second generic set: the series of moves that several prominent studies suggest are necessary if a person is to use material objects for deviant ends. Whether it be money for em-

bezzlement, or drugs or alcohol for problematic usage, crucial among the steps to deviancy appear to be (1) a redefinition of the person's problems as amenable to relief by use of the substance, (2) knowledge of how to use the substance in the necessary way, and (3) rationalizations to oneself and others in order to legitimize special usage of the substance (Cressey, 1953; Becker, 1963; Lofland, 1969; Orcutt, 1978; Maloff et al., 1979).

If an informal social controls view is sound, then a sociological explanation for low alcohol problem rates among Jews would seek to identify both the adaptations within this group of the generic informal controls on substance use and the way in which these control processes inhibit the three steps to substance abuse. In so doing, we may avoid the generalizability problems of group- or period-specific explanations (e.g., that Jewish drinking patterns result from Orthodoxy *per se*), and the potential question-begging in a plural society of group-nonspecific explanations (e.g., that peer drinking in general produces individual drinking).

The data reported below are from a three-year study that examined the drinking practices and secular and religious lifestyles of a scientifically selected random sample of American Jews. After describing the methodology, we report findings as to whether alcohol problems are actually rare among Jews. The remainder of the paper suggests an informal social controls view of how a Jewish community continues to avoid the moves toward alcohol abuse. We describe the learning, beliefs, social interaction patterns, and practical drinking strategies involved in maintenance of low alcohol problem rates.

METHOD

A stratified random sample was developed in a city of central New York that is consistently listed among the top few northeastern cities for market and social scientific research because it offers "mean demographics" on variables such as population size, ethnic composition, and age and income distributions. Esti-

mates of the size of the Jewish population range from 8,000 to 12,000. To develop the sample required six months of negotiation with Jewish community organizations, many of whom were reluctant to allow their lists of names to be used for any purpose. Many separate lists from religious, social and secular Jewish organizations were utilized to construct a universe for sampling. These included congregational lists from five of the seven temples in the city, membership lists from nationally affiliated Jewish organizations, and a list of potential contributors to the local Jewish Welfare Federation. The latter list alone is reliably alleged to include the names of 95% of all Jews in the area and includes many unaffiliated ("secret") or nonpracticing Jews, who have been identified by Federation members. Through computer searches, duplicate names were eliminated and a random sample was generated. To this we added a random sample of Jewish students at the local university, produced by telephone screening of a random sample of the entire university student population. The students were added in light of estimates that 30% of the local Jewish community are university students, and in light of data suggesting that most Jewish youths attend college.

Potential respondents, in telephone contacts to set up appointments for in-depth interviews, were informed that the interviews would concern "lifestyle issues." The topic of drinking was not introduced during these requests for interview appointments. After considerable efforts we achieved a relatively low (9%) rejection rate (cf. Goldstein, 1964).³

In order better to compare subgroups which earlier studies have found to be important, we stratified the sample into

equal cells of four persons each, as follows: young adult, middle age, and older; male and female; and Orthodox, Conservative, Reform and nonpracticing⁴ subjective denominational affiliations. In so doing we were unable, despite hundreds of telephone calls, to fill the two cells for young Orthodox. The resulting sample consists of 88 Jewish individuals, representing 88 different families. Income distributions and education levels are similar to those of Jews nationally, except that our sample underrepresents the lowest income levels.⁵

The interviews were as extensive as we could make them. The schedule combined short-answer demographic questions with structured open-ended questions that encouraged respondents to discuss the issues fully. Many of the 144 scheduled questions were parts of series of planned "how," "why," "could you tell me more," and similar probes. Essentially our interview schedule used Snyder's (1958) as a developmental reference, in order to permit direct comparisons to his findings, but went into greater detail on

* Nonpracticing Jews are taken to be those who describe themselves with that label, and includes persons sometimes called "secular," "Jews only by birth," or "inactive." All have in common that they see themselves as uninvolved in religious activities or organizations. To further ensure that we did not miss this group, we attempted snowball techniques, requesting that our early interviewees tell us in confidence of such persons they have identified in the community. None of the names mentioned, however, turned out to be absent from the original master list we had used for sampling purposes.

⁵ Specifically, the median reported family income for 1977 is approximately \$20,000, the range is \$6,000 to \$102,000, and the mean is \$27,500. Converting our median income and that of the most recent national Jewish survey (Massarik and Chenkin, 1973) to standard (1967) dollars, median income for our sample is approximately \$11,500, which is within a few hundred dollars of the national Jewish median. Eleven percent of our sample is in the highest income category reported in the national survey (17,000 standard dollars), compared to 8% nationally. On the other hand, our sample notably underrepresents the lowest income levels (3% below 5,000 standard dollars, compared to 19% nationally). The median and mean number of years of education for our respondents is 15, with a range of 6 to 22, and approximates the national sample's median of 14 years, and mean of 13.4. In a final item of comparison, 91% of our respondents are American-born, compared to 77% nationally.

³ A good deal is known about those who did refuse. Their reasons were lack of time or recovery from major surgery. Only two persons refused for other reasons ("invasion of privacy" in the case of a college professor, and fear of having answers recorded in the case of an elderly concentration camp survivor). Of those who refused for lack of time or recovery from surgery, we were able to determine that in the first case they did maintain regular and busy schedules, and in the other that they had been hospitalized.

"secular" topics. Thus, the schedule primarily emphasized issues regarding family life, thorough family and personal drinking history, religious practice, assimilation, feelings about ethnicity, attitudes towards drinkers and drinking, important life events, participation in Jewish communities, eating behavior, peer relations, and recreational activities. The interview was standardized to the extent that questions were presented to each respondent with the same wording and in identical order.

Ordinarily, interviews lasted 2 to 3 hours, with a range of 1½ to 3½ hours. Each interview was transcribed verbatim and coded by at least two independent coders. Only those responses about which the coders agreed and about which the respondent did not contradict himself or herself during the course of the interview are reported below as supporting our contentions.

There is considerable evidence within almost every transcript that the interviewer established good rapport and open, detailed discussions. It became almost commonplace, for instance, that the interviewer would be invited to dinner or invited to join the respondent's temple. Frequently, respondents would comment that they were offering more detail than they would give their own friends, or that they, as one respondent put it, "know what we should say, but that's not the way it is."

We are convinced that our familiarity with the research community, use of positive and negative wording on separated questions about key items, and friendly rapport amid extensive probing have paid off in valid, high-quality data. Undoubtedly, some respondents avoided some issues, but we doubt that many escaped very far from the net we cast.

Our sample and data are limited, however, in at least four ways. First, the 40+ hours required to sample, interview, transcribe, code and analyze an average interview, and limited funding, prohibited expanding the research to include interviews with family and friends of the respondents. Second, a desire to avoid giving respondents an opportunity to phrase "good" answers to sensitive questions

restricted us to a single interview with each respondent. Third, the sample size and scheme (disproportionate stratification) permit only approximate estimates of percentage distributions.⁶ Finally, respondents are all from one community. We tried to select a community of average size and in the region of the country where most American Jews live, but our findings may not generalize to some other locations, especially internationally or within the largest metropolitan areas. We accepted these limitations in exchange for intensive research opportunities and with the hope that future research will supplement ours.

JEWS ALCOHOL PROBLEM RATES

Despite seemingly conclusive evidence within the literature cited in the first paragraph of this paper, we were frankly skeptical that Jewish alcohol abuse rates could be so low. We suspected that low alcohol abuse rates among Jews resulted more from the ability to hide excessive drinking and from the collection procedures of social scientists than from actual drinking patterns of Jews. We had each known an alcoholic Jew who managed to escape public detection. In addition, recent reports have argued that the Jewish alcohol abuse rate is rising (Glatt, 1973; Spiegel, 1978; Zimberg, 1976; *New York Times*, 1977; *Jewish Record*, 1977; Dropkin and Blume, n.d.[a]).

⁶ Our equal cells turn out to be more closely proportionate, however, than might be expected, when compared to national Jewish samples. Our sample is divided into thirds by age groups, compared to these actual percentages nationally (of those of interview age, i.e., 15 years or older): 24% ages 15-24, 29% ages 25-44, and 47% 45 or older. The mean age in both our and the national sample (Massarik and Chenkin, 1973) is 35 years. Our sample consists of 27% each in nonpracticing, Reform and Conservative cells and 18% in Orthodox, compared to national sample estimates of 11% for Orthodox, 42% Conservative, 33% Reform and 14% nonpracticing (Lazewitz, 1979). The sampling and coding procedures used in the national survey probably led, however, to undersampling of nonpracticing Jews. Sex distributions are roughly equal nationally and are equal in our sample. Thus, the most noteworthy disproportionalities in our sample appear to be an underrepresentation of persons 45 and older, and of persons with conservative religious affiliation.

We built into our methodology every technique we could find that would encourage full access to the extent of alcohol abuse in a Jewish community. The interviewer emphasized legal guarantees of absolute confidentiality. He was trained to conduct the structured interview as a conversation, by memorizing the schedule and undergoing extensive practice and pretesting sessions to work out segues, elaborate probes, and pacing. The interview schedule involved not only detailed drinking histories but challenging questions (e.g., "Who was the last alcoholic you knew?").

To our surprise, no member of the sample met the standard definitions of alcohol abuser (Kessel and Walton, 1965; Robinson, 1976; Glatt, 1970; Jellinek, 1960; National Council on Alcoholism, 1972). For instance, none has been intoxicated more than a few times, nor suffered social, economic or medical consequences as a result of drinking, nor could be said to be addicted to alcohol; and the heaviest drinker in the sample consumes fewer than ten glasses in any week. Of their Jewish friends and family members, only about one-fourth of the sample have ever even heard rumors of drinking problems, and in most of these cases the stories referred to distant relatives.⁷

A detailed analysis of drinking patterns within the sample will be presented in another paper. In the present context, 59% report having never been intoxicated, 23% report having been intoxicated only once or twice, and 18% report more frequent

intoxication. In all cases these more frequent intoxication episodes were restricted to college or military years, or to special occasions such as weddings and Bar Mitzvahs. Of the full sample, 7% (all businessmen who drink at meals with clients) report one or more drinks per day, 5% (all Orthodox) are abstainers, and for the most part the remainder drink two or fewer glasses of alcoholic beverages occasionally. Seventy-six percent of those who drink mentioned alcohol use solely for social occasions, while the remaining 24% mentioned social drinking plus the occasional use of alcohol to relax.

In addition to our sample we solicited several key informants who occupy special positions, including rabbis, physicians, alcoholism counselors, a central figure in the regional Alcoholics Anonymous (AA) organization, and a city court judge—all of whom we interviewed solely about knowledge of Jewish alcohol abusers. All efforts turned up one unmistakable conclusion: Jewish alcohol problem rates in this community are very low. The highest number of alleged Jewish alcoholics reported to us came from a clinician who is dedicated to uncovering such persons. "There is an alarming problem with alcoholism in the Jewish community," he insisted. "I can name five alcoholics for you." All of the other key informants reported that there are not more than one or two Jewish alcoholics in this community.

Although one can easily imagine Jewish alcohol problems increasing in some places, the published reports have not established this. Most rely upon evidence that Jewish membership in AA groups is increasing in New York City and Los Angeles (*New York Times*, 1977; Dropkin and Blume, n.d.[a]; Spiegel, 1978). Our key informant from the AA regularly attends meetings throughout the central New York region and reports having seen one or two Jewish members in the decade she has been involved. In any event, an increase in AA membership may signal only an increase in seeking help, rather than an increase in prevalence of alcohol problems.

Much of the discussion of increasing rates depends upon speculation, as in Spiegel's (1978) allegation that there may

⁷ None of this is to say that Jews do not buy or own alcohol. Indeed, the vast majority of homeowners in our sample boast of well-stocked liquor and wine cabinets. However, they also note either that these cabinets seldom require restocking, or that bottles are thrown out before they are empty. A nonpracticing businessman in his 40s:

I have bottles and bottles of liquor that just have never been opened. Or things that have been opened that have never been touched through the years.

A Conservative college student in her teens:

My father being a doctor, people just give him liquor. He says, "Another one!" For my brother's Bar Mitzvah we had over 200 people. We didn't even have to buy any liquor, just used the ones he'd been piling up.

be as many as 10,000 Jewish alcoholics in California's San Fernando Valley. We could locate only one study with any descriptive figures. Dropkin and Blume (n.d. [a],[b]) have been conducting searches throughout the New York City area to locate Jewish alcoholics for their sample. They report locating approximately 80 persons in the first four months, many of whom "traveled long distances to be interviewed," and that they are "far from having exhausted the supply." Given that approximately one million Jewish adolescents and adults live in the New York City area, even if the researchers locate one hundred times as many Jewish alcoholics as they had at the time of their report, the demonstrated Jewish abuse rate would remain less than 1%.

The discussion about increasing Jewish alcohol abuse rates is of more than demographic interest. Not only is it being used to create more services for alcoholic Jews, but the existence of public claims of higher rates may actually help to increase the prevalence of alcohol problems within Jewish communities. This becomes evident upon examination of the first of four preventive social processes we located in the Jewish community.

FOUR PREVENTIVE PROCESSES

Our working assumption was that many factors combined to produce low alcohol problem rates among Jews, and we encouraged the several coders to find any evidence they could regarding approximately 50 hypothesized control processes that we expected to be operative. These included specific religious practices, various childhood experiences, emphases on self control, aspects of assimilation, distaste for alcoholic beverages, gender prescriptions, easy intoxication, peer affiliations, anxiety produced by drinking, styles of handling responsibilities and challenges, and general avoidance of drugs. We had also suspected that respondents suffered few stressful life events that would lead to alcohol problems, but found several histories of many events that respondents and others (e.g., Holmes and Rahe, 1967) found severely stressful, but without increased drinking.

In addition, we informed the coders of our suspicion that still other processes, which we had not imagined, were also operative, and encouraged them to identify these within the transcripts. In the few cases where such additional processes were suggested by the coders, these were added to checklists used in coding the remaining transcripts, and previously coded transcripts were reexamined.

Against our expectations, only three of the processes we had anticipated, and one additional process (#1) uncovered during coding, were evident in more than a few of the interviews; but these four processes prove very powerful and in some cases subsume other processes. As will be noted below, the four appear regularly in the transcripts and put the Jew in a special lifelong relationship with alcohol. The protective social processes are as follows: (1) association of alcohol abuse with non-Jews; (2) integration of moderate drinking norms, practices and symbolism for oneself and significant others during childhood by means of religious and secular ritual; (3) continual reiteration of moderate drinking through restriction of most primary relationships to other moderate drinkers; and (4) a repertoire of techniques to avoid drinking more than one wants to drink amid social pressure. Together, these processes make it difficult for Jews to go through the moves listed at the beginning of this paper as necessary for deviant use of a substance. The four processes act as social controls that avert persons from redefining problems as amenable to relief by means of alcohol, learning to use alcohol to solve problems, or rationalizing such usage to themselves and others.

1. Alcohol Problems As Non-Jewish

The first protective process evident within our sample depends upon an assumption in everyday logic which holds that if one's group lacks a particular attribute, one must also lack that attribute. It depends as well upon a most basic sociological finding: that definitions of situations can structure situations (McHugh, 1968).

The fundamental point is Durkheim's,

that people control their consumption by referring to social norms that prescribe how much of a given substance people like them usually consume, and Sumner's, that members of groups contrast themselves with images of other groups. Within the Jewish community the belief system prescribes that extensive drinking is an outgroup characteristic, moderate drinking an ingroup characteristic.

The saliency of this belief is evidenced by 52% of our respondents telling us, although we did not even ask them about this issue, that alcohol problems happen to non-Jews.⁸ When one excludes the college-age respondents, for whom we note in our discussion of the third protective process that the processes are generally inoperative, fully 69% of the remaining sample told us, without any stimulus from the interviewer, that Jews are not problem drinkers.

In most cases the respondents directly stated the association. An Orthodox counselor in his 60s:

Nobody ever drank to get drunk. I mean that wasn't, isn't a Jewish concept. Liquor and wine is part of Jewish, you know, holiday and tradition. More sociability, at parties.

A Reform college professor in his 40s:

[A friend] drinks a lot. I don't think he's an alcoholic, but his idea of socializing is to drink, so I buy a bottle of Scotch to have in the house, just in case, because he likes J&B. So when he comes over, I'll always offer him a drink. He and his wife are very drink-oriented people. They drink, and I associate that with non-Jewishness myself. I always associate Jewish tradition with food, as most people do, I think.

A Reform housewife in her 30s has long held this association:

We were exposed to liquor plenty. Actually, my father worked for a beer company. It sounds like a stupid generalization, but non-Jewish people drink more heavily than Jewish people. That's a generalization I've been brought up with . . . and I still think it's true.

In some cases the association is appar-

ent in less direct statements. A Reform housewife in her 50s:

I've been a guest at [a local Jewish Country Club]. . . . You know, they never spend money on their bar there like they do in most Gentile country clubs.

Ours is a reconfirmation of the finding within earlier studies (Snyder, 1958:chap. 5; Kramer and Leventman, 1961). Indeed, Zimberg (1976) goes so far as to claim that "the sociocultural attitudes equating Jewish identity with sobriety are perhaps the major factors accounting for low alcoholism in Jews." That Jews define alcohol problems as not Jewish is customarily interpreted within the literature as one way in which the pious Jew maintains his sense of moral superiority (Snyder, 1978:162-9). Our data support this interpretation among the Orthodox, about whom the earlier literature concentrated, but verbalization of the belief is no less among other Jews in our sample, for whom it seems to be taken as a learned fact, as the above quotations suggest.

There are apparently three sets of experiences that make most of our sample accept the folk association of alcohol problems with non-Jews. First, the respondents indicate that eating is considered the Jews' naughty excess (a point discussed in the next section). Second, their own "fieldwork" leads them to accept the association. Only 13% say they know a Jewish person who might be considered a heavy drinker, and 78% say they find no evidence that alcohol problems could occur in their own families (in contrast to Dropkin and Blume's [n.d. (a)] sample of Jewish alcoholics, among whom 63% report a family history of alcoholism). Third, Jews see their own coping strategies as emphasizing rationality (Glazer, 1952). Explained a nonpracticing businessman in his 30s:

[When] I run into a problem, something that I can't cope with, or tremendous excitement when we had the baby, I purposely didn't drink because I was going to lose control of myself. Or specifically when we had the baby I was so excited I didn't want to have any of my senses damaged, and I'm conscious of it at this point. When we get into some very sensitive business issues, or high

⁸ The Yiddish expression is *shikker sie a goy* (drunk as a Gentile), usually quoted by our respondents as *shikker is a goy*.

pressure times that occur during the year, I will purposely stay off it, only because I want to be as sharp as possible, and it does dull [you].

To the extent that defining one's group as nonalcoholic helps to prevent members of the group from becoming problem drinkers, recent campaigns promoting the idea that increasing numbers of Jews are alcoholics may, ironically, increase alcohol abuse. That the campaigns are having an effect is evident in several interviews. One finds questioning and confusion about the association between alcoholism and non-Jews among several of the younger respondents. A conservative professional student in his 20s:

Traditionally in the Jewish community there's very little alcoholism. I'm convinced that is no longer true. The fact of the matter is that a number of congregations have opened up Alcoholics Anonymous chapters. . . . My family were never drinkers at all, and more and more people I know drink now. I still think to a certain extent it's a Gentile characteristic. From what I hear, there's a great difference between Jewish and Gentile celebrations. Jewish celebration is punctuated by the enormous amount of food service. From what I was told the Gentile idea of a party [as] being booze and pretzels still holds true to a great extent.

This first protective process thereby turns out to be two-sided. A recent newsletter quotes a psychologist's claim that "the Jewish alcohol abuser is . . . the most difficult to work with. They 'know' they don't exist. They believe they have the same reality as unicorns. This makes it very difficult for them to identify themselves as alcohol abusers" (Spencer, 1979). Other clinicians (Dropkin and Blume, n.d. [a], [b]) report that Jewish alcoholics use as a defense mechanism the definition of alcoholic as non-Jewish ("Since I'm Jewish, I can't be alcoholic").

Thus, on the one hand, the definition of alcohol problems as non-Jewish serves as an eligibility control that can contribute to avoidance of alcohol problems within the larger Jewish group by making more difficult the moves which we have noted are necessary for substance abuse. If extensive drinking is considered non-Jewish, it

becomes more difficult for a Jew to believe that problems are solved through the use of alcohol, to learn how to use alcohol to solve problems, or to rationalize to significant others such deviant use of alcohol. On the other hand, for those Jews who despite the deterrents do find their way to alcohol problems, the Jewish community's definition can hinder the work of helping services personnel by promoting denial on the part of the alcoholic.

Needless to say, holding the definition of alcohol problems as non-Jewish cannot alone provide Jews with continuing moderation of drinking patterns. One's conception that a substance is undesirable (or "dirty") depends in large part upon respect for the conventions of one's groups (Douglas, 1966). These conventions are revealed not only by stories about how the group deals with the substance but also by the conduct of users. In fact, the very perpetuation of the definition of excessive drinking as non-Jewish depends upon the actual drinking practices of Jews—practices which reinforce either the truth or the falsity of the association. The first process of control depends upon the three additional processes, which together maintain moderate drinking practices. The four processes form what might be visualized as a fabric, with each strand depending upon the others.

2. Moderation Practices from Childhood

As noted at the beginning of this paper, Snyder (1958) argued that Jewish sobriety "depends upon the continuity and vitality of the Orthodox religious traditions." He emphasized the importance of Orthodox religious affiliation per se for his respondents, but also within his work one finds the possibility for extension of the protective characteristics of Orthodoxy. He argued, for instance, that "the thread of orthodox life may be woven into many regional fabrics without losing its sobering influence." Our data suggest that the protections have been extended even further, into the contemporary "secularized" community. Through religious and ceremonial usage of alcohol, Jews continue to learn "prescriptive" (Miz-

ruchi and Perruchi, 1970) drinking norms. In contrast to the expectations of those authors (Zimberg, 1976; Malzberg, 1940; Bales, 1944) who expected the loss of traditional protections with the loss of Orthodoxy, we have detected a good deal of tenacity and adaptability of traditions and their latent symbolism.

Our data do confirm the drift away from Orthodox affiliation, as evidenced most dramatically by our inability to fill the cells for young Orthodox respondents. However, the data indicate that a vast majority of respondents' families continue to practice regular ceremonial and religious ritualistic practices that involve controlled drinking of alcohol. For instance, 89% of the sample celebrate Passover Seder, in which prescribed amounts of wine are consumed as part of a religious and historical service. Included in this group who hold Seders are 85% of the respondents who consider themselves "nonpracticing." In addition, 77% of the sample report that they attend Sabbath services at least occasionally, where wine is consumed as a religious rite and in many cases during the post-service gathering. Another indication of continuing traditions is the prevalence of the ritual *bris* (briss) upon the birth of a male child, rather than a simple medical circumcision, even among our "nonpracticing" and Reform respondents. Also noteworthy is the pattern we found among the 10% of the sample in exogamous marriages. In each case there was evidence that the Gentile spouse had begun to foster Jewish customs and an identification with Jewish lifestyle, even if he or she had not formally converted to the religion.

In short, the Orthodox affiliations are generally absent, but children continue to have plenty of opportunities to learn to associate the drinking of alcohol primarily with special (dare we say "sacred") occasions (see Knupfer and Room, 1967:690). Currently met in new ways are the conditions Snyder (1978) listed on the last page of his book: "Where drinking is an integral part of the socialization process, where it is interrelated with the central moral symbolism and is repeatedly practiced in the rites of a group, the phenom-

enon of alcoholism is conspicuous by its absence."

Sobriety amid drinking continues to be the norm in Jewish homes. Our interviews suggest that Jews perpetuate this association and its connection with ritual, not only by affiliation with religious life but also by restricting drinking to special secular occasions, and by cataloguing drinking as a symbolic part of festive eating.

Almost without exception, our interviewees report that drinking in their homes during childhood was predictable, and drunkenness was never condoned or was condoned only on very rare occasions. A Conservative secretary in her 60s:

Parents don't usually put a drink in front of themselves or their children. Mine didn't, and I wouldn't with my kids. Some kids will say, "You do it, why can't I do it?" We never did drink except for a special occasion.

A nonpracticing medical researcher in her 30s:

It was a ritual in our daily life. It was a family routine. [My father] would sit and read the paper for a little while and have the drink and then we would have dinner and my mother would have a drink with him.

A Conservative college student in her teens:

My parents do not drink, which I think is one reason why I don't drink, because I never really saw my father come in after work and drink. We'd have wine with dinner, if someone brought it over, and I think there was a bottle of white wine in the refrigerator.

Nearly half of the sample could not remember their first drink, but recall that all of their early drinking was during childhood, in the home as part of religious ceremonies. Of the remainder of the sample, 89% recall that their first drinks were recreational with their families, in the home or at the synagogue, and prior to the age of 13. Thus, only about 5% of the sample recall their first drinks as outside the family and later than childhood.

Our sample thus meets the conditions that several studies have found result in low adult alcohol problem rates: parents who agree about drinking norms for themselves and their children; formative

drinking experiences within the family; and controlled drinking at an early age (Wilkinson, 1970; McGonegal, 1972). Jews are sheltered from what Pittman (1967) calls the ambivalent drinking culture of the United States, which consists of conflicting attitudes toward alcohol consumption. The Jewish family maintains instead what Pittman calls a permissive drinking culture in which drinking is permitted, but excessive drinking is not.

In addition, Jews receive an early advantage over many other ethnic groups by means of the main beverage served in the home and the form of introduction to this beverage. Most of the sample first tasted wine, and nearly the entire sample report that most drinking in their parents' homes involved wine. Thirty-one percent of those who have a preference list wine as their current favorite alcoholic drink, and another 44% name other sweet drinks (e.g., rum and coke, grasshoppers, screwdrivers) as current favorites. Virtually the entire sample drink wine more than any other alcoholic beverage. In contrast, and despite stereotypes of alcoholics as "winos," few alcohol abusers concentrate upon wine or sweet drinks (HEW, 1972), perhaps because these beverages become unpleasant in large quantities.

Our interviewees tend to drink only a glass or two of wine when they do drink, and they tend to view wine as quite apart from intoxicating alcohol, indeed as almost nonalcoholic. During an interview with a retired Conservative businessman in his 60s, the following exchange was recorded:

Q: Did your mother ever drink with your father?

A: My mother never drank.

Q: Nothing? Not even wine?

A: Oh, she drank wine, yeah. On occasions.

A Conservative retired salesman in his 70s:

A: I don't drink at all.

Q: You don't drink at all?

A: Very seldom. I'll just have some wine.

These early drinking experiences probably proved protective by the form of the drinking, however, more than by the content of the drinks. Nearly all of the

respondents recall that they were included as full participants on at least some regular occasions—given roughly as much to drink as were the adults. Lolli et al. (1958) note that Italians remember childhood drinking as part of a regular family, social or religious custom and display low alcohol abuse rates, while Italian-Americans recall a casual sip-taste and display higher rates of alcohol abuse.

Not only is Jewish drinking limited primarily to predictable family, social and religious occasions but also, as suggested above, the drinking is tightly connected with eating (cf. Hill, 1977). Most of the interviewees alluded to the relative importance of food over drink, and the absence of drinking without eating. A non-practicing businessman in his 40s:

I can remember more my mother arranging platters of cold cuts and potato salad or baking because she was having people [to the house] than I can ever remember her serving drinks. The emphasis was always on the food, and the liquor was deemphasized. If it was there it was because there were people who expected it to be there.

A Conservative social services administrator in his 40s was talking about what made him think that an acquaintance had a drinking problem:

He did drink, and there is a difference between just drinking or having a schnaps or having wine with Friday night meal and the need to have a drink when there's no specific meal involved. That's my distinction, and he had a need to have alcohol for whatever his personality needs.

Several interviewees spoke as if they saw drinking as almost inseparable from eating. A Conservative schoolteacher in her 30s:

Drinking has just never entered as an activity. It's part of a thing like eating. It's OK with foods. It goes, to me, it goes along with eating.

The moderating effect of associating drinking with eating was first noted by Feldman (1923) in a comparison of the contrasting practices of English Gentiles and English Jews. In recent decades several studies (reviewed in Plaut, 1967; and Zucker, 1976) have suggested that groups

characterized by widespread drinking but few alcohol problems have integrated their drinking into a variety of basic activities. In the case of Jews, this integration is taken a significant step further, toward making drinking a symbolizer. Drinking serves as a symbolic punctuation mark that helps to separate certain good events (religious services, weddings, dinners, etc.) from all other events (cf. Mandelbaum, 1965). By being a symbolizer, the drinking takes on a symbolic character itself. However, owing at least in part to the emphasis on wine, a beverage that carries an almost nonalcoholic social meaning, and the association of excessive drinking with non-Jews, drinking has little chance of becoming substantive as well as symbolic, as among Irish men who demonstrate manhood by drunkenness or as among the Aztecs who seek intoxication in religious ceremonies. All of this adds up to avoidance by Jews of two of the moves involved in the deviant use of a substance: belief that problems can be alleviated through such usage, and learning how to use the substance to solve problems.

On the other hand, probably no sorts of childhood experiences can, on their own, protect a group from excessive substance use in adulthood, where so many experiences intervene. The two remaining protective factors maintain in adults the drinking patterns and associations they learned as children.

3. *Insulation by Peers*

Haer's (1955:180) conclusion—"the behavior of contemporaries, friends and spouse are much more potent in establishing drinking practices than the behavior of the previous generation"—has found continuing support (Orcutt, 1978; Greeley and McCready, 1978; Maloff et al., 1979). For the drinking patterns learned in childhood to be maintained, and for the self-definition of Jews as moderate drinkers to remain believable, Jews must collectively reiterate moderate drinking patterns in adulthood. This is accomplished in part through family practices, as we have already noted. However, the serious threat to moderate drinking occurs outside the home—at parties and other

public occasions where considerable drinking is often encouraged or expected.⁹

Indeed, our data suggest two situations in which members of the sample radically increased their consumption and their instances of intoxication. Drinking rates during college and military service periods increased radically for at least one-fourth of those for whom the question applies. Several respondents report that nearly all of their intoxication experiences occurred during college or military service. These changes are evident for both males and females, and independent of the decade during which the respondent attended college. The only exception is the Orthodox, for whom drinking does not increase in college or in the military. As Snyder (1958) noted, the Orthodox seem to stay together during these experiences and maintain traditional views and practices.

A Reform veterinarian in his 30s told the kind of story we heard from nearly all of the relevant respondents:

The only times I ever drank were in my junior year when we had a party at the [fraternity] house. You'd really get drunk, to the point where you got sick and everything. Everybody does that, every once in a while. That happened maybe twice a year. The only thing I ever had prior to that was a glass of wine. I didn't like beer, and never drank beer after college.

⁹ Norms of usage and intoxication tend to vary as predictable functions of participation in peer groups using alcohol (Becker, 1963; Orcutt, 1978). One finds oneself in not one but in various contexts, each of which includes physical location and other persons in assorted interactions and combinations. "As people move from one social context to another . . . the environment suggests alternative codes of conduct" (Maloff et al., 1979). Thus, to be part of a moderate drinking culture may well be context specific. There is no *prima facie* reason why a Jew without drinking problems in one setting will be without these problems in other settings.

¹⁰ Compare, for example, Maddox and Williams's (1968) finding among blacks:

Heavy drinking is described as a common, socially institutionalized, culturally integrated means of narcotizing the drinker against the frustrations of a restrictive environment. There is nothing distinctive in the notion that alcohol can be used occasionally to modify reality. Its significance here lies in the imputed legitimacy of heavy drinking as a way to "make out" in a hostile world.

Several interviewees became intoxicated for the first and last times in college, and they note the negative aspects of the experience. A nonpracticing saleswoman in her 40s:

I used to consume more alcohol back in college. You'd have a party and people would drink and would get drunk. When I was first married I can remember giving a party and I got drunk, and I handed out towels to everyone, and I invited them to stay and ended up sitting in the bathroom sink and squirting everyone with shaving cream, singing "brush your teeth with Brill Cream [sic]." I woke up the next day, and I felt awful. I just kept calling everyone up and saying, "What [did] I say?" As I grew up I realized that I just didn't like the feeling.

More than tastes changed, however. Many respondents say that during college and military service they and other Jews tried to "fit in" through any means available, and that most of their friends were non-Jews. In contrast, almost without exception they report that after college and the military ("as an adult") they were less willing to "fit in" by means of activities they found unappealing.

Seventy-six percent of the sample report that all or nearly all of their friends are Jewish, although most say that their work associates are primarily non-Jews. The respondents are not, as a group, ideologically opposed to primary group assimilation, however. When asked if it matters whether they spend recreational time with Jews or non-Jews, 64% answered negatively, 25% affirmatively, and 14% (including two who answered affirmatively) described types of situations in which it would or would not matter.

Of the 24% of the sample who indicate that many of their friends are non-Jews, in most cases the discussions reveal mixed feelings about this state of affairs. A nonpracticing medical researcher in his 30s:

I don't think it makes any difference, but I am aware of it. . . . When I meet a new person or when I hear a name it is always a thought. Oh, he's Jewish or he isn't, or with some women, I wonder if she's Jewish. So it's something I look for subconsciously, I would say, and that I'm aware of. . . . I identify myself as Jewish and so I identify, or I assume certain things about Jews that I don't assume about other people.

Several commented that it is unimportant to them whether a friend is Jewish or not, but that being with Jews is easier. Others suggested that some of their non-Jewish friends remind them of Jews. A conservative school teacher in her 30s:

I think [my close friend] would like to be Jewish. I really do. Maybe that's part of what she likes about me. Her sister was married to a Jewish fellow and kids us that somewhere in her background there's gotta be a Jew because she likes Jewish foods.

The 76% reporting primarily Jewish friends tend to give a variety of reasons. Many persons of various ages and affiliations say they "just end up" with Jews, others indicate that they feel more comfortable with Jews, several older persons say they have a language problem and prefer to speak Yiddish or German, and some of the more religious members of the sample say they disapprove of various prejudices and moral practices of non-Jews. The majority of the sample who have primarily Jewish friends for the most part are no less certain about what attracts them to Jews than are the other respondents. In many cases we conducted considerable probing to obtain impressionistic answers, such as the following from a Reform housewife in her 30s.

Most of my good friends are Jewish, my closest friends. One of my closest friends, though, is a girl who converted. And basically she converted, and is it. She is still—she's not Jewish. She's fun and everything else, but her values and feeling on certain things are definitely not Jewish . . . and a lot of times we discuss things she won't understand, because she doesn't come from the same background. . . . I seem to gravitate toward Jewish people. I just have a warmer feeling. A feeling of, I can't pinpoint it, but, just certain feelings.

The general gravitation toward Jewish things and people (90% see "Jewishness" as important to their lives) protects Jews from excessive drinking in obvious and not so obvious ways. Firstly, one is unlikely to find others who would encourage, cooperate with, or even condone excessive drinking. Thus, the rationalization of extra drinking, a necessary move if one is to become an alcohol abuser, becomes difficult. This is self-evident in those cases

where Jews drink primarily among other Jews. The process goes further, however, to selection of non-Jews who drink like Jews (cf. Alexander and Campbell, 1970). A nonpracticing college professor in his 50s:

Most people at the party were not Jewish, actually. This one guy was making a real ass of himself. He'd had too much to drink and it made everybody uncomfortable. I guess our friends just are not heavy drinkers. I mean, we carry drinks around at our parties, but when this guy got drunk he really stood out. . . . I think he eventually got the message, because he was one of the first to leave.

Staying with Jews and other moderate drinkers makes inconvenient or unavailable the use of alcohol to various substantive ends—in contrast to groups such as the Oaxacans, where intoxication provides persons with license to shout insults and attend social gatherings without invitation (Dennis, 1975). Jews who become intoxicated are more likely to derive only scorn or pity.

A net result of the moderate drinking environment is that Jews hold images of social interactions over their life spans that do not include much drinking. This point is evident, for example, in the case of an Orthodox businessman in his 40s who answered the question, "When did people drink when you were growing up?" with, "My family just didn't drink. People we are with now just don't seem to drink." Or the Conservative male college student who answered a question about parents' drinking patterns with, "My parents rarely drink at all. Myself, I went through the drinking phase with my friends, but we've turned the page now."

Group avoidance is thus a dynamic process. By modeling consistent group drinking practices and norms in adulthood, Jews perpetuate the drinking associations for the next generation. Also, because unique alcohol consumption practices serve to emphasize ethnic differences in this multiethnic nation (Cisin, 1978), adult drinking patterns contribute not only to perpetuation of the first protective process (defining drunkenness as non-Jewish), but also to group boundary maintenance and increased personal iden-

tification with Jewish attributes, even among Reform and nonpracticing Jews.

4. Avoidance Repertoire

Despite the social interaction patterns just noted, the drinking histories reveal that at least 46% of the sample have found themselves during adulthood under social pressures to drink more than they wish to drink. We noted several exchanges similar to the following with a nonpracticing businessman in his 40s:

- Q: Does it matter if others drink with you?
A: No, it seems to matter more whether I drink with them.
Q: What do you mean?
A: My not drinking tends to make more people uncomfortable than their drinking makes me.

The drinking histories, symbolic associations, and uniformity of group opinion we have noted thus far seem to make these respondents generally unafraid to offer an assertive no when they are encouraged to drink more than they wish. When asked how they avoid excessive drinking under a variety of pressure situations, many respondents did not seem to understand why we thought such a situation might be a problem. They perceive their avoidance repertoire as nonaction. A Conservative housewife in her 40s:

I don't care one way or another whether I have a drink. If everybody is drinking and I feel like having a drink I'll have a drink. If everybody is drinking and I don't want a drink, I don't drink.

Nevertheless, upon further probing, the respondents do reveal a variety of techniques used in such avoidance. Several report that they begin a party with a mixed drink, but refill the glass throughout the night with only the mixer (e.g., moving from gin and ginger ale to ginger ale alone). Other respondents report that their family as a unit will act to prevent unwanted drinking. Some tell of plans whereby the wife will reprimand the husband for drinking too much at a party, when actually he is still "nursing" his first or second drink. Other couples develop reputations for themselves as nondrinkers by making jokes, or by avoiding such situations. A Conservative teacher in her 30s:

Our colleagues think we're weird, first of all because they don't understand that we enjoy being together as a family, and neither one of us, even when we are working, want to go out to "happy hour" with our faculty. We want to go home and see each other. We don't want to spend our Friday nights drinking with people at work.

During the Passover Seder service one is called upon to drink four glasses of wine. An Orthodox teacher in her 40s explained how the family avoids doing so:

We don't fill the glasses to the top. We cheat. Whoever drinks, we fill it up. We don't really follow to the letter. We cheat a little bit. In my case, I don't drink at all. . . . I just moisten my lips—this is the best that I can do. You know, my head would get dizzy. I just don't like it.

Other respondents reported specific avoidance repertoires they had worked out for particular situations. For example, a Conservative photographer in his 40s told of problems he used to experience at weddings, where sometimes he was "on the verge of being hit because they felt I wasn't showing proper respect for the bride and groom by toasting them." This photographer reports that since those early years he has consistently utilized a series of "convincing lines," to indicate that he cannot drink while he is working. He couples this with an increased number of photographs during the periods of heavy drinking. "Being Jewish, your reflexes and everything else sharpen you, and that expedience staves off any future attempts for people to push drinks on you," he explained.

By consistently utilizing an avoidance repertoire one misses opportunities to learn the deviant uses of alcohol, which is one of the crucial moves in development of alcohol problems. Indeed, our respondents' avoidance techniques sometimes seem the obverse of the final move customarily undertaken by substance abusers. Rather than finding rationalizations for drinking, our respondents find rationalizations for *not* drinking.

CONCLUSIONS

Distinctive group-maintained patterns of eating and drinking often remain stable,

despite acculturation and secularization of the ethnic group. Acculturation seems to bring radical changes in drinking patterns to those groups who lack traditional informal controls directed at the use of alcohol, and among whom intoxication can be viewed as useful in itself (Price, 1975). This paper has suggested that processes of control have a long history within Jewish communities and have adapted to changing times.

We have described four processes of informal control that appear regularly within a Jewish community. Perhaps other mechanisms also exist in Jewish groups, but these four together effect all of the generic controls noted earlier, from cross-cultural studies: recipes regarding which substances to use and to which effects; persons who teach usage patterns; rules of eligibility; sanctions that reinforce usage norms; and social relations making various usages convenient or inconvenient. They create an environment in which a person would find it difficult to go through the moves that are necessary for deviant use of a substance: belief that use of the substance can alleviate problems, knowledge of how to use the substance, and rationalizations to legitimize the deviant usage.

In short, the processes we have noted serve as informal controls which militate against moves toward alcohol problems, as follows: (1) Defining alcohol problems as non-Jewish begins the cultural recipe for moderate drinking and excludes the entire group from eligibility for regular intoxication, while minimizing the possibilities for seeing alcohol use as related to one's problems. (2) Drinking practices are learned in childhood primarily from one's family, with an emphasis on wine and exclusion of substantive use of alcohol (i.e., to other than symbolic ends).¹⁰ (3) Moderate drinking and the association of alcohol with special occasions, and the association of drunkenness with outgroups is reinforced in adult peer groups through drinking with those who share these expectations and who punish or exclude others who do not. Such peers made it difficult to rationalize deviant drinking or even to learn such drinking practices. (4) A repertoire of avoidance

techniques decreases the necessity to change one's drinking patterns amid temporary social pressures toward increased consumption, and thereby further contributes to evasion of opportunities to learn new uses for intoxication.

More generally, our research suggests some ways in which Jews, as they have become a more secular ethnic group, have managed to "secularize" and expand the traditions that Snyder (1958) found epitomized in the Orthodox Jew of the 1950s.

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Repentance

תשובה

Ehud Luz

The Hebrew word for repentance, *teshuvah*, has two distinct meanings. The first derives from the verb "to return", when used in this sense, it signifies going back to one's point of origin, returning to the straight path, coming back home after a period of absence. The second derives from the verb "to reply," and denotes response to a question or call that has come from without. The Jewish idea of *teshuvah* embraces both these meanings. It is a movement of return to one's source, to the original paradigm of human—or national—life, and also, simultaneously, a response to a divine call. The act of returning to one's original self is thus in and of itself a return to God and his teaching, and this is true on both the individual and the national levels.

Teshuvah is a central concept in Jewish religious literature, and may be said to express the essence of the religious and ethical ideal of Judaism. Though this idea occurs, in different forms, in most religions, it has been extensively developed only by those monotheistic faiths that see the relationship between God and man as primarily ethical in nature and view God's ethical claim upon the individual as absolute. In Judaism, this rela-

Luz, Ehud. "Repentance." In *Contemporary Jewish Religious Thought*, pp. 785-793. Edited by Arthur A. Cohen and Paul Mendes-Flohr. New York: The Free Press, 1988.

tionship is conceived as a covenant between two partners, each of whom has a role to play in bringing the world to perfection. When man sins, he violates this covenant and ruptures normal relations between himself and God. *Teshuvah* is the process by which this break is mended and the covenant renewed. Since Judaism views man's devotion to God's teaching and commandments as the means by which the covenant is to be realized, returning to God means a return to his teaching. There is a dialectic tension evident here, since *teshuvah* is at once both restorative and utopian in character: it is an effort to return to an ancient model, an ideal state that is imagined to have existed in the past (before man sinned in the Garden of Eden), but also, simultaneously, an endeavor to reach a perfect future, radically different from any reality that now exists or has existed in the past (the messianic era). Every movement for religious renewal that has appeared within Judaism, from the very beginning of its history, may thus be defined as a movement of *teshuvah*.

Although the term *teshuvah* was coined by the sages, the idea has its origins in the Bible, especially in its prophetic passages. These formulated a historiosophic model, which dominated Jewish religious thought for many generations and was founded upon the cycle of sin, violence, repentance, and return to God. Moreover, they emphasized the essential importance of spiritual and ethical purity as a necessary condition for the atonement and forgiveness of sin. The sages took up this attitude in their religious thought. However, while the prophets had devoted their thinking first and foremost to the whole people, which had violated the covenant and must return, the sages were more concerned with the psychological and practical aspects of the *teshuvah* of an individual. The community of Israel as a whole, *keneset Yisrael*, could not sin; it was individuals who sinned by distancing themselves from the community. To cleave to the *keneset Yisrael*, to feel a sense of solidarity with the people as a whole and share in its distress—these, in the sages' view, were necessary conditions of *teshuvah*. Medieval Jewish philosophy and the later *musar* literature continued to develop these rabbinic ideas but had no qualitative innovations of their own to add to them.

The development of the idea of *teshuvah* took a significant turn on the eve of the modern period. The Lurianic kabbalah, and subsequently Hasidic thought, endowed *teshuvah* with a metaphysical, cosmic dimension by correlating it with the idea of *tikkun* (the restoration and perfection of the world) and with that of the ingathering of the divine sparks that had been scattered throughout the universe. They also delved more profoundly into the psychological aspects of sin and repentance, and thereby arrived at a positive evaluation of the evil forces at work in man's soul, or, more pre-

cisely, of their importance to the psychological process of *teshuvah*. This heightened psychological awareness was pursued further by the Lithuanian Musar movement and by twentieth-century Jewish thought.

Contemporary Jewish thought has sought to endow the idea of *teshuvah* with new significance, in light of two processes that have deeply affected modern Jewish life: secularization and assimilation. Previously viewed as the alternative to a life of sin against God, in our time *teshuvah* also offers the Jew an alternative to secular life and to total absorption into his gentile surroundings. However, the basic meaning of the idea of *teshuvah*, that of a spiritual transformation by which the Jew returns to his source and to an authentic way of life, remains valid today. This meaning is especially prominent in two important schools of modern philosophical thought: existential philosophy, whose point of departure is the problem of the authenticity of human existence in view of the temporary and ephemeral character of human life, and dialogic philosophy, which argues that the true character of humanity is fulfilled first and foremost by a life of dialogue between man and his fellow and between man and God.

There are two main reasons for the modern Jew to seek a return to his sources. First, he lives in a world in which nationality has become a universally accepted mark of identity, and hence his desire for membership in the historical Jewish people. Second, he may feel a sense of disappointment with secularism as an ideal and so search for an authentic Jewish way of life. Those thinkers who have, from this point of view, made the most signal contributions to illuminating the philosophical and psychological aspects of the idea of *teshuvah* are Hermann Cohen, Franz Rosenzweig, Martin Buber, Abraham Isaac Kook, Joseph B. Soloveitchik, and A. D. Gordon. *Teshuvah* is central to the thought of all six—a fact readily understandable considering their efforts to confront the processes of secularization and assimilation. Almost all of them see the Jew's potential for *teshuvah* as resting upon his ability to reinterpret the religious significance of the tradition to make it applicable to a secular world. *Teshuvah* depends upon a new apprehension, dialectical and comprehensive, of modern reality (Kook), upon a spiritual reorientation that will be bold enough to make secular values part of a religious worldview (Rosenzweig), or upon transforming the self in such a way as to lead man away from an inauthentic way of life lacking in independent creative force and toward that authenticity that will be characterized by continual creativity and renewal (Buber, Soloveitchik, Gordon).

According to an idea originating primarily in Hasidic literature, there always remains in the inner soul of the sinner a single point of purity, a divine spark that is never extinguished. As Kook put it, God remains close

to man even when man has become distant from God. *Teshuvah* is, thus a "natural" process. Hermann Cohen called this divine element in man the "holy spirit." It forms a link between God and man, and this is but a conceptual and philosophical expression of the idea of the covenant. The spirit—the divine image in man—is everlasting, and it serves to guarantee man's abiding capacity for ethical renewal. The idea of *teshuvah* assumes that sin, far from being the product of a congenitally corrupt human nature, has the character of a mistake, a momentary deviation. Judaism thus has no room for the idea of original sin in any ontological, substantive sense; it conceives, rather, of a perpetual struggle between good and evil in the heart of man. Man is always developing, and that is why his concrete acts in the world (his performance of the commandments) are given such emphasis. The process of *teshuvah*, centered as it is upon the action of man, is never finished. God helps man only after man himself has taken the first step.

First noted by the sages, the dialogic nature of *teshuvah* has received renewed emphasis in the modern philosophies of Cohen, Rosenzweig, and Buber. *Teshuvah* is man's response to a divine call. God, out of his love for man, calls out to him, "Where art thou?"—meaning, where are you in the world? What is your place? Stirred by these questions, man begins to reorient himself in the world, to move toward an authentic mode of existence, that is, a dialogic way of life. The principal problem of religion is that of man's reconciliation with God, which is also a condition of his own self-reconciliation. Religion is thus grounded upon man's recognition of his own sin.

Man's sense of sin involves a combination of aesthetic, intellectual, and moral elements. Sin taints him, it produces alienation between himself and God and arouses in him a feeling of self-loathing. It gives rise to a sense of guilt, and it is through this that man arrives at an awareness of his true self, for he discovers thereby his responsibility for himself. Certain secular theories attempt to liberate man from this inner sense of guilt by attributing its causes to various psychological or socioeconomic factors over which the individual has no control. Deterministic theories of this kind can have the effect of driving man to despair, of causing him to throw off or ignore his own responsibility and cast the blame for his misdeeds upon his surroundings (his parents, society, or country). The idea of *teshuvah*, on the other hand, is based upon the individual's recognition of his own guilt, which he may not attribute to his parents or to the society in which he lives. Moreover, this recognition stems not from the transgression of some socioethical taboo, but from the individual's very consciousness of the gap between the ideal or absolute demand that is directed toward him and the extent to

which he has actually been able to realize it. Buber has shown that various manifestations of the sense of guilt are explainable only on the basis of the individual's recognition that sin represents the violation of some supernal order. Guilt is thus fundamentally an existential rather than a psychological concept, referring to man's dread of his essential self. It is only on the basis of this existential guilt that the phenomenon of psychological guilt can be understood.

Deep within himself, man is torn. His sense of sin and guilt are symptomatic of the split within his soul. The sinner's self is fragmented, and his soul—as the kabbalists would say—is in exile. Kook held that sin evolves from the division that man brings about in the primal unity of existence; it is by apprehending this unity that he can begin to repent. Every man bears within him a longing for what William James called "the unity of the self," or, in Jungian terms, an inner urge to integrate all the forces of his soul. The self must resolve its internal contradictions and impose an inner unity. This aim may be achieved gradually, or it may come about all at once. Psychology cannot help us to explain how this is accomplished. Ever since Plato, philosophy—and psychology in its wake—has claimed that man has the ability to harmonize the powers of his soul by subjecting them to his reason. Religion, however, argues that such integration can be achieved only with the help of God. The self experiences the integration of its powers as a miracle, a wonder unexplainable on the basis of its own intrinsic capacity; it senses the intervention of a supernal power in bringing this about. It is God who shows man how to resolve the contradictions within his soul. The success of a person's *teshuvah* thus depends upon a reciprocity between himself and God. Were he not certain that God loves him and, therefore, atones and forgives his sin, he would be unable to begin to repent. There is a dialectic between despair and faith at work in *teshuvah*: man's very despair of himself becomes a source of faith in his capacity to work an inner transformation. From his hour of trial and distress he draws his faith in a supernal power that acts to help him.

This same dialectic underlies the close connection between *teshuvah* and prayer. Prayer expresses man's struggle with himself and his despair and, simultaneously, his search for illumination and a way to unify his heart—as Hermann Cohen put it, a path to reconciliation with God and with himself. Prayer and repentance force man's guilt out from behind the mask that ordinarily conceals it and into the light of consciousness. The person becomes aware of his guilt and willing to admit to it verbally, through confession. His confession is tangible proof that his pride has been humbled and broken, a necessary condition for his opening up to the divine and human "thou" as

well as for the "unification of his heart." In a profound sense, the inner struggle involved in this confession is his "atonement" or "sin-offering."

Objective time, the stage on which transpersonal reality is played out, is irreversible. It is always oriented from the present to the future. *Teshuvah*, however, assumes the possibility of reversing the past. Past, present, and future come together in the unity of human consciousness. Despite reality's flow, within this unity the future may transform the meaning of the past. The sages long ago stated that *teshuvah* existed before the creation of the world, that is, that it is not subject to the usual order of time; or, as Rabbi Nahman of Bratslav had it, since time does not exist for God, "*teshuvah* is essentially above time." By returning to God, man rises above time and so becomes able to correct the wrongs of the past and see himself as though he were newly born. When this happens, even his former days are transformed for the positive. To use Soloveitchik's expression, the most essential aspect of *teshuvah* is that "the future has overcome the past." Man's regret over his past behavior breaks the consequential chain of wicked deeds that brought him to despair; it allows him to conquer that despair and make a fresh start. The healing power of repentance lies in the surgery it performs on his soul, an operation that has both experiential-emotional and conscious-intellectual aspects. It cuts away the damage and disease caused the soul by sin and guilt, and demonstrates the power of choice that lies in our hands: If we but wanted, we could be otherwise. There is thus both suffering and joy to all true repentance: suffering over the flaws of the past, and joy over the more perfect future in prospect. The person's suffering and struggle presage his approaching salvation.

Man's ability to change the past by casting it upon the future is also reflected in the way he deals with the evil forces within himself. Drawing upon Hasidic thought, thinkers like Kook and Soloveitchik distinguished between repenting out of fear, that is, for fear of punishment and retribution, and repenting out of love, which is motivated by a new way of viewing reality. Repenting out of fear will enable one to eradicate the evil in his soul. But *teshuvah* that springs from love has the power to transform evil itself into a positive, constructive force, one that will aid in the process of repentance; it becomes, as the Hasidim say, a "descent for the purpose of ascent." The dialectic at work in sin raises man to heights he could never have reached had he not sinned; and so evil lays the foundation for good. It is this that the sages had in mind when they said that "even the utterly righteous cannot reach the place occupied by those who have repented" (BT Ber. 34b).

Through *teshuvah*, man creates himself. A new personality emerges out of his struggle and distress—and this is a work of creation to parallel that of the cosmos. If God in his goodness "daily renews the work of creation," so also does man. This vision of the essential regeneration of man is the most profound dimension of man's yearning for redemption. The redemption cannot come about without *teshuvah*. *Teshuvah* represents the full realization of human freedom, the transformation of blind fate into a chosen destiny. It is not a one-time deed, but a process enveloping all of man's life, an unending quest for the ideal upon which, though it can never be reached, the realization of the true nature of humanity depends.

Kook spoke of three kinds of *teshuvah*: that of the individual, that of *keneset Yisrael*, the Jewish community as a whole, and that of the whole world returning to its divine source. Taking up the mystical idea of *tikkun*, he saw *teshuvah* as a cosmic force acting upon the world to improve and perfect it. The process of *teshuvah* has its source in the eternal dissatisfaction of existence itself, which ever yearns for the primal divine unity. Mankind as a whole, and *keneset Yisrael* in particular, play an important role in the dynamic of this development. Man's *teshuvah* is sustained by an optimistic view of reality as a whole. In light of these assumptions Kook took the bold view that the heresy of modern times is a creative force, acting in concert with the cosmic process of *teshuvah* to purify faith of its defects. This utopian vision was significantly influenced by the messianic sentiments stirred by the appearance of Zionism.

Classical rabbinic thought was concerned with the *teshuvah* of the individual, not that of *keneset Yisrael*. Religious Zionism added a new, communal-collective dimension to the idea of *teshuvah*. It was Judah Alkalay who in the nineteenth century first made a clear distinction between *teshuvah* on the individual and on the communal levels. While the sages had spoken of the *teshuvah* of the individual, the single man's return to his God, the *teshuvah* of the whole community, the people's return to the land of Israel, ought to take precedence over this. Religious Zionist thought brought public attention back to the manifest relationship between the people's return to God and its return to Zion (Deut. 30). The revolutionary, historic power of the idea of *teshuvah* thus showed itself anew: "natural" redemption from the Exile must necessarily precede the "miraculous" redemption envisioned by the prophets. Though the movement advocating the return to Zion was primarily secular in character, the religious Zionist thinkers believed that secular nationalism would be but a transitional stage, a way for the people to move away from the assimilationist philosophy of the

Enlightenment toward a full return to the teachings of God. Heresy could never take root permanently among the people of Israel. Kook developed this idea even more profoundly, representing secular Zionism as a necessary stage in the process of the people of Israel's return to its land and its God.

An original, almost secular interpretation of the idea of *teshuvah* was offered by A. D. Gordon. The term *teshuvah* has but one meaning in Gordon's writings: man's return to nature. For him, the Exile of the people of Israel reflected not only the rift between the Jew and his homeland, but also that between mankind and the cosmos. He attributed this to the dominance gained by an extreme rationalism over the soul of man in the past few centuries, which had led to the distortion of man's true nature and the loss of its original, creative character. For Gordon, the Jews' return to their land symbolized man's return to nature and the renewal of the relationship (or covenant) between man and the cosmos, which was a necessary precondition for the regeneration of mankind as a whole, and the Jew in particular.

Two different types of "returning" current in our times demonstrate the tension between the restorative and utopian elements of *teshuvah*. Orthodoxy, seeking to ward off the dangers of modernization, tends to emphasize the restorative aspect of *teshuvah*, viewing it as a return to the bosom of the Orthodox approach to Judaism's traditional teachings and to its age-old way of life—that is, to the ways of Jewry in prenineteenth-century Europe. A person who makes this kind of "return" often will not only totally abandon his former community, but also relinquish to a large extent the customs and values of the secular world. He will, at the same time, accept uncritically the authority of the Orthodox community's leaders and its beliefs and way of life (such as its frequently negative attitude toward Zionism). In contrast to this approach, which involves a total transformation of the person's former way of life, Franz Rosenzweig offered a form of "returning" that would be compatible with modernity. Returning to Judaism as he presented it would not require an utter desertion of the values of European humanism, but rather an indefatigable effort to integrate these values with those of the Jewish faith. *Teshuvah* for Rosenzweig thus had a markedly utopian, dynamic character: The modern Jew who returned to the Torah would be ever on the way, never finally at home. Rosenzweig's image serves as a model for many modern, educated Jews seeking a way to return to their religious tradition without abandoning all that seems positive in European humanism.

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APPENDIX E
THE "PHENOMENOLOGY" OF TESHUVAH*
by Jacob Petuchowski

I have, as much as possible, tried to avoid translating teshuvah as "repentance." Our English word "repentance" comes to us from the Latin. Its basic meaning is "to make sorry." To feel sad and sorry about our sins is indeed an essential part of the process of our spiritual regeneration. But, as Bible and Talmud see it, it is only a part.

Teshuvah implies, first of all, being conscious of the sin one has committed, or, perhaps, becoming conscious of the fact that one has committed a sin at all. From what we know about the psychological mechanism of "repression," this may prove to be the most difficult step. "A man must specify the sin," says the Talmud in B. Yoma 86b. Regret and confession go together. Even the sacrificial cult, when it was still in operation, called for viddui, confession. With the cessation of the sacrificial cult, confession may well have assumed an even greater significance as the vehicle of teshuvah

But, where possible, the wrong which has been done must also be righted. "Brethren," said the elder to the people at assemblies on public fast days (according to Mishnah Ta'anit 2:1), "it is not written about the men of Nineveh that 'God saw their sackcloth and their fasting,' but (Jonah 3:10) 'And God saw their works that they had turned from their evil way.'" Righting the wrong is described by the Torah (Leviticus 5:21ff.) as the inevitable pre-condition of any further step in the atonement process:

If any one sins and commits a breach of faith against the Lord by deceiving his neighbor in a matter of deposit or security, or through robbery, or if he has oppressed his neighbor or has found what was lost and lied about it, swearing falsely -- in any of all the things which men do and sin therein, when one has sinned and become guilty, he shall restore what he took by robbery, or what he got by oppression, or the deposit which was committed to him, or the lost thing which he found, or anything about which he has sworn falsely; he shall restore it in full, and shall add a fifth to it, and give it to him to whom it belongs, on the day of his guilt-offering. And he shall bring to the priest his guilt-offering to the Lord, etc.

* Excerpted from an article in Judaism 17 (1968), p. 180ff.

Petuchowski, Jacob. "The Phenomenology of Teshuvah." In How Does a Person Change? pp. 90-96. By Michael Rosenak and Asher Shkedi with Jonathan Cohen. Jerusalem: Melton Center for Jewish Education in the Diaspora of the Hebrew University of Jerusalem, 1985.

The law could not be more specific. Yet, in their endeavor to facilitate teshuvah the Rabbis permitted themselves to go beyond the clear provisions of this law.

Rabbi Yohanan ben Gudgada testified...that, if a beam which has been stolen is built into a palace, restitution may be made for it in money, mipne takanat hashavim (to facilitate the teshuvah efforts of those who have shown a willingness to right the wrong). (Mishnah Gittin 5:5)

This takanat hashavim (i.e., setting the strict provisions of the law aside in order to facilitate teshuvah according to a braita in Gittin 55a, reflects the position of the School of Hillel. The School of Shammai, on the other hand, held that the thief must demolish the whole palace, so that the actual beam could be restored to its rightful owner. But it was the Hillelite position which became the established halakhah. (See Shulhan Arukh, Hoshen Mishpat 360:1.)

The kind of reasoning which lies behind the concept of takanat hashavim can be deduced from a related provision in Baba Kama 94b:

It is taught in a well-known braita: If robbers or usurers want to make restitution of a misappropriated item, one must not accept it from them; and the one who does accept it does not meet with the approval of the Sages.

Said Rabbi Yohanan: It was in the days of Rabbi that this teaching was taught, for it is taught in a braita: It once happened that a certain man wanted to do teshuvah. His wife said to him, "You good-for-nothing! If you are going to do teshuvah even the belt which you are wearing would not longer be yours." So he refrained from doing teshuvah.

It was at that time that they said: If robbers or usurers want to make restitution of a misappropriated item, one must not accept it from them; and the one who does accept it does not meet with the approval of the Sages.

Noble as the intention of the braita is, it does strike one as somewhat unrealistic. It is one thing for the Rabbis to say, "Do not insist on having your property returned!" It is quite another for me, the victim of the robbery, to abide by such a teaching. Indeed, I find the provision of this braita to be very

close in spirit to the whole tendenz of the Sermon on the Mount, and a brief comparison may be instructive. Luke 6:30 reads: "Give to every one who begs from you; and of him who takes away your goods, do not ask them again."

It was about the provisions in Luke 6 that Otto Pfleiderer (Die Entstehung des Christentums, 1905, page 87) wrote that they are "not practicable in any society, because they would destroy all law and order, and give free play to brute force. They are only to be understood from the feelings of a time when the world seemed about to dissolve and all social institutions to be annihilated by the fire of the Last Judgment." In other words, Pfleiderer reads the Sermon on the Mount as a kind of "interim ethics" - a rather wide-spread interpretation. There is another way of looking at it, one to which I am more inclined; that is to see in the Sermon on the Mount a kind of middat hasidut, a rule of superior piety for the elect, which goes lifnim mishurat ha-din, beyond the provisions of the law, and beyond the justice to which the law entitles you. In either case, "of him who takes away your goods, do not ask them again" is not the sort of rule by which a normal society can conduct its affairs.

Some commentators on the Talmud seem to have felt the same difficulty about the provision in Baba Kama 94b. Thus, Rabbenu Tam stresses the words, "it was in the days of Rabbi that this teaching was taught," and goes on to say:

This happened neither before nor after, but solely for his own generation did he make that provision -- on account of that particular happening involving the man who ultimately refrained from doing teshuvah. But it was not meant to be applied in future generations, for, behold, it happens every day that we accept returned items from the robbers, and that we judge cases of robbery.... (Tosaphot Baba Kama 94b, s.v. Bime Rabbi)

But if, instead of asking about the practicability of the braitas provision, we were to examine its underlying thought, we would find not only a desire to remove all possible obstacles from the path of teshuvah but also a recognition of the sinner's intent to do teshuvah as actually equivalent to the full course of teshuvah itself. In other words, the robber who is ready to make restitution is already a changed person and has already undergone the painful psychological process of teshuvah.

Yet feeling regret, righting the wrong, and specifying the sin in confession -- these are but the first steps. The authenticity of teshuvah is established by a final and crucial test.

What is a ba'al teshuvah like? Rav Yehudah said: If the object which caused his original transgression comes before him on two further occasions and he escapes from it, then he is a ba'al teshuvah. Rav Yehudah further specified: With the same woman, at the same time, in the same place. (Yoma 86b)

In other words, teshuvah is only complete once the ba'al teshuvah is no longer subject to the same temptation. This, I submit, amounts to nothing less than a total change of personality. That is also the reason why teshuvah "with reservations" does not amount to anything at all.

If a man says: I will sin and I will do teshuvah and then sin and do teshuvah again, he is not given a chance to do teshuvah. (Mishnah Yoma 9:1)

By the same token, all other means of obtaining atonement (sin-offering, guilt-offering, death itself, and the Day of Atonement) are ineffective unless they are accompanied by teshuvah (Tosefta Yom Hakippurim 5:9, ed. Zuckerman, p. 190).

There are two further passages I would like to adduce by way of illustrating what I mean by a total change of personality. The first is basically nothing but a peshat exposition of Ezekiel, chapter 33:

Said Rabbi Shime'on ben Yohai: Even if a man has been a complete tzaddik all his life, but then rebels at the end, he loses his earlier righteous acts, as it is said Ezekiel 33:12: "The righteousness of the righteous shall not deliver him on the day he transgresses." But even if a man has been a complete rasha evil man all his life, and then does teshuvah at the end, they do not remind him again of his earlier wickedness, as it is said ibid.: "As for the wickedness of the wicked he shall not fall by it on the day he returns from his wickedness." (Kiddushin 40b)

The second illustration is more complicated:

Said Resh Lakish: Great is teshuvah for, through it, intentional sins are reduced to the level of unwitting sins, as it is said: "Return, O Israel, unto the Lord thy God, for thou hast stumbled in thine iniquity" Hosea 14:2. Behold, "iniquity" is an intentional sin; yet Scripture in the context of teshuvah calls it mere "stumbling."

But is that really so? Did not Resh Lakish say: Great is teshuvah for, through it, intentional sins are turned into merits?! As it is said (Ezekiel 33:19): "And when the wicked turns from his wickedness, and does what is lawful and right, he shall live by it."

There is no contradiction between the two statements of Resh Lakish. The former applies to the case where a man has acted out of fear, the latter to the case where he has acted out of love. (Yoma 86b)

Two things should be noted here. First of all, there is a recognition of two motivations which might induce a man to do teshuvah, fear and love; and there is the assumption that teshuvah out of love brings about the more radical change of personality. Moreover, there is the daring assertion that, in the case of him who did teshuvah out of love, intentional sins are turned to merits. I believe that this has something to do with habit formation, or what Gordon Allport calls "functional autonomy." The habits which the sinner has acquired in his sinful life can be turned to good account once the whole direction of that life has undergone a complete change. A story which Martin Buber tells about Zev Wolf of Zbarazh may help to clarify this somewhat difficult concept: A Hasid once complained to Rabbi Wolf that there were some gamblers in the town who spent their whole nights playing cards. "That is good," said the tzaddik. "Like all people, they want to serve God and don't know how. But now they are learning to stay awake and persist in doing something. When they have become perfect in this, all they need do is turn to God -- and what excellent servants they will make for Him then!" (Martin Buber, Tales of the Hasidim, Vol. I, p. 161).

The Roles of God and Man in Teshuvah

If Resh Lakish can say "Great is teshuvah!," it is not only on account of the consequences of teshuvah but also because teshuvah is one of the most difficult things to accomplish. God may have built teshuvah into His scheme of the universe. But the question remains: Is man really able to avail himself of the opportunity? Torah and Prophets do indeed appeal to man to do teshuvah. But are the appeals successful? Can sinful man pull himself up by his own bootstraps? Or does teshuvah require active divine intervention? Who initiates the process of teshuvah -- man or God?

It would stand to reason that the sinner himself should initiate the process of teshuvah, and there are many passages in Bible and Talmud which tend to support such a view. There are, however, also other passages which tell a different story. Chapter 36 in

Ezekiel, for example, shows that the prophet had despaired of Israel's ability to do teshuvah through their own efforts. God is going to purify and to redeem Israel -- not because Israel deserves such redemption, but for the sake of God's Holy Name. To accomplish this, it is God who has to change the personality of Israel.

I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes and be careful to observe My ordinances. (Ezekiel 36:25-27)

Man or God? The dialectics of the problem did not escape the Rabbis.

"Turn Thou us unto Thee, O Lord, and we shall be turned" (Lam. 5:21). The Community of Israel spoke before the Holy One, blessed be He: "Master of the Universe, it depends upon Thee, so 'Turn Thou us unto Thee.'" He said to them: "It depends upon you, as it is said (Malachi 3:7), 'Return unto Me, and I will return unto you, saith the Lord of hosts.'" The Community of Israel said before Him: "Master of the Universe, it depends upon Thee, as it is said (Psalm 85:5), 'Restore us, O God of our salvation.'" Therefore it is said: "Turn Thou us unto Thee, O Lord, and we shall be turned." (Lamentations Rabbah 5:21, end)

Did Israel or God have the last word in this argument? In a parallel midrash they reach a compromise:

When the children of Israel said to Thee, "Return Thou first," as it is said (Psalm 90:13): "Return, O Lord, how long?," Thou didst reply: "No, but let Israel return first." Since Thou wilt not return alone, and since we will not return alone, let us both return together, as it is said (Psalm 85:6), "Return (both of you), O God of our salvation." (Midrash Tehillim 85:3, ed. Buber, p. 186b)

God and man are in this together. The picture we get is one of man reaching out for God, and God reaching out for man, at one and the same time. In practice, however, there remains a difference. God, reaching out for man, cannot always be sure of man's response. Yet man, reaching out for God in teshuvah, is assured of God's response. That is why, in the final analysis, it is God who helps man do teshuvah; but it is man who has to call out to

God first. Lamentations 5:21 remains paradigmatic. "Turn Thou us unto Thee, O Lord, and we shall be turned; renew our days as of old." In fact, in the old Palestinian version of the Amidah prayer this verse alone, followed by the hatimah (formal conclusion), made up the entire benediction of forgiveness, birkat ha-teshuvah (Joseph Heinemann, Tefilot Yisrael Vetoldoteihen, Jerusalem, 5726, p. 24). Man's "turning" becomes possible only when God "turns" man. Ezekiel was right: it takes God to invest man with a new heart and a new spirit; man cannot completely remake himself.

But, when all is said and done, it is man who utters the prayer, "Turn Thou us, and we shall be turned"; it is man who feels the need for regeneration; and it is man who, in a state of remorse, calls out for divine assistance in the process of teshuvah which he wants to undergo.

To get man to the stage where he wants to do teshuvah, where he becomes aware of his need of God's assistance -- that seems to be the whole burden of what the Bible and the Talmud have to say on the subject of teshuvah.

Chapter 9

Judaism and the Twelve Steps

By Rabbi ABRAHAM J. TWERSKI, M.D.

The fellowships of Alcoholics Anonymous and Narcotics Anonymous are of inestimable value in recovery from alcoholism and chemically dependency. Not infrequently, there is a resistance on the part of Jews to participate in these programs on the grounds that they have a religious orientation that is non-Jewish.

Let us first dispense with some extraneous objections.

1. "AA is Christian because meetings are held in church basements." While it is true that the majority of AA meetings are in churches, that is simply because few Jewish facilities have welcomed AA. The myth that Jews do not become alcoholic has resulted in an alienation of alcoholism treatment programs from the Jewish community. Just as there is a dearth of alcoholism expertise in Jewish health agencies, so is there a dearth of synagogues and Jewish community centers that have opened their doors to AA. Several years ago there were virtually no synagogue-based AA meetings. Now there are communities that have one or more. If rabbis and

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community leaders will overcome their denial and resistances, more AA meetings will be synagogue based.

2. "AA meetings involve Christian liturgy." While AA meetings generally do close with the Lord's Prayer, which is not part of the Jewish liturgy, there is nothing in AA that precludes substituting a Jewish prayer. While others are reciting the Lord's Prayer, one may say the 23rd Psalm or any other appropriate Jewish prayer.
3. "All the available literature on spirituality in recovery is of Christian origin." Like objection No. 1, this is not inherent in AA, but a default by Jewish theologians. Again, the prevailing lack of awareness of alcoholism among Jews is responsible for the absence of Jewish literature on spirituality. Hopefully, this will be corrected with the increasing interest in the problem. In some communities, knowledgeable rabbis have begun to provide sessions on spirituality for recovering Jews.

It is important to realize that there are various kinds of denial and resistance in alcoholism. Even after a person accepts the presence of a problem and the need for treatment, there is often resistance to AA. The most likely true reasons for this resistance are: 1) AA's insistence on total abstinence. The alcoholic much prefers a treatment which would allow him to "cut-back" on his alcohol consumption, or teach him to "control" his drinking. He is therefore more likely to accept some treatment approach that would not demand total abstinence indefinitely. 2) Reluctance to be stigmatized as "alcoholic". The pejorative nature of this term, and the association of the term in many people's minds with skid row derelicts often results in preference for the euphemism "problem drinker". 3) Concern that one will meet social or business acquaintances at meetings, and that one's alcoholism will thus be exposed.

While there are various reasons for resistance to AA, the rationalization that it is alien to Jewishness is a comfortable one and frequently exploited. Strangely, one can hear this objection from people who have broken all identity with Jewishness, and who may not have seen the inside of a synagogue even on Yom Kippur. This rationalization is also employed by people who had no reservations about their own or their children's intermarriage. It is clearly a resistance maneuver and should be recognized as such.

The essence of Alcoholics Anonymous is contained in the Twelve Steps, whose adoption is a *sine qua non* for participation in the fellowship. Let us look at the compatibility of the steps with Jewish theology.

The Twelve Steps of AA:

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understand him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.
6. Were entirely ready to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and practice these principles in all our affairs.

Let us now examine the steps more closely.

Step 1: We admitted we were powerless over alcohol and that our lives had become unmanageable.

This step is the foundation of recovery, since it identifies the problem. Unless one accepts that a problem exists, efforts at doing something about the problem will be futile. Clearly, this first step has no religious connotations.

The first step is without doubt the most difficult. It is typical that the person with an alcohol problem will deny the existence of a problem even when the evidence is blatant and irrefutable. The loss of control over alcohol, whether this means dependency—a need to drink regularly (not necessarily daily), regardless of quantity—or an inability to stop drinking once it has been started, is recognized by everyone except the drinker. The deterioration of life, whether physical, emotional, social, occupational, and often all of the above may be evident to the family, friends, employer, or physician, but the drinker may have the delusion that things are just fine, or that if there is something wrong, it is due to the actions of others.

To the active alcoholic, step one is terrifying because it implies that use of alcohol must be totally abandoned. It is also formidable because the person may perceive admission of powerlessness as a shortcoming or a personal weakness. Inasmuch as persons with alcohol problems are invariably people with feeling of low self esteem, this admission is extremely threatening to the ego. Anything which can help shore up the fragile ego of the alcoholic will make acceptance of powerlessness and recognition that one has lost control of the direction of one's life much easier. For the same reason, punitive behavior toward the alcoholic will only further depress his self-esteem and make acceptance more difficult. Spiritual guidance directed at improving one's sense of worth is thus helpful in facilitating the first step and initiating recovery.

Step 2: We came to believe that a power greater than ourselves could restore us to sanity.

The Talmud states, "A person's temptation becomes more intense each day, and were it not that God helps him, it would be impossible for him to resist (Sukkah, 52a)."

This statement is universal, applying to all people, great or small, wealthy or poor, learned or unlearned. The Talmud tells us that even though giving in to destructive impulses may be recognized to be foolish and detrimental, no one would be able to resist these urges without the help of God. One's own resources, regardless of how great they may seem, are simply inadequate. Step number two is thus a statement of a fundamental Jewish belief.

Step 3: We made a decision to turn our will and our lives over to the care of God as we understand Him.

The phrase "God as we understand Him" is a recurring one

in AA literature. The wording was intended to avoid identification with any particular religious denomination.

Step number three is a logical consequence of steps one and two. If I have lost control of my life, and if there is a power greater than myself that can restore sanity to my life, and if I indeed desire restoration of sanity, then it follows that I must be ready to turn my life over to that higher power. Step number three is second only to the first step in difficulty of acceptance. The contradiction between the verbal acknowledgment of the *loss* of control and the obstinate efforts to *maintain* control is striking in the early phases of recovery.

Turning one's life and will over to the care of God does not mean that one can relinquish responsibility. Although the quoted principle of the Talmud indicates that unaided man is helpless, it clearly does not mean that a person should make no effort, and place total responsibility on God. The Talmud states that God's *assistance* to man is indispensable. "Assistance" implies that one is taking some action, but needs help. A person must do everything which is within his power to make his life constructive and productive. Divine help, if sought, will be forthcoming only when one has done his share of the work.

Step 4: Made a searching and fearless moral inventory of ourselves.

Step 5: Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

All the works of Jewish moralists and ethicists are replete with the need for *cheshbon hanefesh*, a detailed personal accounting which is to be taken daily and a more general overview of the direction, accomplishment, and shortcomings of one's life taken periodically, with special emphasis on introspection in the period beginning with Rosh Hashonah and concluding on Yom Kippur.

The great *chassidic* master, Rabbi Elimelech of Lizensk in his "Brief List for Proper Living" states, "One must repeatedly confide in another person, whether it be a spiritual counselor or a trusted friend, all improper thoughts and impulses which come to one's heart and mind, whether these occur during meditation, while lying idle awaiting onset of sleep, or at any time of the day, and one should not withhold anything because of shame or embarrassment."

Anyone familiar with the *siddur* knows that confession before God is not restricted to Yom Kippur. A detailed confession is required twice daily.

Perhaps the greatest difficulty is in admitting to *oneself*, and one must stand in admiration of the wisdom of whoever it was that authored the twelve steps that "admitting to oneself" was required. Many people make verbal confessions from which they are completely detached. Confessions that are not accompanied by a sincere regret for the wrong deed and a commitment to change are worse than worthless.

Just as the admission of a mistake to God and to another person, when accompanied by sincere regret, elicits forgiveness by God and man, so should the admitting to oneself elicit forgiveness to oneself. Yet, many people seem unable to forgive themselves even when a misdeed has been acknowledged and sincerely regretted. These people carry a heavy load of guilt on their backs, which is nothing but a hindrance to anyone, and for the person who has a problem with alcohol, it is a frequent cause of relapse.

Step 6: We were entirely ready to have God remove all these defects of character.

Step 7: Humbly asked Him to remove our shortcomings.

These steps reflect an understanding of human behavior which is well recognized in Jewish ethics.

In Jewishness, man is defined not as *homo sapiens*, a hominoid with intelligence, but as *homo spiritus*, a hominoid with a divine spirit, as is stated in Genesis: "And God blew into his nostrils a spirit of life, and man became a living being" (II, 7). Man's distinction from lower forms of life lies in his spirit, not in his intellect.

Man is thus essentially a biologic animal, with all of the lusts, cravings, impulses, and drives that are natural to all animals. In contrast, however, man has a spirit which enables him to master these innate urges. But all that unaided man can do is master these forces; he cannot eradicate them any more than he can change the color of his eyes.

While man alone cannot extirpate undesirable internal drives, God can, if His help is sought. A prerequisite for divine intervention, however, is that man must first do all that is within his own power to subdue undesirable traits. A person who prays for divine intervention to rid him of undesirable lust impulses, while he indulges in sexually provocative literature, can hardly expect divine assistance. Whether it be lust, anger, hate, envy, or greed, maximum efforts on one's own part must be fully exhausted before a divine response can be expected. This is the "readiness" required in Step No. 6, which then justifies Step No: 7.

Step 8: Made a list of all persons we had harmed, and became willing to make amends to them all.

Step 9: Made direct amends to such people wherever possible, except when to do so would injure them or others.

The *Shulchan Aruch*, or Code of Jewish Law states that all the atonement in the world is ineffective if a person has harmed another, unless forgiveness from the victim of one's wrongdoings has been sought. If the wrong action has resulted in financial loss, then adequate restitution is required. If the offended person refuses to grant forgiveness, he is to be approached three times. If he remains obstinate in refusing forgiveness, and the offender has sincerely regretted his behavior, Divine forgiveness is assured. If the victim has since died, the *Shulchan Aruch* requires that one take a *minyan* (a quorum of ten people) and visit the victim's burial place and publicly ask for forgiveness.

Step 10: Continued to take personal inventory and when we were wrong promptly admitted it.

Taking a personal inventory on Rosh Hashonah and Yom Kippur is not sufficient. This must be an ongoing process.

The need for recognizing a wrong and promptly admitting it is stressed by the Talmud. The longer one delays in admitting a sin, the more apt he is to explain away and justify his behavior, until it may even begin to appear as the right thing to do.

Step 11: Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

One of the first prayers upon arising is for Divine guidance and strength to do God's will. In *Ethics of the Fathers*, the Talmud states, "Make His will your will, and negate your will before His (II, 4)."

Step 12: Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

Everywhere in Jewish ethics, there is great emphasis on mutual responsibility for one another's actions. No man is an island. Just as disease and physical decay is contagious, so is spiritual and moral deterioration. Those who are fortunate in achieving a measure of spirituality do not have the right to keep this enlightenment to themselves. The Yiddish phrase, "He is a *zaddik* in *pelz*," literally, a pious person who keeps warm by wrapping himself in furs, indicates the attitude toward selfish piety. Warmth should be obtained by building a fire, so that others can benefit from the heat as well.

AA has set an example for stretching out a helping hand. It is not unusual for a person to be awakened in the early hours of the morning in subzero weather and be asked to respond to a call for help from a total stranger. The call is heeded even though the would-be helper recognizes that by the time he reaches the party who sought help, the latter may have changed his mind and slam the door in his face, or perhaps be asleep in a drunken stupor. But recovering alcoholics respond because alcoholism has taught them in very practical, rather than theoretical terms that, "We either make it together, or we don't make it."

Alcoholics Anonymous is not a religion, and cannot take the place of religion. Religion deals with ultimates, especially with the ultimate purpose of man's presence on earth. All Jews need to know more about their faith, and learn from the unlimited resources of Jewish knowledge. The recovering alcoholic has particular need for positive direction and a sense of purpose in his life. AA does not attempt to provide this.

It has been said that new ideas often have a three-stage course. At first they are anti-Jewish; then second, they may be compatible with Jewishness after all; and third, Jews thought of it first. This notwithstanding, it is difficult to see how anyone can see any conflict between AA philosophy and Jewishness.

It is important for Jews, as a whole, but especially for Jewish spiritual and communal leaders, to learn more about alcoholism and chemical dependency. In addition to the methods that have been found effective in promoting recovery, the treasury of Jewish tradition and learning has much to offer. AA can be an invaluable ally in the comprehensive spiritual growth of the individual.

ATTRIBUTES OF ALCOHOL IN THE OLD TESTAMENT

This table catalogues and categorizes references to alcohol in the Old Testament. To enable researchers to locate references to alcohol in the texts, a four-step methodological procedure has been adopted. First, references have been separated into two major divisions, positive and negative. Second, references are assigned to an appropriate realm: physical, psychological, social, religious, or economic. Third, within a specific realm, references are then assigned to a category and a single, major reference exemplifies each category. Finally, additional examples within each category are included under "others" and are arranged in the order in which they appear in The New English Bible, Oxford Study Edition, New York: Oxford University Press, 1972. An asterisk (*) indicates that the Hebrew text implicitly refers to alcohol but is untranslated as such in the Oxford edition.

Readers are cautioned, owing to differences of translation and original context, that any given passage may lend itself to a substantially different categorization than that which we have employed.

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Attributes of Alcohol in the Old Testament

POSITIVE

I. PHYSICAL

A. Revitalizes

When David had moved on a little from the top of the ridge, he was met by Ziba the servant of Mephibosheth, who had with him a pair of asses saddled and loaded with two hundred loaves, a hundred clusters of raisins, a hundred bunches of summer fruit, and a flagon of wine. The king said to him, 'What are you doing with these?' Ziba answered, 'The asses are for the king's family to ride on, the bread and the summer fruit are for the servants to eat, and the wine for anyone who becomes exhausted in the wilderness.' 2 Sam. 16:1-2

B. Accompaniment to food

Then Isaac said, 'Bring me some of your venison to eat, my son, so that I may give you my blessing.' Then Jacob brought it to him, and he ate it; he brought wine also, and he drank it. Gen. 27:25
Others: There are over 45 additional explicit and implicit references related to this category.

C. Pleasing taste

Then he said to them, 'You may go now; refresh yourselves with rich food and sweet drinks*, and send a share to all who cannot provide for themselves; for this day is holy to our Lord. Neh. 8:10

D. Pleasant aroma

Your love is more fragrant than wine, fragrant the scent of your perfume, and your name like perfume poured out; for this the maidens love you. S. of S. 1:2-3

II. PSYCHOLOGICAL

A. Brings joy and cheer

'So the trees said to the vine: Then will you con and be king over us? But the vine answered: Why leave my new wine which gladdens gods and men, come and hold sway over the trees? . . . ' Jud. 9:12-13

Others: Gen. 43:34*, 1 Kgs. 4:20; Ps. 104:15; Pro. 15:15*; Eccles. 9:7; Eccles. 10:19

B. Alleviates despair

Give strong drink to the desperate and wine to the embittered; such men will drink and forget the poverty and remember their trouble no longer. Pro. 31:6-7

Others: Jer. 16:7*

C. Stimulates imagination

So I sought to stimulate myself with wine, in the hope of finding out what was good for men to do under heaven throughout the brief span of their lives. Eccles. 2:3

D. Engenders love

. . . I have eaten my honey and my syrup, I have drunk my wine and my milk. Eat, friends, and drink until you are drunk with love. S. of S. 5:1

Others: S. of S. 8:2

III. SOCIAL

A. Conducive to merriment

On the seventh day, when he was merry with wine the king ordered . . . the seven eunuchs who were in attendance on the king's person, to bring Queen Vashti before him wearing her royal crown, . . . Esther 1:10

Others: Gen. 43:34*; 2 Sam. 13:28; 1 Kgs. 20:12*; Chr. 12:42; Isa. 22:13

B. Hospitality for guests

They spent three days there with David, eating and drinking*, for their kinsmen made provision for them. Their neighbours also round about, as far away as Issachar, Zebulun, and Naphtali, brought food on asses and camels, on mules and oxen, supplies of meal, fig-cakes, raisin-cakes, wine and oil, oxen and sheep, in plenty; for there was rejoicing in Israel. 1 Chr. 12:39-40

Others: Gen. 14:18; Judg. 19:6-9; Judg. 19:20-21; 2 Sam. 11:13; 2 Kgs. 6:23; Neh. 5:18; Esther 1:7-8; Job 1:4; Dan. 5:1

C. Makes one more agreeable

Over the wine the king said to Esther, 'Whatever you ask of me shall be given to you. Whatever you

O'Brien, John Maxwell and Sellar, Sheldon C. "Attributes of Alcohol in the Old Testament." Drinking and Drug Practices Surveyor 18 (August 1982): 18-24.

request of me, up to half my kingdom, it shall be done.' Esther 5:6

Others: Esther 5:12; Dan. 5:2

D. Drinking not compulsory

Wine was served in golden cups of various patterns: the king's wine flowed freely as befitted a king, and the law of the drinking was that there should be no compulsion, for the king had laid it down that all the stewards of his palace should respect each man's wishes. Esther 1:7-8

E. Drinking at the right time good

Happy the land when . . . its princes feast at the right time of day, with self-control, and not as drunkards. Eccles. 10:17

F. Celebrate victory

So he led him down, and there they were scattered everywhere, eating and drinking* and celebrating the capture of the great mass of spoil taken from Philistine and Judaeen territory. 1 Sam. 30:16
Others: Judg. 9:27; Esther 3:15; Esther 8:17*; Esther 9:17-22*

G. Serves as a gift

Give to him lavishly from your flock, from your threshing-floor and your wine-press. Be generous to him, because the LORD your God has blessed you. Deut. 15:14

Others: Gen. 27:37; Lev. 19:10; 1 Sam. 25:18

H. Reward for work

There is nothing better for a man to do than to eat and drink* and enjoy himself in return for his labours. Eccles. 2:24
Others: Eccles. 3:13-14; Eccles. 5:18; Eccles. 8:15; Isa. 62:8-9

I. An honor to serve the exalted a drink

' . . . Now I had Pharaoh's cup in my hand, and I plucked the grapes, crushed them into Pharaoh's cup and put the cup into Pharaoh's hand.' Gen. 40:11
Others: 1 Kgs. 10:5; 2 Chr. 9:4; Neh. 2:1

J. Weapon against enemy

These were the words of the LORD the God of Israel to me: Take from my hand this cup of fiery wine and make all the nations to whom I send you drink it. When they have drunk it they will vomit and go mad; such is the sword which I am sending among them. Jer. 25:15-16
Others: 2 Sam. 13:28; Jer. 25:28*

IV. RELIGIOUS

A. Offering to God

On the day you present the sheaf, you shall prepare a perfect yearling ram for a whole-offering to the LORD, with the proper grain-offering, two tenths of an ephah of flour mixed with oil, as a food-offering to the LORD, of soothing odour, and also with the proper drink-offering, a quarter of a hin of wine. Lev. 23:12-13

Others: There are over 45 explicit and implicit references related to this category.

B. God's share

You shall eat it in the presence of the LORD your God in the place which he will choose as a dwelling for his Name — the tithe of your corn and new wine and oil, and the first-born of your cattle and sheep so that for all time you may learn to fear the LORD your God. Deut. 14:23

Others: Deut. 12:17; Neh. 10:37; Neh. 10:39; Neh. 13:5-6

C. Gift from God

Moreover, that a man should eat and drink* and enjoy himself, in return for all his labours, is a gift of God. Eccles. 3:13-14

Others: Num. 18:12; Isa. 25:6; Joel 2:19; Joel 2:2; Amos 9:13; Zech. 8:12; Zech. 9:17

D. Reward from God

God give you dew from heaven and the richness of the earth, corn and new wine in plenty! Gen. 27:28
Others: Lev. 26:5; Deut. 11:13-14; Deut. 14:22-23; Prov. 3:9-10; Eccles. 8:15; Jer. 31:25

E. Compensation for Priesthood

This shall be the customary due of the priests from those of the people who offer sacrifice, whether bull or a sheep: the shoulders, the cheeks, and the stomach shall be given to the priest. You shall give him also the first fruits of your corn and new wine and oil, and the first fleeces at the shearing of your flocks. Deut. 18:3-5

Others: Num. 18:30-31; 2 Chr. 31:4-5; Neh. 13:5-6

F. Purification through abstinence

' . . . you ate no bread and drank no wine or strong drink, in order that you might learn that I am the LORD your God. Deut. 29:6

Others: Num. 6:20; Judg. 13:3-14; Esther 4:16

G. Temporary abstinence a virtue in holy man

The LORD spoke to Moses and said, Speak to the Israelites in these words: When anyone, man or woman, makes a special vow dedicating himself to the LORD as a Nazirite, he shall abstain from wine and strong drink. These he shall not drink, nor anything made from the juice of grapes; nor shall he eat grapes, fresh or dried. During the whole term of his vow he shall eat nothing that comes from the vine, nothing whatever, shoot or berry. Num. 6:1-4

H. Ritualistic component

This is what you shall offer on the altar: . . . a quarter of a hin of wine for the first ram. Exod. 29:38-40

Others: Deut. 14:22-26

I. Divination

' . . . Why have you stolen the silver goblet? Is it the one from which my lord drinks*, and which he uses for divination. You have done a wicked thing.' Gen. 44:5

J. Sacred drinking vessels

You have set yourself up against the Lord of heaven. The vessels of his temple have been brought to your table; and you, your nobles, your concubines, and your courtesans have drunk* from them. You have praised the gods of silver and gold, of bronze and iron, of wood and stone, which neither see nor hear nor know, and you have not given glory to God, in whose charge is your very breath and in whose hands are all your ways. Dan. 5:23

K. Purifier

To the vine he tethers his ass, and the colt of his ass to the red vine; he washes his cloak in wine, his robes in the blood of grapes. Gen. 49:11

L. Symbolic equation with blood

I will force your oppressors to feed on their own flesh and make them drunk with their own blood as if with fresh wine, and all mankind shall know that it is I, the LORD, who save you, I your ransom, the Mighty One of Jacob. Isa. 49:26
Others: Gen. 49:11; Deut. 32:14; Isa. 63:2-3; Jer. 46:10; Ezek. 39:19

M. Contains blessing

These are the words of the Lord: As there is new wine in a cluster of grapes and men say, 'Do not destroy it; there is a blessing in it', so will I do for my servants' sake: I will not destroy the whole nation. Isa. 65:8
Others: Deut. 7:13

N. Messianic age will have flowing wine

A time is coming, says the LORD, when . . . The mountains shall run with fresh wine, . . . Amos 9:13
Others: Joel 3:17-18

O. Mourning component

No one shall give the mourner . . . the cup* of consolation, . . . Jer. 16:7

V. ECONOMIC

A. Medium of exchange

So I got her back for fifteen pieces of silver, a homer of barley and a measure of wine; and I said to her, 'Many a long day you shall live in my house and not play the wanton, and have no intercourse with a man, nor I with you.' Hos. 3:2-3
Others: Exod. 22:29; Deut. 14:24-26; 2 Chr. 2:10; 2 Chr. 2:15; Ezra 3:7; Neh. 5:15; Hos. 2:12

B. Community resource (valuable)

I give you all the choicest of the oil, the choicest of the new wine and the corn, . . . Num. 18:12
Others: There are over 80 implicit and explicit references related to this category.

C. Drinking vessels and jars valuable

All Solomon's drinking* vessels were of gold, and all the plate in the House of the Forest of Lebanon was of red gold; no silver was used, for it was

reckoned of no value in the days of Solomon. 1 Kgs. 10:21

Others: Gen. 44:5; 2 Chr. 9:20; Esther 1:7; Dan. 5:2-4

NEGATIVE

VI. PHYSICAL

A. Affects speech

Do not gulp down the wine, the strong red wine, when the droplets form on the side of the cup; in the end it will bite like a snake and sting like a cobra. Then your eyes see strange sights, your wits and your speech are confused; you become like a man tossing out at sea, . . . Prov. 23:31-34

B. Makes you stagger

Thou hast made thy people drunk with a bitter draught, thou hast given us wine that makes us stagger. Ps. 60:3
Others: Ps. 107:27; Isa. 24:20; Isa. 29:9; Hab. 2:16

C. Results in loss of bearings

. . . they grope in the darkness without light and are left to wander like a drunkard. Job 12:25
Others: Prov. 23:30-34

D. Bloats stomach

My stomach is distended as if with wine, bulging like a blacksmith's bellows; . . . Job 32:19

E. Can be an emetic

These too are addicted to wine, clamouring in their cups: priest and prophet are addicted to strong drink and bemused with wine; clamouring in their cups, confirmed toppers, hiccuping in drunken stupor; every table is covered with vomit, filth that leaves no clean spot. Isa. 28:7-8
Others: Isa. 19:14; Jer. 25:15-16; Jer. 48:26

F. Hiccups

. . . hiccuping in drunken stupor; . . . Isa. 28:7

G. Results in bloodshot eyes

Whose eyes are bloodshot? Those who linger late over their wine, those who are always trying some new spiced liquor. Prov. 23:29-30

H. Gets you drunk

On her return she found Nabal holding a banquet . . . fit for a king. He grew merry and became very drunk, so drunk that his wife said nothing to him, trivial or serious, till daybreak. In the morning, when the wine had worn off, she told him everything, and he had a seizure and lay there like a stone. 1 Sam. 25:36-37
Others: 1 Sam. 1:13-16; 2 Sam. 11:13; 1 Kgs. 16:9; 1 Kgs. 20:16-17; Isa. 28:1; Isa. 29:9; Isa. 49:26; Isa. 51:21; Jer. 13:13; Jer. 23:9; Joel 1:5; Zech. 9:15

I. Gulping especially harmful

Do not gulp down the wine, the strong red wine,
... in the end it will bite like a snake and sting like
a cobra. Prov. 23:31-32
Others: Obad. 1:16

J. Drains your strength

On the prophets. Deep within me my heart is
broken, there is no strength in my bones; because of
the LORD, because of his dread words I have become
like a drunken man, like a man overcome with wine.
Jer. 23:9

K. Weakens defenses

Zimri, who was in his service commanding half the
chariotry, plotted against him. The king was in Tirzah
drinking himself drunk in the house of Arza, comp-
troller of the household there, when Zimri broke in
and attacked him, assassinated him and made himself
king. This took place in the twenty-seventh year of
Asa king of Judah. 1 Kgs. 16:9-10

L. Makes you sick

... These are the words of the LORD of Hosts
the God of Israel: Drink this, get drunk and be sick;
fall, to rise no more, before the sword which I am
sending among you. Jer. 25:27

M. Enhances susceptibility to critical illness

On her return she found Nabal holding a banquet
in his house, a banquet fit for a king. He grew merry
and became very drunk, so drunk that his wife said
nothing to him, trivial or serious, till daybreak. In
the morning, when the wine had worn off, she told
him everything, and he had a seizure and lay there
like a stone. Ten days later the LORD struck him
again and he died. 1 Sam. 25:36-38

N. Spiced drinks more harmful

Whose is the misery? whose the remorse? Whose
are the quarrels and the anxiety? Who gets the
bruises without knowing why? Whose eyes are
bloodshot? Those who linger late over their wine,
those who are always trying some new spiced-liquor.
Do not gulp down the wine, the strong red wine, when
the droplets form on the side of the cup; in the end
it will bite like a snake and sting like a cobra. Then
your eyes see strange sights, your wits and your speech
are confused; ... Prov. 23:29-33

O. Leads to dependency

Shame on you! you who rise early in the morning
to go in pursuit of liquor and draw out the evening
inflamed with wine, ... Isa. 5:11
Others: Prov. 23:35

P. Results in addiction

These too are addicted to wine, clamouring in their
cups: priest and prophet are addicted to strong drink
and bemused with wine; clamouring in their cups,
confirmed toppers, hiccuping in drunken stupor; ...
Isa. 28:7
Others: Prov. 20:1

Q. Causes fever, delirium and death

I will cause their drinking bouts to end in fever
and make them so drunk that they will writhe and
toss, then sink into unending sleep, never to wake.
This is the very word of the LORD. Jer. 51:39

R. Evokes violence

Then the lord awoke as a sleeper awakes, like a
warrior heated with wine; ... Ps. 78:65
Others: Prov. 20:1 Prov. 23:29-30

S. May cause personal injury

Who gets the bruises without knowing why? ...
Those who linger late over their wine, those who are
always trying some new spiced liquor. Prov. 23:29-30

VII. PSYCHOLOGICAL

A. Provides escape from reality

... but instead there was joy and merry-making,
slaughtering of cattle and killing of sheep, eating of
meat and drinking of wine, as you thought, Let us
eat and drink; for tomorrow we die. Isa. 22:13

B. Makes you irresponsible

Like an archer who shoots at any passerby is one
who hires a stupid man or a drunkard. Prov. 26:10
Others: Amos 6:6

C. Instrument of seduction

The elder daughter said to the younger, 'Our father
is old and there is not a man in the country to come
to us in the usual way. Come now, let us make our
father drink wine and then lie with him and in this
way keep the family alive through our father.' So
that night they gave him wine to drink, and the elder
daughter came and lay with him, and he did not know
when she lay down and when she got up. Gen. 19:31-34

D. Leads to lust

Woe betide you who make your companions drink
the outpouring of your wrath, making them drunk,
that you may watch their naked orgies! Hab. 2:15
Others: Gen. 19:31-36; Hos. 4:12; Hos. 4:18; Hos.
7:5-6

E. Fogs your mind

Loiter and be dazed, enjoy yourselves and be
blinded, be drunk but not with wine, reel but not with
strong drink; for the LORD has poured upon you a
spirit of deep stupor; ... Isa. 29:9
Others: 1 Sam. 1:13; Prov. 23:30-35; Isa. 28:7

F. Affects reasoning

New wine and old steal my people's wits: they
ask advice from a block of wood and take their orders
from a fetish; for a spirit of wantonness has led them
astray and in their lusts they are unfaithful to their
God. Hos. 4:12
Others: Prov. 20:1

G. Affects your brain (memory)

... if they drink, they will forget rights and
customs ... Prov. 31:5

H. Brings misery

Whose is the misery? . . . Those . . . who linger late over their wine, those who are always trying some new spiced liquor. Prov. 23:29-30

I. Creates anxiety

Whose is . . . the anxiety? . . . Those who linger late over their wine, those who are always trying some new spiced liquor. Prov. 23:29-30

J. Causes remorse

Whose is . . . the remorse? . . . Those who linger late over their wine, those who are always trying some new spiced liquor. Prov. 23:29-30

K. Leaves one totally apathetic

Do not gulp down the wine, the strong red wine . . . you become like a man tossing out at sea, like one who clings to the top of the rigging; you say 'If it lays me flat, what do I care? If it brings me to the ground, what of it? As soon as I wake up, I shall turn to it again.' Prov. 23:34-35

L. Causes blackouts

Who gets the bruises without knowing why? . . . Those who linger late over their wine, those who are always trying some new spiced liquor. Prov. 23:29-30

M. Stupifies

Your sons are in stupor, they lie at the head of every street, like antelopes caught in the net, glutted with the wrath of the LORD, the rebuke of your God. Therefore listen to this, in your affliction, drunk that you are, but not with wine: . . . Isa. 51:20-21
Others: Prov. 23:21; Isa. 28:7; Zeph. 4:12

N. Makes you hallucinate

Do not gulp down the wine, the strong red wine, when the droplets form on the side of the cup; in the end it will bite like a snake and sting like a cobra. Then your eyes see strange sights, your wits and your speech are confused; you become like a man tossing out at sea, . . . Prov. 23:31-33

O. Drives you mad

Babylon has been a gold cup in the LORD's hand to make all the earth drunk; the nations have drunk of her wine, and that has made them mad. Jer. 51:7
Others: Jer. 25:15-16; Ezek. 23:34

VIII. SOCIAL

A. Drunkards lack self-control

. . . princes feast at the right time of day, with self-control, and not as drunkards. Eccles. 10:17

B. Drunkards drink at the wrong time of day

. . . princes feast at the right time of day, with self-control, and not as drunkards. Eccles. 10:17

C. Fools drink spiced wine

Wisdom has built her house, she has hewn her seven pillars; she has killed a beast and spiced her wine, and she has spread her table. She has sent out her

maidens to proclaim from the highest part of the town, 'Come in, you simpletons.' She says also to the fool, 'Come, dine with me and taste the wine that I have spiced. . . .' Prov. 9:1-5

D. Degrading

Ephraim, keeping company with idols, has held drunken orgy, they have practised sacred prostitution; they have preferred dishonour to glory. Hos. 4:17-18
Others: 1 Sam. 1:15-16; Joel 3:3

E. Generates quarrels

Whose are the quarrels and the anxiety? . . . Those who linger late over their wine, those who are always trying some new spiced liquor. Prov. 23:29-30

F. Inspires malevolent gossip

Those who sit by the town gate talk about the drunkards sing songs about me in their cups. Ps. 69:7

G. Leads to shameful deportment

Make Moab drunk - he has defied the Lord - until he overflows with his vomit and even he becomes butt for derision. Jer. 48:26
Others: Gen. 9:21; Gen. 19:33-35; Exod. 32:6; Deu. 21:18-21; Prov. 20:1; Prov. 23:30-35; Isa. 5:11-12; Isa. 5:22; Isa. 28:7-8; Jer. 23:15-18

H. Morning drinking shameful

Shame on you! you who rise early in the morning to go in pursuit of liquor and draw out the evening inflamed with wine, at whose feasts there are harp and lute, tabors and pipe and wine, who have no eye for the work of the LORD, and never see the thing that he has done. Isa. 5:11-12

I. Drunkenness results in vulnerability

The king was in Tirzah drinking himself drunk the house of Arza, . . . when Zimri broke in and attacked him, . . . 1 Kgs. 16:9-10
Others: 2 Sam. 13:28

J. Can leave you in ruin

At that time I will search Jerusalem with a lantern and punish all who sit in stupor over the dregs of their wine, who say to themselves, 'The LORD will do nothing, good or bad.' Their wealth shall be plundered, their houses laid waste; they shall build houses but not live in them, they shall plant vineyards but not drink the wine from them. Zeph. 1:12-13
Others: Ezek. 23:33

K. Impairs royal judgment

It is not for kings, . . . to drink wine . . . if the drink, they will forget rights and customs and twist the law against their wretched victims. Prov. 31:4-5

L. Princes should be moderate

It is not for kings, O Lemuel, not for kings to drink wine nor for princes to crave strong drink; if the drink, they will forget rights and customs and twist the law against their wretched victims. Prov. 31:4-5

M. Kings should abstain

It is not for kings, O Lemuel, not for kings to drink wine Prov. 31:4

N. Leads to corruption

Shame on you! you mighty toppers, valiant mixers of drink*, who for a bribe acquit the guilty and deny justice to those in the right. Isa. 5:22-23

O. Diverts one from Lord's work

Shame on you! you who rise early in the morning to go in pursuit of liquor and draw out the evening inflamed with wine, at whose feasts there are harp and lute, tabor and pipe and wine, who have no eyes for the work of the LORD, and never see the things that he has done. Isa. 5:11-12

P. May end in exile

. . . you who drink wine by the bowlful . . . you shall head the column of exiles; that will be the end of sprawling and revelry. Amos. 6:6-7

Q. Habitual drunkenness justification for stoning

When a man has a son who is disobedient and out of control, and will not obey his father or his mother, or pay attention when they punish him, then his father and mother shall take hold of him and bring him out to the elders of the town, at the town gate. They shall say to the elders of the town, 'This son of ours is disobedient and out of control; he will not obey us, he is a wastrel and a drunkard.' Then all the men of the town shall stone him to death, and you will thereby rid yourselves of this wickedness. All Israel will hear of it and be afraid. Deut. 21:18-21

R. Set up for assassination

Then Absalom prepared a feast fit for a king. He gave his servants these orders: 'Bide your time, and when Amnon is merry with wine I shall say to you, "Strike." Then kill Amnon. You have nothing to fear, these are my orders; be bold and resolute.' 2 Sam. 13:28

IX. RELIGIOUS

A. Carousing is ungodly

I have never kept company with any gang of roisterers, or made merry with them; because I felt thy hand upon me I have sat alone; for thou hast filled me with indignation. Jer. 15:17

B. Habitual drunkenness violates commandments

When a man has a son who is disobedient and out of control, and will not obey his father or his mother, or pay attention when they punish him, then his father and mother shall take hold of him and bring him out to the elders of the town, at the town gate. They shall say to the elders of the town, 'This son of ours is disobedient and out of control; he will not obey us, he is a wastrel and a drunkard.' Then all the men of the town shall stone him to death, and you will thereby rid yourselves of this wickedness. All Israel will hear of it and be afraid. Deut. 21:18-21

C. Libation to the gods

. . . Where are the gods who ate the fat of your sacrifices and drank the wine of your drink-offerings? Let them rise to help you! Let them give you shelter! Deut. 32:38

Others: Isa. 57:6; Isa. 65:11; Jer. 7:18; Jer. 19:13; Jer. 44:17-20; Jer. 44:25; Ezek. 20:28-29

D. Can result in incest

The elder daughter said to the younger, 'Our father is old and there is not a man in the country to come to us in the usual way. Come now, let us make our father drink wine and then lie with him and in this way keep the family alive through our father.' So that night they gave him wine to drink, and the elder daughter came and lay with him, and he did not know when she lay down and when she got up. Gen. 19:31-34

E. Profane to tread wine on Sabbath

In those days I saw men in Judah treading winepresses on the sabbath, collecting quantities of produce and piling it on asses—wine, grapes, figs, and every kind of load, which they brought into Jerusalem on the sabbath; and I protested to them about selling food on that day. Tyrians living in Jerusalem also brought in fish and all kinds of merchandise and sold them on the sabbath to the people of Judah, even in Jerusalem. Neh. 13:15-16

F. Profane to enter "Tent of the Presence" having drunk wine or strong drink

THE LORD SPOKE TO AARON AND SAID: You and your sons with you shall not drink wine or strong drink when you are to enter the Tent of the Presence, lest you die. This is a rule binding on your descendants for all time, to make a distinction between sacred and profane, between clean and unclean, and to teach the Israelites all the decrees which the LORD has spoken to them through Moses. Lev. 10:8-11

Others: Ezek. 44:21

G. Symbolic equation with blood

This is the day of the Lord, the GOD of Hosts, a day of vengeance, vengeance on his enemies; the sword shall devour and be sated, drunk with their blood. . . . Jer. 46:10

Others: Ezek. 39:19

H. God's wrath on vineyards

He sent swarms of flies which devoured them, and frogs which brought devastation; he gave their harvest over to locusts and their produce to the grubs; he killed their vines with hailstones and their figs with torrents of rain; Ps. 78:45-47

I. Instrument of divine retribution

He blasted their vines and their fig-trees and splintered the trees throughout the land. At his command came locusts, hoppers past all number, Ps. 105:33-34

Others: Ps. 75:8; Isa. 1:22; Isa. 16:6-12; Isa. 24:7-9; Jer. 5:9-10; Jer. 5:15-17; Jer. 25:15-30; Jer. 48:32; Jer. 51:39-57; Ezek. 23:32-34; Amos 3:11; Micah 6:13; Zeph. 1:13; Haggai 1:11; Haggai 2:16-17

J. Abstinence honorable if ancestral

The word which came to Jeremiah from the LORD in the days of Jehoiakim . . . : . . . speak to the Rechabites, bring them to one of the rooms in house of the Lord and offer them wine to drink . . . I set bowls full of wine and drinking-cups before the Rechabites and invited them to drink wine; but they said, 'We will not drink wine, for our forefather Jonadab son of Rechab laid this command on us: "You shall never drink wine, neither you nor your children. You shall not build houses or sow seed or plant vineyards; . . . Instead, you shall remain tent-dwellers all your lives, . . ." Jer. 35:1-7

K. Sacrilegious to drink in house of God

For crime after crime of Israel I will grant them no reprieve, because . . . in the house of their God they drink liquor Amos 2:6-8

X. ECONOMIC

A. Prevents you from becoming rich

. . . a man who loves wine and oil will never grow rich. Prov. 21:17

Others: Prov. 23:20-22

B. Will leave you poor

Do not keep company with drunkards or those who are greedy for the flesh-pots; for drink and greed will end in poverty, and drunken stupor goes in rags. Prov. 23:20-21

- John Maxwell O'Brien
- Sheldon C. Seller
- Queens College
- City University of New York

VI.

SELECTIONS FROM THE BABYLONIAN TALMUD AND
MIDRASHIC LITERATURE.

מה היה איתו האילן שאכל ממנו אדם וחוה?
 ר' יהודה בר אבא אמר, ענבים היתה שנה' (דברים
 32). ענבינו ענבי ראש, אשכולות, מדורות
 ענבי אותן האשכולות, הביאו מדורות לעולם. (מדרש
 רבה בראשית פ' טו, ח).

What was the specie of tree from which Adam and Eve ate the fruit?

Rabbi Judah, son of Eloi, said, The forbidden fruit which Adam and Eve ate was grapes, as it is written, "Their grapes are grapes of gall, their clusters are bitter". (Deut. 32, 32). The clusters of grapes brought bitterness into the world. (Midrash Rabbah Gen. 15, parag. 8).

ותקה מפיו ותאכל. א"ר איבו, כחמה ענבים,
 ונתנה לו. (מדרש רבה בראשית יט, פ' ח).

"She took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat." (Gen. 3, 6). Rabbi Ibo said, Eve pressed grapes and gave the juice thereof unto Adam to drink. (Midrash Rabbah Gen. 19, 8).

ויטע כרם, בשעה שהיה הלך ליטע כרם, אפנע
 בו שירא שמדון. א"ל, שותפי עמך, אלא איזדחך
 בך. דלא תיעול לחלקי, ואם עלת בחלקי, אנא חביל
 בך. וישת מן היין. וישת, שתה בלא מדה ונתבזה.
 א"ר חייא בר אבא, בו ביום נטע, בו ביום שתה, בו
 ביום נתבזה. ויתגל בתוך אהל. ר' יהודה א"ר
 הנין בשם ר' שמואל ב"ר יצחק, ויגל אכ"כ, אלא
 ויתגל, גם גלות לו ולדורות. עשרה השבטים לא
 גלו אלא בשביל יין, הח"ד (עמוס ו). השותים
 במדבר יין, ובתיב (ישעיה ה). הן משיכמי בבקר
 שבר ידדונו וגו'. שבט יהודה ובנימין לא גלו אלא
 בשביל יין שנה' (שם דח). גם אלה ביין שנו ובשכר
 תעו. (מדרש רבה בראשית פ' לו, ט).

"And he planted a vineyard" (Gen. 9, 20). At the time when Noah started to plant a vineyard, Ashm'day, chief of demons, approached him, and said, I am now your partner, but I warn you not to trespass my territory, for if you do I shall injure you.

"And he drank of the wine and was drunken, and he was uncovered within his tent." (Gen. 9, 21). He drank without moderation and became drunken.

"And he was uncovered." (Gen. 9, 21). Rabbi Judah says, Rabbi Chonin in the name of Rabbi Samuel, son of Isaac, said, The Hebrew text does not read "vayiggol," and he was uncovered, but "vayithgol," and he was exiled. Noah caused exile for himself and posterity. The ten tribes of Israel were carried into captivity because of wine. "That drink wine in bowls, etc. Therefore now shall they go captive with the first that go captive." (Amos 6, 6-7). "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them. And the harp and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Eternal, neither consider the operation of His hands. Therefore my people are gone into captivity." (Isa. 5, 11-15).

The tribes of Judah and Benjamin were carried away captive, for no other reason than that of drinking wine. "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, etc. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up by wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." (Isa. 28, 1-15; Midrash Rab-bah Gen. 36, parag. 7).

יִשְׂרָאֵל בְּכֹחַ הַיַּיִן אֶמְצָא חֲמִשָּׁה, בּוֹ בַּיּוֹם נִטָּע, בּוֹ בַּיּוֹם
עָלָה פִּתְיוֹת, בּוֹ בַּיּוֹם בָּאָה, בּוֹ בַּיּוֹם דָּדָה, בּוֹ בַּיּוֹם

שתה, בו ביום נשתכר, בו ביום נתגלה קלונו. ארז"ל,
כשבא נח ליטע הכרם, בא שטן ועמד לפניו,
א"ל, מה אתה נוטע? א"ל, כרם. א"ל, מה טיבו?
א"ל, פירותיו מתוקים בין לחים בין יבשים, ועושין
מהן יין המשמח לבבות, דכתיב, ויין ישמח לבב
אנוש (תהלים קד). א"ל שטן, בא ונשתתה שנינו
בכרם זה. א"ל, לחיי! מה עשה שטן? הביא כבש,
והרגו תחת הגפן. אח"כ הביא ארי והרגו, ואח"כ
הביא חזיר והרגו ואח"כ הביא קוף, והרגו תחת הכרם
והטיפו דמן באותו הכרם, והשקתו מדמיהן, רמז לו,
שקודם שישתה אדם מן היין, הרי הוא תם ככבש זו,
שאינו יודעת כלום, וכרח"ל לפני גוזזיה נאלמה. שתה
כתונן הרי הוא גבור כארי, ואומר אין כמותו בעולם.
כיון ששתה יותר מדאי, נעשה כחזיר, מתלכלך במי
רגלים ובדבר אחר. נשתכר, נעשה כקוף, עומד,
ומדקדק, ומשחק, ומוציא לפני הכל נבלות הפת,
ואינו יודע מה יעשה, וכל זה אירע לנח הצדיק! מה
נח הצדיק שהקב"ה פירש שבחו כך, שאר בני אדם
עאב"ו. ועוד שקיל"ל זרעו, ואמר, ארור כנען וגו'.
(מדרש תנחומא פ', נח).

"And he drank of wine." (Gen. 9, 2). Our sages say, On the very day Noah planted the vineyard, it brought forth its fruit, he vintaged and treaded it, drank thereof, became drunken, and his shame was uncovered. The Rabbins of blessed memory said, When Noah was about to plant the vineyard, Satan appeared before him, and asked, What are you planting? And Noah answered, A vineyard. And Satan asked, What is its nature? And Noah answered, Its fruit is sweet, whether fresh or dried, and one can brew wine thereof which rejoiceth the heart, as it is written, "And wine rejoiceth the heart of man." (Ps. 104). Then Satan said, Come, let us enter into partnership in this vineyard. Agreed, replied Noah. What did Satan then do? First he brought a lamb and slew it under the vine; then he brought a lion and killed it; then a swine, and killed it; after which he fetched a monkey and slew it. The blood

of the slain animals was flowing under the vine, and saturated it. In these acts Satan gave Noah an intimation that, before a person drinks wine he is as innocent as a lamb, and as dumb as a sheep before his shearers. When drinking moderately one becomes as strong as a lion, unto whom there is no equal in the world. But, when drinking immoderately, one becomes like a swine that wallows in the mire, and when drunken, one acts like a monkey, jumping and dancing, and uttering uncouth and profane words. In short, one behaves like an irrational being. And all these things happened to Noah, the righteous! If such misfortune could befall Noah, the righteous, whom the Holy One, blessed be He, praised so highly, how much more should we poor mortals be watchful and on guard! Again, Noah cursed his own seed, and said, "Cursed be Canaan." (Gen. 9, 25; Midrash Tanchuma Gen. Noah).

וַיֵּטַע כְּרֶם. וְהָ אֶחָד מֵאַרְבַּעָה שְׁתַּחֲחִילוּ בָדֹבְרִים. נָח הִתְחַלֵּל בְּנִשְׁעָה. דְּכִתִּיב, וַיֵּטַע כְּרֶם. וּבְאַחֲרָיָה אֶחָד כֹּנֵעַן. וּבְעֶבְרִית, עֶבֶד עֲבָדִים יִהְיֶה לָאֲדָמָה. וּבְשִׁכְרוּת, וַיֵּשֶׁת מִן הַיֵּין וַיִּשְׁכַּר. (מִדְרַשׁ תַּנְחוּמָא פ' נֹחַ).

"And he planted a vineyard." (Gen. 9, 20). Noah was one of four persons who called into existence four new things. The first to plant, as it is written, "And he planted a vineyard." The first person to pronounce a curse, as it is written, "Cursed be Canaan." The first to condemn man to servitude, "A servant of servants shall he be unto his brethren." And the first to become drunken, "And he drank of the wine and was drunken." (Midrash Tanchuma Noah).

יִחָל נָח. נִתְחַלֵּל מִקְדוּשָׁתוֹ וּנְעִשָׂה הוֹלֵין. אִישׁ הָאֲדָמָה לְהוֹכִיר מַעֲשֵׂה אֱדָמָה, שֶׁנֶּאֱמַר לֵאמֹר, אֲדָמָה הָאֲדָמָה (בְּרֵאשִׁית ג' י'), כִּמְאֵן דֹּאמֵר, אֵילָן שֶׁאֵכֵל אֱדָמָה נָפֶן הִיא שֶׁאֵין לָךְ דְּבַר שֶׁמִּבְּיָא יֵלֶכָה לְעוֹלָם, אֲלֵא הֵיין. (פְּסִיקְתָא זוֹטְרָתָא נֹחַ ט' כ').

"And Noah began to be an husbandman." (Gen. 9, 20). The words "and he began" (in the Hebrew language, "vayechal") means also he profaned himself and became desecrated. "Husbandman," (in the Hebrew text, "Ish hoadomoh," man of the earth, Adam) recalls the forbidden act of Adam through whose sin Heaven pronounced a curse against the earth (Gen. 3, 17-18), in accordance with the opinions of some authorities who claim that the forbidden fruit which Adam ate was grapes. There is no other thing which causes so much sorrow in this world as wine. (Psukto Zutretho Gen. 9, 20).

ומלכי צדק מלך שלם הוציא לחם ויין, והוא כהן
לא עליון. ר' אבה ב"כ ור"לוי, ראב"כ אמר, כל
יין שכתוב בתורה עושה רושם, חוץ מזה. א"ל לוי,
אף זה לא יצאנו מידו, שמשם קרא עליו, ועבדו,
וענו אותם ארבע מאות שנה. (בר' רבה פ' מג, ו).

"And Melchizedek, king of Salem, brought forth bread and wine." (Gen. 14, 18). Rabba Abba, son of Cahana, observes, Wherever wine is mentioned in the Bible, some sorrow is connected with it, excepting here. Rabbi Levy says, Even in this case a great calamity follows it, for in the following chapter God foretells Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." (Gen. 15, 13; Midrash Rabbah Gen. 43, 7).

אתה מוציא שתי פרשיות סמוכות, פ' נזיר ופ'
כז, הנזיר נזיר שלא לשתות יין, א"ל הקב"ה,
נדרת שלא לשתות יין. כדי להרחיק עצמך מן
העבירה, אל תאמר, הריני אוכל ענבים, ואין לי עון.
אמר הקב"ה, הואיל ונדרת מן היין, הריני מלמדך
שלא תחטא מלפני. אמר למשה, למד לישראל
הלכות נזירות, שנא' (במדבר, ו) איש כי יפליא לנדר
מין ושכר, יזיר מכל אשר יעשה מגפן היין. וכיון
שיעשה כך הרי הוא כמלאך. כל ימי נזרו קדוש

הוא לה"י בד"א ודניאל (ה) ואלו עיר וקריש (שמות
רבה, טז, ב).

You will note that the chapter containing the laws concerning the Nazir, abstainer (Num. 6), follows closely the chapter of Sotah, a woman suspected of faithlessness. The abstainer vows not to drink wine. The Holy One, blessed be He, said, Since you have vowed not to drink of wine, in order to keep yourself away from sin, then do not say, I will eat grapes and I shall not have committed a sin. The Holy One, blessed be He, further said, I shall therefore teach you how not to sin before me. "And the Eternal spake unto Moses saying, Speak unto the children of Israel and say unto them, When either man or woman shall separate to vow of a Nazir (abstainer), to separate themselves unto the Eternal." He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." (Num. 6, 1-5). If he will observe these instructions he will be like an angel. "All the days of his separation he is holy unto the Eternal." (Num. 6, 9). "A watcher and an holy one coming down from heaven." (Dan. 4, 20; Midrash Rabbah Exod. 16, 2).

יין ושכר אל תשת, החיד (משלי כג), אל תדא
כי יתאדם מה כי יתאדם? כי יתאדם לדם נדה ולדם
זבת, כי יתן בכוס עינו (משלי כג), בכוס, כתיב, לשון
נקיה הוא, בדכתיב (שם, מא), כוס אחד יהיה לכלנו.
יתהלך במישרים, סוף שאשתו אומרת לו, כשושנה
אדומה ראית, ואינו פורש, א"ל אכן, אם תלמיד
הכם הוא, סוף שמטמא את הטהור, ומטמא את
הטמא, ד"א, אל תדא כי יתאדם, ודאי מסמיק לית.
כי יתן בכוס עינו, הוא נותן עינו בכוס, וחנוני נותן
עינו בכוס, יתהלך במישרים, סוף, דהוא עבד ביתא
מישרה, מה הדין קדרא דנחשא עבד, דחטפא עבד.

מוזבין לה, ושתי חמרי בטימיתיה. ר' יצחק בר
רדיפא בשם רבי אמר, סוף שחור מוכר את
כלי ביתו, ושותה בהן יין. והיית כשוכב בלב ים,
וכשוכב בראש חבל. (משלי, כג.) כהדא אילפא
דמטרפה בפליגות דימא, נחתא וסלקא, נחתא
וסלקא. (מדרש רבה שמיני, פ', יב.)

Wine and strong liquor do not drink, as it is written, "Look not thou upon the wine when it is red." (Prov. 23, 31). What is the meaning of "when it is red?" It denotes that drinking of wine leads one to commit acts of unchastity.

"When he putteth his eye in the cup." (Prov. 23, 32). In the Hebrew text it reads, "kiss," meaning a purse. The drinker looks into the cup, and the wine dealer puts his eyes into the drinker's purse.

"He moveth aright." (ibid 23, 22). Everything seemeth to the wine-bibber to be right. Rabbi Assi says, If he is a scholar the drinking of wine will lead him to declare unclean what is clean, and pronounce clean that which is unclean.

Another interpretation on "Look not upon wine when it is red." It will eventually make your face look red like that of a drunkard. "He moveth aright." Read "may-shoro," meaning level. The drunkard will make his house a level. He will say, An earthen vessel will do the service of a copper vessel; he will sell his household goods, and spend it on wine.

Rabbi Isaac, son of Redipha, in the name of Rabbi Ammi says, In the end he will barter away everything for wine. "Yea thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast." (Prov. 23, 34). Like a ship tossed amid ocean which goes down and up, down and up. (Midrash Rabbah, Shemini, Cap. 12).

אחריתו כנחש ישר, וכצפעני יפרש. (משלי, כג, 25). מה צפעון זה מפרש בין מיתה לחיים, כך הפרש היין בין אדם לחיה. דא"ר יהודה ב"ר אלעאי, אותו העין שאכל ממנו אדם הראשון, ענבים היה. ענבימו ענבי דוש וגו' (דברים, לב), הללו מביאין מרודות לעולם. ד"א, וכצפעני יפרש, מה צפעון זה מפרש בין מיתה לחיים, כך הפרש היין בין נח לבניו לעבדות, הת"ר (בראשית, ט), וישת מן היין וישכר, ויתגל, שמתוך כך אמר, ארור כנען. ד"א וכצפעני יפרש, מה צפעון זה מפרש בין מיתה לחיים, כך הפרש היין בין אהרן ובניו למיתה, דתני רבי שמעון, לא מתו בניו של אהרן אלא על שנכסו שתויין ל"אחל מועד. ד"א וכצפעני יפרש כך הפרש היין בין לוי לבנותיו לממדות, תה"ר (שם, יט). ותשקן את אכיהו יין, שמתוך כך, ותהרין שתי בנות לוי מאכיהו. (מדרש רבה שמיני, פ, יב: מדרש תנחומא שמיני).

"At the last it biteth like a serpent, and stingeth like a viper." (Prov. 23, 32). As the sting of the viper causes separation of life from the body, so also the wine separated Adam from Eve, for Rabbi Judah, son of Eloi, said, The forbidden fruit of which Adam ate was grapes.

"For their wine is the wine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of dragons and the cruel venom of asps." (Deut. 32, 32-34). Grapes brought bitterness into the world.

Another interpretation: As the viper separates life from the body, so wine separated Noah from his children, and cursed one of his sons with servitude., "Cursed be Canaan, a servant of servants shall he be unto his brethren." (Gen. 9, 21).

Another interpretation: As the viper separates life from the body, so also wine separated Lot from his daugh-

ters, and caused bastardship. "And they, (Lot's daughters) made their father drink wine that night, etc. Thus were both the daughters of Lot with child by their father." (Gen. 19, 31-36).

Another interpretation: As the viper separates life from the body, so wine separated Aaron, the high priest, from his two sons, for Rabbi Simeon teaches, "The two sons of Aaron, Nadab and Abihu, died for no other cause than that of entering the Tabernacle while under the influence of wine." (Midrash Rabbah, Shemini, Cap. 12; Midr. Tanchuma Shemini).

אל למלכים שתו-יין (משלי לא). אל ישתו
מלכים יין, שמא ישכרו, ויאמרו כאותו שאמר
(שמות, ה), מי ה' אשר אשמע בקולו? ולדוונים או
שכר (משלי לא). או, כתיב. אוי מן קדם המדא!
פן-ישתה וישכח מחקק (שם לא), כל השותה יין
הרבה סוף שהוא שוכח ברמ"ה שבו הה"ד פן ישתה
וישכח מחקק, מחקק, כתיב, ואינו רמ"ה. ר' חנינא
בר פפא אמר, אמר הקב"ה, בית גדול היה לי, ולא
החדבתי אלא מפני היין. (מדרש רבה שמיני, פ'
יב, ד.)

"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink. Lest they drink and forget the Law, and pervert the judgment of any of the afflicted." (Prov. 31, 4-5). Let not kings drink wine, lest they forget themselves and say with Pharaoh, "Who is the Eternal that I should obey His voice?" (Exod. 5, 2).

"Nor for princes strong drink." In the Hebrew text it reads, O shekhor, meaning, woe unto wine. Woe comes from wine. He who indulges in much wine will in the end forget the guarding of his body.

Rabbi Chanina, son of Pappa, said, The Holy One, blessed be He, said, I had a great house (the holy Temple at Jerusalem), and caused it to be destroyed for no other

reason than that of your wine drinking. (Midrash Rabbah Shemini 12, 4).

א"ר יודן כל אותו ז' שנים שבנה שלמה בהמ"ק,
לא שתה יין, כיון שבנאו, ונשא בתיה בת פרעה,
איתו הלילה שתה יין. והיו שם ב' בלחמאות, אחת
שמחה לבנין בית המקדש, ואחת שמחה לבת פרעה.
אמר הקב"ה, של מי אקבל, של אלו או של אלו?
באיתה שעה עלה על העתו להחריב את ירושלים.
החריב (דמיה לב), כי על אפי ועל המתי היתה לי
העיר הזאת. (מדרש רבה שמיני יב, ד).

Rabbi Yudon said, During the entire seven years in which King Solomon built the holy Temple, he drank no wine. When, however, he completed the building, and married Bathyah, Pharaoh's daughter, on the same night he drank wine.

Two excessive rejoicings took place on that occasion. One party drank excessively in honor of the Temple, while the other party was carousing to the welfare of Pharaoh's daughter. The Holy One, blessed be He, said, Which of the two shall I accept? At that moment God had intention to destroy Jerusalem, as it is written, "For this city hath been to me a provocation of mine anger and of my fury, etc." (Jerem. 32, 31-35; Midrash Rabbah Shemini 12).

לשחוק אמרתי מהולל. (קהלת ב). מעשה באחד
מגדולי בבל, שחיה משיא בנו ברביעי שלש, ועשה
סעודה ומשתה להכמים. אמר לבנו, עלה ותבא
לנו הבית יין פלוני מן העלית. עלה לעלית והבישו
נחש בין החביות, ומת. המתין אביו עם המסובין,
ושתה, ולא בא אמר אביו, אעלה, ואראה מה בני
עושה. עלה אביו, ומצאו מושלך בין החביות מת. מה
עשה איתו הסיד? המתין בעצמו עד שאכלו האורחין,
ושתו כל צרכיהם. כיון שנמרו, אמר להם, לא לברך
ברכת התנים באתם על בני, באו נברכו עליו, ברכת
אבלים, לא להכניס בני לחופה באתם, באו, והכניסו

איתו לקבורה אמרו על דבי וכאי דכביל, ופתחו
עליו, לשחוק אמרתי מהולל, ולשמחה מה זו עושה?
(מדרש תנחומא שמיני: מדרש קהלת רבתי, ב.)

"I said of laughter, it is mad; and of mirth, what doeth it" (Eccl. 2, 2). One of the prominent men of Babylon celebrated the marriage of his son on a Wednesday. He invited scholars to the banquet. While rejoicing at the festive board, the groom was directed by his father to go up to the garret and to fetch down a jug of a certain vintage of wine. The groom went as directed, and as he moved about between the casks of wine, a snake that lie hidden there attacked him and he fell dead. The father and the guests awaited the return of the groom for some time, and as he did not appear, the father said, I will go up and ascertain the cause of the delay. As he entered the chamber, he found his son lying dead between the casks of wine. What did this pious man do? He stayed in the garret long enough to give the guests time to finish the repast. Upon reentering the banquet hall, he said to the assemblage, Not to recite the marriage benedictions you have come hither, but to pronounce the mourner's prayer, not to lead the groom to the bridal chamber, but to give him burial.

Rabbi Zaccai of Kabul, in lamenting over the sad event, began, "I said of laughter it is mad: and of mirth, what doeth it?" (Midrash Tanchuma Shemini; Midrash Koheleth Rab. 2).

וידבר ה' אל אהרן, יין ושכר אל תשת, למה הוא
מצוה על היין? שכל השותה יין, חבירות ופצעים,
ובושת וחרפה באות עליו, ורוח הקדש צוחת, למי
אוי? למי מדנים? וגו', למאחרים על היין. (מדרש
תנחומא שמיני, עיין שם באריכות.)

"And the Eternal spake unto Aaron, saying, Do not drink wine or strong drink, thou nor thy sons with thee, when ye go into the Tabernacle of the congregation, lest

ye die: it shall be a statute for ever, throughout your generations." (Lev. 10, 8-9).

Why did God interdict the drinking of wine? Because he who drinks wine invites upon himself bruises and wounds, shame and disgrace, and the Holy Spirit cries, Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. (Prov. 23, 29-30; Midrash Tanchuma Shemini).

אשרי אדם שאינו לכוט אחד חיון שכן אתה
מוצא בבני יונדב בן רכב, שצוה אותם אביהם, אל
תשתו יין אתם ובניכם עד עולם. ומה ראה לומר,
אל תשתו יין אתם ובניכם? אלא ששמעו לדמיה,
שחיה מתנבא על הדבן ב"ה, התחיל מצוה את בניו
מעבשיו (ידמיה, לה). אל תשתו יין, ובית לא תבנו,
ודע לא תודעו, וכרם לא תטעו, כי באהלים תשבו
כל ימיכם. והיו מתאבלים מעבשיו, ושמרו מצות
אביהם. ובין שחיה ידמיה מתנבא לישראל, לומר
לכם, עשו תשובה, ולא היה עושים, א"ל הקב"ה
לדמיה, אתה אומר לכם, עשו תשובה, ואינם עושים,
בניו של יונדב בן רכב מצוה קלה צוה אותם אביהם,
והם משמרים אותה, ואני אומר לישראל, שיעשו
תשובה ואינם עושים, שני (שם, לו), תקם את דברי
יונדב בן רכב, אשר צוה את בניו, לבלתי שתות יין,
לא שתו עד היום הזה, ואני דברתי לכם השכם
ושלוח, מה כתיב שם? א"ל הקב"ה לדמיה, לך
אמר לכם, הייכם, כשביל ששמרתם את המצוה
הזאת, שאין משפחתכם פוסקת מלפני לעולם,
אני ושבתי, מה אומר ה', לא יבית איש ליונדב בן
רכב עומד לפני כל הימים, לפיכך מוחזק על חיון.
שנא, יין ושכר אל תשת. (מדרש תנחומא שמיני).

Happy is the person who has no craving for wine. You will find that the sons of Jonadab, the son of Rechab, were greatly rewarded because they hearkened unto the counsel

of their father, and abstained from the drinking of wine. Why did Jonadab prohibit his children the drinking of wine? Because he heard Jeremiah prophesying that the holy Temple would be destroyed, and he therefore gave this command.

"Then came the word of the Eternal unto Jeremiah, saying, Thus saith the Eternal of hosts, the God of Israel; Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words, saith the Eternal. The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and your fathers; but ye have not inclined your ear, nor hearkened unto me. Because the sons of Jonadab, the son of Rechab, have performed the commandment of their father, which he commanded them; but his people have not hearkened unto me: Therefore thus saith the Eternal God of hosts, the God of Israel, Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil I have pronounced against them; because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of Rechabites, Thus saith the Eternal of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever. (Jer. 35, 12-19).

Thus, we are warned against the drinking of wine, as it is written, "Wine and strong liquor do not drink." (Midrash Tanchuma Shemini).

וידבר ה' אל אהרן, יצא מצוה זו על אהרן, לפי
שאין אתה יכול להוציא את אהרן מן הדבור הזה.
לאמר, להחזיר לדורות יין ושכר אל תשת. רבי
יהודה אומר, אל תשת, אין לי אלא יין, מנין לדבות
כל המשכרים, כגון שכר ודבש וחלב? ת"ל, ושכר,
אלא שעל חוץ במיתתו על המשכרין באזהרה. רבי
אומר, אומר אני שהכתנים אסורין לשתות יין לעולם
מהרה יבנה בית המקדש, ובעיני כהן הדאי
לעבודה וליכא. למח נאמר שתוי יין סמוך למיתת
שני בני אהרן? יש אומרים, להקיש מיתת למיתת,
ויש אומרים, שתוי יין היו לכך נכמכת. (פסיקתא
והרתא, שמיני).

"And the Eternal spake unto Aaron, saying." (Lev. 10, 8). This commandment includes Aaron, for you can not exclude Aaron from this injunction. "Saying" means to say for ever. It is a warning for all generations to come. "Wine and strong drink do not drink." *ibid* 10, 9). Rabbi Judah says, This prohibition includes all kinds of intoxicating drinks. Why then does the Bible mention both, Yayin, wine, and Shekhor, strong drink? Because, the penalty for a priest drinking wine, is death, even without a warning, while the drinking of other intoxicating liquors requires a forewarning before punishment can be meted out.

Rabbi (Rabbi Jehudah ha-Nassi, the Prince) says, I say, priests are forbidden to drink wine for all times to come. The holy Temple may speedily be rebuilt, we shall need worthy priests, and there might be none.

Why does the injunction against the drinking of wine follow closely the story of the death of the two sons of Aaron? Some opine, It is for the purpose of teaching us that the death penalty for a priest drinking wine, is the same as the one that befell the two sons of Aaron, namely, burning; while others advance the theory that, The two sons of Aaron died a sudden death because they were under

the influence of wine when entering the Tabernacle.
(Psikto Zutrotho, Shemini).

כה תברכו את בני ישראל וגו' (במדבר ו). וכי
מה ענין זה לזה? אלא כך צוה הקב"ה, כשם שאין
הנזיר טועם יין, אף אתם לא תטעמו יין כשתהיו
מברכים את ישראל. לכך כתיב (שם), כה תברכו
בענין נזיר, ולכך אין הכהנים נושאים כפיהם
במנחה, משום שכרות. (מדרש רבה במדבר, ע"ן
שם באריכות).

"Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel." (Num. 6, 23). Why does the instruction to the priests as to how they should bless the children of Israel follow closely the ordinances regarding the Nazir, the abstainer? What connection is there between these two laws? The Holy One, blessed be He, purposely placed these two ordinances side by side to intimate that, just as the Nazir, the abstainer, dare not taste any wine whatever, so also dare the priests drink no wine when about to bless the children of Israel. It is for this reason that the instruction to the priests as to how they should bless the children of Israel follows closely the ordinances regarding the Nazir, the abstainer.

The priests were therefore not permitted to lift up their hands and pronounce upon Israel the priestly benediction (Num. 6, 23) at the evening service, for fear that some priests might during the day become intoxicated with wine. (Midrash Rabbah Num. 10).

אל למלכים שתו יין (משלי לא). מה לך להשוות
עצמך למלכים השותים יין, ומשתכרין, ועושין כל
מיני זימה, אל תעשה כמעשיהם. ולדחנים או שכר
(שם לא). מי שכל רוי עולם גלויים לו, ישתה יין
וישתכר. פן ישתה וישכח מהקק (שם). אר"ש,
אלו דברי תורה החקוקים. וכתיב בהן, לא תנאף!

וַיִּשְׁנֶה דָּוִד כֹּל בְּנֵי עֲנִי (שם). אָמְרָה לוֹ, הָרִין נִמְסָר
לְמַלְכוּת בֵּית דָּוִד, כְּמִדָּתָא, בֵּית דָּוִד, דִּינֵוּ לְבַקֵּר
מִשְׁפָּט (דְּמִיָּה כֹא). תִּשְׁתַּח וִין, וְתִשְׁנֶה דָּוִד כֹּל בְּנֵי
עֲנִי, הוֹכֵחַ אֶת הַדּוֹיִב, וְתַחֲיִיב אֶת הוֹכְחֵי מִכָּאן
אֲמַר, דִּין שִׁשְׁתָּה דְּבִיעִית וִין, אִלּוּ יָדוֹן, וְכֵן חֲכָם
שִׁשְׁתָּה דְּבִיעִית וִין אִלּוּ יוֹרָה, תֵּנוּ שִׁכָּר לְאוֹבֵד, וִין
לְמִרְיָנָא (מִשְׁלִי לֹא), אִלּוּ הֵנוּ, לֹא נִבְרָא וִין בְּעוֹלָם
הוּא, אִלּוּ לְשִׁלָּם שִׁכָּר לְרִשְׁעִים בְּעוֹלָם, שֶׁהֵם
אֲבוֹרִים לְעוֹלָם, וְלִנְהֵם אֲבוֹרִים, הַחַיִּיב, וִין לְמִרְיָ
נָפֶשׁ, מִכָּאן אָמְרָה, כֹּל הַגִּדְרִים בְּבִיָּד, הוּא מִשְׁקָן
אִתּוֹ וִין הוּא, כִּי שְׁתַּחֲחֶה דְּעָמֵי, לְקִיּוֹם מֵה
שְׁנֵאמָר, תֵּנוּ שִׁכָּר לְאוֹבֵד, (מִדְּרַשׁ דְּבַח נִשְׁא, י עִין
שֶׁם בְּאַדְיָכוּת: עֲרוּבִין כֹּה, א).

"It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink." (Prov. 31, 4). Why should you compare yourself unto kings who drink wine, become drunken, and commit acts of unchastity? Do not do as they are doing! "Nor for princes strong drink." (ibid). (The Rabbins compare Roznym, princes, in the text, to Rozin, secret). Unto whom all the secrets and mysteries of the universe are revealed, let him drink wine and become drunken.

"Lest they drink, and forget the Law, and pervert the judgment of any of the afflicted." (Prov. 31, 5). Rabbi Simeon said, The Law referred here, stands for the Ten Commandments, which were engraven upon the tables of stone, in which it is written among others, Thou shalt not commit adultery. (Mechukok, the Law, in the Hebrew text, means also engraven).

"And pervert the judgment of any of the afflicted." The mother of King Solomon taught him, The guardianship of the Law was entrusted to the royal house of David, as it is written, "O house of David, thus saith the Eternal, execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like

fire, and burn that none can quench it, because of the evil of your doings." (Jer. 21, 13). If you will indulge in wine you will pervert the judgment of any of the afflicted. You will acquit the guilty and condemn the innocent.

On the strength of this text (Prov. 31, 5) the Rabbins have decreed that, A judge who drank a Reveeth, (which is a glass of wine), is not permitted to sit in judgment, nor is a scholar, under similar circumstances permitted to teach.

"Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." (Prov. 31, 6).

Rabbi Chonon said, Wine was created in this world for no other purpose than that of rewarding sinners for some good deeds they have done, for they will surely be lost in the world to come; and to comfort mourners, as it is written, And wine unto those that be of heavy hearts.

In compliance with the text, the Rabbins decreed, To give unmixed wine (containing a grain of frankincense) to all those persons who were condemned by the Jewish Supreme Court, to expiate their crime by capital punishment, in order to benumb their consciousness, and to fulfil what is written, "Give strong drink unto him that is ready to perish." (Midrash Rabbah Nossio 10: Erubin 65a).

ומה בר בטני (משלי לא). הזהירה התורה על
אשת איש, ולכך כתיב בכאן, בטני וגו'. ומה בר
נדר? הזהירנו התורה, שלא לשתות יין, כדי שלא
יבא להסעס בונות, ולכך כתיב בכאן, נדרי, כנגד
פי נזיר, הכתובה אחר פ' סוטה, שכתוב בת, איש כי
יפליא וגו'. ומנין שחור שלמה והודה? שגא, בער
אנכי מאיש (משלי ל), זה נח. ויחל נח איש וגו'
(בראשית ט) שעל ידי היין נתקלקל, ולא למדתי
ממנו, ולא בינת אדם לי, זה אדם הראשון, שע"י
יין ששתה, נתקלקל העולם בעבורו, דא"ר אבין, יין
מסכה לו הוה לאדם ושתה. ותרם האשה כי טוב
העץ למאכל, וכתיב (משלי כג), אל תרם כי יתאדם

וְאֵלֶּיךָ לִמְדָתִי חֲכָמָה מִחֻמַּת הַתְּהוֹמָה שֶׁכֵּל מָקוֹם
שֶׁכְּתוּב יֵין בְּתוֹמָה עֹשֶׂה רוּשָׁם וְדַעַת קְדוּשִׁים
אֲדַע מִי שֶׁדֹּחַ לְקִדְשׁ עֲצָמוֹ שֶׁלֹּא יִשְׁעַל בִּזְנוּת
יֵיד עֲצָמוֹ מִן הָיִין וְלִקְלָקְלֵתִי בִּזְנוּת וְדַעַת קְדוּשִׁים
אֲדַע לְכֵן נֶאֱמַר בְּדִשְׁתָּ נֵיד אַחֵר כֹּסֶת (מִדְרַשׁ
רַבָּה נִשְׁא, י.)

"And what the son of my womb?" (Prov. 32, 2). The Bible admonishes us against adultery, therefore the word, "womb," is here mentioned; for the drinking of wine, among other evils, leads also to unchastity. It is for this reason that the chapter in the Bible dealing with the Laws of the Nazir, the abstainer, follows closely the chapter dealing with Sotah, a woman suspected of faithlessness. How do we know that King Solomon repented and admitted his error regarding wine? Because he said, "Surely I am more brutish than any man." (Prov. 30, 2). "Man" in this text refers to Noah, of whom it is written, "And Noah began to be an husbandman," (Gen. 9, 20), who, through the drinking of wine, fell from grace, and yet I (Solomon) have not heeded the warning, and learned from its lesson no wisdom.

"And I have not the understanding of a man." (Prov. 30, 2). In the Hebrew text it reads "Adam," man. This refers to the first man, Adam, through whose drinking of wine the entire human race became cursed; for Rabbi Obin said, Eve squeezed the juice out of the grapes (forbidden fruit), and gave it to Adam to drink, and yet I (Solomon) learned no wisdom from the wisdom of the Bible; for wherever wine is mentioned in Scriptures, evil consequences follow it.

"Nor have I the knowledge of the holy." (Prov. 30, 3). Any person who wishes to sanctify his life, and prevent his falling into the shame and sin of unchastity, should make a vow not to drink any wine whatever. It is for this reason that the ordinances relating to the Nazir, the abstainer, fol-

low closely the laws pertaining the Sotah, a woman suspected of faithlessness. (Midrash Rabbah Nossu 10).

נתנו חכמים שיעור לשכרות, ב' רביעית יין
ה' שהן ד' כוסות. שתה אדם כוס אחד, שהוא
רביעית, יצא אדם מרביעית דעתו, שתה ב' כוסות,
יצאו שני חלקים מדעתו, שתה ג' כוסות, יצאו ג'
חלקים מדעתו, ולבו מטורף, מיד הוא מתחיל לדבר
שלא כחוגו, שתה כוס ד', יצא כל דעתו, נשתעממו
כל הכליות, ונטרף לבו, והלשון נפסק, מבקש לדבר
ואינו יכול, אלא לשוננו עגום. לכך אמרו, כהן
ששתה רביעית יין, פסול לעבודה, ישראל ששתה
רביעית יין, פסול מלדון. ללמדך, שאין טוב יוצא
מן היין. הרי' מיין ושכר יזיר וחומץ, מפני שכרות.
למה משדת ענבים? שהוא לא ישתכר מהם. וגם
אסרה אכילות כל היוצא מן הגפן, דברים שלא
ישתכר מהם. (מדרש רבה נשא.)

The Rabbins have established a standard whereby one may ascertain the state of drunkenness, namely, four-fourths of unmixed wine, which are four glasses of wine. If a person drinks one glass of wine, he loses one-fourth of his reason; two glasses, he loses two parts of his reason; three glasses, he loses three parts of his reason, his heart acts abnormally, and he begins to use profane language; and when drinking the fourth glass, he loses his mind entirely, his kidneys (the seat of wise senses) act madly, his tongue becomes like paralyzed, he wants to speak but can not.

It is for this reason that the Rabbins decreed, If a priest drinks one-fourth (a wine glass) of wine, he is disqualified from performing his priestly functions; and if an Israelite (not a descendant of the priestly house) drinks one-fourth (a wine glass) of wine, he is ineligible to preside as a judge in a court of justice. This is to teach you that nothing good comes out of wine, as it is written, "When either man or women shall separate themselves to vow a vow of a Nazir

(abstainer), to separate themselves unto God. He shall separate himself from wine and strong drink and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk." (Num. 6, 2-5). All these ordinances are precautionary to prevent drunkenness. (Midrash Rabbah Nasso 10).

נכנס יין יצא הדעת, כ"מ שיש יין אין דעת.
נכנס יין יצא סוד, יין השבנו ע' וסוד השבנו ע'
(מדרש רבה נשא, י).

When wine enters into the system of a person, out goes sense, wherever there is wine there is no understanding.

When wine enters into a person, out comes the secret. The word "Yayin," wine in Hebrew, is numerically seventy; so also is the word "Sod," secret, seventy. (Midrash Rabbah Nasso 10).

אחריתו כנחש וישך (משלי כג). מה הנחש ע"י
שהכיר לזהו לשמות יין, נתקללה האדמה בעבורו.
שנא, אדמה האדמה בעבורך (בראשית ג). כך ע"י
יין נתקללה שלישי של עולם, שנא' (שם, ט). וייקץ
נה מיינו וגו', ונא, ארור כנען, זה היה חם, שהיה בנו
שלישי, והוא נקרא, אבי כנען. מה צפצפן זה מפריש
בין מיתת לחיים, כך מפריש היין את האדם מדרך
חיים לדרך מות. (מדרש רבה נשא, י עיין שם).

"At the last it biteth like a serpent, and stingeth like a viper." (Prov. 23, 32). Just as the serpent that beguiled Eve to drink wine (the forbidden fruit) hath caused the earth to be cursed, "Cursed be the ground for thy sake," (Gen. 3, 17), so also was one-third of the human race cursed through wine. "And Noah awoke from his wine, etc. And he said, Cursed be Canaan." (Gen. 9, 24-25). This curse Noah pronounced against his third son, Ham, the father of Canaan. (ibid 22).

And just as the viper's poison causes life to separate from the human body, so also does wine separate man from the paths of life, and leads him to the path of death. (Midrash Rabbah Nossu 10).

ואת ישראל סודו (משלי ג). זה שרואה מעשיו
(נואף). ונזר עצמו מן היין כדי ליישר אורחותיו,
כמד"ת, המישרים אורחותם (משלי ט). מה סודו?
שהקב"ה מלמדו היך ינצל ממנה, כמד"ת (שם ט),
המישרים אורחותם. ומדרש רבה נשא, יא.

"But His secret is with the righteous." (Prov. 3, 32). This verse refers to a person who has witnessed an act of unchastity, and vowed not to touch any wine whatever, so as to be able to resist temptation, and direct his paths aright, as it is written, "Who go right on their ways." (Prov. 9, 15).

What is the meaning of "His secret is with the righteous?" It means that the Holy One, blessed be He, teaches him how to guard and save himself from sinning, as it is written, "I have taught thee in the way of wisdom; I have led thee in the right paths." (Prov. 4, 11; Midrash Rabbah Nossu 11).

ונזה צדיקים יברך (משלי ג). זה נזיר ונזירה.
שאם נזרו מן היין להשמר מן העבירה, זוכים
לברכה, לכך סמך אחר פ' נזיר פ' ברכת כהנים,
שהוא זוכה לקבל הברכות של ברכת כהנים. הוי
ונזה צדיקים יברך, כמד"ת, יברך ה' וישמרך.
(במדבר ה)

אם ללצים (משלי ג). זה הנואף, המועה ביו
שנקרא לץ, כמד"ת (שם כ). לץ היין הומה שכר.
הוא יליץ, שהכל מתלוצצים על הנואף, שהוא אלה
ולשבועה. ולענוים יתן חן (משלי ג). אלו הנזירים,
שתופשים ענה בעצמן, שנוזרים מן היין, ומגדלים
פרע, כדי לענות עצמן, ולהשמר מן העבירה,
הקב"ה נותן להם חן, כמו שכתוב בברכת כהנים,
ויהנך. (במדבר י, כה).

כבוד חכמים ינחלו (משלי ג). לפי שהיו הנזירים
ידאים מן החטא, נקראו חכמים, כמד"ת (תהלים
ק"א), ראשית חכמה יראת ה', ואומר, הן יראת ה' היא
החכמה, נוהלים כבוד, שהקב"ה נרשא פניו עליהם,
ומשיא להם שלום, שבעת שאדם יושב בשלום
בביתו, הוא כבודו, וכה"א (מלכים ב' יד), הכבוד ושב
בביתך, שכן כתוב אחר פרשת נזיר, ברכת כהנים,
שכתוב בה, וישם לך שלום וכ"ו.
לכך נאמר פרשת ברכת כהנים אחר פרשת
נזיר, שכל מי שמזיד עצמו מן היין לשי"ש, זוכה לכל
וזכרות האמודות בברכת כהנים, כמ"ש בענין,
כה תברכו וגו' (מדרש רבה נשא, י"א).

"But He blessed the habitation of the just." (Prov. 3, 33). This verse refers to Nazir and Naziroh, both man and woman abstainers. They have vowed to abstain from wine, in order to be guarded against sin, they therefore merit a blessing. It is for this reason that the Biblical chapter containing the Priestly Benediction follows the chapter relating to the Nazir, the abstainer, to intimate that the abstainer deserves to receive the Priestly Benediction. Thus he blesseth the habitation of the just in the words, "The Eternal bless thee, and keep thee." (Num. 6, 24).

"Surely he scorneth the scorners." (Prov. 3, 34). The adulterer is here referred to, one who has been led astray by the drinking of wine, as it is written, "Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise." (Prov. 20, 1). All mock the adulterer. He becomes a curse and an abomination in the community.

"But He giveth grace unto the lowly." (Prov. 3, 34). The lowly are the Nazirim, the abstainers, who consider themselves lowly, and vow to abstain from wine, and to let their hair grow, in order to afflict themselves, and thereby be guarded against sin, the Holy One, blessed be He, rewards them, and gives them grace, as it is written,

"The Eternal make His face to shine upon thee, and be gracious unto thee." Num. 6, 24).

"The wise shall inherit glory." (Prov. 3, 35). Because the abstainers fear sin, they are called wise, as it is written, "The fear of the Eternal is the beginning of wisdom." (Ps. 111, 10). "Behold, the fear of the Eternal is wisdom." The abstainers therefore inherit honor. The Holy One, blessed be He, lifts up His face upon them, and grants them peace. It is only when a person sits at his own fireside in peace and harmony that he enjoys real honor, as it is written, "Glory of this, and tarry at home." (II Kings 14, 10).

The chapter containing the Priestly Benediction follows therefore that of the Nazir, the abstainer, to teach us that he who vows to abstain from wine for Heaven's sake, merits all the blessings contained in the Priestly Benediction. (Midrash Rabbah Nasso 11).

יְדָא אֶתְהָ בְנֵי וּמַלְךְ (מִשְׁלֵי כֹר), וּמַלְוֹךְ עַל יִצְרָךְ.
מַעֲשֵׂה בֵרִי שְׁמַעוֹן בֶּן אֱלֶעָזָר שֶׁהָלַךְ לַעֲרִיךְ אַחַת
בְּדִרוֹם, וְנִכְנַס לְבֵית הַכֹּהֲנִים, וְשָׁאַל לְסוּפֵר, אִ"ל,
בְּחֵידָךְ, יֵשׁ כָּאֵן יַיִן לְמַכּוֹר? אִ"ל, רַבִּי, הָעִיר הַזֹּאת
שֶׁל כּוֹתִים, וְאֵין עֲרִשִׁין אֶת הַיַּיִן בְּטַהֲרָה כְּשֶׁם שְׁחִין
אֲכֹתִי עֲרִשִׁין אוֹתוֹ. אָמַר, אֵית אַנְתָּ לְנַפְשֶׁךְ מוֹתֵר?
תֵּן לִי, וְאֲנִי לוֹקֵחַ לָךְ! אָמַר, וְאַנְתָּ אִם מֵרָא דְנַפְשֶׁךְ,
אֵל תִּטְעוֹם יִתִּיה! אִ"ל רַבִּי שְׁמַעוֹן בֶּן אֱלֶעָזָר, אֲנִי
מִדֵּי דְנַפְשָׁאִי, אֲנִי! הוּא, וּמַלְךְ, וּמַלְוֹךְ עַל יִצְרָךְ.
(מִדְרַשׁ רַבָּה וַאֲתַחְנֹן, ב.)

My son, fear thou the Eternal and the ruler." (Prov. 24, 21). Be ruler over your evil inclinations.

Rabbi Simeon, son of Elozor, once went to a certain city in the south. He visited the synagogue and asked the scribe, Can you inform me whether or not one can buy wine in this city? Master, the scribe answered, this city is dominated by Samaritans, and wine is not made here in accordance with Levitical rules, as my ancestors were accustomed

to make it. Rabbi Simeon then asked, Perhaps you have some of your own to spare, let me have it, and I shall pay you for it. Upon which the scribe answered, If you are master of your own soul, then do not touch it! Rabbi Simeon son of Elozor, acquiesced and said, Yes, I am master of my own soul, indeed, I am. Thus it is, my son fear thou the Eternal, and be master over your evil inclinations. (Midrash Rabbah Voethchanan, 2).

וַיַּחְשְׁבָה עָלֶי לְשִׁכְרָה (שְׁמוּאֵל א. א. יג.) מִכֵּן
שֶׁהָשְׁכֹר אֶסֶד לְהַתְפַּלֵּל וְזֶה טַעְמָהּ? שֶׁנֶּא
(יְשַׁעִיָּה כג.) לֵכֵן שָׁמְעִי נָא זֹאת עֲנִיה וְשִׁכְרָה וְלֹא
מִיָּין. (מִדְרַשׁ שׁוֹחֵר טוֹב שְׁמוּאֵל רַבְתָּא ב.)

"Now Hannah, she spake in her heart: only her lips moved but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? Put away thy wine from thee." (I. Sam. 1, 12-13). From Eli's reprimand we learn that it is forbidden for a drunken person to approach Deity in prayer. It is also written, "Therefore hear now this, thou afflicted, and drunken, but not with wine." (Isa. 51, 22). (Midrash Shocher Tov Samuel Rabbotho, 2).

רַבּוֹתֵינוּ ז"ל אָמְרוּ, בְּמִסְכַּת סוֹטָה, לָמָּה נִסְמְכָה
פֶּדֶשֶׁת נֹזֶד לְפֶדֶשֶׁת סוֹטָה? לֹא־מֵד לָךְ, שֶׁכֵּל הָרֹאֵה
סוֹטָה בְּקִלְקוּלָהּ, יוֹדֵד עֲצָמוֹ מִן הָיִין, שֶׁלֹּא גִרָם כֵּל
אֵלֶּה, אֵלֶּה הָיִין. (פְּסִיקְתָּא זוֹטְרֵתָא נִשְׂא.)

Our teachers of blessed memory asked (Talmud Babli Tractat Sotah), Why does the chapter containing the ordinances pertaining to the Nazir, the abstainer, follow the chapter relating to the Sotah (a woman suspected of faithlessness)? They follow each other closely to teach you that, when a person sees a woman suspected of faithlessness in her state of disgrace, he shall make a vow not to drink any wine, for naught but wine caused her all these humiliations. (Psikto Zutretho, Nosso).

וַיֵּלֶךְ וְסוֹבָא, וַיֵּלֶךְ בְּבֶשֶׂר, וְסוֹבָא בִיּוֹן, וְכֵן הָיָה
אָמַר (מִשְׁלֵי כג), אֵל תְּדַבֵּר בְּסוֹבָא יוֹן, בְּוֹלְלֵי בֶשֶׂר
לָמוֹ. (פְּסִיקְתָּא זוֹמְרָתָא תַּצָּא).

"And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice, he is a glutton, and a drunkard." (Deut. 21, 20).

A glutton is one who eats meat immoderately, a drunkard, one who indulges in wine drinking, as it is written, Be not among winebibbers, among riotous eaters of flesh. (Prov. 23, 20; Psikto Zutrotho, Saytsay).

גַּי אֶחָד רָאָה אֶת ר' יְהוּדָה בֶּ"ר אֱלֵעָא, חֲמִיתָה
אֶפְיוֹ נִהְרִין. אָמַר, הָדִין גִּבְרָא חָדָא מִן תַּלְתָּ מִלִּין
אִית בֵּית, אוֹ שְׁתוֹ חֲמֵר, אוֹ מוֹזִיף בְּרִבִּיתָא, אוֹ מַרְבִּי
חוּרִי, שָׁמַע ר' יְהוּדָה בֶּר אֱלֵעָא, אָמַר, לֵית, תִּפְּחָ
רוּחִיה דִּהִיא גִבְרָא! דְּחָדָא מִן תַּלְתְּהוֹן לֵית בִּי. לֹא
מוֹזִיף בְּרִבִּיתָא אֲנָא, דְּכָתִיב (דְּבָרִים כג), לֹא תִשָּׁךְ
לְאַחֶיךָ! וְלֹא מַרְבִּי חוּרִי אֲנָא, דְּאָסוּר לְבַר יִשְׂרָאֵל
לְמַרְבִּי חוּרִי, דְּתַנִּינָן, לֹא יַגְדֵּל אָדָם חוּרִים בְּכָל
מְקוֹם. וְלֹא שְׁתוֹ חֲמֵר אֲנָא, דְּאִפִּילוּ אַרְבַּע כִּסִּיָּה
דְּאֲנָא שְׁתִּי בְּלֵילָא פִּסְחָא, אוּיָק לְרִישִׁי מִן פִּסְחָא
לְעִצְרָתָא. א"ל, וְעַל מַה אַפֵּךְ נִהְרִין? א"ל, אוּרִיתִי
דְּמִנְהָא אֶפְיוֹ, דְּכָתִיב, חֲכַמַת אָדָם תֵּאִיר פָּנָיו וְגו'.
יְמַדְדֵּשׁ קְהֵלָת רַבְתִּי (ה).

A certain heathen once saw Rabbi Judah, son of Eloi, observing how the Rabbi's face shone, remarked, This man is one of the following three: a winebibber, an usurer, or a swine breeder. Rabbi Judah, overhearing the remark, replied, May disappointment come upon you! I am none of the three. I am not an usurer, for it is against Biblical law, "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury." (Deut. 23, 19). I am no swine breeder, for it is against Rabbinic law, as we are taught in the Boraitha, "It is forbidden for a son of Israel to raise swine anywhere." Nor am I a winebibber, for even the four cups of wine,

which I drink on the night of the Passover celebration, leave me with headache from Passover until the Festival of Atzereth (six months after Passover). And pray tell me, why is your face shone? It is the Torah (the holy Bible) that illumines my face, as it is written, "Wisdom illumines a man's countenance." (Midrash Koheleth Rabbothi, 8).

הביאני אל בית היין. ר"מ אומר, אמרה כנסת
ישראל, השלם בי יצר הרע בייך, ואמרתי לענף
(שמות לב) אלה אלהיך ישראל! הדין המלא כד
על בבר ישי, הוא מערבב לית. (שיר השירים
ה' ה')

"He brought me to the wine-house." (Song of Songs, 2, 4). Rabbi Meir says, The congregation of Israel said, It was through wine that the evil spirit became my master, and I said of the molten calf, "These be thy gods, O Israel!" (Exod. 32, 4).

Whenever wine enters into a person, his mind becomes confused. (Shir Hashirim Rabbah, 2).

א"ר ישמעאל, שמונה עשר אלה וחמש מאות
הלכו לבית המשתה (ש' אחשוורוש), ונשתכרו
ונתקלקלו. (אסתר רבה, ו' ע"ן שם באריכות).

Rabbi Ishmael said, Eighteen thousand and five hundred Jews attended the banquet of Ahasuerus (Esther 1, 3-5), became drunken, and disgraced themselves. (Esther Rabbah 7).

אמר רב חמא, מאי קרא, דכתיב, אשריך ארץ
שמלכך בן חורים, ושריך בעת יאכלו, בנבוכה ולא
בשתי, (קהלת י' י')? בנבוכה של תורה, ולא
בשתייה של יין. (שבת, י').

Rav Chana asked, What is the meaning of the following verse, "Blessed art thou, O land, when thy king is the son of nobles, and the princes eat in due season, for strength and not for drunkenness?" (Eccles. 10, 17). It means that

the land will be blessed when the ruler and leaders will strengthen themselves with the strength of the Word of God (Torah), and abstain from the drinking of wine. (Talmudic Lev. 10, 8-9).

יין ושכר אל תשת. (ויקרא י'). ר' יהודה אומר,
יין אין לי אלא יין, שאר משכרין מנין? ת"ל, ושכר.
(כריתות יג, ב).

"And the Eternal spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations (eLv. 10, 8-9).

Rabbi Judah says, From the text we learn that wine is forbidden, but how do we know that other intoxicants are also prohibited? Because the text contains also the word Shechor, strong drink. (Talmud Babli Kerithuth 13b).

משנת. ולא היו שותין יין כל היום. גמ'. מה
טעמא לא? אמר רבי אחא בר חנינא, אמר קרא,
ולרוזנים אי שכר (משלי לא). העוסקין ברוי של
עולם, אל ישתכרו. (סנהדרין מב, א).

Mishnah: "And the judges, when holding court, did not drink any wine all day." Gemarra: Why did they not drink wine? Rabbi Acha, son of Chanina said, It is written, "Not for princes strong drink." (Prov. 31, 4). Because persons who are engaged in solving the great problems of life (compares Roznim, princes of the Hebrew text, to Rozin, secrets, problems), must not become drunken. (Talmud Babli Sanhedrin 70a).

שינה ויין לרשעים, הנאה להם והנאה לעולם,
לצדיקים, רע להם ורע לעולם. (סנהדרין עב, א).

Sleep and wine are pleasures for the wicked and pleasures for the world (when drunken and asleep they become harmless), but when the righteous sleep and drink wine,

then it is bad for them and bad for the world. (Talmud Babli Sanhedrin 72a).

יין לבן מביא את האדם לידי טומאת. (יומא
יה, א.)

White wine causes uncleanness. (Talmud Babli Yoma 18a).

כי יתן בכוס עינו יתהלך במישור. (משלי כג.)
ר' אמאי ור' אסי חד אמר, כל הנותן עינו בכוס,
ערוות כולן דומות עליו כמישור. וחד אמר, כל
הנותן עינו בכוס כל העולם דומה עליו כמישור.
(יומא עה, א.)

"Look not thou upon wine when it is red, when it giveth his color in the cup, when it moveth itself aright." (Prov. 23, 31). Rabbi Ammi and Rabbi Assi were discussing this verse. One opined, That when a person looks into a cup of wine, all illicit connections appear to him as a Mishor (the Hebrew word translated into the English version as "aright," means also a plain), a plain, while the other Rabbi claimed, That the whole world appears to the winebibber as a plain. He becomes a libertine. (Talmud Babli Yoma 75a).

ואמאי קרי לית יין, ואמאי קרי לית תירוש? יין,
שמביא יללה לעולם, תירוש, שכל המתננה בו,
נעשה דש. (יומא עו, ב.)

Why is wine sometimes called "Yayin," and at other times "Tirosh?" It is called "Yayin" because it brings lamentation into the world, and it is called "Tirosh," because he who indulges in wine becomes poor. (Talmud Babli Yoma 76b).

אפשר לעולם בלא יין, ואי אפשר לעולם בלא
מים. (ירושלמי תריות פג.)

The world can well get along without wine, but it can not exist without water. (Talmud Jerusalemi Horiyoth 83).

אמר מר זוטרא בריה דרב נחמן, תן חיים
לנעוהותיך. (משלי כו). מיכן למדה תורה, שלא
ילמוד אדם את בנו, בשד ויין. (חולין פד).

Mar Zutra, son of Rav Nachman, said, It is written, "And thou shalt have goat's milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." (Prov. 27, 27). The Bible teaches us the proper conduct, that one must not accustom his children to eat meat, and drink wine. (Talmud Babli Chulin 84).

תני רבי יוסי, פרי אתה מביא, ואי אתה מביא
משקין. (חולין קכ: ערכין יא).

Rabbi Jose taught, One may bring any kind of fruit to the holy Temple, as a token of thanksgiving, but one is not permitted to bring intoxicating liquor. (Talmud Babli Chulin 120; Erchin 11).

ר' אלעזר כבר, מאי שכר? מירי דהוא משכר.
(כריתות יג, ב).

Rabbi Elozor taught, It is written, "Thou shalt not drink Yayin (wine) and Shekhor" (Lev. 10). What is Shekhor? Anything that causes intoxication. (Talmud Babli Kerithuth 13b).

אמר רבי חלבו, חמרא דפרוגייתא, ומיא
דדיומסת, קיפחו עשרת השבטים מישראל. (שבת
קמו, ב).

Rabbi Chelbo said, The wine of Prugitha (a place in northern Palestine known for its wine), and the water (baths) of Dimsith (identical with Emmaus), were the cause of the disappearance of the ten tribes from the midst of Israel. (Talmud Babli Sabbath 147b).

רבי אומר, אומר אני, כהנים אסודין לשתות יין
לעולם. (תענית יז: סנהדרין כב).

Rabbi (Rabbi Jehudah Ha-Nassi, the Prince) said, I say priests are forever forbidden to drink wine. (Talmud Babli Taanith 17: Sanhedrin 22).

אמר רבי יהושע בן לוי משום בר קפרא, למה
נשמכה פרשת מברך לפרשת נזיר? לומר לך, מה
נזיר אסור ביו, אף כהן מברך אסור ביו.
(תענית כו, ב.)

Rabbi Joshua, son of Levy, in the name of the son of Kapara, said, Why does the Biblical chapter containing the Priestly Benediction join closely the chapter of Nazir? It is to teach you that, just as the abstainer dare not drink any wine, so also is the officiating priest forbidden to drink wine. (Talmud Babli Taanith 26b).

אמר שמואל, שתיה חמרא אסרא וסימנך,
שתוי יין, פסולין לעבודה. (חולין כב, ב;
סנהדרין כב.)

Samuel said, A person under the influence of wine is forbidden to perform a sacred function. (Talmud Babli Chulin 62b: Sanhedrin 22).

לך, לך! אמרי נזירא, סתוד, סתוד, לכרמא לא
תקרב! (שבת יג, א.)

Go, go on! we say to the Nazir, the abstainer. Go all the way around, go all the way around, but approach not the vineyard! (Talmud Babli Sabbath 13a).

אל תתן את אמתך לפני בת בליעל. (שמואל א,
טז.) אמר רבי אלעזר, מכאן לשכור שמתפלל,
כאלו עובר עבודה זרה. (ברכות לא, ב.)

"Count not thy handmaid for a daughter of Belial." (I. Sam. 1, 16). Rabbi Elozor said, From here we learn that when a drunken person recites the ritualistic prayer, it is as abominable as though he had worshipped an idol. (Talmud Babli Berachoth 31b).

ויהשבה עלי לשכרה. (שמואל א. יג.) אמר רב
המנונא, מכאן ששכור אסור להתפלל. (ברכות
לא. ב.)

"And Eli thought she had been drunken." (I. Sam. 1, 13). Rav Hamnuna said, From this verse we learn that it is forbidden for a drunken person to recite the prescribed prayers. (Talmud Babli Berachoth 31a).

אמר רבה בר רב הונא, שתוי אל יתפלל, ואם
התפלל תפלתו תפלה. שכור אל יתפלל, ואם התפלל
תפלתו תועבה. היכי דמי שתוי, והיכי דמי שכור?
שתוי, כל שיכול לדבר לפני המלך. שיכור, כל
שאינו יכול לדבר לפני המלך. (עירובין סד. א.)

Rabbah, son of Rav Huna, said, One under the influence of strong drink is forbidden to recite the liturgy and if he prayed, his prayer is considered an act of frivolity; a drunken person shall not pray and if he prayed his prayer shall be considered an abomination.

What denotes a person under the influence of strong drink? And what determines a drunken person? Under the influence of strong drink is one who could speak before a king (one who could collect his thoughts if he were suddenly summoned to speak, etc.), a drunken person is one who could not collect his thoughts and speak before a king. (Talmud Babli Erubin 64a).

ר' סימאי אמר, יין ושכר אל תשת, אתה ובניך
אתך בבאכם. (ויקרא י. ח.) בבואכם הוא דאסור,
הא מישתא ומיעל שרי? ולהבדיל בין הקדש ובין
החול, אמר רחמנא וכו', בשעת ביאה לא תהא
שכרות. (בבא מציעא צ. ב.)

Rabbi Simoi said, It is written, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye enter the tabernacle of the congregation." (Lev. 10, 8). May not one be permitted to draw the deduction that it is forbidden

to drink wine and strong drink only when in the act of entering the tabernacle of the congregation, but it is permissible to drink before entering the tabernacle? The succeeding verse, "And that ye may put difference between holy and unholy, and between unclean and clean" (Lev. 10, 10), does not warrant such a deduction. (Because, when under the influence of wine and strong drink, one is unfit "to put difference between holy and unholy," etc.). While drunken, one must not enter the tabernacle of the congregation. (Talmud Babli Baba Metsea 90b).

שמואל לא מצלי בביתא דאית ביה שיכרא
(עירובין סא, א.)

Samuel did not pray in a house that contained intoxicating drinks. (Talmud Babli Erubin 65a).

היא השקתהו יין משובח בכוסות משובחים,
לפיכך בהן משקה מים המרים, במקידה של חרש.
(סוטה ט, א.)

She (the woman suspected of faithlessness) gave him (the ravisher) to drink the best wine in finest vessels, the priest therefore gives her to drink the bitter water, (Num. 5, 16-31) out of an earthen vessel. (Talmud Babli Sotah 9a).

מנין דשתוי יין שעבד, עבודתו פסולה? ת"ל,
ולחבריו בין הקדש ובין החול. (ספרא ויקרא, לט.)

How do we know that a sacred service performed by one under the influence of wine is void? Because it is written, "And that ye may put the difference between holy and unholy, and between unclean and clean." (Lev. 10, 10; Safra Vayikro 39).

אכלו רעים. (שיר השירים.) אלו ישראל, שעשו
רצונו של הקב"ה בגלות, ולא רצו להתערב באומות,
אלא שמרו בריתו של הקב"ה, ד"א, אכלו רעים, אלו
בעלי מצות. שתו ושכרו דודים, אלו חכמי התורה.
(מדרש רבה נשא, יג.)

"Eat, O friends; drink, yea, drink abundantly, O beloved." (Songs of Songs). "O friends," Israel is here meant who while in exile fulfilled the will of the Holy One, blessed be He, and refused to be assimilated with the heathen, but loyally kept the covenant of the Holy One, blessed be He.

Another interpretation, "Eat, O friends", these are the persons who perform noble deeds. "Drink, yea, drink abundantly," the wise men of God's Word are here meant. (Spiritual food, and mental drink.) (Midrash Rabbah Nasso 13).

ר' יהודה אומר, ומה הביאני אל בית היין? (שיר
ה). אמרה כנסת ישראל, הביאני הקב"ה למרתה
גדול של יין. זה סיני, ונתן לי שם דגלי תורה, ומצות
ומעשים טובים, ובאהבה גדולה קבלתי אותם. (שיר
השירים רבה, ב.)

Rabbi Yehudah said, What is the meaning of "He brought me to the house of wine, and his banner over me was love?" (Song of Songs 2, 4). The congregation of Israel said, The Holy One, blessed be He, brought me to a great wine-cellar, which is Mt. Sinai, and gave me the banner of the Law, the commandments, and taught me righteousness and holiness, and with ardent love I accepted them. (Shir Hashirim Rabbah 5).

שתיתי ייני עם חלבי. (שיר השירים). אלו
הנסכים, ואימרי קדשים קלים. (שיר השירים
רבה, ה.)

"I drank my wine with my milk." (Song of Songs 5, 1). This is a metaphor, and refers to the wine poured on the altar and over the sacrifice of lambs of minor holiness. (The wine used for libation was burnt but never used for drinking). (Shir Hashirim Rabbah 5).

נשכימה לכרמים. אלו ישראל, שנא' (ישעיה, ה).
כי כרם ה' צבאות בית ישראל. נראה אם פרח

הַנֶּפֶן, וְיָקִימוּ שָׁמַע פֶּתַח הַמִּכְמָד, אֵלֹה בְּתֵי כְנָסוֹת
וּבְתֵי מִדְרָשׁוֹת, וְשִׁיר הַשִּׁירִים רַבָּה, ז).

"Let us get up early to the vineyards." (Song of songs 7, 13). Israel stands for the spiritual vineyards, as it is written, "For the vineyard of the Eternal of hosts is the house of Israel." (Isa. 5, 7).

"Let us see if the vine flourish." (Song of Songs 7, 13). This refers to the recitation of the Shema prayer, "Hear, O Israel, the Eternal is our God, the Eternal is One!"

"Whether the tender grape appear." (ibid). The tender grapes are symbols of the synagogues and Jewish academies. (Shir Hashirim Rabbah 7).

כִּרְמֵס הָיָה לְשָׁלָמָה, אֵלֹה יִשְׂרָאֵל, שָׁנָא, כִּי כִרְמֵס הָיָה
צְבָאוֹת בֵּית יִשְׂרָאֵל, הָיָה לְשָׁלָמָה, לְמֶלֶךְ שֶׁהַשְּׁלוֹמִים
שָׁנָא, (שִׁיר הַשִּׁירִים רַבָּה, ח).

"Solomon had a vineyard." (Song of Songs, 8, 1). Solomon (meaning, peace) stands for God, Who is the King of Peace, and the "vineyard" is Israel, as it is written, "For the vineyard of the Eternal of hosts is the house of Israel." (Isa. 5, 7; Shir Hashirim Rabbah 8).

אֵיזוֹ שְׂתוּי, וְאֵיזוֹ שְׂכוֹר? שְׂתוּי, פָּחוֹת
מִדְּבִיעִית, שְׂכוֹר, דְּבִיעִית, תָּמֵן אֶמְרֵן (עִירוּבֵין,
מִדְרָשׁ, כֹּף שְׂאִינוּ יוֹכֵל לְדַבֵּר לִפְנֵי הַמֶּלֶךְ, (מִדְרָשׁ
שׁוֹחֵר טוֹב שְׂמוּאֵל רַבָּתָא, ב).

What determines being under the influence of strong drink, and what is considered drunkenness? One who drank less than a fourth, which is a wine-glass, is considered to be under the influence of liquor, but one who drank a full wine-glass is classed as drunken. But there (in Babyonia) they say, A drunken person is one who could not collect his mind if he were suddenly called to speak before a king. (Erubin 64a; Midrash Shocher Tov Samuel Rabbotho, 2).

יין ושכר לא שתיתי. (שמואל א). יין זה חדש,
ושכר זה ישן, מזה ומזה לא שתיתי. (מדרש שוחר
טוב שמואל רבתא, ב).

"I have drunk neither wine nor strong drink" (I. Sam. 1, 15). "Yayin" is young wine, and "Shechor" is old wine. I have drunk neither young wine nor old wine. (Midrash Shocher Tov Samuel Rabbotho 2).

למי אוי? למי אבוי? (משלי כג). אוי לזה שנשתכר,
ווי לאבותיו, כמדאי (דברים), כי יהיה לאיש בין סודר
ומורה. למי מדנים? למי שיח? שמתוך שמשתכר,
הוא מגלה סוד שבין אדם לחבירו, והוא משלח
מדנים. למי פצעים? עושה חבורה חנם שאין לו
דין וכו'. מה כתיב אחריו? למאחרים. על היין,
לבאים לחקור ממסך. אוי לזה שמניח דברי תורה,
ומשכים ליין וכו'. (מדרש שוחר טוב משלי
רבתא, כג).

"Who hath woe? Who hath sorrow?" (Prov. 23, 29).
Woe unto the drunken person! Woe unto him, and woe
unto his parents! In the end his parents will be compelled
to lead him to be stoned to death, as it is written, "If a
man have a stubborn and rebellious son, who will not obey
the voice of his father or the voice of his mother, and that
when they have chastened him will not hearken unto them.
Then shall his father and mother lay hold on him and
bring him out unto the elders of the city and unto the gate
of his place. And they shall say unto the elders of the city,
This, our son, is stubborn and rebellious; he will not obey
our voice; he is a glutton and a drunkard. And all the men
of his city shall stone him with stones, that he die; so shalt
thou put evil away from among you; and all Israel shall
hear, and fear." (Deut. 21, 18-21).

"Who hath contention? who hath babbling?" (Prov. 23,
29). The drunkard babbles and reveals the secrets of his
fellowman, and causes thereby strife and contention.

"Who hath wounds without cause?" (ibid). A drunken person wounds others without any cause or reason.

"They that tarry long at the wine: they that go to seek mixed wine." (ibid). Woe unto him who abandons the study of the Law and riseth early to seek wine. (Midrash Shocher Tov Mishle Rabbotho 23).

א"ר תנחומא, אימיה לא יכלה בית, ואת יכיל
קאים ביה? הלא גופנא מסתמכא בכמה קני,
ובכמה דוקרין ולא יכלין קיימין בית, ואת יכיל קאים
ביה? (מדרש רבה שמיני יב).

Rabbi Tanchuma said, The mother (the trunk of the grape-vine) can not stand the grapes (for the vine are spread all over the ground), and do you think that you will be able to stand it? The grape-vine is supported with so many reeds and props, and yet are unable to hold it up, and do you assume to stand it? (Midrash Rabbah Shemini 12).

א"ר אחא, מעשה באחד שהיה מוכר כלי ביתו,
ושותה בהן יין. אמרין בנייא, לית הדין אבונן שבין
לן כלום. אשכחניה, ושרוניה, ואפקחניה, ויתבונניה
בהד בית עולם, עברין שפיין בתרע בית עולם,
שמעון אנגריא במדינתא פרקין טעוניחון בנו
בית עולם, ואולין למחמי קלא במדינתא.
איתער משנתיה, חמא זיקא יהיבא לעיל
מן רישיה, שרא יתיה, ויהיב יתיה בפומיה. בתר ג'
יומין, אמרין בנייא, לית אנן אולין, וחוינן מה דהחוא
אבונן עביר? אולין, ואשכחניה והא זיקא יהיב
בפומיה. אמרין, אה הכא לא שבק לך ברייד!
הואיל ויהב לך, לית אנן יודעין מה נעבד לך! עברון
ביניהן תקנת, כל חד וחד משקא ליה חד יומא.
(מדרש רבה שמיני יב).

Rabbi Acha relates, Once upon a time there was a certain person who sold all his furniture and with the proceeds bought wine and drank it. His sons met to decide what steps to take in the matter. They said, Our father has left

us nothing, and what will the end be? They decided on the following plan. They gave their father plenty of wine to drink until he became drunken, carried him to a certain cemetery in the outskirts of the city and placed him there. It so happened that foreign wine merchants passed this cemetery with their merchandise. All of a sudden they heard cries of distress coming from the direction of the adjoining city. They unloaded their wares, placed it in the cemetery, without noticing the sleeping drunkard lying there, and went to the city to investigate the cause of the alarm. Meanwhile the drunkard awakened from his sleep, feeling about himself he discovered a skin wine-bottle at his head. He untied the bottle and drank from it.

After an elapse of three days his sons said, Shall we not go and see what our father is doing? They went, and found their father asleep with the nozzle of the skin bottle in his mouth. Astonished at the sight, they exclaimed, Even here has your God not forsaken you! They said, Since He has provided you even here, we are at a loss to know what to do.

They agreed that each of them should alternately provide their father with wine every day. (Midrash Rabbah Shemini 17).

בלשאצר אמר בטעם חמדה (דניאל 5, 2).
שמתוך כך אמר, בה בליליא קטיל בלשאצר, מלכא
כשדיא, וכצפוני יפדיש. מה צפעון זה מפדיש
בין מיתה לחיים, כך הפדיש היין בין אחשוורוש
לוישתי להדיגה דא ח"ד, ביום השביעי כטוב לב
המלך בין שמתוך כך קצר עליה, והדיגה (אסתר
7, 1).

"Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the Temple which was in Jerusalem, etc." (Dan. 5, 2). Because he drank wine, we

read in the same chapter, "In that night was Belshazzar, the king of the Chaldeans, slain." (ibid 30).

"And (wine) stingeth like a viper." (Prov. 23, 32). As the sting of the viper separates life from the body, so also wine separated Ahasuerus from Vashti and condemned her to die, as it is written, "On the seventh day, when the heart of the king was merry with wine, etc., therefore was the king very wroth and his anger burned in him." (Esther 1, 9-19; Esther Rabboh 5).

אמר שמואל, המתנדב יין, מולפו על גבי האִשִּׁים,
שנ', ויין לנפך רביעית אישי ריה נוחות. (ובחים, צא).

Samuel said, If one offered a wine-offering (for the Temple) it was used for sprinkling over burnt offerings, as it is written, "And the part of an hin of wine for a libation shalt thou prepare with the burnt offering or sacrifice." (Num. 15, 5). (Talmud Babli Zebachim 91).

תניא, רבי נתן אומר, מנין שלא יושיט אדם כוס
יין לנזיר וכו' ? שנא, ולפני עוד לא תתן מכשול.
(עבודה זרה, ו).

Rabbi Nathan said, (in the Boraitha), How do we know that it is impermissible to offer a cup of wine to a Nazir, abstainer? Because it is written, "Thou shalt not put a stumbling block before the blind." (Lev. 19, 14; Talmud Babli Abodah Zarah, 6).

ויטע כרם. מצא נפן שגדושה מן עדן ואשבֿלותיה
עמה, ושתל מפירותיה. וילקוט שמעוני נח, כח.
עין שם באריכות.

"And he (Noah) planted a vineyard." (Gen. 9, 20). Noah found a vine with grapes that had been cast out from the Garden of Eden, and planted from the seeds thereof a vineyard. (Yalkut Shimoni Noah, 25).

יין דע לראש ודע לגוף. (כפר).

Wine is bad for the head and bad for the body. (Sifri).

כוס ישועות אשא. זה מידת חסד. (ילקוט שמעוני
תהלים, פב).

"I will lift up the cup of salvation." (Ps. 116, 13). The cup of salvation (not of wine) is the attribute of human love. (Yalkut Shimoni, Psalms, 82).

ר' יהודה בן בתירא אומר, בזמן שבית המקדש
קיים, אין שמחה אלא בבשר, שני, (דברים כז), וזבח
שלמים, ואכלת שם, ושמחת לפני ה'. (פסחים, קט)

Rabbi Yehudah, son of Bethera, said, As long as the holy Temple at Jerusalem was in existence the festive rejoicing consisted in eating meat (and not in drinking wine), as it is written, "And thou shalt offer peace offerings, and shalt eat there, and rejoice before the Eternal thy God." (Deut. 27, 7; Talmud Babli Pesachim, 109).

תניא, אמר רבי צדוק, לול קטן היה בין כבש
למזבח, במערבו של כבש. אחת לשבעים שנה,
פירחי כהונה יורדין לשם, ומלקטין משם יין קדוש,
שדומה לעיגולי דבילה, ובאין ושורפין אותו בקדוש,
שני חסד נסך שכר ליי. כשם שניסוכו בקדושה,
כך שדיפתו בקדושה. (סוכה, לב, מט).

Rabbi Zadduk said, in the Boraitha, There was a small passage between the graded ascent and the altar, on the west side of the ascent; once in every seventieth year some young priests went down through this passage, and gathered up wine that had run down from libation; it was congealed and looked like a cake of pressed figs. This was brought unto the altar and burnt. (Talmud Babli Succah 32, 49).

רבא ור' זירא עבוד סעודת פורים, בתרי הדרי.
עד דאיכסין, קם רבא שחמיה לרבי זירא. למחר,
בעא רחמיה עליה, ואחיה. לשנת, אמר ליה, לית
מר, נעבד סעודת פורים! אמר ליה, לאו כל שעתא
ושעתא מתרחיש ניסא. (מגילה).

Rava and Rabbi Zayra celebrated together the festival of Purim. After having indulged in strong drink, Rava attacked Rabbi Zayra and stabbed him. The following day (as Rava had sobered from the effects of the strong drink), Rava prayed in behalf of his injured colleague and succeeded in reviving him.

The following year, Rava said to Rabbi Zayra, Let my master come and celebrate the festival of Purim with me! To which Rabbi Zayra replied, Not every time do miracles happen. (Talmud Babli Megillah).

א"ר יצחק, מעולם אין יצה"ר מפתח, אלא
באכילה ושתיה, ומתוך שמחת היין או שולט באדם.
בצדיק, מה כתיב ביה? צדיק אוכל לשובע נפשו,
ואינו משתכר לעולם. דא"ר יודא, האי צורבא
מרבנן דמרוי, קרינא עליה, נוס וזהב באף חזיר, ולא
עוד, שמהלל שם שמים וכו'. שאין יצר הרע
מתעורר, אלא מתוך היין, שני, ותשקין את אביהו
יין. (מדרש נעלם, מובא בשל"ה בשער אותיות).

Rabbi Isaac said, The evil spirit entices a person only while he is eating and drinking, and when one becomes merry by wine, then the evil spirit has the mastery over him.

What is written of the righteous? "The righteous eateth to the satisfying of his soul." (Prov. 13, 25). He never becomes intoxicated, as Rabbi Juda said, A student of rabbinic lore who uses intoxicating drinks, of him it is written, "A golden ring in the nostrils of a swine." (Proverbs of the Fathers). He does besides also desecrate the name of Heaven.

The drinking of wine causes the evil inclinations to be awakened within a person, as it is written, "And they made their father (Lot) drink wine that night, etc." (Gen. 19, 33). (Midrash Neelam cited in the book Shloh).

והמלך והמן ישבו לשתות. אמר הקב"ה
לשכטים, אתם מכרתם אחיכם מתוך מאכל ומשתה.

שני, וישבו לאכל לחם, הרי בא, ולוקח אתכם מתוך
מאכל ומשתה, הה"ד, והמלך והמן ישבו לשתות,
והעיר שושן נבוכה. (ילקוט שמעוני אחשורוש, ג.)

"And the king and Haman sat down to drink." (Esther).
The Holy One, blessed be He, said to the tribes of Israel, Ye
have sold your brother (Joseph) because you sat down to
eat and to drink (Gen. 37, 25), behold, Haman will come
and buy you while eating and drinking, as it is written,
"And the king and Haman sat down to drink, and the city
Shushan was perplexed." (Esther 3, 15: Yalkut Shimoni
Esther 3).

אתה מוצא ב' השבטים שלא גלו אלא מתוך
אכילה ושתיה, ומתוך שנות שני (עמוס, ו).
השוכבים על מטות שן, השותים במזדקי יין, לכן
עתה יגלו בראש גולים. וכן אתה מוצא בימות
המשיה, שאז עתידון למרוד, אלא מתוך אכילה
ושתיה, ומתוך שנות. מה נא? וישמן ישודון ויבעט.
(ספרי, ילקוט שמעוני האזינו, לא.)

You will find that the ten tribes of Israel were exiled
for no other cause than that of indulging in eating and
drinking and enjoying ease and prosperity, as it is written,
"That lie upon beds of ivory, and stretch themselves upon
their couches, and eat the lambs out of the flock, and the
calves out of the midst of the stall. That chant to the sound
of the viol, and invent for themselves instruments of music,
like David. That drink wine of bowls and anoint them-
selves with the chief ointments: but they are not grieved
for the affliction of Joseph. Therefore now shall they go
captive with the first that go captive, and the banquet of
them that stretched themselves shall be removed." (Amos
6, 4-8). You will also find that during the Messianic era,
they will become rebellious through no other reason than
that of eating and drinking and enjoying ease. What is
written? "But Jeshurun waxed fat and kicked." (Deut.
32, 15; Sifri: Yalkut Shimoni Haazinu 31).

וַיִּשְׁמַן יֵשׁוּרֻן וַיִּכְעַס. לְפִי הַשְׁבַּע הֵן מוֹרְדִין. וְכֵן
 אֵתָּה מוֹצֵא בְּדוֹר הַמַּבּוּל, שֶׁלֹּא מָרְדוּ לִפְנֵי הַמָּקוֹם,
 אֲלֵא מִתּוֹךְ מֵאֲכָל, וּמִתּוֹךְ מִשְׁקָה, וּמִתּוֹךְ שְׁלוֹת. מִה
 נֹאמַר בָּהֶן? בְּתִיבָהּ שֶׁלֹּם מִפְּחַד וְגו' (אִיּוֹב, כ"א).
 וְכֵן מִצִּיּוֹ בְּאִנְשֵׁי מִגְדָּל, שֶׁלֹּא מָרְדוּ לִפְנֵי הַמָּקוֹם,
 אֲלֵא מִתּוֹךְ מֵאֲכָל, וּמִתּוֹךְ מִשְׁקָה, וּמִתּוֹךְ שְׁלוֹת. מִה
 נֹאמַר בָּהֶם? וַיְדוּ כָּל הָאָדָם שֶׁפָּה אֶחָת וְגו'. וְכֵן
 מִצִּיּוֹ בְּאִנְשֵׁי כְדוֹם, שֶׁלֹּא מָרְדוּ לִפְנֵי הַמָּקוֹם וְכֵן,
 וְכֵן הוּא אוֹמֵר, (וְהוֹקֵאֵל, וכו'), הִי אֲנִי נֹאֵם ד'. אִם
 עֲשִׂיתָ כְדוֹם אֲחֻזָּתְךָ הִיא וּבְנוֹתֶיהָ כְּאִשֶּׁר עֲשִׂיתָ.
 וְכֵן אֵתָּה מוֹצֵא בְּאִנְשֵׁי דוֹר הַמַּדְבָּר, שֶׁלֹּא מָרְדוּ לִפְנֵי
 הַמָּקוֹם. אֲלֵא מִתּוֹךְ מֵאֲכָל, שֶׁנִּי (שְׁמוֹת, ל"ב). וַיִּשְׁב
 הָעָם לְאִכּוֹל וּשְׁתֵּת. מִה נֹאמַר בָּהֶן? כִּדּוּ מִדֶּרֶךְ מִן
 הַדֶּדֶר. אֲלֵא הַקִּבְיָה לְמִשְׁתָּה, אִמּוֹר לֵהָךְ לְיִשְׂרָאֵל,
 כִּשְׁאַתֶּם נִכְנְסִין לָאָדָם, אִין אַתֶּם עֲתִידִין לְמַדּוּר. אֲלֵא
 מִתּוֹךְ אִכְלִיָּה וּשְׁתִּיָּה, שֶׁנִּי (דְּבָרִים, ח'). כִּי אֲבִיאֲנִי
 אֶל הָאָדָמָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם, וְכֵת חֶלֶב וְדִבְשׁ,
 וְאֶכֶל, וְשֶׁבַע דָּשָׁן, וּפְנֵה אֶל אֱלֹהִים אֲחֵרִים. אִמּוֹר
 מִשָּׁה לְיִשְׂרָאֵל, כִּשְׁאַתֶּם נִכְנְסִין לָאָדָם, אִין אַתֶּם
 עֲתִידִין לְמַדּוּר. אֲלֵא מִתּוֹךְ אִכְלִיָּה וּשְׁתִּיָּה, וּמִתּוֹךְ
 שְׁלוֹת, שֶׁנִּי, פֶּן תֵּאֲכַל וְשִׁבַּעְתָּ, וּבִקְרֹךְ וְצִאֲנֹךְ יִרְבִּיּוּ.
 מִה נֹאמַר בָּהֶם? וְדָם לִבְבֶּךָ, וְשִׁכַּחְתָּ אֶת יְיָ אֱלֹהֶיךָ.
 וְכֵן אֵתָּה מוֹצֵא בְּבָנָיו וּבְנוֹתָיו שֶׁל אִיּוֹב, שֶׁלֹּא בָּאתָ
 עֲלֵיהֶן פְּרַעְיֹנוֹת, אֲלֵא מִתּוֹךְ אִכְלִיָּה וּשְׁתִּיָּה, וּמִתּוֹךְ
 שְׁלוֹת, שֶׁנִּי (אִיּוֹב, א'). עוֹד זֶה מְדַבֵּר זֶה בֹּא, וַיֹּאמֶר
 בְּנִיךְ וּבְנֵיֶיךָ אוֹכְלִים וְשׁוֹתִים יַיִן, וְהִנֵּה רוּחַ גְּדוֹלָתָה.
 (כִּפְרִי: יִלְקוּט שְׁמֵעוֹנֵי הָאִיּוֹב, ל"א).

"But Jeshurun waxed fat and kicked." (Deut. 32, 15). Prosperity causes backsliding. You will find that the generation of the flood (Gen. 7) rebelled against God because they ate and drank and enjoyed ease. What is said of them? "Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a

flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. Therefore they say unto God, Depart from us; for we desire not the knowledge of Thy ways. What is the Almighty that we should serve Him?" (Job 27, 8-15).

You will also find that the generation that built the tower of Babel (Gen. 11, 1-10), fell back from God, because they were eating and drinking and enjoying ease. What is said of them? "And the whole earth was of one language, and of one speech. And they said, Go to, let us build a city and a tower, whose top may reach unto heaven." (Gen. 11, 1-4).

You will also find that the inhabitants of Sodom were wicked because they enjoyed plenty and were living in ease.

The generation of the desert (Israel during the forty years wandering in the desert) rebelled against Heaven, just because of eating and drinking, as it is written, "And the people sat down to eat and to drink, and rose up in play." (Exod. 32, 6). What is said of them? "They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." (Exod. 32, 8).

God said unto Moses, Tell the children of Israel, when you enter the promised land, you will become corrupt through no other cause than that of eating and drinking, as it is written, "For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant." (Deut. 31, 20). Whereupon Moses said unto the children of Israel, When ye enter the land of promise, nothing else

will lead you astray except eating and drinking and enjoying ease, as it is written, "Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein. And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied. Then thy heart be lifted up, and thou forget the Eternal thy God, which brought thee forth out of the land of Egypt, from the house of bondage, etc. And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth." (Deut. 8, 11-20).

You will also find that the sons and daughters of Job suffered great sorrow because of eating and drinking and enjoying ease, as it is written, "While he was yet speaking, there came also another and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house. And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee." (Job 1, 18-19: Sifri: Yalkut Shimoni Haazinu 31).

והיה למקדש, ולאבן נגף ולצור מכשול לשני
בתי ישראל. (ישעי' ח.) בני ר' חייא הוה יתבי
בסעודתא, לא הוה קאמרי ולא מידי. אמר רב
אנכרא המרא לדרדקי, כי היכי דלימרו מילתא.
כיון דאיבסם, פתחו ואמרו, אין בן דוד בא, עד שיכלו
שתי בתי אבות מישראל, ראש גולה שבבל, ונשיא
שבארץ ישראל, שני, והיה למקדש וגו'. אמר רב
בני קוצים אתם מטילין בעיני! אמר ר' חייא, אל
ידע לך, כי יין נתן בשבעים, נכנס יין, יצא סוד.
(סנהדרין, לח: ילקוט שמעוני ישעי' ח.)

"And it shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel." (Isa. 8, 14).

The sons of Rabbi Chiya sat at a banquet table, kept silent, and uttered no word. Rabbi (Rabbi Jehudah Ha-

Nassi, the Prince) observing their silence said, Give these young folks some wine, so they might say something. After indulging in some wine they began to speak, and said, The son of David, (the Messiah) will not appear until both the houses of Israel shall have disappeared, namely, the Rosh Goloh, chief of the Babylonian exiled Jews, and the Nassi, Prince of Palestine.

Rabbi (the Prince of Palestine) said, My children, you are putting thorns into my eyes! To which Rabbi Chiya replied, Let it not disturb you, for when Yayin, wine, (which is numerically seventy) enters, out comes Sod, secret ("Sod" is also numerically seventy). (Sanhedrin 38: Yalkut Shimon Isaiah 8).

ישיחו בי יושבי שער. אלו ישראל, שהן יושבין
בבית הכנסת ובמדר. ונגינות שותי שכר. (תהלים,
סמ). מאחר שהן יושבין ואוכלין, ושותין ומשתכרין
בסעודת ט' באב, יושבין וקוראין קינין, ונהי ואיכה
(מדרש רבה).

"They that sit in the gate speak against me." Ps. 69, 13). This refers to the class of people who sit in the synagogue and in the school-room and gossip.

"And I was the song of the drunkards." (Ps. 69, 13). Because they sat and ate and drank and became drunken at the meal, upon the entrance of the ninth day of the month Ab (which is the anniversary of the destruction of the holy Temple at Jerusalem), therefore they now sit and read plaintives, elegies and the Book of Lamentations. (Midrash Rabbah).

וישב ישראל בשמים, במקום השטות. באותה
שעה, עמדו עמונים ומואבים, ובנו להם מקוליא,
מבית הישימות ועד הר שלג. והזשיכו שם נשים
מואביות, ועמהן כל מיני בשמים. ומשהיו ישראל
אוכלין ושותין, באו לטייל בהם. ומבקש ליקח לו
הפץ, והיתה הזקנה מוכרת בשות, וקטנה קורא לו

מבפנים, בא, וקה בפהות! והיה לוקח ממנה ביום
ראשון וביום שני, ובג, אומרת לו, הכנס לפניך,
וברור את עצמך! אי אתה בן בית? והוא נכנס.
והצרצור מלא יין אצלה, והיין אמוני, ועדיין לא
נאסר להם יין של גוים. א"ל, רצונך שתשתה יין?
והוא שותת, והיין בוער בו. א"ל, השמיעי לי!
והוציאה דמות של פעור מתחת פסקיא (פידוש,
הגירתא) שלה, א"ל, רצונך שאשמע לך, תשתחווה
לזה! א"ל, וכי לע"א אני משתחווה? א"ל, ומה
איכפת לך? אללא שתגלה עצמך לו. והי' היין בוער
בו, ואומר לה, השמיעי לי! א"ל, רצונך שאשמע
לך, הנור מתורתו של משה! והוא נזר, שני ויגורו
לבשת, וספרי: ילקוט שמעוני תהלים, קו, עיין
במדרש תנחומא בלק, מ"ד בלק).

"And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab." (Num. 25, 1). In Shittim (may be read Shotim, meaning folly), the place of folly. At that period the Amonites and Moabites built a market extending from Beth-Yeshimoth (house of desolation) unto Har Sheleg. They placed richly perfumed women as salesladies in the market, an elderly woman standing outside the stall and a young woman within. After eating and drinking, some of the Jewish people were wont to walk to this market and make some purchases.

The elderly woman that was standing outside the stall offered her wares at a reasonable price, while the young woman within invited the buyer to enter her stall and offered him the same merchandise at a cheaper price. He bought from her the first and second time, and on the third occasion the young woman said to her victim, come in, select the things you like best, are you not a native of this place? He entered. At her side stood a pitcher of Amonitish wine, and in those days the Jews were not yet forbidden from drinking heathen wine. She then said to him, Don't you

wish to drink some wine? He drank, and the wine set him afire. He said to her, Won't you please listen to me? She pulled then forth from under her girdle an image of the idol Peor and said, If you wish me to listen to you, then worship this? He answered, How can I worship an idol? To which she replied, Why should that trouble you? All you have to do is to bare yourself before it.

The wine he drank was burning within him, and he kept on pleading, Pray, listen to me? She replied, If you wish me to gratify your desire, then renounce the Law of Moses. And he did renounce the Law of Moses, as it is written, "But they went to Baal-peor, and separated themselves unto that shame, and their abominations were according as they lived." (Hosea 9, 10: Sifri: Yalkut Shimoni Psalms 106. See Midrash Rabbah Bolok and Midrash Tanchuma Bolok).

ר' יהודה ב"ר שלום, בלשון עברי שמו, יין,
ובלשון ארמי, חמר. חמר בגמטריא, רמ"ח, כנגד
אברים שבאדם, היין נכנס בכל אבר ואבר, והגוף
מתרשל, והדעת מטלמל. נכנס היין, הדעה יצאה.
וכן שנה ר"א הקפרי, נכנס יין שהוא שבעים, ויצא
סוד שהוא שבעים. לכך נצטווה כהן, שלא ישתה
יין בשעת עבודה, שלא תיטלמל דעתו, אלא משמר
את התורה, משמר את העבודה ואת הדעת. שני
(מלאכי ב), תורת אמת היתה בפיהו וגו'. ואומר
(שם), כי שפתי כהן ישמרו דעת וגו'. לכך הקב"ה
מצוה לאהרן, יין ושכר אל תשת. ולא תהא סבור,
שלא לשעבר צויתי אתכם, בזמן שבית קיים. שני,
בבואכם אל אהל מועד וגו', אלא אף לעולם שמרו
עצמכם מן היין. שהיין סימן קללה. (ילקוט שמעוני
שמיני, ט).

Rabbi Yehudah, son of Shalom, said, Wine in Hebrew is called "Yayin," and in Aramaic "Chemmer." The word Chemmer, numerically, amounts to two hundred and forty-eight, corresponding to the number of joints in the human

body. The drinking of wine affects injuriously every joint, weakens the body, and confounds one's judgment. When wine enters the body, out goes judgment. Also Rabbi Eliezer Hakappor taught, When wine enters, out comes the secret. ("Yayin," wine, is numerically seventy, as is also "Sod," secret, seventy.).

The priests are therefore forbidden to drink wine and strong drinks while about to perform their sacred functions, in order that their judgment may not become confused, but should keep their mind clear for the Law, for the Temple service, and for knowledge, as it is written, "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the Law at his mouth: for he is a messenger of the Eternal of hosts." (Malachi 2, 6-7).

Therefore, the Holy One, blessed be He, commanded Aaron, "Do not drink wine nor strong drink."

Do not assume that this injunction against wine and strong drink was only for the past, namely as long as the holy Temple at Jerusalem was still in existence, as it is written, "When ye go into the tabernacle of the congregation," but you have to guard yourselves against wine for all times to come, for wine is an omen of curse. (Yalkut Shimoni, Shemini 9).

וְלֹא זָכַר שֶׁר הַמְשָׁקִים אֵת יוֹסֵף וַיִּשְׁכַּח
(בְּרֵאשִׁית מ, כג.) שֶׁר הַמְשָׁקִים שָׁכַח, וְאֲנִי לֹא
אֶשְׁכַּח. (מִדְרַשׁ רַבָּה וַיִּשְׁב, ב.)

"Yet did not the chief butler remember Joseph, but forgot him." (Gen. 40, 23). The chief butler forgot thee, but I, the Eternal, will not forget thee. (Midrash Rabbah Vayeshev 2).

Part 3. Medieval Codes of Jewish Law

The complexity of the Talmud and the difficulty in interpreting and understanding the laws in it was recognized by Moses Maimonides in the twelfth-century when he composed his Mishneh Torah, a new type of codification which systematized Halakah.⁶⁰ Maimonides stressed the importance of moderation, the Aristotelian ethic, "the middle way" in his many writings. He condemned excess in everything, both good and evil, "greed and waste, debauchery and abstinence, pleasure and asceticism."⁶¹ While this position was not universally accepted, it influenced the majority of medieval and modern Jewish philosophers.

As a physician, Maimonides dealt with medicinal uses of wine: "The older a man gets . . . the better wine is for him, and the very old need it most. Small quantities of wine are good for the digestion. Wine may be considered a tonic and even a remedy for many diseases."⁶²

Maimonides expressed his attitude to excessive use of drink and other sensual pleasures as follows:

⁶⁰Encyclopedia Judaica, "Codification of Law" by Menachem Elon, 5:638-640.

⁶¹Encyclopedia Judaica, "Ethics" by Andre Neher, 6:940.

⁶²W. Schweisheimer, "Maimonides Medical Opinions in the Light of Modern Medicine," Medical Leaves 5 (1943): 75-81.

Spiegel, M. "The Heritage of Noah: ³⁰ Alcoholism in the Jewish Community Today." Thesis, Hebrew Union College, Los Angeles, 1979, pp. 30-36.

It is the purpose of Torah to make man reject and despise lust and to diminish his appetites as best as possible. He should indulge in his sensual drives only when necessary. It is well-known that intemperance in eating, drinking and copulation destroy man's perfection and is injurious to him.

Moreover, overindulgence in such activities upsets the social order and disturbs domestic relations. When one follows his passions in the manner of fools, he neglects and damages his intellect and his body; he dies before his time and causes anguish and worries to increase. He also multiplies the amount of envy, hatred, and wars in the world, for sensual men will do anything to take things from other men to satisfy their lusts, since that is the highest goal of their lives.

God in his wisdom has therefore given us commandments to counteract this goal in life and divert our attention from such activities. He has also sought to bar us from anything that leads us merely to lust and sensual pleasure.⁶³

Maimonides goes on to say,

. . . as Aristotle notes, sense is the cause of our desire for food, drink and sex.

My view is that the intelligent man must reduce his sensual wants and drives as much as possible. He must feel somewhat guilty when satisfying them; he must never speak of them, nor publicly indulge in them in the company of others.⁶⁴

According to his writings, wine is acceptable as part of religious ritual but its use for purely "social" purposes would be unacceptable. This attitude seems to have become the standard for many Jews.

In addition to the concept of moderation in behavior, another important Jewish value reflected in Jewish medieval writings was that man's life was dedicated to God, that all

⁶³ Maimonides, His Wisdom for Our Time, translated by Gilbert S. Rosenthal (New York: Funk and Wagnall, 1969): 27-28.

⁶⁴ Ibid., 30.

of his actions should be for "the sake of heaven." Jacob ben Asher expressed this belief in his code, known as the Tur, which he compiled in fourteenth-century Toledo. In the first Tur (meaning literally "pillar" or "column"), "Orah Hayyim," Asher states "When man eats and drinks it is not to enjoy his food and drink but to have strength for God's service."⁶⁵ In a fifteenth-century Spanish commentary on the Turim, this point of view is converted into a ritual. Preceding the drinking of wine, as part of the blessing, the precentor holds up the cup and says "Attention, my masters, wine causes drunkenness!" He says this out of fear; but they respond "For life." (Le Hayim.)⁶⁶

The format of the Turim was adapted by Joseph Caro in mid-sixteenth-century Safed, in what he called "The Prepared Table," the Shulchan Aruch. Moses Isserles in Poland, later in the sixteenth century, added his own glosses to Caro's work, which he was said to have "spread like a cloth," Mappah, the name of his work.⁶⁷ Although questioned by some, the Halakah as stated in the Shulchan Aruch, was widely accepted as an authoritative source of

⁶⁵Encyclopedia Judaica, "Righteousness," by Louis Jacobs, 14:182.

⁶⁶Bet Joseph 167.

⁶⁷Encyclopedia Judaica, "Codification of Law," by Menachem Elon, 5:650-651.

Jewish law from that time on. The Shulchan Aruch contains many sections which deal with the manner in which wine is to be drunk, under what circumstances, with what blessings, diluted to what extent; laws of kashrut relative to wine when handled by a non-Jew, the potency, purity, storage, and types of containers for sale or purchase are also included.⁶⁸ Again stress is put on moderation. In addition, the style of imbibing is considered:

One should not eat or drink voraciously; . . . his table should be clean and nicely covered, even if he has but common fare. One should not drink a glass of wine at one draught, for one who does so is a bibber. To drink one's wine in two draughts is haughtiness. If however, the glass be extra large, one may finish it in several draughts; if it be a small glass one may finish it in one draught.⁶⁹

In the third century B.C.E., Ben Sira said: "A drunken wife will goad anyone to fury, she makes no effort to hide her degradation."⁷⁰ In order to prevent this kind of behavior, the Shulchan Aruch is quite specific about when and where a woman may drink.

A woman whose husband is not present should drink no wine; and if she be in a different place, not in her own house, she may drink no wine even if her husband be present. This law applies to other intoxicating beverages as well. If however, she is accustomed to drink wine in the presence of her husband, she may drink a little in her husband's absence.⁷¹

⁶⁸Shulchan Aruch 39, 42, 47, 49, 50.

⁶⁹Shulchan Aruch 42:2.

⁷⁰Ben Sira 26:7-8.

⁷¹Shulchan Aruch 42:16.

By the end of the sixteenth century, many of the customs and ceremonials which we now associate with wine were well established: they continue to be observed in the same fashion today. In the synagogue, kiddush is recited on Friday and festival evenings. Social drinking takes place after services. Schnapps or other forms of liquor might be drunk following a minyan or for the Great Kiddush on Sabbath mornings.⁷² Rites in the home at which drinking take place start with the brit on the eighth day of a boy's life. If the child is a first born son a banquet at the father's house usually follows the redemption of the son, and a blessing is said over wine. The rituals of kiddush and havdalah are other home ceremonies. During Simhat Torah and Purim, drunkenness is allowed or even encouraged. During Hanukkah, eating and drinking wine also play an important role. While no special use of wine is included in the bar mitzvah ceremony, a blessing is usually part of the meal of celebration following the ceremony. Schnapps is frequently taken before a meal, "for health." All of these occasions require the proper blessing, to give a spiritual dimension to the act of drinking.⁷³

In seventeenth-century Germany, large bonfires were

⁷²Keller, "Great Jewish Drink Mystery," p. 294.

⁷³Snyder, Alcohol and Jews, pp. 20-35.

built in the courtyard of synagogues at Simchat Torah. Guests sang and danced around while the sexton gave them wine to drink.⁷⁴ In the synagogue, yeshiva students were rowdy, ignoring those being honored with aliyot on Purim unless they were given wine. Donning costumes of Vashti or Queen Esther, they made their merry rounds, going from house to house in order to receive wine to drink.⁷⁵

The custom of getting drunk on Purim is described as well as qualified in the Shulchan Aruch.¹

The sages made it obligatory on one to become drunk until he should not be able to differentiate between 'Cursed be Haman' and 'Blessed be Mordecai.' At least one should drink more than he is accustomed of wine or of another intoxicating beverage. One, however, who is of a weak disposition, likewise one who knows that it will cause him to despise some precept, a benediction or a prayer, or that it will lead him to levity, it is best not to become intoxicated; and all his deeds shall be for the sake of Heaven.⁷⁶

Even when giving permission for immoderate drinking, the Shulchan Aruch restates the importance of moderation and self-control.

The Shulchan Aruch also recommends wine as a medicinal agent. At the meal of condolence following a funeral the mourner is allowed to drink a little wine" . . . just

⁷⁴Herman Pollock, *Jewish Folkways in Germanic Lands (1646-1806)* (Cambridge, Massachusetts: M.I.T. Press, 1971): 226.

⁷⁵*Ibid.*, 190.

⁷⁶Shulchan Aruch, cited by Snyder, Alcohol and Jews: 29.

enough to help digest his food, but not to satiation."⁷⁷ Wine was also mixed with roots of wild thyme, carnations or nettle to cure jaundice, with chestnuts for stomach pain, with the crushed and dried liver of a crow to cure liver trouble, and with dry crushed snake skin to relieve delayed menstruation and other women's ailments. Mixed with spices, it was drunk to relieve bad breath.⁷⁸

The very earliest recorded statements about drinking and drunkenness in the Bible and the laws and customs of the Jewish community as they developed in Israel and the Diaspora make it apparent that the Jews tried to distinguish their behavior and life style from that of the surrounding pagan and later Christian community. Self-control and moderation were always considered important. Since the Jews did have need for occasional release from restraint, traditions developed which gave them an opportunity to behave in a boisterous, undisciplined manner. But even the laws governing these forms of release contain the admonition that it is better to forego the tradition than to risk intoxication. The act of blessing the wine each time it is drunk serves as a constant reminder that all of man's acts are for the sanctification of God's name.

⁷⁷Shulchan Aruch 205:1.

⁷⁸Pollock, Jewish Folkways: 100-141. Pesahim 111a in the Talmud mentions asparagus wine as a laxative.

THE INCIDENCE OF JEWISH ALCOHOLISM: A REVIEW OF THE LITERATURE

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ABSTRACT

This article presents a review and critique of recent research on the rate of Jewish alcoholism. The review revealed that studies indicating an increase in alcoholism among Jews has serious methodological flaws while the studies that were more methodologically sound indicated a continued low rate of alcoholism. It is concluded that alcoholism is probably still relatively rare among Jews. Predictions of future Jewish drinking practices and implications for further research are discussed.

Throughout history, Jews have been noted for having low rates of alcoholism. Services tailored to the needs of Jewish alcoholics have been, accordingly, nonexistent. It is unclear, however, whether Jews have maintained these low rates. It is therefore also unclear to what extent systematic alcoholism intervention efforts are now appropriate for this population.

This issue relates to services for non-Jews as well as those for Jews. Because of the rarity of alcohol problems among Jews, research in alcoholism prevention has often looked to this group for possible answers. If alcoholism is now more prevalent in the Jewish community, researchers need to take a close look at this change and its implications for prevention efforts.

This article attempts to settle the confusion as to the state of Jewish sobriety today by critically examining the current research evidence on this topic. Predictions of future incidence of Jewish alcoholism and recommendations for further research will also be offered.

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CURRENT LITERATURE

The authors defined current literature as any article published between 1970 and 1983. This period yielded nine empirical studies on the rate of Jewish alcoholism. Findings have been rather inconsistent.

In support of low rates of Jewish alcoholism, a 1970 study by Wechsler, Thum, Demone, and Kasey offered information on religious/ethnic differences in alcohol consumption [1]. Breathalyzer readings and other indicators of alcohol involvement were obtained to determine the role played by drinking in accidental injuries. Subjects were patients admitted to the Massachusetts General Hospital Emergency Service over a one-year period. The proportion of Jewish patients with signs of alcohol involvement was consistently lower than the proportion among all other religious/ethnic categories. When alcohol is involved in injuries, it suggests excessive consumption [2]. The Wechsler *et al.* study implies, therefore, that excessive drinking must be less prevalent among Jews than among other groups.

Unkovic, Adler, and Miller took several approaches to determine current Jewish alcoholism rates and obtain insight into the deterrents operating among Jews against alcoholism [3]. They interviewed state rehabilitation personnel and Jewish alcoholics undergoing treatment at a Florida state alcoholism treatment facility. In addition, they sent questionnaires to directors of Jewish community service agencies nationwide. Their results showed that Jews constituted 1/2 percent of the alcoholics studied in Florida. From the nationwide survey, they determined that less than 1 percent of their "... sample population fell into the category of alcoholic" [3, p. 180]. The data were interpreted as confirming low rates of Jewish alcoholism.

Schmidt and Popham interviewed Jewish alcoholics to look "at the exceptions for the light which they may throw on the rule" [4, p. 931]. They examined records covering ten years of treatment at two alcoholism facilities, one public and one private, in Toronto, Canada. This survey yielded twenty-nine unduplicated Jewish cases out of 6000 total admissions. Although the findings regarding characteristics of these twenty-nine Jewish alcoholics are not germane to the present question, just the size of the sample would appear meaningful.

Flanzer conducted a social service needs assessment of Jewish adolescents in a midwestern American city, parts of which dealt with substance abuse [5]. The sample consisted of Jewish teenagers who responded to a voluntary survey and who were both affiliated and unaffiliated with Jewish organizations. He discovered an incidence of self-reported alcohol problems of less than 3 percent. This proportion would seem to be significantly lower than the 15 percent of high school students estimated to be weekly heavy drinkers in a 1981 national survey [6]. Flanzer concluded that alcohol abuse is still not a problem among Jewish teenagers.

Another study, by Boscarino, uses barroom attendance as a measure of the effects of ethnicity on drinking behavior [7]. Employing a national probability

sampling design, he showed that Jewish Americans frequented bars less than did Irish, English and Italian Americans. Anticipating questions regarding his choice of dependent measure, Boscarino explained: "Barroom drinking, although not pathological in itself, is believed to be a 'risk' factor for the development of drinking problems because of the lack of moderating sanctions and controls" [7, p. 308].

Glassner and Berg studied a sample of adult American Jews in a central New York city known among market and social science researchers for its average demographic characteristics [8]. Subjects were obtained primarily through stratified random sampling of Jewish community organizations' mailing rosters. The sampling included nonpracticing and practicing Jews. The researcher found a very low rate of alcohol problems. A pool of key informants from the same community confirmed this finding.

Other studies suggest Jewish rates of alcoholism and alcohol problems are no different than those of other ethnic groups. Glatt observed alcoholics and drug addicts over a ten-year period in London, England [9]. Based on a sample of alcoholics seen in their homes during a one-and-one-half-year period, he found that 3.4 percent of male alcoholics and 4 percent of female alcoholics were Jews. Acknowledging the geographic limitations of his sample, Glatt said: "London (middle class) Jews are represented among alcoholics in the same proportion as in the general population" [9, p. 170].

Blume and Dropkin, two staff members of a large alcoholism rehabilitation service outside New York City, were struck by the relatively high number of Jews they were treating [10]. Suspecting that their clinical experience might be indicative of significant changes in Jewish drinking patterns, they undertook a series of interviews with self-identified Jewish alcoholics. In their first four months they located seventy research subjects—and considered such facility of access a sign that Jewish alcoholics no longer exist in small numbers.

In 1978, Blume's findings were published with those of the director of a New York City hospital alcoholism unit, Leclair Bissell [11]. Jews accounted for 13 percent of admissions to Bissell's service. The population which the hospital serves is 20 to 25 percent Jewish. Thus, though Jews were not represented in his unit in numbers equal to their proportion in the community, neither was their presence insignificant. Bissell interpreted this statistic as evidence that the Jewish alcoholism rate is not particularly low.

The combined results of these studies make it difficult to confidently state that Jewish drinking problems remain as low as they were once thought to be.

EVALUATION

Although the research is inconclusive, the quality of the studies varies markedly. Consequently, the data warrant differential attention. The studies are best distinguished by their sampling methods.

Four studies reflect effort to acquire a representative sample. Wechsler *et al.* sampled all patients age sixteen and above admitted to a hospital emergency room over a one-year period [1]. The choice of a public teaching facility increases the likelihood of acquiring a heterogeneous sample, although the risk of obtaining a select group always exists when a sample is drawn from just one source.

Flanzer tapped several organizations, as well as a communication network (word-of-mouth), to acquire as representative a sample as possible [5]. Considering self-selected subjects a drawback, he compensated by studying a sample of the non-respondents. His sample included affiliated and nonaffiliated Jewish youth, despite his primary reliance on Jewish organizations for subject selection.

Recognizing the sampling shortcomings of prior research in ethnic drinking, Boscarino used a national probability sampling design [7]. Boscarino also observed in prior ethnic drinking research a failure to properly control for confounding variables. Consequently, his research design adjusts for between group demographic differences, allowing examination of the specific effects of ethnicity on barroom attendance.

Glassner and Berg utilized a particularly rigorous stratified random sampling technique [8]. They first negotiated with numerous Jewish organizations to obtain a comprehensive sampling pool, and then stratified the subjects according to age, sex and level of affiliation.

Each of these studies possesses strengths and limitations not detailed here. The important point is that, because of their use of appropriate sampling methodology, their findings demand serious consideration. The other studies contain sampling flaws that impair their credibility. Unkovic *et al.* sampled only Jewish alcoholics in treatment, as opposed to the proportion of Jews among alcoholics at large, in or out of treatment [3]. The percentage of Jewish alcoholics in these two populations may not be constant. In addition, they sampled the records of just one institution, a state facility, which Jews may have been unlikely to utilize due to economic factors.

The Unkovic *et al.* nationwide study was equally problematic [3]. A sample of 15 percent of the directors of Jewish community service agencies across the country contributed data. They did not report whether this sampling was random. They did report that they had difficulty with the administration of this survey, which would imply that they obtained an inaccurate count of Jewish alcoholics receiving services. Finally, like the state survey, the study focused exclusively on Jewish alcoholics who had sought professional intervention.

Schmidt and Popham similarly limited their inquiry to Jewish alcoholics who had received treatment [4]. Because their objective was to study the characteristics of Jewish alcoholics, and not to assess alcoholism rate, this approach was not inappropriate. To their credit, they attempted to neutralize the effect of facility type (i.e., the effect of sample source) by using one public

and one private institution. Nevertheless, the low rate of Jewish alcoholism suggested by their study must be considered unreliable, due to their sampling method.

Glatt's data were based solely on his personal clinical experience [9]. He also acknowledged that the percentage of alcoholic Jews seen in hospitals was "considerably less" than those seen privately, yet he chose to base his investigation solely on the percentage of alcoholic Jews seen in their homes. Thus, not only did Glatt confine his study to alcoholics under treatment, he drew his sample from just one source, knowing that it was not a representative one.

Blume and Dropkin acquired their sample exclusively through the informal network of Alcoholics Anonymous members [10]. Unlike the use of 100 percent sampling, multiple sources, or stratification, a sample obtained through word-of-mouth is not likely to be representative of the larger population.

Bissell's conclusions are based on utilization of just one treatment facility; that is, he used a single, biased sample source [11].

Thus, of the nine empirical studies regarding Jewish alcoholism rates conducted between 1970 and 1983, four used a sound sampling method: Wechsler *et al.* [1], Flanzer [5], Boscarino [7], and Glassner and Berg [8]. Each of these concluded that alcoholism or drinking patterns associated with it continues to be a rarity in the Jewish community. Of the remaining five studies not warranting serious consideration, three suggest that the incidence of Jewish drinking problems is nearing that of gentile drinking problems. In other words, none of the better designed studies concluded that Jewish alcoholism is on the rise.

SYNTHESIS

Critical examination of the available literature suggests that Jews continue to be relatively free of alcohol problems. The evidence from which this conclusion has been drawn is relatively shallow, but agreement exists among the studies with adequate samples.

Identification of the problem is a difficulty associated with the study of incidence of Jewish alcohol abuse. Jews are less likely to recognize alcoholism in themselves, since they have historically been "immune." They therefore tend not to seek treatment. Even after identifying a problem, embarrassment or confusion may inhibit their search for help. When they do seek treatment they may be more likely to turn to private practitioners or private institutions not required to maintain demographic utilization statistics [12]. In other words, today's Jewish alcoholics are not yet "out of the closet," at least not to the same extent as non-Jewish alcoholics. The result is that some indicators of alcohol abuse, such as arrests for public drunkenness or receipt of treatment, are of questionable validity.

PREDICTIONS

What of future rates of abuse and concomitant service needs? The key to continued "cultural immunity" is the perpetuation of those elements which have provided the protection so far. The source of this protection is twofold. It is attributed originally to the frequent ritualistic drinking that is part of Jewish religious tradition. This ritual drinking, in turn, has created a norm of sobriety so strenuously upheld by the Jewish community that the Jewish drunk is almost a contradiction of terms [8, 13, 14]. The negative sanction imposed on alcohol abusing Jews by their community and the internal dissonance they experience constitute powerful social controls. Thus, the elements contributing to "cultural immunity" are the norm of sobriety and the ceremonial drinking from which it stems. But is this immunity likely to continue?

Declining Jewish identification since the immigrant generation is well documented [15]. With the decline in identification has come a decrease in Jewish activity, which includes decreased ceremonial drinking. Nevertheless, the evidence reviewed in this article supports sustained sobriety in the current Jewish generation. Thus the norm seems to prevail despite the relative absence of its origin. It seems to have been perpetuated so far by the cohesion of the Jewish community [14]. It is, therefore, in group cohesion where the answer to future incidence of Jewish insobriety seems to lay.

Several decades ago, sociologists predicted a steady, gradual assimilation of Jews into American society [16, 17]. Jewish cohesion was expected to deteriorate. Certain events of the late 1960s and 1970s have brought this prediction into question, however. Ethnic consciousness in the United States has been revived [16-18]. In addition, events such as the 1967 and 1973 Arab-Israeli Wars, urban unrest of the 1960s, and the rise of the Black Power movement, have positively affected Jewish identification [17]. These occurrences have encouraged Jewish cohesion, and re-inspired Jewish ritual practices.

It is the authors' opinion that incidence of Jewish alcohol abuse will increase with decreasing group cohesion, i.e., with increasing rate of assimilation. Unfortunately, this rate is particularly difficult to determine, rendering a forecast of future incidence of Jewish insobriety and resulting service needs equally difficult to determine.

DISCUSSION

The available evidence supports the idea that Jews still have relatively low rates of alcohol abuse. Thus prevention research focusing on Jewish drinking behavior remains appropriate. This fact also has implications for services directed toward Jewish alcoholics. Some of these services are already in existence. In the New York City area, several Jewish congregations have opened their doors to Alcoholics Anonymous groups and a Task Force on Alcoholism in the Jewish

Community has been formed. Workshops and conferences have also been held, in addition to weekend retreats for Jewish alcoholics, drug-dependent persons, and their families [12, 19]. These programs are undoubtedly meeting a real need. In a region that is about 28 percent Jewish, such as New York City [20], even a small proportion of Jewish alcoholics constitutes a sizable target population. Given the evidence, however, there does not seem to be a need for a significant increase in such programs.

Clearly, future research is needed on Jewish alcoholism rates. It should employ a nationwide sample in order to discern general trends, but should retain regional analysis capability in order to provide information to regional planners. Treatment centers, both public and private, should be avoided as sample sources and self-selected subjects should not be used. Rather, pools of subjects should be generated in each community via random sampling of every possible listing of Jewish community members. In this way, Jews who do not identify themselves as Jews or do not affiliate with the Jewish community would hopefully be included in the sample. According to theory, these individuals are particularly vulnerable to alcoholism; thus it is especially important that they not be overlooked during sample construction. Incidence of alcohol problems should be determined via in-depth interviewing because Jewish alcohol problems may tend to go unobserved or unacknowledged, as has been discussed. An attempt should be made to study a sample of those who refuse to be interviewed, in order to ensure that they do not vary significantly on the dependent measure from the main sample. The Glassner and Berg design exemplifies the type of research which, if conducted on a national scale, would finally offer a definitive answer to the question of Jewish rates of alcohol abuse [8].

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Strategies for Preventing Alcohol, Tobacco, and Other Drug Use by Youth

The previous section discussed many of the factors contributing to the high rate of alcohol and other drug use among youth. This section focuses on strategies that can be useful for preventing young people from becoming users of alcohol or other drugs and discusses the limitations of some of these strategies.

A wide variety of programs to prevent alcohol, tobacco, and other drug use by youth have been developed over the past two decades. The diverse program types, orientations, and methods have left people interested in prevention confused about which programs are worth their investment of time and money. The remainder of this chapter reviews some of the more promising strategies. Although the strategies are discussed individually, a community-based prevention effort should concentrate on coordinating many different strategies over time. Chapter 4 describes community programs that are successfully incorporating many of these strategies.

You will need to consider several things when coordinating prevention strategies. Most important, you will want to match the strategies that you choose to the problems and needs of your community. For instance, is open crack dealing on the street corners your main concern or are you more concerned about alcohol use by high school students? Is alcohol and other drug use on certain occasions—such as at proms or after high school sports events—especially widespread in your community? Are young women in your community giving birth to cocaine-addicted babies? The kinds of drugs used and the situations in which they are used must largely determine the direction of your prevention program.

Factor the age, sex, culture, and socioeconomic status of the youth you are targeting into your strategy choices as well. Research has determined that there is no single best approach for all groups. Providing a comprehensive prevention initiative, as opposed to a single prevention program, has the added advantage of meeting the needs of a wider audience and accommodating a greater number of the factors that are necessary for a prevention effort to be successful.

Finally, you will also find that your efforts are most successful when they relate to and build on the strengths and interests of the people involved in your prevention initiative. Although strengths and interests alone should not create a program when the need for the program is not evident, when all else is equal these two factors will go a long way in sustaining your activities.

Strategies discussed in the remainder of this chapter are listed below. A comprehensive program will incorporate each type:

- strategies focused on the individual;
- strategies focused on the peer group;
- educational approaches targeting parents;
- prevention through school-based strategies;
- the Student Assistance Program;
- educational approaches for teachers;
- mass media approaches to prevention; and
- prevention through regulatory and legal action.

Strategies Focused on the Individual

Prevention strategies that direct or redirect the knowledge, attitudes, and behavior of young people are by far the most common type of strategy. These strategies concentrate on changing the individual not the social, political, or economic conditions that surround that person.

Prevention approaches of the 1970's and early 1980's that fit this category were largely school based and include scare tactics, responsible use education, affective and interpersonal education, and alternative activities. Here is a summary of each approach.*

- **Scare tactics**—Many early educational efforts presented overblown information concerning the risks of drug use, with a good dose of moralizing. Young people did not accept this information as factual, and it did little to affect their use of alcohol and other drugs.
- **Responsible use education**—The presentation of factual drug information was used to encourage youth to make responsible decisions concerning their own drug use. Programs of this type were not effective and are not compatible with a philosophy that regards the use of alcohol or other drugs, in any quantity, as unacceptable behavior for youth.
- **Affective and interpersonal education**—These programs sought to improve self-esteem, decision-making, communication, and clarification of values, on the basis that deficits in these traits and skills are related to alcohol and other drug use.
- **Alternative activities**—The opportunity to participate in alternative activities that served some of the same functions as alcohol and other drug use is the goal of these programs. These activities provided personal growth, excitement, challenge, and relief from boredom.

Alcohol and other drug use continued to increase during this time, and many of these approaches were abandoned, either completely or partially. Currently, a reexamination of these approaches in light of new

*Material in this section was adapted from the *Report to Congress and the White House on the Nature and Effectiveness of Federal, State, and Local Drug-Prevention/Education Programs*, published by the U.S. Department of Education in conjunction with the Department of Health and Human Services, October 1987. Material in this section was written by Michael Klitzner, Ph.D.

research that shows that some of these approaches, if modified, may be effective with some youth. None, however, include a return to teaching about "responsible use" by youth.

Current programs designed to influence the individual generally have fit one or more of the following seven categories and are based on research funded primarily by the National Institute on Drug Abuse and the National Institute on Alcohol Abuse and Alcoholism.

- **Provide factual information**—These programs assume that individuals use alcohol or other drugs because they lack accurate information concerning harmful effects. While there is little research evidence that these programs, when used alone, have any impact on alcohol and other drug use behavior, providing factual information should not be discounted as one component of a comprehensive prevention program. Information from credible, respected sources that is not intended to scare students, when included as part of a larger prevention initiative, may be useful.
- **Reduce feelings that "it can't happen to me"**—These programs assume that young people know the risks of alcohol and other drug use but do not believe that these risks apply to them. Some programs have attempted to revise perceptions of invulnerability by focusing on short-term risks that are relevant to young people, such as the expense of an arrest for alcohol-impaired driving rather than on long-term dangers. Although the scare tactic programs of the 1960's have given fear arousal a bad name, there is evidence that fear arousal that is based on scientific or legal fact, appropriately directed to target audiences, can be effective.
- **Address beliefs about alcohol and other drug use**—These programs derive from research evidence that alcohol and other drug use is correlated with young people's beliefs about whether it is right or acceptable to use alcohol and other drugs. They attempt to shape beliefs in a direction unfavorable to use. These programs are relatively new

and represent a significant shift from the decision-oriented programs of the 1970's.

- **Help young people cope with emotions**—These programs are based on the theory that individuals use alcohol and other drugs to cope with emotional problems. Such programs may attempt to teach stress reduction and coping skills or may offer supportive counseling to individuals identified to be at high risk. Some schools develop programs that identify and refer students experiencing alcohol or other drug problems and/or mental health problems (i.e., Student Assistance Programs).
- **Meet the social or psychological needs of young people**—These programs are an outgrowth of the alternative program approach. They attempt to fill the social and psychological needs that young people have in a way that does not include the use of alcohol or other drugs. Offering peer "rap" groups or throwing an alcohol- and other drug-free party are two examples.
- **Improve poor life skills**—These programs try to improve the skills that are used by people to function as happy and capable individuals. Decision-making and communication skills are two types, among others, that are generally addressed by these programs. Assertiveness skills training and training to resist peer pressure fall into this category.
- **Address early antisocial behavior**—These programs are based on studies suggesting that early indications (third grade and younger) of aggressiveness, disruptiveness, impatience, shyness, impulsiveness, and acting-out behavior may be predictive of later behavioral problems, including alcohol and other drug use. Programs try to correct early behavior problems by providing specialized services for identified children or by structuring the school environment to reduce the frequency of antisocial behavior.

The criteria researchers have used to evaluate the effectiveness of these approaches include increases in

knowledge about alcohol and other drugs, changes in attitudes about alcohol and other drugs, and changes in the use of these substances. The ultimate criterion is the third one: changes in the use of alcohol and other drugs. Unfortunately, isolating the effects of a program from effects of other events or conditions outside the program is difficult. As a result, it is especially hard to determine conclusively whether a program is useful and, if so, under what conditions it will work best.

Strategies Focused on the Peer Group

Current research indicates that peer influences play an important role in young people's decisions to use alcohol and other drugs. Accordingly, a number of strategies have been developed that attempt to counter the influence of both peer norms and peer pressure (Botvin et al. 1986; Hansen et al. 1988; Dielman et al. 1989).

Schools try to influence peer norms concerning alcohol and other drug use by encouraging clubs that support abstinence from these substances. In this way, students learn that not everyone is using alcohol and other drugs and that nonuse has benefits and is socially acceptable.

Providing opportunities for students to observe peer role models who do not use alcohol and other drugs, either in person or through the medium of videos and film, is another method for influencing norms. Because it is important that the model be perceived as attractive by the students, the model must be selected with great care. It is easy to ensure that live models will be considered attractive and competent by allowing students to nominate other students whom they consider leaders to serve as models for the program. However, when using films or videos, there is a danger that the models will appear dissimilar to the target audience. Films and videos must be carefully chosen with this in mind and must be kept current so the models' appearances do not become dated.

Peers can also be used to talk to students about the reasons that they choose not to use alcohol and other drugs and to participate in a program to prevent alcohol and other drug use. The process of having same-age or slightly older students conduct programs is commonly referred to as "peer education," or "peer leadership," and as "near peers." Often, programs are a combination of both: the peer education component consists of peers providing factual information, while the peer leadership

component consists of several elements, including modeling appropriate behavior, teaching social skills, and leading role rehearsals.

There are also many programs that teach social and peer pressure resistance skills. Presently, this type of peer program appears to be especially popular as a method for delaying the use of alcohol, tobacco, and other drugs, although it appears to be far more effective when there is a clear nonuse norm, for example, everyone accepts that cigarettes are harmful or most students think marijuana is dangerous. Still, many students do not believe that drinking, even heavily, is harmful. Unfortunately, this is because there remains a great deal of societal ambivalence about young people's use of alcohol. The "Just Say No" strategy teaches students, through rehearsal, different ways to get out of uncomfortable situations involving peer pressure. In addition to instructing students to say "no," the "Just Say No," or peer resistance strategies, teach students to give such responses as "I'm not interested," or "No, thanks, I would rather play basketball," to walk away, to change the subject, and to avoid situations in which alcohol and other drugs are likely to be used. Programs that directly teach youth behavioral skills such as assertiveness, communication, problem-solving, and decision-making have been widely used in prevention.

Unfortunately, within a given group it is not always possible to find youth who are respected by their peers and at the same time skilled in leadership abilities. This difficulty may be especially true of youth from high-risk, underprivileged groups. In one program, "Smart Moves," operated by the Boys Clubs of America in a public housing setting, youth that do not use alcohol and other drugs, who are respected by their peers, but who do not possess leadership skills, are identified by staff as "special assistants." This club feels that the presence of these youth in the group provides important, if somewhat less visible, role models for high-risk youth.

Educational Approaches Targeting Parents

Educational strategies that target parents are an important part of an effective prevention program. Parents are not born knowing everything necessary to protect their children from using alcohol and other drugs. However, if parents are well informed about alcohol and other

A Systems Approach to Alcohol and Other Drug Use

drugs and if they are taught methods to prevent their children from using these substances, they can provide a home environment that will discourage the use of alcohol, tobacco, and other drugs.

Parents can use the following strategies to help their children to stay drug and alcohol free:

- become informed about alcohol and other drugs;
- become aware of the situations in which alcohol and other drug use can occur;
- develop skills that build strong family bonds, including effective listening skills and skills for helping children feel good about themselves and for building values;
- become informed about prevention strategies to use at home, including role modeling, peer resistance techniques, involvement in healthy alternatives, and the establishment of clear family policy with consequences concerning alcohol and other drug use; and
- join with other parents to promote an alcohol- and drug-free environment in the school, neighborhood, and extended community.

There is no single correct way for parents to develop skills and knowledge. Reading books, pamphlets, and newsletters; attending seminars or meetings; joining parents groups; and speaking to social workers, clergy, or friends are some traditional methods used for broadening knowledge. Much of the material in this section was adapted from the series *10 Steps to Help Your Child Say "No,"* published by the Office for Substance Abuse Prevention. To obtain a free copy of the complete text, contact the National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD 20852.

Strategy: Provide information to parents

1. Informing parents about alcohol, tobacco, and other drugs

Every parent should know certain basic facts about alcohol and the more popular drugs used by young people. (Popular drugs include marijuana, cocaine, crack, PCP, LSD, inhalants, and commonly abused prescription drugs such as amphetamines and barbituates.) Knowledge of the effects of drugs, their street or slang names, what they look like, and how they are consumed enables a parent to watch for signs of use and to answer questions that their children might ask. A general overview of these drugs is included in Appendix A.

A survey of fourth and sixth graders found that television and movies are major sources of their ideas about drinking. Yet many of the impressions about both alcohol and other drug use that children get from the media are wrong, as discussed earlier in this chapter. Parents, once made aware of the messages that their children receive from the media about alcohol and other drug use, can discuss these inaccuracies with their children, either during commercial breaks or while viewing a show together.

Finally, parents need to know what the warning signs of alcohol and other drug use are and what to do if they suspect that their children are using these substances. Appendix B lists some common warning signs. Parents who suspect that their children are using alcohol or other drugs need to learn how to assess the degree of involvement and how to best confront the problem.

2. Alerting parents to the situations where alcohol, cigarette, and other drug use occurs

Parents also need to become alerted to the environments (or settings) where alcohol and other drugs to which their children are or will likely be exposed are used. They need to know where children meet to use drugs (e.g., in their bedrooms, homes when parents are at work or out for the evening, and public parks), where alcoholic beverages can be obtained easily (including the family supply), and what sources for drug paraphernalia exist (e.g., rolling papers from the local convenience store).

To become better informed, parent groups can share what they know with one another or ask law enforcement representatives or alcohol and other drug counselors to

speaking to them about the norms for teenage alcohol and other drug use in their community.

Strategy: Help parents develop skills for building strong family bonds

A close-knit family environment provides a supportive setting for avoiding alcohol and other drug use by youth. Parents can do much to foster strong family bonds. Three skills thought to be particularly important are listening effectively to the feelings and concerns expressed by children, helping children to feel good about themselves, and helping children to develop strong values.

1. Listening effectively

Children of all ages are more likely to talk to parents who know how to listen—about alcohol, other drugs, and other important issues. But there are certain kinds of parental responses that will stop children from sharing their feelings. Responses that have been shown especially to inhibit communication include being judgmental, self-righteous, or hypocritical; giving too much advice or pretending to have all the answers; criticizing or ridiculing; and treating children's problems lightly.

Effective listening communicates loving concern for children. Even the best parents need to concentrate on and practice the art of effective listening. Listening skills that can help parents reach their children include

- rephrasing a child's comments to indicate that the child has been understood;
- watching for face and body language that may contradict what a child is verbalizing—when words and body language say two different things, always watch the latter;
- giving nonverbal support and encouragement to express interest, by nodding, smiling, and so forth;
- using a caring tone of voice to answer a child; and
- using encouraging phrases to express interest and to keep the conversation going—phrases like “Oh, really? Tell me about it,” and “Then what happened?” are helpful.

2. Helping children to feel good about themselves

People who have alcohol or other drug problems often have low self-esteem. Young people who feel positive about themselves are more likely to resist peer pressure to use alcohol or other drugs. Parents can help their children build self-esteem by

- giving lots of praise and looking for achievement in even small tasks;
- praising effort, not just accomplishment;
- helping a child set realistic goals;
- avoiding comparisons of a child's effort with the efforts of others;
- criticizing the action, not the child, when correcting;
- not making a child feel under attack or bad when undesirable events outside the child's control occur;
- giving a child responsibilities that build self-confidence; and
- showing a child that he or she is loved.

3. Helping children to develop strong values

A strong value system can give children the courage to make decisions based on their own feelings rather than on peer pressure. By the time children are 9 years old, they are old enough to have ideas about which behaviors are right and which are wrong and to make decisions based on standards that matter to them.

Strategy: Teach and encourage parents to use prevention strategies at home

Many community members, including parents, often think that schools are responsible for prevention. It is important that parents understand that prevention is everyone's responsibility and be aware that there are several prevention strategies, (some covered here) that they can use at home.

1. Being a good model or example

Parents are models for their children, even when they are not trying to be. As a result, parents can use their strong influence to help their children avoid alcohol, tobacco, and other drug use. Parents need to be aware of their own alcohol and other drug use as well as the attitudes they express about that of others. This goes for alcohol, tobacco, and illegal drug use as well as prescription and over-the-counter drugs, as people can develop unhealthy uses of these drugs, too.

The quantity of alcohol or other drugs used by parents is not the only alcohol- or other drug-related behavior about which a child learns. Children also notice the reasons why a parent drinks or uses other drugs (e.g., for relaxation, celebration, and so forth), when alcohol and other drug use takes place (e.g., after work or at parties), and whether any dangerous activity (e.g., driving a car) is performed after using alcohol or other drugs.

Parents can also be good role models by demonstrating the ability to say "no" and the ability to ask for help. Children need to be shown that it is a sign of courage and strength and not a weakness to ask for help. This will give the parent some peace of mind, in knowing that the child will more likely ask for help before a major problem develops.

2. Helping a child develop the skills to resist peer pressure

Parents can teach their children to resist peer pressure in several ways. Parents help their children by teaching them the value of individuality, that not everyone has to go along with the crowd, and that real friends do not base friendship on whether a person is willing to try alcohol and other drugs. Parents can also teach their children how to refuse alcohol and other drugs by helping them to practice saying "no" and by explaining that it is important to assert oneself in certain situations. Parents might also look for programs for their children to join that support positive values.

3. Encouraging healthy and creative activities

There are two parts to this strategy. The first involves supporting a child's involvement in school activities, sports, hobbies, or music, without pressuring the child to always win or excel. The second part concerns the time

parents make for activities with their children. Surveys show that children appreciate the time parents spend with them even if doing chores is involved.

4. Establishing clear family policies

Children want more structure in their lives than is commonly believed. They behave more responsibly when parents set limits. Thus, it is helpful for parents to go over in advance how a child is expected to behave and what may happen as a result of certain actions. Young people need to be told that under no circumstances are they to use alcohol, tobacco, or other drugs. Parents can also help older adolescents by laying ground rules on off-limit places and by setting a curfew. Verbalized or written family policies can also give a child a way to say "no" to peer pressure, for example, "No, thanks, I don't want to get grounded."

Strategy: Form groups of parents to promote an environment free of alcohol, tobacco, and other drugs

There is strength in numbers, and when parents join together they can reinforce the guidance they provide at home. For example, a network of parents can develop a "telephone tree" whereby information can be shared about any immediate concerns, such as upcoming social events that are likely to make alcohol available to their children. Parents need to learn about the existence of groups already started in their communities or how to start a parent group on their own. Because of the potential for parents to use their group's voice to influence school and local government policies, they must become informed about policy issues surrounding alcohol and other drug use.

Parents do make a difference in prevention, and the sacrifices made to ensure that a child does not get involved with alcohol and other drugs will have rewards. In cultures in which it is hard to admit that problems may exist, special efforts will need to be made to identify parents who will serve as leaders for prevention efforts. In many instances, outsiders will have to work with only one or two courageous community parents and then graciously turn the efforts over to them.

Further information for parents

A partial list of useful materials for parents is available at no cost by writing to the National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD 20852. Several organizations listed in Appendix C also provide information for parents.

Prevention Through School-based Strategies *

Without great expense, school-based program planners can implement a number of promising strategies, including

- broad-based community programs;
- parent involvement;
- curriculum concerning alcohol, tobacco, and other drugs; and
- policies regarding alcohol, tobacco, and other drug use.

Broad-based community programs

Schools that include the community in their prevention activities are likely to experience several benefits, among them increased community commitment of time, money, and support. The community and school, when working together, also send a unified message to young people that alcohol and other drug use is unacceptable.

One means of coordinating a broad-based program is to develop prevention advisory committees, composed of representatives of the school and community. These committees could include school administrators, teachers, students, parents, business leaders, law enforcement representatives, health and alcohol agency staff, and youth services personnel. Where possible, elementary schools and junior and senior high schools that serve the

*Material in this section adapted from "Report to Congress and the White House on the Nature and Effectiveness of Federal, State, and Local Drug Prevention/Education Programs," U.S. Department of Education in conjunction with U.S. Department of Health and Human Services, October 1987, pp. 29-31.

same student population should consider sharing a single advisory committee or having overlapping membership to facilitate continuity. It is best for the group to set concrete objectives so that the program does not become overly diffuse.

Parent involvement

Although the difficulty of generating and sustaining parent interest and participation in education programs on alcohol and other drug use has been widely noted, parents are too valuable a resource to schools for them to be ignored.

At a minimum, presentations can be offered to parents on a number of topics, including the warning signs of a young person's involvement with alcohol and other drugs, community resources for dealing with alcohol and other drug problems, and the effects of parents' own behaviors on the behaviors of their children. A letter or brochure on all or any of the above topics can also be prepared and sent to the parents of every student in the school.

Schools should also consider working closely with concerned parent groups, or if such groups do not exist in the community, the schools should encourage their development. The Parent-Teacher Association, or other advisory groups can be tapped for interested parents.

In some communities, where a single parent works two jobs just to provide food and shelter, special efforts may be required to encourage parental involvement, such as serving dinner, providing transportation, and offering some social or recreational benefits after meetings.

Curriculum concerning alcohol, tobacco, and other drugs

Several types of curriculum are outlined in earlier sections entitled "Strategies Focused on the Individual" and "Strategies Focused on the Peer Group." Because of the wide range of curricula on the market, schools wanting to implement a program may find it difficult to choose among them. The Office for Substance Abuse Prevention (OSAP) and the Department of Education (DOEd) have begun a process to assess curricula and to make general recommendations for school districts.

However, even though curricula are the staples in many school-based prevention programs, too often the

expectations of curricula are inflated. Researchers now know that no curriculum is likely to be effective if implemented in a vacuum but should be part of a larger, comprehensive prevention effort. No evidence exists that any curriculum package, implemented alone, results in significant or long-lasting reductions in alcohol or other drug use.

Schools planning to adopt a curriculum might use the following criteria:

1. Material gives a clear no-use message.

Even small amounts of alcohol and other drugs increase injury or health risks. Therefore, it is misleading to state or imply that there are any risk-free or fully safe levels of use.

2. Material makes clear that illegal drug use is unhealthy and harmful for all persons.

There are four kinds of illegal or unwise drug use:

- Use of any legally prohibited drug. For example, heroin, cocaine, PCP, and "designer drugs" are all legally prohibited drugs—it is unlawful to produce, distribute, or purchase these drugs under any circumstances.
- Use of a drug for a purpose other than its prescribed use (e.g., tranquilizer for purposes other than prescribed).
- Use of any product or substance that can produce a drug-like effect (e.g., using glues, gasoline, or aerosols as inhalants).
- Use of any legal drug including alcohol or tobacco by individuals legally underage for its use.

Materials should communicate clearly that all of the above are illegal, or potentially harmful. Look for "red flag" phrases incorrectly implying that there is a "safe" use of illegal drugs. For example, materials that

- use the term "mood-altering" as a euphemism for "mind-altering" drugs.

- imply that there are no "good" or "bad" drugs, just "improper use, misuse, or abuse."

3. Material should make it clear that young people are responsible for their own decisions and should not provide opportunities for them to make excuses for their behavior.

Although there are many factors in the environment that influence decisions regarding drug use, young people are still responsible for their own behavior. Prevention materials targeting youth should be positively focused. Children should be taught skills that will improve the quality of their lives rather than directing their energy to focus on their problems.

4. Material uses no illustrations or dramatizations that could teach people how to obtain, prepare, or ingest illegal drugs.

Prevention materials that illustrate drug paraphernalia and methods of illegal drug use in such a way that they may inadvertently instruct an individual about how to use or obtain illegal drugs are unacceptable. Prevention materials targeting youth should contain no illustrations of illegal drugs unless when making a nonuse point that cannot be made in any other way. Illegal drugs should not be used as graphic "fillers."

5. Material contains information that is scientifically accurate and up-to-date.

Materials must be scientifically accurate, based on valid assumptions, supported by accurate citations, and appropriately used. Scientific information such as statistics, physiological effects of alcohol and other drugs, research information on addiction, and critical dosage levels of alcohol and other drugs should be checked for accuracy.

6. Material is appropriate for the developmental age, interests, and needs of the students.

Developmental aspects as well as cultural systems must be addressed in an integrated fashion. Because children proceed developmentally at different rates, it is important to include activities and messages that address the needs found in different developmental stages.

7. The content should reflect an understanding of the target groups' cultural systems and assumptions.

Materials must not perpetuate myths or stereotypes. They should reflect the social, economic, and familial norms of the intended target audience and reflect the physical appearance of the audience. In screening materials, be alert to subtle racist or sexist biases (for example, if everything "good" is portrayed with white symbols and everything "bad" or "wrong" is portrayed with brown, black, or dark colors or if only males are arrested for alcohol-impaired driving). Norms and symbols important to the culture of the audience also must be reflected (e.g., group identity is more important to some cultures than individualism and spiritual symbols are to other cultures). Materials need to both reflect and respect cultural factors such as the importance of the extended family, key role of grandparents, and religion.

8. Materials targeting youth should not use recovering addicts or alcoholics as role models.

Prevention education materials that use recovering addicts or alcoholics as role models do not conform to Office for Substance Abuse Prevention and Department of Education policy. Focus group testing has shown that children enrolled in prevention education programs (most of whom are not recovering users) may get a different message from what is intended from the testimony of recovering addicts. Rather than the intended "don't do as I did" message, children may hear the message that the speaker used drugs and survived very well or even became wealthy and famous. An exception may be for role models who clearly show they have been negatively affected by the use of alcohol and other drugs, such as someone now visibly handicapped or injured as a result of alcohol and other drug use.

In 1988 the Department of Education published a comprehensive guide entitled *Drug Prevention Curricula: A Guide to Selection and Implementation*, which offers educators important insights for choosing a curriculum. It is available, free of charge, from the National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD 20852, (301) 468-2600.

Policies regarding alcohol, tobacco, and other drugs

A reexamination of existing policies on alcohol, tobacco, and other drug use or the development of new policies may be one of the school's strongest strategies for preventing the use of these substances at school. Policies that are enforced send a strong message to students that alcohol and other drug use is unacceptable. Schools that do not allow cigarette smoking or the use of chewing tobacco at school similarly discourage these behaviors. Enforcement policies must also be accompanied by policies that refer or provide services for youth who do use alcohol, tobacco, or other drugs or who are adversely affected by alcohol or other drug abuse in their families.

Administrators should be aware that no single set of standards is appropriate for every school. Schools differ in size, tradition, and philosophies and are affected by varying State laws and local statutes.

The Department of Education has compiled guidelines for establishing school policies in a handbook titled *What Works, Schools Without Drugs*. An abbreviated version of the action plan for schools, discussed in this handbook, is presented below. To obtain a copy of the handbook, write to the National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD 20852.

Performing a written assessment of current school policy (or the lack of one) is an excellent way to assess school goals concerning the prevention of alcohol and other drug use. The assessment also allows administrators to assess how faithfully the policy is followed and to identify gaps in the policy that need to be filled. One method for accomplishing this assessment is to compare the policy at your school with the guidelines recommended in *What Works, Schools Without Drugs*. A second method is to use the *Secondary School Drug and Alcohol Assessment Guide*, developed by and available from Campus Alcohol Consultations, P.O. Box 65557, Washington, DC 20035 for \$7.50. This guide helps secondary school administrators and interested persons to assess their school on 118 items. Answering "yes" to an item indicates that the school is effectively managing this portion of its effort to prevent alcohol and other drug use. Answering "no" indicates that this area is either not being addressed adequately or not being addressed at all. Having performed a

complete assessment, concerned individuals can quickly discover their school's strengths and weaknesses. Figure 2.1 includes a portion of the guide along with a listing of the remaining seven topics covered.

Strategy: Determine the extent and characteristics of alcohol and other drug use and establish a means of monitoring it

School personnel should be informed of the extent of alcohol and other drug use in the school. School boards, superintendents, and local public officials should support school administrators in their efforts to assess the extent of the alcohol and other drug problems and to combat them.

To guide and evaluate efforts to prevent alcohol and other drug use, schools need to perform the steps listed below:

- conduct confidential surveys of students* and school personnel and consult with local law enforcement officials or other knowledgeable people to identify the extent of the alcohol and other drug problem;
- consult all school personnel to identify areas where alcohol and other drugs are used and sold;
- meet with parents to help determine the nature and extent of alcohol and other drug use at school;
- maintain records on alcohol and other drug use and drug sales in the school over time, to use in evaluating and improving prevention efforts; and
- inform the community, in nontechnical language, of the results of the school's assessment of the alcohol and other drug problem.

*See Additional Reading section at the end of this chapter for information on commercially available student survey instruments.

THE SECONDARY SCHOOL DRUG AND ALCOHOL ASSESSMENT GUIDE		
A. POLICY	Yes	No
1. Does a comprehensive drug policy, which includes statements on alcohol, exist in published form at your school?		
2. Does the rationale or a statement of philosophy appear in the policy itself?		
3. Does this statement of philosophy emphasize the importance of prevention?		
4. Does the policy address student drug use both on and off school grounds?		
5. Is the policy proactive, thereby providing assistance in anticipating or responding to drug-related issues?		
6. Does the policy address student or staff impairment due to the use of drugs (whether or not the use of drugs occurred on school grounds)?		
7. Are issues of confidentiality stemming from "relationships" addressed in the policy statement?		
8. Does the policy reflect a reasonable		
B. PROCEDURES	Yes	No
C. SCHOOL FUNCTIONS AND PARTIES	Yes	No
D. TRAINING FOR TEACHERS AND STAFF	Yes	No
E. EDUCATION FOR CLUB ADVISORS	Yes	No
F. EDUCATION FOR STUDENTS	Yes	No
G. EDUCATION FOR PARENTS	Yes	No
H. TREATMENT AND INTERVENTION	Yes	No
I. RESEARCH	Yes	No
J. COMMUNITY INVOLVEMENT AND LEADERSHIP	Yes	No
<p>Copyright 1987, Campus Alcohol Consultations, P.O. Box 65557, Washington, D.C. 20035.</p>		

Figure 2.1 The Secondary School Drug and Alcohol Assessment Guide

Strategy: Establish clear and specific rules regarding alcohol and other drug use

School policies should clearly establish that alcohol and other drug use, possession, and/or sale on school grounds and/or at school functions will not be tolerated. These policies should apply to both students and school personnel and may include prevention, intervention, treatment, and disciplinary measures.

School policies should specify what constitutes an offense by clearly defining (1) the items that should not be brought to school, including alcohol, illegal drugs, and drug paraphernalia; (2) the area of the school's jurisdiction, such as the school property, its surroundings, and all school-related events; and (3) the types of violations, for example the possession, use, and/or sale of alcohol and/or other drugs.

The consequences for violating school policy should be clearly spelled out and should link punitive action with counseling and treatment where appropriate. Measures that schools have found effective in dealing with first-time offenders include

- a required meeting of parents and the student with school officials, concluding with a contract signed by the student and parents in which they acknowledge an alcohol or other drug problem and in which the student agrees not to use alcohol or other drugs and to participate in a counseling or rehabilitation program;
- suspension, assignment to an alternative school, in-school suspension, or after-school or Saturday detention with close supervision and demanding academic assignments;
- referral to an alcohol or other drug treatment expert or counselor; and
- notification of police.

Strategy: Enforce policies against alcohol and other drug use fairly and consistently and implement security measures to eliminate alcohol or other drugs on school premises and at school functions

Everyone must understand the policy and the procedures that will be followed when infractions occur. To ensure this understanding, make copies of the school policy available to all administrators, parents, teachers, and students and take other steps to publicize it.

Impose strict security measures to bar access to intruders and to prohibit drug trafficking by students. Enforcement policies should correspond to the severity of the school's alcohol and other drug problem. Examples of enforcement policies include requiring the use of hall passes and mandatory identification badges for school staff and students, monitoring areas around the school, and permitting periodic searches of student lockers.

Strategy: Consider requiring uniforms or a dress code for students

Some schools are finding that the obsession by youth for designer clothes may be associated with selling drugs; that is, selling drugs is a way to get money to buy clothes to "fit in" with their peers. Some schools, therefore, are considering requiring uniforms or dress codes for all students to cut down on the need for large sums of money to purchase clothes.

Strategy: Reach out to the community for support and assistance in making the school's policy and program on alcohol and other drugs work

Develop collaborative arrangements in which school personnel, parents, school boards, the PTA, law enforcement officers, treatment organizations, and private groups can work together to provide necessary resources.

The Student Assistance Program

The Student Assistance Program is a promising approach for intervening in and preventing alcohol and other drug problems among school-age youth. Modeled after the Employee Assistance Programs found in industry, the Student Assistance Program focuses on behavior and performance at school and uses a referral process that includes screening for alcohol and other drug

involvement. Student Assistance Programs also work with self-referred youth to address such problems.

The Student Assistance Program is a partnership between community health agencies and the schools. Because school is the one place where all adolescents have unrestricted access and where most adolescents feel at least somewhat comfortable, it provides an ideal setting for instituting alcohol and other drug programs. But the growing alcohol and drug problem is not the sole responsibility of the school. The partnership places the responsibility for preventing alcohol and other drug use, so often delegated to the school alone, with several agencies.

The Student Assistance Program addresses important needs. First, it addresses alcohol and other drug use as a problem that affects a student's entire development and the program offers a strategy for eliminating alcohol and other drug use both during and after school hours. Second, it gives school staff a mechanism for helping youth with a wide range of problems that may contribute to alcohol and other drug use.

The Student Assistance Program also assists students who are suffering adverse effects from parental alcohol or other drug use. It is estimated that in the United States there are 7 million children of alcoholics under the age of 18 years in this country. These children are one and a half to three times more likely to become alcoholics than are children from families without a history of alcoholism. Studies have documented the positive results for the children of alcoholics who participate in groups that focus on the unique problems of growing up in a home with an alcoholic parent. Student Assistance Programs can offer opportunities for this kind of participation.

Student Assistance Program model

The emerging field of Student Assistance Programs is wrestling with the issue of identifying, referring, and assisting students with all problems or offering only alcohol and other drug-specific services. Most Student Assistance Programs are a mix of these categories.

Although the components and people responsible vary widely, the following activities are found in virtually every school with a Student Assistance Program:

- early identification of student problems;
- referrals to designated "helpers";
- in-school services (e.g., support groups, and individual counseling);
- referral to outside agencies; and
- followup services.

Teachers and other school staff are advised and trained to identify students experiencing problems that interfere with their functioning at school: they are, however, not expected to specify the nature of the problem or to intervene personally. Students are referred to appropriate assessment and assistance resources. No matter what the mix of responsibilities and personnel of the Student Assistance Program, the endorsement of "top management"—school board, principals, community leaders—is critical to the success of the program. When this level of support is guaranteed, the way is clear for implementing an effective Student Assistance Program.

The number of Student Assistance Programs is growing. A list of contacts for obtaining additional information on Student Assistance Programs appears at the end of this chapter.

Educational Approaches for Teachers

To date, teachers have shouldered much of the responsibility for conducting programs to prevent alcohol, tobacco, and other drug use. Many have had to take on this responsibility without first becoming well informed about alcohol and other drugs and without adequate training in teaching techniques, especially those prescribed by the latest generation of prevention research. Specifically, to be effective prevention advocates, teachers need to:

- become well versed on the topic of alcohol and other drug use;
- develop skills for using the teaching techniques appropriate for the new generation of prevention programs; and

- become knowledgeable about the signs of alcohol and other drug use and other dysfunctional patterns of behavior among youth (such as those that might occur among the children of alcoholics) and develop referral skills.

Strategy: Provide training for teachers about alcohol and other drugs

Teachers of programs to prevent alcohol, tobacco, and other drug use must be well informed. Too often, students, even very young ones, have more first-hand knowledge about the subject matter than teachers do. For instance, during a prevention program with elementary school children in Washington, DC, police officers quickly found that third and fourth graders were able to identify PCP and the persons who sold it. If the teachers are discovered to be poorly informed or less well informed than the students the teachers will not be able to establish credibility as sources of information on the topic and may not be effective in persuading the students not to use alcohol and other drugs.

Unfortunately, many teachers, like other people, hold misconceptions about alcohol and other drugs. For instance, some people still incorrectly believe that most alcoholics are living on skid row, unable to hold a job, and easily recognizable. Someone with these beliefs would probably deny that a teenager could become alcoholic when in fact there are many teenagers who have become physically and psychologically dependent on alcohol. Another myth is that typical brands of beer and wine coolers do not contain as much alcohol as distilled spirits do. This misconception leads adults to underestimate the serious consequences that can just as easily result from beer and wine cooler use as from other alcohol use. Teachers, or other adults, who make light of or joke with teens about the use of beer, wine coolers, or other drugs undermine the health of these teenagers.

Teachers who do not live in the communities in which they teach need to develop an understanding of the environment for alcohol and other drug use in which their students live, in addition to learning basic information on alcohol and other drugs. Not all communities are alike with respect to alcohol and other drug use. Teachers can conduct relevant discussions only when they are informed about the ways that alcohol and other drugs are affecting

the lives of their students and, specifically, the reasons why students use them, for example, the need to belong, rebelliousness, risk taking, independence, relief of social awkwardness, or avoidance of pain. This need not be an obstacle, as teachers can easily become informed about their students' alcohol and other drug use.

Because there are over 7 million children of alcoholics (COAs) under the age of 18 in this country (approximately one in eight children), teachers should be made aware that many of their students fall into this high-risk group. Often the children of alcoholics become withdrawn when the topic of parental drinking is discussed in the classroom. If properly trained, teachers who suspect that a student is experiencing a problem with parental alcohol or other drug use can refer the child for assistance. Telling older students about available help, either at school or in the community can be especially useful. For more information about dealing with children of alcoholics, write to the National Association for Children of Alcoholics, 31706 Coast Highway, Suite 201, South Laguna, CA 92677-3044.

Strategy: Help teachers explore their own attitudes and beliefs about alcohol and other drug use

People who plan to teach about alcohol and other drugs also need to clarify their own feelings about alcohol and other drug use: students ask many difficult questions for which teachers must be prepared. For example, students may question the fairness of a legal drinking age that is set 3 years beyond the voting and draft age or about the illegality of marijuana when alcohol problems affect a far greater number of people. They may also ask probing questions about the teacher's own use—past or present—of alcohol, tobacco, or other drugs. Like parents, teachers need to present a positive role model. Teachers unprepared for these difficult questions can inadvertently damage their credibility or even have the opposite influence on students than they intended. Therefore, preparing teachers for teaching about alcohol and other drugs should include an examination of personal attitudes and how these attitudes will affect their work as prevention advocates (see Figure 2.2).

Figure 2.2

Tips for Teachers: Answering Difficult Questions

Teachers sometimes are asked questions that are difficult to answer. Here are some suggested approaches to answering common difficult questions.

Q: How come at 18 a person is old enough to fight, and maybe die, for his or her country, old enough to get married, sign contracts and engage in many other adult behaviors but not old enough to buy alcohol?*

A: Our society has a long tradition of conferring different rights, privileges, and responsibilities at different ages. Abiding by a combination of laws and parental regulations, a person might experience the following "rites (and rights) of passage":

- age 6—entering school
- age 12—obtaining a hunting license
- age 16—obtaining a license to drive
- age 17—choosing a college
- age 18—voting, serving in the military
- age 25—serving in the U.S. House of Representatives
- age 30—serving in the U.S. Senate
- age 35—seeking the Presidency of the United States

There is really nothing inconsistent in saying that a person may be ready to accept and exercise responsibly a particular right or privilege at one age but may not be qualified for a different right or privilege until a later age. Neither is it unfair to say that the person in question may not be the best judge of whether he or she is ready for some new privilege. How many 18-year-olds, looking back, would seriously argue that 12-year-olds should be licensed to drive?

The problem, for most people, becomes most acute when society demands that an individual carry out some civic responsibility

*Responses to the first two questions appeared in *Drinking Age 21: Facts, Myths and Fictions*, published by the National Highway Traffic Safety Administration, January 1985, available from the National Technical Information Service, Springfield, VA 22161.

(such as military service at age 18) while denying that same individual a right (e.g., to drink). But is this really inconsistent? Isn't it logical to say that an 18-year-old may be sufficiently mature to carry out his or her service obligation, but may not yet be ready to handle drinking responsibly? After all, young people entering military service receive extensive training by experts and live in a well-regulated and disciplined environment. It is not at all comparable to purchasing and consuming a six pack of beer.

Q: If you forbid young people, ages 18-20 from purchasing alcohol, aren't you treating them like children?

A: No, you are treating them as what they are: people evolving into adulthood, who can handle many of the responsibilities, rights, and privileges of adults, but not all of them.

As young people mature, rights and privileges are granted to them when they reach an age at which it is reasonable to expect that the typical person can handle them. Undoubtedly, some 18-20 year olds have the ability to make educated choices about drinking. Similarly, there are some 13-year-olds who would be able to handle driving safely. But too many of those age groups simply aren't ready to exercise those rights and privileges.

The evidence is clear and compelling: at age 18, 19, or 20, too many people can't handle the right to drink. By age 21, enough of them can handle it sufficiently well to justify bestowal of this privilege.

Q: Did you ever smoke?

A1: No.

A2: Yes, and I quit when I realized what the health implications were. I also began to feel uncomfortable in social situations—as you get older you will find that nonsmokers are less and less tolerant of smokers. Needing to smoke made me feel that I was out of control, so I quit, once and for all. It wasn't easy though and I wish I had never started. Many people I know have not been able to quit successfully. Smoking is completely unnecessary for enjoying life.

A3: Yes, I still smoke and plan to seek help so that I can quit. (If you are still smoking and do not want to quit, you should not serve as a role model or teacher about alcohol and other drugs.)

Q: Do you drink?

A1: No, and neither do about one-third of all adults.

A2: Yes, occasionally, but never to the point of intoxication, and never before I am going to drive or operate dangerous machinery.

Q: Do you ever get drunk?

A1: No.

A2: No, but I used to and I'm sorry I did. At the time I thought it was cool. I was uneducated and I was lucky I didn't get into trouble.

A3: (If your answer would have to be "yes," you should not serve as a role model or teacher about alcohol and other drugs.)

Q: When did you start drinking?

A: Be honest. Most people will say something like, "I had my first beer when I was 16 with my dad. I didn't like the taste, but I thought he expected me to like it so I pretended I did. As I look back, I don't think drinking served any purpose." You can then lead into a discussion about the purposes that drinking might serve and alternatives for getting these needs met—to fit in or belong, to push aside social awkwardness, to rebel and assert independence or masculinity, and so forth.

Strategy: Train teachers in the teaching techniques appropriate for the latest generation of prevention programs

Teachers must be trained in teaching techniques that are being used in the prevention programs designed today. Some of these techniques are different from those with which they are familiar. For example, the more promising school-based prevention programs are using interactive group process skills to help students learn about alcohol and other drugs and methods for resisting peer pressure. Interactive teaching techniques are used to stimulate the active participation of all students in the classroom activity, be it a discussion, a brainstorming session, or the practice of new behaviors. Many teachers are uncomfortable using the interactive group process skills that are required in prevention programs and are more experienced with presenting material to a group, lecture style, with only a small amount of listener participation and interaction.

Many program developers now realize the importance of properly training teachers and have incorporated teacher training into program design. In fact, this feature can be one important criterion for a community to use when choosing a school-based prevention program.

Strategy: Train teachers to recognize the signs of alcohol and other drug abuse and other dysfunctional behavior and to develop referral skills

Classroom teachers may be the only adults, other than parents with whom a young person has contact on a daily basis. Teachers knowledgeable about the signs of alcohol and other drug use or the signs of dysfunction caused by use of alcohol or other drugs by family members serve as backups for parents who fail to recognize alcohol and other drug problems. Prevention programmers have sometimes found that teachers become aware of students who are already using alcohol and other drugs or who are children of alcoholics in the course of being trained to prevent alcohol and other drug use. A comprehensive prevention program will prepare teachers to recognize signs of alcohol and other drug use and familial alcoholism or other drug use. The program should also provide guidance for appropriate actions to take when a student exhibits these signs.

Mass Media Approaches to Prevention

The media provides important messages to shape and reinforce societal norms, including those associated with behavior resulting from alcohol and other drug use. Television is a particularly persuasive influence, although radio, newspapers, and magazines also contribute to attitude and value formation.

Using the media to reduce alcohol or other drug use has a long history and has become a science in and of itself. Media campaigns and "cooperative consultation" offer two ways to use the media effectively.

Media campaigns

Media campaigns typically include a combination of television and radio public service announcements (PSAs), advertisements, billboards, booklets, posters, specially planned events, and health education activities (or some combination of these components). When deciding which components to include, ask yourself these questions:

- Who is your target audience? You need to know who you are trying to reach since different

audiences will respond to different appeals, messages, and channels.

- Which persons are credible sources of information? Who does your audience identify with?
- What messages appeal to your target audience? People pay more attention to messages that tie into their needs and interests. For example, teenagers care a lot about their appearance, about being accepted by friends, and about being "cool." They are likely to listen to a message that says alcohol and other drugs interfere with attaining these things.
- Considering time and budget constraints, is it feasible for you to launch a media campaign? If it is feasible, which components can you afford to include?

To answer these questions you may need to do some research. Do you know where the youth you are trying to reach get information about alcohol and other drugs? Is it from television, parents, friends, or elsewhere? Do most youth in your community use the same sources of information? If not, are the youth at high risk in the community using different sources? The same kinds of questions need to be asked about spokespersons. To answer these you probably need to design a brief questionnaire and survey a representative sample of youth from your community.

To answer questions about costs and time constraints you will need to research the cost of purchasing air time, newspaper space, and so forth and find out which services you can obtain for free. Radio and television stations are required by law to donate a specific amount of public service time to respond to the concerns of the community they serve. Unfortunately, competition for this time is intense. The print media (newspapers and magazines) rarely offer free space although many cover issues related to alcohol and drug prevention activities.

Mass media campaigns are most successful when the media messages are followed up with and linked to efforts on a local or personal level (Benard 1986). Parents or other role models and neighborhood institutions such as a health clinic, fire department, police department, or school can be community spokespersons who reinforce

media messages and respond to special needs prompted by media messages. In turn, mass media can be used to supplement school-based or community-based prevention programming by reinforcing the information and skills being taught in the programs. By themselves, however, mass media programs usually are not effective (Flay 1986).

Research on the effects of media campaigns has determined that at best a media campaign generally does no more than increase awareness among the target population. Although the ultimate goal may be to reduce alcohol and other drug use by affecting behavior, it is unrealistic to expect to accomplish this change through the use of a campaign alone (Flay 1986). Yet increasing awareness about a problem is, of course, one of the first steps toward behavior change.

Necessary steps for behavior change:

*Media campaigns
impact at this
important first step*

→ Increase awareness of the problem



Educate the public



Change attitudes toward the behavior



Change the behavior

Appendix H contains additional information about launching a media campaign.

Cooperative consultation

Prevention professionals have developed a strategy for working with Hollywood writers, editors, and producers that they call "cooperative consultation" (Breed et al. 1984). The purpose of cooperative consultation is to educate media personnel about the importance of creating programs that portray alcohol and other drug use in a realistic, nonglamorous, and responsible fashion. Researchers first analyze how often and under what circumstances alcohol is drunk or referred to on TV and relay

the findings to television professionals. More often than not, TV personnel are surprised by the study findings: most of the scenes involving alcohol were incidental to the story, and writers had not been conscious of the statements they were making.

It is not possible, or even desirable, for every community prevention planner to undertake a scientific study of the media or to descend on Hollywood to consult with scriptwriters. However, it is possible for planners to work with local media organizations, especially if the following are kept in mind:

- Before attempting any consultation, become familiar with how local media operate—you need to know who makes decisions, the requirements of the publication/program, and publication/program deadlines.
- Take time to develop relationships with media persons that are based on mutual respect; failure to nurture a relationship often results in misunderstandings. Remember, the media person has needs different from your own (such as a need for timely, interesting, simplified stories). Be prepared to be flexible.

The following local media strategies could form the basis of a community-based education effort. Those persons interested in learning more about media campaigns are referred to the additional reading page at the end of this chapter and to Appendix J, *A Guide to Working with the Media*.

Strategy: Ask radio stations to eliminate humorous and irresponsible comments made by radio disk jockeys about alcohol and other drugs, especially on stations that cater to young audiences

Alcohol and other drug use is often taken lightly or treated humorously on radio stations. Young people may interpret jokes to mean any number of things, including that alcohol and other drug use is normal and acceptable behavior for minors or that it is fun and exciting.

Communities should inform radio station managers about the underlying messages in disk jockeys' humor and should seek management support to end this kind of

reference. When a particular incident is offensive, protest letters and telephone calls to station managers are methods for getting heard. Most radio stations are actively involved in community affairs and are willing to support local prevention activities.

Strategy: Ask radio and television station managers to balance news reporting of celebrations that feature alcohol with those that do not

It is common to see local news coverage of a big sports triumph or of holiday celebrations such as New Year's Eve or St. Patrick's Day focusing on the use of alcohol. This kind of coverage reinforces the concept that drinking is a necessary part of celebrations. Communities can put pressure on producers of local news shows to balance the reporting of such celebrations so that they are not always shown as occasions when alcohol is used.

Strategy: Involve local sports stars and other celebrities in prevention

Many sports stars already participate in activities to prevent alcohol and other drug use. Communities need to continue to seek their support by asking them to speak out publicly about the problem. Athletes who support alcohol- and drug-free lifestyles can be effective prevention advocates. Those who have not experienced alcohol problems or used other drugs are better role models than athletes who were formerly involved in alcohol and other drug use. Other celebrities, including hometown newscasters, disk jockeys, and actors or actresses can also be effective advocates of prevention efforts. (You must, however, be completely certain that the sports stars and celebrities you work with do not use illegal drugs or abuse alcohol—if they do and this information reaches the public, your program will be undermined. You will also want to make sure that the spokesperson you work with is well respected by your target audience and that, regardless of your knowledge of the person's drug-free lifestyle, he or she is not perceived by the audience to be a user of drugs.)

Strategy: Educate school administrators and editors of student newspapers about advertising and humor concerning alcohol and other drugs

In a 1984-85 national sampling of college and university newspapers, researchers found that national beer companies are using sophisticated marketing techniques

to promote their products (Breed et al. 1987). Promotional strategies include corporate sponsorship of campus activities and the introduction, through print advertisements, of the brewer's campus representative. According to an *Ad Age* author, promotions of this kind presumably reflect the manufacturer's attempt to strengthen its relationship with students and to portray an image of an altruistic organization, not an aggressive advertiser.

Local advertisements are also prominent in many college newspapers. The 1984-85 newspaper sample found that local taverns placed advertisements announcing promotions that encouraged heavy drinking. Here are four examples of such advertisements:

- "Drinks—3 for 1, all nite, every nite."
- "Tuesday—25 cent draft, 75 cent Kamikazes, 7 pm until...."
- "Friday 4 to 6:30 pm, \$4.00 all you can drink."
- "Every Thursday, Ladies Nite. \$1 cover, first 6 drinks free."

Community prevention representatives can work with school officials and student newspaper editors to set stricter standards for accepting alcohol advertising.

Strategy: Make radio commercials to persuade the public of your position

Unlike television, radio spots are relatively inexpensive to produce. Often, a portable tape recorder can be used to create the spot. Radio time is also relatively inexpensive and is within the purchasing grasp of many groups that do not want to rely solely on the use of public service announcements, whose number and spacing they cannot control. Using the listener analysis performed by the stations to sell air time also allows you to target your message to the audience you are most interested in reaching.

Creative commercials will capture the attention of the audience. For instance, try producing a spot that asks a question and ends with a headline (e.g., "We have heard on the news lately about the devastation caused by women who use cocaine during pregnancy. Well, did you

know that alcohol consumption during pregnancy is the third leading cause of birth defects in this country? Senator Slick does not support placing notices at liquor stores about the danger of alcohol consumption during pregnancy. Give the new generation a chance. Call Senator Slick's office at (201) 987-6543.")

A training tape entitled "Guerilla Media: A Citizen's Guide to Using Electronic Media for Social Change" is at the end of this chapter. It is an excellent guide for developing effective radio spots.

Strategy: Reinforce the mass media prevention messages that are being publicized in your community with coordinated activities

The goal of a strategy that reinforces mass media messages about alcohol and other drug use is to get the most from the message by bringing it "home." As an example, during the National Institute on Drug Abuse's "The Big Lie" campaign, parents could talk to their children about the dangers of cocaine, and schools could invite drug treatment counselors to speak at school assemblies or to host mock talk shows on the topic with drug experts as invited guests. When a message is received consistently from many sources it makes a stronger impact than when it is received from only one source.

There is an ongoing opportunity for every community to become involved in a major media and community education campaign, coordinated by OSAP and directed at 8- to 14-year-olds. In 1987, OSAP launched a communications program called "Be Smart! Don't Start!... Just Say No!" which is still reaping benefits today. The program includes

- booklets for parents and teachers;
- workbooks for children;
- public service announcements and a music video featuring the musical group the Jets; and
- campaign activities in all 50 States, Washington, DC, and the U.S. territories.

The success of the "Be Smart!" campaign has prompted OSAP to expand the effort into the "Be Smart!

Stay Smart! Don't Start!" program aimed at children from the early elementary school grades through 14 years old. It includes:

- updated parents', teachers', and childrens' materials that include information on other drugs in addition to alcohol;
- a special outreach effort for low-literacy youth and families;
- materials adapted in a bilingual format to address the needs of the Hispanic community;
- a new public service announcement starring Dawnn Lewis, costar of the Cosby show spin-off "A Different World"; and
- a comic book featuring the crime dog, McGruff, for young children.

Prevention Through Regulatory and Legal Action

The important influence that laws and regulations have on the environment for alcohol and other drug use was discussed earlier in this chapter. Here strategies are outlined that can affect alcohol use and subsequent alcohol problems. Because alcohol differs from other drugs in legal status, these strategies cannot be generalized to prevent the use of illegal drugs, except to the extent that those who use alcohol, especially at early ages, are more likely also to use illegal drugs.

Communities can influence regulatory and legal action pertaining to alcohol use by young people. Essentially, communities achieve this by increasing public awareness of alcoholic beverage policies that might increase alcohol-related problems, explaining policies that compromise efforts to prevent alcohol use, and persuading public officials to create and enforce laws and rules that are sensitive to prevention issues.

Community advocacy groups concerned with these issues have been forming rapidly over the past decade. Some groups, such as Mothers Against Drunk Driving (MADD), have been concerned with a single issue, while others have dealt with a combination of issues. In either

case, it is important for the advocacy group to familiarize itself with the important agencies and individuals in the community that control policy issues. Public officials need assistance in understanding the issues; advocacy groups, by planning and timing their efforts, can play a significant role in educating officials and affecting change.

Community groups may want to pursue progressive regulatory and legal prevention strategies as part of their effort to prevent alcohol and other drug use by youth. Instead of focusing on changing individual behaviors, these strategies emphasize changing the environment in which alcohol consumption occurs.

Strategy: Increase sales tax on alcohol to raise prices

Research shows that increasing the price of alcoholic beverages will decrease consumption, particularly among young people (Surgeon General's Workshop on Drunk Driving Proceedings, 1989). Some communities are using the following strategy: community groups have petitioned the appropriate agency to increase the sales tax on alcohol. Groups wishing to apply this strategy will need to determine whether taxes are applied locally or at the State level. (This varies, because some States have a centralized taxation system while others return control of taxes to local entities, such as the counties or incorporated cities.) Groups will also need to determine which administrative agency is responsible for taxation. Generally, the agency responsible for taxation policy is one of the following: the Commission of Alcohol Beverage Control, the State Liquor Commission or Liquor Authority, the State Department of Revenue, the State Comptroller of the Treasury, or the State Department of Taxation. It may be useful to bring your issues to the attention of the Governor, who appoints members to some of these agencies. You must recognize, however, that if consumption goes down, so may the revenue generated for the State. This can be a strong motivation for not raising the price. You may need a strategy for dealing with this concern.

Strategy: Enforce the minimum drinking age of 21

Increasing the minimum drinking age from 18 to 21 has proved to significantly decrease alcohol consumption by 18- to 20-year-olds and to reduce the number of alcohol-related traffic crashes in which youth are involved. Community groups can take measures to see that the law is

strongly enforced. They can petition the police and governing body (typically the ABC) to enforce checking customer identification cards through surveillance operations and by applying stiff fines to businesses found selling alcoholic beverages to minors. Successfully petitioning the State to produce identification cards that are difficult to duplicate fraudulently would also enable fewer minors to obtain alcoholic beverages from merchants. Community groups should also encourage local establishments not to serve people who cannot prove their age.

Other strategies might include requiring stiff fines or community service from youth caught purchasing alcohol or drinking. In at least one State, any youth caught drinking in or out of a car is legally required to surrender his or her driver's license. In addition, adults other than merchants or parents that supply a minor with alcoholic beverages could be more actively prosecuted for contributing to the delinquency of a minor.

Strategy: Decrease the availability of alcohol by denying or revoking alcohol licenses to establishments that serve underage people; convenience stores, gas stations, and stadiums are three establishments that could be targeted

Convenience stores and gas stations are often operated by minors who are more willing than adult clerks to sell alcoholic beverages to other minors. Monitoring the sale of alcoholic beverages at stadiums for sports events or concerts is also a problem. Generally, multiple bars are set up at these events, and minors find it relatively easy to obtain alcoholic beverages.

Communities can petition the legislature to refuse alcohol licenses to establishments that are known to serve minors (so-called high-risk establishments). Applying pressure on policymakers to use surveillance operations and applying stiff fines to businesses that sell alcohol to minors are strategies that may be especially useful for discouraging the businesses mentioned in the strategy from selling alcoholic beverages to minors.

Strategy: Train salespeople and servers (bartenders, waiters, and waitresses) to identify underage persons

Training for salespeople and servers is now available to many communities. Community representatives can urge business owners to discuss with their employees the seriousness of laws concerning the sales of alcoholic beverages to minors. They might also urge businesses to create and enforce a policy specifying that employees who neglect to check the identification of customers appearing to be underage (or even under 30) will be fired.

Strategy: Enact stricter regulations for alcohol advertising and promotions

Young people and adults see a multitude of advertisements for beer, wine, liquor, and wine coolers. (Advertisements for liquor and cigarettes have been banned from television in the United States because of the health risk associated with these products.) Television, radio, magazines, newspapers, and billboards feature famous former athletes, well-known entertainers, and other attractive people to deliver the message that consuming alcoholic beverages is associated with an athletic, rich, successful, and sexy lifestyle.

The Department of the Treasury's Bureau of Alcohol, Tobacco, and Firearms has a congressional mandate to control alcohol advertising on the national level. This mandate was enacted through the Federal Alcohol Administration Act of 1973 (FAA Act). It does not affect local advertising.

Some States have already adopted the FAA beverage industry codes for local and statewide advertising. Unfortunately, code sections that restrict advertising and promotions are often vague, difficult to monitor, and, as a result, difficult to enforce. Community representatives may therefore choose to develop and enforce restrictions that are much more detailed.

The community can petition lawmakers and policymakers to regulate alcohol advertising more strictly, but achieving change at this level is admittedly difficult. However, while working to change legislation, communities can also work to sensitize local advertisers, retailers, and producers to the health risks of alcohol use and can ask them to make appropriate changes voluntarily.

Another useful strategy that can be used by parents or in the schools is to teach children to analyze alcohol advertising. Some popular techniques used to advertise alcoholic beverages include the following: (1) the bandwagon ad—Its message is "Join the crowd, everyone is using this product so it must be good. In addition, you'll be popular if you buy it." (2) The testimonial ad—A famous person tells you to use the product. Since a celebrity uses it, it must be good. (3) The image ad—This kind of advertisement tries to create a certain kind of image about a product and about the person who uses it. (For instance, "You'll have good taste if you use it.") Critical thinking can help children to understand that the purpose of the advertisement is to get the consumer to buy a product and that the messages frequently appeal to emotions rather than to good sense. The power of an advertisement may be diffused if children can learn about advertising and then compare what they have learned to the advertisements that they see.

Strategy: Eliminate sponsorship of sports and social events by the alcohol industry, especially on campuses

On college campuses sponsorship of sporting and other events by alcohol companies is said by many communities to promote heavy drinking, often among underage students. This activity also is said to counteract health messages about the detrimental impact of alcohol consumption on athletic performance.

Communities can prevail on representatives from local universities and colleges to prohibit or to restrict the sponsorship of events by alcohol distributors and producers. Community representatives can also work with organizers of alcohol-sponsored events to encourage the dissemination of prevention-related messages at such events.

Many of the strategies mentioned here, and others, are reviewed in the proceedings from the Surgeon General's Workshop on Drunk Driving, available from the National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD 20852, (301) 468-2600.

Summary

From this review of many of the trouble spots and strategies for preventing alcohol and other drug problems, it is clear that these problems are the shared responsibility of many different groups and entities. This chapter discussed prevention strategies that involve many of the people and institutions with whom most young people come into contact: parents, teachers, peers, the school, the media, and businesses. For a significant number of young people, other organizations, such as religious organizations, youth and athletic clubs, service organizations, and teen centers become important sources of learning about social relationships and responsibility. These settings can also be places for learning about alcohol and other drugs; many of the adults leading these programs are seeing that they are. Chapter 4 examines how several States and communities have organized efforts to include a variety of groups in their prevention efforts, including some not touched upon in this chapter.

Campus Alcohol Consultations of Washington, DC, has developed a "Community Drug and Alcohol Assessment Guide for Youth" as a tool for coordinating community-based efforts. This guide examines the activities of 14 sectors of the community: health services, social services, schools, religious institutions, parents, civic groups, businesses and industry, governmental agencies, courts, law enforcement agencies, media groups, other entertainment businesses, restaurants, and the community at large. You may want to develop your own list of questions and issues that need to be addressed by each sector, or you can send \$14.50 to Campus Alcohol Consultations, P.O. Box 65557, Washington, DC 20035 for a copy of its guide.

Additional Reading and Resources

How Drug Use Develops

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For Parents

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For Teachers and School Administrators

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U.S. Department of Education and U.S. Department of Health and Human Services. *Report to the White House and Congress on the Nature and Effectiveness of Federal, State, and Local Drug Prevention/Education Programs.* Washington, DC: Supt. of Doc., U.S. Govt. Print. Off., 1987.

U.S. Department of Justice. *For Coaches Only: How to Start a Drug Prevention Program*. Washington, DC: Drug Enforcement Administration, 1984.

Student Assistance Programs

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Griffin, T., and Svenden, R. *Student Assistance Program: How It Works*. Available from Hazelden Educational Materials, Pleasant Valley Road, Box 176, Center City, MN 55012-0176, 1980.

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Office for Substance Abuse Prevention. *The Fact Is... You Can Start a Student Assistance Program*. Available free from NCADI, P.O. Box 2345, Rockville, MD 20852, 1988.

Wisconsin Department of Health and Human Services. *The Student Assistance Program: The Wisconsin Experience*. Available from WDHHS, P.O. Box 7851, Madison, WI 53707, 1986.

Technical Assistance

The following organizations can help you locate resources and provide expertise on student assistance programs.

Student Assistance Services
228 Fisher Avenue
White Plains, NY 10606
(914) 997-7277

National Organization for Student
Assistance Program Professionals
250 Arapahoe Street, Suite 301
Boulder, CO 80302
(303) 449-8077

Commercially Available Student Surveys

American Drug and Alcohol Survey
2190 West Drake Road, Suite 144
Fort Collins, CO 80526
(303) 221-0602

I-Say: Information Survey About You
National Computer Systems
2510 North Dodge Street
Iowa City, IA 52245
(319) 354-9200

PRIDE Drug-Prevalence Questionnaire
50 Hurt Plaza, Suite 210
Atlanta, GA 30303
Attn: Janie Pitcock
(800) 241-7946

Media Resources

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Resources for Organizing Prevention Strategies that Target Public Policy

Publications

Alcohol Warning Signs: How to Get Legislation Passed in Your City. A practical guide for any group interested in the promotion of alcohol warning signs, 1985. Available from the Center for Science in the Public Interest (CSPI),

1501 16th St., NW, Washington, DC 20036 (202) 332-9110. \$4.95.

The Booze Merchants. An enlightening look at the way the alcohol industry targets its products to special populations, 1983. Available from the Center for Science in the Public Interest (CSPI), 1501 16th St., NW, Washington, DC 20036 (202) 332-9110. \$5.95.

The Impact of Alcohol Excise Tax Increases on Federal Revenues, Alcohol Consumption and Alcohol Problems. A report that discusses these relationships. 1985. Available from the Center for Science in the Public Interest (CSPI), 1501 16th St., NW, Washington, DC 20036 (202) 332-9110. \$3.00.

Information packet on alcohol warning labels, including a fact sheet and history of the effort to pass a bill through Congress that would require alcohol manufacturers to put a health warning label on their products. Available from the National Council on Alcoholism, 1511 K St., NW, Suite 926, Washington, DC 20005 (202) 737-8122.

Marketing Booze to Blacks. A booklet that looks at the special marketing promotions targeted to Blacks, 1987. Available from the Center for Science in the Public Interest (CSPI), 1501 16th St., NW, Washington, DC 20036 (202) 332-9110. \$4.95.

Myths, Men & Beer: An Analysis of Beer Commercials on Broadcast Television 1987. Study done by a team of university researchers who call for review of public policies related to television beer advertising, 1987. Available from your local AAA-affiliated motor clubs or by writing directly to the Automobile Association of America Foundation for Traffic Safety, 2990 Telestar Court, Suite 100, Falls Church, VA 22042 (202) 775-1456. Single copies free.

Surgeon General's Workshop on Drunk Driving: Proceedings. Solutions and recommendations in 11 interrelated areas pertaining to drunk driving. Action-oriented strategies for implementing the recommendations are also included, 1989. Available free from the National Clearinghouse for Alcohol and Drug Information (NCADI), P.O. Box 2345, Rockville, MD 20852 (301) 468-2600. No charge.

Training Tape

Guerrilla Media: A Citizen's Guide to Using Electronic Media for Social Change. Techniques that any individual, group, or company without a lot of money, power, or skill can use to alter public policies in large or small ways. This 2-hour training tape features the pioneering work of the legendary New York media genius, Tony Schwartz, and has a three-part format for ease in viewing. Available from Varied Directions, 69 Elm Street, Camden, ME 04843, Attn: Curtis MacDonald (207) 236-8506. Cost: \$299.00 purchase price or \$75.00 for 10-day rental.

Community Training Manuals

Alcohol Policy for Worksites: Creating Policies To Prevent Problems.

Outlines strategies that encourage and motivate employers to adopt corporate and employee alcohol policies that discourage, minimize, or reduce the risks associated with consumption of alcohol in the business or work setting.

Alcohol Use at Community Events: Creating Policies To Prevent Problems

Outlines community-action strategies to promote and plan alcohol-free events and activities in a community.

Changing Alcohol Policy at the State Level: How To Get Started

Outlines strategies that community groups can follow to promote the passage of State legislation that controls the availability and use of alcohol on the local level.

Increasing Community Involvement in Alcohol Licensing: How To Work With the Alcoholic Beverage Control

Outlines community-action strategies to control the growth and location of alcohol outlets in a community by addressing the local zoning authorities and the state-level Alcoholic Beverage Commission.

Preventing Alcohol-Related Birth Defects: How To Educate Your Community

Outlines community-action strategies focusing on prevention of alcohol-related birth defects (ARBD) and fetal alcohol syndrome (FAS) and on the passage of local legislation that requires liquor outlets to post warning signs to warn consumers about the link

between alcohol consumption during pregnancy and the risk of birth defects.

Preventing Youth Drinking: How to Get Started in Your Community

Outlines community action strategies that local organizations can use to reduce the incidence of alcohol sales to underage youth.

Server Intervention: Encouraging Responsible Alcoholic Beverage Sales and Services

Outlines community-action strategies that encourage local bars, restaurants, and other alcohol providers to train servers (bartenders, waitresses, and hosts) in techniques that discourage intoxication and drinking and driving.

Working with the Media: How To Get Alcohol Problems on Your Community's Agenda

Outlines planning and organizational strategies that can help community groups establish effective working relationships with local media organizations and gain access to local media resources for community action and education purposes.

All manuals are available from:

Applied Communications Technology	or	County of San Diego Alcohol Program
1010 Doyle St., Suite 17		P.O. Box 85222
Menlo Park, CA 94025		San Diego, CA 92158-5222
(415) 322-6466		(619) 236-2004

Technical Assistance

The following organizations can help you locate resources and provide expertise on a variety of public policy prevention strategies.

Center for Science in the Public Interest (CSPI)
1501 16th St., NW
Washington, DC 20036
(202) 332-9110
Attn: Patricia Taylor, Director for Alcohol Policies

Council on Alcohol Policy
c/o The Trauma Foundation
San Francisco General Hospital
Building 1, Room 311
San Francisco, CA 94110
(415) 821-8209

Attn: Laurie Lieber, Director
or Karen Hughes, Associate Director

Marin Institute for the Prevention of Alcohol
and Other Drug Problems
1040 B Street, Suite 300
San Rafael, CA 94901
(415) 456-5692

Attn: James Mosher, Director

National Council on Alcoholism
1511 K St., NW, Suite 320
Washington, DC 20005
(202) 737-8122

Attn: Christine Lubinski, Washington Representative

The following organizations are more specialized.

Responsible Hospitality Institute
P.O. Box 4080
Springfield, MA 01101
(413) 732-7780

This organization distributes information on server training programs, policy development, and social and commercial liability and responsibility, and can also refer callers to server training programs in their area.

Consumers Union
1535 Mission St.
San Francisco, CA 94103
(415) 431-6747
Attn: Jim Schultz

Consumers Union sponsors legislation to require warning labels on birth defects on alcohol containers and distributes material on how to run a campaign in other States.

Remove Intoxicated Drivers (R.I.D.)

P.O. Box 520
Schenectady, NY 12301
(518) 372-0034

(To receive return correspondence, please enclose a legal size, self-addressed stamped envelope with your information request.)

R.I.D. has 135 chapters in 33 States. The organization maintains a speakers bureau and distributes written materials on the topic of alcohol-impaired drivers. In addition, R.I.D. operates a victims hotline.

Project Techniques for Effective Alcohol Management (T.E.A.M.)

National Highway Traffic Safety Administration
Office of Alcohol and State Programs
400 7th St., SW
Washington, DC 20590
(202) 366-9588

Project T.E.A.M. helps sports/entertainment arenas and stadiums develop responsible alcohol policy and procedures that will dissuade persons from driving under the influence. Project T.E.A.M. also provides training for juvenile and family court judges on the topic of drinking and driving.

CRITERIA & PROCEDURES

CRITERIA

The Project Advisory Committee used criteria developed during an earlier project. The criteria consisted of a short descriptive paragraph on each of 12 important attributes of effective prevention efforts. Programs seeking consideration as an exemplary program were asked to discuss each of these attributes in their nomination document indicating the way in which the various attributes were implemented or reflected in their programming. Because of the wide diversity of program types and the varying importance of the attributes for those various types, no specific numerical weights were given to the attributes.

Prevention Programs That Work

Twelve Important Attributes of Effective Prevention Programs:

- A. *Program Planning Process:* The program is based on a sound planning process. The planning process is conducted and/or affirmed by a group that is representative of the multiple systems in the community, such as family, church, school, business, law enforcement, judicial system, media, service organizations and health delivery systems, including alcohol/drug agencies involved in referral, treatment, and aftercare.
- B. *Goals and Objectives:* The program has developed a written document that establishes specific, measurable goals and objectives that focus on alcohol and other drug prevention. The goals and objectives should be based on a community needs assessment and reflect specific action plans appropriate to the target groups.
- C. *Multiple Activities:* The prevention program involves the use of multiple activities to accomplish its goals and objectives. These may include information, education skills development for youth and adults; training of impactors, alternatives, environmental policy, and public policy segments. The public policy components may include the development of specific written school policies and/or local, State and national public policies on availability, marketing and other relevant alcohol beverage control issues.

The activities/strategies are implemented in sufficient quantity (no one-shot deals) to have a positive effect on the targets. The program concept may have replicability for other communities.
- D. *Multiple Targets/Population:* The prevention program includes all elements of the community and/or population served, including all ages, such as the elderly, high-risk groups, and culturally specific groups. The impact and interrelatedness of each group upon the other must be recognized and emphasized in program development, i.e., youth usage is strongly influenced by community norms and adult role models.

U. S. Department of Health and Human Services. "Criteria and Procedures: Prevention Programs that Work." In Prevention Plus II. Tools for Creating and Sustaining Drug-Free Communities, pp. 297-299. Rockville, Maryland: Government Printing Office, 1989.

- E. *Strong Evaluation Base:* The program has a mechanism for data collection on an ongoing basis and a method of cost analysis that can be used to calculate cost effectiveness. In addition, the outcomes of the evaluation need to include a focus on behavior change and be tied back to the planning process so that appropriate programmatic changes can be made.
- F. *Sensitive to Needs of All:* The program takes into account the unique special needs of the community/population. The community will not adopt, without study and adaptation, the package deals of another community, but will seek to redesign and tailor prevention programs to reach the specific needs of its own individuals and cultural groups, including different ethnic and gender-specific efforts.
- G. *Part of Overall Health Promotion and Health Care System:* The prevention program is an integral, essential component of the health care system. It works with the other agencies that provide intervention, referral treatment and after-care components of the continuum. It also seeks to work with other prevention agencies (e.g., HMOs, American Cancer Society) in order to build a supportive community environment for the development of healthy lifestyles and healthy lifestyle choices.
- H. *Community Involvement and Ownership:* The prevention program reflects the basic, essential, philosophical understanding that prevention is a shared responsibility among national, State, and local levels and that specific programs are best done at community levels. "Grassroots" ownership and responsibility are the key elements in the planning, implementation, and evaluation of the program. The prevention program should enable the community to not only examine its problems, but also take ownership and responsibility for its solution.
- I. *Long-Term:* The prevention program recognizes that there is no such thing as a quick fix, or bottled formula, or a magic curriculum that will solve the problem. The prevention program seeks to promote a long-term commitment that is flexible and adaptable and responds to a changing environment. The prevention program seeks to build upon its successes and continually enhances its efforts toward its goal. The long-term process integrates prevention activities into existing organizations and institutions such as families, schools, and communities. The long-term nature of the program ensures that interventions begin early and continue through the life cycle.
- J. *Multiple Systems / Levels:* The prevention program utilizes multiple social systems and levels within the community in a collaborative effort. Each system's involvement is necessary but not sufficient for the success of the program. In order to impact a full range of target populations, all the social systems that are involved must be included. (For example, a program targeted to Hispanic youth must involve family, church, school, community youth recreation, and the law enforcement system.)

- K. *Marketing/Promotion*: The prevention program needs to include a marketing approach that showcases the positive effects that prevention has within the community and the effects it has on the various individuals and systems within the community. Policymakers are key targets for the marketing strategy. (For example, in marketing youth prevention programs, the involvement of policymakers in the marketing strategy may ensure the continuation of that prevention program.) Mechanisms by which programs can achieve self-sufficiency should be built into the design.
- L. *Replicability*: The prevention program has documented its philosophy, theory, methods, and procedures in sufficient detail and clarity to permit other organizations to assess its utility and applicability in their setting and to permit orderly development of a similar or related program in a new and (somewhat) different setting.

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