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MAKOM: A NEW TOWN EXPERIMENT

DAVID GLAZER

Thesis submitted in partial fulfillment  
of the requirements for Ordination

Hebrew Union College-Jewish Institute of Religion

Cincinnati, 1977

Referee: Prof. Sylvan D. Schwartzman

This thesis is dedicated to Nietzsche's

"Sense of truth:

I think well of all skepticism to which I may reply:  
'Let us try it.' But I no longer want to hear anything of all those things and questions which do not permit experiments. This is the limit of my sense of truth: for there courage has lost its rights."

On the Genealogy of Morals

And

to all who participated in Makom  
from its inception to the completion  
of this work. . . .

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## DIGEST

Makom: A New Town Experiment is the title given to a work which grew out of discontent with the present nature of synagogue life. This thesis is based upon my personal experiences as the rabbinic intern at Makom--an experimental project in creative programming for the unaffiliated young Jewish adults in New Town, Chicago, co-funded by the Chicago Federation Union of American Hebrew Congregations and the Midwest Region United Synagogues of America.

This is a descriptive study of the conception, implementation, and growth of Makom, with particular emphasis on a number of the elements which brought young Jewish adults together. It takes for granted that those who will read this work have reason to be familiar with and concerned about the absence of practically an entire generation of young Jewish adults from organized synagogue life.

This thesis describes and advocates a process which advances in three stages: 1) "a street ministry" in which the rabbi, through outreach, makes contact with the Jewish young adults, wherever they are, reinforces his relationship with them by repeated follow-ups, establishes his trustworthiness and credibility, and renders whatever services he/she can provide; 2) "institutionalization" in the form of providing opportunities for experimental Jewish worship, learning experiences, and social contact with other Jews; and 3) the ultimate goal which is "the formation of independent chavurot" that may be able to combine to become a self-supporting "community" for the sustenance of Jewish religious

life at this age level.

It is recommended that, with proper modifications, such projects be undertaken in all large metropolitan centers where unaffiliated young Jewish adults abound. The hope is expressed that thereby enthusiasm will be kindled by the contents of this thesis, and others will find the courage to do as the originators of this experimental project did.

## INTRODUCTION

Between 1960 and 1970 there has been an unprecedented growth in the 16-24 year old age bracket. "In absolute numbers the youth population grew by 50% in the sixties (from 27 million in 1960 to 42 million in 1971)."<sup>1</sup> The 5% leap, from 15%-20%, in this proportion of the population was due, in large measure, to "a brief reproductive renaissance between the mid-1940's and the mid-1960's."<sup>2</sup> This reproductive renaissance has been called the Baby Boom.

The consequences of the Baby Boom were widely felt in the United States during the decade of the sixties. An entire sub-culture has been formed with the young at its center. This new sub-culture was called the "youth culture." Within this Youth Culture were to be found smaller movements such as the Hippies, the Young Radicals and the Students for a Democratic Society. Charles Reich writes, ". . . the younger generation began discovering itself as a generation. Always before, young people felt themselves more tied to their families, to their schools, and to their immediate situations than to 'a generation.' But now an entire culture, including music, clothes, and drugs began to distinguish youth. And the more the older generation rejected the culture, the more a fraternity of the young grew up so that they recognized each other as brothers and sisters from coast to coast."<sup>3</sup>

There are those that maintain that the turbulence and violence of the late sixties resulted from our inability and unpreparedness to successfully integrate this large and growing number of young people into

the existing social structure. In Youth: Transition to Adulthood we learn that "the increase in the magnitude of the socialization task in the United States during the past decade was completely outside the bounds of previous and prospective experience."<sup>4</sup>

"Having been forced to create and live within a Youth subculture, an alternative culture, many youth were reluctant to leave it, reluctant to become assimilated into the adult culture from which they have for so long been segregated."<sup>5</sup> Thus we have the emergence in the early seventies of a phenomenon which, though present throughout history, takes on a very modern meaning: singles. In the past, there were certain professions for which singlehood was a must, such as the priesthood, and certain professions which tolerated singles, such as a number of the Israelite prophets. Dr. Mary Ann Schwartz states,

In the past, barring economic disasters, this single stage was generally considered a transitional stage, albeit of varying length, on the road to full social maturity, i.e., marriage. Those permanently single--excepting individuals fervently dedicated to a cause: priests, nuns, scholars, and revolutionaries or those held in formal bondage--were often considered defective or incomplete. . . . Positive views of and alternatives for the permanently single were rarely broached. Today, however, social redefinition and realignments are occurring. There is a growing recognition that marriage is not the only way to personal and social fulfillment.<sup>6</sup>

Today, those that by choice or chance remain single well into their late twenties and early thirties are products of the Baby Boom and the Youth Culture of the sixties. An unwillingness to marry, a desire to remain single, is one way of maintaining affiliation with the youth culture. Those that were in the age bracket 16-24 during the sixties, are today, during the seventies, in the 26-34 age bracket. Those within this age bracket constitute the crest of the wave of change that

has swept across our nation during the last fifteen years. The most notable change being the emergence of singlehood as a viable life style for a period much longer than ever before.

"Data from the 1970 census indicate that there has been an increase in the percent single among both sexes under the age of thirty-five in the United States since 1960."<sup>7</sup> This is especially true and keenly felt within the Jewish world. Marshall Sklare writes,

The case of New York City offers an excellent opportunity to study this matter. Although the availability of endogamous mates is greater there than any other place, we find that in the age group of twenty to thirty-four years native-born Jews rank higher than any other ethnic group in the proportion who have never been married: a total of 48.1 percent are single.<sup>8</sup>

If we add those Jews who have married but later divorced to this already high number of single Jews, we have in a metropolitan area like New York City a Jewish singles population that well exceeds more than 50 percent of Jews in the age group of twenty to thirty-four.

The reasons for so staggering a number of single Jews, despite the American bias towards marriage and the Jewish imperative, "Be fruitful and multiply," do not concern us in this work. But in passing let us mention that higher education is the one major cause cited most often by social scientists responsible for the "singles" phenomenon. According to Sklare, "the higher the level of education the stronger the tendency to remain single."<sup>9</sup>

Among the many ethnic groups in the United States, the Jews are regarded as the most highly educated. Jews have even exceeded, according to Sklare, educationally the old Protestant aristocracy. Being a highly educated group accounts in part for so many single Jews in the United States. Interestingly, they are not to be found in the suburbs,

but rather in large urban centers where they generally reside in a certain section of the metropolis which is populated by singles from other ethnic backgrounds. Thus, a generational rather than an ethnic homogeneity obtains in those sections of large cities populated by singles.

Within this singles population a variety of life-styles are manifest. There are gay Jews who have in the past few years "come out of the closet" and have engaged in an organized defense of "Gay Liberation." Then there are those who, although single at present, were married in the past. Many divorced persons are to be found among singles and in single oriented neighborhoods and activities. And of course we find singles who never married, many of whom have not closed off the option of marriage but have merely delayed it. And there are those among the never-married who willingly choose singlehood as a viable and meaningful life way. This group is least common among Jews.<sup>10</sup> These singles in general share a common non-participation in organized Jewish life. This fact is so obvious that it needs no documentation.

In a sense, American Judaism faces a situation not unlike that which prevailed in the early 1920's, although the particulars are strikingly different today because of the "singles" phenomenon. In the early 1920's a great many college students were divorced from organized Jewish life. To increase their Jewish awareness

The first Hillel foundation was established in 1923 at the University of Illinois. Interestingly enough, it was formed at the suggestion of a non-Jew, Edward Chauncy Baldwin. As a professor of Biblical literature, Baldwin had an opportunity to evaluate the knowledge of his Jewish students with respect to Jewish studies. Apalled by their ignorance and indifference, he suggested the project to Jewish leaders in Champaign. Prominent Jews in Chicago were later contacted and in 1924 the project was taken by Bnai Brith.<sup>11</sup>

Ever since then, the Hillel Foundation has served Jewish students and "since 1963 the work of the Foundation was expanded to include faculty."<sup>12</sup>

Today's condition, focusing on Jewish singles as opposed to Jewish students, calls for another type of Jewish educational instrument: an informal/formal Jewish presence amidst the sea of Jewish singles living in large metropolitan centers.

An experiment to "explore the possibilities of creating Jewish life for unaffiliated young people who seem to be on the periphery of or totally disengaged from the present institutional structure of American Judaism"<sup>13</sup> was undertaken in Chicago in 1974. This thesis builds upon that experiment. What it presents is not based on theory or speculation but on the accomplished facts of an experiment in social reality, on the unassailable success of a project wherein people were involved. Consequently, this thesis will be in large measure descriptive; it will describe the formation of "Makom," a Jewish community, predominantly made up of singles, in Chicago.

At the outset it is important to note that this community, just like the Hillel Foundation, did not grow organically. By this I mean that the Makom community was not developed by single Jews living in Chicago who felt a need to belong to a Jewish community and who acted upon this need. As will be seen, such an attempt was made unsuccessfully. Rather, the Jewish lay and professional leaders hired an out-of-town community organizer, a rabbinic student at the Hebrew Union College-Jewish Institute of Religion, Cincinnati, to attract single Jews by creating programs in which they could participate. The writer was the person hired for this task.

This thesis will describe the forces that led to the creation of

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Makom. A history of the project sets the stage. Included in the history will be personal comments about the project's leader. These personal comments will clarify some of the qualities needed for a ministry to the younger generation.

From here the thesis goes on to describe the first two months of operation. This period will be called the "street ministry," during which time important contacts were made with the singles population of New Town in Chicago. New Town is a generational neighborhood in which this project took place. Included there will be a typology of four types of people who were contacted during the initial two months and the circumstances under which these people were met.

We next focus on the religious services of Makom--Erev Shabbat, Havdallah, Mezuzah and Holiday. These were the institutionalizing factors of Makom. People participated in Makom primarily because the services were creative, emotive, and very informal.

To determine the effects, a questionnaire was administered at Makom during the sixth month of operation. Beside gathering information about the participants' age, education, income, and Jewish affiliation and participation, the questionnaire attempted to measure changes in Jewish identity of those who participated in Makom. An analysis of these results is offered.

The work concludes with a summary and various appendixes.

Photographs will be placed throughout the thesis. Makom's orientation was towards the experiential, emotive, and experimental. As such the photographs will convey the emotive aspect of Makom in addition to the cognitive dimension which will be articulated in writing.

As an aside, the photographs were taken by Mr. Lee Balterman, a



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free lance Chicago photographer. Mr. Balterman was brought to Makom by a lady friend. Though a Jew, he was not affiliated with any existing Jewish institution. He enjoyed Makom's services and asked me if he could bring his camera the next time he came. I hesitated. I thought his picture-taking might be disruptive. On the other hand, I thought it would be nice to have photographs of the participants celebrating together. Perhaps the photographs could be enlarged to posters and hung on Makom's walls. I gave him conditional permission. The posters, unfortunately, never materialized. However, the photographs did and some of them are included in this work.

In addition to the photographs other materials such as flyers letters, and newspaper articles will be found throughout this work. With the exception of the newspaper articles, these inserts plus appendixes I-V are the products of members of the target population. These, too, are included to convey the emotive and expressive aspect of Makom.

## CHAPTER I

### Beginnings of the New Town Project

The Chicago Jewish community typifies the post-counter-culture mood of the 1970's. A city with approximately twenty-five Reform temples and countless synagogues of other orientations, Chicago was swamped with young Jewish adults who less than a decade before had shown an outspoken hostility to Judaism.... In recent years, adolescents, now young Jewish adults, had developed a life-style reflective both of their maturing and of their college idealism. Many who had jobs in the Loop (Chicago's business district) and in other urban neighborhoods could not envision themselves commuting to a home in the suburbs. As a result, they slowly began renting quarters in the apartment houses, brownstones, and high rises of an area just north of the pseudo-counter-culture Old Town neighborhood. Soon enough, the area had become so popular that rents were at a premium and places to live had become scarce. The migration back to urban living would evolve into Chicago's first new neighborhood in years. Where other Chicago neighborhoods had ethnic orientations, this one would be an area for a generational group; an urban setting with a modern life-style for people in the 21-45 age bracket.... Stores, restaurants, community theatres, pubs, cinemas, and bistros reflected the new type of consumer. This neighborhood of 'swinging singles,' young marrieds, and middle-level white-collar workers became known as New Town. The name was intended as a reaction to the garishness of Old Town and the out of date counter-culture image Old Town tried to foster.<sup>1</sup>

Rabbi Haskell Bernat, an energetic and creative man in his late thirties, was in the early 1970's the director of the Chicago Federation, Union of American Hebrew Congregations. He was instrumental in the creation at Oconomowoc, of the exciting Mayan program (an intensive Hebrew studies program for Reform high school seniors). Rabbi Bernat had a pulse on what was happening in different areas of Chicago. A conscientious rabbi, loyal both to the institutions he served and to Judaism, he sensed that the synagogues were not doing right by young

Jewish adults. This was evidenced by the absence of men and women between the ages of 22-35 in Reform temples.

In a letter to the board members of the Chicago Federation U.A.H.C., Rabbi Bernat wrote, "Young Jews are usually out of touch with the institutions of religion. We provide for them from cradle through college, and then act as if they don't exist until they enroll their first child in religious school. Our synagogues are not easy places to find your way in if you don't have children or grandchildren."<sup>2</sup>

Although he did not see these "young Jews" in the synagogue, he was often made aware of their existence. He saw them whenever he drove through the Near North\* or when he went to a show or a restaurant. They crowded Mel Markom's a delicatessen restaurant in Lincoln Park. They waited on him at Jeremiah's a restaurant in the Rush Street area of Chicago owned by his friend, Bruce Barry. Some of them even worked with him at the U.A.H.C. office at 100 West Monroe, in the "Loop" of downtown Chicago. But they were not to be seen in shul.

Why did these young Jews, many of whom went to Sunday School and Jewish camps as children, disappear from the synagogue once they left home or Hillel? Was their disaffiliation a reflection of the times? Perhaps it reflected upon the synagogue? Were they "turned off" to the synagogue or to Judaism?

These and many other questions troubled Rabbi Bernat. He felt that something should be done to bring some aspects of Jewish living into the lives of young Jewish men and women. He knew that whatever

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\*For purposes of clarification, the following areas should be included in New Town: "Near North," "Lincoln Park," "De Paul," "Lake View," "Lake Shore," and "Rush Street."

it was, it would have to be creative. It must be done in a way that would reach these young adults. "Just think," he said, "of young Jews organizing themselves with financial backing of the Jewish establishment. We'd just give them the money and let them do their own thing . . . no strings attached."<sup>3</sup>

He energized the Union of American Hebrew Congregations machinery by presenting various people, with the idea of funding young Jews so they could create alternative Jewish life styles in New Town. Among them were Dr. Jerome Mehlman, President of the U.A.H.C., the late Harry Gaines, U.A.H.C.'s "dollar-a-year" man, and Mollie Motch, U.A.H.C. staff. The response Rabbi Bernat received was most heartening.

At the same time, Ray Kalef, Rabbi Bernat's counterpart in the United Synagogue, Midwest Region, and lay leaders of the Conservative Movement in this area, were also concerned with the absence of young Jewish adults from synagogue life. At meetings of the Midwest Region--United Synagogues of America, there had been much discussion regarding the possibility of interesting unaffiliated, young Jewish adults in "returning to Judaism."<sup>4</sup> Towards this end, in 1972, they began the process of forming committees of interested young people to formulate a plan of action.

One day, over lunch at the Covenant Club, Rabbi Bernat told Bruce Barry, a youthful lawyer and owner of Jeremiah's, as well as a member of the United Synagogue executive committee, that the U.A.H.C. was hoping to provide creative programming for the Jews of the Near North (New Town). Bruce, a most active but dissatisfied member of institutionalized Judaism, told Rabbi Bernat that the United Synagogue of America was, likewise, working on the same problem. Rather than do it

alone they thought it might be more productive to work together. After all, one of the complaints often heard about Jewish institutions was that there was too much duplication of effort! Bruce set up a meeting for Rabbi Bernat, Ray, and himself to discuss this further.

The meeting resulted in many positive suggestions. Rabbi Bernat and the U.A.H.C. staff had been thinking of programming for "Alternative Jewish Life Styles." Ray and the United Synagogue were considering the idea of an "Experimental Synagogue." They decided to form a committee comprised of equal representation from both movements. The members included the elite of both movements in the Chicago area. They were: Dr. Mehlman, President, Union of American Hebrew Congregations; Rabbi Bernat, Director, Union of American Hebrew Congregations; Don Kahn, Executive Committee member, Union of American Hebrew Congregations; Ray Kalef, Director, United Synagogues of America; Bruce Berry, Executive Committee member, United Synagogue of America; Dr. Sheldon Kamin, President, United Synagogue of America; and Rabbi Gerry Rosenberg, President, Rabbinical Assembly. They also set up an evening meeting with other Jewish professional and lay leaders as well as interested young adults who might be willing to discuss the situation, particularly the need to "turn on" the young unaffiliated Jewish adults. Bruce Berry and Don Kahn were elected co-chairpersons for the project. (See photo 4b on following page. Bruce Berry is at far right. Don Kahn is in the back leaning against post.)

The meeting was held on January 19, 1973, at the home of Bruce Berry, who lived in a section of the "target area," Lincoln Park. The discussion was informative. Most of the people agreed that the synagogue was no longer a place where the young cared to go, whatever the



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4a

reasons. They felt that it would be best to bring together more young adults, to see if they could come up with some alternative ways for Jewish life.

The following day both the United Synagogue of America and the Union of American Hebrew Congregations sent letters to their respective congregations asking for names of children, relatives and friends who fit the description of the "target population": "Young adults, single or married, living in the Near North area of Chicago and, above all, who are unaffiliated with an existing synagogue or Hillel."<sup>5</sup>

Names came in and more young adults were invited to these get-togethers. A few more meetings occurred at Bruce Berry's home in Lincoln Park. These efforts, however, were not very successful.

In April, 1973, a combined Union of American Hebrew Congregations and United Synagogues of America executive committee meeting took place. An alternative approach was discussed and finalized. I quote the minutes:

. . . several months ago the chairmen of both groups, Mr. Bruce Berry for the Conservative Movement, Mr. Donald Kahn for the Reform Movement, initiated planning meetings with a number of young people stemming from both movements. The original intent was to have the young people set their own tone, make all decisions and develop the format, physical site, etc. Committees were formed, but they yielded no results.

An alternative approach was decided upon in which the two movements would take the initiative of engaging an individual on a professional basis to serve as the religious and programmatic factotum for the project, as well as a store front to serve as the site. The store-front synagogue would serve as the gathering place for a number of different kinds of groups functioning on a religious, cultural, education, and social level. The coordinator of the program would respond to each of the groups. The United Synagogue has some funds available for this, and the Chicago Federation is willing to raise matching funds.<sup>6</sup>

The alternative approach was received with much enthusiasm and greater support from both movements. The desire to bring the young back to Judaism was no longer something only to be discussed at meetings.

This was a concrete opportunity for the Jewish establishment to show its concern and care for the younger generation. The numerous office communications of April and May show the organizational machinery of both movements working diligently to bring about the "recapture" of the young.

Within five short weeks, covering parts of April and May, the abstract idealized vision was translated into a workable design. The plan of action is spelled out in a memo to the members of the Experimental Synagogue--Alternative Jewish Life Style Committee, which has now become a board with the name Chicago Jewish Experience, Inc.

(Personal comments are parenthesized.)

The group recommended that Rabbi Bernat screen rabbinic students at both the Hebrew Union College and the Jewish Theological Seminary of America in order to recommend candidates to the group so that a final selection might be made. It was made clear that applicants from the Hebrew Union College would be representative of the more traditional wing of the Reform Movement, and those from the Jewish Theological Seminary from the liberal wing of the Conservative Movement.

It was suggested that the most feasible arrangement would be a candidate in his final year of Rabbinic school who would be released by his seminary and who, if the project was successful, might continue on after his ordination. Dr. Kamin (a conscientious institution man) advised that the Jewish Theological Seminary, unlike Hebrew Union College, does not have a formal internship program, and commented that it seemed more likely that a candidate would emerge from Hebrew Union College. Therefore, it would be a highly desirable combination both symbolically and practically to utilize the premises of the Central Synagogue (Conservative) on Rush and Oak Streets, which has been offered to us, if the rabbinic student came from the Reform seminary. Bruce Berry (youthful lawyer, bored with the synagogue but searching for a meaningful, religious experience) felt that it 'was irrelevant as to which seminary the rabbinic student came from. And in any event, we should stick to the storefront and not the typical synagogue building and atmosphere.'\*

For your information: At a Board of Directors meeting of the Chicago Federation Union of American Hebrew Congregations,

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\*Central Synagogue is by no means a typical synagogue building! It is a brownstone, three story, very heimisch, with Taam. It is lo-



Rabbi Haskell Bernat reported on the several meetings with the leadership of the Midwest Region, United Synagogue. It evoked great enthusiasm and a spontaneous motion to authorize an expenditure up to \$5,000 from the Chicago Federation, Union of American Hebrew Congregations, to be used as matching funds with the United Synagogue. The motion read that the combined budget of \$10,000 would be used for the payment of salary and rental of premises for a trial period of eight months.<sup>7</sup>

This was the project. The Chicago Experience Board would hire a rabbinic student from either Hebrew Union College or Jewish Theological Seminary to be the factotum at a "storefront" synagogue which would reach out to members of the "target population" (unaffiliated young) living in the "target area" (New Town). The project had a projected budget of \$10,000, not as yet raised, and the project was to last eight months.

The responsibilities were divided between both camps. Rabbi Bernat (Reform) accepted the welcome responsibility of recruiting the "right person." Ray Kalef (Conservative) assumed the responsibility of locating a "storefront" in the target area, and an apartment for the Rabbinic Intern.

Not wasting any time, Bernat made arrangements for recruitment. He informed Rabbi Kenneth Roseman, Dean of Students at the Hebrew Union College, that he would be in Cincinnati, on Monday, May 14, 1973, to interview candidates for an internship position in a "non-traditional setting."

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cated in the busiest singles area--Rush Street. I went there a few times on Shabbat morning and had a lovely time. The people were quite nice and warm, unlike "typical" synagogues. Do our leaders really not know what is going on in the Jewish community? Had I known that we could have used Central Synagogue. I may have scheduled a few classes there. Many lived in that area, including Dennis Katz, an ordinee from Ner Israel, Orthodox (Baltimore) and Jewish Theological Seminary. He gave up the rabbinate to become a hospital administrator. He was one of the good guys who gave of his time to teach classes. He was also gracious enough to have a weekly Shabbat cholent at his home, which is still to this day going on.

He asked Dean Roseman to inform the students of this opening. Bernat then asked Ray Kalef to recruit the help of the Conservative leadership in New York. Ray sent a letter to Dr. Morton Siegel, Executive Director of the United Synagogue of America, explaining the project and the enthusiasm that it had generated. Indeed, this is reflected in what he wrote,

Frankly, Morton, we feel that this may be an exciting idea for the Conservative Movement and the Reform Movement to sink its teeth into, and any and all aid which your office can render would be most gratefully appreciated. If you would, perhaps, telephone Wolfe Kelman and tell him that he might be expecting a call from Rabbi Bernat this would help.<sup>8</sup>

Shortly thereafter, Haskell, pleased with the results of the past few months, headed for Cincinnati. There on May 14, 1973, he interviewed me at length and discussed his interests and experiences. A detailed account of the interview follows.

The following notice from Dean Roseman's office, led me to the interview:

Rabbi Haskell Bernat, the Director of the Chicago Region of the Union of American Hebrew Congregations, has informed me that there is an internship position available in a non-traditional setting. It is the intention of the Region, in cooperation with the Conservative Movement in Chicago, to create an outreach program in the Near-Northside of Chicago, a district which traditionally has had a large number of unaffiliated young Jews. The attempt would be to reach out to them for programming, whether liturgical, educational, action-oriented or other. This position requires a student who is comfortable with a certain amount of tradition and who is willing to develop exciting programs. Rabbi Bernat has indicated to me that he will be on campus on Monday, May 14, and would be delighted to interview any candidates who are able to meet him. If you are interested please give Mrs. Bartel your name before May 11.<sup>9</sup>

The interview between Rabbi Bernat and myself was, in a sense, a meeting between two generations. The generation which was concerned with the absence of their offspring from organized Jewish life, and the

younger generation, the missing offspring, the young Jewish adult.

Rabbi Bernat interviewed me in a very relaxed and easy manner. He created an atmosphere in which free and open discussion could occur. We discussed organized Jewish life and unaffiliated young Jews, as well as the kinds of programming I would pursue were I the project's Rabbinic Intern.

At the time of the interview I was a third year rabbinic student. Though matriculated in the rabbinic program, I identified with my unaffiliated age-cohorts more so than with fellow students. I viewed my enrollment at Hebrew Union College as a learning experience rather than as a preparation for a rabbinic career. I, too, was a synagogue dropout. I found services boring and much of the rituals meaningless. Try as I might, and I did try, I could not take the temple seriously.

That I did not attend temple and did not find the temple experience meaningful when I did attend did not mean that I was pleased with these results. I wanted to feel a part of my people. I wanted to belong. I wanted to experience Shabbat and Yom Tov in community. Yet I and my unaffiliated cohorts viewed the temple institution with suspicion. Somehow the temple was missing its mark. Why go to the temple and be bored when we could go to a pop concert, or a party, or the theatre, or a discotheque and have a great time.

I had a notion of the kind of affective involvement I needed to participate and feel part of a group. I did not feel any involvement during the services that I did attend. That's why I wanted to lead this project. I wanted to bring together Jews who would enjoy being with each other, or as we say in singles circles "get off" on each other, young Jews who would find services so meaningful and involving that they would

rather celebrate Shabbat than go to a bar.

The above sentiments, however, are not unique to me. Every Jew, every person, has an idealized vision of the kind of community to which he would like to belong. But vision and reality do not necessarily conform one to the other. A world of difference exists between the two and it is precisely this difference which keeps the unaffiliated away from the synagogue. They are unaffiliated in relation to what the temple is rather than what it represents in its idealized form.

These were some of the thoughts that I expressed during the interview and Rabbi Bernat was most understanding. But of importance here are those parts of my personal history which influenced Rabbi Bernat and later the Chicago Jewish Experience, Inc. Board to hire me. Certain experiences helped me greatly in the field. Since more projects of this nature are being considered,<sup>10</sup> the articulation of my experiences might prove helpful.

There are four elements in my personal history which helped me in this project; 1) growing up in Israel; 2) spending my first five years in America in a Yeshiva day school; 3) theatre and dance training; 4) my participation in and acceptance of the single's life-style.

I lived in Israel from 1948-1958. I was raised in a Chelmitte home where Yiddish and Hebrew were spoken interchangeably. My parents (income) came from the professional theatre. My father was an actor, my mother a box-office manager. I was a back-stage child. On <sup>3</sup>1C3IN <sup>1</sup>APL (Saturday evenings) and throughout my summer recess I witnessed the magic of the theatre, both behind and in front of the curtain. I grew to love the theatre, especially the Yiddish theatre. I began my stage career at age six when I acted in "The Kibbitzer" with the well-

known American-Israeli Yiddish actor, Joseph Bulloff. The Yiddish theatre formed early in my life a twofold love: the love of the theatre and the love for shtetl life. The latter was often the subject of Yiddish plays.

Growing up in Israel, however, did more than familiarize me with the theatre. Israeli society shaped my identity as a positive Jew. In Invitation to Sociology, Peter L. Berger argues that "society provides the script for all the dramatis personae."<sup>11</sup> One's identity is shaped by one's social predicament. "In a sociological perspective, identity is socially bestowed, socially sustained and socially transferred."<sup>12</sup>

Whether one was אָר, observant, or allied with secular Zionism, Shabbat was a very special occasion in Israel. Israel operated with a six-day work week. Consequently, Israel had a one day week-end-Shabbat. Because of the six-day work week, the religiously observant and the religiously non-observant made a great to-do about Shabbat.

There was really not much choice in the matter. Public transportation ceased to operate a few hours before Shabbat began and at that time very few people had private means of transportation. All the shops closed early Friday afternoon, not to re-open until Sunday morning. People hurried home carrying freshly roasted nuts and cut flowers. Expectancy and excitement were in the air. Shabbat was approaching. Special meals were prepared, clean clothes were donned. Friends and relatives visited each other. Shabbat's message: relax, enjoy yourself. Feel special, be special.

In this social setting Shabbat becomes, as Dr. Alvin Reines says, "an intrinsically meaningful symbol." It is a time of "soterial exist-

ence," a time when just to be is unquestionably satisfying. This message was transmitted and sustained by the social environment in which I grew up. Even had it wanted to, the synagogue could not have transmitted a clearer message regarding Shabbat. The Diaspora Synagogue cannot hope to transmit as positive a Jewish identity as can the Israeli society. Such a distinction is crucial. Herein lies the painful truth of the Diaspora poignantly expressed in Albert Memmi's The Liberation of the Jew. Diaspora Jews receive very little, if any, reinforcement and affirmation of their Jewish identity from the culture in which they exist. In the Diaspora the synagogue and the home shape one's Jewish identity. Certainly these identity agents are incomplete in relation to the entire Israeli society which conveys and sustains Jewishness.

My identity was unhesitatingly Jewish, and the Israeli synagogue played a very minor role in its formation. How was this valuable? With this background I had an experiential awareness, a veritable tank of positive Jewish experiences, unrelated to the synagogue. I empathized with the difficulty my American-born, unaffiliated, age-cohorts had in relating to and accepting Jewishness as conveyed by American temples and synagogues. I wanted to create and participate in a "Shabbat Celebration" patterned after a "Shabbat in Israel" which was a celebratory occasion, as opposed to a Shabbat in the American synagogue. A new dimension had to be introduced: Shabbat as joyful celebration. Though the festive dimension of Shabbat is not new in theory, it was new in practice for many of those who participated in the project. The Shabbat they had known, if any, was very "proper" and rigid--a joyless experience. My Israeli experience assured me that Shabbat and other celebratory occasions within the Jewish calendar needed an

infusion of a festive, carefree atmosphere. Not festivity as frivolity but, as Harvey Cox said, festivity "as a time set aside for the full expression of feeling."<sup>13</sup>

Two benefits were derived from my Israeli connection. First, an infusion of festivity into the worship services; and second, an authentic and secure Jewish identity with which the members of the "target population" could easily identify. A certain Jewish authenticity adheres to Israelis. A gut-level Jewishness, a Jewishness that imbues the personality and manifests itself unabashedly even in bars and discotheques. And since the New Town project began less than a year after the Yom Kippur war, my Israeli residency carried with it a certain charisma which attracted members of the "target population."

The second aspect of my personal history helpful in the New Town project was my yeshiva day school training. I spent my first five years in America studying at Talmudical Academy, Yeshivat Chafetz Chaim, in Baltimore. Thus I was able to fill the requirement stipulated by the Conservative half of the Chicago Jewish Experience, Inc. board: "This position requires a student who is comfortable with a certain amount of tradition. . . ."<sup>14</sup>

Beyond fulfilling requirements, my Orthodox connection coupled with my later commitment to Reform freed me somewhat from Jewish sectarianism. This freedom and my familiarity with these Jewish movements enabled me to develop a working relationship with most of the synagogues in the New Town area. Surprisingly, members of the "target population" demonstrated an enthusiastic willingness to learn about and experience a variety of synagogal expressions.

The third aspect of my personal history that helped qualify me for

this position was my professional involvement in two mediums of the performing arts: theatre and dance. No longer wanting a parochial education, I enrolled in a public high school. There I once again involved myself in theatre, and during my senior year I began to study dance, specifically tap and ballet. While in high school I did not participate in any Jewish youth movement. My interests were entirely secular, though I did attend social dances at the local Jewish Community Center.

I majored in drama and dance for a period of five years at the following schools: Boston University, 1965-67; Boston Conservatory of Music, 1967-68; College Conservatory of Music at the University of Cincinnati, 1968-70. I received a B.F.A. from the University of Cincinnati in June, 1970.

Excluding any theatrical involvement in the various schools I attended, I have spent about three years as a professional performer in a variety of companies, among which were the Bat-Dor Dance Company of Israel and a Broadway production of "To Live Another Summer to Pass Another Winter," choreographed and directed by the Israeli artist, Jonathan Karmon.

What can be learned from the interaction of an artistic personality with the unaffiliated who were this project's target? Many of the young people I met in Chicago were enthusiastic about becoming involved in Jewish experiences through the arts. For example, later in this chapter I will describe my final interview with the Chicago Experience Inc. Board. After that interview, we, the Board members and I, drove to the "target area" to look at a possible site for the project. Before entering the premises I saw a young woman walking out of a store



front, a few doors from the site. I approached her, leaving the board members waiting. I asked her about the neighborhood. I told her that we were looking for a site to serve as the location of a Jewish experiment. Being Jewish, she was interested. As it turned out, the store front she had just left was "The Body Politic"---the name of a group of creative individuals offering courses in dance, mime, improvisation, and acting. "The Body Politic" was also a performing group. I asked her if she would be interested in working on scenes from Anne Frank or Come Blow Your Horn as a Jewish learning experience. She was very responsive and even gave me her name, address and phone number. She knew many young Jews who might be interested in participating in such activities.

My theatre training showed me that working on any play required in-depth research into the characters of the play. Working on a Jewish play, a play with Jewish characters and a Jewish setting, would require research into the lives of Jews.

It is unfortunately true that when synagogues get involved in a theatrical production, they do so in a very trite manner. They generally put on a "take-off" on a popular musical; seldom are they involved in serious drama which requires in-depth preparation and rehearsals. Any serious dramatic attempts that do occur in the Jewish community are generally sponsored by Jewish Community Centers. It is amazing that the heuristic values inherent in drama have not been taken advantage of by the synagogue!

But drama is only one of many mediums in the arts. The post war generation is the most artistically sophisticated ever to cross the landscape of civilization. Never have the arts been supported by so

many people as during the last fifteen years in this country. We are a generation raised on the arts. The theatrical stage is much more familiar to us than is the Bima, the "stage" in the synagogue. The weaving of carpets is much more familiar than the weaving of a tallit; making jewelry than making a mezuzah; the modern dance floor than the Israeli folk dance floor; making ceramics and pottery with secular themes rather than making a seder plate or a menorah.

I hope the above point is clear. Because this generation is artistically aware, art programs which incorporate themes from Jewish life draw their attention. This is, after all, the first step towards affiliating the unaffiliated. They must first want to participate before they actually do participate. And art programs with Jewish subject matter create a greater desire among this generation for participation than do straight Jewish programs.

In addition to the programmatic possibilities, my theatrical training introduced me to the gay world. I have become "wise" to the gay scene. Sociologist Erving Goffman defines as "wise" those "persons who are normal (straight) but whose special situation (theatre and ballet companies) has made them intimately privy to the secret life of the stigmatized individual (gay) and sympathetic with it, and who find themselves accorded a measure of acceptance, a measure of courtesy membership in the clan."<sup>15</sup>

Goffman also says that a "cult of the stigmatized can occur, the stigmaphobic response of the normal being countered by the stigmaphile response of the wise."<sup>16</sup> My sympathy towards gays broadened the outreach parameters of this project. During the interview, Rabbi Bernat and I discussed the possibility of organizing a Jewish gays' group.

Since then, a number of gay synagogues and groups have become visible in New York, Los Angeles, Miami, and Chicago. The gay world is fast becoming an area that needs immediate rabbinic guidance.

One last observation regarding the arts remains to be made. The artistic life carries with it a certain stigma or prestige, according to the viewpoint of the beholder. While in the theatre I gained, as one observer said, "street savvy,"<sup>17</sup> a certain comfortableness and adeptness at social interaction at the "in" places; i.e., symphony, ballet, bars, discotheques, and restaurants. "Street savvy" becomes a particularly valuable asset in outreach work because it enables one to engage the unaffiliated in dialogue (imagine sitting in a cafe, outdoors, talking about things Jewish with people you have just met). "Street savvy" is crucial, as will be seen in Chapter III. "Street savvy" was helpful in the development of the first nucleus of the Makom community.

The final aspect of my personal history, participation in and acceptance of the singles' life style, relates to my understanding of the term "street savvy." In her study of singles, Dr. Mary Ann Schwartz concludes that only a few of the singles she interviewed "belonged to groups specifically organized around being single. Further, there was almost universal antipathy towards organizations geared towards singles and for the singles who belonged."<sup>18</sup> One female who was interviewed by Dr. Schwartz said, "I guess I do have feelings about singles' groups. I don't know how valid they are, but I feel these groups are for losers. They are desperate to meet people."<sup>19</sup>

Field observations lead me to conclude that an obverse relationship exists between possessors of "street savvy" (street know-how) and parti-

cipation in singles groups organized around their singleness. The more "street savvy" a person has, the least likely is co<sup>20</sup> to participate in a singles' group. This is most certainly true where the organization is geared predominantly towards socials. A person with "street savvy" can make it in a bar, coffeehouse, or discotheque. This would mean that co adopts easily to various social situations in public places. Co has the propensity for meeting people. A person with "street savvy" does not need to go to a singles group because co's social needs are easily met. On the other hand, those who have difficulty meeting people--this is the connotation of "loser"--are likelier candidates for singles' groups.

I, too, shared in the prejudice, articulated by Dr. Mary Ann Schwartz, against singles' groups which were formed to facilitate "meeting an endogamous mate." Although the social aspect cannot be ignored (it played an important role in the New Town project), it did not serve as the motivating force. There would have been much resistance to the project had I set out to create a "Jewish singles" group or congregation. But the focus was towards the creation of experimental and experientially oriented Jewish programming and chavurot. The resistance I encountered from members of the "target population" was minimal and it usually reflected a general negativity towards either organized religion or Jews and Judaism.

The advantages of my single state are obvious. Often my single life style conflicts with established synagogue life. I may want to go to a Friday night service but the TGIF (Thank God It's Friday) syndrome, so popular among students and young adults, somehow excludes the synagogue from being a very possible place where thanks may be experi-

enced. TGIF usually connotes a very care-free, forget the work-a-day world, party time. The connection between the TGIF and the synagogue as we know it today has not been made by even a few young Jewish adults. I believe that the synagogue can be the place where we, the younger generation, may truly celebrate TGIF. Thus, my work incorporated a Jewish-oriented concept of the popular understanding of TGIF.

Amazing as it may sound, one of the comments I heard most often was, "I didn't think a rabbi could be so young." I was twenty-seven at the time. I find such an attitude amazing because it directs our attention to the segregation that exists between young Jews and young rabbis. After ordination, most of us take jobs in established congregations, the very ones from which the young adults disaffiliate. Consequently, and unfortunately, there is little peer association between a young rabbi and young Jewish adults. This detail ought not to be overlooked! Many members of the "target population" were drawn by what seemed paradoxical--me, a young, single, socially adept person interested in Judaism. They found a role model with whom they could identify.

The Makom project reflects the outcome of the interaction of my history with Jews from New Town.

I left the interview with Rabbi Bernat confidently. I trusted that a shiduch was begun.

Rabbi Bernat had found the right candidate but he was not empowered to make the final decision. The candidate had to be approved the the Board. Rabbi Bernat hoped to see the project under way by August 15, 1973. In the latter part of June, the Chicago Jewish Experience Board met me at Central Synagogue (Conservative) located in the Rush Street section of Chicago, a segment of the "target area." The Board was im-

pressed with me: "If anyone can attract and serve a variety of groups and 'Minyanim,' he can."<sup>21</sup>

On June 28, 1973, Rabbi Bernat wrote the following note to the co-chairperson of the Board, Don Kahan, who was absent from the meeting held earlier that day: "It looks like we are engaging David Glazer, HUC rabbinic student, to head up the Experimental Jewish Life Style project."<sup>22</sup> The project would soon begin.

At this time neither movement had the funds on hand to implement the project. The Reform Movement had no ready funds from which they could draw the necessary \$5,000 it had approved. And though the Board of Directors of the Chicago Federation UAHF, "in a moment of spontaneity and enthusiasm, authorized an expenditure up to \$5,000,"<sup>23</sup> the funds had yet to be raised. It had no reserve funds.

The Conservative Movement thought it had the funds. \$15,000 had been bequeathed by the Weinfeld Estate to strengthen the Midwest Region. These funds were under the control of the New York office. The Midwest Region assumed that New York would release the funds for the project.

However, skeptical thinking in the National Office of the United Synagogue of America almost dissolved the project. Other letters indicate that the project had strong opposition in New York. On July 3, 1973, Jacob Stein, Treasurer of the New York office, refused to comply with Dr. Kamin's request that funds be released for the project: "I have your letter of June 28 and I am sorry to say that I cannot go along with your proposal that we use the \$15,000 Trust Fund for the purpose of establishing in Chicago a 'Jewish House' under the joint auspices of the Conservative and Reform Movements. The \$15,000 fund was given to us for the specific purpose of strengthening the Conservative Movement

in the Chicago area, and I cannot agree to have these funds used for any other purpose, however worthy such a purpose may be. . . . Sheldon, I am really at a loss to understand the thinking of the Midwest Region."<sup>24</sup>

The Midwest Region responded indignantly with a number of letters from Dr. Kamin and Rabbi Gerry Rosenberg. They argued that the project had already strengthened the Midwest Region and urged the immediate release of those funds. Dr. Kamin wrote:

I have rarely seen the Midwest Region as enthusiastic about a project as this 'Jewish House . . . .' My feelings, as I have stated previously, are shared unanimously (and vigorously) by my Executive Board here. . . . Let me reiterate that the Conservative Movement of the Midwest Region will be strengthened by our involvement with this 'Jewish House.' This matter must be closed quickly since our commitment to the leader of the House must be finalized within the next week.<sup>25</sup>

The New York office finally acquiesced to the wishes of the Midwest Region. The funds were released. But organizational exigencies and the Reform Movement's lack of matching funds postponed the implementation of the project until the following June. In a letter dated October 17, 1973, Ray Kalef responded to inquiries about the project from Dr. Morton Seigel. This letter is here reproduced in its entirety as it clarifies the position of the Chicago Jewish Experience Board:

Dear Morton:

I am in receipt of your letter of October 11, 1973, regarding the withdrawal of \$5,000 from the Midwest 'Trust Fund' for the purpose of launching the Experimental Synagogue Project.

This note shall serve to bring you up-to-date with regard to the project. As you recall, it was my understanding that the funds would not be forthcoming and I had notified our colleague, Rabbi Haskell M. Bernat, of this unhappy news. He, at that time, and we are now speaking of August, 1973, informed the potential 'leader' of the Experimental Synagogue, David Glazer, and the Hebrew Union College.

Subsequently, when the \$5,000 was received by the Midwest Region, it came as quite a surprise to all of us. The money was immediately put into an account here in Chicago. Rabbi Bernat was then notified by me of the receipt of the funds and the 'go

ahead' for the project. Rabbi Bernat then proceeded to notify the Hebrew Union College that David Glazer was still a candidate for the leadership for this Experimental Synagogue. David Glazer was also notified that he was still wanted by both the UAHC Chicago Federation and the Midwest Region of the United Synagogue of America.

However, since all the wheels have been in motion to forego the project for at least one year, it was impossible to pick up the pieces for an immediate implementation of the project. After deliberations with representatives of both the Midwest Region and the UAHC, it was decided that a target date for Spring of 1974 (specifically Passover) would be aimed for.

Thus the situation is as follows:

- a. The \$5,000 is sitting in a bank in Chicago drawing interest.
- b. The Chicago Federation of the Union of American Hebrew Congregations is in the process of obtaining its \$5,000.
- c. The Hebrew Union College has been put on notice that one of its students has been requested by this area to perform with the Experimental Synagogue as its leader.
- d. David Glazer has been given the opportunity to respond to this project, either in the affirmative or in the negative, and we are awaiting his response.

At this stage of the game, I am optimistic that the project will indeed take place and be rolling by Passover of 1974. A meeting was scheduled for next week with the chairmen and directors of both the UAHC and the USA, but, with the crisis in Israel, almost all organizational meetings have been postponed. Therefore, I shall keep you informed as we progress, but that is where we stand today.

I hope this clarifies the situation. All best personal regards and a prayer for peace in Israel.

Sincerely,

Raymond G. Kalef  
Executive Director

I did not accept Passover as the starting date. I wanted to complete the school year before commencing and, consequently, said that June would be more feasible. The Board agreed to this new starting date.



In the Spring of 1974, with June as the target date, the Board mobilized for action. The Conservative element of this Board took up its responsibilities of locating and furnishing an apartment for me and a site to serve as the "store front." The Reform half of the Board was still in the process of raising its share of the budget.

A final meeting with the project's leader was called for the early part of May. The following items were on the agenda: a name for the site, goals, limits, the responsibilities of the various Board members and also my responsibilities as the rabbinic intern.

Name: The name "Shtibel" was suggested. The implications of this name reflect the romanticized aspect of the project. "Shtibel" brings to mind images of an intimate ghetto-like Jewish existence. The Near North was considered a "haven for singles." The romanticized notion implied by "Shtibel" suggests a "haven for young Jews," perhaps even a haven for unaffiliated, "turned-off" young Jews. This name, however, was rejected because one of the Board members confessed ignorance of its meaning and significance. The underlying assumption for "Shtibel's" rejection was that since a committed lay leader of Jewish religious institutions did not know what "Shtibel" meant, how much less likely was a member of the "target population" to know.

A second name, "Makom," was suggested. "Makom" caught the fancy of all present. Aside from its "hip" implications ("Hey, man, let's do that place") to which the "target population" could relate, "Makom" suggested a theological predilection. Makom is the place where HaMakom--one of the Hebrew names for Deity--resides.

Goals: The Board unanimously agreed that the project would be deemed successful if, at the end of the eight months, there would be

four (4) ongoing groups of fifteen (15) members each. There was some discussion about the project's continuation. This raised questions concerning future funding. No decision was made on either of these two points, though I was led to believe that funds would be readily available should the project continue.

Limits: Very few limits were set for the project. The Conservative element did not bring up the issue of holiday observance, i.e., how many days for the celebration of Rosh Hashana; nor did they discuss ritualistic matters such as kippa or kashrut. They were very interested in supplying Jewish experiences to the unaffiliated young, more so than in pushing the Conservative line. They were, indeed, most cooperative.

The Reform element was not at all concerned with ritual limits. But Rabbi Bernat did suggest a limit regarding the "target population." All Jews were to be included except those Jews who accepted Jesus Christ as the Messiah. The Board even accepted the possibility of the formation of a Jewish "gay" minyan. But "Jews for Jesus" or "Hebrew Christians" were emphatically to be excluded.

I suggested that no limits ought to be set. I had had previous contact with individuals who professed Jesus's Messiahship and found them to be spiritually aware and highly motivated. "It is possible," I argued, "that a place like 'Makom' could attract a number of these Jews who may want greater Jewish awareness."<sup>26</sup> My suggestion was not accepted.

Responsibilities: The Board's responsibilities once the project had begun were discussed. It was decided that the Board would act in an advisory capacity with respect to the intern and the project, and

as a fund-raising body. There was consensus from the group that "Mr. Glazer should and would not be stifled."<sup>27</sup>

My responsibilities were best defined by Rabbi Bernat. In a letter to Dean Roseman, a few weeks after this meeting, Rabbi Bernat wrote, "Mr. Glazer will serve as a counselor to young people in the area, be responsible for the formation of experimental worship experiences with various groups of young adults, including Sabbath, Festival and High Holyday celebrations. Many of his duties must be left undefined as the social, cultural, spiritual and educational activities of the venture will emerge through the free interaction of the 'target population' and Mr. Glazer."<sup>28</sup>

Following the May meeting with the project's Board which was held over dinner at the Covenant Club, in the Loop, the group drove to Lincoln Avenue, the Bohemian segment of the "target area," to look at a loft as a possible site. The loft was found by Sy Oliven (Conservative), who had been assigned the responsibility of locating the site by Ray Kalef. Mr. Oliven, though not officially on the Board, was included because of his expressed interest in the project. In the minutes of a meeting which took place nearly a month before this one, Sy Oliven "reported that he had spoken to David Glazer regarding the 'Experimental Synagogue' and together they had decided that they were looking for a store front, or a second floor loft, or a lower floor of an apartment building which would hold approximately 75 people. It was the feeling of this group that 2,000 square feet of space would be more than enough at the present time for the 'Experimental Synagogue.'"<sup>29</sup>

I felt that a loft, if one could be found, would be the ideal space for the project. A loft could be used in a variety of ways and for quite

diverse programs. The full space of the loft would be used for folk dancing, or when a group interested in theatre decided to work on a play. Then, of course, should Friday eve and Holiday celebrations draw more than a handful of people, there would be ample space. With the use of a few strategically placed room dividers, a loft could comfortably accommodate a number of small interest groups, such as classes in Judaica. A certain area of the loft could also be designated as "studio space" for arts and crafts projects, and for an office.

The loft on Lincoln Avenue found by Sy Oliven was ideal. The loft's only discernable disadvantage, which evoked an unreflective, emotional response from all present, proved unfortunately its unrentability: the loft was situated above a bar. While discussing this space with the owner, the group learned that during the week the bar's music came from a juke-box. The music that filtered through to the second floor was quite manageable. However, on Friday and Saturday nights, when business was good, the bar housed a band that began its first set at 9:00 p.m. The proprietor, a Jew, confessed that the music could be heard well into the next block. Much to the group's consternation, this loft had to be scratched, and the decision was final.

In retrospect, it seems that not being able to use the loft on Friday evenings would have been advantageous. Having a space that could be used only during the week but could not be used on Friday evenings would have necessitated struggling with the question of where to celebrate Shabbat. In a large metropolitan area like Chicago, the possibilities for creative Shabbat observances in diverse places were numerous. Not only would we have been forced to celebrate Shabbat at people's homes, but we would also probably, at times, have celebrated

Shabbat at local synagogues. What greater success can be achieved with the unaffiliated young Jewish adults than to introduce Jewish observances in their homes, as well as to acquaint them with existing Jewish institutions.

Our reaction to the loft's flaw was shaped and controlled by institutional Jewish life; we could not accept a place which could not be used on Friday evenings. This reaction unthinkingly ruled out the possibilities of Shabbat celebrations on a regular basis in places other than a fixed center.

The members of the group, somewhat disappointed, yet having seen an actual physical site, hopeful that a suitable place would be found by the end of the month, bade each other good night. I returned to Cincinnati to complete the school year and to prepare for departure to New Town, Chicago.

## CHAPTER II

### A Street Ministry: Two Months on the Beach and in the Bars Or "Search for God Wherever He can be Found" (Is. 55:6) <sup>1</sup>

Thirteen months had passed since my interview with Rabbi Bernat in May, 1973 and my arrival in Chicago in June, 1974. During this time I went about investigating creative experimental religious programming within and without the Jewish community. There was very little information in the libraries about creative or experimental ventures. I learned more when I visited various synagogues and churches.

Of the churches and temples, St. John's Unitarian Church in Clifton, Cincinnati, was the most exemplary. There I encountered a group of people, a noticeable amount of whom were Jews (how Jewish they were did not concern me), actively participating and enjoying the services. In general, the services were creative. Services centered around particular modern-day themes, such as women's liberation, gay liberation and dream interpretation. They were conducted by members of the church and were often accompanied with music, dance and drama. Frankly, I felt more heimish at St. John's Unitarian than in any synagogue in Cincinnati, including the chapel at Hebrew Union College. St. John's was a multi-generational community. Both very young and very old with as many in-betweens participated. Never-marrieds, divorced, and gays were also present.

In addition to practical and theoretical research into creative programming, I talked about the project with my friends, hoping to get

more ideas. One gave me names of artists in Chicago who might be possible teachers for art programs, another outlined the material and cost needed to set up a basic art workshop; a third invited me to a party which, with my coaxing, became a Chanukka party at which I experimented with extemporaneous prayer; a fourth was kind enough to teach me a number of Israeli folk dances; and a fifth invited me to join him at a weekly pot luck dinner held at the home of his professor who was into an urban communal living arrangement with a number of people.

With the aforementioned exposure and lots of dreaming about the project, I arrived in New Town, Chicago. A site was to have been found prior to my arrival. This did not happen. (Had there been a loft ready when I arrived, the project would have turned out differently than it had; e.g., there would have been no "street ministry.")

In addition to there being no place out of which to operate, there were also no "members." Rabbi Bernat and Ray Kalef had mentioned that they had lists of people who lived in the target area and were members of the target population. Some of the names on the lists were those of the people who were invited, in addition to the lay and professional Jewish leaders, to participate in the discussions at Bruce Berry's home about the unaffiliated young. But for reasons unknown, Rabbi Bernat and Ray Kalef decided that it would be best not to contact these people.

As there was no shop to set up and no specific membership with which to work, I was free to familiarize myself with New Town and to meet a number of its inhabitants. This freedom lasted until late in July when a site was found and rented. Though the site, a centrally located five room ex-dentist-office, was not the loft we had hoped to locate it was the best of the places from which we had to choose.

This chapter focuses on the period of freedom, June and July, which shall be known as the "street ministry." The street ministry developed out of the need to contact members of the target population and inform and invite them to participate in the experiment. Most of my time during the street ministry was spent in public places where I encountered members of the target population and talked with them about things Jewish, including some of the possibilities for creative Jewish programming.

I met people in a number of ways. A few names were given me by various members of the C.J.E. Inc. Board and by the offices of the Reform and Conservative movements. Two weeks after I arrived, Rabbi Bernat set up an interview between Roy Larson, a Chicago Sun-Times religion editor, and myself. Mr. Larson's article, "Ministry to Jewish Youths Is Planned," (see following page) brought in more names.

However, most of those contacted during the street ministry were people I met in the various gathering places of New Town. This personal approach was by far the most successful of the contact methods. In the course of two months over fifty young Jews, many of whom appeared regularly in New Town's public places, were contacted.

"Making contact" was the first step taken towards the creation of the street ministry and later Makom, which developed on the foundations laid during the street ministry. After the individual and I had spent at least an hour talking about co's Jewish background, the first step of the street ministry was complete. In "personal interview" fashion the individual responded to questions about co's genealogy, family, Jewish education observance and affiliation, and present life style. At the other end, I shared of myself with the person and expanded the



**Roy  
Larson**



## For better or worse

# Ministry to Jewish youths is planned

By Roy Larson

Two branches of Judaism, Conservative and Reform, have combined resources to start a Near North Side ministry to disaffected Jewish young people, denominational leaders disclosed this week.

In charge of the project is Rabbi David Glazer, 26, a rabbinical intern student from Hebrew Union College-Jewish Institute of Religion in Cincinnati.

The board of directors of the Chicago Jewish Experience project expects soon to select a building in Old Town or New Town as the site of a religious community center to be called Makom, a Hebrew word meaning "the place."

Rabbi Glazer said he hopes to find a building that can be

used for "creative worship services," dance classes, Yiddish plays and classes in Jewish history, Scriptures, philosophy and mysticism.

In an interview, the bushy-haired rabbi, wearing a Star of David necklace and what he described as "high-fashion clothes," said he wants to create a religious center that will be a "warm place, a place with schmaltz, a place that is peaceful and mellow."

The youthful spiritual leader begins his Jewish ecumenical ministry with a background that includes eight years of study as a child in an Orthodox school and graduate studies in the Reform seminary at Cincinnati. His father, a former actor in the Yiddish theater, is a part-time cantor in a Con-

servative synagogue in Silver Spring, Md.

Rabbi Glazer studied drama at Boston University and dance at the Boston Conservatory of Music and the University of Cincinnati. Recently, he spent a year as a performer with an Israeli ballet company and eight months as a member of a Broadway musical cast.

In his new assignment, he will leave to ordained rabbis such formal functions as the performing of weddings and the certifying of conversions.

Interpreting his mission to "turn on the disaffiliated," Rabbi Glazer said he hopes he

can be successful in communicating his own conviction that "it's fun to be Jewish. When you understand what it's really all about, you know what a simple and elegant thing Judaism is."

Official backers of the project are the Midwest region, United Synagog of America, and the Chicago Federation of the Union of American Hebrew Congregations.

perimeters of the project to embrace the particularity of the individual in front of me.

The first step--making contact--was complete when the individual responded to a few of the possibilities of the project and expressed an interest and a willingness to participate. Though great care was taken to "follow up" on each person with whom contact was complete, the follow-up was not always successful. Nor, I might add, was the contact completed with all the young Jews I met. Some had their own commitments to Judaism, while others simply did not care. A number of people wanted to be informed when there would be site and services would begin. I took their phone numbers and addresses and assured them that I would be in touch. Unless I happened to see them on the streets or in a bar, I waited until the site was rented before I communicated with them. Thus, follow-up, the beginning of the second stage, was a mere phone call or an invitation to Makom's mezuzah party (see following page).

On the other hand, there were those with whom I began developing an ongoing relationship after contact had been made. Follow-up in these instances meant spending time with these persons.

In addition to the follow-up, the second step included establishing credibility and developing trust. Both were more difficult with women than with men. Even after contact had been made, some of the women were still waiting to see if I had been handing them "a line." As one waitress said: "That's the best line I ever heard!" The three aspects of follow-up, establishing credibility, and developing trust, were part of a process I have come to call "reinforcement."

Reinforcement, the second step, was an expansion of making contact, the first step. The people involved in the second step were those with

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AT A

MEZUZAH PARTY

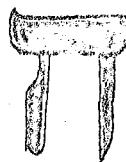
SUNDAY AUGUST 25 AT 7:30 P.M.

AT MAKOM

561 W. DIVERSEY

PHONE: 871-1116

PLEASE BRING SOMETHING  
VEGETARIAN TO SHARE; MILCHIK  
AND PAREVE.



whom I was developing a close friendship. I saw them fairly regularly, though in no set or specified order. We would spend time together on the beach, or in a restaurant or in our apartments. I would go to lunch with one during co's lunch hour, or sit in a restaurant where one was a bartender. Thus, reinforcement was a process of getting to know the individual on a very personal and sometimes intimate level.

Reinforcement was complete when a measure of trust and friendship had developed. But, in truth, there was no way to measure when the reinforcement process was complete. Even after trust had been developed, the reinforcement process needed nurturing.

The most clear-cut cases where reinforcement can be said to have been completed are those where the third step in the development of the street ministry was taken. The third step, "service," refers to those occasions when I was asked by an individual to function in a rabbinic role, such as counselor or teacher, or as a referral agent.

Throughout the New Town project, but particularly during the street ministry, I was continually engaged in these three steps: making contact, reinforcement, and service. This was due to the fact that I was constantly meeting new people with whom I would begin from step one, making contact.

Though, as mentioned earlier in this chapter, I met people in numerous ways, the first two steps of the street ministry, making contact and reinforcement, were generally initiated by me. At first I had no specific agenda for the way in which I would meet members of the target population. I frequented many public places, particularly those establishments which catered to the target population: bars, restaurants, beaches, cafes. I usually returned to those places where I was able to

meet and initiate contact with a number of young Jews.

Within a month I had become a "regular" at a number of the places where the Jews I met were either employees or regulars. The places where I, too, had become a "regular" served as a make-shift office. Here I was able to continue the reinforcement process with my contacts. These were also the places where I met those people who had called to learn about the project and those who wanted to see me for rabbinic/service purposes.

The street ministry then was made up of two major components. Component A was that aspect of the ministry which was directed towards meeting and befriending members of the target population, achieved by the three stages already mentioned: making contact, reinforcement, and service. Component B was that aspect of the street ministry which led to finding a number of public places which served as convenient places to meet.

The overall message of the street ministry was that the Reform and Conservative movements in Chicago cared enough about the unaffiliated young Jewish adult to hire me and send me out to them. To this end they had given me a limited budget, but with the freedom, consent and support to do "our own Jewish thing." It was therefore up to us to make something worthwhile out of this opportunity.

Though the street ministry was the first creative program of the project it played a minimal role once a site was found and Makom established. The best way to measure the need for a street ministry to young Jewish adults is by seeing what happened with a number of the people I met prior to moving the project off the streets into a "building."

In the following pages I will introduce Judy, Barry, Luanne, and

the Schwartzes (Jerry and Barbara and their two young children). I will describe the manner in which I met them and briefly, in a rather impressionistic way, show how they responded to the project.

Beside the unique way each of the above mentioned persons contributed and participated in the project, each also served as an "entry." By entry I mean a person who, regardless of co's participation in Makom, introduced me to co's social world. In a manner of speaking, they were my unpaid field-workers.<sup>2</sup>

I met Judy and Barry on my own. I met Judy in "Melvin's," an outdoor cafe, and Barry on the Diversy Street beach. The Schwartzes contacted me via letter after they read the article by Mr. Roy Larson, "Ministry to Jewish Youths is Planned." I met Luanne at a small farewell dinner in honor of Ray Kalef who was leaving Chicago.

Judy, Barry, Luanne and the Schwartzes represented different types of unaffiliated Jews, and through each the variety of the target population's life styles became apparent. Ultimately each type came to represent a substantial segment of the Makom population.

Judy reflected the Rush Street crowd. This crowd was characterized by an excessive use of soft drugs, liquor and a high degree of promiscuity. The Rush Street area is heavily populated with bars, restaurants and discotheques, a few of which are open till four or five in the morning. Hundreds upon hundreds of image-conscious singles congregate nightly, almost religiously, at these establishments.

The people I met through Judy, the ones she represented, were involved with me more as a "street minister" than with Makom once it was established. Consequently, they saw Makom as an extension of me rather than as a community to which they could belong. They attended Makom

activities sporadically but because they were in close contact with me they were available for minor contributions such as typing or answering the phone for an evening. In turn, I was available to them: I helped make a minyan for one man who had lost a father; I allowed another to share my office for about three months while he was setting up a law practice; others just needed to rap and we simply met and talked.

The Rush Street crowd were attractive; physical appearance was an important part of their lives. When they participated in a Makom function, they helped create and maintain a charismatic, image oriented center. They were good mixers and added color and style to the community. They possessed "street savvy." Thus, when they showed up they helped make Makom an exciting place for the majority of the participants.

In direct contrast with Judy and the Rush Street crowd, the segment of the Makom population represented by Luanne consisted of the spiritual seekers. But these were not seekers within Judaism as much as outside of it. They were involved with Guru Maharaj Ji's Divine Light Mission or some other Eastern flavored religious sect. Being seekers, they were open to suggestions and the teachings of Judaism which related to their present religious outlook. Their involvement with Makom was intense and enthusiastic but short lived. About twenty Guru Maharaj Ji Jews participated almost daily until they dropped out when the crowds became larger and larger after the High Holidays. Of the twenty, two men remained who developed leadership positions within Makom.

These religious seekers were not terribly concerned with physical appearances. Rather, they hungered after mystical religious experiences. They were communitarians, and their simple life style reflected their

commitment to the idea of community. This group contributed through an immediate and spontaneous involvement with the programs, such as the services, folk dancing or clean-up.

The third and largest segment of the Makom population was represented by Barry. Barry was an extreme example of this segment in that he developed, after our initial contact, only a tangential relationship with me and the Makom community. However, the people I met through him became the backbone of the community.

The people represented by Barry were middle-of-the-road singles. They were neither spiritual seekers nor "successful swinging singles." They were not zealously religious or extremely promiscuous. They accepted their Jewishness, but made little effort to deepen their Jewish commitments through existing Jewish institutions. On the whole, these people were products of Reform and Conservative Sunday schooling who dropped out after Bar/Bat Mizvah or Confirmation.

It is because of these middle-of-the-road singles that Makom-like projects ought to be undertaken in the major metropolitan centers. They were the workers and the most constant repeaters. They found in Makom a means through which they felt comfortable expressing and learning about their Jewishness.

In addition to the singles population, Makom had a number of young married couples, both with and without children. The Schwartzes represented this segment of Makom's population.

The parents were the only group to develop into a chavurah. I attribute this willingness to the fact that they had begun struggling with the question of what to do with their children. The chavurah formed by the parents is still in existence today and I hear that it is



doing remarkably well. About twenty-five families are involved.

Complaints were expressed by a number of Chicago rabbis when they heard that Makom had involved couples with children. To assuage those who might think that such projects would pirate prospective members from existing synagogues, I repeat what the Schwartzes recently told me. They said that members of the Parents' Chavurah have been discussing the possibility of joining Anshe Emet, a Conservative synagogue, en masse. That certainly proves the need for creative Jewish programming for the young Jewish adults.

Judy

When I flew to Chicago in the summer of 1973 to be interviewed by the Board, I was introduced to Melvin's. Melvin's was an outdoor cafe in the Rush Street segment of the "target area." The interview was held at Central Synagogue (Conservative), one-half block from Melvin's. After the interview, the Board asked me to leave for about an hour. Rabbi Bernat suggested that I go sit at Melvin's.

Melvin's was predominantly a singles' café. Throughout the day single men and women sat around the tables eating, drinking and "checking each other out." The atmosphere was almost European. The view of the lake framed by a tree-lined street, people walking to and fro and the constant traffic made it somewhat difficult to believe that one was not actually sitting at an European cafe.

I entered Melvin's and though many eyes "checked me out" as I was led to a table underneath a tree, I felt comfortable in this space. I was no stranger to cafes. I was introduced to the leisurely cafe life of Yiddish actors while I was growing up in Israel, and subsequently, during my performing days.

I sat there sipping my ice café while reminiscing about Dizzengoff street in Tel-Aviv, when a good-looking blond woman approached and asked me to help her decipher an amulet. The amulet had Cabbalistic symbolism and Hebrew words engraved on it. Gladly, I told her what I could.

How could she have known that I might be of assistance to her? I thought it rather providential that she approached me for an explanation. This encounter made my wait at Melvin's most enjoyable.

Much elated, I returned to Central Synagogue. Before entering I reached for my kippa. It was not in my pocket. After realizing that

I had forgotten to remove it while I sat at Melvin's, the "Cabbalistic Amulet" incident lost some of its more mystical qualities. I had worn my Jewishness on my head. I was identifiably Jewish! No wonder the blond asked for my assistance! Nonetheless, from that time forth I felt connected with Melvin's.

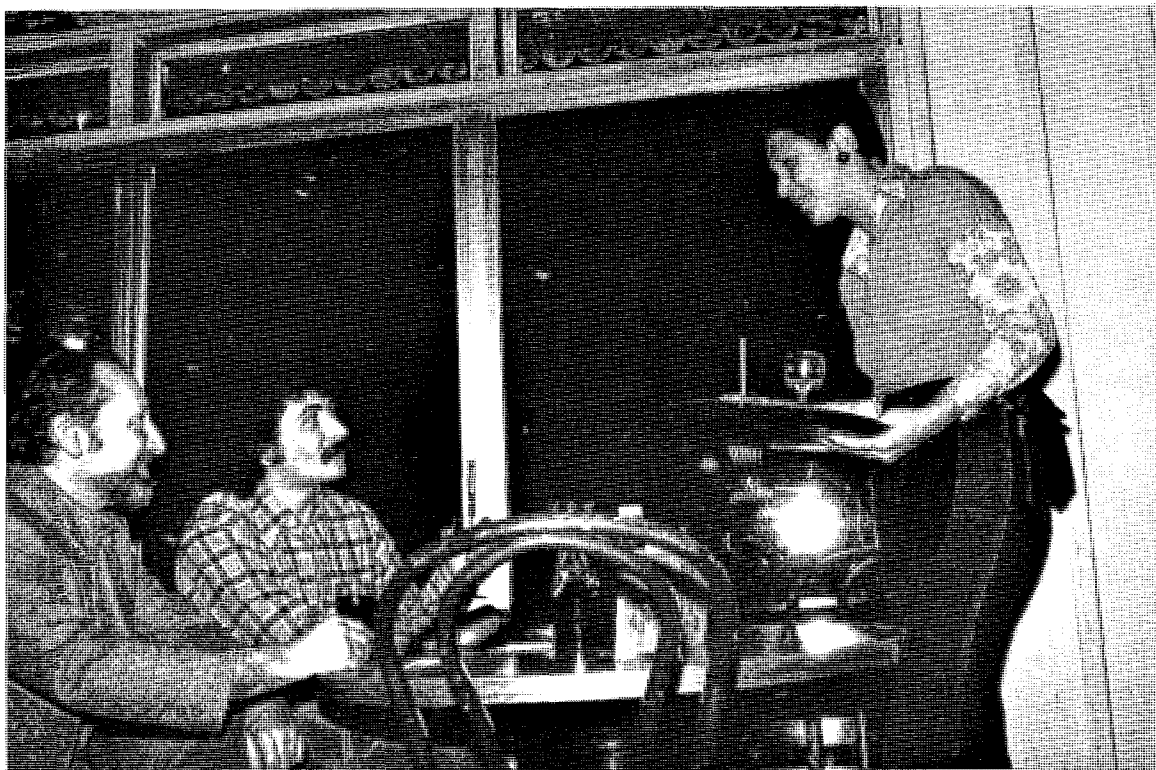
A year after the "Cabbalistic Amulet" incident, Melvin's was the establishment I frequented most during the street ministry. I looked forward to spending my evenings there. Many members of the target population "hung out" at Melvin's. Even the name was Jewish!

On my first visit to Melvin's, in the early stages of the street ministry, I met Judy (see photo on following page), a waitress. Judy was 33 years old but looked as if she were 25. She was bedecked with the then fashionable Indian jewelry, high fashion clothes, and appeared most cosmopolitan. Striking up a conversation with her was easy. I complimented her taste in jewelry, and soon she left me holding a \$300 bracelet while she went to take an order from another table. She trusted me, I learned later, not to run off with the bracelet.

Judy, single now, had been married and divorced twice. Her first husband, by whom she had a child (who lived with his father) was Jewish; the second was not. During the last fourteen years she had been to the synagogue twice: her first wedding day and her son's Bar Mitzvah. Though she came from a home (in a heavily Jewish eastern urban area) where Judaism was highly visible (her dad taught Yiddish at a Jewish Community Center), Judy had "no use for the synagogue." She went to Sunday School and, having graduated, she rarely returned to the synagogue.

Judy gave me information about Melvin's clientele and the Rush

39a



39b



Street crowd. Quite a few Jews often frequented this place. She was one of three Jewish waitresses in a crew of ten. There were a substantial number of Jewish waitresses, bartenders and managers in the Rush Street area, many of them college graduates beginning a life on their own. She knew most of the local Jewish employees and was willing to help "open doors" for me. Judy was one of those remarkable ladies who have a way of getting along with a lot of different people, each unique.

I returned to Melvin's the following evening. Judy was there. I was welcomed by her with a warm smile. This time I learned that when Judy had resumed her maiden name (after her first divorce) she shortened it. It no longer sounded Jewish. She had cut out "Witz," the last four letters of her maiden name. She laughed self-consciously when she told me her original name. Perhaps she realized the self-rejection inherent in name-changing?<sup>3</sup>

Her shortened surname, "a half-hearted effort at concealment,"<sup>4</sup> was translatable into Hebrew. I told her what her surname meant in Hebrew and she liked both the meaning and the way it sounded in Hebrew. Soon she learned to pronounce her new Hebrew name and often mentioned it in my presence. If her shortened name had a Hebrew equivalent the self-rejection was not as poignant! We were becoming friends.

On my third visit she told me that she had been heavily involved with the bartender at Melvin's. He was a non-Jew. They had been having difficulties, she in particular, and on this night they had had a terrible fight. Judy was depressed. She asked to talk with me after she got off work.

Judy and I went to a different bar for a drink and a chat. She was already a bit tipsy and even more depressed than before. Her bar-

tender friend wanted to end the relationship. We talked for about an hour when Judy, still depressed and a bit more drunk, invited me to come home with her and have sex. I told her that sex with me would solve nothing. I hoped my refusal would not anger her. She was fast becoming a valuable contact, a close personal friend and I did not want to jeopardize our relationship. I remained firm in my refusal as I walked her home. We exchanged warm hugs and I left.

A few nights later I was once again sitting at Melvin's. Judy, in contrast to a few nights ago, was cheerful. She finished work early and asked me to join her. She was meeting a few friends at La Bistro, a gay discotheque. I love to dance and agreed to join her.

After going through a "five-ID" check at the door (the management prefers keeping "straights" out) we entered La Bistro at about midnight. The place was packed with men.

La Bistro had three distinct spaces. On the entrance level there was a bar and lounge area as large as the Hebrew Union College Chapel in Cincinnati (50 by 70 sq. ft.). It took an exerted effort on our part to make our way through the crowd in this room; we walked up six stairs and entered the dance area. This was the largest dance floor I had yet seen in a discotheque. More than 75 people could dance comfortably here. On weekends the dance population doubled. Behind the dance floor there was another bar and lounge area with about 30 round tables, enough room for another 120 people.

Judy's friends were on the dance floor near the entrance to the back room. They were absorbed in watching the "bearded lady," a man in "drag," dance on a small stage to the right of the steps. Judy entered the dance floor maneuvering towards her friends. I followed. The en-

tire dance space was in motion. I felt transported to another dimension, a dimension in which the only things that mattered were rhythm, movement, and abandonment. The odor of "amyl nitrite," known as "poppers,"<sup>5</sup> could be detected.

Judy's friends were waitresses from Melvin's. Though straight, they were "regulars" at La Bistro, and since La Bistro was open till 4:00 a.m., they often went there to "boogie" after work. "Boogie," a term which used to refer to a specific dance in the 50's, now encompasses the activities at a disco--dance, drink, "hunt," relax and generally try to have a good time.

The Rush Street workers and their friends, even when "straight," had no difficulty entering La Bistro. After going there a few times with Judy, I was recognized and allowed to enter without any hassle.

Even at La Bistro I did not neglect my responsibilities as the project's leader. I abandoned myself while dancing but when I was observing I looked for Jews among the crowds. One group Rabbi Bernat and I discussed and hoped to develop was a "Jewish gays" group. Jewish gays were a group to which, until very recently, the organized Jewish community paid absolutely no attention. The Biblical injunction against

723 *to'eh*--homosexuality<sup>6</sup> (Lev. 20:13) would have homosexual men killed rather than helped. As mentioned in Chapter I, my involvement in dance and theatre made me "wise" to the gay scene. The Jewish gays I had met and known had a difficult road to self-acceptance. I felt that a "Jewish gays" group would enable them to discuss freely Jewishness and gayhood. La Bistro did not lack its share of Jewish gays.

After I danced with Judy and her friends for the better part of an hour, Judy and I left for a cup of coffee at her home. We continued to

dance in her apartment and soon the opportunity for sex presented itself. This time in a non-verbal, yet physically explicit, manner. Judy and I talked about whether it would be prudent for us to have intercourse. We decided, rather wisely, to steer our relationship clear of sex.

I was pleased and rather proud that we did not pursue any sexual involvement. Our hesitation had little to do with morality. In the singles' world of Rush Street sex was by no means a taboo. On the contrary, if two people "dig" each other, what better way was there than spending "together time" in bed?

The circumstances under which we met were such that had we had sex I would have betrayed my goal. Our behavior had positive results. Ever since that night, Judy trusted me immensely. I might add that I had trusted her, too. She trusted that I was not handing her a line, as was the manner in the fast-paced singles spots. I was not out to seduce her sexually. My seduction, if any, led to the synagogue, to a greater awareness of herself as a Jewess, not to the bedroom.

Her trust in me was such that she took up my cause of "turning Jews on" to Judaism. Had I wanted a field worker I could not have found one better than Judy. Whenever we were together and even when I was not with her she talked about me and the project to Jews who might be interested. In the "anti-community"<sup>7</sup> of the fascinating Rush Street singles a little trust goes a long way.

Throughout June and July Judy and I became closer. As I learned more about her I shared myself with her. I never lost sight of my goal: to help her feel positive about her Jewishness and things Jewish.

One evening Judy told me the following story: "This man used to come into Melvin's quite often. I waited on him. We began to talk and



enjoy each other's company. I only saw him when he came into Melvin's. One evening he came by, had a few drinks and asked me to go out with him. 'Sure, why not.' I liked him! We went out, had a nice time and returned to his apartment. I spent the night with him. The following morning we walked into his kitchen for breakfast. His kitchen was a mess. It looked as if he hadn't cleaned it for days. He walked towards the stove and lifted the lid off of a frying pan. It looked absolutely awful, all green and smelly. 'Feh,' he yelled. 'Feh?' I asked, 'How do you know the word Feh?' 'I'm Jewish,' he said."

What fascinated me about this story was the amount of assimilation inherent in it and the life style it described. We have here two single Jewish adults of the opposite sex who have known and have been fond of each other for some time. They went out, spent an intimate night together, and only on the morning after, when the male emits a 'feh!' in response to a filthy frying pan, do they learn of each other's Jewishness. How many more single Jews exist who do not even take a moment to find out if the person lying next to them is a fellow-Jew?

Judy participated in Makom activities more than most of the people I met through her. She came to all Holiday celebrations and when she did not have to work at Melvin's she attended our Erev Shabbat services. (She told me that she made up for not coming regularly to Shabbat services by wishing the Jewish regulars at Melvin's a "good Shabbos.") When typing had to be done Judy could be counted on to volunteer some of her time. She was a regular at a weekly "Shabbat afternoon Chulent" cooked by Rabbi Dennis Katz and was a member of my Yiddish class.

Luanne

Ray Kalef was one of the project's originators and staunch supporters. His task was more difficult than Rabbi Bernat's in that Ray had to persuade the many skeptical lay and professional leaders of the Conservative movement in Chicago and especially in New York. It appears that they were not terribly eager to join hands with Reform. Were they threatened? The Reformers were entirely enthusiastic about the project and working together with the Conservative movement was in no way threatening to their identity.

Ray Kalef departed for Detroit two weeks after I arrived in Chicago. His departure caused a wide gap in the Chicago Jewish Experience, Inc., "Board head." Ray Kalef was one of the two persons who sat on the project's Board in a professional, staff capacity. Rabbi Bernat was the second. Kalef and Bernat, who also left Chicago within three months of my arrival, were my connections to the respective movements. Ray Kalef's departure was bad enough, but when Rabbi Bernat was elected to a pulpit in Los Angeles, the project's Board was truly rudderless. The two key persons of the project, the directors of the respective movements, left Chicago within three months of my arrival. (How can we hope to build a community of Jews with the unaffiliated young when even our rabbis and other Jewish professionals change communities frequently and leave behind fledgling projects they had implemented?)

Nonetheless, before Ray left Chicago he helped make a connection between Luanne, a distant relative of his, and me. I was invited to a restaurant by Ray, who was being taken out by his second cousin, a well-known Chicago orthodontist. There were eight of us at his farewell dinner. Luanne was one of the guests.

Luanne, 22 years old, was a member of the Divine Light Mission, the organization which formed around Guru Maharaj Ji, the "adolescent" guru. She lived in an Ashram in Denver with her non-Jewish husband and two-year-old son, Isaac. She and Isaac were on their way to a large gathering of Guru Maharaj Ji devotees in Boston. They stopped in Chicago for a few days to visit Luanne's parents and grandmother. The orthodontist, Luanne's uncle, brought her along to the dinner (perhaps he thought I might save her?).

Luanne and I had restricted food habits; she was a vegetarian, and I had been experimenting with meatless kashrut. We had a limited food choice. It was evident that the others at our table thought our food habits to be a bit eccentric. Luanne and I, having something in common --a barrage of whys from the others--found reassurance in each other. We spent the evening chatting together.

She was leaving for the East coast in a few days, and I asked if we could spend an afternoon together. I wanted to learn more about her life in the Divine Light Mission Ashram. I was curious about Jews who were involved with the Guru Maharaj Ji.

The following afternoon, I met Luanne at her grandmother's expensive high-rise condominium on the fashionable and expensive Lake Shore Drive. There was no mezuzah on the door.

Luanne was fascinating. She came from a very well-to-do, upper middle class Jewish family. She decided to forego the Jewish imperative of success and opted for a simple though difficult life in an Ashram. She told me that she knew many Jews, who, like her, were committed to Guru Maharaj Ji and the Divine Light Mission. They, too, came from well-to-do Jewish homes, had a college education, yet chose to live

communally, as devotees, in Ashrams throughout the country.

She told me of a friend of hers, David Weinberg, who was one of the leaders of the Chicago Ashram, across the street from Temple Isaiah-Israel in Hyde Park. She thought that he might be interested in the project and promised to introduce us. She planned to stop again in Chicago on her return from Boston. I told her that I was looking forward to meeting David and bade her a safe trip.

True to her word, Luanne called me when she returned from Boston. She had already spoken with David who was interested in meeting me. A time was set for the three of us to meet at Luanne's grandmother's condominium overlooking the lake.

Luanne was a natural woman. Natural in contradistinction to women who spend much energy on their appearance: make-up, hair-dos, fingernail polish, and up-to-date fashions. She was very much the opposite of a "Rush Street" woman. She wore long, simple, yet pretty, Indian-like full length skirts, and plain, solid color blouses. She walked in open, flat sandals though often she carried them in her hands so that she could walk barefooted. Although short, she did not seem concerned about this fact enough to wear the season's hottest new shoe model, the platform. She was quite attractive in a very unglittering way: her shine came from within. She simply radiated a sense of well-being and warmth. I considered her a "together" lady. I was fortunate to have been introduced to her.

I was, however, puzzled by Luanne's commitment to Guru Maharaj Ji. She spoke of him in the same manner a Lubavitcher chasid speaks of the Rebbe. I could clearly see that her choice of this life style had positive effects---well-being, easiness, openness, and friendliness. But why

could she not make the same commitments within Judaism? Was it that difficult for these native born, Sunday schooled, young Jews to find a spiritually fulfilling outlet in our vast religious system? I did not believe as she; all is not illusion (Lila). But my commitment to the Reinesian concept of polydox Judaism, in particular, and liberal religious ideals in general made it easy for me to accept her without judging her religious choices.

Even though she attended a Sunday school (I don't know if it was Reform or Conservative), her obvious ignorance of the many aspects of the Jewish civilization darkened her "Jewish vision." The Jewishly-aware person finds many similarities between the various religions, the mission and theology of Guru Maharaj Ji notwithstanding. But co's Jewishness is enhanced by the knowledge of other religions and not neglected!

As I learned more about Luanne's daily religious acts, I shared with her my thoughts on daily, personal and communal Jewish activities. I did not press my point of view, though through sharing my knowledge of Judaism with her, I hoped to show her the similarities between the daily activities in her Ashram and the daily activities of spiritually committed Jews. I considered my sharing to be a form of spontaneous teaching as the exigencies demanded.

Divine Light Ashram members awake at dawn, nihe, and meditate for at least a half hour. Chasidim awake at dawn and daven (a form of meditation, generally called prayer) shaharit. There is, in effect, very little functional difference between the daily morning activities which pious souls of different persuasions undertake in relation to their God. A good nihe session, or a good morning meditation session, prepares

the individual to meet the day ahead calmly, with zest and vigor. Individuals committed to and involved with such activities undergo a process of re-energization and revitalization at each session.

Guru Maharaj Ji devotees are usually vegetarians. From the halachic viewpoint a vegetarian, even without kavannah-consciousness or intent, is practicing a form of kashrut. This is very much in keeping with the first mention of man's diet in Genesis 1:29<sup>8</sup> where man is to be a vegetarian.

Luanne's practice of vegetarianism made her a Jewess practicing a form of kashrut. Her daily meditation made her a praying Jewess. Her yearning for world unity and peace, and her willingness to realize this ideal by beginning with herself, placed Luanne within the framework of Prophetic Judaism. Yet she affiliated with an organization far removed from organized Jewish life and valid Jewish options. Why?

Had not the message of world peace and unity been espoused by Jews throughout the centuries? Were there no Jewish movements or sects whose members lead lives dedicated to hashem? If Luanne could live the simple and austere life of a devotee in an Ashram why could she not live in Williamsburg?

I kept such questions to myself. I did not voice them to Luanne, or to those Jews committed to religious organizations outside of the Jewish establishment. I saw my role as a facilitator, not a missionizer. I promised no one salvation. I was in Chicago to share my knowledge and experience of Judaism, and to encourage and participate in experimental Jewish life ways.

I did not assume the title "Rabbi," and made a point of letting people know that I was not ordained. This is best seen in the letter-

head designed by a Makom participant. My title was "David Glazer: Friend-in-Residence." Through this title, I hoped to express my willingness to relate to members of the "target population" in a non-pre-defined role situation. And I did not want members of the target population to relate to me as a pre-defined role. Much in keeping with counter culture ideals regarding interpersonal relations as described by Theodor Roszak and Charles A. Reich, I wanted to value that which was unique and different in each Jew, and also be valued for my uniqueness and individuality.<sup>9</sup>

The people I met through Luanne were those with whom this ideal was best realized. David Weinberg and Michael Chase were two such people. I mention them because both studied at Orthodox day schools; both lived in Rogers Park, a heavily Jewish middle-class neighborhood; both were at one time or another heavily involved with the Divine Light Mission; both were conversant in Eastern literature; and both became extremely active and dedicated to Makom. Michael Chase, who was brought to Makom by David, became Makom's paid cantor, administrator and fundraiser in response to Makom's immense growth after its High Holyday services. (See Chicago Sun-Times article on following page.)

David Weinberg brought to Makom quite a few Guru Maharaj Ji Jews.

These folks were receptive to rabbinic concepts such as:

אף ת'צ'ן את חקרק ע' עת'ס למקומי<sup>10</sup>  
(Judge not your friend until you stand in his place)

מ'צ'וה אוררת מ'צ'וה ו'ע'קרה ע'וררת ע'קרה<sup>11</sup>  
(A mitzvah causes a mitzvah, a transgression causes a transgression)

One of the most fulfilling aspects of the Makom community was the abandoned and spirited singing at its services. This was due, in large measure to the readiness and eagerness the Guru Maharaj Ji Jews dis-

# This must be Makom: Jews find a synagogue that swings

By Roy Larson

Sun-Times Religion Writer

Two years ago, Michael Chase spent Rosh Hashanah at the ashram of the Guru Maharaj Ji in India.

He can't remember where he spent Rosh Hashanah one year ago, but he is certain "it wasn't in a temple."

But on Monday night and Tuesday morning, the 27-year-old graduate student at Roosevelt University welcomed the Jewish new year 5735 by serving as the cantor during high holiday services at a new experimental congregation called Makom.

Started a few weeks ago under the sponsorship of both the Reform and Conservative branches of Judaism, Makom is designed to "turn on with Judaism" young dropouts from Jewish religious and cultural life who reside or at least spend a lot of their time in the Old Town and New Town neighborhoods.

Makom (the name comes from a Hebrew word meaning "the place") services usually are conducted at 561 W. Diversey. High holiday rites, however, are being celebrated at Second Unitarian Church, 656 W. Barry.

Some 275 persons packed the church Monday night. Some were single young adults, some parents with young children. Also present were some of the elders of Chicago's Jewish community interested in checking out the response to the swinging synagogue.

The worshipers wore all kinds of holiday garb — traditional prayer shawls and yarmulkes, N. Michigan Av. fashions, mod styles from young adult boutiques, blue jeans and leftovers from the heyday of the counterculture.

Rabbi David Glazer, the congregation's 26-year-old spiri-



## Service soloist

Sitting cross-legged, Michael Chase serves as cantor during high holiday services welcoming the Jewish new year 5735.

tual leader, led the services while wearing maroon bell-bottom trousers, a low-cut sport shirt, a Star of David necklace and a green and white yarmulke.

When he started Makom, Rabbi Glazer said he wanted it to be "a warm place, a place with schmaltz, a place that is peaceful and mellow." And that's what it was Monday night.

The informal liturgy was a blending of the new and the old, the mod and the traditional. "We're breaking away from tradition," Rabbi Glazer told the congregation, "but we are also using tradition."

A responsive reading opened the service: "The world is full of music, of sound, of echoes, of whispers, of silence. The world is full of music, heart-breaking and beautiful."

During the parts of the service spoken or sung in Hebrew, the mother tongue of the congregants' faith, some spoke with clarity and confidence. Others stumbled and faltered, having trouble singing the Lord's song in a spiritual homeland that was strange to them.

But for the most, the services celebrating "the solemn days of joy" came alive most fully during the singing of familiar folk songs. As the guitars strummed, the worshipers weaved back and forth in their pews. They clapped their hands. They tapped their feet. And some songs, they wanted to sing "one more time."

After one rhythmic number, Michael Chase shouted, "I'm having fun, and I hope you are too." And then he added, "You see, 'Hare Krishna' is not the only chant in the world. Judaism has them too."

In his low-key sermon, Rabbi Glazer explained what Makom is all about:

"Many of us have been wandering in the big city. Some of us have forgotten what being Jewish really is. We haven't been able to see the connections between Judaism and our own experience.

"Now we are celebrating Rosh Hashanah. We have to do this in our own way. We have to find the place within us that feels right. When we find that place, I think we will discover that the place that feels right is the place that feels Jewish."

When the service ended, many stayed around for wine and cookies and herring. No one was outrageous enough to say it, but several seemed to feel it: "There's no place like Makom."



played towards singing. Many, including myself, were lost in the wonderful ocean of voices joined together in spirited song. This uninhibited singing compelled all who were present to join in song. A quote from Kafka best illustrates this: ". . . our voices rushed together in an avalanche of sound that did us good. When one joins in song with others it is like being drawn on by a fish hook."<sup>12</sup>

Luanne's case was unique. She was only involved in the first two steps of the street ministry: making contact and reinforcement. Yet even this minimal involvement proved productive. Through me, she saw aspects of Judaism she did not know existed. Through her, over twenty Jews became involved in the project, a few of whom held leadership positions within the Makom community.

### Barry

I spent many noon-time hours on the beaches along Lake Michigan. In time, going from beach to beach, I learned which ones were potentially more suited for my purpose. Different beaches were populated by different groups. The beach along the Rush Street-Gold Coast area, known as the Division Street Beach, was predominantly populated by gays and the bar-restaurant employees of that district. The Diversey Street Beach, only two blocks away from where I had later found Makom's site, was the largest hang-out of office workers and teachers on their summer vacations. The Fullerton Beach, in the Lincoln Park district, was generally frequented by young mothers and their children.

Because Chicago's winters were severe, people really took advantage of the three hot summer months. Absolutely nothing kept Chicagoans,

especially the singles, away from the beach. It was as if the lake and sun kept the people sane. Practically every young adult I met that summer made certain to spend some time in the sun.

I participated in the sun cult. On hot, sunny days I walked to a beach of my choice once I learned to distinguish one beach from another and selected a suitable spot. I unfolded my towel, stripped down to a scanty, French swimsuit, smeared myself with tanning oil, turned on my portable radio, opened a book and took in the sun.

The beach scene, as opposed to a bar or street scene, was very friendly and carefree. The "hunt" syndrome<sup>13</sup> so characteristic of singles' bars, was barely noticeable on the beach. People said hello to each other, smiled at one another, and laughed quite a lot. Conversations were easily begun between the inhabitant of one towel and the next. An individual could join a group of sunners by simply saying hello and giving co's name. No one was in any particular rush; the fast pace of the city was noticeably de-accelerated on the beach. It was summertime, carefree time. Everyone was out to bask in the sun and have fun.

A week before the fourth of July, I was sitting on my towel at the Diversey Street Beach when a volleyball rolled my way. I picked the rolling ball up and threw it to the young man who had been chasing it. He thanked me and invited me to join the volleyball game about to commence. He was a member of a group of about twenty young men and women. I jumped at this opportunity, hoping to meet a few Jews among them.

I joined the group, introduced myself, and learned the names of a few of the players. During the game, I noticed that one of the men had a large Magen David in turquoise around his neck. When the game ended I walked towards the man with the Magen David. I said hello, and compli-

mented him for the extraordinariness of his turquoise Star of David. I asked him where he bought it. He told me that he owned an Indian jewelry store--turquoise jewelry was very in that summer--and that he carried such items.

He glanced at my neck and noticed that I had two Stars of David on one chain. He returned the compliment and asked if I wore two for any specific reason. "Yes," I said jokingly, "one for God and one for the ladies." He laughed. I asked his name. "Barry."

While we were talking, a marijuana joint was being passed around. Someone passed the joint to Barry who, after taking a "hit,"<sup>14</sup> completed the ritual by offering it to me. I did not hesitate as I accepted the joint and continued the ritual. Had I refused the "J,"<sup>15</sup> I would have probably been looked upon with some suspicion.

Barry was 37 years old, divorced, and unaffiliated with any existing Jewish organization. His twelve year old daughter, who he hoped would be Bat Mitzvah, lived with his ex-wife. His jewelry store did well enough to allow him the freedom and luxury of spending many an afternoon on the Diversey Street Beach with his friends. At first glance, he did not look his age; but on closer scrutiny, one could see the lines of pain and anger on his handsome, mustached face. He wore his hair in a Jafro, a Jewish afro, a full head of curly hair.

He did not maintain direct eye-to-eye contact with ease. He focused on me for the required polite time, and then glanced about to see who was noticing us, or perhaps only him. He owned a boat, and much conversation was directed towards Barry's boat. He was one of the group's leaders.

When Barry realized that I had been the aggressive yet pleasant questioner, he inquired about me. I avoided telling him my purpose for

being in Chicago only until I felt he had developed an initial comfortableness with me. The sun, the beach, and the marijuana cut through the defenses and enabled people to feel comfortable with one another rather quickly.

When I told Barry that I was in Chicago to create an experimental synagogue, he did not seem to believe me at first. He thought I was pulling his leg. After all, I did not look like a "rabbi," and I had just puffed on a marijuana joint. What kind of "rabbi" wears a tiny French swimsuit and smokes dope?

However, when I began speaking intelligently about the kind of place and programming I hoped to create, his skepticism turned to agreement. Who wouldn't want to belong to synagogue whose most important task would be creating meaningful experiences for the modern young Jew, rather than observing outdated, empty, religious forms.

His excitement about the project was such that he shouted to the group that I was a very O.K. person, and that each one of them ought to make the time to speak with me. He introduced everyone to me. A veritable gold mine! Practically everyone was Jewish.

With Barry's strong recommendation behind me, I was accepted into the group. My work was cut out for me. I wanted to speak with these people individually. This was the only way I could find out where they stood with regard to Jewish life, and what could be done to interest them in participating in the project.

One man emigrated to the States from Israel in the early sixties. He and I spoke in Hebrew. We had an immediate identification with each other. He told me that very few of his friends spoke Hebrew and that he missed speaking Hebrew. He didn't want to forget the language be-

cause of non-use. I suggested the possibility of forming a chavura centered around advanced Hebrew. He seemed excited by this idea.

A female school teacher, who was vying for Barry's attention and affection, told me that her parents came to this country from Europe after the Second World War. I asked her if she spoke Yiddish, and soon we were conversing in Yiddish. Again, a special sort of identification happened, an immediate affinity for each other because of our Yiddish. She felt guilty for not being able to speak the language more fluently. I assured her that it was, nonetheless, delightful to speak even a broken Yiddish with a peer. A rarity to be savored. Here again was an opportunity for a program. This time a course in Yiddish.

I spent the rest of the afternoon on the beach with these people talking up the idea of an experimental synagogue and making myself available to them. The group decided to go for some Italian ice. I was invited to go with them. I felt accepted by them. They told me that they spent many an afternoon at the Diversey Street Beach, and that they regularly met for Sunday brunch at the Belden Delly in Lincoln Park. I was assured that I'd always be welcome. I was also invited to spend the upcoming Fourth of July picnicking with them.

Upon later reflection, I realized how fortuitous the day just described had been. Although Barry came only once to Makom, quite a few of his cohorts, including his non-Jewish wife-to-be, participated in services, classes, and other activities. Some of the people I met through Barry became my friends as well as Makom regulars.

Elyse and Cyd were two women I met during the Fourth of July picnic to which I was invited. Elyse, a recent college graduate working in the city and living alone, used her talent in art to create Makom's

very beautiful psychedelic colored window (see photo p. 56a). Cyd, a twenty-four year old divorcee, opened her home for Makom's first creative Havdallah/Mezuzah service and party. She was a regular at Makom until Succot. Though she stopped coming to Makom after Succot, too many people for her taste, she remains a friend of mine to this day.

Another person I met through Barry was David Duncan. David Duncan, a non-Jew, one of three non-Jews who were Makom regulars, proved to be the most loyal and dedicated member of the Makom community throughout my stay in Chicago. He became Makom's fix-it man and mover. He owned a bus which he used to move furniture when we were setting up house. He also helped move a number of Makomites from one apartment to another. He ran the projectors when Makom showed the film, The Fixer, during Yom Kippur afternoon, as well as for its successful Jewish Film Festival (see poster p. 56b). In a way it is ironic that of the more than 750 people who participated in Makom during my eight month stay with the community, David, a non-Jew, proved the most devoted and helpful to the community.

The people I met through Barry were steeped in middle-class values. They were middle-of-the-road singles. They were neither extreme in their singleness, as were the Rush Street people, who partied a lot and were extremely promiscuous; nor in their spiritual quest as were the Guru Maharaj Ji Jews, who devoted themselves to Ashram life.

The majority of the Makom community fits into this middle range group. They had found a place where they could express their Judaism in a manner they found meaningful. The social situation was comfortable and many found people of the opposite sex who were datable. Rather than going to a bar, or staying home, Makom became for them an outlet for re-





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### The Schwartzes

I received the following letter from Jerome Schwartz a week after the Roy Larson article, "Ministry to Jewish Youths is Planned," appeared:

Dear Rabbi,

Read with great interest the article Makom. My family and I would be interested in participating and helping out any way we can. Please let me know of your progress and how I might help.

He gave me his telephone number with a note saying that he could be reached after July fifteenth.

A day or so after July 15, I called the Schwartzes. Mr. Schwartz was not home, but his wife, Barbara, was. We spoke for about an hour during which time I learned quite a bit about them.

Barbara was a convert to Judaism. She converted before she married Jerry. This was her second marriage; his first. They had two young children, Lisa, six years old, and Paul Jay, three. The Schwartzes had been shopping around for a congregation to join for quite some time but couldn't seem to find one that suited them. They had enjoyed Temple Solel in Highland Park when Rabbi Arnold Wolf was there. But after his departure from Solel, they felt the long drive to Highland Park was too taxing. They lived in the DePaul area, near DePaul College, a few blocks west of Lincoln Park West. None of the nearby synagogues or temples suited their needs. Both Temple Sholom (Reform) and Anshe Emet (Conservative) were too large and much too impersonal for these very liberal and informal people.

The Schwartzes were committed to the idea of community and were

seeking an alternative to plastic covered suburbia, to mass public schools, and to corporation-like temples. Barbara was the chairperson of a parent-run school which Lisa attended, and was also involved in the DePaul community. She was hoping to help create and maintain a feeling of community and old style neighborhood in DePaul. She was very interested in learning more about Judaism and in finding creative outlets for Jewish expressions in their home.

Jerry was a businessman. He, too, wanted to learn more about Judaism so that he and Barbara could create a stronger Jewish environment for themselves and the kids. He was no stranger to organized Jewish life. His mom had been quite active in the Cincinnati office of Bonds for Israel. But, since the kids were still pre-Sunday school age, there was no rush to join a temple.

The Schwartzes, all four, became active in the Makom community. They told their friends, other young couples (between the age of 25-35) with children (generally under 7), about Makom. Most of these families lived in brownstone homes in the DePaul area. They were in the middle to upper-class strata, well educated and politically liberal. Many of them had discussed among themselves what to do Jewishly now that the kids were here, but there was no rush to join existing institutions. They did, however, join Makom, a personal and informal Jewish community, and not the existing urban congregations!

During the summer and through Succot about fifteen families with children participated on a regular weekly basis. The singles in the group enjoyed the children immensely. The children loved the attention lavished on them by the singles, who generally saw children only when they visited married relatives (see photos on the following page).



After Succot, the parents were practically forced to form their own chavura. As will be seen in the following chapter, Makom experienced extraordinary numerical growth. This caused the parents to withdraw and form their own chavura which developed a children's school and family services. Barbara Schwartz became the "family chavura's" first chairperson, as well as the coordinator of the children's school.

A wave of criticism from a few rabbis in the community was heard when it was learned that Makom served couples with children. Perhaps these rabbis felt that it was not Makom's place to serve these families. No doubt it was somewhat threatening to them. After all, most families join congregations precisely because of the children.

Makom, however, was different in that the focus was in educating the entire family and not just the children. No parent was allowed to drop off the kids and leave. Each parent had his or her responsibilities to the educational process, either as a teacher, helper, supervisor, or student. There were no two ways about it; children participated only if their parents did. I had the luxury of being able to maintain this rule probably and only because my salary came from the Chicago Jewish Experience Board rather than from the participants.

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DAVID GLAZER, G.L.R.

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# A mod rabbi for New Town

(Continued from page 1)

first time in history, probably, the Conservative and Reform movements got together to fund something like this."

Though he doesn't adhere to a set religious service (he and his administrator, Daniel Rosenbaum, write many of the liturgies themselves), Glazer said he tries to give the real feeling of Judaism rather than just the form.

"We're trying to teach and offer what Judaism is all about, but our people can come up here in their jeans and sit on the floor and be comfortable and open in relating to each other—which they do here," he explained.

"I look out of the window here and see New Town and its people alive and breathing. The synagogues in the suburbs are plush and structured and—kind of dull."

Rabbi Glazer said he came to the United States from Israel when he was 11 and was a dancer before entering the clergy.

While on Broadway, he said he decided to go back to school because he was "looking for something to transcend the momentary existence of acting partying—that's not the answer to life, I learned."

Yet even today, he said, he will continue teaching modern dance, but this time as a way of reaching out to people at makom synagogue.

**GOING INTO HIS PRESENT DUTIES**, Glazer said he is "a universalist, a philosophical guy who knows no one really knows the answers everyone is trying to find. I'm not the rabbi who knows all the answers. My whole thing is to strive for honesty. That's the one price at Makom. We demand it here because it works, because it's the only way people can relate to one another."

Makom (which means "a place") is supposed to be an eight-month experiment, the rabbi added. "But already it's gone beyond anything we expected. We're getting a lot more people than we thought we would by now. That should tell you something about this area and the people in it. They want to relate to something that's in their own lifestyle."

As a house of worship, Makom will conduct High Holy day services Sept. 16 and 17 (Rosh Hashana, the Jewish New Year), and Sept. 25 and 26 (Yom Kippur, the Day of Atonement).

Regular services are also held at Makom along with a "Sunday school" for children. Services for the elderly are also being planned.

But because of the neighborhood, Rabbi Glazer sees his members as mostly young married or single New Town residents in their late 20s.

About New Town he says it's very European. The night activities give it its spirit. It doesn't close up at 10 p.m. There are many small cafe-type places for having a drink in, or a cup of coffee, and all the while people are congregating together. That togetherness is what I thrive on. It's beautiful."

RABBI DAVID GLAZER



BY JIM OLSON  
Lerner Newspapers  
Correspondent

WHEN Chicago's Jewish Conservative and Reform leadership sought a new way to reach out to people in their environment, it was probably no accident they found David Glazer.

The need, it was explained recently, was to bring a new concept of an old teaching into the spirited, teeming New Town area and to set up a synagogue geared to the "mod set."

Though commonly referred to as a Rabbi (which, for all practical purposes, he is), David Glazer, 27, is only now finishing his seminary studies.

Having a B.S. from Boston University and a Master's from the University of Cincinnati, he is a senior at the Seminary for Reform Rabbis and the Jewish Institute of Religion.

**AT A PLACE CALLED MAKOM**, the unobtrusive synagogue Glazer is setting up on the second floor at 561 Diversey, he sits with his bare feet on his desk.

The open-shirted Rabbi has been in Chicago for some 10 weeks and has already attracted some 50 members to his congregation.

He said the synagogue itself is unique not only in its untraditional appearances but in the fact that "for the

(Continued on page 2)

# A mod Rabbi for New Town? Ex-dancer David Glazer surprised he's first one

### CHAPTER III

#### The Institutionalization of an Idea

The previous chapter focused on the first two months of the New Town project: the street ministry. This chapter concentrates on the two-month period immediately following the street ministry. This period begins with Makom's first Shabbat service on August 3, 1974, and ends with Simchat Torah, which occurred during the early part of October. During August and September the institutionalization of an idea, of a vision, was taking place. An experimental synagogue was being realized.

Makom presented a variety of Erev Shabbat services. These Shabbat rituals were enjoyed by the participants, and the numbers grew from week to week. There were 9 people at Makom's first Erev Shabbat service, 22 at its second, 37 at its third, and over 50 at its fourth service. On the Shabbat before Rosh Hashana, 115 people attended. There were well over two hundred people at Makom's Erev Rosh Hashana service (see Roy Larson's article "Jews find a Synagogue that swings"), 153 attended its Shabbat Shuva service, and more than five hundred attended Kol Nidre service.

If there is a general tendency among our concerned leadership to devalue the "numbers game"--using attendance as one criteria for judging the success of a program--it is perhaps due to the fact that, in general, the numbers are against them. But when our religious and lay leaders set as a "realistic" goal for Makom four working groups of fifteen each (60 total) to be achieved in an eight-month period, one may



question their faith in the value of Judaism.

These unexpected and certainly unprepared-for numbers brought with them problems that, in the final analysis, were deleterious to the Makom community. But prior to this population explosion which occurred after Yom Kippur services, Makom underwent a period of delightful religious creativity and communal growth. The most creative area in which Makom's institutionalization can best be seen is in its worship program.

The worship program began with an Erev Shabbat celebration. Its success and the participants' desire to celebrate more often brought about the creation of a Saturday evening Havdallah service. At first we celebrated Havdallah on the shore of Lake Michigan, which was within easy access to quite a lot of us. But with the departure of warm weather we moved our Havdallah ritual into our apartments. Surprisingly, this, too, became a looked-forward-to ritual. In time, a mezuzah hanging ritual was added to some of the Havdallot held in participants' homes.

On the Sunday after our third Erev Shabbat service Makom celebrated the affixing of a mezuzah on its entrance. One hundred invitations went out and as many people participated. People were asked to bring meatless food to share, Makom's attempt at pleasing both elements of the Board as well as not being "heavy on the Jewish."

After the mezuzah ceremony, the celebration continued with people partaking of an absolutely creative array of meatless dishes. During the celebration, a two page questionnaire was passed out. The questionnaire was designed to find the common areas of the Jewish educational interests of the participants. Thus Makom would be able to offer an adult education program that would be within the range of interest of the group.

The mezuzah celebration held at Makom influenced participants to have a mezuzah party at their homes. Those who wanted a mezuzah celebration at their home generally hosted our Havdallah services. Havdallah normally began around seven p.m. on Saturday, after which we affixed the mezuzah.

In addition to the above, Makom's worship program included holiday celebrations. Only two sets of holidays occurred during the institutionalization period--the High Holidays and Succot-Simchat Torah. Yet enough preparation and attention was directed at these celebrations so that a recognizable pattern of holiday celebrations was established.

The High Holidays were held at the Second Unitarian Church on Barry Street in New Town. Having already outgrown its space, Makom rented the Second Unitarian Church, seating 250 people comfortably, at a most reasonable price. Because the church had a Jewish membership, it notified its members that High Holiday services would be held by Makom at the church. Thus there developed a close relationship between Makom and the Second Unitarian Church. Even the church's minister, the Rev. Bart Gould, with whom I developed a close friendship, became a most welcome and helpful Makom regular. A number of people who participated in Makom's Friday Evening services also attended a Sunday morning service at the Second Unitarian church. On one Sunday morning, the church hosted a number of Makom regulars who had prepared an educationally oriented service, describing some ceremonial aspects of Judaism. This service was compiled and edited by a Makom committee led by Herschel Reiter (see photo p. 4a).

Succot and Simchat Torah were celebrated together with the small Anshe Mizrach Orthodox congregation. I lived but a few blocks away from Anshe Mizrach and became familiar with it through an old man who used to

wander at all hours up and down the street on which I lived. Returning home one evening, I saw the old man walking towards me. He was accompanied by a younger woman and a small dog. I waited till they were near me and said to the old man, "Shalom Aleichem, reb Yid. Vos hertzich epes." (Peace be upon you, fellow Jew. What's happening?) He was caught off-guard by my Yiddish. He told the young woman, in Yiddish, that he thought he heard me speak in Yiddish. She confirmed that I did indeed speak in Yiddish.

Thereby I struck up a relationship with Yaakov, a retired eighty-three year old tailor. Often, on returning home, even as late as one o'clock in the morning, I saw Yaakov "shpatseeren" (taking a walk). I joined him and we talked at times for over an hour. We only spoke in Yiddish to one another. His English "iz nisht gevein azoy gut" (was not very good). He was a poor, Orthodox Jew who prayed three times a day at Anshe Mizrach. He kept inviting me to services and eventually I decided to go to a week-day Maariv service at which I met the congregation's rabbi.

Rabbi Solomon Rockov was pleased to see me. Not too many young Jews came to his dying congregation; a young Jew was always welcome. He was somewhat skeptical when he found out about the project. I certainly did not expect a different reaction from an Orthodox rabbi. Yet his curiosity was kindled and he invited me to return. I did.

One evening we decided to celebrate Succot together. Makom hoped to celebrate Succot in Lincoln Park, but the bureaucratic red tape that needed to be cleared before the city would permit us to build a Succah in the park was such that Rabbi Rockov's invitation was most welcome. In addition to Succot we would also celebrate Simchat Torah with Anshe

Mizrach.

One would think that the unaffiliated young Jewish adults would more readily object to celebrating with the Orthodox than with the Unitarians, but such was not the case and no one seemed to mind. The mechitza was even enjoyed by some of our "liberated" young Jewish women. Photographs of Succot and Simchat Torah attest to the wonderful joy and abandonment experienced by those who participated (see photos pp. 64a, 64b).

There were four congregations in New Town. Two small Orthodox congregations, one large Conservative synagogue and one large Reform temple. Makom tried to establish some contact with Anshe Sholom, the larger and richer of the two Orthodox congregations. It had a large run-down school building which was at one time an active Hebrew day school. Being vacant for at least three years, the building could have served Makom's needs for larger facilities. But Anshe Sholom would have rather sold the building than let Makom, a non-Orthodox Jewish community, rent it.

Contact was made with Anshe Emeth (Conservative) and Temple Sholom (Reform). Anshe Emeth gave Makom the use of its social hall for Makom's Jewish Film Festival; while Temple Sholom, with the aid of its Senior, Rabbi Fred Schwartz, gave Makom a large room in the basement. Henceforth, from December, 1974 to July, 1975, Makom used this large room for its Friday Evening celebrations.

The closest relationship between Makom and another Jewish congregation was that which had emerged between Makom and Anshe Mizrach. In addition to the Succot and Simchat Torah celebrations, Makom sponsored several Melaveh Malkot with Anshe Mizrach. Rabbi Rockov taught a course on Orthodoxy at Makom. During Makom's Film Festival, which was held at Anshe Emeth, the film committee decided that one night's proceeds be do-



nated to Anshe Mizrach.

But the most important aspect of this relationship had to do with the parents' chavurah. Anshe Mizrach was housed in a large brownstone and it had a large third floor which was not being used. The parents' chavurah was able to rent this space at a nominal price. The parents cleaned and painted it and have since been using it as their children's school. Today, more than two years later, the parents' chavurah is still using Anshe Mizrach's third floor, all the while resisting Rabbi Rockov's conversion efforts.

Makom's worship program during this period of institutionalization consisted of a weekly Erev Shabbat service, a weekly Havdallah service to which was sometimes added a mezuzah ceremony, and Holiday celebrations at either the Second Unitarian Church or Anshe Mizrach. At this general level, Makom's activities seem no different from that of any other synagogue. Each synagogue has a weekly Shabbat service, Holiday celebrations and many have a Havdallah service.

Where, then, did Makom differ? How was its worship form unique--so unique that within three months after its first Shabbat service, more than two hundred people attended and participated in its weekly Erev Shabbat ritual? And this continued even beyond my departure from the Makom community in March, 1975, ten months, not the contractual eight months, after I came to Chicago to begin this project.

During the 1975 Union of American Hebrew Congregations Biennial in Chicago Rabbi Harvey Fields presented an address entitled, "Worship Transformation," with copies distributed. He opened with a dismal description of the nature of prayer in congregational life. Rather ominously he quoted a few comments made by some of his colleagues. "One

wrote . . . 'prayer in our congregation, for kids and adults alike, is a rote meaningless mouthing, a perfunctory redundant exercise.' . . . Another: 'Prayer in our congregation is dull, dull, dull.' And still another: 'The problem of prayer is that our kids have no prayer models --neither parents, peers or teachers pray.'"<sup>1</sup>

Rabbi Fields continued: "In most of our congregations, if we are bluntly honest with ourselves, worship is a benumbing spectator sport. The Rabbi and Cantor are priest performers, separated from the congregation by dress and special parts and functions. They 'do' the service while congregants sit as passive participants. We pray by proxy."<sup>2</sup>

Having alarmed us to the problem of prayer in congregational life, Rabbi Fields took us along the path he and the congregation he serves, Anshe Emeth, New Brunswick, N. J., have travelled towards the creation of a more meaningful worship experience. The congregation formed "a Prayer Control Group which had the freedom to experiment for five months (on two Friday evenings a month) and the right to formulate the results . . . into future recommendations for congregational worship."<sup>3</sup> This experimental path led to what Rabbi Fields has called "worship transformation."

Much of the experimentation at Anshe Emeth remained well within the bounds of Reform. The reading desk was moved from the pulpit into the congregation. Services began with a period of Shabbat singing. Jewish dress, kippot and talisim, were made available. Shabbat and Holiday folk celebrations developed. Lay participation and leadership of the services were increased. Creative liturgies, dance and multi-media presentations as well as a Friday evening Torah reading were introduced.<sup>4</sup>

In the main, Anshe Emeth's experimentation was a form of restructur-

ing the already extant accoutrements found in a Reform Jewish service. Yet, "the results," according to Rabbi Fields, "have continued to ripple across our Jewish lives. We have become a singing congregation and a participant oriented congregation. . . . We have emphasized and heightened the warmth and joy of our Shabbat and Holiday celebrations through what we have come to call Folk celebrations . . . ." <sup>5</sup> The most important result of these experiments has been its "impact upon other phases of congregational activities. We have nearly doubled the numbers of young and old who attend Shabbat services on a weekly basis. At our Folk celebrations it is not uncommon to fill our sanctuary. . . . And more and more have become involved in our Adult Academy of Jewish Studies." <sup>6</sup>

Anshe Emeth and its rabbi have discovered that "worship transformation stirs not only what happens in the sanctuary, but its ramifications are felt in nearly every aspect of congregational life." <sup>7</sup> Likewise, Makom's worship program, which was creative and experimental from the outset, spun off a Jewishly conscious community of previously unaffiliated young Jewish adults. The worship program's success stimulated the creation of intense educational and social programs as well. (For a brief description of the programs Makom offered see Appendix III.)

Consequently, I have called the two-and-a-half months between our first service and Simchat Torah the period of Makom's institutionalization. Services took a recognizable form in contradistinction to the first few services which were unstructured and extemporary, and the Makom community began to function on three levels: as a worshipping community, as a learning community, and as a social community. In other words, Makom was functioning as an alternative synagogue.



Being a skeptic about the efficacy and value of prayer experienced in most of our congregations throughout the United States, I was pretty much at a loss about what to do regarding services. It seemed right that the people who formed the first nucleus of Makom ought to celebrate Shabbat together. But how were we to do it? Were we to use prayer books? If so, should we use Reform or Conservative ones? Should we set up a chapel with a makeshift ark and a reader's desk? Would we require kip-pot? Should I prepare sermons? In other words, what form should Makom's worship service take?

Many of these questions were answered by circumstances. We had no prayer books. Consequently, we did not use any one particular prayer book. We did not have a room big enough to be converted into a chapel, nor did we have chairs on which to sit. We lacked many of the appurtenances that are generally found in a Jewish sanctuary. At first we did not even have a Torah!<sup>8</sup>

The lack of all of the accepted trappings that accompany a synagogue worship service--prayer books, chairs, Torah, ark, a pulpit or reader's desk and the accompanying priestly garb--gave us the freedom to experiment with various worship forms. We virtually had no choice but to experiment. The absence of these religious regalia, coupled with the participants' knowledge that we were experimenting, freed us from the normal negative expectations of a synagogue worship service. At the same time, all this called forth our creative energies. Our creativity, in turn, brought with it its own set of worship forms which, by October, marked our particular institution.

Nine people attended Makom's first Erev Shabbat service. When the people arrived they found various liturgical material spread on the

floor. The service was to be extemporaneous. Each was asked to look at some of the material and, if the person found something meaningful, to share it with the group any time during the service.

The service began with each person sharing a positive experience that happened during the past week. When this period of personal sharing ended, Daniel Rosenbaum, who is presently spending his first year as a H.U.C. student in Israel, led the group in Shabbat songs. An explanation of the meaning of Shabbat followed, after which the Shabbat candles were lit. Those who had found a liturgical piece that could be shared, proceeded to read it aloud to the group. Interestingly, each reading was preceded by a description of why the person thought this choice was appropriate. More singing followed, and both the Motsie and Kiddush were chanted together.

After the service, which surprisingly lasted for over two hours, an Oneg took place. Each of the participants had been asked to bring food or drink to share with the group. Consequently, there was plenty with which to celebrate the Oneg. The bringing of something to share was extremely successful as long as the numbers remained manageable. With the increase of attendance came a loss of intimacy and the dwindling generosity of the people. But during August and September each Oneg was a veritable feast.

The second Shabbat service, with 22 people, was led by two of the participants. Early in its formation Makom stressed group participation and lay leadership in its worship service. Much of the second service was patterned after the first. To it was added only the reading of a passage from the Chumash. We were still without a Torah scroll. The Torah reading did not go well. The readers were not very proficient

in Biblical Hebrew! As far as I know, this was the only time when a Friday Evening Torah reading was attempted. Aspects of the services that did not go over well were often discarded.

Folk dancing was introduced during this Oneg Shabbat. It was received most enthusiastically. Thus, each succeeding Shabbat till Simchat Torah concluded with a long period of Israeli folk dancing. Unfortunately, the post Yom Kippur influx of people and limited space prevented us from continuing this activity at Makom's Onegs. (See photos on following p.)

Here a word about dress is appropriate. Since we had no chairs and sat on the carpeted floor, people were encouraged to come as casually as they cared to. Some dressed up for the occasion, many came in blue jeans, but the matter of "Jewish" dress was left entirely up to the individual. People were, however, encouraged to wear kippot and talitim if they so desired; most did not. How one was dressed was never an issue with us. (See photos p. 81a.)

I dressed as I felt. During many of our summer services I wore only a pair of jeans and an open-neck shirt. Often I left my sandals in my office and was barefooted. No one seemed to mind my dress. I believe the participants enjoyed seeing me as one of the group, rather than separated from them by priestly garb. I wore a kippa during all Holiday celebrations, but no tallit. Our casual dress code contributed to the personal and heimisch atmosphere at Makom functions.

During Makom's third and fourth Erev Shabbat services a basic rubric was developed. We kept only the bare essentials: candle lighting, Kiddush, Motzie, Barechu, Shema, Veahavta, and Kaddish. The rest of the service was filled with songs, a Shabbat story and whatever the people cared to contribute. Though this basic rubric remained throughout the

Post Org Socializing

70a



folks Dancing

70.6



project, three distinct service forms emerged by the end of the institutionalization period. First, a broad description of each is in order.

Form A, essentially reading oriented and resembling a "normal" synagogue worship service, was the one most often used. Beyond the basic rubric, Form A services were compiled by a "service writing/editing/compiling committee" from different creative, poetic and liturgical materials. As long as the material did not offend the committee's Jewish sensibilities which were extremely liberal, it was incorporated into the service. Thus, interspersed between the candle lighting, Kiddush, Motzie, Barechu, Shema, Veahavta, Kaddish and traditional songs were numerous popular folk songs and creative readings. The creative readings were read by individuals who were designated prior to the service or by the entire group.

Form B called upon individuals to share their experience. Rather than inserting various creative readings within the basic rubrics as in Form A, Form B asked individual volunteers to share their Jewish experiences with the group. Instead of a creative reading after the candle lighting, the designated individual was given up to ten minutes to relate co's Jewish experience. When the individual was finished, the service continued with the Kiddush and Motzie. Then a second person spoke, and co was followed by the Barechu and Shema. Generally no more than five people shared their Jewish experiences in any given service.

Form C was designed to allow personal interaction within the bounds of small Minyanim. The participants remained within the total group for an explanation of the type of service about to be experienced, the opening song(s), and the candle lighting. Then the group broke down into sub-groups, Minyanim, with previously designated leaders who were the

people who formed the first intimate nucleus of Makom. Each Minyan began by individuals sharing positive experiences from the past week. Then the leaders shared some of their own Jewish experiences, both positive and negative, but not including their involvement with Makom. Others in the group were encouraged to do the same. Finally, the leader shared co's experiences with Makom and offered to answer any questions about the fledgling community. New people always had questions about the community. "How does one participate? What does one do to belong?" After questions were fielded, the Minyanim joined together again. The service concluded with the recitation of the Shema and Vehavta, Kiddush, Kaddish and songs. An Oneg followed.

Specifically, the three forms incorporated the following elements, with ample opportunity for variations.

#### Form A

##### Explanation

This was a very important aspect of the service. The explanation of the type of service conducted, along with what it hoped to achieve, prepared the participants. Duly prepared, they participated more readily. Whoever gave the explanation also welcomed the participants.

##### Shalom Meditation

The Shalom Meditation was introduced by Daniel Rosenbaum, our song leader. We began by repeating the word shalom in unison, emphasizing the last syllable "om." Towards the end of meditation the voices grew softer and softer, till a close sense of unity was felt.

##### Opening Song(s)

##### Creative Reading(s)

The creative reading section appeared again and again throughout the service. This depended upon the people who compiled the particular service for that Shabbat.

Within this section we included taped music. Again, no restrictions were placed on the type of music so long as it remained within the bounds of universalism. The music generally played at Makom was reflective of the counter culture of the sixties, especially as expressed in the folk song. Many of the readings inserted into the "creative reading" slot were taken from Bridges to a Holy Time, edited by Alfred Jospe and Richard N. Levy.<sup>9</sup>

Candle Lighting

Songs and/or Creative Readings

Barechu

Creative Section: Readings or Tapes

Shema and Veahavta

Shabbat Story

At first, the Shabbat stories came from the personal experiences of the participants. I often related Shabbat experiences I had had in Israel. Though, as mentioned in Chapter II, they were not connected with the synagogue, they reflected a culturally patterned and reinforced Shabbat. Most of the participants identified with these stories. In time, Rabbi Mark Gelman agreed to come and read us a few of the stories he had written for his young daughter.<sup>10</sup> These stories were received most heartily. When Rabbi Haskel Bernat left for his post in Los Angeles prior to the High Holidays, his position on the Chicago Jewish Experience, Inc.'s board was vacated. The board accepted my proposal that Rabbi Mark Gelman replace Rabbi Bernat as the Reform counterpart to Rabbi Gerry Rosenberg.

Songs

Kaddish

Songs

This then was the general Form A pattern which we used for many Shabbat services. The Kiddush and Motsie came in no set order. At times, the Motsie and Kiddush were done towards the beginning of the service; at other times they were done towards the end.

The Jewish Post

Friday, April 4, 1975

## Services At Makom Built Around Life In The Shtetl

By JUDY GOODMAN

In a synagogue where a major issue is how to arrange comfortable and hamische (homey) seating without sacrificing freedom or structure, there can be no doubt that the service will be interesting and unusual. On March 14 the congregation, Makom, met as usual, in Temple Sholom on Lake Shore Drive. Most of the people sat gathered together on the floor of the auditorium, but there was a ring of people on card chairs around the outside. The people on chairs may have been less adventurous or suffering from back trouble; or perhaps they were observers — as one young woman angrily stated as she pulled chairs from a line set up by another congregant to a circle more to the center of the room: "We don't need spectators — this isn't a circus!"

She need not have worried: the Reader of the week had prepared a service that would involve everyone no matter how they were seated. Each week a different, experimental service is prepared by a committee of congregants. George Peckoff, an unemployed social worker who had been allowed to prepare a special service for that week by himself, said his service was "more experimental than most." He had done twenty hours of research on the shtetl (Jewish ghettos in eastern Europe) and Yiddish songs that sprang from the shtetl. Mr. Peckoff said that since joining Makom, he is considering returning to social work, concentrating on Jews and Jewish youth.

To gather everyone's attention, Mr. Peckoff launched the group into a few choruses of Shabbat Shalom. After some announcements, the Sh'ma was recited. Mr. Peckoff gave a short introduction to the theme: shtetl life and family respect which dwelled there and elevated the service to the level of the first song was

Oifenprepetchic, an ode to the stone oven shtetl women used and the second was an ode to the potato which was the food stuff most often baked in the Oifenprepetchic. The congregation, reading from mimeographed sheets, also joined in Sholom Aleichem and Dona Dona Dona which was also sung in English.

There was a brief pause in the telling of the shtetl story for the Shabbat rituals of candle lighting, Hamotzi (blessing over bread), and Kiddush (blessing for wine). Several small loaves of bread and cups of wine were passed through the congregation from which they shared.

Continuing his narration, Mr. Peckoff spoke of shtetl life as being a tenuous existence with strongly defined roles within the family. He said the force that cemented these facets of the family together is "something maligned and ridiculed today: the Jewish Mother." She baked in the Oifenprepetchic, looked after the house, and educated the children. Mr. Peckoff nodded to another of the older men in attendance (the average age of the members is in the late twenties, Mr. Peckoff is in his forties). The man recited the poem: "Woman of Valor."

Another member of the congregation gave a short introduction to the Kaddish as a prayer of respect to departed relatives and invited those who wished to join him in reciting it. As I rose and began repeating it, the woman who'd sat on the floor in front of me asked me if I was saying it because of a death in my immediate family. I explained that I see the prayer as it was written: a Hallel (praise to God) not as the custom had grown: a prayer for the departed in the immediate family. She pressed me a little farther and I admitted that I say the prayer because I like it — an attitude not incongruous to the feeling at Makom.

Inside Chicago

Chicago Jewish Post &amp; Opinion, September, 1975

## A Congregation & Its Implications

By JUDAH L. GRAUBART

In recent weeks, the newly-established Makom congregation of New Town has received wide publicity, and deservedly so.



Graubart

For the joint effort by the Union of Hebrew Congregations (Reform) and the United Synagogue of America (Conservative) to reach the alienated young adult Jewish community has had quite an impact. Indeed, Makom's intern rabbi, David Glazer of Hebrew Union College (Reform) has not only established a good rapport with High Holiday attendees but has also generated an ongoing interest in the congregation. To which I can only say mazel tov and yasher koach, and leave it at that.

The reason for leaving it at that is not because Makom doesn't deserve more publicity and commentary. It certainly does. But the implications of this effort are so far reaching that they, even more than Makom, deserve further discussion. So let's discuss them.

First there is the fact that Makom is a combined effort of the Reform and Conservative lay organizations. Now for some time the Reform and Conservative Rabbinate have been growing steadily closer. Indeed, so close that some have even predicted an eventual shidduch between the two. But what is interesting in this case is that now the two lay movements (at least here in the Midwest) have begun to cooperate. Hence, the co-sponsorship of Makom emerges as a further manifestation of the growing closeness between the two denominations.

It is also important to note that Makom's spiritual leader is a prospective musmach from HUC. For from a Reform perspective, this circumstance (i.e., Conservative acceptance of such a Rabbinic intern) further indicates Reform's movement to the theological right. On the other hand, approaching the issue from a Conservative view, one can say that Rabbi Glazer's presence is evidence of that movement's growing liberalism.

But beyond the issue of the two movements, there is the question of what Makom means vis-a-vis alienated young Jews and the Jewish establishment. Now obviously the congregation represents a genuine attempt by the establishment to deal with the problem of Jewish alienation. And as such, this attempt is highly laudatory. For it is not only innovative (i.e., opening a store front synagogue in the heart of Chicago's swingiest — and in many respects, loneliest — neighborhoods) but it is painfully honest. For by going "where the action is," establishment leaders have in effect admitted that their brand of suburban Judaism has failed to meet the needs of the children it reared.

But if Makom represents a praiseworthy acknowledgement of a painful reality, it also points to a disturbing question: namely, why has it taken so long for our lay and rabbinic leaders to come to grips with a problem that has been festering for years? The answer, of course, is only too obvious. For basically, it comes down to the fact that the Jewish establishment, whether defined denominationally, organizationally or Federation-wise, has historically been too slow and too cautious in responding to its own needs. And as a result, when it has responded, its efforts, though worthwhile, have too often been akin to applying band-aids when surgical dressings are needed.

But still, in the final analysis, we Jews (being what we are) must be optimistic. So while the concept of Makom might have been long in coming, and probably overdue in development, nonetheless, all those involved in its establishment and ongoing function deserve our gratitude, support and prayers for their continued success.



Form B

Explanation and Welcome

Opening Song(s)

Individual Sharing

Here the individual shared co's personal Jewish experiences with the group (see photo p. 74a: Daniel Rosenbaum is shown telling the group some of the experiences he had had as an "R. K."--Rabbi's Kid).

Candle Lighting

Creative Reading and/or Song(s)

Individual Sharing

At one of these services a young woman stood up and began: "I am a JAP (Jewish American Princess)." The place immediately exploded with laughter. Laughter was another ingredient that was characteristic of Makom services. (To spend an hour with a group of co-religionists without laughter--as is the norm in most congregations--is a numbing experience.) One Erev Shabbat service I noticed that a few of the people sitting around me were holding themselves back from laughing. Soon restrained laughter passed through the rooms. Though I did not know the reason for it, I explained that one really may laugh on Shabbat and that laughter is truly prayer. With permission granted, the participants unleashed a roar of laughter. A hearing God would have been pleased no end.

Barechu

Shema and Veahavtah

Individual Sharing

Creative Reading(s) and/or Song(s)

Motsie and Kiddush

Our Motsie ritual was quite unique. It is hard to pinpoint how it originated. In essence, the Union Camp Institute's prayer was recited, prior to which challot were passed around from which individuals took pieces. After the first few services, a large challah appeared at Makom's door every Friday afternoon. To this day, I am uncertain who the mysterious donor was.



## Individual Sharing

## Kaddish

In Orthodoxy, Kaddish is recited by mourners who stand up, while others remain seated. In Reform the entire congregation rises for the recitation. At Makom both options were presented. Thus, some stood because they were mourners; some stood because they followed the Reform Halacha; others remained seated. Because we had no chairs and had to sit on the floor, we did not stand up while reciting the Barechu and Shema. Under these circumstances I felt that it would have been difficult and chaotic to have people rise for these prayers.

## Song: Oseh Shalom

Our Erev Shabbat service generally concluded with the singing of Oseh Shalom which was repeated a few times, Mantra-like, after the Kaddish. At the opening lines of this song the people stood up and formed a friendship circle. It actually originated spontaneously and after these first few times the friendship circle was institutionalized. I tried once to conclude the service by simply sitting down. I failed. Even I could not break some of the rituals that Makom created. How interesting that a mass of previously unaffiliated young Jewish adults would so readily give in to custom!

Form C

Total Group Together

Explanation and Welcome

Opening Song(s)

Candle Lighting

Minyanim Form Around Designated Leaders

Sharing of a Positive Experience

Sharing of Jewish Experience, both Positive and Negative

Leader Shares Co's Experience with Makom

Questions About Makom

Minyanim Come Together

## Shema and Veahavtah

During Makom's Mezuzah party, while reading the Shema and Veahavtah out loud, many of the participants joined with me though they did not have a printed sheet in front of them! Later Rabbi Bernat, who was invited along with the CJE Board, expressed his amazement at the participants' recitation of the Veahavtah from memory. No less amazing, however, was their unsolicited and wholehearted recitation of the Veahavtah itself. The energy created thereby truly uplifted the community.

## Motsie and Kiddush

### Songs

### Kaddish

### Song(s)

These three worship forms are representative of most of Makom's Erev Shabbat services. As can be seen, none of these was so crystallized that it left no room for creativity. Rather, each allowed for diversity in the worship experience. Form A might be used successively and yet each service would be different. An element of spontaneity and creativity in the worship experience was thus insured.

Though these forms represented most of Makom's Erev Shabbat services, the services were by no means formalistic. Rather, a personable casualness ("heimishkeit") obtained, something one would expect to find in a community of people who really enjoyed being with each other, singing with each other and dancing with each other.

However, the element of personal, individual sharing during Erev Shabbat services decreased with the increase of participants. Though service forms B and C allowed for personal sharing, only a few individuals could do so in one given evening when form B was used, and the personal sharing of form C took place within the confines of small Minyanim.

The personal sharing was one of the ingredients to which members of

the target population responded willingly and enthusiastically during the street ministry and the following next few months of Makom's institutionalization. Personal sharing was missed by the participants when circumstances at Erev Shabbat services demanded an ever growing decrease of this experience.

Makom's Havdallah services, the second aspect of the worship program, developed in response to the need for more personal sharing experiences. Held bi-weekly at first, Makom's Havdallah services by the lake began about a month after Makom's first Erev Shabbat service. With cooler weather, Havdallah was moved into the participants' apartments. And though the apartments where Havdallah was held were generally crowded, the number of participants was always manageable and personal sharing was insured by the nature of our Havdallah service.

The Havdallah service was composed of an Explanation, the Hine El Yeshuati prayer, the Berachot over the wine, spices and lights, the Hamavdil prayer and the songs Eliyahu Hanavi and Shavua Tov.

Personal sharing occurred after the lighting of the Havdallah candle which was passed from person to person. Each person who so desired responded to the following requests when co held the candle: "How did you spend your Shabbat? Share something positive you are looking forward to next week." Understandably, the participants were generally curious about the way other young Jewish adults had spent their Shabbat, and what others were looking forward to in the coming week. Each person who wanted to share co's response to the questions could do so in a supportive atmosphere. Those who did not want to say anything to the group (and there were not many silent ones among us) simply passed the candle to the next person. After the personal sharing,

which sometimes lasted for over an hour, the service concluded with the singing of Eliyahu Hanavi and Shavua Tov.

Meanwhile Rabbi Bernat had suggested that Makom purchase a number of mezuzot and provide them as presents to those who wanted a mezuzah affixed to their door. So when the Havdallah service moved into different apartments, it was often followed by a mezuzah party. The mezuzah was generally affixed within an hour after conclusion of the Havdallah service.

I generally conducted the mezuzah ceremony. The participants were asked to step outside of the apartment. I explained the significance of the mezuzah and then read its Scriptural contents. After this, I recited the beracha and I gently affixed the mezuzah, not hammering the nails in all the way. The participants were asked to, one by one, complete the affixing. The host awaited to greet the participants as each person entered the apartment with a good will wish.

The third aspect of Makom's worship program was: its Holiday celebrations. Makom's Holiday services were compiled and edited by a special Holiday service committee and resembled a creative service one would find in a congregation like Anshe Emeth in New Brunswick, New Jersey. The committee kept what it felt was an essential rubric and added to it creative liturgical material.

Perhaps the distinguishing characteristic of Makom's Holiday services, aside from the population it served and the casualness of dress and informal atmosphere, was the number of "readers" who read solos. Most of the "reader" parts were read by different participants. During Makom's Erev Rosh Hashana service, for example, there were over twenty readers. Prior to the service, during our milchik/parve Holiday pot-luck

dinner, various reader parts were handed out to those who helped in the planning and organization of the High Holidays. During the service the various readers who were dispersed throughout the sanctuary (the service was held at the Second Unitarian Church) stood up when their turn to read came up. Each made an exerted effort to read the prayers meaningfully. The effect of hearing these individuals read from their various places in the sanctuary was electric. We knew not where the next voice would come from.

The Torah was read during the High Holidays. The Torah readings were likewise handed out to a number of individuals. These individuals read not only the Berachot before and after the Torah reading but the Torah as well. One young woman, coming from an Orthodox background and whose brother was an Orthodox rabbi, trembled as she read from the Torah for the first time in her life.

Makom did not celebrate two days of Rosh Hashana. This caused concern among the Conservative element of the Board. Subsequently, whenever there was an occasion with a marked difference in practice between Reform and Conservative Judaism, as with two days of Yom Tov instead of one, or when a minor holiday not observed by Reform occurred, Makom offered a Conservative service for those who wanted it.

In relation to this, it might be mentioned that later in the project a number of participants expressed the desire to have a Conservative Erev Shabbat service. In response to this, after Makom's Erev Shabbat services began to be held in a room given us by Temple Sholom, Makom offered two services on the same evening: a regular Makom service and a Conservative Kabbalat Shabbat service. The Conservative services which occurred but a few times were led by Dennis Katz, a



Abbi Glazer

הרב פ'לד  
הרב פ'לד

P. 79a

September 26, 1971

I have just returned to Chicago after spending 2½ years in Israel. I was told about your high holiday services so today attended. I have never enjoyed or appreciated a service as much as I did today. Last night I went to a Conservative service and left bored, tired, frustrated and totally turned off. This morning I left feeling so peaceful and inspired and really wanting to return. You made religion seem relevant and beautiful. The feeling that permeated your service was one of love and peace. I really was moved.

I want to actively become involved in פ'לד. I heard that you hold regular services, discussion groups, etc and I want to know how I can get on your mailing list or how I can participate and/or volunteer.

I know you must be very busy but if I can set up a time to meet with you or if you'd just send me some literature I'd appreciate it very much.

הרב פ'לד

Cheryl Davis

434 W. Melrose Apt 2E  
Chgo 60057

528-7280



non-practicing Jewish Theological Seminary ordinee.

Succot and Simchat Torah services were held in conjunction with Anshe Mizrach, with Rabbi Rockov leading the services. He conducted an Orthodox service, wholly in Hebrew, but took time to explain the significance and meaning of a number of the prayers to many of the young Jewish adults. This helped make the Makom participants feel at home.

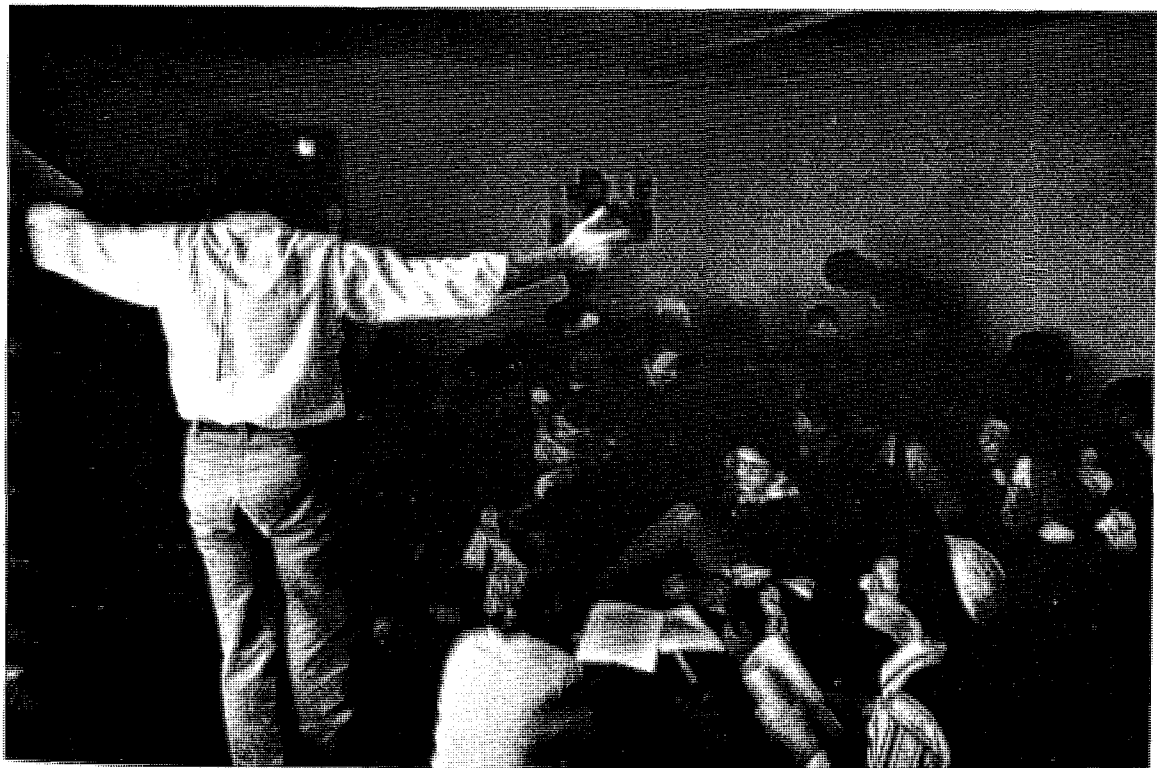
The Simchat Torah celebration was remarkable. In the congregation sat both young and old Jews. And though the young Jews could not read the prayers, they danced as if they were praying. The dancing began in the sanctuary. Here, in accordance with Orthodoxy, the men danced with the men, and women danced with the women. But later when the dancing continued in the basement and then outside, there was no stopping the mingling of the two sexes. Men and women, to the consternation of some Orthodox Jews, danced together. Even a few Yeshiva students who were invited by Rabbi Rockov joined in the mixed dancing. The dancing was so spontaneous and abandoned that, to this day, Anshe Mizrach must still be reverberating! (see photos pp. 64a, 64b).

Another aspect of the worship program, the social element, should be mentioned here. It developed without much planning on anyone's part. Though Shabbat and Holiday pot-luck dinners and oneg's were planned, these were only the tip of the social iceberg. Socializing in the form of a party occurred after every Havdallah/mezuzah celebration. Likewise, Erev Shabbat services did not really end with the oneg; someone usually invited a group of people over to co's apartment for a Shabbat party afterwards. At times, three such parties, which lasted late into the night, occurred on the same evening.

Hence it was possible for a person to come to Makom's pot-luck

Shabbat dinner at six-thirty p.m., remain for the service and oneg, and when Makom closed around eleven-thirty go on to someone's apartment and socialize till two or three in the morning. That is a total of eight hours--quite a long time to celebrate within any given group for an evening!

The dinner, service, oneg and party served to bring people even closer together. The closeness that developed during the services continued at these parties and the participants were able to meet endogamous mates in a most congenial atmosphere. Why go to a bar or discotheque to meet people of the opposite sex when the participants' social needs could be met within the Makom community? Makom proved the validity of Rabbi Fields' hypothesis that "worship transformation stirs not only what happens in the sanctuary, but its ramifications are felt in nearly every aspect of congregational life."<sup>11</sup>

*shabbat pot-luck dinner**folk Singing*

Dear "resident - friend" and other Makorn friends -  
(the nameless!!)

Thank you for the part you played in making last Wednesday night & Thursday as moving & meaningful & involving as they were for me.

This is the first year I begin as a Jew in the spirit of being Jewish and feeling new things happening in and to me — because finally I wanted to.

For all the love and energy and strength that was shared by those who organized and read lines so powerful I could not have read them aloud — thank you.

And for your fine & funny explanations of things many of us had said or observed for years but never understood — today.

I will not forget the joyous applause as the shofar sounded — so gleeful & childlike... "Hurray! We did it together — ourselves — our own way. And it was GOOD!!!"

Coming in from Waukegan is sometimes a pain, but I've been to Shabbat before & will come again. Till then — L'chaim. Betsy E.

## CHAPTER IV

### A Survey Analysis: "Makom is Something no Organized Jewish Establishment Thing is--Fun. That's why It works "

This chapter, as the title suggests, focuses on the data collected by a survey which was administered five months after Makom's first Erev Shabbat service. The analysis utilizes the responses of those who had attended three or more services.

On October 29, 1974, Dr. Morton Segal, Executive Director of the United Synagogue of America, paid Makom a visit. Dr. Segal wanted information about the participants: their background, income, age and marital status. Even though it was not his place to lay the burden of gathering data on the Makom staff, Makom's overworked, \$50-a-week administrator, Michael Chase, mentioned in Chapter II, agreed to supply Dr. Segal with the information.

When Dr. Segal requested the information, there were already well over 300 names on Makom's mailing list, with new names being added daily and after every Erev Shabbat service. Although Makom was still a warm and welcoming place, in relation to most temples and synagogues<sup>1</sup> it was fast becoming the "in" place for Jewish singles. (In September alone three articles--"This Must Be Makom: Jews Find a Synagogue That Swings," "A Mod Rabbi for New Town" and "A Congregation and its Implications"--appeared in Chicago newspapers. And in October Makom was given five-minute coverage in the award winning Chicago weekly T.V. program, "Two on 2"). As the "in" place for Jewish singles, Makom's Erev Shabbat ser-

vices were beginning to resemble a "meat market."<sup>2</sup>

I voiced my disapproval of those who came to Makom looking for a pickup instead of coming for a Shabbat celebration. But the community felt differently than I. To them Makom was very much an exciting Jewish experiment and Friday evenings were the weekly highlight. They did not object to the ever growing number of participants at Erev Shabbat services. On the contrary, the more the merrier.

At this stage an attempt was made to begin holding Erev Shabbat services with small groups at different apartments. After all, the project's original goal was to establish small minyanim. With the exception of a few cases, this proposal was met with fear and hostility; the community felt that these attempts were divisive.

I thought there might be a way of combining my desire to maintain the waning warmth and intimacy of the project with the administering of the questionnaire. The questionnaire would be general enough to avoid any embarrassment, and we could have it administered by twenty or thirty Makom regulars. Each would receive ten questionnaires, along with the phone numbers of ten people whose participation in Makom was recent. The regulars would phone the newcomers and administer the questionnaire via the telephone. This could be one way of integrating the newcomers into the community and the interaction between questioner (regular) and respondent (newcomer) would promote interpersonal growth.

However, this method of gathering the information did not materialize. Rather, Michael Chase recruited the assistance of Rabbi Earl Kaplan,<sup>3</sup> then a senior at the Hebrew Union College-Jewish Institute of Religion in Cincinnati and a bi-weekly visitor to Makom. Together they designed a survey which was much more detailed and elaborate than the one I had

anticipated.

My plan for administering the questionnaire had to be abandoned. Instead of having a number of the Makom regulars call the newcomers, each person was asked to fill out co's own survey.

The survey was administered after Erev Shabbat services during late December and January. Michael Chase, who took charge of the surveys, gathered them at the end of each service. More than two hundred were filled out. Unfortunately, he operated out of a car rather than an office and lost or misplaced more than three-fourths of them. This was most disappointing. The data of two hundred surveys would have been impressive. Instead, we ended up with fifty-six (56) surveys of those who had attended three or more services at Makom. But even this data gave us an insight into the makeup of the Makom community.<sup>4</sup>

We turn now to the questions and the responses, to which comments are required to round out, and at times, challenge the data. These derive from the time personally spent with most of those who participated in Makom prior to the High Holidays. During this time I had gathered information about each individual and learned much about their lives.

The first question of the survey asked the respondents whether they were born Jews, converted Jews, or non-Jews. One hundred (100) per cent of the respondents were born Jews. This statistic did not reflect the total truth about the community. As mentioned in Chapter II, David Duncan, Makom's most valuable participant, was a non-Jew. There were other non-Jews, some of whom were in the process of converting, and a few converted Jews. But the majority of the participants were indeed born Jews.

The second question asked the respondents' age. Again a discrepancy appears between the statistics and the total truth about the community.

The data showed an age range from 22-53. The data does not account for the two dozen children who participated; nor does it show that a number of much older people who lived in the high-rises along the lake participated in our Erev Shabbat services (see photo p. 85a).

The data also indicated that 62.8 per cent of the respondents were between 26 to 33. Another 18.7 per cent were in the 22-25 age bracket and 11.9 per cent were between 34 and 53. According to the data, over three-fourths of the participants were within the 23-34 age bracket. This will be commented upon in conjunction with the following.

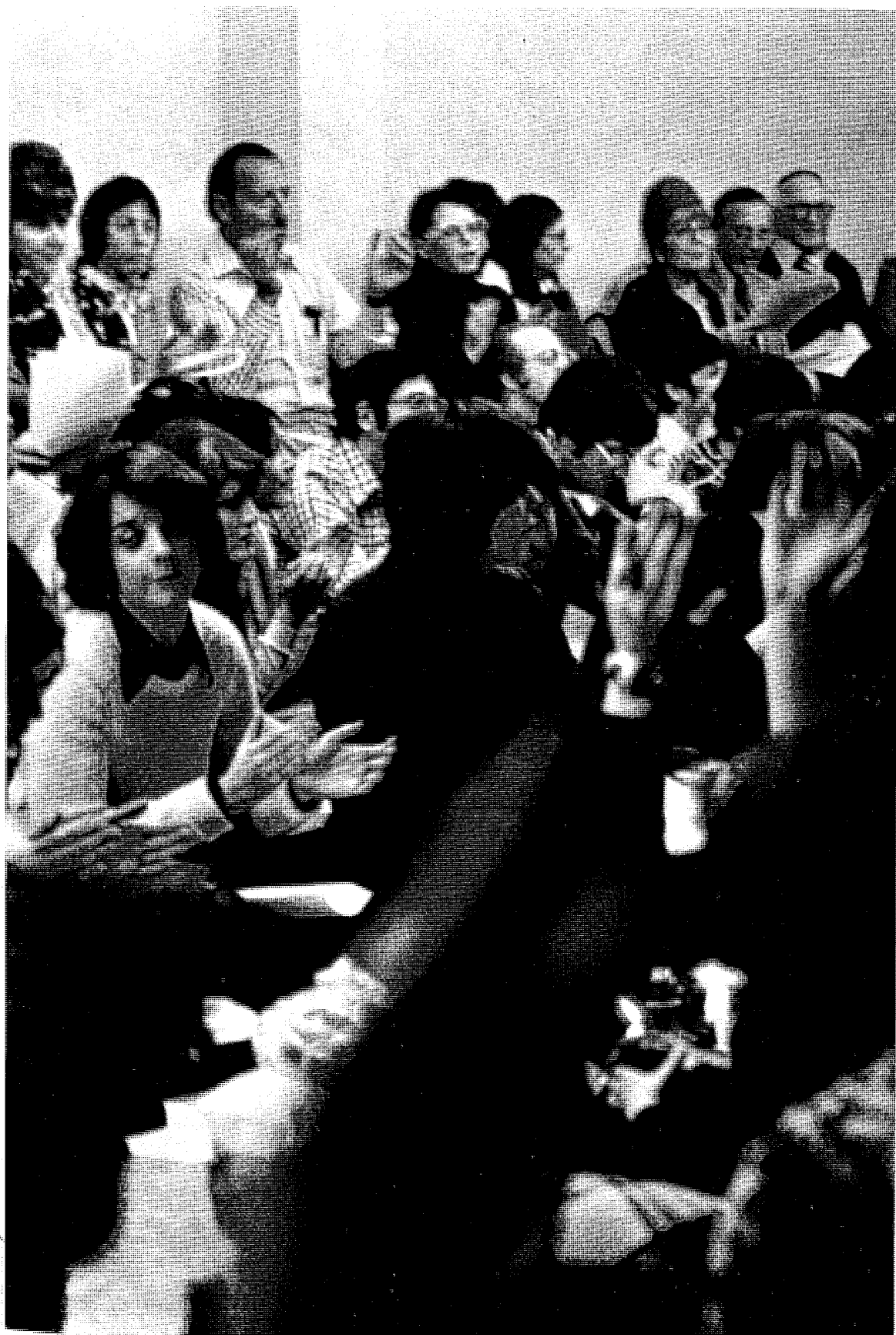
With respect to marital status, the data showed that 67.8 per cent of the respondents had never married and another 15.2 were divorced. Thus, 83 per cent were single, while the rest were married. This seems accurate at the time when the survey was administered, but the percentage of never-married had not been that high during Makom's institutionalization in August and September. At that time there was a larger number of young married couples and divorced women with children, but these dropped out the more Makom was "singled" out by the media.

For, on December 9, 1974, an article appeared in the Chicago Tribune entitled "Makom Appeals to Jewish Singles" (see pp. 85b-85f). This article brought in more singles which forced a number of the young marrieds and divorcees with children to drop out. Hence the high percentage of never-marrieds during the time of the survey.

In sum, then, the data showed that four-fifths of the respondents were single and that three-fourths of the respondents were in the 23-34 age bracket. This is an accurate representation of the Makom community from late October to March.

The next items of interest are the respondents' educational achieve-





# Makom appeals to Jewish singles

By James Robison  
Religion Editor

IT BEGAN in the bars and on the beaches of Chicago. Today, it ranks as one of the faster-growing synagogues in America.

Called Makom [Hebrew for "place"], Chicago's newest synagogue is based in a five-room, former dentist's office at 561 W. Diversey Pkwy.

It officially opened for business in July with a congregation of nine. Its weekly Friday evening services now consistently draw 200 persons, largely singles. A Kol Nidre service in the fall attracted about 500, according to David Glazer, the 27-year-old rabbinic intern who founded Makom.

"I came here in June and started roaming the beaches and the bars looking for people," said Glazer, a native of Israel and a senior student on leave from Hebrew Union College in Cincinnati. "I didn't know anybody here except the people who hired me."

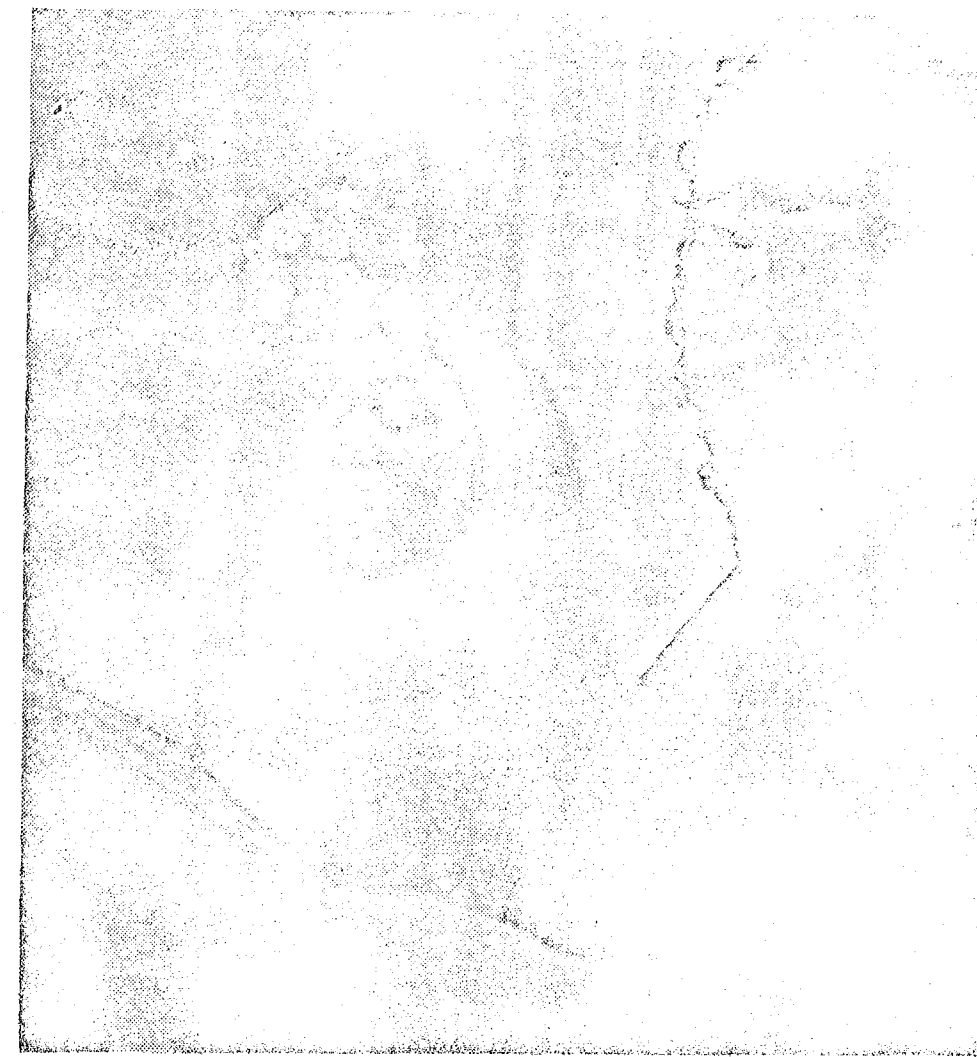
THOSE "PEOPLE" are the sponsors of Makom, part of a project called The Chicago Jewish Experience—an effort of Reform and Conservative Judaism here to reach a growing Jewish population which some say is becoming increasingly alienated from rigid traditions and rituals.

"Jewish rituals are too cluttered and closed," said Kraft, 24, of Boston, a 19-year student also on leave from Hebrew Union College. "There's no room to breathe within that structure."

Glazer said, "The Jewish religion is very family oriented. It's been very difficult for a person in his 20s or 30s to feel comfortable [in a synagogue]."

Makom a synagogue just another social club for singles in New York.

the people are not the easy pick-up," said an old secretary at Makom Hanukkah and party last Second Unitarian W. Barry Av. Shore divor-



Tribune Photo by Frank Hanes

Synagog administrator Nancy Gindin joins rabbinic intern David Glazer in song during service at 2d Unitarian Church. More pictures on the back page.

cee with two children said she has been attending Makom because it serves as a bridge between the old and the new.

"Jews need a kind of nonhy-pocritical glue," she said. Despite all the piety and goodness of traditional synagogues, she said, "I remember being turned away from worship just because there were no seats."

Barbara Gilbert, fresh from cooking the traditional latke dish of potato-onion pancakes, said: "People are now more concerned with themselves and their background, whereas several years ago they were into more political things. I'm learning all sorts of new Jewish things here."

HOWEVER, first impressions were negative for one

Hanukkah eve drop-in who saw the event as an example of "pop Judaism," a treatment of religion on "a shallow, emotional level" by a "bunch of rather lonely, alienated people."

"You need something more than eating latkes and drinking wine," she said.

But, "That's not the only kind of Judaism we want to offer," Kraft said. "Latkes and drinking wine are all part of our heritage. The ancient synagogue was a three-faceted character. It was a house of prayer, of study, and of assembly. At Makom, that's what we have."

The Makom project includes weekly experimental services prepared by a 15-member religious service committee which

relies on no traditional Jewish prayer book; a weekly Sunday school for children; and weekday evening minicourses in Yiddish studies, Hebrew, the Bible, and Jewish history.

HOW FAR does the experiment go?

Glazer said the tentative goals had been to establish four groups of 15 persons each within eight months, but "we're 10 times beyond that."

The experiment will be a "success" for Kraft "when all of our people can reach a positive identification with their Jewishness and can take it to form their own synagogues or perhaps join a regular synagogue and become an instrumental force for change within the traditional structure."



## *A new kind of synagogue*

The scenes here are from Chicago's newest synagogue, called Makom, or the "place," designed specifically for singles, or the widowed or divorced with children—those without full family ties, those becoming increasingly alienated from the

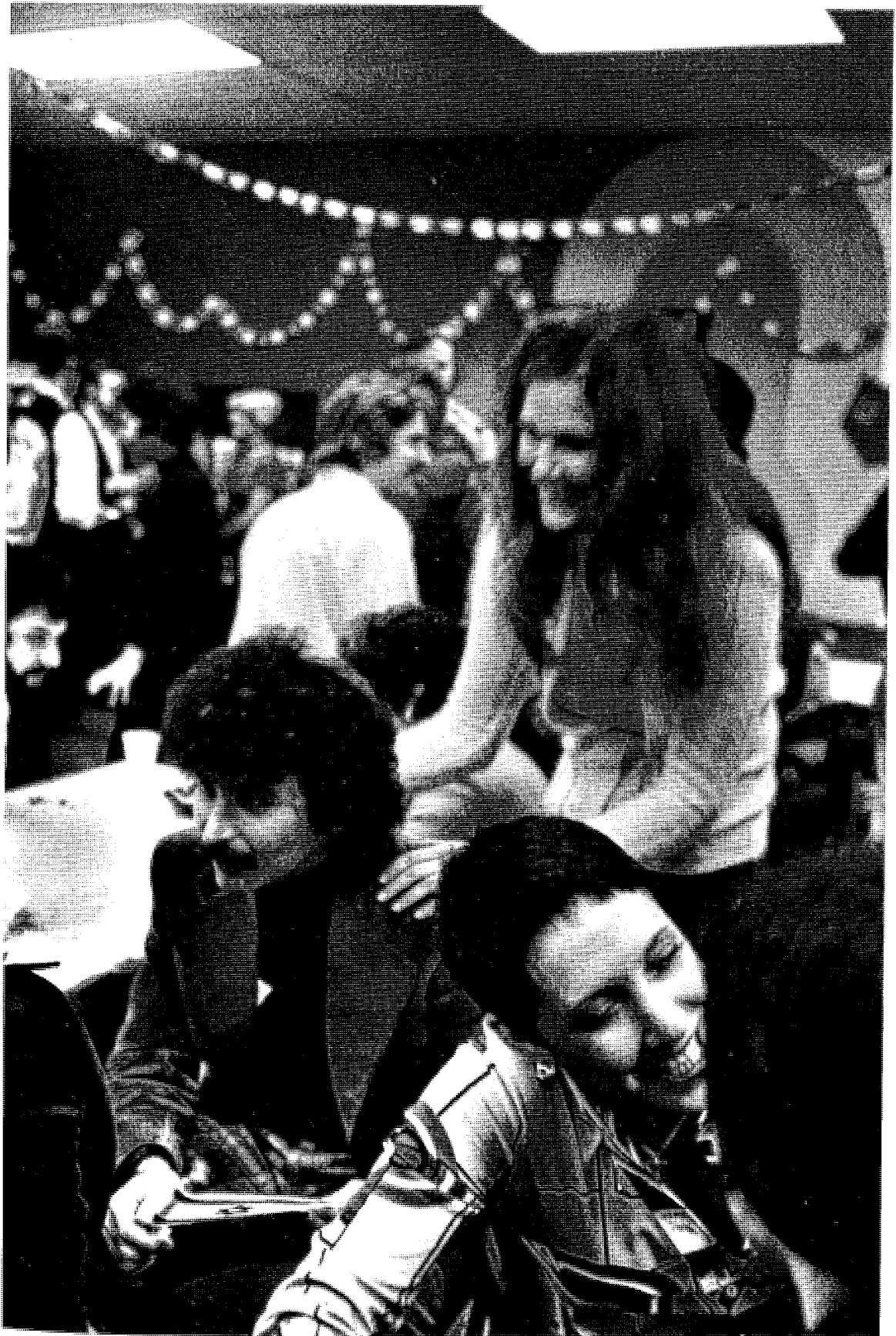
Lissa Schwartz, 5, at  
Hanukkah candle after  
lighting ceremony by  
Hakon congregation in  
Second Unitarian



Saturday, December 14, 1974

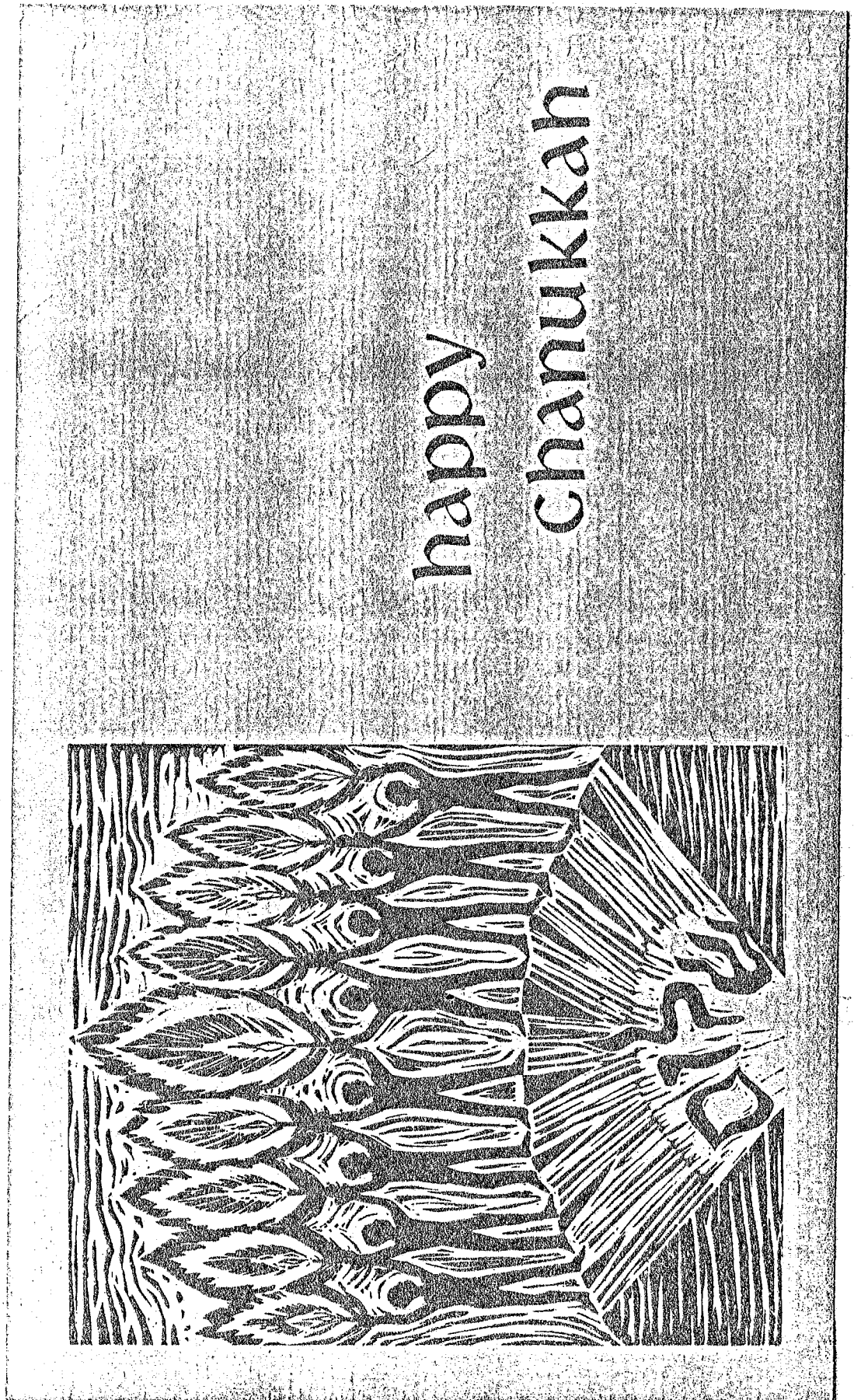


the Makom congregation join in a traditional Jewish folk dance after lighting of candles in a Hanukkah eve service in the Second Unitarian Church, 656 W. Bar





chanukkah card designed by two Makom participants: Dianne Nelson & Claire Mendelson



ments and income levels. As would be expected, there was a high level of educational achievement.<sup>5</sup> Thirty and a half (30.5) per cent received undergraduate degrees; another 33.9 per cent held graduate degrees.

Even though 64.4 per cent of the respondents possessed some degree, 56 per cent were earning under \$12,000 a year. It is possible that many of these were younger respondents who were just starting out in their respective careers. On the other hand, 16.9 per cent of the respondents were earning between \$12,000 and \$15,000 a year, and 18.6 per cent were earning more than \$15,000.

Unexpected and surprising were the responses to question 6: "Were/are your parents members of a synagogue/temple?" Slightly over 88 per cent of the respondents came from families who were or had been affiliated with a synagogue/temple. Of the affiliated families, 51.9 per cent were Conservative, 31 per cent were Reform, 9.6 per cent were Orthodox, and 5.8 per cent were Traditional.<sup>6</sup>

Two thirds of the respondents' families who were affiliated participated in services; nearly 60 per cent took part in synagogue activities. But even among the unaffiliated families, more than half participated in both.

The data showed a marked decrease in Jewish affiliation as the respondents moved out of high school, through college and into the urban setting. Significant is the fact that only 33 of the 56 respondents replied to "What were your Jewish religious, educational and social affiliations from age 23 on?" And of these 45.5 per cent had no affiliation.

However, though there was a marked decrease in affiliation, the respondents were Jewishly aware. Sixty-two (62) per cent of the respond-

ents had studied Hebrew and another 52.5 per cent would like to study Hebrew in the future; 25.4 per cent had studied Torah while 57.6 per cent would like to; 35.6 per cent had worshipped every Shabbat (the data did not show if they still did) while 32.2 per cent would like to; 22 per cent had lived in Israel (the data did not show the length of stay) and 49.3 per cent were inclined to; 23 per cent had kept kashrut (the data did not show if they still did) while 11.9 per cent were willing to; and 9 per cent had worshipped daily (the data did not show if they still did) while 20 per cent were disposed to.

There was an overwhelmingly positive response to the question, "Do you feel your children should have some sort of formal; a) Jewish education, b) bat/bar mitzvah, c) Jewish wedding?" Ninety-four (94) per cent responded yes to a); 80 per cent responded yes to b); and 80 per cent responded yes to c).

Likewise, the response to the two questions on Israel was positive. Israel was by far the overwhelming first-choice for philanthropy. And as for the question, "Do you feel the existence of Israel is important to you as a Jew?", 43.8 per cent responded "very important," 14 per cent responded "important," and 29.8 per cent responded "average importance." Thus, a total of 87.6 per cent felt that the existence of Israel had importance to them as Jews.

Information was gathered about the respondents' attendance at religious services prior to their participation in Makom. The fact that only a very small percentage (3.5) "never" attended services was most surprising. Around 58 per cent attended High Holiday services. Another 32 per cent attended less than 12 times a year; and 6.5 per cent attended services more than 12 times a year.<sup>7</sup>



But since the respondents manifested a positive Jewish orientation and only a few never attended services, why did they not affiliate with an existing synagogue? This question was answered by the data. Adding up the total, we find that 45 per cent felt that established synagogues/temples were too structured; only 20 per cent felt they were too old-fashioned. About a third (32.3 per cent) objected to the lack of participation by young people. Thirty-four (34) per cent felt that the established synagogues/temples did not meet "the community's needs" and an equal percentage felt that they were too costly. Thirty-four (34) per cent felt that synagogues/temples were not open to change; 28.9 per cent thought that they lacked creativity.

The following data focuses specifically on matters pertaining to Makom. The questions attempted to measure any change in Jewish behavior and identity that resulted from participation in Makom. Again, the data supports our thesis that programs for young Jewish adults in urban settings are clearly needed.

The respondents heard about Makom in the following manner; about 45 per cent from "word-of-mouth"; another 16 per cent had met the rabbinic interns (Neil Kraft, who was engaged after Succot, was the second intern);<sup>8</sup> 21 per cent heard about it via the mass media; and 17 per cent learned of it through thirty-word blurbs in The Reader, a local underground newspaper.<sup>9</sup>

The fact that 45 per cent of the respondents heard about Makom via "word-of-mouth" deserves comment. Dr. Leonard J. Fein wrote: "Among the least important [reasons for joining a particular temple] is that . . . friends and neighbors are members."<sup>10</sup> In contrast, a measure of Makom's "success" can be attributed to the fact that many participants

told their friends about Makom and invited them to come along.

Question 24 asked the respondents to rate, in order of importance, a number of reasons for their participation in Makom. Out of nine (9) reasons, "Jewish identification" was by far the most prominent, with 50 per cent rating "Jewish identification" as their "first choice." "Feeling of belonging" came in a poor second with only 19 per cent giving it a "first choice" rating. The remaining "first choice" ratings were widely distributed, with "Jewish activities" receiving the "first choice" from 9.6 per cent of the respondents.

However, combining the first, second and third choices, the data showed that 71.2 per cent of the respondents participated in Makom because it provided them with "Jewish identification"; 42.4 per cent participated because it provided them with "Jewish activities"; and 49.1 per cent participated because of a "feeling of belonging."

The two least important reasons for participation were Makom's "rabbis" and location. Makom's "rabbis" received only 3.8 per cent of the "first choice" ratings, and its location received a 1.9 per cent "first choice" response. Out of a total of 169 "first, second, and third choice" responses, Makom's "rabbis" received 5.9 per cent and its location 2.4 per cent of the responses.

The "location" statistics are most surprising in light of the fact that nearly 80 per cent of the respondents lived within one and a half (1-1/2) miles of Makom. But in view of the fact that there were other synagogues within walking distance and yet the respondents did not affiliate with them, the location statistics may, indeed, be representative.

The fact that Makom's "rabbis" received a low rating is heart-warming. Though the rabbinic intern played an important role during the

NEIGHBORHOOD AREAS =  
ROUGH APPROXIMATIONS,  
SOME OVERLAP

79.8 % lived within  
dotted area.  
1 1/2 miles to the North  
2 miles to the South  
maximum of 1 mile to  
the West of Makom.

O'HARE  
AIRPORT

LAW-  
RENCE

IRVING  
PARK

BELMONT

FULLERTON

NORTH

CHICAGO

MADISON

ROOSEVELT

CERMAK

AUSTIN - 6000

PERSHING

47<sup>th</sup>

55<sup>th</sup>

63<sup>rd</sup>

HARLEM - 7200

NARRAGANSETT - 6400

CENRAL - 5600

71<sup>st</sup>

79<sup>th</sup>

87<sup>th</sup>

111<sup>th</sup>

115<sup>th</sup>

103<sup>rd</sup>

CICERO - 4800

PULASKI - 4000

KEDZIE - 3200

WESTERN - 2400

ASHLAND - 1600

WALSTED - 800

ATE-O

YATES

BRANTON

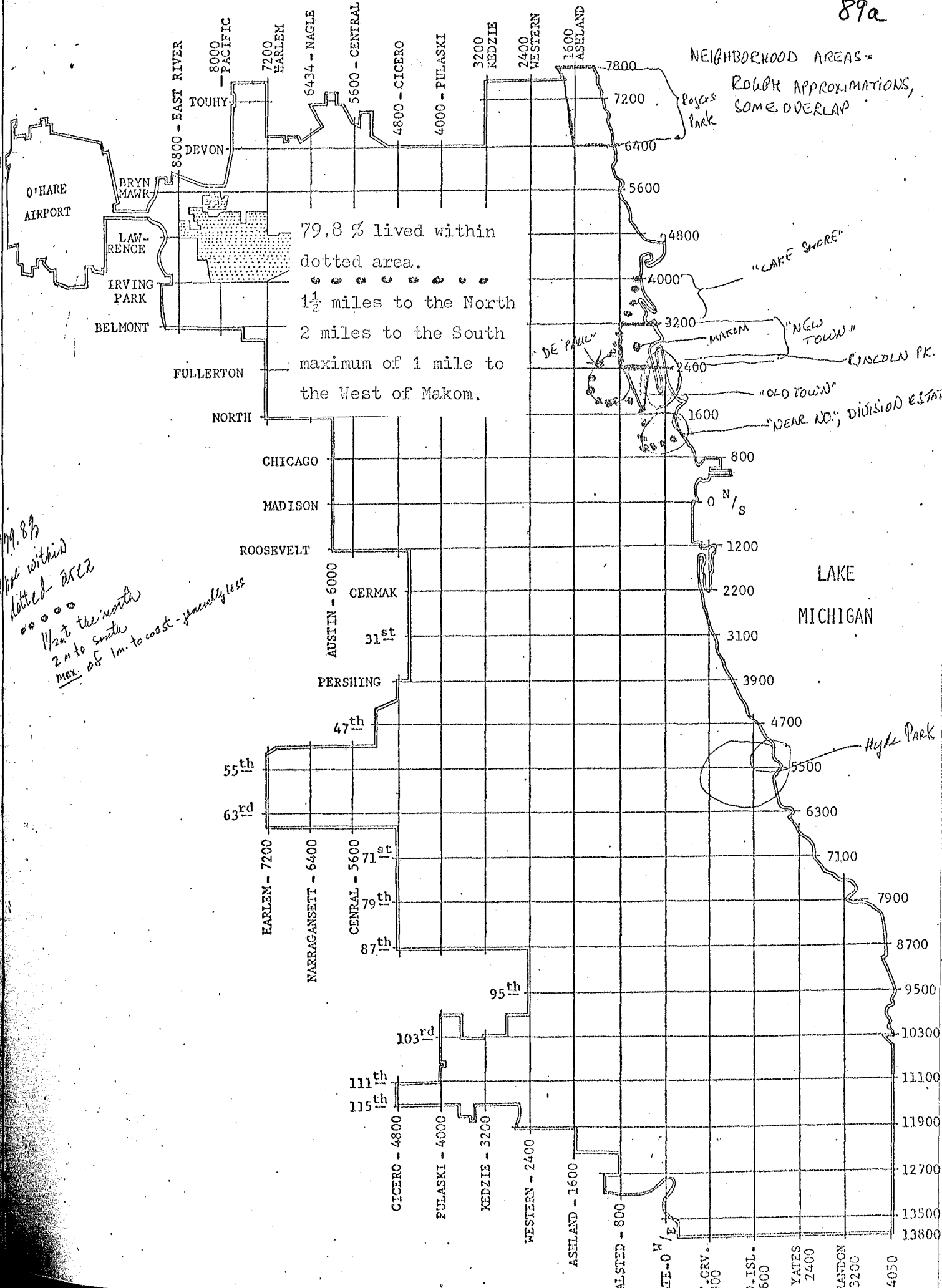
4050

79.8%  
lived within  
dotted area  
1 1/2 miles to the north  
2 miles to south  
max. of 1m. to east - generally less

"LAKE SHORE"  
"NEW TOWN"  
"OLD TOWN"  
"DEAR NO." DIVISION ESTATE

LAKE  
MICHIGAN

Hyde Park



street ministry and the first few months of Makom's existence, his part diminished with Makom's eventual institutionalization. So much so that by the time the survey was administered the rabbinic intern(s) was among the least important reasons for participation.

When asked if the participants were interested in Makom for:

a) religious activities; b) social activities; c) educational activities; and d) children's activities, 100 per cent responded "yes" to a); 91 per cent responded "yes" to b); 87 per cent responded "yes" to c); while, understandably, only 14.5 per cent responded "yes" to d). Obviously, this emphasizes the adult-centeredness of Makom.

Attendance at Makom's services can be seen in relation to attendance at services prior to Makom. Of those who had only attended High Holiday services prior to Makom, 78.4 per cent had been to Makom for Shabbat services five (5) or more times. Of those who prior to Makom had attended 12 or less services a year (about one third of the respondents), 100 per cent had been to Makom more than 12 times on Shabbat eve, and this after only 27 weeks of services. Finally, all of the respondents who had indicated that they had never attended any services prior to Makom had been to more than five Makom services.

Questions 32, 33, and 35 dealt with dating patterns. In response to question 35, "Before you came to Makom how often did you date non-Jews?", only 10.7 per cent responded "never," while 12.5 per cent responded "always." An equal number, nearly 27 per cent, responded to both "almost always" and "almost never." About 23 per cent dated non-Jews and Jews with equal regularity.

That Makom was a place where they could meet Jews of the opposite sex was quite important to 54.7 per cent. Twenty-two (22) per cent felt

that it was of average importance, and only 22.6 per cent felt that it was not important.

About 65 per cent felt that it was important to date a Jewish person, 15.8 per cent felt that this was of average importance, and about 19 per cent felt that this was not important.

Regarding the question of marriage to a Jewish partner, about 84 per cent felt that this was important; while 7 per cent felt that it was of average importance; and only 9 per cent felt that marrying a Jewish person was not important.

Evaluating the dating and marriage statistics, the data showed that of those who always (12.5 per cent) or almost always (26.8 per cent) dated non-Jews before Makom (39.3 per cent), slightly more than 81 per cent responded that it was important to marry a Jewish person, and 40.9 per cent felt that it was important to date Jews.

Thus, only about half of the respondents related their belief about marriageable partners to their dating experience. It is possible that those who always and almost always dated non-Jews (39.3 per cent) but felt that it was important to marry a Jewish person (81.8 per cent) could not find datable Jewish persons. Then again, it could be that though they dated non-Jews prior to Makom, their involvement with Makom had caused them now to feel that it was important to date and marry an endogamous mate. Moreover, at Makom people were finding themselves with Jews more frequently and were developing interests around Makom activities with the other participants.

To a straightforward question, "Has Makom made you feel more positive about yourself as a Jew?", 67 per cent responded positively; 27 per cent felt a moderate change had occurred; and only 5 per cent re-

sponded negatively. Of those who had always or almost always dated non-Jews before coming to Makom, 72 per cent asserted a positive change about themselves as Jews.

In conclusion, there is yet another question that received an overwhelmingly positive response. No analysis of the responses here is required. They speak for themselves and for the project.

The question was, "In one word, describe a feeling you have experienced at Makom." Only two persons answered negatively ("frustration" and "smoke"), one responded with a question mark, and 8 offered no response. The rest of the individuals responded as follows:

warmth (9)	joy (1)	enthusiasm (1)	schmaltz--"I like it" (1)
good (5)	Judaism (1)	different (1)	sharing (1)
love (3)	heimisch (1)	positive (1)	mine (1)
peace (2)	beautiful (1)	security (1)	home (1)
nice (2)	wonderful (1)	belonging (1)	welcome (1)
oneness (2)	Jewishness (1)	identity (1)	out of sight (1)
Jewish (2)	chavurah (1)	unique (1)	a beginning (1)

One person responded in a complete sentence: "Makom is something no organized Jewish establishment thing is--fun. That's why it works."

*shabbat services held at Hull House - a Jane Adams Center*



Services held in the hallway of the building in which Nakom was housed.





# Makom: quick growth too fast for synagogue

By JIM OLSON  
Lerner Newspapers  
Correspondent

RABBINIC INTERN David Glazer now keeps a schedule book handy on his desk, a wall chart of things to do, a well-organized staff in his offices, and "a thousand things on my mind"—including the perplexing proposition, "Has success overtaken Makom?"

Makom, Chicago's first "alternative" Jewish synagogue, was established in late July at 651 Diversey as a joint experiment of Reform and Conservative Jews. It sought to fill a gap between the structured concepts of Judaism and the not-so-structured lives of New Town singles and young married couples.

"They came to Makom with their own individual lifestyles and different ways of thinking on religion and Judaism and know we're not going to try to change them. They're here because they know there's a sense of community here, can learn about Jewishness in an unstructured way, and really feel a sense of participation," Glazer said.

They've not only come to "the place," but they've overcrowded Makom and by the hundreds have filled New Town churches and traditional synagogue during several high holiday observances which Glazer and his staff have conducted in generally untraditional ways.

"WE ALWAYS MAINTAIN the element of religion here," he added, "because that's what we're really all about—how our concepts fit in with the lives of people today. This is not a singles' club. We're reaching people in ways that others don't."

Most of Makom's religious services are now held at Temple Shalom, 3480 N. Lake Shore Drive, though Glazer's Diversey offices and congregants' apartments still are used for smaller services, drop-in activities, counseling, religious studies and a children's school.

Beginning Jan. 26, Makom will sponsor a film festival at Anshe Emet synagogue, 3760 N. Pine Grove. Registration for eight-week minicourses on Judaism begins during the week of Jan. 2; they include lessons on the 613 Commandments ("The Jewish do's and

don'ts," as he puts it), biblical history classes, and marriage, divorce, abortion and sexuality through the Orthodox view. Two ordained rabbis, two rabbinic students, a history teacher, and two Hebrew language teachers will be teaching the courses.

With Friday night services bringing in as many as 275 persons, Glazer has increased his administrative staff and has added another rabbinic intern, Neil Kraft, who also came from Hebrew Union College in Cincinnati.

MAKOM ALREADY HAS been extended beyond its eight-month experiment period, but Glazer sees it as going it alone after March. He said he is now looking for someone to donate or support a large building in the area where all of Makom's activities can be concentrated.

"We've succeeded in that sense to a great degree," he went on. "But our growth may have been too fast. We may have 'OD'd' with success. Our success will really come after we've mellowed out. It's like a marriage, the first year is great when things are difficult, but our mark of success or failure will be how we deal with problems later on."

He conceded that Makom may become "institutionalized," but commented, "We're not afraid of that. The danger is only if we do not fulfill people's needs."

And if he had to do it all over again, Glazer remarked that he probably would keep Makom under wraps for about a year then have it surface slowly.

"We do not have the experiences of age that even our own sages teach is necessary," the 27-year-old founder noted. "There are some problems in that, but at the same time that's good, too—we're learning as we're growing. We're moving right along and still crossed all lines of denominations within Judaism."

IN THE MEANTIME, he said he's trying to maintain the simple beginnings of Makom in New Town and use them to offset the attendant demands and "glamor" of "a good thing that went big fast."

## CONCLUSION

The young Jewish adult has been neglected for too long. The organized Jewish community, survival-conscious as it is, can no longer afford to wait till young Jewish adults marry and become parents before they make an appearance in the synagogue, if they would at all. It must reach out to young Jewish adults now. It needs them. They are the Jewish community's only hope for "survival." Sidney Goldstein writes:

On the whole, the Jewish population is older than the total United States white population; and over time, both because of its lower fertility and because it has in most places such a large proportion of individuals in the 45-64 age group, the Jewish population can be expected to become increasingly older. . . . This can create some serious problems for the community as the pool of persons to whom it can turn for leadership and financial contributions is greatly reduced. Given the possibility of these developments, Jewish communities may want to reevaluate and reorganize their services, deciding, in particular, which to retain for the Jewish community because of their Jewish component . . . .<sup>1</sup>

This thesis has argued for the creation of Jewish presences in urban areas with large Jewish young adult populations. The previous chapters have described the conception and implementation of an experimental Jewish presence in New Town, Chicago, a neighborhood heavily populated by young adults.

The experiment was conceived to "explore the possibilities of creating Jewish life for unaffiliated young people who seem to be on the periphery of, or totally disengaged from, the present institutional structure of American Judaism."<sup>2</sup> As such, the experiment succeeded. Its success, however, was its Achilles' heel.

On December 25, 1975, Mrs. Chana Rosen, the new director of the

Midwest Region U.S.A. and member of the C.J.E. Board, wrote, "Makom suffers from only one thing--too much success too quickly come by and some ensuing difficulty in handling it. We have had to expand our facilities, our budget and our personnel to a degree unforeseen by anyone."<sup>3</sup>

Mrs. Rosen's observations were correct but much understated. The problems brought on by Makom's "success" were indeed beyond the expectations, planning and capabilities of the Board, the staff and the very talented and concerned community of the young Jewish adults who created Makom.

The problems were brought on by dwindling funds, lack of facilities to accommodate the constantly growing community, and lack of a clear organizational definition of Makom once it had become programmatically institutionalized. To delve into these areas, however, would require another thesis.

Here we need only be reminded that Makom's budget was a mere \$10,000 for eight months (compare this budget with any existing Hillel organization), and its facilities were five small rooms with a total of 1,100 sq. ft. Also, the Board lost Rabbi Haskell Bernat and Ray Kalef, the directors of the UAHC and USA in Chicago and the originators of the project, within three months of the project's implementation. Moreover, it gained seven new Board members within the next three months. Soon after that the Board had to contend with representatives from the "Coordinating Committee," an organizationally oriented committee composed of the chairpersons of various committees within Makom and other interested participants. In addition to which the staff had grown from one person in June, 1974 to four by December, 1974.

Experts have observed that "There are limits on how far any organi-

zation can be asked to stretch and still function effectively."<sup>4</sup> Surprisingly, Makom did not close down after it had run out of its original funds. The Makom participants (there was no definition of membership) contributed some funds, and the members of the Board and the Jewish community at large also contributed. But neither the UAHC nor the USA had funds to help solve the financial burden success brought with it. Thus, Makom survived from week to week on a hundred dollars here and another fifty there.

On March 31, 1975, I left the Makom community. This was the termination date agreed upon. It was also to be the closing date for Makom. I knew it, the Board knew it, the staff knew it, and the community knew it. But it seems that with the exception of the Makom staff, Neil Kraft, Michael Chase and Nancy Gindin, I was the only one who felt that the experimental project should be concluded. Much had happened during the ten-month, \$10,000 New Town experiment. An evaluation period and suggestions for future projects were now definitely in order, if only to try to comprehend the situation!

The Board felt otherwise. Makom was too "successful" to be shut down. How could it turn its "children" back unto the streets? "No, Makom must remain open." It did.

Makom still exists today, almost three years after what was to have been an eight-month, \$10,000 experiment in creative programming. In March, 1975, the Board contacted the Jewish Federations in Chicago for funding. The Jewish Federations responded affirmatively; it would assist Makom.

Today the Jewish Federations is Makom's predominant source of funds, with supplemental funding from the UAHC and USA and the Makom partici-

pants. But by the time the Jewish Federations' funds were made available, around August, 1975, Makom, as we have seen, had undergone radical change. In addition, Makom was immersed in an identity crisis. It strove for autonomy but was still too young to stand firmly on its own. Today the C.J.E. Board is finally thinking about closing Makom. It would appear that Makom has existed till now on the merits of its first eight months not on rational planning.

Had Makom been implemented with a long-term plan for becoming an institution with a clearly defined organizational structure, it would no doubt have been much stronger today. But it was not to be structured! It began as a very loose and open experiment, with no planning for its future existence as an ongoing institution beyond the contractual eight months.

Though presently the institution that followed on the heels of the experiment is faltering, Makom's avowed goal was most certainly accomplished. It has shown the numerous possibilities for creating Jewish life for young Jewish adults and that the young Jewish adults are a prime target for creative Judaic programming.

In a recent report on the results of the 1975 Greater Boston Jewish Demographic Study, Robert Posner reports:

Affiliation to synagogues has suffered a disturbing and dramatic drop, due largely to the reluctance to join demonstrated by young singles and the childless couples. Other studies show that young adults are anxiously seeking for alternatives to the classical synagogue institution, and are refusing to commit themselves to the anonymity, superficiality and excessive materialism that characterizes so many synagogal communities.<sup>5</sup>

There are a number of questions to be answered by each community that is planning to undertake such projects. These are: What are the long-term goals, if any? Is the project's purpose the eventual creation

of a "new-age" synagogue? Is the project to be only an outreach? Should it have a building? If so, should the building serve as a synagogue-like center? Or should it only be a drop-in center? Is the project's purpose to form and establish chavurot? Are these to function independently once they have been formed? What will be the relationship between the project's leader, preferably a rabbi, and the young adult community? What will be the relationship between the sponsoring Board and the newly-created community? What will be the relationship between the project's leader and the sponsoring Board? What relationship ought to be developed between the project and local synagogues or Jewish organizations? Should the sponsoring Board be a composite of representatives from a number of organizations, or should it be made up of only members from one organization? Where will the project's funds come from?

The ideal project, as I see it, reflects a question I have often asked myself after I left Chicago. "If I were to do it all over, what would I do?"

The project would be designed for three years. Its purpose would be to assist in the creation of a number of ongoing chavurot<sup>6</sup> which would be in contact with one another, but not interdependent. Each would strive towards autonomy and be an expression of the participants; i.e., "The Parents' Chavurah," "The Chosen Few."<sup>7</sup> Some chavurot could have as many as 75 members; others, like "The Chosen Few," would remain no larger than 25 members. In addition, the project would assist the chavurot in major common holiday celebrations.

The three-year period would be divided along the following lines. The first year would be a street ministry; the second would be the programmatic institutionalization period of the various chavurot, and the

third year would be the time that each chavurah would strive for autonomy. The termination of the project ought to remain firm at the end of the third year. The sponsoring Board and the staff ought to part freely from the chavurot they assisted. A new project would now be in order. It would be best that it, too, begin on the grass-roots level.

The funding for the project would remain minimal. The heaviest expense would be staff. It would require no more funds than those expended on Makom from June, 1974, to June, 1977. At the most, the project would need \$100,000 for three years of operation, lower than that of most Hillel Foundations or College Age Youth Services of the Jewish Federations of Chicago.

At first there would be only a street rabbi (at a Hillel salary level?). Co would not have a private office, but rather be tied in with a sponsoring organization; i.e., UAHC, the Board of Rabbis, the Jewish Federations, or a local synagogue. These would serve as message centers for the street rabbi who would keep in touch a few times a week. Should the street rabbi need to be contacted, they would be able to reach him/her.

The street rabbi would use co's living space for a variety of functions, of which an office would be one. Co's living space would also be used as a gathering place for services and classes with small groups of young adults. Consequently, it ought to have one very large carpeted room with enough space for twenty-five people. The street rabbi's living space would not serve as a drop-in center. Nor would the street rabbi hold services on a regular basis during the first year; that would be detrimental. Rather, the street rabbi would invite a number of people to join co for a Shabbat pot-luck dinner and a discussion or a service or a party, whatever the street rabbi felt would best serve that particular

evening.

At irregular intervals there would be nothing happening on Shabbat at the street rabbi's living space. This is especially needed to avoid stereotyping as a "synagogue" if the street rabbi receives an enthusiastic response. Likewise, classes ought to run for an eight-week term and be limited to one or two a term. No major Holiday celebrations would be undertaken.

The street rabbi's chief responsibility during the street ministry would be outreach. Services and classes would be kept to a minimum during the first year. The street rabbi would serve the community on a very personal basis, and would function in a "service"<sup>8</sup> capacity only when requested by members of the target population. The street rabbi would serve as the connection between the organized Jewish community and the unorganized younger generation. Co would be the organized Jewish community's shaliach, and would act as a referral agent. In addition, the street rabbi would begin to groom knowledgeable and committed young Jewish adults, of which the survey showed quite a few, for chavurah leadership.

Near the end of the first year, the Board and street rabbi should evaluate the results. No doubt, by this time the street rabbi will have contacted quite a number of young Jewish adults. If so, the second year would be geared towards the development of chavurot. (Should enough young adults not yet be reached, the Board may decide to forego the second year of the project and continue with the street ministry for another year.)

Thus the goals of the first year would be essentially four: 1) to establish a relatively secure street ministry, 2) to contact and develop



leadership for chavurot, 3) to begin creative programming on a small scale level such as Shabbat/Havdallah celebrations and one or two classes in the living spaces of the street rabbi and members of the target population, and 4) to acquaint members of the target population with the local organized Jewish community.

The second year of the project would concentrate on the development and growth of the chavurot. At this time the street rabbi would have to give up much of the street ministry. Greater emphasis would be placed on more frequent creative programming for each chavurah. Also, large scale Holiday celebrations, for which planning would have begun towards the end of the street ministry, would be introduced during the second year.

Different chavurot would plan the different Holiday celebrations with the cooperation of the rabbi. Each chavurah would thereby raise its own funds, an important step towards self-sufficiency.

If only a small community existed at this juncture, it would be possible to inform the community at large, preferably via underground newspapers--both Jewish and non-Jewish--of the forthcoming Holiday celebration. If a large community existed, it would be desirable to refrain from publicising the Holiday celebrations. This would give the already large community a chance to coalesce.

The second year would be the time for the street rabbi to begin introducing the various individuals and groups that came together during the street ministry to one another, but in a limited fashion. The rabbi would function almost like a shadchan, matching up a number of individuals and groups that would seem to have common interests and could find reasons for the formation of a chavurah. Co would likewise fulfill the

very real need for the original function of the shadchan, especially within a predominantly singles' Jewish young adult community.

In this second phase, the street rabbi should be adjusting to becoming an "enabler or facilitator"<sup>9</sup> of creative Jewish programming. There is the danger of the rabbi falling into a preaching, "scholar-saint, father figure"<sup>10</sup> who does all the work for the young Jewish adults. This is to be guarded against, especially if the project "appears" to be moving slowly.<sup>11</sup> Co must also resist the itch and impetus towards institutionalization of the chavurot along "synagogue" models.

Young Jewish adults are looking for creative Judaic expression. They are too well informed to have to be reminded of the lesson of Auschwitz. Yet, they don't identify overtly with most of the organized Jewish community because they continually encountered there forms of "hypocrisy."<sup>12</sup> Their fifth grade Jewish ethics course in Sunday School was enough to teach them that those values did not, in the main, conform to the environment. Consequently, a contradiction exists between Sunday School ethics and the truth they observe. They are far too idealistic to compromise and conform to the surrounding environment. But they are not lost to Judaism. They are looking for a valid communal means of Judaic expression. Community is what they lack, and they know it.

Hence, instituting programs for chavurot on a more frequent basis entails an adjustment from being a street rabbi to becoming an enabler or facilitator. As such, the facilitator/shadchan would develop a working relationship and understanding with the small chavurot that would be coalescing. Some chavurot might function on a weekly basis; others on a monthly basis. There may be a chavurah or two that would function on a daily basis; i.e., holding a daily morning or evening worship program.

Throughout the second year the facilitator would be available as a resource person for programming to the young adult chavurot which would have helped form.

But the facilitator would remain an employee of the sponsoring Board. This would be made clear to all concerned. The young adult community would be made to realize that the facilitator is not its "Rabbi," but operating through the generosity of the sponsoring community. As such the facilitator would be a "community rabbi" as opposed to a "congregational" one. However, co functions with the expressed purpose of helping young Jewish adults find creative means of Judaic expressions, preferably through the development of a number of chavurot which would eventually become autonomous.

One of the programs to be developed during this period would be the chavurah newsletter.<sup>13</sup> This would be the facilitator's responsibility. It would eventually serve as the voice of all those involved in the entire project: the sponsoring Board, staff, chavurot and individuals. At first, however, the facilitator would use the newsletter as a means of stirring up interest by describing a number of programs that had occurred, plans for the formation of new chavurot, and coming events in the community at large for a number of chavurot.

By the beginning of the second year, a part-time secretary/administrator might be needed. This staff person would begin setting up an office, preferably at a local urban synagogue that would provide same at no cost. Possibly expenses could be paid for from newsletter membership fees and Holiday celebration income. It could be more desirable in some cases to set up the office in the business district where many of the young adults work so that it would be accessible to

them during their lunch hour or after work.

The sponsoring Board would need funding for the facilitator and part-time staff. In addition, some programmatic expense ought to be considered as part of the necessary budget for the second year of the project. But the Board ought to express, through the newsletter the need for financial cooperation even on a relatively small scale from the young Jewish adults. To function autonomously each chavurah should determine its own budget and raise most of it. (It may require some support from the project.)

The third year would be directed towards enabling each chavurah to operate independently. The facilitator would focus on the emergent chavurot and help sustain and define their Jewish organizational goals. The chavurot would be encouraged either to make contact with existing synagogues, and begin a slow process of integration with the older generation, or continue on their own.

It would be possible that the combined chavurot would want to take over full financial responsibility for the project. If a community of 350 young adults would emerge at the end of the three years, then there would seem to be no reason why it could not afford an annual budget of \$35-40,000. That would mean that each participant would contribute \$100.00 a year<sup>14</sup> and the community, in addition, would be conducting some fund-raising.

It might be also possible that the chavurot would disband at the termination of the project. Nonetheless, if the project lasted for three years and no permanent chavurah came of it, young Jews would have met other young Jews. They would have worshipped and studied together, and some would no doubt have married. The experience would have brought

young Jews that much closer home.

Another conclusion that emerges from the Makom experience is the need for a full time Street Rabbi in an urban center with young adults. The funding for this project would be minimal. The need for a concerned rabbi, not pressured to run an organization, and to be available to young Jewish adults, must no longer be neglected.

Finally, a number of observations emerge from the Makom experience. For one thing, too much media exposure is detrimental to the effort. A lead article a few months after the leader has begun co's work ought to suffice. After that, the project should be kept under cover until a solid base has been established. If the young adults are contacted and are responsive, they will pass the "word" around.<sup>15</sup> There is no doubt about that.

A separate building per se is detrimental. The participants cannot break away from it. It is best not to have a fixed location. The young adults are eager to open their living spaces for programming, and these and the leader's living space should suffice. Should the need occasionally arise for a large space, it can always be rented.

Most young adults have their evenings free. Consequently, the leader's work time should correspond to the young adults' free time. This is especially true in street work and on weekends. For this reason single rabbis are preferable.

The leader ought to be personable and an easy mixer. Young adults need to feel a close kinship with their "spiritual head." Co ought not to be overly judgmental and should not propagandize any one Jewish viewpoint; i.e., Reform, Conservative or Orthodox. Preferably, the leader ought to feel comfortable in a shul as well as in a temple. Creativity

and non-denominationalism serve best.

Judah Stampfer, whose remarks appeared in "A Jewish Heritage Symposium: The Quest for Jewish Values," has this relevant comment:

The tendency in America is toward a horizontal split in the generations. That is, people tend to get guidance from one another rather than from the generation that preceded them. There seems to be almost a commitment of silence from parents to children as if they trespass when they direct.

We should therefore worry a great deal more relatively about reaching the young while they're young rather than about reaching them through the parent. If we want to reach the young in America today, we have to reach the young themselves, while they're young. Otherwise, the forces that break them away may make them unreachable.<sup>16</sup> [Italics mine.]

This dimension of "Jewish education," therefore, poses the greatest challenge as well as the most far-reaching opportunity for a vibrant and creative American Judaism.

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# People

weekly

March 3, 1975 Vol. 3 No. 8

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A nice Jewish boy spends every Friday night in Chicago's swinging New Town district surrounded by adoring Jewish girls. So what else is new? Plenty. David Glazer, 27, is the swinger, but he's also a rabbi. The enthusiastic women—and at least enough men to go around—comprise a congregation which calls itself "Makom," the Hebrew word for *place*. In this case the place is a former dentist's office not far from the Rush Street singles scene.

"I didn't know I liked being Jewish until I realized I didn't have to wear a mink coat or be the Pocono stereotype," blurted one parishioner during a Friday night Shabbat, Glazer's free-form Sabbath service. It is regularly followed by dancing and socializing, and has at least as much in common with an encounter group as with orthodox ritual. His unrabbinical reply to the girl from the Poconos may have been a flip "Right on!" But later, over a beer, Glazer expanded upon a deeply felt evangelical credo: "Judaism is a beautiful tradition. We can hook into anything we feel like. A lot of people who don't fit into an existing Jewish institution still need an institution to be Jewish."

That sentiment was more prayer than reliable hypothesis six months ago when a group of both Conservative and Reform Chicago Jews, alarmed by the synagogue drop-out rate among disenchanted young adults, chipped in \$10,000 to set up Makom. They began looking for the right kind of rabbi.

One applicant was Glazer, a third-year rabbinical student at Hebrew Union College in Cincinnati, who is eight courses and a thesis short of his degree. Still unsure of the outcome of his interview, he nonetheless wasted no time getting down to business. Walking into a nearby bar, he immediately recruited the waitress, a former Miami showgirl, as Makom's first member.

"I have always felt it would be really dynamite if religion could have some of the electricity of theater," explains Glazer, the German-born son of members of a Yiddish theater troupe. David himself danced with an Israeli ballet company following study at Boston University and the Boston Conservatory of Dance. Then an Israeli-



After his flock overflowed Makom, Rabbi Glazer conducted some services in borrowed facilities at Chicago's Hull House.

produced musical, *To Live Another Summer, To Pass Another Winter*, landed him on Broadway for eight months. Glazer completed his undergraduate education at the University of Cincinnati and enrolled directly in the rabbinical program.

Makom's original sponsors had advised Glazer that if he could attract four or five study groups of perhaps 15 members each, they would consider their money well spent. Now, with upwards of 500 young people clamoring to attend High Holiday services (which had to be celebrated in a larger, borrowed hall), his elders are flabbergasted.

One Orthodox Jew, unable to penetrate the spillover crowd for a closer look at Glazer's Shabbat service, was heard to mutter approvingly: "What are they selling—tickets to a John Lennon concert? There's got to be something great happening here!" □



Glazer (right) and his girlfriend, Kathy Magid, prepare a meatless meal as cantor Michael Chase looks on.



# SPIRIT

## SWINGING YOUNG CHICAGO RABBILURES DISENCHANTED JEWS BACK TO THE SYNAGOGUE

Gold-haired Bart Gould, a Unitarian pastor, regularly attends Makom's services. Glazer calls him his "soul brother."

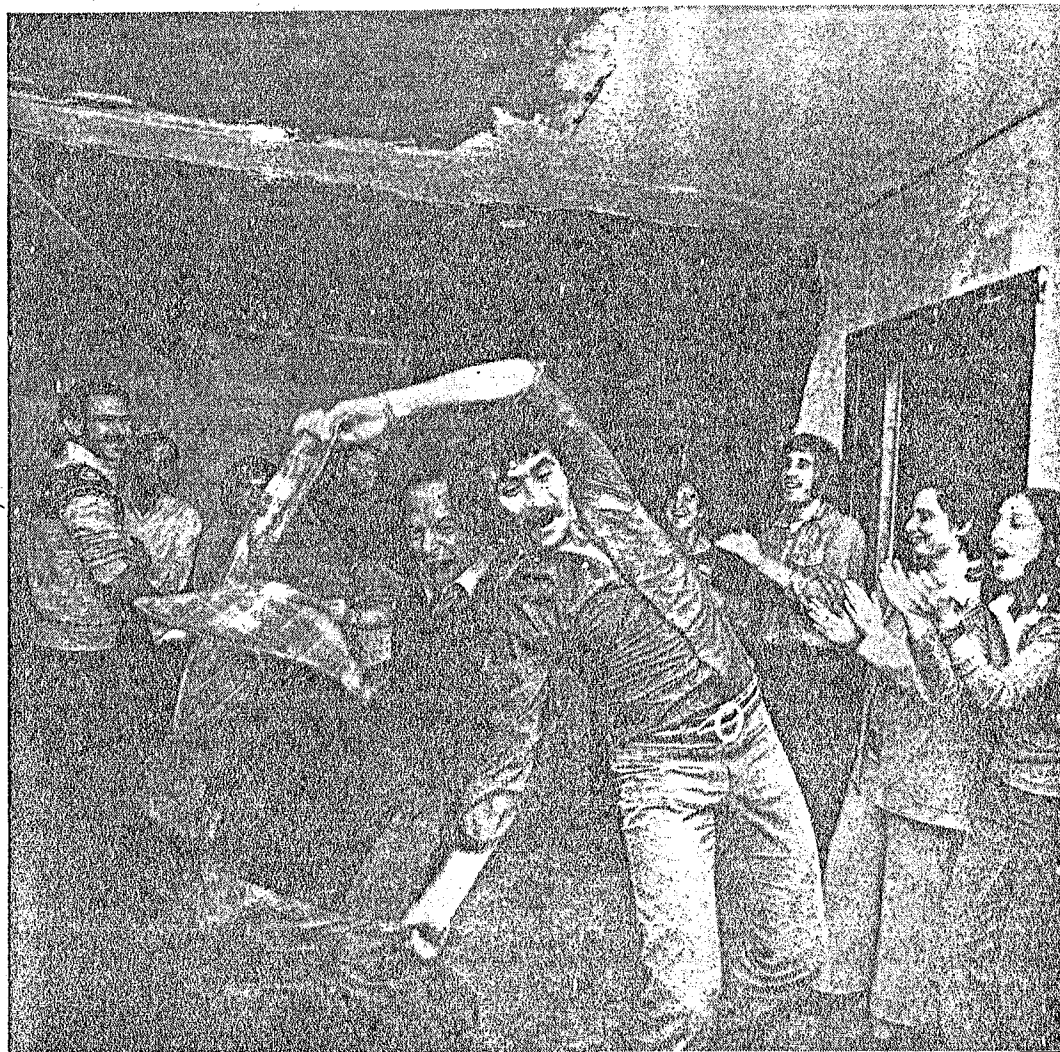


Judy Walker, the waitress who became Makom's first member, samples Rabbi Glazer's frothy drink.

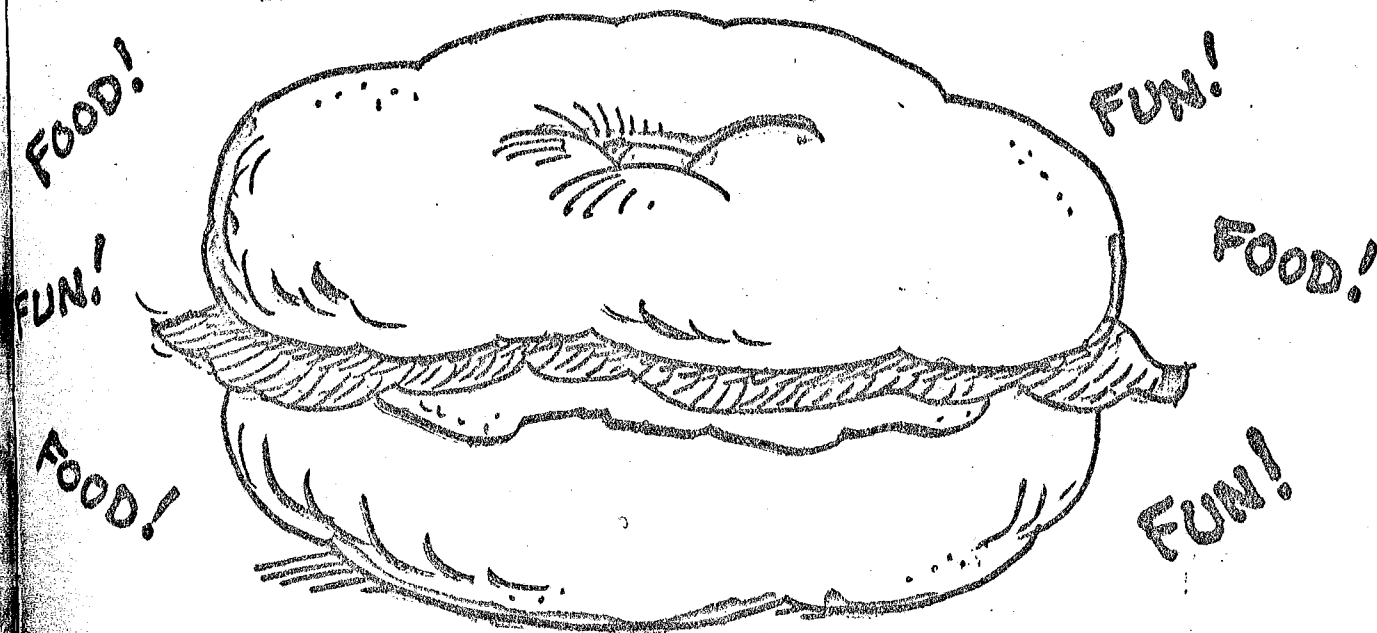


Glazer brings his dance training to bear in a wild 'hora' following celebration of Sukkoth—the harvest festival.

Photographs by Lee Balterman



# Come to the Makom Lox Brunch



Eat, drink and be merry  
at Makom Sunday May 25<sup>TH</sup>

12:30 P.M. at 561 W. DIVERSEY

---

RESERVATIONS REQUIRED IN ADVANCE

NO LATER THAN SUNDAY MAY 20<sup>TH</sup>

\$5.00 MINIMUM DONATION FOR MAKOM

---

SEND DONATIONS TO MAKOM OFFICE OR CONTACT  
NANCY GINDIN AT 871-1116 OR ROZ FERST AT  
827-3400 EXT. 505.

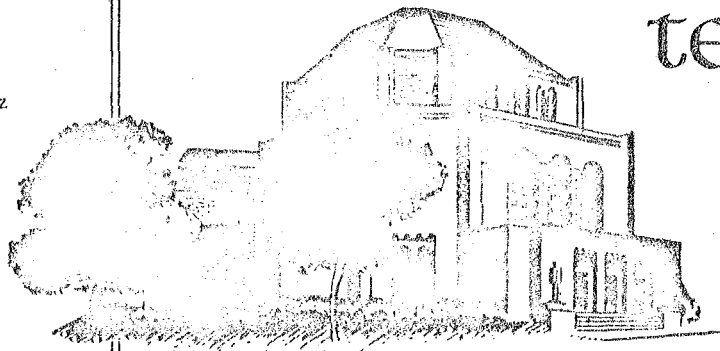
SEE YOU THERE!

## temple sholom

3480 NORTH LAKE SHORE DRIVE

CHICAGO, ILLINOIS 60657

TELEPHONE (312) 525-4707



June 11, 1975

Mr. David Glazer  
3300 Lake Shore Drive  
Chicago, Illinois 60657

Dear Mr. Glazer:

I wish to call to your attention the possibility that the Temple Sholom space which is currently being used by Makom on Friday evenings may become unavailable in the near future. We do not, at this moment, have definitive plans, however there is a possibility that Makom may not be able to use the facilities on Friday evenings.

Yours truly,

*Robert Mills*  
Robert Mills  
Executive Director

RM/a

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## NOTES TO INTRODUCTION

<sup>1</sup>Youth: Transition to Adulthood. Report of the Panel on Youth of the President's Science Advisory Committee, James S. Coleman, Chairman (Chicago: Chicago University Press, 1974), p. 72.

<sup>2</sup>Ibid., pp. 47-48.

<sup>3</sup>Charles A. Reich, The Greening of America (New York, 1971), p. 240.

<sup>4</sup>Youth: Transition to Adulthood, p. 45.

<sup>5</sup>Ibid., p. 125.

<sup>6</sup>Mary Ann Schwartz, "Over Thirty and Never Married: An Analysis of Career Development," Doctoral Dissertation, Northwestern University, Chicago, 1975.

<sup>7</sup>"Marital Status and Living Arrangements: March, 1971," Current Population Reports (Population Characteristics Series, November, 1971), p. 20. Quoted by Mary Ann Schwartz, "Over Thirty and Never Married: An Analysis of Career Development," op. cit., p. 6.

<sup>8</sup>Marshall Sklare, America's Jews (New York: Random House, 1971), p. 75.

<sup>9</sup>Ibid., p. 75.

<sup>10</sup>Ibid., p. 75. "But in the thirty-five to forty-nine age group they rank the lowest: a mere 3.4 per cent have never married."

<sup>11</sup>Ibid., p. 60.

<sup>12</sup>Ibid., p. 60.

<sup>13</sup>Letter from the Presidents and Directors of the U.A.H.C. and U.S.A. in Chicago to Dr. Kenneth Roseman, Dean of Students, H.U.C. - J.I.R., May 15, 1974.

## NOTES TO CHAPTER I

<sup>1</sup>Norman Mirsky, The Contemporary Jew (Ohio State Press, 1977), p. 193. This quote was taken from a chapter of Dr. Norman Mirsky's book. "Yiddish and Yoga." This chapter was primarily written by Rabbi Earl Kaplan. During his senior year at Hebrew Union College, Earl Kaplan served a bi-weekly pulpit in the south side of Chicago. After conducting Erev Shabbat services at his pulpit, Earl Kaplan would often hurry on up to New Town and partake of our Oneg Shabbat which lasted as late as two or three in the morning. He became very familiar with and a part of the Makom community, and helped immensely, recruiting Dr. Mirsky's sociological mind, in the preparation of the survey (see Chapter IV) which was administered roughly five months after Makom's first Erev Shabbat service. "Yiddish and Yoga" was originally a paper Earl Kaplan handed in to a class taught by Dr. Mirsky.

<sup>2</sup>Chicago Federation, Union of American Hebrew Congregations, communication. Signed by Rabbi Haskell Bernat (March 4, 1974).

<sup>3</sup>Norman Mirsky, op. cit., p. 194.

<sup>4</sup>Communication from the United Synagogue of America, Midwest Region. Signed by Raymond Kalef and Bruce Berry (December 28, 1972).

<sup>5</sup>Letter from Bruce Berry, Chairman, Experimental Synagogue (January 29, 1973).

<sup>6</sup>Notes on Meeting (Thursday, April 12, 1973).

<sup>7</sup>Notes on Meeting (April 26, 1973).

<sup>8</sup>Letter from Raymond Kalef to Dr. Morton Siegel.

<sup>9</sup>Bulletin board notice from the Dean's office, Rabbi Kenneth D. Roseman, to the H.U.C. student body, May 8, 1973.

<sup>10</sup>Rabbi Sanford Shapero, Director of the Southeast Region of the Union of American Hebrew Congregations, recently informed me that the Union is planning an outreach program in Miami to begin in the summer of 1977. Rabbi Sanford Selzer, Director of UAHC Northeast Council, also informed me that his region is considering developing a Jewish singles program.

<sup>11</sup>Peter L. Berger, Invitation to Sociology (Garden City, N.Y.: Doubleday, 1963), p. 95.

<sup>12</sup>Ibid., p. 98.

<sup>13</sup>Harvey Cox, The Feast of Fools (Cambridge: Harvard University Press, 1969), p. 27.

<sup>14</sup>Bulletin board notice from the Dean's office, Rabbi Kenneth D. Roseman, to the H.U.C. student body (May 8, 1973).

<sup>15</sup>Irving Goffman, Stigma: Notes on the Management of Spoiled Identity (Englewood Cliffs, N. J.: Prentice-Hall, ), p. 28.

<sup>16</sup>Ibid. p. 31.

<sup>17</sup>Norman Mirsky, op. cit., p. 214.

<sup>18</sup>Mary Ann Schwartz, "Over Thirty and Never Married: A Career Analysis," Ph.D. Dissertation, Northwestern University, Evanston, Ill, 1975, p. 56.

<sup>19</sup>Ibid., p. 56.

<sup>20</sup>Rosabeth Moss Kanter, Commitment and Community (Cambridge: Harvard University Press, 1972), p. 23. "From a New York Women's Liberation group. Twin Oaks has taken the word 'co' to use as a neutral pronoun for either women or men; thus, in conversation and writing, members commonly replace 'he,' 'she,' 'her,' and 'his' with 'co.'"

<sup>21</sup>Communication from Chicago Federation Union of American Hebrew Congregations. Signed by Rabbi Haskell N. Bernat, Director and Dr. Jerome Mehlman, President.

<sup>22</sup>Letter from Rabbi Haskell N. Bernat to Mr. Donald Kahan, Co-Chairman for the project (June 28, 1973).

<sup>23</sup>Notes on Meeting of April 26, 1973.

<sup>24</sup>Letter from Jacob Stein (treasurer of National USA office?) to Dr. Sheldon Kamin, President, Midwest Region United Synagogue of America. (July 3, 1973).

<sup>25</sup>Letter from Dr. Sheldon Kamin to Mr. Jacob Stein (July 11, 1973).

<sup>26</sup>My field notes. This scene is still vivid in my recollection.

<sup>27</sup>Notes on Meeting regarding "Experimental Synagogue," (April 23, 1974).

<sup>28</sup>Letter from Presidents and Directors of the UAHC and USA, Chicago Region to Rabbi Kenneth D. Roseman, Dean, Hebrew Union College (May 15, 1974).

<sup>29</sup>Notes on Meeting regarding Experimental Synagogue (March 27, 1974).



## NOTES TO CHAPTER II

<sup>1</sup>Gedaliah Fleer, תקן נחמן Rabbi Nachman's Foundation (New York: Ohr Mi-Breslov, 1976), p. 53, note 11.

<sup>2</sup>Joseph Bensman, Maurice R. Stein and Arthur J. Vidich, Reflections on Community Studies (New York: John Wiley & Sons, 1964), pp. 12-14.

<sup>3</sup>Albert Memmi, The Liberation of the Jew (New York: Viking Press, 1966), p. 34.

<sup>4</sup>Ibid., p. 37.

<sup>5</sup>Amyl nitrite--this drug is available in small glass vials which are snapped open. The nitrite vapor, which is released, is inhaled in the same manner as ammonia vapors for fainting spells. Nitrite dilates the blood vessels which, in turn, causes an instant "high." It is a light-headed sensation much like the initial effects of alcohol. Nitrites act within ten seconds. This sensation reaches a peak in about one minute, completely wears off in less than five minutes. Six-eight inhalations successively produce no ill side effects. However, repeated use often results in the onset of headaches.

Angina pectoris can be defined as pains in the chest. This pain is caused when there is a significant reduction in the diameter of the coronary arteries. Required amounts of blood cannot pass through and this causes the chest pain. Relief is accomplished by inhalation of the nitrites producing dilated vessels and allowing necessary blood passage.

<sup>6</sup>Leviticus 20:13. "And if a man lie with mankind as with womankind, both of them have committed abomination: they shall surely be put to death; their blood shall be upon them."

<sup>7</sup>Charles A. Reich, The Greening of America (New York: Random House, 1970), p. 200.

<sup>8</sup>Genesis 1:29. "And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth; and every tree, in which is the fruit of a tree yielding seed--to it shall be for food.'"

<sup>9</sup>Charles A. Reich, Ibid., p. 242.

<sup>10</sup>Pirke Avot, 2:4.

<sup>11</sup>Pirke Avot, 4:2.

<sup>12</sup>Franz Kafka, The Penal Colony, translated by Willa and Edwin Muir, (New York: Schocken Books, 1961), p. 24.

<sup>13</sup>Marcie Jane Schoenberg, "The Relationship Between Jewish Singles and the Organized Jewish Community," Master's Thesis, Hebrew Union

College - Jewish Institute of Religion, California School, September, 1974, p. 85.

The "hunt" syndrome refers to single men and women who are actively searching for a casual sexual encounter.

<sup>14</sup>"Hit" refers to the process of inhaling the marijuana smoke.

<sup>15</sup>"J" refers to a marijuana cigarette.

#### NOTES TO CHAPTER III

<sup>1</sup>Rabbi Harvey Fields, "Worship Transformation," address delivered at the 1975 U.A.H.C. Biennial in Chicago, p. 1.

<sup>2</sup>Ibid., p. 3.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 4.

<sup>5</sup>Ibid., p. 5.

<sup>6</sup>Ibid., p. 6.

<sup>7</sup>Ibid.

<sup>8</sup>A few weeks before the High Holidays, Rabbi Herbert Bronstein and North Shore Congregation Israel in Glencoe, Ill. gave Makom a Torah.

<sup>9</sup>Rabbi Harvey Fields, "Worship Transformation," p. 6.

<sup>10</sup>Marc Gellman, Does God Have a Big Toe?... And Other Stories. To be published.

#### NOTES TO CHAPTER IV

<sup>1</sup>Leonard J. Fein, "A Profile of the Congregant," address delivered at the U.A.H.C. 51st General Assembly in Los Angeles, November 7, 1971, p. 5.

<sup>2</sup>"Meat Market" refers to a gathering of young adults who are on display for members of the opposite sex. The "hunt" syndrome is most obvious at a "meat market."

<sup>3</sup>Rabbi Earl Kaplan. See Chapter I, footnote 1.



<sup>4</sup>Ms. Aviva Silberman compiled most of the data from the survey. She was assisted by Ms. Natalie Goldman and myself. Ms. Silberman, a Chicago city planner, has been involved in organized Jewish life throughout her life. She was in her mid-thirties and had never married. Though she participated in a number of Makom activities, she was too much of a committed Jew to have needed a place within the Makom community. Ms. Silberman and I became friends after I had left the Makom community in March, 1975. When I left Chicago, I recommended that she be appointed as a member of the C.J.E. Board. Today she is a member of the Board.

Ms. Natalie Goldman, who joined Ms. Silberman on their visits to Makom, was a staff member of the American Jewish Committee. She was in her late twenties and never married. Though one of her responsibilities at the A.J.C. was to administer a monthly program for young Jewish adults, she felt the need to belong to a more religiously oriented group of young adults. Makom was fine until the large crowds came. Then it, too, was no longer suited to her needs.

Both Ms. Silberman and Ms. Goldman, exceptionally talented and committed young women, were involved in the formation of "The Chosen Few"---a group made up predominantly of young Jewish adults working for Jewish organizations in Chicago. This group, about twenty in all, met at least one Sunday a month in different members' living spaces.

<sup>5</sup>Sidney Goldstein, "American Jewry, 1970: A Demographic Profile," The Jew in American Society, ed. Marshall Sklare (New York: Behrman House, 1974), p. 148.

<sup>6</sup>"Traditional" is a classification which, as far as I know, is unique to Chicago. The "Traditional" synagogues---there does not seem to be a "Traditional" movement per se---are somewhere between right-wing Conservative and left-wing Orthodox.

<sup>7</sup>It is most likely that those who attended services beyond the High Holidays, prior to participating in Makom, came from the more traditional Jewish homes (over sixty per cent of the respondents), and that they were either single men or married couples. In traditional Jewish life, single women would be less likely to attend.

<sup>8</sup>Neil Kraft, then a third year student at H.U.C. and a personal friend, was engaged after the High Holidays. He was responsible for in-house operations. Neil assisted the existing community in setting up classes, programs and services. He also managed the office and taught classes.

<sup>9</sup>The thirty-word blurbs in The Reader, which were discontinued after the High Holidays, were intended to inform the target population of Makom's existence and of a number of classes which it offered free.

<sup>10</sup>Leonard J. Fein, "A Profile of the Congregant," p. 5.

## NOTES TO CONCLUSION

<sup>1</sup>Sidney Goldstein, "American Jewry, 1970: A Demographic Profile," The Jew in American Society, ed. Marshall Sklare (New York: Behrman House, 1974), p. 143.

<sup>2</sup>Letter from the Presidents and Directors of the U.A.H.C. and U.S.A. in Chicago to Dr. Kenneth Roseman, Dean, H.U.C. - J.I.R., May 15, 1974.

<sup>3</sup>Letter from Mrs. Chana Rosen to Rabbi Fred Kazan, December 25, 1974.

<sup>4</sup>Youth: Transition to Adulthood. Report of the Panel on Youth of the President's Science Advisory Committee, James S. Coleman, Chairman (Chicago: University of Chicago Press, 1974), p. 91.

<sup>5</sup>Robert Posner, "Boston Jewish Census Explores Changing Trends," Genesis 2, February, 1977, p. 1, cols. 3-4.

<sup>6</sup>Rabbi Shelley Moss, H.U.C. '77, has written a comprehensive rabbinic thesis on chavurot which should be read by future project leaders. "The Significance of the Chavurah Movement," (Cincinnati: H.U.C. - J.I.R., 1977).

<sup>7</sup>A group I helped organize whose members were predominantly young Jewish adults working for Jewish organizations. About fifteen members met at least once a month. The purpose of the group was to get to know each other and what each did professionally.

<sup>8</sup>"Service"---this term was explained in Chapter II, "The Street Ministry." See p. 32.

<sup>9</sup>Robert L. Katz, "Changing Self Concepts of Reform Rabbis, 1975," Human Relations Practicum for Senior Students (Cincinnati: H.U.C. - J.I.R., 1976), p. 175.

<sup>10</sup>Katz, "Changing Self Concepts of Reform Rabbis."

<sup>11</sup>The slow pace of my street ministry was most deceptive. The work was highly enjoyable and rewarding. But I felt as if nothing had really been accomplished, when, in truth, the groundwork had been well laid during that time.

<sup>12</sup>Charles A. Reich, The Greening of America (New York: Bantam Books, 1970), pp. 4-5.

<sup>13</sup>See a number of Makom's Newsletters, Appendix III.

<sup>14</sup>The survey results showed that though 56 per cent were earning less than \$12,000, 44 per cent were earning more than \$12,000. Thus,

most young adults could afford to contribute \$100.00 a year towards sustaining their own facilitator and office.

<sup>15</sup>The survey showed that nearly half of the respondents heard about Makom via word-of-mouth.

<sup>16</sup>Judah Stampfer, "The Quest for Jewish Values--Part II," Jewish Heritage, Summer, 1965, p. 31.

APPENDIX I

PARENTS'/CHILDREN'S SCHOOL CHAVURAH

BASIC AGENDA FOR MEETING ON  
SUNDAY OCTOBER 20

WHY THE MEETING WAS CALLED

WHY THIS PROPOSAL WAS DRAWN UP

THE PROPOSAL

GENERAL READING

POINT BY POINT DISCUSSION

FILLING THE SLOTS (VOLUNTEERS)

DIRECTORY

SIGN UP FOR RC FOR BOTH SCHOOL AND FAMILY SERVICES

SUGGESTED CURRICULUM NEIL/DAVID DISCUSSION/APPROVAL

WHAT TO DO ABOUT THE OLDER KIDS - CHAIRPERSON

THE "SLOTS" TO BE FILLED:

CHAIR COUPLE

NEWSLETTER PERSON

CURRICULUM CO-ORDINATOR

PERSON TO GET SUPPLIES (if this is to be a separate slot)

ALSO THERE ARE THE FOLLOWING PEOPLE NECESSARY:

The Facilitator(s)

The helpers

The RC for Shabbat and School

## CHILDREN'S EDUCATION CHAVURA

The purpose of this chavura is to help the children of those people involved in Makom learn about Judaism and define it in a way that is in line with the parental ideals and goals through a curriculum of tradition and study. The following pages define the efforts of the people and funds necessary for the smooth functioning of the children's school.

### WHAT IS NEEDED FROM MAKOM:

1. the space to hold the children's school one day per week (Saturday mornings).
2. A Rabbinical Facilitator whose "duties" are as follows:

A. Set aside time for one meeting a week for planning purposes for the content of a particular Saturday. This will be every week and will be planning for two weeks in advance. It will be held with the couple responsible for that particular Saturday (See section on Rotating Couple).

B. One facilitator is to be at school each Saturday to help guide the day, etc.

C. To meet once a month with the General Administrator and Curriculum Co-Ordinator to evaluate and discuss past and future programs. The Family Shabbat will also be discussed and planned at this time (Family Shabbat will be held one Friday evening per month at Makom). Also in attendance at this meeting will be the children's school helpers and the revolving couple for the Family Shabbat that month.

### 3. Funding:

A. \$100.00 initial set-up costs for supplies

B. \$ 25.00 per month for inventory and upkeep and postage and any other necessary supplies as needed. This amount breaks down as follows:

(1). \$ 15.00 per month for the printing, mailing, etc. of a monthly newsletter to parents in the school only - not to the entire Makom mailing list. (See Newsletter)

(2). \$ 10.00 per month to cover supplies and special materials not covered by the parents. (See Rotating Couple).

4. The facilitator suggests a curriculum for study. This is only to be suggested; the final approval comes from the parents.

#### WHAT THE PARENTS PROVIDE :

In order to have a child enrolled in the children's school, the parent(s) must participate on a rotating basis on the scheduling and smooth functioning of the school. The rotating parent couples for the week's class will have the following responsibilities:

1. The Rotating Couple (now referred to as the RC) will meet with the Facilitator two weeks prior to their Saturday to plan and go over the specific curriculum for that date. Example: Meeting on Tuesday October 15 plan for class on Saturday October 25

2. Decide upon and bring any special materials needed for that class period.

3. Open, clean-up and close Makom in addition to guiding and co-ordinating the class schedule for that day.

4. Meet with the Curriculum Co-Ordinator to plan the way the day happens and how to do it.

5. Contact "helpers" by phone to inform them as to the flow of that day. This can be done the Wednesday before the actual class.

6. Be responsible for bringing the snack and drink for that week.

7. Be responsible for reporting the day's activities to the Newsletter person on the Monday following class to describe how the day went.

8. This is done on a rotating basis with sets of parents. Each Parent(s) should have a turn approximately once every 2 to 2 1/2 months

#### THE CURRICULUM CO-ORDINATOR:

the Curriculum Co-Ordinator (CC) will be responsible for the following areas:

1. To report the needs of supplies etc to the General Administrator as needed (every two to three weeks).

2. To help the RC set up their Saturday as to what they want accomplished and HOW to do it. This is in line with the established curriculum. This can be done by phone.

3. Attend a monthly meeting with the Facilitator, General Administrator, Helpers, etc. to discuss curriculum, events etc.

#### GENERAL ADMINISTRATOR CHAIR-COUPLE:

These people (2) will be people who have children in the school. Their responsibilities will be as follows:

1. To provide input as to the parents feelings to the Facilitator, Helpers, CC and others at monthly meetings.
2. To "chair" the monthly meetings mentioned above and all complete chavura meetings with all of the parents.
3. To purchase the needed supplies with the \$ from Makom and the list from the CC.
4. To provide information for and co-ordinate the newsletter, special events, reminders, etc.
5. To see that the weekly meetings with the Facilitator and the RC happens for every Saturday that there is school. This can be done via the phone.
6. Compile a list of resource people available to the school in areas of arts and crafts, dance, drama, etc. and make it available to the RC.
7. Make sure that all smoothly happens.
8. As new parent(s) come into the school, be responsible for adding them to the RC schedule. All parents go once before the list is repeated.

#### HELPERS :

These are people who are NOT parents who will be helping the children learn. Four will be used but only two (2) per week on a rotating basis. Their responsibilities will be as follows:

1. To know what the schedule will be for the day that they assist. This is obtained from the RC sometime prior to Saturday and can be done by phone if desired.
2. To generally help, guide, and assist the children, the Facilitator, and the RC for that Saturday.
3. Attend the monthly meeting with the Facil., the Chair couple and the CC.

#### NEWSLETTER PERSON:

This person will be responsible for compiling and co-ordinating a bi-weekly newsletter to be sent to only the parents with children "enrolled" in school. The specific duties are as follows:



1. Receive the monthly curriculum from the chair couple and put the entire listing by month in the newsletter that goes out at the beginning of each month.

2. Receive a report from the RC and put it in the newsletter every two weeks. Two reports per newsletter on what happened the previous weeks at the school.

3. Include in the newsletter and reminders, dates, events, meetings or announcements from the Chair-couple, the CC or any news in general.

4. To be responsible for getting it typed, to the printer, and mailed on TIME. This can be delegated to others in part who are in the chavura.

5. To provide a list of all those who are the RCs and the dates of each couple in the newsletter at the beginning of each "quarter". (The school is being proposed as running on three(3) or perhaps four (4) quarters. They would follow the basic seasons and would run for 10 to 12 weeks each.)

#### FAMILY SERVICE PLANNERS :

These people (parents) would again on a rotating basis be responsible for planning and guiding the family service for that month. Each parent(s) would have this approximately once every five (5) months assuming a total chavura of ten (10) parents. All parents must participate in order for their child(ren) to be "enrolled" in school. Their responsibilities are as follows:

1. Two (2) couples per month will meet with the Facil, CC, Helpers etc at the Monthly meeting to plan the basic outline for that month. At that time they can decide how to plan the service etc and use resource people mentioned earlier in addition to the Facilitator and CC.

2. Co-ordinate efforts for an Oneg after services.

3. Organize a cleanup after the oneg and close up Makom.

#### SIZE OF THE CLASS:

We propose that the size of the class be limited to 20 children for the purposes of providing maximum benefit to the children involved in addition to making it easier for the "staff" to control and guide the sessions. If there are more than 20 children interested in participating, whether they be in the 2 to 7-age bracket or in the 8 and over category, additional provisions will be made by this chavura.

APPENDIX II  
CLASS SCHEDULES

The following classes were offered at Makom during two eight-week sessions. This page (119) contains a list of the classes offered in the first session, October-November; and page 120 contains a list of the classes offered in the second session, January-March.

<u>Monday Classes</u>	<u>Time (P.M.)</u>	<u>Tuesday Classes</u>	<u>Time (P.M.)</u>
Human Sexuality	9:00-10:30	Psychology of Mysticism*	8:00-9:00
Customs & Ceremonies	7:00-8:00	Hatha Yoga	8:00-9:30
Ethics & Mores	8:00-9:00		
Arts & Crafts	7:00-8:30		
Meditation/Jewish Consciousness	8:00-9:00		
Midrash & Talmud	9:00-10:00		
<u>Wednesday Classes</u>	<u>Time (P.M.)</u>	<u>Thursday Classes</u>	<u>Time (P.M.)</u>
Hebrew I	7:00-8:30	Backgammon	7:30-9:30
Jewish Cooking	7:00-7	Philosophies of Judaism	7:00-8:00
Creative Worship	9:30-10:30	Yiddish	9:00-10:00
Jewish History	7:00-8:00	Folk Dance	9:00-10:30
Jewish Consciousness Raising	8:00-9:30		
Bible Study	7:00-8:00		

\* meets at Anshei Mizrach, 627 Patterson

# MAKOM CLASS LIST OF COURSES - *bring in to Makom or mail*

choice	course no.	course name and description and instructor and day & time
<input type="checkbox"/>	1	<u>JEWISH HISTORY...Dr. David G. Singer Mon. 8-9</u> faith and reason. Are the two necessarily in conflict? We will try to delve into the fountainhead of Jewish faith, and, at the same time, survey what some of the leading theological critics have said of the various sources and contradictions in the Holy Scriptures. Are the Scriptures relevant? Everyone will draw his own conclusions. Samuel Sandmel's book on the Bible will be used, and, if time permits, <u>We Jews &amp; Jesus.</u>
<input type="checkbox"/>	2	<u>THE 613 MITZVOT...Rabbi Jerry Miller Mon. 7:30-8:30</u> A survey of mankind's relationship to mankind and to G-d as presented through key words and phrases in the Torah. Surprise yourself and see how many you follow without realizing it. Private tutoring available for those who cannot make it to class.
<input type="checkbox"/>	3	<u>BEGINNING HEBREW...Zadok Tues.</u>
<input type="checkbox"/>	4	<u>CONVERSATIONAL HEBREW...Yakov Frankenthal Tues. 8:45-1-</u> Designed to maintain and increase your vocabulary and understanding of Hebrew.
<input type="checkbox"/>	5	<u>YOGA...Yakov Frankenthal Tues. 7-8:30</u> Fundamentals in the Hindu science of health, well-being, relaxation, and meditation.
<input type="checkbox"/>	6	<u>BASIC JUDAISM...Neil Kraft Wed. 7:30-9</u> What is Judaism? Through a study of Bible, history, holidays, and Holy Days, distinctive traits and revolutionary message, we will attempt to understand what Judaism is today. Orthodox, conservative, reform, chassidic thought play major roles in the development of 'Judaism' from the time of Abraham until today. Suggested reading: Steinberg, 'Basic Judaism,' Biac, 'Liberal Judaism at Home,' Bible.
<input type="checkbox"/>	7	<u>ISRAELI FOLK DANCE...Gross Wed. 8-9:30</u>
<input type="checkbox"/>	8	<u>CONVERSATIONAL YIDDISH...David Glazer Thurs. 7:30-9:30</u> Want to know what gems your grandparents said to you when you were a tiny person? Come to David's apartment each Thurs. from 7:30 to 9:30 Jan. 13 - March 6. Bring some nasherei and 'The Yiddish Teacher' (available at Kroch's & Bretanos...\$1.50). Zei gezunt.
<input type="checkbox"/>	9	<u>MARRIAGE/ DIVORCE, ABORTION, BIRTH CONTROL IN JEWISH LAW</u> <u>Dennis Katz Thurs. 7:30-9</u> An overview and discussion of historic and contemporary literature of personal, marital, and conjugal relationships.

Classes begin during the week of Jan. 13, 1975...registration fee is \$5 per class...classes run 8 weeks...the registration fee does not cover books or any class materials to be used...the maximum registration per class is 12.  
REGISTRATION WILL BE AT MAKOM FROM JAN. 2 - JAN 9.  
 If your apartment can accomodate 12 people, is in the vicinity of Makom, and you would like to offer your apartment as a meeting place for the class, please let us know...

NAME

ADDRESS

ZIP CODE

TELEPHONE AT HOME

TELEPHONE AT WORK

APPENDIX III  
PROGRAMS AND NEWSLETTERS

## CONCEPT

Makom is meant to be a Jewish prescence on Chicago's Near North side. In this role it is a place for anyone in the community to come seeking exposure to Jewish experiences. The diversity of programming and flexibility of structure (chavurot) allows maximum space for exploration and experimentation with things Jewish.

A clear understanding of Makom must include the recognition that we are not, nor do we intend to become, a congregation. In our view the experiment, that is Makom, would be a failure if all it did was spawn one "new age" synagogue. The experiment, we feel, is to provide a place for return to Judaism. A place to explore the relevance and meaning of one's heritage by participation and personal involvement. A place to ask questions and receive guidance. A place to channel one's interests into a process of learning.

In emphasizing Makom's function as a place of Return to Judaism we see the experiment as a necessarily transitory experience. When the time comes that individuals seek deeper involvement in Jewish life than Makom offers they are advised to affiliate themselves with an existing congregation. In this way the experiment will provide "seed persons" for change within the traditionally organized structure. We will transfer back to the community the Ruach created and add to the community rather than eroding it, which has been an expressed fear.

## PROGRAMMING

### 1) WEEKLY SHABBAT SERVICE

Shabbat services are held on Friday evenings at 8 PM. The services are written by members of the community who express an interest in sharing their views with the community. Services follow the basic traditional structure, and individuals receive guidance and support in their research from the Rabbinic Interns. Services take place with the majority of people in attendance seated on the floor in a circle. The service is followed by oneg shabbat, dancing, and discussions. A number of rotating community members lead a discussion each week for newcomers on the subject, "What and Why is Makom?". Copies of some typical services are included with this information (Appendix A).

### 2) SHABBAT SERVICES IN MEMBERS' HOMES

Once individuals have experienced several of the large Shabbat services they are given the opportunity to host intimate services in their homes for guests they invite. The Rabbinic intern also invites several newer people to join in these chavura services. This is an opportunity for building a sense of community. These services always include a pot luck dinner with guests bringing various courses. Kashrut is observed.

### 3) SHABBAT DINNERS

Semi-weekly we have pot luck community dinners prior to the service. Interested individuals sign up in advance to bring a course of the meals. Kashrut is observed.

### 4) MONTHLY FAMILY SERVICE

Once monthly we have family services beginning one hour prior to our regular service. Families are encouraged to bring their children and the service is led by the youngsters.

### 5) FAMILY RELIGIOUS SCHOOL

About 25 young married families belong to the Makom community; people who either don't find traditional synagogues meaningful or don't have access to them. The families formed a Parents' Chavura to provide religious education for their children. Couples meet on a rotating basis with the Rabbinic intern to discuss possible themes for weekends they will sponsor. The parents themselves teach the children with the help of interested members of the Makom community.

### 6) TORAH BRUNCH

Every Saturday morning at 11 AM we hold a Torah brunch. Those interested come to discuss the week's Parsha.

### 7) HAVDALLAH SERVICES

Saturday evenings havdallah services are held in homes of community members. Often a mezuzah party and pot luck dinner is included. We feel that once the process of re-identification begins this mezuzah party has great meaning.

### 8) ADULT EDUCATION

In returning to the ancient threefold purpose of the synagogue as a place to learn, to assemble, and to worship, we feel our classes to be a vital segment of our programming. The classes are taught by volunteer instructors; two ordained Rabbis. The current class schedule is enclosed. (See Appendix B)

### 9) MONTHLY CITY-WIDE HAVDALLAH SERVICE

Makom in cooperation with College Age Youth services has begun this program in an attempt to bring together Chicago's College Age Jews.

## 10) WEEKLY RABBI'S DINNER

On Wednesday evening Rabbi Glazer hosts a pot luck dinner open to members of the community. The evening is spent in discussion of diverse topics in Judaism and suggestions for future Makom programming.

## 11) INTERFAITH SERVICES

Makom is seeking to become the Jewish consciousness of New Town and as such has cooperated in bringing Judaism to local churches. This program has met with great success. We have also cooperated with Clergy and Laity Concerned (founded by Rabbi Heschel) in interfaith services.

## 12) COUNSELING

Makom feels that one of its major contributions to the community is in its role as a Jewish drop-in center. The reasons people come are varied. Many come with depression originating in their jobs, families or in a lack of self direction. Other causes for seeking counseling include: loneliness, pre-marital (looking for a Rabbi), divorce, conversion, and death. The Rabbinic interns spend a considerable amount of their time counseling these people. Where they feel they can not handle the problem, they refer the individual to Jewish Family Services.

## 13) CONVERSIONS

Two types of people have been contacting us regarding conversion counseling: Those who plan to convert as a prelude to marriage and those who seek to embrace the philosophy of Judaism.

The process we employ in this case is for our Rabbinic interns to have a discussion exploring the responsibilities of conversion and a discussion of the reasons and motivations. At this point if the individual is still interested in pursuing conversion we encourage his attendance in our class on Basic Judaism, suggest a reading list, and suggest attendance in the joint conversion class of USA/UAHC.

At the conclusion of this preliminary stage we have arranged conversion ceremonies in cooperation with Rabbi David Graubart of the Rabbinic Court.

## 14) COOPERATION WITH ORTHODOXY

Due to the fact that Makom tries to expose the community to all forms of Judaism we have had extensive joint programming with Congregation Anshe Mizrach. Our current film festival contains a benefit performance for them. We held Succas and Simchas Torah together this year.



## 15) FILM FESTIVAL

Members of the community formed a Film Chavura and are presenting a Jewish Film Festival starting January 26th with Sallah Shabati. The festival is offered as a means of appealing to some Jews who would not come to our services but might attend a film. The films are followed by discussions, speakers, and onegs.

## 16) SPEAKERS BUREAU

Makom has created excitement in the community and we are constantly asked to speak before Jewish organizations. This is an opportunity to tell people why the young are unaffiliated and offer alternatives to the static traditional structure. At speaking engagements we encourage people to host parlor meetings where we send a speaker to get into a deeper discussion with those individuals who are specially interested.

## 17) COMMUNITY SERVICE

The members of the Makom community feel a need to give a helping hand - as a result we are instituting a program to send our members to old age homes to conduct Shabbat services, and perform Jewish art forms.

## 18) HOLIDAY SERVICES

A great deal of planning goes into each holiday service. Our High Holiday services were written by our members. Chanukah was marked by a community dinner attended by 350 people, and the Music Chavura's production of a Chanukah cantata. Purim will be celebrated with dramatic reading of a creative service and a costume ball. In each case we feel Makom should be open to the public for Holiday celebrations as a means of educating the public and providing easy access to services for unaffiliated Jews.

STAFF

## Rabbinic Interns:

## A. Religious Matters

- 1) To assist community members in creating relevant creative services, both for Shabbat and special holidays.
- 2) To impart to the community the significance of traditional and philosophical observances as they relate to each individual's daily life.
- 3) To guide the community's interest in Judaism into specific areas of study by providing classes and informal discussions.
- 4) To answer the community's need for creating family awareness of Jewish tradition by directing the family religious school to meaningful curriculum.

5) To excite and raise questions generally which will have the effect of causing each individual to confront his Jewish identity.

#### B. Speaking Engagements

The Rabbinic interns have the primary responsibility for expounding to the general community the reasons for the existence of Makom as well as the methods we have adopted in response to the problems of the community we try to serve.

#### C. Administration

To assist the administrator in involving as many members of our community as possible in the day to day functioning of the experiment. This is viewed as one of the most vital ways we have of helping people at Makom to feel that it is their own place.

#### D. Growth

It is the responsibility of the Rabbinic interns to encourage newcomers to participate in the experiment. We view their interaction with new people as an inquiry into their states of Judaism. It is a process of exploration which clarifies what Makom can offer.

#### E. Counseling

The Rabbinic interns have the sole responsibility for counseling which is discussed under programming on page 5 of this document.

Salary: \$115 per week each (full-time) plus \$10 transportation plus rent and utilities free housing.

### MAKOM ADMINISTRATOR

#### A. Makom Office

Supervise the operation of the office so that routine work is performed on an orderly, scheduled and efficient basis.

#### B. Financial Matters

Supervise the maintenance of records as well as the preparation of periodic financial reports. Regularly review the expenses and income within the authorized budget. Assist in the preparation of the annual budget.

### C. Program and Activities

Act as coordinator, enabler, or catalyst in correlating and whenever possible expediting, the efforts of all committees and affiliate groups, Maintain an official calendar of Makom events and schedule the use of the facilities in accordance with Makom's policies.

Salary: \$50 per week (20 hours)

### FUND RAISER

A) Responsibility for designing programs to support the community through:

- 1) USA and UAHC
- 2) Special events such as concerts and art fair
- 3) Solicitation of community members
- 4) Design of grant proposals to foundations,

B) Acts as coordinator of Public Relations matters through:

- 1) Soliciting articles from media
- 2) Overseeing speaking engagements to community organizations
- 3) Writing reports to USA (Dr. Morton Siegel)/UAHC

C) Acts as proposal writer for all representations of Makom and prepares promotional and fund raising literature.

Salary: \$50 per week (20 hours) plus \$10 weekly allowance for transportation and parking.

### HOUSING

Makom is currently housed in a converted dentist's office at 561 W. Diversey. The space is donated to us at the rent of \$10 per month. Our lease runs out on March 31, 1975 with no prospect of renewal. Due to the success we have met, our facilities don't meet our needs for Friday services and they are currently held at Temple Shalom. We are seeking a permanent space to hold our services, classes, and office and anticipate this will require a rental exceeding \$400 monthly.

Current Budget:

The following is a breakdown of our average monthly operating expense. Note: We don't currently pay rent.

Salaries		1600
Utilities and Insurance (Office telephone and electric, Rabbinic interns telephone and electric)		275
Rent		10
Office Costs		
<u>Printing</u>	260	
(promotional material, paper, etc.)		
<u>Supplies</u>	125	360
(Stamps, office, kitchen basics, books)		
<u>Misc.</u>	75	
(Travel, moving, machine servicing)		
		<u>\$2245</u>

Sources of Funding:

Funding has come primarily through a grant from USA/UAHC. Each movement originally put up \$5000; this funding was exhausted in December. Other funding sources are personal contricutions which are now keeping us afloat. Due to the fact that we exist as primarily an intake to the Jewish community we feel it is very difficult to count on our community members as a prime funding source. Will people pay for what they aren't sure they want to buy?

Proposed Budget

Salaries (Staff expected to remain the same with modest salary increases)	2000
Utilities and Insurance	265
Rent	400
Office Operation (Printing, postage, office supplies, promotional materials, foodstuffs, special events)	700
	<u>\$3,365</u> per month
Total Projected annual:	\$40,380

Issue 1

November, 1974

ROSE...

who volunteered to help on the Newsletter, but were not contacted: We were under a time line for this issue and couldn't get our act together and the Newsletter together. Thanks for all the offers. When we're as smooth as silk, we'll need help, and will plead for a good chance.

Dick Abels  
Barbara Abarbanell

## COMMITTEE NEWS-

Children's Education Chavura

Children's school is off to a fine start. Classes being held from 10:30 AM - 12:00 PM on Fridays, the school boasts an enrollment of at least 18 youngsters ranging in ages 2 - 8. We handle the scheduling and coordinating of each individual session with help from David Bell and 4 "helpers," who guide the kids through the day. Any parent(s) who have children and are interested in this alternative religious school, call Barbara Schwartz at 639-7639 for information.

Musical Chavura

Emphasis of this chavura at this time is to handle the coordination and presentation of very excellent and musically superior cantata. Additional voices are needed. Anyone interested should contact Daniel Goodman at 271-6090, or else come to rehearsal on Thursday evenings at 8 PM and Sunday mornings at 2 PM. The rehearsals are at the Unitarian Church - 656 West Barry.

Don't have to have a 'good' voice to participate.

Civic Committee

Civic Committee has met once and proposed we reach out to people in the community in various homes for the elderly, youth centers, etc. We could give services for various groups and have one-to-one contact singing, dancing,

The Civic Committee (continued)

etc. There are many possibilities, and there is great need for people who care about people. Please show your concern by contacting or joining us. We need all the help and ideas we can get.

Mark Lieberman  
Interim Chairman

## HELP WANTED-

SATURDAY morning traditional minyan is forming. Those who are interested, contact Neil Kraft at Makom.

\*\*\*\*\*

PLEASE bring something vegetarian to share for Friday evening Oneg's. Bring enough for 5 people. It will help us build a sense of community.

\*\*\*\*\*

CREATE services. emphasis on Shabbat. need 5-7 members. religious background unnecessary. Tuesday and Wednesday at 8:30 PM. Call Nancy at 549-6770.

\*\*\*\*\*

PEOPLE needed to help refinish the doors at Anshe Mizrach - Patterson & Broadway. Call Barbara Schwartz at 477-7639, if you can spare a few hours for a most worthwhile community project. Muscles important.

\*\*\*\*\*

NAME this Newsletter. Put ideas in Makom office file and mark "for Newsletter."

\*\*\*\*\*

PEOPLE for committee handling Pre-Shabbat contributory dinners at Makom. Dates: 11-22, 12-6, and 12-27. Call Barb Gilbert at 549-5842 (home) or 427-1495 (work).

## WANTED (continued)-

coffeehouse to be held November 24, but committee is needed to help! If interested, Barb Gilbert at 549-5842 (home) or 1495 (work).

\*\*\*\*\*  
 METIC committee needs a chairman/woman/person to coordinate activities. Please! Call Richard 40-8620 (work) or 528-4383 (home).  
 \*\*\*\*\*

\*\*\*\*\*  
 RAISING committee to help fund Makom by writing grant proposals, etc., please contact Michael Chase at Makom.  
 \*\*\*\*\*

\*\*\*\*\*  
 INTERESTED in letting the world know we exist? It's a brag. Contact Michael Chase about the Public Relations Committee at Makom.  
 \*\*\*\*\*

\*\*\*\*\*  
 Ellen Passman says there's a Mishpacha committee to welcome new members, plan parties, etc., and keep us high and happy together. In touch with Ellen at Makom.  
 \*\*\*\*\*

\*\*\*\*\*  
 chairs, bookcases, office supplies, typewriters, and lots of other things needed by Makom. If you know of any way we can scrounge things up, contact Neil Kraft or Michael Chase at 871-1116.  
 \*\*\*\*\*

\*\*\*\*\*  
 Makom desperately needs people to volunteer time in the office on weekday afternoons to answer phones, type, collate, or whatever. Please contact Michael Chase, or Neil Kraft, or Laurie Sachs at Makom.  
 \*\*\*\*\*

\*\*\*\*\*  
 Makom fund needs money to keep the refrigerator stocked with wholesome nosherie. Contributions gratefully accepted by Laurie Sachs at 871-1116.  
 \*\*\*\*\*

## BITS &amp; BLURBS-

\*\*\*\*\*  
 Neil Kraft at Makom if you're interested in writing an evening minyon.  
 \*\*\*\*\*

## BITS &amp; BLURBS (continued)

Sunday is social evening at Makom. Come play bridge, backgammon, chess, kibbitz, plan a community dinner...got any more ideas? Starts at 6:00 PM.

Help make Makom your place. Suggestions, ideas, criticisms (constructive, please) wanted. Write us.

"Makom is poorer than you know." Those who have not yet paid for their holiday prayer books, please remit \$3.50 to Makom and send to the attention of Michael Chase.

Tickets are available at Makom for the Shlomo Carlebach concert on Sunday, December 1 at 7:00 PM at Congregation Rodfei Zedek, 5200 South Hyde Park Blvd. Adults, \$5; children, students, senior citizens, \$3. Contact Laurie Sachs at 528-7654 or at Makom office.

Deadline for copy material for this Newsletter is due on 2nd and 16th of each month. Put material in Makom office file marked "Newsletter." Just in case of misfiling (horrors!) mark all material 'for Newsletter.'

## CHANUKAH

Makom is planning a massive festive celebration for Chanukah 5735. Our offices will be closed for the eight days, and activities are planned outside. Chanukah begins Sunday, December 8 with a large community dinner...our first annual latkefest, followed by a joyous holiday service, and community dreidel olympics. It'll go on late into the night.

Weekdays during Chanukah week will consist of open houses at members' homes. We will provide song sheets and candles. It will be a good way for us all to get to know each other better. We need volunteers to host open houses. Contact Michael Chase at Makom. A schedule of open houses will appear in the early December Newsletter.

Shabbat services geared for the kids have been planned by the Children's Education Chavura. They'll be held at Makom on November 15 and December 20. Services will start promptly at 7 PM, and are open to all, but PLEASE do not disturb, if you're not there on time. These services are separate from the regular Shabbat services.

May evening Shabbat service during  
 Chanukah week will be highlighted by the  
 Chanukah cantata. For information, con-  
 tact Daniel Rosenbaum at Makom. The fol-  
 lowing Sunday, there will be an all day  
 social day gettogether (the 7th day  
 of Chanukah) with a contest to find the  
 best homemade menorah. Volunteers are  
 needed to organize dinners and community  
 events. Please contact Michael Chase at  
 Makom. Anyone with artistic talent,  
 please contact Diane Nelson at 248-0323  
 to help design and produce handmade  
 Chanukah cards. We'll need 350.

Emet welcomes Makom...

gregation ANShe Emet (conservative)  
 1760 North Pine Grove has invited  
 members of Makom to feel at home with  
 us. We are welcome to hear the follow-  
 ing speakers free-of-charge:

Yaacov Keinan - Sunday, November 17  
 "Israel and the World"

- Sunday, November 24  
 "Israel and Africa"

Jacob Riemer - Sunday, December 1  
 "Ethics of Life's End"

Seymour J. Cohen - Sunday, December 8  
 and 15

"Preparing for the American Bicentennial"

For future reference, we want to compile  
 a list of men and women who can read  
 and write for services. Let us hear from  
 you at Makom.

A sign-in board will be posted at Makom. If  
 you can drive or need a ride to and from  
 activities, please sign your name  
 and give your telephone number.

League? Call Makom.

Classes are now being held at Makom on  
 Friday evenings from 7-11 PM. The list  
 that follows is one of current classes.  
 If you are interested in attending, please  
 contact the office for the schedule.

Classes and ceremonies  
 and crafts

Midrash and Talmud  
 exercise  
 psychology of mysticism  
 hatha yoga  
 creative worship  
 conversational Hebrew  
 Zemirot  
 beginning Hebrew  
 Jewish cooking  
 rap with orthodoxy  
 bible  
 Tai-chai  
 backgammon  
 philosophies of Judaism  
 Yiddish  
 Israeli folk dance

...and the people say...

There's a very beautiful saying in the  
 Talmud which states

Heaven and earth would like to  
 kiss each other.

But how can heaven and earth know  
 each other, if the people on earth  
 don't kiss each other?

So, every kiss you give to someone  
 else can bring heaven a little  
 closer.

Neil Kraft

It's been just a month since Yom Kippur.  
 Can you believe it? There are new faces  
 at Makom. Every time you walk in the  
 door, it is a different place. That is  
 how it is meant to be - a place for  
 people to meet, make friends, work toward  
 a common goal. We want to be a place of  
 free and open ideas, where individual  
 freedoms are nurtured, and alliances of  
 interest are forged.

We've grown very fast, shockingly fast,  
 in fact, and it's caused some problems.  
 Makom opened 3 months ago with 9 people  
 at the first Shabbat service. It was a  
 close, warm feeling - a group where each  
 individual was totally involved. Recently  
 we had 225 people at a Shabbat service,  
 while TV cameras whirled around us. Each  
 individual was still totally there, but  
 couldn't be totally involved. Each  
 could not speak, could not make that ser-  
 vice totally his own.

We're famous now. Newspapers chronicle

(more)



and the people say...(continued)

achievements, TV stations are being  
ed away. The community is aware of  
tremendous potential. But inside,  
is trouble, hurt, fear, and misun-  
standing. Those of us who have been  
since the beginning feel we have  
our intimacy. Those of us who are  
feel the confusion of the rest. We  
choked for space; we are poor! we  
struggling to stand up and be what  
of us expects.  
our confusion, many are aware of the  
ers! many fear the outcome. If only  
could realize how easy it is to see  
it's wrong. We spend our lives seeing  
wrongs of our government, our society,  
20th century nightmare. Ask yourself  
it's right! What can Makom be for you?  
good in us is certainly as true as  
of the rest. Let us join together to  
Makom manifest as every good feeling  
ever had about Judaism! as every good  
thing you ever had about life. May  
give us the strength to fill our  
lives with love and hope and leave the  
rest in his hands.

David Glazer

An experiment was tried recently in an  
experimental synagogue. Fifteen  
people got together in a home to have a  
Shabbat. The feeling of warmth  
spread over the group as the  
Shabbat peace came over us.  
Some of us brought something to share for  
Shabbat meal and we enjoyed each  
other's company. The service began after  
prayer and talk in a spontaneous way.  
The service flowed naturally as everyone  
participated with a reading they had  
an experience they shared, or an  
emotion of feeling they had at that  
time or during some time in the past.  
Some told stories, while others  
sang. Some played guitars, while  
others sang. Through it all, the Shabbat  
spirit flickered as the faces of those  
gathered around them glowed by their light  
spirit of unity and peace.  
Sometimes, we want to be in large groups  
with a feeling of strength and beauty  
in numbers, but other times, we want to  
be with a few close friends. Both can be  
achieved at different times. If you want, it

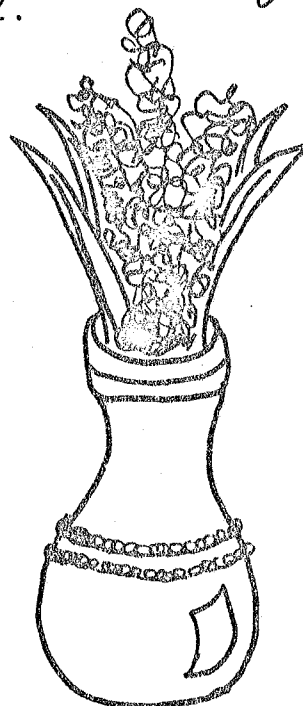
...and the people say...(continued)

can happen in your home, too. Try the  
experiment yourself, soon, and see if  
you enjoy it, as I did.

Sherwin Hammer

MAKOM is located at 561 West Diversey  
Avenue. The office telephone number  
is 871-1116. Neil Kraft and David  
Glazer are the friends in residence  
there. Makom is an experimental  
synagogue.

If of thy mortal goods, thou art  
bereft  
And only two leaves to your  
store are left  
Sell one, and with the dale  
Buy hyacinths to feed your  
soul.



Anyone interested in having  
thanksgiving dinner, sign up on  
the bulletin board at MAKOM.

## MAKOM'S NOVEMBER CALENDAR

2		deadline for 11-15 issue of Newsletter
3,10,17,24	10:30 AM	Childrens' Ed. Chavura at Makom
3,10,17,24	2:00 PM	Music Chavura at 2nd Unit. Church 656 West Barry
3,10,17,24	6:00 PM	Social evening at Makom
5,12,19,26	8:30 PM	Shabbat Service Writing Chavura at different homes
6,13,20,27	8:30 PM	Shabbat Service Writing Chavura at different homes
7,14,21	8:00 PM	Music Chavura at 2nd Unit. Church 656 West Barry
8	12:00 PM	Sit-in against Arab Terrorism at Civic Center
15	7:00 PM	Family Shabbat Service at Makom
16	***	deadline for 12-1 issue of Newsletter
17	11:15 AM	Adult Education Institute of Anshe Emet - 3760 North Pine Grove Yaacov Keinan, speaker
22	6:00 PM	Pre-Shabbat Contributory Dinner at Makom
24	11:15 AM	Adult Education Institute of Anshe Emet - 3760 North Pine Grove Yaacov Keinan, speaker
24		1st Coffee House - place and time to be announced
28		Thanksgiving

## MAKOM'S DECEMBER CALENDAR

1	11:15 AM	Adult Education Institute of Anshe Emet - 3760 North Pine Grove Rabbi Jacob Riemer, speaker
1	7:00 PM	Carlebach Concert at Cong. Rodfei Zedek - 5200 South Hyde Park Blvd.
1,8,15,22,29	10:30 AM	Childrens' Education Chavura at Makom
1,8,15,22,29	2:00 PM	Music Chavura at 2nd Unit. Church 656 West Barry
1,8,15,22,29	6:00 PM	Social Evening at Makom
2	***	deadline for 12-15 issue of Newsletter
3,10,17,24,31	8:30 PM	Shabbat Service Writing Chavura at different homes
4,11,18,25	8:30 PM	Shabbat Service Writing Chavura at different homes
5,12,19,26	8:00 PM	Music Chavura at 2nd Unit. Church 656 West Barry
6	6:00 PM	Pre-Shabbat Contributory Dinner
8		Makom office (only) closes for Chanukah
8		First Annual Latkefest - more informa- tion to follow
8		Chanukah begins
8	11:15 AM	Adult Education Institute of Anshe Emet - 3760 North Pine Grove Dr. Seymour J. Cohen, speaker
15	11:15 AM	Adult Education Institute of Anshe Emet - 3760 North Pine Grove Dr. Seymour J. Cohen, speaker
16	***	deadline for 1-1 issue of Newsletter
20	7:00 PM	Family Shabbat Services at Makom
27	6:00 PM	Pre-Shabbat Contributory Dinner at Makom

every Sunday: Childrens' Education Chavura, Music Chavura, Social evening at Makom

every Tuesday and Wednesday: Shabbat Service Writing Chavura at different homes

every Thursday: Music Chavura

every Friday: Shabbat services

TRY THESE NEWSLETTER NEAMES ON FOR SIZE:

Ma-Kommentary or MaKomments or Makom Identity  
or Mishugas from Makom or Makom Sachen (things)

Volume 1: Issue 2

December, 1974

Chanukah is happening this year through the courtesy of everyone! We can spend many evenings together and enjoy together. All parties begin at 8:00 PM, and candle lighting will be at 9:30 PM. On each night, we'll have potato latkes (see the Fabled Recipe in this issue). Please bring additional wine, booze, or munchies to share-a Makom policy. Sunday, Dec. 8 will be an exception to our usual party...there will be a donation of \$1 to cover expenses for those who eat and for those who party only. If you'd like to help the hosts, please call them. Helping, by the way, might mean clean-up, too. Now, that the organization bit is over...Happy, happy Chanukah.

Monday, Dec. 8:

Unitarian Church-656 W. Barry  
Party at 6:00 PM, party follows.  
(See other info. in this issue)

Tuesday, Dec. 9:

Hosts are Nancy Gindin  
Elaine Grossman at  
2 N. Burling  
6770

Wednesday, Dec. 10:

Host is Sam Eisen at  
W. Roscoe, Apt. 1A  
2761

Thursday, Dec. 11:

MEETING - more information  
this issue on agenda - meet-  
ing will be held at 2nd Unitarian  
Church at 656 W. Barry at 7:00 PM

Thursday, Dec. 12:

to be announced

Friday, Dec. 13:

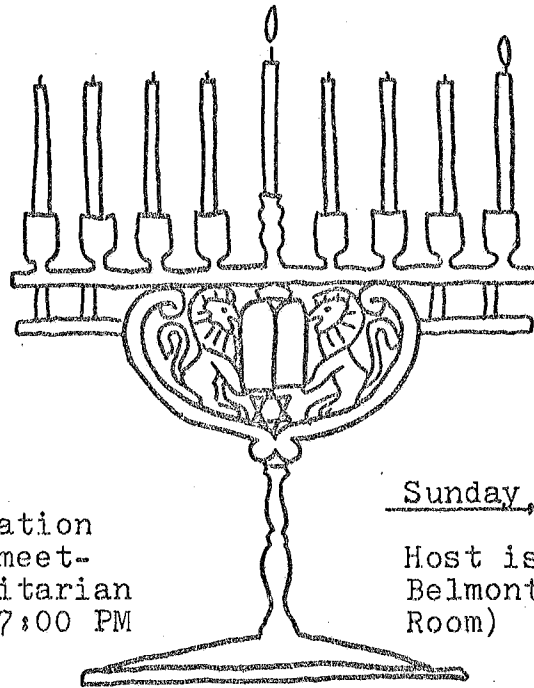
Nancy Gindin and George  
Peckoff are Oneg Shabbat  
hosts at 2nd Unitarian  
Church, 656 W. Barry

Saturday, Dec. 14:

Marvin Glazer is the  
Havdalah host at 6369 N.  
Paulina (7:00 PM)  
332-5476 or 262-6142

Sunday, Dec. 15:

Host is Sheila Frank at 420 W.  
Belmont (30th floor, Hospitality  
Room) 935-0548



# BLESSINGS OVER CHANUKAH CANDLES

Yon attah adonai eloheynu melech ha'olam asher kidshanu b'mitzvotav v'tzivanu  
leikneyr shel chanukah...Blessed art Thou, O Lord our God, Ruler of the  
world, who hast sanctified us by Thy commandments and commanded us to kindle the  
Chanukah lights.

On this night only: Baruch attah adonai eloheynu melech ha'olam she-heche'yanu  
v'higi'yanu lazman hazeh...Blessed art Thou, O Lord, our God, Ruler of  
the world, who has granted us life, sustained us, and permitted us to celebrate  
this joyous season.

Yon attah adonai eloheynu melech ha'olam she'asah nisim la'avoteynu ba'yamim  
hazeh...Belesed art Thou, O Lord our God, Ruler of the world, who  
did wondrous things for our fathers, in days of old, at this season.

Tsur...

Tsur y'shu-o-si,  
no-eh l'sha-be-ach  
kon-bes t'fil-lo-si,  
todoh nza-be-ach  
tochin nat-be-ack  
tsor ham-mna-be-ack  
mor  
miz-mor,  
nu-kas ham-miz-be-ack.  
\* \* \*

of Ages...

of ages, let our song  
Thy saving power;  
amidst the raging foes  
our sheltring tower  
ous they assailed us  
Thine arm availed us  
Thy word  
their sword  
our own strength failed us.  
\* \* \*  
the Maccabees...

Judea's mountains ringing,  
the Maccabees!  
from cleft and cave upspringing,  
the Maccabees!  
ing shields and spear heads glancing,  
the lion's brood advancing,  
the Maccabees! O, Hail the  
Maccabees!  
the bright procession wending  
the Maccabees!  
the songs of praise ascending,  
the Maccabees!  
great the dedication,  
liberated nation  
the Maccabees! O, Hail the  
Maccabees!  
\* \* \*

Can Retell?...

can retell the tings that befell us?  
can count them?  
every age a hero or sage  
to our aid.  
At this time of year in days of yore  
the Temple did restore,  
today our people as we dreamed,  
arise, unite, and be redemmed!  
\* \* \*

My Draydel...

I have a little draydel, I made it out  
of clay  
And when it's dry and ready, then  
dreydel I shall play.

chorus:

O draydel, draydel, draydel!  
I made it out of clay  
O draydel, draydel, draydel!  
Then draydel I shall play.  
\* \* \*

# ABEL'S FABLED LATKES

serves 4-6

ingredients: 6 large Idaho potatoes  
1/2 medium size onion  
2 tablespoons flour  
2 medium eggs  
2 heaping tablespoons  
baking powder  
1 teaspoon salt

peel potatoes and soak in cold water  
for 15 minutes. drain and grate by  
hand (don't use blender). drain at  
least half the liquid from the grated  
potatoes and turn into a big mixing  
bowl. add flour slowly to make a  
batter-type consistency. add eggs,  
baking powder, and salt and stir well.  
pre-heat griddle until very, very hot.  
grease griddle lightly with Crisco.  
use 2 tablespoons of latke mix per  
latke. warm oven and put finished  
latkes between layers of paper towleing  
until all are fried. bon apetit!  
\* \* \*

...the miracle of Chanukah was and is  
the people of Israel...

The holiday of Charukah recalls Israel's  
historic role as the champion of man's  
inalienable rights. It commemorates the  
victory of Judaism over Hellenism, the  
Greek culture, which Antiochus and his  
Syrian hordes imposed upon the Jews in  
the 2nd century Before Common Era.

Chanukah does celebrate a miracle, but  
it is not the miracle we usually associ-  
ate with it. Whether the small cruse of

DEADLINE FOR NEWSLETTER COPY  
2nd & 16th of each month  
leave material in Makom  
office in envelope marked  
'for Newsletter' and mark  
material 'for Newsletter' too.

which was to last one day, really  
ed 8 days or not, we dd not know.  
miracle of Chanukah was not thecruse  
oil. The miracle of Chanukah was  
is the people of Israel.  
Maccabean victory proved that the  
possessed the secret of eternal  
the ability to rejuvenate and re-  
cate itself through courage, hope,  
husiasm, devotion, and self-sacrifice  
a people.  
each and everyone, my sincere wishes  
a happy and joyous Chanukah.

Neil Kraft

\* \* \*

RES AND SUCH...

alternative to a quick meal alone  
ore Shabbat services at Makom is the  
bbat Dinner Chavora...Barb Gilbert  
ordinator (549-5842-home or 427-  
work). During Dec., two dinners  
planned: 12/6 and 12/27. Bring  
gh non-meat food to serve at least  
d share, but let Barb know, first.  
nning Jan. 3, Barb hopes to have  
Shabbat Dinner every Friday night be-  
services.

\*\*\*\*\*  
Coffee House Group would like help.  
Gilbert is coordinating this, and  
d like you to call her at 549-5842  
more interested in attending the  
meeting. The Coffee House is plan-  
for Sunday evenings, and at this  
ing. Dick and I wish her all good  
for tonight's 'do.'

\*\*\*\*\*  
sses will end Thurs., Dec. 5, and  
nal mini-courses will begin on Jan.  
on 8 weeks. Registration will be  
12/23-1/10 at Makom.

\*\*\*\*\*  
up with food prices? Join a food  
op with the 2nd Unitarian Church.  
aurie Sachs (528-7654) or Cathy  
d (337-4234) or Makom (871-1116).

\*\*\*\*\*  
Passman, Mishpacha Committee  
says help is needed to welcome  
members, plan parties, dinners, etc.  
her at Makom (871-1116) and share  
personality, energy, and Yiddish-

\*\*\*\*\*

desks, chairs, bookcases, office  
supplies, typewriters, vacuum cleaner,  
volunteers to do office work and  
answer the phone during the week in  
the afternoon, munchies for weekday  
and evening hospitality, suggestions,  
and constructive criticisms to help  
Makom work better...call Makom office  
(871-1116)

\*\*\*\*\*

Traditional Minyons: Saturday morning  
and daily evening forming...call Neil  
Kraft at Makom office (871-1116).

\*\*\*\*\*

ANSHE EMET Continuing Speaker Program...  
(3760 N. Pine Grove) call for time

Rabbi Jacob Riemer: Sun., Dec. 1  
"The Ethics of Life's End"

Dr. Seymour J. Cohen: Sun., Dec. 8  
& 15 "Preparing for the American  
Bicentennial"

\*\*\*\*\*

For future reference, we want to com-  
pile a list of men and women, who can  
read Hebrew for services. Let us  
hear from you...call Makom office  
(871-1116)

\*\*\*\*\*

ZMIROS CLASS HAS BEGUN...

Every Thurs. night at 7:30 PM at  
Makom: synagogue songs, Shabbat songs,  
old Yiddish songs. They'll be intro-  
duced into Shabbat services by the  
class. Call Leslie Friedman at 276-  
4503 or 276-5945.

\*\*\*\*\*

FILM FESTIVAL...

on Sunday, 12/22, 1/26, 2/2, 2/9, 2/16  
times and places to be announced.  
Discussion to follow each film. series  
tickets will be available for buying  
and selling. If interested, call  
Selma at 477-3456.

Films unedr consideration:  
"Dybbk"... "I Love You, Rosa"...  
"Shop on Main Street"... "Salah Shabbati"  
"Gentlemen's Agreement"... "Garden of  
Finzi Continis"

\*\*\*\*\*

Salads, kugels, fruit, wine, juice, applesauce (lots for the latkes), sour cream (lots for the latkes), frying pans (electric or otherwise), coffee cakes, cookies, pareve or milk-dish specialties.

Coffee, cups, plates, milk, and other basic needs will be purchased by Akom from the \$1 donation.

### SHABBAT HOSTING

Before service: turn on lights in all rooms; check each room and empty and replace ashtrays; get chairs and pillows in order; vacuum floor, if necessary; straighten up kitchen and wash, dry, and put away dishes, etc., and clean counter top; prepare candlesticks by cleaning off remaining wax; put in candles and place on tray; prepare challah by putting on trays and cover with a napkin; prepare Kiddish by filling small cups with wine and placing on trays; prepare for Oneg by making coffee, setting out cups, sugar, milk, napkins, stirrers and foods.

After service: clean up-empty and wash all ashtrays; wash, dry, and put away dishes; clean coffee pot; wrap and put away remaining feed in refrigerator or cupboards; clean candlesticks, trays, counter tops, tables; empty garbage, vacuum rugs; turn out lights (bathroom also); be the last to leave, and lock up.

Minimum supplies for Shabbat: 100 hot cups; 150 wine/juice cups; 2 large loaves challah; 1 pound can coffee; 1 quart milk; 1 pound sugar; 10-100 napkins, 100 plastic silverware.

### TORAH & SERVICE INFORMATION

12-29-74 Vayishlach Gen. 32:4-36:43 Jacob wrestles Angel & becomes Israel Jacob & Esau meet Madian - all	12-6-74 Vayavshev Gen. 37:1-40:23 Jacob, his brothers, and coat Amos 2:1-3:8
12-13-74 Chanukah	12-20-74 Vayivash Gen 47:27 Joseph and brothers re-unite Ezekiel 37:15-28
12-28-74 Vayhi Gen. 47:28-50:26 Chs I 2:1-12	1-3-75 Exodus 1:1-6:1 Oppression & redemption of Israelites from Egypt Ch. 2-Birth & education of Moses Chs. 3,4-The call of Moses & burning bush Ch 5-verse 1 Let My People Go Russian Jews
1-10-75 Exodus 6:2-9:35 Renewed Promise of Redemption Ch 14 & 9:35 Ch 10 plagues	1-17-75 Exodus 10:1-13:16 9-10 plagues Ch 12-Passover, origins

1-24-75 Exodus 13:17-17:16 Redemption from Egypt & Crossing of Red Sea 15-Song at Red Sea	1-27-75 Jewish Arbor Day - Eileen Liederman Film Committee
2-31-75 Exodus 18:1-20 Revelation & 10 Commandments	2-7-75 Exodus 21:1-24:18 Civil legislation, Eve for Eve, Moral offenses

### Religious Committee Report:

At this point, the religious committee is concerned with writing Shabbat services. As the result of much feedback, concern, time involved in creating a new service each week, we are going to alter the present method. The Committee will continue to meet every Tuesday evening at 8:30, and we would like to have more participation from all who attend Shabbat service. We propose to do the following:

- \*Any person or group interested in writing or participating in Shabbat service can come to Makom and sign up for a week which is convenient for them...they need not come to every religious committee meeting.

- \*a suggested list of themes, Torah reading portion, and reference information will be available for consideration; however, any theme is possible.

- \*the person or group volunteering for a particular week must assume responsibility for-writing, typing, printing, & collating the service prior to Shabbat; the service must be presented to the Committee two weeks prior to the service; (the committee is available for resource materials, typing, & printing help.)

In addition to these new services, we will begin repeating some services which were favorably received at least once a month.

Interested in this committee? Call Nancy Gindin at Makom (871-1116) or home - 549-6770 to find out where the next religious committee meeting will be held.

### What's about good stuff happenin':

Sunday morning, November 24, 15 Makomites shared the excitement of our community with members of the 2nd Unitarian Church at their morning service. "Seeing people generally excited about what they were doing was really positive," said Lyda Palmer, chairperson of the 2nd Unitarian. "This is something we should do once a year." After the service, coffee, refreshments, and lively conversation helped bring the morning of warmth, affection, and information exchange to a close.

Hershel Reiter



Makom Participants;

The Coordinating Committee, which is a result of the October 6 Makom meeting, is alive, well, and beginning to function. Voting members of the Committee include representatives from all on-going Chavurot and Committees as well as any person, who attends three meetings in a row. All meetings are open to anyone, who wishes to attend. The formed Committees and their representatives follows:

Religious...Nancy Gindin	Visual Arts...Diane Nelson
Adult Education...Selma Wise	Childrens' Education...Barb Schwartz
Newsletter...Dick Abels & Barb Abarbanell	Family...Ellen Passman
Fund Raising & Public Rela. ...Mike Chase	Music...Daniel Rosenbaum
Choir...Julie Gill	Shabbat Dinners...Barb Gilbert
Coffee House...Barb Gilbert	Civic...Mark Lieberman

In addition, approximately 14 other people consistently attend and are voting members.

During our last 3 meetings, we have tried to define our responsibilities.

Locally, we have decided that our main tasks are:

- \*coordination of Makom activities, committees, chavurot, etc.

- \*liaison between administration (David & Neil, Friends in Residence; Mike Chase; Fund Raiser & Administrator; and Makom membership)

- \*recipients of suggestions, constructive criticisms

- \*implementors of Town Meeting decisions

Our last responsibility is a most important one and requires an explanation:

It is the feeling of the Coordinating Committee that the members of Makom should be the decision making body; all active participants should share in the responsibility for the direction, shape, and policies of Makom.

Trying to find an efficient method for implementation of this philosophy is not particularly easy, but as an Experimental Synagogue, we tried to find a way. The recommendation is that we adopt a decision-making model of the Town Meeting...whenever policy decisions about Makom be made, the issue will be brought to the Town Meeting for exploration and action suggestions. This Town



ing will yield final and binding decisions. There are some kinks to work though, and we ask you mull over them in preparation for the meeting:

\*who can vote at these Town Meetings

\*what are policy decisions

\*what are administrative decisions

\*by what group or groups are these decisions implemented

\*\*what are the responsibilities of those who make the policy decisions, yet are not members of the Coordinating Committee

don't have the answers, but suggestions have been raised.

A clear cut policy question is about Budget and Fund Raising. As everyone heard, we're almost out of funds. How do we fund raise? Do we solicit from town members? If so, by voluntary contribution, by set amount, or what method would be the general accepted consensus? Do we ask the large Jewish community as individuals, as organizations, or both, or neither? How do we spend money we get? Although Budget is usually administrative, once one is formulated, should it be put to the Town Meeting for acceptance?

A Sub-Committee of the Coordinating Committee has been formed and is working on suggestions for these issues for submission to the Town Meeting.

This Town Meeting will discuss the the feasibility of a Town Meeting for decision making, what it means for us as individuals and for us as a group. Perhaps, you might consider whether or not all who attend this first meeting can vote and that a 2/3 majority of those voting will pass any policy decisions. We offer this as a consideration for expediency.

The meeting will be chaired by Beryl Michaels and Selma Wise. Beryl has been Temporary Chairperson of the Coordinating Committee for October and November; Selma is Temporary Chairperson for December. The Coordinating Committee felt we did not need a permanent chairperson at this time, but will be drawing from the voting members of the Coordinating Committee.

Beryl will chair that part of the meeting dealing with the decision making process; Selma will chair that part of the meeting dealing with Fund Raising and Budget.

It appears that the meeting will be rather lengthy, and we would like follow the rules the Coordinating Committee has used, which do give those who chose to speak, time to speak...discussion is permitted and encouraged; Robert Rules of Order, interpreted by the Chair when necessary, followed; duration not past 10:30 PM; participants must be on time-7:00 PM the time the Town Meeting will begin.

The minutes of the Coordinating Committee are on file at the Makom office; should you chose to read them.

See you at the Town Meeting.

Beryl Michaels

(fold here)

KOM  
West Diversey  
Chicago, IL 60614



Ms. Mollie Motch  
c/o Union of American Hebrew  
Congregation  
100 W. Monroe - Suite 312  
Chicago Ill. 60603

APPENDIX IV

SURVEY

## WE NEED YOUR HELP!!

Five months ago Makom didn't exist, today it is a thriving spiritual community hundreds strong. It is time to see who we are? . . . . Why we are together? . . . And, what we can accomplish together? \_\_\_\_\_

As a result we have prepared this survey in cooperation with the Human Relations Department of Hebrew Union College. The data acquired will be helpful in our finding a niche in the American Jewish Community and in dealing with its structure.

Your answers may be of considerable help in establishing "Makomlike" experiments in other communities. Please take time to answer NOW! It will only take a few moments and will help our cause immeasurably. The total results of this survey will be published in the newsletter, after tabulation, and discussed at a future Town Meeting.

### NOTES

1. Don't sweat over the answers. If a question doesn't feel right, or apply to you, skip it;
2. If you have thoughts which are not covered in the questions, please use the space for comments on the bottom of page 7;
3. Your answers are confidential, and therefore, your name is not required.

Thanking you for your cooperation and support,

Earl Kaplan, H.U.C.  
Michael Chase,  
Community Affairs Co-Ordinator  
Jerry Schwartz,  
Parent's Chavura

am:

- (1) A natural born Jew \_\_\_\_\_  
 (2) A converted Jew \_\_\_\_\_  
 (3) A non-Jew \_\_\_\_\_

(A) Age: \_\_\_\_\_

(B) Occupation: \_\_\_\_\_

(C) Income: Less than \$9,000 \_\_\_\_\_  
 \$9 - 12,000 \_\_\_\_\_  
 \$12 - 15,000 \_\_\_\_\_  
 More than \$15,000 \_\_\_\_\_

(D) Single \_\_\_\_\_ Married \_\_\_\_\_ Divorced \_\_\_\_\_ Separated \_\_\_\_\_  
 Number of children \_\_\_\_\_

(E) Neighborhood of Residence:

- (1) New Town \_\_\_\_\_  
 (2) De Paul \_\_\_\_\_  
 (3) Division/State \_\_\_\_\_  
 (4) Rogers Park \_\_\_\_\_  
 (5) Other (specify) \_\_\_\_\_

(F) Last three residences: (neighborhood)

(1) \_\_\_\_\_  
 Length of stay \_\_\_\_\_

(2) \_\_\_\_\_  
 Length of stay \_\_\_\_\_

(3) \_\_\_\_\_  
 Length of stay \_\_\_\_\_

(G) Education:

	<u>Name</u>	<u>Years Attended</u>	<u>Degree Received or Major</u>
High School	_____	_____	_____
College Undergrad.	_____	_____	_____
Graduate of Professional	_____	_____	_____
Other	_____	_____	_____

(H) Memberships: To what organizations do you now belong? (B'nai  
 Brith, Mensa, A.B.A., A.M.A., Oasis, etc.)

Parents

	<u>Age</u>	<u>Occupation</u>	<u>Education</u>	<u>Residence</u> (Skokie, Rogers Pk.)
Mother	_____	_____	_____	_____
Father	_____	_____	_____	_____

Did Judaism help to make your parent's life a more happy one?

Yes \_\_\_\_\_ No \_\_\_\_\_

Did you have a:

(a) Bat/Bar Mitzvah? Yes \_\_\_\_\_ No \_\_\_\_\_

(b) Confirmation? Yes \_\_\_\_\_ No \_\_\_\_\_

(c) Jewish Wedding? Yes \_\_\_\_\_ No \_\_\_\_\_

Have you ever been a dues paying member of a synagogue/temple?

Yes \_\_\_\_\_ No \_\_\_\_\_

What were your Jewish religious, educational and social affiliations during:

(a) High School \_\_\_\_\_

(b) Ages 18-22 \_\_\_\_\_

(c) Ages 23 + \_\_\_\_\_

Were/Are your parents members of a synagogue/temple? Yes \_\_\_\_\_ No \_\_\_\_\_

If "Yes", Orthodox \_\_\_\_\_ Conservative \_\_\_\_\_ Reformed \_\_\_\_\_

How long? \_\_\_\_\_

Do/Did they participate in synagogue/temple

(a) Activities? Yes \_\_\_\_\_ No \_\_\_\_\_

(b) Services? Yes \_\_\_\_\_ No \_\_\_\_\_

8. Did you attend worship services when you lived at home? Yes            No           

If "Yes", with parents \_\_\_\_\_ or without parents \_\_\_\_\_

How frequently:

- (a) High Holidays \_\_\_\_\_  
(b) Less than 12 times a year \_\_\_\_\_  
(c) More than 12 times a year \_\_\_\_\_  
(d) Regularly \_\_\_\_\_

6. Prior to MAKOM, how often did you attend services:

- (a) High Holidays \_\_\_\_\_  
 (b) Less than 12 times \_\_\_\_\_  
 (c) More than 12 times \_\_\_\_\_  
 (d) Regularly \_\_\_\_\_

10. How many times have you been to MAKOM services?

1. Do you feel MAKOM suits your needs for:

- (a) Religious affiliation? Yes \_\_\_\_\_ No \_\_\_\_\_  
(b) Jewish social activities? Yes \_\_\_\_\_ No \_\_\_\_\_

12. If MAKOM continues basically as it is now, can you see yourself affiliated with MAKOM five years from now?      Yes                      No

3. If you moved out of town would you join a synagogue/temple?

Yes \_\_\_\_\_ No \_\_\_\_\_. If "No", why? \_\_\_\_\_

Q Do you feel your children should have some sort of formal.

- (a) Jewish Education? Yes \_\_\_\_\_ No \_\_\_\_\_
- (b) Bat/Bar Mitzvah? Yes \_\_\_\_\_ No \_\_\_\_\_
- (c) Jewish Wedding? Yes \_\_\_\_\_ No \_\_\_\_\_

(Singles, please answer too)

Do you feel the existance of Israel is important to you as a Jew?

(Circle degree of importance)	1	2	3	4	5
	Yes				No

Yes

No

Have you experienced mor or less Anti-Semitism in your work and social activities in the last five years?

1	2	3	4	5
Less		Same		More

Less

Same

More

How did you first hear of MAKOM?

- (a) Newspaper/TV \_\_\_\_\_
- (b) The Reader \_\_\_\_\_
- (c) Word-of-Mouth \_\_\_\_\_
- (d) Met with David or Neil \_\_\_\_\_
- (e) Other \_\_\_\_\_

Are you interested in MAKOM for:

- |                            |           |          |
|----------------------------|-----------|----------|
| (a) Religious activities   | Yes _____ | No _____ |
| (b) Social activities      | Yes _____ | No _____ |
| (c) Educational activities | Yes _____ | No _____ |
| (d) Children's activities  | Yes _____ | No _____ |

In what three ways could MAKOM improve:

- (a) \_\_\_\_\_  
\_\_\_\_\_
- (b) \_\_\_\_\_  
\_\_\_\_\_
- (c) \_\_\_\_\_  
\_\_\_\_\_

Do you belong to any other religious groups (Jewish or Non-Jewish)?

Yes \_\_\_\_\_ No \_\_\_\_\_

Have you studied other religions? Yes \_\_\_\_\_ No \_\_\_\_\_

If "Yes", to what extent? \_\_\_\_\_  
\_\_\_\_\_

At present no weddings, bar mitzvahs, or funerals take place at MAKOM.  
Would you like to see these functions performed in the future?

Yes \_\_\_\_\_ No \_\_\_\_\_

Would you like to have professional personal, family or religious  
consultation available at MAKOM?

Yes \_\_\_\_\_ No \_\_\_\_\_



14. Please rate the following in order of importance for participating in MAKOM ( 1 as the highest)

- |                       |       |                                            |       |
|-----------------------|-------|--------------------------------------------|-------|
| (a) location          | _____ | (f) Jewish identification                  | _____ |
| (b) Rabbis            | _____ | (g) social activities                      | _____ |
| (c) rejoin traditions | _____ | (h) feeling of belonging                   | _____ |
| (d) Jewish activities | _____ | (i) being able to participate individually | _____ |
| (e) Jewish education  | _____ |                                            |       |

15. Please rate the following in order of importance (1 most important)  
The main thing wrong with traditional synagogues/temples:

- |                                      |       |                                          |       |
|--------------------------------------|-------|------------------------------------------|-------|
| (a) too structured                   | _____ | (e) too costly                           | _____ |
| (b) too old fashioned                | _____ | (f) no understanding of today's problems | _____ |
| (c) no participation by young people | _____ | (g) no creativity                        | _____ |
| (d) not meeting community's needs    | _____ | (h) not open to change                   | _____ |

16. In column A please check those things you have done. In column B please check those things you would like to do sometime in the future.

- |                                         | A     | B     |                                           | A     | B     |
|-----------------------------------------|-------|-------|-------------------------------------------|-------|-------|
| (a) Study Hebrew                        | _____ | _____ | (i) Go back to school                     | _____ | _____ |
| (b) Study Torah                         | _____ | _____ | (j) Live in Israel                        | _____ | _____ |
| (c) Reading the entire Bible            | _____ | _____ | (k) Keep Kosher                           | _____ | _____ |
| (d) Practice Transcendental Meditation  | _____ | _____ | (l) Write creative services               | _____ | _____ |
| (e) Live in a commune                   | _____ | _____ | (m) Participate in Transactional Analysis | _____ | _____ |
| (f) Teach                               | _____ | _____ | (n) Do social work                        | _____ | _____ |
| (g) Participate in community activities | _____ | _____ | (o) Cook Jewish food                      | _____ | _____ |
| (h) Worship Every Sabbath               | _____ | _____ | (p) Go into psychotherapy                 | _____ | _____ |
|                                         |       |       | (q) Worship every day                     | _____ | _____ |

1. If you had \$100 to give away, where would you most likely give it?  
(Please use a range of 1 as most and 7 as least)

- |                                       |                            |
|---------------------------------------|----------------------------|
| (a) Israel _____                      | (d) Old People Homes _____ |
| (b) Local Jewish Charities _____      | (e) Other charity _____    |
| (c) Funds (Heart, Cancer, etc.) _____ | (f) Synagogue/temple _____ |

2. Do you approve or disapprove of the following:

Approve      Disapprove

- |                                                                 |       |       |
|-----------------------------------------------------------------|-------|-------|
| (a) The State of Israel                                         | _____ | _____ |
| (b) U.S. Gov't. attitude toward Israel                          | _____ | _____ |
| (c) U.S. Gov't. attitude toward Oil countries                   | _____ | _____ |
| (d) U.S. Gov't. attitude toward Arab States                     | _____ | _____ |
| (e) U.N. attitude toward Israel                                 | _____ | _____ |
| (f) U.M. attitude toward Palestinian problem                    | _____ | _____ |
| (g) Solicitation of funds for Israel                            | _____ | _____ |
| (h) Solicitation of funds for local Jewish community activities | _____ | _____ |
| (i) Solicitation of funds in Synagogues/Temples                 | _____ | _____ |
| (j) U.S. relations with Russia                                  | _____ | _____ |
| (k) U.S. relations with China                                   | _____ | _____ |
| (l) Conversions to Judaism                                      | _____ | _____ |
| (m) Transactional Analysis                                      | _____ | _____ |
| (n) Transcendental Meditation                                   | _____ | _____ |
| (o) Billy Graham                                                | _____ | _____ |
| (p) Rockefeller as Vice President                               | _____ | _____ |
| (q) Ford as President                                           | _____ | _____ |
| (r) Ted Kennedy as President                                    | _____ | _____ |
| (s) Jackson as President                                        | _____ | _____ |
| (t) "Establishment" of U.S. (Power elite)                       | _____ | _____ |

9. Many people object to the sale of tickets for the High Holidays.

Do you approve \_\_\_\_\_ or disapprove \_\_\_\_\_

If you "disapprove" how should the tickets be distributed?

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10. How did your parent's (or your own) synagogue/temple raise money?

	<u>Yes</u>	<u>No</u>	<u>Approve</u>	<u>Disapprove</u>
(a) Fixed dues	_____	_____	_____	_____
(b) Variable dues	_____	_____	_____	_____
(c) Sale of High Holiday tkts.	_____	_____	_____	_____
(d) Fund raising events	_____	_____	_____	_____
(e) Building Fund	_____	_____	_____	_____
(f) Yearly assessments	_____	_____	_____	_____
(g) Pass the hat	_____	_____	_____	_____

1. In one word, describe a feeling you have experienced at MAKOM \_\_\_\_\_.

2. How important is it to you that MAKOM is a place where you can meet young Jews of the opposite sex?

1      2      3      4      5  
Important                      Not important

If you had an equal choice how important is it to you to date a Jewish person?

1      2      3      4      5  
Important                      Not important

If you had an equal choice, how important is it to you to marry a Jewish person?

1      2      3      4      5  
Important                      Not important

Before you came to MAKOM how often did you date non-Jews?

1      2      3      4      5  
Never                              Always

Has MAKOM made you feel more positive about yourself as a Jew?

1	2	3	4	5
Yes				No

What do you feel you as an individual can offer the MAKOM community?

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COMMENTS

APPENDIX V

"MAKOM LOVE-IN AT 2nd UNITARIAN"

BY

HERSCHEL REITER

READER/LEADER:

*Heschel*  
*Berles*

(The Shofar sounds three times)

Congregation:

We sing "Hevenu Shalom Aleichem."

Reader:

We are HaMakom, the place, one of the names of God. We have come together ourselves only recently to find out what it means to be Jewish. And we want to share some of the things we have found for ourselves and show you some of those tangible things...those things we can see, hear, touch and smell...that have become precious to us during the past five thousand years.

One of the places we trace our roots is the desert. There our ancestors, those strong, proud fierce-loving men and women came together to pray.

Reader:

The sound of the Ram's horn called them together to pray and be with one another... the same sound we heard today echoed over the hills where part of mankind began.

To hear that sound and feel the energy in your spine...to know in your heart of hearts that a special moment has come..that there is something to be shared. That is one of the things it means to be a Jew.

Reader:

Hevenu Shalom Aleichem. Let us bring Peace to you. That's what the words of our song meant. We sing it often when we come together.

We come together through our celebrations. We are many, from many singular rooms.

Reader:

We are Black, having lived in Africa for at least two thousand years. We came here with Sheba after she'd spent some time with Solomon.

Reader:

We are Indian and Bengali. We, too, are unique. We look, talk, think and eat differently from our African kin. Yet we are bound to them through our commonality of celebrations.

Reader:

We are Chinese, American, Greek, Romanian and Slav. We are Spanish, Puerto Rican, Mexican. We are spread over the world.

We cannot recognize each other or talk the same language at times. But there are moments... moments when we know, and we celebrate.

Reader:

The most important celebration is the Sabbath. Sabbath is a day so precious, so extraordinary, that to talk about it seems an almost superhuman task.

Sabbath is a period of timelessness set off from the week, when our moving frenetic activities come to a slow halt and a sense of peace, soul-calm and tranquility begins to be felt.

Sabbath, traditionally from twilight on Friday to Saturday evening, gives us the opportunity to begin to let ourselves feel intense love and joy and appreciate that which we are often too busy to notice during the week...our own feelings and each other.

It isn't easy to know Sabbath. Understanding what she is can help.

CONGREGATION: we sing

Shalom aleichem malachai hasharit  
Malachai elyon  
Mimelech malchai ham'lachim  
Hakadosh baruch hu

Bo'achem l'shalom malachai hashalom  
Malachai elyon  
Mimelech malchai ham'lachim  
Hakadosh baruch hu

Barachuni l'shalom malachai hashalom  
Malachai elyon  
Mimelech malchai ham'lachim  
Hakadosh baruch hu

Tzaitchem l'shalom malachai hashalom  
Malachai elyon  
Mimelech malchai ham'lachim  
Hakadosh baruch hu

Reader:

Throughout Jewish History Shabat or Shabbas, other names for our Holy Day, has had an almost supernatural power. Within her bounds, she is one of the surest means of finding peace in the war-torn realm of our souls. She has infinite potential, infinite power and infinite hope.

Through her, Judaism has succeeded in turning her greatest teachings into a day. Out of our remote world of profound thoughts, grand dreams and fond hopes, all of which seem so distant, so intangible, so unrealizable, Shabbas has given us a living reality which can be seen and tasted and felt at least once a week.

Reader:

(The reader of this part will hold the Challah up, describe it, then break it and pass it to the Congregation.)

This is our Challah, our braided Sabbath bread. It is fresh and warm, welcoming us to Shabbas with its sweet taste of egg dough and raisins.

(Break the Challah and pass it around)

It draws us, urging our presence in anticipation of love. It is a symbol, a tool, a food to share that brings us to Menuchah...Sabbath rest.

And Menuchah is different from ordinary rest. On the Sabbath our Menuchah honors our personhood. We stop being an animal whose main occupation is to fight for survival and sustain life.

Our Challah helps us to know that in Menuchah, Sabbath peace, we have no task other than to be fully human.

Congregation: (we sing)

HaMotzi lechem min ha Aretz.  
We give thanks to God for Bread  
Our voices rise in song together  
As our joyous prayer is said.  
Baruch Atah Adonai  
Eloheinu Melech haolam  
HaMotzi lechem min ha'aretz.

Blessed art Thou, O Lord Our God, King of the Universe, who brings forth bread from the Earth.



Reader:

Our blessing over the bread is only one of the celebrations that make up the ritual of our celebration.

We'd like to share two more with you.

Somewhere in our traditions, thousands of years ago, we learned the value of joy in wine, and we sanctified it. And thru it we sanctified the God presence that made it.

We'd like you to share that blessing with us, and, being an experimental Jewish community, incorporate one of yours into it.

Tzedakah is a blessing that all mankind shares. The word has many meanings, all founded in the concept of righteousness. But here, in this church, this Sunday morning, Tzedakah takes a form that has become a tradition to you...to all of us, and that form is giving money to support your spiritual home.

While we are passing out wine and grape juice for another of our celebrations, the offertory will be passed among you.

Reader: (wait till the wine is distributed and the offertory taken.)

We believe that human life is sacred, sacred to mankind. We believe that we humans have meaning in our life, and that each of us has a responsibility to each other. This is a meaning we attach to life: we belong to the family of personkind. Because we are all tied together by this human thread, anything and everything we do will affect all people.

There is a oneness of all people. We are all human beings, persons, men and women on this earth sharing common experiences. We all live, die, love, hate, and have the same fears of life and death.

I see this common bond as the relationships all people have with each other, based on love, care, understanding and commitment. This common bond is a motivating factor in our world...it helps life happen. This bond is what I understand to be a meaning of God.

To affirm life means right now and right here. It is to say "YES", "YES", "YES" to existence, to ourselves, to others with whom we share our lives.

Listen, People! Our Lord is our God, and we have only one Lord.

Let's lift our cups and toast God with thanks for one of our gifts:

Baruch Atah Adonai, Elohainu Melech Haolam, Boray pri hagofen.

Blessed are you our Lord, Our God who is ruler of the World, who has given us wine.

Reader:

Scratch two Jews and you'll get three opinions. Scratch two Unitarians and you get five.

Who is God? What is She? How does he think? How many times have we asked ourselves that question?

Out of our Humanity are moments when a still, clear voice speaks to all of us from a position of truth, love and understanding.

Sister Corita has spoken with that voice. Let's turn to the first responsive reading and make her words ours.

Congregation:

To believe in God is to get high on love enough to look down at your loneliness and forget it forever.

To believe in God is to have somebody who knows you thru and thru and likes you still and all.

To believe in God is to be a lilly in a sun shower open wide to all the horizons of the sky at once.

To believe in God is to be one of those kids who just refuses to grow up and get older and older and die forever.

To believe in God is to know the thing you are shall make you live and it will never make you do anything else.

Reader:

There are many names for the place where we come together to worship. Bet T'filah...the house of prayer. Bet Am...the house of the people. Bet Kneset...the house where we come together.

Coming together means sharing what is happening in the community...to hear the voices of our friends.

Here, where we have come together today,  
it means announcements.

(wait till announcements are over)

Reader: (holding the Torah)

We are many people from many singular  
rooms. Our births, our lives and our  
deaths are part of our humanity and  
our history.

We call this scroll, Torah. It is part of  
our history. For some of us it is life, for  
others, protection. For all of us, whether  
we know its contents or not, it is holy.

Torah has been our constant companion  
for the thousands of years of our recorded  
history. When we traveled from place to  
place with our tents and our sheep, Torah  
came with us.

When we lived in China near and in the  
city of K'ai Feng Fu, and could only be  
told apart from our neighbors by the way  
we prepared our meat, Torah was with us.

We have brothers and sisters in Jordan.  
They are Samaritans who chose to stay in  
a space and time that the mainstream of  
Jewish life left over two thousand years  
ago. Torah is with them, too.

Reader: (get two people to help open and  
display Torah.)

Torah. You know it by another name...Genesis,  
Exodus, Leviticus, Numbers and Deuteronomy...  
the five books of Moses.

It's form, here, the original, is precise. This  
scroll, written within the past hundred years  
by an unknown scribe, is exactly the same, letter  
for letter, line for line, as its duplicate, written  
two thousand years ago. There are many scrolls.  
They are all different, yet they are all the  
same. They are Torah.

Traditionally we believe that Torah is the gift  
of God. It is our gift, our road map.

Reader:

There are a lot of road maps because there are  
a lot of different roads. They cross each other  
sometimes, and at other times they bump into each  
other. Each of us has a roadmap.

And sometimes we find it hard to  
listen to each other. We can sing  
and read and look...taste and smell  
and touch, but listening comes hard to us.

Other people's joy and tragedy enter  
our minds. But listening to the person behind  
the joy, letting in that person underneath  
the tragedy...that takes hard concentration  
and a strong will.

Song: He ain't Heavy He's My Brother.

The road is long  
And with many a winding turn  
That leads us to who  
knows where?  
Who knows when?  
But I'm strong  
Strong enough to carry on!

He ain't heavy, he's my brother.

So on we go  
his welfare is my concern  
no burden is he  
to bear  
we'll get there.  
For all I know  
he would not emburden me.

She ain't heavy, she's my sister

If I'm laden at all  
I'm laden with sadness  
but everyone's heart  
isn't filled  
with a gladness  
of Love  
for one and all

It's a long, long road  
from which there is no return  
while we're on our way  
to bear  
why not share?

And the load  
doesn't weigh me down  
at all.

She ain't heavy, she's my sister

He ain't heavy, he's my brother.

Reader:

The world looks the same. The people all  
around us look the same. But underneath  
the day that is today, there is a special quiet.

Reader:

It is a special quiet we have to listen for. Its reality lies beneath the words... in no word. In a soundless name which is

Being  
Existence  
Life

That special, electric quality which makes the same looking people extraordinary souls.

The reality behind the road maps, the Torah, the names of God is to be listened for. It's hard, but it's there!

Reader:

It's for each man and woman to hear that voice for their self. They each must find the road.

The freedom for each person to find that voice ends where another person's freedom begins.

Reader:

Exactly 2,142 years ago, in 168 B.C.E., Antiochus, king of Syria, declared that all traditional expressions of faith and the road map of the people of Judea, Torah, were to be prohibited, banned, destroyed.

Reader:

Zeus was to be the Church God and Antiochus himself, God Manifest.

Antiochus' policy was contrary to the policy of self determinism prevalent in that area since the time of Alexander the Great. Any expression of Judaism earned the penalty of Death. If you practiced your faith, you were slaughtered.

Reader:

When Syrian officers entered the small town of Modin they were met with resistance by an aged Jew named Mattathias and members of his family, the Hasmoneans. This resistance took the form of clandestine activities and occasional guerilla attacks.

It wasn't until after the death of Mattathias that a combined resistance movement under the direction of his third son, Judah, evolved.

Reader:

Judah took the name "Maccabee." Following successive hard-fought victories over the Syrians, the Maccabees, as they came to be known, stormed the Temple Hill, drove out the garrison police force, cleansed the sanctuary and re-established the traditional form of worship.

The religious ceremony celebrates that victory will be here in two more weeks.

Reader:

We call it Channukah...the festival of lights. There is a legend that says there was only one small jar of sacramental oil that should only have lasted one day.

It lasted for eight days.

There are other legends, however, that are more stimulating. They connect the holiday with the winter solstice, which according to the old calendar, happens during the holiday.

After the ominous, steadily darkening days of late autumn the gradual increase in light began.

Reader:

So it is with our souls at times. Darkness comes, and when it is at its blackest, we begin to see the light. Light is, and always has been the symbol of the divine in humankind.

For whatever reasons each of us chooses to celebrate the feast of lights, we agree to celebrate, and choose this menorah, and these eight candles to pledge to one another and to the history of our people our commonality of celebration.

Reader:

A candle is a small thing. But one candle can light another.

(begin to light the candles)

And see how its own light increases as it gives its flame to another. It's that way with all of us. We have the power to move back the darkness in ourselves and others with the birth of light when one mind touches another, when one heart warms another, when one human strengthens another.

Reader:

The swarming crowd of our big city tramples on our feelings. We are reduced to markets for corporations or assistants to machines. All but a few faces are cold and strange.

But in extraordinary moments we feel the source of our creation. We can sense the spark of holiness in each strange face. Beneath the cold mask of isolation the troubled spirit of a sister and brother can be seen.

So in praise of this spirit, Our God, we feed the hungry in distant lands, heal the insane whom we do not understand, dignify the aged who live in another time, and trust those whom we will never know. If we can summon the strength to respect even our enemies, then we create no enemies.

To love each other is to love God.

Reader:

See how good it is for brothers and sisters to sit together.

Congregation sings:

Hineh matov umanaim, shevet achim gam yachad.

SHABBAT SHALOM

HR

APPENDIX VI  
"WORSHIP TRANSFORMATION"

BY  
RABBI HARVEY FIELDS



"WORSHIP TRANSFORMATION"  
By Rabbi Harvey J. Fields

Let me commence with a caveat. There are two ways of responding to the gracious invitation which has been extended to me to speak this Shabbat afternoon on Worship Transformation. The first is to assume the posture of a detached critic who dispassionately describes what he sees happening, and suggests some possible directions and solutions. A second posture is to reveal what one has experienced with the hope that a personal odyssey will reveal issues more meaningfully-- may connect us as a community of strugglers -- and, possibly, allow for the sharing of solutions which have evolved out of very human trials, errors, yearnings and fulfillments. Because our concern is prayer, I have deliberately chosen to cast my presentation in personal terms. My hope is that out of such a sharing we may create that combination of התלהבות (fervor) and התבוננות (devotion) that will restore and renew the pulse and potential of prayer in our lives.

A few years ago I was invited by the Curriculum Committee of the UAHC Commission on Jewish Education to prepare and present three papers on Prayer and our Religious School Youth. While I had some strong convictions, I decided to survey some of my colleagues, Rabbis and Cantors, about their perceptions of prayer in our congregations. I wrote to fourteen and asked: "Do you think we have a problem of prayer on the Religious School level?" My respondents (of differing ages, theologies and locals) answered in a strong single voice: "We have a problem, a serious problem--Oh boy, do we have a problem!"

A few of their specific observations are worth sharing with you. One wrote: "The problem of prayer is not only a Religious School problem, but a manifestation of a larger, more pervasive, congregational problem." Another wrote: "prayer in our congregation, for kids and adults alike, is a rote meaningless mouthing-- a perfunctory redundant exercise." Another, quoting Abraham Joshua Heschel: "The problem of prayer is the problem of 'God.'" Another: "Prayer in our congregation is 'dull, dull, dull.'" And still another: "The problem of prayer is that our kids have no prayer models--neither parents-peers or teachers pray!"

What my colleagues articulated was not that we had a problem of prayer, but rather a whole cascade of problems. And we still do! I presume that is why we have gathered here for this Biennial Convocation. For me, personally, the problems of prayer, especially congregational prayer, have been a cause of struggle, or pain, of frustration, of searching, and, at times, of anger. That range of feelings and experiences has led me to probe two questions. Stated baldly they are: One, does prayer still have validity and a place in the life-style of the modern Jew? Two, if it does, how can it be restored, renewed, and made to live again?

To answer the first of those quandries, one must grapple all the difficult way to a definition of prayer. You will pardon me please, if, in this regard, I eschew a liturgical or historiographic definition. I can do it, but it's really not my way. I much prefer to share with you my own private rationale for prayer.

Encapsulated, there are four aspects to my definition. For me, prayer is a poetic vehicle for the expression and affirmation of my ultimate concerns, values and goals. It is an act and experience through which I open myself to the mystery, grandure, joy and sorrow, beauty and surprise of existence. It is a crucible in which I am challenged to assess my living against the values and ideals of my faith. Symbolically, of course, that is what the Hebrew verb פָּרַשׁ means. "To pray" (in the Hebrew) means to judge and scrutinize ones self and ones actions, and to do so with complete candor and, at times, painful results. Finally, prayer, for me, is the drama through which I express, experience and celebrate my identity as a Jew. In the synagogue, or in private, each time I recite a שְׁמַח מֵעוֹלָם mention פָּרַשׁ join my voice to the words of the שְׁמַח מֵעוֹלָם, or celebrate Shabbat, I am renewing my roots as a Jew and my relationship with the אֱלֹהֵינוּ of my people. In this sense, prayer is no theological exercise, nor ought it to be reduced to rigid rote. It should be, rather, a process of Jewish socialization--or identity--of, if you will, "celebrating Jewish."

Having arrived at that definition, I found myself increasingly unhappy with my experiences of prayer in the synagogue. Knowing what I wanted, and needed, and yearned for, I suddenly realized what was lacking and missing nearly everywhere I went. And here lest I be mistakenly accused by someone later of leading us back to some sort of orthodoxy, let me make clear that I did not find in any Conservative or Orthodox setting an answer to my frustration with Jewish prayer. Indeed, I often found the empty rote of some Conservative and Orthodox worship as deplorable and vacuous as the pollyannish and pompous piety of classical Reform.

What I discovered was that we had become imprisoned and crippled by both an archaic content and antiquated forms. By content I mean the Union Prayer Books, and Songster and the old Haggadah of our Reform Movement. By forms, I mean the manner, dress, and style in which so many of us have tried to achieve the experience of prayer.

In terms of content, important and considerable progress has been made. We now have a beautiful Haggadah. We will have, by next year, a new Sabbath and Holiday prayerbook. Within a few years, we will celebrate our High Holy Days with a new liturgy. In addition the Liturgy Committee of the CCAR has committed itself to the production of selected and outstanding creative worship services. Such a program, hopefully, will be a vehicle for meeting the variety of needs of those in our congregations.

What is significant about this revolution in the content of our prayerbooks is that it reflects a considered analysis of the potential of prayer, coupled to an evaluation of our existential position as Jews struggling for meaning and purpose in a twentieth century world. Gone are the quaint Victorian messianic promises and language. Gone are the sermons for putting all your trust in God and not relying upon reason. Indeed, gone is a text absent of women. The content of our new prayerbooks will express the painful doubts of our age; our holocaust horror, the birth and meaning of Israel, our human struggles to find and chart some sort of meaning and happiness in a world which often seems devoid of both. The new content should provide us with some attractive vehicles for joyous

celebration and for sharing with ; our fellow Jews the rich tapestry of our tradition.

Met, having said all of those nice things about the reform of the content of our prayerbooks, I must now add a very serious reservation. If all that we end up reforming is the content of our worship, then we will have failed miserably. As important as the content is--and I happen to believe that it is very important--the transformation of the forms that we utilize in prayer is crucial, indeed critical. It is imperative that we use the publication of our new prayerbooks as an opportunity to transform worship. If we do not, we shall have lost an outstanding opportunity to breathe life and vitality into our synagogues.

In most of our congregations, if we are bluntly honest with ourselves, worship is a benumbing spectator sport. The Rabbi and Cantor are priest-performers, separated from the congregation by dress and special parts and functions. They "do" the service while congregants sit as passive participants. We pray by proxy! The Cantor, and, or Choir, sing our songs. The professionals read our Hebrew, hold our symbols before us, and pronounce blessings upon us. Consequently, most of us are seldom uplifted, moved or involved.

If it is done well, we in the audience will enjoy the spectacle - performance, but because it is Jewish worship, we somehow sense or know that we ought to be more than vicarious observers at the celebration of our tradition.

Abraham Joshua Heschel once described with artful eloquence our plight. He wrote: "Services are conducted with dignity and precision. The rendition of the Liturgy is smooth. Everything is present: decorum, voice, ceremony. But one thing is missing: Life... Our motto is monotony. The fire has gone out of our worship. It is cold, stiff, and dead." It has been my own realization of how true Heschel's critical observation was that has led me on to the agonizing path of what I have come to call Worship Transformation.

Again, let me indulge in personal candor. When I first realized just how spiritually moribund our worship was, I tried to divert myself by writing new liturgies. Yet, I soon discovered that whatever their poetic merit or private pleasure, they were soon victims of vacuous forms and vacant pews. At one point my unhappiness led me to serious questions about whether the congregational rabbinate was really the best place for my efforts in the Jewish community.

I reveal that about my own struggle, because as rabbis, cantors and lay men, many of us have seriously--some of us painfully, questioned whether or not prayer is still a viable vehicle for the expression of our ultimate concerns and identity as Jews. Perhaps, we have said to ourselves, we ought to be content to go through the liturgical motions, ignore all those empty pews, and concentrate our efforts on education, counseling or social action and interfaith activities.

For those of us gathered here, I hope such a resolution to the tension we feel, and the patent failure we experience in terms of prayer, will not do. For I believe that what has happened and is happening by way of worship transformation at Anshe Emeth may be replicated in other congregations. For that reason, let me share with you how laymen and rabbi, grappling together over the past five years, have begun to restore and renew prayer in our lives.

A word about Anshe Emeth Temple. This year the congregation is 115 years old. It has been a Reform congregation for as long as any of the oldest members can remember. It serves a variety of surrounding communities, all bordering on the small, in part decaying, city of New Brunswick. It is about 500 families in size, and continues to grow in numbers each year. In composition, it has its intellectuals, its not so intellectuals, its business and professional men and women, its rich blend of variegated Jewish backgrounds. In structure we are blessed with a building, completed in 1931, with high dome, jewel-like stained glass windows, and rigid-fixed wooden pews. In short, we were constructed with high-classical--Reform in mind!

Six years ago, when I came to Anshe Emeth its worship was typical of that found in most Reform congregations. We used the Union Prayer Book, the choir sang our songs, pulpit and pew performed their routine without much real connection, and the emptiness, the lifelessness of it all, was depressing in the extreme. Here we were talking about a living, joyous, colorful tradition, while our worship was devoid of spontaneity, spirit or sparkle.

After a year of agonizing about the plight of congregational worship, the Rites and Practices Committee and myself went to our Temple Board with a modest proposal. We asked for three things. The formation of a "Prayer Control Group"; the freedom to experiment for five months (on two Friday evenings a month); and the right to formulate the results of our experimentation into future recommendations for congregational worship. Our Board granted all that we requested.

We began by forming our "Prayer Control Group". We did so by selecting, at random, 75 members of our congregation. We sought to include a representation of all ages, beginning with age 13, and both sexes. We invited people who attended worship regularly, occasionally, or never at all. We asked those selected to commit themselves to regular worship attendance during the months of experimentation, and to an ongoing series of evaluational meetings. Not incidentally, very few refused our invitation to serve.

For five months we experimented. We moved the Reading Desk from the pulpit into the congregation. We began services with a period of Shabbat singing. We increased lay participation and leadership of our worship. We introduced the reading of Torah on Friday evening. We made available talism and kippot for those who wished to experiment with Jewish dress at worship. We developed a Folk celebration of Shabbat and holidays utilizing our Junior Choir, folk instruments and adult participants. We utilized the evolving liturgies for Gates of Prayer, material that I had composed, compositions by congregants, antiphonal readings, dance and multi-media presentations.

After each service we encouraged congregants to take home questionnaires to help us evaluate what we had done. We had our measure of accomplishments and failures. We had our heated debates and disagreements. Yet, what we discovered throughout the five month life of the Prayer Control Group is that ~~Jews really did wish to celebrate and worship as Jews.~~ What we have been doing ever since is refining, elaborating, and deepening our prayer experience. And the results have continued to ripple across our Jewish lives.

Let me delineate a few of them for you. First, ~~we have accomplished a considerable transformation in the involvement of our congregants in prayer.~~ We have become a singing congregation and a participant oriented congregation. We begin each Shabbat eve service with a period of z'mirot led by voice and guitar. That not only establishes a mood, but allows us to teach new songs and add to our singing possibilities. We encourage congregational readings. We involve congregants in the leading of the service, and in the reading of Torah. As a matter of fact we are now encouraging post-Bar and Bat Mitzvah students, as well as adults, to prepare Torah portions for our services.

Second, ~~we have sought to emphasize and heighten the warmth and joy of our Sabbath and holiday celebrations.~~ This we have largely accomplished through what we have come to call Folk Celebrations. At least once a month we welcome the Sabbath with: a Shabbat Dinner at the Temple. We commence the dinner with singing and; a Kabbalat Shabbat, and conclude it with a mixture of songs, story, and preparation for worship with the congregation. It began as a dinner for two classes and their families. But the idea has advanced well beyond that. Now the Sisterhood has their dinner, the Senior Citizens theirs, and the Youth Group theirs. Last year our Board of Trustees, not to be outdone, scheduled a Shabbat for themselves.

This Shabbat and Holiday dinner "madness" is not just a meal at the Temple. It was designed as and has become, a significant vehicle for helping people learn how to do Shabbat and holidays in their own homes. At each Shabbat Dinner, we provide a Shabbat Home Service with a song supplement that the family can take home and utilize. We are thereby putting increasing numbers on their way to Shabbat home celebrations.

Our Folk Celebrations are not "Children's Services." I emphasize that. The texts we use are sophisticated and adult, and the worship is led by adult models. The point is that we want our children to see that worship is not kids' stuff. The joy we have accomplished seems to transcend age. Young and old alike, participate and return enthusiastically. Their comments, even the critical ones, bespeak a growing appreciation for their tradition, and a love for themselves as Jews.

Our Folk Celebration continues when those who have had dinner at the Temple join other congregants in the Sanctuary for worship. At our Folk Celebrations of Shabbat or of a Holiday, the Reading Desk is removed from the pulpit and placed on a level with the pews. The Junior Choir, with folk instruments, sits on the pulpit facing the congregation and leads all of us in singing. Rabbis sit with their families close enough to the Reading Desk so that they can participate with ease. Lay readers are appointed, and help to lead the worship. The Torah Service and Sermon, or story, are appropriately molded in time and content for the occasion. We encourage parents to bring their children, young and old, and while the noise level at times is disconcerting, we allow no lectures on silence in the Sanctuary. We prefer to let God know we are there, even our talkative toddlers. Why? Because if their associations with our Sanctuary are positive ones, if they go home singing their songs, which many do, they will return again and again. And they do!

~~The third result has been the impact of our experiment upon other phases of congregational activities.~~ We have nearly doubled the numbers of young and old who attend Shabbat Services on a weekly basis. At our Folk Celebrations, it is not uncommon to fill our Sanctuary. For the past two years, Sukkot and Simchat Torah Services, held not on the closest Friday evening, but on the eve of Chag, have been attended to capacity. Our Holiday Morning Services, while still lagging, have increased, tremendously, in attendance. Yet, of perhaps more importance, is that the sense of involvement has spilled over into the home. More and more of our families are wrestling with the celebration of Shabbat and Holidays. More and more are building home Sukkahs. More and more have begun to work at Pesach and the Seder. More and more are rethinking the way in which they celebrate the High Holy Days and Chanukah. And more and more have become involved in our Adult Academy of Jewish Studies. Many adults are studying Hebrew, and larger numbers are taking a variety of courses that we offer. Indeed, as our congregation grappled with whether or not to add as Assistant Rabbi to our staff, one of the important considerations was that another Jewish teacher would add new dimensions and possibilities for our Adult Study Program.

~~Mr. [unclear] that Worship Transformation stirs not only what happens in the Sanctuary, but its ramifications are felt in nearly every aspect of congregational life.~~

Let me turn now to a few very brief remarks about the roles of laymen, Cantors, and Rabbis in the process of transformation.

First, with reference to laymen. I have been asked on countless occasions when I have spoken on Worship Transformation: "Didn't it disturb the regulars?" "Did it drive them away?" My answer is no. Our Prayer Control Group included several regular attenders. It was explained that our experimenting was for the purpose of serving the variety of worship needs in our congregation. The changes and adaptations made in our regular worship flowed out of what was found meaningful in

our experimenting. The results have been that our regulars felt a part of the process, and a part of its success. My present President, who five years ago, was not at all positively inclined toward what we were seeking to do, recently leaned over to me during Z'mitot at a Shabbat Service and said: "Look at Mr. X. What a change. Five years ago, he would sit there stiff and unsmiling every Friday night. Look at the happy expression on his face. He is really enjoying himself! The point is, that most laymen really want to be involved, want to get something out of worship. Our Temples must provide the atmosphere for our Judaism to be loved out into the open and expressed with enthusiasm.

That brings us to our cantors. They are, by and large, an unappreciated group of very talented people. That is, I believe, partially the fault of rabbis and laymen, and partially the fault of cantors themselves. We cannot and should not expect our cantors to be a cross between Jan Peerce and Johnny Cash. The Cantor who makes of our melodies a concert will snuff out the potential song of his congregants. In Worship Transformation, the Cantor will strive, in every way, to open congregants to singing their songs. He will work for a blend between solo and response, between the uplift of a beautiful chant and exhilaration of a congregation enthusiastically joined in song. He will realize that a choir can be as great a danger to worship as it can be a source of inspiration. What Worship Transformation demands is a hearing for the congregation, led, taught, and inspired by musicians and cantors whose primary goal is the unleashing of the Jewish spirit in song.

Finally, let me conclude with a few remarks about the role of the rabbi in the process of Transformation. It is a most delicate and sensitive one. Perhaps, a tale out of our tradition will provide us a context in which, properly, to understand its significance.

We are told that when the famed Rabbi Zusia was asked by the Jews of Kolomey to be their rabbe, he refused. They came and begged him. Again, he refused. Finally, they declared him their rabbi against his will.

In response he told them: "No one has the right to oppose his will against that of a congregation of Israel...yet, I warn you! I am not nor shall be a maker of miracles or a dispenser of indulgences. Don't look upon me as a substitute for study or prayer, or as a mediator between you and Heaven. If you are seeking someone to lighten your task of being a Jew, then look elsewhere. Easy solutions are not my way."

I happen to cherish those words. I happen to believe that tragically, too many rabbis have been made--or have made themselves--into dispensers of indulgences, substitutes for prayer, and magical mediators. For me, a rabbi is a model of Jewish living, struggling, studying, searching, and praying. His task is to encourage -- tempt and inspire in those whom he touches--an appreciation and enthusiasm for themselves as Jews. What that means in terms of Worship Transformation is that rabbis ought to share, openly, their own struggles with finding meaning in Shabbat, holidays, and Jewish tradition. It means wrestling with mitzvot, and the articulation of a Jewish self-discipline. The power of a glorious sermon on the beauty of Shabbat, for example, cannot but ring of hollow pretense when congregants know that their rabbi makes appointments on Shabbat, or goes shopping, or spends time at his job--namely appearing at Bar and Bat

Mitzvah functions. When congregants realize that Shabbat, or any other holiday, is a point of renewal for the rabbi and his family, then they will begin to yearn for a replication of some of these same fulfillments.

One other example helps make the point. I stopped<sup>W</sup>earing a robe at worship five years ago. I wear a tallit and keepah. I did so because dressed like a judge or priest, I didn't feel like a Jew at Worship. In that small change, I discovered that costume really makes a difference. Today more and more of our congregants have found their way to discovering the same thing. The point I am making is that Worship Transformation for the rabbi means de-priestifying, and de-priestifying means, finally, the freedom and opportunity to teach and to touch Jewish lives.

Please make no mistake. Worship Transformation is no easy matter or process. It is, rather, a traumatic experience for a congregation, cantor, and Rabbi. There is the ordeal of change, its antagonisms and agonies. But there are also the great joys and triumphs. Last Simchat Torah, our Temple was literally crammed to standing room only. It was a glorious celebration which included dance, song and rejoicing in Torah. At the Oneg Shabbat afterwards, one of my congregants commented; "You know, Harvey, I once thought that by the time I was 50, the synagogue would be dead, but just look at this!"

The point is that we really want to be Jews, and involved, deeply, in the doing of our Jewish tradition. Our task is transformation, is to create the openness, the possibilities, the opportunities that our Jewish souls may breathe, and live, and sing once more.



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