# LIBRARY COPYRIGHT NOTICE

www.huc.edu/libraries

## Regulated Warning

See Code of Federal Regulations, Title 37, Volume 1, Section 201.14:

The copyright law of the United States (title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material.

Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy or reproduction is not to be “used for any purpose other than private study, scholarship, or research.” If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of “fair use,” that user may be liable for copyright infringement.

This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

INSTRUCTIONS FROM AUTHOR TO LIBRARY FOR THESES AND PRIZE ESSAYS

Patty Thomas
Borrowed 12/11/9

AUTHOR Steven M. Leopman

TITLE Self-Actualization In The Atonement Liturgy of Progressive Judaism

TYPE OF THESIS: Ph.D. [ ] D.H.L. [ ] Rabbinic [✓]

Master's [ ] Prize Essay [ ]

1. May circulate [✓] ) Not necessary
2. Is restricted [ ] for ___ years. ) for Ph.D. ) thesis

Note: The Library shall respect restrictions placed on theses or prize essays for a period of no more than ten years.

I understand that the Library may make a photocopy of my thesis for security purposes.

3. The Library may sell photocopies of my thesis. ✓ yes ___ no

12/11/90
Date

Steven M. Leopman
Signature of Author

Library Record

Microfilmed July 1991
Date

Marilyn Kriden
Signature of Library Staff Member

# SELF-ACTUALIZATION IN THE ATONEMENT LITURGY OF PROGRESSIVE JUDAISM

Steven M. Leapman

Thesis submitted in partial fulfillment of the requirements for Ordination

Hebrew Union College - Jewish Institute of Religion

1991

Referee: Dr. Jakob J. Petuchowski

DIGEST

Human sinfulness may indeed be the most formidable obstacle between Creator and created. Nonetheless, Judaism has always held that atonement is possible. Once, halakhah laid down the rules for repentance. It prescribed a way of life for the Jew desiring to be untainted by sin. Contending with the issue of sin was a major part of teshubhah. For this reason, the penitential liturgy of the High Holy Days figured prominently in the atonement process.

Yet for many modern Jews, such a view of the universe and God, no longer holds. Our understanding of Creation has changed. Still, the non-halakhic Jew must grapple with evil, despite a changed theological context. Our era emphasizes "choice" and "autonomy." Such concepts have been encompassed by Reform Judaism. Specifically, its penitential season liturgy attempts to address and satisfy the human desire to atone which itself has not changed in modernity.

However, "autonomy" and "choice" are not only the concern of Reform Judaism, or its liturgy. The matter of how to better aid humanity to be its best also is an issue for psychology and the related social sciences. Within these fields, the thoughts of Abraham Maslow, Erich Fromm, and Viktor Frankl are most germane.

Each of these Jewish thinkers taught and wrote copiously on the following psychological themes: self-actualization, peak-experiences, hierarchy-of-needs, the nature of authority and human potentiality, and the search for "meaningfulness"

amidst adversity. In modernity, these aspects of the human condition may be seen as elements of Jewish teshubhah and as growth factors of the individual's overall religious identity.

This thesis examines and compares sacred texts and insights into the human psyche. My goal is to demonstrate that Judaism can address these weighty concerns; spiritual and emotional concerns do indeed overlap. The exploration of human possibility and potential unifies religion and psychology. Ultimately, atonement and self-actualization represent the same reality.

ACKNOWLEDGEMENTS (AND INDEED THEY ARE SO)

A thesis can be seen as one of the many "hoops" that are incumbent upon an H.U.C. student; indeed there is no shortage of them, from those early days in Jerusalem until that glorious ordination morning in June. But there is an implicit sense of self-fulfilling prophecy in such an attitude. This is an obligatory task. To find a topic and an advisor while lacking sufficient passion for the subject is to do oneself an injustice. This thesis has taught me that I must deeply respect my work; it is a reflection of my own "self-actualization."

Towards that goal of acquiring greater self-awareness and academic knowledge, there are many who have been crucial to the project. Dr. Jakob J. Petuchowski has been central to the thesis and to me as a student and as a person. He has assumed many roles: friend, advisor, rabbi, and professor. Rabbi Petuchowski's love of Judaism, liturgy, and his enthusiasm for my many questions over the years deserves mention at the very least. His standards have made this thesis what it is.

Without the idea for this thesis, no one would be reading this now! I have always been fascinated by psychology and hope to bring the findings of this field to the study and practice of religion. Dr. Robert Katz generously provided me with the concept that became this thesis. His insightful appreciation of my interest in combining the wisdom of ancient sources with the sages of modern psychology gave the project its initial push. I am most grateful.

Dr. David Weisberg eagerly consented to assist me with technical, grammatical concerns of Hebrew liturgical passages. Those suggestions and that guidance were more than "finishing touches;" they give this work the seriousness that Dr. Petuchowski desired in a considered Judaic study. Dr. Weisberg's help was most valuable.

I encountered these teachers in my role as a seminarian. There are also many loved ones and friends that must be mentioned for this thesis to be truly complete. Thus, I begin by thanking Marvin and Betty Leapman, my mother and father, for their continual love and support. Our family has belonged to Temple Shaarai Shomayim in Lancaster, Pa., for many years. Their dedication to the temple has been passed onto me. It is my hope that this work reflects honorably upon them and upon our family's synagogue.

Joseph and Fay Tulman are my in-laws. They have recently welcomed me into their family. I have always been treated as a son, even before my marriage to their daughter, Miriam. As the thesis has slowly and surely come together, my in-laws have taken a ready interest in the necessities of the work.

Marshall and Donna Goodman have shown tremendous emotional and technical support; prior to attending H.U.C., I knew little about computers and word-processing. In addition to "being there" countless times in many often unanticipated ways, the "Goodmans" lived up to their name. Both Miriam and I have made truly significant friends in Marshall and Donna.

Words do not fairly or comprehensively encompass the gratitude I feel for my life-partner, Miriam. Miriam has been my chief editor, and a very thorough one I might add. More importantly, she is best friend, wife, critic, advisor, loyal fan, and companion. To go through this experience, let alone the years of seminary, with such an honorable, supportive, and decent human being has been a source of blessing. She has shown care and generosity time and time again.

There are also many others, David and Jane Ruhmkorff, Paul K., and Linda C., to name a few. Finally, there is Rabbi Samson S. Shain,"z.l." I dedicate this thesis to his blessed memory. Rabbi Shain's ethics, spirituality, integrity, and merit as a role model traverse the years since his death. As spiritual leader of the Reform Jewish community of Lancaster throughout my childhood, Rabbi Shain set an example for the love of Judaism, God, and the prophetic vision of the world. This proves to be a source of inspiration for this day and for the family Miriam and I hope to have someday. Enough has been said. There is much yet to do so that we may complete the world!

CONTENTS



ENDNOTES FOLLOW EACH CHAPTER

## CHAPTER ONE: INTRODUCTION:

## A DEFINITION OF SELF-ACTUALIZATION

Through the exploration of human nature, three Jewish psychologists Viktor Frankl, Erich Fromm, and Abraham Maslow arrived at many parallel conclusions. Their differences are far greater semantically than in overall philosophy. Our goal is to summarize briefly these areas of agreement.

"Self-actualization" has many synonyms, the term's use in our thesis comes from Maslow's work, yet Fromm's "productive man" is a comparable phrase, as are self-transcendence and self-betterment. [1] Maslow spends much time in his writings trying to quantify and qualify the abstract nature and ramifications of these terms.

The primacy of human experience is crucial to all the psychologists. The most distinct advocate of a theistic view of religion would be Viktor Frankl. His years of persecution in Nazi death camps forced him to evaluate the horror he saw. The commitment to a transcendent Deity allows one to better define himself in the context of suffering.

The God of Frankl will not explain "Why?" The role of God is that of an enabling if ineffable "Source of Meaning." Deity is encountered in our struggle to determine and initiate a response which maintains the greatest dignity, honor, and ethics. Spirituality and psychic health directly relate to the effectiveness of our coping and living. Thus, Frankl turned his attention to the individual's specific response to adversity.

"Logotherapy" directs the patient to understand what "meaning" or value a situation has had for that person. [2] Such an highly idiosyncratic approach requires one to cultivate the ability to fit events into a pattern or character consistent context.

The barometer which measures those events deemed as crucial, as well as the fashion in which they are joined together, is within the domain of individual assessment. Unlike traditional religion, the yardstick for this evaluation is not an externally directive force.

This makes a religious life one of constantly attuning oneself to an Ultimate Source of Meaning. This must be an ongoing process. Fromm and Maslow amplify this idea, with notions of the unfolding of personality and "faith as a character trait."

These thinkers emphasize existential developments in human life. There are far less concerned with the will of a supernatural transcendent Reality. This does not prohibit the student from finding insights in their work which serve the purposes of Progressive religion. Yet, one must bear in mind the immediate interests of Fromm and Frankl. The goal is complete physical, intellectual, spiritual and emotional development. Institutional religion is secondary here.

One achieves self-actualization gradually over time; self-realization requires constant renewal of one's deepest resources. As one advances, the ethical imperative of relatedness to others becomes increasingly paramount. Though

each individual must see his growth as crucial, this is not possible by obviating the welfare of historical and existent communities.

Fromm speaks of love's necessity in preventing emotional malady. One cannot be wholly self-sufficient and truly sane. Bonds to the outside world and others, "root" the human being in something from which he derives meaning and purpose. [3]

The issue of authority becomes crucial here. Modernity challenges the view that Deity rules the cosmos. Self-actualization does not forego the possibility that this God-concept has meaning. Yet should this theology restrict human growth, one must work at overcoming those beliefs and systems which minimize humanity's worth, or that render the self illegitimate. This does not negate God; that is not the role of psychology. Rather, this is a reassessment of how we interpret and actualize The Ultimate.

Self-actualization theory offers another understanding. Maslow felt that self-actualized people came to understand their own welfare linked to that of the world's. Thus, responding positively to questions of "Who and what am I?" creates a new authority within oneself; one is partner to the Creative Force within the universe as he forges an identity consistent with the best within.

One avoids all activities and involvements, however minimal and subtle, which compromise growth. Admittedly, this is difficult. Yet, this way of life compels one to consider seriously those choices one makes. Any and all behaviors

which compromise human dignity are to be avoided.

We ascend Maslow's hierarchy of needs. We sanctify life and living by first attending to basic survival needs. Ultimately, we satisfy inner and affective needs. Exercise of free-will determines character, understood equally as a process as well as an aspect of the human being.

Maslow's "inner biology" and Fromm's "science of man," all seek to harmonize the varied elements of ourselves. It is through psychology, especially that of self-actualization theory, that the religious notion of atonement takes on the motif of healing an emotional disease.

The notion of evil, the human propensity (not destiny) to do ill, has to do with values of deficiency or being. Maslow calls these "D-values" and "B-values." [4] Fromm speaks of "Having or Being." [5] Semantics aside, one finds a shared concern for safeguarding human security, be it of a physical or metaphysical type.

Self-actualization teaches that spirituality is a psychological reality, rooted in humanity's particular situation. This is not the deification of man. The immanence of Divinity and associated qualities serve as our reference point. The range of human experience provides the source of the religious life. We will assess liturgy from this vantagepoint, fusing the human and The Holy, aspiring to redeem humankind from that which cripples and surpasses our potential.

Full bibliographical details of the
works quoted here will be found
in the Bibliography

NOTES

[1] Erich Fromm, Man For Himself: An Inquiry into the Psychology of Ethics (New York: Fawcett, 1975), pp. 89-113 passim.

[2] Viktor Frankl, Man's Search For Meaning (New York: Washington Square Press, 1985), pp. 119-43 passim.

[3] Erich Fromm, "Basic Human Needs," transcribed by Dr. Robert Katz. Lecture presented at Hebrew Union College-Institute of Religion in Cincinnati, Ohio, [Fall 1958], Private Collection of Dr. Robert Katz, Cincinnati.

[4] Abraham Maslow, The Farther Reaches of Human Nature (New York: Penguin Books, 1971), pp. 121-45 passim.

[5] Erich Fromm, To Have or To Be (New York: Bantam Books, 1976), pp. 3-15 passim.

## CHAPTER TWO: PRAYER BOOK SYNOPSES

### The Traditional Mahzor: An Overview

The High Holiday Prayer Book, edited by Philip Birnbaum, was published in 1951. It is central to our concern as the traditional text from which an analysis, comparison, and contrast of Progressive liturgies shall follow. The editor's notions of a proper atonement liturgy are revealed in his Introduction.

Birnbaum speaks of the unifying force of a text culled from the historical life of the people. Noting a "long process of evolution," he continues:

> The whole gamut of Jewish history may be traversed in its pages. The Mahzor is a mirror that reflects the development of the Jewish spirit throughout the age. [1]

Thus, one facet of the service will be what Petuchowski refers to as community prayer. Such prayer stretches across geographical as well as historical boundaries. Worship in one place and time must be linked to that of another. Otherwise, there is a "haphazard," as well as highly individualized experience, which, however inspirational it may be, is not necessarily within the Jewish prayer experience. [2]

Birnbaum moves to the matter of piyyutim. These medieval liturgical poems are crucial to the devotional spirit. Such creativity filled a prominent liturgical gap once the second Temple was destroyed. Piyyutim allow expression of "intense emotions and aspirations of the people." [3]

> "They show us the Jewish heart laid before God in all its moods: in penitence, in fear, in triumph. The worshipper will always find something in the piyyutim in sympathy with his own spiritual condition. (ibid.)

Emotion and soulfulness are emphasized. Issues crucial to this thesis equally concerned a traditional penitent, though he would not have said "self-actualization." Birnbaum clarifies that growth of personal piety is consistent with Jewish liturgical goals. The reader learns of poets and hazzanim who drew from rich biblical and rabbinic sources. Creative Jewish minds harmonize with sensitive liturgical innovation:

> The piyyutim have a timelessness about them that makes them the possession of each generation. They are filled with the prayers of men and women who have struggled to maintain life and turned to God in their distress. Perhaps nothing has come down to us in medieval literature that is more characteristically Jewish than these sublime utterances of the feelings of our people in many lands. [4]

Passages used and useful for centuries, may address spiritual concerns of a later generation. Synagogue poetry fits this description. Birnbaum is not interested in evaluating piyyutim; rather, he seeks to explain historical developments culminating in the mahzor.

Ibn Ezra's view of piyyutim is presented. When payyetanim draw on aggadic/midrashic creativity and style, they violate the beauty, structure and order of the Biblical Hebrew. Ibn Ezra gave this paramount importance. His sympathy lies with the:

> regular ordained prayers, all of which come down to us in simple Hebrew, instead of using the piyyutim that blend old and new structures which are not as easily understood." [5]

Birnbaum cites Ibn Ezra on the preferable clarity of biblical poetry, "free from allegoric expressions;" why

should our prayers overlook "prescribed prayers, all of which are in pure Hebrew," and turn to the "dialects of the Medes, Persians, Greeks, and Arabs?" Ibn Ezra desires the literal over the "mystical" allure of poetry. (ibid.)

Another concern is to provide an accessible mahzor for its users. He writes of unethanneh toqeph rendered "into an English that was never spoken." The vernacular must not be cumbersome or awkward. "Word-for-word" translations defeat the traditional purpose of prayer, they seem to be:

> the product of an age that scarcely believed help was needed or desirable for the understanding of the piyyutim, giving them to people without note or comment. [6]

Birnbaum tells of time spent making grammatically certain that his mahzor remains within the line of tradition. Though he wishes the modern reader to find the book relevant, Birnbaum is loyal to his liturgical ancestors:

> The Mahzor, a classic representing the religious faith and ideals of endless generations, is a living book that will never grow old. Its contents should be made accessible to all by means of a readable and authentic translation, one that is characterized by brevity, fluency and vitality. Some translators, however, were reduced to the desperate expedient of paraphrasing and reading into the original what is not there. [7]

Citing Rabbi Judah of Regensburg, Birnbaum invokes the following editorial governing principles:

> He who copies a prayerbook ... ought to copy every recurrent passage to the end, thereby dispensing with the worshipper's need of searching for it ... [8]

Birnbaum includes a running commentary and tannaaitic principles of interpretation to expand comprehension. This is in the spirit of conscious and regular study of sacred texts:

> Included in the Mahzor in order to complete the daily minimum of study required of every Jew, they are on the lips of countless worshipers. Yet very few have learned precisely what these important principles are, because the old translation is too obscurely worded for the student to grasp its meaning. [9]

Unlike the Reform liturgists we will encounter, Birnbaum does not innovate. His task is to transmit a document which has survived and grown for thousands of years, passing the mahzor on with due appreciation:

> The new English translation is designed to make intelligible the rich contents of the Mahzor that have stirred the souls of countless generations. It is hoped that this volume will enable the worshiper to gain maximum intellectual and emotional satisfaction from the High Holyday services. [10]

## MINHAG AMERIKA

Minhag Amerika (MA) entered the American liturgical scene in the late 1840's. MA represents Isaac Mayer Wise's attempt to join traditional liturgical structure and language with the new concerns of American life. It was intended to help build one cohesive Jewish community in America. Wise sought to develop a comprehensive American Jewish identity; this would force Minhag Amerika to stake out its own theological territory.

Obviously, a siddur reflects its editor's religious subjectivity. Unlike Wise, Einhorn as compiler of `Olath Tamid, may have been less concerned with joining in a specifically American Jewry. Nonetheless, his prayerbook sets its own philosophical tone as a Classical Reform document. Hence, "ideology" dominates early liberal rites. Prayer was rooted in a particular mindset or spiritual outlook. Siddurim were statements as much as they were texts. Our discussion will reveal this dynamic.

A major issue confronting Wise was the nature of sacrifice in liturgy. Without a standing Temple, Wise stressed petitionary prayer over cultic acts. Wise focused on the effect of one's mood at prayer. He saw in traditional authorities and in the notion that Divine Perfection cannot be affected by ritual sacrifice, justification for a thematic shift from historical precedent. [11]

Wise's concern for Klal Yisrael figures prominently in MA. He did not drastically excise Hebrew. His adamancy to

retain Hebrew in later editions was unabated. Friedland writes of this as an "un-remitting insistence." [12]

Secondly, Wise's Klal Yisrael stance came into conflict with many at the 1869 Philadelphia Conference. Assembled were Eastern liberal reformers, whose liturgical and religious concerns stood to the left of Wise's. Still, the mood of that age was against the rabbinism of earlier liturgies.

Friedland points to a growing emphasis on "Mosaism" and rationalism following the 1871 Cleveland conferences. [13] MA editions from this era remove the six-day of creation concept; the modim is less spectacular; ritual mitzvot regarding tallith, tephillin, and mezuzah are gone; the biblical account of the Red Sea escape has less super-naturalism; notions of individual judgment before a Divine court also are taken out. [14]

For Wise, traditionalism did not connote rabbinism. Like David Einhorn, his rival in that era's religious leadership, Wise would prefer the authority of the Bible. Friedland considers this "karaism." [15] The Bible's Divine origin suggests a tone that allows for a congruent Biblical aura in worship; Sabbath was on the seventh day; Biblical citations are used by Wise in all festival liturgies, exceeding the number found in the rabbinically-based prayerbook.

The Talmud is a human document. Thus, its authority and subsequent works cannot match those of the Bible. The needs of the time permit innovations superseding the rabbis. A shift to the "universal and the messianic," over the cult,

better reflects Wise's assessment of his era. [16]

The goal of Jewish unity met frustration. Wise could not please staunch traditionalists and radical reformers. Minhag Amerika's idiosyncracies may be seen as attempts at such accomodation. Friedland specifies a number of these:

* Clashes in universalism and Jewish nationalism-
* Omission of Kiddush prayers on Sabbaths, Festivals and Havdalah-
* No aliyot, entire congregational prayer instead-
* Yizkor reserved primarily for the Day of Atonement-
* Shifts away from the legalism of Unethanneh Toqeph-
* Shifts in the High Priestly material yet retention of any notion of the cult. [17]

Friedland also comments on Wise's difficulties adjusting to English language prayer. Battling with diverse demands of communities he wished to serve and the thematic changes and stylistic irregularities of the text, paint MA as a valiant attempt to meet religious challenges.

Ultimately, Minhag Amerika earns greater honor for its historical role than in its lasting impact. Such was Isaac Mayer Wise's contribution to his new nation and historic people.

## A REFORMER'S VISION: OVERVIEW OF ʿOLATH TAMID

The ʿolah offering (Numb. 28:6) suggests the fullest possible God consciousness one may attain. Unlike other offerings, an ʿolah is rendered wholly to Deity. Einhorn named his mahzor to extoll this concept. His goal was a religiosity, a faith which compels one to make his entire life reverential, oriented towards both a personal and a communal focus before God. [18]

ʿOlath Tamid cites three predecessors: the Hamburg Gebetbuch, Holdheim's liturgy of the Berlin Reform Society and the scientific, historical researches carried out by Leopold Zunz. [19] These allowed great creative range, having set historical precedents in their own day.

ʿOlath Tamid advocates a vision of Judaism that had been left behind, one which Einhorn hoped to see reinstated boldly and authentically. The "fundamental word of God" which existed in scripture only required appropriate liturgical exposition. [20]

Related to our theme, Friedland writes on Einhorn's view of Torah as advancing choseness, a "reliable testimony of Israel's divine appointment." Torah enables our priestly development. Our lives have a purpose; to be a "pleasing offering" to God necessitated a human spirit free of "admixture, of deception." [18]

The contemporary Jew's inner life was paramount:

> It was Einhorn's wish that his prayerbook, stripped of anything that might be found objectionable, no longer tenable, or conflicting with the deepseated

beliefs of the modern Jew, would prove a true `olah. [19]

"Sacrifice" becomes a metaphor, instilling religious duty and potential. This worldview informs the editorial impulse. Thus, Einhorn incorporates "Holdheim's brevity," leaving behind the antiquated "structure and ideology of the Hamburg GB." [21]

Einhorn departs from liturgical precedent. He would consult and incorporate texts beyond the established canon in developing his mahzor. This was not disloyalty to Jewish heritage and spirit. Such materials shared a legitimate bond with historical Jewry. [22]

Friedland sees Einhorn as a "creative genius," having the "religious fervor of an inspired liturgist." He possessed the philosophical consistency of a thoroughly committed idealist. On Yom Kippur, the combination of minhah and musaph obviates their being separate services; therefore, no `amidah is provided in musaph even on this day, for the sake of architectonic coherence." [23]

Einhorn wrote self-consciously; his is not a capricious text. The vernacular enabled congregational comprehension. Though Einhorn revered Hebrew, the time had come to update the means to most efficaciously approach God. A case is made for using the vernacular. This is "necessary," Hebrew "is not the organ wherewith to express the feelings of the people."

> Aforetimes prayer was the only cry of pain; scarcely intelligible expression sufficed for this; but now people need a prayer that shall express thoughts, feelings and sentiments; this is possible only through the mother tongue- ... [24]

Two decades later, the Philadelphia Conference provided another episode in the language debate. Einhorn's voice echoes there. Hebrew carried the "divine treasures of revelation;" it transmitted the "fulfillment of a sacred obligation." [25]

Nonetheless, in modernity a full appreciation of Hebrew has "become incomprehensible for the overwhelming majority of our present-day co-religionists." Demands of contemporary emotional life and simple accessibility would place Hebrew in "second place" to its millennial use and reliance. (ibid.)

Our thesis relies upon Hirsch's English translation. The son-in-law of Einhorn, he understood his father-in-law's exigencies. The text is not without problems; certainly using a language other than the German original, as well as the seemingly radical departure from traditional prayer forms, could open `Olath Tamid to accusations of deviation from the past. These were not Einhorn's goals. Hirsch's preface defuses that concern. Einhorn's soul contained the generational link:

> ... Einhorn in his ritual has given us, in truth, an epitome of the aspirations and beliefs of modern Judaism which, while conscious of the glories of the past, is at the same time keenly alive to its duty to the larger future of a united mankind. [26]

Millennial identity fuses with modernity, at the detriment of neither. `Olath Tamid is "both Jewish and cosmopolitan," thus avoiding "the danger of lapsing into counterfeit Unitarianism and artificial emotionalism. It stands on the solid rock of Jewish thought and experience,

and draws thence the power unexcelled to inspire." [27]

`Olath Tamid is our second liberal mahzor. The first major volume to challenge liturgical structure drastically, it loyally embraces the spirit of tradition. Reform would grow and flourish; the extent to which Einhorn's vision would chart the course remained to be seen. `Olath Tamid stands out as an exception and foreshadowing of Progressive Judaism.

## The Union Prayer Book: The Psychological and Liturgical Character of Early United States Reform Judaism

The CCAR met during the early 1930's to discuss its Union Prayer Book (UPB) series. The three mahzorim published in 1893, 1922, and 1945 are germaine. The forum produced a cornucopia of theological/philosophical observations. We restrict our inquiry to psychological/liturgical matters.

Israel Bettan's "Function Of The Prayer Book" finds that siddurim "should embody essential and fundamental truths," and not respond to each social trend. He worries about "sociological discourses" making "sensational appearance" in UPB. Yet within parameters, UPB should seek to "stimulate" "the emotional side of our nature." [28] Addressing the affective is accomplished through communal structures.

Bettan advocates historical "unity" and "community." Our identity is framed and sustained by "peoplehood." Jewish longevity requires our loyalty to mystical, non-rationalist currents of our heritage. We may apply these in our era. [29] Aware that return to the "old Synagog" is unnecessary, we still must retain our generational identity. Descendants of patriarchs, matriarchs and prophets, we are not to forsake this lightly. [30]

The Jewish past can be personally redemptive. UPB must maintain such "spiritual brotherhood," as has been liturgy's "chief glory." "Tampering" with central rubrics threatens the "bond" which affirms what it means to be Jewish. [31]

Jonah B. Wise echoes Bettan. "The Devotional Value Of The Union Prayer Book" admits that public devotion is

increasingly important as private devotion grows less common. More eager to innovate than Bettan, Wise is sensitive to his era's alienation from tradition. [32]

Despite and because of Reform creativity, it transmits Judaism. Optimistically, Wise finds our sources are future-directed: No ritual can be truly devotional for a Jew which leaves him untouched by the past. Judaism's practices can avoid "impoverishment and anemia." [33] The wealth of the past necessarily empowers today's penitent.

Solomon Freehof's "The Union Prayer Book In The Evolution Of The Liturgy" confronts diversity within modern congregations: Is it possible ever to have a prayer book that shall be consistent in thought and yet meet the variety of ideals which are actually existent in American Liberal Judaism. [34]

"Polite but bored" prayer is not inevitable. Liturgical history reflects revolt against seemingly accepted forms that lead to change; "Was standardization sacrificed to individuality, or was individuality suppressed in the interest of unity? Essentially our problem was their problem." [35]

Freehof challenges a modern reader; spiritual needs compel Reform to do as did earlier Judaism: "it must become original and constantly creative in prayer. The positive phase of Reform Judaism must now begin." Somewhat antinomian, CCAR committees are bypassed; the originality of "every prayerful soul among us" should be "made available to all." His faith lies in Judaism's propensity for renewal. [36]

Samuel S. Cohon's "The Religious Ideas Of A Union Prayer Book" unifies Freehof's appreciation of Jewish creativity and the conservative perspective Wise and Bettan articulate. An interesting editorial criterion surfaces; Cohon affirms consistency with tradition, but cites "psychological reasons" as justification for continuity. [37] This is not to dominate, but guide liturgical creation. "Though religion is rooted in the emotions, it is not confined to them." Emotion provides the material out of which values and behaviors flow; these are what we must cautiously regard, but adapt. [38]

Faith is central to spirituality. Judaism "as a religion holds out a positive message for the soul of man." It offers a way "by which man may ascend the mountain of the Lord." In part, this is like Maslow's hierarchy. Religion begins by fostering human self-actualization. (ibid.)

Yet beyond this level, we find true sanctity: The holy is a distinct category which may be approximated by other ideal human expressions but cannot be covered by them. [39] Betterment does not come solely from amidst the personal realm. Joining Wise and Bettan, Cohon sees peoplehood as a source of betterment. The sacred is not found in isolated prophets and saints: ... but the "entire Kenesset Yisroel" constitutes Judaism. (ibid.)

Our study will show that uniting psychology and Liberal Judaism does not make for atheistic humanism. God's central role in self-actualization becomes crucial in a non-halakhic Judaism. The "voice of authority" is not heard in halakhah;

thus, modern faith and deeds must reflect "ethical and spiritual behavior by virtue of its inner truth and excellence." No sense of obligation to God leaves us with a "sterile" Judaism. As we learn to harmonize demands of our heritage with an honorable modern response, Cohon writes of the desire to do so as "specifically human in man and ultimately divine." [40]

Cohon's article "The Theology Of The Union Prayer Book" maintains such theo-centricism. The earlier view that Judaism is more than a private matter is affirmed; a mahzor not only transcends the private, even the "public" does not exhaust liturgy's potential. UPBs are "arranged as to turn the worshiper into an auditor." [41] This can only be done in the light of God:

> For the religious minded Jew, prayer can be neither a soliloquy nor a dialogue with his own soul. It can have value only if he knows before whom he stands. For him prayer is not a form of auto-suggestion but a communion between finite man and infinite God, an uplifting of mind and heart on the part of the child of dust toward the heavenly father. [42]

Cohon sees this faith-life conducted within the context of Jewish peoplehood. He reads "choseness" as a metaphor. Israel has been selected as a servant, one "whose heart is in the Law, and as a priest and prophet unto the nations; the dispersion was not due to sinfulness, but to give "witness to divine truth." [43]

UPB as a mahzor comes to aid self-scrutiny. Atonement is not solely for God's sake, but that we may "envisage life as a whole and to realize its divine endowment." This allows an

appreciation of psychology's role in the event of teshubhah. [44] Cohon's openess to the concepts of peoplehood, tradition, and psychology will be seen again in the "discussion" included by the CCAR YearBook.

Rabbi F.M. Isserman is less well disposed to "Israel" as his colleagues. Having taught others of the Divine Unity, it behooves us in our identity as Jews to show that God is available to all people. Nationalism forestalls this objective. Stressing ethnicity is exclusivist and isolationist. Spiritually and, by extension, emotionally, it is counterproductive. [45] Rabbi Fram also is apprehensive over any liturgical references that compare Jewry to gentiles at the latter's disparagement. Such things are "inexcusable in a modern prayerbook." [46]

Rabbi Bernard Heller is attuned to emotional concerns as well. Prayer is not about discerning "scientific or philosophic truths." Rather, its goal is to make us "feel the reality of things which are invisible and supra-rational." He appeals to "elements of mysticism and imagination." [47]

Rabbi Parker believes psychology enriches liturgy, focusing one on questions of ultimate significance. This "youngest of the sciences" can "revise and refresh the big and meaningful emotional experiences of life." Psychology guides us in this task. We must "primarily become interested in the human end of the worship communion." [48]

Rabbi Foster underscores needs for privacy and individuality in UPB. Preserving "peoplehood" is a goal that

must respect an individual's capacity to grasp and ultimately internalize such an objective. Rabbi Tarshish is concerned with the solitary Jew's welfare. He writes of UPB's success being its appeal to an individual's "emotional life." A person requires "poetry," "mysticism" and "artistry." He eagerly supports:

> any attempt that shall introduce into the prayer-book a finer knowledge of the human soul and the human emotion and the human spirit. [49]

Cohon concludes with altar allusions; we should offer from our "broken purposes, the shattered fragments of our hearts, and lay them upon the altar of our God;" this enables our spiritual well-being. [50] Cohon adapts a traditional practice, making it into a paradigm suiting a modern worshiper. The Union Prayer Book which dominates American Reform, from the late 1800's well into our century, is a text relevant to our theme. Amidst its wide berth of concerns, was that of self-actualization and its role in atonement.

## The Gate of Repentance: British Liberal Judaism Addresses The Modern Age

Gate of Repentance (GR) presents itself as a self-conscious mahzor. Its Introduction shares the origins of a contemporary atonement rite. Indeed, its editorial outlook clarifies its place as a twentieth-century siddur.

Our prayerbook inherits a two thousand years' legacy of materials; yet, the weight of this transmitted treasure tends to inhibit "further creativity." "This one-way traffic" from an enshrined past requires review. Post-emancipation Jewry faced tradition, open to liturgical reformulation and revision. Much liturgical medieval poetry has accumulated over time. This inheritance is not necessarily a matter of quality or relevance. Progressive Judaism is credited by the editors for providing the ultimate "impetus" for "a more general reconstruction" of the prayerbook. [51]

"Undue repetition" and "antiquated thought" are not sole editorial criteria. Innovation may also be "in the positive sense." Gate of Repentance cites "the perennial impulse to `sing unto the Lord a new song.'" Having excised, Liberal Judaism also supplemented. (ibid.)

GR has not accomplished this balanced goal unaware of the middle-ground it sought to define. Two poles exist, "too radical" and "overly conservative." Following the latter, a great deal has been cast aside that brought comfort to a penitent; yet, overly zealous retention does not "satisfy those who looked for bold contemporaniety." [52]

Gate of Repentance respects two traditions, that of

overall Jewish liturgical history and Reform Judaism's history as an innovating force. Honest admission that early Liberals were excessively eager to change does not diminish their due. Rabbi I.I. Mattuck exemplified this phenomenon:

> They merited an honoured place in the history of Jewish liturgical reform for their dignity, integrity and fervour; they suited the mood of the generation for which they were intended; and their influence endures. (ibid.)

The capacity to address each era's needs determines much of what constitutes a mahzor. Halakhah or sentimental nostalgia do not motivate innovation. Reform responds legitimately to our times and emotional situation. Early Reform did not know of Hitler or Israel's rebirth, the pace of science and the general collapse of optimism. Thus, our liturgy responds:

> and we feel a stronger need to identify ourselves with the Jewish people, past and present, to emphasise its unity in spite of all diversity, and to preserve its traditions in so far as they are still valid and viable. (ibid.)

This mahzor was published five years after Britain's Liberal siddur, Service of the Heart, in 1973. The introduction is rather candid regarding its editorial policy. Loyalty to the Jewish past allows the recognition of our own boundaries of religious credibility:

> In it, nearly all the classical prayers will be found in their traditional sequences, sometimes a little abridged, occasionally with a slight verbal change to bring them into accord with what we take to be acceptable to the modern mind, and in one or two instances repositioned so as to yield a better thematic continuity. ...

"Faithfulness" to the "modern idiom" is understood as a

duty. [53] "Repetition" is to be avoided; thus, variations on a prayer's theme may be positioned alongside a Hebrew original. As regards piyyutim, the editors are less hesitant to reduce material; translation needs and those of "modern taste and sentiment" guide the editors. [54]

Another statement parallels this clear proclamation of Liberal identity. Gate of Repentance draws from the vast expanse of Jewish literatures; beginning with biblical passages, through and including texts from rabbinic, medieval, and modern eras are fit to be used. (ibid.) These passages reflect a self-conscious mahzor. It is not sufficient that a new mahzor be made available, but rather one which understands its unique place in Jewish history, as well as its duty to the past.

The editors conclude, speaking in somewhat loosely psychological terms and values. Atonement has inner importance, stemming from God as an:

> awareness of ultimate reality, which, when we respond to it, gives meaning and direction to their lives, elevates their aspirations and strengthens the foundations of civilisation-is today, perhaps even more plainly than in previous ages, the world's most foremost need. [55]

GR is dutiful to our past and aware of the radical shift in consciousness that has come about in modern Jewish life. Psychological concerns do merit a place in an atonement liturgy. England's Liberal Movement has produced a mahzor for a modern penitent, loyal to Judaism's past and promise for the future.

The Gates of Repentance: A Deserved Place in the Dialogue Between Religion and Psychology

Gates Of Repentance (GOR) serves U.S. Reform Judaism, having been published by the Central Conference of American Rabbis (CCAR) in 1984. Relying upon its introductory passages, we a find self-conscious mahzor which celebrates its place in Jewish liturgical history. The perspective which our editors suggest is one of introspection.

Issues are raised which force one to confront critical issues of identity. The editors advocate the "examined life." We see that this activity is a collective effort at this time of the year. GOR comes at "the season when a whole people labors heroically to remake itself." [56]

Self-actualization is a personal event calling us to the community; in return, the community further empowers each penitent. There is a hopeful, almost messianic tone as the editors discuss the communal aspect of atonement liturgy. The collective notion draws us to the emotional outlook of Jews of previous generations. Modern needs for growth have historical precedent:

> Though year after year that effort meets with little success, still we believe that it must ultimately succeed. To the extent that our effort is honest and undeceived, constant and undespairing, we gain strength, though it comes in small, undramatic, perhaps unnoticed accretions. And this is a season equally for the individual and the folk. (ibid.)

While remaining true to our collective heritage, we Jews of modernity confront another reality. The significance of this season does not prevail over a Progressive understanding of Judaism. Doing so, we would neglect that which is unique

to the identity we seek to bolster, that of Reform Jewish adherents. Our mahzor must be guided by such values:

> These principles have been applied as well to the present volume. In sum, they are our sense of continuity with Jewish tradition, our desire to combine the old with the new, our appreciation of the diversity of thought and feeling within the Jewish people in general and the Reform movement in particular, and our need to confront the circumstances in which we find ourselves. [57]

The editors continue, defining these "circumstances" more sharply. GOR is to be understood, at least in part, as a response to many developments of this century: Nazism, the establishment of Israel, a renewed appreciation of our heritage, and feminism. (ibid.)

A reader also looks to the future. Gates of Repentance incorporates a great deal of contemporary creativity. "... because, faith and aspiration live on in the House of Israel." (ibid.) These words inform the student of self-actualization in atonement liturgy that GOR potentially offers the penitent a great deal. Our discussion will reveal the accuracy of the editors' self-assessment.

Full bibliographical details of the
works quoted here will be found
in the Bibliography

NOTES

[1] Philip Birnbaum, ed., High Holiday Prayerbook (New York: Hebrew Publishing Company, 1951), p. ix.

[2] Jakob J. Petuchowski, Understanding Jewish Prayer (New York: Ktav, 1972), p. 67.

[3] Birnbaum, op. cit., p. x.

[4] ibid., p. xii.

[5] ibid., p. xiii.

[6] ibid., pp. xiv, xvii.

[7] ibid., p. xviii.

[8] ibid., p. xix.

[9] ibid., p. xxiii.

[10] ibid., p. xxiv.

[11] E. L. Friedland, "The Historical and Theological Development of the Non-Orthodox Prayerbook in the United States" (microfilm print, Ph.D. diss., University of Michigan, 1967), p. 69.

[12] ibid., p. 73.

[13] ibid., pp. 71-72.

[14] ibid., p. 72.

[15] ibid., p. 75-78 passim.

[16] ibid., p. 79.

[17] ibid., pp. 82-88 passim.

[18] ibid., p. 42.

[19] ibid., p. 43.

[20] ibid., p. 41.

[21] ibid., pp. 45, 47.

[22] ibid., pp. 47-48.

[23] ibid., pp. 49-50.

[24] ibid., p. 53.

[25] ibid., pp. 53-54.

[26] David Einhorn, `Olath Tamid, translated by Emil G. Hirsch (Chicago: 1866/1913), p. iii.

[27] ibid., p. iv.

[28] Israel Bettan, "The Function of the Prayerbook," in CCAR Yearbook (Chicago, Ill.: CCAR, 1930), pp. 265-66.

[29] ibid., pp. 267-68.

[30] ibid., pp. 270-71.

[31] ibid., pp. 272-73.

[32] Jonah B. Wise, "The Devotional Value of the Union Prayer Book," in CCAR Yearbook (Chicago, Ill.: CCAR, 1930), pp. 295-96.

[33] ibid., pp. 297-98.

[34] Solomon B. Freehof, "The Union Prayer Book in the Evolution of the Liturgy," in CCAR Yearbook (Chicago, Ill.: CCAR, 1930), pp. 251-52.

[35] ibid., pp. 252-54.

[36] ibid., pp. 256-57.

[37] Samuel S. Cohon, "The Religious Ideas of a Union Prayer Book," in CCAR Yearbook (Chicago, Ill.: CCAR, 1930), p. 277.

[38] ibid., p. 278.

[39] ibid., p. 279.

[40] ibid., pp. 282, 287.

[41] Samuel S. Cohon, "The Theology of the Union Prayer Book," in CCAR Yearbook (Chicago, Ill.: CCAR, 1928), p. 249.

[42] ibid., p. 251.

[43] ibid., p. 262.

[44] ibid., p. 266.

[45] ibid., pp. 278-79.

[46] ibid., p. 283.

[47] ibid., p. 280.

[48] ibid., p. 285.

[49] ibid., pp. 289-90.

[50] ibid., p. 292.

[51] Union of Liberal and Progressive Synagogues, Gate of Repentance: Service for the High Holidays (London: Union of Progressive and Liberal Synagogues, 1973), p. vii.

[52] ibid., p. viii.

[53] ibid., p. ix.

[54] ibid., p. x.

[55] ibid., p. xi.

[56] CCAR, Gates of Repentance: The New Union Prayerbook for the Days of Awe (New York: CCAR, 1984), p. ix.

[57] ibid., p. x.

## CHAPTER THREE: `EREBH ROSH HASHANAH SERVICES

`Erebh Rosh Hashanah is our starting point. We open with Wise's mahzor, Minhag Amerika (MA). This is a two volume work, composed of one book for New Year's, and a second for Yom Kippur. Minhah for the day of `erebh hag begins the text. This follows the precedent of the traditional mahzor. Self-actualization comes into play as we come to the ma`aribh proper.

Wise's tone of humility before a Divine monarch will recur, as seen in the opening silent reflection. One approaches "Thy holy throne," "in this solemn moment of self-inquiry." Doing so, the penitent assuredly will find encouragement, confidence in boundless Divine acceptance, and the ability to "review the past with all of its joys and afflictions." As has been seen, and as Wise states here, faith in God allows one to expect the future will bode well. (MA, p.22)

This sentiment is not to be misunderstood as sentimentality. Kaufmann Kohler writes of the need for emotion in the spiritual life. [1] Yet for Wise, as for the tradition, it is within a religious setting that these concerns, and those of the highest possible human fulfillment are to be found. [2] Wise continues:

> Weary from life's endless struggles, its thousand changes and disappointments, I seek refuge and consolation in Thy holy temple, O Lord of Hosts, to utter before Thee the innermost feelings of my heart, to find again my own self, to investigate into the secrets of my soul, to behold my conduct in the pure and untarnished mirror of truth, and present myself at the throne of Eternal Justice. (MA, p.22)

Psychologically, the need to appraise one's life honestly is part of the healthy self. Maslow spoke of "inner signals" in this light:

> Recovering the self must, as a sine qua non, include the recovery of the ability to have and to recognize these inner signals, to know what and whom one likes and dislikes, what is enjoyable and what is not, ... [3]

Similarly, Fromm states:

> The loss of self and its substitution by a pseudo self leave the individual in an intense state of insecurity. He is obsessed by doubt, since being a reflex of other people's expectation of him, he has in a measure lost his identity. [4]

Wise appears to fuse traditional Jewish views with those of modern psychology, despite the reality that he could not have studied Fromm, Frankl, and Maslow. Deity and religion may be the means and source of self-transcendence.

Near the end of ma`aribh, Wise places a "conclusion." God is portrayed as the source of betterment. The tone of this particular petition is characteristic of Wise. A high dependency upon God is proclaimed; God's glory and human misery colors the selection:

> Gracious King and Judge, conscious of our sins, aware of our merits and the insignificance of our virtues, to claim any additional blessings to those, which, in all the days past, we have received from Thy benign hands in such bounteous fullness. Conscious of our weakness and vanity, we approach prayerfully thy sacred throne of mercy with a contrite heart and a humble spirit, stand with childlike devotion and confidence we address our supplications to Thy boundless grace, to implore Thy mercy. (MA, p.74)

This may be understood as negatively expressing the positive notion of dependency upon God. It is this particular

understanding of God and human worth which has proven so problematic for many psychological thinkers on religion.

The limit of religion's usefulness is determined by the degree to which it impinges on human dignity. Without passing judgment on Wise's selection, the cited passage does raise this critical question. The ultimate evaluation is of a personal nature and must necessarily be made within the privacy of the reader's thoughts.

`Olath Tamid rapidly places its reader within the New Year's eve setting. Following an opening address is a "hymn." The third liturgical component is the call to worship, the barekhu. Einhorn continues with an English version of the ma`aribh `arabhim and quickly we find ourselves amidst the shema` and its blessing. (`Olath Tamid, pp. 3-7)

Early on, not only do we find the first instance of our topic, but it is amidst the services's central body. Innovations are placed amongst translations and insertions. The use of creativity, over direct renderings of Hebrew, will be seen later in Reform liturgies of the 1980's.

We return to `Olath Tamid. After the shema` and its blessings, Einhorn places his ge-ulah. Here, this well established rubric receives a new rendition:

> In distress Thou wast our support, and in affliction, our consolation. Thou hast bestowed upon us the strength and given us the skill wherewith to provide needful sustenance for ourselves and the dear ones who rely for their daily bread upon our watchful care. And more precious gifts than abundant stores from which to draw nourishment for our body, did Thy bounty shower upon us, in the year come to its solemn close. Thy loving-kindness renewed unto us in growing measure those imperishable boons wherein the soul

> taketh delight; by Thee were we led to the fountains of salvation, from which welleth forth the truth, confided to Israel's keeping for the guidance of all mankind. (ibid., p. 8)

Einhorn acknowledges that there are survival needs beyond physical necessities of nutrition and adequate shelter. This parallels Maslow's theoretical construct, the "hierarchy of needs." The scale begins at basic survival and security needs. Food, air and, physical safety are our bare minimum.

Moving upward, we satisfy needs for regularity and predictability. Maintenance of self and family is one step above the basic needs. Affiliation and social needs include belonging and esteem needs. A concern exists for group acceptance, of mutual consciousness to belong and to be wanted. Esteem comes when this recognition expands to an appreciation of one's own talents and merit within a community.

Satiation of these first four needs come from an external source. Without them, life is endangered; this absence requires all energy towards their repelenishment. As we come to the remaining set of needs, Maslow finds that the source for these is internal. Satisfying these needs makes their demand stronger, unlike hunger, which abates when diminished.

The attainment of knowledge and then understanding, comprise the next set of achievement and intellectual needs. To obtain information, correlative skills, and to know the broadest possible implications and origins of this data

satiates the demand for knowledge. Beyond this, one wishes to comprehend the interplay and operations inherent in "broad theories," "the integration of knowledge and lore into broad structures."

Two remaining needs follow. As one satisfies aesthetic needs, he enjoys and perceives "the order and balance of all life." He finds a love for all of creation's glory. Finally, there is self-actualization itself, which culminates the hierarchy. Here, one obtains "the needs of a fully functioning" person, "becoming the self that one truly is." [5]

`Olath Tamid reminds us: God is the source of humanity's greatest potential. Yet, Einhorn is less of a teacher of all humanity than one who inspires Jewry. He does not share Maslow's collectivism; he feels that it is the Jewish people who have been the special keepers of spiritual wisdom; the term "guidance" is used. (`Olath Tamid, p. 8) Can there be fusion between such notions of choseness and self-actualization? How may the concept of "Israel" as a select and distinct group, enable self-actualization?

Indeed this is possible through Maslowian thought:

> Discovering your specieshood, at a deep enough level, merges with discovering your selfhood. Becoming (learning how to be) fully human means both enterprises carried on simultaneously. You are learning (subjectively experiencing) what you peculiarly are, how you are, what your potentialities are, what your style is, what your pace is, what your tastes are, what your values are, what direction your body is going, where your personal biology is taking you, i.e., how you are different from others. And at the same time it means learning what it means to be a human animal like other human animals, i.e., how you are similar to others. [6]

Ge-ulah leads directly to the `amidah. The gebhuroth contains the following Hebrew phrase:

> ... mekhalkel hayyim behesed, podeh nephesh `abhadav mimaweth berahamim rabbim ...

This phraseology is not unique to the New Year's rite. It is found in the same section amidst the Sabbath eve and morning services, as well in Hanukkah, Shabhuoth, and Sukkoth services. (`Olath Tamid, pp. 5, 23, 53, 83) It is exclusively in English for weekday worship. (ibid., 133) Regardless of place or volume, `Olath Tamid provides the following translation:

> ... with infinite kindness Thou redeemest the souls of Thy servants from death spiritual ... (`Olath Tamid, pp. 10-11)

We now shift from analyzing a solitary text. The reader will gain a developmental view of American Reform liturgy by an examination of the three volumes of the Union Prayer Book (UPB) as a single work. UPB changed minutely but distinctly, encompassing the era of the late 1800's to the second half of the 1900's. Not only a study of liturgy, this period covers a shift in world Jewry's historical consciousness. [7]

Each UPB handles its legacy from tradition differently. The Mosaism, perhaps pseudo-Karaism, of earlier Reformers demands attention. Its influence shaped many generations of modern American and world Jewry. This aspect of Reform liturgy marks a clear distinction between traditional mahzorim and Progressive mahzorim of the later twentieth century. Halakhic mahzorim necessarily rely on post-biblical ideas. This is also true of British and American mahzorim of

the 1980's. The Union Prayer Book clearly stands out as a developmental stage in the growth of Jewish liturgy.

All three UPB's include a choral rendition of Psalm 121. Amidst adversity, the passage teaches and inspires us to look to look to God. The precarious situation in which sin places the soul is alleviated through faith, as the Psalm literally counsels. (UPB 1894, p. 11; UPB 1922, p. 11; UPB 1945, p. 7) This notion is supported by Cohon's belief that sin is like a disease which must be purged from us. [8]

Psalms 91 and 90 provide the basis for a shared reading between the Minister and congregation. Here we see Psalm 91 used to show how God directly participates in human life, personally and collectively across the ages:

> He who dwelleth under the shelter of the Most High will abide in the shadow of the Almighty.
>
> I say to the Lord, Thou art my refuge and my fortress; my God, in whom I trust. (UPB 1894, p. 13)

All UPBs have "calls to worship" and evening prayers. We turn to attah bhehartanu texts. As befits the Hebrew title, choseness stands out pronouncedly. The first mahzor speaks of the love with which we have been given the memorial day. UPB 1894 announces a legacy of selfless ancestors who would surrender their lives to sanctify God. We are to learn from this. (UPB 1894, p. 26)

UPB 1922 appears to take up Einhorn's banner, teaching of the sacred mission, "that through Israel Thy holy name shall become known in all the earth." As well, one is to have "unshaken trust" in God for all the blessings this choseness

has made possible. (UPB 1922, p. 27)

Though a minor difference, the 1945 of UPB edition carries a distinction echoing the notion of Rabbi Parker, who during a CCAR conference adamantly spoke of focusing more upon the human condition in prayer. [9] The personalized nature of the second paragraph of this text in UPB 1945 unites the cosmic force of an Ultimate and Transcendent Deity with the inner happiness and health of the individual:

> Almighty God and Father, in this solemn hour we would draw nigh unto Thee. Help us to build our lives on the abiding foundations of Thy law that we may attain peace of mind and steadfastness of purpose. Open our eyes to the nobility of life and its sacred opportunities for service. (UPB 1945, p. 22)

A psychological and cosmic union is established. Following shalom rabh, UPB 1945 provides a silent meditation, one thematically consistent with the attah bhehartanu segment. UPB indeed is a product of committees; nonetheless, there are passages which demonstrate that theological and philosophical unity is possible in liturgy:

> As I review my conduct during the months that are past, I am deeply conscious of my shortcomings. Often righteousness called to me in vain and I yielded to selfishness, anger and pride. I acknowledge my failings and I repent of them. ...
>
> Whatever life has brought me during the year now ended, grant that it may become unto me a source of strength and wisdom. O that the year now begun may be for me a new year indeed; new in consecration of purpose and in renewal of earnestness and sincerity; steadfast in rejecting all that is unworthy of me and my heritage. Grant me strength of will to live as Thou wouldst have me live. (ibid., p. 27)

UPB 1922 lacks such a thematic link. This volume moves

directly from the close of the `amidah to abhinu malkenu, which unlike UPB 1894, provides a Hebrew accompaniment found in all subsequent Reform versions of abhinu malkenu.

However, UPB 1894 provides a "Hymn" foreshadowing those thematic links of UPB 1945. It appears in the Union Hymnal, the work of Penina Morse. Only UPB 1922 keeps silent at this point in its text. God's intimacy with mankind and its affective influence is addressed in the first CCAR mahzor:

> With firm resolve your bosoms nerve,
> The God of right alone to serve;
> Speech, thought, and act to regulate,
> By what His perfect laws dictate;
> Nor from His holy precepts stray,
> By worldly idols lured away.
>
> Peace to the house of Israel!
> May joy within it ever dwell!
> May sorrow on the opening year,
> Forget its accustomed tear,
> With smiles again fond kindred meet,
> With hopes revived the festal greet! (UPB 1894, p. 28)

Gate of Repentance (GR) appeared in 1973, as the British Progressive Movement's mahzor. The previous British Progressive mahzor under consideration came out in 1945. This period of the 1900's had much importance for the Jewish people.

Following 1945, humanity began to come to terms with the extent of Nazi evil. Simultaneously, the world witnessed the joyous rebirth of the Jewish nation. The non-Jewish world also underwent changes and revolutions of vast proportions. Concerns of civil rights, feminism, the cold war, as well as new understandings of life in the nuclear age also arose.

Given this background, we consider the worship service which GR provides for `Erebh Rosh Hashanah. The narrator

ponders the rush of time. "... we become poignantly conscious of the passage of time." One begins to evaluate questions of meaning:

> what have we learned, what have we achieved? (GR, pp. 16-17)

It is significant here that God is not mentioned. The editors are placing the responsibility squarely where it belongs in Jewish tradition, the onus for self-betterment and repentance is on the person. We must first come to understand our own role in our spiritual and emotional predicament:

> And self-reproach torments us with memories of our failures: opportunities missed, energies wasted, thoughtless acts and angry words; so many hours spent in the pursuit of worthless goals and short-lived satisfactions. (ibid., p. 17)

We recall Dr. Petuchowski's thoughts on elohai neshamah of the morning blessings. Judaism believes in the inherent goodness of people. We are born predisposed to do right. [10] Abraham Maslow also believed in our integral decency, itself of an evolving nature:

> Man has a higher and transcendent nature, and this is part of his essence, i.e., his biological nature as a member of a species which has evolved. [11]

Typical of Jewish liturgy, the best within humanity is tied to Deity. Fostering this bond leads to repentance and self-actualization. For a solitary Jewish penitent, this means an inner commitment of faith and loyalty to the Jewish people as a collective transgenerational entity.

The Holy Day season provides for all these requirements. The mahzor teaches that at this time of year one recalls and act upon our potential. It is necessary to look inward then

respect and act upon what one finds. Maslow has lent support to this notion above. [3]

Psalm 121 affirms our dependence on God. (GR, pp. 18-19) Next, a reading precedes barekhu, which furthers bonds the Creator God of the Universe and History to that of the inner worlds of people:

> Let us praise the King of kings,
> the everlasting God,
> who forms the mountains,
> creates the wind,
> and **shows his** thoughts to man;
> who makes dawn and darkness,
> and **heights for man** to climb:
> the Lord of hosts is his name.
> [ibid., p. 20 italics added]

Ma`aribh begins. Coming at ge-ulah's end, hashkibhenu occupies its usual place. GR's editors' report that their "translation" does not follow the Hebrew. Nonetheless, the mood is approximate. One ponders the quality and direction of the inner life. Remorse dominates the year now ending:

> ..., an awareness of failure oppresses us. Cares and anxieties have caused us to forget You, O God; indifference and self-seeking have made us neglect our duties to our fellow men. ...

At Rosh Hashanah we reverse this, as we rely upon God:

> Turn us from indifference and selfishness, O God; let our constant care be to help one another; and give us a quiet spirit, freed from the voices within whose clamour deafens us to our neighbor's cry. ...

The final passage captures the idea of hashkibhenu; one rests peacefully at day's end. As well, another Reform feature operates here. Long ago, the precedent was set for fusing altar imagery with that of a positive, stable family environment. This too is a component of self-realization:

> When we return to our homes, may the tranquility which reigns in this sanctuary abide with us, that we may lie down in peace, and rise up to a new and nobler life. (GR, pp. 24-25)

While the following ubhekhen ten pahdekha excerpt is not unique to Reform liturgies, it merits note in our discussion for its relevance as a self-actualization piece. The presence of ubhekhen also supports the argument that Progressive liturgy does not thematically deviate from tradition, despite the assumption of common consensus.

Ubhekhen comes amidst qedushath hashem. It affirms unity amidst humanity and God when both are in harmony. Man's attitude initiates a series of events which morally uplift all Creation. One is to "tremble" at God's presence, as should all that God has made. The consequences are a great and profound unity. The Hebrew is more illustrative of this than the English translation:

> weye`asu khullam agudah ahath la`asoth retsonkha belebhabh shalem. (ibid., p. 27)

Our will brings us into harmony with the cosmos. For Frankl, decision-making is understood in a spiritual light. Conscience is related to what Frankl refers to as "oughts." [12] These "oughts" stem from the conscience, and in turn point to that which is Transcendent:

> So conscience, which we have taken as our model of spiritual unconscious, is seen to have a key position disclosing to us the essential transcendence of the spiritual unconscious. The psychological fact of conscience is but the immanent aspect of a transcendent phenomenon; it is only that piece of the whole phenomenon which seeps into psychological immanence. [13]

Arzt cites talmudic precedent for our psychological

perspective. B. Yoma 38b illustrates that if one asks for God's assistance, one will get it. [14] Given that a righteous person will desire a better world, the remaining two passages from ubhekhen are an extension of this logic.

First, God must willingly be sought as the source of all that is good:

> Grant honour, Lord, to Your people, glory to those that revere You, hope to those who seek you, and courage to those who trust you; ...

Such a faith and its way of life, "cause the light of redemption to dawn for all mankind." The final paragraph of ubhekhen culminates in what self-actualized piety means:

> Then the just shall see and rejoice, the upright be glad, and the faithful sing for joy. Violence shall rage no more, and evil shall vanish like smoke; the rule of tyranny shall pass away from the earth, and You alone, O Lord, shall have dominion over all Your works. (GR, p. 28)

After shalom rabh, a meditation stresses the need to reassess one's life. Spiritual and emotional honesty are essential. "It is not easy to repent" opens the passage. Man's negative side is a stumbling block. Yet even a positive self-image requires a transcendent value context which does not falter or vary. There is a need for God, One synonymous with that which will remedy the psychic dilemma:

> For we do not see ourselves as other see us, still less as God sees us. Self-love deceives us; pride makes us unwilling to admit the truth about ourselves. ...
> (GR, pp. 34-35)

Liberal Judaism's Gate of Repentance demands personal accountability. The message is the voice of tradition; its

language, that of the late twentieth century. Reform weds ancient truth to our modern outlook:

> Let us then strip away the vanity and self-righteousness with which we surround ourselves. Let us have the courage to say: we have sinned. Only then shall we be able to see our virtues in their true light. ...
>
> We have a yearning to be pure; to give, to help, to love, to build a better world. ... (ibid.)

The following discussion depicts the use of liturgy as a tool for self-betterment; "worship" is not performed in mindless obsequience before a Heavenly King. To whatever extent our prayers honor God, true "worship" is measured by the degree to which the human condition is improved:

> May this good inclination draw strength from our worship during these precious days of penitence; may it help us to master the darker side of our nature, and let the good in us assert itself more strongly in the year ahead. (ibid.)

This religious understanding calls on God to actively participate in bettering self and world. According to Samuel S. Cohon, this God-concept affirms Divine immanence; God becomes a partner in the process of self-actualization. Deity is less objectified, yet still integral and glorified. We do not lose freedom through worship, we gain humanity:

> The birth of the religious sense in man is marked by the urge to self-mastery, to the subordination of the cravings of the flesh to the demands of the spirit, and to the subjection of self-love and self-interest to the religious and ethical ideal. The sacred grows real when the passional elements are put in the service of the divine goal of life. [15]

God is depicted as the One through Whom humanity gains dignity. Reform and halakhic Judaism agree in principle. Gate of Repentance is one among many Progressive mahzorim to show

this fact. The language of "mitzvot" and service to God is within a Liberal purview:

> We will therefore seek our freedom in the joyful service of our Creator. He has made goodness possible and given us the task to make it real. Therefore our lives have meaning and purpose; therefore we look ahead with hope. ... (GR, p. 36)

Ben Azai in Pirqe~ Abhoth 4.2. foreshadows a GR passage. Talmudic views find expression in Liberal Judaism's mahzor. Traditional thought does not necessarily violate a Progressive liturgical outlook:

> Be as quick to obey a minor Mitzvah as a major one, and flee from transgression: for one Mitzvah performed leads to another, and one transgression leads to another; moreover, the reward of one Mitzvah is another, and the price of one transgression is another. [16]

The parallel with GR is a striking modern affirmation of human freedom and moral wholeness which are rooted in a faith and lifestyle dependent on God:

> The highest freedom is to perform one commandment as though the world depended on it; and then to do the next in the same spirit. Know then, that man is the doer, and God the Enabler, as it has been said: "The power of God is the worship he inspires." By the doing of mitzvot, we give God strength; and as he grows in strength within us, the power of sin grows less. ... (GR, p. 36)

Again, we encounter a liturgical text in accord with Fromm's definition of faith as character trait. We also see Maslow's notion of a character trait common to traditionally religious people; a sense of God unifies the cosmos. But for Deity, total chaos would reign. [17] The mahzor reads:

> This is a daily task, for the balance between good and evil shifts perpetually. All depends on us, on God. For as we need the help of God to strive and overcome, so does he wait for us to turn to him, and by him renewed, to make the world more nearly his. ... (GR, p. 36)

Finally, the Maslowian hierarchy of needs come to mind, suggested by the wording of this rich passage. Grollman discusses "height psychology" as Frankl saw it:

> What is needed is not the deflation but the elevation of man to the words of the Psalm, 8:6: "Yet Thou has made man but little lower than angels and has crowned him with honor and glory." One furthers this aspiration not only by granting man food, drink, shelter, but also a purpose for life. Frankl believes that the time has come to complement the so-called depth psychology with height psychology. "Just as man needs the pulling force of gravity, so he needs the pulling force emanating from the meaning of life. He needs the both the call and the challenge of a height psychology to aspire to meaning." Unless man can be provided with some type of meaningful answer, he may be doomed to an enervating malaise. [18]

Fromm's research concurs with this hierarchy of human values and needs. It is our nature to achieve more, dependent on what we have already accomplished:

> There are imperative needs which have to be satisfied before anything else. Only when man has time and energy left beyond the satisfaction of primary needs, can culture develop and with it those strivings that attend the phenomena of abundance. [19]

We return to the passage in Gate of Repentance. The above aspects of psychological well-being are described, God empowers and need's this communion:

> So we are called to ascend a great height, we who have been given the power to rise. This day may our ears be open to hear, that our limbs may gain the strength to do God's work and man's to beautify this earth, this life, this year so full of promise. (GR, p. 36)

Our most current text was published in 1984 by the CCAR. Gates of Repentance (GOR) is used in United States Reform temples. A companion volume, Gates of Understanding 2 (GOU) appeared the same year. GOU comments on GOR and the overall

development of siddurim. Professor Hoffman's text provides a student of liturgy with more than sources and notes. He approaches historical texts from a Reform perspective which takes its legitimacy seriously.

We move through a series of meditations drawing on many traditional sources. A sparsity of post-Biblical texts seen in MA, `Olath Tamid and UPB 1894. This pattern was broken by GR; GOR continues this trend. Coming to the liturgy proper, we find a version of hinneni in "Evening Service I" relevant to a modern view of humanity.

Hoffman's commentary reveals a Reform departure from medieval Judaism. Psychologically, to humble a person does not necessarily exalt him. GOR editors share this worldview.

> Our text is abridged by ASD, (Rabbi A. Stanley Dreyfus) to blunt the impact of overly humiliating language which the medieval author applies to himself, and to avoid the theological notion of angels interceding between us and God. [20]

The penitent looks directly to God for values implicit in self-transcendence/atonement. The very first sentence is a pained claiming of one's identity; through this identity, and no intermediary, change begins:

> Sinners though we are, let our prayers come before You innocent and sweet and pleasing, as though from hearts more worthy than ours. Let love be the banner that we raise in Your sight, and let love conceal all our sins and make them as though they had never been. Change our afflictions to joy and gladness, our misdeeds to acts of life. May our love of truth and peace remove all that hinders us from sincere and fruitful prayer. (GOR, p. 19)

The opening passages of Gates of Repentance stress the relationship between God and Jewry. "We Will Not Forget You"

strikes a cord during ma`aribh. History records our covenant. As so often in the mahzorim, God is absolutely crucial to self-actualization.

We petition God: Remember what happened at the burning bush. A fire was lit there, "to set the centuries aflame." The cultic imagery surfaces again; that light still burns, "upon our altars now, against the night." To self-actualize is to claim one's heritage, despite the "deserts still." "We are the Jews; We do not forget." (ibid., p.21-22)

The mahzor joins in Frankl's rejection of rationalism. The inner life is primarily an affective, not a scientific realm. Intimacy with God has been felt and manifest through history, but does not lend itself to concise description. Reverence consummates and perpetuates our bond:

> ... But something far more deep
> Compels: the ancient desert dream we keep,
> A people touched by God, a certain grace
> That tells of You. We are
> Locked with You in old identity,
> Remembering the lightning of that place;
> Something in us of that awesome will,
> Something of that mountain's thunder, still.
>
> Love us, as much as we will let You.
> We are Your Jews,
> We will not forget You. (ibid.)

Like GR, GOR acknowledges that our lives are lived in the aftermath of Nazism. A creative English version of ahabhath `olam fuses this awareness with its effect on the Jewish people's collective will:

> And how unwielding is the will of our people
> Israel! After the long nights, after the days
> and years when our ashes blackened the sky,
> Israel endures, heart still turned to love,

soul turning still to life. (GOR, p. 25)

GOR breaks with tradition by providing alternate New Year's services. Hoffman cites the influences of immigration, the religious calendar, local custom, history and religious law as the basis for a two-day Rosh Hashanah:

> At any rate, for those Jews who distinguish Rosh Hashana from the other holidays, Gates of Repentance has two Rosh Hashana services. The second day need not be a carbon copy of the first. [21]

An opening meditation draws from Psalms 3 and 5. "Lord, I Cry Out To You" depicts "emotion" as the force which will unite our people with their God. Honesty and sincere affect have replaced the ancient, physical cult, understood here only metaphorically. It is feeling which we bring to prayer:

> As for me, in Your abundant lovingkindness
> let me enter Your house,
> reverently to worship in Your holy temple. ...

And again, the metaphor of relationship is employed. A better world can grow out of our union:

> For all who trust in You
> there is joy and everlasting song;
> You will give them shelter;
> and all who love Your name
> shall exult in You.
> For you give your benediction to the just;
> Lord, You throw Your favor about them like
> a shield. (GOR, p. 50)

Ubhekhen readings follow gedushath hashem. The inherent optimism in the Jewish view of repentance comes across in this adaptation:

> We pray for wisdom to treasure all creation; we ask for insight to see its glory; we hope for courage to trust its goodness; we yearn for grace to fill the world with gladness; we seek the strength to help redeem it. ...

GOR's language is one of growing personal betterment:

> A world released from sorrow to joy! The bowed head shall be raised, the bent back made straight. Those who dragged their chains shall dance and sing. O may violence give way to goodness, the land be cleansed of tyrants, and the prophet's word be redeemed: Peace shall rule the earth! (ibid., p. 63)

The penitent's internal life is bound up with the moral state of the world. Qedushath hayom opens with an appeal to messianism; the vehicle for this is "meaning:"

> May this day add meaning to our lives. Let the Shofar's sound awaken the voice of conscience, our common worship unite us in love, our memories of bondage impel us to help the oppressed. ...

The text continues, emphasizing the status of individual piety and emotional well-being:

> On this Day of Remembrance we pray for awareness. Let love and compassion grow among us, and goodness our daily care. This day may we find well being. This day may we discover the eternal that abides among us. This day may we be helped to a life that is whole. (ibid., pp. 64-65)

"Meaning" introduced this passage. Frankl describes meaning as composed of three attributes, all which are borne out in this qedushath hayom. 1) That which we give to the world from our own creativity; 2) that which we take from the world through our experiences; and 3) our stand and perspective as we suffer. [22] Frankl's sense of religiosity is always within the empirical and attitudinal framework of the human being.

Full bibliographical details of the
works quoted here will be found
in the Bibliography

NOTES

[1] Kaufmann Kohler, Jewish Theology (New York: MacMillan, 1918), pp. 256, 271.

[2] Hermann Cohen, Religion of Reason: Out of the Sources of Judaism, translated by Simon Kaplan (New York: Ungar Publishing Company, 1972), pp. 220-23.

[3] Abraham Maslow, The Farther Reaches of Human Nature (New York: Penguin Books, 1971), p. 32.

[4] Erich Fromm, Escape From Freedom (New York: Avon Books, 1941), p. 230.

[5] David C. Berliner, and N. L. Gage, Educational Psychology, 2d ed., (Chicago: Rand McNally College Publishing Company, 1979), p. 378.

[6] Farther Reaches, op. cit., p. 180.

[7] E. L. Friedland, "The Historical and Theological Development of the Non-Orthodox Prayerbook in the United States" (microfilm print, Ph.D. diss., University of Michigan, 1967), p. 67.

[8] Samuel S. Cohon, Judaism: A Way of Life (Cincinnati: UAHC, 1948), p. 287.

[9] Samuel S. Cohon, "The Theology of the Union Prayer Book," in CCAR Yearbook (Chicago, Ill.: CCAR, 1928), p. 265.

[10] Jakob J. Petuchowski, "Repentance Means Return," Jewish Information 1:1, (Summer 1960): pp. 16, 18.

[11] Abraham Maslow, Religions, Values, and Peak Experiences (New York: Penguin Books, 1976), p. xvi.

[12] Viktor Frankl, The Unconscious God (New York: Washington Square Press, 1975), pp. 26-27, 34.

[13] ibid., p. 54.

[14] Max Arzt, Justice and Mercy: Commentary on the Liturgy of the New Year's and The Day of Atonement (New York: Holt, Rinehart and Wilson, 1963), p. 195.

[15] Judaism: A Way of Life, op. cit., p. 268.

[16] CCAR, Gates of Prayer: The New Union Prayerbook (New York: CCAR, 1975), p. 23.

[17] Religions, Values, Peak Experiences, op. cit., p. 60.

[18] Earl A. Grollman, "The Logotherapy of Viktor E. Frankl," Judaism 14, (Winter 1965): pp. 28-29.

[19] Escape From Freedom, op. cit., p. 322.

[20] Lawrence Hoffman, Gates of Understanding 2: Appreciating the Days of Awe (New York: CCAR, 1984), p. 165.

[21] ibid., p. 28.

[22] Frankl's Logotherapy, op. cit., p. 32.

## CHAPTER FOUR: ROSH HASHANAH MORNING SERVICES

We encounter elements of self-actualization in the traditional mahzor. Crucial to teshubhah is attaining, augmenting, and maintaining psychic health. The investigation of key passages, specific to and suggestive of the atonement season mood is crucial. While not covering each instance, our goal is to explore a wide range of these passages.

In his introduction, Birnbaum expresses an obligation to the traditional mahzor format. Thus, after the abhoth for shaharith, he makes a claim not found in Liberal mahzorim:

> (Missod hakhamim) In invoking the doctrines taught by erudite sages, I open my lips in prayer and supplication to plead fervently before the supreme King of kings and Lord of lords. (Birnbaum, p.209)

Only then does he introduce the poem of Rabbi Yekuthiel and provides the piyyut with this commentary:

> It is called reshut ("permission") because it requests permission of piyyutim, known as kerobhoth, that interrupt the connection between the benedictions. M'sod hachamim is the preliminary formula for all such introductions, in which the cantor asks for guidance in fulfilling his task. (ibid., p. 211)

Tradition's text allows for its own expression of ideas germaine to this discussion. Turning to the piyyut, we find relevant passages:

> Trembling, I pour forth my impassioned plea
> When I rise to seek thee enshrined in awe.
>
> I fear that thou must deem my deeds worthless;
> Wisdom I lack, how can I cherish hope?
>
> My God, teach me how to possess Torah;
> Strengthen me, uphold me, lest I falter.
> (ibid., p. 212)

The service has progressed to the material following the

`amidah. Traditionally, the mahzor includes abhinu malkenu. This is an enlarged form of Rabbi Akiba's fast day petition in B. Ta'anith 25b. Birnbaum informs us that the ninth-century prayerbook of Rav Amram Gaon had only twenty-five verses of abhinu malkenu. Yet over time, our people's pained, difficult history, spurred additional lines.

At least directly, our subject is not Jewish history and martyrdom. However, persecution's effects are seen in the liturgy. The somber tone of these petitions mixes with many notions relevant to this thesis. We find melancholy allusions to a record of suffering: annul the plans of our enemies; frustrate the counsel of our foes; rid us of every oppressor and adversary; remove pestilence, sword, famine, captivity, destruction, iniquity, and persecution from thy people of the covenant. (ibid., pp. 272-76)

There are passages akin to self-actualization: remember us favorably; inscribe us in the book of redemption and salvation; raise the strength of thy people Israel; open the gates of heaven to our prayer. (ibid.) Birnbaum gives the reader instructions as abhinu malkenu commences. These instructions mark a distinction between that of the Orthodox and Progressive liturgies. We are told that on shabbath, abhinu malkenu is not to be read:

> Since this prayer directly refers to a long series of human failings and troubles, it is omitted on Sabbath when one ought not to be sad but cheerful. (ibid.)

The principle of shabbath taking religious precedence over High Holy Day worship is a distinct difference between

mahzorim of Orthodoxy and Reform. As will be seen, varied additions or deletions are found amongst liberal prayerbooks. But we will not again have deference made to this halakhic principle. For better or ill, Progressive Judaism applies other criteria for adjusting, contracting or expanding the mahzor.

Wise's Minhag Amerika (MA) is next. Our interest is a petition for "minister and congregation." Themes of historic Israel merge with the quality and content of personal welfare:

> As Thou, O God our Lord, has graciously listened to the supplications of our pious ancestors, to whom Thou hast revealed Thyself so often, so benignly and mercifully; O so hear also our humble petitions in this solemn hour of devotion. Remember not our shortcomings, for Thou knowest, that we are but dust ashes. Let Thy mercy be our portion, refresh us with silvery dew of Thy benignty, let heavenly peace descend into the breast of the worshiper, and refresh the panting heart with crystal waves which flow from the eternal fountain of thy grace. (MA, pp. 82-84)

From here until after the actual shaharith, no significant instances of the theme enter the liturgy proper. Wise's conservative editorial style, as Friedland observes, may explain the lack of innovations. Where Wise shows his creativity is within devotionals and meditations.

Though this is clearly not within the prose/poetic form of the piyyut found in Birnbaum, such an adaptation is clearly a reform of traditional prayer. As Petuchowski points out:

> For, when all is said and done, adding to the inherited liturgy is as much a "reform" as omitting

from it. Both the adding and omitting are ways of indicating that the inherited tradition, in its crystalized form, no longer meets the religious needs of a new generation. [1]

Kohler expresses a similar view:

The traditional Jewish prayer has certainly a wondrous force. It remains a source of inspiration from which the religious consciousness will ever draw new strength and vitality. ...

Consequently our liturgy must ever respond to double demand; it must throb with the spirit of continuity with our great past, to make us feel one with our fathers of yore; and it must express clearly and fully our own views and needs, our convictions and our hopes. [2]

We come to understand why Reform made its changes. This need not be understood as radical, disjunctive to the flow of Jewish historical continuity. Again, Dr. Petuchowski:

"The `Conservative' and `Reformer' are perennial types in the history of Jewish liturgy. ...

Following a description of each group's reluctance or eagerness to change, he continues:

That is why `Conservatives' and `Reformers' as types exist in all branches of modern Judaism - just as they have always existed in the past. ...

Finally, in taking a comprehensive view, we find that liturgical development lends itself towards moderation and integration; we even see a tendency towards the progressive:

the fact remains that, each time one generation's spontaneity was added to the already crystallized liturgical material of the past, a liturgical "reform" was being effected. Under the circumstances, it is interesting to note that, in the long run, the Reformers' always carried the day - even over the objections of recognized rabbinic authorities. [3]

At least two options exist for assessing Minhag Amerika. One may follow Friedland's notion of Wise's general

conservatism. As well, there is Petuchowski's view that Jewish liturgies fall within a developing organic pattern. Nonetheless, Minhag Amerika arrives on the scene in the mid-1800's offering a new direction in the atonement liturgy.

Thus, Wise produces "Hymn After The Sermon." It does not intervene into an already structured text. Its theme is that of self-actualization:

> Arise, my soul, awake,
> Why mournest thou in me?
> Thy God, for mercy's sake,
> Bestows his grace on thee.
> Abstain from wicked fears,
> His love outlasts all years. ...
>
> If sins bedim thy sight,
> And trouble thee with fear;
> Confide in God, thy light,
> His grace is ever near.
> O cease to weep and mourn,
> Thou contrite heart, return. (MA, p. 168)

Einhorn employs Hebrew and traditional prayer forms far less than do Wise and Birnbaum. Clearly distinct, his early morning passages have shortened vernacular renditions of the prayers, excluding others totally. Nonetheless, one standard of tradition is elohai neshamah. The only Hebrew Einhorn provides is the title. He addresses a God intimately connected with in our moral and spiritual empowerment:

> Spotlessly pure, O Lord, was our soul when we received it from Thee. Thou hast imparted to mortal clay this divine breath, that man might walk in Thy sight, and witness amidst the things of earth to the higher glories of a life full of love and free from selfish vanities. Creation's consummation, spirit of Thy spirit, the soul of man, Thine image, is linked for the brief span of his life to his dust-fashioned form, ... (`Olath Tamid, p. 24)

Deity has a role in human dignity. While innovatively

incorporating his own ideas, Einhorn truncates the service. This markedly changes the direction of Jewish liturgical historical development:

> When the choice is between one or more versions of a prayer, the usual decision is to say them all. [4]

The innovated text teaches that God suffuses us with a higher destiny and capacity for greatness than all other creations. We must develop this. Though Einhorn does not comply with the standard format, his notions clearly flow from tradition, starting with Philo:

> Man "bears within himself, like holy images, endowments of nature that correspond to the constellations. He has capacities for science and art, for knowledge, and for the noble lore of several virtues." ...
>
> With a show of reason, Saadia ranked man above the spheres and all other existences, for they derive their worth from man and exist for man. He is "the axis of the world and its foundation." ...
>
> ... so in Jewish thought man often figures as a microcosm, an olam katan. [5]

This view of human dignity characterizes psychological thought. Fromm writes:

> Happiness is an achievement brought about by man's inner productiveness and not a gift of the gods. ...

He concludes with a significant Biblical image:

> Happiness is the indication that man has found the answer to the problem of human existence: the productive realization of his potentialities and thus, simultaneously, being one with the world and preserving the integrity of his self. In spending his energies productively, he increases his powers, he "burns without being consumed. [6]

Well into the tephillah, during attah bhehartanu, Einhorn deals with two relevant concerns. The concept of a

"chosen people" accentuates the theme. A link between God, ʿAm Yisrael, and the individual Jew is forged. This aids self-realization:

> In Thy providential wisdom, thou hast chosen us from among the other nations to be Thy priests, appointed to proclaim by loving deeds to all mankind Thine all-embracing kingship. With unspeakable love and mercy, Thou hast guided us through the ages and preserved us to this very day, when so many that were more powerful than we and more numerous than our small band, were swept away by the flood of pitiless time, that Thy name might forever be remembered by our own. ...

Our "mission" is to all. Participation ennobles one. This particular people, as a group and individuals, have been joined with Deity, Who loves and will eternally protect us:

> We feel it and know it: Thou orderst the destinies of individuals as well as of the nations. Within us soundeth Thy mighty call to judgment for us to search our very hearts and to purify the mainsprings of our actions, to eschew the evil of our ways, and thus to follow Thy stirring voice which as with the ringing notes of a trumpet, inviteth us, in repentance to come again unto Thee. ... (ʿOlath Tamid, pp. 36-37)

Great meaning may be derived from an elect peoplehood. An historical connection sustains all Jewry; Einhorn fosters a collective salvific identity. As Hermann Cohen writes:

> But we considered redemption as the road to the human self, and we have already recognized the I of the individual in its symbolic transference to Israel. In this symbolic meaning Israel is not the people in its plurality and its social needs and obligations, but this symbolic Israel embodies, with more precision than the individual, the ideal concept of the I, which redemption is about. [7]

Fromm corroborates the notion that membership within a group enables self-worth; thus, we see that this is a religious and psychological idea:

> There is only possible, productive solution for the relationship of individualized man with the world:

> his active solidarity with all men and his spontaneous activity, love, work, which unite him again with the world, not by primary ties but as a free and independent individual. [8]

ʿOlath Tamid does not ignore our adverse side. Jewish history speaks the sad truth. Especially in a mahzor, our shortcomings cannot be dismissed:

> Weak and full of failings though we are, this memorial hour filleth us with courage, as it remindeth us of the wonderful ways in which Thou hast guided Israel, the people of Thy holy word. Heavy was the burden upon our fathers when they had to abandon home and sanctuary in the hands of the enemy, and pilgrim forth to meet a cold and hostile world. Unfathomable was the grief of those who for the last time were permitted to cast a loving, lingering glance upon Zion's hill, ... (ʿOlath Tamid, p. 37)

Such has not been without purpose. Exile and its perils would come to make sense. Cohon speaks directly to this view. Suffering and the historic role of the Jewish people, even our martyrdom, are tied to a world mission. This role carries out and achieves Israel's self-preservation. [7]

The derivation of meaning from suffering is an idea grounded in psychology and religion; rejoicing in adversity redeems. [9] This is also a notion central to Viktor Frankl. Finding an authentically meaningful response to suffering is a spiritual and affective act. [10]

Though innovative, Einhorn does not wholly depart from tradition, retaining shaharith Torah and prophetic readings. The Biblical word and God Himself are central agents for human betterment. Scripture testifies to the valued relationship between God and humanity. The shophar service follows in this vein, strongly reflecting the poignancy of the bond.

Using highly anthropomorphic terms, the mahzor reads:

> Though the heaven's heavens cannot contain Thee, and the profoundest of thought cannot grasp Thee, to human tongue was given the power to name Thee. This earth Thy footstool, Thou hast destined to be an habitation for man, Thine image; ...
>
> Upon him Thou hast breathed Thy spirit, and imparted unto him a spark of Thy creative wisdom. O Lord, what is man that Thou thinkest of him,, what the son of man that Thou mindest him? (ʿOlath Tamid, p. 54)

Petuchowski has stated that human beings and God are involved in repentance together. [11] His notion certainly is borne out by the above reading, written for a communal prayer leader. We possess inherent dignity and worth. Samuel S. Cohon writes of mankind, again drawing on Saadia and Philo:

> He is "the axis of the world and its foundation." "Though his body be small, his soul is larger than heaven and earth, for through it he reaches even what is above them and the cause of them, the Creator Himself." ...
>
> Writing of Philo, he comments:
>
> More explicitly he teaches: "Every man, in respect of his mind, is allied to the divine Reason, having come into being as a copy or fragment or ray of that blessed nature, ..." [12]

Maslow parallels these ancient insights:

> Man has a higher and transcendent nature, and this is part of his essence, i.e., his biological nature as a member of a species which has evolved. [13]

Einhorn's liturgical innovations are only departures in matters of the form he chooses to express piety, not substantial obviations of fidelity to traditional notions. Einhorn does not create, but rather redraws a portrait of a God Who desires that we transcend our limitations. The modern term we know as "self-actualization" ultimately is a phrase that

describes an ancient Jewish value. Innovations of reformers such as Einhorn did not negate God's role in the most intimate and psychological aspects of human affairs:

> Judaism found a way of championing freedom without compromising providence. The freedom which it postulates is in a world in which God is active and in which man is a coworker with God. Human freedom is in full harmony with "the rhythm of the divine life." In the words of a non-Jewish writer, "The Jew does not have to deny his God in order to achieve freedom." Divine providence operates not apart from man but in and through him, by means of the free exercise of his mind. [14]

These passages from the Classical Reform siddur bespeak a milestone in Jewish liturgical development. Change in traditional format does not compromise an impassioned trust in God. Continuity and Reform can be complementary:

> But there are also cathedrals which began to be built in the Romanesque style, and which later generations continued to build in the Gothic style; and the total appearance of those cathedrals is none the worse for the combination of two different styles. And Jews who are in the habit of more than occasional worship seem to have assimilated with ease the combination of two entirely different styles - the "unwritten" and the "written" in the Jewish liturgical tradition. [15]

Shaharith meditations open 1922 and 1894 UPB mahzorim. UPB 1945 joins its predecessors by supplying Psalm 100, here as the opening passage. According to Petuchowski, this Psalm is excluded from traditional mahzorim on those occasions when no todah sacrifice was brought in the Jerusalem Temple. Thus, the Union Prayer Book adds as it reforms. Shaharith standards of elohai neshamah, ribbon kol ha`olamim, attah hu and nishmath kol hai are in the text. (UPB 1945, pp. 39-43.)

An impassioned plea to feel God's immanence

characterizes an opening "silent devotion" of the 1894 UPB New Year's service. A penitent saying these words is a highly self-conscious person:

> As we witness changes in the world Thou hast created, even so do we experience changes in our own lives. ...
>
> But we are sustained by the abiding hope Thou hast implanted within us, that our souls are immortal and that Thine image within us shall never die. ...
>
> When our reason, struggling to overcome doubt and perplexity, is sorely troubled, O come Thou and help us. ...
>
> Bless the work of our hands. Sanctify the thoughts and aspirations of our minds. Surround us with Thy protection in our coming and going, in our labor and our rest, even the joys that gladden and the sorrows that afflict us. (UPB 1894, pp.38-39)

UPB accents the fusion of ethics, humanity and God. Reform liturgy celebrates this union, but did not discover it. Rabbinic Judaism was aware that Divine Will is harmonious with ethical life:

> ... as for the elder Pharisees, human freedom does not stand in juxtaposition to God's presence, as if man were separated from God. In a world governed by God, freedom of choice forms a part of the providential order. God works in harmony with man's moral aims. [16]

The psychological aspect of this understanding was not lost on Fromm, who drew on the biblical "mannah" story:

> God, as in the whole story of liberation, responds to the frail moral quality of the people. ...
>
> The right to be fed was established without qualification. God is here the nourishing mother who feeds her children, who do not have to achieve anything in order to establish their right to be fed. [17]

We now examine inserts to the morning `amidah. Ubhekhen and attah bhehartanu are chief concerns. UPB 1894 places

these sections after hoda-ah and priestly blessings. It acknowledges a generational debt to ancestors whose piety and life-style live on as exemplars. The language is entirely English, save for title headings. (UPB 1894, p. 57)

UPB 1922 relies on the same English/Hebrew balance, here insertions follow gedushath hashem and gedushath hayom. Most noticeable for our purposes is the attah bhehartanu elaboration on the historical legacy. With certainty, a congregant learns of our ancestors' unswavering devotion. Their sole goal in life was to be a cause of blessing. (UPB 1922, p. 59)

However, the tone is slightly more self-conscious here:

> Renew this faith in our hearts, so that we, too, may consecrate our lives to Thy service and the service of our fellowmen. Grant that in our generation we may devote our efforts to spread Thy truth even as our fathers did in centuries past. (ibid.)

UPB 1945 retains this material, including a Hebrew version of the text. Relevant passages occur after the sanctification, leading to the hatimah of the gedushath hayom. The Hebrew addresses Israel's choseness through mitzvot and our joyful share in the legacy of Torah. The English takes a different track. (UPB 1945, pp. 58-59)

The distinction lies in acute self-consciousness. In twenty years time a shift comes. An appeal to be "renewed," so that the current generation might continue an historical duty and privilege, blossoms into a plea not to be deterred by external evil and adversity. Central to the 1945 editors were self-respect and loyalty to one's vision of self:

> O Thou who dealest graciously with the children of men, give us the grace to show forebearance unto those who offend against us. When the wrongs and injustices of men sadden our hearts, may we seek shelter in the knowledge of Thy truth and find joy in the fulfillment of Thy will. May no trial, however severe, embitter our souls and shake our trust in Thee. When beset by trouble and sorrow, our fathers put on the armor of faith and fortitude. May we find strength to meet adversity with quiet courage and unshaken trust. ...
>
> Help us to understand that injustice and hate will not forever afflict the sons of men; that righteous and mercy will triumph in the end. (ibid.)

Frankl's discussion of the human response to suffering relates to the discussion of self-actualization. We must not deny the adversity which exists. Jewish traditional thought and psychology concur. The question involves one's approach to pain, be it physical or psychic. When we find "meaning" we self-actualize.

Frankl explains that "meaning" has three aspects. [18] Crucial to Frankl is the necessity of conscious decision-making. Being fully human, "self-actualized" or "productive," requires the highly esteemed Jewish value of free-will. "It is time that the responsible character of human existence be included in the definition of man." (ibid.)

Shophar services provide further instances of our theme. "Malkhuyoth" headings in UPB 1894 and 1922 precede responsive readings. These highly similar passages vary only in phraseology, supplying a basis for UPB 1945's malkhuyoth section. The 1894 and 1922 texts provide one reference to the "Reverence" due God as a Sovreign of the earth. This is the lone allusion to the inner world of the individual.

(UPB 1894, 70-71; UPB 1922, 75-76; UPB 1945, 77-79)

UPB 1945 places a reading with congregational responses before malkhuyoth. Drawing upon many Reform attitudes, the editors set the mood in which the shophar should be heard. As if Einhorn himself had penned the opening, one reads:

> The stirring sound of the Shofar proclaimed the covenant at Mount Sinai which bound Israel to God as a kingdom of priests and a holy people. Ever since that distant day, the voice of the Shofar has resounded through the habitations of Israel awakening high allegiance to God and His commandments. (UPB 1945, p. 77)

The concept of a "chosen people" dwelling in scattered "habitations" reinforces the view that individual moral betterment enriches the world. This is familiar turf. UPB 1945 augments this, affirming that the shophar "awakens" one to a deeper reality and consequently, a loyalty to self and God. Having been chosen, one carries the ethical imperative to repent, thus redemption may come on the most immanent and historical scale. The maxim of Rabbi Akiba in Abhoth 3.18 is a traditional precedent:

> How greatly God must have loved us to create us in His image; yet even greater love did He show us in making us conscious that we are created in His image. [19]

UPB implores the current generation which reads these words to recall their generational and personal duty. Our ancestors "hearkened" to the shophar's cry with "all their heart and strength." We also are obliged. The editors describe a process which begins internally, yet culminates on the stage of history:

> Thus do we, their children, prepare to hearken now to the solemn sound of the Shofar. May it summon our heart to struggle against the forces of evil within our hearts and within the world. Let it arouse within us the will to righteousness and strengthen our trust in God's justice and love. May it direct our thoughts to the day when the Shofar will sound for the redemption of all mankind. (UPB 1945, p. 77)

This foreshadows the actively self-conscious narratives in other UPBs. UPB 1894's zikhronoth alludes to the strongly self-aware penitent. A passage read aloud states that an Omniscient God knows all secrets. This passage will be used in UPB 1945, fifty-one years later. (ibid., pp. 80-81)

Perfect remembrance and aforeknowledge belong to God. Repentance requires that one who would atone consciously recognize God's nature. The following passage in UPB 1894 is found in the traditional liturgy. (Birnbaum, pp. 385-86) We see that repentance implies heightened human awareness:

> Happy the man who forgets Thee not, for they that seek Thee shall never stumble, and those that trust in Thee will never be put to shame. (UPB 1894, pp. 72-73)

UPB 1922 also combines self-awareness and human dignity. Again, we find this material from zikhronoth:

> Even as the rainbow recalls this covenant, so may each new day bring to all men the thought of Thy gracious promise. Bless all endeavors for truth and righteousness. Hasten the time when Thy law will be written in every heart, and all, from the least to the greatest, will know Thee. (UPB 1922, p. 78)

All UPB shopharot sections stress historical obligations and use choseness as a psychic enabler. No one mahzor stands out here with regard to our theme.

Within the Gate of Repentance (GR) gebhuroth for

shaharith, the editors place an English adaptation of the Hebrew. God's power over the universe is proclaimed. Then, human character is described:

> We who are but dust and ashes, walk among things too wonderful to understand. Yet You have made man in Your image, lifting him far above all other creatures. You have exalted him to struggle against evil, to strive for holiness, and to plant seeds of love in all his habitations. ...

Such tribute to God compliments one striving to be a better, more Godly person. Emulating Divine aspects enriches the quality of human existence. Partnership and mutual need define the relationship between Created and created:

> Sharing in Your creative work, our lives acquire an eternal quality, which ennobles our life on earth and helps us to face death with trust in Your eternal providence. Lord and Creator, we humbly acknowledge the tasks You have laid upon us. Help us to fulfil them with reverence and courage, that we may hallow our lives as we sanctify your name. (GR, pp. 61-62)

Sim shalom precedes the next germane text. The rabbis taught that teshubhah was a mutual effort of man and God. [20] A unique sense of human awe is a conduit to sincere religiosity. The rabbis identified these feelings as crucial to atonement. This is expressed in a four stanza piece in Gate of Repentance. Reform combines openess to tradition and an awareness of our modern era:

> We pause in reverence before the gift of self:
> The vessel shatters, the divine sparks shines through, And our solitary self becomes a link of the transmitting chain.
> For what we are, we are by sharing. And as we share We move towards the light. ... (GR, pp. 71-72)

Selfhood is God's gift. We become even more actualized by sharing this bounty the emotional property and spiritual

legacy of others. We realize that this gift's origin is outside of our own immediate life:

> We pause in reverence before the mystery of
> a presence:
> The near and far reality of God.
> Not union, but communion is our aim. ...
>
> Words only lead us to the edge of action.
> But it is deeds which bring us close to God
> and man. (ibid.)

"Reverence" before the Divine Unknown is an affective state, yet that which matters is the existential response to the Ultimate Reality. M. Yoma 8:9 discusses the need for decent relations among people. GR illustrates the evil which has transpired in the historical consciousness of its congregant. Still, such honesty does not mean that we as Jews forsake hope:

> We pause in terror before the deeds of man:
> The mushroom cloud, the death camp,
> The casual and cruel negligence man deals
> to fellow man.
> But in the stillness of this questing hour
> We find our way from darkness into light:
> The world is beautiful. Man can be good. (ibid.)

The final stanza affirms Creation's beauty. However, once a person knows this, such an understanding requires a societally oriented response:

> ... we cannot do aught but share it with
> our neighbor, ... (ibid.)

GR employs the language of people living in a nuclear era. The following metaphor from the space age comes to teach that self-awareness and Divine Immanence compose aspects of atonement and the Liberal mahzor:

> And may a chain reaction brighter than the
> light of a thousand suns
> Confront us with the inner beauty of humanity
> And seal the nearness of God into our existence.
> (GR, pp. 71-72)

Modernity's intrusion into Jewry's religious consciousness does not threaten Progressive liturgists. Petuchowski describes a liturgical precedent for this. He reports on flexibility in the traditionally "fixed" nature of prayer. The case of the shomeneh `esreh and David Abudraham is cited:

> As late as the fourteenth century, David Abudraham, a Spanish-Jewish liturgist, was able to say that "you will not find a single place in the world where the Eighteen Benedictions are word for word identical with the way in which the Eighteen Benedictions are recited anywhere else. Rather, there are those who add words, and those who omit words. [21]

Kaufmann Kohler, Reform theologian and seminary president, gave an historical overview to the essence of Jewish liturgical innovation. The loss of musaph and related rubrics did not "sever" the historical link. He attributes this to the "wondrous force" of "traditional prayer."

> It remains a source of inspiration from which the religious consciousness will ever draw new strength and vitality. [22]

GR abbreviates abhinu malkenu. It is preceded by a passage characteristic of the Reform innovations we have discussed. Self-actualization themes figure prominently in this prelude to a Holy Day standard. The Torah has not lost its timeliness; the reader stands before an 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. ... (GR, pp. 73-74)

Rabbi Cohon observed that the Torah and prayer are

efficacious in bringing humanity into closer communion with God. [23] Torah empowers self-actualization and human dignity. Kohler's view of prayer is similar:

> For we all close our lives without having attained the goal of moral and spiritual perfection toward which we strive; and therefore our very nature demands a world where we may reach the higher degree of perfection for which we long. [24]

Our editors carry out the didactic function which falls within the purview of liturgists. As did earlier Reformers, they draw on the past as exemplar. Hundreds of generations have also faced this season. Their spiritual inventory has been a disappointment. Standing before the "King of all creation," they were fearful. Unfortunately, this generation does not have proper respect:

> 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. (GR, pp. 73-74)

This indictment is a modern restatement of Isaiah's many prophecies condemning idolatry. As in ancient times, so in the 1970's, abandoning God only harms those who do so:

> 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! (ibid.)

Despite problems of contemporary faith, today is the time to recapture ourselves and our piety. This sanctuary serves to remind any and all:

> May this place impress on us that You are absent only when we shut You out, only when we are full of ourselves. (ibid.)

The shophar rite rehearses sacred history. Its origin is linked to ancient biblical life. Yet modern Jews must recall the changing nature of all phases of Jewish life. In our people's propensity for evolution, we Reform Jews find ancient lessons for today:

> But when the new moon of the seventh month came to be observed as the New Year, it gathered to itself new and deeper meanings. (GR, p. 90)

The ritual's changing meanings and values are cited. It is as if to say that modern Jews also have a right to their needs. The ritual became associated with world creation, covenant, the binding of Isaac and as a symbol of the need for teshubhah. Almost an entire century after he lived, Reform adheres to Einhorn's vision:

> The Shofar, then, reminds us of our responsibilities as human beings, created in God's image, and as members of the House of Israel, whose task it is to be a kingdom of priests and a holy people. ...

Maimonides' teachings on atonement are relevant at the penitential season. As in earlier Union Prayer Book editions, GR acknowledges his words and their pertinence:

> Awake, you sleepers, from your sleep! Rouse yourselves, from your slumberers, out of slumber! Examine your deeds, and turn to God in repentance. Remember your Creator, you who, caught up in the daily round, lose sight of eternal truth; you who waste your years in vain pursuits which neither benefit nor save. Look closely at yourselves; improve your ways and deeds. Let every one of you give up his evil ways and his unworthy aims. (GR, pp. 90-91)

A meditation precedes unethanneh toqeph which reflects on free-will and its consequences. Accentuating these themes

is central to a fuller comprehension of unethanneh toqeph, as Arzt writes:

> In its climactic declaration, the prayer affirms that man can change the future by changing himself. [25]

Louis Barish agrees. Writing of our salvatory desire, he praises Judaism's historical wisdom. Many congregants are effected by a lack of faith and the deprecation of religion which typify the twentieth century. Modern alternatives of "economic determinism" and humanism fall short of our ancient faith. Intentional "service of God" dignifies humanity. Prayer inspires a faith response through acts of compassion and righteousness:

> By dedicating our will to the service of God seriously and sincerely, we can change the course of our lives and the fate of the world. This is the way of the holy life and this is the central lesson of this Holy Day. [26]

GR accepts that a desire to change benefits oneself and society. "The season urges us to change our ways." Yet we do not deny that past behavior has inhibited the will to repent. The lament is raised, "But how can we?" (GR, pp. 92-93)

God is the answer. "For God has made us free." Acting on our free-will, inner limitations can be pushed aside. An allusion is made, seemingly to the "Book of Life" metaphor:

> We can write a new and better chapter. But to do so requires a supreme effort of Teshuvah, of earnest resolve to lead a better life. ...
>
> If we seize the opportunity it offers, we can liberate ourselves from our past and so avert the destiny to which it would otherwise lead. (ibid.)

The piece calls for the piety and repentance of modern

penitents. To ignore this message is to break with the past. From a self-realization position, we can little afford this:

> That is the import of the medieval poem we now recite. May it stir us, as it stirred our forefathers, to recognise that we are subject to God's judgment, and that the nature of his judgment depends on the quality of our lives. (ibid.)

The shophar service proper commences. "Malkhuyoth" praises God as a force pervading the universe, "singing a hymn of creation." Human beings shared in this blessing, we too are amongst those created by God. "And as all things have their beginning in him, so does he guide and sustain them." God operates within the "living and inanimate." The text assures the penitent that faith is possible. (ibid., p. 95)

"Zikhronoth" continues this theme, God is involved in creation. GR is far from a detached, Deist notion of God. "The vision of God is a vision of righteousness." God Rules Nature's laws, from the galactic to the sub-atomic. Through righteousness, God is a moral and historical force. People need such a God "to live and flourish and fulfil their destinies." Such a God transcends the moral caprice of human passion and finitude. (ibid., p. 101)

Gate of Repentance provides another zikhronoth opening. It is more heavily tied to revelation and historical `Am Yisrael. We are reminded that "we stand at Sinai everyday." Revelation has a double meaning in GR. It comes as a psychological possibility through the Omnipresent God:

> Your purpose blazes unconsumed in every particle of matter and every moment of time. Undimmed Your voice calls out - we need but listen. (GR, p. 101)

Revelation is also historical, found in the record of those in our past who lived self-actualized lives. Jewish history provides today's penitent with exemplars to emulate:

> There have been many moments of revelation in the life of our people: Abraham called to his journey; Jacob dreaming of a ladder to link heaven and earth; Moses turning aside from his way to look with new eyes at the common bush burning with a divine flame; all Israel transfigured at Sinai. (ibid.)

Despite modern life, God is accessible. Otherwise, repentance would be ontologically impossible. If so, Yom Kippur would be a cosmic joke and historical lie. Rather, it is incumbent upon this generation to actualize self and God, through teshubhah. The editors remind us that God may be encountered in the most minute aspects of life. This itself is a healing force:

> So endlessly revealed amidst Your concealments, You stand awaiting our search, comforting our wounded spirits, and leading us, with many a fall, upward to the heights we fear to climb. (ibid., p. 102)

The shophar service underscores the idea that mankind is the goal of history and revelation. God desires human betterment:

> Top affirm God is to affirm that history has a purpose. Man is to perfect himself; to unfold the great potential that, created in God's image, resides in him; ... (ibid. p. 105)

Building a just, kind, and peaceful world is the goal of such faith, regardless of how distant it may be in the future. Yet, as humanity was created totally free, this postponement is not God's fault. People are responsible:

> That goal is still very far, and sometimes it seems to recede instead of drawing near. For

> man was made free: God does not impose his will. He desires that man shall grow to maturity in freedom so that, in the end, he may choose to serve him out of love. (ibid.)

Those living in modernity must remember to keep alive the prophetic dream. As the text stated, God always is available, through our recognition of Him. Our senses serve a sacred purpose, that of being attuned to God. Memory preserves the record of those who did so:

> It has sustained us through the centuries, and we refuse to let it go. It is the meaning and purpose of our lives. Come what may, we shall cling to it; even when the task seems hopeless we shall say: hayom im begolo tishma`u, "God's kingdom could begin today, if men would hearken to his voice. (ibid., p. 105)

In Gates Of Repentance (GOR), Service I's shaharith contains a rendition of ge-ulah. Through ethics human destiny is tied to the nature of the universe. We recall Maslow's description of the religious person and his outlook on life via a peak experience:

> ... it is quite characteristic in a peak experience that the whole universe is perceived as an integrated and unified whole. ...
>
> it gives a meaningfulness to the universe, a unity, a single philosophical explanation which makes it hang together. [27]

Teshubhah only comes after difficulty surmounting interior obstacles to growth. Atonement/self-realization results from healthy psychological and spiritual choices. The GOR ge-ulah will allude to the emotional calm which Maslow considers integral to wholistic perception. This calm:

> can be so profound and shaking an experience that it can change the person's character and his Weltanschauung forever after. (ibid.)

These instances may be so healing, so personally redemptive, that Maslow cites two instances which were "totally, immediately, and permanently cured." One case involved a case of powerful recurring suicidal ideation, another being a case of chronic anxiety neurosis. (ibid.)

GOR offers the means to these emotional discoveries:

> We worship the power that unites all the universe into one great harmony. That oneness, however, is not yet. We see imperfection, disorder, and evil all about us. But before our eyes is a vision of perfection, order, and goodness: these too we have known in some measure. There is evil enough to break the heart, enough good to exalt the soul. Our people has experienced untold suffering and wondrous redemptions; we await a redemption more lasting and more splendid than any of the past. (GOR, p. 102)

"Redemption" is not solely historical. It also requires one to see the rights and needs of others as equal to one's own. Redemption is personal. Again, Professor Maslow:

> He is now most free of blocks, inhibitions, cautions, fears, doubts, controls, reservations, self-criticisms, brakes. These may be the negative aspects of the feeling of worth, of self-acceptance of self-love-respect. [28]

Unethanneh toqeph comes after gebhuroth. The mythic figure Rabbi Amnon is recalled; God reviews how we have lived this past year. His evaluation determines our fate. GOR acknowledges free-will, but not at the risk of obviating moral duty:

> Freely we choose, and what we have chosen to become stands in judgment over what we hope to be. In our choices we are not always free. But only if we make the effort to turn, every force of goodness, within and without, will help us, while we live, to escape that death of the heart which leads to sin. (GOR, p. 106)

One recalls the talmudic maxim in B. Yoma 38b and B. Shabbath 104a: if one wishes to sin, the way is made possible for him; if one wishes to repent, this too is made possible.

Scriptural readings lead to the shophar service and our next text, "Hear Now The Shofar." (GOR, pp. 12, 138-39) Hoffman compares this piece and Saadya Gaon on the meanings of the shophar. [29] Creation is linked to the penitential season as are standing at Sinai and the sacrifice of Isaac. Lastly, redemption is tied to the shophar.

Self-actualization comprises each of these Jewish metaphors; it recognizes that there is a Creative Force in the universe; this very Power fosters self-realization. The personal manifestations of redemption are part of GOR's ge-ulah. Concerning Mount Sinai and the sacrifice of Isaac, GOR and Saadya are amongst many Jewish sources positing a tie between revelation and the binding of Isaac within an atonement context.

Ginzberg's Legends of the Jews, draws on Moses' life to provide a story fusing revelation and teshubhah. Moses has shattered the first set of tablets; he wishes to atone. Upon his teshubhah, God gives a second set. The aggadoth, halakhoth and midrash are provided this time as oral Torah, to guide us to better, fuller, more actualized lives. [30] Repentance and self-actualization are linked to revelation.

Inward-oriented values, based on spirituality and sense-perceptions are underscored by GOR. However, the mahzor does retain ethnicity. In using self-actualization terms which

have traditional familiarity, fidelity is expressed to Jewish historical forms:

> Hear now the call, and turn in repentance!
> And now affirm the triumph of good!
> We are made in the divine image!
> We are the House of Israel,
> a kingdom of priests, a holy people!
> Know then the sound; discover its meaning:
> (GOR, pp. 138-39)

Again, Maimonides on repentance is used in a Liberal mahzor. (ibid., p. 139) The penitent must be aroused religiously. Through God, we look at and encounter our lives' quality and content. Atonement involves enbracing our humanity and all its manifestations. Self-actualization and its religious equivalent of teshubhah do not require that we deny our humanity. Fromm writes of this, deriding those who have abandoned the search for authentic selfhood in becoming seemingly "adjusted" to society:

> While they are healthy from the standpoint of "adjustment," they are more sick than the neurotic person from the standpoint of the realization of their aims as human beings. Can theirs then be a perfect solution? It would be if it were possible to ignore the fundamental laws of human development without damage. But that is not possible. [31]

Zikhronoth employs the concept of God itself to foster self-respect. We find an earlier, parallel use in Birnbaum's mahzor. (Birnbaum, pp. 385-86) Reform and tradition coincide in teaching that recalling God removes our disgrace. "Remembering" enables the positive self-regard necessary for self-actualization and teshubhah:

Blessed is the one who does not forget You, who
looks to You and finds courage. Those who seek
You shall not stumble; those who trust You shall
not be ashamed. (GOR, p. 145)

We come to shaharith II. It accomodates CCAR members who are less committed to defining and involving God's role in the process of teshubhah. Hebrew passages are not adjusted to this editorial, humanist perspective as are English pieces. "Adat Yisrael" is written by the editors, drawing on Isaiah 43:12, Psalm 123:2, and Midrash Tehillim. The topic is human action which testifies to God's reality. Spirituality is understood existentially:

Our rabbis taught:
`I am God, and You are my witnesses.'
I can be God only when you are my witnesses.

The word of God is of no avail
unless the congregation bears witness. ...

GOR fuses perception with religious duty. The editors appear to follow Hermann Cohen's view that monotheism must be self-conscious in those whom proclaim it. [7] Though it reflects a less-traditional outlook, Service II provides an illustration of Dr. Cohen's principle:

... Congregation when you become one
in the service of the Highest
you can comprehend.

What do we serve here?
To what end is our effort?
Why do we assemble?
To whose voice do we hearken?
(GOR, pp. 163-64) [32]

Ascent and seeking metaphors are found in the works of our psychologists. God is defined as "The search for the Highest is your name." The hierarchy of needs is suggested.

The converse is found in a parallel made between human identity and idolatry. One must make teshubhah, and struggle to be more; it is part of our nature to be more as we are below Deity on this scale:

> `The toppling of idols,
> quest for a beyond,'
> that is our name:
> beyond the lower, beyond the lesser,
> beyond the slavish and debased. (GOR, p. 164)

Fromm writes of idolatry:

> We forget that the essence of idolatry is not the worship of this or that particular idol but is a specifically human attitude. ...
>
> Is it not time to cease to argue about God and instead to unite in unmasking of contemporary forms of idolatry? [33]

The final stanza reinforces this. Jewish peoplehood and faith unite, touching each penitent's inner spirituality:

> Israel!
> You have become a name
> for purpose and life.
> Still you are called
> to the service of One
> who dwells within
> our hymn of praise. (GOR, p. 164)

GOR strikingly departs from tradition and earlier Reform versions in its abhoth. A brief responsive reading follows the Hebrew. GOR's authentic Reform identity is validated by praising earlier generations; they could adapt to their era and add to Judaism's religious treasure, so may we:

> Each generations has its own path; each a vision
> of its own.
> Yet each is linked to all; their origin and goal
> are one. ...
>
> Homage to the faithful who came before us;
> And blessed the light that is our to kindle!

Honor to the generations of Israel, our people!
All honor to those who illumine our paths!
(GOR, p.174)

Unethanneh toqeph comes again, following gebhuroth. The version in "Service I" is used. Barish believes that this rubric illustrates human potential; we positively affect the world when using freedom to serve God. (ibid., p. 142) "But Repentance, Prayer, and Charity temper God's decree," reflects a final say over the consequences of our lesser self. Through this value, Judaism places God and mankind in partnership for self-actualization and atonement.

The sanctification rubric of Service II renders its Hebrew creatively. "Holiness" is phrased in terms of human psychology and perception:

Holy is the dignity that is human; sacred the
mystery we call divine. ...

"Sacrifice" is readjusted from the cultic setting of old to the inner psychological realm of the late 1900's:

Holy is the sacrifice we make for those we love;
precious the pains they take for us. ...

"Meaning" is united with the rabbinic teaching that God will make possible the way in which one chooses to go; the piece finishes by unifying human life and Divine Immanence:

Noble is the mind in search of meaning. The heart
is happy that finds its way.

Awesome is the power that rules our being;
Holy the kinship that makes us one. (ibid., p. 180)

An upcoming meditation reflects GOR's place in Jewish history. While early Reform's Biblicism made it distinct, later Progressive mahzorim actively, extensively drew on the

post-biblical past. This would lead to the use of insights from the twentieth century.

"Why be concerned with meaning?" The title suggests a tone akin to Maslow's hierarchy. Our primary needs must be met so that further growth predicated upon such satiation may follow. GOR claims this as a spiritual truth:

> ... why not be contented with satisfaction of desires and needs? The vital drives of food, sex, and power, as well as the mental functions aimed at satisfying them, are as characteristic of animals as they are of us. Being human is a characteristic of a being who faces the question: After satisfaction, what? (ibid.)

Merely being able to say that one exists does not satisfy a penitent. Identity requires far more:

> I want to know the how to answer the one question that seems to encompass everything I face: What am I here for?
>
> What is the meaning of my being? My quest is not for theoretical knowledge about myself. What I look for is not how to gain a firm hold on myself and life, but primarily how to live a life that would deserve and evoke an eternal Amen. (ibid., p. 181)

Ubhekhen passages are rendered anew also. This section of GOR is entitled, "We Stand In Awe Of Creation." The mood of yotzer or is paraphrased; human creativity is tied to God's power to create. The intimate realm of human experience and emotions are discussed. Our awe is raised by "courage."

> Honor to those who endure:
> the seeker, the giver, the one who loves;
> all who sing and all who weep;
> the one who makes his loss a gain;
> the one who gives his heart to life. (ibid., p. 182)

The third ubhekhen praises the just. Integrity merits

its own self-actualization rewards:

> To reach as high as one may dare,
> and do no hurt, and kill no hope:
> let this and this alone give joy. (ibid.)

Shophar Service II brings novelty to zikhronoth. GOR entitles this "Meaning In Time." God permeates reality:

> ... the ground under our feet is holy; the light that shines for us is Yours; the world glows with Your presence. You are just beyond the horizon of the mind, a vision new to us yet seen before, like the a memory of the future, a promise already kept. ...

Biblical history is recited. Our ancestors guide and instruct. The value of "meaning" is repeated:

> We remember what You mean to us-
> as signs appear
> when paths diverge.
> We remember what You mean to us-
> when empty days are now fulfilled.
>
> We remember what You mean to us-
> now, together,
> we have endured hope's touch
> in the dark wood
> through which we walk. (ibid., pp. 212-13)

A creative shopharoth version fuses psychological values with concepts heavily laden in traditional religious terms. The section is subtitled "Revelation and Redemption." "Meaning" is melded into this nexus; the kingdom of God metaphor unites the spiritual and psychological. Values we attach to our lives can carry messianic components:

> Distant the goal; at times it fades from sight.
> For we are free: free to love, free to build
> the kingdom; free to hate, free to tear it down.
> And yet the dream is not forgotten, the vision
> does not fail - it is the meaning of our lives.
> Come what may, we shall hold fast to it. And even
> when the hope seems lost, we shall say: "The kingdom
> of heaven could begin today, if we would but hearken
> to God's voice. (ibid., pp. 215-16)

At this point our analysis of the morning prayers comes to an end. Our next topic will be the Rosh Hashanah musaph.

Full bibliographical details of the
works quoted here will be found
in the Bibliography

NOTES

[1] Jakob J. Petuchowski, Understanding Jewish Prayer (New York: Ktav, 1972), p. 14.

[2] Kaufmann Kohler, Jewish Theology (New York: MacMillan, 1918), p. 270.

[3] Jakob J. Petuchowski, "Some Laws of Jewish Liturgical Development," Judaism 34, (Summer 1985): pp. 320-21.

[4] ibid., p. 314.

[5] Samuel S. Cohon, Jewish Theology: An Historical and Systematic Interpretation of Judaism and its Foundation (Assen: Royal Gorcum, 1971), p. 288.

[6] Erich Fromm, Man for Himself: An Inquiry into the Psychology of Ethics (New York: Fawcett, 1975), p. 192.

[7] Hermann Cohen, Religion of Reason: Out of the Sources of Judaism, translated by Simon Kaplan (New York: Ungar Publishing Company, 1972), p. 234.

[8] Erich Fromm, Escape From Freedom (New York: Avon Books, 1941), p. 52.

[9] Religion of Reason, op. cit., p. 235.

[10] Viktor Frankl, Man's Search for Meaning (New York: Washington Square Press, 1985), pp. 162-63.

[11] Jakob J. Petuchowski, "Repentance Means Return," Jewish Information 1:1, (Summer 1960): p. 184.

[12] Cohon, Jewish Theology, op. cit., p. 288.

[13] Abraham Maslow, Religions, Values, and Peak Experiences (New York: Penguin Books, 1976), p. xvi.

[14] Cohon, Jewish Theology, op. cit., p. 333.

[15] Some Laws, op. cit., p. 318.

[16] Cohon, Jewish Theology, op. cit., p. 315.

[17] Erich Fromm, To Have or To Be (New York: Bantam Books, 1976), pp. 38-39.

[18] Earl A. Grollman, "Viktor E. Frankl: A Bridge Between Psychiatry and Religion," Conservative Judaism 19, (Winter 1964), p. 21.

[19] CCAR, Gates of Prayer: The New Union Prayerbook (New York: CCAR, 1975), p. 22.

[20] Jakob J. Petuchowski, "The Concept of Teshuvah in the Bible and Talmud," Judaism 17:2, (Spring 1968): p. 184.

[21] Understanding Jewish Prayer, op. cit., p. 9.

[22] Kohler, Jewish Theology, op. cit., p. 269.

[23] Samuel S. Cohon, Judaism: A Way of Life (Cincinnati: UAHC, 1948), p. 298.

[24] Kohler, Jewish Theology, op. cit., p. 295.

[25] Max Arzt, Justice and Mercy: Commentary on the Liturgy of the New Year's and the Day of Atonement (New York: Holt, Rinehart and Winston, 1963), p. 166.

[26] Louis Barish, High Holiday Liturgy (New York: Jonathan David, 1959), p. 142.

[27] Religions, Values, Peak Experiences, op. cit., pp. 59-60.

[28] Abraham Maslow, Towards a Psychology of Being (New York: Van Nostrand Reinhold Company, 1968), p. 107.

[29] Lawrence Hoffman, Gates of Understanding 2: Appreciating the Days of Awe (New York: CCAR, 1984), p. 165.

[30] Louis Ginzberg, The Legends of the Jews (Philadelphia: Jewish Publication Society, 1987), vol. 3, Moses in the Wilderness, p. 139.

[31] Erich Fromm, Psychology and Religion (New Haven: Yale University Press, 1950), p. 83.

[32] Hoffman, op. cit., p. 162.

[33] Psychology and Religion, op. cit., p. 118.

## CHAPTER FIVE: ROSH HASHANAH MUSAPH SERVICES

Hinneni precedes musaph in the traditional service. This meditation will be seen in later siddurim as well as in different places in the order of the service. Birnbaum attributes the passage to an unknown writer. It is said by the one leading public synagogue prayer.

Prior to repentance, the sinful human being is akin to one who is spiritually ill. Maslow's hierarchy of needs indicates bare minimums for well-being. Expanding on this idea, we encounter the notion of a "metapathology." Atonement season liturgy seeks to alleviate this malady:

> These intrinsic values are instinctoid in nature, i.e., they are needed (a) to avoid illness and (b) to achieve fullest humanness or growth. The "ill-nesses" resulting from deprivation of intrinsic values (metaneeds) we call metapathologies. The "highest" values; the spiritual life, the highest aspirations of mankind are therefore proper subjects for scientific study and research. They are in the world of nature. [1]

Analysis of the hinneni reveals an acceptance of God as a remedying power, as well as the admission of a painful spiritual condition:

> Poor in worthy deeds, I am horribly frightened in thy presence, who art enthroned and receiving praise from Israel. I have come to plea before thee on behalf of thy people Israel, who have made me a messenger though I am not deserving nor qualified for the task. Hence I beseech thee, God of Abraham and Isaac and Jacob, O Lord, merciful and gracious God of Israel, almighty and revered One, make my errand successful when I seek for myself and for those who have commissioned me. ...
>
> Let them not be shamed because of me and my faults, nor let me be shamed because of them. Accept my prayer as if I were entirely qualified and well-pleasing to my fellow men. ...

> May our defaults be pardoned by thy love, since love draws a veil over all wrongdoing. Turn all afflictions into joy and gladness, life and peace, for us and for all Israel. Let us love truth and peace, and let my prayer be without stumbling. (Birnbaum, p. 326)

We turn to unethanneh togeph. God is described as "judge and arbiter, discerner and witness." (Birnbaum, p. 362) Human destiny is known totally. Divine omniscience is detailed, as are the severe and precarious nature of the human condition. On Rosh Hashanah our fortune is dictated; on Yom Kippur it is determined.

We read of who will live and die and in what way, be it pleasant or not; who shall suffer and to which degree; whose agony shall come, if at all, or whether pleasure is to be; whether or not there shall be physical, emotional and spiritual prosperity is also known by God.

One appears to have run up against inevitable determinism, the cosmic order seems fixed. Yet, predestination would rob men and women of their opportunity to be fully human, to self-actualize. Modern psychologists and the sages recognize that human dignity requires the capacity to determine one's own course.

The mahzor acknowledges this right and need as intrinsic to Judaism's view of life. Having minutely described our possible fate, the passage concludes with a short phrase, celebrating human free will and the worth of human choice:

> But repentance, prayer and charity cancel the severe decree. (ibid.)

Amidst the malkuyoth section which is part of the

musaph `amidah, Birnbaum includes a piyyut from the ninth-century siddur of Rav Amram. Ohilah La-el (I Firmly Hope In God) portrays God as the very source of self-transformation; calling on Deity in this fashion ensures self-actualization:

> I firmly hope in God and plead with him.
> I ask him to grant me the gift of speech,
> That I may sing his praise among people,
> And utter chants concerning his actions.
> A man may prepare the thoughts in his mind,
> But the power of speech comes from the Lord.
> Lord, I open my lips that I tell thy praise.
> May my words and my heart's meditation
> Please thee, O Lord, my Stronghold and Savior.
> ( Birnbaum, p. 380)

Birnbaum's musaph gives evidence of the traditional prayerbook as a source for modern psychological insights. It is also evidence for the ability of the traditional mahzor to speak to contemporary concerns, in a fashion which regrettably may have overlooked. The Liberal mahzorim we examine do not have entries of this rubric which give voice to our theme.

Full bibliographical details of the
works quoted here will be found
in the Bibliography

## NOTES

[1] Abraham Maslow, Religions, Values, and Peak Experiences (New York: Penguin Books, 1976), p. 305.

CHAPTER SIX: MINHAH SERVICE BEFORE `EREBH YOM KIPPUR

Significant in Birnbaum, is the afternoon service prior to the evening service for Yom Kippur. This feature of traditional liturgy will be seen rarely in Progressive prayerbooks. Amongst them, only Isaac M. Wise provided such an afternoon service in his volume Minhag Amerika.

The multitude of sins is encapsulated by two passages. The brief confessional, known by the acrostic "ashamnu," precedes a long confessional known as the `al het. Positioned between these two prayers, we find a short, pious reference to the bond between an omniscient God and the human dependency upon that God in the atonement process:

> O thou who dwellest on high, what can we say to thee? Thou who art in heaven, what can we declare in thy presence? Thou knowest whatever is open or hidden.
>
> Thou knowest the mysteries of the universe and the dark secrets of every living soul. Thou dost search all the inmost chambers of man's conscience; nothing escapes thee, nothing is hidden from thy sight. (Birnbaum, p. 476)

The variety of sins involves many that need to be overcome for self-actualization. This involves honesty, healing and many aspects of repentance inherent in the traditional Jewish notion of teshubhah. In overview, the penitential long confessional includes sins effecting the quality of the inner life. Categorized are sins of non-intention, deception, oppressing others, evil thoughts, insincere confession, acquiescence to the evil impulse, scoffing, gluttony in food and drink, haughtiness, arrogance, neglect of duty, being judgmental, moral laziness and

inattentiveness, obstinance, groundless hatred, being untrustworthy. (ibid., pp. 476-82)

According to Fromm, such spiritual problems relate to psychological health. His view approximates the issues of metapathology and metaneeds, discussed earlier:

> There is perhaps no phenomenon which shows more clearly the result of man's failure in productive and integrated living than neurosis. Every neurosis is the result of a conflict between man's inherent powers and those forces which block their development. Neurotic symptoms, like the symptoms of a physical sickness, are the expression of the fight which the healthy part of the personality puts up against the crippling influences directed against its unfolding. [1]

Our final text from this particular service depicts the situation Fromm describes. It may be manifest itself in ill-health or immorality, and maintains due to distance from God, from the absence of God in one's life. A passage found throughout atonement day prayers is elohai ad shelo notsarti (My God, Before I Was Formed). The soul-interior of such an individual is clearly illustrated:

> My God, before I was formed I was of no worth, and now that I have been formed it is as if I have not been formed. Dust I am in life, and all the more so in death. In thy sight, I am like an object filled with shame and disgrace. May be it thy will, Lord my God and God of my fathers, that I sin no more. In thy abundant mercy, cleanse the sins I have committed against thee, but not through severe sufferings. (Birnbaum, p. 482)

Again, Birnbaum has provided a rubric which Progressive mahzorim do not render in as meaningful a fashion. The view that only modern liturgies are all-encompassing, with regard to our theme, does not stand.

Full bibliographical details of the
works quoted here will be found
in the Bibliography

## NOTES

[1] Erich Fromm, *Man for Himself: An Inquiry into the Psychology of Ethics* (New York: Fawcett, 1975), p. 222.

## CHAPTER SEVEN: `EREBH YOM KIPPUR SERVICES

We open with Birnbaum. We find an anonymously written acrostic based on the festival petition ya`aleh veyabho. Significant for our purposes is that the passage depicts our desire for God. We depend upon God's concern for humanity. Selected here for concerns of brevity are the second, fourth, sixth and seventh stanzas:

> May our voice ascend to thee at sunset,
> And let our merit come up at sunrise;
> May our redemption be seen till sunset. ...
>
> May our trusting faith ascend at sunset,
> And let it come unto thee at sunrise;
> May we have our atonement till sunset. ...
>
> May our remembrance ascend at sunset,
> And let our assemblage come at sunrise;
> May we marked for glory till sunset. ...
>
> O let our repentance rise at sunset,
> And may our rejoicing come at sunrise;
> O let our request appear till sunset. (Birnbaum, p. 522)

Traditional views are reflected in the writings of Kohler and Hermann Cohen. Kohler's understanding of prayer merits review:

> Prayer is the expression of man's longing and yearning for God in times of dire need and of overflowing joy, an outflow of the emotions of the soul in its dependence on God, the everpresent Helper, the eternal Source of its existence. Springing from the deepest necessity of human weakness, the expression of a momentary wish, prayer is felt to be the proud prerogative of man as the child of God, ...
>
> Every prayer is offered on the presumption that it will be heard by God on high. ...
>
> No doubt of the efficacy of prayer can arise in the devout spirit. [1]

As well, Hermann Cohen:

> Man stands before God. Thus, man's independence in the correlation with God is proclaimed. In this standing before God the individual accomplishes his self-purification. [2]

Human dependency upon God takes a pronounced tone in a composition of Rabbi Meir of Rothenburg, of the thirteenth-century. Selah Na Ashamoth (Please Forgive The Errors) presents eleven confessional stanzas, after which three statements are made depicting mankind's tainted, pitiful state and God's salvation:

> Do not enter into judgment with us, for in thy sight no man alive is free from guilt. What can we say to thee, Lord, our God? What can we urge? How can we clear ourselves? Our God, we are ashamed for our iniquities. Our God, we are ashamed to lift our face to thee. We know that we have sinned, and that there is none to stand up for us; let thy great name protect us in time of trouble.
>
> Have mercy on us, O Lord, as a father has mercy upon his children. Deliverance comes from the Lord; may thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call.
>
> It is not because of our own righteousness that we plead before thee, but because of thy great mercy. O Lord, hear; O Lord, listen and take action, do not delay, for thy own sake, my God; for thy city and thy people are called by thy name. (Birnbaum, pp. 531-34)

We move to Wise's Yom Kippur volume. Given the theme of the day, a reader finds much greater development of the theme of self-actualization.

Wise provides a minhah service on the day of atonement eve. The "silent devotion" of New Year's is repeated. Though the same meditation, it comes within the context of an repentance volume. The poignancy of certain passages carries

greater weight than amidst a New Year's rite.

Wise identifies the moment as one of "self-inquiry." This fuses issues of repentance and self-knowledge. Teshubhah implies a necessary alteration in one's being. [3] Rabbi Kohler's writing reflects the same point of view. He discussed the prophetic innovations in repentance over other ancient atonement practices:

> The Jewish prophets, however, opposed them bitterly, demanding an inner change, a transformation of soul, renewing both heart and spirit. ...
>
> Judaism considers sin merely moral aberration, not utter corruption, and believes in the capability of the worst of sinners to improve his ways; therefore it waits ever for his regeneration. [4]

Fromm asserts this same premise:

> We are aware of the existence of a self, of a core in our personality which is unchangeable and which persists throughout our life in spite of varying circumstances and regardless of certain changes in opinions and feelings. It is this core which is the reality behind the word "I" and on which our conviction of our own identity is based. [5]

Here, a penitent describes the sanctuary as a domain where the "innermost feelings of my heart" can be addressed; the worship experience provides a domain where one may "find again my own self, to investigate into the secrets of my own soul." (MA, p. 22)

Wise writes confessionally, the theme evolves into a socially and communally oriented proclamation:

> ... and I have so often forgotten my suffering fellow-beings, and neglected to render thanks to Thee for Thy bountiful gifts, by either pious words, or charitable deeds. Thou grantest life and health, that man grow in charity, righteousness and wisdom, that he may long after the highest treasures, and

> his immortal soul be prepared for eternal life and happiness; -and I, O Lord, have I grown in goodness? (MA, p. 24)

These are concerns of value-problems, as Maslow writes:

> In certain definable and empirical ways, it is necessary for man to live in beauty rather than ugliness, as it is necessary for him to have food for an aching belly or rest for a weary body. In fact, I would go so far as to claim that these B-Values are the meaning of life for most people, but many people don't even recognize that they have these metaneeds. [6]

Interestingly, Einhorn chooses ma`aribh `arabhim for a creative vernacular rendering. He draws on the traditional text for his paraphrase. Providing no Hebrew, the reader has only the vernacular, rendered by Emil Hirsch.

> In the heart of earth-born man, too, the struggle between light and darkness is constantly waging. From sunlit heights of purity, man may sink to gloom-shrouded depths of selfishness. (`Olath Tamid, p. 68)

Erich Fromm observes that one responds to sinfulness by striving to do better. Despite our capacity for moral error, yet may also attain "heights of purity." He cites the legend of a sage who laments the sinfulness of his ways. Doing so, he comes to a deeper understanding of his nature as a person:

> Stir filth this way of that, and it is still filth. To have sinned or not to have sinned - what does it profit us in heaven? In the time I am brooding on this I could be stringing pearls for the joy of heaven. [7]

The mahzor continues:

> But though he fall, Thou hast given unto him the strength to rise again. Unto the uttermost depths of degradation, Thy call soundeth for the sinner to leave his wayward ways and return unto Thee: and none who obeyeth Thy summons to eschew evil and cling unto goodness, is rejected of Thee. ... (`Olath Tamid, pp. 68-69)

The passage is emotional and candid. Addressing us at our very worst, it still inspires us with that which God offers through atonement. Through our emotions we become aware of the lack of Godliness in our lives. Kohler writes on the role of feelings in the Divine/human bond:

> This belief is insusceptible of proof, but rests entirely upon our religious feelings and is rooted purely in our emotional life. ...
>
> In his innermost heart man feels that he has a special claim on the divine protection. [8]

Our feelings provide a path for God to enter our lives; God corrects the malady afflicting the spirit, which is sin. ʿOlath Tamid powerfully and directly addresses God. Such a strong monotheism carries the power to purify the penitent:

> Man is born anew. He receives anew the holy spirit, the spirit of holiness, which the divine spirit implants in the human spirit. Could pantheism achieve anything higher than this union of man with God in spirit of holiness? [9]

Maslow addresses this concern as he describes the peak experience; "God" is assigned a major role, much akin to Einhorn's text:

> A common consequence is a feeling of gratitude, in religious persons, to their God, in others, to fate or to nature or just good fortune. It is interesting in the present context that this can go over into worship, giving thanks, adoring, giving praise, oblations, and other reactions which fit very easily into orthodox religious frameworks. [10]

ʿOlath Tamid departs from historical notions of cult and sacrificial penitence. This change from historical Judaism implies a new religious perspective regarding the means of teshubhah. Einhorn sees the Jews of his day descended from those driven into exile from the Temple cult.

The historic Jewish prayer context has been altered. For the sake of our people's viability, an authentic response is one which accepts the shift and provides for the community. _`Olath Tamid_ consciously acknowledges the new, post-Temple phase we have entered in religious history.

A formal prayer structure became the primary framework for self and group understanding as our dispersion went on. Arzt explains this behavior of our ancestors as:

> due to their loyalty and reverence for the Talmud and to their intuitive conviction that those elements of the liturgy which obtained among all the rites represented the authentic collective aspirations of all Jews through the ages and throughout the world. [11]

Such a development allowed human beings a new and necessary approach to human sin in the cult's absence.

Einhorn writes of "sin-offering of a filial and repentant spirit." This is an instance where the radical reformer held true to traditional ideas, if not their forms.

Consider the following midrash. The patriarch Abraham seems to set a precedent: if one is not able to do the sacrifice, just reading of the sacrifice, and perhaps for those of Einhorn's theological stance, making use of the "sacrifice" as a metaphor, is sufficient when done in proper reverential fashion. [12]

The issue is not the amount of material _`Olath Tamid_ retains; rather, how and in what fashion does the _mahzor_ remain true to Jewish traditional values and ideas? Though Samuel Cohon lived after Einhorn made these innovations, his

writings are sympathetic to the spirit of `Olath Tamid. We turn to Professor Cohon on the intentions of one at prayer:

> In the words of the rabbis: One who in a proper state of bodily cleanliness lays tephillin, recites the Shema and offers prayers is considered as having built an altar and sacrificed upon it. [13]

Einhorn views God as a personal, healing Deity. Psychologically, spiritual well-being aids emotional health. In placing ki anu `amekha within `Olath Tamid, Einhorn furthers the association. Arzt's view of the position of man before God is instructive in analyzing the mahzor:

> The contrast is now drawn between man's insolence and God's graciousness, between man's obstinacy and God's forbearance, and between man's ephemeral life and God's eternity. Nevertheless, we venture to make entreaty to God because, despite our sinfulness, there is a redeeming quality to our life, in that we confess our sins. [14]

One compares Einhorn's radical Reform and Birnbaum's mahzor. On Yom Kippur evening, ki anu `amekha comes after the blessing for peace, prior to Einhorn's rendition of the confessional service. Birnbaum places the passage amidst confessionals, following a petition that we be brought nearer to the Torah. (`Olath Tamid, pp. 81; Birnbaum, pp. 545-46)

The similarities between Orthodoxy and Classical Reform deserve mention. Beginning with Birnbaum, we find Einhorn's God-concept to be consistent with traditional Judaism:

> We are thy people, and Thou art our God;
> We are thy children, and thou art our Father.
> We are thy servants, and thou art our Lord;
> We are thy community, and thou art our Heritage.
> We are thy possession, and thou art our Destiny;
> We are thy flock, and thou art our Shepherd.
> We are thy vineyard, and thou art our Keeper;
> We are thy work, and thou art our Creator.
> We are thy faithful, and thou art our Beloved;

We are thy chosen, and thou art our Friend.
We are thy subjects, and thou art our King;
We are thy worshipers, and thou art our exalting One.

Einhorn changes length, not substance:

We are Thy people - Thou art our Ruler.
We are Thy children - Thou art our Father.
We are Thine heritage - Thou art our Portion.
We are Thy sheep - Thou art our Shepherd.
We are Thy vineyard - Thou art our Keeper.
We are Thy beloved - Thou art our Lover. (ibid.)

We resume our discussion of the Union Prayer Book. `Erebh Yom Kippur is our concern. UPB 1894 opens with a silent devotion. Though atonement is in part a human act, this in no way obviates God's role. Early Reform theology concurs:

> O help us to employ this holy time in accordance with its sacred purpose, that we may gather spiritual blessings which will make our future lives more abundant in goodness, more free from sin, and more perfect in righteousness and in love. When we are oppressed with a sense of our own unworthiness, we are comforted by the assurances given unto us in Thy word, that the sacrifice Thou desirest is a meek and contrite spirit, and that they who confess their sins and forsake them shall find mercy and pardon, and be again accepted by Thee. (UPB 1894, p. 87)

A pertinent text comes from the UPB 1894 introductory material. There are distinct parallels here and the hinneni, in Birnbaum's mahzor. Hinneni is placed before the Rosh Hashanah musaph, setting a most pious and responsible tone, as the leader appeals to the God of the Patriarchs that his plea be heard. He speaks on behalf of the kahal:

> Poor in worthy deeds, I am horribly frightened in thy Presence, who art enthroned and receiving praise from Israel. I have come to plead before thee on behalf of thy people Israel, who have made me their messenger though I am not deserving nor qualified for the task. ... (Birnbaum, p. 326)

CCAR editors created a silent devotion mirroring many of the above notions; components of self-actualization differ little between Reform and Orthodoxy:

> And as we seek to be at peace with Thee, so may we strive to be at peace with all of our fellow-men. If our conscience smites us because of any wrong or injustice done to them, may this day admonish us, that we dare not ask thy pardon before we done our utmost to pacify those against whom we have offended, until we have undone the evil we have caused. O give us the courage to acknowledge our sins to our fellow-men also, and thus to restore the bonds of friendship and heal the wounds we have inflicted. ...

Yom Kippur itself comes to allow the individual and community to be "at-one." This day offers the "House of Israel" an opportunity for inner peace in all of our "habitations." (UPB 1894, p. 88)

`Erebh Yom Kippur in UPB 1922 also provides an opening meditation akin to hinneni as rendered in UPB 1894. The tone advocates inner examination and communal duty. The penitent speaks of a "sacred summons." God's "unerring judgment" becomes the measuring stick of one's ethical life. Unlike the 1894 prayerbook, UPB 1922 mentions commandments:

> I have done what is evil in Thy sight. Often during the past year have I forgotten Thy word and disobeyed Thy law. I have pursued selfish purposes and have wicked things. (UPB 1922, pp. 93-94)

The notion of religious commandments arises; "disobedience to Thy laws" is grouped together with other moral shortcomings. Painful honesty with self and God become offerings of the heart which allow for teshubhah:

> Give me a deeper consciousness of the wrong that this evil has wrought unto mine own self and of the sorrow it caused my fellowmen. Let my selfishness and

> unrighteousness stand as witnesses against me in my own eyes even as they testify against me before Thee, who probest all and seest all. (ibid.)

Reform has changed the notion of sacrifice. Well into the 1900's, David Einhorn's influence still resounds. `Olath Tamid has left its mark on Reform Jewish mahzorim:

> Out of the depths of mine abasement, I cry unto Thee, O my God and Father. Cast me not off, nor withdraw Thine eyes from Thy repentant servant. I bring to Thine altar a broken heart, a humbled and contrite spirit. (ibid.)

Akin to the prayer leader of Birnbaum's mahzor, UPB's penitent also acknowledges responsibilities to his extended family. "Dear ones gather around me at this sacred time and place." "Our hopes, our happiness, our destiny are one, inseparably linked in the bonds of the home."

As scholars of Jewish history and liturgy have noted, the loss of the Temple cult forced a Jewry to reformulate its manner of coming to terms with God. The Temple being in ruin, family and the home now occupied the pious Jew's attention. Einhorn felt that this focus was appropriate for the Jew of his day. The CCAR editors seem to share Einhorn's conviction:

> May it be Thy will that our home become a sanctuary worthy of Thy presence, wherein Thy name shall be hallowed, that Thou mayest come and grant Thy blessing. (UPB 1922, pp. 93-94)

UPB 1945 entitles its hinneni rendition, "The Rabbi's Prayer." According to Petuchowski, it is based on heyeh `im piphiyoth, of the Yom Kippur musaph. (Birnbaum, pp. 807-09) The passage addresses concerns of communal leadership. God is sought, so that the leaders may be better guides and teachers to the community. One pleas that the congregation's deeds not

be a source for shame, as well as a plea that his misconduct not bring harm to others. (ibid.)

UPB 1945 combines the above motif with the hinneni-mood set earlier. One could argue that the rabbi acts here as did the ancient High Priest, who spoke on behalf of the people. Whether or not this was the editorial intention, the text does instruct the rabbi to speak for this community:

> (Immediately after organ prelude, the Rabbi approaches the open Ark, the congregation standing, and prays:) ...

The rabbi serves as a role model. The people "look to me to lead them." He views his life as bound up with the kahal:

> I have erred and sinned. Forgive me, I pray Thee. May my people not be put to shame because of me nor I because of them.
>
> In this solemn moment, O God, I lift up mine eyes unto Thee. Help me in the great task to which I have dedicated my life. Show me Thy way, and teach me to lead Thy children nearer to Thee. Help me to find the way to their hearts that I may win them for Thy service. (UPB 1945, p. 126)

Self and society fuse in this passage. Maslow understood this mindset; the distinction between self and that which is external to self has been "transcended." Barriers between one's identity and the condition of the world are less important. This is the "enlarged self."

> If justice or truth or lawfulness have become so important to him that he identifies his self with them, then where are they? Inside his skin or outside his skin? The distinction comes close to being meaningless at this point because his self no longer has his skin as its boundary. The inner light now seems to be no different than the outer light. [15]

Spirituality is crucial to Maslow's notion of human identity. The "Real Self" manifests this as does the rabbi

who identifies with the people. He unites with a far greater reality. Who and what the rabbi are, here as servant of the people, are incorporated into one's personal identity. Maslow sees such sensitivity as a progressive development of human biology. One not only is a part of the natural world, but "isomorphic with it to some extent." [16]

Fromm's insights on the intrinsic and developmental aspects of humanity are relevant:

> Human evolution is rooted in man's adaptability and in certain indestructible qualities of his nature which compel him never to cease his search for conditions better adjusted to his intrinsic needs. [17]

Each Union Prayer Book has the hymn, "O Come, Day of God." Only UPB 1894 has the title "Day of God O Come." (UPB 1894, p. 89) The three verses of the song supply a liturgical context that underscores major self-actualization themes.

God in Heaven fills us with inner peace. We send our petitions upward, "Sons of earth, together!" None of this is in vain. The penitent seeks communion with God, that which is promised by Yom Kippur itself:

> Lord God, - see-
> See Thou our heart's contrition.
> And bow Thine ear.
> Hear, O hear, the voice of petition.
> Banish our fear,
> Blot out our evil ways,
> Open the door of grace,
> Bid us enter there! (UPB 1922, p. 95; UPB 1945, p. 127)

The next major rubric is Kol Nidre˜. Kol Nidre˜ merits a background discussion. It has a long, interesting history. Given the precarious history of the Jewish people, a method

was needed by which we could absolve ourselves of obligations undertaken due to adversity. [18]

Kol Nidre~ means "all vows." This refers to two types of promises, those made between the previous Day of Atonement and this one, and those made between this Yom Kippur and the next. Hoffman writes that the origins may stretch back to the post-talmudic era, roughly 1300 years ago. Kol Nidre~ is known to Rav Amram and Saadya, both of whom objected to it on moral grounds as it was a device to break an oath. [19]

Over the centuries a dispute arose between rabbinic authorities and the majority of Jews who became endeared to the piece. Reform liturgists were sensitive to this history as well as the related moral issues and religious legalities implicit in the debate over Kol Nidre~. Thus, they chose to leave the text out in any version. [20]

Reviewing Birnbaum, we have a traditional version of the chant:

> All personal vows we are likely to make, all personal oaths and pledges we are likely to take between this Yom Kippur and the next Yom Kippur, we publicly renounce. Let them all be relinquished and abandoned, null and void, neither firm nor established. Let our personal vows, pledges and oaths, be considered neither vows nor pledges nor oaths. (Birnbaum, p. 490)

Comparing the classical mahzor with Liberal mahzorim reveals similarity. We recall Rabbi Petuchowski's notion that the "traditional" siddur is a misnomer:

> There is, and there is not such a thing as "the" traditional Jewish prayerbook. There is less of than some Orthodox Jews would like to believe; and there is more of one than some Reform apologists are willing to admit. [21]

Rabbi Cohon posits three stages of teshubhah. All are met or implied by Reform and halakhic mahzorim. But as we shall see, Cohon is not merely a systematic theologian; an emphasis on human psychological well-being is also crucial:

> Sin represents the pathology of religion; atonement its therapy. The process of atonement discloses three steps: (1) the recognition of sin and the consequent estrangement from God, (2) the sense of remorse and abandonment or removal of the causes that led to that estrangement, and (3) the consciousness of restored unity with God, i.e., of forgiveness. [22]

Emotional well-being is at stake in the process. Kol Nidre˜ represents a sacred ritual. To honestly recite this oath, one must come to profound psychological realizations. Regardless of the Kol Nidre˜ version a mahzor provides, these insights require its inclusion to further atonement and self-actualization.

When Maslow speaks of the higher phases of human biology possessing spiritual dimensions, this is what he has in mind. There is an emotional and spiritual completion implicit in one who participates in Kol Nidre˜. Cohon understood this, as do our psychologists, when he wrote that the human actualization of free-will involved the entire personality and that in the moment of deciding the soul finds itself; wholeness and unity are felt. [23]

Kol Nidre˜ gives us the opportunity to affirm positive and ethical decisions; the spiritual worth of these decisions is that in aiding the moral betterment of one's inner life, they enable the emotional well-being of that person:

> We must become what we can be. This is to be understood as the good that is potentially inherent in our nature. Spinoza understands "good" as "everything which we are certain is a means by which we may approach nearer and nearer to the model of human nature we have set before us"; ... [24]

We come to ubhekhen readings. UPB 1894 and UPB 1922 provide only English renditions. (UPB 1894, p.104; UPB 1922, p. 112) UPB 1945 does also, supplementing the appropriate Hebrew. (UPB 1945, p. 142) The English wordings of each of the Reform mahzorim are parallel. God's Presence is sought so that all people may be unified in holiness and a higher state of ethical life. Those who have patience and faith will be rewarded for their spiritual endurance. Finally, we are told that God's kingdom shall surely come. (ibid.)

We turn to the traditional mahzor to see how it has preserved the rubric. While accenting the same themes, the Birnbaum text is more lengthy, though this is not its central distinguishing feature from the UPB series.

As well, we find a direct reference to the coming of the Messiah, "David thy servant, a shining light to the son of Jesse, thy chosen one." (Birnbaum, pp. 504-06) The traditional version underscores our selection from the other nations and peoples of the earth. For this reason, we have been given the commandments, the Sabbath, and the Holy Days. Ubhekhen in Birnbaum combines these elements of Jewish identity and history with a reference to the Exodus story. (ibid.) As we have discussed earlier, the UPB editors do not include these references in their mahzorim.

Following ubhekhen, UPB 1945 presents a creative version

of elohenu velohe~ abhothenu. Again, the emphasis on Yom Kippur is self-consciousness.

The day spurs "us to search the hidden recesses of our hearts." We place our faith in God. Doing so, we reverse course, doing the will of God which we have ignored. In the light of God's love, self-awareness comes as the antidote to further sin:

> And when we have learned our shortcomings and the burden of our sins weights us down, grant us the strength and courage to turn from the evil of our ways and to seek the shelter of Thy fatherly love. (UPB 1945, p. 142)

We come to the evening confessionals. The essential role of sincere Jewish repentance is summarized in a verse, found in each of the mahzorim:

> For on this day shall ye be forgiven and cleansed from all your sins; before the Lord shall ye be pure. (UPB 1894, p. 106; UPB 1922, p. 114; UPB 1945, p. 146)

A mood of deep intimacy between Jews and God dominates. Through this context we are to understand repentance. Still, human wrong-doing is a most serious matter. Teshubhah may be a surety for those truly seeking God, yet Petuchowski's caution that one needs to be more than sorry is also true. Atonement requires "return." [25] Listing our sins is a starting point.

Thus, the tallying of confessionals is not to abuse or belittle man. "Sin" has been understood as the chastisement of Love; Cohon points out that teshubhah is not about writhing in sin, but rather concerns an active and decisive self-regeneration. Rabbinically, the cataloguing of sin

admits one's own ills to the consciousness; with this knowledge, repentance may commence. [26] [27]

Given this, we find remarkable consistency between UPB 1945 and traditional Judaism in the short piece preceding `al het. Though all UPBs express such sentiments, UPB 1945 is the most current example available:

> Thou art righteous in all that has befallen us,
> for Thou doest justice, but we have wrought evil. ...

What follows are traditional passages, used by Reform liturgists in the early part of this century:

> Thou searchest the innermost recesses and probest the deepest impulses of the heart. Naught is concealed from Thee no hidden from Thine eyes. O Lord our God, help us to see ourselves as Thou seest us. Make us conscious of our sins and failings; cause us to turn from our evil ways. Give us strength to make amends for our wrongdoings, and grant us pardon for our sins. (UPB 1945, p. 148)

From the self-actualization perspective, we analyze the human shortcomings which dominate the `al het. The penitent claims responsibility before God for his wrong-doing:

> under stress or through choice;
> openly or in secret;
> in stubbornness or in error;
> against Thee in the evil meditations of the heart;
> by abuse of power;
> by the profanation of Thy name;
> by exploiting and dealing treacherously with
> our neighbor;
> For all these sins, O God of forgiveness, bear
> with us! pardon us! forgive us! (ibid., pp. 148-50)

We have considered the rabbinic mindset which fostered these elements of Holy Day liturgy. There is valuable psychological support for the form which the penitential material takes. The liturgy deals with very personal, unseen

intimacies of the soul. Once again, self-actualization proves itself to be a concern of the emotional life as well as that of religion.

None of the sins listed above are of a ritual nature. This fact escaped neither Cohen, nor Fromm. The latter would become a leading psychologist and thinker of the twentieth century. Fromm grew up in a very traditional Jewish home, having studied in a yeshiva. He came to believe that an evaluation of human worth was too often determined by external factors, things which can be assessed from outside, such as rituals and behaviors:

> Everything and anything can become an object of craving: things we use in daily life, property, rituals, good deeds, knowledge, and thoughts. While they are not in themselves "bad," they become bad; that is, when we hold onto them, when they become chains that interfere with our freedom, they block our self-realization. [28]

Fromm's suspicion is shared in the Reform movement's Pittsburgh Platform of 1885. The CCAR of that era wrote of Mosaic legislation:

> ... today we accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as not adapted to the views and habits of modern civilization. ...

Writing specifically of kashruth and dress, though logically extending to traditional behaviors, the Pittsburgh Platform continues:

> They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct rather than further modern spiritual elevation. [29]

Now Fromm draws on the writings of Meister Eckhardt in

his evaluation human worth. All too often, deeds and not the essential "being" of the person, gains our attention. There is an alternative:

> "People should not consider so much what they are to do as what they are.... Thus take care that your emphasis is laid on being good and not on the number of kind of things to be done. Emphasize rather the fundamentals on which your work rests." Our being is the reality, the spirit that moves us, the character that impels our behavior; in contrast, the deeds or opinions that are separated from our dynamic core have no reality. [30]

Fromm's high regard for human worth finds voice in the liturgy of UPB 1945. Yet, Reform does include aspects of the traditional _'al het_; a link to rabbinic theology is strongly maintained in Progressive liturgy. Humiliating or abasing the penitent does not interest God. The view that suffering is related to the moral chasm between God and mankind is a lesson which the _mahzor_ does not neglect.

This is an historical notion in Judaism. The prophet Ezekiel taught that it is not our destruction, but human betterment which God desires. Kohler updates this ancient wisdom. Despite the human condition:

> The religious spirit experiences in prayer the soaring up of the soul toward union with God consecrated moments of our mortal pilgrimage. This is no deception. The man who fervently lifts himself, the power to defy fate, to conquer sin, misery, and death. 'The Lord is nigh to all them that call upon Him, to all that call upon Him in truth.' [31]

All three UPBs reinforce these notions. Reform liturgy is not necessarily a departure from historical Jewish values. The CCAR editors provide this reading:

> Our God and God of our fathers, forsake us not. Let us not be put to shame. Lead us to the knowledge of

Thy law, that we may understand Thy ways. Direct our thoughts to revere Thy name. Incline our hearts to love Thee, that we may return to Thee in truth and sincerity. Forgive our sins for the sake of Thy great name.
(UPB 1894, p. 110; UPB 22, p. 118; UPB 1945, p. 150)

`Erebh Yom Kippur in Gate Of Repentance (GR) contains a version of hinneni. It is read by rabbi and congregation. Traditionally this comes within Rosh Hashanah musaph. Many of the confessions relate to self-actualization. Before God and Israel, one admits to "unclean lips" and a host of other failings which prevent true atonement. (GR, p. 130)

An evening meditation is read at the open ark. Humanity is described as the reason for creation. Evolution moved forward purposefully:

And man became conscious:
Aware that he was free
To create or destroy,
To live or to die.
Conscious also that he was not alone. ...

This "Presence" transcends humanity. Still, those who truly worship can begin to find God. Doing so, man fulfils his potential:

His Maker, his Judge, his Teacher and Helper
Whose will must be done if man is to endure
And become what man can be. (ibid., p.131)

GR praises our ancestors; they are mentors of teshubhah and self-realization. As we recall them become "whole." We gain "A new heart and a new spirit." This is today's purpose:

Can we break through the barrier?
Can we re-open the eyes of our souls to
the glory of the vision
Of man fulfilled because at one with him
who is more than man?
This day, if any day, holds in itself
the power to make us whole. (ibid., p. 132)

God works in the lives of others, testifying to what humanity can accomplish. During `erebh, two uniquely rendered prayers underscore this potential. Ahabhath `olam usually recalls God's love by which the Torah was given. GR does not offer the traditional blessing. Rather, the atonement context teaches that God's creativity is revealed in people:

> We also perceive God's will in the history of mankind: in the lives of men and women who have been just and upright, gentle and forgiving; in every struggle for a righteous social order; and especially in his revelations to the House of Israel, whose mission it has been to bear witness to his unity and love. (GR, p. 140)

The second instance comes in the editors' creative interpretation of the evening gebhuroth. The human realm manifests Divine creativity. It is the working of an "ever compassionate" God:

> Yours, O Lord, is the unceasing creative power that generates life and works for redemption. In Your mercy You sustain all living creatures. Teach us also to care for our fellow men: to uphold the falling and heal the sick, to free the enslaved and honour the memory of those who have died. (ibid., p. 145)

The `amidah continues, adding ubhekhen passages. (ibid., pp. 146-47) A reading follows the benediction for peace. It combines Psalm 51:12 with a work possibly done by Bachya Ibn Pakuda. Again, God's role is that of the source for self-realization and atonement:

> Create in me a clean heart, O God, and renew a willing spirit within me. You who know the thoughts of men and understand the minds of mortals knowing my longing to do Your will. Purify my thoughts, and free me from unworthy aims. May none of my troubles make me a stranger to You and keep me from serving You. Lighten the weight of mundane burdens which hinder me from bearing Yours, the commands which

> give me life: so, with all my heart, shall I turn to You in perfect repentance. Body and heart may fail, but God is for ever the Rock of my heart and my life's destination. (GR, pp. 153-54)

Confession provides the opportunity to honestly face oneself and God. A meditation precedes short and long confessions. Rabbinic thought does not condemn humanity for the propensity to sin which is part of our nature. Indeed, one without any need to repent is suspicious. Cohon ponders that the lack of sin may itself be a disease. [32] Rather, we are to see sin as a measuring rod of human conduct rather than our innate nature.

The sages provide a perspective by which to understand human wrongdoing. Brutal self-inventory is made today. "Naked and undisguised" we see ourselves. A striking parallel comes. Long ago, physical sacrifices were brought. Today, we also bring offerings. Yet their impurity is of an emotional kind: On Yom Kippur of the late 1900's, we:

> acknowledge the many blemishes which disfigure us: greed and envy, self-pity and self-indulgence, cruelty and callousness, prejudice and arrogance, hatred and destructiveness. (GR, p. 155)

A narrative tone from `al het is echoed here:

> Each of us shares in some measure these and many other failings; no one is so righteous that he can say: I have not sinned. (ibid.)

The tone does not foster self-punishment; indeed, there has been too much of that as GR understands "sin" as a form of self-abuse. GR's goal is to end self-affliction:

> How we diminish our stature! So many are the possibilities of love and growth - and instead we heap misery upon our own heads: the misery of time and talent wasted, the agony of inner conflict, the

> torment of self-accusation, the frustration of being so much less than we know we might have been. (ibid., pp. 155-56)

Gate of Repentance catalogues many social ills stemming from self-abuse. Societal wrongs directly relate to individual mistreatment. Also, self-neglect is more than ethical transgression. There is a profoundly religious dimension to self-abuse. Isaiah 59:2 is partially quoted, adding a ring of ancient prophetic urgency to a modern crisis:

> These faults, by which we damage ourselves and one another, also estrange us from the divine, as it has been said: Your iniquities have separated you from your God, and your sins have hidden his face from you. ...

Wrongful choices drive God from our lives. Atoning sets things aright, bringing God back. "Sin" signals a choice not to struggle for Holiness. This spiritual capitulation is felt in the psychological realm:

> In the end, we cease to search for God. We are left with a deep unease, but we no longer understand its source. We wander in a meaningless world; and we despair of redemption. (GR, p. 156)

Maslow's "metapathologies" apply. These are akin to the noogenic disorders which Viktor Frankl discusses, religious pathologies as understood by Carl Jung, and Freudian psychoanalytic character disorders. Maslow devised a scale, entitled: Table 2 -General Metapathologies. Many of these are implicit in the GR passages discussed above:

> Anomie,
> Meaninglessness,
> Life ceases to be intrinsically worthwhile
> and self-validating,
> Noogenic neurosis,

Philosophical crisis,
Valuelessness,
Desacralization of life,
Spiritual illness and crises,
Joylessness. [33]

Teshubhah means a return to God; as Petuchowski wrote, it also means to heal. Those words involving perception are crucial in the following passage. They are metaphors for the link between people and God which Yom Kippur promises to restore, should we choose it:

> But there is deliverance if we will only grasp it. On this day may we begin to find our way back from the wilderness of our failings; may we recapture the awareness of blessed moments when the clouds parted and the sunshine broke through to us, if only for an instant, to heal our wounds and fill our souls with hope and joy. (GR, p. 156)

A hierarchical metaphor is used as the piece closes. Self-realization/teshubhah is an upward-oriented process:

> Lord our God, turn our steps to the heights where human goodness finds its dwelling; there shall we find Your hand stretched out in welcome, to help us on our way. (ibid.)

The ascent metaphor also comes in a brief reading before abhinu malkenu. God's Presence sets a goal towards which we aspire. An earlier passage in the meditation understands God as a "source of joy and beauty." Human shame, gloom and isolation have kept God from our lives. Hopefully, this has been our past:

> Lord, help us to rise above what we have been. Imbue us with reverence for that which is worthy of reverence; teach our souls to respond with awe as we behold Your greatness. (GR, p. 166)

`Erebh Yom Kippur, as in all GOR atonement services, has no alternative selection. The mood of hinneni dominates. All

rise as the Ark is opened; the leader recites familiar themes. As communal spokesperson, one is humbled:

> Who is fit for such a task? ...

Neither the leader nor the congregation should be held culpable for the other's wrongs. Thus, the prayer leader states that all must strive to bring God into our lives:

> Yet You are present to us whenever our voices rise in praise. ...

In closing, God's ability to rectify the disharmony of moral discord is invoked:

> Strengthen our faith and purify our thoughts, and let Your love draw a veil over all our failings. (GOR, p. 247)

Two meditations introduce ma`aribh, both seen in Gate of Repentance. "In The Beginning," celebrates humanity's slowly awakening consciousness. This is implicit in God's creative plan. "Once More Atonement Day Has Come," follows. Human potential is crucial. Yom Kippur compels wholly honest reflection on life we access our deepest thoughts and feelings. (GOR, pp. 249-50) [34]

Kol Nidre~ provides an opportunity to reflect on our past and how it has shaped us. The Reform emphasis on free-will and choice shows respect for the human being's decision-making capabilities. This recognition has not always been given our people:

> Kol Nidre is the prayer of people not free to make their own decisions, people forced to say what they do not mean. In repeating this prayer, we identify with the agony of our forebears who had to say `yes' when they meant `no.' (GOR, p. 250)

We remove the Torah from its Ark for the chant; GOR

emphasizes historical unity and God's compassion for those who have lived outside of the community, both emotionally and spiritually:

> In the sight of God and of the congregation, no matter how far some of us may have transgressed by departing from our people and our heritage, we pray as one on this Night of Repentance. (ibid., p. 251)

Hoffman writes of a thirteenth-century German religious legalist and poet, Rabbi Meir of Rothenburg who commented favorably on the return of forced Jewish converts from Christianity. They wished to reclaim their heritage. Through GOR's sensitivity to nuances of self-worth and changing times, a modern-day mahzor echoes Rabbi Meir's openess to human dignity. The objective is to empower Jewry. Rabbi Meir's source is found in B. Kerithoth 6b:

> A public fast in which Jewish transgressors do not participate is no fast. [34]

Confessionals follow the `amidah. Samuel Cohon wrote that confession is an essential element of the teshubhah. [13] Also central in this process is harmonizing wrongs committed by the nation and by the individual. [35] "Sin" is a collective event; GOR maintains this notion.

The mahzor supplies a number of meditations at this point on Yom Kippur eve. "Unto You With Contrite Spirits" follows the selihoth subsection entitled, "Prayers For Forgiveness." (GOR, pp. 273-74)

God's Kingdom serves as an allegory for human perception in "Eternal God, Keep Before Us The Vision Of Your Kingdom."

Seeking God means to heighten our senses. "Deafness" by which we cannot hear God, "blindness" which "obscures Your glory" are both condemned. Our inner worlds are the starting places for redemption and self-realization:

> Eternal God, remove from us the stubborness that
> leads us to resist Your will.
> Eternal God, remove from us the selfishness that
> makes us small. (GOR, p. 276)

The closing verses embody Maslow's hierarchical system of ascent and growth. Psychology and Judaism advocate life-long behavior which demonstrates health and atonement:

> Lord, help us to rise above what we have been.
> Imbue us with love for all life and reverence
> for all being; teach us to respond to Your
> greatness with awe. Strengthen us with Your love,
> and guide us in the paths of righteousness. On
> this Sabbath of Sabbaths, kindle within us a
> light that shall illumine all other days. (ibid.)

The following meditation closes our discussion of the atonement evening services. "Who Among Us" examines the emotional world of one suffering from Maslowian deficiency values. Humanity suffers by neglecting our own best selves; this is a denial of the Godly. GOR defines religion in terms of how well we regard ourselves:

> Disfigured lies the human form divine,
> estranged from its center!
> "Your iniquities have separated you from
> your God!"
> Vision fades as the Presence recedes;
> the voice grows still;
> the search for god is over and gone.
> We are alone, all alone unremembered. (GOR, p. 277)

Full bibliographical details of the
works quoted here will be found
in the Bibliography

NOTES

[1] Kaufmann Kohler, Jewish Theology (New York: MacMillan, 1918), p. 271.

[2] Hermann Cohen, Religion of Reason: Out of the Sources of Judaism, translated by Simon Kaplan (New York: Ungar Publishing Company, 1972), p. 220.

[3] Jakob J. Petuchowski, "The Concept of Teshuvah in the Bible and Talmud," Judaism 17:2, (Spring 1968), p. 183.

[4] Kohler, Jewish Theology, op. cit., pp. 247-48.

[5] Erich Fromm, Man for Himself: An Inquiry into the Psychology of Ethics (New York: Fawcett, 1975), p. 208.

[6] Abraham Maslow, The Farther Reaches of Human Nature (New York: Penguin Books, 1976), p. 43.

[7] Erich Fromm, Psychology and Religion (New Haven: Yale University Press, 1950), p. 90.

[8] Kohler, Jewish Theology, op. cit., p. 256.

[9] Religion of Reason, op. cit., p. 223.

[10] Abraham Maslow, Religions, Values, and Peak Experiences (New York: Penguin Books, 1976), p. 68.

[11] Max Arzt, Justice and Mercy: Commentary on the Liturgy of the New Year's and The Day of Atonement (New York: Holt, Rinehart and Winston, 1963), p. 16.

[12] Louis Ginzberg, The Legends of the Jews (Philadelphia: Jewish Publication Society, 1988), vol. 1, From the Creation to Jacob, p. 235.

[13] Samuel S. Cohon, Judaism: A Way of Life (Cincinnati: UAHC, 1948), p. 298.

[14] Arzt, op. cit., p. 215.

[15] Farther Reaches, op. cit., p. 301.

[16] ibid., pp. 314, 321-22.

[17] Man For Himself, op. cit., p. 32.

[18] Lawrence Hoffman, Gates of Understanding 2: Appreciating the Days of Awe (New York: CCAR, 1984), p. 114.

[19] ibid., pp. 114-15.

[20] ibid., p. 117.

[21] Jakob J. Petuchowski, "Some Laws of Jewish Liturgical Development," Judaism 34, (Summer 1985), p. 324.

[22] Judaism: A Way of Life, op. cit., p. 304.

[23] Samuel S. Cohon, Jewish Theology: An Historical and Systematic Interpretation of Judaism and its Foundation (Assen: Royal Gorcum, 1971), pp. 336, 341.

[24] Erich Fromm, To Have or To Be (New York: Bantam Books, 1976), p. 106.

[25] Jakob J. Petuchowski, "Repentance Means Return," Jewish Information 1:1, (Summer 1960): pp. 19-20.

[26] Judaism: A Way of Life, op. cit., pp. 283, 298, 308.

[27] Arzt, op. cit., p. 192.

[28] To Have or To Be, op. cit., p. 52.

[29] Michael A. Meyer, Response To Modernity: A History of the Reform Movement in Judaism (New York: Oxford University Press, 1988), p. 388.

[30] To Have or To Be, op. cit., p. 53.

[31] Kohler, Jewish Theology, op. cit., p. 274.

[32] Judaism: A Way of Life, op. cit., p. 270.

[33] Farther Reaches, op. cit., p. 307.

[34] Hoffman, op. cit., p. 201.

[35] Judaism: A Way of Life, op. cit., p. 296.

## CHAPTER EIGHT: YOM KIPPUR MORNING SERVICES

Amidst the shaharith yotzer or, the piyyut Qadosh Addir (The Holy One Is Mighty) is inserted. This sets the stage for similar innovations in Gate of Repentance and in Gates of Repentance. The necessity of purity before God is emphasized. Transcendence of self is related to such a moral realignment:

> His majesty is within my assembled people;
> My belief in him is glorification of him;
> Him I implore to forgive all my iniquities;
> On this day of pardon, may he answer "I forgive." ...
>
> The Holy One removes our guilt graciously.
> The Holy One accepts our repentance-fast.
> The Holy One guides the godly in mercy.
> The Holy One is most gracious, there's none else.
> The Holy One abides in the high heavens.
> The Holy One is glorified by angels.
> (Birnbaum, p. 596-98)

Shaharith continues with a tenth-century acrostic by Rabbi Meshullam ben Kalonymus. Enosh Mah Yizkeh (How Can Man Be Clear) testifies to God's absolute omniscience and its relation to the human sinful state. The first paragraph is a testimony to monotheism and Divine knowledge:

> How can man be clear? The heavenly hosts are not clear in thy sight. Fire consumes fresh trees, so much the more dry grass. To thee darkness is bright as light; thy eyes range over all. Though thy habitation is enveloped in mystery, all hidden things are open to thee. Thou dost judge alone; thou art One, and none can change thy purpose. Thou dost stretch the line of justice over nation and man alike, and none can denounce it. (Birnbaum, p. 630)

The tone of the next paragraph is described by Professor Petuchowski as a tokhehah, a "reproof," "a type of moralistic poem, developing the theme of human weakness and finitude, and urging man to repent." [1] We return to Birnbaum:

> Let every one consider this, and no impulse will lead him astray to sin against the Creator; let him reflect upon his own humble origin, the digging of his grave, and the account he must render to his Creator. Essentially impure, man defiles himself during his lifetime and defiles others through his death. The days of his life are worthless, his nights are meaningless, and his affairs are vain. He is like a dream when he awakes; terrors often startle him. At night he cannot rest, nor at day-time, until he is finally put to sleep. (Birnbaum, p. 630)

Petuchowski adds that the use of this poem has been affected by changed outlooks and assessments regarding the liturgical understanding of human character. The early Reform leader Abraham Geiger included the poem in his 1870 mahzor, as did the German Liberal movement in 1929, and American Reform Judaism in 1945. Yet, neither the Reconstructionist High Holiday Prayerbook, the British Liberal Movement's 1973 Gate Of Repentance, nor the American Conservative movement's 1972 Mahzor For Rosh Hashanah And Yom Kippur, contain the piece. [2]

Indeed, while reading this assessment of the human condition, one may be hard pressed to see how such a passage enables self-transcendence. Petuchowski speaks of the poem and its loss of favor amidst modern religious thought; the sense of religion posited by thinkers such as Fromm, may be seen as nullifying Rabbi ben Kalonymus' work:

> The fate of the poem may, in part, be due to the upsurge in our time of what Erich Fromm calls `humanistic religion,' which `is centered around man and his strength ...
>
> Man's aim in humanistic religion is to achieve the greatest strength, not the greatest powerlessness; virtue is self-realization, not obedience ... Inasmuch as humanistic religions are theistic, God

> is a symbol of man's own powers which he tries to realize in his life, and not a symbol of force and domination, having power over man. [3]

These views of Petuchowski and Fromm can be brought into harmony. Traditional Judaism on free-will allows a way out of this bind. Consider Maimonides on our need and capacity to make decisions:

> Determinism and fatalism leave no room for any science, ethical ideal or deed. They nullify morality and religion, and negate divine justice. On the other hand, freedom does not contradict the absoluteness of God. It rather forms part of the divine order of nature. [4]

The piyyut proclaims the liberating power of our ability to take responsibility for the consequences of these actions. Kohler informs our discussion once again:

> Judaism has ever emphasized the freedom of the will as one of its chief doctrines. The dignity and greatness of man depends largely upon his freedom, his power of self-determination. ...
>
> He is therefore responsible for his every act or omission, even for his every intention. This alone renders him a moral being, a child of God; thus the moral sense rests upon freedom of the will. [5]

We find a parallel in the piyyut:

> Why should a living man complain? Let him be content that he is alive! He is born for trouble and toil, let him be happy if he devotes his work to true faith. His end will prove what he was at the beginning, so why should he feign to be what he is not. Besides, his own seal bears witness of his work, so why should he deceive? If he performs righteous deeds, they will follow him to his eternal home. If he is in quest of wisdom, it will be his companion in old age. If he is hated for bloody and deceitful acts, his days will be shortened. If his pleasure and delight is in right conduct, he will yield fruit even in ripe old age. If he acquire a good name, it will be better than attractive titles he bears. Hence, the day of death has been considered better than the day of his birth. (Birnbaum, pp. 630-32)

Additionally, as Hermann Cohen points out, suffering fits within a religious system, not merely for the sake of adversity. But rather, to teach us of our role in a cosmic ethical system, from which mankind is not detached, not unaffected. [6]

From a psychological perspective, the issue is being one's best self. That which holds one back from this is a form of spiritual or mental sickness. Fromm finds this to be a destructive situation:

> If life's tendency to grow, to be lived, is thwarted, the energy thus blocked undergoes a process of change and is transformed into life-destructive energy. Destructiveness is the outcome of unlived life. [7]

Thus, the poem charts a course for human betterment well within the framework of traditional Jewish notions as well as those of self-actualization psychology.

`Olath Tamid's shaharith contains many traditional blessings: adon `olam, elohai neshamah, ribbon kol ha`olamim, barukh she-amar and psuke~ zimrah. (`Olath Tamid, pp. 91-97)

During attah bhehartanu of the Holy Day `amidah, Einhorn returns to the fond theme of the "chosen people." The individual Jew's betterment requires the historical arena, the world at large, and of course, God. "Choseness" becomes a self-actualization metaphor.

The passage informs God that our people is "moved" by the awareness of being selected to serve Him. An opportunity to spread the teachings of justice and decency worldwide stands as the reason why the Jews and God were united. Though

imperfect, the Jew's penitence enables self and others:

> Yet not always have we in all our doings and dealings, in our thinking and feeling, been sufficiently mindful of our high vocation, ever to sanctify Thee in our own hearts and before the eyes of all men. (`Olath Tamid, p. 118)

Depending on one's perspective, this may seem arrogant. But psychologically, this metaphor affords self-respect and dignity to one who prays and believes these words. He feels self-love, and that he is crucial in the world. High self-esteem motivates one to help improve the world. Therefore, the "chosen people" idea should not be dismissed due to an incomplete understanding or embarassment over the term. Rather, it represents a moral imperative one feels as a member of a group.

Maslow affirms an "oughtness" in the human condition which may parallel "choseness," heightening human dignity:

> The more clearly percieved something is, the more "oughty" it becomes and the better a guide to action it becomes. In essence, what this means is that when anything is clear enough or certain enough, true enough, real enough, beyond the point of doubt, then the something raises within itself its own requiredness, its own demand-character, its own suitabilities. ...

Demanding and "decisive" actions follow from this self-assessment; the "chosen people" metaphor does not segregate us as much as it has the potential to inspire us. [8]

The mahzor provides Einhorn's case for championing our election:

> And on this, so solemn day, we would search our hearts and examine our ways before Thee, and spurning what is of evil and confessing our sins, in deep contrition vow in Thy presence henceforth to walk in the light of Thy countenance. O, forgive

> us, though our shortcomings be many and grievous, and cleanse us of the iniquities in the stream of Thy mercies; help us so to live that the rest of our life hereafter may be pure and holy and we become like one newly born, according to Thy promises. (`Olath Tamid, p.118)

Given this passionate reliance on God, self-realization may be seen as a product of devout monotheism.

Enosh Mah Yizkeh offers much for our topic. A great deal was said on this during the Birnbaum discussion. Einhorn retains the Hebrew title without translation, and places the passage within his confessional section.

Petuchowski observes that many modern mahzorim exclude the work. Einhorn's inclusion is consistent with his belief in our absolute accountability before an omniscient God.

The presence of Enosh Mah Yizkeh in the vintage Classical Reform mahzor teaches that Jewish denominations share many values. Noteworthy is that we see these commonalities via the theme of self-actualization. Many new insights fusing psychology and Judaism await our discovery.

God is the agent for human rejuvenation and betterment. Pointed reminders of this ultimate reality come as no surprise in Einhorn's rendition of Enosh Mah Yizkeh:

> Unto the very day of his death, Thou waitest for his repentant return that he enter upon the peace eternal in store for the righteous. ...
>
> Thou searchest and knowest us; darkness hideth not before Thee. It shineth as the light before Thy countenance. ...

God is praised as the source of all knowledge, over and over.

> O that dust-formed man thought on this, and turned away from sin's abyss, by ever laying to his mind, that peace the good alone will find! ...

> Happy the man who layeth hold on truth and the fear of God, with all his heart and all his soul. For at the last all will be uncovered and every man shall seal his own testimony and himself witness to what he did and what he neglected to do. Then the true man is seen and deception is ended forever. (`Olath Tamid, pp. 119-21)

God enables human actualization. That potentiality is as infinite as is God. Yet an alternative is also presented by free-will. Through freedom of act action mankind realizes the Holy within. As Samuel S. Cohon writes, God's dominion and humanity's free will are mutually inclusive. [9]

A congregational "silent devotion" is inserted in the text. Einhorn boldly positions passages within the format of central prayers. He varies from the tradition of the payyetanim. As our discussion of Birnbaum reveals, their poetry was set in a different relationship to the established text.

Returning to `Olath Tamid, we find an emphasis upon God's immanence in the meditation. As has been noted, Petuchowski's observation that humans and God are involved in repentance together, applies in `Olath Tamid:

> O God and Father, my heart trembles, for I know that Thy searching eye from which nothing can be hidden or concealed, is upon me. I feel most keenly that often I have been slow to fulfil my duties; that often I have acted against my better will, against the holy law engraven on the tablets of my heart; ...
>
> Now in this sacred place, on the holiest of days, when I more clearly and distinctly than ever become conscious of Thine all-pervading presence, the thick veil before my eyes is rent, and I awaken with painful surprise, to the gnawing sense of emptiness in my bosom. ...

> No, to gratify my senses, to amass things of dust and decay, seemed to me the main end and purpose of my life. For temporal gain and wage I put forth my whole being; to this aim I consecrated my every thought and impulse, ... (`Olath Tamid, pp. 124-25)

The penitent recognizes his neglect of the immanently Holy. He has ignored the good that might have been brought to fruition. Rabbinic tradition is not unfamiliar with such painful awakenings.

Petuchowski writes that one aspect of teshubhah is that atonement is achieved by the very desire to repent. [10] The congregant described above has not desired even that. Evil carried in a sinful heart corrupts that person.

We control our will and consciously commit evils. Maimonides speaks from our heritage, reminding us that there is absolutely no place in human affairs for fatalism. We must repudiate any compromise of free-will. [4] Our somber penitent's life has become commanded by the lowest within him, it has taken over his life.

The psychology of this condition concerns us. Avarice and hedonism not only offend the Creator; they injure our own well-being. Chasing after momentary pleasures and material gain becomes addictive. Maslow finds such unthinking greed to be a dangerous "cognitive blindness," which prohibits any creativity. [11]

Fromm also studied self-absorption. He comments on the negative aspects of "having and being." In the worst of such situations we find "sin." [12] Einhorn's prayerbook describes the consequences which are captured in emotional terms by our

psychologists.

Silent devotions open Union Prayer Book Yom Kippur morning services. As before, self-consciousness of sin and the redemptive role of God are central. UPB 1894 underscores God's role in enabling humanity to achieve teshubhah:

> But there is still one refuge for me, one hope that sustains me. I shall hide myself in the shadow of Thy mercy; I shall look for shelter under the wings of Thy grace; for Thy forebearance is everlasting and the foundation of Thy love flows forever. (UPB 1894, p. 123)

The closing sentences of the meditation are intensely personal. Yet, for Judaism this does not imply a withdrawal from the world. Rather, the mahzor calls for a loving encounter with others:

> May I find peace in my inmost soul. May no false pride blind me to the defects in my character. Let me not appear righteous in my own sight, but help me to search my heart and know myself. Let me seek reconciliation with those of my fellowmen whom I have grieved. May I be worthy of their love. Remove hatred from my heart against those that wish me ill; may Thy love inspire me to forgive willingly those who have wronged me. (ibid., p. 124)

UPB 1922 opens with a similar passage, mention is made of "this hour of self-inquiry." As in the previous mahzor, our penitent implores God to teach the difference between right and wrong. Despite God's willingness to do so, we choose to do otherwise:

> Often I have disregarded Thy commandments and strayed from Thy paths. Though Thou hast illumined my soul with the light of truth yet I have chosen to walk in darkness. (UPB 1922, p. 133)

As before, a plea for Divine compassion is followed by another deeply intimate petition. Again we see that Jewish

ethics does not sanction solipsism:

> Help me look into my heart and thus to know myself. Let me seek and find reconciliation with those of my fellowmen who I have grieved. May I be worthy of their renewed affection and confidence. Remove malice and hatred from my heart against those who wish me ill. Let Thy love inspire me to forgive willingly those who have wronged me. May I be reconciled, Lord, to Thee, to myself, and to all my fellowmen. O Thou, who art the loving Father of all, hear my prayer, and in Thy mercy answer me. (ibid., pp. 133-34)

UPB 1945 combines the ideas and similar wording of its predecessors. A concentrated focus is maintained upon self and society. Jewish atonement requires a social context. Thus, the piece addresses the penitent's soul. A sense of duty to one's world is essential:

> Give me strength, O my God, to cast out the complacency and self-righteousness that have blinded mine eyes and led me to my failings and misconduct. Forgive my sins, O merciful Father! May I find tranquility for my troubled soul. Help me to look into mine own heart and thus come to know myself. Let me seek and find reconciliation with those of fellowmen whom I have grieved. May I be worthy of their renewed affection and confidence. (UPB 1945, p. 168)

The appropriate mood is set. We move to the preliminary morning blessings. Our interests resume with public worship, following birkhoth hashahar. We return to UPB 1894. After the Holy Day `amidah and its insertions, there is a responsive reading. (UPB 1894, pp. 168-69)

Many pertinent themes arise. The first three verses speak of return to God. While it is true that God harms us for our shortcomings, He will also "heal" and "restore" us. Yet, this only becomes possible through a knowledge of God.

The metaphor of sacrifice occurs. The reader has seen this before. `Erebh Yom Kippur has a silent devotion which

states that the most preferred sacrifice is that of a "meek and contrite spirit." Within the same evening service, mention was made of the morning sacrifice. Divine forgiveness comes upon the heels of our atoning prayers, which flow heavenward. Sincere repentance, though it be solely an inner matter, is linked with sacrifice. (ibid., pp. 87 and 100)

Now in shaharith, sacrifices are invoked as well. Human beings must consciously, actively give up that which divides them from God. This is an exercise in free-will, here understood as sacrificing those willful forms of idolatry which are barriers to the Divine / human relationship. The text draws upon Hosea 14.

> We will render to Thee the sacrifices of our lips, and no more will we say to the works of our hands, "Ye are our gods." (ibid., p. 168)

Human beings have restored a relationship. This reflects their repentance. Thus, we become open to the blessings which come to us through faith. Our inner attitude affects our betterment. God's promises are trustworthy:

> I will ransom thee from the power of the grave;
> I will redeem thee from death.
> I will heal their rebellion and love them truly;
> for mine anger is turned away from them. ...
>
> Who is wise and will understand these things;
> prudent, that he may know them?
> The ways of the Lord are right; the righteous walk
> in them; but in them transgressors stumble. ...
>
> He will again have compassion on us; He will pardon
> our sins and blot our iniquities.
> (UPB 1894, pp. 168-69)

The passage we have seen earlier, Enosh Mah Yizkeh is in the Union Prayer Book. Its inclusion in a Classical Reform

mahzor makes a positive statement of the poem's historical and universal Jewish appeal. Few elements in the liturgy have such consistency.

A large English section commences. "Confession" is designed for "silent devotion." (ibid., p. 173) Einhorn's preference for the vernacular is manifest years after `Olath Tamid appeared. The vast majority of these confessional materials and related meditations are not in Hebrew.

The following extensive reflection is not divided into distinct private readings for individual family members. Such an innovation will be seen in later editions of UPB.

The expression of our theme here is more a matter of linguistics and semantics than radical departure from Jewish theological notions. Rabbinic concepts find twentieth century expression:

> the aim of my life has been to satisfy earthly desires and to gather the goods of this world, which I have worshipped as my idol. ...
>
> How few were the hours devoted to Thee and Thy work, how scarce the moments used for ennobling my spiritual self! ...
>
> For I walked after the desire of mine eyes and was guided by the blind impulses of my passions, despising those enjoyments which spring from the consciousness of duty well fulfilled, and from the sweet approbation of conscience. How shamefully did I neglect these real enjoyments which make man truly happy, ...

As has been repeated, the privacy of penitence has its boundaries. Jewish liturgy will express self-actualization within the context of historical peoplehood:

> I have also forgotten my duty to those whom I am connected by the most sacred ties, and my conscience bears witness against me. I remember with shame my shortcomings in my relations with some who are still among the living, and with others who now rest in the grave. (UPB 1894, pp. 176)

The awesome sense of responsibility extends into the future as well. "Confession" requires transcending oneself, becoming aware of duty to future generations. The penitent has disregarded the youths' educational needs. He has failed to provide proper instruction and to be moral mentor. Clearly, regret is expressed for the absence of values and behaviors central to self-actualization:

> I even omitted to do what was in my power to secure their worldly welfare, and have been still more negligent of their spiritual needs. I laid more stress upon their external beauty than upon their inner worth; more upon their outward success than upon nobility of their heart, the firmness of their character, their spiritual and lasting welfare. (ibid., pp. 176-77)

A passage comes which seems to underscore the obvious. Analyzing mahzorim from our perspective, means to evaluate a text by how it furthers self-realization. "Judaism" itself may be understood in these terms.

The people who edited this work were, after all, rabbis. Their concern would be to see Judaism perpetuated. A mahzor which openly and directly expresses this is a liturgy which sees religious identity and duty as components of self-actualization. Thus, regret is expressed for a life which had no regard for Israel and the general community:

> I reflected dishonor upon the name of Israel by my indifference to our religious interests, by my hypocritical observance, lip-service and mock-holiness when I consider all this, then, O God,

nothing remains to me but to cast down my eyes before Thy holy throne, and to hide my face in deep shame and repentance. (ibid., p. 178)

`Al het in UPB 1894 is quite brief. Nine Hebrew sentences are recited. "The sin which we have sinned against Thee" is rendered and repeated only in English, three times:

willingly or unwillingly;
publicly or secretly;
presumptuously or ignorantly; ...

by the evil resolves of the heart;
by the speech of the mouth;
by a violent hand; ...

by the profanation of Thy name;
by disregard for our parents and teachers;
by deceit and treachery to our neighbor;
(UPB 1894, pp. 182-83)

After ki anu `amekha, sacrificial metaphor returns. A poem by Ibn Gabriol is used to allow for an intriguing continuation of Einhorn's precious altar metaphors. UPB 1894 becomes the vehicle for passing on an ancient notion:

**Minister and Congregation:**

O Supreme Judge of the whole earth, which Thou wilt arraign in judgment. we beseech Thee that life and favor may be granted to us, and may this morning prayer be accepted as like the daily burnt-offering:

**Congregation:**

As the regular burnt-offering of the morning. ...

This last piece is for congregational recital. It draws an analogy between sincere penitential prayer and the morning altar-offering. Einhorn's influence is not forgotten. The Hebrew for shared response contains the title of his mahzor:

`olath haboqer asher l`olath hatamid. ...

This shared response appears a total of five times in

the material following the confessional rubric. The rejoinder is recited after descriptions of God appropriate for the penitential mood of the day.

God accepts our atonement as He did our sacrifice. God remembers the patriarchs entombed at Hebron. Deity eagerly and mercifully is generous with penitents. Through God, our historical people is sustained in its mission. Finally, God empowers us in faith by the remembrance that He pardons and protects the Jewish people. (ibid., pp. 184-87)

UPB 1922 provides a different confessional rubric. The text begins by affirming God's centrality in personal repentance. We are taught that this is the season to change the direction of our lives.

At first glance, such a life hardly serves as a model to teach others of teshubhah. He laments having been:

> selfish when I should have been self-sacrificing, harsh when I should have been gentle, hard when I should have kind, thoughtless when I should have been considerate. ...

He decries his materialism and greed, which replaces generosity. Such poverty has spiritual and psychological components. Hence, the following admission:

> Again and again I have turned a deaf ear to the promptings of my better nature and have permitted the evil inclination to swerve me from the path of purity and right.
>
> I know how often I have chosen the worse, conscious though I was of better. I confess this before Thee in this hour of self-searching and self-examination. (ibid., pp. 180-81)

Repentance and self-actualization are synonymous. The

above passage reveals this in a number of ways. The finest rabbinic teachings regarding human dignity and free will are united with the insights of modern psychology.

As usual, we begin by assessing rabbinic tradition. The editors of UPB 1922 have chosen their terms most prudently, deeply respecting the sources. In their choice, we see the notion of which Petuchowski has written. There is much more similarity between traditional and progressive siddurim than might be thought prior to critical investigation.

The text admits to an "evil inclination," which led one astray. Our sages understood this as the yetzer hara`. But it is not at all determinative. Our character is free to be what we shall make of it.

The penitent speaks of an internal force that makes for moral betterment or self-actualization. In this light, one returns and considers the seemingly paradox or extremes of his character. This need not be understood as sin; rather as degrees of progress and regression on Maslow's hierarchy.

Though we seek to be generous, we act greedily. Traditional Judaism teaches that through teshubhah, God and the individual will bring about a change of heart and a consequent behavioral change. Through Maslow's findings, one sees that early twentieth-century Reform liturgy accomplishes the same objective, clearly keeping God in the picture, but allowing a new way of understanding human psychic pain.

Desire to "have" reflects a healthy, necessary will to sustain life, providing survival and security needs. Maslow

posits that one may have the potential to give and share his bounty; yet there must first be enough for that individual to maintain the self. [13]

This also applies to the selfishness of affect found in the same passage of UPB 1922. There is the self-consciousness of pugnacity and recalcitrance. There is also the seemingly paradoxical desire to be compassionate, a contributing member of society. This spiritual malady reflects a chasm between what one does and what one could do. Teshubhah suggests one resolution of the problem.

Maslow offers an option. To understand and accept the tension between different levels of the hierarchy-of-needs, we view "sin" as primarily a psychological state. Self-actualization theory teaches that there is a dynamic as one moves through these levels of being.

Teshubhah involves change; this implies "process." Self-actualization incorporates such growth. It is enabled by an honest liturgical representation of the problem, one needing spiritual resolution. Religion and psychology can work in harmony, toward human realization. The mahzor petitions God with pleas for atonement. The forgiveness we obtain from God provides for a self-actualized life:

> Help me to be true to my best self. Hear Thou my voice, give ear to my prayer for forgiveness. Help me to live a life rich in deeds, pleasing unto Thee. Strengthen me in the endeavor to fulfil my duties toward the beloved in my home, toward my friends and companions, and toward my fellowmen in the larger sphere of my activities. Be Thou my stay and support, for in Thee do I put my trust. (UPB 1922, p. 181)

UPB 1922 turns to specific prayers for people's life stages. The previous mahzor did not clearly distinguish such private selections. Now, each of these phases is recognized by the liturgy.

One of the lessons which any mahzor teaches is that of ethical accountability. The self-actualized, repentant life is one of constant moral vigilance. Judaism's God inspires the penitent towards a goal of lifelong piety. UPB 1922 depicts this faith in the soul of an elderly penitent:

> And now as I look back over the years that have gone, the whole past shines out before me revealing my inmost self. I humbly confess before Thee in this solemn hour the sins and errors that cast their shadows over my life - the wilfulness of childhood, the waywardness of youth, the selfishness and vanity of mature years and the frailties of even these later years. (ibid., pp. 183-84)

Such comprehensive vision may describe a wisened elder, yet one can easily imagine the defeatism a younger person may feel upon thinking that his time of life was selfish, vain, willful, or wayword.

Nonetheless, the overall evaluation of the later years is rather comforting from a self-actualization view. The tone reflects a sense of joy and ease with that which one has accumulated over the decades. Frankl wrote of the blessing of potential achieved. This is a joy only the elderly can know. [14] Psychology affords a context to better comprehend the religious concerns of Yom Kippur. Though the pains of aging are poignant and discomforting:

> ... sustain me with a realization of these blessings which the maturity of age alone can bring and the ripeness of experience alone can yield. Give me the

> sweetness of that joy which is reserved for those who serve others through the counsel and guidance learned in the school of life's experience. ...
>
> Out of the lessons drawn from my own toils and trials, disappointments and sorrows, may I be able to help others find the values in life's struggles and the joys and triumphs that endure.
> (UPB 1922, p. 184)

The women's prayer reflects the editors' view of how women find atonement, which is also self-actualization. It is interesting that a study of liturgy and psychology also reveals the understanding of women as seen by the religious establishment of the early decades in this century. This has many positive manifestations. There is a strong sense of inclusion:

> Yom Kippur comes with a special appeal to us as women. (ibid., p. 185)

The male editors of the Central Conference of American Rabbis (CCAR) understood the woman as one who maintains the sense of domesticity and familial duty. This approximates the opinion that gentleness of spirit and familial duty is determined by sex. For the editors, women envisage Yom Kippur in these terms:

> Its message of forgiveness touches the very root of our souls. We feel its melting tenderness no less than its demand for earnest self-scrutiny. ...

For these men, the home was the realm of a woman's ministerial duties. Women are understood as keenly sensitive to matters of the heart and soul:

> We are proud to be witnesses of Thy truth and to be privileged to radiate Thy love wherever we may dwell. We thank Thee that thou hast made us especially sensitive to the emotions and purposes of religion. ...

Such dedication to our people is its own penitential offering. This allows the wellworn but appropriate sacrifice metaphor. Prayer and piety are synonymous with the perpetual glow from the altar:

> Throughout the ages have our ancestors laid upon us the injunction to foster and promote the teachings of Thy Law. They have taught us to make our home a sanctuary and our table an altar unto Thee. Ours it is to fill our homes with the light of religious truth. Ours its is to strengthen ourselves by the power of prayer. (ibid., p. 185)

A final note regarding this mahzor's recognition, in its own time and terms, of female self-actualization. Abraham Geiger saw revelation as a progressive matter, influencing ongoing Jewish history and future generations. The following passage illustrates Geiger's progressive orientation. The Jewish woman's self-actualization is fostered within the framework of an earlier period of Reform Judaism:

> Grant that we may use aright the enlarged opportunities which have come to women. Make us feel a new pride and dignity as workers for Thy kingdom of righteousness. (ibid., p. 186)

We move on to "young men." The passage celebrates God's omniscience. Twice, youth proclaim: God, I need thee! As seen before, the religious imperative of Yom Kippur is to be free of sin. Self-transcendence shares parallel notions. UPB 1922 combines these complementary ideas:

> I thank Thee for the vision of my better self, which Thou hast placed within me. Thou knowest, O my God, that I would make my life acceptable unto Thee, a source of pride to those who care for me, a source of blessing to my fellowmen. ...

The male penitent then petitions God to be the source of

personal strength so that he may "achieve all the fine potentialities of heart and mind and soul with which Thou hast endowed me." (UPB 1922, pp. 186-87)

He must attain a "sense of the holiness of my life." As the CCAR editors understood and expressed the female vision of teshubhah/self-realization, so too, they do with men. We see again, that the language and mood of the era is distinct:

> But I pray Thee, strengthen within me the conviction that I can make of my life what I will. Cause me to feel that if Thou art with me, sustaining, encouraging me, no victory of the spirit is impossible. Oh, let me know the joy of moral conquest!
> (ibid.)

Psychological ideas abound as the meditation closes. Life has awesome potential. Yet, a "heartsickness" seizes him. (ibid., p. 188) The student of liturgy and psychology recalls our psychologists. We hear the words of Maslow implicit in this case. The young man is troubled, he is unable to find any "unitive consciousness." As well, Gordon Allport's writing on Frankl contains this discussion of the need to find meaning:

> But no man can tell another what this purpose is. Each must find out for himself, and accept the responsibility that this answer prescribes. If he succeeds he will continue to grow in spite of all indignities. Frankl is fond of quoting Nietzsche, "He who has a why to live can bear with almost any how." [15]

UPB 1922 has a parallel to these insights:

> I cannot seem to find my place in all this vast scheme of things. My work seems void of usefulness my life meaningless. ...

He has so much inner pain that he forgets any others. He cannot live a meaningful, self-actualized, or productive

life without this awareness. So too, in the mahzor:

> Deepen within me the consciousness of the obligation that I owe to my friends, my loved ones; the responsibility I have to my fellowmen and to Thee. Give me strength to so mold and purify my character that my life may be counted as a blessing. (UPB 1922, p. 188)

Our young man is grateful for the "privilege of prayer." Through this, one may "utter all that is within my heart." He is certain of being heard and understood by God. The benefits of prayer are increased hope, courage, higher vision, and a strengthened will. (ibid.)

Through prayer we enter into relation with God. This characteristic of Reform liturgy is more than a departure from the traditional reliance upon cult. Personal obligation assumes greater weight. As sincere dedication permits teshubhah, the value of human piety is heightened. This reflects Reform Judaism's reliance on prophetic religiosity:

> With the prophetic advance in religion the conception of sin was ethicized and deepened. God manifested Himself to the conscience of the prophets as the Eternal who wills justice and mercy, integrity and truth. Social morality loomed foremost in their preaching. The primary interest of the pre-Exilic prophets was not the cult but the right human relations befitting the people consecrated to the service of God. [16]

The CCAR editors provide a children's private devotion. The concept of a chosen people combines with a sense of Jewish history to instill the seeds of self-actualization:

> I am thrilled, O my God, by the marvelous story of Thy people Israel. Chosen as Thy servant, oh what nobility and heroism has it shown in clinging to its task! Help me to be worthy of the treasures that have come down to me from my forefathers and to remain faithful to Israel's ideals and hopes. ...

Just as an elder looks back on the riches of a life well lived, the child looks ahead to life's meaningful unfolding. Both ends of life's spectrum are bridged. The same intrinsic values come at life's dawn and eve:

> O Father, as the years go on and life unfolds before me, keep Thou my heart true to Thy Law, and my eyes open to its teachings. Help me to live so as to live as too add more and more to the joy of the world, the honor of Israel, and the glory of Thy name. Amen. (UPB 1922, p. 189)

Once again a Progressive mahzor brings together modern psychology and traditional Jewish values. We turn to the congregational members' confessional prayer. Fromm's "productive man" is relevant. This is an individual who evaluates his worth in emotional and inner terms. He is aware of his own potential, and celebrates proud accomplishments.

The talmudic sages knew of such individuals. The famous injunction of Rabbi Tarfon in Pirqe~ Abhoth 2.20 resounds in the 1922 CCAR mahzor. UPB passes on the spirit of its Pharisaic ancestors:

> May my work and my deeds reflect honor upon Thy holy name. Of a truth it has been said: The day is short, the task is great. May I ever have the blessed insight and understanding to do my full share of each day's living for the blessing of all and the hurt of none. (UPB 1922, p. 191)

After these reflections, the mahzor returns to the use of Hebrew and English. As in UPB 1894, `al het comprises nine sentences. Ki anu `amekha follows, preceding the Torah reading. (ibid., pp. 196-98, 200-01)

UPB 1945 combines many earlier notions. An opening plea calls for a heightened God-consciousness; in this a penitent

finds forgiveness and redemption from sin. As well, we have seen that the Maslowian hierarchy applies to the tension between one's potential and his existential reality. UPB 1945 underscores these extremes, speaking of times when the better self gave way to lower impulses. Terseness is displayed instead of compassion, greed over openness:

> Again and again I have turned a deaf ear to the promptings of my better nature and have permitted the evil inclination to swerve me from the path of purity and right. (UPB 1945, p. 212)

On Yom Kippur, we are conscious of a self-actualization need. The mahzor reflects such traditional sentiments:

> Help me to be true to my best self. ...
>
> Deep as I may have fallen, this day assures me that I can rise to the heights if I so will. Thou hast placed before me the good and the evil, and hast given me the power to choose between them. As mine is this power, so is mine the responsibility. (ibid., p. 213)

We learn that Judaism offers the best way of life. A talmudic maxim supports teshubhah as lifestyle. Rabbi Eleazar in B. Shabbath 153a voices a notion in accord with UPB 1945: You are to repent one day before your death. [17]

Erich Fromm's definition of faith as a character trait is akin to these traditional and progressive views within Jewish liturgy. Maslow also wrote favorably of the lifetime consequences of self-actualization. [18] We are obliged to live each day to its ethical height. These goals are supported by psychology and the editors of UPB 1945.

As in the earlier mahzorim, age-oriented meditations are presented. The octogenarian laments his neglected potential,

"How often I have failed to make use of those divine powers Thou hast implanted within me!" Nonetheless, his plea carries the optimism central to Judaism:

> Grant me the clearness of vision to see life as a whole from youth to age and to be comforted in the faith that the best is yet to be. (UPB 1945, p. 215)

The women's prayer reflects UPB 1922's sentiment. They failed to reach the "high mark" which has been "set for us." Both "home and in the world" are the female domain. This reveals a traditional outlook regarding female duty in the home. At the same time, UPB 1945 combines a contemporary awareness of the woman's desire to be more than a housewife. However, the silent devotional for the young "male" has been changed to young "people." (ibid., pp. 217-18)

Nonetheless, the overall narrative mood from both earlier UPB editions remains. Amidst despair and anomie, the young penitent seeks God:

> ... fortify me with a sense of the purposefulness of life. ...
>
> Cause me to feel that if Thou art with me, sustaining and encouraging me, no victory of the spirit is impossible. Oh, let me know the joy of moral conquest. ...

The last verse expands to include all youth. Before, only young men asked for such a victory. The editors democratize sex roles. As they set the tone for the day, the "high dignity" of each person is congruous with an obligation to family, friends and dear ones. Through faith one overcomes any trepidation. (UPB 1945, pp. 219-20)

After such vernacular readings, we return to English/Hebrew material. *`Al het* contains nine sentences, as in the

previous mahzorim. UPBs 1922 and 1945 arrange the text alike, providing line-by-line recitation and translation. This was not seen in the 1894 UPB. (ibid., pp. 224-27)

Confessionals end with ki anu `amekha. UPB 1945 provides an `abhodah, hoda-ah and priestly benediction. As in other mahzorim, Biblical readings follow.

In Gate of Repentance (GR), a ge-ulah prelude ties emotional states to messianism. This-worldliness does not exhaust Jewish spirituality for the 1973 British Liberals:

> Lord, in this world still waiting to be redeemed, our hearts cry out: can our dearest hopes become as real as daily bread? ...
> Will men at last see themselves in other men, and not a feared foe? Will exiles take root in their beloved soil? ...

Our honest approach to God is the only answer:

> These questions we ask in faithfulness; in Your own faithfulness, redeeming God, be their answer and our salvation. ...

The Jewish people suffered physically and psychologically in Egypt and Babylon. However, these times of adversity were also times of growth, if we choose to see them in this fashion:

> yesterday's wounds, so nearly mortal, find sudden healing; and Israel, living still, plants new seeds of redemption in its ancient land. (GR, p. 200)

These references to a restored Israel mark a significant deviation from the Classical Reform thought which Einhorn fostered. A landed Judaism was no longer necessary, in fact, contradictory to the goals of missionhood.

Self-actualization comes to be expressed in nationalist

redemption terms. This change is reflected in the view of the 1937 Columbus Platform. Our "messianic goal" has many components in the old Classical mode: witness of monotheism, defending the Godly over the pagan, establishing God's kingdom through social justice. However, now landedness is no longer dismissed:

> In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of Jewish culture and spiritual life. [19]

Gate of Repentance has short and long confessionals, separated by a meditation. (GR pp. 215-16, 220-25) This breaks tradition's form of placing them in sequence. Written in first person singular case, it rehearses many themes central to one seeking repentance and self-actualization.

The British Liberals were eager to bring in traditional texts. The first paragraph quotes M. Sanhedrin 4:5. At this season, teachings of repentance demand attention and action:

> Now I must consider how they apply to me. For every human being is unique. "Man stamps many coins with one seal, and they be all alike; but though God has stamped all men with the seal of a common humanity, not one of them is like his fellow. ...

We cannot deny that each of us had a role in the previous year's malaise. None are exempt from the responsibility to recognize our capacity for teshubhah and self-transcendence. Rabbi Susya's tale enters Reform liturgy. We have come far from the Biblicism of Minhag Amerika and the early UPBs:

> But I do know that I have failed in many ways to live up to my potentialities and Your demands. Not that You expect the impossible. You do not ask me: "Why have you not been as great like Moses?" You ask me: "Why have you not been yourself? Why have you not been true to the best in you?" (GR, pp. 217, 473)

Once again, we shall see the essential role that community plays in atonement and self-actualization. One cannot remain sequestered in the self. One must embrace the world. We examine Fromm's view of love. Solipsism and teshubhah are mutually exclusive.

Defining "selfish" people as those unconcerned for others, Fromm explains that this person sees the world only in terms of what it affords him. In reality, this culminates in self-abuse. Feeling inwardly inadequate, he seeks from external sources that which he lacks:

> Selfishness and self-love, far from being identical, are actually opposites. The selfish person does not love himself too much but too little; in fact he hates himself. [20]

A lack of care and affection for others affects the rest of the world for ill. Others need our love; we need to learn how to provide this:

> The affirmation of one's own life, happiness, growth, freedom, is rooted in one's capacity to love, i.e., in care, respect, responsibility and knowledge. (ibid.)

Fromm joins Freud in agreeing that such selfishness is a narcissistic turning back on oneself of the love which is to be shared with others. Once again, this description serves to caution those who would avoid metapathologies. This we will see, has been the plight of our penitent. But first, we return to Fromm:

> It is true that selfish persons are incapable of loving others, but they are not capable of loving themselves either. [21]

He laments the state of the Jewish community-at-large. Time and diversity have withered and eroded its historical greatness. Has the penitent done his share to enrich and contribute to the kahal? Has he done his part for its sake and reputation; this is a matter of personal involvement of soul, heart, and intellect:

> Have I even acquainted myself sufficiently with the history of my people and the teachings of my faith? (GR, p. 218)

Given Fromm's definition of what it means to love, GR indicts failed self-regard. His pain has affected the world around him for ill:

> There is much that I failed to do. But there is much that I wish I had not done. By many of my words and deeds I have caused harm. ...
>
> I have, in many ways, hurt the well-being of my fellow men; I have betrayed their trust, offended their sensibilities, damaged their self-respect. Sometimes, indeed, I have done harm from what seemed at the time good motives. Sometimes my supposed love for others was in reality only a desire to dominate them. (ibid.)

The answer lies in turning to God, which means examining one's self. Speaking of making "progress" in the "greatest of all arts, the art of living," the penitent has ignored impulses for good and sensual restraint.

Almost as if Fromm were writing, GR ponders the matter: "Why? Because I have not been true to myself." Elohai neshamah is cited: The soul which You have given me is pure." "There is in me a spark of Your Divinity." (GR, p. 219)

GR fuses Divine Immanence with active consciousness as the epitome of self-actualization. Progressive Judaism respects the God of tradition, Who suffers not for being described in the vernacular of the 1970s:

> How to cultivate the `divine image' in me - there is the question and the answer. Surely it means to cultivate Your Presence, to seek You more earnestly, to submit myself to Your will; to say to You; "Here I am; mould me, guide me, command me, use me, let me be Your co-worker, an instrument of Your redemptive purpose. (ibid.)

Eighteen confessions are provided by GR's `al het. Afterwards, a responsive passages comes. The topic is our sins against ourselves. This is an expansive indictment. We find that sinning against self and God are equivalent. Allowing ourselves to accept half-truths and emotions which are not sincere is sinful; using love to control others is a sin; sin comes when we scoff at hope for human fraternity; ignoring the suffering of others is a sin. (GR, pp. 223-24) Abhinu malkenu, Torah and haftarah portions follow. (ibid., pp. 232-49)

On Yom Kippur, the Gates of Repentance (GOR) morning service opens with a text from UPB 1945 which was adapted by editor Stern for GR. [22] "The Day Of Decision" has been treated earlier. God's healing power is described in two further selections, each come from another Reform mahzor.

"We Are Tenants In The House Of Life," is under the sub-heading, "Meaning To Our Fleeting Days." Originally found in GR, we find it in GOR. (ibid.) Remorse grows as one reflects upon wasted, passing years. Yet, thought of God allows us to

contend with what we have done and become:

> But Your purpose gives meaning to our fleeting days, Your teaching guides us, and Your love sustains us. ...

"The stranglehold of evil habits," "the scornful laughter that mocks our habits," "bondage to the past" all hold us back. Lacking a perspective or entity beyond ourselves and our personal histories of wrong-doing, we are trapped by humanity's weaker side. GOR compassionately, accurately describes its penitent's vantagepoint:

> We, dust and ashes, are endowed with divinity; compounded of clay, we live in dimensions clay cannot enter, regions where the air vibrates with Your Presence. (GOR, pp. 294-95)

Unethanneh toqeph follows gebhuroth. A variation on traditional themes serve as an opening meditation. Once, "God" did dispense punishment. Now, we are punished by our own emotional plight:

> Who shall burn with the fires of greed,
> Who shall drown in the fires of despair. ...
>
> Who shall be plagued by fear of the world,
> Who shall strangle for lack of friends. ...
>
> Who shall be locked in a prison of self. ...
>
> Who shall be poor in the midst of possessions, .
> (GOR, p. 311)

Psychological insights help to assess this text. Unethanneh toqeph reflects the consequences of human choice, not God's inevitable condemnation of God. Empowered to change this destiny, we benefit by understanding human beings as capable of moral progress. Maslow speaks of "the ought perspective:"

> ... what this means is that when anything is clear enough or certain enough, true enough, real enough, beyond the point of doubt, then that something raises within itself its own requiredness, its own demand character, its own suitabilities. ...
>
> If we define ethics, morals, and values as guides to action, then the easiest and best guides to the most decisive actions are the very facty facts; the more facty they are, the better guides to action they are. ..

Teshubhah rearranges priorities, enabling better choices. Appropriate responses to moral imperatives stem from a healthy realignment of options. Uncertainty of the soul vanishes. Writing as a clinician/researcher, Maslow confronts our inner pathologies:

> This knowledge enables him to plow ahead in spite of the pain he may have to inflict upon the patient, in spite of tears, protest, or hostility. You don't mind exerting strength if you are sure of yourself. Sure knowledge means sure ethical decision. Certainty in the diagnosis, then, means certainty in the treatment. [8]

Frankl is sensitive to that which could and should be:

> What is disclosed to conscience is something that is; however, what is revealed to conscience is not anything that is but, rather, something that ought to be. [23]

A truly religious life is filled with appropriate decisions; unethanneh togeph reinforces this view. "Religion" is a response of willful decisiveness. It is a solitary event. Frankl strikes at Jungian collectivism:

> ... it is our contention that religiousness could emerge least of all from a collective unconsciousness, precisely because religion involves the most personal decisions a man makes, ...

Freedom is central to this, any mitigation of it erases human dignity:

> But what sort of religion would that be - a religion to which I am driven, driven just as I am driven to sex? As for myself, I could not give a damn for a religiousness that I owed to some religious "drive." Genuine religiousness has not the character of drive-ness but that of deciding-ness. Indeed, religiousness stands with its deciding-ness - and falls with its driven-ness. In a word, religiousness is either existential or not at all. [24]

"In My Individuality" opens the confessional, to be read or prayed silently. Yet the traditional mahzor reflects Judaism's appreciation of a balanced life. Thus, generational and ethnic bonds are appropriately included in atonement ritual and prayer.

Family and ancestral pride are well-known ideas within siddurim. GOR adds a dimension of immediacy. Glorifying the past is not enough. We must link past with future; we must take responsibility for the treatment of our children as we review our parents' less favorable traits in ourselves:

> For condemning in our children the faults we tolerate in ourselves,
> and for condemning in our parents the faults we tolerate in ourselves. (GOR, p. 328)

We have failed to be just people, as God commands. Our destiny is linked to transgression against Deity:

> We sin against You when we sin against ourselves.
> For our failures of justice, O Lord, we ask forgiveness.
> For keeping the poor in the chains of poverty,
> and turning a deaf ear to the cry of the oppressed. ...
>
> For obeying criminal orders,
> and for the sin of silence and indifference. (ibid.)

Finally, there are failures regarding "love." Sin taints our self-image. Therefore, we do not correctly see ourselves or our duties to others:

for confusing love with lust,
and for pursuing fleeting pleasure at the cost
of lasting hurt. ...

For withholding love to control those we claim
those we claim to love,
and shunting aside those whose youth or age
disturbs us.
For hiding from others behind an armor of mistrust,
and for the cynicism which leads us to mistrust
the reality of unselfish love. (ibid., p. 329)

We close the Gates of Repentance morning services with an emphasis on inner values which parallels Fromm on the changing nature of threats to human freedom. Prior to modernity, that which oppressed humanity were primarily external forces. That has shifted to a psychic, internal threat:

> ... we are fascinated by the growth of freedom from powers outside of ourselves and are blinded to the fact of inner restraints, compulsions, and fears which tend to undermine the meaning of the victories freedom has won against its traditional enemies. ...

Modernity itself may inspire greed; our era is more liberated from historical constraints which earlier societies placed on individual potential. Still, we must work to maintain this progressive state of affairs. In modernity it is incumbent upon us to heighten the "quality" of our freedoms continuously; this is contemporary humanity's challenge, it is one of self-actualization:

> ... we have to gain a new kind of freedom, one which enables us to realize our own individual self, to have faith in this self and this life. [25]

Full bibliographical details of the
works quoted here will be found
in the Bibliography

NOTES

[1] Jakob J. Petuchowski, Theology and Poetry: Studies in the Medieval Piyyut (London, Henley and Boston: Routledge and Kegan Paul Ltd., 1978), p. 102.

[2] ibid., pp. 98-99.

[3] ibid., p. 99.

[4] Samuel S. Cohon, Jewish Theology: An Historical and Systematic Interpretation of Judaism and its Foundation (Assen: Royal Gorcum, 1971), p. 323.

[5] ibid., p. 231.

[6] Hermann Cohen, Religion of Reason: Out of the Sources of Judaism, translated by Simon Kaplan (New York: Ungar Publishing Company, 1972), pp. 233, 235.

[7] Erich Fromm, Man For Himself: An Inquiry into the Psychology of Ethics (New York: Fawcett, 1975), p. 218.

[8] Abraham Maslow, The Farther Reaches of Human Nature (New York: Penguin Books, 1971), pp. 115-16.

[9] Cohon, Jewish Theology, op. cit., pp. 302, 315.

[10] Jakob J. Petuchowski, "The Concept of Teshuvah in the Bible and Talmud," Judaism 17:2, (Spring 1968): p. 182.

[11] Farther Reaches, op. cit., pp. 82-84.

[12] Erich Fromm, To Have or To Be (New York: Bantam Books, 1976), p. 111.

[13] David C. Berliner, and N. L. Gage, Educational Psychology, 2d ed., (Chicago: Rand McNally College Publishing Company, 1979), p. 378.

[14] Viktor Frankl, Man's Search For Meaning (New York: Washington Square Press, 1975), p. 14.

[15] ibid., pp. 11-12.

[16] Samuel S. Cohon, Judaism: A Way Of Life (Cincinnati: UAHC, 1948), pp. 275-76.

[17] Max Arzt, Justice and Mercy: Commentary on the Liturgy of the New Year's and The Day of Atonement (New York: Holt, Rinehart and Winston, 1963), p. 226.

[18] Farther Reaches, op. cit., p. 336.

[19] Michael A. Meyer, Response To Modernity: A History of the Reform Movement in Judaism (New York: Oxford University Press, 1918), p. 389.

[20] Man For Himself, op. cit., p. 135.

[21] ibid., p. 136.

[22] Lawrence Hoffman, Gates of Understanding 2: Appreciating the Days of Awe (New York: CCAR, 1984), p. 206.

[23] Viktor Frankl, The Unconscious God (New York: Washington Square Press, 1975), p. 35.

[24] ibid., pp. 64-65.

[25] Erich Fromm, Escape From Freedom (New York: Avon Books, 1941), pp. 125-26.

## .CHAPTER NINE: YOM KIPPUR MUSAPH SERVICES

We come to the traditional Yom Kippur musaph. God's role is to foster personal betterment. Though the reader may find a repetition of theme, the anonymous piyyut Enosh Ekh Yitsdaq (How Can Man Be Proved Innocent) falls within the notion of self-actualization:

> How can man be proved innocent before his creator? All his hidden secrets are open to God. Man's iniquity is pardoned, his disease cured, if he repents before his light is quenched. Darkness is not dark to God. Even though one should hide himself, God will see him. Man's evil deeds testify against him; he gains advantage if he confesses them while he is alive.
>
> It is good for man to bear the yoke of the Torah, to fulfill its laws with love, reverence and purity. The Torah will guide him on a straight road all his life, and keep him in full strength; it will help him, revive him, and talk to him. (Birnbaum, p. 770)

Self-transcendence and atonement have been shown as primary, overlapping concerns in the mahzor. A passage comes based on M. Yoma 8:1. This highly self-conscious text acknowledges much more than historical highs and lows. Its context is the loss of the Temple cult:

> Indeed, the iniquities of our forefathers destroyed our sacred home, and our own sins retarded its restoration. Yet, may the mention of these things bring us forgiveness; may our self-affliction attain our pardon. In thy great mercy. therefore, thou didst grant us this Day of Atonement, this day of pardon and forgiveness, when eating and drinking are forbidden, and bodily comforts such as bathing are prohibited. (Birnbaum, p. 830)

Now, such sacrifice has come to an end. Suffering and denial are not ends unto themselves. Traditional thinkers, Maimonides, and Hermann Cohen are not alone in seeing a connection between the human plight and an order which

transcends the human sphere. Erich Fromm also sees a need to transcend personal limitations. In doing so, he finds the negation of emotional illness, or the lack of love which he understands to be a form of insanity.

Given these Jewish and psychological outlooks, we turn back to the Yoma material, to find reasons for the prescribed halakhic restrictions:

> a day for the cultivating of love and friendship, a day for the cessation of envy and strife, a day when thou dost pardon our iniquities. (ibid.)

The following selection from the mahzor, like those before it, requires pious concentration. Birnbaum wrote in his introduction that there should be material to instruct a penitent; there is the obligation of daily study which he hoped to address and fulfill in his mahzor. Still within musaph of Atonement Day, the text draws on Isaiah 56:7:

> `Come now, let us reason together' says the Lord; `if your sins be like scarlet, they can become white as snow; if they be red like crimson, they can turn white as snow.' (Birnbaum, p. 848)

God considers humans as partners, though of unequal stature; nonetheless, human beings have free-will. As has been discussed, humanity is open to ethical reasoning. Religion is not solely a mandated compliance with authority. Two observations of Cohen illustrate this point, one which was reflected in Birnbaum's commentary.

In A Religion of Reason, Hermann Cohen writes that ritual is only worthwhile with regard to its improvement of the human condition [1] This is also an ethical concern. [2]

Additionally, he argues that we preserve ourselves by recognizing the cause of our suffering. Only through the honest and total use of our faculties can this happen. [3] To be fully human means that we do not see ourselves beyond bounds of ethical requirements. Thus, the commentary which Birnbaum provides:

> ... let us reason together; listen to reason, hear what I am ready to do for you. Isaiah frequently employs the terms know, consider, reason, thereby emphasizing the intellectual side of the moral sense. (Birnbaum, p. 847)

Fromm often underscores these aspects of the productive, free person. Awareness and active cognition are central:

> But there is nothing the analyst, or any other person for that matter, can do to replace the patient's laborious process of sensing, feeling, and experiencing what goes on in his soul. Indeed, this kind of soul searching does not require the analyst. Anyone can do it if he has some confidence in his own powers and if he is willing to bear some pain. [4]

In another book, Dr. Fromm writes:

> These potentialities are present in everybody; they are real only to the extent to which they are expressed. In other words, positive freedom consists in the spontaneous activity of the total, integrated personality. [5]

As seen before, Wise does not regularly intervene into a formulated text. When he does, the tone is rather pietistic, depicting God very traditionally. We now encounter a Reform, as Wise creates from our people's liturgical past.

Amidst the Minhag Amerika (MA) musaph, following confessional materials, we come to seder ha`abhodah. There we find a responsive reading in which the prayer leader and congregants take turns praising God. Wise indicates that

this is a reshuth of this piece, composed by Solomon Ibn Gabriol. (MA, p. 224)

A petition is made for the God of salvation to respond to our call. The reader has humbly, regularly beseeched God. This earns the merit of response, response so that the individual's sinful state be relieved:

> Cong.- "Return O Lord! and deliver my soul"
> Read.- "Heal, I beseech thee, the iniquity of my unruly desires which lie in wait to deceive me: bind up the wounds of my grief and affliction: O cleanse the caul of my sinful heart.
> Cong.- "And renew the spirit of rectitude within me."
> ...
>
> Read.- From the time that my knee bowed under the rigor of oppression, the precious continual sacrifice and libations have ceased; yet in this humble state do I hope in my king.
> Cong.- "That the Lord will enlighten my darkness."
> Read.- Grieved by oppressive wounds, rigorously pursued by earthly lustre, I still look to him who is my strength and joy.
> Cong.- "That he will deliver me."
> Read.- The sacerdotal garments and plate are destroyed: instituted libations of and sprinkling of blood are no more, and the use of sacred vessels have ceased.
> Cong.- "Yet do I say, thou art my Protector."
> Read.- I now offer my prayer, instead of the perfume of incense; and dispose in order my praise, in place of my sacrifice; O Almighty! accept my prayer as the ashes of my burnt offering." (MA, pp. 225-27)

Wise's reverence of tradition is evident as he makes his liturgical innovations. Prior to Minhag Amerika, the cultic system was understood primarily as a means of expiation. That view has not been maintained here.

While this is not an essay on updates in sacrificial outlook, such a change cannot pass without scholarly comment. Kohler admits that the traditional pre-Reform mahzor retained many ancient notions, some of which were awkward:

> The liturgy contained prayers for the speedy restoration of the Temple and the sacrifices, which were preserved by the tradition, and nowhere was even an echo heard of the bold words of Jeremiah denying the divine character of the sacrifices, even though the idea of the restoration of the old cult must have been repugnant to thinkers. ...
>
> Reform Judaism, recognizing the results of Biblical research and the law of religious progress, adopted the prophetic view of the sacrifices. Accordingly, the sacrificial cult of the Mosaic code has no validity for the liberal movement, and the all reference to it has been eliminated from the reform liturgy. [6]

Musaph includes a passage unifying a variety of notions: our patriarchs as symbols of spiritual genealogy, the Lord's ability to redeem human character, God as Creator and Maintaining Force of the universe. These ideas are not unfamiliar to Jewish atonement liturgy as it expresses the theme of self-actualization:

> Our intelligent sires, Abraham, Isaac and Jacob, the pious ones, cleaved unto Thee. Thou hast revealed Thyself unto them as nature's God, and hast poured on them boundless blessings. Thou hast made Thy covenant with them, to be the sole Lord to their children. (MA, p. 231)

"Revelation" is paramount here, that crucial event binding God and the Jewish people. Hermann Cohen makes the following observation on revelation and human dignity:

> "The day thou stoodest before the Eternal thy God in Horeb" (Deut. 4:10). This is the expression for the posture in which the people received the revelation. Hence the prayer that has its climax in the confession of sin and in the plea for forgiveness, this form of standing before God that distinguishes man from the animals, is a further development of the election constituted by revelation. [7]

The triad of history, Jewish people, and God occurs further on in musaph. Wise brings in a "Pizmon Composed by

Rabbi Solomon Ben Gabeerol," Happy The Eye That Saw All These." The history and survival of our people are inspiring to a penitent. Wise understood that our ancestors lived with integrity and faith; they acquired great merit. Such role models can speak to modernity. One who witnesses the following event, may attain a greater level of piety and self-actualization:

> ...the priest adorned with the glorious stones of memorial; even the holy garments which were for Aaron ...
>
> ...the people flocking towards the priest, while he pronounced, `Ye shall be clean from all your sins before the Lord.' ...
>
> ...the eye which saw the sanctuary in the fulness of its splendor; ...
>
> ...Happy the eye which saw the glory and honor of the temple; overshadowed with the divine glory, as a king in the midst of his palace; ... (MA, pp. 241-45)

Also worthy of veneration was the sight and majesty of the priest, as he read Torah, or led the community in praising the Eternal Name and pardoning sins. (ibid.) Wise focuses heavily on cultic metaphors. They serve as paradigms for personal transcendence, despite their strangeness in modernity.

We arrive at the "additional service" within Gate of Repentance (GR). Texts from all of Jewish tradition are incorporated. In this, GR is set apart from early Reform mahzorim. This openess is found in our next piece.

Unethanneh toqeph repeats, along with a preceding piece found earlier in the mahzor. (GR, p. 92-93) The section

begins with a focus on humanity's dignity, our distinction amidst all creation. Precedents are numerous. Hermann Cohen has a pietistic, yet human-oriented view of religious rite and ritual. He writes of any ceremony's ultimate goal:

> For the so-called sins against God, the special so-called sins against the ritual of divine service, have their only meaning in the moral improvement of man. [8]

Humans alone were gifted with being created in God's image. Alone amongst the animals we have:

> a skilful hand,
> a probing mind,
> a loving heart,
> a soul aspiring to know and fufil its destiny.
> (GR, p. 265)

The mahzor depicts how the priest prepared for Yom Kippur ministrations. An analogy is drawn between a high priest's purification of self and family and the modern Jew:

> So, too, we must purify ourselves
> and the institutions we hold sacred:
> our homes, our synagogues, our schools ...

These institutions have one sole purpose. They exist to empower and enable us as individuals and groups. Fortified in ability and resolve, we may carry forth Einhorn's mission:

> So may we too be priests,
> ministering to the needs of others,
> and making more apparent in the world
> the beauty of holiness. (ibid., p. 276)

This tradition must not be forgotten; it is emotionally and spiritually encouraging. The Jewish notion of remembrance serves not only to continue tradition, but it fosters self-actualization. A responsive reading teaches this:

> Some have strayed from the faith of their fathers,

and broken the chain of tradition.
Some have despised their birthright, and treated their heritage with contempt of indifference. ...

Yet "Israel" is never to be used as an excuse to obviate Israel's own principles of justice and ethics:

Some have cared only for their own people, forgetting that Judaism is not Judaism if it does not move us to love and serve mankind.
Some, by their wrong actions, or by their failure to act, have brought dishonour on the good name of our people. ...

And in the name of uniformity we sometimes disregard the greater virtue of integrity. (ibid., p. 278)

The martyrology section opens with an admonition. Passages address the idea of the "chosen people" and our duty to God. The selections are taken from Isaiah 42 (vs. 1-7, 49, 50, 52). Israel's glory in relation to the world reflects the degree to which we have endured adversity on Divine principle. (GR, pp. 287-88)

This thesis is not on spiritual historiography, or the hardships we have endured. Yet, Britain's Liberal mahzor appreciates history as a source for self-betterment:

Every age has its martyrs: teachers, students, simple men and women whose faith gives strength to the weak and hope to the despairing. They live in us all the generations to come. They form a golden chain in history. (ibid., p. 296)

The union between God and the Jewish people compels a penitent to have a sense of history; significantly, each person can share in the redemptive presence of Deity in time. A Jew of the late 1900's may not ignore the ravages of Nazism. A Jewish definition of self offers one response to the calamity. The editors draw on Jacob Glatstein's poetry.

Given the dominance of ritual and sacrificial themes, an allusion to the ner tamid, which Jewry represents, is not to be overlooked:

> Without Jews there is no Jewish God.
> If we leave this world
> The light will go out in Your tent.
> Since Abraham knew You in a cloud,
> You have burned in every Jewish face,
> You have glowed in every Jewish eye,
> And we made You in our image. ... (ibid., p. 298)

The Holocaust has changed the quality of our relation and trust with God. Even the thirty-six righteous of the world are asleep. God stands in risk of being abandoned:

> Who will dream You?
> Who will remember You?
> Who deny You?
> Who yearn for You?
> Who, on a lonely bridge,
> Will leave you - in order to return? (GR, p. 299)

"Let Us Ask Ourselves About Silence," tries to comprehend how human life was so cheap, if not wholly disregarded at that time. God and man are to blame; it seems that all kept silent. Additionally, a principle sin was the denial of our bond to others:

> For behind the silence we know this deepest human sin will be found: the sin of indifference. (ibid.)

Denying personal responsibility carries implications. Existentially and affectively, we deny man's Divine inner potential. A poem by Binem Heller concludes on this note, addressing individual irresponsibility during the 1940's:

> Only one thing was left - the patience to wait,
> To wait that justice might prevail one day.
> Perhaps that was part of my blame,
> That I kept silent, did not speak,
> As though I had nothing to say. (GR, p.300)

Immediately after this modern piece on human silence, the editors draw on Psalm 130:1. An ancient source of wisdom directs our action amidst the silence of moral indecision:

> Out of the depths I call to You, O Lord. Lord, hearken to my voice. (GR, p. 301)

We move to the Gates of Repentance (GOR). Rabbi Hoffman discusses the additional section in Gates of Understanding 2 (GOU). The absence of a cultic remembrance is critical. Modern editors have compensated for historical changes:

> they have had to construct liturgies for worshipers who no longer view the sacrificial cult as the dominant model for prayer. ...

Reform's goal is not to lessen the day's piety. Rather, Hoffman acknowledges that there is a new criterion used to develop siddurim:

> it is appropriate to sit in prayer all day; we require not shorter, but more meaningful prayer material to fill the hours until the final shofar blast announces the end of the fast. ...

Ultimately, Hoffman is loyal to the spirit of traditional rabbinism. He admits that the additional service is unconventional, yet deals with ethical and religious values sadly viewed in modernity as:

> a trash-heap of outmoded religious baggage. ...

Writing more as a rabbi than editor, Hoffman advocates values which religion must maintain and promulgate:

> Judaism still insists that Yom Kippur's message is not reducible to psychology-or to sociology, or politics, or any other modern discipline with which we feel comfortable. We ask that worshipers think about these Additional Prayers in terms of their age-old religious meanings, not their modern definitions. [9]

This view matches that of Frankl on the meeting ground of psychology and religion:

> The spirit (das Geistige) transcends psychology. Man finds this spiritual meaning for his own life only as he acts in a responsible way and commits himself to the search for his personal niche in life. Frankl's major criticism of existentialism as a philosophy is that, whereas it rightfully stresses man's subjective experience in the midst of life, it tends to ignore the objective reality of values. While Jean-Paul Sartre accentuates man's freedom from the circumstances of life, Frankl would add man's responsibility to the world of objective values. [10]

Hoffman's priorities are primarily theo-centric, over and above humanistic considerations. This does not negate the force of self-actualization in the mahzor; rather, it sets up the proper framework for a Jewish view of mankind's best possibility for fulfillment:

> Do not look back on what has been,
> forget the things of old:
> it is a new thing that I am doing-
> see it springing forth.
> I will bring streams to the wilderness,
> and rivers to the desert,
> to give drink to my people,
>
> the people I formed for Myself,
> to declare My praise. (GOR, p. 361)

All Judaism, both Reform and halakhic, sees human dignity contingent upon a proper orientation relative to God:

> We were made to be the crown of creation. Endowed with a portion of the divine spirit, we were commanded: "Walk before Me, and reach for perfection."
>
> We were called to hallow this world and bless it: "You shall be holy, for I, the Eternal One, am holy. " (ibid., pp. 362-63)

Modern humanity finds instruction from B. Shabbath 31a. [11] Through our inner lives we become aware of God. A

reference to Torah incorporates the concept of revelation:

> Raba said: At the final judgment we are asked:
> Did you conduct your business honestly?
> Did you set aside time for the study of Torah?
> Did you cultivate your mind?
> Did you try to understand the inner meaning
> of things?
> Did you wait hopefully for redemption?
> And if, in addition, reverence for the Lord was
> your treasure, then it is well with you.
> (GOR, p. 370)

"Isolation" corrupts our ability to respond to the needs of a shattered world. Neither self-actualization or teshubhah is a solitary event. In Judaism, one lives out a sequestered life in pain. This requires resolution. Absolution is offered through an altar metaphor:

> I lay my pain upon Your altar, loving God;
> This is my lamb, my ram, my sacrifice,
> My plea for pardon, plea for forgiveness,
> For all my sins of doing and not doing. ...
>
> My people's pains have flamed in sacrifice
> Upon Your altar through slow-moving time.
>
> Pain for all evil, hatred, cruelty.
> For the sick of body and the sick of heart,
>
> For all the loneliness, and all the lovelessness,
>
> The immeasureable loss of those that know not You -
> The pain of all the world, dear God, I place
> Before Your shrine. (GOR, p. 380)

With these observations, the discussion of additional liturgies ends. Our next concern will be afternoon worship ceremonies.

Full bibliographical details of the
works quoted here will be found
in the Bibliography

NOTES

[1] Hermann Cohen, Religion of Reason: Out of the Sources of Judaism, translated by Simon Kaplan (New York: Ungar Publishing Company, 1972), p. 219.

[2] ibid., pp. 225-26.

[3] ibid., pp. 227-28.

[4] Erich Fromm, Psychology and Religion (New Haven: Yale University Press, 1950), p. 92.

[5] Erich Fromm, Escape From Freedom (New York: Avon Books, 1941), p. 284.

[6] Kaufmann Kohler, Jewish Theology (New York: MacMillan, 1918), pp. 268-69.

[7] Religion of Reason, op. cit., p. 220.

[8] ibid., p. 219.

[9] Lawrence Hoffman, Gates of Understanding 2: Appreciating the Days of Awe (New York: CCAR, 1984), pp. 130-32.

[10] Earl A. Grollman, "Viktor E. Frankl: A Bridge Between Psychiatry and Religion," Conservative Judaism 19, (Fall 1964): p. 21.

[11] Hoffman, op. cit., p. 212.

CHAPTER TEN: YOM KIPPUR MINHAH / AFTERNOON SERVICES

Optimism may be detected by the afternoon Yom Kippur service in Birnbaum. We recall Hermann Cohen's notion of the symbolic "I," who represents the Jewish people and our destiny. [1] These themes occur in Etan Hikir (He Discerned), by Rabbi Elijah ben Mordecai of the eleventh century. The penitent who trusts in God becomes an exemplar of self-transcendence for himself and his ethnic group:

> The mighty champion Abraham discerned thy truth
> In an age when all failed to know how to please thee.
> Rejoicing in thee, he taught men to revere thee,
> And cheerfully he proclaimed thy grandeur to all.
> Those who had gone astray he led back to thy path,
> Hence he bears the name of father of thy people.
> He was careful in observing thy commandments,
> Glad to shelter beside thy protecting presence.
> Thy wayfarers he sustained with food of thy own,
> Teaching the penitent that there is none but thee.
> Because he believed in thee, he entreated thee
> And planted a grove to acclaim thy mighty acts.
> May this be ascribed also to our credit;
> For the sake of the patriarch forgive us.
> Treat us not according to our sins;
> Be thou our shield, for in thee we trust.
> (Birnbaum, p. 918)

Man has a higher and nobler aspect; there is more to life than satiating lower needs. Earlier in our `Olath Tamid discussion, we spoke of Maslow's hierarchy. Basic needs will only diminish once satiated by external sources.

This is not true of higher needs. Having discovered deeper levels of beauty, self-actualizing people seek this in progressively richer forms. Most significantly, the source and motivation for such satiation is internal. Drawing on ohilah and shema`h adon, Einhorn's afternoon service depicts one moved to greater self-actualization through an experience

of the Holy:

> My heart panteth after Thee and is mightily moved to seek Thee; it struggleth to find the words wherewith to make known its glowing emotions - that its surging yearning might be stilled. Every thought and meditation of mine leadeth me with an irresistible impulse to find Thee; for Thou whom none among mortals may comprehend and none may truly name, hast implanted into my bosom this desire to worship Thee in humble reverence. (`Olath Tamid, p. 153)

Maslow makes an analogy, the case of a lawyer driven by the cause of "justice," this too illustrates self-actualization. His parallel with Einhorn's penitent is striking:

> They protect and love these values, and if the values are threatened, they will be aroused to indignation, action, and often self-sacrifice. These values are not abstract to the self-actualizing person; they are as much a part of them as their bones and arteries. Self-actualizing people are motivated by the eternal verities, the B-Values, by pure truth and beauty in perfection. [2]

Birnbaum places Enosh Ekh Yitsdaq in Yom Kippur's musaph `amidah. (Birnbaum, pp. 769-70) Einhorn places his version amidst minhah. The poem depicts God as a Healer, Whose mercy is always available to the repentant:

> O, how would mortal man be found righteous before Him, who knoweth all things? But one balm for man's wounds there is: - Let him return unto his merciful Father, ere life's light be quenched and his days' work be ended. ....
>
> But if thou hast laid up for thyself the treasures of love, righteousness and pity - they will lead thy van and prepare for thee the smooth path. Therefore, get thee the gold of truth, before thy life's short day decline in death's dark night; it will, forsooth, lead thee to the paths of peace divine. (`Olath Tamid, pp. 173-74)

Despite human wrongdoing, God remains reliable. This is another instance of Einhorn's theology deriving from rabbinic

tradition. The possibility of teshubhah is implicit in the very nature of reality, placed there by God prior to creation. It is necessary for humanity's continuity. [3]

Einhorn clearly details the squalid moral environment in which the Jewish people developed and triumphantly thrived. There were "dark nights of superstition," "fiendish atrocities," and "degrading practices." Nonetheless, history testifies to the richness of our national character. Despite numerous and well-expounded details of oppression, historical "Israel" is a spiritual champion:

> Though he hath both deepened his conception of God and heightened his love for Him, yet the breath which quickened the spiritual life of our earliest epoch hath remained unchanged in its longing after God; it still sustaineth and swayeth our own spiritual aspirations. As then so now, the sons of Jacob believe that we are called to hold aloft the torch of God's truth; ... (`Olath Tamid, p. 180-81)

`Olath Tamid discusses the ancient ministrations of the High Priest on Yom Kippur. To those who hear his story, he represents a historical paradigm. Though no longer a part of modern Jewish life, his lesson survives. Living in such a fashion means sharing in these inner blessings; noteworthy of consideration is that Einhorn depicts the High Priest's the internal mood. The narrative assumes access to the same epistemology as a would a psychologist's case profile:

> The high-priest having performed the sacrifice in behalf of himself, his family and his tribe, turned his eye all aglow with repentance and hope, upon the multitude waiting in the outer hall. ...

An individual takes on his community's moral and spiritual burdens; so Einhorn commissions the Jews of his day. These

are quite demanding expectations. Yet, through public service, he finds an identity that transcends his singular private existence:

> In that moment, he stepped forth, now truly a priest, full of pious enthusiasm to implore mercy, no longer for himself or his own, but for all Israel. (`Olath Tamid, pp. 184-85)

Maslow illustrates the psychological manifestations of public duty:

> That one useful meaning of "good conditions" is "synergy," defined by Ruth Benedict as "social-institutional conditions which fuse selfishness and unselfishness, by arranging it so that when I pursue `selfish' gratifications, I automatically help others, and when I try to be altruistic, I automatically reward and gratify myself also; i.e., when the dichotomy or polar opposition between selfishness and altruism is resolved and transcended." [4]

This raises pertinent questions regarding the development of mahzorim. Following the destruction of the second temple, the sages assigned the cult a certain symbolism. Does this innovation set a precedent? May modern liturgists further allegorize, finding modern meaning in rabbinic notions regarding that loss?

These cannot be answered definitively. The extent to which one legitimately carries allegory lies in the mind and intentions of one who writes and uses a text. All we have before us as precedent is the record of Jewish history.

According to Petuchowski, there is a liberal current in the evolution of siddurim. This tendency can justify Einhorn's efforts. Petuchowski makes these observations: the eighteen blessings may have been fixed in nature and number,

but not in specific content; Reformers were often victorious; even Kabbalistic-Lurianic notions were able to enter the siddur; the notion of "traditional" prayerbook is more of an image than reality. [5]

All Reform texts provide an afternoon service. UPB 1894 provides a direct link to the sacrificial notion of `Olath Tamid. Einhorn's view of the cult as a metaphor set a guideline for future Reform appreciation of sacrifice.

UPB 1894 carries on the legacy. We are reminded that long ago, there was an actual corporeal cultic rite. The narrator speaks in terms akin to the asher yatzar eth ha-adam, of the early morning service. The body is spoken of, "with all its members."

> ... the heart, with its manifold sensations which influences its deepest recesses, everything that moves and lives within me, are gifts of grace from Thee. Therefore, with trembling reverence I offer my bodily and spiritual life on the flaming altar of devotion, as a burnt-offering to Thee, only One, whom no eye can behold, ... (UPB 1894, p. 205)

The text turns to the personal nature of our suffering. This is the diagnosis of one in psychic pain:

> ... I hear Thy voice of Lord! how, overwhelmed with shame, shall I lift up my face? ...
>
> I, who have so greatly transgressed, acted with duplicity, sinned against God and man, and neglected my own salvation: ...
>
> In my youth, I stumbled in a midst of sensuous deception, and in old age I bound myself in the fetters of apathy and ease. ...
>
> Must not the blush of shame suffuse my countenance? (ibid., pp. 206-07)

The text continues with Psalms and scriptural readings.

Amidst these, the UPB editors add unethanneh toqeph. (UPB, pp. 224-25) This placement is a unique innovation of the early American Reformers.

According to Professor Hoffman, the poem originates in the Byzantine era. This is considered to be an age of great Christian and Jewish liturgical creativity. Yet these eleventh-century writings portray a partial account of the historical atrocities against Jews. This period of horrible persecution gives rise to the poem's crucial sense of doom and destruction. [6]

The mood suggests self-realization, as understood from a Jewish perspective. God's absolute foreknowledge and power place the penitent in an appropriate theological and emotional position; one of dread and reverence:

> We will declare the greatness and holiness of this Day, for thereon Thy kingdom is exalted, Thy throne established in mercy and Thou judgest in truth. (UPB 1894, pp. 224-25)

The mahzor expansively details God's glory. A catalogue is presented of Divine capabilities. God assesses the essence of all earthly creatures, much as the pastoral shepherd evaluates his flock. Most determinative of all, we taught that God:

> appointest the limitations of all Thy creatures, ... (ibid.)

This last sentence seems to seal our fate. Yet even so, this decree may be overturned. However, before one learns of a possible reversal, we are reminded of what portends should we reject the option of teshubhah.

God's monarchical talents are awesomely foretold. Life and death, and the manner in which each of these shall be enacted in the coming year are detailed. God controls material and emotional destinies.

Maslow's discussion of the peak experience captures the sense of awe vital to any religious experience. It is one paralleled by unethanneh toqeph. He writes:

> In the peak-experience, such emotions as wonder, awe, reverence, humility, surrender, and even worship before the greatness of the experience are reported. [7]

The final word, literally and didactically for the penitent, is that man has an option. Free-will was not given without purpose. Thus, even God's decree is not an end point:

> But Repentance, Prayer and Charity avert the evil decree. (UPB 1894, pp. 224-25)

Penitence involves asserting human freedom over captivity to cosmic fortune. This is the goal of Jewish repentance, struggling against human belittlement is characteristic of self-actualization. In Escape From Freedom, Fromm argues for a sense of self liberated from external forces that threaten humanity's welfare as described by unethanneh toqeph.

The victory over sin which God desires for humanity is identical with that which we grant to our inner lives through prayer, righteous deeds, and atonement. Fromm writes that it is God's will that we be free:

> The will is free. Through the realization of his will man realizes his individual self, and this self-realization is a supreme satisfaction to the individual. Since it is God's command that will is

an act of the individual self, even God has no direct influence on man's decision. [8]

Following this, the text provides the oft-repeated passage from Ezekiel that God does not wish the death of the sinner, merely repentance. One could argue that this was redundant of the CCAR editors, as the immediately previous text affirms that same liturgical instruction.

UPB 1922 minhah opens with The Sinner's Tear. Illness of soul is synonymous with sin:

> The sting of guilt, the sinner's rod,
> Dejects my heart to nameless woe; ...
>
> Repentance fills the contrite heart,
> Consumes my bones, bedims my way;
> Transgressions bid my joys depart,
> And darkness hides the light of day.
> (UPB 1922, p. 219)

UPB 1922 also provides an unethanneh togeph. With minor variation, it parallels the traditional version. Birnbaum takes the time to list in detail the adversity and suffering which God shall bring to pass. (Birnbaum, pp. 791-92)

UPB 1922 maintains the same mood regarding God's awesome force in our lives. Yet, this reverence is invoked without instilling fear so graphically:

> How many shall pass away and how many shall be born; who shall live and who shall die, who in the fullness of his days and who before his time. Who shall be tranquil and who shall be harassed; who shall be brought low, and who shall be exalted. (UPB 1922, p. 238)

This is followed by a ministerial reading. The issue of being a "chosen people" arises along with the sense of our participation in history. The editors bring to daily, mundane affairs a compelling mood of religious obligation:

> We realize, alas, how remiss we have been as a community in upholding Thy name and sanctifying it before men. ...
>
> We have declared to the world that we were sent by Thee to teach justice and lovingkindness, brotherhood and peace. And yet, even in our own household, petty prejudices, class enmities, and the envious conflicts for the prizes of worldly gain, have not ceased. ...
>
> Preaching peace to the world, we have not established it, even in the midst of Israel. ...
>
> ... the Sabbath is the tie that binds us to Thee. And yet, we have denied our teaching by refusing to hallow the week of toil with hours of rest and worship. Thus we are discrediting ourselves, as ministers of the Lord, as a kingdom of priests, planted by Thee, and as a holy people, called by Thee to give light to the world. (ibid., pp. 242-43)

The mahzor celebrates our special role in history. Jewry "keeps aglow the pure faith in Thee." The Temple once was our center of devotion. Reform liturgy made this center an inner domain, "Thy law will be established in the hearts of men, and all Thy children will unite in peace and love to serve Thee, their Father and their God." (UPB 1922, p. 255)

The afternoon service includes a wider variety of Biblical and post-Biblical material than UPB 1894. We will examine talmudic and medieval texts which address our theme.

An unattributed talmudic source provides the penitent with an insight into the existence and use of shame:

> He who has a great sense of shame will not commit sin readily. There is a great difference between him who is ashamed before his own self and him who is ashamed before others. ... (UPB 1922, pp. 295-96)

Through awareness of personal limitations we grow:

> It speaks well for a man if he have a keen sense of shame. Contrition in the heart is better far

than much torturing of the flesh. ... (ibid.)

The editors employ the maxim of Rabbi Akiba regarding that which humbles and exalts, as well as the admonition from Pirqe~ Abhoth not to seek honor:

> He who humiliates himself will be lifted up; he who exalts himself will be humiliated. Honor avoids him who seeks honor; honor comes to him who shuns honor. (ibid.)

Cultic metaphor has its place. A passage discusses varied sacrifices one may bring. The finest sacrifice is finally described:

> but he who offers humility unto God and man, shall be rewarded as if he had offered all the sacrifices in the world. ...

"Intention" is a sacred offering, the realm of prayer and affect are germaine subjects:

> Even when words fail in prayer, the gates of heaven are open to tears. Prayer is Israel's only weapon, a weapon inherited from the fathers, a weapon tested in a thousand trials. (UPB 1922, p. 296)

Medieval insights follow. Selection XVIII from Maimonides addresses the necessity and purity of personal intent. One is not righteous and sagely for the sake of blessings or to merit `olam haba. This attitude is not true worship of God:

> God is not fittingly served from such motives, for it is fear that prompts our actions. The service we render Him from fear differs widely from that of the prophets and sages, ...
>
> it is excusable only as a preparation for that nobler service which springs from fuller knowledge and has its roots in love. (ibid., pp. 297-99)

Maimonides sees the reward of a godly life as the consciousness of having done right. Pertinent to our topic,

one aspires to think solely of the worth of his inner being and the integrity of one's character.

Delighting in the commandments, solely for their own sake, is the emotional goal of Jewish piety. The CCAR editors cite a passage in this spirit, that of Antigonos of Socho in Pirqe~ Abhoth 1.3:

> ... Be not like slaves who serve their master for the sake of the reward. (ibid.)

Selection XX of Ibn Pakuda advocates trust in God. This selection catalogues the consequences when we trust in anyone or anything other than Deity. A dependency on the works of creation causes sychophancy and humiliation. Even material abundance does not blind the pious from appreciation of God. Faith allows for the fullest human dignity. Should this vanish, God still remains:

> ... but he will rejoice in his portion, and not seek the injury of any one else, nor envy any other man his wealth. (UPB 1922., p. 301)

The Torah reading follows. The afternoon service of UPB 1945 is our next concern. Once unethanneh togeph is recited, the mahzor adds a choral piece from traditional liturgy. We see Judaism's confidence that honest repentance will not go unheeded. To have faith is to be self-actualized. The passage concludes with language akin to the ge-ulah. Ge-ulah precedes the regular and holiday `amidah, proclaiming God as mankind's Redeemer. It is appropriate for a mood which follows on the heels of a sincere repentance:

> Let man prepare his heart
> God will in love respond;

O Lord, open Thou my lips
That my mouth may speak Thy praise.
May the words of my mouth
And the thoughts of my heart
Be acceptable to Thee
My Strength and my Redeemer. (UPB 1945, p. 258)

`Alenu precedes a recitation of Jewish religious history. A penitent must be made aware that the same God Who works through history amply serves the purpose of self-actualization. UPB 1945 is no disappointment. Thus, as before, the mahzor comes to remind us that we are remiss in remembering our people's mission. Israel's sufferings have drawn off energies better spent on self-assessment. Our tormentors' crimes do not excuse this neglect of self; indeed, they have worsened it. Reform liturgists teach from history's lessons. We can and have done better:

> We have lacked the moral power, which our heroic forefathers had, even in the face of unjust hate, to point to our own breasts and say: we, too, have sinned, have committed iniquity, have transgressed. (ibid., p. 263)

Reform congregants of 1945 are reminded, as were their ancestors of 1922 and 1894, that the cult once existed and was replaced by a liturgical service. A new priority opens the retelling. A poignantly monotheistic statement, human honor is bound to the role and rule of God in our lives and the universe:

> Thou art our God and there is none else. Thou hast fashioned man in Thine image, Thou hast ordained the way of life in which he may walk so that he might become holy as Thou art holy. ...

Also, our God is linked to "the covenant." The Reform Jew learns that ethical monotheism and the concept of the

"chosen people" have superseded the atonement efficacy of the ritual cult:

> Thou didst make an everlasting covenant with Israel and didst appoint him to be a messenger of Thy truth and to bring the assurance of Thine all-sustaining love to the peoples of the earth. (ibid., p. 265)

The upcoming passages suggest an interesting cause and effect sequence. A silent prayer ponders Jewish piety throughout the ages. Our ancestors are praised for their tenacity in holding to the covenant. Eras of adversity did not diminish our people's character. Faith fostered hope for the future within individual Jew and Jewry alike. (UPB 1945, p. 274)

The editors reinforce this outlook with a hymn found in traditional mahzorim. The piece also reflects Einhorn's sense of messianism. UPB 1945 includes "All The World Shall Come To Serve Thee." A time is depicted when knowledge of the one true God will unite the world. Idolatry will be extirpated. Spiritual wisdom will increase. Religious diversity and moral discord will have vanished. (ibid., p. 275)

Minhah in Gate of Repentance (GR) opens with Biblical excerpts from Psalms and Isaiah. After Leviticus 19 and Jonah, texts resume relating to our theme. The `amidah renders its Hebrew creatively. Reverence for the past and historical consciousness blend with a firm foothold in modernity. An innovation of the abhoth comes:

> Our own experience and the historic wisdom of our people unite to teach us of his redeeming love. ...
>
> Let us learn to enrich the teaching of our heritage

> with the knowledge of our own time. So shall we, by our lives and our labours, bring nearer to its realisation the great hope inherited from our forefathers, for the redemption of all humanity in a world transformed by liberty, justice and peace. ... (GR, p. 352)

Gebhuroth is also presented creatively. Despite our humble origins, we have the task to sanctify life. Consistent with Jewish tradition, GR maintains that we are God's partners:

> Sharing in Your creative work, our lives acquire an eternal quality, which enobles our life on earth and helps us to face death with a serene trust in Your eternal providence. (ibid., p. 353)

Judaism refuses to accept an understanding of repentance /self-actualization as a solitary event. A reading which underscores this viewpoint follows the `amidah:

> How far we are from having realised the ideal of brotherhood which our religion so plainly teaches us! May this day impress on us anew that personal piety is only a part of what we owe to God, that we must also fashion a society acceptable to him, a family of families united in mutual concern and care, and in obedience to God's will. ...

A penitent's inner life is central to any change we will make, whether personal or public. Human affect is never dismissed or neglected in this worldview:

> Let now an infinite presence enter our souls and our thoughts, teaching us a gentleness transcending force and melting our hardness of heart. May this penitential season make us more sensitive to the needs of our fellow men, and more responsive to their spoken and unspoken pleas for sympathy and help. (ibid., p. 354)

`Abhodah also becomes a creative innovation, stressing values of human betterment. This deserves comment. The traditional form of `abhodah refers directly to the cult and

its restoration. Now, the editors seem to argue that a modern definition of sacrifice is needed. Attention must be paid to the inner world of the psychological realm:

> When doubt, anxiety or pain tempt us to turn away from You, grant that our prayers may find their answer in firmer courage, deeper insight and greater fortitude. May we learn to overcome doubt, endure anxiety, and bear pain bravely, that with hearts and minds less troubled, we may come closer to You and to our fellow-men. (ibid., p. 357)

The minhah service in Gates of Repentance (GOR) does not open with Psalm 145. It is replaced with a piece written for this volume based on Isaiah 43:21. [9] Twice we find the refrain, "This people You have formed still lives to tell Your praise." Mission and selection of the Jewish people are adapted to the modern outlook:

> See this people, few in number, to the world unknown,
> declaring at the beginning of its history
> what will be its history;
> see this people choose the mission chooses it
> in the way it has foretold. See this people. ...

God transcends us; as the Jewish people made our way through history, we continually sought Deity as a reference point from which to draw strength. The mahzor teaches that God is manifest in time and in relationship:

> We look up to our God, and we know eternity is in us.
> We look into each other's faces, and we know who we are.
> We look up to our God, and we know eternity is in us. (GOR, pp. 394-95)

Gebhuroth contains healing metaphors which are appropriate to this phase of the `amidah, where Divine strength is sought in human life. GOR indicates that this is

a version rendered from the Hebrew; Hoffman reports that the traditional Holy Day gebhuroth "insert" is missing: [9]

> We pray to stand upright, we fallen; to be healed, we suffers; we pray to break the bonds that keep us from the world of beauty; we pray for opened eyes, we who are blind to our authentic selves. We pray that we may walk in the garden of a purposeful life, our own powers in touch with the power of the world. (GOR, p. 400)

Gate of Repentance (GR) and Gates of Repentance (GOR) share the following passage, "Let Now An Infinite Presence." We have discussed the opening paragraph in the GR discussion. GOR continues with the responsive reading shared by both mahzorim. Despite minor changes, the theme is the same:

> Then we shall be sensitive to the needs of our neighbors, and responsive to their pleas. (GOR, p. 403)

We recall B. Yoma 8b. The necessity of good relations between people is reinforced. Hermann Cohen is bold enough to state that person to person reconciliation itself is atonement with God. [10] Here, the goal is to deepen that bond. Alienation from one another presents a psychological and religious crisis. Self-actualization and teshubhah are aided by a liturgy which ameliorates our separateness:

> All whose faces we forget from one encounter to the next;
> and those who never seem to find a resting-place in the family of the secure. ...
>
> Those who are unloved, with none to love; all widows and widowers, abandoned husbands and wives, neglected children.
>
> All who are deprived by the callousness of others. and all who have been driven from their homes by wars they never made.
>
> To all these, O God, may we respond with

open hearts! (ibid., p. 403)

The Gates of Repentance (GOR) innovates `al het. The Hebrew phrase which opens the rite may be translated, "for the sin which we have committed before You, O God." It is an admission that God is aware of our wrong-doing and that we acknowledge God's cognizance as well as our own culpability before Omniscience.

This fact must be underscored. Progressive and innovative religious ideas are often thought of as humanistic. This is not at all true for GOR. Sins perpetrated before God are presented. These sins are akin to the obstacles Petuchowski discussed, blocking self-realization and teshubhah:

> We have sinned against life by keeping silent in the face of injustice. ...
>
> We have failed to respect those made in the image of God.
> We have withheld our love from those who depend on us. ...
>
> We have conformed to fashion and not to conscience. ...
>
> We have sinned against ourselves and paid scant heed to the life of the spirit.
> We have sinned against ourselves and have not risen to fulfill the best that is in us.
> (GOR, p. 404)

"From Creation To Redemption" is a sub-section which recounts Jewish history. Values of self-actualization and penitence are highlighted. Our first example is arranged somewhat differently in Gate of Repentance. (GR, pp. 267-68) "You Gave Us The Power Of Speech," addresses our moral directedness, implicit from creation itself.

The nature of such potential is that it compels us to develop proper and redemptive relations with others. Towards this end, the faculty for speech is a "magic gift." Still, there is an incompleteness:

> Though each individual,
> unaided and alone, is weak and helpless,
> Your gift of love brings us strength: ...

God works to bring about good and mutual healing, a crucial element under study in this thesis:

> Sometimes we have lived at peace with
> one another,
> but all too often we are deaf
> to the divine wisdom within us,
> preferring the law of the jungle,
> preferring war to peace,
> preferring evil to good. (GOR, p. 416)

"Some Have Strayed" has not been discussed previously, though it is in the British Liberal mahzor. (GR, p.277-78) The admission comes that many might find unpleasing to hear. Not all Jews live their lives consistently with our heritage. Disregarding our past has led to a series of wrongs. Interestingly, a Progressive mahzor suggests that Divine commandments are redemptive. The following passage suggests an idea encountered often before, Reform theological notions are not such distant cousins to those of Orthodoxy:

> Some are deaf to the music of Mitzvot, and they
> shut their eyes to the beauty of holiness. (GOR, p. 425)

"If God's Spirit Still Breathes Within You" inspires a messianic mood. Such faith "illumines the darkness in which you dwell." On Yom Kippur we come to synagogue to initiate change. The liturgy invokes memories of sacrifice and exile.

Here, in an American mahzor of the late twentieth century, we see Einhorn's belief that dispersion from the Land was not without purpose.

These words are for an American synagogue. To be alive on "this shore" is portrayed as part of Jewish history:

> this house is but a spark, a remnant saved
> by a miracle, from that great fire
> kept by our fathers always upon their altars.
> Who can say? Did not the torrents of their
> tears carry us safely to this shore?
> Perhaps their prayers were the price of our
> salvation. (ibid., p. 427)

Not surprisingly, this post-Holocaust mahzor has a section is entitled, "Rebirth."

> After the suffering we rose up, refusing to
> die. We rose to tend the wounded and
> comfort the bereaved;
> to strengthen old communities and establish
> new ones;
> to open new synagogues, to build new schools. ...

Early Reformers Geiger and Frankel saw an ongoing process of life and renewal in Jewish history. Gates of Repentance takes as a source of modern pride our people's generational spirit to persevere and thrive:

> And we began to write a new chapter in our old book,
> continuing the story of Israel, the eternal people. ...

A modern Jew responds to life, aware of this particular era's demands. However, spirituality/actualization flows from acknowledging this need to preserve Jewish life:

> Lord, teach us to do and to hear
> the command that rests upon us now:
> to honor the memory of the slain,
> to bring our people back to life,
> to bear witness before the world to Your
> glory and to the goodness of life. (GOR, p. 442)

At this point we leave behind the afternoon liturgies.

Full bibliographical details of the
works quoted here will be found
in the Bibliography

NOTES

[1] Hermann Cohen, Religion of Reason: Out of the Sources of Judaism, translated by Simon Kaplan (New York: Ungar Publishing Company, 1972), p. 234.

[2] Abraham Maslow, The Farther Reaches of Human Nature (New York: Penguin Books, 1971), pp. 184-85.

[3] Jakob J. Petuchowski, "The Concept of Teshuvah in the Bible and Talmud," Judaism 17:2, (Spring 1968): p. 178.

[4] Farther Reaches, op. cit., p. 135.

[5] Jakob J. Petuchowski, "Some Laws of Jewish Liturgical Development," Judaism 34, (Summer 1985): pp. 313-24 passim.

[6] Lawrence Hoffman, Gates of Understanding 2: Appreciating the Days of Awe (New York: CCAR, 1984), pp. 75-78 passim.

[7] Abraham Maslow, Religions, Values, and Peak Experiences (New York: Penguin Books, 1976), p. 65.

[8] Erich Fromm, Escape From Freedom (New York: Avon Books, 1941), p. 89.

[9] Hoffman, op. cit., p. 214.

[10] Religion of Reason, op. cit., p. 220.

## CHAPTER ELEVEN: YIZKOR SERVICES

Following the atonement evening sermon, Wise places a yizkor petition. Here, Minhag Amerika (MA) takes a somber view of humanity. A penitent must feel humble before God. Yet, regarding self-actualization, such verses may seem to detract from fostering that very state of being:

> Man is feeble and perishable, his devises and efforts are vain. Like a shadow passes the son of man, and no trace is left of his footprints. Scarcely born he walks on to his sepulcher, over pain and disappointment he hastens into the night of the grave. ...
>
> Like firey coals the passions burn in the human breast and beguile to enjoyment and wickedness. But delight expires in enjoyment, and remorse follows wickedness. Sin consumes the marrow of life, the heart shrinks in enjoyment. ...
>
> Discontentment abides in palaces as in the beggar's hut. An insatiable heart heaves in the midst of the brightest opulence. Finally death closes all, the combat and the struggle, grief and joy, pain and delight. The broken eye is satisfied of seeing, the benumbed heart has enough of earthly possessions. (MA, pp. 66-68)

Obviously, Wise did not write with the teachings of our therapists in mind. Yet, a very powerful God-concept serves to dispel this malaise. Though his congregants lived in a different era from their ancestors they were still Jews. The great value of the Jewish heritage and a strong faith in God is the common thread between halakhic and Reform Jews. Liberal Jews can find in that legacy and faith a remedy for the malaise which the atonement season addresses.

For Wise, revelation is the means by which "paternal goodness" has been solely given to mankind. Benefits of "reason and free will" are also a divine gift. For all

these, man "can not be born to an aimless existence."

> Thou art supreme goodness, O Lord, Thou hast not gifted us with this mighty yearning after thy light, this indomitable panting after the infinite, this restless longing after unattainable and indefinable ideals, this eternal dissatisfaction with the world, its treasures and charms, to disappoint us at last, and deliver us to the worms of the dust after a life of struggle, anxiety and pain. (MA, p. 72)

Minhag Amerika includes silent reflections for the deceased. This sets a precedent. Family, spouses, and friends are recalled. Future mahzorim develop and continue this rubric. A brief survey excerpts passages where traits worthy of emulation are detailed in order to empower self-realization within a current generation of Jewish congregants.

For all those we would mourn, the text reads:

> For ever thine image will live in my soul and be my guiding star on the path of virtue in my pilgrimage to eternal life, that arrived at the throne of mercy, I may be deemed worthy of Thee in the presence of God. (MA, pp. 78, 80)

The mother's heart proved itself a "paradise of thine offspring." A wife's memory "revives" "the love, the tenderness, the fidelity and self-denial" which merit sacred invocation. Similar images arise when recalling the deceased husband. The pained loss of a child does not erase the ability to emulate; "angelic innocence" and a "spotless soul" inspires one to live more fully. Remaining testimonies to the departed inspire "love," "virtue," as well as the memory of "pleasant hours" spent together. (ibid.)

The text summarizes these selections. The memory and

merit of the deceased now occupy their rightful place in the synagogue:

> Your memory lives in this godly congregation and this holy temple. ...

On this special evening, we implore those who have left this life; our appeal is both didactic and spiritual:

> Descend from heavens high to us earthly pilgrims, let us feel your presence to inspire us for all that is good and great, for all that is sublime and godly; that the seeds you have cast into our hearts may bear golden fruits. ...

Through our beloved ancestors, we are brought the "divine voice of atonement;" thereafter we enter into a deeper relationship with God. (ibid.)

MA is the only mahzor to have its memorial service in the evening. ʿOlath Tamid, like all other Liberal mahzorim, has the service during Yom Kippur day itself. The "memorial service" furthers the notion of priestly character, transmitted through the vehicle of family:

> Be their number small or large among whom he labored, with whom or for whom he lived, they will not forget him. His face, transfigured by the rays of loving memory, will beam upon them ever anew and cheer them on to follow the paths which he in life walked in justice and righteous. At his bier, even his enemies will be wooed from their hatred and will be won over by the spell of his example. (ʿOlath Tamid, pp. 206-07)

This is a celebration of the human potential, understood as the people Israel. God gives humanity the ability to craft a better self. Einhorn characteristically expresses this idea in religious terms:

> This very body,- frail cerement woven of dust though it be - Thou hast dignified to be a dwelling place of Thine, a sanctuary unto Thee, a minister unto Thy spirit, heaven-born, which Thou hast united with it

> for the brief span of its earthly pilgrimage. Even this clay-moulded frame issued pure from Thine hand. Thou hast implanted in it the capacity for sin, but not sin itself. ... (`Olath Tamid, pp. 206-08)

The dignity of an individual, even that of the body, is not neglected by Einhorn, noteworthy for its place in the memorial service. These are traits of self-actualized people recognized by psychology:

> That repression of religiousness can occur is no longer a surprise when we realize the intimate quality inherent in genuine religiousness. Nor is it surprising occasionally to find flagrantly religious motifs in dreams of people who are manifestly irreligious, because we have seen that there is not only repressed and unconscious libido, but also repressed and unconscious religio. [1]

Union Prayer Book (UPB) memorials come next. The emergence of a major United States prayerbook merits a few words. Dr. Petuchowski has written of the unique nature of Reform's contribution to the development of this particular piece of Jewish liturgy. His study of progressive liturgical history details many factors which culminated in the special approach Reform takes in its memorial rite.

Extremely relevant to our concern is the recognition of psychological factors which precipitated innovation. A need was felt by the liturgists to address the inner concerns of those who prayed; this was found more pressing than religious legalities or philosophical matters:

> Yet the over-all impression one gains is that the liturgists producing those prayers and meditations were far less concerned with theological niceties than they were with comforting the mourners, and turning the Memorial Service into a didactic for the contemplation of life, death, and immortality. [2]

Drawing on Petuchowski's findings, we see that

liturgical innovations can meet congregants' needs. The precedent set with yizkor is one based on sensitivity to changing religious needs. The appeal of yizkor merits our attention because it is an example of how liturgy can address the human situation.

UPB 1894 speaks directly to Yom Kippur as a day for self-actualization. The day comes to "sanctify" and "purify." Metaphors involving dying, death, and the afterlife are used in the memorial service.

The editors draw on Minhag Amerika's memorial rite in crafting their own. (MA, p. 68) Teshubhah occupies a place in the cultivation of eternal values. The very moment of birth is understood as the beginning of the "pilgrimage to the sepulchre." Evil too, has its role:

> Passions burn in the human breast and beguile to pleasure and to sinfulness. But the delight ends with the enjoyment, sin consumes the marrow of life; indulgence dwarfs the best impulses of the soul. Success and disappointment, pleasure and pain, mark the pathway of our earthly pilgrimage. Human life is a struggle against forces without and passions within. (UPB 1894, pp. 294-95)

The modern term "self-actualization" is the antidote for the potential meaninglessness of life. Faced with ultimate physical death, there are alternate choices. The congregant aspires to have a death like that of "the righteous." He begs God, "Suffer us not to pass away in our sins, O Judge of life and death." God enables and empowers self-realization in the face of death:

> Teach us to number our days, to improve the few hours ere they vanish. Grant to us all, the small

> and the great, the young and the old, strength and understanding, that we may not delay to remove from our midst all that is displeasing in Thy sight, thus to become reconciled to Thee. (ibid., p. 296)

Reflections follow Psalm 23. God remains constant amidst the contemplation and memory of our dead. "Why Art Thou Cast Down, My Soul?" and "Forget Thine Anguish," give the penitent this perspective. (ibid., pp. 298-301)

Yizkor concludes with a choral work. The righteous are assured that God's glory, "surroundeth The souls of saintly mortals." Life is to have been an aspiring to eternal values. This actualizes the soul and binds one to God:

> The soul, the Father's image,
> Defieth all corruption;
> Is like Himself, eternal;
> Though orbs from skies may sever,
> The soul lives on forever. (UPB 1894, p. 308)

UPB 1922 opens its yizkor similarly. We see much of the same material as in UPB 1894. What makes UPB 1922 distinct is the sense of reciprocity. A necessary sense of cosmic justice is manifest in the destiny of the individual soul. Given that there is good in the universe, our own soul's goodness shall not be wasted:

> It cannot be that Thou has endowed us with a mighty yearning after the infinite, with an unceasing dissatisfaction with the world, its treasures and charms, only to disappoint us at last, and to give us over to nothingness after a life of struggle, anxiety and pain. (UPB 1922, p. 329)

Grollman's commentary on Frankl is helpful here. God represents an absolute standard. Human beings are finite; we cannot fully evaluate our lives amidst the incomprehensible forces assail us. Yet, ultimate meaning and purpose do exist.

This certainty provides the vehicle of human survival:

> There is yet another approach - the quest for Supra-meaning. Frankl quotes Levi Yitzhak: "It is not why I suffer but whether I suffer in Thy name." To Frankl, "An ultimate meaning by its very nature exceeds man's limited intellectual capacity, which Logotherapy speaks of as the Supra-meaning." For the religionist, the belief in a Supra-meaning presupposes a belief and faith in a Supra-Being called God. Both the Supra-meaning and the Supra-Being transcend the boundaries of man's existence and intelligence, for religious creativity defies intellectual descriptions. God exists for Frankl and is not glibly psychologized as Jung's objective psyche or collective unconscious. [3]

Thus, given tools of self-actualization, the following liturgical piece gains clarity and relevance:

> Thou hast put eternity into our hearts; Thou hast filled our souls with a longing for life beyond the grave; Thou deceivest not, Thou God of truth. Supreme justice art Thou, O Lord. (UPB 1922, p. 329)

The metaphor of our righteous ancestors is used in UPB 1922. Memory allows us to mourn; paradoxically, we also find exemplars. In the context of a responsive reading, leaders of previous eras are described for the penitent of today:

> ... giving counsel by their understanding and foresight.
> Wise and eloquent in their teachings, and through knowledge and might fit helpers of the people.
> All these were honored in their generation, and were the glory of their times. ...

Though some are recalled and known to the people, there are the dead <u>tzaddikim</u> who are not remembered:

> But their righteousness has not been forgotten, and the glory of their work cannot be blotted out. (ibid., p. 332)

The penitent's inner life dominates <u>yizkor</u> in UPB 1945. A "reader" passage reminds the congregant that sin is a perceptual state. Once again, Reform Judaism reveals its

consistency with Jewish tradition. B. Sukkah 52a teaches that sin appears differently, dependent upon the character of the individual. B. Yoma 39a teaches that sin dulls the heart and blunts our understanding.

Yom Kippur is the most suitable day to recall our perceptual finitude as human beings, let alone as sinners:

> O God, who art Master of life and death, we know how limited is our wisdom, how short our vision. ...
>
> We strain our eyes to see what lies beyond the gate, but all is darkness to our mortal sight. (UPB 1945, p. 314)

The piece continues by praising God for the true knowledge which He alone possesses. Human finitude does not prevent us from realizing the vast potential we do possess. Rather, Jewish monotheism recognizes and instills that there is a source which is transcendent of human capabilities, even at their greatest extent.

We attempt to find God, yet Deity is a mystery beyond the limits of human comprehension. Still, in searching for this God, we find our best selves. This is the didactic of the liturgy. We are not forgotten in the grandeur of Deity. We see this in a choral piece and in a response reading:

> Look above!
> God is love!
> Comfort take, O soul, in God,
> To the skies
> Turn thine eyes;
> Every tear on earth that flows
> God, the world's great Ruler, knows. ...
>
> Let us call to remembrance the great and good,
> through whom the Lord hath wrought great glory.
> (ibid., p. 315)

The UPB 1945 yizkor comes to an end with these readings. A recitation of Jewish history fosters our pious veneration of countless martyrs. Their finished lives encourage our own actualization in the present-day. The editors then provide a selections of readings for the private recollection of deceased family members. (UPB 1945, pp. 316-21)

The Gate of Repentance (GR) memorials come next. Fromm was greatly interested in the idea of psychic productivity. Our thoughts and feelings are elements of our identity. Through thought and feelings, we act in an inward fashion:

> The "productive" orientation of personality refers to a fundamental attitude, a mode of relatedness in all realms of human experience. It covers mental, emotional, and sensory responses to others, to oneself, and to things. Productiveness is man's ability to use his powers and to realize the potentialities inherent in him. ...
>
> **Productiveness is an attitude which every human being is capable of, unless he is mentally and emotionally crippled.** [4]

Behavior, though important, is not the only criterion by which we are known. The mahzor affirms this:

> We live in deeds, not years; in thoughts, not breaths;
> In feelings, not figures on a dial.
> We should count time by heart-throbs. He most lives
> Who thinks most-feels the noblest-acts the best. ...

For Maslow, we begin our growth on the most primary developmental levels. GR advocates a sense of penitence that begins internally, focusing on emotional needs. Atonement liturgy recognizes the depth of our inner worlds. Yet, even more exacting than Maslow is the British Liberal mahzor which teaches that one must begin by meeting the more advanced

needs for belonging, esteem, knowledge, and understanding:

> Let us not delay to remove from our midst whatever limits our vision, hampers our growth and diminishes our self-respect; all that spoils our relations with our fellow man, and holds us back from giving to mankind what, at our best, we are able to give. ... (GR, p. 371)

Unlike the UPB series, personal memorials for relatives are not provided. El male~ rahamim, qaddish, and the finale of Psalm 23 complete the memorial service.

The Gates of Repentance (GOR) yizkor comes next. The modern Reform mahzor collects wisdom from all ages of Jewish history. Yizkor opens with Judah HaLevi's "Lord, I Yearn Only To Be Near You." [5] The text comes from Sephardic ritual; its inclusion reflects a Jewish catholicism in the compiling of a contemporary liturgy.

HaLevi's poem manifests the affect which is a necessary psychological component of an authentic atonement experience. Hence, is it appropriate in a penitential service. One hears echoes of lament; this evokes an image of one stranded in the lower regions of Maslow's hierarchy. Yet, Frankl indicates that amidst this suffering, we find the potential to make positive choices in response to adversity. The American Reform mahzor presents the building blocks of teshubhah:

> Do not despise my lowly state.
> Before I grow so weak, so heavy with mortality
> that I bend and fall,
> and my bones, brittle with age,
> become food for moth and worm,
> be my help, O be my help. (GOR, p. 477)

Passions have enslaved the penitent. Amidst the stupor of his sin, he does not quite understand that nonetheless,

he could have been pious:

> ... could I have served You as I needed to? ...
>
> My nature has pursued me, possessed me,
> driven and flayed me,
> A doubtful friend from childhood on. ...

Despite the diverse mahzorim we have studied, Jewish liturgy has one remedy for the malady of the spiritual condition of sin. Only a Divine Source and a sacred way of life is of avail:

> What then do I really have besides Your
> presence?
> Stripped of my pretensions, naked at the
> last, here I stand,
> and only Your goodness can clothe and
> shelter me.
> For nothing now remains but this:
> Lord, I yearn only to be near You! (ibid., p. 478)

Specific remembrance recitations for deceased loved ones are not provided, though a generalized petition entitled yizkor and el male~ rahamim bring us to the final rubric of the memorial rite, the qaddish yathom. (GOR, pp. 491-94)

Full bibliographical details of the
works quoted here will be found
in the Bibliography

NOTES

[1] Viktor E. Frankl, The Unconscious God (New York: Washington Square Press, 1975), p. 48.

[2] Jakob J. Petuchowski, Prayerbook Reform in Europe: The Liturgy of European Liberal and Reform Judaism (New York: The World Union for Progressive Judaism, Ltd., 1968), p. 332.

[3] Earl A. Grollman, "Viktor E. Frankl: A Bridge Between Psychiatry and Religion," Conservative Judaism 19, (Fall 1964): p. 22.

[4] Erich Fromm, Man for Himself: An Inquiry into the Psychology of Ethics (New York: Fawcett, 1975), pp. 91-92.

[5] Lawrence Hoffman, Gates of Understanding 2: Appreciating the Days of Awe (New York: CCAR, 1984), p. 223.

## CHAPTER TWELVE: NE'ILAH SERVICES

The ne'ilah service in Birnbaum contains "Thou Dost Reach Out Thy Hand To Transgressor." According to the editor, this piece teaches of God's eternal willingness to forgive sincere penitents. Originally, the passage was thought to be part of the ninth-century siddur of Rav Amran Goan. (Birnbaum, p. 971-72)

God teaches righteousness and social harmony. Through God we have a source of limitless forgiveness from sin. We deserve pardon even though, "our ultimate end is the worm." God's compassion will prevail. The mahzor cites B. Yoma 87b, bringing to the text "What Are We? What Is Our Life?" These questions arise:

> What are we? What is our life? What is our goodness? What is our virtue? What our help? What is our strength? What our might? What can we say to thee, Lord our God and God of our fathers? (ibid., p. 972)

The liturgy combines the character of man and the nature of God. The result is the sacred opportunity of a special day set aside solely for atonement:

> Thou, Lord our God, didst graciously grant us this Day of Atonement, ending in the complete forgiveness of all our iniquities, that we may cease to do wrong, that we may turn to thee and observe thy pleasing laws wholeheartedly. (ibid.)

Atonement prevents further wrong; religious ordinances enable the Divine/human link:

> From the standpoint of Judaism, "Cleanliness is Godliness." The Bible, the Talmud, and other great texts of Jewish religious law are, in a sense, treatises on cleanliness of the body, of the mind and of the soul. The purpose of Jewish Law is to combat the impurities that threaten to invade man and to protect him from unclean speech, sordid

thoughts, ugly motives, impure family life and other vices that blemish our society. [1]

Drawing on Isaiah 55, Ezekiel 18 and 33, the passage concludes with typical Jewish assessments of God, sin, humanity, and their interrelation:

> Let the wicked man give up his ways, and the evil man his designs; let him turn back to the Lord who will have pity on him, to our God who pardons abundantly. ...
>
> Thou art a God ready to pardon, gracious and merciful, slow to anger, rich in kindness and abundantly beneficent. ...
>
> I have desire for the anyone to die, says the Lord; so repent and live. (Birnbaum, p. 974)

Now a positive mood shift comes. Prior to elohai ad she lo notsarti, comes a statement which unites Israel's destiny with God, through atonement:

> Thou art the Pardoner of Israel, the Forgiver of the tribes of Yeshrun in every generation; besides thee we have no King who pardons and forgives. (ibid.)

"Our Crushing Poverty" furthers this link. It teaches that until the very end of life, God seeks human repentance:

> Look upon our sore distress, do not put us to shame;
> Fulfill our desire to attain knowledge of thy ways;
> Endow young and old with a spirit of intelligence;
> Strengthen, invigorate those eager to do thy will. ...
>
> Holy One, behold, the fitting pleaders have ceased;
> Accept my vocal expression as a vast offering;
> Let my song this day be attached to thy crown,
> Omnipotent God, who art girded with power. ...
> (Birnbaum, pp. 992-94)

Relying on payyetanim and rabbinic sages, Birnbaum has passed on a wealth of self-actualization passages. The mahzor sets a precedent for inserting poetry into a formal liturgy of tradition. As we move to non-Orthodox texts, we see how

our theme is handled by Progressive Judaism.

Minhag Amerika (MA) opens its ne'ilah with the theme of God as a healer:

> Bless him who forgiveth all thine iniquities, and healeth all thy diseases; who redeemth thy life from the grave, and crowneth thee with grace and mercy; who satisfieth thy rejuvenated spirit with goodness, and reneweth thy youth life eagles (plummage), God executeth righteousness and justice to all the oppressed ones. He made known his ways unto Moses, unto the Children of Israel his acts: (MA, p. 277)

God serves as an agent of rejuvenation and healing. This matches the psychological notion of "inner biology." For Fromm, the deprivation of these crucial human needs breeds spiritual sickness. [2] Self-actualization involves transcending neurosis and pathology. For Maslow, self-actualization is understood as a medical model. [3] Progressive liturgy provides a common ground for teachings of religion and psychology.

Ne'ilah in MA provides room for a sermon, scriptural material, and prose essays. These passages address the shame brought on by turning from God, and the realization that without God, there can be no repentance or redemption. The penitent must have a change of life and heart:

> If ye will not hear, my soul shall weep in secret places because of your pride, in silence my tears shall flow, because the flock of the Lord mourns in captivity. ...
>
> - We lie down in our shame and confusion covereth us, for we have sinned against God, our Lord, we and our fathers, from our youth even until this day; and we have not hearkened to the voice of the Lord. ... (MA, p. 283)

This testifies to Judaism's conviction that we must use

our gift of free will. Classical Reform thinker, Kaufmann Kohler, held to this view despite his non-traditional use of the sources. Fear of God is in our hands; it is this which makes us Divine. [4]

The psychology of self-actualization complements the traditional Jewish view. Having freedom is part of the cosmic order. We find this in Fromm:

> Human existence begins when the lack of fixation of action by instincts exceeds a certain point; when the adaptation to nature loses its coercive character; when the way to act is no longer fixed by hereditarily given mechanisms. In other words, **human existence and freedom are from the beginning inseperable.** [5]

A final observation on Minhag Amerika comes in the wording and translation which Wise has in the confessional material. The short version is found once during the evening, morning, and nei'lah services, and twice during the musaph. (MA, pp. 58, 162, 295 and pp. 221 and 251)

Amidst each of these alphabetical listings of human shortcomings, Wise places an interesting translation for the following Hebrew:

> zadnu, hamasnu, taphalnu shaqer, ya`atsnu ra`.
>
> Which is rendered into English below:
>
> ... we are presumptuous, violent, and given to self-deception we deceive evil, and make false representations. [MA, p. 295; italics added]

Wise's confessional makes it clear that to confess is to realize we have lied to ourselves. Self-deception adds to a lowered moral state. For Hermann Cohen, this comprehension is a goal of worship. [6]

One who confesses finds greater self-awareness. In turn, this reduces the possibility for evil in the world. Thus, Dr. Fromm observes:

> He will recognize that his sin is against himself, the sin of letting his power to love go to waste. ...
>
> The patient learns to understand that neurotic symptoms are not isolated phenomena which can be dealt with independently from moral problems. He will become aware of his own conscience and begin to listen to its voice. [7]

Petuchowski makes an observation which bridges religious aspects with those of psychology. Self-knowledge is sacred. He writes that it is a truly amazing reality that human beings may clear their consciences. [8] An ancient source in Pirqe~ Abhoth 3:18, has Rabbi Akiba stating that we know of God's great love for man through our self-consciousness that we are created in the Holy Image.

Thus, Minhag Amerika ends. Though at times innovative, the mahzor remains well within traditional formats. Regarding the self-actualization theme, Wise's atonement liturgy has much to offer and teach later generations.

`Olath Tamid concludes ne'ilah on a positive tone. Given that faith in a forgiving God is valid, one may be sure of teshubhah. We are not to fear Divine judgement, rather we are to await it happily:

> If Thou art with us what have we fear? If we are with Thee, what can terrify us? Nothing - - even though we walk through the valley of the shadow of death. Joy alone now thrilleth our souls; gratitude is our evening sacrifice; songs of praise and pious vows. (`Olath Tamid, p. 236)

The remaining passages are variations on texts which we

have seen before. Einhorn writes in pious language, which bespeaks a compelling reliance on a highly anthropomorphic Deity. He also uses the concept of a "chosen people" to encourage the penitent's own betterment. History, theology, psychology, and "choseness" combine in a selection of passages which end the atonement services:

> Thou hast chosen Israel to carry the blessings of the word to all children of man: - constantly and faithfully will I fulfil, on my part, my duty as a Jew. Conscious of my responsibility as a member of Israel's household, I will in the privacy of my home as well as in the highways of public life, no less than in Thy sanctuary, by word and deed, endeavor to glorify Thy name; (`Olath Tamid, p. 259)

Einhorn implores the congregant to live with moral and spiritual consistency. Fromm advances the notion that ultimately, faith is a character trait:

> ... these questions can be answered by considering faith to be a basic attitude of a person, a character trait which pervades all his experiences, which enables a man to face reality without illusions and yet to live by his faith. It is difficult to think of faith not primarily as faith in something, but of faith as an inner attitude the specific object of which is of secondary importance. It may be helpful to remember that the term "faith" as it is used in the Old Testament - "Emunah" - means "firmness" and thereby denotes a certain quality of human experience, a character trait, rather than the content of a belief in something. [9]

The development of a Reform Jewish awareness has been a goal of `Olath Tamid. As repentance preceded creation itself, so too, there has been a goal for creation: the human being. Prior to our existence, none stood in "reverential awe" before God. The glories of the universe were without notice:

> At last man appeared and the spell was broken; in his advent was creation redeemed and completed. O

God, how wonderfully Thou hast formed man!
(`Olath Tamid, p. 276)

Repentance permits our return to the natural state of human affairs, the way we were intended to be. This is a moral certainty of the universe, that having violated the way of God's universe, one can change course. Penitents cry out, "We are at peace." `Olath Tamid speaks with Divine certainty:

> Our hearts throb with a new joy and devout tones vibrate within us. A mood as solemn as that the hush of which is upon the righteous standing at the portals of eternity, possesseth our minds. (ibid., p. 278)

Einhorn's mahzor culminates in this mood. Structural innovation does not require discontinuity with Jewish tradition. Self-actualization has been central to liturgy, even as we shift from tradition to modernity. `Olath Tamid demonstrates that our future is rooted in our past; human dignity is integral to this heritage.

UPB 1894 opens ne'ilah with many Biblical texts. We find Psalms and Job 28, the latter instructs a penitent of man's uniqueness:

> Man maketh an end of darkness, searching out to the uttermost bounds, stones of darkness and of deep shadow. ... (UPB 1894, p. 313)

The `amidah follows. The pre-eminence of God is central as this special day closes. After gedushath hashem, we find a pious admonition of monotheism. Belief in one God is crucial to Judaism's view that Deity binds the universe together. As in traditional mahzorim, we read of a God Who precedes, maintains, and will exist beyond Creation:

Before the soil teemed with life, or paths were trod,

the Lord did reign. When man arose and subdued the earth, the Lord did reign. And when the earth shall turn to chaos again, and darkness will enshroud all,

Congregation:

The Lord will reign forever and ever.
O God, mighty in deeds, grant us pardon at the time of concluding prayer of this day. (ibid., p. 320)

Atonement requires human feelings and the will of God to be in harmony. We must feel the need to repent:

Congregation:

May it please Thee, O Father, to hear our prayer.

The feelings of their heart they express before Thee. O efface their transgressions and guilt, and let them obtain forgiveness at this time of the concluding prayer. (ibid., pp. 322-23)

Here, as in the traditional mahzor, Classical Reform demonstrates its theological filiality with historical Jewry. (Birnbaum, pp. 971-72) God enters our lives to the extent that our values and behaviors merit this Divine act. Human deeds and faith can affect Deity. This is seen in the traditional mahzor and found in part, amidst the daily early morning blessings:

... Thou art ready to forgive. What are we, and what is our life? What is our merit and what our righteousness? What is our power, what our strength? What can we say before Thee, O Lord, God of our fathers? ...

Thou hast chosen mortal man to know and to reverence Thee. For, who dare say unto Thee, what doest Thou? And though man were righteous, of what advantage could he be to Thee? In Thy love Thou hast given us this Day of Atonement to forgive and pardon all our sins, that we may withdraw from unrighteousness and turn again to Thee to do Thy will with a perfect heart. (UPB 1894, pp. 326-29)

Historical allusions are also found. Jewish peoplehood has its role in Reform Judaism and self-actualization. As

the sun sets, we are reminded of the promise to Abraham that there will be a multitude of descendants. UPB 1894 implies the "mission" concept by speaking of these as "spiritual descendants." We have a task, as did they and our children:

> Endow us, our Guardian, with strength and patience for our holy mission. ...

Universalism is a component and objective of the outlook which repentance brings:

> Grant that all the children of Thy people may recognize the goal our changeful career, so that they may exemplify by their zeal and love for mankind the truth of Israel's watchword: One humanity on earth, even as there is but One God in heaven. (ibid., p. 332)

The notion of sin as spiritual malady was not lost on the 1894 UPB editors. A minister stands before the open Ark. He ponders the union between God and mankind. Man's sinful nature threatens this bond. The basis of this rupture lies in the emotions:

> But alas, passions dazzle his eyes, a rebellion fills his heart with discord; and when he ought to rise above earth's temptations to join the assembly of the righteous and glorify Thee by a life of goodness, then the serpent of sin allures him, and appetites overpower him, and alas, his life is filled with gloom. (ibid., p. 337)

The day's worship has been designed to bridge the chasm between God and humanity. UPB 1894 affirms that God alone has made this possible; only we can fracture the relationship. It was human "misdeeds," "a life misspent and filled with regrets," "hopes blasted and opportunities neglected," which divide God and mankind. (UPB 1894, p. 338)

Thus, UPB 1894 closes its ne'ilah traditionally. The

shema` proclaims God's unity. Monotheistic faith may remedy and protect against the emotional illness which culminates in evil. One can optimistically begin a new year, grounded in faith and pious actions.

Prior to its ne'ilah `amidah, UPB 1894 sets the choral work, "The Sun Goes Down, The Shadows Rise." (ibid., 315) UPB 1922 opens its ne'ilah with this piece. (UPB 1922, p. 341) A cheerful reading, it focuses on the emotional attitude of the congregant. There is the faith that our prayers have been well received:

> Let us soar up, soar up to heaven.
> That love may shed its peaceful rays,
> New hope unto our souls be given.
> O may the parting hour be bright;
> In the eve let there be light. ...

Akin to a yizkor feeling, there is a fusion with the end of this day and the end of earthly life. It is conceivable that the editors were speaking of afterlife/new life metaphors. At the time of death, one hopefully is prepared to enter Heaven. So too, as Yom Kippur concludes, one is ready to start anew. In any case, there is the aspiration that the repentant way of life is an eternal guarantor. As death approaches:

> Our restless heart no longer beats,
> And grave-ward sinks our earthly conver
> We shall behold a glorious sight;
> In the eve there shall be a light. (UPB 1922, p. 341)

As before, Psalm 32 provides the opening Biblical text. As this is ne'ilah, a positive tone is set so that the penitent may begin the new year on a good note. God's

suggested role as a sanctuary from one's adversaries is conducive to the task. As well, God is presented as forgiving and healing moral illness. We can leave this final service invigorated by such knowledge. Given sincere repentance, the future looks bright:

> Who satisfieth thine old age with good things; so that thy youth is renewed like the eagle. (UPB 1922, pp. 342-43)

The CCAR editors repeat pertinent Biblical passages in the 1922 mahzor. Verses from Job 30 and 32 relate to Fromm's ideas of having and being, as described previously. We human beings misdirect our potential. Our actions are part of a much greater cosmic and moral order; we do not operate in a spiritual vacuum:

> Because he knew no quietness within him, in his greed he suffered nought to escape, there was nothing left that he devoureth not; therefore his prosperity shall not endure. The heavens shall reveal his iniquity, and the earth shall rise against him. (ibid., p. 345)

The Maimonidean sense that suffering has a role in the very structure of the universe is found in a Classical Reform prayerbook for the Holy Days:

> This is the portion of a wicked man from God, and the heritage appointed him from God. Acquaint now thyself with Him, and be at peace; thereby shall thine increase be good. Receive, I pray thee, instruction from His mouth, and lay up His words in thy heart. (ibid., pp. 344-45)

Judaism believes in an orderly and purposive life. This appreciation of the structured life is reflected in another passage from Reform liturgy. In the Gates of Prayer (GOP), a meditation prior to the mourner's qaddish provides an interesting parallel to this Job passage:

> ... Mortality is the tax that we pay for the privilege of love, thought, creative work - the toll on the bridge of being from which clods of earth and snow-peaked mountain summits are exempt. Just because we are human, we are prisoners of the years. Yet that very prison is the room of discipline in which we, driven by the urgency of time, create. [10]

Following the ʿamidah, there are remaining ministerial petitions which are akin to those seen in UPB 1894. The home is invoked as a replacement sanctuary for the Temple of old. It is there that "Thy spirit may abide within its walls." To make mention of the cult and High Priest's duties would be far less efficacious for the Reform Jew using this mahzor. (UPB 1922, p. 364)

Self-actualization in Jewish liturgy in no way fosters an escape into egoism or atheism. Rather, we learn of humanity's increased dignity through God. Atonement makes this possible by giving us a framework for self-realization. As the minister stands before the opened Ark, he describes human potential and the need for Deity. His voice echoes the lead set by Einhorn's ne'ilah: (ʿOlath Tamid, p. 276)

> In man, the son of dust and the child of heaven, Thou hast blended the two worlds, perishable earth and immortal soul; finite matter, fettered to time and space, and infinite spirit, which endures through eternity. Thou hast made him little lower than angels and hast crowned him with glory and honor; Thou hast made him to have dominion over all the works of Thy hands, Thou hast put all things under his feet. But Thou desirest that he subdue his pride and bow his head in reverence before Thee. (UPB 1922, p. 367)

This mood closes the service. UPB 1945's version has less preliminaries. "The Sun Goes Down" and the responsive reading drawn from Psalm 103 precedes the ʿamidah.

(UPB 1945, pp. 325-27)

Consistent with previous closing services, the message of God's loving re-admittance into a pious life is heard. Atonement's goal is to "refrain from every form of exploitation and return to Thee to do Thy will with a perfect heart." A powerful sense of partnership with God is drawn from the passage attah hibhdaltah enosh. "Thou hast distinguished man from the beginning and hast singled him out to stand before Thee." (ibid., pp. 340-41)

One who agrees that God does not desire a sinner's death, but rather his repentance, finds encouragement in the above text. A liturgy must work towards this goal. Self-actualization and teshubhah are synonymous. A way of life devoid of self-respect and God's presence is not worthwhile.

The minister's final readings have themes repeated in earlier Reform texts. Only God knows when the historical and personal redemption of all humanity will come. Nonetheless, this ultimate unification of all people is predicted in UPB 1945 as well.

God's centrality is implicit in this world through faith and teshubhah. Self-actualization's theistic elements are most clear. (UPB 1945, p. 345) Ne'ilah testifies to these Jewish and psychological truths.

Gate of Repentance (GR) opens its service by drawing on a wide range of biblical authors. The editors return to our themes of inner life and God-consciousness, juxtaposing mystical poetry with rabbinic wisdom. A penitent finds that

empathy is a component of repentance:

> Let your soul lend its ear to every cry of pain, as the lotus bares its heart to drink the morning sun. Let not the fierce sun dry one tear of pain before you yourself have wiped it from the suffer's eye. But let each burning human tear drop on your heart and there remain; nor even brush it off until the pain that caused it is removed. ...

Now the community joins together. The teachings of Rabbi Eleazar ben Azariah, a second century Palestinian sage, are found in the British Liberal mahzor. One must care for others to be whole again:

> For transgressions between man and God, the Day of Atonement atones; but for transgressions between a man and his fellow man, the Day of Atonement does not atone unless he has first reconciled his fellowman. (GR, p. 388)

Common to previously discussed ne'ilah services, these questions are retained: What are we? What is our life? (GR, p. 397) By its close, Gate of Repentance retains thematic consistency. Having recited el nora `alilah, traditional to the Sephardic rite, the congregation is seated. The reader speaks:

> From Your house, Lord, we are about to return to our homes. Enter them with us, that they may become Your sanctuaries, dwelling places of Your spirit. Then will our homes stand firm against the storms of life, to be a shelter for all that is good, and a refuge from evil. ...

Mission is not neglected. "Meaning" is brought into the mahzor; it is intrinsic in our people's self-understanding:

> Teach our people to recognise the meaning of its history and the challenges of our destiny, to proclaim to all mankind the truth of Israel's message: One humanity on earth even as there is One God in heaven. (ibid., p. 408)

This reminds the penitent to honestly assess his or her situation. Gate of Repentance admits to "that in man which darkens his soul." Nonetheless, God redeems. It is not a mere recital of lament that will assure teshubhah. Rather, in the traditional notion of repentance as lifestyle which is consistent with Fromm's faith as a character trait, the British mahzor concludes:

> How can we find words to thank you for your goodness, and how to suppose that words alone are fitting thanks? And so we make this pledge: We will thank You with our lives, we will offer to You the work of our hands. ...

God will enlighten our souls with inner peace; we shall experience the deepest of faiths:

> Then shall our souls rejoice and sing: "You have turned my grief into dancing, released me from my anguish, and surrounded me with gladness: O Lord my God, I will give thanks to You forever." (GR, pp. 410-11)

We come to the Gates of Repentance (GOR) ne'ilah. The offering which the penitent brings is to be one of the heart. The final rubric of GOR begins on this note:

> This is the house of God;
> this is the gate of Heaven. ...
>
> Listen, O Lord, when I cry out;
> be gracious and answer me!
> You have said: Seek My Presence.
> I seek Your Presence within my heart-
> do not hide from me. ...

Should we live devoid of God's presence, the consequences of This Absence will be revealed existentially. First, we commit social wrongs, which themselves are understood as Divine transgressions:

> Ever and again, we now admit,
> we have turned our backs on You,

and on our sisters and brothers:
denying Your truth,
ignoring Your will,
defacing Your beauty. ...

Next, we betray the Divine elements within which are the fundamental components of our human identity; we have harmed ourselves:

The intelligence You have implanted within us we
have applied to the arts of war;
with the skills we have from You
we make engines of terror and pain. ...

We have used our skills to detract from the cause of betterment; we are morally lethargic:

We have prayed for peace,
even as we laughed at truth;
for blessing,
but did not care to do Your will;
for mercy,
and have shown none to others.
We have prayed for impossible things;
peace without justice,
forgiveness without restitution,
love without sacrifice. ...

"At-one-ment" and self-realization come from teshubhah, a turning back to God. Thus, the prayerbook teaches:

so now we again turn to You,
to attach ourselves to Your purpose,
to set ourselves
on the paths that lead to Your kingdom
of peace and right, freedom and joy,
for Israel and all the world. (ibid., pp. 497-98)

Gates of Repentance follows Gate of Repentance in using "Forgive Your Neighbors." (GR, pp. 387-88; GOR, p. 500) The work advocates greater empathy. When one shows compassion, God will readily hear the prayer of that individual. In the light of death which awaits all, there is little real time for holding grudges. Animosity between any parties blocks

God's power. We become alone in an ultimate sense:

> Showing no pity for one like myself,
> can I then plead for my own sins?
> If I, a creature of flesh, nourish resentment, who will forgive me my sins? (GOR, p. 500)

The ne'ilah gebhuroth illustrates Frankl's view that decision-making and decisiveness are spiritual acts. [11] This rubric affirms the notion of God's power which supports the fallen, liberates prisoners, and comforts the sick. These concepts are expressed in the light of God as the Source of self-actualization:

> Eternal God, the power of Your spirit pervades all creation. When we open our hearts to You, we are filled with Your strength: the strength to bear our afflictions, the strength to refuse them victory, the strength to overcome them.
>
> And then our will is renewed: to lift up the fallen, to set free the captive, to heal the sick, to bring light to all who dwell in darkness. (GOR, p. 503)

This directly parallels Erich Fromm on human dignity:

> We have shown that man is not necessarily evil but becomes evil only if the proper conditions for his growth and development are lacking. ...
>
> It follows from the very nature of man, from the principle that the power to act creates a need to use this power and that the failure to use it results in dysfunction and unhappiness. [12]

GOR includes the Sephardic passage seen in UPB 1894 and GR, el nora `alilah. (UPB 1894, pp. 321 ff.; GR, p. 405; GOR, p. 508) The inclusion of a traditional passage provides evidence that Reform is part of overall Jewish liturgical history. Despite the Jewish world's many unfortunate schisms, unity is not a value which Progressive Judaism has surrendered. Self-worth can derive from such an emphasis.

Yet, the closing service of Yom Kippur demonstrates another facet of the "klal" concept. Hoffman shows that modern Progressives look to Liberalism's own tradition when creating siddurim. Adaptations of "The Day Is Fading" have been seen in Gate of Repentance, UPB 1945 and the original German edition of ʿOlath Tamid as well its later English translation by Hirsch. [13]

God is asked to "turn to every broken heart and every burdened soul." "Family" replaces the ancient cult; we are to make our homes "dwelling-places of Your spirit." The mission concept also has a redemptive role in GOR:

> This twilight hour reminds us also of the day when, if we are faithful to our mission, Your light will arise all over the world, and Israel's spiritual descendants will be as numerous as the stars of heaven. Teach our people to recognize the meaning of our history and the challenge of our destiny, to proclaim to all Your children the truth of Israel's message: One humanity on earth as there is One God in heaven. (GOR, p. 519)

Gates of Repentance places its penitent squarely amidst the depths of his or her own soul. Repentance is felt and initiated due to the quality of our inner lives and their neglected potential. Previous Liberal mahzorim, GR, UPB 1945, and ʿOlath Tamid also have this particular text. GOR's ne'ilah respects its own Reform liturgical ancestors. Sin is depicted as a poor choice and not as a character trait:

> But there is that in us which darkens the soul. Called to a life of righteousness, we rebel: our arrogance possesses us. The passions that rage within us drown the voice of conscience: ...

The moral extremes are listed, followed by a reminder that this does not mean that we are led to a finale of doom.

God offers another answer through our freedom to decide:

> Again and again we complain of the struggle, forgetting that the power to choose is the glory and greatness of our being. When we succumb, life loses its beauty, and within us sounds the voice of judgment: Where are you? How have you fallen, O children of the most High! (GOR, p. 521)

GOR ends with the habhdalah service. The current American Reform mahzor is the last in a series of Liberal Holy Day prayerbooks. It leaves a compelling legacy. To be one's best self has spiritual and psychological consequences. Jewish liturgical history reflects an awareness of this great potential for human beings.

Full bibliographical details of the works quoted here will be found in the Bibliography

NOTES

[1] Louis Barish, High Holiday Liturgy (New York: Jonathan David, 1959), p. 36.

[2] Erich Fromm, Escape From Freedom (New York: Avon Books, 1941), p. 36.

[3] Abraham Maslow, The Farther Reaches of Human Nature (New York: Penguin Books,), pp. 21-22, 30.

[4] Kaufmann Kohler, Jewish Theology (New York: MacMillan, 1918), pp. 232-37 passim.

[5] Escape From Freedom, op. cit., p. 48.

[6] Hermann Cohen, Religion of Reason: Out of the Sources of Judaism, translated by Simon Kaplan (New York: Ungar Publishing Company, 1972), p. 219.

[7] Erich Fromm, Psychology and Religion (New Haven: Yale University Press, 1950), p. 91.

[8] Jakob J. Petuchowski, "The Concept of Teshuvah in the Bible and Talmud," Judaism 17:2, (Spring 1968): pp. 176-77.

[9] Psychology and Religion, op. cit., pp. 201-02.

[10] CCAR, Gates of Prayer: The New Union Prayerbook (New York: CCAR, 1984), p. 625.

[11] Viktor Frankl, The Unconscious God (New York: Washington Square Press, 1975), p. 32.

[12] Erich Fromm, Man For Himself: An Inquiry into the Psychology of Ethics (New York: Fawcett, 1975), pp. 220-21.

[13] Lawrence Hoffman, Gates of Understanding 2: Appreciating the Days of Awe (New York: CCAR, 1984), p. 228.

## CHAPTER THIRTEEN: CONCLUSION

In this thesis I have illustrated the common ground between Progressive atonement liturgies and the teachings of self-actualization psychology. Both bodies of literature reflect great insight into the nature of those forces which motivate human betterment. Each area of thought derives from a different starting point. One begins with an institutionally determined purpose of religious observance and obligation; the other commences within the world of human thought and action for its own sake.

When I started this investigation, it seemed that psychology and religion had little in common. Most of these similarities appeared to be coincidental. They failed to contain substantial philosophic harmony or essential agreement. Religious practice had been understood traditionally as dutiful response to God; any and all ritual practices came as one or another form of service.

Psychology on the other hand, explored the motivations of human behavior and feeling. It had as a starting point the study of people's experiential realms. Existential and empirical demands of serious research seemed to militate against any theism or faith in that which was non-observable or able to undergo formal testing. Operational definitions would logically obviate religion as a phenomenon rooted in the supernatural.

There was doubt that these two fields of study could be brought into harmony. Yet, by examining the texts, a new

aspect emerged. Psychology and religion shared the common goal of improving the human condition.

Analyzing each field in terms of how well it achieved this goal brought psychology and religion closer together. It was not necessary that either party sacrifice its integrity for the sake of this objective. Further, it was impressive that the common ground of psychology and religion would be that of bringing about better people who were spiritually dutiful.

It appeared as if atonement liturgy and self-actualization psychology were both noble efforts to understand one phenomenon; as if two artists had both drawn portraits of the same individual, but had approached the task from slightly different perspectives.

We have seen that liturgical structures operate within a far more liberal framework than common consensus had held. Judaism is more concerned with fealty to God and the broad range of possibilities for expressing this bond. Jewish God-concepts have not been so rigid as to preclude survival amidst changing world circumstances.

Self-actualization psychology is amenable to this possibility within Judaism. Especially with regard to the quality and content of human life, a scientific and ordered speculation into human potential is appropriate. Progressive religion encourages academic research; it welcomes all new discoveries.

We leave the investigation with a belief that it is

unnecessary for both religion and psychology to blend into one. Human complexity and the ineffable nature of God require a joint effort. Both the Reform Jewish adherent and the student of psychology will benefit from this union. The study of self-actualization in the atonement liturgy of Progressive Judaism furthers such a goal.

# BIBLIOGRAPHY


## JEWISH SOURCES: PRAYER BOOKS

Birnbaum, Philip, ed., High Holiday Prayerbook. New York: Hebrew Publishing Company, 1951.

CCAR. Gates of Forgiveness: A Service of Preparation for the Days of Awe. New York: CCAR, 1980.

_____. Gates of Prayer: The New Union Prayerbook. New York: CCAR, 1975.

_____. Gates of Repentance: The New Union Prayerbook for the Days of Awe. New York: CCAR, 1984.

_____. Union Prayerbook for Jewish Worship. Newly Revised. New York: CCAR, 1945.

_____. Union Prayerbook for Jewish Worship. Revised. New York: CCAR, 1922.

_____. Union Prayerbook for Jewish Worship. Cincinnati: CCAR, 1894.

Einhorn, David. Olath Tamid. Translated by Emil G. Hirsch. Chicago: Julie Einhorn, 1896/1913.

Union of Liberal and Progressive Synagogues. Gate of Repentance: Service for the High Holidays. London: Union of Liberal and Progressive Synagogues, 1973.

Wise, Isaac Mayer. Minhag Amerika: Divine Services for The New Year and The Day of Atonement. 2 volumes. Cincinnati: Bloch and Company, 1866.

## JEWISH SOURCES: ARTICLES, BOOKS, COMMENTARIES

Arzt, Max. Justice and Mercy: Commentary on the Liturgy of the New Year's and The Day of Atonement. New York: Holt, Rinehart and Winston, 1963.

Barish, Louis. High Holiday Liturgy. New York: Jonathan David, 1959.

Bettan, Israel. "The Function of the Prayer Book," in CCAR Yearbook, (Chicago, Ill.: CCAR, 1930) 260-75.

Cohen, Hermann. Religion of Reason: Out of the Sources of Judaism. Translated by Simon Kaplan. New York: Ungar

Publishing Company, 1972.

Cohon, Samuel S. Jewish Theology: An Historical and Systematic Interpretation of Judaism and its Foundation. Assen: Royal Van Gorcum, 1971.

_____. Judaism: A Way of Life. Cincinnati: UAHC, 1948.

_____. "The Religious Ideas of a Union Prayer Book," in CCAR Yearbook (Chicago, Ill.: CCAR, 1930), 276-93.

_____. "The Theology of the Union Prayer Book," in CCAR Yearbook (Chicago, Ill.: CCAR, 1928), 246-94.

(Editors.) "Atonement." In Encyclopedia Judaica, 3: 830-32. New York: Macmillan, 1971.

Eisenstein, Judah David. "Sin," in Jewish Encyclopedia, 11: 376-79. New York: Funk and Wagnalls, 1905.

Freehof, Solomon B. "The Union Prayer Book in the Evolution of the Liturgy," in CCAR Yearbook (Chicago, Ill.: CCAR, 1930), 251-59.

Friedland, E. L. The Historical and Theological Development of the Non-Orthodox Prayerbook in the United States. Ann Arbor: (microfilm print of Ph.D. diss.) University of Michigan Press, 1967.

Ginzberg, Louis. The Legends of the Jews, vol. 1, From the Creation to Jacob. Philadelphia: Jewish Publication Society of America, 1988.

_____. The Legends of the Jews, vol. 3, Moses in the Wilderness. Philadelphia: Jewish Publication Society of America, 1987.

_____. The Legends of the Jews, vol. 6, From Moses to Esther. ibid.

Hoffman, Lawrence. Gates of Understanding 2: Appreciating the Days of Awe. New York: CCAR, 1984.

Jacobs, Louis, Jacob Milgrom, Samuel Rosenblatt, and Alan Unterman. "Repentance," in Encyclopedia Judaica, 14: 73-78. New York: Macmillan, 1971.

Jacobs, Louis. "Sin," in Encyclopedia Judaica, 14: 1587-93. New York: Macmillan, 1971.

Kohler, Kaufmann. Jewish Theology. New York: Macmillan, 1918.

_____, and Max Margolis. "Atonement," in Jewish Encyclopedia, 2: 284-89. New York, Funk and Wagnalls, 1905.

_____, and Max Schlesinger. "Repentance," in Jewish Encyclopedia, 10: 376-79. ibid.

Magonet, Jonathan. "Creating a Holocaust Liturgy," in European Judaism. 21.2, Conference Issue 41 (1988), 14-19.

Meyer, Michael A. Response to Modernity: A History of the Reform Movement in Judaism. New York: Oxford University Press, 1988.

Petuchowski, Jakob J. "The Concept of Teshuvah in the Bible and Talmud," in Judaism. 17:2 (Spring 1968), 175-85.

_____. Review of Prayer in the Period of the Tanna'im and the Amora'im: Its Nature and Its Patterns, (Hebrew with English Abstract) by Joseph Heinemann, in Judaism, 15 (Winter 1966), 114-120.

_____. Prayerbook Reform in Europe: The Liturgy of European Liberal and Reform Judaism. New York: The World Union for Progressive Judaism, Ltd., 1968.

_____. "Repentance Means Return," in Jewish Information. 1:1 (Summer 1960), 15-20.

_____. "Some Laws of Jewish Liturgical Development," in Judaism. 34 (Summer 1985), 312-36.

_____. Theology and Poetry: Studies in the Medieval Piyyut. London, Henley and Boston: Routledge and Kegan Paul Ltd., 1978.

_____. Understanding Jewish Prayer. New York: Ktav, 1972.

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 Founding of the CCAR (New York, N.Y.: CCAR, 1965), 46-80.

Wise, Jonah B. "The Devotional Value of the Union Prayer Book," in CCAR Yearbook (Chicago, Ill.: CCAR, 1930), 295-303.

PSYCHOLOGICAL SOURCES: BIOGRAPHIES, BOOKS, PHILOSOPHIES, TEXTS

Berliner, David C., and N. L. Gage, eds. Educational Psychology, Chicago: Rand McNally College Publishing Company, 1979.

Evans, Richard I. Dialogue with Erich Fromm. New York: Harper and Row, 1966.

Frankl, Viktor. Man's Search for Meaning. New York: Washington Square Press, 1985.

_____. The Unconscious God. New York: Washington Square Press, 1975.

_____. The Will to Meaning: Foundations and Applications of Logotherapy. New York: Meridian Books, 1988.

Fromm, Erich. "Basic Human Needs," transcribed by Dr. Robert Katz. Lecture presented at the Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio, [Fall 1958]. Private Collection, Dr. Robert Katz, Cincinnati.

_____. Beyond the Chains of Illusion: My Encounter with Marx and Freud. New York: Simon and Schuster, Inc., 1972.

_____. Escape From Freedom. New York: Avon Books, 1941.

_____. For the Love of Life. New York: The Free Press, 1986.

_____. Man for Himself: An Inquiry into the Psychology of Ethics. New York: Fawcett, 1975.

_____. On Disobedience. New York: Seabury Press, 1975.

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

_____. To Have or to Be. New York: Bantam Books, 1976.

_____. You Shall be as Gods: A Radical Interpretation of The Old Testament and its Tradition. Greenwich: Fawcett Premier, 1946.

Grollman, Earl A. "The Logotherapy of Viktor E. Frankl: A Search for the Authentic Self," in Judaism. 14 (Winter 1965), 22-38.

_____. "Viktor E. Frankl: A Bridge Between Psychiatry

and Religion," in Conservative Judaism. 19 (Fall 1964), 19-23.

Hoffman, Edward. The Right to be Human: A Biography of Abraham Maslow. Los Angeles: Jeremy P. Tarcher, Inc. 1988.

Maslow, Abraham. Religions, Values, and Peak Experiences. New York: Penguin Books, 1976.

_____. The Farther Reaches of Human Nature. New York: Penguin Books, 1971.

_____. Towards a Psychology of Being. New York: Van Nostrand Reinhold Company, Inc., 1968.