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Toward An Experiential And Developmental Text Dealing With The Mitzvoth For Reform Jewish High School Youth

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Thesis submitted in partial fulfillment of the requirements for the Degree of Master of Arts in Hebrew Letters and Ordination

Hebrew Union College-Jewish Institute of Religion

1974

Referee, Prof. Sylvan David Schwartzman

DEDICATION AND THANKS

This thesis is dedicated to my friends and colleagues who have shared with me the trials and tribulations, and the joys and learning of the past five years, especially Steven L. Jacobs.

Further, it is dedicated to the never failing love which I have received from my wife, Irene, who has brought me through many days and hours when I felt this moment would never come.

Many thanks are given to my friend, Wally Schneider Sc[illegible]er Sherman who was kind enough to edit the deficiencies of this author's writing ability. Finally, I am indebted to Rabbi Sylvan D. Scwartzman who knew just how to handle and advise this budding Rabbi.

HEBREW UNION COLLEGE
JEWISH INSTITUTE OF RELIGION

THE DIGEST

The goal of this thesis is to begin creating an experiential and a developmental religious school textbook by teaching the mitzvoth to Reform Jewish high school youth. In so doing, various laws and customs of Judaism will be studied from the points of view of each of the branches of American Judaism and through a study of traditional textual material.

Chapter One--This chapter serves as the introduction. The reason for writing the thesis is discussed. Also included is a background study of the theories of adolescence and a discussion of experiential learning. A survey of Jewish religious school texts on ethics and customs is offered. This is followed by a short look at some non-Jewish ethics texts. The reviewing of these books was done in order to gain insights into writing the present work. The chapter concludes with a proposal of the actual ideas and methods that will go into writing the textual portions of this work.

Chapter Two--Here the idea of the mitzvah is explained for the student. The trend of development of Jewish law through the ages is shown. Also included is a discussion of the various types of texts that will be used in each of the following chapters.

Chapter Three--This chapter is a discussion of Kashruth from the viewpoints of Reform, Conservative, and Orthodox Judaism. It includes a project which has the students, themselves,

koshering a kitchen and cooking a kosher meal. Also, there is a study of texts to show from where the various laws came and their development.

Chapter Four--This reviews the concept of Shabbat in Judaism. The youths are expected to develop a religious and social program to live through a complete Shabbat experience. The role of Shabbat in all types of Judaism are then reviewed.

Chapter Five--Theft and Robbery are the topic of this chapter. Here the youth have the opportunity to study a matter of ethics and to see how, for the most part, all branches of Judaism follow similar laws in this matter. Also, it gives the youths the opportunity to discuss why certain matters are acceptable in their traditional form to all branches of Judaism and why others are not.

Chapter Six--This chapter includes suggestions for completion of the text proposed and begun in this thesis.

Chapter Seven--This chapter is a summary and conclusion of the work done until this time. The interesting point to be garnered from this chapter is where the ideas of the author have led him from the conception of the ideas for the Mitzvah Text.

In short, this thesis serves as the beginning of a new religious school textbook, the materials of which have never been handled in the way done in this book. This work, if completed, would give youths a new and interesting mode of studying their Jewish heritage and culture.

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REASON FOR WRITING

> Rabbi Baer of Radoshitz once said to his teacher the rabbi of Lublin: "Show me one general way to the service of God." The Zaddik replied, "it is impossible to tell men what way they should take. For one the way to serve God is through teaching, another through eating, another through fasting, and still another through prayer. Everyone should carefully observe the way his heart draws him to, and then choose this way with all his strength."[1]

It is very logical that this thesis begins with a tale from the Hassidim because its subject matter flows from their descendants' actions. Our world of Reform Judaism has traversed a long and winding path since its beginnings in the Enlightenment. Out of Germany came forth the new way in Judaism when, for the first time, the laws were abrogated, and people were allowed to choose their own way of practicing Judaism without guidance. For a period this worked. But today, I believe this situation no longer exists as a viable alternative for Reform Jews.

Judaism is built on a heritage: the history of the Jewish people, its culture, and its literature. In that bulk of treasures, one finds the body of materials which are the laws of Judaism. To most adherents of Reform Judaism, the mass of that judicial material is no longer applicable, yet in it we can find the practices, the disciplines, and the ethical concepts which will enhance the dried up spirit of all American Judaism.

What this means is that this author assumes that we have a desparate need to trace back our traditions and to

see from whence they came, and more important, to see if they can add meaning to our lives. Our youth cry out for Judaism to hang onto. Look at them in the camps and in the youth groups. They no longer only want the social and semi-cultural joys of youth activities. They want a knowledge of their religion and its heritage, both ethical and ritual. If one demands proof of this fact, all he need do is look at them as they march for Soviet Jewry, as they work for Israel, and as they ask to be taught Judaism.

The problem that faces Reform Judaism is to give youth this knowledge of tradition. How are they to learn it? I sat through youth group experiences and heard Reform Jewish youth telling me that you must keep all the mitzvoth; where did they learn it? From their Rabbi? In religious school? No, they were indoctrinated by the Lubovitch Community in their home town. The Hassidic groups are making overtures to our youth to 'save' them from our handling. And our young people, not in large numbers, but especially those who would serve as religious leaders, are going, listening, and finding something that we have not offered them. They are gaining a feeling for Judaism that one usually achieves only by living with and practicing Jewish customs.

The problem becomes to instill in modern youth a tie with their tradition which will create active Reform Jews while fulfilling a need for personal dogma. The answer may

certainly be found more easily in Liberal Judaism where the ability and the inheritance exist to pick and to choose what is meaningful to the individual. Yet a Jew, to select a personal ritual code rationally, must be taught his religion not only through ethics but through traditional observances such as the dietary laws, the wearing of the tallith, and the observance of the Sabbath. All these customs may be performed in Reform Judaism and should be offered to the individual as viable practices to make his religious life more meaningful.

But one other reason remains why such a text should be written. Adolescents are more mixed up today than ever before. They go from drugs, to sex, to joy riding to other forms of frivolity which accomplish nothing but cause them and their parents problems. Religious leaders have an obligation to offer the youth the alternative of religion for adding joy to their lives. The religion offered must be a pleasant one, without set dogma. Even so the traditional codes must be known to the youth. Then if that set of disciplines, which has existed throughout Jewish History, is what they are lacking, they can find it in their own temple without having to go elsewhere to be satisfied religiously.

The Mitzvoth are the mode through which the Jew observes the disciplines of his religion. Traditionally there are 613 of them, but properly Reform Judaism has left the observance of the various traditions to the individual.

In giving the Jew personal choice, it is often assumed that if an individual wished to learn about the world of Mitzvah, of religious action, he could do so on his own. This premise was and is fallacious, necessitating this thesis. The time is now ripe for Reform Judaism to realize that "the good for man is to perform the Mitzvoth..."[2] and the only way to observe them is to learn about them and to find the beauty of participating in them. By presenting various mitzvoth, this auther hopes, in writing this theis to build the foundations of a textbook on Jewish law viewed from the total picture of Judaism. The objective of this text will be to teach the high school student how to learn and how to feel what participating in a ritual or ethical mitzvah truly is. In so doing it is hoped that the youth will be motivated to a further study of their Jewish heritage, thereby building their own personal system of dogma, which can be lived within the parameters of Reform Judaism. Further, it is hoped that the training the youths receive will be carried home so that their parents can experience the traditions of Judaism in a Reform format, thereby promoting a return to the practices of our religion. This author feels "the need to restore a central premise in our lives--that Judaism is a way of deeds, mitzvoth, holy acts, not of faith alone."[3] In accomplishing this study, the author has followed the advice of Rabbi A.J. Wolf and will "not breezily pick and choose among the many attractive products of the Jewish heritage, as we would packages in a

supermarket, while not accepting all of the old law, we study, try, and wonder about it and we will each attempt to discover albeit slowly, what God wants of us."[4] In teaching the mitzvoth and learning about them, we will keep in mind that "Reform Judaism's great strength, in relation to ritual, is its freedom of choice as to what it may keep of tradition unchanged, what it may reinterpret or modify, and what it may add through innovation."[5]

This work appears as a thesis. As such it will attempt to structure its work in a more scholarly form than a normal textbook. The work will be fully documented to meet the requirements of a scholarly piece of literature.

EXPERIENTIAL LEARNING AND DEVELOPMENTAL PSYCHOLOGY

When writing a text, one has various ways of going about beginning the task and finding a basis for it. In previous years most texts were written in the traditional lecture-reading style. Those books served a purpose for the development of the educational methods which we posess today. While the old methods were still in use, it was discovered through the study of developmental psychology that there were more adequate ways of teaching children desirable principles and knowledge. In this section experiential learning, one of those new processes, will be explained. A short outline of adolescent theories will be included because the process of maturation must be taken into account in any modern

educational theory.

Experiential learning really is not a new development. When a baby touches a hot pot for the first time, feels the pain, and cries out "ouch", that child has learned from an experience. When a child reads in the traditional textbook of the heroics of King David, although he contemplates the story, he finds no true attachment to the event portrayed. Here, then, the learning is rote, having been read and memorized. When a child goes to see his first wedding, he experiences the joy of the families, listens to the beauty of the ceremony, and usually warmly remembers a part of the life cycle event. When a child reads about death in a book, he feels only fear and trembling at something that seems very far away.

In its simplest form, experiential learning is a method of gaining knowledge where the youth takes an active part, becoming physically and emotionally involved with the material that he is assimilating. This method seems much more in vogue at the present time then it was even ten years ago. In the public schools, it accounts for the increase in trips to visit museums and factories, while in the religious school, the trend makes understandable the more active part youths are being allowed to take in the temple.

Our greatest experiment with this type of learning has been the continued growth of Union Camp Institute Programs. The summer camp experience puts Reform youth into

a totally Jewish environment for four to eight weeks and allows them to live in a tradition-oriented society. The adolescent learns of his religion by living it, not from reading about it. The songs, stories, and events of Judaism are sung, heard, and acted out by the youth in the camp. The experience which children gain from camp exemplifies the value of experiential learning. We are finding that the children most actively interested in their Judaism are those who have gone through the camp culture and have been caught up in the joy and meaning which it brings to Judaism.

Experiential learning has been brought into the school system at various age levels. In nursery school the Montessoree method has been the greatest proponent of this type of learning. Each child must touch, feel, and act out different basic programs to advance. All the training at this age level is accomplished by allowing the child to participate in his training. There is a dearth of this type of education in American curricula, but in the British open classroom, it is freely used. There the youth are on their own. They receive goals to accomplish, and the way that they do so depends on their motivation. If nothing else these students learn to cope with freedom of choice, and sooner or later, are motivated to accomplish tasks on their own. Although, this would not qualify as experiential learning in the most exact sense, certainly the child participated more in this education than in the stale American bells, hours, and lecture-text situation.

Religious schools have used forms of experiential learning throughout the ages without calling them such. When a child became Bar Mitzvah, he went through an event in his life by taking part in it. The youth experienced Jewish life and learned to love it. Before a marriage there is a traditional ceremony called the Aufruf: after the groom is called to the Torah to recite the blessings, everyone in the congregation throws sweets at him. Then the young children are allowed to run on the pulpit and to retrieve the candy. In this way they take an active part in the religious life of the community and learn to enjoy it. Through participatory events, Judaism has always conveyed the beauty of its traditions; that is, until we became wrapped up in the almost Protestant ideals of devoutness as a major part of the ritual and of the service. Freedom to act and to participate was taken out of the service. In reaction to this event today, we find many congregations exploring the return to tradition within the temple. All the customs in one way or another teach our youths and reinvigorate our adults by letting them experience their Judaism.

In 1972 at I.M. Wise Temple, a course was offered to junior high school youth in archaeology. One ton of dirt was brought to the parking area. Into that dirt a team of youths planted at levels the supposed remains of different communities. Then the students came back and dug their tel like true archaeologists looking for the remains of a lost

civilization. They had the best course that they experienced thatyear and learned about archaeology.

In this thesis this same type of learning process will be attempted. In dealing with mitzvoth, both ethical and ritual, a youth must in some way experience the events to feel a part of the happening. This text will be compiled in such a way that each mitzvah discussed will exact some activity from the youths so that they not only hear of the ancient rule, but that they experience it in their own lives. By involving the students, be it through a socio-drama, a playlet, or a trip to take part in a ceremony, hopefully they will be motivated to form their own mitzvah system by the end of the textual material. This basis for learning calls for an innovative text, one that includes not only law and readings, but that makes the youth want to participate.

There are only so many events an adolescent can be expected to act out on his own in any one course. To enhance the actual experiencing of each custom, activities of contemporaries which involve the lessons will be told to them in case form. After these first two steps, each chapter will continue with a short survey of the mitzvah being discussed through the literature from biblical to Modern Times. This will include a reference for each from the Bible, Talmud, Midrash, Codes, Responsa, and Modern Reform Jewish Literature. In most chapters the reasons given for the observance by the various branches of Judaism will be discussed. Finally each chapter will conclude with thought

questions, which relate the literature to the mitzvah, further projects, a glossary of related terms, and a short bibliography on each idea. The final goal of the work will be to bring the youth to the point of forming his own ritual and ethical code from the ground work that Judaism offers him.

This leads to the second part of this section dealing with various theories of adolesoence. The theories of a youth's growth teach that the high school student must be given the opportunity to learn and to choose for himself in order to develop adequately into a mature adult. To study adolescent theories systematically, the following trends have been chosen as divisions; early beliefs, not child and not adult, environmental, independence needs and stage theories. Some definition of the term adolescent is necessary. The word itself is from the Latin and means 'to grow up.'

"Sociologically, adolescence is the transition period from dependent childhood to self-sufficient adulthood. Psychologically, it is a marginal 'situation' in which new adjustments have to be made that distinguish child behavior from adult behavior in a given society. And chronologically, it is the time span from approximately twelve or thirteen to the early twenties, with wide individual and cultural variations."[6]

EARLIEST THOUGHT

We can assume from the tradition of Bar Mitzvah, although the custom itself is late, that the Jews' first conception of the adolescent was quite non-existent. This supposition

finds further proof from the fact that a girl became of age for marriage at 12½, illustrating that our heritage offered no real transitional period between childhood and adulthood.

The first insights into a theory of adolescence were offered by the Greeks. Plato found in this age group that rational and critical thought began to develop. "The training that began with music and gymnastics during childhood is continued through adolescence with mathematical and sceintific studies."[7] Aristotle added: "Young men have strong passions, and tend to gratify them indiscriminately. Of the bodily desires, it is the sexual by which they are most swayed and in which they show abscence of self control.. ...They are changeable and fickle in their desires, which are violent while they last but quickly over: their impulses are keen but not deep rooted."[8] From the writings of these great ancient thinkers emerge many of the concepts of today's adolescent theory. They realized that thought became more acute in this middle period, and were aware of the fact that impulses were different in this age group than in either the child or in the adult.

Yet in the Medieval Christian view of reality the child was believed to come into the world as a miniature adult. Even in the sperm it was postulated that the homunculus, the little man, was present. Thus, children were treated as small adults.[9] Even though there had been recognition of the phase of life which we call adolescence in the Greek world, in the religious Western life which came before it as

Judaism, and lived after it, as Christianity, the child lived as an adult or as a child only, but never in the maturing form of adolescent.

CHILD TO ADULT STRESS THEORIES

After the early period, psychological theories tended to be repeated in varying forms. Thus, child to adult stress theories were formulated by Freud and others, both prior to him and in the present generation.

The basic idea of this group of developmental theories is that the adolescent moves from child to adult status through an intervening period of growth, where he is neither child nor adult. During this period, the youth often presents childish characteristics when adult traits are hoped for. In such situations, the child finds himself anxious and unable to react properly. It becomes a time of living in limbo. Change occurs constantly, yet it does not come fast enough to meet the needs of the teenager or of the world around him.

For G. Stanley Hall, adolescence is a period of storm and stress when the higher and more completely human traits are born in the individual.[10] This period displays a time in human development when young people pass through a turbulent transitional period. Freud looked at the stage through the mechanism of tasks. The main task was "the attainment of genital primacy and the definitive completion of the process of non-incestuous object finding."[11] With this idea he expounded the concept of breaking away from the

dominance of one's parents and of building a system of action for oneself. The stress for Freud was overcoming tasks that stood between the level of childhood and maturity.

Kurt Lewin interprets the period as one when man changes group membership yet is not considered a member of either of the major groups--the child or the adult. This reality means that the adolescent is a 'marginal man' and the stress of the situation produces crises of withdrawal, sensitivity, inhibition, aggressiveness, and radicalism.[12] Barker makes this method of viewing adolescence understandable when he writes: "Because of the rapidity of their physical changes, adolescents are in a marginal situation, their behavior is often determined at the same time by childhood and adult activities. This lack of consistency in value orientation accounts for the problems involved in so-called adolescent behavior."[13]

Thus the theme of the period is uncertainty, marginality, and stress all combined into a time which the adolescent must transcend to achieve maturity. Yet as each theorist pointed out, the culmination, maturity, comes only by fighting off the growing pains of the marginal period of adolescence.

ENVIRONMENT

"The child is not only a tabula rasa, but a vigorous maturing organism with modes of behavior appropriate to its age and strength. But it is not a maturing organism in a glass box..."[14] Youths grow up surrounded by a world that

both teaches and pressures them into certain actions. The cultural anthropologist who stated the above term was emphasizing the fact that the teenager is torn between himself and his society to achieve a proper level of action for his age.

These theories normally profess that the greatest effect on the development of the child is the environment that surrounds him. For Allison Davis this process is socialization "by which an individual learns and adapts the ways, ideas, beliefs, values, and norms of his culture and makes them part of his personality."[15] For him this type of development leads to socialized anxiety where a child strives to perform acceptable behavior to keep away from punishment.

Robert Havighurst sets up adolescence in slightly different terms; for him, youths go through developmental tasks which are "midway between an individual need and a societal demand."[16] In educational terms, this means that there are three things to plan for in the time span: maturation, social pressures, and motivation.[17] Piaget really falls right into a similar pattern. For him there are three essential variables responsible for development: maturation of the nervous system; experiences in interaction with his physical reality; and the influence of the social environment.[18] In terms of the adolescent, this means building a program which he can assimilate and accommodate into his own action patterns.

Thus, we find that when society produces a period of rapid social change, life creates the extremely difficult adolescent period.[19] But the conflicts of adolescence, according to Friedinberg, teach an individual "the subtle, complex and precious differences between himself and his environment."[20]

Arnold Gesell takes this theory and balances it with genetic factors as he teaches that "two modes account for individual differences: (1) genetic factors of individual constitution and innate maturation sequence; (2) environmental factors ranging from home and school to the total cultural setting."[21] Gesell carries his theory to the point of setting up typical personality factors for various ages. At age 15, for instance, the youth "has a craving for independence which causes rebellion against school if he feels restricted. He participates in community experiences. If he meets his independence needs he can produce an integration of knowledge and high achievement levels."[22]

These then are the major environment-centered theories. None of them totally proclaimed the environment as the center of the child's life, although, all show it performs a major function in building their adult personalities. This division of effects is typical of all psychological theories, for pigeonholing a human being is almost impossible. These theories evolve their ideas by putting together two and three major points, which at earlier periods of psychological research would themselves have formulated a total theory.

INDEPENDENCE

Another method of studying adolescence derives from the concept of the child hypothesizing his own ideas and demanding the independence necessary to attempt to carry them to fruition. We have all heard that children rebel in their teenage years. This is a manifestation of the need to be an individual and no longer just the image of one's parents. As Kuhlen puts it, "adolescence is the period of sexual, social, ideological and vocational adjustment and of striving for independence from parents."[23]

For Otto Rank this situation is exemplified by the desire of the will to overcome the sexual instinct. It becomes important for the adolescent to gain his independence or as he says, "establish his volitional will." Yet we are warned that this task is a difficult one to accomplish.[24] This difficulty in attaining independence brings stress and turmoil into the life of the youth who is growing and changing both mentally and physically. Yet if freedom from parents and other strictures can be gained while incorporating into the life of the self patterns which are acceptable to society, then the adolescent has certainly gone a long way towards maturity.

STAGE THEORY

Although almost every psychologist discussed has to some extent had a stage theory of adolescent development, the most complete one was compiled by Erik Erikson. For him "Adolescence is the period during which a dominant

positive ego identity is to be extablished. Ego identity itself involves total integration of vocational ambitions andaspirations, along with all those qualities acquired earlier through identification, imitation of parents and falling in love."[25] This period thus becomes one of personality conflicts where a youth has internal conflict between trust and mistrust, identity versus role diffusion, etc. the various stages which must be traversed to bring the youth from childhood to something resembling maturity.

In effect, what has been shown by these theories of adolescence is that no single concept totally defines the youth or answers the question of what happens to every child in that period of development. Each adds on additional concepts: those of genetics, environment, and periods of development. When writing the Mitzvah text, hopefully, the knowledge gained from these theories will be put into use in such a way as to allow for the greatest accommodation and assimilation of material by the greatest number of adolescents.

In essence adolescence is a period that displays various major characteristics. First, it transfers a youth from being a child to being an adult. This event occurs because a youth passes through stages that bring about the transformation. Second, in these years the genetic make-up and the youth's cenvironment combine at times to tear apart and at times to strengthen an adolescent's capabilities. The proper mixture of these two ingredients

produces a sound adult. Finally, The adolescent's quest for independence, and his achieving it produce an adult with the capability of making decisions for himself. In short it is the tumultuous period in a youth's life when society demands that he grows up.

It is also through theories like these that the choice of exactly what to teach will be made. If nothing else, they teach one to select lessons that are neither applicable to the child nor on the level of the adult. Not being the greatest advocate of modern psychology, this author personally believes that using common sense in working with adolescents and in showing them that one cares is much more worthwhile than all the theories in the world. Thus, if short shrift was given to the theories, it is only because they have not been refined to the point of really helping the educational process; or of being all-inclusive enough to try to pattern a teenager's life or to understand his growth from any single theory. The concepts that make up the developmental theory of adolescence indicate that young people go through a process of change. The best way to instruct them would seem to be to give them freedom, while allowing them to physically and mentally work with the facts that they are given. Experiential learning accomplishes this goal.

RELIGIOUS SCHOOL TEXT REVIEWS

The section that follows is intended to be a total survey of the ethical-religious texts available to religious schools. It is hoped that the various books studied will enhance this work, due to their successes and failures.

Each Jewish work will be discussed under five different subheadings:

TOPICS INCLUDED

GENERAL TEXT APPROACH (and any accompanying materials reviewed)

MY REACTIONS

HOW THE TEXT WOULD MEET MY OBJECTIVES AND THE STUDENT'S OBJECTIVES

ITS USE IN MY RELIGIOUS SCHOOL

At the end of this study, there will be a review of some Catholic and Episcopalian high school ethics books; regarding them only the first three questions will be asked.

The books included in this study fall into two categories which become one in this thesis; ethical texts and customs and ceremonies books will be reviewed here. The mitzvahs in the proposed text will include both ethical and ritual commandments.

Morris Epstein, All About Jewish Holidays and Customs, New York, Ktav 1970. 2nd-3rd Grade.

TOPICS--The Sabbath and all other Jewish holidays, both

major and minor; plus the calendar, life cycle, and great Jewish books.

TEXT APPROACH--Writing for the upper primary grades, Epstein tries to highlight the contemporary significance of our American Jewish life. Teaching by listing facts in short paragraphs and backing these up with Midrashic tales, customs, and ritual terms, Epstein has written a very traditional customs text. Hyman Campeas wrote the accompanying workbook which teaches holidays terms, tests the children with fill-in questions, and attempts to enrich the text with games and puzzles. Unfortunately, like most workbooks, it fails.

MY REACTIONS--The book is quite dull. Using an unenlightening methodology to teach the student Epstein failed to bring the student into the work so that he could relate to it. Unfortunately, the book would not motivate the children reading it to learn more about their heritage.

MEETING OBJECTIVES--The book concisely teaches the Jewish life cycle and the holidays. In doing so, we would lose our children due to its non-creative, non-emotive character.

USE IN MY RELIGIOUS SCHOOL--It would not be used.

Sylvan D. Schwartzman, Once Upon A Lifetime, New York, UAHC, 1958. 3rd-5th grade.

TOPICS--Names, birth, school, consecration, Succah, Bar Mitzvah, Shavuouth, confirmation, The Temple, ordination, wedding, Jewish home, and funeral.

TEXT APPROACH--Writing for the fourth and fifth grades of

religious school, the author builds upon the theme of the prayer Shehecheyonu to teach the life cycle of the Jew through a fictional family. Each chapter includes questions to make the child confront its theme. There are also reference guides in the material for the teacher. The text hopes to make the youth identify with Jewish customs while teaching him their historical background. The author's interweaving of fact and fiction to teach is very interesting. One innovation to bring an experiential touch to the youth is that each book contains a scrapbook to be completed by the student, thus causing review of his own life cycle.

MY REACTIONS--This book is enjoyable. A child in the intermediate grades should find it quite interesting. Personally, I would have liked to have seen it somewhat revised, especially to include more vivid colors in the pictures. This would lead to more visual stimulation for the reader.

MEETING OBJECTIVES--The book teaches Jewish life-cycle customs to the child in a fascinating manner, which is the primary objective for the age group being approached, from the student's and the teacher's point of view. Its greatest benefits derived from the fact that the work attempted to make the Jewish child aware of the varieties of Judaism that differed from his own. This objective becomes necessary for all religious schools to further the ideal of K'lal Yisroel.

USE IN MY SCHOOL--I am presently using it with satisfactory

results in my bi-weekly with third grade students. In the practical rabbinic situation, the text would be used to teach customs in the fourth grade.

Gaye Campbell, Jewish Ethics and Values, New York, Ktav, 1967. 4th and 5th grade.

TOPICS--obedience, mercy, synagogue Shabbat, rain as a symbol to entice people to turn their eyes to heaven, profanity, anger, respect for elders, responsibility, friendship, patience, courage, equality, charity, gossip, good deeds, prayer, the Ten Commandments, Torah, and faith.

TEXT APPROACH--The book is written for youth in the upper primary grades of school. Each section begins with a traditional quote. Typical of attempts to reach students of this age a mythical family forms the basis for telling stories which displays the ethical ideals mentioned above. Each of the tales introduces the child to a new Hebrew term, so that by the end of the text, a formidable Hebrew ethical vocabulary has been built up.

MY REACTIONS--Realizing that the book was for primary teaching it seemed adequate, as the materials were offered with traditional Jewish ideas and ideals in mind.

HOW IT MET OBJECTIVES--The book accomplished what it set out to achieve, but it did so in such a format that the book became objectionable to me. This author does not believe in teaching children a 'nice-nice' God concept which someday the students will challenge to the point of agnosticism; Mrs. Campbell did just this. Also, her teaching

of the commandments, through trite phrases like, "Each commandment has a special music which calls forth reverent joy and song within us," was disturbing. The idea and language used are not correct for the children the book hoped to teach. The students would probably enjoy the story as Campbell taught it, but it is doubtful that the text would be enough to hold their attention for any expanded period of time.

USE IN MY SCHOOL--As the text for a course, it would have no place. The teachers of the upper primary grades, though, would have copies available to use as a supplement.

Helen Fine, At Camp Kee Tov, New York, UAHC, 1961. 4th-5th grade.

TOPICS--Friendship, helping others, doing good, fulfilling responsibilities, learning how to interact with other children, overcoming disappointment, and other similar topics which would be pertinent to ethics for youth.

TEXT APPROACH--Fine's method is interesting for she teaches youth important ethical lessons through the fictitious experiences of students in the 4th and 5th grade while at camp. Each chapter mentions one of the Ethics of the Fathers and follows this with a story trying to show the value in use in camp life. Finally, each chapter concludes with questions on the lesson. Unfortunately, the text loses the experiential value that it tries to utilize due to the fact that the children for whom she wrote have not yet experienced camp.

MY REACTIONS--The text is made enjoyable by its stories which are fun to read. More than this fact, though, the questions asked really could teach these youngsters the values of the tales. The chapters on building responsibility are especially good.

MEETING OBJECTIVES--The work taught from an everyday point of view, lets the child sit back and enjoy the stories while not overburdening him with a lot of facts concerning Judaism. For this age group, this method seems excellent, for too many facts presented too soon have a tendency to turn the child away from wanting to learn.

USE IN MY SCHOOL--A pre-high school youth group which wanted to have regular discussion groups would find this book an excellent starting point. Otherwise, it would serve the purpose of teaching ethics to the 4th and the 5th grade.

Albert Vorspan, To Do Justly, A Junior Casebook for Social Action, New York, UAHC, 1969. 6th-9th Grade.

TOPICS--Anti-semitism, race, violence, Israel, Reform Judaism, freedom of speech, religious liberty, and the generation gap.

TEXT APPROACH--Writing for the sixth grade, Vorspan uses a very traditional textual approach to begin teaching teens the ways and means of social action. The chapters begin with either stories, or letters relating a value. The author includes questions, projects, bibliographies of films and books, and even some socio-dramas at the end of each chapter to give the youths a bulk of related material.

The author, like many writing for this age group, interweaves fact and fiction.

MY REACTIONS--Although the work was readable it was not a rewarding book. First, it tended to promote in its discussions of race and anti-semitism stereotypes that lead to the prejudice so rampant in our world. Surely, Vorspan did not intend this type of outcome, but authors do not always achieve their attempted goals. Second, the level of material included was above the capacity of the 6th grader.

MEETING OBJECTIVES--As a teacher, this author was glad that someone tried to teach youths how to become involved in important social works at a young age. The topics discussed were ones that children must learn. Students would find the text difficult and boring. Even the youngest would ask why they were learning all but a couple of its chapters in religious school and not in public school.

USE IN MY SCHOOL--I probably would not teach the book at all; if I did, I would put off its use until junior high school.

Harry Gersh, Eugene Borowitz, and Hyman Chanover, When a Jew Celebrates, N.Y. Behrman House, 1971. 7th Grade.

TOPICS--life begins, names, Bar Mitzvah, Confirmation, marriage, home, family, death, Jewish calendar, Messiah, and all of the major and minor holidays.

TEXT APPROACH--A direct textual approach was used in

writing this fifth or sixth grade text. Facts are surrounded by tales and poems to make them more meaningful. The book pulls the child to each page with some of the most fantastic art work ever used in a text book. As a matter of fact, the design is so extraordinary that a mediocre book becomes one of the finest works in its field. The other beneficial part of this text is the Teacher's Guide, written in two parts by David Gordis and David Bamberger. They utilize a unique method to compose their guide. Gordis produces a conceptual guide, teaching the philosophical concepts and central ideas of Judaism as they pertain to When A Jew Celebrates. Bamberger then writes a functional guide, giving the teacher projects, games, and readings to make the book come alive for the student.

MY REACTIONS--On the whole, the book was appealing and one of the more worthwhile religious texts. But the work, if used only in a typical reading and discussion manner will lose its value. The supplementary material's importance starts here. The authors explained excellently the variations of practice in American Judaism.

MEETING OBJECTIVES--Children completing the primary grades should have a good knowledge of the life cycle and of the holiday calendar of the Jews, to understand how they vary between the branches of Judaism. The Gersh book accomplishes this task admirably. The youth's objective in that age is to learn to enjoy school. The text does not itself promote this experience to the utmost. The person teaching it must

be lively and able to relate to young children well.

USE IN MY SCHOOL--I would put off using this book until the 7th grade because it appears too difficult for the younger children, although, I am presently using it in my bi-weekly with 5th and 6th graders who are enjoying it.

William B. Siverman, The Still Small Voice, N.Y. Behrman, 1955. The Still Small Voice Today, N.Y. Behrman, 1957. 7th-9th grade.

TOPICS--Our forefathers and their heritage, feeling of Judaism, the Ten Commandments, Bible, Talmud, Jewish worship, synagogue, holydays, Jewish code of ethics, mystics and philosophers, Hasidim, Jewish belief, social action, and Messianic Age.

TEXT APPROACH--Writing for the confirmation class, Silverman fanticizes a fictional class which takes the youths on a tour of Jewish ethics. Discussion questions, thought questions, projects, quotes on the chapter's material from major Jewish authors and literature, and finally, a bibliography follow each chapter. The approach could be labeled classical textual.

MY REACTIONS--The lessons taught were important ones that should be offered to confirmands. Silverman ruined his text by surrounding the chapters with his trite fictional class, which would have been ridiculous to all but slow learners.

MEETING OBJECTIVES--In a confirmation ethics course, the text might be useful to start discussion. If Silverman's fictional class could be kept in the realm of the non-trite,

then it would help make the ethical problems relevant to our students, but this is very doubtful.

USE IN MY SCHOOL--I would attempt to use both books with youths by age 13 and certainly no later than 9th grade. Silverman's books are just not high school texts.

Lilian S. Freehof, The Right Way, New York, UAHC, 1957, 9th grade.

TOPICS-Fixing a game (honesty), loyalty, responsibility for murder when not directly involved, cheating, being yourself, study, cheerfulness in greetings, self-hurt versus watching another hurt, honor in one's own eyes and in other's eyes, and hate.

TEXT APPROACH--Using projective techniques, Mrs. Freehof tries defining abstract ethical standards and simple concepts of right and wrong, using the Ethics of the Fathers as a basis. For each chapter, the 9th or 10th grader confronts a short story which attempts to teach a moral lesson. This tale is followed by a quote from the Ethics relating to it. Questions are asked tying together the story and the ethics statement invdving the child in the process of building his own ethical code. More real-life situations are told to further make the subject applicable to the youth. Finally, to relate the material to life each chapter ends with suggested visits, a list of recommended readings, and some projects. The short story method takes the text out of the realm of the normal teaching technique.

MY REACTIONS--The technique utilized in writing this book

made it the most interesting of all the works studied. The major problem, though, was that except for trying to relate each story to Ethics of the Fathers, little of Jewish content was presented. That connection makes the book viable for the religious school and well worth the youths' time.

MEETING OBJECTIVES--Unfortunately, the text accomplished goals that should have been achieved in grades five and six and not in grades nine and ten. Hopefully, it would encourage the youth to build his own ethical and ritual code, but this book does not do that. It only rehashes lessons that should have been learned many years before. For the adolescents who read it, the text does have value by reinforcing proper morals. More that this fact, though, Freehof's book is interesting because it enables the often dry experience of religious school to become pleasurable for the youth.

USE IN MY SCHOOL--The book would be used in two places: First, in a ninth grade ethics course and second, in study groups of first year members in the youth group.

Roland B. Gittlesohn and Harvey J. Fields, Modern Jewish Problems and Jewish Youth Groups, N.Y. UAHC, 1964. 9th-10th Grade

TOPICS--What is a Jew? What keeps Jews together? Why remain Jews? Intermarriage. Anti-Semitism--why and what to do about it. Jewish education. Zionism.

TEXT APPROACH--The book attempts to prepare Jewish high

school youth for participation in the community. Usually a chapter begins with a story on the problem followed by examples of the situation. The authors attempt to teach objectively, giving both the pro and the con of each issue. After the chapter's completion, there are thought questions and readings from other traditional Jewish sources, as well as modern readings on the subject. The approach of the authors consistantly follows traditional text methods, as does its workbook. The supplement asks the student to write a series of essays answering 'thought questions' on the chapter just concluded. Both accomplish their task in antiquated manner.

MY REACTIONS--The chapters on intermarriage and anti-semitism were good. On the whole, though, the book was dull. Very possibly, using it would have inhibited teaching. The 'examples' were its saving grace, but even they were not relevant enough for our youth.

MEETING OBJECTIVES--Students might learn some of the problems that face their community, but that is the extent of what the course would teach. Certainly a good teacher would have the ability to make this book live. Anything accomplished would come from the instructor and not the text. I would include more objectives than making the child aware of the problems. The question becomes, can one teach awareness and working with society's problems in one course?

USE IN MY SCHOOL--I would try not to use the text at all.

An older high school class, which really did not want to learn, but wanted to talk a lot, could use this book. The workbook would be left out entirely, but the teacher would have a copy of Field's teacher's guide, which divides the sessions into aim, methodology, and procedure. Hopefully, the instructor would have enough material and knowledge to touch on the importance of each subject and to make an enjoyable course for the youth.

Bernard Zlotowitz, Folkways and Minhagim, N.Y., UAHC, 1970. 9th-10th grade.

TOPICS--All of the major and minor holidays, including a section on the new holidays; Jewish garb, names, learning, and life cycle events.

TEXT APPROACH--Zlotowitz originally wrote these articles as a series in Keeping Posted, which has reprinted them in manual form along with a teacher's handbook by Kenneth H. Rivkin. The work, through a lecture approach explains from where our customs have come. The articles can be supplemented by projects listed in the handbook which also has discussion suggestions.

MY REACTIONS--Personally I did not really care for the articles which were too short to be very instructive. Also, the work was relatively dull.

MEETING OBJECTIVES--Zlotowitz meets his only objective of giving the youth an idea of where our customs began, but I would hope to convey more knowledge than the text is able to.

USE IN MY SCHOOL--If no other text was available to teach custom origins, still, the book would only be used for one or two discussions.

Louis Jacobs, Chain of Tradition Volume I, Jewish Law, N.Y., Behrman House, 1968. 10th grade.

TOPICS-Punishment for stealing; moral human relations, safety first, sabbath, vows; ownership, prayer versus work, charity, conditions of employment, what God wants, business ethics, parent and child, a life for a life, truth when it can hurt, good deeds which cause danger, special rights on sale, levels of robbery, giving and taking charity properly, synagogue, are Muslims idolaters? luck, and dangerous but necessary operations.

TEXT APPROACH--Writing for the high school student, Jacobs approaches Jewish law through traditional literature. Sections of the book deal with laws as found in the Halachik Midrashim, the Mishnah, Jerusalem and Babylonian Talmuds, Codes and Responsa. First, an explanation of the type of text being discussed is given. A question of law is asked, followed by text and commentary explaining the traditional stand on it. By going through this book, which appears at first to be interesting (but as pages flow by becomes dreary), the student gets a knowledge of Jewish textual material. Jacobs' writing becomes a replacement for the old Rebbe.

MY REACTIONS--As he followed a dry textual approach, which did not challenge the youths, his work lost my favor

The author began with a good idea but his mode of carrying it out ruined what should have been a pleasant experience.

MEETING OBJECTIVES--The book would have accomplished its basic goal of teaching the ideas behind Jewish law, but it would in no way encourage the youths to become more observant or even to learn more about their traditions. Certainly from reading it, the students would have gotten a knowledge of materials with which they had never before been challenged. For the youth's practical needs, nothing could be gained from the laws included in the book.

USE IN MY SCHOOL--Jewish Law sould be used either for an adult education text or with a good high school class. Others would not be motivated to use it.

Herbert Bronstein and Samuel E. Karpf, What Is Required of Thee? An Ethical Guide for Jewish Teenagers, an experimental text. Cincinnati, I.M. Wise Temple, 1956. Confirmation.

TOPICS--Our purpose here, parent and child, insults, Thou shalt not covet, friendship or death, lying, setting people straight, human nature, what can one person do.

TEXT APPROACH--Each section begins with a question of ethics and is followed with actual cases to show the situation in reality. Chapters are concluded with suggested projects, role playing, and discussions. There are even sections where the youths are supposed to create their own examples to fit the question at hand, giving it a proper moral interpretation. The work excellently uses a varied approach from straight textual, to example, to experiential; to motivate

the youths and to lead them toward their own ethical code.

MY REACTIONS--This text was fantastic. Certainly someone should recognize its value and publish it. It involves the youths in the learning process, gets them interested, and teaches ethics at the same time. It does not overburden students with useless facts, but makes sure that they have learned the Jewish interpretation of the laws.

MEETING OBJECTIVES--The three major objectives are achieved. First, it makes teacher and student aware of and sensitive to life's ethical situations. Through case studies, socio-drama, and projects, it teaches Torah to youngsters. The book helps the students to develop a real ideology of Judaism. The authors teach ethics in a very positive manner and have the youths develop through the text their own ethical code. It would be difficult to look for much more in any text.

USE IN MY SCHOOL--The text would be used for 9th or 10th graders. Better than using the book in religious school, though, would be to use it with new members in a youth group to get them interested in Jewish learning.

Saul S. Spiro, Fundamentals of Judaism, N.Y., Ktav, 1969. 10th-12th grade.

TOPICS--Basic concepts of Judaism, Jewish heritage, life cycle, Sabbath and festivals, Jewish development, and religious and cultural tension in the United States.

TEXT APPROACH--Spiro incorporates an unusual approach in compiling this high school text on basic Judaism. In its

simplest interpretation, one could say that the method is question and answer, but this would not be sufficient. Spiro begins each chapter with a list of topics and then spends the rest of the chapter giving quote after quote from scholars to back up and to make the topic mentioned really understandable to the youth.

MY REACTIONS--Fundamentals gives excellent sermonic material but proves a very poor text. A very good student might enjoy it; anyone else would find the work unbearable.

MEETING OBJECTIVES--For rehashing certain points which should have been learned previous to confirmation, albeit in a less intellectual manner, this text is good. But confirmation should teach beyond the fundamentals. Thus, the book becomes irrelevant to the group for which it was written. If students were present who had not learned the basics of Judaism, their goals would be achieved.

USE IN MY SCHOOL--Only if directly asked for this type of work by a confirmation class would it be used. I will keep a copy handy, though, for sermon ideas.

Morrison David Bial, Liberal Judaism At Home, The Practices of Modern Reform Judaism, N.Y., UAHC, 1971. Upper division.

TOPICS--Life cycle, conversion, home, divorce, kashrut, illness and holidays.

TEXT APPROACH--Bial uses a straight non-fictional approach. His book is not really a text but a guide for people who wish to learn more about the hows and whys of Liberal

Judaism in comparison to traditional practice.

MY REACTIONS--This book was very enjoyable. In an adult fashion, it teaches the major premises of Liberal Judaism and its relationship to traditional practice. In so doing Bial shows where liberal practice leads which is important for all educated Jews to realize.

MEETING OBJECTIVES--Its major objective is to show us how and why we act as we do religiously. Bial certainly accomplishes this goal from both the teacher and the student point of view. Used in association with its teacher's manual; it builds an interesting group of discussions.

USE IN MY SCHOOL--Only for an extremely good confirmation class or youth group study group should it be used; otherwise it would be required reading for a conversion and included in adult education.

Arnold Jacob Wolf, Challenge to Confirmands, An Introduction to Jewish Thinking, Scribe Publications, 1963. 10th-12th grade.

TOPICS--What a Jew must believe; Is there a God?; What is God like?; Why do people suffer?; Why pray?; Is the bible true? Why aren't we Christians? Science and religion; ceremonies and the community.

TEXT APPROACH--Rabbi Wolf shows his scholarly abilities in this text and in its approach. Essays on each of the subjects try to show through Jewish tradition how these questions should be approached by the contemporary Jewish youth. Wolf suggests each topic be taught in a three week cycle.

The first week, the youth should decide exactly what the question is and how it affects him according to his present knowledge. The second week requires a reading and a discussion of the chapter in Wolf's book. The third week then must be spent writing an essay on the subject to show an increased understanding of the question at hand. The work includes a good bibliography and an extended reading program.

MY REACTIONS--Wolf does a phenomenal job teaching the meaning of these questions through the ages. The problems come to the fore in the confirmation years, and Wolf's attempt to handle them is valiant. Unfortunately, like many scholars, he forgets just for whom he is writing. The book becomes dry and scholarly to the point of being ineffective for our common confirmation student.

MEETING OBJECTIVES--With his rational discussion of the problems, Wolf opens a Pandora's box of questions that are surely troubling the confirmation youth. As the objective of confimation, in my mind, is to have youths confront moral problems facing every man, Wolf does an admirable job. The youths will find the course excellent for the questions the text asks are undoubtedly in their subconscious at that age.

USE IN MY SCHOOL--This book could be incorporated into the last year of confirmation as long as the rabbi was teaching it. The normal layman teaching in Sunday School should not be entrusted with conveying the problems with which we, as

rabbis, wrestle with every day of our lives. This text emphasizes just such questions and is therefore really only suitably taught by the rabbi.

Albert Vorspan, Jewish Values and Social Crisis, A Casebook for Social Action, N.Y., UAHC 1971. 12th grade.

TOPICS--Racial strife, poverty, sex and family, urban crisis, Jewish mothers, ecology, the six million, Soviet Jewry, marriage and pre-marital pregnancy, drugs, Jewish Defense League, war and peace, civil disobedience, Israel and interfaith.

TEXT APPROACH--Vorspan proves himself an innovative person through the eclectic approach he uses in compiling this text. From the loose-leaf binding to the socio-dramas, debates, projects, discussions, quotations, and bibliographies of films and books, Vorspan maintains the interest of the reader. He teaches them how to confront today's moral issues while drawing on Jewish ethical values for means to meet them. In every chapter Vorspan makes sure that the youth actively participates in the learning.

MY REACTIONS--Education should not overburden Jewish youth with social action works as Vorspan does, but only expose them lightly. Otherwise, I find this book stimulating. Teachers should read it just to find new techniques with which to hold their students' interests. In offering a course in Social Justice, this text would be fantastic.

MEETING OBJECTIVES--My goal would be to make students aware

that Jewish solutions exist for the major social questions of our time. This book does that. The students would have their goal met by increasing their Jewish knowledge while learning to do things for others.

USE IN MY SCHOOL--The book would be used more for adult education than for youth. I feel it serves to get the adults active in temple projects. In school the oldest high school class would find it valuable, but before that age, there are more important subjects to teach than this one.

NON-JEWISH ETHICAL TEXTS

CATHOLIC TEXTS

The best educational system found among the non-Jewish religious systems is discovered in the Catholic parochial system. Although other non-Jewish religions have educational systems, they do not usually go through the high school years. It should be stated that none of the churches attempt to do in their religious program what we do. They are more interested in teaching faith than fact.

The texts to be reviewed are used in the parochial school. They are all modern works. Four books will be looked at using only the first four topics from the reviews of Jewish texts.

Assuming the lack of stress put on these areas by most churches, and the fact that the major programs are Catholic and Episcopalian, it should be stated from the

outset that the results gained from these texts are nowhere near the quality we achieve.

Jeremy Harrington O.F.M. ed. Conscience in Today's World, USA, St. Anthony Messenger Press, 1970.

TOPICS--Call of God, faith, responsibility, consciousness and objections.

TEXT APPROACH--Traditional text book methods are employed in writing this text. The author writes a sermon followed by some thought questions on the material. He attempts to build faith through the ideas of conscience in the Christian ethic.

MY REACTIONS--The book seemed very inadequate. It was like reading several essays which were sermonic and somewhat on the order of a pep talk. The Catholic texts seem to do a lot more preaching than the Jewish, giving the students much less opportunity to think for themselves.

MEETING OBJECTIVES--The volume would give some basic idea of Catholic ethics, but the youths would probably look at the ideas and language employed and laugh. The latter chapters are more appropriate than the earlier ones. The idea of faith overrides all else. Faith is taught, but it is very unlikely that it is learned.

Rev. Gerard S. Sloyan, How Do I Know I'm Doing Right? Dayton, G.A. Pflaum Publishers, 1966.

TOPICS--Causes of confusion, changing church and society, obey or follow conscience, Bible as the source book of behavior, core of Christian morality, natural law, and

Our code of morality versus the Christian morality.

TEXT APPROACH--The traditional textual approach of an essay on the subject followed by thought questions is followed.

MY REACTIONS--I did not like the book. It was written in a very dull style. The author saves the book by bringing up questions that should be discussed by high school youth with a clergyman. Following what appears to be typical Catholic method, the author wastes too much time on spiritual matters. The author pleased me by attempting to show the variances between Judaism and Christianity and by giving the youth a basis for their morality.

MEETING OBJECTIVES--If the objective was broadening the outlook of the youth towards others, it did so; but if the author was attempting to stimulate ethical practice, it was a failure.

Nicholas Lohkump O.F.M. ST.D. What's Happening to Morality? USA St. Anthony Messenger Press, 1958.

TOPICS--What's happening to morality? Changing from an old view of religion to a new one, Christ-centered vocation of Christians. Nobility of Christian vocation. Prudence or how to reach a decision on love.

TEXT APPROACH--The same as other Catholic texts reviewed with one basic difference. This text admits what the real world situation is and attempts to discuss it rationally for the youth.

MY REACTION--It was good to see a work attempting to cope

with life, but it contained too much preaching that attempted to make the youth find their world in Christ.

MEETING OBJECTIVES--Unless the students were strong believers, the text would affect them very little. The work is built on belief. If getting across Jesus as the ideal of an ethical life is the author's goal, then the book accomplishes its purpose.

Edward Stevens S.J. Making Moral Decisions, N.Y. Deus Books, 1968.

TOPICS--Man and morality, war, moral control over life, abortion, death, marriage, sexuality, peace relations and poverty.

TEXT APPROACH--For a change the author attempted some innovation. He asks a question, explains the problem, gives both sides of the issue, and suggests further reading so that the youths can reach their own decisions. The author attempts to make learning experiential but stops short of accomplishing this goal.

MY REACTIONS--This was the finest of the Catholic texts reviewed. It showed the most successful method employed in any of their books and discussed the most relevant questions in a plausible fashion.

MEETING OBJECTIVES--This book certainly would accomplish its task. It causes the youth to confront issues that are bothering them. By doing it in a religious setting, it allows a young person to have a priest on hand to help him logically reach decisions on how to live which are ethically

correct. I would imagine that this was Stevens' goal in writing the book.

AN EPISCOPALIAN TEXT

One text from the Episcopalian ethics series will be discussed here. After conversation with one of their priests, it is apparent that the work they do in this field is minimal. Therefore, it merits little attention. Also, of all the Episcopalian high school materials, this one is closest to being an ethics text.

Stephen F. Bayne Jr. Christian Living, Greenwich, Seabury Press, 1957.

TOPICS--Freedom and the free man (Life is choice), limitations, obligations, Christ, personal life, family and work (sex, marriage, money), church and community and nations; national and international life.

TEXT APPROACH--A very dull textual approach, including a chapter of reading material that shows the logic of the church's way, was used. There were no thought questions in the text, leaving the total instructional material outside of the chapters and up to the individual teacher.

MY REACTIONS--The text was well written but not the type of material that would be consumed with pleasure by students in extra-school hours. The most mature of youths would gain a great deal from its religious insights. But the author seems to know very little about what to put in a text book to make it interesting for students.

MEETING OBJECTIVES--The book claimed to be a what book, teaching what one should think and do and only secondarily the means to do so. The author suggested that the book might supply the basic material for our thoughts on how to make life's decisions and on how to reorder our society to be in better accord with God's will. In these objectives, the book was found lacking for the whys were not offered. Today the whys must be given along with the hows to accomplsh the goals of an ethical life, Jewish or Christian.

CONCLUSION

The texts in the field of ethics, both Jewish and non-Jewish, offered little to work with in writing the mitzvah text. Often the books were full of long, dreary chapters detailing multitudes of facts which offered little opportunity for the student to interact with the knowledge and to learn by participating in the ethical practices of life.

Virtually no text delved into the realm of religious practices at the adolescent level. This field has been left to this text completely. It must be concluded that except for rare instances of quoted traditional literature or factual cases retold, the books surveyed gave this author no assistance. This means that the mitzvah text serves as a catalyst for a new field of religious education, open to the experiential learning technique which this

book will utilize, and open to the developmental theories on which modern Reform youth reflect. Sadly, it means that this work will be almost entirely creative with no previous attempts on which to fall back. The only way that the mitzvah book can be proven of value would be to put it into use in the religious school curriculum on a trial basis. Will the methods employed, being so different from anything before it, work or be successful? This question will only be answered at the conclusion of the text and after a trial period. If nothing else, the methods used in writing this book should encourage other authors to try to write materials in a similar vein for other parts of the religious curriculum.

WHAT IS A MITZVAH OR THE CONCEPT OF JEWISH LAW

> The indispensable rubric for observance in Judaism is asher kid'shanu b'mitzvotov (Who has sanctified us by His commandments). In this phrase are embodied the awareness of the inherent sanctity of life and the divine imperative under which men live and to which they are subject. Both of these values, when united, form a third concept--that men and groups attain sanctity only upon responding to the divine imperative--"Who has sanctified us 'through' His commandments."[26]
>
> It has occurred to me often that while Jews continue to debate the question of "What is a Jew?" no comparable debate has raged about "What is a mitzvah?" The mitzvah system and it is precisely that, is as close to the Jew as the air he breathes. It testifies to the reality that Judaism does not exist in some detached free floating creed but in the institutions of Jewish life and the matrix of Jewish personality.[27]

The above statements are interesting and serve to

begin the discussion of What is a Mitzvah? The latter statement from Alfred Gottschalk, the president of H.U.C., makes this mitzvah system seem to be a body of knowledge of which we all should have an excellent grasp. The former statement from one one of the 'Guides to Reform Judaism," admits that we build our religious life on the basis of this mitzvah system yet asks whether we really have an understanding of it? Of this fact, this author is not sure. But the goal of the following textbook oriented thesis will be to make sure that students understand the ideas and ideas of a mitzvah system.

The basis of the mitzvah system is the TORAH. Inside the Five Books of Moses there are supposed to be 613 commandments; 248 positive ones, equalling the number of bones in the body, and 365 negative ones, equalling the days in the year. Those laws may be time bound or totally unlimited. They may deal with events that can only take place in Israel or that can occur anywhere. They may involve activities relating mainly to men or to women. According to the Talmud, all divine commandments were given on Mt. Sinai, and no new ones could be added. (Babylonian Talmud Yoma 80b) Yet, we have two types of mitzvoth listed at the end of the rabbinic period of Judaism-- mitzvah de'oraita, a biblical ordinance, and mitzvah de' rabbanan, a rabbinic ordinance. Also, there are synonyms for the word mitzvah (commandment) such as hukkot (statutes), mishpatim (ordinances), and edut (testimonies). All of

them combined form the Halacha--the law of traditional Judaism. For the most part, we may consider these terms as synonyms, but we will assume that the mitzvah is the act, whereas the others are the written or oral forms of the law.[28]

The Ethics of the Fathers (2:1) proclaims a reward of a place in the world to come for fulfilling the MITZVOTH. The Midrashic text Genesis Rabbah (41:1) claims that the commandments were given to purify men. Other texts teach that they were given to combat idolotry. A MITZVAH, if fulfilled, brings honor, but if neglected, brings punishment. All of these ideas are combined into the traditional explanation of what a mitzvah is.

The late Rabbi A.J. Heschel set the idea of how we shall understand mitzvah in more meaningful terms, "Judaism is lived in deeds, not only in thoughts...It became increasingly clear to me that the order of Jewish living is meant to be, not a set of rituals, but an order of all man's existence, shaping all his traits, interests and dispositions;..."[29] If this thesis hoped to be a dogmatic text, we would stop with this definition of mitzvah and try to teach them as shaping the lifestyle of each individual Jew. But such is not my way or the way of Reform Judaism. We must continue to develop a definition of mitzvah, which will be used as the building block of religious life for the individual. Each student will be given the knowledge to study the literature (in translation) and to make his own decisions in regard to his personal Judaism in terms of

the mitzvoth he accepts.

To continue this definition we should look at various explanations of Halacha--Law. "Halacha is either the way one actually goes, (custom, meehhag), or the way one is required to go (law, din), or the way one ought to go (ethics, moosar)."[30] Professor Guttman explains that Halacha "is used as a term designating distinctly Jewish (post-Biblical) laws and practices that are rooted in the past and are particularistic."[31] Finally, an orthodox rabbi interprets the term as follows:

> Halakhah is not the Law but but the Law applied--and by the manner of its application rendered meaningful--in a given situation; a) practically feasible; b) economically viable; c) ethically significant; d) spiritually meaningful.

The Rabbi meant that "a Jewry is based on Halakhah if indeed Halakhah applies Torah to the contemporary situation."[32]

Typical of our tradition, we find that three people have interpreted the exact same term in three different ways, each of which is meaningful. For us the Halacha will be considered the written forms of the mitzvoth whenever they were compiled.

The Halacha and the Mitzvoth are found in compilation in various traditional Jewish texts. First, all Jewish law rests in the Torah. The remainder, no matter how it is observed, merely interprets the principles found in that book. Since the Torah forms the foundation, all of the traditions of Judaism, both ethical and ritual, are felt to be sacrosanct. Whether or not one accepts the Torah as

the WORD OF YAHVE, it certainly is felt to be divinely inspired. Thus, the principles found in it are in some way sanctified. This understanding of the Jewish heritage carries throughout the literature.

The Torah was written for people in a certain time and place. After a period of centuries, it was found that Jewish society had changed from an agricultural one to an urban one. At that time, the law required updating. The Rabbis, the founders of Rabbinic Judaism then held their judicial brainstorming sessions, the results of which are found in the Mishnah and in the Talmud. The former is a listing of laws under six major divisions and the latter is an interpretation of these laws based on cases that were not entirely answered by the simple listing. Even these became dated, it was necessary to continue interpreting. Codes of the law like the Shulkah Aruch or Joseph Karo and the Mapu of Moses Isserles were then compiled to reassert the statement of the law and to make them relevant to their time. In modern times, once again the old works did not contain all the answers. For instance never before did the Jew have to worry about riding in an automobile on Shabbat; never before was it necessary to ask if a man is obligated to observe the commandments during space travel; and never before could one question the allowability of using the parts of one's body for transplant operations. Now these questions are not only asked but they are in need of answers. Today, in the Reform Conservative, and Orthodox movements

of Judaism, we find leading rabbis offering responsa or replies to the way modern life is affected by the traditions of our religion.

Here, then, we come again to our major subject, the MITZVAH, for if halacha is the compilation of the Mitzvoth, we must still define the MITZVAH. In its simplest and broadest sense, mitzvah may be defined as "anything that a Jew does or refrains from doing, for a religious purpose."[33] This explanation is surely the best if one assumes, as most professional Jews do, that the entire realm of man's life is lived through his ethical-religious being; MITZVAH becomes any activity in which one participates. Other interpretations exist.

> A real commandment can only come at Sinai, which is, however anywhere God and man meet, any moment in the life of the Jewish people can become a Sinai...and any Jew who tries to live in a way both personally and Jewishly honest will find a Torah coming out to him...in going out to meet the commandment we may find the One who commands. Commandments are the effect of both God's work and man's.[34]

This more limited explanation of Mitzvah is also less acceptable. It would be nice to think that every man has the ability to communicate with the deity but this is not the way of our world. If a man bases his life on a personal understanding of the Torah, he is guided towards living an ethically and morally proper one.

The educator Joel Wittstein wrote a most inclusive definition of the term Mitzvah:

A mitzvah was an act, accomplished or sincerely

intended, or abstention from acts the nature of which was, in some way, contrary to God's will as understood by the Rabbis; which a man had to do because, as it was thought to be the Creator's will, through possession of the merit accompanying such acts man would be able to receive credit toward a future life, the goal of Pharasaic-Rabbinic Judaism; also, a term designating the tone and tenor of all such acts performed in the proper spirit of serving God and love of one's fellow man (thus it was possible to use the word as 'favor' or 'gracious act,' i.e. one ringing of the flavor of the mitzvot).[35]

This definition is traditionally oriented and can be summed up by calling the mitzvah a 'good deed.' This definition also agrees with our concept of mitzvah practice being open to individual choice, if every individual has a proper knowledge of what exactly is God's will. But notice the impossibility of discussing the ideas of proper action in Judaism without mentioning the concept of the diety. Judaism--and its Mitzvah system--demands a relationship with God. We can question God's existence, but when we get down to writing a system of Jewish living, God must be taken into account. This admission provides the most difficult concept in Judaism to convey to modern youth. We can be liberal, we can be openminded, but we must still allow for God's place in our lives. Further proof for this comes when we view the functions that are served by carrying out the mitzvoth. "First it enhances life...Second, it is a means of hallowing life, of drawing human existence into the realm of the sacred. Third, when the Jew performs a Mitzvah, he relives sacred covenant Jewish history."[36]

Here we are at the crux of the matter. Living a MITZ-

VAH system means carrying on the sacred traditions of Judaism, as they are interpreted by the individual through his understanding of what God wants of him. For one individual, mitzvoth may be entirely ritual; for another, they may all be ethical; and for a third, they may fall into the realm of social action. However, they are viewed, they tie a person to Judaism through his belief and through his action.

"We have dwelt at some length on the role of mitzvoth, because without Mitzvoth there simply is no Judaism as a unique spiritual force in the world."[37] For the purposes of our work, the Mitzvah is any ritual, ethical, or strictly religious action, feeling, or thought that one carries out to bring him closer to his association with his religion. Each of these ideas must be thought through by the individual Jew in the light of his Jewish heritage and of his contemporary world to form a personal mitzvah system. This thesis will attempt to create a textbook which will give every student who might use it the ability to build a personal system of religious action through a study of Orthodox and Reform views, incorporating into his life traditional Jewish forms of carrying out the mitzvoth.

ORTHODOX VIEWS

In studying the Mitzvah and its Halachic form in Judaism, it would be beneficial for us to spend some time in observing how the Orthodox Jew views his relationship to the bulk of

'divine-legal' materials and then to review our Reform point of view.

> The fundamental beliefs concerning the Torah and Divine precepts lacking any one of which no Jew can truly regard himself as a faithful Jew are: that G-d (sic) who gave the Torah to Israel through Moses is the First Cause, without beginning or end, Who created all existing things out of nothing (creatio ex nihilo), and that nothing is impossible for Him to do; that He has no helpers of any kind; that he knows all deeds of man and recompenses him according to his deeds; that by observing G-d's commandments, man will merit everlasting happiness; that the Torah was given together with its explanation, which is the one we now have, by tradition from generation to generation--the explanation contained in the Talmud (both Babylonian and Palestinian), and in several other works of early Jewish sages,...[38]

Here stated very succinctly is the belief of Orthodox Judaism. The work begins in almost Aristotelian terms and moves onward from its philosophic beginning to the faith that such an interpretation of mankind engenders. Faith is the central ideal of Orthodox Judaism. As Maimonides put it, "I believe with perfect faith," in the body of materials written by God. Jewish law is assumed to have been given in its entirety at Sinai giving them any alternative answer that might have been needed through the ages. This becomes more obvious when Orthodox rabbis tell us, "The laws are final; they cannot be changed or modified, and any reform of the Jewish religion is contraty to the spirit of the Torah and Judaism."[39]

Finality in Orthodox tradition is a very ambiguous term. Any study of Jewish tradition even of the last fifty years, will show that what was law at one time may no longer

be the law of Judaism today. One short example shows how not only the times but Jewish internal economics and politics may play a role in the observance of the Jew. When my parents were growing up in the Lower East Side of New York City, they both belonged to very Orthodox families. When they bought their food, they only bought kosher food. After World War Two, there was an influx into their area of Hungarian Jews, until that time, the population was made up mainly of those Jews from Russo-Poland. There was some inner contention for businesses among the two groups. The Hungarian Jews at that time began saying Kosher food was not good enough; it had to be glatt (strictly) kosher. Their rabbis began agreeing and sure enough, more and more people wanted to keep this stricter observance which in their judgement adhered more to the law. Today, all my relatives living in that area will only eat glatt kosher meats. The laws of kashruth in the Bible and in the Talmud are much more lenient that those observed today. This shows as can be seen in innumerable cases, that Orthodox law bends to fit the needs of the time and of the place.

One last point remains to be answered on why the Orthodox Jew lives more literally according to the Torah and its Mitzvoth. Why do they believe as they do? "I believe, because I cannot afford not to believe. I believe, as a Jew, in the divinity of Torah, because without God's Torah I have lost the ground for making my own life intelligible

and purposeful."[40] This answer comes from a professor of Jewish History at Ohio State University and forms the reply of the thinking traditionalist. The mitzvoth, the life style of traditional Judaism, fulfills the Orthodox Jew's search for meaning. But this answer really only exists as true for the elite of Orthodox Judaism. The masses believe because they have never known anything else but what their 'rebbe' tells them. They believe because they are afraid and ashamed to disagree with him. And more than this, they believe because such belief gives them a share in a particular community. It allows them a crutch on which to lean. Finally, it gives the Orthodox Jew certainty in what he fears the most--death; for with true faith, there is certainty of an afterlife. So in theory at least the Orthodox Jew believes today as he did in the past; he observes today as he thinks he did in the past; and the mitzvoth serve for him as the organizer of what might otherwise be a very difficult temptation-filled life.

REFORM JUDAISM AND THE MITZVAH

In writing their Guide for Reform Judaism, Rabbis Doppelt and Polish observed: "In Jewish theology it is being emphasized once more that in Judaism--as distinguished from many another world religion--the 'deed' leads to the 'creed' that the way of 'doing' brings one to the way of 'living' 'believing.'"[41] Since these men wrote this statement,

Reform Jews have leaned towards reemphasizing deeds. Reform Jews certainly do not follow the totality of the law but now look to certain customs to give them a greater source of religious identity than they previously possessed.

More to the point would be to look at some statements of early Reform on its feelings toward institutions in Judaism. "If the institutions of the Jewish religion are anything, they are not unchangeable, for they always kept pace with the civilization and the civil and social circumstances of the Jews."[42] Change in the tradition and in the law made us the liberal religion we are and this remains a basic part of our tradition. One cannot lose sight of the fact that even this liberalization has only called for altering of traditions, not the removal of such institutions.

In one of the "early Guides to Practice," the author wrote: "Judaism is the religion of law and every Israelite is obligated to sanctify and order his life in accordance with divine ordinance...All rabbinical ordinances, however, which excessively weigh down and impede life, interfere with the dignity of religion which impinge upon the clear divine laws of the Bible...these, we feel, we not only 'may' but 'must' abrogate and must not give them room in our religious law and life."[43]

Here we find a major distinction in observance between Orthodox and Reform Judaism--the differentiation between biblical and rabbinic law. In Reform we see an acceptance of the Bible as divine and holding religious sanction; yet

the works of the Rabbis, if they impinge on man's ability to be part of his society, are felt to be overburdensome and mutable. Even this view, maintaining Biblical law, accepted more of the ritual tradition, then many of our founders were willing to follow.

In the founding code of American Reform, the Pittsburgh Platform, we find:

> We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and today we accept as binding only the moral laws and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.[44]

Here one may comprehend the actual meaning of Reform Judaism in the present. Ethical laws became the basis of its monotheistic belief. Rituals were either abrogated or remained dormant for members felt that life was not enhanced by their use. The Bible was a time-dated document which only deserved to serve as a guide in certain areas. What came from this formulation was a non-dogmatic religion which truly allowed each rabbi and each congregant to decide his own religious practice or non-practice and still remain a Jew. Certainly nothing was inherently wrong with this approach; it served our people for close to a century.

The teachings of the Pittsburgh Platform, the founding statement of Reform Judaism, in the Columbus Platform in the year 1937.

> God--The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through law and love.

> Torah--The Torah, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law...Being products of historical processes, certain of its laws have lost their binding force with the passing of the conditions that called them forth...Each age has the obligation to adapt the teachings of the Torah to its basic needs in consonance with the genius of Judaism.[45]

Beliefs in God and in his contact with the law was never removed from Reform ideas and practice; what was altered were the mitzvoth for Reform Jews. The observances were to be in consonance with the needs of our people. In the past century ritual was not needed as it is today. In the past, a study of the Mitzvoth would have been mocked by the layman; yet, today, this type of knowledge is demanded to help the individual maintain his or her Jewish identity. The laws have certainly lost their binding force for the group, but even so they are now being reviewed by a committee of the Central Conference of American Rabbis who hope to prepare a new platform for the Centennial year of the Union of American Hebrew Congregations. We can only assume that the new statement will insist on maintaining the freedom of choice of historical Reform Judaism, while demanding a greater knowledge and study of why we do or do not follow certain Biblical customs.

"The truth is that any mitzvah system appropriate to Reform Jews is that which is the product of a developmental Judaism, as both the Pittsburgh and Columbus Platform emphasize."[46] There can be no doubt that this statement will help guide any attempt by the Reform Movement to install

any active Mitzvah system. It will have to be developmental, changing constantly with the times or it will no longer be Reform but Reformed Judaism. If we get to that point, then our system of belief and observance would be just another Orthodoxy and that would plainly be unacceptable.

Today, with the desire to find a new statement of Reform policy, we must return to some of the foundations of our Jewish heritage. "The foundation of Jewish religious life is Jewish Practice upon which are built the habits of mind and attitudes to the universe. It is a case of: 'we will do and then we will hear.'"[48]

Gunther Plaut really summarized the concept that I have tried to develop about the Reform attitude toward traditional law when he wrote:

> Traditionally Israel started with harut--the commandment engraved upon the Tablets--which then became freedom. The Reform Jew starts with herut--the freedom to decide what will be harut --engraved upon the personal Tablet of his life. A guide for mitzvot and minhagim and the development of halachot therefore becomes an opportunity rather than a code--it becomes halicha, truly a way, a going and thereby habituation and obligation.[49]

Here stated succinctly is the essence of the Reform belief in religious practice and observance. Each man starts with a blank piece of stone and each develops his own Judaism. The mode through which this is done is through the consideration of the total Jewish heritage. We, as Reform Jews, have an obligation to learn how to study our heritage and to derive from our knowledge of it what is meaningful to us.

to us. Then each of us should erect our own Mitzvah system. Only in our form of Judaism is this possible. If we do not study our heritage with this concept in mind, then we have not simply abrogated the law but have abdicated our basic responsibility as liberal Jews. We have freedom of religious action and thought; we must accept the responsibility that inheres in that freedom and make our Jewish lives meaningful by viewing our entire existence as a form of Mitzvah observance and as a way of building a personal religious code for modern living.

MITZVAH DIVISIONS FOR PURPOSES OF STUDY

Historically, mitzvoth have been divided into different categories. For our purposes in putting together the foundations of a textbook, we must look at some of the methods of dividing the various mitzvoth so that we can teach them by means of conceptual categories.

The major division made in Reform Judaism is between the ritual and the ethical mitzvoth. The first being those which were displaced due to their inappropriateness to modern life. The latter compiled the basis of the moral religious ethic liberal Jews are expected to follow. This division is not the best for our purposes; it seems too abrupt and emphasizes a tendency that makes the ritual category alien to our students.

One traditionalist view of mitzvoth distinguishes between the mishpatim, which are the commandments whose

purpose and justification is understood, and the hukim, whose full intent is not known.[50] This method of understanding the mitzvoth leaves too much to faith and does not give enough knowledge to the student to build a personal mitzvah code.

Saadia Gaon, a medieval Jewish philosopher, very early distinguished between rational and dogmatic laws.[51]

"Tradition--the Decalogue itself--divides the mitzvoth into two categories ben adam la-Makom, governing man's relationship with God, and ben adam la-chavero, governing his relationship with his fellowman."[52] Here we come closer to the division which would be most relevant for young people. It explains two important relationships that prevail between people and between man and the divine. This interpretation seems a more meaningful way of relating religion to a person than terms such as ritual and ethics.

But the best division for our purposes comes from the Reform theologian, Dr. Jakob J. Petuchowski, who suggests the following distinction. "There is the area of halakhah which deals with the relationship between the Jew and God, such as personal prayer, dietary laws and personal observance of ceremonial forms; there is the area that deals with the relationship between a Jew and his particular congregation such as public ceremonial life; finally, there is the area which deals with the relationship between a Jew and all other Jews, such as personal status, marriage and divorce, and conversion."[53] And because these

main divisions shall be used to form the basis for units in the mitzvah text, the extra category of the relationship of the Jew to all other Jews makes the Petuchowski formula the most beneficial. Jews in the congregation show their relationship to other people. But studying the laws included in Petuchowski's last category opens up the realm of mitzvah which make personal religious laws necessary, because it includes the categories that are most imperative for the continued existence of Judaism. Further, the division by Petuchowski is the most modern. As such, it allows for the greatest discussion of mitzvoth that are relevant in today's society. In using this methodology, the youths will be made aware of a Jewish law that they will be able to understand.

THE MITZVOTH TO BE DISCUSSED

We can draw our discussion of mitzvoth from two main sources, that are closely related, the questions Reform youth themselves ask, and the essential values posed by Reform educational leadership. In a study on what Jewish high school students are most interested in learning, some of the following questions were the most pressing:

If God exists why is there evil?
How can I overcome a fear of death?
Why is there so little trust among people?
How do I tell right from wrong?
Is violence the only way to make progress in a conservative society?
What is the Jewish position on abortion?
How can we believe in Judaism when there are no proofs for those beliefs?

Do Jews have absolute freedom with regard to Jewish laws and customs?
What is wrong with mixed marriages?[54]

These questions bother contemporary youth, and religious leaders have a responsibility to give them religious answers to them. The mitzvoth, the rituals, and the laws of each Jew's personal religion, can give the students answers only if the youths are taught to understand them.

The adolescents need religious values offered to them. Some proposed by the Union of American Hebrew Congregations are:

> Sense of identification with all Jews, heritage, rootedness, history, generation binding ties.
> Pleasure and enjoyment in Jewish living.
> Mitzvot as both obligations and opportunities; the 'reward-in-itself-.'
> Jewish practices in home and in synagogue as expressions of Jewish values.
> Importance of the group, the Jewish people as the source and target of individual effort.
> The supreme value of life itself above all other values except, according to Jewish tradition, the still higher requirement of refusing to commit murder, adultery, or idolatry.
> Resistance to intermarriage and assimilation.
> Acceptance of difference and disagreement among Jews as part of a 'family feeling' that also includes love, responsibility, pride, shame.[55]

Notice how closely these relate to the question modern young people ask. From these questions and values must come our choices of what to teach.

As the text grows, chapters will be chosen that fall into the Petuchowski scheme. The chapters will mainly be taken from the matters in which high school students are interested and the UAHC Values List. But certain subjects, which fall into neither of these categories, will be of current interest to young people -63- to find what points of interest in their religion.

discussed to motivate youths to find added points of interest in their religion.

SUMMARY OF THE INTRODUCTION

The basic desire in writing this thesis is to encourage a ritual and an ethical practice in Reform Judaism, that offers youth a more meaningful Jewish identity than they now posess. An attempt has been made to show the background of the idea of these-laws--the mitzvah--in Reform and traditional Judaism. It is hoped that those who have read this section will see the need to teach this concept of Jewish practice to youth to enlarge their knowledge of ritual and ethical practice in Judaism. In doing so, hopefully each youth will learn how to study Jewish tradition and to build for himself a comfortable ritual in Reform Judaism.

What has preceded has given a psychological and an educational foundation for the ensuing thesis. It is only hoped that the experiential ideas, combined with the necessary developmental theories, will build a work that makes learning the mitzvah enjoyable for those who may someday study from this text. If nothing else, it is probable that the experiential ideas displayed here will build a group of retreat and camp programs for youth and t teachers.

What the remainder of this thesis offers is an opportunity to create a new concept in Jewish religious education.

By using developmental theories, this text can help each student using it to transcend the period of adolescence that that transforms a child into an adult. Moreover, the use of the student's own questions as the subject of chapters should further the motivating element of the work in this thesis. What comes of the work will be the unknown factor, but hopefully, enough thought has gone into the elements that make-up this thesis that further work on the subject of mitzvoth will come from it.

One other point must not be forgotten. The proposed goal of this work is to teach the Mitzvoth as Mitzvoth--law--to Reform Jewish youth in experiential textbook form. This accomplishment would be an entirely new idea. No text in the field does what this one will. None gives the youth so much contact with the material and such an opportunity to experience Jewish life. If used properly, there will be no reason that this should not be the most educational, practical, and enjoyable text ever proposed for high school students in the religious school.

CHAPTER TWO

THE MITZVAH

Often the learning you do in religious school seems wasted because many of the facts are just meaningless data. Their only relationship to you is that somewhere in the heritage of the Jewish people, they played a role sufficient enough to earn them write-ups in Jewish literature. In this book a bridge-gap method will be used to try to remedy that condition. Although none of you are expected to be living a style of life that would include all the religious traditions to be discussed, many of you do adhere to some of them. In any case each chapter will include a section which, through some participatory activity, you become involved with the concept being taught.

The book's subject matter deals with mitzvoth--religious rituals, laws and customs handed down through the ages. Don't say to yourself that you learned that Reform Judaism does not have mitzvoth, because we have no dogma. To a large extent this fact is true, but every individual in our type of Judaism has the opportunity to develop for himself a set of religious principles on which to base his or her life.

The problem that arises is that in order to create such a life, one must have some idea of where to find the values of Judaism and its laws and then must know how to work with them. Our goal in each of these chapters will be to interact

with the laws of Judaism and then to learn from religious literature how customs have developed from biblical to modern times. Whenever possible the reasons why the various branches of Judaism follow a custom will be given. After this study, each of you should be able to make an intellectually sound decision as to the value of any of these customs in your life.

First, a couple of concepts should be explained. This is an experiential text. Every chapter includes a section where you are expected to take an active part in what is being taught. For best comprehension and results, push yourself to get involved. Aside from everything else, it will make the experiences more enjoyable.

A mitzvah is technically a dogma, a religious law. Thou shalt do something or thou shalt not do. This means that there are positive and negative mitzvoth. According to tradition, there are 613 of them found in the Bible. Throughout the ages they have been expanded. A simple law in the agricultural times of the Bible has often become lengthened to volumes of interpretations. The hair-splitting of the simple laws by generations of scholars can be called the major reason for the founding of Reform Judaism. Our originators began by attempting to rebuild religious life on its original meaning and to bring it closer to the life of the modern Jew.

Over the centuries the simple laws compiled in the Bible were expanded through an evolutionary process to a

group of stipulations that made life for the Jew very restricted. The laws about which we are talking are the results of the original mitzvoth. One must realize that when the law was first stated, it served an agricultural society. As time passed life became urbanized, and today, we find ourselves in the society of the megalopolis. The law that refined the life of the person in the farm for the most part is not the same law that will influence and be effective in our lives.

A Mitzvah itself, as we have shown, can be positive or negative. It can be time-bound (do something on a certain day or at a certain hour), or it can be non-time bound, being in constant effect. There are mitzvoth that are biblical and mitzvoth that are Rabbinic. The former come from the written law--the Torah. The latter come from the oral law--the Talmud. Both of these types can be altered when necessary to meet a need of the people. Only a traditional Jew would never say that a law has been changed, rather, it has been interpreted differently. As you continue through the textual material, the concept of the mitzvah will become much clearer to you.

Throughout the text, after having dealt with the chapter subject through an experience and then having found out reasons for a law being followed today, there will be a short survey of textual references which will attempt to trace the evolution of the mitzvah. In this way, any progression in the law will be visible to you. In so doing,

the following types of materials will be used:

THE BIBLE--according to the Orthodox Jew, the Bible was given from God to Moses at Mt. Sinai in front of 600,000 Israelites. Because of that event, they consider the Torah to be divine and immutable. During the 19th Century liberal scholars arose, among whom were some of the founders of Reform Judaism, to take issue with the traditional assumption. Instead, they felt that the Bible was a series of documents compiled over a period of centuries. By so doing, they only credited God with having inspired the work, thereby taking away from it the awesome power held in a series of laws written by God.

THE TALMUD--is divided into the mishnah (laws) and Gemorrah (expounding on those laws). It was compiled in the second century by Judah HaNasi, Judah the Prince. Included are the laws that were supposedly spoken by God to Moses at Sinai which were not written into the Bible. If one accepts this fact, then it is religiously as binding as the Torah. More liberal Jewish scholarship has viewed this work in a different light. It has been assumed that it was the work of revolutionary rabbis who fought a political power battle with the conservatives around the beginning of this era and won. The Talmud was their way of gaining power over the populace and of refining the laws to meet the needs of their times. By viewing the Talmud in such a way, the Liberal Jew has been able to say that, throughout the ages, the laws could be and were molded to meet the needs

of the people.

THE MIDDLE AGES--In the 12th Century and then in the 16th, Moses Maimonides and Joseph Karo wrote codes of Jewish law. These codes were recompilations of Jewish law as they had come down to their respective time periods. The authors wrote them in simple Hebrew so that even the simplest of those who know Hebrew could make use of their work. Here, again, especially in Karo's work, the Schulchan Aruch (the long table), one finds that the laws were not quite the same as those that had been recorded in the Talmud fourteen centuries earlier.

THE MODERN ERA--Since the Middle Ages, questions have arisen that none of the earlier works of law answered. In order to handle these situations, Rabbis have written Responsum--answers to religious questions. Thus, the question arose; are abortions permissible? Various rabbis wrote responses to the problem. Is a man obliged to perform the mitzvoth in outer space? A question such as this would never have entered the mind of the rabbis who wrote the Talmud, but today, for a Jewish astronaut, it might be important. So, again, Responsum on the question were written. Besides this, many articles are found today dealing with religious topics that answer matters that the old texts either dealt with insufficiently for our time or did not handle at all. Reform rabbis also write interpretations of religious questions. The main author of such works in the Central Conference of American Rabbis is

Solomon Freehof.

The mitzvoth to be studied will be found under three main topics, those between man and God; those between man and man; and those between one Jew and all Israelites. The reason for such a division is basically to make the laws fall into a pattern for study. Even though two mitzvoth seem entirely unrelated, there is a purpose for their being discussed in such a way.

The major purpose of this book is to give you an opportunity to experience and to study Judaism in a way which you have probably never done before and then to discuss the material on an intellectual level for which you were not ready until this time. Your responsibility as a student and as a Jew is to wrestle with the issues raised here. You will be taught the traditional and the liberal way. After having studied both, you should be able to make a rational choice about which laws and practices of Judaism are meaningful to you. You might very well find that rituals which you felt could have no place in your life would really make it much more purposeful. You might also find that, for you, all of the laws and customs are meaningless garble. The responsibility that falls on you in using this text is to have an open mind and to really grapple with the issues and to find out what role Judaism and its laws should play in your life.

GOOD LUCK!

CHAPTER THREE

THE DIETARY LAWS AND YOU

OR

AN OPPORTUNITY TO FIND A JEWISH VALUE FOR YOURSELF THROUGH A NEW EXPERIENCE

Your assignment--Today, you will hold your class in a kitchen either at your temple, at a camp, or at a private home. In all probability, the home you are in is not now a KOSHER (see vocabulary at end of chapter for the definition of this and all other unknown terms) one. You will turn it into a home that is set up and ready to begin observing the dietary laws. After completing this process, food will be provided for you, or you will shop for foods that are kosher; then you will prepare them to be cooked. Finally, you will cook and hopefully enjoy a kosher meal. Do not be discouraged. The method for completing the process is on the following pages. It is not hard, but it is work. Now get going.

STEP I--The kitchen must be cleaned from top to bottom including the dining area.

1. Scrub all countertops, tables, sinks, etc.

2. Clean out every shelf where food is stored. using either contact paper or aluminum foil cover every shelf.

3. ... i ...

3. The kitchen table should be draped with a newly cleaned tablecloth.

UNTIL NOW THE WORK HAS BEEN EASY; THE REAL LABOR COMES NOW.

4. The REFRIGERATOR--Clear everything out of the cooling and freezing compartments. Keep cold products together so that they do not lose their quality. Set the temperature control on zero for manual defrosting iceboxes, or follow the directions on the door to defrost. After deicing it, thoroughly scrub and then completely dry the refrigerator. Replace the kosher foods. The ice box is now fit for use as kosher.

5. The STOVE and OVEN--Thoroughly scrub with soap and water the top of the oven. Take a can of oven cleaner, the major brands are all kosher, and use it to clean off the grates for each burner, the shelves of the oven, and the interior of the oven. Follow the can's directions including rinsing off of the oven after its use. Then turn on every burner and the inside of the oven to the highest temperature possible and leave it on for one hour. (The reason for this process is that an object is koshered in the way it is used, either through immersion or through singeing. Symbolically, after being left on at high power for the prescribed length of time, the oven has been cleaned.)

6. The POTS and PANS--Every pot and pan must be completely washed out with detergent and water. After doing this, they are ready to be koshered seperately. Pots and pans are immersed in larger cooking materials or directly

on the oven so that they are cleaned through total immersion in water until they symbolically become redhot. To do this, fill up two pots at a time with water and place them on top of the stove. Turn the burner on to the highest temperature and let the water heat until it has boiled over. (The immersion has taken place when the water that is boiling runs over the top and the vessel has been heated with a burning material and is therefore kosher.) Repeat the process until every pot and pan in the house is sufficiently cleaned.

7. The GLASSES--Glass is considered a non-pourous material according to Jewish tradition; thus, all that is necessary to prepare them is to wash each piece very carefully with soap and water. Glass can be used for drinking with either meat or milk meals. According to the dietary laws one must have a separate set of dishes for milk and meat meals. A very traditional person would also have two sets of glasses saying that it's possible that someone will come in and use my dishes; seeing that I only use one set of glasses, he will assume that one set of dishes is all that is necessary and will become confused about the law, and because of me eat improperly.

8. The DISHES--These present the greatest problem. According to strict tradition, unless the dish to be used is glass, there is no way to make the dish fit. We will assume that the coating or glaze placed on the dish is a non-pourous material which is in line with liberal i

interpretation. (Involved in the pourous--non-pourous question is the fact that if a dish is pourous, it takes on the quality of whatever hot food is cooked in it or placed on it. Thus, if a plate has a hot meat on it, the plate becomes a meat plate.) To make the dish kosher, wash it thoroughly with very hot water and soap. Repeat the cleaning with all the dishes in the kitchen. These dishes are now for meat use only. If milk products are to be used, two sets of dishes are necessary.

9. The SILVERWARE--Wash thoroughly every piece of silver in the house. Then take a big pot full of boiling water and place the silver into the boiling water on the stove. The water will stop boiling. Leave the burner on its highest temperature or flame and allow the water with the silver in it to reboil. When the reboiling has occured, the silver is koshered. Take it out of the water as soon as possible and dry it thoroughly.

10. MIXERS, BOWLS, COOKIE SHEETS ETC.--All of these fall into one of the above categories. If metal, place in a pot and follow the directions for silverware. If porcelain or glass, follow the directions for dishes. If they are wooden or plastic, according to tradition, there is no way to make them fit. For our purposes and for the modern Liberal Jew, a careful cleaning adequately koshers them.

11. DISHTOWELS, TABLECLOTHS ETC.--A careful cleaning in the washer will make these items usable in our kosher

kitchen, although again, traditional rulings would consider them unfit.

After the above steps have been completed, one should reclean any part of the kitchen that has become dirty in the koshering process. At this point the kitchen is technically kosher. But, as long as one has totally reorganized the kitchen, it might as well be put to use.

STEP II--It is easy to plan a traditional Jewish meal and to prepare the foods to be cooked in accordance with the dietary laws. In step two you will help buy the foods for a kosher dinner or be given them, then you will kosher those foods which require special preparation for cooking. The only food today that necessitates such actions are meats and poultry. All other foods, provided they have proper ingredients, are fit for use as purchased.

PERMITTED FOODS--All it takes to buy foods that meet the requirements is to check the product ingredients.

VEGETABLES AND FRUITS--Any fresh vegetable or fruit is perfectly fit for use as kosher in its natural state.

SPICES--In the natural state, any spice is fine to use.

SHORTENING--Only vegetable shortening is permitted. In prepared products, like cake mixes, shortening in the ingredients normally denotes some animal fat and therefore is not permitted.

BOXED AND CANNED FOODS--Here difficulties arise, the meal you will prepare is a meat meal; therefore, nothing that

has a milk product can be used in cooking this meal. In general canned foods require, for people like us who are keeping kosher, a hechsher or sign or symbol indicating that the food has been certified for use by a rabbi who knows the rules of Kashruth. In the United States today, three such symbols are written on canned and boxed products giving this certification. They are the U, the Ⓚ, and the K. For our purposes, these make a food fit for our use. The use of these markings means accepting the dicta of Orthodox rabbis. They are the only ones who can legally grant hechshers. As Reform Jews, this dependency on the Orthodox is constricting and probably one of the major causes for non-observance. For the purposes of this experience, we will follow traditional practice. In the case none of these signs is present you can check and make sure no milk or meat product is present. If none is, the product may be used.

BREAD AND FLOUR--Any flour is permissible. Only bread made with vegetable shortening is usable.

SUGAR--All are fine.

BUTTER AND MARGERINE--Technically these require a certification. In your meal there is an added problem. It's a meat meal. You must find a margerine without milk products in it. These exist but you will have to look for them; normally, the kosher butcher shop sells them.

MEAT AND POULTRY--Only certified KOSHER meat is permissible. One can usually find a kosher butcher shop in any

large metropolitan area; otherwise, your local supermarket chain can order kosher poultry for you. Normally such food comes pre-koshered and ready for cooking. To learn how koshering is done carry out the following steps with the poultry and the liver which you have purchased.

1. When you return from buying the meat, soak it in a bucket and cover the meat completely with cold water; let it soak for half an hour.

2. Take a large board and place the meat on top of it. Allow the board to tilt in such a position that the blood and water drains back into the sink. Let it drain for five minutes.

3. Take special koshering salt which can be purchased at the butcher shop or at the grocery store and sprinkle it fairly heavily on every surface of the poultry (the top, the inside, and on all four sides). Let it sit for one hour. Rinse the food three times to remove all traces of blood. This process should be done in cold water. (This entire procedure was done in order to remove the blood remaining in the chicken after it had been slaughtered. The reason for the operation is the Biblical commandment that prohibits eating blood in any way, shape or form.)

If you were cooking a roast, the work would be done now, but poultry requires the performance of two more steps.

a. Put the fowl in a bowl and pour boiling water over it.

b. When you can handle it, take a blunt knife and

scrape away any pin feathers or coarse bits of skin (save the skin). Look inside and make sure that none of the entrails remain; if they do, remove them. The fowl is now ready to be cooked.

MEAT-LIVER--Liver presents a special case. Apparently the people who set down the process of koshering felt that blood in liver could not be removed by the simple salting process; therefore, it was decreed that it could only be made suitable by roasting over an open fire. Today broiling takes the place of the open fire in the procedure.

1. Cut slices through the liver to facilitate the drainage of the blood.

2. Wash the liver in cold water and sprinkle it with regular salt on both sides.

3. Place a piece of aluminum foil on a broiler pan and put the liver on this. Put it in the oven and broil until the liver changes color on one side, turn over and repeat the process on the other side. After this has occured, the liver can be recooked in anyway necessary or desired or used for chopped liver.

COFFEE, TEA, AND SODA--Natural coffee and tea are fit for use as bought in the store and require no certification. Instant coffee or tea that is not pure and all sodas technically need a hechsher, but liberal observers of the law utilize these products without certification.

Of course, to have found out what you had to buy, you would have already looked at the next section and found out

that the best part is now coming, expecially for those of you who enjoy cooking. (These directions were culled from various sources included in the selected bibliography at the end of this chapter.)

STEP III--What follows are a group of recipes that make up a very good Kosher-style meal. The dishes are oriented to give those of you who rarely have it a meal with a Jewish tam, flavor. After you're done cooking it, you will have a knowledge of how to prepare kosher-style foods yourself. The amount of people who can be served from each recipe is given. If you have more people in the group, which you will, multiply ingredients to get the right amounts (clever way to get you to practice your multiplication tables--huh?).

APPETIZERS

CHOPPED EGGS AND ONIONS--4 hard boiled eggs (simmered for twelve minutes, then covered with cold water until needed)
½ medium onion
½ level teaspoonful salt; pinch of pepper
1 rounded tablespoon chicken fat

1. Use a chopper and coarsely chop the egg and onion in separate piles.
2. Mix them together on the chopping board and continue to chop until the mixture is extremely fine. You should no longer see the white of the egg.
3. Place the mixture in a bowl and add the chicken fat to bind it into a pasty mixture that just holds together.
4. Add the salt and pepper and chill before serving.
5. Serve on crackers.

Serves 3-4 as an appetizer.

CHICKEN FAT--How to make schmaltz
Chicken fat, fat-impregnated skin
1 onion roughly chopped

1. From the raw chicken take the excess fat and the

fat-impregnated skin from the back.
2. Cut the fat into one-inch squares and place in a heavy pan.
3. Cover with cold water and bring to a boil.
4. Reduce heat until the contents of the pan are barely bubbling; cover with a lid and allow to simmer in this way for twenty minutes or until the fat has melted. Uncover and continue to simmer gently until the water has evaporated and only liquid fat remains--when the bubbling will have stopped and the surface of the liquid will be still.
5. Add a coarsely-chopped onion and continue to cook gently until the onion is golden brown. (Keep the flame on low or the fat will start to smell and burn.)
6. Cool the fat in the pan for ten minutes. Strain it into a dish and allow to cool.
7. Remaining in the strainer is an extra added reward. The brown chunks are the pieces of cooked skin, a delicious Jewish snack called griebenes--eat them like pop-corn.

CHOPPER LIVER--½ lb. liver
2 hard boiled eggs
1 medium onion
½ level teaspoonful salt
10 grinds black pepper
1 tablespoonful chicken fat

1. Put the koshered liver into a saucepan with half the onion. Cover with cold water.
2. Bring slowly to a boil. Cover and simmer for 10 minutes over very gentle heat.
3. Drain the liver thoroughly and discard the half onion.
4. Remove the outer skin of the liver.
5. Put in chopper with the half raw onion and all of one egg and the white of another. Chop until fine.
6. Put in a bowl. Add the salt and pepper and mix in the chicken fat. It should look like a pasty mixture.
7. Place in a dish and cool until ready for serving.

Serves 3-4 servings

CHICKEN SOUP--One whole 4 lb. chicken
3 pints of water
1 whole onion
2 carrots peeled and cut in four
The leaves and the top 2 inches of 2 stalks of celery
A sprig of parsley

A slightly soft tomato
2 level teaspoonfuls salt, pinch of pepper

1. Put the water, the salt and the pepper into a large, heavy soup pan and add the chicken. Cover and bring to a boil.
2. Uncover and remove any froth with a large, wet metal spoon.
3. Add the remaining ingredients. Bring back to boiling. Then reduce the heat so that the liquid is barely bubbling.
4. Cover and continue to simmer for a further three hours or until the fowl feels very tender when the leg is prodded with a fork.
5. Strain the soup into one bowl and place the other ingredients in another.
6. Cool the soup in the refrigerator for a couple of hours and skim off the fat. The soup is ready to be served after being reheated.

MATZO BALLS--Knaidlach

1 slightly rounded tablespoonful of soft rendered chicken fat (do not melt it)
1 large egg
2 tablespoonfuls chicken soup or cold water
½ level teaspoonful salt
pinch of pepper and ginger
2 level tablespoonfuls ground almonds
2 oz. medium matzo meal (about 6 level tablespoonfuls)

1. Beat the egg with a rotary whisk until fluffy.
2. Stir in the tepid soup or water, the seasonings, matzo meal and ground almonds (an equal quantity of Matzo meal can be substituted for the ground almonds).
   Note--the mixture should look moist and be stiff but stirable, yet not stiff enough to form into balls.
3. Refrigerate for at least one hour.
4. Wet your hands under the cold water tap. Take a ½ inch or walnut-sized piece of the stiffened mixture and roll it into a ball.
5. Have ready a large pan half full of boiling water. Add a teaspoonful of salt; then drop in the balls. When the water is barely bubbling, put on the lid and simmer gently for forty minutes without looking at the contents of the pan during that time.
6. Uncover. Lift out the knaidlach with a slotted spoon and lower them gently into simmering chicken soup.

Makes 8 servings

SALAD AND DRESSING--Any salad on which your group decides. For dressing get a bottled one, but make sure that it has no milk product for unkosher ingredient in it.

BREAD--There are many challah recipes, but it is very difficult and time consuming to prepare. Therefore, order challah from you local supplier.

STUFFED CHICKEN ROAST--4-5 lb. roasting chicken
4 tablespoon chicken fat (margerine can be used as a substitute)
2 medium onions, finely chopped
3 large potatoes, cooked and mashed
1¼ teaspoon salt
1/3 teaspoon pepper
Chicken fat or margerine for basting
1¼ teaspoon all-purpose flour
2½ teaspoons paprika
1 orange
2 bay leaves

1. Heat the chicken fat and brown the onions.
2. Drain off the fat and mix in the onions with the mashed potato, salt and pepper. Stuff the chicken with this mixture and sew up the opening.
3. Place on a rack in a roasting pan. Brush with the remainder of the chicken fat and sprinkle the chicken with flour and paprika.
4. Slice the orange with its rind and arrange the slices on the chicken with the bay leaves on top.
5. Cover the roasting pan and place it in a preheated 325 degree oven to cook for two hours, basting the chicken at least twice.
6. Remove the cover and continue cooking for a further 30 minutes to brown the breast.

8 servings

The above recipe is from:
Madeline Masson, Jewish Cookery (London: David and Charles, 1971), p. 122.
All other recipes used and the outline for koshering are based on those found in:
Evelyn Rose, The Jewish Home, (London: Vallentin and Mitchell, 1969), various pages.

DESSERT--HONEY CAKE--4 tablespoons oil
2 eggs
6 oz. self-raising flour
½ level teaspoonful bicarbonate of soda
½ level teaspoonful mixed spice
½ level teaspoonful cinnamon
½ level teaspoonful ginger

3 oz. caster sugar
½ lb. warm honey (stand it near the cooker for an hour)
2 oz. chopped walnuts or almonds
juice and rind of a medium orange

1. Set oven at 350° F.
2. Grease and then line the bottom of an 8-inch square tin (2 inches in depth) with greased greaseproof paper.
3. Beat the oil and sugar until they begin to thicken.
4. Finally, stir in the flour (sifted with the bicarbonate of soda and the spices).
5. Stir in the chopped nuts.
6. Pour into tin and bake for one hour or until firm to the touch.
7. Take out of the oven and after five minutes, turn out of the tin onto a cooling tray.
8. Wash the tin and return the cooled cake. Then cover tightly with foil.

ENJOY YOUR HARD EARNED MEAL!!!

THE MITZVAH AND THE REASONS BEHIND IT

One can discover many ties between the Jew and his deity. Throughout the ages one point that has always brought the Jew closer to God has been the dietary laws. This series of laws has become incomprehensible and unbearable to many modern Jews and has therefore lost meaning in their lives. Yet, after having gone through the process of making a home kosher and having eaten a kosher meal, you have probably realized that it is not difficult to observe the laws of Kashruth. In this section a short interpretation of the mitzvah will be offered and reasons for its observance or non-observance, according to the various branches of American Judaism will be stated and a way of

making it meaningful in your life will be suggested.

ORTHODOX-TRADITIONAL JUDAISM

Basically the Orthodox Jew feels that the dietary laws were a decree of God which the Jew follows because of the covenental relationship between Israel and God. This statement means that the Jew who observes the dietary law, does so because of devout faith. As one scholar put it: "There is no other reason for the dietary laws than that God gave them."[1] The Lord, according to tradition, revealed himself at Mount Sinai to Moses and the 600,000 Israelites. At that time he gave the Torah; the written law, and the oral law. The dietary laws were among these rules and served as the major form of discipline in Judaism.

Matters would be simple indeed if that were the only reason given for the dietary laws. An Orthodox Jew would just obey them as he follows the other precepts of the Torah. Yet, obedience alone did not seem to offer most traditional Jews a reason for heeding such stringent methods of slaughtering, preparing, and limiting the foods one could eat. More causes were necessary to influence other people into observing kashruth.

Often one hears that the laws of kashruth were ordained for reasons of hygiene. Cows, lamb, domestic poultry, and fish with fins and scales had more chance of being healthy and not carrying germs than shell fish and pork. Also, the fact that animals that were not slaughtered but died of themselves were prohibited, added to the precautions

against having disease transmitted through food. Even the laws which prohibited the use of milk and meat at one time apparently had some beneficial effect on the digestive system. How lucky the Orthodox Jew felt to have a God who decreed laws that were assured of making the food the Jew ate safer.

The Jew has usually been afraid that his children would pick up the customs of his neighbors or even worse, that his own child might marry a non-Jew. "It is beyond any possibility of a doubt that this law of separate diet has done more for the preservation of the identity of the Jew, and consequently for the preservation of the Torah, which represents the Jewish ideal of God and life, than any other single observance which Jews practice."[2]

In other words from the Orthodox point of view, the dietary laws are a form of self-imposed social segregation. If you cannot eat with a non-Jew it is very difficult to interact with him on social terms and to become friends. Almost everytime your parents go out or you join your friends, at some point in the evening, food is consumed. If a Jew must first check to make sure that the food is kosher, he cuts himself off from entering any non-Jew's home and since the nineteenth century, many Jews' homes as well. Thus, his intercourse is limited and his Jewish identity is preserved by only allowing himself to mix with like-thinking Jews. This point can also be defined as a nationalistic one. The Jew cut off from the non-Jew protected the unity of the

Israelite nation by limiting himself to mingling only with fellow Israelites.

One can find that observing the laws closely inculcates man with a group of moral lessons which lead to a more ethical life. First, kashruth helps the Jew to abstain from cruelty. Jews are prohibitied from mixing meat and milk. The Bible commands us not to cook a kid in its mother's milk. By so doing, kindness is shown to the animal, for even their feelings were taken into account in preparing these laws. The suffering of the animal was considered when the law was offered, that a limb could not be torn from a living animal. Second, the dietary laws teach charity and helping one's fellowman. Specified portions of produce and meats were deemed as sanctified for temple use to be doled out to the needy. This law, too, made the dietary laws more than just requirements of a God-given discipline. Finally, they offered a man the opportunity to show his thankfulness to God. "Food is a particular gift from God. So Jews eat with pleasure, but with a certain dignity. Before each new food we are expected to say a blessing...It ties us to our God whenever we eat."[3]

The morality of Judaism comes alive through the dietary laws.

Finally, one last cause appears to be possible. The dietary laws are given for aesthetic and mystic reasons as is proven by all of the prohibitions. The Jew is considered a holy person. To maintain his holiness, he must observe certain decrees--one of the most imperative is the laws of

Kashruth. More than this blind obedience to an unseen deity shows some making of mysticism and belief in supernatural power. Certainly this reason, too, has given some jews the impetus to keep kosher.[4]

Orthodox Jews keep kosher. Why they do so varies according to the individual. But the majority do so because God, in giving the Torah, also gave them the dietary laws. The laws, according to the traditional Jew, are divine and must be observed.

CONSERVATIVE JUDAISM

Conservative Judaism also demands adherence to the dietary laws, but their reasoning is not that of Orthodoxy, and variance in personal observance is quite extreme in the movement. "This is clearly the purpose and the goal of the Kosher laws; not health, but holiness."[5] The Jew has a religious obligation according to Conservative Judaism. To fulfill it, the individual Jew must be a personally fulfilled human being. One way of accomplishing this goal can be through observing the seemingly meaningless set of principles of the dietary laws. No Conservative rabbi would deny that the dietary laws are also a major mode through which the Jew can identify himself as a part of Judaism. Little discussion of Conservative observance is given because, for the most part, on matters of kashruth, they follow Orthodox rabbinic rulings. In fact very few Conservative Jews obey the dietary laws in their home and even fewer do so when eating out.

REFORM JUDAISM

In Reform Judaism the issue has been viewed from an entirely different perspective. In originally studying the dietary laws, all of the above reasons were postited and then held to be non-conclusive. At the Pittsburgh Conference it was resolved:

> We hold that all such Mosaic rabbinical laws as regarding diet...originated in ages and under the influence of ideas entirely foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct then to further modern spiritual-elevation.[6]

Further, statements of this feeling were found throughout early reform writings such as in one of the early guides to Reform practice:

> We have especial reference to the dietary laws of the rabbis, which exceed all measure of reason. The rabbinic dietary laws have as their purpose our separation from non-Jewish society, precisely because of this their abrogation is demanded by our time, which encourages association...[7]

Early Reformers found two basic problems with the dietary laws which persist in troubling us today. First, they seem to be unreasonable and beyond the necessary demands of any religion. They require observance of rules which seem to be outdated and seemingly only add strictures to the life of modern man. Second, the laws of kashruth in the Bible were so expanded in the Rabbinic period (100 BCE-500 CE), and have been made so much more stringent by today's Orthodox Jew that following the principles seems to be going over and above what the law originally demanded.

Further, its self-imposed segregation really does not offer a viable alternative for the modern Reform Jew who wants to take an active part in his community and associate with all peoples.

The questin becomes: are the dietary laws observable in Reform Judaism? In the earlier half of this century, one could accurately say many "Reform Jews eat ham." There were even a few congregations that would not accept for full membership any Jew who kept a 'kosher' home.[8] This lack of regard for a Jew's personal rights in a Reform Congregation is just as inconsistant with the freedom of Reform Judaism as are the demands of Orthodoxy.

Today, a number of Reform Jews may keep varying forms of kashruth, although probably most do not. Some keep what is known as Biblical Kashruth or just following the dietary rituals as laid down in the Bible without the added strictures of the Rabbis or the Talmud. Thus they eat no prohibited foods (pork, shell fish, etc.), and they do not mix meat and milk. Some Reform Jews have a "Kosher" home saying that "my home is my castle." They mean that what they do in their home with their family is what they really are. Outside they consume whatever they desire or follow the laws of biblical kashruth; in this way, their observance in no way restricts their assimilation into society. Finally, there are Reform Jews who observe kashruth in strict Orthodox fashion, because they find it to be the most meaningful and the most identifying charac-

teristic of the Jewish tradition.

In summation, Orthodox and Conservative Judaism use Kashruth as the medium which adds the most holiness into each individual's life, and as the unifier of the Jew to God and Israel, which seeks to protect him from intermarriage and other unwelcome forms of assimilation. For Reform Judaism the laws have become too strict and too inadequate in today's world. "But although Liberal Judaism does not prescribe kashruth, neither does it condemn it. The guiding criterion is internal: whatever is meaningful to you, either spiritually, or as a link with the past, or with the whole house of Israel, by all means do."[9]

Here various reasons for Kashruth have been offered. Possibly one or more of them will have meaning in your relationship to God and to Judaism. If so, you have an obligation to continue your study of this mitzvah and the rest of Jewish ritual to find if there are ways that it can be incorporated into your everyday life. To do this, though, the next portion of this chapter must be studied. It deals with a short glance at various texts which discuss the laws of kashruth and the other laws of Judaism.

A TREND IN REGARD TO KASHRUTH

In this section we will study the question of the separation of meat and milk products in Jewish dietary tradition. In so doing, it shall be seen that there was a vague law to start the ritual that became much more strict

over the ages.

THE BIBLE

Thou shalt not seethe a kid in its mother's milk.
(Exodus 23:19; 34:26 and Deuteronomy 14:21)

The separation of meat and milk observed today by people who keep Kosher comes from this very humane law of the Bible. In ancient times it was possible that a calf could be slaughtered and boiled in its mother's milk. To stop this occurance and show kindness to the animals, this law was put into effect.

THE TALMUD

> Every kind of flesh is forbidden to be cooked in milk, excepting the flesh of fish...and it is also forbidden to place upon the table (flesh) with c... cheese. (Hullin 103b)
>
> If a drop of milk fell on a piece of flesh and it imparted a flavour into that piece, it is forbidden. If the pot was stirred, then it is forbidden only if (the drop of milk) imparted a flavor into (all that was in) the pot. (Hullin 107b-108a)
>
> The school of R. Ishmael taught: "Thou shalt not seethe a kid in its mother's milk," is stated three times: one is a prohibition against eating it, one a prohibition against cooking it. (Hullin 115b)

In the Bible man was warned against boiling a kid in its mother's milk. This ruling meant just that, as we have seen. Yet, the rabbis took this simple statement and ruled against any combination of milk and meat. In doing so, they set up the core of the dietary laws for to observe this type of ruling strictly, as will be shown, one really must have two sets of dishes and maintain extreme care so that milk and meat do not come together in a single dish. Notice,

though, that the rabbis did allow for a chance occurrance of mixture and were liberal in their interpretation: to ruin a dish the imposing object of meat or milk had to impart a flavor to the meal which in most cases a small amount could not do. The rabbis had no desire to waste food; their purpose was to ritualize the natural act of eating.

THE CODES

> Meat and dairy products may not be eaten or cooked together, nor is it permissible to derive any benefit from such mixed foods. (S. Ganzfried, Code of Jewish Law Kitzur Schulchan Aruch, trans. Hyman E. Goldin (N.Y.: Hebrew Publishing Co, 1963), p. 146.)
>
> If milk falls into a pot containing the flesh of fowl, so that it imparts a flavor to the dish, one may add the flesh of another fowl until the flavor of the milk is neutralized and so in all similar cases. (Moses Maimonides, The Code of Maimonides, Book Five: "The Book of Holiness," trans. Louis I. Rabinowitz and Philip Grossman (New Haven: Yale, 1965), p. 146.

Again the laws of not mixing dairy and meat products are repeated. Notice how Maimonides takes the problem of an inadvertant error into account and allows for food to be saved by a symbolic neutralization process. In his mind kashrut had very set practices involved with it, yet they could be bent to make life comfortable for the people utilizing them.

THE MODERN ERA

> Milk and meat may not be cooked or eaten together. (Rabbi Hayim H. Donin, To Be A Jew (New York: Basic Books Inc., 1972), p. 222.
>
> There must be a time lapse after eating meat foods, before milk foods or beverages are taken. (Donin, p. 222)

> The main 'battle' between milky and meaty food and utensils takes place on the cooking range, where the boiling pots are ready to shoot out steam or to overflow at any time. The need for precautions is imperative, since even a single drop of milk splashing onto the outside of a hot meaty pot would render the latter trefah! It is up to the busy housewife to "keep the peace" by preventing the slightest contact of the two. In theory this is possible; but the door-bell does not work to theory. By the time the housewife will have answered the door and redirected her thoughts to the boiling dinner, the damage may have been done. (Rabbi S. Wagschal, A Practical Guide to Kashruth (Gateshead, England: Gateshead Foundation for Torah, 1972), pp. 20-21.

Here one can see how the law is carried to an almost unbearable extreme. In the early texts, errors could be corrected. In this recent record, the touching of milk and meat ruins a dish. The suggested method of preventing such a chance occurrance of meat and milk mixing is for the housewife to have two separate cooking facilities. Certainly nowhere in their wildest dreams did the rabbis consider such an action when they extended the laws of the Bible.

We have seen that the trend has been toward an extension of the division between using milk and meat products on one table. The law which began as a limited ruling has been lengthened to be an unbreakable rule, the abrogation of which is deemed a sin.

TEXTS

THE BIBLE

> And a holy people shall ye be unto me, and flesh torn in the field shall ye not eat. (Ex 22:30)

These are the living things which ye may eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is wholly cloven-footed, and cheweth the cud among the beasts, that may ye eat. (Leviticus 11:2-4; prohibited in the following verses are camel, rock badger, hare, and swine)

These may ye eat of all that are in the waters: whatsoever hath fins and scales in the waters... them may ye eat. And all that have not fins and scales in the seas...ye shall not eat of their flesh. (Lev. 11:9-11)

And these ye shall have in detestation among the fowls; they shall not be eatten they are a detestable thing...(Lv 11: 13-19; included are a listing of 21 types of prohibited birds and their species.)

For I am the Lord that brought you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy...make a difference between the unclean and the dean, and between the living thing that may be eaten and the living thing that may not be eaten. (Lev. 11:45-47)

Ye shall not eat of any thing that dieth of itself; thou mayest give it unto the stranger that is within thy gates, that he may eat it or thou mayest sell it unto a foreigner; for thou art a holy people unto the Lord thy God. (Dt. 14:21)

It shall be a perpetual statute throughout your generations in all your dwellings that ye shall eat neither fat nor blood. (Lev 3:17)

In short, these are the basic biblical laws of kashruth. Notice how broad they are in comparison with what will follow and what you have learned about kashruth until now. No place can one discover how to kosher a dish or how to slaughter a calf. The basic outlines are given for meat and fish, while for poultry a list of the inedibles is offered. Yet today the laws are so numerous and strict that we can ask from where did they come? The answer is found in the texts that follow.

THE TALMUD

> Our Rabbis taught: The following are the characteristics of cattle, every beast that parteth its hoof etc. If an animal chews the cud one may be certain that it has no upper teeth and it is therefore clean. (Hullin 59a)

To this point, one could say that all the rabbis did was to repeat the Bible, and this is so in some respects as with the laws offered for poultry and fish. But they added greatly, for remember that in a whole section of the Talmud, Hullin, one of its 63 divisions, deals almost entirely with the dietary laws.

> If a man cut one (of the organs of the throat) in the case of a bird or both organs in the case of cattle, the slaughtering is valid. The greater part of an organ equivalent to (the whole of) it Rabbi Judah says, He must cut through the jugular veins. (If one cut) half of one organ in the case of a bird, or one and a half organs in the case of cattle the slaughtering is invalid. (If a man cut) the greater part of one organ in the case of a bird, or the greater part of each organ in the case of cattle the slaughtering is valid. (Hullin 27a)

The Bible warned against eating any animal that died by itself. No mention was made in that classic of how the animal was to be prepared for eating. Yet here the Talmud enacts a haresplitting rule on exactly how much of a cut there must be in the animal's organ for it to be permissible.

Here we first view the extending of the law by the rabbis.

THE MIDRASH

> For what does the Holy one Blessed Be He care whether a man kills an animal by the throat or by the nape of its neck. Hence its purpose is to refine man. (Genesis Rabbah 44:1; Leviticus Rabbah 13:3)

The Midrashic writer here gives a reason for the

observance of the slaughtering practices known to him. He realizes that God does not need to kill by the neck or by any other body part without hurting the animal, but for man, one way offers the beast the least pain. Also, demanding one type of slaughtering causes a ritual to be built around taking an animal's life, thereby regulating the practices of man's life. Again, the Rabbi demands holiness from the Jew.

THE CODES

> To eat meat only after shehitah has been performed, as it is said: Thou shalt kill of thy herd and of they flock as I have commanded thee. (Maimonides, Holiness, p. 146.)
>
> This method of slaughtering, which is mentioned in the Torah without definition, must needs be explained, in order to know upon what organ of the animal shehitah is to be performed, what is the extent of shehitah...All these matters are contained in the general commandment of the Torah, "Then shalt thou kill of thy herd and thy flock as I have commanded thee..." which means that Moses was commanded concerning all these matters orally, as in the case of the rest of the Oral Law, which is referred to as 'commandment'...(Holiness, p. 260)

Maimonides in his code restates the traditional view that God gave all of the commandments to Moses at Sinai. In effect it gives authenticity to the methods expounded in outline form in the Talmud. Thus, we now know that there exists a proper form of killing animals; the other methods which were used in koshering the kitchens must have also come from this period.

> Before the meat is salted it must be thoroughly washed with water... The meat should be soaked and entirely submerged in water for half an hour. Whereever a partical of blood is visible it must be thoroughly

> washed with the water in which it is soaked. The salt must be sprinkled on all sides of the meat, so that no part of the surface is left unsalted ...The meat should remain in the salt for one hour; but in case of emergency, twenty-four minutes is sufficient. (Kitzur Shulchan Aruch, pp. 116-117).

For the first time, a student of the dietary laws can find time limits and exact methods of koshering meat. The question on reading the law becomes from where did it come? Apparently a trend of taking a broad law on not eating blood and restructuring it to give explicit methods for removing blood before cooking has taken place throughout the centuries.

THE MODERN ERA RESPONSA, GUIDES AND ARTICLES

> Which categories of food are permitted?
> Meat and meat products: only of cud chewing animals with cloven hoofs.
> Poultry and poultry products: chickens, ducks, geese, capons, turkeys. Meats and poultry must be sold under recognized supervision. They must be koshered before cooking.
> Fish and fish products: only fish with fins and scales.
> Eggs: those of permitted birds, but when they contain any blood, even the slightest spot, they may not be used.
> Vegetables and cereals: all kinds are permitted but some vegetables must be carefully examined and cleaned before use. (Donin, p. 222).

Donin states very succinctly for anyone's perusal the basic laws of kashruth. As stated above, there is very little difference between kashruth today and what can be found in the Codes and in Talmud. If these laws alone were used, few people could argue with the laws of kashruth, but as was shown in the section on meat and milk, the laws became quite extreme.

> Talmudic law states that the Israelite is not allowed to eat the meat of a mammal or bird unless it is ritually slaughtered. The is probably no command where the Talmudic interpretation differs so radically from the natural sense as here. In Deut. 14:21 the Pentatauch prohibits the eating of the flesh of an animal that 'dieth of itself.' The Talmud wants us to understand this as including every mammal and bird which did not die in accordance with the rules of ritual slaughter. (Michael Crieznach in the Rise of Reform Judaism, ed. W. Gunther Plaut (N.Y.: WUPJ, 1963), p. 212.)
>
> It is not necessary for a Jew to eat ham and oysters and he need not listen to the deceptive serpent of a 'sausage philosophy' which says, 'Go ahead and eat.' But on the other hand the single Mosaic laws have through later Talmudic causitry grown into tomes of law. (Bernard Felsenthal in The Growth of Reform Judaism ed. W. Gunther Plaut (N.Y.: WUPJ, 1965), p. 266.

The liberal viewpoint given by these authors speaks out against the extremes brought about by the Rabbis of the Talmud but still shows a concern that some type of dietary observance takes place. The idea of Liberal Judaism finds itself repeated. Over the ages the strictures built around the Torah to protect Judaism have become too restrictive. Even so, the laws serve a purpose in guiding the Jew toward a moral life. They do have an essential code on the life of Judaism.

Within the texts a trend has been seen that led from a broad set of rulings to a stringent list of requirements for a proper diet. The changes make the observance of Kashruth too overbearing tobe meaningful to most modern Jews. Studying these laws, you have gained knowledge that you did not know. More than this, reasons have been offered as to why the observance of some of these rules might

add meaning to your life now you must make decisions. Could keeping any form of ritual laws of kashruth add to your life? Could they make you more of a feeling, thinking, kindly human being? Could they add to your own personal sense of holiness? If they can, you have an obligation to go beyond this chapter and to find out exactly how the dietary laws serve your personal identification with Judaism.

CASES ON KASHRUTH

BOB

Bob was brought up in a liberally Jewish home. At 20, after having spent two years in college, he decided he wanted to live in an apartment. His university had a rule that a student must live in a dormitory until the age of 21. Bob checked with his friends and found out that a student could only move out of the dormitory before the set age due to religious or medical reasons. He had no physical problem that would give him the necessary dispensation.

Bob found out that many of his friends were allowed to move from the dormitory if they kept kosher. Although his family never observed kashruth, Bob felt he could go to his Rabbi (who was Conservative) and talk him into writing a note to give him permission to move into an apartment, due to his desire to eat only kosher foods.

On visiting his rabbi, Bob walked into a stumbling

block. The rabbi realized that Bob might just be using him as an excuse, and on receiving the note Bob would move out of the dormitory and not keep kosher. "I will give you the note" said the Rabbi, "provided that you promise me that you will observe the dietary laws."

"But Rabbi," retorted Bob, "even if I give you my word about my eating habits at schod, there is no way I can promise to observe the dietary laws at home during vacation periods."

"You will have to make some arrangements with your parents, because I will not write a letter for you under any other conditions." The Rabbi said, "If you want some benefits at school, in order to receive them, you will have to deserve them."

"O.K." Bob concluded, "you have my word that I will observe the dietary laws during my years in college." The Rabbi then had a letter written for Bob who moved off the university, living in an apartment. He kept kosher in the apartment. On coming home for vacations, he worked out an agreement with his unhappy parents so that he could continue the observance at home.

A funny thing happened. Bob enjoyed his newly found ritual. He liked the tie that it gave him to his Judaism and to the self-identity that he found in his parents' home. His family came to respect his observance and to help in every possible way.

Bob came into an active form of Judaism due to the

benefits he received for doing so. In the end he found that the type of life the dietary laws forced upon him was one that had a great deal of meaning for him.

RICKEY

Rickey was brought up in an extremely traditional home. All his life he felt that he had to observe the dietary laws. If he ever ate anything that he thought might not be strictly proper, he became sick. At 21 he still was observing these laws. Then a strange event occurred. He found that the people with whom he was spending his time were no longer as observant as he was. His roommate, although, kosher in his apartment, ate anything he pleased in restaurants. Rickey's fiancee never observed the dietary laws. To be honest with himself, Rickey was getting tired of eating cheese and fish whenever he dined out.

Rickey found himself in a state of turmoil. At his fiancee's home, her parents always provided him with special food. At his friends, they were always careful; yet it seemed that all he was doing was troubling himself and his friends.

His roommate kept suggesting that he try a cheeseburger. His fiancee offered bites of non-kosher food. To eat trefah (non-kosher) or not to eat trefah? For six months Rickey fought within himself. He worked to find a reason that would justify eating non-kosher. Finally, the reason that counted hit him. "Maybe, just maybe," he thought, "I'll

like it."

Finally, Rickey had built up his courage to test the fates; he put his feelings aside. One lunch break during the summer, instead of his usual fish sandwich for lunch, he did it; he bought a MacDonald's Hamburger. Rickey ate it and waited. His fear didn't even let him enjoy the food. Nothing happened! The next day when Richey got another hamburger, he found that he liked them.

Rickey then began eating out regularly while maintaining kashruth in his home. His social life was more easy going after that. At home he still maintained his religious principles, and the compromise left him completely happy. For Rickey, unlike for Bob, the dietary laws were just not as important or as valuable. For him identity was going away from those laws. One point though was that Rickey could not share his new found satisfaction with his family.

The choice for the reader might be like Bob's or like Rickey's. It might be not caring at all. But you never, never will know what any ritual or non-ritual will offer you unless both sides of the picture are tried and studied. A choice is made with reason and with knowledge taken into account.

KASHRUTH VOCABULARY

The words found in this short reference guide are of both Hebrew and Yiddish origin.

Ba--sa'r--Meat.

Ba--sa'r ka-she'r--Kosher meat--sign in Kosher butcher's window.

Fle'ish-ig--Derived from the Yiddish "fleish" colloquially used to denote meat foods, dishes and utensils.

Hech-sh'er--certificate or symbol of Kashruth.

Ka-sh'er--fit.

Kash-r'uth--The general term used to denote every aspect of food prepared according to Jewish law and proper for the Jewish table. (Orthodox)

Ma-tzah--unleavened bread.

M'il-chig--dairy foods.

Pa'r-ve--neutral foods.

She-chi-ta'h--Ritual slaughter of animals and food according to traditional Jewish law.

Sho-ch'et--Jewish ritual slaughterer authorized by the rabbinate to practice his profession.

Trei-ber--To remove all forbidden fats, tendons and veins from kosher animals, usually prepared by a kosher butcher.

T're-fah--A term generally indicating that a particular food is not kosher and therefore forbidden to Jews.

adapted from: Rabbi Irwin Gordon and Victor B. Geller, Kashruth (Union of Orthodox Congregations of America, 1968), p. 4.

QUESTIONS FOR REVIEW AND THOUGHT

1. List the basic laws of Kashruth according to Traditional Judaism. Do these make sense to you? Why or why not?

2. What are some of the reasons people keep kosher. Pick two or three of them and discuss how they might interest you in observing the dietary laws? Or which might "turn you off?"

3. A friend has just called you and has told you he will be visiting. Your friend observes the dietary laws to the letter. You want to make him feel at ease in your house when you serve him dinner or refreshments. How would you go about preparing your home so his dietary observance would not bother either him or you?

4. Your temple has decided that it would like to observe some semblance of the dietary laws. Discuss the pros and cons of doing so and work up a program that you believe would meet the needs of most Liberal Jews.

5. Bob and Rickey had varying reasons for making their religious observance of the dietary laws different from what it had been in their younger years. With whose original reasons do you agree? Whose final conclusions do you share? How would you feel about their actions being accepted by your family if they were made known to them?

6. Now work out for yourself the pros and cons of observing the dietary laws in a Liberal fashion. How do you think

they would affect your life if you kept them? Would you be better off doing so or not doing so? In what way might they contribute to your religious life and beliefs.

PROJECTS FOR FURTHER STUDY

I

If you live in a large city or close to one, it would be very easy for you to find a slaughtering house which slaughters meat according to Jewish law. If not, you can find in your library, texts which show how this is done. Either by a visit or with the texts find out the differences between Kosher and non-Kosher slaughter house methods. Then continue the study by talking to knowledgeable Jews and people in the slaughtering trade who know of both methods of killing animals. Seee for yourself which seems more humane and find out the experts' opinions. Prepare a discussion on this subject for you class.

II

Often people say that keeping kosher is more expensive than eating trefah. Go to a regular butcher and a kosher butcher and find out if this fact is true. Also, find out the differences in the type of meats you can buy. See which offers you and your parents better quality foods. Write an article on the differences in quality and cost. Include the cost of originally setting up your home as kosher versus

organizing it as unkosher.

III

Talk to people who are members of different types of Jewish congregations (Orthodox, Hassidic, Conservative, Reconstructionist, and Reform), invite them to speak to your class. Find out what dietary laws they observe and why they do so. Write a paper on the reasons they offered and try to reach conclusions as to the validity of the positions of each for modern American Jewish life?

IV

Find four families in your community who keep kosher. Ask if you can tape interviews with them on why they keep kosher and how they feel about it. Go back to your class with a report and show how the knowledge of their practice adds dimensions to your life.

SELECTED BIBLIOGRAPHY

TRADITIONAL TEXTS

_____, The Bible. Any translation see Leviticus Chapter 11 and Deuteronomy 14, and any other passages that interest you.

Solomon Ganzfried. Code of Jewish Law: Kitzur Shulchan Aruch. Volume I. trans. Hyman E. Goldin. N.Y., Hebrew Publishing Co, 1963.

_____, "Hullin Volumes" in the Babylonian Talmud. trans. Eli Chasdan. New York, Rebecca Bennet Publishing, 1959. Same work London, Soncino Press, 1948.

Maimonides Moses. "The Book of Holiness" (Code of Maimonides) trans. Louis I. Rabinowitz and Phillip Grossman. New Haven, Yale, 1965.

MODERN REFERENCES

Rabbi Jacob Cohn. The Royal Table. Jerusalem, Fordheim Publishers, 1970.

_____, Conservative Judaism. Vol. XII.1 Fall, 1957. This entire issue is turned over to a discussion of Kashruth in the life of the Jew today.

_____, "Dietary Laws" (Encyclopedia Judaica VI). New York, Macmillan, 1971. pp. 26-45.

Rabbi H.H. Donin. To Be A Jew. New York, Basic Books, 1972. pp. 26-45.

Samuel H. Dresner and Seymour Siegel. The Jewish Dietary Laws. New York, Burning Book Press, 1959.

Evelyn Rose. The Jewish Home. London, Vallentin and Mitchell, 1969.

Rabbi S. Wagschal. A Practical Guide to Kashruth. Gateshead, England, Gateshead Foundation, 1972.

COOKBOOKS

Nina Froud. The International Jewish Cookbook. New York, Stein and Day, 1972.

Jennie Grossinger. The Art of Jewish Cooking. New York, Random House, 1958.

Madeline Masson. Jewish Cookery. London, David and Charles, 1971.

CHAPTER FOUR

SHABBAT: A FAMILY DAY THAT TIES ONE JEW TO EVERY OTHER JEW

Shabbat is a shared experience. The day should be spent in the temple and with the family. In our society, this often seems impossible, due to present economic requirements. For one week, though, the class will observe a <u>real Shabbat</u>, a rest from the everyday experiences of the week. This can be done in three ways. Each of them demands the participation of your families if at all possible. Your teacher and Rabbi will attempt to help get their assistance, but if this does not work out, your class will share the day as an observance of Judaism which you should find very meaningful.

The Shabbat can take place in three ways:

1. You and your families might go to a camp and hold a Shabbat retreat for a weekend.
2. You might have all the events for the weekend as a group at your temple.
3. You could divide your time between the temple and your home, joining together in group observances at the temple and enjoying family rituals at home.(meals and their rituals serve as family observances).

The family spending the Shabbat together makes the day what it has been through Jewish history. To truly

observe the Mitzvah, it should be spent with your parents, brothers, and sisters. The class, though, does serve as a suitable substitute.

PREPARATION

The program for this weekend requires the compilation of five services-rituals, three of which take place at the dinner table and are extremely short; and two full services. Also, the day should include three study periods. If the Sabbath will take place at home, certain materials are needed and meals must be planned. (These would be arranged for you at the temple or camp).

SERVICES

Hopefully you will compose creative services to surround the few sections of each service that are all but required. In a creative service, the compiler can work with any theme he likes. For instance, one might do a service on the idea of peace. The various required parts of the service would then be surrounded by poems, songs, and prayers on this subject. In any case, the make-up of the service remains basically up to you. On the following pages the five rituals are given in outline form with their pages (when available) from the following prayerbooks and guide.

Philip Birnbaum, Daily Prayer Book. New York, Hebrew Publishing, 1949. (PB)

Wm. Gunther Plaut, ed., A Shabbat Manual. New York, Central Conference of American Rabbis, 1972. (SM)

_____, Service of the Heart. London, Union of Liberal and Progressive Synagogues, 1967. (SoH)

_____. The Union Prayerbook For Jewish Worship. New York, C.C.A.R., 1960. (UPB NR)

Innumerable other prayerbooks, manuals and creative services are available to help in preparing the Shabbat Experience.

SABBATH EVE DINNER SERVICE

Parts	SM	UPB NR	SoH	PB
Opening Song Shalom Aleichem or Shabbat Shalom	22		89-90	
Candle lighting	16	7	400	221-222
Shabbat Kiddush	17	93	401-402	289-290
Blessing over Bread	20	379	394	773
Children's Blessing	22	384	401	221-222
Blessing of Mother	21	376		
Grace after Meals	23-31	382	394-399	759-770
Zemirot	42-58	All closing hymns	369-381	425-436

Any words which are new to you can be found in the vocabulary at the end of the chapter.

SHABBAT LUNCH RITUAL

Kiddush	32	363	379	423-424
Blessing over Bread	33	93	401-402	289-290
Grace after meals	23-31	382	394-399	759-770
Zemirot	42-58		369-381	425-436

SHABBAT HAVDALAH RITUAL

Havdalah	34-39		409-412	551-552

These first three rituals are family rituals. It would be very nice if everyone had his own wine, challah, and candles whenever necessary. Each person present should participate in the service.

The lighting of the candles is done for various reasons. First, candles bring light into the home and light means warmth. On a more practical level, in ancient times, a light was lit for every room in the house except the bedroom (a house had three rooms) so people could see what they were doing Sabbath eve.[1]

The sanctification over the wine is very important bacause it symbolizes the whole day which becomes holy by being separated from the rest of the week. Also, wine is sweet, thereby bringing the joy of sweetness into the Shabbat. The Motzi or blessing over the bread serves as a symbolic prayer for the sustenance derived from the meal. There are two major reasons given for the tradition of having two Halloth or breads on the table. The first is derived from the Biblical reports that a double portion of mannah fell on Friday so that the wanderers would not have to work on the Sabbath. The second comes from the fact that in ancient times, there were two main courses on the Sabbath, meat and fish, and there was a loaf of bread for each course.[2] Traditionally, every full meal begins with the blessing over the bread. The only other ritual that needs some discussion are the Zemirot, songs. Nothing can bring a group together as rapidly and add as much ru'ach

(spirit) and feeling of unity as songs sung joyfully together.

As one scholar put it,

> The idea of making the Sabbath a day of delight and joy through music gained momentum as time went on. Mounting persecution made the burden of the Jew increasingly heavy. It became necessary to emphasize those elements in the Sabbath which could give the Jew respite from his troubled existence, some way of restoring his self-respect. The Sabbath was to bring sweet peace and rest and remind him that he was a prince of God. It is, therefore, significant that the gayest Zemirot was written during the gloomiest times.[3]

The pages listed give you Traditional Zemirot, sing them joyfully and add your own modern Hebrew and folk songs that build the spirit and feeling of your Shabbat. If your Zemirot work, your Shabbat will be successful.

Haydalah, taking place at the end of the Shabbat, serves as the closing ceremony. A many wicked candle is lit, spices are smelled and wine is drunk. When Havdalah is completed, the Shabbath has gone and the regular week has returned. It is a moving moment for the separation of the weekdays and the Shabbat in Judaism distinguishes the holy and the profane. There are six days for man and one day for God and man's soul. When that day leaves, you may very well feel the emptiness that your forefathers experienced when Shabbat departed. Make the service moving. Have the Havdalah lights be the only ones lit and find someone to chant the ritual.

Sabbath Eve Service

Parts	UPB NR	SoH	PB	SM
Opening Hymn	26 or 61	59-60 or 89-90	237	
Barchu	13	59	257	
Shema	15	64-65	257-261	
1st Paragraph Amidah (Silent Devotion)	25	68	265	
Adoration	71-72	364	277-279	
Kaddish (Only if necessary)	77	367-368	279	
Closing Hymn	99	371-381	281-283	
Kiddush	93	363	277	

Program for evening: See Programs and Study Sessions

This service should be held after dinner Friday night. Above is a bare outline. Your job is to study various liturgies and readings and build a full service on a theme that is interesting to you. The best theme for the Friday night service for this weekend would be the Shabbat Concept. Others are just as acceptable. If the group is lazy the above service would suffice, but it would not be as beautiful as a group planned creative service. Make sure everyone can take part in the prayers.

SABBATH MORNING SERVICE

Opening hymn or prayer	111	121	333
Barchu	119	121	335
Shema	121	126-127	343-345
1st Paragraph Amidah	125	129	349

Participation	UPB NR	SoH	PB	SM
Sanctification	127	130-131	351	
Torah Service	144-150	135-139	361-367	
Torah reading	387-395		369	
Haftorah Reading			373-375	
Torah Study			387-389	81-89
Adoration	150	364	413	
Kaddish (If necessary)	153	367-368	413-415	
Closing Hymn	155	371-381	407 or 423	

The same method used for the Sabbath eve service is applicable. Build a service on a theme. The major difference here is that the Torah and Haftorah must be read and explained. Then, morning study sessions on the scripture would be interesting. Just discussing the ideas in it and giving a modern interpretation would suffice, but there should be a leader prepared to guide the study.

STUDY SESSIONS

There should be three sessions, one with each of the two major services and one Saturday afternoon.

Session One--For Friday night, a discussion of the concept of Shabbat would be a nice idea but not the most functional. The best program would be to find a film, a serious one, with an ethical message. Show the film and then, depending on the size of the group, either break into small groups or, as the entire congregation, discuss the ramifications of that movie. The goal of the discussion leader should be to further the interaction of the group and to bring out

a religious-ethical message. This leads to a type of contemplation that often does not occur during the week, but should be part of the Shabbat.

Session Two--A Torah-Study session should be held where an interpretation and discussion of the week's Torah Portion takes place showing how it effected Jews in the past and Jews today.

Session Three--An interpretive study session on Shabbat one traditionally studies the Ethics of the Fathers in the afternoon. Some of those sayings are included below with some Midrashim (folk talks) and modern writings. These are suggestions for your use, but you may discuss anything or arrange a skit or psychodrama in accordance with some part of the weekend's topic. See what meaning the quotations offer to those participating.

> Simon the Just was one of the last survivors of the Great Assembly. He used to say, Upon three things is the world based: upon the Law, Upon (Divine) service, and upon the practice of charity. (Ethics 1:2)
>
> Procure thyself a teacher, (and) acquire unto thyself an associate, and judge all men in the scale of merit. (Ethics 1:6)
>
> Hillel used to say, If I am not for myself, who will be for me? And if I am for mine own self, what am I? And if not now, when? (Ethics 1:14)
>
> Ben Azzai used to say, Despise not any man, and discard not anything; for there is not a man who has not his hour and there exists not a thing which has not its place. (Ethics 4:3)
>
> It was taught that Rabbi Jose ben Rabbi Judah said, "Two ministering angels escort man on the eve of Sabbath from the synagogue to his home. One of these angels is a good one, and the other an evil

one. When the man comes to his house and finds the Sabbath lights kindled and the table set, the good angel says, "May it be thus the next Sabbath," and the evil angel, against his will, says "Amen." But if he does not find his home thus prepared, the evil angel says, "May it be thus the next Sabbath," and the good angel, against his will says, "Amen." (Shabbat 119b).[5]

TEN COMMANDMENTS FOR FRIDAY NIGHT

1 I am the Sabbath eve that takes thee out of bondage to lowly pursuit into the realm of life's highest values.
2 Thou shalt have no other appointments on Friday evening besides home and synagogue.
3 Thou shalt not take the name of Shabbat in vain. Thou shalt avoid all card playing, movie attendance, and other weekday pursuits on the Sabbath eve.
4 Remember the Sabbath to keep it holy through worship and cultural pursuit.
5 Honor the faith of your father and mother by attending Friday night services with unfailing regularity.
6 Thou shalt not kill the Sabbath spirit by following secular activities on Friday evenings.
7 Thou shalt not be unfaithful to Jewish home life by banishing the Sabbath candles and Kiddush from your home.
8 Thou shalt not steal the precious hours that belong to the synagogue and to Judaism for unworthy, unspiritual, and empty pursuits.
9 Thou shalt not bear false witness against the those Jewish people by showing irreverance and unconcern for the Sabbath. [illegible]
10 Thou shalt not covet the life and pastimes of those pleasure seekers who live as if Judaism has no meaning and message for the world.
("Ten Commandments for Friday Night," (The Jewish Digest, November, 1963), p. 40.)

Again, these are just suggestions; incorporate whatever quotes or discussion topics would be useful for the group involved in the Shabbat Experience.

MEAL PREPARATION

A typical Friday night menu can be found in the chapter on Kashruth which appears earlier in this text. Refer to it for a basic menu. Traditionally, both fish and meat are [illegible]

served Friday evening and Saturday noon. Any festive menu certainly would be proper for the two major meals. Peanut butter and jelly sandwiches would be improper. Work with the temple ceremonies chairman and you will get plenty of meal ideas. If the event will take place in a camp, discuss the menu with them so that you are sure that the main meal on Shabbat comes in the afternoon.

Shalas Seudoth is the third required meal on the Sabbath and takes place in the afternoon right before the Havdalah service. A light snack would be customary then. Along with this meal, two things should occur; first, there should be an extension of the Shabbat joy, through the experience of your class and families celebrating together. Thus, sing some of the Zemirot that have brought you together. Second, inbetween the different tunes, it is very nice for different people to tell stories, both humorous and serious dealing with Jewish folk tales or history.

If all of the above instructions are planned in preparing the weekend, the following schedule of events will be very easy to follow. Where further explanation is necessary, it will be given at the end of the schedule.

EXPERIENTIAL SHABBAT WEEKEND PROGRAM

FRIDAY

5:00 Arrive, get rooms or group assignments, complete registration
5:30 Unpack and/or look over materials handed out
6:00 Shabbat Dinner Ritual (except Zemirot and Grace)
6:30 Dinner and then Zemirot and Grace after Meals (Make sure everyone joins in)

8:00	Shabbat walk (a)
8:30	Shabbat Evening Service
9:15	Study Session One
10:30	Closing events, socializing and to bed. Friendship circles make a nice closing program even for adults.
	Snack

SATURDAY

8:30	Wake-up (If at temple you should leave home to arrive at 9:00)
9:00	Breakfast
9:30	Saturday Morning Service
10:30	Study Session Two on the Torah portion
11:45	Shabbat Lunch Ritual
12:00	Shabbat Lunch, Zemirot and Grace after Meals
1:30	Shabbat walk and/or rest (a)
2:30	Study Session Three
4:00	Free time
5:00	Seudah Sheleshith or Shalas Seudoth
6:00	Havdalah Ritual (if dark at that time of year otherwise interchange with dinner schedule)
6:30	Dinner and Zemirot
7:30	Free time
8:30	Social Program (b)
10:30	Socializing, bed, and of course, a snack

SUNDAY

9:00	Wake up or leave for temple
9:30	Breakfast
10:30	Closing Discussion (c)
12:00	Go home and remember the Shabbat experience and what it meant to you.

(a) It is a traditional custom to take a relaxing walk on Shabbat. At camp, if someone knowledgeable is present, add some study and make it a nature walk. Near the temple it can be used to study the condition of the neighborhood and how it relates to others in the area, or it could be a plain relaxing walk. Rest means just that. Try taking a short nap for half an hour. Such a nap refreshes one as almost nothing else does.

(b) The Saturday Night Social Program is up to your class. Some type of group game would be very enjoyable. Something fun is necessary. Old-time films are also very adequate. The subject does not have to be Jewish.

(c) The closing discussion on Sunday morning is very important. It is a back-to-reality session. The weekend is important and should have encouraged a further observance of the Sabbath in the home. Here you will discuss those intentions and what this Shabbat Experience and more Shabbats will mean to your family. Use the following quote as a discussion starter:

> We can only begin where we are. Each individual and each family will decide where and how to begin and what and how much to do to make the Shabbat an essential element in the rhythm of life...[6]

WHERE ARE YOU?

The weekend program above needs a lot of preparation. That is up to your class. If you work hard, you will learn a great deal about your religion and feel an integral part of the events of the Shabbat experience. In any event, when you are done, continue on to the rest of the chapter to learn about the reasons given for Shabbat and the texts from which the laws are derived.

ORTHODOX VIEWS OF THE SABBATH

> How many in the midst of all their pressing obligations and commitments, their worries and concerns, business and personal, can just stop everything and say: "Yes, I have so many things to do. But for the next twenty-four hours, I am a free man. I will cut myself off from the world and all its concerns, and do nothing or limit myself to spiritual pursuits?" How many can deliberately and consciously say--not "I have really finished, therefore I can rest."--but "though I have not finished, it is as though I have I now stopped for there is no such thing as must do."? The Sabbath observer can and does.[7]

Shabbat for the Orthodox Jew becomes his day. The rest of the days of the week are spent in labor, but Saturday belongs to higher things, to the soul and to God. On Saturday the Hassidic Jew feels that he acquires an extra soul--the Neshamah Yeterah. Throughout the ages, the Jew has worked to make one day better than any other and that day was Shabbat. The Sabbath observed in the Shabbat Experience was typical of a traditional Shabbat although not as strict. It is important to understand why the Orthodox Jew cuts himself off entirely from worldly pursuits on Saturday and how his observance is accomplished. Truly, Shabbat should not be a day of severity and burdensome practices, and it is not viewed as such by the traditional Jew.

"The Torah gives the two 'motifs' for the Sabbath, which we will examine. The first is as a 'memorial to the creation of the world.'...The second motif is as a 'memorial to the exodus from Egypt.'"[8] The Bible relates that in six days God created the world. On the seventh day he

rested. Being a literal interpreter of the Old Testament, the Orthodox Jew says that God did nothing on the seventh day. God's rest became a sign of the covenant between God and Israel. The Covenant was the Jew's great contract with God, and therefore, the Sabbath symbolized that agreement. Also, Shabbat, through the kiddush, becomes a constant reminder of the Exodus of the Israelites from Egypt. The relationship here develops because of the basic relationship between slavery and rest. A slave never has a Shabbat, never has time off but is always at the beck and call of his master. The Israelite who observes Shabbat cries out that no man is my master, only God in heaven is. The rest that the Jew celebrates on Shabbat symbolizes his being a free man and not a slave.

In later years the Jew wanted more reasons for his actions and two new interpretations were given: one should respect the Sabbath and enjoy it.[9] Respect demands observance. The observance of the Sabbath with dignity becomes one of the basic religious activities of the traditional Jew. But in so doing, the Jew receives a reward--the enjoyment of the Sabbath, the pleasantries of being with other Jews in the synagogue; the comfortable Sabbath walks; and the extraordinary Sabbath banquets bring beauty to the life of the Jew as nothing else possibly can. As one scholar puts it, "The Shabbos is the dearest thing that the Jew possesses; it is his best friend in life."[10]

One further reason accounts for much of the desparate

attempt of the traditional Jew to maintain the principles of the Shabbat. It serves as "the defense line of the entire Jewish people. By this exclusive Sabbath rest--which is observed on the exact same day among the Jewish Population of the entire world wherever they may be, Jews are tremendously strengthened and spiritually unified."[11] All Jews are united by the practices of Shabbat. An Orthodox Jew thinks to himself "look at me and all my brothers celebrating Shabbat, none of us will ever be lost to Judaism and the Jewish people. Therefore, I will always rest on Shabbat, and I will teach my children to rest on Shabbat."

Joy defines the way the Shabbat and its customs are viewed by the typical Orthodox Jew. Its prohibitions and requirements are not viewed as limitations but as activities that add to the day. An Orthodox Jew does not regret the fact that he must not light his electric lights for the Sabbath. The glow of the candles are bright enough to enlighten his soul and, if more is necessary, a lamp can be left glowing for twenty-four hours. Not working is not a punishment but the command of God. "Wonder of wonders a whole day with my family and with my fellow Jews." For what more can a traditional Jew ask?

The Sabbath has two focal points, the home and the synagogue. By the Middle Ages, it was unthought of for a Jew to be away from the synagogue at worship time.[12] Today the synagogue still holds together the social and the spiritual life of the Jew on Shabbat. But after services, one

goes home and what a day! Study of Torah, Zemirot, and the best meals of the week--all in honor of Shabbat.

Even though all physical activity is banned on the Sabbath, even athletics, one act never was prohibited. In the Talmud the Rabbis decreed, "Desecrate one Sabbath so that he may live to fulfill many Sabbaths." (Yoma 86a) This verse means that any prohibition may be suspended to save a man's life. On the Sabbath, as on any other day, staying alive remains the number one obligation of the Jew toward himself and toward other Jews.[13]

The Jewish Sabbath for the Orthodox Jew lives on as a day of joyful rest. The atmosphere, both at home and in the synagogue, was and is bright and cheerful.[14] This summarizes the Sabbath for the traditional Jew. In actuality this Sabbath serves as the day of the Jew; when the Jew rests and when the Jew remembers his time of servitude in Egypt and his covenant with the one God.

CONSERVATIVE VIEWS

The Conservative movement faces an awesome task in building its concept of Shabbat. Their rabbis have very high ideals of what the day should be, ideals closely related to the traditional Jews. Yet, they have tried to arrange the observance in such a way as to motivate their less traditional congregants toward continued observance. Their views are founded on the traditional concepts of rest and of freedom embroidered into a modern framework.

The Conservative movement has allowed their congregant

to drive to the synagogue on Shabbat if he lives beyond walking distance. The reason given was "to enhance the Shabbat."[15] Laws are molded to fit the needs of the synagogue membership; however, the liberalization of certain rules are incorporated to further certain principles, which allow for increased participation of the membership.

The late Abraham Joshua Heschel gives Conservative Judaism its basic reason for strengthening the Shabbat today:

> There is a word that is seldom said...the love of the Sabbath...It was as if a whole people were in love with the seventh day...The Jewish contribution to the idea of love is the conception of love of the Sabbath, the love of a day, of spirit in the form of time...The love of the Sabbath is the love of man for what he and God have in common.[16]

They believe if the love affair that the Jew had with the Sabbath could be brought back into Jewish life, wonderful things would happen for the individual. The Sabbath serves as "the symbol of the perfect world."[17] In working its miracle of rest and rejoicing, Shabbat promotes peace between man and nature, between man and society, and in so doing, becomes the great equalizer of all men.[18] Only one day in the week does the Jew stop competing with nature; only one day do people stop wasting nature and polluting every bit of air. On a truly observed Shabbat, none of this profanation of our world occurs. Thus, Shabbat brings peace between man and nature. The same occurs in man's relationship to man. On Shabbat the competition stops, and Jews try to live in comfort with each other.[19] In so doing both man and nature become equal before God. Each man, rich

or poor, has the opportunity to communicate with his maker in prayer. Then and only then does Shabbat serves its true purpose in modern society.

The Conservative Jew uses Shabbat as a binder. It ties one Jew with another in a brotherly way that cannot occur in any realm but that of the peace encountered in observing Shabbat. For that reason rabbis constantly attempt to further its observance.

REFORM VIEWS

The role of Shabbat in Reform Judaism has always been a central one, yet the observance of the day itself has escaped from the lives of most Reform Jews. In order to return it, many attempts to incorporate Shabbat innovations have occurred. In the beginning, these ideas were quite radical, but of late, there has been a desire to try to restore an almost traditional Sabbath. In viewing this subject from a Reform point of view, one must look at the views of its originators, the modern guides and ideas, and finally some explanation of what is permissable in Reform Judaism.

Around the turn of the century, a battlefield opened up among the leaders of Reform Judaism on the question of a Saturday or Sunday Shabbat. The concept of sabbath was considered a requirement of Judaism. "The Sabbath lessons ...built the civilization we boast of. The Jewish Sabbath is the father of our common education...Taken all in all, the Sabbath is the corner-stone of Judaism, the foundation of all our physical, moral, and intellectual strength."[20]

The Sabbath built the world of the Jew; that question itself was not debated. The how and expecially the when of it were questioned. Could a man work on Saturday? Could one turn on lights? Could one cook? As liberalized as Reform Judaism had become, these questions had to be faced by rabbis to overturn years of tradition.

The major issue was the Saturday or Sunday Sabbath. A few quotes from that period will give a fair idea of what was felt by the men arguing the question.

Pro Sunday Sabbath

> To maintain an historical Sabbath is inconsistent with your whole attitude towards Judaism. Therefore you have no peace, no harmony in your religion. What is your Friday night Sabbath? It is nothing but an opportunist movement; to avoid a Sabbath transference...I feel that in retaining this Saturday Sabbath I have compromised my reason, t then let us not hedge and beat around the bush... Sabbath means rest and because there is a possibility of a Jewish rest only on Sunday, do I come out flatfooted for a Sunday Sabbath.[21]

> Since the Saturday Sabbath can no longer be maintained, let us substitute a Sunday Sabbath in its stead. Let us transfer the day of rest to the day of rest, and then everything will be all right again.[22]

Sabbath observance had fallen off in Reform congregations. The members had to work on Saturday. The alternative was to join the non-Jew and to make Shabbat Sunday. This cry came from many congregations and a few did change the date.

Anti-Sunday Sabbath

> You can desecrate the Sabbath, but you cannot consecrate the Sunday.[23]

Our Sabbath is not merely for us a day of rest.

> It is a day of sanctification. It is the symbol of our religion...A true Jew must have his Saturday Sabbath. If he cannot observe it perfectly, he must observe it to the best of his ability. Even an hour of worship on that day is better than nothing...we have weakened allegiance to it...We must exert influence for its preservation...[24]

The leaders of the fight to retain a traditional Saturday Sabbath felt that to change the day of a 4000 year old tradition would ruin its symbolism and take away whatever potence it held for the Jew. Also, they feared that the people had gone too far toward assimilation. They set the line at the day of the Sabbath and as history has shown, won out over their more liberal opponents.

Since the 1950's there has been a resurgence of attempts to make the Sabbath an active part of the religious life of the Reform Jew. The leaders of these drives have been those rabbis who have continually pushed for a Reform Dogma--ritual--in which all Reform Jews should participate. The goal of these attempts, more than anything else, is to rework the place of Judaism in the life of the Jew. Shabbat becomes a central point through which they further a more participatory religion.

In the Guide To Reform Judaism, the authors list the basic reasons for observance of Shabbat by a Liberal Jew.

> The observance of Shabbat is binding upon us as a Mitzvah:
> a) To keep us aware that the world is God--created and God governed.
> b) To remind us of our Exodus from Egyptian bondage and therefore of our commitment to freedom, justice, and peace.
> c) To remind us of our covenant with God as His

people, so that we might renew it in our lives.

d) To remind us of our kinship with the whole household of Israel, so that on this day more than on any other, we might enter into communion with our fellow Jews.[25]

The ideas constitute a modern restatement of those of the Orthodox and of the Conservative movements. The difference still remains that no one in Reform Judaism does more than suggest that these customs become rituals thatare never omitted. In suggesting these reasons, the rabbis try to show that one's life would be more fulfilled by observing Shabbat.

The role left to Reform Judaism is to define a way of keeping the concept of the Shabbat intact while enlightening it with the observance of a liberal religious group. Three ingredients should certainly be included in any Shabbat observance: holiness, rest, and joy. Through the various aspects of holiness, the Jew makes the Shabbat different from the other six days of the week. Rest does not necessarily mean a stoppage of work, but it does require changing the everyday pressures and allowing the Jew to experience a feeling of comfort on the Sabbath. The joy is of a type that comes from interacting with other Jews or any people, especially one's family. By so enjoying one day a week, a man can be reinvigorated to face the hardships of the six days ahead of him.[26]

The day must be enjoyed. If Shabbat cannot be relished, it should not be observed. The observance, like in all other rituals, must remain with the individual. What does

Shabbat offer you? You must experience it to know. Again, remember the basic obligation of any Reform Jew: Any decision to participate or abstain from a ritual must come from a rational study of the subject and a decision reached through objective personal testing. The reasons for observing Shabbat are before you. To further your knowledge and your personal choice of how the Mitzvah of Shabbat will affect your life, continue to study the textual material that follows. But absolutely do not allow yourself to be shepherded into a choice by your parents or by contemporaries' actions. The choice must be your own.

BIBLICAL TEXTS

> And the heaven were finished, and all the host of them. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it- because that in it He rested from all His work which God in creating had made. (Gen. 2:1-3)
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> Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day it is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it. (Ex 20:8-11) (The same quotation appears in Deuteronomy 5:12-15 with slight variations-the major one being "The Israelites are to <u>observe</u> the Sabbath day.")

From these sources come the basic reasons for observing the Sabbath. God rested. What greater sign of respect could there be to the deity than to imitate his actions;

thus, rest exemplifies the covenental tie of Israel to God. "Remember" and "Observe" are the words that begin the Fourth Commandment in its two appearances in the Bible. What the people are to observe is two-fold--the sanctification of the day and the total experience of rest on it. In the Deuteronomic quote, reference is made to Shabbat being a symbol of freedom.

> Ye shall kindle no fire throughout your habitations upon the Sabbath day. (Ex 35:3)

The decree against lighting fire on Shabbat was one of the few definite statements to be found on what was proper on that day. The reason for singling out this action cannot be given; knowledge of it is sheer hypothesis.

> And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but to hallow the sabbath day, to do no work therein;...this city shall be inhabited for ever. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden and enter it at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. (Jeremiah 17:24, 25, +27)

By the time of the prophets, already an apparent decay in the sanctity of the Shabbat had occured. The prophet felt the need of warning the Israelites of their obligation. Very likely what occurred when this statement was made was a regression to traditionalism by the ritualistic fringe group of the citizens.

The Apochrypha

> Now when Mattithias and his friends understood thereof, they mourned for them...and one of them

> said to another, "If we all do as our brethren have done, and fight not for our lives and laws against the heathen they will now quickly root us out of the earth." At that time therefore they decreed, saying "Whosoever shall come to make battle with us on the sabbath day we will fight against him; neither will we die all as our brethren they were murdered in the secret places." (I Macc. 2:29-41)

Here in a quote from a semi-biblical work, one can view the limit to which Jeremiah's warning had been carried. The Jews were being attacked on Shabbat yet to lift up a weapon to protect themselves was considered a desecration. Mattithias then laid out the law for future times, to save a life, one may and must do anything necessary. Shabbat rest was important, but more important was life in this world.

The biblical period gave the Jew a Sabbath which had to be consecrated through rest. The law made the day one of freedom separate from the labors of every other work day. Shabbat was a joy.

THE TALMUD AND THE MIDRASH

The rabbis in discussing Shabbat, just as in dictating the oral law on most subjects, tended to make the rules of the Bible more stringent. The Bible related that labor on Shabbat was improper, but what work they did not make explicit. In a section of the Book of Exodus, the 39 types of work that went into building the Tabernacle were listed; these became the basis of the rabbinic prohibitions because they immediately followed the decree against work.[27]

Each served to form a list of prohibitions. The Rabbis were

at times patronizing in their views.

> What if one forgot a pot on the stove and (thus) cooked it on the Sabbath? He was silent and said nothing to them (his questioners). On the morrow he went out and lectured to them: If one cooks (food) on the Sabbath unwittingly, he may eat (it); if deliberately he may not eat it,...(Shabbat 38a)

It was wrong to cook on the Sabbath but people make mistakes. They deserved an out, and food was too precious to waste. For one long section of the Talmud, the rabbis go on and on about the do's and the don'ts of the Sabbath. Yet, the outcome for the people they controlled was one of joy and of a life giving force.

> Rabbi Simeon ben Menasis said, "It is written in the scriptures, 'And the Children of Israel shall keep the Sabbath' (Ex 31:16). The Torah saith, 'Desecrate for a man one Sabbath, so that he may be able to keep many Sabbaths.'" (Yoma 85b)

The Talmud, like the Bible, asserts the importance of life even if its maintenance requires a desecration. Thus, Shabbat was to be observed except when something had to be done for an individual's well-being.

The Sabbat was viewed as a precious object, as Israel's bride. The love of the Sabbath came from these interpretations that allowed men to participate in the strictures of the Shabbat without being bothered by them.

> "That ye may know that I am the Lord, who sanctify you." (Ex. 31:13). The Holy One Blessed be He, said unto Moses, "I have a precious gift in my treasure house, and its name is Sabbath. I wish to present it to Israel. Go and make it known to them" (Shabbat 10b).
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> Rabbi Simeon b. Yohai taught : "The Sabbath said unto the Holy One, Blessed be He, "O Master of the universe, every living thing created has its mate,

and each day has its companion, except me, who am alone!" The Holy One, blessed Be He, answered, "The Congregation of Israel will be your mate." When the Israelites stood at Mount Sinai, the Holy One, blessed Be He, said unto them, "Remember what I said to the Sabbath--'The Congregation of Israel will be your mate.'" It is with reference to this that the Fourth Commandment reads, "Remember the sabbath day, to keep it holy." (Genesis Rabbah 11:8)

The Shabbat through the long generations of Jewish exile became the bride and the gift of Israel. The observance of laws was not punishment but pleasure. On Friday night no matter how horrible his plight, the Jew stopped everything and rejoiced. Shabbat was the love-mate of the Jewish people. It reassured the downtrodden every week that there was hope and that there was freedom. Laws kept the Jew from working and from cooking, but that did not matter for nothing stopped him from praying and hoping. The Sabbath of the rabbis tied every Jew to every other Jew in a joyous way in the midst of his ever recurring problems.

THE MIDDLE AGES

As bad as life was for the Jew in the Rabbinic period, it was easy compared to the Middle Ages. Then political wars turned into religious persecutions. The Marronos arose to maintain their Judaism; then the hetman of Poland, Chielminicki, rode and slaughtered Jew after Jew. In the period the Shabbat remained a bolstering point for the suffering Jew, who was spread all over the known world. But an interesting phenomenon had occurred in this period. The Jew fell out of touch with his religion. The Aramaic of the Talmud was foreign to the Jew in Western

Europe. The laws were observed but few really understood them. Then Codifiers and Commentators wrote to explain to the simple Jew the proper maintenance of his religion.

> Even the poorest man in Israel should endeavour with all his might to luxuriate in the Sabbath. He should economize the whole week to save enough money for the Sabbath meals...if at all possible, one should do at least some minor thing in honor of the Sabbath, like procuring small fishes or something similar. (Rabbi S. Ganzfried. Kitzur Shulchan Aruch, Vol. 2, trans. Hyman Goldin (N.Y., Hebrew Publishing Co., 1963), p. 65.)

The scholar, putting together a Code of Law, saw the beauty of the practical psychology of the rabbis. The life of the people was miserable. Six days he poured forth the sweat of his brow. How could his life be made bearable? Easy. Observe the Sabbath and make it a day totally! separate from the other days of the week.

> The Commandment of the Sabbath and the prohibition of idol worship, each one of the two, is equal in importance to the rest of the commandments of the Torah. The Sabbath is the everlasting sign between G-d and the children of Israel. Therefore the Jew who desecrates any of the other commandments, is considered regarded as a transgressor while he who desecrates the Sabbath publicly, is considered as a heathen. He who observes the Sabbath properly, honoring it and delighting in it to the best of his ability, is given a reward in this world, over and above the reward that is reserved for him in the Hereafter. (M. Maimonides, Laws of Sabbath, 30, quoted in Shabbos (Brooklyn, Merkos L'inyone Chinuch, 1963), p. 17.)

Maimonides further points out by comparing the Shabbat to all the other laws how it had become the focal point of Diaspora Jewish existence. Something had to make the Jew feel free, human, and Jewish. That object was and for many still is Shabbat. Again, these men laid out the exacting

laws of the Sabbath which have allowed many to say that it became a day of sorrow instead of joy. But we must remember that behind the stringencies were the pleasures.

> A simple vegetable meal on the Sabbath in a home where there is love between husband, wife, and children is better than a fatted ox in a home where there is hatred. A man should not plan to honor the Sabbath with delicacies while he knows that he will quarrel with his wife, or father, or mother. Whether it be Sabbath or festival--"Better a dry morsel and quietness therewith, than a house full of feasting with strife." (Prov. 17:1)...One should honor the Sabbath by having no strife thereon. (Judah He-Hasid, Sefer Hasidim, quoted in The Shabbat Manual, A. Milgram ed. Philadelphia, JPS, 1942, p. 236)

Late in the period, the Hasidim related the Shabbat to to the most important unit in all Judaism--the family. Peace in the home made man's life more pleasant. To maintain peace, the family must interact with each other by sharing their mutual love. The Shabbat brought this opportunity to the Jew. From Friday night to Saturday night, unlike all other times, the entire family was together. The husband did not work nor did the children go to school. A moment of true sharing was experienced by all. The family was kept together and the Shabbat preserved.

THE MODERN PERIOD

Today, the Shabbat is observed much less frequently than in past generations. The fear passes through the various Jewish organizations outside of Israel that the discontinuation of this observance could lead to the wearing away of Diaspora Jewry. Therefore, various edifying statements and proposals are made toreinvigorate the Shabbat

in the Jewish home.

> The Sabbath is a unique safeguard for the Jewish people. Throughout the long middle ages they lived as slaves and even to-day their situation has not greatly improved. But with the lighting of the Sabbath candles the Jew of the Ghetto cast off the bitterness of daily life, and freed himself from the slavery and degredation which was his normal lot. The mercy of G-d which gave him the sabbath every seventh day restored to him his dignity as a human being. (Hermann Cohen quoted in Rabbi Joseph Apfel, The Jewish Sabbath, (Leeds: Leeds Jewish Education Board, 1962), p. 13.)

Cohen spoke from the traditional view. The safeguard had to be maintained, yet it just was not happening. The traditionalists restated the laws:

> It is the obligation of the wife to fulfill this ritual duty (lighting candles). Unless a woman had been living alone, she starts to observe it on the first Sabbath after her marriage. (H.H. Donin, To Be A Jew, (New York: Basic Books Inc, 1972), p. 72.

Many books restating these laws are still being written. But for many Jews, changes became necessary and other types of viewpoints arose.

> Where sanctification is the important thing, rest is only a condition and everything is forbidden that interferes with sanctification. In so far as rest is a condition for sanctification, it is commanded. But where the conditioning element is inoperative, rest ceased to be commanded. (Samuel Holdheim quoted in W. Gunther Plaut, The Rise of Reform Judaism (N.Y., WUPJ, 1963), p. 192.

A change had come about in regard to the Shabbat as this early Reform Rabbi showed. For the modern Jew, ritual lost importance and sanctification took its place. Yet, today, the trend is turning again:

A motion carried, 'I move that the Central Conference of American Rabbis go on record urging the adherents of Liberal Judaism to be mindful of the continued historic obligation of every Jew to make of the Sabbath, both Friday evening and Saturday, a holy day, especially and deliberately designed to turn aside from our accustomed ways and to devote ourselves to growing elements of worship, study, culture, family fellowship, congregational fellowship and mutual concern for the perpetuation of the Jewish faith and the Jewish people and the building of God's Kingdom.
(Rabbi Allen Green, CCAR Yearbook (New York, 1966), p. 204)

A goal arose to make the Sabbath a regular holiday again, but the question became how? The result was a Shabbat Manual. In it one can find the list of Mitzvoth in which a Jew is expected to participate to maintain the Sabbath.

Catalogue of Shabbat Opportunities

What to do

1. It is a mitzvah for the family to prepare for Shabbat and to celebrate together.
2. It is a mitzvah to light Shabbat candles with the appropriate blessing.
3. It is a mitzvah to recite or chant the kiddush.
4. ...to recite or chant the Motzi before, and the Birkah Hamazon after, the meal.
5. ...to join the Congregation in Sabbath worship.

On Sabbath Day

6. Same as 5.
7. It is a mitzvah to maintain and enjoy the special quality of Shabbath throughout the afternoon.
8. It is a mitzvah to recite Havdalah.

What not to do

9. It is a mitzvah not to engage in gainful work on Shabbat.
10. It is a mitzvah not to perform housework on Shabbat.
11. ...to refrain from shopping on Shabbat.
12. ...to participate in a social event during Shabbat worship hours.
13. ...to schedule or participate in a public event during Shabbat worship hours.
14. It is a mitzvah to avoid all public activity which violates or gives the appearance of violating Shemirat Shabbat. (observance of the Sabbath). (A Shabbat Manual, W. Gunther Plaut ed. (N.Y.: Ktav, 1972), p. 9-13.

These mitzvoth were brought out to serve Liberal Judaism. They are not for Orthodox Jews, although they could find them comfortable guidelines. They bring Judaism almost the full circle from the Biblical basis of Shabbat, to the Rabbinic, to the Modern and back toward the type of regulations one could assume from reading the Torah. The Orthodox Jew still builds his Shabbat on the Talmud. The Conservative and Reform Jew build theirs on days of sanctification, when feelings and spirituality differing from that of the weekdays should be felt. Learn from the texts. They hold a world of knowledge and a world of opportunity. All of them show that Shabbat is the most important day of the week for the Jew; all show that it is basic to the Jewish people.

The goal of this chapter, as all the others in the book, is to give you an opportunity to build your own Judaism. You have experienced Shabbat with your family and with your friends. You have studied the reasons for Shabbat and the texts from which it was derived. You have a knowledge of what texts will lead you to further guidance in building a Shabbat that is meaningful for you. You choose to do so. Remember, "The Sabbath must have meaning to you and your family. The meaning must be positive, of spiritual worth."[28] Something of negative value has no place in ones physical or religious life. The requirements, though, are study and rational choices. What does Shabbat hold for you? Now you decide.

CASES

A Shabbat Experience.

> A gentile reporter, after her first trip to Israel, observed in a popular magazine that "the official beginning of the Sabbath is at sunset the previous evening, and a notice in the Friday paper tells exactly what time it is. After a few of them you can see why. They don't just close down the stores; they shut down the whole city. Now that I'm used to it, I'm all for it and think if they'd shut down the whole world one day a week, we wouldn't be in the mess we're in."[29]

In the above story, a gentile sees the Shabbat observed in Israel as the hope for mankind. Why? Simply because a day that one turns over to meditation can often relieve symptoms of stress that have built up over a period of time.

The Goldbergs are a family of five, (father, mother, and three sons: 17, 14, and 8). The home has observed a traditional Sabbath where the focal point of the day was the walks to and from the synagogue with the family together; the long, enjoyable family meals; and an afternoon spent reading aloud together. Everyone in the family enjoys the day immensely because it gives the youths time with their father, that does not normally exist. None of the family misses going to baseball games or to dances.

In the middle of winter that year, the youngest son opened the television for the first time on Shabbat. From that day on, the weekend revolved around the TV and the time was no longer spent communicating with each other. The Shabbat became a series of rushed meals to get to the

television. Part of the family even quit going to services just to watch the morning shows.

Finally in the beginning of the following year, the Goldbergs sat down and discussed the matter. The father related his disdain for the new practices and the mother chimed in. The children, though, said they were tired of being restricted on the Sabbath and had had enough of it. The results were that the family never spent another relaxed Saturday together; one or another member always had to go someplace. The joy and comfort of the day was different.

Remember in both of the cases above, people had thought about their reactions and had decided from knowledge what was the best lifestyle for them.

SHABBAT VOCABULARY

Auf Ruf--The calling to the Torah of a bridegroom on the Sabbath prior to his wedding.

Besamim--Spices used in the Havdalah service.

Besamim Box--The box which contains the spices used in the Havdalah service.

Birkat Hamazon--The prayer recited after eating.

Erev Shabbat--Friday

Gut Shabbat--A Sabbath greeting.

Havdalah--"Separation," the service at the conclusion of the Sabbath dividing it from the weekdays.

Havdalah Candle--A candle of many wicks used in the Havdalah service.

Haftarah--Portion from the prophets, read on Sabbath morning immediately after the reading of the portion of the Torah.

Hallah--Sabbath bread.

Kabbalat Shabbat--"Receiving the Sabbath," special section of Friday evening service.

Kedushah--"Holiness" the most important Shabbat prayer.

Kiddush--"Sanctification," prayer over wine.

Kugel--Sabbath pudding.

Licht benchen--"Blessing the candles," the act of kindling the Sabbath lights and reciting the customary blessing.

Maftir--The concluding portion of the Sabbath Torah reading, also the person who reads the Haftarah.

Oneg--joy.

Oneg Shabbat--Sabbath gathering.

Parashah--The weekly portion of the Pentateuch which is read during the Saturday morning services.

Shabbat Menuchah--"Sabbath rest."

Shabbat Shalom--"A peaceful Sabbath," a Sabbath greeting.

Shabbat Goy--"Sabbath non-Jew," a Gentile who on Saturday performs chores forbidden to Jews, such as kindling lights and making a fire.

Shalom Alekem--"Peace be unto you," a hymn recited on Friday evening, welcoming the Sabbath angels of peace.

Shalosh Se'udah--See Se'udah Shelishit.

Shomer Shabbat--a person who observes the Sabbath despite personal inconveniences and financial sacrifices.

Sidrah--The weekly portion of the Pentateuch.

Zemirot--Sabbath and holiday table songs.[30]

QUESTIONS FOR THOUGHT

1. Is there any value that can be gained in going to [illegible] services on Friday night? In services, what types of

feelings do you have? What feelings would you like to have? Are they worth the time to you?

2. How does your family compare to the Goldberg family in observing the Sabbath? What type of day would you like it to be? Do you think a Sabbath experience every week would benefit your family? Develop for yourself the outline of a Sabbath as you would like it to be observed.

3. How could the Gentile reporter have found Shabbat able to solve the problems of the world? What do you think the effect on Israel is when the country closes down for one day each week? Would you like to live in a place where Shabbat means rest for everyone?

4. Go back and look at the catalogue of Shabbat Opportunities. Do they build a sabbath that would be worthwhile? Are they too restrictive or non-restrictive? What would you add or subtract from them?

5. What role do you think the Sabbath has played in the life of the Jewish people? Reviewing the quotations, what type of trend seems to appear in the observance of the day?

6. What reasons do you find for observing ornot observing the Sabbath? Do the Reform, Conservative, or Orthodox reasons seem valid and why?

7. What does Shabbat mean to you now? What would you like it to mean to you? How will you spend Friday night and Saturday in the future?

PROJECTS FOR FURTHER STUDY

1. Different people observe the Sabbath differently. Arrange to spend Shabbat with an Orthodox, Conservative, and Hassidic family. Find out the differences in observance and report to the class on the atmosphere of the day in each group.

2. Using the service outlines, write a service for your class or synagogue on a theme that is important to you. Try to have the service used by the congregation at least one Shabbat. If it works, arrange a committee to continue compiling and composing new services.

3. Make up a questionaire on Shabbat observance and hand it out to members of the various temples in your town. Try to reach some conclusions on the committment to the Sabbath in your community.

4. Write a skit dealing with the differences in Shabbat observance. In so doing, try to show the Shabbat that would have the most meaning for you.

5. Someone who is musically inclined could write new Zemirot or at least compose lyrics to be put to music by another classmate for new Sabbath Songs.

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CHAPTER 5

The Negative Commandment of
THE MITZVAH DEALING WITH ROBBERY AND THEFT

THE THEFT AND ITS REVERBERATION

This experience will be placed only in the special teacher's manual.

TO THE TEACHER

The experience used to motivate the chapter involved with the Jewish response to theft, be it petty or major, could very well be upsetting to members of the class. The program is meant to carry a great deal of shock value. For that reason you will have to be totally familiar with your students and be able to help them over any psychologically uncomfortable moments in this situation.

The best way of accomplishing the series of events in the Robbery Experience would be to take no student into your confidence, but as you shall see, that might demand more ostracism of a single student than any member of the class could take. Therefore, choose a strong person, although not the most popular in the class, and share the outlines of the following events with him or her. That student will become the Robber.

The ROBBERY

The events in this experience should be carried out in

one day. After the conclusion of the period, which should be no less than two hours and as much as five (if being used as a weekend program), inform the students of the facts so that in the following class, they will be able to intelligently discuss their reactions.

Your wallet has been stolen. The student you pick will have to have it placed on his person. If the student is told before the class, this will be accomplished easily by having him enter the classroom before the hour begins. If done on a weekend, it can be easily slipped into a youth's suitcase, with or without his knowledge.

At the beginning of the hour, if in the classroom or right after dinner if on a weekend, announce to the group that your billfold was stolen. Say that if it is returned, no questions will be asked. Of course, the student who took it, being aware that it was planted on him, will refuse.

THE CLASS AND THEIR ROLE IN THE RECOVERY

As the event will have taken place in the classroom or on the retreat, the only possibility for loss will be one of the members of the class. You will demand search rights of each youth. More than likely the group will refuse this search of their person. Agree to allow one student to check out another. Refuse in this instance to accept the verbal promise of any student that he did not take the article. The whole group must be made to feel criminal as if they are under suspicion. When the students search each other's valuables, the one who checks the robber

will find the stolen goods. It then becomes his role to play the accuser.

The DISCOVERY

At this point a series of role playings will take place, with the student standing accused in the eyes of the class.

ROLE PLAY ONE

The students and the police. Although the problem could be turned over to the authorities, tell the class you want to use the occurrance to see their reactions to certain situations. Choose two students to play police detectives. The policemen are decent but strong characters. They will not be rough, but they will question the student severely about his robbery. Then they will be expected to question the teacher and the finder of the wallet about their part in the crime. The students playing the policemen have the opportunity to be free in their role and to act as they think police would react to such a situation, when finding out that the characters involved were all Jewish. This scene can go on for as much as an hour. Try not to let the officers get too carried away in their attempt to prove the criminal's guilt.

Role Play Two: The criminal and the Rabbi

Students now must be picked to play the following roles: the mother and father of the Robber and the Rabbi. The Rabbis should be a young rabbi able to understand the problems that a family faces in bringing up a child. He

should show sympathy toward both the child and the parents and attempt to bring out from them the reasons for the problems (what caused the child to steal from the teacher?). The parents should be typical of the parents of the class. If you as the teacher want to give them certain characteristics, that would be all right, but it would be better if you asked the students to interact in the situation as they feel their own mother and father would. The goal of this role playing is to define the reasons for the robbery and what role Judaism can play in working out what will happen because of it.

Roles Play Three--The Youth and Juvenile Court

Everyone who has played a role until now will be expected to testify before the court. The other characters necessary are a prosecuting attorney, a defense attorney, a judge, and a jury. The attornies have the role of either pleading for the state or for the defendant. They have the knowledge of the earlier role playings and their personal relationships with the various characters on which to build their interrogations. The judges should act with the demeanor of an extremely dignified person, always attempting to be fair in his or her decisions. The judge will have the final task of deciding a sentence for the youth. In so doing, the judge should list the various alternatives and explain why each was or was not chosen. Choices vary from prison, to a correctional institution, to restitution of the stolen goods, to complete suspension of sentence, probation,

or a not guilty judgement. A choice must be made by the student-jury based on the evidence at hand.

THE REVELATION

After the above socio-dramas, which can be timed by the teacher and allowed to continue as long as they seem beneficial to the project, it is the job of the teacher to explain that the convicted criminal was either part of a hoax or had no knowledge of it, and in fact, his claims of innocence were true. Then conclude the day's program asking the students to think about everything that occurred. Place the following questions and others that you think of in their minds and allow them to contemplate them for the following day's discussion or for the following classes. Did the police act properly towards the defendent and the accusers? What did they do right and or do wrong? How did the Rabbi react to the robbery? Would his reactions have made the students turn to him for help? How did the role playing parents react in comparison to the various youths' own parents' reaction to such a situation? Did the teacher handle the experience properly? Was he too demanding? What was the reaction of the class to the judge's sentence; too lenient, too harsh, or just right? Did the accused really seem like a criminal? Could the class ever believe that he was guilty? Why or why not? How did you feel about the police making something of the robber being a Jew? What was your reaction to the idea of a Jew being a petty theif? Most important, have you ever stolen anything? These questions and any others that come to mind should be included

in the discussion that follows the next class or the day after the role playings.

The goal of the whole program is to show the immorality involved in Robbery. More than this, though, it also reveals the consequences, albeit in role playing form, of what may occur. The odds are that the discussion will bring out some guilt feelings throughout the class for real petty thefts and these should be used. The role of the program becomes to stop criminal activity from occurring again in any of your student's lives.

VOCABULARY

A complete vocabulary of terms involved in Jewish criminal law is unnecessary; if you want to gather a better knowledge of terms, check the selected bibliography. For a greater knowledge of criminological terms, find any basic criminology textbook. Three terms are basic to our work.

JUVENILE DELINQUENCY--cases are those referred to courts for acts defined in the statutes of the State as the violation of a law or municipal ordinance by children or youth of juvenile court age, or for conduct so seriously anti-social as to interfere with the rights of others or to menace the welfare of the delinquent himself or of the community.[1]

GAZAL--ROBBER--takes valuables from a person openly and by force.

GANAB--THIEF--takes the property of another person in secret

and without his knowledge.[2]

WHY THIS CHAPTER IS NOT DIVIDED LIKE EARLIER CHAPTERS

Although the various branches of Judaism have often varied in their modern interpretations of ancient laws, the criminal-ethical code finds no such variance. All branches--Orthodox, Conservative, and Reform--bring criminal matters to the courts of the land in which the Jew lives. The civil court in Israel handles such cases, also. Thus, there is no need for any special interpretations. A Jew who commits a criminal act faces a court of law, not a religious court. The morality of the state court was founded on the biblical ethic and thus from Jewish tradition. Therefore, the decisions of the civil court will in most criminal cases find favor in the opinion of all Jews.

The only time this viewpoint might not hold is in a matter between two Orthodox Jews. At such a time, there might be an attempt to keep the problem in the Jewish community and arrange a Bet Din a Jewish religious court presided over by three Rabbis whose job it would be to decide the matter. Otherwise, as will be shown, Judaism follows the law of the land in punishing criminals and in bringing them to justice.

THE OCCURRANCE OF CRIME AMONG JEWS

In a sprawling slum area in Tel Aviv, which shows signs of disorganization, but also contains small pockets of tight-knit cohesive ethnic groups, the Project staff came in contact with a street corner group of boys in their late teens known as the "B.C."-Group...This group of youngsters carried out carefully planned burglaries in Tel Aviv and other parts of the country, using vehicles stolen for that purpose.

Yes, crime happens among Jews in Israel and among Jews in the United States. The leader of Murder Inc. in the twenties was Jewish, even though, his nickname was Dutch Schultz. Meyer Lansky, the reputed money overlord of the Syndicate, is Jewish and even wants entry to Israel under the right of Return. But the major criminals are not the ones in whom we are now interested. Our interests involve you and Jewish tradition in regard to crimes against property (theft, larceny, joy riding, stealing, etc.)

How many times have you walked into a store, seen something you wanted, and just put it in your pocket, forgetting to pay for it on purpose? Did you? Or was it at a bazaar when you were working in a booth and wanted tickets; so, instead of tearing up tickets when people came to your booth, you put them in your pocket and reused them later. Or was it an examination you stole off the teacher's desk? Or at one time or another did you copy a friend's test answers? All of the above are a form of robbery according to Jewish tradition. All of us at one time or another have partaken in such crime.

Keep in mind your personal activities and think about

them now and again after you have studied the rest of the material in this chapter.

Apparently Jewish youth and adults are found to represent a low proportion of their expected number of arraignments. Yet, even with this being the case, there does seem to be a rise today in Jewish delinquency.[4] The major form of this criminal activity by Jewish youth seems to engulf various types of theft, with motorcycle robbery being the major type in Israel.[5] Probably a comparable study here would have until the past few years have shown car theft to have led the way. One study showed that:

> The first stages of petty theft often included the snatching up of small items on excursions... either from a store counter (while other youngsters distracted the salesman),...Some of the youngsters also began to steal bicycles at an early age, abandoning the bikes somewhere after a few rides.[6]

Crime often began small, but in the case above, it was Jewish youth performing the act.

Interestingly enough, one non-scientific study of Israeli judges seemed to show a greater instance of violent crime among secular than among religious Jews.[7] The closeknit life of the traditional home might very well keep youth from committing criminal acts. The non-traditional home can serve this function by keeping the family close together.

Non-statistically, this section has shown that crime occurs among our people. Jews are human beings and do evil deeds. The goal of man, though, is to turn away from these

type of acts to proper ones. This chapter's purpose is to show that Jewish tradition always had ways of dealing with unlawful acts between individuals and to remind you of your moral obligation to keep away from such activities. Again, at one time or another, each of us has committed petty theft or larceny. The objective here is to ingrain within our conscience the wrongfulness of these activities so that none of us ever becomes enveloped in the situation which the robber of our experience found himself. No one wants to be ostracized as our friend was.

REASONS FOR CRIME AMONG JEWS

Reasons for criminality, although varying between cultures, show trends which are cross-cultural and which seem to lead to wrong doing. In the past generation, the trend toward Jewish youth being involved in criminal activity has been on the upswing. When riots broke out on campuses in the 60's, few can deny that many Jewish youth took an active part. Whether their intent was morally justified on not, their activity was illegal. Today, in the neighborhood in which you live, how many of your friends have been busted for pot? Again, the activity is criminal. No one knows the exact number of Jewish youth involved in criminal activity, but the percentage of such activities and the resultant problems seem to be on a steady upswing in Jewish communities.

In one study of Jewish and Protestant delinquents, the Jewish cases involved more of the following characteristics:

Parents older
More likely to have foreign born parents
Parents attained higher level of education
Father more likely to own business
More likely to live in above average residential area
May have more mental health problems in family
More families had received assistance from other agencies
Received higher marks in school
Attained higher grade level in school
More likely to commit offense against person
Greater leniency shown by the court (perhaps because of the smaller number of offenses).[8]

Although this compares delinquent with delinquent, an interesting picture of the Jewish delinquent can be hypothesized. The family life would appear to be a troubled one with a strained relationship between the young Americanized youth and his older parents. Even though a problem child, the youth performs adequately in school. Realizing the problems of the child's environment, the court shows an excess of leniency towards them. Each of the above characteristics provides us with one link in the chain of causes which can drive a youth to breaking the law.

Apparently Jewish youth fall prey to criminal activity for much the same reasons as other youths. One study tried to show that Jewish youth became delinquent more often because their family "had broken away from the Jewish group" or the "factors which have impinged upon him are more intense than would be necessary to elicit delinquency in other youngsters." Both assumptions were not supported by the evidence.[9]

The outlook on life that our society gives many people has promoted a certain increase in the unlawful activity of

our citizens. As one youth in a street-corner group (gang) put it,

> Everybody cheats and steals, man. Only the big guys getaway with it." Look at the way we live here...what else can we do, except be bad...? We ain't got a chance to make it 'going straight'. The only way we can get our kicks is by 'robbing' and hustling. The Cops are after us all the time anyway, man. They got us down as 'bad' guys so we might as well be 'bad' and have some fun while it lasts.[10]

The problem being spoken of by this boy is different than that faced by most of you; yet, it is one major cause of Jewish criminality. In Israel, for example, the great variance in the educational level of the youths from oriental nations has led them into a much greater percentage of criminal activities than are engaged in by youths from the western world.[11] Cultural deprivation definitely increases the problem of delinquency.

> Another problem that underlies the others is the overpriviledged, over-indulged child we frequently find in our community. This is the child who gets everything and gives little. He grows up without a sense of real values. He places value only on those things which give him immediate gratification. Unfortunately, these values are being transmitted from father and mother to son and daughter.[12]

Times arise that each of us must face the reality of our personal situation. For many of us, the above definition fits our family and our community life. Here we must stop and ask again--Have I ever done wrong, robbed anyone, or cheated on an exam? If the answer is yes, the time has come to rethink our ethical standards.

STATISTICS OF JEWS IN CRIME

Almost all criminal studies display a low instance of crime among Jews. Further, they show that the majority of crimes committed are against property. The results given, unfortunately, are inconclusive because such studies have been minimal.

Jews "Constituted about 5.8% of the total population (of Los Angeles) in 1932 and 11.6% in 1946. At no time did they constitute more than two percent of all the persons arrested."[13] This figure shows that the Jewish crime rate was dropping in the middle years of this century. The reason for the decline comes from the fact that crime occurred in large numbers among immigrant groups as they tried to make a place for themselves in their new society. By the 1940's, L.A. Jews were no longer immigrants. When immigrants became settled, traditional Jewish values took hold and unethical practices declined. This same study revealed that the Jewish rate of juvenile delinquency was also extremely low averaging 1.30 percent of all arrests for the years 1941-1947.[14]

Further proof of the rate of criminal activities among Jews comes from the most highly populated Jewish area in the world, New York City. There one finds that "the three hundred Jewish men and women who are convicted of crime each year...and sent to state prisons...represent 3.2 percent of all New Yorkers so convicted annually,...Jews constitute about one-third of the city's total population."[15]

Our percentage remains low, but there is a problem in the Jewish community, it cannot be shunted aside.

In the county, which contains Brooklyn, a study showed the proportion of Jews convicted of various crimes. The breakdown, as far as those criminal acts which could be considered crimes against property, is interesting: "Larceny and fraud, 32.7 percent; burglary, 12.7 percent; robbery 10.9 percent."[16] The figure accounts for over half of all crime by Jews. The figure given in regard to Israel for the year 1964 makes a more interesting case for Jewish participation in these type of crimes. In 1964 there were 85,917 criminal cases; of that figure 62,042 were crimes against property or 72.2% of all criminal activity.[17]

What does all the above mean? It means that the time is now for us to repeat the ethical lessons that the bible and our tradition have taught us against criminal activity involved in robbery. The commandments come in two forms--positive and negative. Here we have begun a discussion of a negative mitzvah--"Thou shalt not steal." Other criminal activity was included in our argument, but robbery becomes the act important to us. The reason for that is simple. As has been repeated often, undoubtedly, each of you has taken something that did not belong to you at one time or another. Did you ever go to your mother's purse and remove some money? From your father's wallet? Drug usage also apparently leads to crimes against property. Does that affect you or your friends? Now look at the

tradition. See how Judaism has dealt with this problem and learn why it has been kept at a minimum and why you must continue to keep it so.

A TREND IN JEWISH TRADITION

In every event where a criminal activity is found out, a penalty is dispensed to make up for the trespass. In our modern society, criminals are imprisoned for certain periods of time depending on their offense and their criminal record. In Jewish tradition a different method has been followed in dealing with criminals who commit theft.

BIBLE

> For every matter of trespass, whether it be for ox, for ass, for sheep, for rainment, or for any matter of lost thing, whereof one saith: "This is it" that cause of both parties shall come before God; he whom God shall condemn shall pay double unto his neighbour. (Exodus 22:8)
>
> If a man steal an ox, or a sheep, and kill it, or sell it, he shall pay five oxen for an ox, and four sheep for a sheep. (Exodus 21:37)
>
> ...then it shall be, if he hath sinned, and is guilty, that he shall restore that which he took by robbery, or the thing which he hath gotten by peroression,...or anything which he hath sworn falsely, he shall even restore it in full, and shall add the fifth part more thereto; unto him to whom it appertaineth shall he give it, in the day of his being guilty. (Leviticus 5:23-24)

The three types of penalty found in tradition from cases arising due to theft or robbery are found in tradition these quotes. Notice prison does not enter the situation at all. The penalties are financial. Simple robbery brings the lightest sentence. But notice closely the

stringency of the punishment for the sale or slaughter of a stolen animal. The stolen ox and four others are to be returned, the stolen sheep and three others. An agricultural society demanded strict penalties for the robbery of man's livelihood which often was his animal. Just the robbery of an animal called for a double payment.

The punishment for the robber, although not jail, must surely have been feared just as much as jail.

TALMUD AND MIDRASH

Speaking of the cases of the ox and the sheep:

> The slaughterer and the seller were already included in the verse: "If the thief is caught he shall pay double" (Exodus 22:6). But now Scripture excludes these two cases from the general rule in order to be stricter with them for they have to pay four or five times as much. (MEKHILTA on Exodus 21:37)

> If a man robbed another to the extent of a perutah (approximately a penny) and took (nevertheless) an oath (that he did not do so), he should have to convey it personally to him...If the plaintiff died the robber would have to restore it to the heirs. If he refunded to him the principal but did not pay him the (additional) fifth (Levit 5:24); or if the other excused him the principal though not the fifth, or excused him both one and the other, with the exception, however or less than the value of a perutah on account of the principal, he sould not have to go after him. (Baba Kama 103a)

We find that the biblical penalties are accepted by the Rabbinic scholars. Still, the importance of the agrarian society comes through with the harsher penalty meted out for the robbery of an animal than any monetary objects. Penalties carried over from generation to generation; thus, if the person from whom one stole died, his heirs were still

to be paid the indemnity. Also, one other important principal comes from these pages. The sin belongs to the robber whereas in a normal business problem, an agent could be appointed to pay off the debt. In a criminal situation the evildoer, personally, had to make restitution.

MIDDLE AGES

> If a thief confesses of his own accord that he has stolen, he must repay the capital value but he is exempt from paying double. For Scripture says, "He whom the judges shall condemn shall pay double," (Exodus 22:8) implying that one who condemns himself need not pay double. The same rule applies to all fines, namely, if one admits his liability, he is exempt. (The Code of Maimonides)[19]

In the period of codification, the law was written so simple men could understand the requirements of their religion. Crime still existed among Jews. Even though they lived outside of Israel, much of their law still hinged upon the religious codes. As such this ruling carried a great deal of impact among Jews. It is interesting to note that even though robbery was considered a desecration from biblical times, the Jew still gave the robber a complete chance to atone for his own wrong without penalty. All the man had to do was bring back the merchandise. Granted, the odds of a thief doing that were minimal, but it still shows the equity and the rehabilitating nature of traditional law.

MODERN ERA

Here the question becomes less important. The Jew binds himself to the civil law of the state in which he dwells.

A religious ordinance has less legal purpose. What there is seems to follow traditional standards.

> 54th Commandment Law of Theft In the case of money, the thief must pay, not only the principal, but as a fine he must pay double. (Herbert Goldstein, Between the Lines of the Bible, (New York: Crown Publishers, 1959), p. 29.

The interest of course has moved away from livestock, and the double penalty has now been placed on the removal of any liquid asset.

From Biblical to Modern Times, the thief was expected to pay for his crimes. The payment in the ancient society was not through imprisonment, but in monetary terms or return of property. The penalty was harshest for what was dearest to the citizen. In biblical times, that would have been their flocks; today, it would be financial loss. Always consideration was shown to the wronged individual and to the criminal.

The process required honesty on the part of the wronged and, in the long-run, from the criminal. Whether or not the system worked can be questioned, but it served the purposes of the Jewish Agencies.

CHRONOLOGICAL TRENDS IN JEWISH THEFT LAW

BIBLE

> Thou shalt not steal. (Exodus 20:15 and Dt. 5:19)
>
> Thou shalt not oppress thy neighbour, nor rob him;...(Lev. 19:13)
>
> Rob not the weak, because he is weak, neither crush the poor in the gate; (Proverbs 22:22)

The author of these statements did not believe in the use of tact. In matters of erring between individuals, nothing was necessary but the statement "do not do it." So the Bible commands the mitzvah against robbing one's neighbor including in that statement all possibilities of harming financially or mentally one's fellowman.

THE TALMUD AND THE MIDRASH

> A certain man deposited money with his neighbour. On his demanding "Give me my money," he replied, "I do not know where I put it." So he went before Raba (a rabbinic scholar), (who) said to him: "Every (plea of) 'I do not know' constitutes negligence; go and pay him." (Baba Mezia 42a)[20]

In the society for which these works were written, robbery was extended to any use of a friend's property without permission. The morality that this led to was on an extremely civilized level even for the beginning of this era. Even so, the necessity of these laws proved that people still took part regularly in wrongdoings against their neighbors. The question that this leads to is why did the rabbis feel that they had to make strict laws against robbery?

> Ye shall not steal; neither shall ye deal falsely, nor lie to one another and ye shall not swear by my name falsely." Which means that if you do steal you will eventually deal falsely and eventually lie...(Siphrah on Leviticus 19:11-14)[21]

The feeling was that a chain reaction occurred in matters of dishonesty. Once a person sinned in one form, he would be led to another indiscretion. Today, people view the situation in quite the same way, especially when talking about various types of drugs and their improper usage.

Some fantastic rabbinic teaching came from the tales

written to explicate various situations. The following two examples are self-explanatory and show how the rabbis dealt with crime and criminals. They might just be fun to read but remember each of them has a message.

> This can be compared to a merchant who was about to set out on a journey when he heard robbers were on route. What did he do? He exchanged all his merchandise for precious stones and pearls. When robbers seized him on the way and asked: "What have you got in your possession?" He replied: "Only some glass nicknacks." Then they inquired: "What is their value?" And he replied: "Two or three for a sela (a dollar)." Then they said to one another: "Shall we slay him for the sake of these things? Let us leave him alone." When he entered the city, he opened his cases and sat down to sell (the Jewels). When the robbers entered the city and observed him selling, they inquired as to their price and he replied: "This one costs twenty gold pieces, and this one thirty." Then they said to him: "Was it not you who told us on the way that they cost two or three for a sela?" He replied: "Oh yes, but then I was in danger of my life, but now unless you give me their price, you cannot take them."[22] (Exodus Rabbah)

> "Whoso is partner with a thief, hateth his own soul; he that heareth the adjuration and uttereth nothing (Proverbs 29:24). There was once a govenor who used to put to death the receivers, (of stolen property) and release the thieves, and all used to find fault with him, saying that he was not acting correctly. What did he do? He issued a proclamation throughout the province, saying: "Let all the people go out to the campus!" What did he do then? He brought some weasels took the portions and carried them to their holes. The next day he issued the proclamation again saying: "Let all people go out to the campus!" Again he brought weasels and placed portions of food before them, but stopped up all holes. The weasels took the portions, and carried them to their holes, but finding these stopped up, they brought their portions back to their places. (He did this) to demonstrate that all the trouble is due to receivers. (Lev. Rabbah)[23]

The tales are simple, the first being only for fun. It retells a folk talk showing robbers being outfoxed by

the quick thinking businessman. The second tale, though, teaches an important lesson for it explains how the rabbis felt towards receivers, the man who received the stolen property. He was just as accountable as the man who did the stealing. The rabbis morality asked for and usually received the highest ethics man was able to give. Remember, they taught their lessons through the Word of God, for what the rabbis decreed the people accepted as God's law.

THE MIDDLE AGES

> It is forbidden to rob or to steal an article even of trivial value from a Jew or non-Jew. (Kitzur Schulchan Aruch)[24]

Even though there was no love lost between the Jew and the non-Jew, scholars found no morality in taking articles from either group. Therefore, the rule explained that "Thou shalt not steal," applied to all men.

> A thief is one who takes another's property away secretly without the owner's knowledge, as when he puts his hand into another's pocket and takes money out without the owner's awareness, or commits a similar act. If, however, one takes something openly and in public by force, he is not a thief but a robber. (The Code of Maimonides)[25]

Here a distinction formulated throughout the ages has been stated in simple language. Robbery involves the possibility of physically harming the individual being wronged. Theft is done in secret without the awareness of the victim. The code then would seem to make theft a lesser evil than robbery, because it would be unlikely that anyone would be harmed.

> The law of the temporal government must be recognized as the law superceding the Jewish law in

civil matters). (Kitzur Schulchan Aruch)[28]

The major change that took place in Jewish law came with the acceptance of the above statement. No longer did the Jew live in Israel; he was a stranger in a strange land and as such had to conform to the strictures of his new home. The rabbis still had power over the Jew in community law, but the state government was to vie with the religious law from then on, even when the Jew returned to Israel. The world had changed and the laws needed restructuring.

THE MODERN ERA

Statements of religious law today are for the most part irrelevant, especially when they enter the civil realm. Restatements then of traditional civil code are basically guides for the moral treatment of one Jew towards another.

> It is forbidden to "steal one another's thoughts, i.e., to deceive another person even in non-monetary matters. Some examples of stealing another's thoughts are: A man should not offer a gift knowing in advance it will not be accepted ...(Hayim Donin, To Be a Jew, New York: Basic Books, 1972), pp. 54-55.

In dealing with another person, robbery takes place even when taking away the work of one's mind or in teasing another individual. Here one finds robbery explained as copying the work of another person. His mind did its job. It worked on a problem and handled it; the one who takes that work and does not put forth his own effort really has robbed the other individual.

Today, the criminal is punished and rehabilitated by the state without the aid of religious leadership. Jewish

law served as an example for new governments, but Jewish civil law is not found in effect anywhere. Today, they do teach us the Jewish concept of this negative commandment, "thou shalt not steal."

This commandment speaks to the human situation. A man must learn to live with his neighbor and to be fair to him. The success of society depends on honest relationships that people and countries develop with each other. In this commandment, one finds the very basis of a life that makes societal relationships between man and man possible. A man has a realm that is his own which no other human has a right to enter. This world is his home, his family, his property, and the workings of his mind. The society from which our heritage derives realized this basic point early in the history of civilized societies. Our obligation is to carry on that inheritance and to stop robbery and theft by honoring the domain of our neighbors and of all men. If nations could learn that; if peoples would follow this law; if neighbors could understand it; then maybe the peace that we hope for would truly exist.

CASES

Joe B.

Father and mother separated when Joe was not quite 4 years old. Mother received custody of Joe and younger sister. Children visited father a number of years until father "dropped out of the picture." Essentially, Joe grew up in a fatherless home. Mother had to work, so that supervision at home was minimal, especially when Joe grew older and could fend for himself. Joe's first disturbing symptoms showed up in school when he was

around 8 or 9. He began to truant occasionally and became mischievous and somewhat rebellious. Early signals transmitted from school were either dismissed by mother or she handled them superficially. Joe grew and so did his rebellion.

Joe began snitching butts with a few similarly rebellious friends, and by the time he got to high school, he was smoking a pack a day. Marks were bad, and he just managed to eke by; he was bright and could absorb enough in class to get by without doing much homework. Truancy picked up and when he was around 15, he began experimental drinking with friends. School became disturbed by truancy. His mother was contacted and with threat of court action, truancy was stopped for a time.

In a while though, Joe was apprehended with two other boys in a stolen car. Joe did not steal it, but he "went along for the ride." Joe received a continued sentence of one year. Soon, however, Joe began flirting with delinquency again--drinking, crashing parties, fighting. Again he was apprehended, this time for drunkeness and was placed on probation. Joe is not quite 17 (and no longer technically is a juvenile delinquent), and he is still around. Mother is still working; father had "disappeared" long ago; sister has been going with a fast crowd and is emerging as a concern, and Joe is hanging around with the same crowd--just getting by in school, no motivation for the future other than making a "fast buck" and still walking the delinquent path.[27]

GILAD

The following is the background outline of a delinquent Israeli youth. It was written by a social worker so takes into account the worker-client relationship.

PERSONAL: Born 1948 Israel. Drop-out from elementary school. Some homosexual contacts...Fairly bright, strong.

DELINQUENCY: Vandalism, brawling, petty theft, vhicle theft, burglary, peddling without license. Police record, probation.

FAMILY: Immigrated pre-1948 from Syria. Eight children. Parents semi-illiterate. Poor living conditions. Conflict.

GROUP STATUS: Well-liked, but keeps somewhat aloof from others.

REMARKS: Very good relationship with worker. Worker instrumental in preventing jail sentence 1965. Worker helped him reduce delinquency, improve literacy. In cooperation with probation officer, worker sent him to Kibbutz in Summer 1965.

Although the above outlines almost certainly do not correspond to your life, they are examples of the problems that arise and cause delinquency in youth. Broken homes, overpopulation, and bad living conditions cause delinquency. What these cases cannot show, and what has not been shown often enough, is that the opposite of these crises also can cause situations that lead to delinquency. Yes, the poor rich kid, whose father went to Harvard and mother to Swathmore, who lives in a $100,000 home, can also become involved in illegal activities. Joy riding and 'borrowing' a nice car often becomes the starting point. Possibly he took a little object from a store, or maybe it was the first test on which he cheated that began it. Whatever the cause, if only the criminal had followed that simple negative commandment in all its ramifications, then the crises with the law and one's family would not occur as often.

Hopefully, in studying this chapter, you have gained a feeling for the ethics that Judaism expects between a man and his neighbor. Trust forms a watchword that keeps men from dishonesty. More than this, our leadership are expected to deal equitably with the populace by setting a moral example. Robbery and stealing have always existed in Jewish communities and in all societies. For that reason there are laws against these crimes. The most basic of all rules affecting

the matters of robbery is found in the Bible--"Thou shalt not steal." Follow that rule as explained here and watch how much more harmonious your relationships with others will be. Don't fall into the trap of the boys about whom you read earlier in the chapter, who felt that since the rich and the political leaders stole from the poor that they had that right too. A bad example is no example.

QUESTIONS TO PRY INTO YOUR MIND

1. Do you know any delinquents? If so, tell the class about their situation without mentioning any names. Does that person's problem relate at all to any of the cases or tales studied in this chapter? If so, how?

2. Have you ever stolen anything? Why? How do you feel about it now? Did you ever admit your guilt to the wronged party? What did you steal? Was the theft worth the consequences (physical and mental) of the act?

3. Regarding the experience on robbing the teacher's wallet, Did you think your classmate had stolen it? Did you side with him ordid you want to castigate him? What did you think of the criminal procedure? Did the experience make you want to stay away from similar wrongdoings? Was the teacher fair in his actions toward the supposed thief? Was it realistic? What would you have done to make the case more dramatic?

4. What type of reaction do you have to the distinction made between a thief and a robber in Jewish tradition?

Do you feel that the punishment involved in these acts from tradition has been of a kind that would stop crime? Does the broad definition given to robbery seem realistic? What do you think of the idea of "stealing from another's mind?"

5. Do you find it odd that all branches of Judaism have accepted one interpretation of criminal acts? Do the ethics demanded by the rituals found in this chapter seem realistic?

6. What reasons do you think account for the low-crime rate among Jews? Did you find it odd to hear about Jewish criminals? Were you offended by the assumption that sometime in your life you had broken the commandment "thou shalt not steal." Did the reasons listed for crime among Jews seem adequate? Did they seem superficial? Were you surprised to find out how great the percentage of crime against property by Jews was?

7. Look at the midrashic tales about the travelor and the robbers and about the govenor who punished the receivers. Did the tales seem to have a deeper message than was shown in the simple text? Was the govenor and Jewish tradition correct in considering the shill like the robber?

8. Why do you think that Jewish tradition has come to accept the civil law of the land in which a Jew lives? Does it seem as good as the Jewish tradition you have

learned in this chapter? Why or why not?

9. The cases of Gidal and Joe B. are real. Do you think that such people, even though Jewish, would be prone to criminal activity? From what you know of the two boys, what remedies seem possible for their situations?

10. Looking at the whole chapter, explain what you feel would be an equitable robbery-punishment system combining what you know of Jewish and civil law.

PROJECTS

1. Write a short story dealing with a robbery. In solving the robbery that you conceive, have the ideas of Jewish traditional action toward robbers brought into play. Make many of the characters Jewish and show how their religion affects their attitude toward the situation and its outcome.

2. Prepare a psychodrama--role play a situation to teach the Jewish attitude toward criminal activity. Make the situation different from the one experienced in the class. If prepared early enough, maybe the class can use it as a windup.

3. Speak to your Rabbi, your local police, or find sociological studies on your city to find if there is any instance to speak of Jewish criminals in your locality.

4. Make a study of criminal activity as it has affected Jewish society throughout the ages. Be sure to include allegations by the communities surrounding the Jews as to Jewish misdeeds. Does the study show that the instance

of Jews in crime has always been low? Report to the class.

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CHAPTER 6

SUGGESTED FURTHER CHAPTERS

A textbook certainly cannot be composed of only three chapters. For this work to be complete, at least another seven full chapters would have to be added. This chapter will give broad suggestions for some of those further topics. The depth with which the original chapters were expounded will not be attempted here. At this time, the objective is purely to arrive at tentative subjects which could be researched at a later date.

BETWEEN MAN AND GOD

Prayer--Throughout the centuries, from the destruction of the temple onward, much of the Jew's life has been wrapped up in his conversational prayer with God. Unlike most religions, the Jew prays directly to God without the aid of an intermediary. In effect each Jew is his own rabbi. Prayer for most Jews has turned into a three-time a year experience. Hopefully, through the act of creating services, youths can be motivated to study about this special relationship between man and God. It should be interesting for the student to study the pattern of Reform liturgy versus the traditional order. The work should motivate the students to discover the meaning of the prayers which they recite in temple by teaching the transition from being a people whose worship was based on sacrifice to the rigid three prayer periods of the traditional Jew concluding with the student's own service ritual, should make for an interesting experience. Attendance at various types of

Jewish worship services will enhance the program greatly.

The goal of the chapter, aside from giving the student an understanding of the Reform Liturgy, will be to offer alternatives and experiences in prayer which should motivate a further interest and involvement in that type of relationship with God.

God--Often by high school, youths are beginning to face their first crisis of belief. With maturity comes an increased grappling with the question concerning the effect of God. Often the major question arises, Is there a God? It is the hope of this chapter to expose the youth to God in Judaism--not only to the father-figure God, that often has been fed to the youths throughout their growing process--but also to the other theories that have been prevalent in Jewish thought including Maimonides-Aristotelean concept, Rubenstein's God is dead, and other views used to interpret the presence of a deity in Jewish history. Hopefully, after having studied the material, each student will be able to grapple with the alternatives to a deity that will be offered in college philosophy courses and everyday exposure. Such knowledge should be of a type that promotes a strong Jewish identity to counteract today's trends toward non-Jewish and non-Western religious concepts; [illegible] concepts.

The experience involved in this chapter will be a difficult one. It could come from a series of play excerpts which give different God views or from sociodramas which ask each youth to act out for the class his personal

concept of what God is and how he relates to man. Of course, a study of God in Judaism will be offered. Further projects will suggest an in-depth study of non-Jewish God concepts which the student will be expected to share with the class.

The goal will be to reinforce in each student a belief in a Jewish God concept as opposed to others. The youth should gain the ability to discuss Jewish God concepts with his friends as opposed to more Christian, or non-Western concepts. One could say that the chapter offers the student a defense mechahism with which to protect himself from the onslaught of non-Jewish God concepts that he will be facing in his educational process.

BETWEEN MAN AND MAN

Poverty--It is a little known fact that the United States is the home for nearly one million Jews who, according to national statistics, live at what is considered the poverty level. In this chapter, the view of man's responsibility to his fellow man will be discussed. In large cities the experience will include a guided tour, by a local expert, through the worst areas of town. In smaller towns and large cities, a project of social action for poor citizens should be discussed and carried out by the class. It could include regular visits to an old folks' home, collection work for poverty agencies, or possibly some type of individual projects.

The views on poverty held by the three branches of

Judaism are similar. What would be shown is the reason for the similarity. The textual study would show the attitude toward poverty, those afflicted by it, and the responsibility of those people who are able to help the poor.

The goal of the chapter would be to make Jewish youths aware of their unfortunate co-religionists while instilling in them a desire of an awareness of how to help those who are poverty stricken.

Death--Growing out of the biblical concept of becoming unclean by touching a dead body, a whole world of taboos have grown around the subject of death and dying. The youth who has not been exposed to a loss in his own family by high school is a rarity, but a knowledge of that loss is often hard to grasp. A discussion of the Jewish view of death and the concepts surrounding it would be an overwhelmingly important mitzvah to study.

The experience would be a visit to a funeral home with the director explaining his role, that of the funeral home, and the general procedures surrounding the care of a corpse and of its burial. Added to this should be a knowledge of the major Jewish customs surrounding death. The variances in traditions between Eastern and Western Jewry and between Reform, Conservative, and Orthodox practice will also be shown.

More important than any of this, though, will be the attempt to teach the student to understand the phenomenon of death, so that its immanence in his life does not hinder his ability to cope with the reality that surrounds him.

War--Nothing seems to bother our youth today as much as the idea of the immorality of the war our nation has fought in the last decade. Throughout the ages, Jews have taken part in wars both offensive and defensive, especially at those times when the land of Israel was in Jewish hands. Is war permissible according to the laws of Judaism?

The experience involved in this chapter would be based on viewing three movies: One dealing with the glories of Israel's Six Day War; another with the concentration camps;; and a third that divides its attention between the bravado and the torment of military action.

The view of the three major branches of Judaism to the war in Vietnam would be discussed and also the view of the same groups to military action in modern day Israel. Finally the texts would be studied to show when it was and was not proper to do battle with an enemy.

The goal of the chapter would be to teach students the responsibility that may face them to wage war for their nation, the horrors of war, and how Jews have faced up to the need to fight or to be killed throughout the ages.

BETWEEN ONE JEW AND ALL ISRAELITES

Intermarriage--No question more divides the Jewish communities of the world today as does the problem of intermarriage. The interpretation of the problem has won and lost many a rabbi his position and many a youth the love of his parents and family. The concept involved deserves discussion by each of the youths present.

The experience would be built around three sociodramas. The first would be a case of a couple from their meeting to their engagement, including negative discussions with both sides of their families. The next would be the positive responses of a similar case where the families are willing to accept the couple as two young people truly in love who deserve to be allowed to be married. The third portrayal will be the most difficult as it will involve the youths being asked to act out the responses of their own parents to a similar situation.

The way intermarriage was handled through the ages will be clearly visible from the review of texts. The Orthodox, Conservative, and Reform responses to the issue today will make up the bulk of the chapter. It will be important for each student to realize why most people condemn such a marriage and yet, why there are rabbis who will perform them.

The goal, of course, will be to orient the youth to keeping the bulk of their socializing with other Jewish youth, but the chapter will be open enough to allow discussion of alternative action. Hopefully, the mature way in which the concept will be discussed will entice the youths to maintain their Jewish heritage and identity in their dating practices.

Peoplehood--This chapter will discuss the ideas involved in the idea of all Israelites being brothers--K'lal Y'isroel. Often youth forget that a Jew has a responsibility to

every other Jew, no matter where he may be or how he practices his religion. In this chapter this all-pervasive unifying factor in Judaism will be discussed.

Hopefully, the community that the class is held in will be large enough to have Jews from various localities living there. If so, a group of lectures on the different types of ritual observance would be in order by tying in the culture of the nation with the origens of the lecturers. Included should be an Israeli, a Western Jew, an Eastern Jew, and from this country, an Orthodox, Conservative, and Reform Jew. The give and take between the people and the students should make a great learning experience.

The study of the idea of one extended Jewish community should show how religious variances were responded to throughout the ages. The goal of the chapter will be to make the youths aware of the bond between Jews and to teach them more of their obligation to work with and for Jews. Also, a study of the chosen people concept would be included.

The above are suggested chapters to fill out the text. There are certainly other possibilities that would be considered before a final work was prepared. Hopefully, after having been exposed to the materials in the original text, the students using it would be further motivated in their religious studies.

CHAPTER 7

SUMMARY AND CONCLUSIONS

In beginning this work the author hoped to compile materials and ideas that could later be expanded into a complete textbook. This goal has been accomplished. Unlike many theses, there were no hypotheses made at the beginning of this work which could be answered at its conclusion.

In writing a work using experiential learning techniques the author found little difficulty. The interesting fact is that the creativity needed to write such a work motivated the author to arrive at very sound programs that should be enjoyable for the youths studying the text. If the experiences work in practice, the youths should be more motivated than by any other means of learning that they have yet experienced.

Writing a text using developmental psychology and student interest is the most logical thing to do. A subject must be relevant to a youth before it becomes palatable enough to study. The text includes chapters that might not seem to fit in either of these categories but the methods used in teaching the material should so stimulate the student's mind that he will strive to further his own education. Youth today are demanding of knowledge; they want to know of their heritage, whether or not they decide to practice it.

The completed textual chapters took a form that was much different than was expected when this work was undertaken.

They are much longer than a normal high school text chapter. They demand more physical and emotional participation than is the norm. Finally, they require that the student be interested in learning about his religion and the reasons for its traditions.

With these requirements in mind, a new form must be found for these chapters than in the traditional textbook. Each chapter can very easily stand on its own as a complete program for a mini course of three to four weeks or as a weekend camp experience. Taking these factors into account, the best method of publishing this work would be as a series of pamphelts; each includes the material for one chapter of the course. A series of weekends, either where students live at the temple or visit a camp, would be the most adequate way of covering the experiential part of each chapter.

If a publisher was interested in printing the book in a textual style, it could be done, but a teacher's manual would be a necessity. Concepts are taught and concepts must be explained to faculty in more depth than they are given to students. A good teacher should certainly read the selected bibliographic material. The advantage of teaching through experiential techniques is that they can work without the finest teacher available. The materials are compact units and could be taught in a small school or in a large school where even the most poorly trained and the least knowledgeable teacher could, with a little work, carry

on an interesting series of classes.

Today, the texts in this field are inadequate. To be fair to our youth, they must be given a knowledge of their religion from the texts, but more importantly, from living the traditions that our heritage has made available to them. A text on the mitzvoth for Reform youth is not intended to turn them into followers of the Lubovitch Rabbi. It must fill a gap in their education by giving a greater understanding of Judaism as it has evolved and as it can be practiced in a liberal format.

Mitzvoth are technically outside of Classical Reform Judaism. Dogma does not play a role in the religion. Here, we also follow this attitude. There is no dogma. What can be found in Reform Judaism is opportunity. The opportunity comes to each individual member to decide for himself what aspects of his religion are meaningful and pertinent to his own life. Here we go a step further. The technique of tracing and experiencing an ancient law are given. Reasons for its use or disuse today are offered, and textual knowledge of how it evolved is taught. After having seen such a process, even if these points are not in accord with the life of the student, they have learned a methodology to continue study. Also, they learn study techniques which will be useful to them in their further education.

Kashruth, Shabbat, and Robbery are the completed chapters. Each offers a chance to study a mitzvah which

either relates one Jew to all other Jews, a Jew to his God, or a relationship of man to man. As Jews living in the 20th Century, these relationships make up the most important ones in our lives. The Jew remains a Jew and the mitzvoth, actively or passively observed, are part of his heritage. For the good or for the bad, the Jew must face his mitzvoth and decide its place in his life. After having worked with these principles, a student will never again be able to say that he does not have the tools or the opportunity to learn his religion; they are offered to him here in a logical study pattern.

In summation, this textual material becomes a starting point for a broad area of knowledge that often has not been offered to our students. The material gives youth the opportunity to really live his religion. If he does that, maybe the years of passive resistance to its traditions and its activity can be overcome. Maybe, through such a technique, Judaism can again become a focal point in the lives of the religious school student, even after his parents have quit forcing him to attend classes. Maybe the student will be motivated to learn on his own about his Judaism.

Finally, Judaism demands, above all else, knowledge. A Jew is not even allowed to claim according to tradition, to be an atheist until he knows all about what he does not believe in. Here we teach what there is to believe in, what there is to do, and how to do it. It that does not motivate participation in an active Judaism, absolutely nothing will.

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