VARIETIES OF CREATIVE LITURGIES: AN ANNOTATED ANTHOLOGY

by

Peter K. Gluck

Thesis submitted in partial fulfillment of
the requirements for Ordination

Hebrew Union College-Jewish Institute of Religion

June 1982

Referee, Dr. Robert L. Katz

DIGEST

Since the late 1960's, there has been an outpouring of new liturgical materials written and edited by Reform rabbis and lay people. One of the results of this abundance of new liturgies was the publication of a multi-service prayer book, the Gates of Prayer, by the Reform movement. Yet, the material included in that volume represents only a very small part of a vast field. Many rabbis and congregations are publishing their own volumes for the entire liturgical year. Moreover, various life-cycle events demand a personalization and a customization which is impossible to achieve with a standard published work. The creative liturgies provide for such individual attention.

In this thesis I collect and analyze creative liturgical passages which are representative of the most common changes found in the services. The passages are selected from introductory readings refering to the synagogue, candle lighting ceremonies, Torah services, and Kiddush ceremonies. Rather than giving a broad, general view, I present an in-depth approach in which I attempt to understand structure and content. Since no formal analytic vocabulary exists that accurately describes the liturgical material in question, I develop and use such a vocabulary in an effort to maintain an objective investigation.

I adopt and utilize the perspectives of four related disciplines. The literary critical viewpoint permits the asking of significant questions about the content of the liturgy. The structuralist perspective reveals how the material is organized. Through an understanding of myth and

ritual, a better appreciation of the significance of religious ceremony may be gained. Finally, psycho-social insights provide for a clearer appraisal of the dynamics of a liturgical event and the possible effects it may have on a person.

The most typical innovator keeps the basic form and symbols of traditional services. While interpreting Hebrew blessings and passages, the writer presents new meanings together with varying theological perspectives. In addition, the liturgist expresses many basic values and ideals in language which closely reflects the idiom of the modern age. Most of the material is not phrased in traditional prayer language. The statements are descriptive of opinions, attitudes and truths held by the authors, rather than their praises, supplications and thanksgivings. In this way, creative liturgies reveal a changing awareness of the nature of the worship experience.

Though no single view predominates, I found the greatest emphasis to be on the needs of the individual person and the concerns of the community. Specific issues, such as women's equality, social welfare, war and peace, the quality of life, and individual growth and development, are represented. The creative liturgist relates not only to these universal human strivings and aspirations, but also to particular Jewish concerns as well. Such contemporary problems as the meaning of the Holocaust and the future survival of the Jewish people are discussed. Most importantly, the creative liturgist deals with the very nature and definition of modern Jewish religious expression. Creative liturgy represents many of the conclusions which have been reached.

The preservation of Judaism means first and foremost the preservation of its spirit in its pristine purity and beauty. This is accomplished not only by theoretical and abstract teachings, reasonings, expounding and convincing arguments and illustrations; it must be done with the aid of adequate forms, institutions, usages and performances in which the spirit is manifested. They are both educational means and the media of intercourse between the feeling and the reason, the emotional and the intellectual natures of man... Wherever the ancient, inherited, established and accepted forms and institutions, usages and performances are adequate to reach their end and fulfill their aim it is our duty to guard and sanctify, to expound and to recommend them by words and deeds. Wherever the means are no longer adequate to the end, it is no less our duty to replace them by new and proper means.

Isaac Mayer Wise, CCAR Yearbook (1), 1890, pp. 18-19.

DEDICATED

To those who wish to inspire

CONTENTS

PREFACE

My research into the field of creative liturgics has brought me many new acquaintances. As I followed leads to individuals in the rabbinate who author and use new liturgical materials, I spoke with a group committed to deepening the religious experience of Reform Jews. Because of their interest in sharing with me what they produced, and why they produced it, I have a clearer insight into the dynamics of creative liturgics. It is also because of their response that I am able to share with you the material in this thesis. My thanks go to them all.

In almost all my conversations, one point was repeated again and again. We can no longer understand the worship service, what I call the liturgical event, to be composed only of the elements praise, petition, and thanksgiving. Though many do hold these as valid categories of response, there is a large group for whom the liturgical event has many other dimensions. We miss the importance of the material now being introduced into the services of Reform if we insist on viewing "worship" through any single lense. By and large, creative liturgy demonstrates the existence and acceptance of vastly different and varying religious orientations.

This anthology is comprised of exhibits followed by their analysis. All the selections were used in actual services. A working assumption throughout is that a given compiler included innovations in the service because they were considered to be significant and worthwhile, and

because they were viewed as being effective in bringing about positive religious experiences.

Most of the exhibit references, found at the end of chapters, are to the editors of the services. The editors make the final decision to select and include particular readings, while excluding others. Wherever the author is known for certain, the name is given. Unfortunately, in most cases, the author was not clearly demonstrated. The job of identifying all authors is left for further research. For now, and more importantly, we have the fruit of their labors.

I offer a special thanks to Dr. Robert Katz for giving me the opportunity to engage in free and unfettered research, while keeping me mindful of the goal of excellence; to Lori Puthoff for incredible perseverance and aid in the final production of the thesis; and to Jody my wife, with love, for helping to make a reality out of a dream. May you bathe, always, in the sparkling waters of redemption.

CHAPTER I

Introduction

A. Researching Creative Liturgy.

The fact that a great number of creative services are currently being used in the religious ceremonies of the Reform movement is a fact which needs no documentation.[1] If documentation were needed, a look inside the Gates of Prayer,[2] the Gates of Repentence[3] and the Gates of the House,[4] and a quick comparison with the last edition of the last edition of the Union Prayer Book I and II,[5] would convince one that many new liturgical passages are being employed. Articles such as Hoffman's "The Liturgical Message,"[6] and the "Introduction" to Bridges to a Holy Time,[7] by Alfred Jospe and Richard Levy, reveal a growing critical awareness of what constitutes that material which is known as "creative liturgy."

Other essays, such as Lou H. Silberman's "The Union Prayer Book: A Study in Liturgical Development,"[8] and numerous selections in the Central Conference of American Rabbis Yearbook (CCAR),[9] tell us about the history and polemics surrounding liturgical change in American Reform Judaism. In still other volumes, writers discuss the issues of prayer book aesthetics and theology. These include CCAR Journal--A Special Issue on Worship and Liturgy,[10] The Theological Foundations of Prayer: A Reform Jewish Perspective,[11] Understanding Jewish Worship,[12] and The Dynamics of Jewish Worship.[13]

In all of the above mentioned writings, we are given, in the main,

opinions and theories about the nature of the entity called "the worship service." Though the subject of creativity is discussed and the need for it expressed, it is not common to find a close consideration and analysis of extant creative passages. In one article, "The Common Service: Shabbat as a State of Being,"[14] certain lines from the Gates of Prayer are cited. However, the selections were meant to be indicative of the liturgical expression found in that volume and not creative liturgy.

My task of investigating the nature of the creative liturgical material really began with the reading of primary texts. After viewing a sizeable quantity I discovered that the discussions and theories set forward in the secondary literature did not relate substantially to the data I was collecting. Consequently, I reached the results of my research principally through inductive analysis. The thesis is focused on separating out the constituent parts of the structure, and on determining the meaning of selected texts. I adhere to a scientific method of looking at all the evidence, that is, every part of the text, before arriving at my conclusions.

I chose the passages presented here because they represent the most common innovations. They are the middle point in a much broader spectrum. Unfortunately, I cannot claim that this is a scientifically chosen sampling. It is, however, in my opinion, a representative one. From it we may learn much about, appreciate more, and better understand creative liturgy.

The task of understanding is not, however, easily accomplished. Where questions of religion are concerned, people are guilty of every possible sort of dishonesty and intellectual misdemeanor.[15] To explore the nature of a religion's liturgy is to investigate the most affective, emotion laden aspect of that religion. And, accordingly, while searching out the creative liturgies of the Reform movement we run into many thoughts, wishes and desires of modern Jewry.

B. Defining Appraoches.

To help establish and keep perspective I choose as my guide four points of view: the literary critical, the structural, the myth-ritual, and the psycho-social. With these perspectives I view the liturgy and treat it as a special kind of literature. Like all literature, it belongs to the world man constructs, not to the world he sees; to his home, not his environment. Literature's world is a world of immediate experience.[16] Without the help of guidelines, our analysis of that literature is dependent upon subjective responses. With guidelines, any subjective response is seen for what it is, and categorized as such. Creative liturgy is essentially new literature; it offers new experience. In our introduction to its analysis we must therefore remain as objective as possible.

The valuative question so often asked, "Is it good?" can only be answered after criteria has been established to judge the material. To date, no such criteria exists. Therefore, I begin by asking basic

literary questions: What does the author say and why? What images do we find? What do they represent? Does the liturgy evoke a range of meanings that engage me? Does it communicate to me significant ideas in a way that I may experience them? Does the material keep my attention? Is the message clear? These kinds of questions allow us to probe the text for content.

When looking at the liturgy, I also take into consideration its structure and how it works within the framework of the ritual. The notion of structure is comprised of three key ideas: the idea of "wholeness," the idea of "transformation," and the idea of "self-regulation."[17] In order to understand the way a work is put together and functi ns, we can analyze it according to these perspectives.

Where there exists wholeness, we are able to ascertain some element that allows us to see a totality rather than an array of parts. We can then characterize the entire piece; we recognize it as being complete. When we identify all the parts, detail the logic of their connectedness, and see the inner workings of the structure, we can then understand the transformative aspect of the whole. The transformative aspect tells us how and why the structure holds together. The third element helps to separate one structure from the next. This is the closure point. There must be an ending, and we must be able to recognize it. In this way, a structure regulates itself. An ending implies a beginning.

In services, the words and actions are arranged in a structured

form. An example follows. The service is understood to be a complete entity, that is why we call it a "service." This constitutes the idea of wholeness. Yet, we know the service is made of different parts, such as introductory statements, the Shema, the Amida, the Torah service, the Aleinu and the Kaddish. How these parts work together, and the fact that they do work together, reveals the process of transformation in the service. The service is separated from all other realities through its ending, the Kaddish. Therefore, it is self-regulating. It tells us when it is concluded. Actually, every part of the service may be outlined in a similar fashion, thus laying bare its essential structure.

The creative liturgist, in order to create, must recognize and utilize the structure within which he is working. He may add to that structure new parts, or simply alter the existing content of the established parts. To analyze the creative works, we too must comprehend the functioning structure of a liturgical event.

The myth-ritualist perspective gives us but another means for understanding creative liturgy. In one sense, the myth-ritualist perspective summarizes the above mentioned approaches. Much of the literature may be understood as mythology; its structure as based in ritual. The myth is a system of word symbols, whereas the ritual is a system of object and act symbols.[18] When taken together, they constitute the whole of the liturgical event.

The importance of the myth-ritualist viewpoint is its ability to see

through the symbol language to its meaning. It thereby tells us much about the beliefs of the people. When we couple this with a psycho-social understanding, we are able to learn about the life of the people, and the role these religious services play in their lives.

> For myth and ritual have a common psychological basis. Ritual is an obsessive repetitive activity--often a symbolic dramatization of the fundamental "needs" of the society, whether "economic," "biological," "social," or "sexual." Mythology is the rationalization of these same needs, whether they are all expressed in overt ceremonial or not. Someone has said "every culture has a type conflict and a type solution. Ceremonials tend to portray a symbolic resolvement of the conflicts....[19]

The creative liturgist works with the inherited myths and rituals of his culture--traditional rabbinic Judaism. But, because he is adding to or taking from that tradition, he is involved in a process of changing the meaning and significance of those very same myths and rites. In researching what they have changed and what they have added, we discover their perception of the needs of their, and our, time. They are writing for all of us, that is, for congregational use. And this is as it should be, for myths and rituals

> ...are usually composite creations; they normally embody the accretions of many generations, the modifications (through borrowing from other cultures or by intra-cultural changes) which the varying needs of the group as a whole, and of innovating individuals in the group, have imposed.[20]

C. <u>The Importance of Hebrew and English.</u>

When we speak of the innovations in the liturgy of the Reform temple, we talk about a broad range of divergencies from the traditional liturgy.

We can describe (1) the elements left out, (2) those left untouched, (3) those left in and altered, (4) the elements added. The common ground for all changes is the language used, either Hebrew or English.

The vast majority of innovative liturgies keep at least a minimum amount of Hebrew. Some include most of the major parts of a traditional service. Most maintain what could be called a skeletal outline of the traditional service. Such items as the Barechu, the Shema, V'ahavta, Michamocha, a number of sections from the Amida, the Aleinu and the Kaddish appear regularly. The roots of this "outline" are in the Union Prayer Book. And so continuity exists from one service to the next.

Since there is no sanctioned requirement in Reform, the Hebrew included is usually determined by the rabbi's own commitments, coupled with a sense of the desires of the congregation, and perhaps their explicit requests. By including the Hebrew commonly known and enjoyed, the compiler is able to present a service somewhat familiar to the congregation. The Hebrew functions to preserve a sense of comfortability and identity. This is important, for it is upon this base of Hebrew that the editor builds the creative service.

Much of the Hebrew in experimental worship services is Hebrew for which composers have written "popular" music, or for which traditional melodies are widely known. As well, the creative liturgist uses shorter Hebrew folksongs with easy to learn melodies. It would appear, then, the Hebrew is kept for aesthetic purposes, to offer a sense of

what many call "Jewishness" in the liturgical event. The Hebrew links the participants aesthetically to what has come before them. Another fact supports this contention. We know that few, if any, of the congregants can translate the Hebrew. Most have difficulty reading it. Therefore it cannot be the content or personal observance that makes the use of the ancient language important. In sum, the Hebrew kept in services is fulfilling primarily these functions: 1) providing continuity with past prayer books; 2) providing an aesthetic backdrop for a Hebraic-Jewish service; 3) offering musical experience within the service structure. In all cases, the cognitive content is not significant.

The material altered within the service or added to it is written almost entirely in English. The significance of this is that new ideas have a chance to enter the liturgy. By the very use of the "foreign" language, the creative liturgist is able to bring into the liturgical event an entire new world of symbols and language. Moreover, he is able to interpret in clear terms what the traditional symbols mean, and communicate the interpretation to the congregants.

If we view the liturgy as literature, and as poetry in particular, then an important principle is working here.

> Essentially, what we have is this: poetry (read liturgy) is collaborative; one dimension of this collaboration requires that the language of the poem's "virtual life" make connection with the linguistic culture of the reader....
>
> ...the dynamic of response is essentially the process of empathetic re-creation, itself a form of collaboration between the reader and the poem. We may now assert that a prerequisite for response, for any given instance of empathetic

> re-creation, is the presence of a linguistic culture in the poem with which the reader can collaborate, because his own relationship to the some linguistic culture meshes, at least to some degree, with that presented by the poem.[21]

Since the people in the congregation are constantly involved in an English speaking culture, if the service is to communicate with them it must do so in English. In this way the creative liturgist may call upon a meaningful vocabulary making it possible for a significant encounter.

D. The Importance of New Printing Methods.

When considering the massive amount of creative liturgies produced in the past twenty years, it is impossible to overestimate the influence of the printing machine revolution. The speed and least of expense with which one may now use a mimeograph, ditto or photocopy machine means that the process of mass reproduction is available to everyone. Moreover, the amount of individualizing of the finished product is unlimited.

In a former time, when scribes were required to reproduce the written word, innovations were not as easily achieved. Oral innovations and written innovations of the sages circulated among the few, slowly spreading toward the masses. Today, similar creations may be possessed by many, instantly. Through time, the oral word was written down; currently the written word becomes the spoken word upon presentation.

Ready access to mass duplication allows the compiler of a creative

service much more personal contact with the congregant. The person responsible for the service is present; the congregant has his personal copy, too. But, this duplicated service is less formal than one which is hardbound and may be seen as less serious and official. Even so, the use of soft cover services are widespread. The mimeograph machine is a major printing source. Some editors use other kinds of printing machines to reproduce their creative services. Most notably is the offset lithograph method. This gives the print a fresh, formal look and results in the creation of a paperback book. Thus, an innovative liturgist may circulate materials with economic ease.

Lastly, any group or organization, in planning the publication of an official prayerbook, must condense and select a limited number of readings. These, then, must cover a broad range of needs within congregations. Now, instead of a monolithic prayerbook, incapable of bending and shaping itself to changing human situations, the new methods of printing make innovation more simple to accomplish. Thus, the new processes allow the liturgist to keep in constant touch with the changing needs and lifestyles of those participating in the religious rituals.

FOOTNOTES

Chapter I

1. See: "Index of Creative Worship Services" of the Commission on Worship, UAHC-CCAR-AAC; CCAR Newsletter, lists new material continually; Lawrence A. Hoffman, in his article "Creative Liturgy," goes so far as to speak of a "Creative Liturgy Movement." He concludes: "...the portrait that emerges from the Creative Liturgy of the last decade....is, admittedly, a portrait drawn with some bias....But judging by the growth of the literature involved, and the extent to which its concerns and worship modes are being adopted throughout the Jewish community generally, the picture may well be a fairly accurate one." Jewish Spectator (Winter, 1975), p. 50.

2. Gates of Prayer, ed., Chaim Stern (New York: CCAR, 1975).

3. Gates of Repentence, ed., Chaim Stern (New York: CCAR, 1978).

4. Gates of the House, ed., Chaim Stern (New York: CCAR, 1978).

5. Union Prayer Book: Part I & II (CCAR: New York, 1940).

6. Lawrence A. Hoffman, "The Liturgical Message," in Gates of Understanding, Lawrence Hoffman ed. (New York: CCAR, 1977), pp. 131-16 . See also his introduction to that volume, "The Liturgical Question," pp. 3-9.

7. Alfred Jospe and Richard N. Levy, eds., "Introduction," in Bridges to a Holy Time (New York: KTAV, 1973) pp. 1-18.

8. Lou H. Silberman, "The Union Prayer Book: A Study in Liturgical Development" in Retrospect and Prospect, ed. Bertram Wallace Korn (New York: CCAR, 1965), pp. 46-80.

9. See: "Notes" to Silberman's article for multiple references and their context, pp. 74-80.

10. Daniel Jeremy Silver, ed., CCAR Journal: Special Issue on Worship and Liturgy (New York: CCAR, 1967).

11. Jack Bemporad, ed., The Theological Foundations of Prayer: A Reform Jewish Perspective (New York: UAHC Commission on Worship, 1967).

12. Jakob J. Petuchowski, "Cult, Entertainment, and Worship," in Understanding Jewish Prayer (New York: KTAV Publishing House, Inc., 1972), pp. 26-34.

13. Haskell M. Bernat, The Dynamics of Jewish Worship: A Practical Manual for the Contemporary Synagogue (New York: UAHC Commission on Worship, 1975).

14. Alvin J. Reines, "The Common Service: Shabbat as a State of Being," in Elements in a Philosophy of Reform Judaism (Cincinnati: Institute of Creative Judaism, 1976), pp. 84-115. See also his article in same, "A Common Ritual for Reform Judaism," pp. 116-126.

15. Sigmund Freud, The Future of an Illusion, trans. James Strachey (New York: W. W. Norton & Co., Inc., 1961), p. 32.

16. Northrop Frye, The Educated Imagination (Bloomington: Indiana University Press, 1964), p. 27.

17. Jean Piaget, Structuralism, trans. and ed. Chaninah Maschler (New York: Harper and Row Publishers, Harper Colophon Books, 1971), p. 5.

18. Clyde Kluckhohn, "Myths and Rituals: A General Theory," in Myth and Literature, ed. John B. Vickery (Lincoln: University of Nebraska Press, 1966), p. 39.

19. Kluckhohn, Myth, p. 44. See: Frida Kerner Furman, "Ritual as Social Mirror and Agent of Cultural Change: A Case Study in Synagogue Life," in Journal for the Scientific Study of Religion 20 (3), 1981, pp. 228-241, for a field study of a Reform synagogue in which two liturgical rituals are identified that reveal culture-wide tensions.

20. Ibid.

21. David Swanger, The Poem as Process (New York: Harcourt Brace Jovanovich, Inc., 1974), p. 168.

CHAPTER II

The Synagogue

Among the many themes and interests of the creative liturgist is the attempt to discover the meaning of the synagogue for the modern Jew. To this end, the compiler will include a statement or meditation which relates his understanding of what is really happening in the "House of Worship." To some the obvious answer would be that people are praying. What we find is that this is only partially true. The synagogue, as the Torah, is both a physical structure and a comprehensive symbol.[1] This means it is a symbol that contains within it many other symbols; it represents a plural number of meanings.

For most persons, the synagogue carries the meaning of community. It is where Jews come to demonstrate their Jewishness and to associate themselves with other Jews, to hear Jewish content, to gain inspiration, and to do something unmistakeably Jewish. For many, then, the synagogue acts as a means to Jewish identity by providing for Jewish experiences. Yet, praying may be only one of these experiences. Moreover, there are many different notions of prayer, and the liturgist must describe them, or allow for all of them, if he is to be successful in accurately describing the synagogue.

There is great debate over the origin of the synagogue. Some believe it came into existence during the period after the destruction of the first temple in Jerusalem (586 B. C. E.). Others date its origin later, during the occupation of Palestine by the Greeks. In its earliest

form, it may have been a meeting place for rebels planning to overthrow Greek rule.[2] Certainly, though its predecessors date to an early time, the real significance of the synagogue as the focal point of Jewish religious affairs does not begin until post temple, early dispersion days (after 70 C. E.).

Whatever its origin in place and time, all agree that the synagogue has now existed for centuries as a singularly significant institution in the continuance of Jewish life. But, as there is debate over the beginnings, so is there debate over the use and meaning of the synagogue. It has been not only a place of prayer and of study, but also a place of meeting for the community, a shelter from the cold, and a ve itable civic center.

Jews continue to debate the purpose of the synagogue to this very day. Debate, yes; stop building and using them, no. In modern America, the question of the meaning of the synagogue is no more aptly posed than by the statements found in creative liturgies. Part of the self-conscious awareness that is so prevalently found in this liturgy is the attempt to define the very institution in which the material is used.

Often a passage about the synagogue begins with these words--"We gather here today to..." The writers will then give a very self-conscious viewpoint on the reasons to be in the synagogue. Indeed, they try to make secure the notion that the place has significance, and that we are aware of the significance. They hope to provide us with the rationale for our attending synagogue functions. We thereby may

understand ourselves and our religious institution better. Through understanding, our involvement with the institution should become more meaningful and satisfying.

Of course, every different occasion demands a small alteration in the statements defining the use of the synagogue. Though there is some overlapping, one finds that on Rosh Hashana the liturgist wants us to see our involvement in the liturgical event in a somewhat different way than during a Bar Mitzvah. This change in perception is evident in many of our synagogue readings. They help to define much more closely the precise nature of the event. One would guess many Jews feel somewhat lost and uncertain about what the ceremony or holiday means. Therefore, the passages help to educate the people. Sometimes the editor presents the traditional meaning. More often he will use the passage as a vehicle for presenting a new interpretation.

Readings about the synagogue are normally placed near the very beginning of the service. This makes sense, since the reading tells people where they are and what they should do. More exactly, it tells the participants about themselves, and about the space and time event in which they are involved.

Exhibit #1

"Why We Come to the Synagogue"

(Reader and Congregation)

We come to the Synagogue to probe our weakness and our strength, and to fill the gap between our profession and our practice.

We come to lift ourselves by our bootstraps.

We come to quiet the turbulence of our hearts, to restrain our mad impulsiveness, and to check the itching eagerness in our every muscle to outsmart and outdistance our neighbor.

We come for self-renewal and regeneration.

We come into the Synagogue to contemplate and be instructed by the heaving panorama of Jewish martyrdom and human misery.

We come to be strengthened in our determination to be free, never to compromise with idolatry or bow to dictatorship, never to cringe before autocracy or succumb to force.

We come to orient ourselves to the whole of Reality, to the thrusts of power beyond the comprehension of our compounded dust.

We come to behold the beauty of the Lord, to find Him who put an upward reach in the heart of man.

Exhibit #2

(Reader)

I come to the Synagogue to probe my weakness and my strength, and to fill the gap between my profession and my practice. I come to quiet the turbulence of my heart, restrain its impulsiveness,

> and check the eagerness to out-smart and out-distance my neighbor. I come for self-renewal and regeneration. I come into the compassion permeating the Synagogue, to contemplate and be instructed by the panorama of Jewish Martyrdom and human misery. I come to be strengthened in my determination to be free, never to compromise with idolatry or bow to dictatorship. I come to orient myself to the whole of Reality. I come to behold the beauty of the Lord, to find Him who put an upward reach in the heart of man.

Exhibits one and two are very similar. The first selection began a Shabbat service.[3] The second was a meditation in a Yom Kippur service. It is interesting to note how exhibit one was adapted from a responsive reading,[4] phrased in the plural "we," to a reader's meditation[5] in exhibit two, phrased in the singular "I." The second passage is shorter as well. As we view the change, and note the lines removed, we catch a glance of the creative process of the formulation of an innovative passage once it is in use. We see that certain items, such as the one in question, may be used in several different ways. Its use--the way it fits into the structure of the service--will determine its shape and form.

Yet, the basic idea content remains the same. In exhibit one we see the repetition of the phrase "we come to the synagogue." Such repetition sets-up a cadence in parallel structure. The content, the list of reasons for coming to the synagogue, is given form by this as well. We are then, able to read aloud responsively.

There are many reasons for coming to the synagogue. According to

these passages, they relate in the main to the possibility of change within the person. The synagogue service is thought to provide an experience through which the person may realize changes that will better his life. There is much to be done; "We come to probe our weaknesses and our strength...to quiet the turbulence of our hearts...to contemplate and be instructed." The synagogue service, the liturgical event,[6] has a variety of simultaneously legitimate purposes. The active need of a participant[7] is fulfilled by one or more of these purposes. According to these passages, persons must be active participants, and not passive observers if they are to gain anything from the service.

Perhaps all the activities described in exhibits one and two may be summed up with the line "We come for self-renewal and regeneration." A person ought to be aware of this purpose and act upon it when entering a synagogue. It is a self-guided choice made for the betterment of the self. The responsibility is ours to "lift ourselves by our bootstraps," and to "find Him who put an upward reach in the heart of man." The synagogue is thus transformed into a "House of Rejuvenation" for the Jewish person.

Exhibit #3

(Reader)

> Here in this quiet place, apart from our frantic comings and goings, the pressures and pull of a world outside these walls, we pause on this special

> day to reflect upon the meaning and purpose of our lives as human beings and as Jews. This day, we have come together to share with family and friends the celebration of Bar (Bat) Mitzvah. Whatever the reason for coming, for many Jews of this modern age it is often difficult to walk into a synagogue or temple. It should be as our home, yet we sometimes are ill at ease. It is where we want to belong. Somehow, we feel it is where we know we belong...yet, we seldom come, for we know not if we believe, or what we believe or quite why we believe. So many questions. Our hearts bid us enter. Our minds question the bidding.
>
> Today, some of us have entered the Temple in deep faith; some in profound confusion. But, all of us have entered the Temple to witness and to share in the celebration of this Bar (Bat) Mitzvah. It is fitting, then, at this special time to begin again solemnly to recall the ever-living message of Judaism: that our lives are real; that we may live them with significance and purpose.
>
> It is appropriate, that on this particular day, we all reflect upon that significance and purpose and join in recognizing that we are...each and every one of us...a reservoir of possibilities a fountain of potential good.

The service from which this passage was taken is a Shabbat service for Bar and Bat Mitzvah. It comes as part of several introductory readings.[8] The author shows great sensitivity to the feelings of the congregants. He weaves a few basic truths about the Reform congregation into a fascinating, prose-like passage. We note the self-awareness and self-consciousness displayed in the statements. It is at once prescriptive and descriptive in its assertions.

Many themes are explored. Such straightforward statements as

"On this special day (we) reflect upon the meaning and purpose of our lives as human beings and as Jews," help to define the liturgical event. In his attempt to deal with the dichotomy between being a particularist people, the author decides to include both universalistic and private sentiment. When he states: "Whatever the reason, for many Jews it is often difficult to walk into a synagogue or temple," he is being unabashedly truthful with the congregation. This can have the effect that the participants will feel empathy coming from the reader. Their reality is being affirmed. The words of the service mirror the identity problem, or the guilt for the lack of commitment, which they may feel. The tension and anxiety they may be experiencing is stated clearly--"It is where we want to belong...yet, we seldom come." This is a fact born out by statistics.

The complexity of the conflict some may have is dealt with in the following lines. "...For we know not if we believe, or what...or why we believe." Unlike the traditional service, this service voices the congregants' doubts. In effect, it is saying to the participants that it is legitimate to doubt. We read "Our hearts bid us enter," and yet, "Our minds question the bidding."

We understand why the service is to be successful. It communicates the feelings of the participants; it also presents the participants with a picture of themselves with which they may identify. This is the author's intent. The service thus becomes a portrayal of the participants' inner, religious life. Since life includes doubts and misgivings,

they are stated.

The writer focuses our attention on the day itself. Though there are different responses to the synagogue and its meaning, we know that the celebration of the Bar/Bat Mitzvah is the immediate cause for the congregation to be together. This knowledge is used to build to the climactic line in the passage.

While we are gathered together we are to "recall the ever-living message of Judaism: that our lives are real; that we may live them with significance and purpose." The message here is not a traditional verse. It is, rather, an interpretation which our author has selected and placed within the service.

He continues in non-theistic terms, and tells us that we are "a reservoir of possibilities, a fountain of potential good." It is to re-awaken this realization that we come to the synagogue. The synagogue is a place where these thoughts are presented for Jews to reflect upon while witnessing a life cycle event.[9] The primary concern of this creative liturgist is the nature of human striving and Jewish awareness.

Exhibit #4

(Reader)

> We come together for many different reasons. For some it is enough to just feel the presence of each other. This is the feeling of Shabbat peace.

(Congregation)

> For some it is the joy of sitting together responsible

> for the moment only, to self alone. It is a sacred moment to have time merely to reflect upon one's own life. It is a special moment to look at the ones we care about and make secret promises to them.

In this example, we are made aware that different persons have different reasons for attending liturgical events. The diverse nature of the congregation is made explicit. The effect this may have is to help make the participants feel more secure about their individual perspectives.

Still, there seems to exist a tension between an individual's personal awareness and his cognizance of the group. For some, to "feel the presence of each other," that is, to be part of a group, is the important aspect of temple going. For others it is a "sacred moment to have time merely to reflect on one's own life" which draws them to the service. This bi-polar insight into the dynamics of a ritual event, this view of the individual within the group, helps to define for the participant the multi-faceted nature of the temple service.

Exhibit #5

(Responsive Reading)

May the spirit of havurah bless our actions
and help us to feel our common humanity;

In the pain of our own life,
teach us to sense the pain of our brothers;

In the struggle of our own life,
reveal to us the struggle of our brothers;

In the hopes of our own life,
discover for us the hopes of our brothers.

In the frustrations of our own lives,
Fill us with sympathy to understand
the frustration of our brothers.

Charge us with kindness and courage,
with friendliness and the spirit of friendliness.

Tear from our soul the prejudices that
close the hearts of men to one another.

Let us see in our fellow man a reflection
of ourselves. And help us to live a life of
brotherhood.

In this responsive reading, which was found between the Torah[10] and Haftorah readings,[11] we see parallel phrases which speak of the ultruistic and empathic lessons one might learn in a group such as the congregation. The havurah may "help us to feel our common humanity." Once this is felt, we learn the lesson of abstracting from our own experiences to those of the persons around us. "In the pain of our life, teach us to sense the pain of our brothers." The Havurah provides a context in which sensitivity to others can be nurtured.

The purpose of the synagogue in this case is to bring us an awareness of community which includes an appreciation of the feelings of others. We read "in the struggle of our own life/ reveal to us the struggle of our brothers." The list continues through several of the categories of human striving and response that bring difficulties to our life. The theme of the passage is summed up in the final two stanzas:

prejudices should be eliminated that "close the hearts of men to one another," and, "help us to live a life of brotherhood." The synagogue becomes a house of brotherhood for those who enter it, a place where brotherhood is a clearly stated value and concern. And, the passage tells us in less than vague terms what brotherhood entails. It includes an awareness of ourselves and our own life situation, as well as, and more importantly, an empathic response to others.

Example #6

(Reader)

Though life is troubled, we are here; despite the loneliness, we are here.

We know pain and failure, still, we are here; for a kind word and a gentle embrace can bring tomorrow's hope.

For this we celebrate Yom Kippur.

We have come tonight to be forgiven and to forgive; to forgive ourselves as we would forgive others. To create atonements. Not to condemn, but to accept. Not to dwell on moods bitter or on darkness, drawn of anger, but to bring peace to the deep places of our souls.

For this we celebrate Yom Kippur.

The Mishnah says, "One man alone was brought forth at creation to teach us that he who destroys one soul destroys a whole world." We must be kind to ourselves and not destroy our own souls, for if we do, the entire world is gone.

The Mishnah says, "He who preserves one soul within humanity preserves a whole world." We must love ourselves, preserve our own souls, see the world in

ourselves, before we can truly be a part of all humanity.

For this we celebrate Yom Kippur.

This reading[12] followed Kol Nidre in a Yom Kippur service. We find several different reasons in it for the congregants to be at the synagogue. After a disclaimer "though life is troubled, we are here; despite the loneliness, we are here," we read "We have come tonight to be forgiven and to forgive." The basic Yom Kippur theme is stated. Yet, within the same line we find a different than traditional interpretation of the meaning of this forgiveness. Rather than seeking forgiveness from a "God" who pardons, we are "to forgive ourselves as we would forgive others." The focus is on the individual and his relationship with his own psyche. Bitter moods, produced by personal guilt and anger, should be brightened. And it can be a communal event achieved within the synagogue.

We are presented a quote from the Mishna, a quote which is utilized to connect the afore going point of view with the traditional sources. The thrust of the Mishnaic quote is reversed and directed to the individual's relationship with himself. The soul one might destroy is one's own. Therefore, "we must be kind to ourselves," and "we must love ourselves, preserve our own souls." The implicit thought is that our gathering in the synagogue will help us to do these things. Indeed, it is "for this we celebrate Yom Kippur."

Exhibit six shows quite clearly how certain types of readings may be used to help define the reason for the existence of the synagogue. They do so by tying the event with an interpretation of the event. The interpretation most often adds psychological truths which the author hopes will make sense to, and be accepted by, the participants. The mood of the service many times depends upon the success of such statements.

Exhibit #7

(Reader)

We come together on Shabbat, each bringing to the sanctuary a private world of hopes, of fears, of dreams. Some of us are burdened by anxieties and cares that all but crush our faith in the future. Others have hearts filled with happiness, grateful for the joys of the past week, yet aware that even the most fortunate are vulnerable before the mystery of tomorrow. Every life is a unique blending of joy and sorrow, of fulfillment and frustration.

Beneath our uniqueness we are bound together by our common humanity. All of us most deeply yearn for the blessings of freedom and peace. Each of us seeks the personal liberation of a mind that is not enslaved to conventional wisdom, a heart that is able to love without fear, a spirit that cries yes to the universe. Each strives too for the inner peace that comes when he has found a harmony between what he wants out of life and what he can have, between his aspirations and his abilities. This is the Sabbath peace which comes with healing on its wings. Praised be the Eternal our God, source of freedom and peace.

Exhibit seven was found in two places. In both cases, it came at the beginning of the service as an introductory reading. Commencing with the phrase, "We come together on Shabbat..." it continues with a description of individuals who bring to the sanctuary "a private world of hopes, of fears, of dreams." These may differ for different people. He continues with other descriptive statements which are meant to help the participants see themselves in a clearer way, while at the same time bringing them into a group context. "Each life is unique..." but, "beneath our uniqueness we are bound together by our common humanity." This super-awareness is essential to the liturgical experience[13] being offered by the creative liturgist.

In a somewhat didactic tone the author asserts that "all of us.... yearn for the blessings of freedom and peace...personal liberation of mind...a heart able to love without fear." Yet, these are grand ideals capable of giving purpose to the synagogue. If, in fact, it is identified with those ideals, the synagogue becomes a place where one may be inspired to attain them.

As well, every person seeks a "harmony between what he wants... and what he can have." The Sabbath is seen as a time to learn of this harmony, a time of "healing." And, again, it is to the sanctuary that we come in order to experience these ideas and move a step closer to attaining the desired goals. The focus here is, as we have seen elsewhere, on the person, his needs, aspirations, and life goals.

Exhibit #8

(Reader)

> This is a Sabbath moment, a moment of divine quest. We have entered our sanctuary, where we are invested with the sounds of the spirit. We are gathered in mutual affirmation to seek the Sabbath of the soul.
>
> This is a place of divine possibility. Its words invite commitment to purpose and realization. This is a place of holy possibility. Its words promise triumph over anguish and despair. May our meditations bring hope and strength, fulfillment and peace. Amen.

This reading was found in two locations. It began the service in both. It functions most clearly, as an introductory reading as it defines ritual time[14]--"This is a Sabbath moment, a moment of divine quest," and ritual space[15]--"This is a place of divine possibility." The words of the service are defined as inviting "commitment to purpose and realization."

We have no better example of a passage which attempts to tell us about the different ingredients or elements of a temple service. It defines the congregation as a group "gathered in mutual affirmation." The passage concludes with a commonly phrased statement of hope. We note that the central concern of the passage is defining for us, making self-conscious, the reality of the liturgical event. The focus is on what people are doing, and the nature of the service. Specific theo-

logical statements are absent. This lack of dogmatic theological content and definition leaves the liturgical experience open to the input and response of individual members of the congregation.

Exhibit #9

(Reader and Congregation)

Each of us enters this Sanctuary with a different need. Some hearts are full of gratitude and joy; they are overflowing with the happiness of love and joy of life; they are stirred by the challenge of making tomorrow's world better; they are healing from illness or have escaped misfortune. And we rejoice with them.

Some hearts echo with sorrow: Disappointments weigh heavily upon them and they have tasted despair; families have been broken; loved ones lie on a bed of pain; death has taken those whom they cherished. May your presence and sympathy bring them comfort.

Some hearts are embittered: They have sought answers in vain; ideals are mocked and betrayed; life has lost its meaning and value: May the knowledge that we too are searching restore their hope and give them courage to believe that all is not vanity.

Some spirits hunger: They long for friendship; they need understanding; they yearn for warmth. May we in our common need and striving, gain strength from one another, as we share our joys, lighten each other's burdens.

Exhibit #10

(Rabbi)

May we in our common need and striving gain strength from one another as we share our joys,

lighten each other's burdens, and pray for the welfare of our community.

May the worship offered in this sanctuary, dedicated to our vision of the ideal, be great in aspiration and in love. May each heart that seeks God here find Him, as our Fathers did in the Temple of Zion. And may this be a house of prayer for all peoples.

(Congregation)

May our worship here bring us hope and blessing.

This selection, a responsive reading, is taken from the beginning of a creative Bat Mitzvah service. It comes after an opening Sh'hekiyanu and the singing of the song Ma Tovu. We are told that "each of us enters this Sanctuary with a different need." This is the main theme of the entire reading. Whatever that real need may be, it is hoped that the congregation will help in meeting it. Thus the temple gains a new definition. It is a place where people may find emotional support. If "some hearts are full of gratitude and joy," then "we rejoice with them." If "Some hearts echo with sorrow," then "May our presence and sympathy bring them comfort." As well, if "some hearts are embittered," we may give them courage by letting them know that "we too are searching." And if some "yearn for warmth," we may "in our common need and striving, gain strength from one another."

We can see that there is a shared awareness that all members of the group are not the same. There is no monolithic, pietistic image that all must assume. The moment of entering the temple, of joining in

community, is also a moment of high consciousness, a time when persons are recognized and affirmed in their differences as well as similarities. More, it is a time when organic needs of the person are recognized in an unabashed way. People may then gain in their sensitivity to their own needs, as well as to the needs of those around them. We see how the creative liturgist uses the liturgical event to focus on the lives of the participants. Whereas in the traditional liturgy the needs of the people are expressed in supplitory, or petitionary, prayers to God, here we are to become self-aware, and thereby help ourselves and others.

The same passage appeared in a somewhat different form in another place. The form is altered to include shorter responses between the rabbi and the congregation. Most importantly, a concluding paragraph[16] is present in exhibit ten. It speaks of the "worship offered in this sanctuary" as being "dedicated to our vision of the ideal..." Further, it offers the hope that every "heart that seeks God here find Him," and it compares the present situation of worship to the "Temple of Zion." A universalist note is then struck--"And may this be a house of prayer for all peoples."

The lines of the concluding paragraph are filled with references from the traditional service. Their placement at the end of the reading gives it a sense of balance within the larger context of the liturgy. Aside from adding depth of meaning and interest by relating to the classical motifs, the concluding paragraph has a somewhat rhetorical

function. The return to traditional motifs is often meant to signal closure.[17] It helps us see that the thought and the passage[18] are coming to an end. This is one way the innovative liturgist creates a recognizeable pattern in the flow of the liturgical readings.

Exhibit #11

(Reader)

> What does it mean to be a congregation? It means to care about each other. Pray? We also pray at home. We come together as a congregation in order to share in our life as Jews, to be part of the community of Israel - past, present, and future.
>
> "Once the Gerer Rebbe, may his memory protect us, decided to question one of his disciples: "How is Moshe Yaakov doing?" The disciple didn't know. "What!" shouted the Rebbe, "You don't know? You pray under the same roof, you study the same books - and yet you dare to tell me that you don't know - whether Moshe Yaakov is in good health, whether he needs help, advice, or comforting?"
>
> Here lies the very essence of our way of life: every man must share in every other man's life, and not leave him to himself, either in sorrow or in joy.

Here the question is asked directly: "What does it mean to be a congregation?" And just as directly asked is it answered: "It means to care about each other...to share in our life as Jews." Two major themes emerge. First, the individual person belongs in community with other individuals in what has come to be known as a "caring community." Second, Jewish people should share their lives with other

Jews. The congregational setting provides the opportunity for both the above.

In the second paragraph we have a story which vividly portrays the ease with which we may lose touch with even the closest of our associates. The anomie and loneliness spoken of in modern social-psychology attests to this very same understanding. The idea of the congregation is to break down the distance between individuals. It gives people a place which is defined as a place of sharing. By being sensitive to the deeply felt needs of the people the synagogue gains a positive role in the life of the community.

Exhibit #12

May the door of this synagogue be wide enough to receive all who hunger for love, all who are lonely for fellowship.

May it welcome all who have cares to unburden, thanks to express, hopes to nurture.

May the door of this synagogue be narrow enough to shut out pettiness and pride, envy and enmity.

May its threshold be no stumbling block to young and straying feet.

May it be too high to admit complacency, selfishness, and harshness.

May this synagogue be, for all who enter, the doorway to a richer and more meaningful life. Amen.

The guiding image in this opening passage is the "door of the synagogue." It is used in a particularly effective way since it is precisely the door that demarks the sacred space[19] of the sanctuary room. We learn what does belong within the sacred space and what does not. Those "who hunger for love...who have cares to unburden, thanks to express, and hopes to nurture" belong within. That is, all significant human responses belong within the sacred space. "Pride, envy and enmity" or negative human responses are to be kept out. The synagogue is defined as a place where human needs may be expressed and explored. It is the hope of the author that the synagogue will thus provide for a "richer and more meaningful life."

Exhibit #13

(Rabbi)

> We gather in prayer. We gather with all Israel. As a congregation, we come together - together to usher in a year full of awe and of mystery. We come with the burden of our sorrows, with the fullness of joy, with hopes, with dreams, with fears. We come to discover - to search out the oneness in this universe of discord, the harmony in a shrill world. We seek the peace of understanding, the peace of faith.

This introductory statement was taken from a Rosh Hashana service. It begins with the familiar refrain "we gather in prayer." But it is specific about the event for which we are gathering--"we come together to usher in a year full of awe and of mystery." The liturgical event

associated with the New Year has a specific purpose. The author ascribes "awe and mystery" to the purpose of recognizing a new year has begun. But there is more. We come as living persons with all our emotions. And we come with a sense of discovery, open to new understanding and insight. For those who might wonder what the new year is about, this passage will help to direct their thoughts.

Exhibit #14

(Reader): "Habiru" is an ancient near eastern word which describes a people who leave the protection of their native land and become wanderers from place to place. Some modern scholars believe that the word "Hebrew" comes from "Habiru." In Hebrew עִבְרִי comes from the root עָבַר which means "to pass over" or "to pass on." Thus from the very beginnings of our history through to modern times Jews have always been seen by themselves and by others as wanderers.

Many of the problems of Jewish migrants have remained the same throughout our history. When Abram left his family in Haran to move to Canaan he jeopardized the same things that modern Jews do in their migrations. As Rashi points out, travel causes a loss of family life, reduces wealth, and lessens one's reputation.

When those of us who came to Riverside migrated here, we left behind us family and friends, in the hope of establishing our own families and building new friendships.

When Abram, our ancestor, left ancient Haran in search of new dreams, and migrated to Canaan, God promised him a large family, a great name and material wealth.

We immigrants to Riverside hope for the same

blessings. We hope and look forward to creating new friendships, extending family ties, and improving our standing in the community.

(Rabbi): And so tonight here we are, a community of migrants, participating in a service to honor the new members of our congregation. They are new to the synagogue and some to the community, but not to Judaism. In truth, we are all new or old; not they, or him, but everyone of us depending on our perspective. If at this moment we look back, then we are all old. But if at this moment we look to the future then we are all new.

(Newer Members): (within the last year) Well said. We join you in our future together, with this our congregation.

(Older Members): Welcome: Welcome, not as "new" members, but as involvers. Participants with us in making the dreams of Judaism come alive. Welcome: to our worship of God - He who is greater than us all.

(Newer Members): Welcome to the opportunity of sharing with our community the ideals and values of our religion.

(Older Members): Welcome to the opportunity of educating our children and ourselves.

(Newer Members): .....of living in a Jewish community.

(Entire Cong.): .....of perpetuating Jewish civilizations.

Yes - that is why we are here - all of us.

(Newer Members): .....of sharing our dreams.

(Older Members): All our dreams and...

(Entire Cong.): Our hopes of making Judaism a living thing, our desire of making our congregation a community of Jews who live together in peace and love.

(Reader): But how can we accomplish this - how can all of us, each different, each with our own views really turn the dreams of Jewishness into reality?

(Cong.): We recognize the difficulties - but to live is to try. "It is not up to us," said Rabbi Tarfon, "to finish a task all by ourselves, but neither are we free to desist from trying."

(Reader): But you still haven't answered my question. How can we, such a diverse group of people, whose only common denominator is our Jewishness, accomplish anything, let alone put flesh and blood on the bones of dreams?

(Cong.): That's the very point. It is precisely our individuality, our diversity that makes our congregation ideal for helping us live our Jewishness. We here, have the opportunity to shirk off our silly quarrels, to rid ourselves of petty jealousness. It is the fact that we are different that gives flesh to the struggle - the opportunity to be honest with each other, respectful of our differences. It is our existence as a microcosm of humanity that provides the opportunity to resolve our problems. It is that diversity that challenges us to do so, to obtain some measure of peace.

This reading is taken from a "New Member Sabbath Service." The purpose of the service is to welcome new members to the congregation in a formal way. In so doing, though, it accomplishes much more. It defines the nature and purpose, principles and goals of the temple community.

The structure of the passage is highly innovative. There are parts for a reader and a rabbi. There are sections for newer members and older members who join in antiphonal reading.[20] Also, the entire congregation reads together. The interaction of all these reading parts provides a structure within which different kinds of statements may be that make sense given who the readers are.

This service is clearly more than worship in the traditional sense. It reveals a community engaged in seeking an identity through self-awareness and self-description and self-analysis. It shows a group sensitive to the realities of its members. By means of the service, the community seeks stability through sharing a common understanding of what it is.

Certain motifs and themes emerge. The "Jew as wanderer" establishes a common mythic origin for all present. The logic runs, "if we are all wanderers, then really, we are all newcomers." Indeed it is factually true that we are a "community of migrants" or at least the children of migrants. With the high mobility brought by corporate structure, job opportunity and advancements in transportation, many congregants are modern migrants. The synagogue has a special role in being an unchanging element in the life of the "migrants." Wherever they go they may join a synagogue community.

According to our passage, the synagogue does not want "...new members--but involvers. Participants..." who make "the dreams of Judaism come alive." Belonging to the group in a passive way is not enough. The emphasis is taken away from the club membership syndrome and added to the idea of participating in some integral way which will make the place "come alive."

But then an objection is raised and a dialogue ensues within the framework of the service between the congregation and the reader. The congregation responds.

> But how can we accomplish this--how can all of us, each different, each with our own views, really turn the dreams of Jewishness into reality?

The answer comes from the reader:

> It is precisely our individuality, our diversity, that makes our congregation ideal for helping us live our Jewishness... It is our existence as a microcosm of humanity that provides the opportunity to resolve our problems..."

The synagogue finds its purpose in being a model community, a model in which respect for the individual person is a paramount concern. The congregation concludes: "It is that diversity that challenges us...to obtain some measure of peace." The striving of the synagogue is thus in touch with the reality of the people. The new members are welcomed into a community they can accept as their own.

Exhibit #15

(Reader)

> Here, today, gathered together, we celebrate creation and life. In community we seek those values that will be reborn. We choose from among the traditions of our Jewishness and open ourselves to the year's turning.
>
> This place, this place of ours, this time and place, this Rosh Hashanah, give us the opportunity for pause. Pause to think, and remember, to feel and renew. Here in this room, simple and plain, we create beauty by our presence. Here in this room, at this quiet time, we create the blessings of rest, calm and renewal; and we may choose to respond to them. To this room, here among us, we bring the traditions of our people.

(Together)

> We are beginning a new year that is one more step in a history thousands of years long. We build on what has gone before. We strive to understand the concerns of those who have gone before and discover their timeless values.

In this introductory passage taken from a Rosh Hashana service we see once more the process of bringing to awareness the purpose of our "gathering together." We are to "celebrate creation and life... seek values... choose from among the traditions... open ourselves to the year's turning." The first and the last in this list of objectives are meant to also define the meaning of the New Year. The introductory passage is used to help the congregants understand more clearly the precise meaning of the specific liturgical event. We are told that Rosh Hashana gives "us the opportunity for pause... to think... remember... feel and renew." In a real sense, these are instructions to the participants. The words help to produce the responses being described. Rather than using symbolic language, the author uses direct speech. Yet, the aesthetic dimension is touched upon with the phrase "Here in this room, simple and plain, we create beauty by our presence." The emphasis is on the words "we create." The responsibility for a meaningful liturgical experience rests in large part with the participants. If the "we" includes those who have a hand in the making of the service, then this sentence comes to tell us about our total role in the

effectiveness of the event. "We create the blessings...and we may choose to respond to them."

We are reminded that the New Year is but "one more step in a history thousands of years long," and that "we build on what has gone before."[21] Though we create, it is never in a vacuum. Once recognized, our place in time may become secure. This is part of the objective response to the Rosh Hashana service.

Exhibit #16

"Silent Meditation"

> Like this New Year's night, so are we--our own ends shrouded in the darkness of our undiscovered selves, peering deep within the night for that fire which led our ancestors from the darkness of their slavery, as with them we too yearn to cut the bonds which keep us from controlling our own destinies; but with them too we sometimes savor our dependency, suckling the bosom of the night when we know we should be drinking from free-flowing streams, seeking out the fire which will give the night direction.
>
> And so we gather here from many places, drawn here by the New pole of the magnet of our people, whose Old pole may, at other times, repel us. For though we stem from a single people, each of us has met that people in a different house--a stifling, fettered one; a warm, accepting one; a concerned, empathic one; a defensive, bitter one. Yet from the house in which our spirits grew was sown in each of us a common recognition that the word Jew somehow related to us, and however we might reach to others, to embrace all men, a part of us remained within that special word, struggling to find our place within that special people.
>
> We seek that place on this new night, not alone in

> the direction of our single lives, in judgment on the person we are becoming over against the person who we yearn to be; we seek our place as well through judgment of our people and the world, daring to put questions to the night and to the past, strong enough to let the past question us. We meet in celebration and in search, in judgment and to embrace, willing to embark once more upon our confrontation with time, with then, with future, and with now.

This passage introduces a Rosh Hashana evening service. It is a silent meditation of considerable length. In it we find various descriptions of the purpose of the service and the nature of the people present. Several examplary images are used.

In the first paragraph, the darkness of the holiday evening is compared to the "darkness of our undiscovered selves." The ritual time is related to the reality of the people. The participants are to relive what their ancestors experienced as they peer "deep within the night for that fire which led (them) from the darkness of their slavery." This of course refers to the Hebrews in Egypt. Our author discusses a special kind of slavery, one that "Keep(s) us from controlling our own destinies." Indeed, like the Hebrews in the story, we backslide, instead of "drinking from free-flowing streams."

The New Year gathering is an important event in that it might help us keep from sliding backward. The writer speaks of being "drawn here by a New pole of the magnet of our people." The future, the new, are emphasized on this holiday. And though backgrounds may differ,

we share this new experience in the present--looking toward what will be.

What joins all the persons together is their recognition of their Jewishness, "that the word Jew somehow related to us." As we struggle to find the light in the night, we also struggle "to find our place within that special people."

The theme of judgment is presented in the last paragraph. We find our place, the author suggests, by judging "the person we are becoming over against the person who we yearn to be." We are the judges, and through the act of judging ourselves we discover who we are. But we find "our place as well through judgment of our people and the world." And so judgment on Rosh Hashana extends beyond self, to all of reality. Our unique position in that reality is our focusing point.

Finally, in the last sentence, we find a summation statement which acts as closure. It explains that we meet for "celebration," "search," "judgment" and "embrace." Taken together, they give us the strength and motivation "to embark once more upon our confrontation with time," that is to say, with our lives.

The Synagogue, then, defined in conjunction with Rosh Hashana, is a place where Jews may regain a firmer grasp of their identity as individuals, members of a particularist group, and citizens of the world. The Synagogue is a special place where these special awarenesses may be affirmed in community.

THE SYNAGOGUE: EXHIBIT REFERENCES

1. "A Shabbat Eve Prayer Book" blue edition (Los Angeles: Stephen S. Wise Temple, n. d.), p. 2, 3.

2. Frederick Grosse, ed. "Yom Kippur Service" (Scotsdale, Arizona: Temple Solel, 1972), p. 22.

3. Solomon Greenberg, ed. "Shabbat Service for Bar and Bat Mitzvah" (Cincinnati: Valley Temple, n. d.), p. 7.

4. Bruce Kahn, ed. "Friendship--The Bat Mitzvah of Lisa Marlene Lampert" (Richmond: Congregation Or Ami, 1977), p. 5.

5. Allen Podit, ed. "A Service for Shabbat Afternoon, Bat Mitzvah of Jane Nusbaum" (Buffalo: Congregation Havurah, 1975), p. 9.

6. David Ian Hopp. "A Service for Kol Nidre" (Richmond: Congregation Or Ami, n. d.), p. 1.

7. Roland B. Gittelsohn, ed. "An Experimental Service for Shabbat" (Poston: Temple Israel, 1971), p. 1; written by Henry Cohen (Philadelphia: Beth David Reform Congregation). Also found in Ian Wolk, ed., "Sabbath Morning Service for Bar and Bat Mitzvah" (Chevy Chase, Maryland: Temple Shalom), p. 9.

8. Roland B. Gittelsohn, ed. "Covenant With God--Challenge to Man" (Boston: Temple Israel, n. d.), p. 1, adapted from Theodore Falcon and Howard Zyskind; also found in "The Community Service Book" (St. Louis: Institute of Creative Judaism, 1981), p. I-B-1.

9. "Thou Shalt Teach Them Diligently Unto Thy Children--Bat Mitzvah of Elizabeth Joy Kreigel" (Los Angeles: Temple Isaiah, 1976), p. 2.

10. Wolk, "Sabbath Morning Service for Bar and Bat Mitzvah" p. 8.

11. Ian Wolk, ed. "A High Holiday Anthology" (Chevy Chase, Maryland: Temple Shalom, n. d.), p. 3; credited to Jack Riemer, ed., New Prayers for the High Holy Days (Bridgeport, Connecticut: The Prayer Book Press, 1970), inside cover.

12. Wolk, "Sabbath Morning Service for Bar and Bat Mitzvah" p. 8.

13. Howard Shapiro, ed. "Rosh Hashana, 5736" (Springfield, New Jersey: Temple Sha-arey Shalom, 1975), p. 1.

14. Philip M. Posner, ed., "We Are Here to Draw Near... To Dream Dreams," (Riverside, California: Temple Beth El), p. 6-8.

15. David Ian Hopp, "Rosh Hashana Service," (Richmond: Congregation Or Ami), p. 14.

16. Richard N. Levy, ed., "Service for the New Year, 1970," (Los Angeles: Los Angeles Hillel Council, 1970), p. 1.

FOOTNOTES

Chapter II

1. comprehensive symbol--other examples of this type of symbol are rabbi, light, Kiddush, Jew, God.

2. "Furthermore, if we posit the Kenesset ha-Gedolah, the Great Synagogue, to have been a constituent assembly, should we not consider the likelihood that the bet ha-kenesseth, the synagogue, was, in origin, the place where individual groupings of the Pharisees and their followers met to plan, to promote, and to pray for the success of their efforts? Like the conventicles of the Puritan Revolt, the committees of correspondence of the American Revolution, the kenessioth, the assemblies of the Pharisees and their followers, spun out a network of associations to attain their goals as they supported, with arms and prayers, the uprising of the Hasmoneans." Ellis Rivkin, A Hidden Revolution (Nashville: Abingdon, 1978), p. 250.

3. service--When I speak of a service, I use the word in the broadest possible way to describe the totality of phenomena occurring. I prefer the words liturgical event. A liturgical event is the combination of liturgy and actions which when organized together constitute the empirical reality occurring in the synagogue. The liturgy is the script or group of words usually read or sung. The actions include, among others, reading and singing, candle lighting, taking the Torah Scroll from the ark, and holding aloft the Kiddish cup. All the actions taken together become an event. We may analyze the content and meaning of both the liturgy and actions.

4. responsive reading--A responsive reading is one kind of reading used in the liturgy. A reading is a group of words that are read aloud or in silence; they may be in any language.

   It is important to note the different types of readings used in services. They determine the form into which the words are cast, and therefore help to determine the flow of the service.

5. reader's meditation--The term reader is used to designate the leader of the service. This may or may not be a rabbi, and oftentimes the term reader is used to distinguish the lay reader from the rabbi. A reader's meditation describes the mood or tone in which the passage should be recited. Since the liturgy is really a community script, it is important to mark clearly who is to be speaking. This is particularly true in an unfixed liturgy.

6. liturgical event--See note 3.

7. participant--A participant is one who is attending or existing as part of a liturgical event. Commonly called a congregant, I note that a congregant may or may not be a participant. Congregant refers more specifically to the institutional affiliation of a person.

8. introductory reading--An introductory reading is a reading whose purpose is to introduce a part of the service. Its function is fixed in that it leads into the major Hebrew sections or into a main theme of the service. An introductory reading may be of any form, and it may be used with any segment of the liturgy (i.e., Introductory reading to Torah service).

9. life cycle event--Any liturgical event whose main theme is related to the major developmental and experiencial occurrences in a person's life.

10. Torah reading--The reading of the Torah Scroll in Hebrew. It may be chanted and translated.

11. Haftorah reading--The reading of the prophetic portion. It also may be chanted and translated. Both the Torah and Haftorah readings constitute major inserts into the liturgy.

12. reading--See note 2.

13. liturgical experience--This refers to the influence, impact or effect the liturgical event may have on a participant. Experience refers to the participant's response.

14. ritual time--Ritual time has two parts. (A) The calendar time the ritual takes place including the day, hour and minute. Ritual time includes an appreciation for the natural cycles. (B) The time referred to within the context of the service. A liturgical event exists always in the present of the event. Within the service, reference may be made to the past and future, as well as the present. To remain coherent, contextual time must always return to the present instance of the ritual. We read in Eliade's, Sacred and Profane, "The participants in the festival become contemporaries of the mythical event. In other words, they emerge from their historical time--that is, from the time constituted by the sum total of profane personal and intrapersonal events--and recover primordial time, which is always the same, which belongs to eternity. Religious man periodically finds his way into mythical and sacred time, re-enters the time of origin, the time that 'floweth not' because it does not participate in profane temporal duration, because it is composed of an eternal present, which is indefinitely recoverable." Mircea Elieade, The Sacred and the

Profane: The Nature of Religion, trans. Willard R. Trask (New York: Harcourt, Brace & World, Inc., A Harvest Book, 1959), p. 88.

15. ritual space--Ritual space is of course, in this instance, the synagogue. Defined strictly, it is any place in which a liturgical event is to occur. This could be a home, ballroom, a natural setting and others. The important point is that it is recognized as being a special place by virtue of its use. Ritual space is akin to sacred space. Eliade writes: "For religious man, space is not homogeneous; he experiences interruptions, breaks in it; some parts of space are qualitatively different from others.... For religious man, this spatial nonhomogeneity finds expression in the experience of an opposition between space that is sacred--the only real and really existing space--and all other space...." Eliade, Sacred and Profane, p. 20.

16. concluding paragraph--A paragraph is a sub-section of a reading (or passage). A concluding paragraph is one that draws to a close an entire passage. Many paragraphs may be included in a responsive reading, each response being a single paragraph.

17. closure--The act of bringing to a close a section of the liturgical event, and the entire event itself.

18. passage--Comprised of a group of readings or paragraphs. A reading may refer to the specific paragraph, or to the entire passage. The term reading tells us about the passage's form.

19. "...we could say that the experience of sacred space makes possible the 'founding of the world': where the sacred manifests itself in space, the real unveils itself, the world comes into existence.... religious man can live only in a sacred world, because it is only in such a world that he participates in being, that he has a real existence. This religious need expresses an unquenchable ontological thirst. Religious man thirsts for being." Eliade, Sacred and Profane, p. 63-64.

20. antiphonal reading--A responsive reading wherein those reciting are other than the reader-congregation combination. This could mean two readers, two congregants and other variations. Here it is between newer members and older members.

21. "...it is a primordial mythical time made present. Every religious festival, any liturgical time, represents the reactualization of a sacred event that took place in a mythical past, 'in the beginning.' Religious participation in a festival implies emerging from ordinary

temporal duration and reintegration of the mythical time reactualized by the festival itself. Hence sacred time is indefinitely recoverable, indefinitely repeatable." Eliade, Sacred and Profane, p. 69.

CHAPTER III

The Candle Lighting Ceremony

Writers and compilers of creative liturgies use the candle lighting ceremony as one of their favorite rituals for innovation. A new introductory reading[1] accompanies the traditional Hebrew blessing in most services researched. The author or compiler stresses various values, goals, and insights through the use of the image light. Many times the reading introduces a theme that predominates in the service. To open a service, creative liturgists utilize the candle lighting ceremony precisely because it may lead to a variety of interpretations.

The custom of lighting candles to begin a liturgical event[2] has its roots in the tradition. Shabbat and holiday candle blessings are included in traditional Siddurim. Hertz comments about the home lighting of Sabbath candles that the "due observance of this precept (for the woman to light candles) ensures shalom bayit, domestic peace; and it does so, in giving the light of Sabbatical sanctity to the home."[3] He adds, "The sacred ceremony itself has for many centuries been preceded, or followed, by spontaneous or non-statutory words of prayer..."[4] Though a blessing for Shabbat candles was not included in the Union Prayer Book until its 1940 edition, in the Gates of Prayer (1975) every service is given a different introductory reading for the blessing over the candles.[5]

It appears, then, that the liturgical innovators are responding in a sensitive way to what has been an important religious ritual. They

are attempting to use a very ancient custom in a proper and significant way. Since Shabbat candles are not lit in the homes of a vast majority of Reform Jews as was the older custom, today the ceremony is conducted in the temple as part of the modern liturgical event.

The candle lighting ceremony is technically a sub-ritual[6] in the body of the service. It stands alone, but within, the liturgy and structure of the service, normally at the beginning. The Hebrew blessing commonly separates the sub-ritual from the rest of the liturgy, and acts as an element of closure.[7] However, if the blessing is not used, the reader and participants discover through other means, usually graphics, where the sub ritual ends, and a new part of the service begins.

The candle lighting ceremony works effectively for several reasons. First, it provides for a specific act which helps to delimit the space-time framework of the service from everything that may have come before it. Something physical or concrete takes place; the candles are actually lit and remain in use as ritual objects[8] within the room. Second, the act of lighting the candles is a unique act during the liturgical event. Unlike the playing of music or the reading of words, the lighting of the candles usually occurs only once during the service. Third, the candles quickly catch the attention and focus the interest of the congregation. This happens because the candles are placed in a conspicuous place near the pulpit. Moreover, many times a congregant rises to recite the candle blessing, thereby evoking a response from others in the group. Fourth, and this is most theoretical, the

central positioning of the candles near or on the pulpit gives the ritual mythic overtones. The candle light becomes the sacred fire of the altar,[9] and hearkens back to a time of magic and sacrifices. The sacred fire produces in the congregation a special mood, helping it better relate to the feared numinous[10] of the sacred ark and pulpit. The lighting of the candles with a special incantation thus aids in the uniting of priest, (rabbi) pulpit and congregation into a functioning, organic event. They are prepared, then, for the rest of the service.

Exhibit #1

(Reader and Congregation)

With family and friends,
we welcome the Sabbath.

As we kindle the Sabbath lights
may their light shine into our hearts.

The world still lives in the shadow of war.

Let us kindle the lights of peace.

Still the darkness of hurt and hatred
remains to frighten us.

Let us kindle the light
of understanding and love.

Many still suffer in the gloom
of deprivation and despair.

Let us kindle the light of opportunity and hope.

Exhibit #2

(Reader and Congregation)

Come, let us welcome the Sabbath.

May its radiance illumine our hearts as we kindle these candles.

The world lives in the shadow of war.

Let us ignite the lights of peace.

Our nation is wrapped in the darkness of violence and hatred.

Let us kindle the light of understanding and love.

Our fellowmen endure the night of deprivation and despair.

Let us bring them the light of opportunity and freedom.

All of us at times walk through the valley of despondency and doubt, unable to find our way.

May we find a light to illumine the path, that our days ahead may be bright with wisdom and warm with happiness.

(Hebrew blessing)

Praised be the Eternal our God, Ruling Spirit of the universe, who enables us to achieve holiness through fulfilling the mitzvah of kindling the Sabbath lights.

May the Lord bless us with Sabbath joy. Amen.

May the Lord bless us with Sabbath holiness. Amen.

May the Lord bless us with Sabbath peace. Amen.

This passage is a responsive reading in form. It precedes and introduces the traditional Hebrew blessing over the lighting of the candles. Therefore, it is also an introductory reading.

We see here several common themes of candle blessing readings. We are asked first of all to "welcome family and friends." This kind of opening is important, for it helps to set the mood of the service. The compiler uses the beginning of the candle blessing as part of the introduction to the entire liturgical event. After this, he directs our thoughts to the candles with the hope that "their light shines into our hearts." Here, the powerful use of the image of light stands for the emotions, particularly the emotions of compassion and of love. The light is meant to inspire these emotions within us. The author hopes the lights may also inspire us to fulfill the ideals he is expressing.

We read about opposites: war-peace, hatred-love, despair-hope. A parallel structure is presented in which the words "Let us kindle the light of..." becomes the refrain, and in which "light" comes to be identified with the "good." We are asked to think about the triumph of good over evil. More than that, we are asked to participate in this battle on the side of good. Thereby,the candle lighting ceremony helps to establish the theme of the service; it unites the congregation in a common goal; it reminds us of shared values.

It should be noted that this is a theologically open passage. The word "God" does not appear until later in the service. Further on it becomes clear that the compiler has presented a theistic service.

Yet, within this particular event the message is non-theistic; the author articulates universal values. Therefore, the passage is in keeping with the general theme of the service, but out of step with its main theological stance. It appears, however, that the passage works well in the position where it is found.

We note that exhibit one is a paraphrase of exhibit two. The words that are changed tend to soften the tone of the piece. The last two paragraphs are left off, making the reading shorter. We see here an example of liturgical transition and development. Different compilers can add an element of their own creativity to the phrasing of a passage simply by changing a few words and eliminating a few lines. Note well the interpretive translation of the Hebrew blessing. God is the "Ruling Spirit of Universe." We "achieve holiness" by lighting the candles as a mitzvah.

Exhibit #3

The Lights of Shabbat make sure the steps,
lighten the hearts,
brighten the souls
on the journey toward peace
begun generations ago.

May these candles kindle within each of us
the inner peace the world needs
to continue that journey.

This passage prefaced the lighting of candles in a Bat Mitzvah service.

The reader recites an introductory reading before the blessing over the candles. We note that the passage is not a narrative paragraph but a poem, written in free verse. The guiding metaphor is the "journey toward peace." This metaphor relates the meaning of lighting candles in a Sabbath service to a spiritual quest. Thereby, the lights are defined by the passage.

Furthermore, these are not just the lights of this particular ceremony, but lights shared with past generations and many other ceremonies as well. The statement gives us the perspective of time. At the same moment that it speaks of the past, it encourages us to seek for ourselves the "inner peace the world needs/ to continue that journey." Thus, the ritual of candle lighting connects us with the past and inspires us in the present.

We see there is no reference to the word "God." Rather, the lights tell us about human nature and striving. They awaken within the participants certain thoughts and awarenesses about themselves. And they help to direct attention toward the Bat Mitzvah, in which the "journey toward peace" is seen to continue in the person of the young woman "coming of age."

Exhibit #4

Let us leave behind the dark past
It is part of us--but we have our lived it.
Let us take along with us the bright memories,
As we kindle the lights for
A brighter and better New Year.

The candles are lit and the traditional Hebrew blessing recited after the reading. We note a theistic element is absent. Here the image of light sets-up the dichotomy between the past and the future. The writer integrates the theme of new beginnings, the theme of Rosh Hashana, into the candle lighting ritual. Instruction is given us to leave behind all that is dark, and to bring with us only "bright memories." The ideas guide our attention in the direction of the future. Light comes to be symbolic of a time which may be "better" and "brighter." Perhaps the ritual thus provides us with a moment of catharsis as we start the New Year.

Exhibit #5

(Reader)

> The sun is the light of our world.
> Thrust into the infinity of space, it warms its
> planetary children as a mother shelters her young.
> Confident in its glory it exudes a fiery power
> and sends its burning rays to heal the darkness.
> This orb...is very special to us. For through it
> we find our life...Day follows night in endless
> succession...Relentlessly the sun burns while
> people mark the calendar of their present.
> Light and life are one. The wonder of light is
> the wonder of life.

Exhibit five, taken from a Rosh Hashana service, presents a naturalistic interpretation of the image of light. In highly poetic language, the author describes many scientific truths of our physical world. He moves from the sun's personification to a description of

our involvement with it. A vital connection is made when he writes "For through it we find our life," and "Light and life are one." This is meant to be more than simply instructional. The goal is to bring us to an awareness of our close connection with the natural world. This awareness leads ultimately to the statement, "The wonder of light is the wonder of life." Once we recognize the relationship of life and light, we may experience the mystery which stands at the center of existence. While the entire natural world thrives on light, man is the only creature capable of wondering about it. Since this is one of man's unique capacities, the writer is exceptionally concerned with conjuring up wonderment in his service. He uses a candle lighting ceremony to help achieve this goal.

Exhibit #6

(Reader)

We turn to the candles. The flickering
flames speak of home and family. The lights
and shadows bring memories of other Sabbaths.
The Shabbat lights wipe out the distinction
of past and present and make all time one.

We thank You, our God, and God of all
generations, for the gift of memory
which unites us with our own past.

But memory is not only personal; for Jews
there is also communal memory. We celebrate
the Jewish family in these lights. For
thousands of years they have symbolized
the promise of Shalom, of Sabbath peace and rest.

In this example we see the common motifs of Sabbath peace and rest. They are interwoven, however, with a complex of other themes and statements. The lights refer us to "home and family," long lived Jewish values. The lights also have the power to "bring memories," and "wipe out distinction of past and present." This remembering coheres with the direction of the Israel Independence Day service; we are to remember our long, historic connections with the land of Israel. Yet, the capacity to remember is not a natural ability according to this passage. It is a "gift" from God. A thanksgiving prayer is therefore offered in the second stanza, thanking God for this "gift" of memory. We understand, next, that memory has the power to "unite us with our own past." The author hopes the participants in the service, through their participation in the service, might begin to actually feel the uniting power of memory. By bringing memory forward, the person joins in a "personal" and "communal" act: all time becomes one. A profound psychic experience is meant to be had: the Jew experiences completeness or unity of person, the inferred meaning of "Sabbath peace." Thus, we understand the use of memory is integral for a positive, religious experience. Through the lighting of the candles, our author wishes to bring us in touch with that truth.

Exhibit #7

(Reader and Congregation)

May our homes be consecrated, O God

by thy light. May it shine upon us
all in blessing, as the light of love
and truth, the light of peace and good will. Amen.

Light is the power to dispel darkness.
Light is freedom: freedom to know oneself,
freedom to understand others, and freedom
to pursue life. We have this power to
move back the darkness in ourselves and
in others, to do so with the birth of light
created when one mind illuminates another,
when one heart kindles another, when one
person strengthens another. And the flame
enlarges within us as we pass it on.

Exhibit seven presents a long list of antecedents for the image of light. It is first the light of "God," then "the light of love and truth," and "the light of peace and good will." These objects are all commonly found to be associated with light. They are the most basic of positive values that the religion teaches. The candles, by reminding us of these values, help to inspire our recognition of their importance.

The second stanza tells us of the "power" of light. Light and darkness are once again juxtaposed. As the passage continues, the focus remains on the positive side; darkness is left undefined. Yet, when we read "Light is freedom to know oneself," then darkness is "ignorance of the self." If light is "freedom to know others," then darkness is "ignorance of others." Indeed, the values are made clear; "understanding" is held out as something that the religion holds dear. The participants are encouraged to realize this and pursue it, for "We have the power to move back the darkness." And we are told how we

can do this, "when one mind illuminates another, when one heart kindles another, when one person strengthens another." Light is our possession, our responsibility; we are its stewards. "And the flame enlarges within us as we pass it on." The author gives the hint that light is not only a metaphor, but a reality within each person. The candle flames without image the flame within. Through the recitation of these words, the candle lighting ceremony becomes a moment of heightened awareness of one's innate abilities and nature.

Exhibit #8

(Reader and Congregation)

In every beginning there is darkness.
Darkness and chaos threaten light and life.
Yet, form emerges, light and life dawn.

The Sabbath candles celebrate the power
that makes for light and life.

In every beginning there is darkness.
The darkness of ignorance smothers dignity.
The darkness of fear chokes creativity.
The darkness of tyranny stifles freedom.

The Sabbath candles celebrate the power
that makes for light and life.

Blessed is the wellspring of life,
ground of being, by whose power we kindle
the Sabbath light.

May we be blessed with the light of dignity,
creation, freedom. May we be blessed with a
life of joy and peace.

Exhibit #9

(Reader)

> Blessed is the ground of our being by whose power Israel is inspired to kindle the Sabbath lights. Blessed is the divine source from which light and life flow.

In this passage, light and darkness are presented another time. However, their meanings have changed. Light is associated with form, which is associated with life. Darkness is symbolic of chaos, which, though not stated, should be symbolic of death. The "Sabbath candles celebrate the power that makes for light and life." The "power" remains undefined, and, unlike in the previous passage, we do not know whether it exists within us or outside of us. In either case, we do partake of it.

We note particularly the newly phrased candle blessings[11] in both exhibit seven and eight. The blessings, so stated, are equivocal in nature; they have no precise theological content. Yet, they are not equivocal in their value message; dignity, creation, freedom, joy and peace are all held out as values to be sought. Moreover, these are the qualities of life worth celebrating on Shabbat; they are in agreement with the notion of the Sabbath tied intimately with the process of creation.

One can infer from this passage that the writer equates light and life. Like others, he sees the Sabbath candles symbolizing the things he

wishes to emphasize, the truths he wishes to express. Negative attributes such as ignorance, fear and tyranny oppose the positive attributes of dignity, creativity, and freedom. In the candle blessing a ruling "God" does not command that the Sabbath lights be lit. Rather, we are given the ability to light them by the "well spring of life," by a "power," and we are "inspired to kindle" the lights by the "ground of being." Finally, light and life flow from the same source, a source that possesses the attribute of the divine.

Exhibit #10

(Reader and Congregation)

The Sabbath is a time when we can rest from our worries, when we can search for a glimmer of peace in our minds.

We pray that the light from these candles will provide us with a ray of hope so that we may find peace.

The warmth of the flames provides us with a feeling of security.

We pray that this warmth may become an important part of our lives and our homes.

The glow of these candles strips away the cloak of darkness, so that we may clearly see what is before us.

We are grateful for peace of mind, security, and enlightenment. Let us kindle these tapers with the hope that this Shabbat will bring to our lives that which is good.

(candles are lit, trad. Hebrew blessing, then:)

Blessed is God, whose goodness inspires us to bring peace, security, and enlightenment in our lives by kindling the lights of Shabbat.

May our hearts be gladdened by Shabbat joy and peace.

The next example, a responsive reading, talks of "worries" and "peace in our minds." The flames of the candles are to provide us with "a feeling of security." These are what we could call psychological concerns. Only the interpreted candle blessing uses the word "God." Still, the passage emphasizes not a theistic concern, but "our lives and our homes."

The theme of Sabbath peace, a traditional concern found in many candle blessings, is here determined to be a psychological peace. It is this psychological peace that we should find to be "good." We ought to experience this in some way through the celebration of Shabbat.

In the interpretation of the Hebrew blessing, we find that "God" is good, and that by kindling the lights we may be inspired by that goodness "to bring peace, security, and enlightenment in our lives." Truly, then, this is to be an inspirational ceremony. The "God" here is seen as a psychological "God," who may bring psychic peace with the Sabbath.

Exhibit #11

Blessed are You, Eternal One our God,
Universal Spirit of Life, in Whose Paths

We perceive our holiness, as we realize
the Sabbath Light.

In this example of creative candle blessings, we have another interpretation of the traditional blessing. The author retains the idea of a personal God. Yet, instead of the phrase "King of the world" he uses "Universal Spirit of Life." Instead of "who has sanctified us in His commandments" he writes "in Whose Paths we perceive our holiness." And we do not light the candles, but, "realize the Sabbath Light."

The writer has changed the wording of the blessing, and a large part of its meaning, without changing all of its form and all of its intent. With the words "perceive" and "realize" are expressive of a modern religious idiom. The blessing tells us that what happens in a religious service happens more in the head than in the hand; and what is done should be done more for the positive experience than because it has been commanded.

Exhibit #12

(Reader)

Darkness permits no distinction, Silence allows no understanding. In the blackness of night we are unaware of the color of the Indian or Chicano, the Black or White man. In the stillness of silence we do not know a person's faith nor his views on life. In both darkness and silence, all men are equal.

But light impells us to see the differences. It represents goodness and knowledge and enlightenment. Lighting a candle can lift the darkness and

end the silence.

If we use this light to seek truth and beauty, then we will see that men have many differences, many qualities that make each man special and unique. We can learn to communicate with others, to learn what our fellowman feels and thinks and prays.

"Thou shalt not hate thy Brother in thy heart," and "Love Ye the Stranger" - these are messages of faith that make light into enlightenment and silence into understanding.

Let our Sabbath light tonight stand for Brotherhood. Let it shine with brightness and strength. May it illumine our hearts and souls, that our dream of an eternal Sabbath of peace between men will soon become a reality.

(Hebrew blessing)

In this reading light is once again contrasted with darkness. Darkness conceals from us the essential characteristics of reality, characteristics that we must see and understand if we are to deal effectively with our lives. It is not necessarily bad that light "impells us to see the differences," for differences "make each man special and unique." Only when we understand the unique qualities may we "learn to communicate with others." Light allows for communication.

If we have communication, we may also have brotherhood. Through communicating one may learn to "love his neighbor." The time of brotherhood will also be the time of the "eternal Sabbath of peace." The lights represent this peace based on authentic understanding between people.

Exhibit #13

(Reader and Congregation)

This night that gently veils our year is an illuminating darkness, which forces us to peer into reality and painfully make out the true shapes of our existence as they loom up from the obscurity of our uncaring days.

> This night that gently veils our year shall be followed by the nights that are the unknown year ahead, and to live within their darkness we must find the hopeful, healing warmth of light.

The gentle flame that gives us life knows no differences of place or color, and it burns as brightly from the simplest wick as from the most elegant taper.

> The gentle flame that gives us life must struggle constantly before the winds of time, and he who would ignore its struggle consigns the flame to darkness, where each smoldering candle robs us of its warmth.

The gentle flame that gives us life is our sole beacon in our search to find the purpose of the world that lies ahead. In the glaring darkness of its unknown days, we must struggle for the words that will bring light, that light and men might be.

(Hebrew blessing)

(Sh'hekiyanu)

> Praised be the Lord our God, who makes us holy in the act of lighting candles, who lets us share the miracle of our people's life through light.

This responsive reading comes from a Rosh Hashana service. It, like most others, introduces the blessing over the candles. The author

begins by focusing on the night, a special night, "that gently veils our year." During the evening we are bid to "make out the true shapes of our existence." Rosh Hashana is a time for confrontation with one's true self, a time for self-knowledge. The lights, then, represent this coming to knowledge.

The moment of Rosh Hashana eve stands between the remembered past and the yet to be future. The darkness of the evening represents the unknown future. The "hopeful, healing warmth of light" will help to illuminate the future as it does the present.

In the third paragraph, the author shifts emphasis from the darkness of evening to the "gentle flame that gives us life..." The flame is used as an extended metaphor for the life giving energy in the world. It "knows no differences" between people. It must "struggle constantly before the winds of time." It is "our sole beacon in our search to find the purpose of the world." Therefore, we stand in a special relation to this light. It is the ground of our being.

We note the translation of the blessing. Our act of lighting the candles "makes us holy." We are enabled to "share the miracle of our people's life" by involving ourselves in a meaningful way with the service. The liturgical event becomes an experience which heightens our awareness of ourselves and our place in the world.

Exhibit #14

(Reader and Congregation)

This evening we light the candles of Shabbat while sitting in the quiet darkened sanctuary.

Tonight we call upon our children to light six additional candles. These candles are lights of Yizkor, of remembrance. They are the lights of lives now extinguished, of memories still aglow.

(six candles are lit)

The flames of Shabbat and remembrance now illumine our world. They will be the dancing of Shabbat life and the eternal warmth of living.

The tapers burn and Shabbat will be with us; the eternal flames will keep alive the memory of names unknown, of lives unfulfilled, of Sabbath joy robbed from the souls of those who wished to be.

(Hebrew blessing)

Blessed are you O Lord our God, ruling spirit of the universe, who enables us to continue the sacred privilege of Jewish living and commands us to light the flames of Shabbat.

In this reading, the lighting of the Sabbath candles is combined with the lighting of candles to remember the Holocaust victims. The lights are thus lights of remembrance. Shabbat, however, is to be a time of life and joy. We have flames dancing "with the eternal warmth of living." They are juxtaposed in the six candles that remind us of "lives unfulfilled, of Sabbath joy robbed from the souls of those who

wished to be."

This expression of opposite emotions through ritual is very powerful. The participants are called on to feel both joy and sorrow, to focus on both life and death, to view both the present and the past. But the ritual helps the congregants to express their feelings concerning the Holocaust in a communal forum. The strength comes from others, plus the attention called to the present. We are alive, and are able "to continue the sacred privilege of Jewish living." The best answer to the remembering of the Holocaust tragedy is to celebrate life.

Exhibit #15

(Candle Lighter)

How many times have we done this simple act of lighting? How many Shabbats; how many New Year's?

(Congregation)

Every year the candles tell a new story, each year the music of the flickering light sings a different song.

(Candle Lighter)

Like the flames of the candles, we too are the same, yet constantly changing. Like the streams of light flowing from these tapers, we can never go back to relive the moment before.

(Congregation and Rabbi)

The lessons of the candles are clear. The past is ours only because we have already lived it. The present is ours in that we cling to it. The future is ours only when we plan for it, and accept its inevitability.

(Candle Lighter)

Turn my thoughts to this day in my tradition, to this day in my past.

Turn my thoughts to the possibilities and potentialities I may choose to make real.

Turn my thoughts to a radiant future, a future as bright as these candles.

(moment of silence...then)

(Hebrew blessing)

The mood of self-consciousness is presented here in the opening paragraph. "How many times have we done this simple act of lighting?" the reader asks. The question is not rhetorical. It points the attention to the past; it places the present ritual event firmly in the present. We are to realize that "every year the candles tell a new story." The theme of change and the New Year is explored. As we recognize that we have lit candles time again, we should also recognize that "like the flames of the candles, we too are the same, yet constantly changing." The lights represent the dynamic quality of time, and our relation to it. While we are constantly changing, "we can never go back to relive the moment before." We may remember it, but never return to it.

This reading calls on us to recognize the reality of our personal and communal histories, of our place in time. The perspectives of past, present, and future are all given.

In the three stanzas before the actual lighting of the candles, the phrase "turn my thoughts" is repeated. The candle lighter first remembers "this day in (my) tradition, this day in (my) past." Then the present is honored with thinking of the "possibilities and potentialities" one may "choose to make real." The future is to be a "radiant" one. The candle lighting ceremony thus acts as a recounter of ideals. But also a time guide for the participants in the ritual, helping them to see their way.

THE CANDLE LIGHTING CEREMONY: EXHIBIT REFERENCES

1. Herbert Bronstein, ed. "To Dwell Together..." (Glencoe, Illinois: North Shore Congregation Israel, 1975), p. 1.

2. Roland B. Gittelsohn, ed. "An Experimental Service for Shabbat" (Boston: Temple Israel, 1971), pp. 1-2. Written by Henry Cohen, (Philadelphia: Beth David Reform Congregation).

3. Allen Maller, ed. "Boshes' Bat Mitzvah" (Culver City, California: Temple Akiba, n. d.), p. 1.

4. Isaiah Zeldin, ed. "A High Holy Days Prayer Book" (Los Angeles: Stephen S. Wise Temple, 1973), p. 3.

5. Sherwin Wine, ed. "High Holidays for Humanists" (Farmington, Michigan: Society for Humanistic Judaism, 1979), p. 11.

6. Herbert Morris, ed. "Israel Independence Day Service" (San Francisco: Temple Beth Israel-Judea, 1980), p. 1.

7. Karen Fox, ed. "Congregation Havurah Shabbat Service - Bar Mitzvah of Russell J. Baker, Jr." (Buffalo: Congregation Havurah, 1977), p. 1.

8. "The Community Service Book" (St. Louis: Institute for Creative Judaism, 1981), p. I-A-1, 2.

9. Alvin J. Reines, ed. "A Book of Common Service" (Cincinnati: Institute of Creative Judaism, 1976), p. 77.

10. Jeffrey Lazar, ed. "Anachnu Modin Lach" (Steubenville, Ohio: Congregation Beth El, 1972). p. 1.

11. Theodore Falcon, ed. "Center Meditations" (Woodland Hills, California: Malcom Ohr Shalom, 1981), p. 7.

12. Ken Weiss, ed. "Sabbath Services" (Glendale, California: Temple Sinai, 1973), p. 2.

13. Richard Levy, ed. "Evening Service for Rosh Hashana" (Los Angeles: Los Angeles Hillel Council, 1970), pp. 2-3.

14. Bennett Miller, ed. "Zachor: A Service of Remembrance for Yom Ha-Shoah" (New Brunswick, New Jersey: Anshe Emeth Memorial Temple), pp. 1-2.

15. Jan Bresky, ed. "Rosh Hashana Evening Service" (Dunedin, Florida: Temple Ahavat Shalom, 1981), p. 2.

FOOTNOTES

Chapter III

1. introductory reading--See note 8 in Chapter Two, p. 47.

2. liturgical event--See note 3 in Chapter Two, p. 46.

3. J. H. Hertz, The Authorized Daily Prayer Book, (London: Soncino Press, 1976), p. 343.

4. Hertz, p. 344.

5. There are ten Shabbat services. Therefore we find ten different candle lighting readings. They are on pages 117, 142, 158, 176, 190, 204, 220, 244, 260, and 269. There are, as well, candle lighting readings for "Festivals" on page 456, for Yom Ha-atsmaut on page 590, for Havdala page 640, and for Chanuka, page 642.

6. sub-ritual--A sub-ritual is an easily recognized unit within a service given special liturgy and specific action. The entire liturgical event is usually a combination of various sub-rituals.

7. closure--See note 17 in Chapter Two, p. 48.

8. ritual objects--physical objects used within the action of the liturgical event.

9. "...fires were not used for cooking.... For what, then? To furnish heat? Possibly! But possibly, also, as a fascinating fetish, kept alive in its hearth as on an alter... Fire, then, may well have been the first enshrined divinity of prehistoric man. Fire has the property of not being diminished when halved, but increased. Fire is luminous, like the sun and lightning, the only such thing on earth. Also, it is alive: in the warmth of the human body it is life itself, which departs when the body goes cold." Joseph Campbell, Myths to Live By (New York: Bantam Books, Inc., 1973), p. 35.

10. See: Rudolf Otto, The Idea of the Holy, trans. John W. Harvey (New York: Oxford University Press, A Galaxy Book, 1958).

11. Please see "Community Service Book" for Hebrew phrases.

CHAPTER IV

The Torah Service

The word "Torah" stands for many things: the Scroll, revelation; teaching and learning; the mitzvah system; knowledge and wisdom. There is much scholarly debate over the origin and use of the Torah book and the Torah service. Since the earliest that the Torah could have been read is the time of its compilation, we would estimate that the Torah service could not have existed until after approximately 444 BCE. It was around this time that Ezra was to have read the Torah in the market place for all to hear.[1] But this event must have been far different than the type of elaborate ritual we see today in traditional synagogues.

Most probably the significance of the Torah service grew with the increase in importance of the synagogue. Most scholars agree that the original purpose of the reading of the Torah was to educate the people in the authoritative Mosaic law. The liturgical use of the Torah reading, along with its midrashic interpretations, came at a later date. Since we have Mishnaic references to readings occurring on the second and fifth days of the week, as well as on the Sabbath, we can safely guess that by 200 CE a substantial Torah liturgy had been developed.[2] We do know, though, that the cycle of Torah readings, the length of the readings, and other verses now in the liturgy were not established at that time. The Torah service, like most of the liturgy,

continued to crystalize over time.[3]

The importance of the Torah service in the religious education of the people is commented upon by many. What exactly the people were to learn, however, is not very clear. Suffice it to say that in different periods of Jewish history various aspects of the Torah text have been emphasized. Its meaning and place in the religious structure and institutions must of necessity continued to change as those institutions changed. For instance, whereas the description of the sacrifices and the priestly class found in Leviticus, must have been of paramount concern for those living when the Pentateuch was promulgated, those very same passages were not as significant in Medieval Europe where the Beit Kenesset was prevalent.

The Torah has become for us, as it has been for generations before us, a multi-valenced, comprehensive symbol for the entire body of religious teachings possessed by the religious community. Torah thus represents the Jew's religious concern par excellance. No literalist's interpretation will manage to express the many different interpretations given to Jewish religious teachings over time.[4]

In its present form in the traditional synagogue, the Torah service is a symbolic re-enactment of the revelatory experience at Sinai.[5] There are various mythic elements that help to align the reading of the Torah with the Biblical strata of literature. The very fact that the Torah claims of itself to have been given to Moses at Sinai would be enough. Yet, we have the ritual object of a scroll resting in its ark, an ark

which has as its predessor the ark of the covenant which went before the Israelites in the desert.[6] The rabbi holds the position of the leader of the people, a leader who may enter into the ark, handle and read the Torah, as well as interpret it for the people. The rabbi (or reader) thus stands as the arbitor of revelation in the mythic structure of the liturgical event and Torah ritual.

Much of the description of the Torah service holds true for the Reform temple's ritual. However, since there is no immutable revelation for Reform, the Torah service must be reinterpreted. This is precisely what the many creative liturgies attempt to do. But in order to re-explain the Torah service, they must first explain the symbol "Torah." As would be expected, we have many different, and sometimes highly contradictory, statements as to the meaning of Torah for the modern Jew.

The creative liturgist must ultimately deal with the many changes in our religious perspective. Once the Torah is re-interpreted, then all parts of the ritual must also be interpreted afresh. The role of the reader, and the place the Torah event plays in each individual's life, will need to be clearly stated as the Torah service itself is re-shaped.

It is interesting to note that the creative Torah services include all types of traditional and newly created views on the nature of Torah. We can see in the Gates of Prayer a similar situation. In it there are included five different Torah services. Though the basic theology and structure of the services are the same, there are several additional

passages which are new.[7] But, these do not amount to any major change in the Torah service liturgy comparable to what was found in this research. In the following examples, I have attempted to select some of the most interesting and characteristic passages found in the innovative Torah services.

Exhibit #1

(Congregation Rises)

(Reader and Congregation)

The Ark now reveals its treasures

To our eyes and ears and hearts.

Within, the Scrolls of Torah stand.

They stand in awesome beauty.

As we listen, voices speak--voices of our fathers:

Abraham, Isaac, and Jacob, Joseph and Moses--
our fathers.

O God, we are thankful for the lessons they bring us.

We are grateful for the words of Torah.

Let us listen.

Let us hear these words, that we may learn them,
love them, live them.

(The Torah is taken from the Ark)

(Reader)

This is our Torah. It speaks of hope, of courage, of love and loyalty, of truth and goodness. This is the Torah, the pillar of right and of truth. This is

the Law that proclaims the fatherhood of God and
the brotherhood of man.

(then, Havu Godel...)

The congregation enters into a responsive reading while standing. The doors of the ark are opened; the Torah scrolls are exposed. The words of the reading describe the present moment of the ritual. A self-conscious awareness is brought to the participants. When the rabbi says: "The ark now reveals its treasures," the liturgy is brought into perfect conjunction with the action in the ritual. The effect of this is to help the participants re-a'ign themselves, that is, regain attention, and hook up with the flow of the service. Since the Torah service is in fact a separate service, what we have called a sub-ritual, the congregant must be aided in answering the question which is so often asked in longer liturgical events--"where are we?" When the congregation responds to the rabbi's opening line with--"to our eyes and ears and hearts"-- the re-aligning back to a starting point is established. Two more lines help in this process. The rabbi makes another statement: "within the Scrolls of the Torah stand..." and the congregation responds, acknowledging that they heard what was said, agrees, and adds "They stand in awesome beauty." The congregation is further prepared for its role in this ritual when they recite the line: "Let us hear these words, that we may learn them, love them, live them." The Torah is then taken from the ark.

The rabbi, standing with the Torah in arms, turns and says: "This is our Torah..." and then makes statements that describe the Torah in simple, direct terms. The Torah scroll has been presented and the attention of the congregation gained. At this point, the ceremony is well into process, the ritual flow has been achieved. The words in this opening section fit together well with the action, thus awakening the participants to the dynamic of the ritual.

Exhibit #2

(Reader)

The Bible presents us with the lives of Ruth and Esther and Deborah from whom we can and do learn so very much. In addition to this we hearken to the lessons contained in the Torah read every Sabbath. This represents the heritage of our people. It is the place of origin for our religious instruction. May its lessons forever inspire us to go further in our quest for the answers to life's concerns. May it strengthen our resolve to serve God and man with the best that is within us.

(Reading of the Torah)
(then:)

Once again we have heard the words of the past. Its message is old, but ever new. May we be wise enough to hearken to it and concerned enough to make it a part of our lives.

(Hinei ma tov)
(congregation rises)
(Torah is returned to Ark)

As we close the doors of the ark, we recall the meaning of that which we have heard. These words have served to sustain our people throughout life. In sorrow and joy, whether spanning the heights of

> freedom or the sinking into the depths of servitude, the Torah has been our guide and inspiration. May those lessons aid us to face the concerns of today. May our understanding and appreciation of Judaism take on greater meaning because of the heritage of the Torah.

This Torah service is taken from a special service dedicated to women of the congregation. Through its several paragraphs it attempts to relate the theme of the service body to the sub-ritual of the Torah service. A conceptual bridge is built from "the lives of Ruth and Esther and Deborah, for which we can and do learn so very much" to "the lessons contained in the Torah read every Sabbath." The introductory passage contains this information and insight and thereby acts as a link between the parts of the service and their themes. The flow of the liturgical event is not interrupted or disturbed, but is kept alive.

The introductory passage continues in a straight forward manner. The Torah "is the place of origin of our religious instruction," a commonly held point of view. As we have seen elsewhere, the instruction is not dogma alone. We are told to "go forward in our quest for the answers to life's concerns." The Torah is both a source of knowledge and an inspiration for more learning.

Several translations of traditional passages follow. The Torah is read. Then we have the following as a reading after the Torah--"Once again we have heard the words of the past. Its message is old, but ever new." We note the self-conscious expression, the restating of what has

just occurred.

In the closing paragraph, we have a line of instruction--"As we close the doors of the ark, we recall the meaning of that which we have heard." Then a common sentiment of other creative liturgies is expressed--"These words have served to sustain our people throughout life... The Torah has been our guide and inspiration." We have reiterated the hope that "these lessons aid us to face the concerns of today." By adding such readings to his special service, the writer hopes that "our understanding and appreciation of Judaism take on greater meaning" for us "because of the heritage of the Torah."

By way of our discussion of this Torah service, another facet of the dynamics of creative liturgics is forthcoming. The Torah reading, that is, the reading of the prescribed sidra from the Torah scroll, whether translated or not, is the primary act[8] in the liturgical event of the Torah service. There are many other secondary acts[9] possible within the Torah service. These include the taking of the Torah Scroll from the ark, undressing it, holding it up after the reading, and returning it to the ark. This series of activities comprise what some call the choreography of the service. A definition of choreography would be those activities that require the movement of persons from one point to another within ritual space.

The Torah scroll is itself the primary ritual object.[10] Yet, there are other, secondary objects[11] such as the mantle on the scroll, the yad (pointer) and the crowns. The ark is itself a ritual object of the greatest

importance. As the Kiddush cup is to the wine, so the ark is to the Torah scroll. The unique quality of the ark as a ritual object is that it is also part of the temple architecture.

The temple is the most complex ritual object we have. It is used to house all other objects, plus the participants. Moreover, viewed from the outside, it stands within the non-sacred space, and is omni-present within that space. Its walls most concretely define the line between secular and sacred. The ark unites the symbol of the Torah with the architecture of the building; the ark links their meanings together. Thereby, sacred space and sacred idea are joined.

The introductory and concluding readings in the Torah service also act as links of a special kind. They offer the opportunity for the creative liturgist to share inspiration and knowledge, while providing a smooth transition from one sub-ritual to another.

Exhibit #3

(Reader and Congregation)

Torah is the attempt of a people convenanted with God to fulfill its obligation.

It is the quest of the mind for understanding and of the spirit for fulfillment.

Torah is the ladder by which the Jew can ascend to God.

It is the bridge he builds between himself and humanity.

Torah is the worship of God by means of study.

It reveals the laws of the moral universe; it discloses realities that lie above and beyond the world of visible nature.

It is man's pilgrimage through life in search of himself.

Torah is the shrine which the Jew builds of thought, of feeling, of aspiration.

It is the tree of life; in its shade alone can the Jew find completeness, peace, serenity.

(then, S'u Sh'arim...)

In this introduction to the Torah service we are given a list of descriptions and definitions of the word "Torah" in the form of a responsive reading. Among these definitions we find both traditional and newly interpreted meanings. Mainly, it is another attempt to weave together traditional ideas and images with a modern vocabulary.

To begin with, Torah is seen as the "attempt" of "a people" to fulfill its obligation within its covenant with God. The reference is to the Sinai covenant. But the specifics of that covenant are not mentioned, leaving one to understand the word in its broadest interpretation. The word "attempt" is a mild expression of what for some is a duty and commanded. It refers once more to the human aspect of the covenant, and that it has a dynamic quality. This quality of the word "Torah" is contained also in the next phrase where Torah is described as a "quest of the mind for understanding and of the spirit for fulfillment." The Torah represents, then, a process which occurs within the individual's mind and spirit.

The next description echoes the story of "Jacob's Ladder" and, unlike the latter description, is more particularistic in nature. We note that the swing between particularist and universalist interests continues throughout the passage. The Torah comes to be "the bridge he (the Jew) builds between himself and humanity," for it "reveals the laws of the moral universe."

Torah is also seen as "man's... search for himself." It represents the quest for self-knowledge and disclosure of identity. It is a "shrine which the Jew builds of thought, feeling and of aspiration." Torah represents all that is truly significant in a person's life, in the reality of that person's personal life. The mitzvot would need to be considered in this way. Taken together, the lines of this passage describe Torah as being a comprehensive symbol. It stands for Jewish and universal strivings, it links man to himself, and to an understanding of "God." The author tries to give expression to this myriad of concerns and ideas with poetic skill. Metaphors and explication are joined in the attempt.

Exhibit #4

(Reader)

> The Torah was completed a long time ago, or was it? Does it not beckon us as a counselor might, to fulfill the best that is in us to be? Does it not greatly impress us with its age, experience and wisdom? Does it not share with us the beauty of song, dance, laughter, tears and understanding, all revealing us to ourselves? This growing tree of life can help us to care and share as it guides us down the road to better friendship.

(then, Havu Godel...)
(Torah Reading)
(the closing Torah blessing)

> For the Torah, for the freedom of worship, for the insights of our heritage, and for this moment of Shabbat, given us for the sanctification of life, for peace and meaning, for purpose and inner direction, we are grateful. For all these qualities of life, we feel blessed.

(then, Hebrew...)

The passage begins with a statement and a rhetorical question. Several questions then follow, also of a rhetorical nature. "The Torah was completed a long time ago, or was it?" implies that it is still evolving at the very minute of the service, as well as before and after it. Possibly this alludes to the idea of the Oral Law of the Pharisees, the idea that we continue to interpret Torah in every generation. However, we are led to see the Torah in a new way, as a "counselor" that urges us "to fulfill the best that is in us." The writer includes a modern, post-Freudian analogy, and disbans with the idea of commandments and mitzvot. Instead, all of the Torah helps in "revealing us to ourselves." It is in this sense that the Torah is continually evolving. It is not just a "tree of life," but a "growing tree of life."

The significance of all of this is that it can "help us to care and share" guiding us to "better friendship." Here the Torah service relates back to the theme of the entire service--friendship.

We note the interpretation given to the closing Torah blessing. It

works, in a unique way, as an introduction to that blessing. Most commonly, introduction passages are not placed after the climactic action[12] of the sub-ritual. But here it is done in an effective way. It is a thanksgiving type blessing; it is open theologically. The major line of thought is that life is sanctified through "purpose and inner direction."

Exhibit #5

(Reader)

What we have heard and known ourselves, and what our ancestors have told us, must not be withheld from their descendants, but be handed on by us to the next generation.

(Psalm 78)
(Reader and Congregation)

This honoring of Torah is an opening of the heart. We find a moment of security, a moment when the world is as we want it to be. Not silent and unreasonable, but simple and caring.

Opening the ark holding the scroll and passing it with honored hands. Watching this, taking part in it, we find comfort in the tradition of Torah.

We think of generations gone and generations to come, of the caring of parents and the warmth of tradition. Of what is good in mankind, worthy of keeping. Of what is a child in ourselves, and the meaning of being an adult.

There are values worth preserving; traditions which bring comfort. A world entirely unfamiliar each day would be difficult to bear.

This honoring of Torah is an opening of the heart. A moment when the world is simple and caring. When the world, even now, is part of future and past.

When the coming and going of life is not isolating, but part of what was, what is, what will be.

Who will hand on what we have learned? And how? And when? Who will preserve what we have learned? How will this coming and going of life be preserved?

(Reader)

What we have seen and known ourselves,
must not be withheld,
What has been told us, passed on to us,
must not be forgotten,
Lest from all this, nothing be learned.

(Music)
(Reader)

Open the gates of Torah. Seek it out. Discover it anew this generation. Teach the next, the tools for their own exploration.

Torah remains a bond between generations. Extending into the barely remembered past, a link to the future. A source of comfort, amazement, of insight to all who would listen.

(then, Shema...)
(after the Torah reading)
(Reader and Congregation)

Blessed is Torah, history of humankind's confusion and enlightenment,

Blessed is Torah, compendium of humankind's inconsistency and striving,

Blessed is Torah, chronicle of humankind's simple failures and simple successes.

(Haftorah reading follows...)

In this Torah service we see the stressing of what we could call many psychological themes. The Torah is interpreted by what it does for us,

the people of the congregation and the participants in the service, and not by some theologic or philosophic intent inherent within the Torah. The interpretation is retrojected to our ancestors, and projected to our descendants. The Torah service itself is a time for honoring the Torah, which for the writer comes to mean "an opening of the heart," "a moment of security...when the world is as we want it to be." And how is it that we want the world? "simple and caring."

The responsive reading continues by telling about the action being witnessed, and the kinds of feelings which the congregation might be feeling. The congregation says, "...we find comfort in the tradition of Torah." After this, the author describes the kinds of reactions to the Torah service which lead to the aforementioned conclusion. "We think...of what is a child in ourselves...the meaning of being an adult." These ideas are to bring the comfort spoken of in the previous line.

There is as well a time element to be taken into consideration. The Torah represents the past. It is a reminder of the "generations gone." More than that, it is a connection with the "generations to come." The Torah service thus represents the continuity of human thoughts and culture and values. It acts as a symbol for the links that exist between those we know existed and those who we are to give birth to. The Torah service helps to anchor the participants in their own time. It gives them a transcendental moment all their own. It establishes without a doubt an existential present, "when the coming and going of life is not

isolating, but part of what was, what is, what will be."

Ultimately, the Torah represents a process of learning. Torah is not something complete at any moment, but an unfolding of knowledge new in each generation. Therefore, not only "what has been told us," must be understood, but "what we have seen and known ourselves, must not be withheld...lest...nothing be learned."

Before saying the Shema, which is the only segment of a traditional Torah service included here, the reader exclaims: Open the gates of Torah. Seek it out. Discover it anew in this generation. And here we have the central thought of the service.

There is as well a series of new Torah blessings. As we look at them, we come to a still clearer understanding of this interpretation of Torah. The focus is once more on the person and not on a revelatory experience or theological document. The blessings are constructed with polar opposites; the writer thereby avoids an absolutist's perspective.

Exhibit #6

(Reader)

> Commandments of love and wisdom live in every age, yet stay never the same. They are written by our lives. In different ages and places, as life changes, love grows and wisdom deepens. New commandments are born and old commandments die. On this Yom Kippur we hear the voice of the past, the thunder of the present, and the whisper of the future. Yet though the words of love's wisdom be new, their purpose remains ever the

same: to bring peace to the two worlds of every human, the world outside and the world within.

(then, Shema...)

Exhibit six is from Yom Kippur liturgy. The English passage serves as an introduction. The author mentions "commandments," but he sees the idea in a slightly different way than the tradition would allow. The commandments are "of love and wisdom," and not, as told in the Exodus story, from God at Mt. Sinai. They "stay never the same," and therefore are not immutable. "They are written by our lives," and not revealed by God in a distant past. The writer seems to side with the concept of progressive revelation when he writes: "New commandments are born and old commandments die."

Still, the High Holy Days represent a time that is connected to the past. The words of Torah--"love's wisdom"--have the same purpose then as they do now. The purpose is to bring peace. Peace is characterized as occurring within the person, and outside the person. The focus is more on the effect of Torah on the individual and less with the divine origin and the divinely ordained duties the Torah represents in the tradition.

Exhibit #7

(Reader)

According to our tradition, every generation of Israel, even the generations not yet born, stood at Mt. Sinai and made a covenant, an agreement

with God. This covenant is that every generation must interpret Torah in keeping with its own needs and its own capacity to understand. Therefore, our Torah never stops growing as each person who reads it, each person who thinks about it, each person who acts upon its words enlarges its meaning.

(Congregation)

The Torah lifts man towards God, and brings God down to man. Because of our Torah the Jew has lived throughout history as a scholar and as a dreamer. Yet, the Torah is meant for all mankind. As the mission, the task of each of us, is to teach the world the great ideas of the Torah, "Beloved is Israel," says Rabbi Akiba, "for unto its people was given the Torah." The Torah is more than a scroll kept in the Ark, more than the bible; it is all that is sacred. It is what teaches us our duties, our commandments, our ideals, and our obligations in the world as God's co-workers.

(then, S'u Sh'arim...)
(after Torah reading)
(all rise)

(Rabbi)

We know all too well that this world of which we are a part is neither whole nor stable. Also, it is not static. Herein we have erred. We believed that the world and our lives we permanently formed and altogether perfect, ready for our enjoyment. But the lesson of life is otherwise. In the course of our doubts, questioning and inner controversy we have begun to see and hear. Hopefully our hearts have been touched, our minds expanded, our spirits raised.

(then,)
(returning the Scroll to the Ark)
(and)
(Gadlu L'Adonai Eti ...)

In this introductory passage to the Torah service, the writer attempts

to accomplish several things. He wants to give a traditional understanding of Torah. He wants to explain the meaning of the covenant in modern terms as well. He therefore uses a style of writing akin to explication, with the congregation and the reader alternating paragraphs. The substance of his remarks is derived from various modern perspectives. One senses that he is using these introductory statements to help teach his congregation.

In describing what the covenant is, the author uses modern wording: it "is that every generation must interpret Torah in keeping with its own needs and its own capacity to understand." Torah is therefore not static, but dynamic. It only makes sense if interpreted by persons whose lives are intertwined with it. "Therefore, our Torah never stops growing as each person who reads it... enlarges its meaning." Not only every generation, but every person is responsible to interpret the Torah. And since there are ever more people and more interpretations, the Torah continues to "grow."

The next paragraph tells us several more things about the Torah. In the mystic's sense, it "lifts man towards God, and brings God down to man." The Torah has enabled the Jew to live through history as a "scholar and a dreamer." The writer uses both the particularist and the universalist interpretation of Torah. It "is meant for all mankind," and "the mission, the task of each of us, is to teach the world the great ideas of Torah." Through this description of the Torah the modern religious Reform Jew may be able to find an identity which includes

"Jewish" content. Especially, if the Torah is seen as a symbol for "all that is sacred," we may include it in our lives. From this sacredness we can derive "our ideals, our obligations in the world." In this way, we become "God's co-workers."

In the concluding section, which is kept very short, the liturgist takes up the issue of the static versus the dynamic nature of our world. We find that the world is dynamic because of "our doubts, questioning and inner controversy." If "our hearts have been touched, our minds expanded, our spirits raised" by the Torah service, if it has enabled us to grow in understanding ourselves, then it has achieved its purpose. The author gives us both his hope, and some direction, through the words of his service.

Exhibit #8

(Reader and Congregation)

> May the flame of infinite possibility be rekindled within us. Together we look to each other for the divine spark of creativity and commitment. As one people let our common fire burn with the light of dignity and understanding. And may we be blessed with a spirit unsettled by the hallowness of ignorance, the darkness of superstition, the tyranny of suffering and the pain of the oppressed and persecuted.

(Reader)

> We who have turned from the path of Torah are stirred by this moment of self-awareness. We are stricken by our guilt. We are pained by our complicity. We are repentant over our ignorance. Let us, therefore, shatter the facade of our security and break the shell of our comfort. Now let us revive the unique spirit

within us. And let us be Jews, as men authentic.

(Reader, then Congregation)

For the sin which we have sinned as Jews against ourselves.

For the sin which we have sinned against flesh and blood under stress or through choice.

For the sin which we have sinned against others in stubbornness or in error.

For the sin which we have sinned against the poor and oppressed by abuse of power.

For the sin which we have sinned against our families and friends.

For the sin which we have sinned by exploiting and dealing treacherously with our neighbor.

Of all those sins, may we become cognizant and strive to make amends.

(Reader)

Let Torah - symbol of our covenant - be established as the enduring way to be pursued.

(Reader and Congregation)

It is a tree of life to them that hold fast to it and its upholders are uplifted in spirit. Its ways are ways of satisfaction, and all its paths are Peace.

The royalty of spirit emanates from Torah, making right go forth to all nations.

> That man might learn to set righteousness in the earth.

Torah is a sign of the covenant.

> A light to nations.

It calls us to open our eyes that we might see, our

ears that we might hear and our mouths that we might speak.

That the sick will be healed and the oppressed made free.

Then shall the Divine Kingdom be established.

When man has found peace.

For God is our hope.

And his name is called Peace.

Seek Peace by pursuing justice.

Let a judgment be made between nations.

Let a decision arise for all peoples.

That they shall beat their swords into plowshares and their spears into pruning hooks.

This Torah service is taken from High Holy Day liturgy. Before the creative Al Chet we find two introductory passages. After the Al Chet we have Etz Chayim Hi and a creative responsive reading. The Torah is read between the end of the Al Chet prayer and the traditional closing prayer Etz Chayim.

The passages reveal an open theology and have little connection with a traditional Torah service. We read: "May the flame of infinite possibility be rekindled within us." The focus is on "us," what might happen to us and what we might do. We "look to each other for the divine spark of creativity." This spark may lead to a "common fire," a "light of dignity and understanding." These attributes and ideals are

to be striven for, and by their inclusion in a Torah service we understand them to be implied in the symbol of the Torah. We are given additional attributes which the Torah represents: a spirit unsettled by... ignorance, superstition, suffering, the oppressed and persecuted.

The next passage is a reader's passage. "We who have turned from the path of Torah are stirred by this moment of self-awareness." This states in clear terms what the Torah service may be--a moment of self-awareness. In this moment we are to reflect on how we have turned from the path of Torah. That is, how we have failed to achieve the attributes mentioned above. By shattering our "facades" we may "revive the unique spirit within us." By returning to the way of Torah we may do this and something more. We may "be Jews, as men authentic." Torah not only symbolizes, but will help us to become, authentic persons. Here is the primary hope and vision of the Torah service. Through it, we may be inspired to attain to the goals mentioned.

The writer translates Etz Chayim in a novel way: "Its upholders are uplifted in spirit. Its ways are ways of satisfaction..." give a different texture to the meaning of the Hebrew.

In the closing responsive reading new lines are interwoven with traditionally sounding verses. A "royalty of spirit emanates from Torah, making right go forth to all nations." This is a paraphrase of the Ki M'tzion verse which usually precedes the Torah reading. He continues, "Torah is a sign of the covenant, a light to the nations." We note that the passages in this Torah service are primarily universalistic in

nature. Torah does not seem to exist as a private possession of the Jews, but one that may and should relate to others. Torah is meant for humankind, because of what it can help humankind achieve. "It calls upon us to open our eyes...our ears...and our mouths." To what end? "That the sick will be healed and the oppressed made free." These are our responsibilities, and might be achieved, if we are truly "stirred by this moment of self-awareness."

Exhibit #9

(Reader)

> The Torah is our people's guarantee of immortality. It is as large and as deep as the world; it towers into the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, birth and death, the drama of humanity are contained in this scroll. Here we find words of moral inspiration more precious than jewels, more gleaming than night's stars. This is our imperishable treasure. Throughout the ages we Jews found in this Book of Books our encouragement and strength. Though nations rose and fell, though empires conquered and decayed, Israel preserved its vitality and nobility through its allegiance to the lessons of Torah. We too shall survive pagan might and barbaric inhumanity as we draw our sustenance from this Tree of Life, this source of our redemption.

(then, S'u Sh'arim...)

We see in this introductory passage an explication of the relationship between the Torah and the people Israel. After stating in rather didactic terms that "the Torah is our people's guarantee of immortality,"

the author continues with a description of Torah in naturalistic terms. It is compared to the world in size, to the heavens in height, and it includes within it the ultimates of existence. Since there are words of "moral inspiration more precious than jewels" in the Torah, it is our "treasure." These images, combined with good phrasing, produce a powerful, evocative effect.

In the second part of this passage he refers to the historic quality of the relationship between the Torah and Israel. Because we have found our "encouragement and strength" in the Torah we have been able to survive while "nations rose and fell, empires decayed." We are given the hope that the relationship continues into the present, that "we too shall survive," for the Torah is the "source of our redemption." Though the idea of revelation is left out, it is implied in the use of this concluding phrase.

Exhibit #10

(Reader)

> What is Torah? It is what God revealed to us, and what we have understood of God. Torah is the ideas and ideals, the laws and commandments, which make up our Jewish heritage. It is the experience of Abraham, the Mitzvot of Moses, the vision of the Prophets, the commentary of the Rabbis, the insight of the Mystics.
>
> Torah is the questions we ask, and the answers we receive when we strive to comprehend our destiny. It is a way of life; a path of self-fulfillment, a design for a peaceful world. Therefore let us sing our joy that the Torah is

our heritage.

(then, Ki Mitzion...)

This passage begins with the question to which so many of the Torah passages hope to supply the answer: "What is Torah?" The straightforward style is a direct approach that can engage the participant. The comprehensive nature of the Torah symbol is evident in the long list of descriptions that follow the question. We are taken beyond common descriptions with "Torah is the questions we ask, and the answers we receive when we strive to comprehend our destiny." Here we find the personalizing tendency which is in many of the creative liturgies.

Torah represents a dynamic quality in life--the search for personal understanding of oneself. As we gain in understanding, we recognize that we stand at the furthermost point of a long line of Jews who encountered the symbol of Torah. Our defining of that symbol is as important for us as it was for all others. Ours, now, is a personal understanding and experience.

Exhibit #11

(Congregants rise as Ark is opened)

(Rabbi)

Our Father, our King: as we stand before the open Ark, the scrolls confront us with challenge and fill us with hope. Their very sight raises echoes from our past, poses questions about our present and holds out promise for our future.

A hundred generations have stood as we stand now on this day of judgment. Searching their souls and their deeds, they found little merit. They trembled to face the King of all creation. But we are children of a time which has sought to dethrone You. We have proclaimed Your death and said to the works of man: you are our gods.

Strange then to see the emptiness Your absence has brought upon us! Strange that the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves. Strange that we grow smaller without You, smaller without our fathers' humble faith. Scarcely do we tremble before You. Oh, but we tremble at ourselves and our works, and fear the days to come!

May this day which yet holds us in its spell, bring us back to You. May this season teach us that You are with us whenever we open ourselves to Your presence. May this peace impress on us that You are absent only when we shut You out, only when we are full of ourselves.

We call You Father. As a loving parent, forgive our many sins and failings, and receive us back. We call You King. As a wise ruler, command us to obey You, and do not judge us too severely when we are unheeding. Let love and power be united in our world. To this dream, this possibility, this task, let us give ourselves anew.

(then, Avinu Malkenu ...)

The Torah service presents us with a reaction against those who have "said to the works of man: You are our gods." Here a traditionalist finds the current state of religious affairs distasteful. He uses a High Holy Day Torah service to state his concerns by relating them to the major themes of the occasion: sin and repentence.

The action is significant. To begin the Torah service, the people rise; the ark is opened; the rabbi stands before it and speaks for himself and the entire congregation. He addresses his speech to "Our Father, our King," dominant images for deity. The rabbi is thus spokesperson for the congregation, mirroring the role played by Moses at Sinai, and afterwards, in the desert. The rabbi, as prophet, speaks to deity and asks that the sins of the congregation be expunged. Thus, the participants relate to deity through the ritual objects--the Torah scroll.

The following words give us perspective on our place in the historic time of the Jewish people. Historic time relates to our ritual time of the present. "A hundred generations have stood as we stand now on this day of judgment." This connection with the mythic past of the people allows the participants to transcend the present and strengthen their transgenerational identity.

Then the complaint is lodged. Whereas "a hundred generations... trembled to face the King of all creation... we are children of a time which has sought to dethrone You. We have proclaimed Your death." The ultimate sin has been committed, we must offer atonement. First, however, we must recognize "that the agonies of our time grow more numerous and more intense, the more our worship centers on ourselves." Through this passage the participant will have been made aware of what their situation is. The next step is to repent and change it. That may happen if we let "this place impress on us that You are

absent only when we shut You out, only when we are full of ourselves."

Thus the Torah service becomes a focus for the kind of repentence that the Day of Atonement requires. The traditional prayer, Avinu Malkenu follows immediately upon the introductory reading. With the sin having been determined, we may ask pardon with full knowledge and intent. The creative liturgical insert adds a significant and powerful interpretation, deepening the participants' experience in this liturgical event.

Exhibit #12

(Reader)
(holding Torah)

Torah is the symbol of our dedication to wisdom.

Its power has infused the quest of centuries.

From its devotion to truth, we derive the charge to search for truth.

From its commitment to the good we are impelled to seek the good.

(Torah is placed lectern)
(Congregation is seated)

(Blessing before Torah Lesson)

Bless the fountainhead of creation.

Blessed is the fountainhead of creation, wisdom and understanding.

Blessed is the fountainhead of creation, source of wisdom and understanding, by whose power the spirit of Israel creates Torah in every generation.

Blessed is the spirit of Israel which creates Torah.

(Torah Lesson)
(Blessing after Torah Lesson)

Blessed is the fountainhead of creation, wisdom and understanding, by whose power Israel chooses a life of truth in every generation.

Blessed is the spirit of Israel which chooses Torah.

Here, the Torah is defined as being "the symbol of our dedication to wisdom." It represents, then, an attribute of those involved in the religious service. It points to a primary value of the congregation. The Torah service comes to remind us of that value and provide us with an opportunity to once again affirm it in community. "Its power" is rooted in the "quest" it represents. It is not, therefore, a book of didactic commandments. Rather, it is a "charge to search for truth." We surmise from this that the unfolding of truth is an unfinished process. It is that process which the Torah symbolizes. The search for truth and the search for "the good" are related. The Torah impells us "to seek the good," then, as we "search for truth."

The author has also re-written the traditional Hebrew blessings for the reading of the Torah sidra. We note the absence of anthropomorphic images. The blessing is given to the "fountainhead of creation, wisdom and understanding," which relates to the symbol of Torah as defined above. We are not told what the fountainhead is in precise terms. It replaces the word "God" and is part of the equivocal language used in

this service. We also see that it is Israel, not God, that creates Torah, and that it is Israel that "chooses a life of truth." This emphasis on Israel's part in the discovery of Torah points once more toward the trend within the creative liturgies to focus on the abilities, concerns and responsibilities of people, and less on the traditional interest of praising an all-powerful and all knowing God.

Exhibit #13

(Reader)

> At this moment we pause in reverence before the gift of Life, the wonder of each, in the chamber of his own thoughts...quietly...alone, yet conscious of the others.
>
> As we near the Torah's message, may we pause in joy before the sense of a Presence within and among us, in which, although we are separate, we are together, in which, although we are many, we are one.
>
> May the Torah's spirit cause us to pause before the wonder of eyes that perceive, of hands that reach out to one another, of hearts that feel and minds that think. Then may we find the world to be sometimes so beautiful, that we shall want it to be more so, more often, for more people.

We do not know two important things about this passage. One is whether or not there indeed was a pause in the service, a short meditation, before continuing with the reading of the Torah. The second thing of which we are not sure is to what the "gift of Life" refers. It could be the Torah. It could also be the description of "the wonder of

each..." Perhaps the meaning of the passage is as follows: at this point in the service we pause in reverence before the Torah (silent meditation). The Torah reminds us of the gift of life, which is the wonder of the individuality of every person, as well as the ability of persons to unite in the consciousness of others.

This interpretation of the passage is justified by what is said in the second paragraph. We are urged to "pause before a Presence within and among us." Perhaps this presence refers to the mystic's Shekina, the indwelling presence of the Lord. Or perhaps it is simply an awareness that is both individual and communal, "in which, although we are many, we are one."

In the third paragraph we have a further attempt at personalizing the influence of the Torah. "The wonder of each" is extended to include "eyes that perceive, hands that reach out...hearts that feel and minds that think." All of these are attributes that describe ideals for persons. The result of our pausing is that we may "find the world more beautiful," and that we will want it to be so "for more people." The Torah thus represents personal and communal hope.

Exhibit #14

(Rabbi, Reader and Congregation)

> This is the Torah, a light for our eyes, a lamp for our way. Its highest teaching is love and kindness. The Torah is a tree of life to those who take hold of it, and happy are all those who support it. Its ways are ways of pleasantness

and all its paths are peace.

The Torah represents the continuing presence, throughout the ages, of Jewish prophets and sages who ignored the conformities of their age and proclaimed the results of individual reason. We learn from them as we witness their declaration of truth as they say it. It is their boldness, even more than their words, that reaches across the millennia to touch and enrich our conviction.

The Torah is a limitless sea into which our heroes have poured their insight and perception. As long as men reflect on the problems of life, the terrors of death, and the vision of what we can be, insightful thoughts will be presented.

The spirit of the Torah is the prisoner of no century, but transcends the barriers of time to invite every man of genius to add his chapter.

(then, Beit Yaakov and Shema . . .)

In this Torah reading, which all but comprises the body of the Torah service, we find a variety of themes and images. The Torah is defined in both traditional and modern terms. It is "a light for our eyes, a lamp for our way." Yet, its highest teaching is not mitzvot or the One God, but "love and kindness." Again, here, as in other creative Torah services, the focus is on the human domain and not on that of the divine. We are told that the Torah represents Jewish prophets and sages; the tradition claims that it represents the word of God. We are told that the Torah stands for the "results of individual reason;" the tradition speaks of the Torah in terms of revelation. Rather than an eternal truth given to Moses, the Torah symbolizes the "declaration of truth

as they saw it." More than religious duty, we are to be impressed by "their boldness" in speaking their individual truths.

The Torah is defined further as being a "limitless sea" that stretches from the past to the present. It contains men's reflections on the "problems of life, the terrors of death..." These reflections may be added to

Here, then, we see a humanizing of the sources of Torah. Far from detracting from its significance, it thus becomes a record of "the vision of what we can be." This is in keeping with the perspective of modern Reform scholarship, and helps to bridge the gap between his/her criticism and the temple service.

Exhibit #15

(Reader)

In his book, "The Art of Loving," Erich Fromm writes "If it is a virtue to love my neighbor as a human being, it must be a virtue to love myself, since I am a human being too. There is no concept of man in which I myself am not included. The idea expressed in the Biblical 'Love thy neighbor as thyself' implies that respect for one's own integrity and uniqueness, love for and understanding of one's own self, cannot be separated from respect and love and understanding for another individual. The love for my own self is inseparably connected with the love for any other being."

(Congregation rises)
(the Scroll is taken from the Ark)

(Reader)

Vezot Hatorah asher sam Mosheh lifnei venei Yisrael
al pi Adonai beyad Mosheh.

This Torah which was given to the children of Israel was inspired by Adonai and created by Moses and those who followed in his path. Let us walk in its ways as again we affirm the uniqueness of Adonai and the unity of Am Yisrael.

(then, Shema...)

(after Torah reading)
(Reader)

Love of man is not an abstraction coming after the love for a specific person, but is its premise. From this it follows that my own self must be as much an object of my love as another person. The affirmation of one's own life, happiness, growth, freedom is rooted in one's own capacity to love - that is, in care, self-respect, responsibility and self-knowledge.

(then, Hebrew blessing)

The editor compiled a service on the theme of love. In it he deals with the subjects of love between man and woman, love of parents for children, and a man's love for himself. The passages included in the Torah section elaborate on the latter theme. One passage is used as an introduction to the sub-ritual, a second is used after the Torah selection but before the traditional blessing after the Torah reading, and a third is used at the end of the Torah ceremony before the Torah scroll is returned to the ark. The Torah was returned as the congregation sung "If We Only Have Love" by Jacques Brel.

The main theme of the passages may be summed up with the opening quote: "Erich Fromm writes 'If it is a virtue to love my neighbor as a human being, it must be a virtue to love myself, since I am a human

being too.'" The idea is taken from the Biblical dictum to "love thy neighbor as thy self." Though the connection with the Torah reading is never explicitly stated, one could infer that the Torah is interpreted as being that symbol or document which may help a person to better understand and experience love. The Torah reading, whose English text is printed in the service booklet, is worth noting. It is a collection of verses from Leviticus 19.

> You shall be holy, because I, Adonai, am holy.
> You shall not steal, you shall not cheat or deceive a fellow country man.
> You shall not oppress your neighbor, nor rob him.
> You shall not pervert justice, either by favoring the poor or by subservience to the great.
> You shall judge your fellow country man with strict justice.
> You shall not go about spreading slander among your father's kin, nor take sides against your neighbor on a capital charge.
> You shall not nurse hatred against your brother.
> You shall reprove your fellow-country man frankly, and so that you will have no share in his guilt.
> You shall not seek revenge, or cherish anger towards your kinfolk.
> You shall love your neighbor as yourself.
> I am Adonai.

The laws mentioned deal with the basics of human relations. By surrounding them with quotations about love, the author shows us these laws in a new way. "Love of man is not an abstraction coming after the love for a specific person, but is its premise." Yet, the kind of self-love spoken of is really an "affirmation of one's own life, happiness, growth, freedom," and it is based on "care, self-respect, responsibility and self-knowledge."

THE TORAH SERVICE: EXHIBIT REFERENCES

1. Alan D. Fuchs, ed. "Remember the Sabbath Day to Keep it Holy" (Elkins Park, Pennsylvania: n. d.), pp. 8-11.

2. Howard A. Simon, ed. "Ruth and Esther and Deborah: A Service of Prayer--Dedicated to the Women of Congregation Beth Israel" (Cincinnati: Congregation Beth Israel, n. d.), p. 5-6.

3. Roland B. Gittelsohn, ed. "Covenant With God--Challenge to Man" (Boston: Temple Israel, n. d.), pp. 10-11. Credited to Morris Adler.

4. Bruce E. Kahn, ed. "Friendship: The Bat Mitzvah of Lisa Marlene Lampert" (Richmond, Virginia: Congregation Or Ami, March 19, 1977), p. 9.

5. David Ian Hopp, ed. "Rosh Hashana Morning" (Richmond, Virginia: Congregation Or Ami), pp. 23-25.

6. Jan Bresky, ed. "Yom Kippur Morning" (Dunedin, Florida: Temple Ahavat Shalom, 1981), p. 14.

7. Solomon Greenberg, ed. "Confirmation 1979" (Cincinnati: Valley Temple, 1979), p. 11, 16. Credited to Joshua Loth Liebman.

8. Stanley Ringler, ed. "Kol Nidre" (Cincinnati: Hillel Foundation at the University of Cincinnati), pp. 10-11.

9. Roland B. Gittelsohn, ed. "An Experimental Service for Shabbat" (Boston: Temple Israel, 1971), p. 9.

10. "A Shabbat Prayer Book" brown edition (Los Angeles: Steven S. Wise Temple, 1973), p. 9. Compiled by Florence Zeldin.

11. Howard Shapiro, ed. "Rosh Hashana, 5736" (Springfield, New Jersey: Temple Sha-arey Shalom, 1975), p. 10.

12. "The Community Service Book" (St. Louis: Institute of Creative Judaism, 1981), pp. I-C-1-3.

13. Steven B. Jacobs, ed. "Readings for Rosh Hashana Eve" (Tarzana, California: Temple Judea, n. d.), p. 34.

14. Karen Fox, ed. "Congregation Havurah Shabbat Service: Bar Mitzvah of Russell J. Baker, Jr." (Buffalo: Congregation Havurah, November 11, 1977), p. 12.

15. Haskell M. Bernat, ed. "My Beloved Is Mine" (Chicago: UAHC, n. d.), pp. 10-12.

FOOTNOTES

Chapter IV

1. See: Neh. 8:1-8.

2. See: Meg. 3:4-6 and 4:1-10.

3. "The compilers of liturgical selections allowed themselves the license to deal freely in this way with Scriptural citations, especially when the sense was not affected." Israel Abrahams, A Companion to the Authorized Daily Prayerbook. Newly Revised Edition (New York: Hermon Press, 1966), p. 80.

4. I refer here to the oral tradition (Torah Sheb'al Peh), the talmudic-midrashic works, and many modern interpretations. "Even the existence of the various religious groups within Judaism on the American scene can be justified substantively only on the basis of their interpretations of Torah--their differing approaches to Jewish tradition." Eugene Mihaly, "A Guide for Writers of Reform Liturgy," in CCAR Journal: Special Issue, 1967, p. 29.

5. Zohar, Vayakhel, Ex. 206a. "As soon as the Book of the Law is placed (on the reading-desk) the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at that moment standing beneath Mount Sinai to receive the Torah, and should give ear and listen attentively."

6. Num. 10:35, 36.

7. Gates of Prayer, pp. 425, 437, 441.

8. primary act--The central act of the ritual around which the ritual is built, and upon which the ritual is dependent.

9. secondary acts--Actions supporting and necessitated by the primary act.

10. primary ritual object--The object used in the primary act of the ritual.

11. secondary ritual objects--Objects used in the ritual which are accessories to, and of less importance than, the primary object.

12. climactic action--Another way of describing the primary act. After this action in the liturgical event, the participants are made to feel that the most important aspect of the service has occurred. The

liturgy then points to a concluding portion. This may happen in a sub-ritual as well as in the midst of the entire service. The climactic action of a given sub-ritual may well be the climactic action for the entire service.

CHAPTER V

The Kiddush Ceremony

The Kiddush, the blessing said over a cup of wine, is really a short form for Kiddush Ha-Yom, "the sanctification of the day." It is used in the tradition to demark the sacredness of the Sabbath or festival day. In so doing, it establishes the sacred time of the event. According to the Talmud, Berachot 33a, the origin of the Kiddush can be traced back to the time of the Great Synagogue. Debate over the various ways the Kiddush is to be used is found in Pesachim 105a ff. Indeed, it has long been an important ritual in Jewish religious life. Like the candle lighting blessing, it was originally meant to be recited in the home. Now, for Reform Jews, it is a popular temple ritual.

Creative liturgists have found special significance in the Kiddush. This is due partly to its symbolic value and partly to its ritual use. As a symbol, it most commonly represents the phenomena of life. Most often it stands for the "joy of life." No affirmation is so universally agreed upon within modern liturgy. Celebration of earthly existence is very important to the creative liturgist. Joy is embraced without hesitation, though many times this joy is qualified by the theme of a particular service.

The Kiddush is of ritual value for different reasons. One is that it is a unique act in our liturgical events. No where else do we drink in our services. Here, the climax of the ritual is the sipping of the wine.

Another reason is that the ritual is short and self-contained, a sub-ritual, which can be placed almost anywhere in the service. Whether it comes as part of a Shabbat, Havdalah, Yom Tov or Wedding Service, its exact location within the service may be determined by the editor according the need. The Kiddush simply does not appear to be out of place no matter how it is used.

Whereas the traditional Hebrew could be chanted, and no English be read whatsoever, the creative liturgist interprets the event by adding an introductory passage. We learn of the compiler's view of life in the passage. This perspective can be of great importance for the participants as they search for their life's meaning.

Exhibit #1

(Responsive Reading)

God gives every bird its food but he does not throw it into the nest.

So too does our labor turn wheat into flour and grapes into wine.

The support of the flesh is not a curse written upon our brows.

The most dignified thing in the life of a human being is free and creative work.

Work is a sign of our deep desire that the days of our lives shall have meaning.

Blessed is he who has found his work, for he has a life-purpose to follow.

With six days of hard labor we buy one day of

happiness but whoever does not know the six will never have the seventh.

We pray for some all-absorbing and useful task, and when it is wholly and truly done, a tranquil rest at the set of the sun.

Common duties become religious acts when performed with the whole heart.

Work and rest are natural rhythms of life that we transform into religious acts with Sabbath peace.

(then, Hebrew)

The compiler constructed a responsive reading for the Kiddush ceremony. In it males comprise one group, while everyone, together, comprises a second group. The major theme is work. This is in keeping with the main idea of Shabbat--rest. If one doesn't understand the meaning of work, one cannot appreciate the meaning of rest from work. Some interesting statements are made. It opens with a somewhat blunt but effective statement--"God gives every bird its food but he does not throw it into the nest." The implication is that we must work to gain our sustenance, and if we work, we will be sure to gain it.

A reference is made to a "curse written upon our brows," a curse given to Adam in the Garden. But, here, we are told that "the support of the flesh is not a curse." It is, instead, "The most dignified thing in the life of a human being." Not any work, but work which is "free and creative work," brings dignity. The idea of work is given new meaning; it should be positive and dynamic. It is possible that work

may provide meaning to our lives. Therefore, "blessed is he who has found his work, for he has life-purpose to follow."

The Kiddush for Shabbat provides an opportunity to discuss the meaning of work in our lives. It is a time to look back upon the work we have done and see it in perspective. It may be a time when we recognize that "work and rest are natural rhythms of life that we transform into religious acts with Sabbath peace."

Exhibit #2

(Reader)

> How simple is the single cup of wine; how graceful the lines. Who among us has never tasted the sweetness or the richness taken from the fruit of the vine. Our markets overflow with wine; sweet wine, mellow wine, domestic wine, foreign or imported wine. Who cannot afford wine or a simple goblet from which to savour it? Who among us cannot afford the luxury of Shabbat? There are yet millions of decent human beings for whom wine is an absolute luxury, who stumble in the dark of poverty and uncertainty, unable to light even a single candle, for whom fresh bread is an unknown indulgence. We raise this one cup of wine as a symbol of gratitude to the God who has helped us and enabled us to help ourselves. Let it be a reminder that nothing is to be taken for granted, that much of what we have is due not to our wit and genius as much as it is to the opportunities made available to us. That same set of circumstances might have been made available to others and we would be among those who have not....

(then, Hebrew)

In this introductory passage found in a "Thanksgiving Service" after the lighting of candles at the beginning, our attention is called to the "cup of wine." This is the primary ritual object[1] of the sub-ritual. In other services it is referred to in oblique statements. Here our author has focused our attention on it for he will use it as a subject to be discussed in the passage. Actually, he is concerned with the wine in the cup, as is common, but the wine, unlike the cup, cannot be seen by the participants. This is important, for the cup in fact represents the wine, which is the real primary ritual object of the sub-ritual.

A rhetorical question is asked--"who cannot afford wine. . . who cannot afford the luxury of Shabbat?" Given the nature of our affluent community, the answer is that everyone can afford wine. The next statement is thus a prophetic one--"There are yet millions of decent human beings for whom wine is an absolute luxury. . . for whom fresh bread is an unknown indulgence." By calling these realities to mind, we become even more aware of why we must offer "gratitude to God." Yet, it is not any general or undefined "God" that we should praise. It is the "God who has helped us and enabled us to help ourselves." This gives an implicit recognition of the success Jewish community has had in America. It speaks to the people in their reality.

The following lines represent an interesting theology. We are successful, it seems, as co-workers with deity. We put forward the effort, but first we must have "opportunities made available to us." It is "God" that makes life's chances come about. Or, "God" is found in these

circumstances. Or, quite possibly, "God" is represented by these opportunities. Whatever the case, the Kiddush ritual as interpreted by the writer helps us to see these realities and incorporate these awarenesses into our lives. It encourages us to understand that such a simple object as a wine cup may have profound implications for us if we experience it from a religious perspective.

Exhibit #3

(Reader)

As we conclude our Confirmation Service, we pray that we will continue to be grateful for common and familiar things.

There are times when we drink from bitter cups, yet there are also times when we savor the sweetness and joy that exalt life.

Thus, our Kiddush points to be recognition that life is both joy and sorrow. We resolve to affirm and accept them both, and so all of life. This affirmation and acceptance provide the true happiness of which this cup speaks.

For health and happiness and the goodness of man, willing hands and responsive hearts; for sensitive minds and souls eager to do service for their fellowmen; for love and devotion and compassion; for all these things let us be thankful and let us pledge that we will conscientiously strive to build that better world of love and peace and brotherhood which yet shall bring to human life the reality of religion's promise of a divine kingdom on earth.

Let us raise our Kiddush cup in Confirmation of the fullness that is life: Lechayim!

(Congregation rises)
(then, Hebrew)

This Kiddush reading comes from a Confirmation service. Its position within the structure of the service body is at the end, after the Kaddish has been recited. As an additional sub-ritual to the main body of the service, the Kiddush stands out when placed after the formal conclusion, in this case marked by the mourner's Kaddish. Yet, when the Kiddush is used in this way, it is still part of the liturgical event. It is hard to determine the difference in effectiveness when the Kiddush is placed here as opposed to other places in the service. Possibly, here, it is a transitional ritual,[2] one that leads the participants to another ritual time and place. Or perhaps it functions as a formal declaration of the specialness of the entire ritual day.[3] Since a large proportion of our liturgical events are designed for holiday celebrations, the Kiddush fits well at the end of the service to mark the extension of sacred time into the rest of the ritual day. For, as we can see, it adds to the participants' understanding of the nature of the celebration.

Here the Kiddush is used as part of the conclusion of the liturgical event, and as a transition ritual extending the idea of Confirmation to the entire ritual day. We note that the second and third paragraphs are found in exhibit thirteen. In the fourth paragraph we find a list of "goods" for which we should be thankful. We are also called upon "to pledge that we will conscientiously strive to build that better world of love and peace and brotherhood." The Kiddush ceremony becomes a moment of pledging, of making an agreement in consonance with the message of the Confirmation service. The ritual and liturgy outwardly

display the Confirmands' inward conviction in a shared communal act. Thus the fifth and final paragraph speaks directly of the Kiddush cup and the Confirmation. The Confirmation's message of affirmation is co-mingled with the message of the Kiddush concerning the "fullness that is life." This is accomplished by a double use of the word "Confirmation." -

Exhibit #4

(Reader and Congregation)

A small cup of wine - blessed on Sabbath evening, blessed on holidays and festivals, blessed at joyous and solemn occasions...

But it is more than wine. It is the soul of our people that we taste in every sip in every age.

It is the family gathered together, the strength, the bonds, the laughter, the tears, the sharing, the love of one another, indivisible, inseparable, unconquerable.

The darkness of ghetto walls, the fury of armed legions, the madness of hating tyrants all tried to poison the wine, to poison the wine and destroy the people.

But when the Kiddush was sung, and the wine cup lifted even in secrecy, our people drank of its spirit and grew strong for the struggle.

Drink with joy and pride the soul of our people.

Fill these walls with the melody of the Kiddush.

We drink Israel's destiny; for as long as the Kiddush is sung, as long as the family is one, our people will endure. Am Yisrael, Chai!

(all rise, then Hebrew)

Exhibit #5

(Reader)
(before the Hebrew)

A small glass of wine-
Blessed
on Sabbath evening
Blessed
on holidays and festivals
Blessed at joyous and solemn occasions...
But it is more than wine
It is the soul of our people
that we taste in every sip
in every age.
It is the
family gathered together,
the strength, the bonds
the laughter, the tears
the sharing, the love
of one another
indivisible, inseparable
unconquerable.
The darkness of ghetto walls,
the fury of armed legions,
the madness of hating tyrants
all tried to poison the wine...
To poison the wine
and destroy the people
But when the Kiddush was sung,
and the wine cup lifted even in secrecy
our people drank of its spirit
and grew strong for the struggle:
Drink with joy and pride
the soul of our people.
Fill these walls
with the melody of the Kiddush
We drink Israel's destiny;
for as long as the Kiddush is sung
as long as the family is one
our people will endure--
Am Yisrael Chai.

The following Kiddush reading was found in two places. In both places, it appears in the service after the sermon. A major difference is the form in which the passage is presented. Exhibit four is a responsive reading. Exhibit five is a free verse reading.

The "small cup of wine" used in the Kiddush ritual is the primary ritual object of the ceremony. The wine is used as the central metaphor in most of the passages in our creative liturgies. As a metaphor, it is open to the interpretation of the compilers and writers. The writer states that "it is more than wine. It is the soul of our people that we taste..." The Kiddush ritual is thus seen as a moment of intense experience for the participants. It is a calling to mind of what is the "soul of our people." "It is the family gathered together...the laughter, the tears...the love of one another." The "soul" contains memories of "the darkness of ghetto walls, the fury of armed legions, the madness..." which tried to "poison the wine"--that is, kill the soul. Yet, he asserts, we were able to "grow strong for the struggle" when we repeated the Kiddush. We see, then, that the Kiddush wine not only represents the "soul of the people" but also the people's will to survive. The author is able to weave a most important concern of contemporary Jewry into the Kiddush ritual. The effect of combining the symbolic with the historical is quite powerful. The climax of the ritual is the line "Drink with joy and pride the soul of our people," for we arrive at the ritual action. We too are to be inspired by the wine and "grow strong for the struggle." We too "drink of Israel's destiny" now, this very moment.

We also "will endure." A familiar closure technique is used as he quotes a popular phrase in Hebrew. This leads us into the chanting of the traditional Hebrew. The major difference between the two Kiddush readings is a consequence of the difference in their form. Whereas the congregation is involved in the ceremony of exhibit four, the congregants are passive listeners in the service of exhibit five. Since the reading experience would be more a private one in the latter, the emotional evocation would be much more subdued. The impact would be more private and personal for the individual participant, but, perhaps, just as important.

Exhibit #6

(Reader)
(after the Hebrew)

The roots into the past
And the arms stretched forth into the future.
Sometimes driven, sometimes tormented;
We may suffer sharp blows and many deep hurting wounds.
But this will be with us,
This warmth, this rejoicing, these lights
For this is the great, the many faceted,
bottomless Shabbat Shalom,
Peace of the Sabbath

The place of this additional passage for the Kiddush is somewhat atypical of the selections studied. Here we have a closing Kiddush passage. It comes after the chanting of the traditional Hebrew.

With our "roots into the past" and our "arms stretched out into the

future," we are placed in the significant place of the present. A super-awareness of time is an important element found in the creative liturgies. The author senses the need in the participants to be told what it is they are doing in the "here and now" of the liturgical event. The "voice" of this passage tells us that things may not always be well, but we should recognize that "this will be with us, this warmth, this rejoicing..." We should take our positive experiences of "the great, the many faceted, bottomless Shabbat Shalom" and treasure and remember them. The idea is to make one reflect on the experience already had, and in so doing, to further sanctify the day of rest.

Exhibit #7

(Congregation and Reader)

No single hour
No single word
No single place at all

The Shabbat is..... meditative freedom
close friends
a walk along the beach.

No single hour
No single word
No single place at all

The Shabbat is..... singing with family
remembering that something special
from long ago, like--
celebrating an important anniversary
finding peace as Jews.

No single hour
No single word
No single place

The Shabbat is.....knowing your mind
bringing your good about,
despite the odds and pressures
against you
feeling well about your daily life.

No single hour
No single word
No single place

The Shabbat is.....holy

(then, Hebrew)

We see in this introductory passage to the Kiddush an attempt to use a specific innovative style in the layout or form of the responsive reading. We might call this style "chant and refrain." The congregation repeats phrases beginning with the words "no single hour...word... place at all." The reader responds with a phrase beginning with "The Shabbat is...," which becomes the theme or major emphasis of the passage.

Here an interesting concept is developed. Shabbat is described in existential and not metaphoric or halachic terms. Rather than a fixed time, it is a state of mind, described by numerous situations and real experiences. They are, by and large, simple experiences, and seen in a somewhat romantisized way. In the third stanza we have a highly interesting description of Shabbat, a description that varies radically from the traditional point of view, and provides a characteristically modern understanding. Shabbat can help in "knowing your mind," and "feeling well about your daily life." This interpretation, which focuses

entirely upon the person, is then followed by the traditional Hebrew blessings.

Exhibit #8

(Reader)

> Sanctified be Your name, O Lord. We have devoted ourselves to this ideal in our service and in our daily lives. Now we go a step further. We lift this cup of wine, one of the symbols of our people. As the wine is sweet, so may the taste of the Sabbath be treated as a priceless addition to our daily lives. As the Lord whom we praise this moment is sanctified and blessed, so may each of us experience this sanctification and blessing now and throughout the week ahead.

(then, Hebrew)

The writer uses the introduction to the Kiddush to emphasize once more the "ideal" of his service. This ideal is the honoring of women as equals within Judaism. With this ideal in mind, "we lift the cup of wine." By honoring the Sabbath, we also honor the values set forth. But we must go another step. In what amounts to a speech to "God" and the congregation, the reader tells us in poetic words that the lessons of Shabbat must become part of our weekdays as well. The passage follows a three part phrasing in parallel structure. There is the idea of sweet wine and a sweet week, the precious Sabbath cup and the "priceless addition to our daily lives" that the Sabbath may be, and the sanctification of the Lord being parallel to "our experience of this

sanctification. . . throughout the week ahead." As can be seen, major components of the traditional Kiddush ceremony are selected and interpreted in an attempt to give contemporary meaning to the ritual.

Exhibit #9

(Reader)
(holding wine cup)

> The Havdalah cup is full and its taste is sweet. It speaks of the fullness and sweetness of life. Yet, as Havdalah follows Shabbat, so does the life of man ever change. Emptiness follows meaning, and despair pursues hope. Life's pleasures are never sure, and its tomorrows are uncertain. Still, at the heart of existence lies the divine possibility for good. Let us then resolve together, at this moment of Havdalah, to realize in our own lives, and the lives of others, the fullness and sweetness that waits to be born in the holy tomorrow.

(All)

> Baruch Atah Adonai, Eloheinu Melech Ha-olam, Borei Peri Hagafen.

(Cup may be passed, or each may partake of his own cup)

As is known, the Havdalah ceremony for Shabbat includes a Kiddush over wine. The wine is one of several symbols used to evoke the senses and then relate each to a theme of the Sabbath. The writer, here, follows the logic of the traditional Havdalah ceremony by mentioning opposites. Though the cup "speaks of the fullness and sweetness of life," we also read that "emptiness follows meaning and despair pursues hope." These opposites are part of the fabric of human life. We must cope with

them as reality. Still, the Kiddush symbolizes a hope that we can overcome emptiness and despair, and find the "fullness and sweetness that waits to be born tomorrow." The lack of theistic language, taken together with the emphasis on "the life of men," points to the important shift taking place within this liturgy. It more and more is concerned with describing the human condition than stating theistic propositions. "Still, at the heart of existence lies the divine possibility for good."

Exhibit #10

(Reader)

> "Life is good!" This is the message of the kiddush. All of us, at one time or another, have shared the blessings of home and love and friendship. All of us at one time or another have known the blessings of health and strength. It is for all these beneficial kindnesses and countless more that we now bless this cup and taste this sweet wine.

(then, Hebrew)

This Kiddush passage comes from a ceremony placed after the sermon, before the Aleinu, in a Rosh Hashana morning service. It begins with the exclamation that "Life is good!" and then says in clear terms that "This is the message of the Kiddush." We understand, now, that the creative liturgist reserves the right to select and interpret. Here our author offers his interpretation of the Kiddush for the congregants. The sub-ritual should help us to re-experience the goodness of life. The rest of the passage gives us a list of those things viewed as being

good: home, love, friendship, health strength. More than moral or ethical "goods," these are the common aspirations of life which are themselves difficult, but not impossible, to attain and preserve. The Kiddush represents the hope that we do indeed achieve them.

Exhibit #11

(Reader)

Days of work, days of rest;
Trials that test our inner being
And challenge our inner peace.
Blessings of home, love and friendship,
Life, health and strength.
For these, all these,
All part of being alive,
We bless this cup,
And taste this sweet wine.

(then, Hebrew)

The writer speaks of the realities of life. "Days of work, days of rest." But he questions the meaning of these days by calling attention to the fact that they "test our inner being." He says to his listener--yes, indeed, this is what life is about. It is difficult. We find, nonetheless, blessings in the home, love and friendship--and, health and strength as well. When grouped together, our trials and our blessings comprise the significant aspects of our existence. The Kiddush wine comes to represent the totality of life.

Though short and sparse in words, the passage says everything it needs to in order to get its message across. The thought is more

easily incorporated into the ritual activity when it is stated so clearly, and with so few words.

Exhibit #12

(Reader)

Sabbath peace is inner peace. What a fine feeling it is being together with others to share this hour, a time in which we give expression to a meaningful heritage. The desire to share with our family and friends the experience of the Sabbath is our Sabbath delight. For as our ancestors did, so too do we observe the Sabbath as a covenant for all time. It is a sign and a bond forever between the people of Israel.

(then, Hebrew)

Blessed is God, the essence of our awareness and our joy, by whose power nature brings forth the fruit of the vine.

(Reader and Congregation)

How sweet are our moments of satisfaction, how fresh is our creativity. How rich is our identity, how clear our gift of awareness. We are children of the universe, no less than the trees and the stars and the vines. Therefore, let us praise God and be at peace with ourselves.

It is a beautiful world!

This Kiddush reading comes after the Torah reading in a Shabbat service. We find in it various important innovative elements. The three paragraphs which comprised the passage each deal with a different aspect of the message communicated. The first paragraph

speaks in somewhat common language about the meaning of Shabbat. We are given a multi-dimensional description. It is "inner peace," "being together," "delight," "a covenant," and a "sign and bond between the people Israel." The passage guides our understanding of the meaning of the event we are celebrating. Thus, in some ways the Kiddush represents the statement of purpose for the entire ritual event. Whereas we find more general descriptions of the meaning of the synagogue in the opening passages of the liturgy, here we have a more precise determination of the event in particular. In other words, we are told in more exact terms what the Shabbat experience is to be. Much of what is said in the opening paragraph echoes the thoughts expressed in other creative Kiddush passages. We note the emphasis on the human elements of the Shabbat experience.

The second paragraph is actually an interpreted translation of the traditional Hebrew blessing over the wine. We are given a definition of "God" as being "the essence of our awareness and our joy." This replaces "King of the Universe" and reflects the theological trends of the modern period. The use of the word "awareness" connects us with the contemporary religious idiom.

The last paragraph goes beyond the previous two in incorporating new ideas and expression into the Kiddush ritual. It deals with a more universalistic perspective and general vocabulary of concepts. It is a statement which reveals high excitement and charged emotion. The implication of this paragraph is that the ceremony may bring these

thoughts and feelings to consciousness. The ritual can give us an integral experience wherein we can exclaim with the reader "How sweet are our moments of satisfaction...How rich is our identity...How clear our...awareness." As in many innovative passages, the author concludes with a "praise of God" phrase. But, not content with that, we read "and be at peace with ourselves...It is a beautiful world!" a not insignificant closing thought.

Exhibit #13

(Reader)

The Sabbath wine is a symbol of the wholeness of life. There are times when we drink from bitter cups, yet there are also times when we savour the sweetness and joy that exalt life.

(Reader and Congregation)

Thus our Kiddush points to the recognition that life is both joy and sorrow. We resolve to affirm and accept them both, and so all of life. This affirmation and acceptance provide the true happiness of which this cup speaks. Let us then raise our Sabbath cup to the fullness that is life.

Blessed is the wellspring of life whose creative power fashions the fruit of the vine.

Blessed is the wellspring of life by whose power of creation we fashion commandments of the heart and delight in them.

We have in love and favor taken Sabbath peace as our possession, a remembrance of the purpose of the world.

For it is preeminent among hallowed occasions, a symbol of the saving of humankind.

> We have chosen peace and sanctified it above all good things.
>
> So have we sanctified the Sabbath in love, and in favor have we taken it as a possession.
>
> Blessed is the power of being that hallows the Sabbath.

The Kiddush wine represents, for this writer, the uniting of opposites into the "wholeness of life." The life he speaks of is of course human life. We learn, therefore, that while we experience the "bitter" and the "sweetness" of life, we should recognize that they are really aspects of a larger whole. Through the experience of the religious service we may come to know this wholeness in a more intimate way. And we may do this if we "resolve to affirm and accept" both joy and sorrow, both polarities of the emotions we experience. This leads to "true happiness," and, by inference, is the meaning of the Kiddush ceremony.

This Kiddush blessing is the only one found in which the traditional Hebrew was radically altered.[4] The principle of equivocal language has been applied. Instead of the traditional "Blessed are You O Lord our God...," we have "Blessed is the wellspring of life..." The image for deity has been completely de-anthropomorphized. There is no "God," therefore, making commandments. Rather, "we fashion commandments of the heart." "God" did not give Israel the Sabbath. Rather, "We have taken Sabbath peace as our possession." Instead of

being a remembrance of the works of creation, the Sabbath is "a remembrance of the purpose of the world." The significance of these and other changes in the Kiddush blessing is that the responsibility for establishing the Shabbat rests with the participants. The Shabbat is thereby "a symbol of the saving of humankind." Still, we must bless the "power of being that hallows the Sabbath," a "power" that appears to work through the human being.

Exhibit #14

(Reader)

In the Wine
the blessed wine of Sabbath, Holy Days, and Festivals,
Blessed in reverence, in joy, or in solemnity,
a little bit of wine, the grapes blood red,
flowing with the soul of all our people,
giving savor with every sip, uniting us through eternity.
It is
Us--
Our
family united in its gathering,
laughing, crying, sharing, building love and strength,
binding us together.
In the darkness
flaming swords have marched,
cossacks pierced the ghetto walls,
tyrants in their madness
hating,
slinging poison at the wine,
At the wine, trying to poison the wine,
that we should sing no more,
to still our voices for all time.
But still the Kiddush soared,
the cup was lifted high
in public or in secret
and the spirit filled our souls with courage for the struggle.
Fill up and drink with happy pride and swell these walls
with all the souls of ages past.

Sing out the Kiddush for the world to hear,
We are one,
Israel is one,
So long as the Kiddush rings
Israel's future is secure.
L'chaim
Am Yisrael Chai

(then, Hebrew)

Exhibit fourteen is from a Rosh Hashana service. We note that it is laid out in the poetic form of open verse. The passage begins by describing the use of the wine in common terms.

It then describes the wine as "blood red," a powerful image, and as "the soul of our people...uniting us through eternity." Then, most directly, the passage tells us that the wine "is us--our family united." The image is not exactly clear, but we are led to feel the emotive force of the wine as representing "laughing, crying, sharing, building love and strength, binding us together." The Kiddush calls to mind the human fabric and responses of the Jewish people. Against the "tyrants in their madness" Jewish people have sung out this Kiddush in hope and confidence.

The central idea of celebrating life remains at the core of the interpretation. By rehersing what is now a mythic past, we are made to feel proud and inspired. The Kiddush is used to remind us of our ability to overcome obstacles and to survive. Though the historic situation might now have changed, the same human response and need remains--to feel capable of overcoming the problems of life and living.

Exhibit #15

(Reader)

The Sabbath and festival wine is a symbol of the completeness of life. There are times when we drink from bitter cups - out of touch - out of reach - out of breath. Yet, there are also times when we savor the sweetness and joy and wonder that exalt life.

(Together)

On this festival of new beginnings, we resolve to affirm that life is a mixture of sorrows and of joys. We accept both. Both increase our awareness and make us sensitive to the Yes of that great happening, life.

Baruch Atah Adonai, Eloheinu Melech Ha-olam, Borei Peri Hagafen.

Blessed is God, the ground of our sorrow and of our joy, by whose power nature brings forth the fruit of the vine.

The Kiddush here is part of a High Holy Day service. It speaks of the "completeness of life," and it describes what constitutes this completeness. There are different times in our life, both the "bitter" and the "sweet." The metaphor of taste is common with the Kiddush liturgy. It is used to present opposites. The bitter times are described in a modern idiom--"out of touch, out of reach, out of breath."

Even so "there are times when we savor the sweetness and joy and wonder that exalt life." Though this line reflects a romanticism of life, it balances with the previous mentioned bitterness.

In the next paragraph, recited by the Congregation, the meaning of the High Holy Day service is related to the theme of the Kiddush. Thus, the author uses the Kiddush to reinforce the main idea of the liturgical event. We read, "On this festival we resolve to affirm that life is a mixture of sorrows and joys. We accept both." The Kiddush thereby calls for the recognition of the emotions, and presents the ideal of coping with them in life. Since "both increase our awareness...to... life," they are worth celebrating with this ceremony.

We also note the translation of the blessing over the wine. God is defined as the "ground of our sorrow and joy," and as the "power" that "brings forth the fruit of the vine." The naturalness of the emotions and the wine are rooted in a non-anthropomorphic understanding of deity.

Exhibit #16

(Reader)

> Let us praise God with this symbol of joy and thank Him for the blessings of the past week--for life and strength, for home and friendship and love, for the happiness that has come to us from our labors. We are grateful, O God, for the opportunity to add our efforts to Thy creative power. On this Sabbath eve may we renew our spirits, so that in days ahead we may be better able to give of ourselves to the world around us. We thank Thee, Lord, for the joy of creation. Praised by the Eternal our God, Ruling Spirit of the universe, who has created the fruit of the vine.

(then, Hebrew)

Exhibit sixteen comes after the sermon in the service. In it we see an interpretive translation of the Hebrew. The translation keeps the sense of the traditional Kiddush, while rephrasing several lines. Thanks are given for many things including "the happiness that has come from our labors." Work is discussed in light of Shabbat rest. It is seen as a positive aspect of life, for through work we "add our efforts to (God's) creative power." We are partners with God in creation. On the Sabbath we are to "renew our spirits" so we may once again embark on our path of work.

Exhibit #17

A Gift of Rest

This Shabbat eve
an opportunity for rest,
this coming together,
a time for community--

my thoughts may wander,
may find and retrace paths
often walked

free of rush and press,
my emotions
as my body

may relax
slowly

distill feeling

secure in rest--
calm in reflection

this Shabbat eve,
this gift of
rest.

Exhibit seventeen is an introductory paragraph to the Kiddush. Like most other traditional prayers, the Kiddush is phrased in the plural. In "A Gift of Rest," the statements are made using the singular pronoun. It could, therefore, be a private prayer or meditation. It certainly is of an individual, and helps to explain that individual's feelings. Themes common to the Sabbath, such as rest and community, are present. The core part of the passage is its description of the meditative process. First, the mental aspect of the process is given--"My thoughts may wander, may find and retrace paths often walked." Then, the physical aspect--"my emotions, as my body, may relax, slowly distill feeling..." More than just describing the process, the author is suggesting that we do the same. This points to the intended experience of the liturgical event. Through the reading of this passage, the participants are further helped in accomplishing the very same state of reflection. Through reflection, the Sabbath day is sanctified. The Kiddush ritual focuses our attention on this concept, while at the same time helping us to experience it.

THE KIDDUSH CEREMONY: EXHIBIT REFERENCES

1. Fred V. Davidow, ed. "Sabbath Service" (Plattsburgh, New York: Temple Beth Israel, 1974), p. 5. From, Sidney Greenberg, ed., A Treasury of the Art of Living, (North Hollywood, California: Wilshire Book Co., 1971), pp. 124-127.

2. Albert M. Lewis, ed. "Temple Emanuel: Thanksgiving Service" (Grand Rapids, Michigan: Temple Emanuel, n. d.), p. 2.

3. Solomon Greenberg, ed. "Confirmation 1979" (Cincinnati: Valley Temple, 1979), p. 20.

4. Jeffrey B. Lazar, ed. "We Give Thanks to You" (Steubenville, Ohio: Temple Beth El, 1972), p. 5. Written by William Sajowitz.

5. Kenneth Segel, ed. "Worship With Love" (Pittsburgh: Rodef Shalom, n. d.), pp. 7-8.

6. Herbert Bronstein, ed. "Sabbath Service of Responsibility" (Glencoe, Illinois: North Shore Congregation, n. d.), pp. 11-12.

7. "A Shabbat of Renewal" (Richmond, Virginia: Congregation Or Ami, n. d.), pp. 4-5.

8. Howard A. Simon, ed. "Ruth and Esther and Deborah: A Service of Prayer--Dedicated to the Women of Congregation Beth Israel" (Cincinnati: Congregation Beth Israel, n. d.), p. 7.

9. Alvin J. Reines and Joel L. Levine, eds. "An Equivocal Havdalah Service" (Cincinnati: Institute of Creative Judaism, Creative Symbolism Series, n. d.), p. 1.

10. Jan Bresky, ed. "Rosh Hashana Evening Service" (Dunedin, Florida: Temple Ahavat Shalom, 1981), p. 11.

11. David Ian Hopp, ed. "Rosh Hashana" (Richmond, Virginia: Congregation Or Ami, n. d.), p. 10.

12. Karen Fox, ed. "Congregation Havurah Shabbat Service: Bar Mitzvah of Russell J. Baker, Jr." (Buffalo: Congregation Havurah, November 11, 1977), p. 13.

13. "The Community Service Book" (St. Louis: Institute of Creative Judaism, 1981), p. I-D-1.

14. Allen Maller, ed. "Tikun Hanefesh" (Los Angeles: Steven S. Wise Temple, 1981), p. 18.

15. Jerold B. Levy, ed. "Rosh Hashonah, Yom Kippur--A New Beginning: A Rebirth of Wonder" (San Diego: Congregation Beth Israel, n.d.), p. 12.

16. Roland B. Gittelsohn, ed. "An Experimental Service for Shabbat" (Boston: Temple Israel, 1971), p. 12. Written by Henry Cohen.

17. Jerold B. Levy, ed. "Du-Si-Ach L'Shabbat" (Richmond, Virginia: Congregation Or Ami, February 28, 1975), p. 7. Written by David Ian Hopp.

FOOTNOTES

Chapter V

1. primary ritual object--See note 10 in Chapter Four, p. 113.

2. transitional ritual--The transitional ritual or sub-ritual helps to direct the participants' attention toward the coming event. It links distinct time frames together so as to make the change from one to the next unproblematic. More, it helps to clarify for the congregants what is occurring and what they should be doing. The Havdalah ceremony is our best example of a transitional ritual.

3. ritual day--A day marked by the use of liturgical events. Commonly, we call these holidays. What makes a holiday important is the mythology and ritual upon which it is built. The liturgical event makes clear the themes and purpose of the day, while structuring, many times, the routine of observance. Thus, a holiday becomes a ritual day, a day made significant by the performance of special acts.

4. Please see "The Community Service Book" for Hebrew phrases.

CONCLUSION

Creative liturgy is a blending of the traditional service structure with a modern idiom expressive of themes and symbols significant to the contemporary Jew. It is an attempt to make relevant and meaningful the ritual events of Reform Judaism. Innovative passages offer new interpretations and definitions of the most important of religious concerns. The new liturgies replace traditional theology with a host of modern alternatives, while expressing an open concern for human needs, personal growth, and communal well-being.

Creative services reveal a community struggling with life and death issues. They speak of the turmoil the scientific, industrial, and human rights revolutions have brought. They try to discern the meaning of the Holocaust and the atom. They try to redefine life's purpose in the face of profound doubt. They link traditional ways and ideals to a world which denies the validity of the "old" in favor of the ever constantly changing "new." They attempt to bridge the world of the sacred with the world of the profane.

As a result of the influence of innovations in the liturgy, liturgical events present opportunities for Jews to gather and express to one another their feelings and thoughts about the very highest of values. The creative ritual is a public occasion where participants communicate and share concerns about intimate matters. The personal is made communal, and in becoming communal, transcends itself. As every

individual grows in sensitivity and awareness, the group coherence tends to increase. Understanding brings commitment.

In a society where competition and individual acquisition of material wealth are high priorities, liturgical events provide a chance for values clarification, for getting in touch with self, and for contacting others in a non-competitive, nurturing environment. The central message of creative liturgies is the synagogue is a place in which these integral activities may occur.

The services are full of symbols and religious images connecting Jews with a mythic reality that the generations have encountered for centuries. Symbols open the doors to mythic time, uniting us with ages past, and thus helping to end the loneliness and existential insignificance felt so often by the modern individual. The feeling of being cut-off from others, in both the past and present, is replaced by the feeling of union and togetherness.

Creative liturgies attempt to speak an authentic voice to the contemporary ear. As we make new discoveries about ourselves and our world, the liturgist includes the knowledge and insights in our communal events. The religious expression of the people thereby reflects the truth of the reality of their lives. Since our knowledge is ever increasing, the services will constantly need new input.

The liturgists are accepting their freedom to say more directly and clearly what needs to be said. Their ability to move away from a strict adherence to the traditional prayer routine is in many ways

predicated on their ability to move in the direction of their own insight and thinking. Much creative liturgy is simply the straight-talk of those who have something to express which is different from what has previously existed. Again, they explain meanings, define the nature of Jewish existence, and of truth itself, in words we can easily comprehend.

The words of the liturgy, the actual language employed to express meaning, must be carefully inspected if we are to understand all of the meaning intended by the writers. Indeed, the writers of creative liturgies are remaking the language of religious services. They characterize situations in the empirical world rather than the supernatural world. They express human weakness and imperfection in accepting rather than instead of admonishing terms. They instruct in self-help and the caring for others instead of reliance on another for satisfying yearnings. The creative liturgies reveal an increasing awareness that we must accept more responsibility for our own lives and the functioning of our world and society. The new encourages people to recognize what can be accomplished by human effort, rather than by the grace of an all protective deity.

For some, the creative liturgies may be bridges to the traditional view of life and the universe. For others, they are new statements for quiet reflection leading to unknown conclusions. For still others, they offer kind words in a difficult world. Of course none of these or other possibilities are mutually exclusive of one another. The various

responses overlap to allow for rich religious experiences.

And so these liturgies tell us that the synagogue and its "worship" service have new meaning for Jews in America. The role they play is unique in the context of this society. The synagogue is the only institution celebrating life in all its complexity. It is the only formal, community setting in which values and festivity are interwoven on a continual basis for the benefit of all. This is one of the most important influences of creative liturgies. The over-arching form of the religion, and thus the spiritual life of the people, is finding new definition. A change in the conscious understanding of the congregation as to the meaning of its religious activities results in a new religious identity. Creative liturgies are thus helping to bring new and strengthened Jewish identity.

Creative liturgies, for all of its advantages, is not a perfect art by any means. Of all its major problems, lack of internal coherency is the most noticeable. Often the writer or editor includes experimental passages that do not fit well with the flow or content of the service. The message of a decent selection is lost when surrounded by texts which do not relate to it.

Another problem is over-simplification. It is difficult to deliver a complex point of view in liturgical passages. The language becomes heavy and the sense lost. Rather than chance this, many writers opt for the easy expression of commonly heard thoughts and metaphors.

The words appear trivial, at best. More time and greater skill needs to be taken to broaden the possibilities of involved expression.

We also have a problem associated with mimeographed handouts. They are cheap to look at for the print is often illegible. Good graphics are essential for any mass produced piece of writing. If one cannot read the material easily, it does not matter what the material is saying. Simply stated, more care and funds need to be expended if the services are to look convincingly professional. Minimally, the formal rules for published documents should be followed.

Finally, an entire disipline of creative liturgies needs to be developed by those involved in the process of producing the services. Experience is the result of experimentation. Through the sharing of experiences writers and compilers will be able to advance their art. Criteria for what works well, and why it works well, need to be explored. Loose theory will not do. Theory grounded in practice will. The results, ultimately, are the responses of the people participating in the liturgical events. These should be studied so we can understand the consequences of the innovations.

> But regardless of the final consequence, this creative activity needs to be met with encouragement, enthusiasm and openness--not with timorous misgivings or, as happens far too frequently, with cynical derision of public-relations-oriented hostility. Criteria of rigid uniformity, of doctrinaire orthodoxy no matter how well disguised, or of mere survival are the death knell of liberal religion. Let others, far better equipped for the task, preserve and standardize and defend. They are eager to man the breaches--mostly imaginary. They delight in defending illusory, idolatrous fixed ramparts. Their hosts are legion even within the ranks of

> so called liberal Judaism. Reform either takes its stand at the vanguard, among those who choose to embrace the true, the real--where life is adventure and inevitable risk--or it has no stand at all.[1]

I concur.

FOOTNOTES

Conclusion

1. Eugene Mihaly, "A Guide for Writers of Reform Liturgy," in CCAR Journal: Special Issue on Worship and Liturgy (New York: CCAR, 1967), p. 29.

A. BIBLIOGRAPHY

OF EXHIBIT REFERENCES

Bernat, Haskell M., ed. "My Beloved Is Mine." Chicago: UAHC, n.d.

Bresky, Jan, ed. "Yom Kippur Morning." Dunedin, Florida: Temple Ahavat Shalom, 1981.

_____. ed. "Rosh Hashana Evening Service." Dunedin, Florida: Temple Ahavat Shalom, 1981.

Bronstein, Herbert, ed. "To Dwell Together..." Glencoe, Illinois: North Shore Congregation Israel, 1975.

_____. ed. "Sabbath Service of Responsibility." Glencoe, Illinois: North Shore Congregation, n.d.

"The Community Service Book." St. Louis: Institute for Creative Judaism, 1981.

Davidow, Fred V., ed. "Sabbath Service." Plattsburgh, New York: Temple Beth Israel, 1974.

Falcon, Theodore, ed. "Center Meditations." Woodland Hills, California: Makom Ohr Shalom, 1981.

Fox, Karen, ed. "Congregation Havurah Shabbat Service: Bar Mitzvah of Russell J. Baker, Jr." Buffalo: Congregation Havurah, November 11, 1977.

Fuchs, Alan D., ed. "Remember the Sabbath Day to Keep it Holy." Elkins Park, Pennsylvania: n.d.

Gittelsohn, Roland B., ed. "Covenant With God--Challenge to Man." Boston: Temple Israel, n.d.

_____. ed. "An Experimental Service for Shabbat." Boston: Temple Israel, 1971.

Greenberg, Solomon, ed. "Confirmation 1979." Cincinnati: Valley Temple, 1979.

_____. ed. "Shabbat Service for Bar and Bat Mitzvah." Cincinnati: Valley Temple, n.d.

Grosse, Frederick, ed. "Yom Kippur Service." Scotsdale, Arizona: Temple Solel, 1972.

Hopp, David Ian, ed. "Rosh Hashana." Richmond, Virginia: Congregation Or Ami, n. d.

_____. ed. "Rosh Hashana Morning." Richmond, Virginia: Congregation Or Ami, n. d.

_____. ed. "A Service for Kol Nidre." Richmond, Virginia: Congregation Or Ami, n. d.

Jacobs, Steven B., ed. "Readings for Rosh Hashana Eve." Tarzana, California: Temple Judea, n. d.

Kahn, Bruce E., ed. "Friendship: The Bat Mitzvah of Lisa Marlene Lampert." Richmond, Virginia: Congregation Or Ami, March 19, 1977.

Lazar, Jeffrey, ed. "Anachnu Modin Lach." Steubenville, Ohio: Congregation Beth El, 1972.

_____. ed. "We Give Thanks to You." Steubenville, Ohio: Temple Beth El, 1972.

Levy, Jerold B., ed. "Du-Si-Ach L'Shabbat." Richmond, Virginia: Congregation Or Ami, February 28, 1975.

_____. ed. "Rosh Hashana, Yom Kippur--A New Beginning: A Rebirth of Wonder." San Diego: Congregation Beth Israel, n. d.

Levy, Richard, ed. "Evening Service for Rosh Hashana." Los Angeles: Los Angeles Hillel Council, 1970.

_____. ed. "Service for the New Year, 1970." Los Angeles: Los Angeles Hillel Council, 1970.

Lewis, Albert M., ed. "Temple Emanuel: Thanksgiving Service." Grand Rapids, Michigan: Temple Emanuel, n. d.

Maller, Allen, ed. "Boshes' Bat Mitzvah." Culver City, California: Temple Akiba, n. d.

_____. ed. "Tikun Hanefesh." Los Angeles: Steven S. Wise Temple, 1981.

Miller, Bennett, ed. "Zachor: A Service of Remembrance for Yom Ha-Shoah." New Brunswick, New Jersey: Anshe Emeth Memorial Temple, n.d.

Morris, Herbert, ed. "Israel Independence Day Service." San Francisco: Temple Beth Israel-Judea, 1980.

Podit, Allen, ed. "A Service for Shabbat Afternoon, Bat Mitzvah of Jane Nusbaum." Buffalo: Congregation Havurah, 1975.

Posner, Philip M., ed. "We Are Here to Draw Near... To Dream Dreams." Riverside, California: Temple Beth El, n.d.

Reines, Alvin J., ed. "A Book of Common Service." Cincinnati: Institute of Creative Judaism, 1976.

_____. and Joel L. Levine, eds. "An Equivocal Havdalah Service." Cincinnati: Institute of Creative Judaism, Creative Symbolism Series, n.d.

Ringler, Stanley, ed. "Kol Nidre." Cincinnati: Hillel Foundation at University of Cincinnati, n.d.

Segel, Kenneth, ed. "Worship With Love." Pittsburgh: Rodef Shalom, n.d.

"A Shabbat Eve Prayer Book." Blue edition. Los Angeles: Steven S. Wise Temple, n.d.

"A Shabbat Prayer Book." Brown edition. Los Angeles: Steven S. Wise Temple, 1973.

"A Shabbat of Renewal." Richmond, Virginia: Congregation Or Ami, n.d.

Shapiro, Howard, ed. "Rosh Hashana, 5736." Springfield, New Jersey: Temple Sha-arey Shalom, 1975.

Simon, Howard A., ed. "Ruth and Esther and Deborah: A Service of Prayer--Dedicated to the Women of Congregation Beth Israel." Cincinnati: Congregation Beth Israel, n.d.

"Thou Shalt Teach Them Diligently Unto Thy Children--Bat Mitzvah of Elizabeth Joy Kreigel." Los Angeles: Temple Isaiah, 1976.

Weiss, Ken, ed. "Sabbath Services." Glendale, California: Temple Sinai, 1973.

Wine, Sherwin, ed. "High Holidays for Humanists." Farmington, Michigan: Society for Humanistic Judaism, 1979.

Wolk, Ian, ed. "A High Holiday Anthology." Chevy Chase, Maryland: Temple Shalom, n. d.

_____. ed. "Sabbath Morning Service for Bar and Bat Mitzvah." Chevy Chase, Maryland: Temple Shalom, n. d.

Zeldin, Isaiah, ed. "A High Holy Days Prayer Book." Los Angeles: Steven S. Wise Temple, 1973.

B. BIBLIOGRAPHY

OF REFERENCES

Abrahams, Israel. A Companion to the Authorized Daily Prayerbook. Newly Revised Edition. New York: Hermon Press, 1966.

Authorized Daily Prayer Book. Revised Edition. Annotated by Joseph H. Hertz. London: Soncino Press, 1976.

Barack, Stephan F. "An Investigation into the Theories and Practices of Different Jewish Religious Service Structures." Rabbinic Thesis, Hebrew Union College, 1970.

Behrmann, Nicolas Lee. "Jewish Worship as Environment for Encounter." Rabbinic Thesis, Hebrew Union College, 1971.

Bemporad, Jack. Editor. Theological Foundations of Prayer: A Reform Jewish Perspective. New York: Union of American Hebrew Congregations Commission on Worship, 1967.

Berger, Peter L. The Sacred Canopy: Elements of a Social Theory of Religion. New York: Doubleday & Co., 1969.

Bettan, Israel. "Function of the Prayer Book." In CCAR Yearbook, 40 (1930), pp. 260-275.

Burke, Kenneth. The Rhetoric of Religion: Studies in Logology. University of California Press, 1970.

Campbell, Joseph. Myths To Live By. New York: Bantam Books, 1973.

Cassier, Ernst. An Essay On Man. New Haven, Connecticut: Yale University Press, 1944.

Charlesworth, M.J. The Problem of Religious Language. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1974.

Cohon, Samuel S. "The Religious Ideas of the Union Prayer Book." In CCAR Yearbook, 40 (1930), pp. 276-294.

Cox, Harvey. The Feast of Fools. Cambridge: Harvard University, 1969.

Cronbach, Abraham. The Realities of Religion. New York: Bookman Associates, Inc., 1957.

Daily Prayer Book. Annotated by Philip Birnbaum. New York: Hebrew Publishing Co., 1949.

Dembitz, Lewis N. Jewish Services in Synagogue and Home. Philadelphia: Jewish Publication Society, 1898.

Drew, Elizabeth. Poetry: A Modern Guide to Its Understanding and Enjoyment. New York: Dell Publishing Co., 1959.

Eliade, Mircea. Myth and Reality. Translated by Williard R. Trask. New York: Harper & Row, 1963.

_____. The Sacred and the Profane: The Nature of Religion. Translated by Willard R. Trask. New York: Harcourt, Brace and World, Inc., A Harvest Book, 1959.

Farbridge, Maurice H. Life--A Symbol. Manchester: Sherratt and Hughes, 1931.

Freehof, Solomon. "The Union Prayer Book in the Evolution of the Liturgy." In CCAR Yearbook, 40 (1930), pp. 251-259.

Freud, Sigmund. The Future of an Illusion. Translated by James Strachey. New York: W. W. Norton & Co., 1961.

_____. On Creativity and the Unconscious. New York: Harper Torchbooks, 1958.

_____. Totem and Taboo. Translated by James Strachey. New York: W. W. Norton & Co., 1950.

Fromm, Erich. The Forgotten Language. New York: Grove Press, 1951.

_____. Psychoanalysis and Religion. New Haven: Yale University Press, 1950.

_____. You Shall Be As Gods: A Radical Interpretation of the Old Testament and Its Tradition. Greenwich, Connecticut: Fawcett Publications, 1966.

Frye, Northrop. The Educated Imagination. Bloomington: Indiana University Press, 1964.

_____. The Secular Scripture: A Study of the Structure of Romance. Cambridge, Massachusetts: Harvard University Press, 1976.

Furman, Frida Kerner. "Ritual as Social Mirror and Agent of Cultural Change: A Case Study in Synagogue Life." Journal for the Scientific Study of Religion, 20 (September, 1981), pp. 228-241.

Gates of Prayer: The New Union Prayer Book. Edited by Chaim Stern. New York: CCAR, 1975.

Gates of Repentence: The New Union Prayer Book for the Days of Awe. Edited by Chaim Stern. New York: CCAR, 1978.

Harding, M. Esther. The "I" and The "Not-I": A Study in the Development of Consciousness. Princeton, New Jersey: Princeton University Press, 1973.

Heiler, Friedrich. Prayer: A Study in the History and Psychology of Religion. Translated and edited by Samuel McComb. London: Oxford University Press, 1932.

Hoffman, Lawrence A. The Canonization of the Synagogue Service. London: University of Notre Dame Press, 1979.

_____. "Creative Liturgy." Jewish Spectator.(Winter, 1975), pp. 42-50.

_____. "The Liturgical Message." In Lawrence A. Hoffman (Editor), Gates of Understanding. New York: Union of American Hebrew Congregations, 1977.

Holland, Norman N. Poems in Persons: An Introduction to the Psychoanalysis of Literature. New York: W. W. Norton & Co., 1973.

Huebsch, Jason. "Poetry and Contemporary Jewish Worship: Piyyutim for our Time." Dissertation, Hebrew Union College, 1973.

Idelsohn, A. Z. Jewish Liturgy and Its Development. New York: Schocken Books, 1960.

Jones, Paul D. Rediscovering Ritual. New York: Newman Press, 1973.

Jospe, Alfred and Levy, Richard N., Editors. Bridges to a Holy Time: New Worship for the Sabbath and Minor Festivals. New York: Ktav Publishing House, 1973.

Jospe, Alfred. "Experimental Worship in the Hillel Foundations." Washington: B'nai B'rith Hillel Foundations, Inc., n. d.

Jung, Carl Gustav. Psychology and Religion. New Haven, Connecticut: Yale University Press, 1938.

_____. Editor. Man and His Symbols. London: Aldus Books Limited, 1964.

Kadushin, Max. Worship and Ethics: A Study in Rabbinic Judaism. Evanston, Illinois: Northwestern University Press, 1963.

Kung, Hans. Freud and the Problem of God. Translated by Edward Quinn. New York: Doubleday & Co., 1979.

Maslow, Abraham H. Religions, Values, and Peak-Experiences. Columbus: Ohio State University Press, 1964.

May, Rollo. The Courage To Create. New York: W. W. Norton & Co., 1975.

Merton, Thomas. Seasons of Celebration. New York: Farrar, Straus and Giroux, Noonday, 1950.

Neumann, Erich. The Origins and History of Consciousness. Translated by R. F. C. Hull. Princeton University Press: Bollingen Series XLII, 1954.

Otto, Rudolf. The Idea of the Holy. Translated by John W. Harvey. New York: Oxford University Press, 1958.

Petuchowski, Jacob J. Understanding Jewish Prayer. New York: Ktav Publishing House, 1972.

Phillips, D. Z. The Concept of Prayer. New York: Schocken Books, Inc., 1966.

Piaget, Jean. Structuralism. Translated and Edited by Chaninah Meschler. New York: Harper & Row, 1971.

Reik, Theodor. Ritual: Psycho-Analytic Studies. Translated by Doublas Bryan. New York: International Universities Press, Inc., 1946.

Reines, Alvin J. "The Common Service: Shabbat As A State of Being," and "A Common Ritual for Reform Judaism." In Elements in a Philosophy of Reform Judaism. Cincinnati: Institute of Creative Judaism, 1976, pp. 116-126.

Rivkin, Ellis. The Hidden Revolution: The Pharisees' Search for the Kingdom Within. Nashville: Abingdon, 1978.

Rothberg, Samuel A. "Toward a Psychology of the Prayer Experience of the Reform Jew." Rabbinic Thesis, Hebrew Union College, 1978.

Sangerman, Jack J. "The Role of Community in Jewish Worship." Rabbinic Thesis, Hebrew Union College, 1971.

Sebeok, Thomas A. Editor. Myth: A Symposium. Bloomington: Indiana University Press, A Midland Book, 1965.

Silberman, Lou H. "The Union Prayer Book: A Study in Liturgical Development." In Retrospect and Prospect: Essays in Commemoration of the 75th Anniversary of the CCAR, 1889-1964. Edited by Bertram W. Korn. New York: CCAR, 1965, pp. 46-80.

Silver, Daniel Jeremy. Editor. CCAR Journal: A Special Issue on Worship and Liturgy. New York: CCAR, 1967.

Swanger, David. The Poem As Process. New York: Harcourt Brace Jovanovich, Inc., 1974.

UAHC-CCAR Commission on Worship. "The Camp and Synagogue Worship Experiences: Bridging the Gap." Mimeographed. New York: UAHC, 1980. Workshop papers, June 8, 1980.

_____. "Chicago Commission on Worship Mini-Conferences 1976-1977." Papers delivered. Mimeographed. New York: UAHC, n. d.

_____. "The Dynamics of Jewish Worship: A Practical Manual for the Contemporary Synagogue." Edited by Haskell M. Bernat. New York: UAHC, 1975.

_____. "Essays on Jewish Worship." New York: UAHC, 1976.

_____. "Opening the Gates of Prayer: A Manual of Suggestions for Using the New Union Prayer Book." Edited by Harvey J. Fields. New York: UAHC, 1975.

_____. "In Preparation for the Festival Season." Papers from Conferences on Worship held in Los Angeles, 1980 and 1981. New York: UAHC, 1982.

Union Prayer Book I. New York: CCAR, 1956.

Vickery, John B. Editor. Myth and Literature: Contemporary Theory and Practice. Lincoln: University of Nebraska Press, 1966.

Willimon, William H. Worship as Pastoral Care. Nashville: Abingdon,

Wise, Jonah B. "Devotional Value of the Union Prayer Book." In CCAR Yearbook, 40 (1930), pp. 295-303.

The Zohar. Vol. IV. Translated by Maurice Simon and Dr. Paul P. Levertoff. The Soncino Press: London, 1933.