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Toward the Development of a Reform Family Machzor for Use with Children Ages Seven to Twelve

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Thesis submitted in partial fulfillment of the requirements for Ordination

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With appreciation to Rabbis Richard Sarason and Sārn Joseph for their gentle encouragement, seemingly inexhaustible patience, and for all they have taught me.

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With love to Sarah, Daniel, and Susan for all of the energy, laughter, and sustenance that has brought me to this day.

With gratitude to the divine light in each of them for sparking me.

RABBINIC THESIS DIGEST

Toward the Development of a Reform Family Machzor for Use with Children Ages Seven to Twelve

The *Family Machzor* above contains two acts of liturgical worship for the High Holy Days. It specifically is geared for congregational use by families with children between the ages of seven and twelve. This liturgy represents a deliberate and necessary synthesis of historical, cultural, and scientific material on the: (a) major themes of the High Holy Days (Chapter 1), (b) major elements of the traditional High Holy Day liturgy in general and their Reform refractions in particular (Chapter 2), and (c) development of religion and prayer in children (Chapter 3).

The liturgy itself, for use on the mornings of Rosh Hashanah and Yom Kippur, comprises Chapter 4. Following the liturgy there is guidance for the application of, and source references to, the full text of the liturgy (Chapter 5). In order to enliven the experiential aspects of the liturgy, a set of stories and activities to be used in conjunction with the services follows (Chapter 6).

It is a common perception that much Jewish worship is structured without regard to the particular congregation. But the breadth of Ismar Elbogen's primary study of the development of Jewish liturgy in general and Jakob Petuchowski's seminal study of the development of Reform Jewish liturgy in particular, both belie that perception. As with the great variety of normative and Reform liturgies from which it is derived, the *Family Machzor* has been tailored for a particular congregational profile and, for that reason, draws heavily from the burgeoning study of religious development in children. Just as Diaspora experience informed the evolution of the Ashkenazic or Sephardic or Italian rites, it is hoped that childhood experience informs this *Family Machzor*.

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Introduction

The introduction to a publisher's series of contemporary home services geared for children at the High Holy Days declares, "Rosh Hashanah and Yom Kippur are not children's holidays."[1] This particular series assumes that children between the ages of five and ten do not participate in synagogue services for the Holydays. But this is not the case. They do. The Central Conference of American Rabbis (CCAR) has published a prayer book for congregational use by preschoolers through age six, but nothing for older children.[2] The Reform Jewish community needs a prayer book and instructional guide for congregational use by families with children between the ages of seven and twelve.

Richard Levy's introduction to a High Holy Day prayer book geared for college-age students captures the essential themes of these days: "Just as our deeds can help end others' suffering, save others from hunger, and bring a bit more *shalom* into the world, so our thoughtlessness, our cruelty, and our selfishness drive the world that much further

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[1] J. R. Saypol & M. Wikler, *My Very Own Rosh Hashanah* (Rockville, Md.: Kar-Ben Copies, 1978) p.2.

[2] According to CCAR Press, its child's first prayer book for the High Holy Days, *Gates of Awe*, is intended for "congregational and school use by preschoolers through six years of age." CCAR, *Gates of Awe* (New York: CCAR Press, 1991). Subsequent efforts by the CCAR to draft a *machzor* for older children were recently abandoned in favor of an invitation for submission of a children's *machzor* for possible publication by the CCAR.

away from harmony" and completeness.[3] These themes are as relevant to children as they are to young adults.

Adults tend to think of the *Yamim Nora-im* as being different from other Holy Days. All the Jewish festivals have a national, religious, and historical rationale at their core. But these other festivals all point Jews to a distant national liberation or catastrophe. With great celebration and cultural symbols (many of which are specifically targeted to children) it is easy to involve children in some aspect of these other festivals. In contrast, the *Yamim Noraim* point all Jews to evaluate their individual lives and concentrate on improving the meaning of those lifes. It is difficult enough for parents to confront these essential issues on their own, let alone with their children tagging along. But how else will children learn? Adults have always understood the almost singular importance of the High Holy Days. Philo (first century, Alexandria) records that many Jews in that city would come to synagogue only three days in the year, and some only on Yom Kippur. How little has changed in 2,000 years![4]

The High Holy Days provide a potent opportunity to teach children about the conviction that our actions have impact in the world. Torah encourages Jews to teach this lesson openly, and not to hide it through an undue concern about the learner's ability to handle the lesson. "Now Adonai had said, 'Shall I hide from Abraham what I am about to do? . . . For I have singled him out, that he may instruct his children and his posterity to

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[3] Richard Levy, ed., *On Wings of Awe*, (New York: B'nai B'rith Hillel Found., 1985) p.xvi.

[4] *See* Jeffrey M. Cohen, *Prayer and Penitence* (Northvale, N. J.: Jason Aronson, 1994) p.4.

keep Adonai's way by doing what is just and right." (Genesis 18:17, 19) In this passage God is thinking about whether or not to conceal from Abraham God's judgment on Sodom. According to the Ramban, God resolves to tell Abraham for Abraham's own sake and so that Abraham can more effectively instruct his children.[5] Can a congregation do any less for its children?

Reform prayerbooks historically have exploited the *machzor* as a vehicle of religious relevance and inspiration. Reform *machzorim* generally are endowed with some well-chosen selections and quotations from classical and medieval sources, meditations from modern theologians and philosophers, and some inspired modern interpretative translations of traditional prayers. While some Orthodox leaders are threatened by, or generally opposed, to such creativity -- especially in Israel where the Orthodox rabbinate publishes advertisements warning Jews to stay home on the High Holy Days rather than pray in a Progressive or Conservative synagogue -- others recognize its virtue. Jeffrey Cohen (currently rabbi of the largest Orthodox congregation in Great Britain), for example, asserts that English-speaking Jews should be "grateful" for Reform and Conservative *machzorim* "and for the added dimensions of meaning revealed through translations which are naturally not available to our Israeli brethren praying in the original Hebrew of the *machzor*." In the modern world, adds Cohen, it is a mistake to imagine that "even the most committed and informed do not need to be regularly invigorated by inspired religious creativity and to be offered fresh water from perennial reservoirs."[6]

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[5] Ramban on Genesis 18:19

[6] Ibid

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[6] Ibid

It is a misconception to think of *nusach* Ashkenaz as a monolithic liturgy. It is not. As Jews moved eastward to create large and influential Ashkenazic communities in the 15th and 16th centuries throughout eastern Europe, there was a vibrant expansion of Jewish learning and creative rabbinical leadership. Cohen identifies adaptation and modification as necessities of the moment. As a result, liturgical texts and practices of many neighboring communities became characterized by slight, and occasionally not so slight, differences. There also were differences with respect to variant words or phrases used and glosses inserted; the precise order of a particular group of prayers; the question of whether a composition or psalm should be recited on a particular occasion or festival; whether certain *piyyutim* should be included; and specific customs recommended and introduced by the religious leaders of individual communities. Even differences in melodies naturally developed as each respective *chazan* and choir master made distinctive contributions.

The goal of this rabbinic thesis is to develop a *machzor* and leader's guide for use by children ages seven through twelve *with* their families in a Reform Jewish congregation. Sometimes it is not practical in the context of every synagogue's worship program to have parents join with their children -- especially during the High Holy Days. For that reason, there are a number of suggestions in the leader's guide for adapting the *machzor* to use by children worshipping together with one or more adult leaders. But that is a mere accommodation. The better course would be to create a setting in which the *machzor* can be used by families. It is the nature of children to imitate. Parents "must

make the effort actively to provide them with something worth imitating "[7] The *machzor* seeks to create an opportunity for that imitation -- including the validation of doubt, and more importantly, the approaches to encountering, resolving, or accepting doubt.

[7] Kurshan, Neil, *Raising Your Child to Be a Mensch* (New York: Ivy Books, 1987) p.59

I. *Major Themes of the High Holy Days*

Both Rosh Hashanah and Yom Kippur share a number of themes -- though one or another of these themes may dominate the particular liturgy for any day. While each of these days has its own particular observances and religious significance, they form a common unit. The Rabbis acknowledged this in viewing the full ten days as ones when God is especially near to humanity. Isaiah said: "Seek Adonai while Adonai may be found." (Isaiah 55:6.) To this advice, the Rabbis pose the rhetorical question[1]: "When can an individual find God?" The answer is, during the ten days of the penitential season.[2] Though this may suggest that there are times when God is closer than at other times, it may be responsive to the individual's desire to turn to God during these days. In other words, God is closer to Jews at this season because Jews are coser to God -- the Jewish mind is focussed on God at this season. It is not as if to say that God is physically closer, but God's spirit may be. These ten days are intensly filled with "contemplation, communion, catharsis, and compassion."[3]

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[1] Rhetorical in that the Rabbis have the answer and will reveal it on the next line.

[2] *Rosh Hashanah* 18a.

[3] This framework is suggested by Alvin Reines, though in the context of an attempt to strip Yom Kippur of its connection to a supernatural deity. *See* Alvin J. Reines, "The Festival of New Beginnings," *Polydoxy: Journal of the Institute of Creative Judaism* 2 (1976).

There is a piece of Jewish folk wisdom about the creation of humanity that highlights the tension between Rosh Hashanah and Yom Kippur. It captures the spirit that animates these High Holy Days. According to this folk wisdom, Jews should carry two notes in their pockets, one in each pocket, that summarize their condition in the world. On the first note, prompted by Genesis 1:26, is written the phrase, "The world was created for my sake." On the second note, prompted by Genesis 2:7, is the phrase, "I am but dust and ashes."[4]

The first note is a constant reminder that humanity is special for having been created in the image of God. Just as Torah depicts God as the creator-custodian of the world, humanity is depicted as the created-custodians of it. People are custodians of, not masters over, divine creation. People have been endowed with a mind and spirit that distinguishes humans from other creatures, therefore they must learn to act responsibly. In the spirit of this note, Jews use Rosh Hashanah to celebrate Creation and humanity's responsible place within it.

But if one carried only this first note, humanity might become haughty with an overwhelming sense of arrogance. The second note is an antidote to arrogance. It is a persistent reminder that one's stay on earth is fleeting and that at the end of days, all will return to the earth. Reading this note, one is humbled with respect to the natural world, to other creatures, to other people, and to the Creator. In the spirit of this note, Jews use

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[4] Martin Buber, *Tales of the Hasidim: The Later Masters* (New York: Shocken Books, 1961) p.231.

Yom Kippur to humble themselves and confront the guilt that is inherent in the human condition.

The words, "I am but dust and ashes" were first uttered by Abraham when he respectfully, yet forcefully, argued with God over the intended destruction of Sodom. As a precondition to his attempt to share responsibility for divine judgement on Sodom, Abraham acknowledges his subordinate place in the universe.

On the other hand, if one carried only the second note, one might be paralyzed by an overwhelming sense of inadequacy. Just as Abraham is not immobilized by his humble acknowledgment, Jews were not intended to be merely passive in the world, despite the Jews' humble status. This second note is a reminder that in the natural world, most things were created before people. In the Torah's order of creation, people were created even after the smallest of creatures, such as roaches, fleas, and fruit flies.[5] Human arrogance about these so-called "lesser" creatures ignores the ordered account of creation. For that reason, this second note is a reminder of humanity's humble place.

These two notes set up a tension, just as do the Ten Days of Repentance: tension between celebration and contemplation, between isolation and communion, between guilt and catharsis, and between certainty and compassion. These tensions are part of everyday life. But during the Ten Days, Jews have a regular, fixed, and concentrated opportunity to work through these tensions and recalibrate their individual responses to them. These tensions are manifest in the emotional content and overarching themes of the High Holy Days: Creation and Responsibility, Repentance and Forgiveness, Justice and Mercy.

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[5] Cf. *Sanhedrin* 38a.

The tension here is between the inspiring awareness that humans are created in the Divine image and the humbling awareness of humanity's lowly status in the cosmos. This tension is illustrated by a *midrash* that distinguishes humans from both the higher beings (i.e. angels) and the lower beings (i.e., animals).[6] According to this *midrash*, animals were formed with their gaze fixed downward. Angels, by contrast, were said to have been created with their gaze fixed upward -- toward God. Humans are unique in that they were created with the ability to do both, look down and look up. Another *midrash* confirms this attitude, claiming that the evil inclination has no impact on angels.[7] In other words, people have the ability to look up, aiming for the just and sacred. People also have the free will to look down, aiming for the unjust and destructive.

This understanding of humanity's creation, i.e., creativeness, and the tension represented by the two notes in the pockets, embodies the elements of Jewish tradition that drive people toward responsibility. First, the relationship with a transcendent Creator is the touchstone of a meaningful relationship with nature and other people. This wisdom is found in the notes' reminder that God is our Creator. Second, the Torah is the core of Jewish values. Thus, the notes echo two early verses from Genesis. Third, each person embodies the capacity for both sacred and profane, and each is free to choose to be an

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[6] *Bereshit Rabbah* 14:3.

[7] *Vayikra Rabbah* 24:8.

instrument of distinction. This wisdom is found in the notes' expression of polar extremes between which people live their daily lives. Fourth, the choice to be an instrument of distinction or holiness is one that confronts Jews at all times and in every place. It is not enough to be an instrument of distinction or holiness at fixed times, such as Rosh Hashanah or Yom Kippur, or at a fixed place, such as the synagogue. These notes encourage humanity to strive for holiness always and everywhere.

To the extent that these notes draw a taught tightrope between polar extremes on which people are forever losing and regaining their balance, the High Holy Days provide an opportunity to catch one's balance. Being reminded at the High Holy Days that people are created in God's image does not make each person a god, but it may inspire people to pursue God's ways. In the vastness of an ocean one can see in each separate wave characteristics that the wave shares with the ocean. But the wave is not the ocean. So it is with people, blessed to share characteristics with the Divine, but people are not gods. Just as a beautiful wave invites one to swim in a magnificent ocean, the fact that people are created in God's image invites them to care for the world in godly ways. Rabbi Akiva taught that humanity must be God's beloved because people are created in God's image. But, he taught, more significant is the fact that this was made known to people so they might act on it.[8]

The partnership between God and humanity and the tension inherent in that relationship are critical to the High Holy Days. This is highlighted by the month of preparation for the High Holy Days, *Elul*. The rabbis found in the name of Elul a hint as

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[8] *Avot* 3:18.

to its spiritual meaning as a time of preparation. "Elul" is a word foreign to Hebrew, coming into the Hebrew calendar when Jews returned from the Babylonian exile in 538 BCE. Even words of foreign origin, though, are imbued with Jewish meaning under the creative power of Rabbinic interpretation. One interpretation, by Moses ben Abraham (16th century, Poland), given to the name "Elul" is based on reading it as an acronym. In this way, the name "Elul" refers to the words "I am my Beloved's and my Beloved is mine" from Song of Songs 6:3.[9] The first letters of the Hebrew words in this verse form an acronym that spell "Elul." This verse is read as a metaphor for the special and enduring relationship between each Jew and God. Understood this way, the month of *Elul*, immediately preceding Rosh Hashanah, challenges Jews to rediscover themselves in relation to the Creator. According to Maimonides (12th century, Egypt) the reason that Jews sound the *shofar* during the month of *Elul*, is to stir Jews out of the spiritual sleep that has numbed the dedication, among other things, to taking responsibility for one's actions.[10]

Zev Leff carries this lesson a step further. He sees another hint to the meaning of *Elul* in the words, אִישׁ לְרֵעֵהוּ וּמַתָּנוֹת לָאֶבְיוֹנִים ("each person to another and gifts to the poor") from Esther 9:22. The first letters of this phrase in Hebrew also spell *Elul*.[11]

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[9] S. Y. Agnon, *Days of Awe* (N. Glatzer, ed., J. Sloan, transl.) (New York: Schocken Books, 1965) p. 18.

[10] Maimonides, *Mishneh Torah Hilchot Melachim* §12:6.

[11] Zev Leff, foreword to Avigdor Halevi Nebenzahl, *Thoughts for the Month of Elul* (C. Margaliot, ed., P.R. Tal, transl.) (Spring Valley, N.Y.: Feldheim Publishers, 1994) p.15.

This verse teaches that each individual must recognize his or her responsibility for all others. Another scriptural verse, the first letters of which spell out *Elul*, is Deuteronomy 30:6, ומל יהוה אלהיך את־לבבך ואת־לבב זרעך ("God, your God, will circumcise your heart and the heart of your offspring"). Leff teaches that this verse prepares Jews for the High Holy Days by encouraging the removal of barriers to God.[12]

Humanity's central responsibility to the ongoing work of creation is illustrated in a legend that people have the power literally to set the time of the High Holy Days, to set the time of repentance and renewal. Rabbi Yochanan (3rd century, Palestine) imagined the ministering angels assembling before God asking, "When are Rosh Hashanah and Yom Kippur?" God answered them, "Why are you asking Me? Let's go together down to earth, hold a court and ask humanity for the answer to your question." In other words, it is up to humanity to set the time of its return to God and forgiveness. Humanity must bear a significant responsibility indeed if it can override the heavenly decree for scheduling the High Holy Days.[13] This legend is based on the Mishnaic dictum in that a human, Rabbinic court is responsible for proclaiming the New Moon on the testimony of witnesses. Thus, even God must inquire of the Rabbis when Rosh Hashanah begins.[14]

Human responsibility also is illustrated in the term Torah uses to describe the sacrifice that was to have been brought to the Temple for Rosh Hashanah. Torah uses the term, והקרבתם in connection with the offerings of other festivals, but ועשיתם for Rosh

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[12] Ibid., p.14.

[13] *Devarim Rabbah* 2:14.

[14] Mishnah, *Rosh Hashanah* 25a.

Hashanah. In the case of those other offerings, the verb means "you shall bring" the appropriate offering. But for Rosh Hashanah, the verb means, "you shall make yourselves" an offering. The Rabbis glean from the difference that the gist of the second verb is "you shall make an offering *of* yourselves."[15] It is as if one is called upon to let one's own personality be the festival offering for Rosh Hashanah. Just as the first person, *adam hakadmon*, is created, judged, and pardoned on the same day, God gives each person the chance for judgement, pardon, and renewal on a single day each year, Rosh Hashanah. As explained by the Rabbis, God will consider each person as having been created anew on Rosh Hashanah.[16]

That challenge of choice is the centerpiece of Reform Judaism's Torah reading for Yom Kippur morning from *parashat Nitzavim*. Although this is not the traditional reading, it has been part of Reform Jewish practice for more than a century.[17] Reform Jews were not the first to alter a High Holy Day Torah reading to suit their time and place. The Rabbis of the Mishnah altered the reading for Rosh Hashanah from Leviticus 23:23-25 (announcing the rules for *Yom Teruah*) to Genesis 21 (God's remembrance of Sarah

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[15] *Vayikra Rabbah*, 29:12.

[16] *Vayikra Rabbah*, 29:12.

[17] Lawrence A. Hoffman, *Gates of Understanding 2* (New York: CCAR, 1984) p.129.

and the birth of Isaac).[18] The switch was made because the earlier reading "did not suit the spirit of later times."[19]

The selections from *Nitzavim* highlight personal responsibility, which is the cornerstone of Repentance and Forgiveness. As expressed by Alvin Reines, "Humans produce guilt, and humans themselves must provide the remedy for it."[20] It seems at times that the path to God is filled with obstacles or detours -- the obstacle of doubt and the detour of suffering, the obstacle of evil and the detour of injustice. No wonder some Jews are turned off this path because of doubt and suffering, or evil and injustice. That may be the source of the divine exhortation in *Nitzavim*, "See! Today, I have set before you [a free choice] between life and good, and death and evil." (Deuteronomy 30:15.) The Torah admits the obstacles are as much a part of God's world as are the blessings. But people have the power to choose. The blessing of free will occasionally yields the curse of evil, because if evil were not one of the available choices, then one would have no authentic and free choice.

REPENTANCE AND FORGIVENESS

The tension here is between the anxiety of guilt and the release of forgiveness. This tension is illustrated by the entreaty repeated in the *Haftarah* reading on Shabbat

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[18] *See Megillah* 31a.

[19] Ismar Elbogen, *Jewish Liturgy: A Comprehensive History* (R. Scheindlin, transl.) (Philadelphia: Jewish Publication Society, 1993) p.136.

[20] Reines, "New Beginnings" (though Reines here is non-theistic).

Shuvah. In that entreaty, the prophet Hosea (8th century BCE) predicts Israel's exile from the land, then implores Israel, "Return, O Israel, to Adonai your God, for you have stumbled over that which leads you to transgress." (Hosea 14:2.) Some stumble over impulses as over an obstacle in our path. The Rabbis use metaphors to describe this obstacle. They compare the inclination to evil as a huge stumbling block in the roadway,[21] and to a large mountain blocking the way.[22] The size of these impediments grows with one's inability to overcome or master them. The Rabbis compare the growing strength of the obstacles to massive cords that began as slender spider webbing.[23] The High Holy Days give humans the opportunity to break this slender webbing before it grows into rigid cords. If human transgressions were allowed to grow from year to year, the cumulative effect could strangle the world. For that reason, the individual is challenged directly to administer a religious and ethical cleansing. That is the essence of the Deuteronomic philosophy of history, which is based on the theological moral: "Sin brings adversity, but repentance, no matter how late, brings salvation."[24] Obedience to God's commandments would bring blessing, but disobedience would incur punishment that could be tempered through repentance that, in turn, invites God's forgiveness.

It is not inappropriately selfish or self-centered in this context to focus on oneself. That is the challenge of the High Holy Days. The Talmud teaches "first improve yourself,

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[21] *Peskita de-Rav Kahana* §24:17.

[22] *Sukkah* 52a.

[23] Ibid.

[24] James A. Sanders, *Torah and Canon* (Philadelphia: Fortress, 1972) p.42.

then improve others."[25] In preparing for the High Holy Days during the *Selichot* Service and again on the afternoon of Yom Kippur in additional prayers following the *Shachrit* Service, Reform Jews are reminded of a central aspect of repentance, re-turning to oneself. For Reform Jews, repentance "means breaking with old habits. It means admitting that we have been wrong, and this is never easy. It means losing face. It means starting over again, and this is always painful. It means saying, 'I am sorry.' It means admitting that we have the ability to change, and this is always embarrassing. These things are terribly hard to do. But unless we turn, we will be trapped forever in yesterday's ways."[26]

The human psyche seems to yearn for forgiveness, which it must earn first through accepting responsibility. That is because the alternative is intolerable. People would rather feel guilty than helpless. People also hope that, in Harold Kushner's words, "[i]f I am capable of forgiveness, of recognizing intermittent weakness in good people or good intentions gone astray in myself and others, how can God not be capable of at least as much?"[27] Kushner repeats the anecdote about Charles Darwin being asked what was unique to humans to the extent humans share an origin with apes. Darwin replied, "Man is the only animal that blushes." In other words, only humans recognize the gap between what they are and what they can be expected to be.

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[25] *Bava Metzia* 107b.

[26] Stern, Chaim, ed., *Gates of Repentance* (New York: CCAR, 1978) ("*GOR*") p.372.

[27] Harold S. Kushner, *How Good Do We Have to Be?* (Boston: Little, Brown & Co., 1996) p.32.

Perhaps the most famous text cited in relation to sin and repentance for the High Holy Days distinguishes between sins against God and sins against other people. "For transgressions between a person and God, Yom Kippur brings atonement, but for transgressions between a person and another person, Yom Kippur does not bring any atonement, until the other has been pacified."[28] This notion of two kinds of "sin" originates in the Bible. "If one sins against another, the judge shall judge the sinner; but if one sins against Adonai, who shall entreat for the sinner?" (I Sam. 2:25.) This two facets of sin seems unique to Judaism as other cultures define "sin" exclusively in terms of transgressions against God.[29] Judaism, on the other hand, begins with a complex view of "sin," as demonstrated by Biblical Hebrew having about 20 different words to describe it.

Maimonides composed a type of "flow-chart" to characterize the relationship between sin and repentance. In it he identifies twenty-four types of sin. Every sin identified on this flow-chart, with only one exception, deals with transgressions of one person against another. They include: (1) leading a community to sin; (2) turning others from good to evil; (3) standing idly by while one's child acts viciously; (4) sinning with the express belief that Yom Kippur will make amends; (5) separating from one's community; (6) opposing the wisdom of sages; (7) mocking the commandments -- this is the exception

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[28] *Yoma* 85b

[29] *E.g.*, an English etymology of the word "sin" relates it directly to the concept of "original sin" in Christianity. "Sin: A religious transgression, derived from Indo-European *es-*, meaning 'to be.' Latin *esse*, to be (ESSENCE). . . . The derivation of *to be* and *to sin* is certainly a clue to . . . [human] history. Certainly, wherever there have been tribal mores (later to develop into elaborate religious systems) . . . there have been individuals to violate them." John Ciardi, *A Browser's Dictionary* (New York: Harper & Row, 1980) p.360.

that deals directly with transgressions against God; (8) despising one's teachers; (9) hating being admonished; (10) cursing others in general; (11) sharing with a thief; (12) finding a lost item and not trying to return it; (13) taking advantage of the poor, orphaned, and widowed; (14) accepting a bribe in perversion of justice; (15) eating a meal where there is not enough for the host; (16) taking advantage of a poor person's pledge of property; (17) eyeing another lustfully; (18) gaining honor for oneself through disparaging another; (19) being suspicious of innocent people; (20) talebearing; (21) gossiping; (22) using one's bad temper; (23) having evil thoughts; and (24) keeping bad company.[30] It is an impressive list that highlights the nature of sin as a function of how one relates to others. According to Maimonides, one can repent, even from the most grievous of these sins, provided that one sincerely does *Teshuvah* and turns away from the sin.

There is one strain of Rabbinic thought that sees children as being immune from sin. Yehudah Hanasi is said to have remarked that the world endures only for the sake of the breath of school children. Rabbi Papa is said to have explained that this is because there is no sin in the spirit of children.[31] The Rabbis, however, are ambivalent on this score. The Jerusalem Talmud records that even children are infected by the *yezer harah* - the evil inclination.[32] How easily one can imagine children doing some of these sins enumerated above. Regrettably, childhood does not seem to provide any special immunity from sin.

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[30] Maimonides, *Mishneh Torah, Hilchot Teshuvah*, §4:7.

[31] *Shabbat* 119b.

[32] *Jerusalem Brachot* 6b.

Rabbinic Judaism characterized "sin" as "an act of rebellion, denying the root, that is the existence of God, or his providence, or his authority, indeed, excluding him from the world."[33] In this way, "sin" is viewed more narrowly in theological terms as transgressions against the commandments or authority of God. In a pervasive *halachic* system, each transgression can be seen as being against God to the extent that God is deemed the source of all behavioral ideals or norms. But more than that, this view extends sins against God to include breaching fundamental obligations to other people. For example, there is one *midrash* that homiletically pairs each of the God-oriented commandments from the Ten Commandments with a corresponding people-oriented commandment. For example, Commandment 6 (*you shall not murder*) is identified with Commandment 1 (*I am your God*) because murder diminishes the Divine image found in each person. Commandment 7 (*no adultery*) is homiletically paired with Commandment 2 (*no idol worship*) because an idolater commits "adultery" against another. Commandment 8 (*no stealing*) with Commandment 3 (*not swearing falsely in God's name*) because one who steals will end up denying it, lying and swearing falsely in God's name.[34] In time, the Rabbis equated the very doing of "good" itself with following the Torah. According to the Rabbis, when the psalmist tells us to "turn from evil and do good" (Psalm 34:15), it means "by 'good'

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[33] Solomon Schechter, *Aspects of Rabbinic Theology* (New York: Schocken Books, 1960) p.233.

[34] *Pesikta Rabbati* §22:8.

nothing other than Torah; as it is said, 'For I have given you a good doctrine, forsake not my Torah.' (Proverbs 4:2)"[35]

The theology of Orthodox Judaism posits that repentance is necessary when one has disobeyed God's commandments in order ultimately to receive the necessities of physical existence as a function of God's providence.[36] It is the essence of Reform Judaism, however, to reject any specific commandment as binding.[37] For that reason, Reform Jews, have, in the context of the High Holy Days, framed sin as more complex and human-oriented.

But *Teshuvah* is different from merely confessing. Something more is required. As Rabbi Adda ben Ahaba (3rd century, Babylonia) taught, "One who has sinned and confesses the sin but does not repent may be compared to a person who immerses himself while holding a dead reptile." It is like immersing oneself in a *mikvah* ("ritual bath") while holding a source of uncleansing impiety. No amount of immersing oneself in waters of purification will help. But once that same person throws away the dead reptile, that is, repents from the sin, then the person is cleansed.[38] *Teshuvah* is defined as the sinner

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[35] *Chagigah* 19b.

[36] *See* Alvin J. Reines, *Polydoxy* (Buffalo, N.Y.: Prometheus Books, 1987) p.115.

[37] Eugene Borowitz, in describing those recent publications of the Reform Jewish movement that provide ritual guidance, claims these publications "have been acceptable to the broad membership of CCAR because no one disputes their lack of authority. For all that they may speak of their contents as *mitzvah*, commandment, or be called by their enthusiastic proponents Reform *halachah*, they bind no one. They are resources for rabbis and lay people to utilize in full personal freedom." Eugene B. Borowitz, *Liberal Judaism* (New York: UAHC, 1984) pp.329-30.

[38] *Taanit* 16a.

forsaking the sin, removing it from one's thoughts, and concluding in one's heart not to do it again.[39] *Teshuvah* is so powerful that, if done properly, it can erase the memory of one's sin.[40]

That is the genius of *repentance* and free will. Free will gives one the opportunity to be "righteous like Moses our master or wicked like Jeroboam, wise or foolish, compassionate or cruel, miserly or generous."[41] The same would seem true for other human traits. One even has the freedom to do evil to oneself.[42] And people do. It is impossible to be perfect, even with the best intentions. The integrity to humanity of both the inclination or motivation to do good and the inclination or temptation to do evil is confirmed by the Rabbis who liken these dual inclinations to the pair of kidneys in the human body.[43] The unending tension between these two inclinations animates the Jewish system of Repentance and Forgiveness. The Rabbis reported only three people in history who absolutely avoided the inclination to evil -- Abraham, Isaac, and Jacob.[44] Not even Moses made this list. If it is assumed that people will succumb to the evil inclination, then the issue becomes how humanity deals with its imperfection and the sense of inadequacy it fosters. What is humanity to do with its guilt and shame?

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[39] Agnon, *Days*, p.119.

[40] Maimonides, *Hilchot Teshuvah* §2.2.

[41] Agnon, *Days*, p.116.

[42] *Baba Kama* 91b.

[43] *Berachot* 61a.

[44] *Baba Bathra* 17a.

The Rabbis believed that if God created the poison of evil, then God also created its antidote, namely, Torah.[45] Torah is its antidote not only because it defines what is right and wrong, but also because it gave Jews something to do when they felt guilty. Before the destruction of the Temple, they would bring an animal sacrifice to God's altar. One critic explains that in the Rabbinic system "the supernatural remedy comes from Yahveh, who is a forgiving god. Humans rid themselves of sin and guilt by begging and receiving forgiveness from Yahveh for having violated his commandments." According to this critique, "at the moment of forgiveness [from Yahveh] sin and guilt are instantaneously wiped away."[46] Others claim that even for ancient Israel it was not merely a matter of supernatural cleansing. According to Kushner, the ancient sacrifices were not a bribe for divine forgiveness, rather their "purpose was to acquaint the donor with his or her better nature, to let him say to himself, 'I would like to be perfect, but I know that I'm not perfect. Sometimes I am weak and thoughtless. But look: sometimes I can be strong and generous and self-disciplined as well. I am not a bad person. I am a person who often does bad things, but more often does good things. And if that's good enough for God, it should be good enough for me.' And the sages tell us that in all of Jerusalem, there was no happier person than the man or woman who brought his sin-offering to God's altar and walked away feeling forgiven."[47]

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[45] *Baba Bathra* 16a.

[46] Reines, *New Beginnings*.

[47] Kushner, *How Good*, p.65.

Representative of this view is Isaac Aboav (14th century, Spain) whose treatise *Menorat Hamoar* emphasizes the ethics of Judaism. He identified a ladder of Repentance that distinguished between the relative values of seven types of repentance.[48] For Aboav, the highest and best Repentance immediately followed the transgression. Aboav punctuated this prompt Repentance with Rabbi Abahu's declaration that even a completely righteous person cannot occupy the same position as a prompt penitent.[49] This is the highest level of Teshuvah because there was no delay between sinning and repenting.

Aboav classifies avoiding the same sin a second time while still young enough to be tempted to sin, as the next highest form of Repentance. That is, people should repent while still possessing the physical capacity to sin in order to show that the only thing that keeps them from sinning is the fear of sin. This is the type of Repentance described in Yoma 86b: "Who is really a penitent? The one who comes upon the opportunity to sin and does not [at] the same time, [with] the same woman, [in] the same place, that is, [while] one has one's youth, the same woman is available, and there is nothing standing in the way."

The third highest form of Repentance occurs when one is still young, but the opportunity for sin is no longer there. Or perhaps the opportunity is there, but one has become embarrassed to pursue it. The fourth highest form of Repentance occurs when one repents merely because one fears trouble or a divine decree. This is what happened to

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[48] Isaac Aboav, *Menorat Hamoar*, 5:1 *excerpted in* Kerry M. Olitzky and Leonard S. Kravitz, eds. and transls., *The Journey of the Soul* (New York: Aronson, 1995) ("Aboav, *Menorat*") pp.78-82.

[49] *See Berachot* 34b.

the people of Nineveh who were not moved to repent by their independent desires, but rather because of reproaches by Jonah who warned them.[50] Their repentance was accepted even though it was motivated by fear of the divine decree because they felt remorse and turned away from their mistakes.

The fifth highest form of Repentance occurs when one regrets sinning after getting into trouble and then repents.[51] The sixth highest form of Repentance occurs when one is old and no longer able to engage in sinful activity. It is still possible to repent then, says Aboav, because a completely wicked person can "repent at the end [and] no evil would be imputed to that person." The lowest form of Repentance, albeit still effective, occurs when a person without any regrets continues sinning even though it will prove fatal, and repents only when his or her death is approaching. Aboav finds this Repentance in the teaching, "Repent one day before your death." (Avot 2:10.)

JUSTICE AND MERCY

The tension here is between the sharp-edged sword of justice and the protecting shield of mercy. This tension is illustrated by the Rabbis' seeming inability absolutely to divorce one from the other. David Kraemer's analysis of responses to suffering in Rabbinic literature led him to conclude that even "assumed perfection of God's system of

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[50] Jonah 3:4-5.

[51] Aboav doubts that people always accept this type of Repentance, but he is certain God does. He relies on the verse, "In your distress, when all these things have happened to you in the end of your days, you will return to Adonai your God ... for Adonai your God is a merciful God." (Deuteronomy 4:30,31.)

justice does not allow for God to judge only according to the principles of strict justice. Indeed, a judge who did so would be cruel."[52] Judaism's world view demands that justice be tempered by mercy. For the Rabbis, humanity's very existence is proof of this. Rabbi Berachiah (4th century, Palestine) imagines an internal Divine dialogue before humanity is created: "God saw righteous and wicked arising from the first human. God said: If I create humanity, wickedness will arise in it. But if I do not create humanity how will righteousness arise in it? What did God do? God removed the way of the wicked from before God's sight, associated the attribute of mercy with God, and created the first person."[53]

It would seem that, ultimately, mercy overrides justice. Rabbi Judan (4th century, Palestine) reads a passage from Job -- in which Job praises God both for giving and taking away (Job 1:21) -- to mean that God gives and takes with "mercy." Not only that, but also, according to Rabbi Judan, when God gave, God consulted no one, but when God took away, God consulted a court. In other words, God "is more likely to be merciful and generous, and more hesitant to be overly exacting."[54]

This view of balancing justice and mercy traditionally animates the High Holy Days themselves. It follows from belief in God's providential judgment and care for humanity that all things come into account on Rosh Hashanah. The Rabbis used the metaphor of

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[52] David Kraemer, *Responses to Suffering in Rabbinic Literature* (New York: Oxford University Press, 1995) p.120.

[53] *Bereshit Rabbah* 8:2.

[54] Kraemer, *Responses*, p.121.

judicial logbooks to explain what happens during the Ten Days of Repentance. "Three books are open on Rosh Hashanah. One [book contains] completely righteous people. One [book contains] completely wicked people. One [book contains] those in the middle. Those who are completely righteous are immediately inscribed for life. Those who are completely wicked are immediately sentenced to death. The fate of those who are in the middle is held in abeyance from the New Year until Yom Kippur. If they merit it, they will be inscribed for life. If not, they are sentenced to death."[55]

Isaac Aboav commentary on this passage acknowledges the claim of critics that a "righteous person may perish in spite of that person's righteousness, while a wicked person may live long in spite of that person's wickedness."[56] According to Aboav, though, it all balances out in the end. As proof, he relies on the psalmist's admission that God's justce is difficult to comprehend while living in this world, but becomes clear upon entering the great sanctuary of God in the world to come. (Psalms 73:2, 17.)

He also argues that divine providence is more complex than mere reward and punishment. To those who say the righteous deserve to be rewarded and the wicked punished *in this world*, Aboav counters that this would be counter-productive. Counter-productive, because people would be moved to righteousness, "not for the sake of heaven but for the sake of their own self-interest." In other words, one cannot see the scales at work in this world because then people would act merely to fearfully avoid punishments or

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[55] *Rosh Hashanah* 16b

[56] Aboav, *Menorat*

to joyously anticipate rewards.[57] One problem with Aboav's justification is that this is exactly what "reward and punishment" are about. One is encouraged to fear God's judgment as an inducement to modify behavior.

Aboav adds another layer to his argument. He claims it is impossible to have every person's interaction with the natural world depend on the nature of their character. Aboav cautions "it is contrary to the nature of the existing things in their origin in the divine will." Rather, one should accept, without more, that "all the good of this world is nothing compared to the ease in the world to come."[58] This mirrors the Rabbis' view that all the suffering in this world will be more than compensated for in the world to come. Commenting on whether God could have included suffering in the divine evaluation that all in Creation "is good," Rabbi Huna confirms that there is no comparison between suffering in this world and life in the "worlds" to come.[59] The Rabbis confidence that divine compensation would, in time, benefit the Jewish community.

That confidence is based on the Jewish view that history is not a series of accidents. The Rabbis' world view, that history ebbs and flows in cyclic patterns, is firmly enmeshed in their *midrashim*. It is this world view that permits the Rabbis to see in the rubble of utter destruction and desolation on the Temple Mount in Jerusalem, the foundational material to rebuild the Jewish world -- spiritually, at least.

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[57] Ibid.

[58] Ibid.

[59] *Genesis Rabbah* 9:8.

In an introduction to Agnon's seminal work on the High Holy Days, Judah Goldin notes that only one Rabbinic teaching is missing from it: "Once, as Rabbi Yochanan ben Zakkai was coming forth from Jerusalem, Rabbi Joshua followed after him and beheld the Temple in ruins. 'Woe unto us!' Rabbi Joshua cried, 'that this, the place where the wrongs of the Israelites were atoned for, is destroyed.' 'My son,' Rabbi Yochanan said to him, 'do not be so upset, there remains another way to atone as effective as bringing sacrifices to this Temple. And what is it? It is acts of loving-kindness, as it is said, 'For I desire mercy and not sacrifice.' (Hosea 6:6.)"[60]

For the rabbis, synchronicity is not a mere accidental occurrence, rather it is the result of cause and effect and the manifestation of divine wisdom. "Soon after attaining great heights, a nation may begin a process of decline which culminates in a catharsis of destruction and ruin. Out of these depths, a renaissance may grow, elevating the people to greater heights than those achieved before."[61] The human psyche virtually requires that in response to the brutal destruction of both Temples (a physical symbol of Israel's relationship with God) and the defeat of Bar Kochba (a social symbol of a messianic king) there be some instrument of hope. In the face of such destruction, hope may be all that is left to Israel.

This desperate view of hope is confirmed by Rabbi Simeon ben Lakish: "If there is rejection there is no hope; but if there is anger there is hope, because whoever is angry

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[60] *Avot de-Rabbi Natan* §4 *quoted in* Judah Goldin, introduction to Agnon, *Days*, p.xxiii.

[61] Shlomo Yerushalmi, *Me'am Lo'ez: The Book of Eicha* (E. Touger, transl.) (New York: Moznaim, 1990) p.79.

may in the end be appeased."[62] It is a triumph of hope that this world view pervades a collection of Rabbinical interpretations and glosses about a book of Scripture the central theme of which is destruction of the Jews and their national emblems. But it is not the giddy hope of a naive optimist. Rather, it is the reasoned hope of a people with nothing left to lose but hope. It is the ambivalent hope of a people scared that they have been abandoned by God and scarred by the notion that their own conduct has driven God away. It is reasoned and ambivalent because at the same time that it accepts God's judgment, it challenges the judge.

There are later homilies for the High Holy Days that echo God's search for Adam in the Garden of Eden immediately before exiling Adam and Eve. God's question to Adam, "איך" ("where are you") as God's question to humanity on the High Holy Days. Rabbi Abbahu alludes to the sin and punishment motif inherent in the Garden of Eden. He draws a parallel between that original exile and the exile from Jerusalem lamented in *Eicha*. Abbahu relies on the ambiguity in the Hebrew word איכה to draw and analogy between the two exiles. Vocalized as "*eicha*" the word means "how?" and fits a lament. But vocalized as "*a'ye-cha*" it means "where are you"[63] In Eden the question "where are you" is a challenge to humanity. After the fall of Jerusalem, the question becomes a challenge to God. The Rabbis understand, in a general sense, that Israel's exile and suffering are punishment for sin. They identify suffering with divine justice imposed on

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[62] *Eicha Rabbah* 5:22; cf. 1:23.

[63] *Eicha Rabbah* 4:1.

human sin [64] But the exact nature of that sin is left to the imagination in many ways The *U'netaneh Tokef* liturgy also displays this tension God determines who shall live and who shall die The individual's fate is the subject of divine decree Yet, repentance, prayer, and righteous acts can annul a severe decree

There is an emotionally powerful *midrash* on Lamentations 2 1 -- "Adonai has cast the beauty of Israel from heaven to earth" -- that likens God to a king and Israel to his son [65] When the baby first cries, the king holds him on his lap The more he cries, the higher the king lifts him As the child continues to cry, the king lifts him to his shoulders There the boy soils the royal garments Furious, the king throws the child to the ground Likewise, according to the *midrash*, God gradually lifted Israel, drawing them closer to him with slow steps When Israel responded by "soiling" God through their sins, God became furious God tosses Israel to the ground and causes the destruction of the Temple Read traditionally, God's fury is invoked by Israel's transgression If God is angry, then Israel must have sinned Superficially, the punishment may seem to fit the crime Israel is thrust low for having soiled God

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[64] As portrayed in *Eicha Rabbah*, Israel's suffering is also redemptive Suffering and injustice comprise an "imperfect time of change leading to redemption" (*See* Kraemer, *Responses*, p.140 (Kraemer summarizes a midrash on Lamentations 2:3 ["God drew back God's hand from the enemy"] to the effect that there is a scheduled end-time to Israel's suffering, that is "a limit to [its] enslavement"). As to the redemptive power of Israel's suffering, see also a midrash on Lamentations 4:22 ["the punishment of your sin is accomplished, O daughter of Zion"] Here the oppression of Pharaoh and Ahasuerus are compared favorably to the prophesy of Moses, Jeremiah, and 60 myriads of prophets. Punishment and suffering at the hands of oppressors are seen as more effective avenues to redemption than even the work of Israel's prophets.

[65] *Eicha Rabbah* 2:2.

But the analogy is most potent because it stands against this superficial reading. Read on an interpersonal level -- whether one identifies with the king or his son -- the punishment feels excessive. The stark power differential between a crying infant and his powerful father seems to demand this deeper reading. At this deeper level, it is simply abusive for a father to throw a child to the ground, despite any perceived justification. Presumably, the midrash is intended to be read both ways. Otherwise, one could imagine a different analogy, one in which the son's offense was more intentional than an infant's defecating and the king's response was more measured than throwing an infant to the ground. While this parable may confirm God's power, and even Israel's role as its trigger, the ambivalence highlights and challenges God's response. God's apparent inability to control anger, in contrast to the boy's inability to control his bodily functions, is a badge of divine malice. Either God is impotent to control God's own anger or God has measured such anger to the moment. If this is measured anger, then it is simply cruel.

Though, on occasions, even the Rabbis begin to doubt whether there will be enough to compensate for those Jews who have been humbled or victimized. Rabbi Assi was not comforted by Amos' pledge that if Jews would just "hate the evil, love the good, and establish justice in the gate, then *perhaps* Adonai, God of Hosts, hosts, will be gracious" to them. (Amos 5:15.) When considering this passage, Rabbi Assi would cry, saying, "All this [that is, Jews would do all this], and then only *perhaps*!"[66]

This Jewish world-view is summarized by Aboav, "Every element of the Torah, every aspect of Jewish faith, depends on the belief in Divine Providence. One must believe

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[66] *Chagigah* 4b

that the Creator provides for the individual and the group in the most perfect manner that corresponds to their deeds."[67] But applying this formulation to the world's harsh realities, suffering is turned on its head. This world-view ignores suffering as evidence of the world's imperfection (i.e., as evidence against the omniscient, perfect deity). What is more, it takes the world's harsh realities as "evidence of the perfection of God's justice in this world,"[68] even though the reward may not be evident in this world. Rabbi Helbo, through a *mashal* in which Israel is compared to a destitute orphan, teaches that "all that Israel enjoys in this world is a reward for the sufferings that befall them, but their full reward is stored up and reserved for them for the time to come."[69] Like Aboav, the Rabbis acknowledge a varied range of opinions. Some even go so far as to reject the impact of such a balance of reward and punishment in their lives. For example, when Rabbi Haninah faced a grievous illness, he is reported to have remarked, "Of these sufferings, I want neither them nor their [compensating] reward."[70]

Despite the world-transforming events of the last few centuries, even Reform Judaism's High Holy Day liturgy endorses, echoes, and embraces this world-view. For example, the *U'netaneh Tokef* material translated in *Gates of Repentance*:

> This is the Day of Judgment!
> For even the hosts of heaven are judged,
> as all who dwell on earth stand arrayed before You.

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[67] Aboav, *Menorat*.

[68] Kraemer, *Responses*, p.211.

[69] *Devarim Rabbah* 3:4.

[70] *Shir Hashirim Rabbah* 2:46.

As the shepherd seeks out his flock,
and makes the sheep pass under his staff,
so do *You muster and number and consider every soul,*
setting the bounds of every creature's life,
and decreeing its destiny.

. . .

who shall live and who shall die.[71]

David Kraemer asserts that the genius of Rabbinic Judaism in general and the Babylonian Talmud in particular, is evident in connection with divine providence and divine justice because the Rabbis "give voice to the fullest range of explanations and responses, and allows for even the most radical expressions of questioning or doubt."[72] Perhaps the authors of *Gates of Repentance* had that in mind when they added to the Yom Kippur Afternoon liturgy

Lord, today we turn to You,
uncertainly proclaiming Your glory
with scarce remembered words of a half-forgotten faith.
We have confessed our sins and promised to forsake them
O find us as we grope for You in our darkness.[73]

This language is original with *Gates of Repentance* in the Yom Kippur liturgy. The concept of doubt, when it comes to the divine, is lacking in traditional liturgy. But modern Reform Jewish liturgists had to confront the reality of the Holocaust in a way that those who use well-settled and fixed liturgy do not. One story illustrates how the earth-shattering events of recent decades temper the idea of Divine Justice.

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[71] *E.g.*, *GOR*, p.313; *see also* CCAR, *The Union Prayerbook for Jewish Worship, Part II* (New York: CCAR, 1960) (rev'd. ed.) ("*UPB II*") p.256.

[72] Kraemer, *Responses*, p.213.

[73] *GOR*, p.446.

The story is almost Jewishly universal in that most Jewish families have their own personal version of the story to tell (whether or not its source is the Holocaust or some other trauma to Jews in other cultures or epochs) This particular version is that of the Chancellor of Hebrew Union College, Alfred Gottschalk He has told the story in a number of places over the years The story, and others like it, are testament to the human capacity to triumph over crushing defeat and emerge emboldened to do the work of repair and restoration This particular version was told in 1987 at Xavier University on the occasion of Gottschalk receiving an honorary degree

> Before my parents and I escaped Nazi Germany, many of my immediate neighbors were Christians of whom, for the most part, I would have the fondest memories -- were it not for Crystal Night in November, 1938, when in Germany the synagogues were burned and ravished And also for a day, some six months earlier, when I was evicted from public school On that day a Nazi official suddenly entered our classroom and shouted, "All Jewish children out!" The little girl who was my only Jewish classmate and I, unable to understand this sudden expulsion, were shouted out of the classroom while jeers of "Christ-killers."
>
> On Kristallnacht 1938 I am eight years old It was the blackest of nights wind howling at the door, the noise of windows shattered, shouting, then a deathly quiet Desperate fear sets in
>
> At daybreak the Jews know great devastation has been visited upon every Jewish community in Germany My grandfather takes me by the hand and we rush to our little synagogue in the town square It is ravaged The door is battered down and inside there is an unforgettable darkness and stench This house of worship is tarred black, the ark that holds Torah scrolls violated, the lectern hacked to pieces
>
> Suddenly my grandfather shouts, "Where are the Torah scrolls?" In a brook flowing into the Rhine we find ripped pages of prayerbooks and torn pieces of Torah parchment My grandfather wades into the chilled brook and hands me the scraps "Perhaps one day you will have the chance to repair these fragments," he says I clutch them to my heart and promise to devote my life to the attempt to repair those remnants It is the promise of that repair that inspires me It is the knowledge that we have the capacity to make it happen that gives me hope It is up to us to redeem the

oppressed and save the victims of injustice in our day."[74]

This is the view advanced by Henry Slonimsky, that "maybe God and perfection are at the end and not at the beginning." When humanity has perfected the world, "it will thereby have achieved God's reality and unity. Till then God is merely an idea, an ideal the world's history consists in making that ideal real."[75]

Judah Goldin adds that, unlike other religions and even contrary to human impulse, Jews are not required to bring any material gifts to God. Adonai is unique among gods in this way. "If we cannot win [God's] good opinion by means of holocausts, we can win it by acts of lovingkindness" to others.[76] Otherwise, the injustice is incomprehensible. Indeed, the crimes and injustice are so overwhelming, one is compelled to ask, "Can such a world be repaired?" "Where is God in such a world?"

Perhaps, it is not God's thunder and lightning but humanity's own for which Jews must pray. Perhaps God exhorts people to take responsibility precisely because humans are the sole source of justice in the earthly world. If repairing is a partnership between humans and God, then God is the silent partner, humans are the active ones. When it comes to Justice, God *inspires*, but people *enact*.

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[74] Alfred Gottschalk, "Repairing Our Broken World" an address delivered July 2, 1995 in Paris, France to the World Union for Progressive Judaism. Author's files.

[75] Henry Slonimsky, "Prayer," The Jewish Teacher, vol. 33:3 (1965), pp.5,9.

[76] Goldin, "Introduction," p.xxiii.

2. *Major Elements of Liturgy for High Holy Days*

HAMELECH HA'YOSHEV

The preliminary morning prayers on Shabbat and festivals conclude with a lengthy poetic benediction that begins נשמת כל חי. This poem is identified by the Rabbis in *Pesachim* 118a as the "Blessing of Song" that is recited at the Passover Seder after Hallel. Though its wording is appropriate to any day, it is specifically used as a prologue for worship on Shabbat and festivals. It is thought that the poem's length precluded using it for daily services.[1] *Nishmat Kol Chai* includes several scriptural allusions as well as quoting from several psalms and the prophet Isaiah.

The gist of *Nishmat Kol Chai* is to engage all of creation in praise of God because humans alone cannot adequately do so. As every human limb and fiber joins the rest of creation in acknowledging God's sovereignty, humanity particularly is awed and humbled by creation and God. One common, though not universal, variant for the High Holy Days slightly modifies the image of God's sovereignty lifted from Isaiah 6:1. That image as applied on Shabbat and festivals is "*hamelech ha-yoshev al kiseh ram v'nisa*" ("King seated upon a high and lofty throne!"). But that image as applied for the High Holy Days is "*hamelech yoshev al kiseh ram v'nisa*" ("King who is sitting upon a high and lofty

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[1] Reuven Hammer, *Entering Jewish Prayer* (New York: Schocken Books, 1994) p.226.

throne!") According to Elie Munk, it was Eleazar ben Judah of Mayence (12th century, Germany) who advocated this High Holy Day alteration in order to give added emphasis to God's supreme sovereignty "at this very moment."[2] This image also is reinforced at this point in the traditional practice for High Holy Day morning services where the prayer leader begins his part of the service here, rather than at an earlier point on Shabbat.

The Jewish concept of God's sovereignty is distinguished subtly from the "otherworldly" connotation given by the New Testament "Kingdom of God." Though Judaism seeks the establishment of God's absolute sovereignty at the end of days when all are expected to acknowledge it, Judaism acknowledges God's sovereignty in the present. Reciting God's sovereignty on the High Holy Days not only reaffirms God's sovereignty through commemorating creation, but also anticipates the messianic time when all will acknowledge God's sovereignty. Rather, it is established now on earth through human conduct. It is the impulse of history. According to the prophet Jeremiah, it is God's sovereign will that has established and maintains the laws of heaven and earth.[3] It is therefore not the 'Kingdom' of God that people must affirm, but God's sovereignty. Humanity's "moral freedom necessitates [being] given the choice of obeying the moral law or of rebelling against it."[4]

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[2] Elie Munk, *The World of Prayer* 2 (G. Hirschler, transl.) (New York: Feldheim Publishers, 1963) p.184-85 (Munk also reports that others did not accept this change, such as Rabbi Jacob Israel Emden (18th century, Germany)).

[3] Jeremiah 33:25-26.

[4] Max Arzt, *Justice and Mercy: Commentary on the Liturgy of the New Year and the Day of Atonement* (New York: Holt, Rinehart & Winston, 1963) p.110.

The early European Reformers preserved an abbreviated form of *Nishmat Kol Chai*. Typically, they translated it into the vernacular.[5] This became the practice in North America's official liturgy as well, though on the High Holy Days the Hebrew was restored to the liturgy.[6] But the image from Isaiah 6:1 was absent from official North American Reform liturgy until *Gates of Prayer* was composed. It was also absent from the High Holy Day liturgy until *Gates of Repentance* was composed. When it was reinstated, the vivid anthropomorphism of God seated on a throne was retained in the Hebrew but omitted in the translation, which declares simply: "O King supreme and exalted."

Curiously, the High Holy Day alteration (from "*ha-yoshev*" to "*yoshev*") that appears in Conservative and Orthodox prayerbooks is not used in official Reform liturgy -- either in North America or Israel.[7] *Gates of Understanding 2* offers no explanation for leaving the phrase intact -- it may even have been unconscious. To the extent it was a conscious decision, the phrase may have been left undisturbed because the alteration pertains to an anthropomorphism, which has been deleted from the vernacular. Or perhaps the phrase is retained so as to avoid enshrining a single verbal variant that was rationalized after the fact. The message of the alteration, though -- that God is especially enthroned *now* at the High Holy Days -- is manifest elsewhere in the Reform liturgy.

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[5] *See, e.g.*, Jakob J. Petuchowski, *Prayerbook Reform in Europe* (New York: World Union for Progressive Judaism, 1968) p. 52 (Hamburg, 1819), p.77 (France, 1913), p.183 (Westphalia, 1894).

[6] *See, e.g.*, *UPB II* (1922 ed.) pp.44-45.

[7] *See, GOR*, p.97; Israeli Movement for Progressive Judaism, *Kavanat Halev* (Jerusalem: Israeli Movement for Progressive Judaism, 1989) p.55.

There also is a stylistic critique of those prayer books that leave the phrase unaltered on the High Holy Days. Jeffrey Cohen argues the phrase is used on those days as an independent clause. Thus, the literal translation -- "The King who sits on a high and lofty throne" -- stands awkwardly without any related predicate.[8]

ZOCHREINU

On the High Holy Days, brief petitions are inserted into the first two and final two benedictions of the *Amidah*: (1) *zochreinu l'chaim* in *Avot*, (2) *mi-chamocha av harachamim* in *Gevurot*, (3) *yochteiv l'chaim* in *Hoda'ot*, and (4) *b'sefer chaim* in *Birkat Shalom*. Also the eulogy of the *Kedushah* blessing is changed to *Ha-melech ha-kadosh*.

Zochreinu l'chaim is a short petition inserted into the first blessing of the *Amidah* during the Ten Days.[9] As it is comprised of eleven Hebrew words, there is a homily that one should concentrate on one word in *Zochreinu* on each day from Rosh Hashanah through Yom Kippur. On Yom Kippur concentration should be on the last two words, which form one idea, *Elohim chaim* ("O living God").[10] It is linked with the *Avot* phrase "*ve-zocher chasdei avot*," which invokes the memory of the Ancestors' merit. Another link is that the word "*lema-ancha*" ("for Your own sake") in *Zochreinu* refers back to the

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[8] Cohen, *Prayer*, p.22.

[9] "Remember us for life, O Ruler who delights in life. Write us in the book of life for Your own sake, O God of life."

[10] Isaac Seligman Baer, *Seder Avodat Yisrael* (Rödelheim: 1868) (*reprinted* Tel Aviv: 1957) p.383.

phrase "*lema-an shemo*" ("for the sake of God's name") in the *Avot*.[11] *Zochreinu* is introduced only for the Days of Repentance.

Presumably, when God recalls the Ancestors' merit, then God will grant the blessing of life to their descendants and inscribe them in the image of Book of Life. The image of a Book of Life is an old near eastern motif -- divine bookkeeping -- recorded in the Talmud.[12] There God is depicted as opening three record books -- one for the wholly righteous, one for the wholly wicked, and one for those (like most people) who are in-between. Those in-between are given the full Ten Days to tip the scales in favor of entry in the Book of Life.

Zochreinu is first mentioned as part of a group of "remembrance" inserts to the *Amidah*. These inserts gained acceptance only with great difficulty.[13] The inserts were opposed in principle by those who opposed inserts of every kind to the *Amidah* -- even short ones such as *Zochreinu* that were popularly associated with the text. Yehudah Gaon (8th century, Babylonia) opposed in principle every addition to the traditional *Amidah*, including the *Kedushah*.[14] They were opposed in principle because the Babylonian geonim neither wanted to interrupt the traditional order of the service nor introduce innovative ideas or themes into places where they seemed foreign or inappropriate. Gradually, this and other additions took root. "In every generation there was opposition to what seemed

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[11] Baer, *Seder*, p.383.

[12] *Rosh Hashanah* 16b.

[13] *Tractate Soferim* 19:8.

[14] Elbogen, *Jewish Liturgy*, p.235.

at that time to be innovation, but by the time a generation or two had passed, that element already seemed to have full legitimacy."[15] Petuchowski has succinctly marked this trend. "One generation's *kavanah* become[s] another generation's *keva*." He has observed that "the dialectic between spontaneity and tradition has, in the course of the centuries, invariably led to the ultimate supremacy of the latter."[16]

Those objecting to the use of these particular inserts also opposed *Zochreinu* because one should not petition for one's own personal needs during the opening trio and closing trio of the *Amidah* blessings.[17] But those supporting the insert claimed it was a public petition and not one for personal benefit. *Zochreinu* is expressed in the plural -- on behalf of the masses who spend ten days in between the Book of Life and the alternative. Throughout the Middle Ages these inserts were subject to this attack. Eventually, a majority of authorities ruled that these petitions were permitted because they sought collective, rather than individual, benefit. Since the time of Amram (9th century, Babylonia) they appear in all rites, including Reform.

AVINU MALKEINU

אבינו מלכנו (*Avinu Malkeinu*) is a penitential litany of sentences, each beginning with the words *Avinu Malkeinu* ("Our Father, Our King") that is recited during the Ten

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[15] Ibid.

[16] Jakob J. Petuchowski, *Understanding Jewish Prayer* (New York: KTAV Publishing House, 1972) p.13.

[17] *Berachot* 34a.

Days. In Ashkenaz, it is recited at the conclusion of the morning and afternoon *Amidah* each day during the Ten Days, and on Yom Kippur, after *Maariv* and *Neilah*, as well as during Selichot at the end of *Elul*. Following the *Amidah* it takes the place of *Hallel* that otherwise would be recited in this place on the Three Festivals. The Talmudic explanation is that during these days God judges everyone and it is unseemly to think that God would expect such verses of praise at the moment of judgment. For that reason it is better to recite a litany of supplications rather than *Hallel*.[18] It is recited before the open ark with the congregation standing.

Avinu Malkeinu is based on a more brief prayer of Rabbi Akiba (late first-early second century, Palestine), recorded in the Talmud.[19] The setting for Rabbi Akiba's version was a period of drought during which Rabbi Eliezer went before the congregation reciting twenty-four prayers. But his prayers were not answered with rainfall. Then Rabbi Akiba came forward saying the two verses that open and close the traditional, and most contemporary versions of, *Avinu Malkeinu*. Akiba said, "*Avinu Malkeinu*, we have sinned before You. *Avinu Malkeinu*, be gracious to us and answer us, for we are lacking in good works; act charitably and graciously with us, and save us." Akiba's prayer was answered immediately with rain.

Later there is a comment that Akiba must have been a greater person than Eliezer because Akiba's prayers were answered, while Eliezer's seem not to have been heard. But a voice from heaven disputes this assumption, directing the Rabbis to consider the attitude

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[18] *Rosh Hashanah* 32b.

[19] *Taanit* 25b.

of Akiba's prayer, not his personality, that made the difference. The self-denial and humility of Akiba's prayer, according to the imagined voice from heaven, made the difference. *Avinu Malkeinu* highlights a tension between certain faith in one's ultimate release from harsh judgment through God's mercy on the one hand and an almost indulgent fear and awe of God's power to render harsh judgment.

Akiba's prayer draws on stereotype imagery of the divine-human relationship that goes back at least as far as the prophet Malachi. "They shall be mine," says Adonai of Hosts, 'My own possession . . . and I will spare them as one spares the child (בנו) who serves (העובד אותו)." (Malachi 3:17.) Inherent in this dual relationship -- parent-child and ruler-servant -- is the child's permission "to question the reasons behind the parental instruction" and indicate whether it is undertaken with enthusiasm or reluctance. On the other hand, the servant "has to suppress feelings and get on with the task."[20] *Avinu Malkeinu* seeks to invoke the slack permitted children while at the same time acknowledging the sovereignty permitted rulers.

There are several versions of *Avinu Malkeinu*. Rabbi Jacob ben Asher mentions one that is not retained in practice today, in which the verses are arranged in alphabetical order.[21] Versions used today are patterned chiefly on those from *Machzor Vitry* and *Seder Rav Amram*. There are a total of fifty-three verses for *Avinu Malkeinu* in some prayer books still in use. Many Jewish communities have developed their own versions.

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[20] Cohen, *Prayer*, p.49.

[21] Munk, *World 2*, p.190 *citing Tur* §601.

For instance, the Sephardic ritual uses 29 verses, the Ashkenazic 38, and the Polish version has 44.[22]

Notwithstanding the disparity of length, common themes emerge. First, is a collection of petitions seeking God's frustration of Israel's accusers or enemies. Second, is a collection of petitions for God's healing of physical and spiritual illnesses. The litany ends with an appeal that God should grant these requests on account of the merit of Israel's ancestors.

Traditionally, *Avinu Malkeinu* is not recited on Shabbat because it is viewed as a personal petition inappropriate to pursue on Shabbat. Another reason is that it originated as Akiba's prayer for rain, which was recited on a public fast day. Such fasts were never called for Shabbat.[23] Perhaps it is recited even on Shabbat at *Neilah* for the same reason that some advocate chanting it during the Ten Days irrespective of the service.[24] Another reason given for not reciting *Avinu Malkeinu* on Shabbat is the parallel structure between *Avinu Malkeinu* and petitions of the weekday *Amidah*.

Isaac Seligman Baer presents his analysis of the parallels in the commentary to his *Seder Avodat Yisrael*. For example, in *Avinu Malkeinu* one says, "*. . . ayn lanu melech ellah atah*" ("we have no King but you") which corresponds to the phrase in *Avot* that

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[22] *See* Macy Nulman, *The Encyclopedia of Jewish Prayer* (Northvale, N.J.: Jason Aronson, 1993) p.58. Baer claims to have seen as many as 53 variants. Baer, *Seder*, p.109.

[23] Arzt, *Justice*, p.119.

[24] *E.g.*, Nosson Scherman, ed., *The Complete ArtScroll Machzor: Yom Kippur* (New York: Mesorah Publications, 1986) p.758.

refers to God as "*melech ozer*" ("A King who helps"). In *Avinu Malkeinu* one says, "*shelach refu-ah sh'leimah*" ("send us complete healing") which corresponds exactly to the same phrase in the eighth blessing of the *Amidah*.

Joseph Caro (16th century, Palestine) advocated reciting it even on Shabbat because of the finality of the judgment rendered during this season. Caro comments essentially, "if not now, when?"[25] A consensus of most modern *halachists*, shares Caro's judgment. They distinguish between purely personal petitions, which are prohibited in the Shabbat *Amidah*, and constructively communal petitions, which are expressed in *Avinu Malkeinu*.[26] The needs of a community might -- as seems to be the case in *Avinu Malkeinu* -- be indistinguishable from the needs of the individual, in which case it is permissible to recite a "communal petition" on Shabbat.

The Reform movement seems to have no doctrinal issues with *Avinu Malkeinu*, except regarding several verses that seek the physical destruction of, or vengeance against, Israel's enemies. In fact, *Avinu Malkeinu* is such a potent badge of the Ten Days that the contemporary North American Reform rite has included it in every service in *Gates of Prayer*. Examples of traditional verses that are deleted from Reform renditions of the litany include asking God to "exterminate every foe and adversary from upon us" and "avenge before our eyes the spilled blood of [God's] servants."[27] In the Israeli Reform rite, one of the verses has been extended from a particularist petition for healing the sick

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[25] *Bet Yoseph* §522.

[26] Cohen, *Prayer*, p.270 n.88.

[27] *See, e.g.*, Petuchowski, *Prayerbook Reform*, pp.117, 196, 210.

of God's people to add the universalist "and Your world."[28] North American Reform's official position is to recite *Avinu Malkeinu* on Shabbat.[29] Some may claim that this is because most Reform congregations do not observe two days of Rosh Hashanah, i.e. there may be no other opportunity to recite it. But Reform generally rejects the traditional reasons for not reciting on Shabbat. There have been, however, issues about its length. English-speaking Reform rites have shortened the number of verses. Twelve verses have selected in Britain and are used uniformly in each instance. In North America, nine verses are used in each instance with some minor variation from one instance to the next for Rosh Hashanah. For Yom Kippur, ten verses are used with half being different from verses used on Rosh Hashanah.[30]

TORAH READINGS

Torah study is a natural and necessary part of Jewish liturgy. Its most dramatic and significant role occurs in the formal reading from Scripture. The liturgy surrounding and the reading itself demonstrate the dual nature of Jewish liturgy, that is: (1) turning *to* the Divine with praise, communal petitions, and private matters, and (2) hearing *from* the Divine through the ongoing revelation of Torah. It is so fundamental to Jewish liturgy

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[28] *Kavanat Halev*, p.122.

[29] Hoffman, *Understanding 2*, p.175.

[30] Ibid., p.209 n.504.

that Abraham Millgram refers to teaching Torah through the liturgy as the "third core unit of Jewish liturgy,"[31] after the *Shemah* and the *Amidah*.

Abraham Isaac Kook more poetically divides the siddur in two. Prayer and Torah. "Prayer," Kook said, "proceeds from below to above," that is, drawing from one's heart and raising one's spirit toward something elevated and holy. Torah, on the other hand, according to Kook proceeds from above to below. "We occupy ourselves with fusing the life from above with that below. From the high peak of Divine intelligence, the source of Torah, we take seeds of life and implant them in our own lives."[32]

Lest this seem to suggest a well-conceived, masterfully developed, and constant integration of liturgy with reading from Scripture, scholarship in this area acknowledges the long controversy over, and tension between, the relative primacy of Torah study, worship, and good deeds. Particularly after destruction of the Second Temple, there was a tension among these forms of religious expression, not in the sense of competition, but in the sense of trying to determine which took theological priority. For the Rabbis, Torah study was primary. To some extent, then, the formal reading of Scripture in a prayer service preserves this tension and reflects this ambivalence.[33]

The practice of reading Torah in public is ancient, but there is no scholarly agreement on its actual origins. The earliest reference to public Torah reading is in

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[31] Abraham Millgram, *Jewish Worship* (Philadelphia: Jewish Public Society, 1971) p.108.

[32] Ibid., p.337.

[33] Stefan C. Reif, *Judaism and Hebrew Prayer* (Cambridge: Cambridge Univ. Press, 1993) pp.64-68.

Deuteronomy, which contains a command to assemble at the end of every seven years to read law "in their hearing" (Deuteronomy 31:10-13) The next mention is made in the time of Ezra when he read the Torah to all the people, from early morning until midday, on the first day of the seventh month (presumably, Rosh Hashanah; Nehemiah 8:1-8) But these are isolated instances and do not assuage some skepticism about the Rabbinic attribution of the origins of the regular, routine practice of reading Scripture. One may assume, however, that the custom dates from about the first half of the third century BCE, because the *Septuagint* was allegedly compiled for the purpose of public reading in the synagogue. Ismar Elbogen asserts that originally Torah was read only on festivals and on certain Shabbatot before festivals -- the purpose being to instruct about those festivals. If so, then the original reading might have been more didactic than liturgical.[34]

According to the Mishnah, there were regular Torah readings by the end of the second century C.E. on Mondays, Thursdays, and Shabbat. The length of the reading seems not to have been fixed by that time. R. Meir and R. Judah disagree about length. The Mishnah also prescribes the number of people who should read from Torah as three on Shabbat afternoons, Monday mornings, and Thursday mornings; four on intermediate days of festivals; five on festivals and each new moon; six on Yom Kippur; and seven on Shabbat morning.[35] The practice of completing the Torah reading with an additional

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[34] Elbogen, *Jewish Liturgy*, p.117.

[35] Mishnah, *Megillah* 4:1-2.

scriptural text from the prophetic books -- *"haftarah"* being Aramaic for "completion" -- is mentioned in Mishnah, but its origins are unclear [36]

Originally, reading from Scripture was not an end in itself, but preparation for the didactic or explanatory use of the text [37] Over time, the reading itself acquired significance. This is illustrated by the fact that at first anyone was permitted to read from Torah -- even slaves. But in Tannaitic times, women were excluded, and later minors were excluded after the institution of becoming a *Bar Mitzvah* was created. Over time, fewer and fewer people were able to read Torah, so the practice developed for a single reader. This left nothing for the person called up to do, except recite blessings before and after the reading. The ancient custom had been that one benediction was recited at the beginning of the entire reading and one at the end. But this changed during the Amoraic period [38] Similarly, the order of calling people up was originally free. As more importance was accorded to Torah reading, the order was given hierarchical significance.

As the Torah itself increasingly became the honoree of this part of the service -- beyond merely the words contained in it -- prayers of praise, confession, and thanksgiving were added to the liturgy around the reading. But since this developed over time, the general structure and content of the modern service for reading Torah dates only to the 13th century. Petuchowski reports that this is why the early Reformers felt so free with

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[36] Ibid.

[37] Elbogen, *Jewish Liturgy*, p.138.

[38] Ibid., p.139.

respect to re-structuring the prayers and scriptural verses surrounding the reading, when the tradition was still relatively fresh.[39]

While the Mishnah lists scriptural readings for Rosh Hashanah and Yom Kippur mornings, those early designations have not been retained. Current custom follows instead the selections listed in the Babylonian Talmud. The festival readings simply provide the biblical basis for the various observances. In this way, the readings from Scripture serve a didactic or historical purpose.[40]

Torah Readings for Rosh Hashanah

The ancient reading assigned to Rosh Hashanah was only three verses long -- Leviticus 23.23-25.[41] This was deemed too short for and "did not suit the spirit of later times."[42] Genesis 21 -- highlighting God's favorable remembrance of Sarah -- eventually was selected in its place. First Samuel 1-2.10 -- highlighting God's favorable remembrance of Hannah -- was paired with Genesis 21 as the *Haftarah* text for Rosh Hashanah. According to Rabbinic legend, on the New Year Sarah, Rachel, and Hannah were favorably remembered by God.[43] For the second day of Rosh Hashanah Genesis 22

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[39] Petuchowski, *Prayerbook Reform*, pp.288-89.

[40] Elbogen, *Jewish Liturgy*, p.131.

[41] "In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts . . ."

[42] Elbogen, *Jewish Liturgy*, p.136.

[43] According to the Rabbis, Rosh Hashanah is the anniversary of Isaac's conception, Isaac's binding, and Samuel's conception. *Rosh Hashanah* 10b-11a (the

(Binding of Isaac or "*Akeidah*") was paired with Jeremiah 31:1-19 -- highlighting God's shared lament over the loss of Israel and God's eagerness to meet Israel as it seeks to return to God.

Just as one can imagine Sarah and Hannah passing before Divine judgment favorably on this day, these texts highlight that fundamental theme for Rosh Hashanah. Human fate is set in accordance with both Divine will and remembrance by God of the conduct resulting from the exercise of human free will. Both Sarah and Hannah suffered years of frustrating waiting before they were blessed with the infant that marks God's favorable remembrance. Their faith, prayer, righteous living, and patience are intended to become models on Rosh Hashanah, when every person makes their own private appeals to God -- as did Sarah and Hannah. That result is what is invoked on Rosh Hashanah -- *Zichronot*. God should take favorable note of Israel in judgment.

Rosh Hashanah has woven into its very names the dominant themes of call and remembrance -- יום התרועה and יום הזכרון. Both the call and the remembrance operate at two levels. There is a call *from* God to each person to break from that person's past errors, just as there is a call *to* God from each person to judge those errors favorably. Similarly, there is to be remembrance by *people* of past conduct, just as there is remembrance by *God* of each person's actions.

It is the practice in most Reform communities that do not observe two days of Rosh Hashanah to read the traditional second day Torah passage (the *Akeidah*) on Rosh

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Hebrew term *pakad* is ambiguous meaning both "favor with a child" and "remember," both of which meanings are relevant to the themes of Rosh Hashanah).

Hashanah, but not without reservation.[44] In England, for example, Israel Mattuck who edited the official 1937 *Liberal Jewish Prayer Book, Vol. II*, substituted another passage, Deuteronomy 10:12-21a,[45] because of the theological difficulties raised by the *Akeidah* that, he felt made it unsuitable for public Torah reading on Rosh Hashanah.[46] That alternate was preserved in the 1973 British *Gate of Repentance*. The Reform practice in Israel follows the traditional rite with Genesis 21 on the first and Genesis 22 on the second day of Rosh Hashanah since it is universally customary in Israel to observe two days of Rosh Hashanah.

The official North American Reform liturgy used only the *Akeidah* as the Torah passage for Rosh Hashanah until the 1975 *Gates of Repentance*. Prior to 1975, there was a service for only one day of Rosh Hashanah and Genesis 22 was selected for it in place of Genesis 21. The 1975 volume introduces services for two days of Rosh Hashanah into

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[44] Chaim Stern and John D. Rayner, eds., *Gate of Repentance* (London: Union of Liberal and Progressive Synagogues, 1973) ("Stern and Rayner, *Gate*"), p.455 n.112.

[45] Presumably, this passage was selected because it renews a familiar exhortation to love God and follow God's path since God is the guardian and redeemer of Israel. It includes one of the numerous reminders that Israel should take note of the stranger because Israel was a stranger in Egypt. Another reason for its selection may be that it begins with the word ועתה ("And now"), which the Rabbis associate with an admonition that signals Israel's need for repentance. (*Bereshit Rabbah* 21:6.)

This passage also is unique in that it this reminder incorporates God's ultimate, saving presence: "For Adonai your God is God supreme and Adonai supreme, the great, the mighty, the awesome God, who . . . befriends the stranger, providing [the stranger] with food and clothing. You too must befriend the stranger, for you were strangers in the land of Egypt." (Deut. 10:17-19.) Note that the "b" part of verse 21 is omitted, which part confirms the authenticity and Israel's witnessing of God's marvelous, awesome deeds.

[46] Stern and Rayner, *Gate*, p.456 n.113.

Reform liturgy. It also proposes an alternate selection besides the traditional readings from Genesis 21 and 22, namely the creation narrative from Genesis 1.[47] The creation narrative was deemed an appropriate alternative because Rosh Hashanah, as discussed below in connection with the Shofar sounding, traditionally has been seen as the day of the world's birth. An alternative was deemed necessary so that congregations that observe two days of Rosh Hashanah could choose not to read the *Akeidah*. "The truly central theme of Rosh Hashanah is not to be found in" the *Akeidah*, writes Hoffman. Following Elbogen and others, Hoffman suggests that the *Akeidah* is the traditional reading for the second day of Rosh Hashanah because it was "just tacked on to the important tale before it, Genesis 21," which does incorporate Rosh Hashanah's central theme. "God takes note. God remembers."[48]

As to the *Haftarah*, Reform practice has even greater variety. The official British Reform rite offers only a selection from Isaiah 55:6-13 exhorting the listener to seek God while God is near, which the Rabbis deemed to refer to the period of the Ten Days. The Reform practice in Israel follows the traditional rite with First Samuel 1-2:10 on the first and Jeremiah 31:1-19 on the second day of Rosh Hashanah. In North America, Reform

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[47] An earlier proposed manuscript of *Gates* would have offered four different Torah passages for selection between the two days of Rosh Hashanah. The four alternatives were the traditional Genesis 21 and 22 selections, the creation narrative from Genesis 1, and the angel's visit to Abraham announcing Isaac's impending birth, together with the Sodom and Gomorrah narrative from Genesis 18. As published, Genesis 21, 22, and 1 are the alternate selections. The alternative from Genesis 18 was not included because of space considerations in publication. Hoffman, *Understanding 2*, pp.95-96.

[48] Hoffman, *Understanding 2*, pp.93-94. Another theory is that the association between Rosh Hashanah and the *Akeidah* dates to the Rabbis of the Talmud for whom the *Akeidah* is vividly recalled through the Shofar.

again offers a full range of alternative selections including the two traditional selections (though the one from First Samuel is abridged), as well as verses from Nehemiah 8 -- describing the emotional response to Ezra's Torah reading on the first of Tishrei [49]

Torah Readings for Yom Kippur

In traditional practice, only Yom Kippur morning kept the reading originally set for it by the Mishnah, Leviticus 16. Its choice is obvious since it deals with the sacrificial ceremony of Yom Kippur itself. Isaiah 57:14-58:14 is paired as the *Haftarah* text with Leviticus 16.

Isaiah's sharp (and cynical) rebuke, "Is such the fast I desire, a day for men to starve their bodies? Is it bowing the head like a bulrush? . . . No, this is the fast I desire: To unlock fetters of wickedness . . . and to let the oppressed go free . . . to share your bread with the hungry" (Isaiah 58:5-6), reminds one that all worship of God is reduced to idol worship when it becomes merely hollow ritual observance, no matter how rigorously rehearsed. It is a clarion call for human compassion in contrast to mere ritual rigor. Empty sacrifices are rebuked in favor of acts of justice. As the prophet Amos asks in God's name, "Did you bring unto Me sacrifices and offerings in the wilderness forty years, O house of Israel?" (Amos 5:25). Does God require song and solemn assembly, burnt offerings and sin-offerings, all the trappings of ritual-centered religion? Isaiah would answer, "Certainly not!" As Amos, his contemporary, rebukes Israel, "I hate, I despise

[49] The passage from Nehemiah was first offered as an alternative reading in the 1945 edition of the *Union Prayer Book II*. Earlier editions had used instead the Isaiah 55 passages, which still are offered as an alternative in England.

your feasts, and I will take no delight in your solemn assemblies," rather "let justice well up as waters, and righteousness as a mighty stream" (Amos 5 21-24)

While North American Reform suggests a number of alternatives for the Rosh Hashanah morning Torah reading, a hundred-year-old precedent of substitution is followed for Yom Kippur As discussed above, Reform Jews deny the traditional belief in, and liturgical pursuit of, restoration of the sacrificial cult together with distinctions based on purported priestly lineage. As a result, Reform Jews "have had difficulty identifying with" the traditional Yom Kippur morning reading of Leviticus 16 -- in which Aaron and his clan learn to perform the Yom Kippur cult [50] Since the 1894 *Union Prayer Book*, North American Reform has substituted for Leviticus 16 a passage from Deuteronomy 29 and 30, highlighting the doctrine of personal responsibility The same substitution is used by Reform in England and Israel

There is a legend that ensures the authority of the majority against the opinion of an individual. But it can also be viewed to ensure human authority generally The Talmud records an argument between Rabbi Eliezer and the Sages over determining the fitness of a particular oven Rabbi Eliezer invokes supernatural events to confirm his position -- uprooting a tree and making it fly through the air, altering the flow of a stream, and causing the collapse of building walls Even a *bat kol* (Heavenly Voice) expressed its view that the *halachah* agrees with Rabbi Eliezer. But the *bat kol* was ignored, since the Rabbinic mind-set is that once Torah was revealed at Sinai, all interpretation is left to majority determination by the Rabbis Not even a *bat kol* trumps this human authority

[50] Hoffman, *Understanding 2*, p.129

To support this radical position, the Rabbis invoke a passage included in the Reform Yom Kippur Torah reading.[51] The Talmudic legend imagines Rabbi Nathan asking Elijah how God reacted to the *bat kol* being ignored. Elijah reported that God laughed with joy saying, "My children have defeated Me, My children have defeated Me."[52]

Even at the level of Rabbinic legend, this story (like the story above about God relying on humans to set the calendar for the High Holy Days) can be viewed as an affirmation of human responsibility and independence. The passage selected as the Reform Torah reading concludes with the Divine charge of free will: "I have set before you life or death, blessing or curse, choose life, therefore, that you and your descendants may live." (Deuteronomy 30:20.)

In connection with the *Haftarah*, Reform's only modification was to shave some of the early verses in order to highlight the ethical message with which the passage ends.[53] The same shortening to enhance effect is observed by Reform in England, though the full, traditional passage from Isaiah is read in Israel.

U'NETANEH TOKEF

Called "one of the most moving compositions in the whole of Jewish liturgy,"[54] the *U'netaneh Tokef* describes the drama of Divine Judgment. It opens with an image of a

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[51] "[The Torah] is not in heaven. . . No, it is very near to you, in your mouth and in your heart, and you can do it." Deuteronomy 30:12-14.

[52] *Bava Metzia* 59b.

[53] Hoffman, *Understanding 2*, p.130.

[54] Cohen, *Prayer*, p.72.

heavenly court of justice where the Almighty judge is reviewing humanity's deeds. It speaks of Divine mercy toward humanity and God's understanding of human weakness. It closes with a glorification of God. Traditionally, it is inserted before the third blessing of the *Musaf Amidah* on Rosh Hashanah and Yom Kippur.

U'netaneh Tokef is a *piyyut* (liturgical poem) of unknown authorship, as described below. Unlike other *piyyutim*, it is unrhymed and does not use standard poetic or acrostic devices. Rather than using the rich biblical style of most *piyyutim*, its theme is conveyed in short, clipped sentences. These serve to reinforce the *piyyut*'s message that humanity's life on earth itself is short and clipped by sudden twists of fate.[55]

Most of the composition is strongly fatalistic. "The sense of doom, of almost unrelieved despair, is heightened in us as we are told that on Rosh Hashanah the decree is written and that on Yom Kippur it is sealed."[56] But the individual's ability to change his or her destiny is proclaimed with the affirmation that "repentance, prayer, and righteousness annul the severity of the decree." This affirmation is based on the teaching of Rabbi Yudan (4th century, Babylonia) that three things nullify an evil decree: (1) *tefillah* (prayer), (2) *tzedakah* (righteousness), and (3) *teshuvah* (repentance).[57] Yudan cites the

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[55] Ibid.

[56] Arzt, *Justice*, p.166.

[57] *Bereshit Rabbah* 44:12.

verse from II Chronicles 7:14 in support. "If My people, who are called by My name, shall humble themselves and *pray, seek My face* [*in righteousness*[58]], and *turn* from their evil ways, then I will *forgive* their sin." The spirit of this expression is that "the quantity of [one's] life is in the hands of God, the quality of [one's] life is in [one's] hands" alone.[59] Thus, there are three ways one can change the future by changing oneself: (1) *teshuvah* -- breaking with evil and returning to God, (2) *tefillah* -- re-establishing a relationship with God, and (3) *tzedakah* -- acting with love and concern toward other people.

A powerful story, characterized in *Gates of Repentance* as "a legend . . . and yet" as if to validate the story's meta-meaning despite its historical inauthenticity, connects *U'netaneh Tokef* with Rabbi Amnon of Mayence (11th century, Germany). Rabbi Amnon is the legendary martyr who was friendly with the bishop of Mayence. According to the legend, the bishop tried to force Amnon to accept a ministerial post but on the condition that he convert. Rabbi Amnon asked for three days to think it over. After three days, when Amnon did not appear before the bishop, he was brought before the bishop. Rabbi Amnon tried to direct as his own punishment that his tongue should be cut out -- for not having immediately refused to convert. But the angry bishop decided that Amnon's hands and feet should be cut off instead. After this horrible mutilation, the bishop had Rabbi Amnon returned home. On Rosh Hashanah he was taken to the synagogue, where he asked to interrupt the service in order to declare his devotion to God. According to the

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[58] This is understood to mean "seek My face in righteousness" based on a Psalms verse: "I shall behold Your face in righteousness." Psalms 17:15.

[59] Arzt, *Justice*, p.166 (echoing the sentiment of *Berachot* 33b ("Everything is in the hands of God except the fear of God")).

legend, Rabbi Amnon recited the awe-inspiring composition and then he died. Three days later, Rabbi Amnon appeared in a dream to Rabbi Kalonymus ben Meshullam and taught him the prayer. Kalonymus is said to have written it down as a memorial to Rabbi Amnon's martyrdom so that all should recite it on Rosh Hashanah and Yom Kippur.

Despite its legendary attribution, this *piyyut* has been dated as early as the Byzantine period (approximately fourth through seventh centuries). This dating is supported by the fact that fragments of this *piyyut* have been found in the Cairo *genizah*.[60] Since the emotion of this *piyyut* is universal, perhaps it is fitting that its authorship is unknown.

Irrespective of its origins, the *piyyut* is a vivid description of external judgment. But to avoid the paralysis of fatalism, the poem ends with a powerfully affirmation of the individual's capacity to alter destiny. Human experience often perversely confirms the suffering of the righteous and the prosperity of the wicked. But the balance of reward and punishment might be restored if one adopts the rabbinic conviction that "every sin is a violence against one's own nature . . . and wrongdoing dulls the conscience."[61] Taking personal responsibility for one's virtues and one's defects is the foundation of moral conduct.

The *piyyut* evokes several memorable images. For example, echoing the Scroll of Esther, *U'netaneh Tokef* recalls the *sefer ha-zichronot* ("Book of Records"). In Esther,

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[60] Eric Werner, *The Sacred Bridge* (New York: Columbia Univ. Press, 1959) pp. 252-55.

[61] Arzt, *Justice*, p. 167.

the book is the royal chronicle of every significant event in the kingdom.[62] Reading that book, Ahasuerus discovers that Mordechai had not yet been rewarded for his loyalty. In *U'netaneh Tokef*, God is seen as a sovereign from whom nothing is concealed and by whom nothing is forgotten. Hopefully, as was the case with Mordechai, loyalty will be remembered and rewarded. Another image is of every individual placing their own seal on the recorded account of their deeds. This image echoes a *midrashic* image about God presenting a full record and reminder of wrongdoing as each person is about to die. Individuals are asked to confirm the record by placing their hand or seal on it.[63] *U'netaneh Tokef* transfers this idea to an annual recollection of the events of last year. Arzt explains, that the moral quality of each person's life depends on "the extent to which [one] believes that the seal of [one's] own hand is set to the record of [one's] deeds."[64]

U'netaneh Tokef juxtaposes the great blasts of the Shofar with the still, small voice ("קול דממה דקה"). The *still, small voice* phrase echoes God's urging to a tired and hungry fugitive, the prophet Elijah. After Elijah defeats the messengers of Baal on Mount Carmel, he flees for his life. During his escape from the idolatrous Queen Jezebel, Elijah enters a cave where God makes a personal revelation to inspire Elijah to continue his ministry. "Behold Adonai passed by. There was a great and mighty wind splitting mountains and shattering rocks by the power of Adonai; but Adonai was not in the wind. After the wind -- an earthquake; but Adonai was not in the earthquake. After the

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[62] Esther 6:1.

[63] *Tanhuma* (Buber) 1:21.

[64] Arzt, *Justice*, p. 169.

earthquake -- a fire; but Adonai was not in the fire. But after the fire -- *a still, small voice*. When Elijah heard that, he wrapped his face in a mantle . . . then God's voice came to him." (I Kings 19:11-13)

The concept "קול דממה דקה" is difficult to translate. The Hebrew root for דממה means to be struck dumb or to be silent. The Hebrew root for דקה means small or thin. It is difficult to imagine a voice that is both silent and thin. Arzt moralizes is comparing this voice to the sound of those who contribute mightily to society but do so quietly and anonymously. "Theirs is a still small voice which speaks with a dignity and majesty that is a reflection of the divine" in humanity [65] Arzt refers to a legend about Rabbi Sheshet (3rd century, Babylonia). Sheshet, who was blind, was able to determine the presence of an earthly king because of the great quiet that falls over the masses in the king's presence. Rabbi Sheshet explained that earthly majesty, like heavenly majesty, makes its appearance with the dignity of a still, small voice [66]

To others, like Cohen, this voice represents the internal voice -- the call that the divinely infused can hear. It was for Elijah "an inner guiding and directing voice . . . that, though *still* and inaudible to those around, and though *small*, in the sense that the prophet himself may not always be totally certain that he hears and understands . . . , it is indubitably a force within him, a manifestation of a higher will."[67]

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[65] Ibid., p.170.

[66] *Berachot* 58a.

[67] Cohen, *Prayer*, p.74.

The echo to Elijah's tale is to remind one that Rosh Hashanah's thundering blasts of the Shofar must be heard to trigger the internal still, small voice. The Shofar blasts alone will not achieve repentance and forgiveness. This only can be achieved by listening to the internal voice. "It is the internalization of our desperate desire for God's proximity that will create that potent inner voice."[68] The vibrations of the Shofar must resonate with something inside the individual.

Another image found in *U'netaneh Tokef* is of humanity arrayed before the heavenly Ruler as a כבני מרון -- often translated as "flock of sheep." The image is borrowed from Mishnah, but there is debate in the Talmud and Tosafot about its precise meaning.[69] The "like sheep" interpretation is based on the Aramaic word for lamb, *imrra*. In this sense בני מרון would mean "offspring of sheep." The Talmud and modern scholarship point to a corruption in the Mishnah text. These suggest the original term was the single word "*kivenumeron*" (meaning as a "military muster") that was erroneously split in two. "*Numeron*" is a Greek term for numbered formation of soldiers. Thus, Mishnah's intent was to depict Israel as in a military formation filing past a heavenly reviewing stand. Or as "a troop of soldiers climbing up, one by one, on a narrow incline."[70]

Whether one sees the traditional image of sheep or the original image of troops, the power of the vision is in the heavenly review of everyone, one by one. Others suggest homiletically that both images evoke the human characteristic of unconsciously following

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[68] Ibid.

[69] Mishnah, *Rosh Hashanah* 1.2; *Rosh Hashanah* 18a.

[70] Arzt, *Justice*, pp. 170-71.

others. Both images reflect on the individual being reviewed in judgment. The individual remains accountable.

U'netaneh Tokef concludes in a sense like the juxtaposition of the two contrasting notes -- *The whole world was created for your sake* and *You are as dust and ashes*. On the one hand, the record book stands open and one's deeds demand judgement. On the other hand, each individual retains the power to alter the heavenly decree through *teshuvah*, *tefillah*, and *tzedakah*. This potentially powerful individual is contrasted with the frailty of all life. Graphic metaphors equate human life with withering grass, floating dust, and a vanishing dream. These metaphors reinforce the uncertainty, unpredictability, and the ephemeral nature of human life. The potency of this *piyyut* is the confluence of these two themes. The issue is not whether either is true to one's life experience. Both are. The issue is how does one live in tension between the two. The challenge of *U'netaneh Tokef* is to realize one's potential in the face of recognizing one's limitations.

As to modern Reform usage, the *Union Prayer Book* had included an abridged version of *U'netaneh Tokef* for the afternoon of Yom Kippur, but no version at all for Rosh Hashanah. Indeed, the stridently fatalistic verses and the humbling metaphors were omitted from *Union Prayer Book* until the 1945 revision, for which some were restored in translation. Then the text was completely restored, without abbreviation, in *Gates of Repentance* and *Kavanat Halev*. In *Gates of Repentance* it is added before the third blessing in the morning *Amidah*, as there is no *Musaf* service in *Gates*. In *Kavanat Halev* it is added to the Rosh Hashanah *Musaf* service right before the Shofar service, and on

Yom Kippur to *Musaf* after completion of the *Amidah*.[71] The British *Gate of Repentance* presents it in abbreviated form as part of the Shofar service. In traditional rites, the ark is opened for *U'netaneh Tokef* (while the congregation is already standing for the *Amidah*). But in North America and Britain, the official prayer book instructions would have the congregation seated during *U'netaneh Tokef*. In Israel, however, the prayer book instructs the congregation to stand before the open ark for this *piyyut*.

THE SHOFAR SERVICE

The most distinguishing feature of the Rosh Hashanah liturgy is the sounding of the Shofar. The Shofar is alluded to in the Torah's name for the day as *Yom Teruah*,[72] a name still used liturgically until today. The sounding of the Shofar is commanded in Leviticus 23:23 and Numbers 29:1. Actually these passages make only very general mention of a תרועה (*teruah*) without explicitly naming the precise instrument. The Rabbis deduced that the instrument should be a ram's horn by comparing these two references to תרועה with the reference to שופר תרועה (*shofar teruah*) in Leviticus 25:9. The latter passage describes the blast that is to announce the Jubilee year. Since all three of these

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[71] *Kavanat Halev*'s Rosh Hashanah *Musaf* service does not contain an *Amidah*, though its Yom Kippur service does. Curiously, for Rosh Hashanah the service is titled *Zecher l'Musaf* ("Remembrance of *Musaf*"), but for Yom Kippur it is titled simply *Musaf*. The Rosh Hashanah *Musaf* is an assembly of those elements apparently deemed essential and taken from traditional Rosh Hashanah *Musaf*, such as *U'netaneh Tokef* and *Malchuyot*, *Zichronot*, and *Shofarot*.

[72] Numbers 29:1.

soundings are to take place during the Seventh month, the Rabbis apply *gezeirah shavah* to infer that all soundings during the seventh month should be the same.[73]

The Rabbis further conclude that, since there are three references in Torah to such soundings, there should be three different soundings on Rosh Hashanah. As explained in the Tosafot to Rosh Hashanah 33b, each of the three series should be arranged to include three notes each, for a total of nine tones. The three-fold sounding homiletically has been linked to the three-stage process of *teshuvah*: first, earnest investigation of one's past actions; second, groaning and wailing upon recognizing the pain caused by one's mistake or evil deed; and third, setting one's mind firmly against returning to the same mistake or evil deed.[74]

Apart from adherence to the Torah's commandment, sounding the Shofar advances several themes of the High Holy Day period. Sa'adiah Gaon (tenth century, Babylonia), for example, describes ten reasons for sounding the Shofar at Rosh Hashanah. According to Sa'adiah, sounding the Shofar (1) draws an analogy to the coronation of a human king, thereby confirming God as the world's sovereign; (2) stirs the individual's conscience to confront past mistakes and return to God; (3) reminds one of the revelation at Sinai, which was accompanied by Shofar blasts, and the obligations placed on the Jewish community to study and practice Torah; (4) reminds one of prophetic entreaties that were announced in clear and urging voices similar to a Shofar blast; (5) reminds one of the destruction of the Temple and the Jews' concomitant commitment to its renewal; (6) reminds one of the ram

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[73] *Rosh Hashanah* 33b, 34a.

[74] Aboav, *Menorat*, p.85.

offered as a sacrifice by Abraham in place of Isaac, drawing attention to the ancestral devotion to God, (7) urges one to humility in the face of God's majesty represented by regal Shofar blasts, (8) reminds one of the final day of judgement, to be signaled by the Shofar blast, (9) foreshadows the proclamation of Israel's liberation, deliverance, and redemption in the future, to be signaled by the Shofar blast, and (10) foreshadows the end of the present world order and the start of a new world order under God's unquestioned sovereignty.[75]

Maimonides and others provide a more concise, direct explanation. According to Maimonides, though one may not know the intellectual reason for sounding the Shofar, its symbolism is easy to understand. Maimonides understood the Shofar as sounding an alarm to examine past conduct and abandon the detours of evil while returning to the path of God. Like a bugle sounding reveille for a slumbering soul. "Awake, awake, O sleepers from your sleep; O slumberers, arise from your slumbers; and examine your deeds, return in repentance, and remember your Creator. Those of you who forget the truth in the follies of time and go astray, the whole year, in vanity and emptiness, which neither profit nor save, look to your souls, improve your ways and works. Abandon, every one of you, your evil course and the thought that is not good."[76]

Rabbi Berechiah suggests that the individual is not alone in hearing the Shofar's call. The Shofar's sound awakens something not only in the individual but also in God. When God hears the sound, imagines Berechiah, God's mercy is aroused. God switches

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[75] Agnon, *Days*, pp.72-74.

[76] Maimonides, *Hilchot Teshuvah*, 3:4.

from the seat of judgment to the seat of mercy. It is as if God were saying to Israel, "As the Shofar takes in the breath at one end and sends out at the other, so will I rise from the Throne of Judgment and sit upon the Throne of Mercy and will change for you the Attribute of Justice into the Attribute of Mercy."[77]

Another interpretation suggests that the Shofar is meant not only for God and Israel, but also as a ruse to fool Israel's enemies. According to Rashi, the sound of the Shofar will strike dumb Israel's accuser (*Satan*). "The accuser will desist from accusing [Israel], because when the accuser hears how Israel love the *mitzvot* the accuser will be stricken with dumbness."[78] A contemporary explanation restores the spirit of the call to Jews. Mordechai Kaplan's explanation is that the Shofar "has functioned, and should still function, in the life of the Jewish people as an invitation to the individual Jew to review [one's] oath of unqualified allegiance and loyalty to those ideals, the realization of which would convert human society into a Kingdom of God."[79]

There was some debate over whether the plaintive note of *teruah* should be sounded as a "moan" (i.e. *tekiah*) or as a "whimper." According to one opinion, it is the sound of a broken whimper (i.e. *shevarim*). According to another, it is the sound of a pulsing sob (i.e. *teruah*). According to a third opinion, it is both. Rabbi Abahu (late third-early fourth century, Palestine) settled the debate with a compromise. He ruled that the

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[77] *Vayikra Rabbah* 29:6.

[78] Rashi on *Rosh Hashanah* 16a.

[79] Mordechai Kaplan, *The Meaning of God in Modern Jewish Religion* (New York: Reconstructionist Press, 1937) p.118.

Shofar should be sounded in three series. The first series should be *tekiah, shevarim, teruah, tekiah*. The second series should be *tekiah, shevarim, tekiah*. The third series should be *tekiah, teruah, tekiah*. This would yield a total of thirty notes, which echoed the thirty notes that the Talmud describes as having been sounded in the Temple each *Rosh Hodesh*.[80]

This order of Shofar blasts has been followed since Abahu's time in most liturgies.[81] Maimonides reports two variant customs. (1) after *Malchuyot* sounding *tekiah - shevarim - teruah - tekiah* three times, then after *Zichronot* sounding *tekiah - shevarim - tekiah* three times, and after *Shofarot* sounding *tekiah - teruah - tekiah* three times, and (2) at the end of each segment sounding *tekiah - teruah - tekiah* three times.[82] But these variants are not prevalent today.

In the Mishnah, Shofar blowing is assigned to *Musaf*. The Talmud wants to know why. An explanation is given that more people will be there for *Musaf*. Then the Talmud asks why *Hallel* is not recited in *Musaf* for the same reason. The explanation given for this is *zarizim l'mitzvah* -- the precept that one should fulfill a *mitzvah* with as much zeal as possible. Rabbi Yochanan suggests that the Shofar would have been blown during

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[80] *Rosh Hashanah* 55a. On a typical day at the Jerusalem Temple there were twenty-one blasts: three when the gates were opened, nine accompanying the morning sacrifice and another nine accompanied the afternoon offering. On Rosh Hodesh there was an additional offering that was accompanied by a further nine blasts. These totalled thirty. *See*, Cohen, *Prayer*, pp.57-58.

[81] Theodor H. Gaster, *New Year* (New York: Abelard-Schuman, 1955) p.118.

[82] Maimonides, *Orech Chayim*, 592:1.

Shachrit were it not for the government decree against it. This represents an attempt to harmonize and make sense after the fact for two variant customs.

According to this later, harmonizing legend, it had been the custom to sound the Shofar at the morning service immediately after the *Amidah*.[83] During the second century C.E., however, the Roman occupation troops in Palestine once mistook the Shofar sounds as a battle call for revolt. The Romans reacted forcefully. Hoping to avoid the bloodshed caused by this mistake, Rabbi Gamaliel II (late first-early second century, Palestine) directed that the sounding of the Shofar be held off until the *Musaf* service later in the day. It seems that watching the Jews pray for so long before sounding the Shofar convinced the Romans of the celebratory, rather than revolutionary, intent behind the Shofar.[84] Jakob Petuchowski contributes to this legend his belief that Shofar sounds were "far less suspicious during the early noon hours of [*Musaf*], when the heat of the day is far less conducive to armed rebellion."[85]

Apart from this legend is the bald Rabbinic admission that delaying the Shofar is better because most children did not come to the synagogue before *Musaf*. The delay enables children to hear the Shofar.[86] Even in ancient days, more people were in

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[83] *Rosh Hashanah* 32b, *see also* Rashi to *Megillah* 20b.

[84] Rashi and Tosafot to *Rosh Hashanah* 32b.

[85] Jakob J. Petuchowski, "The 'Malkhuyoth', 'Zikhronoth' and 'Shofaroth' Verses," Pointer (London), Autumn 1972, p.6.

[86] Palestinian, *Rosh Hashanah* 4:8.

attendance at *Musaf* than at the morning service.[87] The proof text cited in support of this reason is Proverbs 14:28 -- "In the multitude of people is the ruler's glory."

Whatever the justification for moving the Shofar sounding, the liturgy of *Malchuyot, Zichronot,* and *Shofarot* that accompanied the sounding also was moved to *Musaf*.[88] Since it is incorporated into the *Musaf amidah*, (during which worshippers are standing), it became the custom to stand during this series of Shofar blasts. For that reason, this series became known as the *tekiot me'umad*.[89]

Tekiot me'umad is inextricably linked with *Malchuyot, Zichronot,* and *Shofarot* by the time of Rabbi Akiba (late first-early second century, Palestine). He viewed this liturgy as mythically explaining the Shofar sounding.[90] These three elements -- *malchuyot, zichronot,* and *shofarot* -- are the foundation to Israel's redemption as signaled by the Shofar. *Malchuyot* celebrates God's coronation and confirms God's sovereign power over all creation, including human life. *Zichronot* calls God to remember acts of faith performed by Israel's ancestors in order to trigger God's attribute of mercy in dispensing justice. *Shofarot* implores God to redeem Israel as promised through the Messiah whose appearance will be marked by Shofar blasts.[91] These segments are so committed to the

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[87] Rosh Hashanah 32b.

[88] Munk, *World 2*, p.193.

[89] Jacobson, *Days*, p.42. More precisely, in traditional synagogues, the Shofar is sounded during the service leader's repetition of the *Amidah*.

[90] *Rosh Hashanah* 32a.

[91] See Arzt, *Justice*, p.149.

inevitability of God's merciful redemption of Israel that Mishnah forbids inclusion of any expression of negative premonitions about God's punitive chastisements.[92]

The structure of *tekiot me'umad* begins with *Aleinu* as the introduction to *Malchuyot*.[93] Each of the three segments -- *Malchuyot, Z'ichronot,* and *Shofarot* -- has its own beginning introduction, middle biblical verses, and ending blessing. According to Mishnah, the centerpiece of each segment is ten biblical verses -- three from Torah, three from *Ketuvim*, three from *Nevi'im*, and a final verse from Torah.[94] The number ten has been linked homiletically by the Rabbis to: (1) ten praises that David expresses in Psalm 150 -- "*halleluya*" is used ten times, (2) ten Commandments, which were given amidst the sound of a thundering Shofar, (3) ten expressions by which the world was created, which creation is marked on Rosh Hashanah.[95]

There is a curiosity in the sequence of the ten verses -- with *Ketuvim* coming before *Nevi'im* in each segment even though *Ketuvim* follows *Nevi'im* in Scripture itself.[96]

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[92] Mishnah, *Rosh Hashanah* 4:6.

[93] Initially this was the *Aleinu*'s original and only place in standard Jewish liturgy. Petuchowski notes, "It was not until some time around the twelfth to the fourteenth centuries that the [*Aleinu*] was also chosen as the concluding prayer for each and every Jewish service throughout the year." The custom originated among the Ashkenazim and spread from there. Petuchowski, "Malkhuyoth," p.4.

[94] Mishnah, *Rosh Hashanah* 4:6; *Rosh Hashanah* 32a.

[95] Ibid.

[96] Although ten verses have been prescribed, according to Yochanan ben Nuri three may be sufficient. "The lowest number one should say is seven, but if one said [even] three [verses in each segment] then one has fulfilled the obligation, these corresponding to the *torah, nevi'im,* and *ketuvim* or, as others report, to Priests, Levites, and lay Israelites." According to Rav Huna, the *halachah* follows Yochanan ben Nuri.

All of the *Ketuvim* verses are from Psalms. The Rabbis suggest that since the Psalms, which traditionally are attributed to David, predate the prophets, the verses from Psalms should precede those from the prophets in the Shofar service.[97] Others challenge this view, questioning why the Rabbis have not consistently followed this order in all their scriptural arrangements. Jeffrey Cohen suggests, instead, that when *Zichronot* and *Shofarot* were composed there was no fixed precedence between *Nevi'im* and *Ketuvim*, as became the case after prophetic *Haftarot* became statutory in the first century C.E.[98] Another theory is that this order is the most sensible, both liturgically and dramatically. The movement of the Shofar service is toward a messianic climax that is best reflected scripturally in the *Nevi'im*.

Though Mishnah establishes some broad outlines for the selection of scriptural passages, it also "creates the impression that the selection of appropriate scripture verses was not, at that time, permanently fixed, but, rather left to the choice of the individual prayer leader."[99] Each of the verses for *Malchuyot* indicates God's sovereignty as each of the first nine contains a word formed with the Hebrew root, מ/ל/כ. The tenth verse –

Rosh Hashanah 32a.

[97] *Tosafot* to *Rosh Hashanah* 32a.
Another explanation for putting *ketuvim* before *nevi'im* is to avoid the appearance that prophetic words, which are considered the reporting of direct divine revelation, need to validated or confirmed after-the-fact by *ketuvim*, which are considered the product of divine inspiration. *See* Munk, *World 2*, p.207.

[98] Cohen, *Prayer*, pp.98-99.

[99] Petuchowski, "Malkhuyoth," p.4.

from Deuteronomy 6:4 -- does not contain a word from that root, but its recitation is understood by the Rabbis to indicate the acceptance of God's sovereignty.[100]

Similarly, the ten verses for *Zichronot* indicate the power of God's memory as each verse contains a word formed with the Hebrew root, זכר/t. Indeed, all but the first verse presume to expressly refer to God's remembrance of Israel -- the merit of its ancestors or the commitments that God has made to it. Likewise with *Shofarot* verses, each of the first nine contains the word *shofar* in either the singular or plural. As with *Malchuyot*, though, the tenth verse -- from Numbers 10:10 -- does not contain such a word, though it does include *tekiah* in the sense of sounding a trumpet. Presumably, it is counted as a *Shofar* verse because the Talmud suggests that a *shofar* was blown along with trumpets on the occasions noted in the verse. The Mishnah also teaches that *Zichronot* and *Shofarot* were not exclusive to Rosh Hashanah liturgy, as they also were recited on public fast days.[101] *Malchuyot*, however, is unique to Rosh Hashanah.

It is clear that these segments have developed over time. Distinct from the collected Scriptural verses themselves, there were poems added that deal with the contents of the three prayers and illuminate the theme with biblical verses of their own.[102] One of these poems preserved today is the short passage, היום הרת עולם ("Today is the birthday [or day of conception] of the world") that punctuates each blowing of the Shofar during *tekiot me'umad*. This liturgical confirmation that Rosh Hashanah is the day of the world's

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[100] Arzt, *Justice*, pp.182-83; *see* Mishnah, *Berachot* 2:2.

[101] Mishnah, *Ta'anit* 2:2-4.

[102] Elbogen, *Jewish Liturgy*, p.173.

birth or conception corresponds to the view of other cultures that there is an annual period of renewal during which all of creation is open to transformation. The belief that human destinies were determined at the new year is "simply a corollary of the common idea that the beginning of a new agricultural cycle was, in fact, the renewal of creation. The Jewish festival of Rosh Hashanah represents a remarkable transformation and sublimation of these primitive beliefs and usages."[103]

The periodic recreation of the world serves as a metaphor for the potential of each individual to be recreated periodically at Rosh Hashanah. According to Arzt, it is not the year or world that is to become as new, rather "each individual must become as new. Life can be a progress and unfolding of moral and intellectual growth, or it can be purposeless. The choice is [for each individual], but it is for God to judge that choice."[104] But it is imagined that God is somewhat constrained by precedent. According to the Rabbis, it was on the first of Tishri, Rosh Hashanah, that the primal ancestor Adam was created, then transgressed, was judged, then freely forgiven.[105] If that could happen all in one day for Adam, imagine how simple it must be for God to arrange pardon and forgiveness for Jews in a single day. The Rabbis imagined God's commitment to Adam to remember this first Rosh Hashanah in future generations. God told Adam that the day "will be a sign to your children. As you stood in judgment before Me this day and came out with a free pardon,

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[103] Gaster, *New Year*, p.117.

[104] Arzt, *Justice*, p.134.

[105] *Vayikra Rabbah* 29.1.

so will your children in the future stand in judgment before Me on this day and will come out from My presence with a free pardon."[106]

Malchuyot and *Zichronot* embody this. In the mind of the individual, divine sovereignty includes both the awesome power of divine justice and the comforting capacity of divine mercy. *Malchuyot* also embraces a universalist spirit: in the future the whole world will come to see itself subject to God's sovereignty. Calling God "Sovereign" is not an anthropomorphism, but a real messianic expectation that under God's rule all evil will cease and all of creation will be dedicated to being more intimate with God.

It had been assumed that Rav (third century, Babylonia) composed the body of *Malchuyot, Zichronot,* and *Shofarot* because Talmudic sources expressly attribute parts of *Zichronot* to a "Rav."[107] But in Rabbinic nomenclature this is not necessarily a proper name. It can also be an idiom meaning "master of the schoolhouse," in other words, simply originating in the *beit midrash* as opposed to with a particular Sage.[108] Some see Rav's handiwork in the poetry of these sections and their common style.[109] But Petuchowski asserts it would be closer to the truth to identify "Rav" as the "editor" of the *Malchuyot, Zichronot,* and *Shofarot,* in the form in which appear in traditional liturgies.[110]

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[106] Ibid.

[107] *See, e.g.,* Abraham Z. Idelsohn, *Jewish Liturgy and Its Development* (New York: Schocken Books, 1967) p.213.

[108] Joseph Heinemann, *Prayer in the Talmud* (R. Sarason, transl.) (New York: de Gruyter, 1977) p.272 n.42.

[109] *See, e.g.,* Elbogen, *Jewish Liturgy,* pp.119-120.

[110] Petuchowski, "Malchuyot," p.6.

Though no longer attributed directly to Rav, these compositions are believed to date from the second or third century.

Zichronot idealizes the infallibility and boundless breadth of God's memory. The fundamental Jewish conception of reward and punishment depends, in large measure, on these divine capacities. In order for reward and punishment to be measured out appropriately, there must be the capacity to record and reflect on all of human conduct. No inexact or mere statistical sampling is adequate. Only a belief in direct and rigorously accurate measurements will be sufficient to erase the doubts that would otherwise paralyze humanity. The belief that God is inspired by memory gives meaning to human action and free will. If all conduct and consequences were pre-determined, there would be no need for Divine memory. But freedom of will and action invite divine scrutiny and memory. The last *Zichronot* scriptural verse illustrates the redemptive quality of divine memory. That verse -- "I will for their sakes remember the covenant of their ancestors, whom I brought forth from Egypt in the sight of the nations, that I might be their God, I am Adonai (Leviticus 26:45).-- envisions Israeli's future redemption as being warranted due to the merit of its ancestors, especially as illustrated by Abraham's binding of Isaac.

Shofarot is linked to revelation -- in Israel's past -- because the first scriptural reference to the Shofar is in connection with the reported revelation at Mount Sinai. It also is linked to redemption -- in Israel's future -- because of the messianic Shofar signal in one of the scriptural verses from Isaiah. The genius of Judaism is that this revelation was made to an entire people, rather than a ruling or elite class. There is a series of homilies that read into the wilderness revelation Torah's universality. First, Torah was revealed in

the wilderness so other nations could not claim that it was available exclusively to Israel. Second, it was revealed in the wilderness, which is comprised of desert, fire, and water, because these three elements are available to any person without regard to status or wealth. So Torah is available to all.[111]

In addition to the shofar blowing associated with *Malchuyot*, *Zichronot*, and *Shofarot* that was transferred from the morning to the *Musaf* service on Rosh Hashanah, the shofar is still sounded during the morning service as well. Typically this is done at the conclusion of the scriptural reading but before returning the Torah. At this part of the service, since the congregation is seated, the sounding of the Shofar became known as *tekiot me'yushav*.

Several reasons are suggested for preserving some sounding of the Shofar during the morning service. The Talmud suggests the double sounding was worthwhile for confusing Israel's accuser (*Satan*).[112] The Tosafot explains that *Satan* is confused because *Satan* hears the first sounding as a signal of Israel's repentance -- which causes *Satan* anxiety. Then *Satan* hears the second sounding as a signal of the final redemption, which so startles *Satan* that he is unable to prepare his arguments.

Later, Solomon Adeni (16th century, Palestine) suggests that a Shofar sounding was retained for the morning service because of the sick and others who were unable to stay for the long *Musaf* service. In a briefer period of time, they were able to hear the

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[111] *Mechilta de R. Ishmael* 20:2.

[112] *Rosh Hashanah* 16b.

requisite number of blasts.[113] Another suggestion is that there was a desire to retain a remnant of the older practice of sounding the Shofar during the morning service, even though the reason for moving it to the *Musaf* had passed.[114]

Tekiot me'yushav is more liturgically truncated than *tekiot me'umad*. It occurs at the conclusion of the scriptural reading, but before returning the Torah to the ark. Despite the apparent mutual exclusivity suggested by these two soundings having been given different names -- *me'yushav* and *me'umad* -- and despite the many liturgical pieces that separate them -- such as returning the Torah to the ark and the introductory blessings of the *Musaf amidah* -- some prayerbook editors encourage viewing these two soundings as integrated. For example, the ArtScroll Machzor advises its worshippers that conversation is "prohibited" from the time the blessings are recited for *tekiot me'yushav* until the final Shofar blasts during *tekiot me'umad* at the end of *Musaf*."[115] Ironically, though *tekiot me'umad* is more complete and complex, it is *tekiot me'yushav* that fulfills the scriptural commandment and contains the actual blessings for sounding the Shofar. Those blessings are *lishmo-ah kol shofar* and *shehechianu*. According to Maimonides, *lishmo-ah* ("to hear") is said instead of *litko-ah* ("to sound") to emphasize that the mitzvah consists in listening to the Shofar rather than in sounding it.[116]

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[113] *Melechet Shelomo* to Mishnah, *Rosh Hashanah* 4:5.

[114] *See* Isaac Klein, *A Guide to Jewish Religious Practice* (New York: Jewish Theological Seminary, 1992) p.196 (*citing* Singer, *Ziv Haminhagim*, p.162).

[115] Nosson Scherman, ed., *The Complete ArtScroll Machzor: Rosh Hashanah* (New York: Mesorah Publications, 1985) p.436.

[116] Maimonides, *Hilchot Shofar* 1:1.

Even in Orthodox settings, on Rosh Hashanah the psalm of the day and Psalm 27 were moved from their customary place as concluding pieces of the service to the beginning of the service. It is thought that this was done in order that the congregation should leave the synagogue with the sounding of the Shofar still ringing in their ears. If these psalms still had to be recited after *tekiot me'yushav*, then the impact of the Shofar sounding would be weakened. According to Cohen, this arrangement is preserved on Yom Kippur for the sake of consistency.[117]

In the early North American Reform Jewish prayerbooks there were a variety of approaches to sounding the Shofar. This was due, in large measure, to the Reform ambivalence about the *Musaf* service itself and its centerpiece -- namely, praying for restoration of the sacrificial cult. As to Reform attitudes about *Musaf*, Petuchowski once remarked, "there may be a great diversity of opinions in Reform Jewish ranks on any number of topics. There is disagreement about the relative amounts of Hebrew and the vernacular in any given service ... or whether the prayers should refer to a personal Messiah, or merely to a 'de-personalized' Redemption. But it may be safe to assert that there is one subject on which all Liberal and Reform Jews do agree: they do not look forward to, and they do not pray for, the restoration of the sacrificial cult [as manifest in *Musaf* liturgy]."[118]

One might mistakenly infer from Petuchowski's dramatization of Reform's universal distaste for restoration of the sacrificial cult that this is the only liturgical issue

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[117] Cohen, *Prayer*, p.10.

[118] Petuchowski, *Prayerbook Reform*, p.241.

universally held by Reform [119] In fact, several principles set Reform liturgy apart from its traditional antecedents. North American Reform formally expressed its fundamental principles of liturgical reform through the Pittsburgh Platform of 1885 [120] No longer was Israel's destiny tied either to the Promised Land or to restoration of nationality under the Messiah or of the Temple in Jerusalem. Indeed, North American Reform does not see itself in exile. Jewish dispersion was perceived as part of the divine plan to facilitate Israel's spreading monotheism to other nations. Israel's ultimate mission is understood as bringing about the Messianic Age of universal justice, righteousness, and universal harmony. Reform Judaism also manifested increasing sensitivity to the beliefs and demands of the modern age. For these reasons Reform Judaism sought within its liturgy to: (1) abridge traditional prayers; (2) use the worshipper's vernacular; (3) eliminate angels; (4) reduce particularisim; (5) purge petitions for ingathering of exiles and restoration of an exclusive Zion; (6) purge prayers for restoration of sacrificial cult; and (7) substitute "eternity of the soul" for bodily resurrection. [121]

For example, in the traditional *Amidah*, North American Reform omits (both in Hebrew and English) references to restoring the sacrificial cult (that is, deleting the phrase

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[119] Even scanning the modern, multi-vocalic *Gates of Prayer* published in 1975, one might conclude that every classical theme of Jewish liturgy is preserved -- albeit, in some cases, merely as an option -- in Reform liturgy, "except for the messianic hope of reestablishing the ancient sacrificial service." Michael A. Meyer, *Response to Modernity* (New York: Oxford Univ. Press, 1988) p.375.

[120] *Reprinted in* Meyer, *Response*, pp.387-88.

[121] *See* Jakob J. Petuchowski, "The Main Characteristics of Reform Prayer," in Elbogen, *Jewish Liturgy*, p.331 ("Petuchowski, 'Main Characteristics'").

"*ishei yisrael*") and alters references to restoring the Temple and God's presence in Zion [122] in place of the sacrificial cult (קורבנות), Reform substitutes the theme of bringing self and others closer to God (היקריב). In some cases, translations are liberally fashioned in order to preserve the traditional Hebrew blessing while carrying forward Reform's more universal theme – *e.g.*, altering restoration of God's exclusive presence in Zion to "wherever our people worships [God] in truth."[122]

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[122] Even modern traditional prayerbooks soften their translations about the sacrificial cult even when the traditional Hebrew is retained.

[123] Lawrence A. Hoffman, ed., *Gates of Understanding* (New York: CCAR, 1977) ("Hoffman, *Understanding I*"), p.192.

But it would be an overstatement for Reform to claim exclusive ambivalence over the restoration of an exclusive Zion. In the late 19th and early 20th centuries, both Orthodox and Reform "opposed any implication that Jews should uproot themselves" and move to Zion. *Id.* at p.153. This was true even though a return to Zion was retained in Orthodox liturgy. During that period, while Reform and Orthodox both opposed Jews uprooting themselves, they differed significantly in how that could express itself. First, Orthodoxy felt prohibited from changing the time-honored formulae of fixed prayers. Orthodox liturgists felt they had no right to do so. Reform liturgists, on the other hand, sought worship that, while rooted in tradition, touched the modern spirit. They felt free, to a certain extent, to establish their own principles and altered prayers in line with those principles. This is shown by the variety of treatments in the Reform liturgies. Second, Orthodoxy still accepted the hope for an ultimate messianic return to Zion. This hope was retained in liturgy while rejecting any human pursuit of that objective. The founder of neo-Orthodoxy, Samson Raphael Hirsch, distinguished between praying for the return of God to Zion and doing anything to achieve creation of a state in Zion. For the future redemption of Israel in Zion "we hope and pray, but actively to accelerate its coming is prohibited to us." Samson Raphael Hirsch, *Nineteen Letters* (J. Bruer, ed.) (New York: Feldheim, 1960) p.108. Moreover, Hirsch believed that "such a reunion cannot be brought about by human action or even through the intermediary of human effort, we must wait for God Himself to sound the Shofar." Samson Raphael Hirsch, ed., *Siddur Tefillot Yisrael (English Translation)* (New York: Feldheim, 1969) p.138.

As noted, Reform had similar sentiments, but for different reasons. As to Zion, while the Orthodox continued to pray for something that they would not actively pursue, Reform ceased to pray for something that it did not want: "The hopes of the restoration of a Jewish state in Palestine and the rebuilding of the Temple as a center for Israel as well as the gathering of the exiled, are extinct in our consciousness. The expression of these

Isaac Mayer Wise's 1857 prayerbook, *Minhag Amerika*, included an extensive *Musaf* service because it was intended as a centrist prayerbook for all American Jewry, rather than a principled, sectarian Reform prayerbook. As a result, Wise maintained the distinction between *tekiot me'yushav* and *tekiot me-umad*. He also kept these soundings in their traditional places. But Wise did innovate by incorporating in the *tekiot me-yushav* liturgy a selection of scriptural passages that sketched the broad themes *Malchuyot*, *Zichronot*, and *Shofarot*. His novel approach to *tekiot me-yushav* set the stage for a later, formal Reform merger of the two Shofar soundings.

David Einhorn, on the other hand, in his *Olat Tamid*, divided the themes of *Malchuyot*, *Zichronot*, and *Shofarot* among different services on Rosh Hashanah. Einhorn put material that he had fashioned after *Malchuyot* in the Rosh Hashanah evening *Kiddushat Hayom*, *Zichronot* in the morning *Kiddushat Hayom*, and *Shofarot* before returning the Torah to the ark. Earlier Reformers, such as Samuel Holdheim (19th century, German rabbi) and Aron Bernstein (19th century, Berlin lay leader), advocated elimination of the Shofar sounding altogether as they argued for distilling the meaning of Jewish holidays from the rituals associated with them.[124] Einhorn also advocated the

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hopes in prayer would be an untruth." Idelsohn, *Jewish Liturgy*, p.276 quoting Abraham Geiger's 1854 principles of Reform liturgy. Eric Friedland, on the other hand, claims that Reform zeal was directed more to abolishing images of the sacrificial cult than it was directed at rejecting Zionism per se. He seems to express that the baby was tossed out with the bath water, concluding that Reform's "rejection of Zionism was all of a piece with their excision of prayers pertaining to the restoration of the [sacrificial cult], since Zion is the locus for the restored sacrificial worship and the site for the royal house of David." Friedland, *Historical Development*, p.215.

[124] *See, e.g.*, Meyer, *Response*, pp.82-83, 128-29.

elimination of the Shofar itself, to be replaced by cornet and trumpet. Numerous American Reform congregations followed Einhorn's lead -- replacing the Shofar's "raucous sound" with the "controlled tones of the trumpet" or with a mimicking blast from elegant organ pipes towering over the pulpit.[125]

The 1893 provisional Union Prayer Book attempted to blend Wise and Einhorn's divergent approaches by distributing *Malchuyot, Zichronot,* and *Shofarot* in the manner fashioned by Einhorn, but using passages selected by Wise.[126] This provisional attempt to merge Wise and Einhorn was not followed in the final, published 1894 edition of the Union Prayer Book, except that both the 1893 and 1894 versions dropped the two blessings before the Shofar was sounded. Indeed, except for using Hebrew headings for *Malchuyot, Zichronot,* and *Shofarot,* no Hebrew is used in the *Union Prayer Book* Shofar service. Since the *Union Prayer Book* abandoned the *Musaf* service, the *tekiot me'yushav* and *tekiot me'umad* were merged before returning the Torah to the ark at the conclusion of the morning service. The 1894 version included a truncated form of *Malchuyot, Zichronot,* and *Shofarot.* Each segment was comprised of seven or eight, but less than ten, scriptural verses, a thematic reading, and a sounding of the Shofar for each segment.

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[125] *See,* Ibid., p.280. Ironically, by 1938, 140 Reform congregations had purchased a Shofar fitted with a trumpet mouthpiece, which had been created by the Joint Committee on Ceremonies of the CCAR and UAHC. Ibid., p.323.

[126] Eric L. Friedland, "Historical Notes on the American Reform High Holy Day Liturgy," Journal of Reform Judaism, Summer 1988, p.67.

But it was not until the 1945 edition of the Union Prayer Book that Hebrew returned to the liturgy here, and only then through the restoration of the two blessings preceding the Shofar sounding. This enhancement was consistent with the trend to renewed ritual in the late 1930s. Solomon Freehof, who guided the revisions of the Union Prayer Book I (published in 1940) and II (published in 1945) favored expanding Reform practice connected to the touchstone of Jewish tradition. Early Reformers had sought to distill meaning from ritual. Freehof proposed the reverse. He argued, "First we obey God's commandments and then we learn to understand God's nature. We do not begin with theology, we *arrive* at theology."[127]

The contemporary North American Reform practice is an abbreviated *tekiot me'umad* blended with *tekiot me'yushav* in the traditional place of the latter. *Gates of Repentance* also has restored to the abbreviated form of *tekiot me'umad* the *Aleinu* at the beginning of the *Malchuyot, Zichronot,* and *Shofarot* complex and use of the classic Hebrew texts for *Malchuyot, Zichronot,* and *Shofarot* -- though somewhat curtailed. These abbreviations are made for brevity, rather than because of some theological break with tradition or because Reform has accepted the *halachic* interpretation reported by Yochanan ben Nuri in *Rosh Hashanah* 32a that fewer than ten verses in each segment may suffice.[128] It should be noted that the Israeli of the Reform movement has retained the option of a *Musaf* service for Rosh Hashanah by providing selections from *Musaf* but not

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[127] Solomon B. Freehof, *Reform Jewish Practice and Its Rabbinic Background* (New York: UAHC, 1963) p.4 (emphasis in original).

[128] Hoffman, *Understanding 2*, p.101 ("thus remaining true to the rationale behind the traditional practice, but avoiding excessive verbiage").

a full *Musaf* service. These Israeli selections do not pray for restoration of the sacrificial cult.[129] Thus, its *Musaf* service includes all of the traditionally utilized scriptural verses for each *Malchuyot*, *Zichronot*, and *Shofarot* segment, with the exception of the last verse from *Shofarot*,[130] which is omitted from the Israeli *machzor*.

Contemporary rationale for elimination of *Musaf* from American Reform prayerbooks is that the content of *Musaf* -- lamenting the fall of the Temple in Jerusalem while blaming the Jewish people for that fall -- "and the very idea that [one] include it only because [one] cannot offer an additional animal sacrifice" are objectionable to Reform Jews.[131] Contemporary Reform Jews seek to distance themselves from the sacrificial cult. In explaining *Gates of Repentance*, Lawrence Hoffman justifies the elimination of *Musaf* by claiming that very little novel material is added to *Musaf*, "so that once the sections relevant to sacrifice were deleted, very little else remained."[132] But this seems an overstatement in connection with Rosh Hashanah and Yom Kippur. The traditional *Musaf* services for these High Holy Days include many singular liturgical events, such as *Hineni*, *U'netaneh Tokef*, the *Malchuyot*, *Zichronot*, and *Shofarot* triad, and the Ten Martyrs.

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[129] *See Kavanat Halev*. Though it should be noted, neither the Israeli Movement for Progressive Judaism's prayerbook for Shabbat published in 1982 nor HUC's Jerusalem campus Shabbat prayerbook published in 1979 contain a *Musaf* service for Shabbat or the festivals.

[130] "Also on the day of your gladness, on your festivals, and on your new moons you are to sound the trumpets over your peace-offerings; and they shall be a memorial fore you before your God, I am Adonai, your God." Numbers 10:10.

[131] Hoffman, *Understanding 2*, p.9.

[132] Ibid.

The power of these pieces is proved by North American Reform's preserving each of these despite elimination of the *Musaf* service itself in which these rubrics traditionally are introduced.

While North American Reform broke with tradition over *Musaf*, their rationale for this move, in part, echoed that of the Talmud, since the Rabbis had justified moving *tekiot me-umad* to *Musaf* on the grounds of thereby allowing a greater number of people to hear the Shofar blasts. The proof-text cited by the Rabbis to justify this move is Proverbs 14:28. "In the multitude of people is the ruler's glory."[133] Reform simply applied this sentiment to the changed liturgical "audience" that it encountered. Nonetheless, placement of *Malchuyot, Zichronot,* and *Shofarot* within the morning service has been the subject of debate within the Reform movement. Petuchowski, for example, had advocated to both British and North American Reformers that *Malchuyot, Zichronot,* and *Shofarot* be moved from an "orphaned" position at the end of the morning's Torah service to the morning *Amidah* because of the historical precedent for having once been used there.[134] But neither group of Reformers adopted this. Instead they merged the placement of *tekiot me'yushav* with the structure and abbreviated liturgy from *tekiot me'umad*. North American Reformers also retained the Shofar blessings from *tekiot me'yushav*, while British Reformers fashioned their own concluding blessing for each of the three segments.

Reform reflects the traditional Shofar liturgy through a frame more narrowly constructed than that of the traditional liturgy, but one consistent with that traditional

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[133] *Rosh Hashanah* 16b.

[134] Petuchowski, "Malchuyot," p.6.

liturgy. While maintaining the theology inherent in the Shofar soundings, Reform liturgy is focused more on the present and future than its traditional counterpart. Reform makes fewer references to the merit of traditional ancestors. The Reform liturgy transforms the personal messiah whose arrival is signaled by the Shofar into the Messianic Age which is both heralded and inspired by the Shofar blast. The essential themes of God as Ruler, God as Rememberer, and God as Covenanting Redeemer remain intact in the Reform liturgy. Hoffman summarizes the theological content of Reform's abbreviated Shofar liturgy as transcending the time and place of the day of Rosh Hashanah in order to inspire consideration of the ultimate origin and destiny of Jewish existence. In that connection "only God is our ultimate Ruler [*Malchuyot*]. With God we made a covenant, such that annually, on these High Holy Days, God remembers our deeds, while we, for our part, readjust our mutual covenantal relationship until we have made amends for our sins and are able to plead once again that we should be remembered for life [*Zichronot*]. We recall not the ordinary events of yesterday, but the ineffable revelation at Sinai which made us what we are; not the mundane appointments for tomorrow, but the majestic End of Days, which end is signaled by *Shofarot*.[135]

As noted above, the *Aleinu* introduces the *Malchuyot* segment of *tekiot me'umad*. Indeed, that was its original and exclusive place in the liturgy before its ethical ideal of the union of all humanity in the messianic age was adapted as part of the standard service closing. By about 1300 the *Aleinu* is identified as the conclusion of every worship service. But this increased profile also subjected *Aleinu* to greater non-Jewish scrutiny

[135] Hoffman, *Understanding 2*, p.100.

and repeated indictments of Judaism on account of the *Aleinu*'s stridently particular orientation.

In 1400 a Jewish apostate "informed" on the Jews, alleging that the *Aleinu* ridiculed Jesus. This led to both self-imposed and governmental censorship that altered the text of *Aleinu*. Before being altered the *Aleinu* had read: "Who has not made our portion like theirs, nor our lot like that of their [i.e. the other peoples of the earth] masses. For they bow to something vain and empty, and pray to a god who cannot save, but we bow ." In response to the greater scrutiny, the sentence "For they bow to something vain and empty, and pray to a god who cannot save" eventually was deleted.[136] Something possibly written to combat pagan idolatry was interpreted as a judgment against Christianity.[137] To this day, the deleted sentence has been kept out of most Orthodox versions of *Aleinu*. Later Reformers, however, found even an altered *Aleinu* to be too particularist to suit modern tastes. The first comprehensive Reform liturgy, the Hamburg temple prayerbook published in 1819, eliminated the *Aleinu* from all liturgy except on the High Holy Days.[138] Later prayerbooks sharply softened its particularist attitude. "So, the *Aleinu*'s claim of the uniqueness of Jewish destiny was absent from official [North]

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[136] *See* Elbogen, *Jewish Liturgy*, pp.71-72.

[137] Even contemporary Jews interpreted this as referring to Jesus.

[138] Meyer, *Response*, p.56. It had been the practice in some synagogues to spit at the mention of Gentiles during the *Aleinu* prayer. Even where the *Aleinu* itself was not eliminated, Reformers prohibited this practice. Ibid., p.158 (*citing* the late eighteenth century edict of Rabbi Aaron Chorin of Arad, Hungary).

American Reform liturgy until *Gates of Prayer* was composed."[139] It also was absent from North American Reform Shofar liturgy until *Gates of Repentance* was composed.

VIDDUI

If the Shofar sounding is the characteristic liturgy of Rosh Hashanah, then the confession, וידוי ("*viddui*") is the characteristic liturgy of Yom Kippur. Confession is prompted "by the belief that sin distorts and diminishes the divine image in which [humanity] was created."[140] Confession has been a prerequisite to repentance and forgiveness since before the days of Abraham in the Torah. For example, God mitigates the rebuke of Cain when Cain eventually admits his sin.[141] Later, there are examples of biblical confessions for the nation made by its leaders. Moses confesses after the Golden Calf incident and, of course, the High Priest confesses on Yom Kippur.[142] While confession is not the end of the process -- true *Teshuvah* requiring reparation, restitution, and reconciliation -- the Rabbis believed expressing a confession sincerely and from the heart had a positive effect.[143]

Confession was the predominant feature of Yom Kippur liturgy in Temple times after the biblical injunction, "Aaron shall make confession over [the goat] for all the sins of

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[139] Hoffman, *Understanding 2*, p.43.

[140] Arzt, *Justice*, p.216.

[141] Genesis 4:13.

[142] Exodus 32:31, Leviticus 16:6, 11, 21.

[143] *Pesikta Rabbati* 198b.

the people Israel." Leviticus 16:21. Though no formula is prescribed in Torah for these confessions, Mishnah imagines (or recollects) the High Priest's practice at the end of the Second Temple period. Rabbi Meir, who was born several decades after the Temple's destruction and, therefore, was without first-hand knowledge of the rite, offered: "O God, I have committed iniquity, transgressed, and sinned before You, I and my house. O God, forgive the iniquities, transgressions, and sins that I have committed, transgressed, and sinned before You, I and my house, as it is written in Torah: 'For on this day shall atonement be made for you, to cleanse you. From all your sins shall you be clean before Adonai.'"[144]

The majority rejected the order of Meir's listing since, though similar, each term -- "iniquity," "transgressions," and "sin" -- has a different Rabbinic connotation. "Iniquities" are committed as intentional acts, "transgressions" are committed reluctantly, and "sins" are committed in error. The majority reasoned that it would make no sense for the High Priest to seek forgiveness first for the most heinous offenses. If God is prepared to forgive those then it is superfluous to ask later for forgiveness of mere sins committed in error.[145] They believed the most effective approach to God would be to begin by asking God to forgive the lighter offenses first.[146] The majority view prevailed in composing the *Viddui*, even though Rabbi Meir's position is supported by Torah.

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[144] Mishnah, *Yoma* 4:2 *citing* Leviticus 16:30.

[145] Cohen, *Prayer*, p. 156.

[146] *Yoma* 36b.

According to the Talmud, a terse and direct, "Truly, we have sinned" would be technically sufficient [147] The Rabbis, though, cannot be satisfied with merely fulfilling the basic requirements of any *mitzvah*, so more elaborate formulas have gradually evolved [148] Two of these are central to the Yom Kippur liturgy: (1) *Viddui Zuta* ("short confession"), which is also known by its first word, אשמנו, (*"ashamnu"*) ("we have transgressed") and (2) *Viddui Rabbah* ("great confession"), which is also known by its first words, על חטא (*"al chet"*) ("for the sin [which we have committed before You]).

Even these formulas have been expanded to include as many possible categories or types of transgressions as could be imagined. The catalogue of sins encompasses the stuff of daily life -- from the petty slights to the grander moral failures. These are formulated as communal confessions voiced in the first person plural. By doing so, even a penitent whose memory has dimmed will be able to confess for each sin committed. The collective voice also confirms the doctrine of collective responsibility. Another interpretation is that the plural form reminds us that society fosters the climate and conditions in which sin develops in the individual heart [149] But sins of a ritual character are not included in either *Al Chet* or *Ashamnu* because these are categorized as sins between one and God. Instead the focus here is on sins between one person and another [150]

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[147] *Yoma* 87b.

[148] Maimonides ruled that it is a positive *mitzvah* to confess one's sins before seeking atonement. Maimonides, *Hilchot Teshuvah* 1:1.

[149] Cohen, *Prayer*, p.158.

[150] *Yoma* 86b.

Both formulas are voiced at the end of the individual's recitation and in the middle of the public repetition of the *Amidah* for each service of Yom Kippur.[151] Also, both formulas are styled in *aleph-bet* order. This was done both to ease memorization and to reflect the breadth of one's transgressions -- from א to ת. The *Viddui* is said standing. It is customary to strike the left side or middle of the chest with one's fist while mentioning each sin. Rabbi Meir (2nd century, Palestine) taught, "Why do people beat their hearts [in remorse for their sins]? Because the heart [is the center of everything, including sin]."[152]

The *Ashamnu* formula, with the wording still used today, appears in *Seder Rav Amram* (9th century). The brief text is nearly identical in all rites.[#] Elbogen reasons that the uniformity of the text and the alphabetical style make it likely that *Ashamnu* comes from the fifth century.[153] Typically, there are twenty-four words, the last letter of the Hebrew alphabet being repeated three times. *Ashamnu* includes sins of a moral nature only. The catalogue of sins listed in *Ashamnu* betrays repetitiveness as a result of the need to fill up the alphabet. For example, two identical verbs are used twice הירשענו and רשענו. Though only three examples were sufficient for the High Priest, twenty-four is now the norm.

Elbogen also dates *Al Chet*'s composition to the fifth century based on its structure.[154] In the early *Seder Rav Amram* there are only eight *al chet* lines, but soon

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[151] Except that *Al Chet* is not recited during *Neilah*. *Yoma* 87b.

[152] *Kohelet Rabbah* 7:9.

[153] Elbogen, *Jewish Liturgy*, p 125.

[154] Ibid.

thereafter more were added. This formula turned into an alphabetical list of sins.[155] Ashkenaz found the list inadequate, so doubled it to identify two sins for each letter. The list of sins ranges from the specific, such as unchastity, to the general, such as those sins committed unintentionally. Rabbi Akiva had opposed specificity on the grounds of Psalm 32:1, "Happy is the one whose transgression is forgiven, whose sin is covered (concealed)"[156] Akiba seemed to interpret this to mean that it is better to conceal in public the specific nature of one's sins. The Tosafot, though, characterize Rabbi Akiba's position as not requiring one to reveal his or her sins, since the scriptural verse suggests an idealized happy, person and not everyone. Many of the sins specified in the *Al Chet* text involve parts of the body -- "words of the mouth," "haughty eyes," "hardening of the heart." One homiletic interpretation is that this is an attempt to distance oneself from the impulse to sin. The individual body part over which one can seek to gain control, rather than one's core personality, is hoped to be the source of any past sin.[157]

Ashkenaz also punctuated the alphabetical recitation after the letters ז, ע, and ת to insert a petition ועל כולם ("*v'al kulam*") ("and for all of them..."). It already is included in *Machzor Vitry* (approximately 12th century). The designation here of God as "God of forgiveness" is inspired by Numbers 14:20 in which God reverses the divine sentence.

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[155] Elbogen, *Jewish Liturgy*, p.125-26.

[156] *Yoma* 86b.

[157] Cohen, *Prayer*, p.160.

against Israel and pardons with the expression, "I have forgiven as you petitioned." This reversal is assigned to the tenth day of Tishrei, the date of Yom Kippur.[158]

The contemporary North American Reform rite contains both of these forms of confession. Earlier Reform rites would use only one, viewing the other as a redundancy. The *Union Prayer Book*, for example, used *Al Chet* but not *Ashamnu*. Though *Gates of Repentance* uses both confessions, "they are abridged and the English equivalents vary from service to service" partly to avoid repetition, also for the sake of brevity.[159] Rather than merely translate the Hebrew, the English version of *Ashamnu* is arranged as an English acrostic to mimic the style of the Hebrew prayer. Applying the acrostic form, the precise meaning of even the Hebrew was not always the poet's primary concern. "Content, then was secondary to style. The important thing was for a confession to occur, for worshippers to struggle in a communal fashion with the human penchant for error."[160] In a similar way, the English translation departs from strict interpretation of the Hebrew in order to contemporize and contextualize sin in the modern world. For example, *Gates* uses "bigotry," which is a profound stumbling block in the modern age, but was not a term recognized by the author of the Hebrew more than 1,000 years ago. Since Reform worship has dispensed with the practice of repeating the *Amidah*, it has placed the *Viddui*

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[158] *Bemidbar Rabbah* 16:23.

[159] Hoffman, *Understanding 2*, p.120.

[160] Ibid., p.121.

at the end of the *Amidah* where it would have been recited by an individual in the traditional rite [161]

The North American Reform conceptualization of these major liturgical elements for the High Holy Days is applied to the *Family Machzor*. Other aspects of the Reform rite are applied as well. Those most relevant to praying with families are abridging traditional prayers for the sake of brevity and using the worshipper's vernacular -- both the linguistic and conceptual "vernacular" of children. The next chapter describes that conceptual "vernacular."

[161] Ibid., p.123.

3. *Development of Religion and Prayer in Children*

The *Family Machzor* is intended to provide a religiously and educationally enriching experience for families with children ages seven to twelve. At some levels, prayer is a practical activity. As with other practical activities, it is appropriate to ask two sets of questions -- one set about the aims of the activity, and the other about the participants. This section deals with questions related to the participants, such as: What can we know about them as religious people? How do they learn and grow? What goes on within them during this activity? What are they able to do and when?

Early analysis of the development of religion in children explored whether their religious nature is instinctual or learned -- whether religious practices are part of the nature of a person or the product of learned behavior. Abraham Joshua Heschel answered that question: "Morality and religion do not begin as feelings within [people] but as responses to goals and situations outside of [them]. It is always in regard to an objective situation that we judge and assert it is right or wrong, and it is in answer to what is beyond the ineffable that [people say] yes to God."[1] Heschel's attitudes toward morality and religion -- namely, that they are linked and that they begin as response to the environment

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[1] Abraham Joshua Heschel, *Man Is Not Alone* (New York: Farrar, Straus & Young, 1951) p.219.

surrounding an individual -- are reflected in the research about the development of religion.

Every child who is exposed to religious education eventually arrives at an understanding of what it means to belong to a particular religious group.[2] In other words, through religious education, one develops a sense of one's religious identity. Questions remain, though, as to the extent to which this conception of religious identity is the product of active religious education, the product of determined developmental factors, or the product of an interaction between the two. Religious education itself lives in tension between efficiency and efficacy -- between shortening experiences to appeal to a child's span of concentration and repeating experiences to enable a sense of transcendence. The very word "development" incorporates this mystery, as it is derived from the compound French verb for "un-wrapping" or "un-folding."[3] But when something is unwrapped or unfolded, it not only exposes inherent qualities, but also the complexion and shape of the object itself are changed through the process of being unwrapped. As David Wolpe writes in *Teaching Your Children About God*, "A soul blooms slowly, bit by bit. It takes time and training."[4] Despite the differences among the various theorists about this unfolding, some answers have emerged.

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[2] David Elkind, *The Child's Reality* (Hillsdale, N.J.: Lawrence Erlbaum, 1978) p.5.

[3] John Ayto, *Dictionary of Word Origins* (New York: Arcade Publishing, 1990) p.168.

[4] David J. Wolpe, *Teaching Your Children About God* (New York: HarperPerennial, 1995) p.158.

Studies in recent years confirm that many children have religious experiences that are intense and indelible. For example, Edward Robinson has collected first-hand accounts from people in their 50's and 60's who vividly can remember religious experiences from their childhood. As these adults reflect on the religion of their childhood, they recall experiencing life and death in a struggle in which all the other powers in the universe are involved. Most sensed the religious life of the child as the desire to be on the side of life.[5] Others sensed that death was not a frustration or annihilation, but rather a liberation.[6] Even if these childhood events were experienced only concretely, to be transformed into abstractions later in life, it is important to confirm the potency and intensity of these childhood experiences.

Another study concluded: "A large proportion of the American population begins to construct systematic belief and disbelief systems about the universe in which they live, including the natures of physical and social reality and God, by about four to six years of age."[7]

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[5] Edward Robinson, *The Original Vision* (Oxford: Manchester College, 1977) p.133.

[6] Ibid., p.109.

[7] R. Havinghurst and B. Keating, "The Religion of Youth," in M. Strommen, ed., *Research on Religious Development* (New York: Hawthorn Books, 1971) p.697.

SCIENTIFIC STUDY OF DEVELOPMENT OF RELIGION IN CHILDREN

The scientific study in the United States of religious development has been marked by ups and downs rather than by continuous progress.[8] By the early nineteenth century, American psychology was already experiencing the impact of the tension between psychology and theology. Some of America's early psychologists, such as James McCosh and Noah Porter, shunned theology and others, such as William James and Edwin Starbuck, embraced it.[9] But from 1930 to 1960, the psychology of religion "was almost extinct."[10] The rebirth of interest in the psychology of religion after 1960 was due, in part, to a turn from behaviorism and toward cognition, moral development, and faith development, as well as to a renewed interest by theologians in psychology.[11] There are still many differences among the theorists of human behavior when it comes to religious development.[12]

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[8] Anton A. Bucher and K. Helmut Reich, "Annotated Bibliography on Religious Development," *New Directions for Child Development* 52: (1991) p.107

[9] R. L. Gorsuch, "Psychology of Religion," *Annual Review of Psychology* 39 (1988) pp.201-221.

[10] Bucher and Reich, "Annotated Bibliography," p.107.

[11] Ibid., p.108.

[12] Leland F. Asa, *The Psychology of Religious Commitment and Development* (Lanham, Md., University Press of Amer., 1995) p.69.

Family Influences on the Development of Religion

It is assumed, and has been confirmed, that the family has significant influence on religious development. The family is ultimately the model for both religious relationships and values. Parents' religious attitudes, behavior, and even language are immediately and potently transmitted to the child. It is not surprising that a study has confirmed that a child's first images of God are cast in the image of his or her parents.[13] Parent-child similarity may be even higher with respect to behaviors than attitudes because it is easier to "model" or "mimic" behaviors.[14] While adolescent religion is often an extension of the parents' religion, there comes a point during adolescent development when youth begin to "co-construct" systems of beliefs and meanings integrating the attitudes of their parents with their own.[15]

One's intuition, particularly if informed by the experience of working with adolescent teens, might suggest that parental control is positively related to religious practice at younger ages but negatively related during later adolescence. But a recent study by Potvin and Sloan failed to confirm a direct correlation. While it confirmed a decline in religious practice with increasing age, the decline was not affected by parental

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[13] D. R. Hoge and G. H. Petrillo, "Youth and the Church," *Religious Education* 74 (1979) pp 305-313

[14] A. C. Acock and V. L. Bengston, "A Covariance Analysis of Political and Religious Socialization," *Journal of Marriage and Family* 42 (1978) pp 519-530

[15] Ibid.

control and religious practice.[16] Personal religious experience was characterized as a significant factor in declining religious practice. Moreover, the adverse impact of this experience was amplified in cases of high parental control. They also found the inverse to be true, that at later ages high religious experience is associated with higher practice only when parental control is low. In other words, religious identity requires some emancipation from parental control. Regrettably, even though many studies confirm parental influence in their child's religious development, "few suggestions have been made as to what specific behaviors the parents engage in that bear directly on religious development."[17] For example, there seem to be no reported longitudinal studies with control groups "comparing families where one group has a family prayer, group Bible reading, or relating experiences of having answered prayers."[18]

One study related chiefly to non-Jews found that factual knowledge had little impact on religious commitment.[19] In fact, the number of years in Sunday school or release-time religious education failed to correlate with religious observance or beliefs. In this study, a positive attitude about religious training was a more important predictor of commitment.

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[16] R. H. Potvin and D. M. Sloane, "Parental Control, Age, and Religious Practice," *Review of Religious Practice* 27 (1985) pp 3-14

[17] Ass, *Religious Commitment*, p.19

[18] Ibid.

[19] Hoge and Petrillo, "Youth."

A number of studies have been done of the modern Jewish family. One study confirmed the hypothesis that Jewish identity is established in early childhood. It also suggested that Jewish religious and community commitment were, in part, an individual's response to a perceived need for generational continuity. In this study, individuals, at all ages tended to respond to perceived dangers in the Jewish community by renewing their commitment to it. The inverse also was confirmed, that the response to a lack of perceived danger was relative indifference.[20] Unlike the development of religious commitment among Catholics and Protestants, Jewish religious commitment is "most likely related" to Jewish community commitment. A 1986 study identified a significant correlation between Jewish religious commitment and Jewish community commitment.[21] In terms of Jewish religious observance, there seems to be a significant decrease in identity from second generation Jewish Americans to third generation, but a near non-significant change from third generation to fourth.[22] In other words, biological generation explained more than either cultural generation or migration period.

A unique study of *kibbutzniks* suggested that those who are among the first to embrace an idea or concept are more committed to it (intellectually and emotionally) than

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[20] M. Ostow, "The Psychological Determinants of Jewish Identity," *Israel Annals of Psychiatry and Related Disciplines* 15 (1977) pp 313-335, *reported in* Asa, *Religious Commitment*, pp 39-40.

[21] B. C. Levine, "Religious Commitment and Integration Into a Jewish Community in the United States," *Review of Religious Research* 27 (1986) pp 237-252.

[22] A. D. Lavendar, "Temporal Measures of Religious Identity: Biological Generation or Migration Period," *Review of Religious Research* 18 (1976) pp 44-52.

their descendants.[23] The study found that *kibbutz* founders scored at a more mature level on ego development than did non-founders. Non-founders, on the other hand, scored at the conformist level. Age and background did not explain this difference. Non-founders' scores were consistently different from founders' scores, whether the non-founders joined the *kibbutz* early or were second-generation children of the *kibbutz*.

Goldman and Childhood Stages of Religious Thinking

The scientific studies of the development of religious thinking are based on the Piagetian model as developed by Ronald Goldman. These studies show a relationship between (1) the gap between the capacity for formal operational thought and the level of religious thinking, on the one hand, and (2) the rejection of religious thinking. Goldman had theorized the greater the developmental gap between religious thinking and overall thinking, the more likely would be a child's rejection of religion as being childish.[24] Goldman believed that religious thinking lagged behind overall thinking.

But researchers were not able to confirm this aspect of Goldman's theory. In fact, they found the opposite to be true. In connection with Christian education, one study found that extended education in Catholic schools definitely related to more abstract religious thinking, but that weekly religious classes -- whether Sunday school or release-

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[23] J. R. Snarey and J. R. Blasi, "Ego Development Among Adult *Kibbutzniks*," *Genetic Psychology Monographs* 102 (1980) pp.117-157, *reported in* Asa, *Religious Commitment*, pp.70-71.

[24] *See, e.g.*, Ronald Goldman, *Readiness for Religion* (London: Routledge & Kegan Paul, 1965) pp.97-99.

time classes -- seemed to have little effect on religious thinking.[25] It is difficult to extrapolate from one denomination to another as the effect of age on religious thinking depended on the nature of the religious expectations of the particular denomination to which one belongs.[26]

An older study found many differences in beliefs of 12-year-olds and 18-year-olds.[27] As compared with 18-year-olds, 12-year-olds (1) were less tolerant with respect to beliefs and practices, and (2) wondered less about ultimate justice and reward. An even older study from 1928 by Oscar Kupky analyzed letters and diaries of children and adolescents.[28] These sources confirmed that a child's religion is thoroughly egocentric. Prayers were perceived as a means to obtain relief or pleasure. God was represented naturally -- either with anthropomorphism or animisms. Religious concepts tended to be accepted without criticism. Six- and seven-year-olds had mostly concrete ideas about God's appearance. Even at this age, there were religious doubts based on ethical considerations such as why the righteous or innocent seem to be punished together with the unrighteous. As the child develops, doubts rise from unfulfilled wishes and prayers. The religious thinking of 11- and 12-year-olds is filled with images -- though God is

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[25] Hoge and Petrillo, "Youth."

[26] R. Stark and C. Y. Glock, *American Piety: The Nature of Religious Commitment* (Berkeley, Univ. of Calif. Press, 1968) pp.231-33.

[27] R. G. Kuhlen and M. Arnold, "Age Differences in Religious Beliefs and Problems During Adolescence," *Journal of Genetic Psychology* 65 (1944) pp.291-300, *reported in* Asa, *Religious Commitment*, pp.75-76.

[28] O. Kupky, *The Religious Development of Adolescents* (New York: MacMillan, 1928) pp.35-47.

imagined more sharply and clearly than by younger children. Kupky stops short of designating a child's religion as its own separate form of religion.

But Kupky did find common characteristics across the child/adolescent age range: (1) religion is always of this world, (2) the child is at the center of religious thinking and experience, and (3) the child accepts trustfully the religious thinking of influential adults. Some of these conclusions were confirmed in a 1973 study that found that up to about age 12, a child is likely to reflect concrete rather than formal modes of religious thinking.[29] This is true even if the child grows up in a religious home exposed to religious ideas.

Imitation plays an important role not only in conforming behavior but also in modeling religious thinking. Imitation is so profound, one study found that, in some cases, the observer will show the same amount of learning as shown by the performer.[30] Children often do what they see adults doing, rather than doing what adults tell them to do. Whether observational learning is called "imitation" -- as it is in experimental psychology -- or "identification" -- as it is in personality theory, the tendency of a child is to reproduce actions, attitudes, and emotional responses exhibited by real-life and symbolized models.

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[29] Lawrence Brown, ed., *Psychology and Religion* (Harmonsworth, Middlesex: Penguin Books, 1973) 119-36.

[30] W. Bandura, and R. H. Walters, *Social Learning and Personality Development* (New York: Holt, Rinehart & Winston, 1963).

Borrowing from Martin Buber, Goldman suggested four stages of religious thinking.[31] These stages progress from self-centered identity to personal encounter with God. As these stages were not supported by direct research, they seem to be more homiletic than analytic. Nevertheless, this framework is appealing.

	Goldman's Buber-Inspired Stages of Religious Thinking
Stage 1	*I, Me* Primary relationship is between mind to body leading to self-identity
Stage 2	*I, It* Primary relationship is between self and environment
Stage 3	*I, We* Primary relationship is between self and group-life
Stage 4	*I, Thou* Primary relationship is between self confronted by God

Goldman was briefly popular in the 1960s for his illustrations of child and adolescent stages of religious thought. His theories are summarized below.[32]

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[31] Ronald Goldman, *Religious Thinking From Childhood to Adolescence* (London: Routledge & Kegan Paul, 1964) p.149.

[32] Synthesis suggested, in part, by Asa, *Religious Commitment*.

Age (years)	Goldman's Stages of Religious Thought Development
0-7	*(Early) Pre-Religious Thought* Intuitive religious thinking. Perceives religion in fantasy world, characterized by sentimental and magical view of God.
7-9	*(Late) Pre-Religious Thought* Intermediate between intuitive and concrete religious thinking. Incapable of transcending concrete imagery. Prayer is magical.
9-11	*(Early) Sub-Religious Thought* Concrete religious thinking (similar to Piaget's "concrete operational thinking") Capable of attempting inductive and deductive logic, but limited by concrete elements. God as semi-magical.
11-13	*(Late) Sub-Religious Thought* Intermediate concrete-abstract religious thinking. Capable of inductive and deductive logic, but lingering distraction by concrete elements. God abstracted with lingering elements of magical.
13-15	*Religious Thought* Abstract religious thinking. Capable of abstract thinking (similar to Piaget's "formal operational thought") without impediment of concrete elements.

As shown in the above chart, Goldman's use of the word "religious" is reserved for children at least nine years old. Up until adolescence, he views "religious" education as merely preparatory. In this way, Goldman conflates religion and maturity.

Goldman also conflates Christianity and religion. All of his illustrations use both fixed Christian images and abstractions. "The change from concrete to abstract modes of thought appears to become possible in religious thinking about the age of thirteen years. The adolescent is now in what I would call his religious stage of development, in which he

is intellectually ready to apprehend what is the Christian faith "[33] One interesting feature of Goldman's work is that he found only minor differences based on gender.[34]

Freud and Erikson and Psychoanalytic Frameworks

There are several main conceptual frameworks in academic literature about religious and moral education. While the tenets of these frameworks are not mutually exclusive, unfortunately, they often are presented that way. Some of the exclusionary aspects of the frameworks are necessary, it seems, to isolate the components and condense the otherwise overwhelming scope of the topic and enable informed discussion. While it may not be worthwhile to attempt to systematically synthesize these frameworks, it may be beneficial to discuss their similarities and bridge their differences through grounding these theories in application and implementation. These various frameworks also illuminate the natural and complex interplay among diverse elements influencing development of religious life.

There are many theories of ego development that are important in understanding religious and moral development. One category of these theories is "constructionist" (also called "stage"-oriented) and includes the work of Piaget, Kohlberg, Perry, among others. Another category is "psychoanalytic" (also called "developmental") and includes the work of Freud and Erikson.

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[33] Goldman, *Religious Thinking*, p.49.

[34] Asa, *Religious Commitment*, p.113.

Historically, the religious and the moral were grouped together in terms of development. The interrelationship between the religious and moral developmental frameworks was easily recognized and commonly accepted. It was assumed that moral education should be based on religion and that moral development was one of the main tenets informing that education. Due to a number of factors, however, including secularization of the public schools in the last part of the twentieth century and scientific inquiry into moral education divorced from denominational content, the moral and religious have become distinct in some of this analysis.

Freud argued that the idea of God originated from the concept of the father as an all-powerful figure. He believed that Judeo-Christian forms of religion arose out of the Oedipus complex and the projection-symbolization of the father-child relationship. Freud also believed that children are introduced to the concepts of religion at a time when they are not interested in them or capable of grasping their import. By the time that a child's mind awakens, according to Freud, trained religious doctrines already are unassailable.[35] But Freud's theories and clinical speculation in this regard are not supported by recent studies.[36] There does not seem to be a correlation between belief and projection and there is an insignificant or contrary relationship between God and father.

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[35] Sigmund Freud, *The Future of an Illusion* (New York, Liveright Publishing, 1955) pp.98-103.

[36] *E.g.*, J. Tobacyk, "Parental Identification and Religious Beliefs," *Psychological Reports* 52 (1983) p.402.

Erik Erikson expanded on the psychoanalytic concepts of Freud. He believed that organized religion systematizes and socializes the first and deepest conflicts in life.[37] According to Erikson, religion defines protectors and evil at the same time that it offers ritual for collective restitution. It also restores at regular intervals and through rituals significantly connected with important crises and turning points in the life cycle, and brings a new sense of wholeness.[38] The child, thought Erikson, develops as an unfolding flower. In this way, personality develops in steps according to the child's readiness.

Erikson's approach to development is psycho-social. It focuses on social roles and self images as these change over a lifetime. Its method is one of clinical interviews that reconstruct a person's recollected history. Individuals make choices in response to environmentally established tasks. Erikson reports his approach in a narrative style that refers to phases, ages, or seasons of the life cycle.[39]

Erikson posited eight stages of development that are traversed in sequence. The transition from one stage to the other is prompted by crises, though there are elements at each intermediate stage that lay the groundwork for moving to the next stage. His theories permit an interaction between the genetically social character of the individual and an individual response to the encounters with social environment.

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[37] Erik H. Erikson, *Identity: Youth and Crisis* (New York, W. W. Norton, 1968).

[38] Asa, *Religious Commitment*, pp.103-104.

[39] *See* Gabriel Moran, *Religious Education Development* (Minneapolis, Minnesota, Winston Press, 1983) pp.25-26.

Piaget and Kohlberg and Constructionist or Stage Frameworks

The stage theory of faith development evolves from the tradition of constructive developmental theory articulated by John Dewey, Jean Piaget, and Lawrence Kohlberg.[40] The stage theory of faith development also attempts to integrate not only the revisionist psychoanalytic ego psychology of Erik Erikson, but also the theological perspectives of Paul Tillich, H. Richard Niebuhr, and Wilfred Cantwell Smith.[41]

While Freud worked in a clinical setting, Piaget worked empirically to test his hypotheses on child development. His work chiefly dealt with the process by which a child thinks and develops the ability to conceptualize abstractions. This may help explain what religious concepts the child is capable of comprehending at various ages. He suggested stages of development

Age (years)	Piaget's Stages of Child Development
0-2	*Sensory Motor* Ability to construct/reconstruct object
2-7	*Preoperational* Ability to use symbols (i.e. two crossed sticks are an airplane)
7-11	*Concrete Operations* Ability to "rehearse" behavior in head before real action [At end of period, ability to do thought problems combining/ dividing concepts]
12-15	*Formal Operational* Ability to reason realistically, accept contrary-to-fact assumptions, and language becomes vehicle for thought

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[40] James W. Fowler, "Stages in Faith Consciousness," *New Directions for Child Development* 52 (Summer 1991) pp 27-45 (hereafter "Fowler, 'Stages 1991'").

[41] Fowler, "Stages 1991," *supra*, p.27.

As with Erikson, movement from one stage to the next higher stage depends on resolution of a conflict experienced with the lower stage. Movement to the next stage then positions the individual to face new conflicts and further growth in a dialectic that ends only with adolescence. He also suggests the following stages of religious thought development.

Age (years)	Piaget's Stages of Religious Thought Development
6	*Mythological Artificialism* Sun viewed as originating in God who lit match in sky
7-10	*Technical Artificialism* Natural explanation joined with supernatural ("artificial") solutions
10-	*Logical Scientific* Human and divine activity are seen as having no connection

Piaget's system ends with adolescence. No new stages are encountered in adulthood. His system of moral development depends on movement from a child thinking that rules are external to an adolescent understanding that rules are intrinsic to one's own good.[42] But Piaget seems to overstate the logical capacity of adolescents at the same time that he seems to underestimate younger children.[43] His focus seems narrowed to an idealized capacity of children to abstract and to reason. Piaget's focus also is narrowed because he equates morality with rules and religion with beliefs.[44]

Piaget's approach is often called cognitive or constructivist. Its major focus is on how a person knows and how a person's mind structures experience. Its method is to pose hypothetical problems and then analyze the way an individual constructs an answer.

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[42] Moran, *Religious Education*, pp 68-69.

[43] Ibid., pp 64-65.

[44] Ibid., pp 187-88.

It assumes that genetically determined structures emerge in response to environment. The Piagetian approach is more scientific than anecdotal (as distinct from Erikson's approach) [45]

Examining Piaget's model, David Elkind found that even at ages six to seven a child can make logical deductions [46] But the capacity is limited to practical reasoning. Elaborating on Piaget, Elkind reports that at adolescence a new mental system emerges that enables more sophisticated reasoning. One develops the capacity to become self-reflective and construct ideas that may be contrary to fact. One also has the capacity to test thoughts. Elkind's work is discussed separately below.

Another school is that of stage-theorist is Lawrence Kohlberg, whose name has become synonymous with "moral development." For Kohlberg, religion is a function of morality. "The main function of religion is not to supply moral prescriptions but to support moral judgment and action as purposeful human activities."[47] Two fundamental assumptions underlie Kohlberg's theory. First, he assumes that moral development has a cognitive core.[48] Moral maturity requires (though not exclusively) cognitive maturity

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[45] Ibid., pp.24-26.

[46] David Elkind, "The Origins of Religion in the Child," *Review of Religious Research* 12 (1970) pp.35-42.

[47] Lawrence Kohlberg, *The Philosophy of Moral Development* (New York: Harper and Row, 1981) p.312.

[48] Kohlberg's view of "cognitive" unites what other educators split into "cognitive and "affective." Lawrence Kohlberg, "Stages of Moral Development As a Basis for Moral Education," in Brenda Munsey, ed., *Moral Development, Moral Education, and Kohlberg* (Birmingham, Ala.: Religious Education Press, 1980) pp.38-41. "[Kohlberg holds that] 'cognition and 'affect' are different aspects of, or perspectives on, the same mental events.

The second assumption is that morality has "interactional origins" in the individual. For Kohlberg, moral education is not the result of transmitting fixed moral truth, but rather the result of "stimulation of the child's restructuring" of his or her experience. The progress from one stage to another involves "internal cognitive reorganization" rather than the mere addition of more difficult content from the outside.[49] In other words, "true knowledge of principles of justice does entail virtuous action."[50]

Since his 1958 dissertation, Kohlberg has consistently posited basically a three-level, six-stage theory of moral reasoning. His is an intricate system in which stages are allegedly invariant and universally applicable. Kohlberg claims that each person progressing through these stages does so without skipping over any of them. Both the existence of progress from one stage to another, as well as the rate of progress for any individual depends on both capacity and experience.

Kohlberg claims merely to have taken over Piaget's constructivist psychology and elaborated moral stages consistent with Piaget.[51] Moreover, it is neither inevitable nor systematically necessary that an individual progress to the highest levels. In fact, Kohlberg acknowledges that not everyone will reach the fifth and sixth stages. In later writings,

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that all mental events have both cognitive and affective aspects, and that the development of mental dispositions reflects structural changes recognizable in both cognitive and affective perspectives." Ibid., p.40 (emphasis added).

[49] Ibid., p.46.

[50] Ibid., p.27.

[51] *See* Moran, *Religious Education*, p.75.

Kohlberg is tentative about whether there actually may be seven stages in connection with religious development instead of the six levels associated with moral development.[52]

Kohlberg employs cognitive-developmental concepts in suggesting that the stages are hierarchical integrations, with higher stages re-integrating lower ones. Each stage also depends on distinct or qualitative differences among individuals at each stage, such as with respect to intelligence.[53]

Like Piaget, Kohlberg employs three levels, with each divided into two stages. Kohlberg's levels are (1) pre-conventional, (2) conventional, and (3) post-conventional, arranged as follows:

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[52] *See* Lawrence Kohlberg, "Stages and Aging in Moral Development," *Gerontologist* 13 (1973) pp.497-502.

[53] Asa, *Religious Commitment*, pp.114-115.

	Kohlberg's Definition of Moral Stages
LEVEL I	PRECONVENTIONAL LEVEL - Individual centered
Stage 1	*Obedience and Punishment Orientation* Right action determined by physical consequences to self of that action. Ego-centered deference to superior power
Stage 2	*Naively Egoistic Orientation* Right action is that which instrumentally satisfies the child's own needs and occasionally the needs of others.
LEVEL II	CONVENTIONAL LEVEL - Family, group, nation centered
Stage 3	*Good Boy-Nice Girl Orientation* Right action determined by approval or pleasing and helping others. Intention behind action relevant for first time.
Stage 4	*Law and Order Orientation* Right action is doing one's duty, showing respect for authority, and preserving social order. Orientation to authority
LEVEL III	POST-CONVENTIONAL LEVEL - autonomy centered
Stage 5	*Social-Contract and Legalistic Orientation* Right action is consistent with personal, legal rights. Avoidance of infringing rights of others. Orientation to social contract
Stage 6	*Universal Ethical-Principle Orientation* Right action is consistent with individual conscience (framed by self-chosen ethical principles). Dependence on abstract and ethical principles over concrete moral rules.

Development from Stage 1 to Stage 6 is characterized by an increase in the individual's manifest capacity to differentiate between the abstract and the concrete, and by an increase in the universality of principles applied to judge actions. For example, in Stage 1 particular individuals are important; in Stage 3 all family members are important; in Stage 6 all people are important.[54] Although each human may have the capacity to

[54] Moran, *Religious Education*, p.75.

develop to Stage 5 or 6, Kohlberg has said that if a teenager has not reached Stage 4 by the end of high school, then "he or she is unlikely to be in a position to have the capacities and motivation" to gain the experience necessary to advance to the next stage.[55]

The foundational ideal of Kohlberg's stage-framework is "justice." The person of conscience who is ready to sacrifice all for the principle of justice is the end toward which Kohlberg's system moves. But as critics have pointed out, "Everything flows smoothly until one gets to [S]tage 6 and asks: Why be moral? Why treat [each one's] claim impartially? Why respect the rights of every individual? To these crucial questions Kohlberg's system has no answer at all."[56]

Kohlberg then suggests that there may be a Stage 7 -- a stage above the moral and into the mystical. The essential thing at Stage 7 "is the sense of being a part of the whole of life and the adoption of a cosmic as opposed to a universal humanistic [S]tage 6 perspective."[57] In other words, the final stage in Kohlberg's system is an all-embracing cosmic unity for which the humanistic stage is an obstacle to be transcended.

Since formulating his theory, Kohlberg has seemed to retreat from his goal that through education more people can progress through Stages 5 and 6. By 1979, Kohlberg had conceded that while in the 1960s his vision had been to accomplish social progress to Stage 6, and while in the mid-1970s there was retrenchment from the goal of "Stage 6

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[55] Lawrence Kohlberg, "Educating for a Just Society," in Munsey, *Moral Development*, p.466.

[56] Moran, *Religious*, p.78.

[57] Lawrence Kohlberg, "Education, Moral Development and Faith," *Journal of Moral Education* 4 (1974) p.15.

Platonic idealism to Stage 5 rational liberalism," there might now be a "further retrenchment to Stage 4 goals as the ends of civic education "[58] Critics have argued that a six (or seven) stage theory in which everything above the fourth stage is abandoned by the theorist, "inevitably" undermines confidence in the theoretical correctness of the first four stages [59]

Gilligan and Noddings' Critique of Constructionist or Stage Frameworks

Apart from this implicit self-critique, criticisms of Kohlberg's framework include disagreement with his basic premise that moral reasoning will lead to moral behavior, disagreement with the idea of fixed developmental stages, and disagreement with the claim on universality for the moral precepts undergirding the framework. Another critique is that Kohlberg has given insufficient attention to immoral development, almost failing to recognize that each person has "equal potentialities for morality and for immorality [60]

Carol Gilligan challenges the basic moral assumptions of Kohlberg's theory [61] She asserts that concerns for justice are not necessarily universal. In particular, they are not

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[58] Ibid., p 459.

[59] *E.g.*, Moran, *Religious Education*, p 82. To say nothing of Kohlberg's emendation of Stage 4 itself to be comprised of Stage 4 as originally postulated by him and a new Stage 4½ at which some of the hedonism of Stage 2 reintroduces itself and prevents the individual from progressing to Stage 5. *See* ibid., p 84.

[60] Donald M. Joy, "Kohlberg Revisited: A Supra-Naturalist Speaks His Mind," in Donald M. Joy, ed., *Moral Development Foundation* (Nashville, Tenn.: Abingdon Press, 1983) p 52.

[61] Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge: Harvard U. Press, 1982).

the primary moral concern of women. Kohlberg's theory defines maturity in terms of individuation and autonomy, justice and natural rights. But this definition is based on an investigation exclusively of men. When women are studied, a different developmental construct emerges. While men tend to adopt an impartial perspective associated with justice, women are more concerned with caring. Maturity for women can be measured in terms of the conception of relationships, as well as by the concept of identity that measures the progress of individuation [62] Women also tend to be more concerned than men about sympathetic responsiveness to situations and relationships. In other words, there is a voice missing from Kohlberg's research and reports on that research -- the voice of women. The missing voice "focuses, not upon the differentiation of subject from object, but upon the *relation* that orients subject to object, self to truth "[63]

This missing voice, she argues, is based on a flaw in Kohlberg's research, insofar as he purports to derive universal applications. In Kohlberg's research on moral development, females simply do not exist because his research subjects were male [64] Gilligan also argues that Kohlberg's gender-bound construct devalues female behavior Kohlberg is not alone in opening himself up to this criticism. Freud and many of his disciples believed that women had weaker "superegos" and were, thus, less prone to moral behavior

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[62] Carol Gilligan, "Woman's Place in Man's Life Cycle," in Juanita H. Williams, ed., *Psychology of Women* (New York: W.W. Norton, 1985) pp.186-87.

[63] Sharon Parks, *The Critical Years*, (San Francisco: Harper & Row, 1986) p.39 (emphasis in original).

[64] Gilligan, "Women's Place," p.187.

Though Kohlberg claims gender-universal application for his stage sequence and organic foundation for his idealization of justice, several groups not included in Kohlberg's original study coincidentally fail to reach his higher stages. Women, in particular, get "stuck" at Stage 3 where morality is conceived in terms of relationships.[65] Similarly, in the area of moral development, researchers often conclude that girls are less rational and less mature in their ability to make judgments of good and bad.[66] But this conclusion seems to be indirectly based on empirical findings that imply a woman's behavior is more passive than a man's. To the extent that cognitive-development theorists believe that children develop maturity and moral judgment by "actively" engaging their environments, then girls who are judged to be "passive" will be disadvantaged in the evaluation of their development.[67]

Gilligan suggests instead that there are two parallel developmental courses in moral reasoning. One focuses on justice and is associated with men. The other focuses on caring and is associated with women. The concern for caring that Gilligan associates with women defines moral development as the progressive differentiation and integration that characterize the evolution of the understanding of relationships. The concern for justice that Kohlberg associates with all people, but which Gilligan reassigns to men,

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[65] Ibid.

[66] *See, e.g.*, Lawrence Kohlberg, "Moral Stages and Moralization," in T. Lickona, ed., *Moral Development and Behavior* (New York: Holt, Rinehart & Winston, 1976).

[67] Pamela T. Reid and Michele A. Paludi, "Developmental Psychology of Women: Conception to Adolescence," in F. Denmark and Michelle A. Paludi, eds., *Psychology of Women* (Westport, Conn.: Greenwood Press, 1993) pp.192-93.

defines moral development as the progressive differentiation and balancing of individual rights. Women's use of "selfishness" and "responsibility" to describe a moral problem as a problem of caring, sets them apart from the men studied by Kohlberg and "from whose thinking he derived his six stages."[68]

One should be careful, however, because the two types of orientation are not, even in Gilligan's discussion of them, exclusively associated with each sex. It has been demonstrated that both types of orientations are present and available to most adults "and that they each can be elicited under appropriate conditions."[69] In other words, while the differing tendencies to view morality in terms of justice or caring may be gender-related, these tendencies are not gender-specific. Rather, they are the product of socialization instead of biology.

This differential socialization is familiar from the Torah. Consider, for example, what happens when both Miriam and Aaron question Moses' absolute authority. Though the narrative tells us that God is angry at both of them, only Miriam is punished (Numbers 12:9-10.) As Carol Lakey Hess has observed, "Aaron is shut up, but Miriam is shut out, though Miriam's place in the community is preserved by her male protectors [her brothers, Aaron and Moses], she recedes from view, while Aaron continues" in being elevated to leadership.[70] Hess also points to the difference in treatment of Queen Vashti

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[68] *See*, Gilligan, "Woman's Place," p.188.

[69] Phyllis A. Katz, Ann Boggiano and Louise Silvern, "Theories of Female Personality," in Denmark and Paludi, *Psychology of Women*, p.265.

[70] Carol Lakey Hess, "Gender, Sin, and Learning: A Response to Reinhold Niebuhr," *Religious Education* 88 (1993) p.350 n.5.

and Ruth. Vashti is ostracized for her assertiveness. But Ruth is extolled for her self-giving. These biblical illustrations support the view that women were socialized differently, rather than that they are inherently different.

Another attempt to expand the foundations of Kohlberg's developmental framework is expressed by Nel Noddings as the "ethic of caring."[71] The ethic of caring is rooted in fundamental human concerns based on empathy, compassion, fidelity, friendship, and nurturance. Though presented as a feminine orientation, it is not limited to women and may be developed in or practiced by both sexes. Noddings defines morality as the subjective longing for goodness that results from a caring relationship. For Noddings, "a caring relation[ship] requires the engrossment and motivational displacement of the one-caring [i.e. the one who is doing the caring], and it requires the recognition and spontaneous response of the cared-for [i.e. the one who is being cared for]. When caring is not felt in the cared-for, but its absence is felt, the cared-for may still, by an act of ethical heroism, respond and thus contribute to the caring relation[ship]. This possibility gives weight to our hope that one can learn to care and learn to be cared for."[72]

Morality is learned through the practice of experimenting with moral action and facing moral dilemmas in the context of daily life. Instead of developmental stages, Noddings elaborates on a four-part process that educates children in the preservation and enhancement of the caring ethic: (1) social modeling, (2) dialogue, (3) practice, and (4) confirmation. Social modeling is exposing a child to examples of caring in parents and

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[71] Nel Noddings, *Caring* (Berkeley, Calif.: University of Calif. Press, 1984).

[72] Noddings, *supra*, p. 78.

teachers. Dialogue is talking, sharing, and responding to the child's questions and issues around caring. Practice is making use of practical opportunities that will nurture the caring ideal. Confirmation is the act of attributing the best possible motive to the one who is being cared for. In this way, the cared-for is encouraged to actualize that "best" image. The framing of this four-part process recognizes the role of worldly experience in the growth of human morality. Noddings effectively argues for a better understanding of the intricacy and subtlety inherent in forging a moral character and living a moral life.

Noddings contrasts the traditional Judeo-Christian practice of improvement through confession-atonement-pardon -- which are exemplified by the High Holy Days -- with her fourth step of confirmation. She suggests that the confession-atonement model depends on attributing the worst possible motive to human conduct. She idealizes the confirmation process as fostering moral growth in the one cared-for through his or her responding to the idealized self-image reflected in the one-caring. But Noddings does not consider the High Holy Day motif in which God is described as the one-caring, who not only reflects an idealized self-image (*imitatio dei*) but also embodies a realistic and compassionate appraisal of humanity. In the end, it is God's compassion that makes possible the pardon at the end of the High Holy Days.

Fowler and Faith Development Theory

James Fowler attempts to bridge the religious framework with the cognitive-developmental framework. He also attempts to bridge the divergent traditions of Piaget and Erikson. He applies and integrates the psychological and moral development theories

of Erikson, Piaget, and Kohlberg to the concept of faith and its development. His resulting "stages of faith" span from infancy to old age and provide special commentary on the stages relevant to school years and adolescence.

Fowler distinguishes "faith" from "religion" because religion is a particular faith tradition while faith is a human universal. He further distinguishes "faith" from "belief" because belief is conscious and expressed, while faith includes the unconscious and unexpressed as well. "Faith," then is "a universal quality of meaning making."[73] But it is not limited to the individual, as communities can be formed around the master stories that find and make meaning for a cohort of people.

Fowler originally derived, from nearly 500 interviews, a six-stage framework for the development of faith. But, unlike Kohlberg, he expressly acknowledged the limitations of such a model. For example, his six-stage framework did not include the preparatory level from infancy to two years. "Though really a prestage," he admits, "the quality of mutuality and the strength of trust, autonomy, hope, and courage (or their opposites) developed in this phase underlie all that comes later in faith development."[74] Fowler also admits that his final stage may not really describe a structural advance beyond the stage that precedes it.[75] Later, he added a stage for infancy[76] to expand from six stages to seven, as follows:

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[73] Fowler, "Stages 1991," p.31.

[74] James Fowler, *Stages of Faith* (San Francisco: Harper and Row, 1981) p.121.

[75] James Fowler, *Life Maps* (Minneapolis, Minn.: Winston Press, 1978) p.90.

[76] Fowler, "Stages 1991," p.34.

Age (years)	Fowler's Stages of Faith Development
0-2	*Primal Faith* Sensory motor "thinking." Pre-language, total emotional orientation of trust dependent on relationship with parents and others.
2-6/7	*Intuitive-Projective* Pre-operational thinking. Imagination -- stimulated by symbols and stories, without mediation of logical thinking -- combined with reaction to environment. Conscious representation of God drawing on relationship with parents.
6/7-11/12	*Mythic-Literal* Concrete-operational thinking. This is coupled with logical thought, perception of and reaction to environment. Capable of sorting real from pretend. Capable of finding meaning from symbol, story, and ritual. God identified as creator.
11/12-17/18	*Synthetic-Conventional* Early formal-operational thinking enables reliance on abstract ideas. Capable of reflecting on past experiences and examine them for meaning. Concerns about personal future, identity, and relationships correlate with "hunger" for personal relationship with God.
Young adult	*Individuating-Reflexive* Full formal-operational thinking. Dependent on examining and reconstituting beliefs formed to that point. Commitment to and identification with religion made explicitly rather than tacitly. Emergence of executive ego. Loss of availability of symbol, story, and ritual as mediators to God.
Midlife-	*Paradoxical-Consolidative* (or "Conjunctive"). Formal dialectic thinking. Capacity to integrate opposites or polarities (*e.g.*, at 30 years of age, the self is both "young" and "old"). Symbol, story, and ritual become newly appreciated. Hunger for deeper relationship with God.
Adult	*Universalizing*. "Unitive" thinking finds unity with power of being/God. Take meaning through God rather than from the self. Live as if commonwealth of love and justice were reality.

Fowler also identifies operational or structural aspects that are most constructive at each stage. The stages relevant to the analysis of this paper are Intuitive-Projective (ages 2 to 6/7 years), Mythic-Literal (ages 6/7 to 11/12) and Synthetic-Conventional (11/12-17/18). The operational aspects most relevant to this paper are symbolic function,"

moral reasoning, perspective taking, and form or world coherence. Fowler's findings linking relevant stages and operational aspects are summarized below:

Fowler's Stages and Operational Aspects	Symbolic Function	Moral Reasoning	Perspective	Coherence
Intuitive-Projective	Archetype imagination	Punishment, reward	Rudimentary Empathy	Episodic
Mythic-Literal	Narrative imagination	Fairness, reciprocity	Construct Other's interests	Narrative dramatic
Synthetic-Conventional	Associational	Interpersonal expectations	Mutual interpersonal	Tacit system, symbolic

It is tempting to come to the conclusion that the details of Fowler's theory of faith development are necessarily translatable into a fixed educational practice. It would be easy to "come to the conclusion that Fowler is describing a set of aims that could simply be appropriated by religious educators."[77] But that oversimplifies the matter. It would be a "mistake" to think that the stages of faith development provide "aims" for religious education.[78] Even Fowler has articulated a plan for religious education that is not linked expressly to his faith development theory.

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[77] Craig Dykstra, "Faith Development and Religious Education," in Craig Dykstra and Sharon Parks, eds., *Faith Development and Fowler* (Birmingham, Ala.: Religious Education Press, 1986) pp.254-55.

[78] Ibid.

Dykstra and Parks and Critique of Faith Development Theory

According to Craig Dykstra, "the constructive role for faith development theory in relation to aims for religious education, then, is to be a conversation partner with a religious community in its own critical inquiry into the norms embedded in its tradition."[79] The efficacy of faith development theory, according to Fowler, is limited to (1) articulating the human competencies that are necessary to realize traditional norms at specific developmental levels, and (2) providing a perspective for evaluating those norms. In other words, while the theory cannot provide specific norms of belief itself for a particular religious community, it can give perspective for evaluating that community's norms for religious education. Dykstra also believes that developmental theories are distinct from, though can be valuable in informing, learning theories.

Dykstra has identified several lessons that religious educators should derive from Fowler's work. The first valuable lesson is that people are inevitably and inexorably seeking to make sense of things.[80] Second, Fowler's stage descriptions highlight the similarities among people who are at the same developmental level. "The important thing is the reality -- in actual human beings -- of the phenomena that the stage descriptions are an attempt to describe."[81] Third, Fowler's descriptions of each developmental stage remind educators about what to look for in students at each stage.

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[79] Ibid., p.256.

[80] Ibid., pp.260-61.

[81] Ibid., p.262.

Sharon Parks, like Fowler, focuses on the human need to make meaning. But she also recognizes that faith is dynamic, stressing that it is transformed throughout one's lifetime. Parks asserts that faith is an act. "Faith is not simply a set of beliefs that religious people have; it is something that all human beings do."[82] She is critical of Fowler for tending to focus on structures and stages rather than on the process that produce those stages. By doing so, Fowler "obscures the motion of development."[83]

James Loder suggests that the frameworks of both moral (Kohlberg) and faith (Fowler) development are lacking because they do not adequately take account of "negation" or "void" as moral (Kohlberg) and fundamental dimension of development. Loder seeks to clarify the character of a class of experiences that decisively alter one's way of looking at the world. Loder identifies four types of negation: (1) methodological, (2) functional, (3) existential, and (4) transformational.[84] These four types of transformation are active when structures of meaning are broken and one is seeking to reintegrate patterns of meaning. The final negation -- transformational -- is really the negation of negation, so that a new integration can emerge. Loder's focus, then, is on the darker side of growth and development in faith. Fowler himself characterizes these aspects as "contradiction and negation," when acknowledging that they should inform

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[82] Parks, *Critical Years*, p.12.

[83] Sharon Parks, "Imagination and Spirit," in Dykstra and Parks, *Faith Development and Fowler*, p.138.

[84] James E. Loder, *The Transforming Moment* (San Francisco: Harper & Row, 1981).

continuing work in this field.[85] Fowler analogizes this perspective to the one expressed by William Bridges, that every fresh beginning is rooted in the end of what preceded it.[86]

Loder's theory of transformation explains the convictional experiences that disrupt one's previous assumptions, previous constructions of meaning. "They puncture (or arise at the puncturing) of previous ways of making meaning, and they disclose to us dimensions of being, not previously attended to, which enable us to re-ground and realign our ways of seeing and being."[87]

Gilligan also notes the centrality of crisis in moral development. Her studies show the potential power of crisis to break cycles of repetition or existing patterns of meaning-making. Crisis or negation not only motivates re-patterning but also animates growth. This is similar to Parks' image of a shipwreck to describe an essential growth step in faith development.[88] Pain and suffering are experienced as shipwrecks, casting one afloat in the chaotic sea of life. But following each shipwreck, one comes to a "new shore." After

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[85] James Fowler and James Loder, "Conversations on 'Stages of Faith' and the 'Transforming Moment,'" *Religious Education* 77 (1982) p.143.

[86] *See* William Bridges, *Transitions* (Reading, Mass.: Addison-Wesley Publ., 1980) p.150. Bridges colloquially explains: "Endings and beginnings, with emptiness and germination in between. That is the shape of the transition periods in our lives. . . [and] is also going on continuously in our lives. As humankind once knew and celebrated, the same rhythm puts us to sleep at night and wakes us in the morning after a dark time full of half-remembered and enigmatic clues. It takes us through the turning year, around to an ending which opens out on to a new beginning. And so it is with our lives -- a dozen little endings, hardly noticed in the day-to-day rush, plunge us into little wildernesses; a dozen little beginnings, taking shape in confusion and emerging unexpectedly into clear form."

[87] Fowler and Loder, "Conversations," p.140.

[88] Parks, *Critical Years*, pp.23-26.

each crisis, each experience of negation, there is a reintegration of meaning, and an experience of gladness and amazement. Faith is molded in both the pain of the shipwreck and the joy of the homecoming.

Social-Psychological Theories on Development of Morality and Faith

The hypothesis that the development of faith (and morality) are a function of cognitive development alone seems inconsistent with the experience of those who teach about God. The Jewish model of *Teshuvah* (repentance) illustrates this problem. It is not enough, according to Maimonides, for one to (merely) recognize one's error, regret and confess it, and ask forgiveness from the injured party. Perfect repentance also requires a change in action, i.e. upon finding oneself in the position of repeating the act, one would be able to refrain from doing it.[89] In other words, even when one has changed cognitively -- by expressly and emotionally repenting one's past action -- there are behavioral forces that still must be overcome when reentering the same situation. This is expressed in Joseph Reimer's critique of cognitive-developmental theorists. Reimer concludes that changing one's beliefs is not the same as learning how to change one's "context-bound theories-in-use."[90] The power of the cognitive-developmental model, writes Reimer,

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[89] For a more complete description of *Teshuvah* and Maimonides' views, please chapter 2 above.

[90] Joseph Reimer, "Beyond Justice," *in* Joy, *Moral Development*, p. 75.

"would be greatly enhanced were it to relinquish its Platonic assumption that knowing the good entails doing the good."[91]

One teacher's perspective on this inconsistency is expressed by David Wolpe in describing his experience teaching college students about God:

> For many of us, the question is not whether God exists. The question is whether God makes a difference, whether God is real in our lives. For a number of years, I have taught classes in Jewish theology to college students, both Jewish and non-Jewish. I have presented the traditional philosophical proofs for God -- the ontological proof, the cosmological proof, the teleological proof. I diagram each one on the board and explain it to the students.
>
> Never once in my class have I seen a student study these arguments, clap his or her forehead, and exclaim, "Aha! Now I believe!" For belief is more than an intellectual process. When we answer the questions of children, we are answering their hearts as well as their minds. We are making demands on their behavior. You cannot believe in God, be honest with yourself, and not have it change the way you live your life.
>
> That is why it is important to figure out how to look for God. Seeking God is not just an intellectual search. The intellect is an important part of the search, but the search itself is much broader. Rather it is about how we teach ourselves and our children to look at life. How do we make God not just "true," but real?[92]

The challenge, then, is to determine how God is real to children. This is reviewed in the work of Robert Coles and David Heller described below.

Most of the psychological and educational studies of the development of religion test hypotheses against data collected from interviews or other concrete surveys. Fowler's work, for example, is based on scripted interviews with several hundred people over the

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[91] Ibid.

[92] Wolpe, *Teaching*, p. 84.

years.[93] David Heller's study, by contrast, is multidisciplinary, though involving a much smaller pool of participants. Focusing on the God-image conceptions of children ages four to twelve, Heller collected multi-disciplinary data from interviews, drawings, storytelling, playing, and letter-writing.[94] Heller's in-depth study involved 40 children, of whom ten were Jewish day school students.

The psychological literature on children's religious development tends to observe most keenly the age differences of children studied. But, in addition to relying on multiple disciplines, Heller also filtered his information through a variety of filters -- age, gender, and religion. As to the ages of his participants, they were almost equally divided among three age categories: (a) ages four to six, (b) ages seven to nine, and (c) ages ten to twelve. As to gender, they were equally divided. As to their religions, they were equally divided among Catholicism, Judaism, Protestantism (Baptist), and Hinduism (American Ashram Group). Teachers who selected Heller's subjects were asked to choose a personality cross-section, i.e., those who appeared less interested in religious training as well as those who actively participated.[95] There also was a mix of family backgrounds with almost half coming from single-career families and half from dual-career, though only two of the families had divorced parents.

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[93] Fowler, "Stages 1991," p.27.

[94] David Heller, *The Children's God* (Chicago: University of Chicago Press, 1986) pp.13-16.

[95] Ibid., p.10.

Heller seems surprised to have found many common themes that are not easily explained by either socialization or developmental change. Heller finds each of these themes present in a child at three levels: (1) family interpretation of institutional religion, (2) child's interpretation of family models, and (3) child's self-awareness.[96] Heller found that these seven common themes cross the boundaries of age, gender, and religion. The common themes are (1) God's qualified power, (2) intimacy with God, (3) God's omnipresence, (4) anxiety in relation to God, (5) transformations caused by God, (6) connectedness with others and God, and (7) light associated with self and God.

The first of these common themes is the qualified power of God. This power is manifest in God's more-than-human impact on the universe. From this theme are formed God-images of a God who offers guidance and direction for the growth of a child. But this power seems qualified in some way as children relate their experience of the world to their idealization of God's power. In this way, the child's view of God echoes Harold Kushner's theology. That is, children believe in an all-good God rather than one that is all-powerful. In removing God from the realm of all-powerful, the child's God creates room for human effort and ambition. That power also seems profoundly connected to the child's experience of powerful memories or "moving moments." Heller illustrates this connection with the words of an eleven-year-old Jewish participant, "Sometimes I just feel a kind of overwhelmed and excited feeling about all that God has done in the world. It is hard to

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[96] Ibid., pp.105-06.

understand but you can sort of sense the power -- like when we went on a trip and saw the Grand Canyon. It was amazing."[97]

The second common theme is a God with the capacity for intimacy with humans. Whether a particular child viewed God as an all-embracing parent or all-powerful but distant, every child studied by Heller included intimacy in their God image. An eight-year-old Jewish participant illustrates this theme in her suggestion about leading a "rich" life, that is a life style that is closer to God.[98] Despite diverse religious backgrounds, all of Heller's children believe that intimacy and self-awareness bring them closer to God.

Similarly, despite their numerous socialization differences, all of Heller's subjects share the view that God has no physical or natural limitations. This is true even for older children who struggle with the issue of limitations. They, too, infer that God is ultimately beyond constraint. Another eight-year-old Jewish participant illustrates the common theme, "I call it *Hashem*. But in English, I think of it as like everything and everywhere. Sometimes we call it everything and everywhere."[99] Moreover, the theme of God's omnipresence mirrors the theme of intimacy, as children identify God as validating the certainty of their own self.

Another common theme was the children's anxiety about their God-image. Although Heller had expected each child to display some anxiety in the unfamiliar interview setting, he found the actual level of anxiety so high as to suggest that it pertains

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[97] Ibid., p.110.

[98] Ibid., p.112.

[99] Ibid., p.115.

to a relationship to God-image rather than mere performance concerns. He also found this anxiety to be qualitatively different than the type of childhood anxiety associated with cognitive limitations. The God-image anxiety seems rooted in the tension of explaining or comprehending an other-worldly God in worldly terms. A seven-year-old Jewish subject illustrates this tension. "Sometimes my feelings about God seem scary. I feel like they're alot (sic), but different than I feel toward people. It's hard to feel about something you don't know for sure."[100]

The children also invariably attributed developmental changes in themselves to their God, with a wide range of divine responsibility. Their explanations of God's impact on their personal transformations range from mundane participation to stirring recollection of miracles. Heller's subjects tended to associate personal development with a change in world view that is somehow associated with God.

Heller also found the common theme of connectedness to be constant in all forty participants. It is a theme that brings the child closer not only to relationships with God but also with other people. The connectedness is not limited though to relationships with people and God. It speaks to a more fundamental connection. "It is all woven together," said one twelve-year-old, "everyone's lives... and God is at the center."[101]

The final common theme is light -- at times associated with God directly and at times a symbol of God's presence. Children find light to be an elemental part of other things, including themselves. One nine-year-old participant said, "I don't know what to

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[100] Ibid., p.119.

[101] Ibid., p.124.

call it exactly, but it's sort of like there's a little light inside you. Even when something goes wrong, like when my sister died, it still can shine. I can't say I feel this all the time -- but when I feel it I feel it very strong."[102]

It is a figurative light that animates these children, "a glow in the self." David Wolpe's teaching validates this theme of light. Wolpe claims that light is a sign of God. "When I speak to children in a sanctuary, I use the example of the eternal light hanging above the ark. Why is light a symbol for God? Because light itself cannot be seen. What we see is not light, but light bouncing off other things -- walls, clothes, faces, even particles in the air."[103] Wolpe is echoing Buber's concept that it is only through God's presence that people can really see one another.

Heller concludes that the age-related themes derived from the forty participants reflect a composite of "developmentally set and socially triggered influences."[104] In another book, Heller distinguishes age as the most important factor -- among age, gender, and religion -- because a child's inherent capacity for thinking grows with age.[105] Heller characterizes the youngest age group (four to six years) as lacking knowledge but using playfulness and activity. Heller characterizes the middle group (seven to nine years) as having increasing knowledge and curiosity and using fantasy and mystical approaches.

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[102] Ibid., p 128.

[103] Wolpe, *Teaching*, p.64.

[104] Heller, *Children's God*, p 55.

[105] David Heller, *Talking to Your Child About God* (New York: Perigree Books, 1994).

Heller characterizes the oldest group (ten to twelve years) as living in tension between definitive knowledge on the one hand and uncertainty or doubt on the other.

In general, Heller found that God is viewed as performing and compensating for many things that the child is unable to do. As children grow, they begin to learn the extent of their own limitations and, over time, come to see God as limited in similar ways. Despite formal religious training that may "draw the picture of an unlimited and uncategorizable God," children themselves construct their image of God out of their own developmental struggles.[106]

Heller's derived age themes of God images are summarized below.

Age (yrs)	Heller's Age-Related Themes of God-Images
4 - 6	*Lacking Knowledge, Using Play*: Shows single-minded idea of a God as being who acts in literal ways. Splits deity into competing figures or forces to deal with negative events/feelings. Views God as important, but unsure about the specifics of the God's activity.
7 - 9	*Increasing Knowledge, Using Fantasy*: Shows greater curiosity about God and role in human life. God viewed interpersonally, affected by parental attention or lack of attention. God has mystical aura as becomes associated with sleeping and dreaming. Increasing complex and abstract notions of God and religion.
10-12	*Definitive Knowledge, Balancing Doubts*: Considerable religious doubt balanced against definitive knowledge of (though lack of certainty in) religion. God-views associated with independent strivings and budding awareness of limitations.

Heller prescribes those types of activities that are best for each particular age group for enabling children to deal with ideas about God and religion.[107]

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[106] Heller, *Children's God*, p 53.

[107] Heller, *Talking*, pp 62-67.

Age(years)	Heller's Age Targeted Activities
4 - 6	Use drawings, play, and role-play -- action-oriented activities
7 - 9	Use storytelling and making up stories.
10-12	Use letter writing Have open discussions

Heller's analysis of gender themes opens with a letter to God

> Dear God,
> Are boys better than girls? I know you are one (a boy), but try to be fair.
> Sylvia

Heller's analysis continues with themes common to the twenty boys in his study as set against themes common to the twenty girls.

For the boys, God is heavily rational with a pragmatic orientation to human life and the world. Their God also is assertive and thoroughly active in human life. God is "incessantly working toward some instrumental goal."[108] In conjunction with this active orientation, a father-like image emerges. The essential goals of this God are: (1) to communicate with the child, and (2) to improve the child's life through active intervention. By contrast, even the active God is emotionally distant and, for many, geographically distant. Consistent with the paternal imprint, these boys also seem to identify (or counter-identify) themselves with their God images. Thus, God becomes something of a role model, "an image to strive toward or move away from."[109] Another motif common to these boys is their anxiety about the thought that God might be female.

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[108] Heller, *Children's God*, p 59.

[109] Ibid., p.62.

For the girls, in sharp contrast to the boys, God is characterized by aesthetic appeal and by investment in the artistic world. The girls' God-images are not so grounded in concrete facts and events as are the boys'. The girls collectively present God in more sound and color, closer to nature and natural phenomena, and removed from scientific constructions. Passivity is another common motif -- whether the passivity of God or of these girls in relation to God. Thus "sometimes God is very active and the girls focus on their role as the recipients of God's actions."[110] At other times, God is passive and seems just to be watching from God's home in heaven. While boys tend to relate to God through action, girls tend to relate through direct speech.

Moreover, the girls present a God that is more emotionally complex and intimate as opposed to instrumental and detached. The girls seem more interested in "the mystery of partnership" with God. They want to join the work of this God, in much the same way that biblical Miriam did. One of Heller's eight-year-old subjects, whose name also is Miriam, observes, while beaming with pride, that the biblical "Miriam was a significant person in God's plans in ancient Egypt. As Moses' sister, she was important. She received God's inspiration in order to help Moses. My name is like Miriam's, I was named after Miriam."[111] Miriam's obvious identification with the biblical character is obvious, but similar, albeit more subtle, identifications with God's helpers were present in the other girls.

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[110] Ibid., p.68.

[111] Ibid., pp.71-72.

Another contrasting motif has to do with the possibility that God might be female While the girls, like the boys, present a physically male God-image, the girls are more open to the possibility of an androgynous, or even largely feminine God Heller concludes, though, that these girls are hesitant to bluntly express this view As one twelve-year-old said, "I believe that God may have a little of both sexes but I'm afraid to say this out loud I guess 'cause people might think I'm stupid or something."[112]

Heller concludes that "isolating the factor of sex highlights the pervasive age-old tendency for God to appear as a 'great-father,' and for children to impose their paternal-related needs on their conceptions."[113] In summing up the gender contrasts, Heller notes that the important impact of sexual socialization and continuing changes in sex-role norms are likely to influence the God-image of future generations of both boys and girls

Just as Heller found children diverging on the basis of age and gender, he found some differentiating characteristics based on the child's religious training and family orientation The distinguishing, yet common, characteristics of Jewish children are relevant here. Heller found them to put an emphasis on a God active in human history, though not limited by that history Their historical orientation consciously connects Jewish children to their historical ancestors The Jewish children's identification with that history gave them a comfortable sense of familiarity with legendary events and characters For them the past was viewed as something useful for living in the present While Catholic, Protestant, and Hindu children were two-generational in their themes, Jewish

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[112] Ibid., p.74

[113] Ibid., p.75.

children were less constricted by time. Heller also found in this historical orientation a Jewish child's tendency to bear moral witness to other nations or religions.

Jewish children also distinguished themselves by portraying a particularized notion of God. In this way, the Jewish participants showed a pervasive sense of "us" and "them." It is from this aspect that a feeling of "chosen-ness" emerged.[114] They interact with a God who has selected them for a special divine mission.[115] The mission itself varied from a six-year-old's vendetta to fight Israeli wars to an eleven-year-old's mission to help make peace in the world.

Most significantly with respect to the High Holy Days, these Jewish children frequently associated God with suffering. Though God is not depicted as wanting them to suffer, Jewish children see God as having a purpose for human suffering. At other times, God's relationship with suffering was to help children cope with it or to alleviate their suffering. Heller is "troubled" by the Jewish child's easy identification with pain, which he attributes to the well-settled cultural imprint connecting suffering with guilt.

Joseph Reimer asserts that a child socialized into an Orthodox Jewish religious community will be imprinted with two fundamentals: (1) Jews are a people -- a chosen people, and (2) the relation of this people to God is best expressed through *halachah* -- the

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[114] It should be noted that Heller's Jewish participants were students in a Hebrew day school for which the denomination is not specified. But based on anecdotal information in Heller's book, the school likely is Orthodox. An Orthodox school's socialization about "chosen-ness" might be different from that of a Reform Jewish school. Reform Jewish institutions have tended to downplay historic themes of "chosen-ness." *See* Petuchowski, "Main Characteristics," p.331.

[115] Heller, *Children's God*, pp.20-22.

tradition of laws and practices [116] Heller's research confirms the first half of Reimer's assertion, i.e. that a child socialized into the Jewish religious community feels that Jews are a chosen people. But Heller fails to confirm the other half, i.e. that a child socialized into the Jewish religious community will view *halachah* as the most clearly expressed manifestation of the relationship between that people and God.

Robert Coles applied a similar multi-disciplinary methodology (though without scripted questions) in his study of a significantly larger and more culturally diverse population. Coles interviewed, played, and drew with over five hundred children from North and South America, Europe, Africa, and the Middle East with religious backgrounds including Catholics, Protestants, Muslims, and Jews [117] The dominant age range of Coles' subjects is eight to twelve years old.

But as reported in his book, *The Spiritual Life of Children*, Coles prefers a narrative style over an abstract or analytic one. Coles actively avoids making the kind of formulations and theoretical emphasis favored by social scientists or psychiatrists [118] He imposes no intellectual frame or understanding over the vast material he proffers. Instead, Coles seems to have embraced for purposes of reporting the methodology of an anthropologist recording almost raw data. Ironically, his reporting method echoes his conclusion that children are seekers -- "young pilgrims well aware that life is a finite

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[116] Reimer, "Beyond Justice," p.66.

[117] Robert Coles, *The Spiritual Life of Children* (Boston: Houghton Mifflin, 1990) pp.35-37.

[118] Ibid., p.39.

journey and as anxious to make sense of it as those of us who are farther along in the time allotted us."[119] He reports merely the pilgrimage and leaves the reader anxious to make sense of it.

For example, Coles offers no schematic analysis distinguishing the view of eight-year-olds from twelve-year-olds. Indeed some of the children he describes sound more mature than their years. One Jewish nine-year-old, Gil, has a broadly philosophic view of God and religion. Gil's dialogue with Coles inspires Coles to wonder whether "children themselves aren't the very treasure they so obviously seek. God as children pondering, musing, ruminating, brooding on [God], young minds bending and applying themselves in [God's] image."[120] Gil was explaining to Coles how he tried to comprehend the universe and religion. Gil's narrative reveals that he called upon family members, teachers, his experience, his imagination, and, his mind's intellectual, contemplative capacity. Gil explains,

> When I heard the noise of the *shofar* last week in *shul* I wondered if somehow God heard it, and if the people you read about, like Moses or even Adam and Eve, if they're around, their souls. Look at all the people who came after Adam and Eve! We asked our [Hebrew school] teacher about that -- whether you could trace people back that far. He thought we were trying to be wise guys, but we weren't! A lot of your thoughts on religion -- they can get you dizzy. You have to remember that no one really knows for sure who God is and what [God's] got in mind! We'd like to have a hotline to [God], but I don't think we'll get one. If you go to *shul*, you're probably hoping for that hotline, or else you're just showing up to be seen by the neighbors.
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> I was riding on my bike, and I could hear the sound of the *shofar* in my head. Maybe God is nearest you when you think of [God], and talk

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[119] Ibid., p.xvi.

[120] Ibid., p.147.

> with [God], and remember the sound of the *shofar*, and remember what you've memorized in [Hebrew] school, the prayers, and what Moses said, and Isaiah. This is an "experiment," here on earth. My grandfather told me that a couple of years ago, and I think he was right. He meant that God decided to try out making human beings, and letting us have this planet, and giving us the freedom to live as best we can, or to be as bad as possible. That's what happened -- we've been good and we've been terrible. The experiment has given us lots of trouble, but there are nice people, too. You have experiments in science in school -- you see how you create things. Well we've been created, and we're in an experiment, and one day God will try to figure out what the answer is to the experiment. I don't know how [God'll] do it. How could [God] *ever* decide? I asked Grandpa, and he said, "Look, Gil, these things are too big for you and me. All you can do is try to be good, and let God take care of the rest." I asked him some other questions, but he said if you think too much you get "brain exhaustion." So we went in his car and got some ice cream. I joked with him: This is part of God's "experiment" too, us getting the ice cream.[121]

Gil reveals a broad display of the images and questions triggered in a child's mind by the sound of the *shofar*. Gil, though only nine years old, exercises his ability to learn symbols and use them, to borrow metaphors or similes used by others, and to create some of his own seeking clues as to how life should be lived. All from the sound of the *shofar*.

Coles' reporting also confirms many of the themes identified by Heller, especially as to Jewish children. Coles echoes Heller's observation that Jewish children are uniquely tied to history and a sense of bearing moral witness for the world. Coles' comments that Jewish children generally show a "desire to live intimately, even now, with the past of their people, and an interest in the fate of others less lucky than they."[122] Jewish children also shared an image of God as moral guide and demanding judge. God inspires righteous action. One Reform Jewish, twelve-year-old participant said, "a Jew is someone God has

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[121] Ibid., pp.145-46 (emphasis in original).

[122] Ibid., p.252.

chosen to send here to represent [God] and try to improve [the] world. If you do good things, the world gets better -- even if it's only a little better -- and that's what God is wishing for, I think."[123]

Coles is intrigued by the last two words, "I think." He hears in them a touch of humility rather than an expression of doubt. He hears them as a child's acknowledgement that true knowledge about God is not attainable. Coles observes: "In years of work with Jewish children I have encountered such moments over and over again, to the point that I feel it makes up an aspect of the righteousness those children keep espousing, describing, urging upon one another. At its best, this is a righteousness that avoids the fatal deterioration of self-righteousness precisely because it is not accompanied by a professed certainty."[124] Another Reform Jewish child later reminded Coles, "God doesn't let on all [God's] plans, but [God would] like us to show we trust [God], and the best way to do it is by doing some good while we're here."[125]

These sentiments seem to confirm an aspect, with a Reform Jewish twist, of Joseph Reimer's assertion that child socialized into the Jewish religious community will see adherence to *halachah* as the most clearly expressed manifestation of the relationship between people and God. In other words, action and behavior matter.

Coles also confirms Heller's observation that Jewish children have a religiously acute sense of suffering. He reports the case of Leah, an eleven-year-old who died of

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[123] Ibid.

[124] Ibid.

[125] Ibid.

acute leukemia. Once during a hospital visit, Leah told Coles, "It's been hard for us [the Jewish people]; we've had troubles, lots of them. We'll keep going, though, and we'll remember our God, and we won't forget all the troubles, and we won't forget that God has [God's] eyes on us, and [God] listens to us."[126] Leah and her family translated the historical vulnerability and suffering of the Jewish people into a sense of Jewish destiny and "a major reason for [Jews'] longstanding concern for the poor, for those who suffer."[127]

JEWISH CRITIQUE OF DEVELOPMENTAL STAGE FRAMEWORK

Some Jewish criticism of Kohlberg and the developmental stage framework derives from the implication that there is a distinction between religion and morality. Barry Chazan levels this charge and argues that such a distinction is nonexistent and inconceivable in Judaism.[128] Chazan, for example, cites Heschel who argued that the uniqueness of Sinai was not the moral imperative but the "idea that justice is an obligation to God."[129] Chazan also is critical of the individualistic perspective of developmental stage theories.

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[126] Ibid., p.275.

[127] Ibid.

[128] Barry Chazan, "Jewish Education and Moral Development" in Munsey, *Moral Development*, pp.300-01; *see also* Barry Chazan, "Holy Community and Values Education," *in* Joy, ed., Moral Development.

[129] Chazan, "Jewish Education," p.301.

By contrast, Judaism, he argues, has an antidote of peoplehood. Community is central to Judaism, but it is peripheral to cognitive-developmental theories.[130] "It is the sins or good deeds of Israel, *the people*, which influence their relationship with God. Prayers for repentance and atonement are in the plural in the Jewish liturgy."[131] It is also illustrated by the Passover Seder and Yom Kippur ending with the affirmation of connection to the people and land of Israel with the statement, "Next year in Jerusalem." The life of the Jewish people in history is the context for moral action. Moral action, more than moral thought, is the crucial arena. For Jewish education, the community serves three vital functions: (1) community is the means for helping children understand their tradition, (2) community socializes children into traditional or normative behaviors, and (3) community in Judaism is an end in itself insofar as being in it fulfills a *mitzvah* (defined by Chazan as "a religious deed, commitment, and action").[132]

Chazan echoes the "other voice" sounded by Gilligan against Kohlberg's idealization of justice. Chazan distinguishes between Kohlberg's "just" community and the Jewish value of a "holy" community. "These terms are not equivalent, and while the just is regarded as part of the holy . . . it is not exhausted by it in Jewish tradition. Israel as holy community includes justice [as well as.] God, a common language, collective responsibility, for group existence, cultural artifacts, a place."[133] Chazan also distinguishes

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[130] Chazan, "Holy Community," p.77.

[131] Chazan, "Jewish Education," p.303.

[132] Chazan, "Holy Community," pp.80-81.

[133] Ibid., p.83.

sharply between the cognitive-developmental approach in which moral education is related to modes of thinking and confronting problems thoughtfully on the one hand, and the principled-behavioral framework in which moral education is related to normative, substantive, Jewish life practice.

But in deference to Kohlberg, Chazan acknowledges that contemporary Jewish education lacks the carefully delineated logical and psychological frameworks of developmental theory. In contemporary Jewish education, "the quilt or patchwork approach predominates."[134] It is manifest in programs and curricula developed on the basis of workability, chronology, personal experience, or "hit and miss." Contemporary Jewish education, therefore, lacks a unifying theory.[135] Even for Chazan, then, Kohlberg may be used to positive effect. To the extent that modern Jewish education is flexibly experimental in its search for and use of effective techniques and practices, the cognitive-developmental approach may suggest potentially new practices.

Michael Shire similarly is critical of Fowler and faith-developmental theories. Shire translates some of Fowler's faith development stage analysis to the Reform Jewish educational setting for purposes of informed critique.[136] He composes a chart to describe the developmental approach to *Kabbalat Shabbat*. In that chart, for example, Fowler's

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[134] Chazan, "Jewish Education," p.316.

[135] Ibid., p.316.

[136] Michael J. Shire, "Faith Development and Jewish Education," *Compass* 10 (1987) p.17.

Stage 1 is translated as a concrete orientation centered on candles, wine, and *challah*, and the magical qualities of Shabbat.

The stages of Fowler's analysis that are most relevant to religious school students are Stages 2 through 4. At Stage 2 a child begins to identify these concrete elements with Shabbat itself and to understand *Kabbalat Shabbat* as literally bringing on the Shabbat. That is, one determines the other. At Stage 3, the child begins to grasp abstract meanings, such as holiness and sacred rest as elements of Shabbat. The child's personal relationship with God also becomes important at this stage, with that relationship keying a broader sense of community with others outside of the child's family. Here the instrument of lighting Shabbat candles evokes feelings about Shabbat, rather than literally triggering Shabbat.

By contrast, a person at Stage 4 does not always need Shabbat candles to create a mood of Shabbat. At Stage 4 an individual becomes "inner-dependent."[137] Symbols lose their mythic quality and are transformed into triggers of the abstract concepts underlying them. Ritual itself takes on expanded meaning. It becomes the channel for experiencing the abstract idea of *kedushah* or holiness.

Shire is careful to limit the applicability of Fowler's work to a broad understanding of developmental stages. "The importance of Fowler's work for Jewish education lies in understanding our relationship to God as being a changing and developing one."[138] He is critical of applying Fowler's definition of faith in the Jewish setting, because the

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[137] Ibid., p.18.

[138] Fowler, "Stages 1991," p.25.

corresponding Hebrew term, *emunah*, is more broad in scope. *Emunah* describes a relationship between God and humanity that is both felt transcendentally and expressed actively. Fowler's definition would separate faith from belief. He also is critical of Fowler's single-minded boundary of developmental psychology in which the individual is doing all the work, so to speak. The individual is working hard to make meaning. But "this leaves no place for a transcendent God from which one *receives meaning*."[139] Moreover, the transition from one stage to another, in Shire's view, does not depend necessarily on a crisis of faith. Such a transition in the Jewish setting might also derive from a "clearer view of one's relationship with God through prayer, study or community action."[140]

DEVELOPMENT OF PRAYER IN CHILDREN

As a child grows, prayer begins to function less as a way to invoke God's magical power for one's own wishes and more as a way to search for better wishes, cope with difficult feelings, and bring oneself to a closer feeling with God. Teaching children about prayer, teaches them "to go deeper into themselves."[141] According to David Wolpe, "The most important statement made by prayer, petitionary or otherwise, is that God cares. In speaking about prayer to children, I often say, 'What God does best is listen.'"[142] Wolpe

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[139] Shire, *Faith Development*, p.24 (emphasis in original)

[140] Ibid., p.25.

[141] Wolpe, *Teaching*, p.157.

[142] Ibid., p.158.

also directs that parents recite prayers together with their children -- both at home and in the synagogue.

Some psychologists have defined mature prayer as a way by which individuals struggle to make conscious what they should desire and what should motivate their actions.[143] Though Heschel was skeptical of psychologists,[144] he might have agreed with this definition. Heschel claimed that "prayer is a perspective from which to behold, from which to respond to, the challenges we face. Man in prayer does not seek to impose his will upon God; he seeks to impose God's will and mercy upon himself. Prayer is necessary to make us aware of our failures, backsliding, transgressions, sins."[145]

Psychologists W. George Scarlett and Lucy Perriello note that prayer begins by talking *at* a God out there who intervenes directly to do one's will if one is good. But prayer develops into talking *with* God and "[s]omething seems to come back: a thought, a feeling, a newly apprehended insight, or directive rather than a direct divine action."[146] A study of the development of prayer in children confirms that something comes back. David Elkind (discussed in greater detail below) found that children's prayers are

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[143] W. George Scarlett and Lucy Perriello, "The Development of Prayer in Adolescence," *New Directions for Child Development* 52 (1991) p.65.

[144] Heschel wrote, "To many psychologists, prayer is but a function, a shadow cast by the circumstances of our lives, growing and diminishing in accordance with our various needs and wants." Abraham Joshua Heschel, *Man's Quest for God*, (New York: Charles Scribner's Sons, 1954) p.10.

[145] Abraham Joshua Heschel, *Moral Grandeur and Spiritual Audacity* (S. Heschel, ed.) (New York: Farrar Straus Giroux, 1996) p.259.

[146] Scarlett and Perriello, "Development of Prayer," p.65.

motivated more often by negative feelings than positive ones. Elkind confirmed, however, that even when children were prompted to pray because of negative feelings, these prayers "seem to be accompanied by pleasant emotions and the relaxation of tension."[147]

Prayer begins as an effort to bend God to one's will. Through development prayer becomes a way to discover and mold oneself to God's will. Scarlett and Perriello illustrate the difference in this attitudes with a story about Abraham Lincoln. One of Abraham Lincoln's generals was reported to have said, "I pray God is on our side," to which Lincoln responded, "No, general. Let us pray that we are on God's side."[148]

Elkind and Study of Prayer Development

David Elkind sought to study the development of prayer in school-age children. His study identifies three basic developmental themes.[149] First, at each developmental stage, children construct a new concept of prayer that is neither entirely spontaneous nor entirely learned. Second, this process of construction is continuous. Third, the results of this construction reflect a child's creative interaction of thought and experience.

Elkind studied 160 subjects between the ages of five and twelve from Denver. Approximately fifteen percent of the participants were Jewish, approximately ten percent Catholic, approximately twenty percent were not identified by religion, and the remaining forty-five percent were Protestant (with Episcopalians and Presbyterians predominating).

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[147] Elkind, "Origins of Religion," p.40.

[148] Scarlett and Perriello, "Development of Prayer," p.65.

[149] Elkind, "Origins of Religion," pp.27-29.

The gender distribution was roughly equal. Though some differences between boys and girls were present, they "followed no consistent pattern and therefore were not interpreted."[150] The methodology was to ask subjects to describe two drawings showing families engaged in prayer, and to conduct a semi-structured interview about the form, content, and fantasies related to a child's prayer concept. A question about form, for example, was "What must you do if your prayer is not answered?" Questions about content were sentence-completion, such as, "I usually pray when ." A question to provoke a discussion about the subject's fantasies about prayer, for example, was "Where do prayers come from?"[151]

Elkind's study shows the following age-level differences:

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[150] Ibid., p 33

[151] Elkind, "Origins of Religion," pp 28-29

	Elkind's Age-Level Differences in Prayer Conception
STAGE I	GLOBAL UNDIFFERENTIATED STAGE -Prayer viewed without differentiation -Indistinct notion of prayer, though somehow linked to God and to certain formulae (*E.g.*, "A prayer is about God [and nature]") -Prayers come from God and are self-propelled ("float" or "jump" to heaven)
Age 5	Represent global undifferentiated stage
Ages 6-7	Transition between global and concrete undifferentiated stages
STAGE II	CONCRETE UNDIFFERENTIATED STAGE -Prayer viewed in terms of particular activities, which were volitional -Sense God's limitations (*e.g.*, God not able to serve everybody completely and at same time) -Not associate actual prayer behaviors with mental and affective aspects of prayer -Mistake form of prayer for its substance -Prayers come from historical figures (*e.g.*, Moses, Abraham Lincoln) and are carried to God by messengers or intermediaries
Age 8	Represent concrete undifferentiated stage
Ages 9-11	Transition between concrete and abstract undifferentiated stages
STAGE III	ABSTRACT UNDIFFERENTIATED STAGE -Prayer viewed as type of private conversation with God, involving things not talked about with other people -Differentiate between what child thinks and what child says -Recognize prayer involves nonmaterial mental activities, such as belief -Prayers originate in children themselves and heard directly by God
Age 12	Represent abstract undifferentiated stage

In addition to these specific age-related findings, Elkind noticed some affective trends in his subjects over the age spectrum. Younger children prayed only at scheduled or routine times, while older children also prayed spontaneously. Older children, for instance, prayed when they were worried, upset, lonely, or troubled.[152] Older children

[152] Ibid., p.40.

were also aware of when other people generally prayed and why, which demonstrates an increasing empathy with others. Younger children were more distressed that prayers are not always answered. This recognition also prompted more immature rage and frustration from younger children. Older children, by contrast, were increasingly aware that "one was personally responsible for the ends he or she desired and that God was a helper and not a magic genie who simply" enacted one's wishes.[153]

In this connection, Elkind also found that children tended to indentify prayer with a particular forms of activity. For example, younger children recognized that prayer requires talking, that animals do not talk, and, therefore, that animals do not pray. At the ages from seven to nine, Elkind observed that "the child mistook the form of prayer (its verbal component) for its substance (the thoughts and feelings associated with it)."[154]

Ironically, with an individual's increasing age, his or her prayer and related thought processes are likely to become both more objective and more subjective. Prayer became more objective in that, with development, a child's understanding of prayer becomes increasingly abstract and divorced from personal elements. Prayer also became more subjective in that, with development, the content of a child's prayer becomes increasingly personal and loses the routine quality associated with early childhood. Elkind understands the inherent contradiction in concurrently increasing objectivity and subjectivity as a result of a young child's incapacity to clearly differentiate objective from subjective elements.[155]

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[153] Elkind, "Origins of Religion," p 41

[154] Elkind, *Child's Reality*, p 36.

[155] Ibid., p.43.

It is, he suggests, impossible to learn what is independent about one's own mental processes without at the same time learning something inherently unique about those processes themselves.

Scarlett and Perriello and Prayer Development Frameworks

Scarlett and Perriello review the scientific studies of prayer in a number of disciplines and describe three frameworks for explaining prayer development (1) psychoanalytic-object relations, (2) cognitive-developmental, and (3) religious-structural. The psychoanalytic-object relations perspective holds that prayer develops as a transitional phenomenon and because images of God change. From this perspective, prayer provides the freedom to play, create, and fantasize between the objective and subjective. The cognitive-developmental perspective holds that prayer develops along the continuum of self-definition. Praying reflects an individual's developing capacity to appreciate the inner self and the difficulty of really knowing others. Prayer develops as a search for and construction of new and better meanings that effect more satisfying wishes. The religious-structural perspective holds that prayer develops from a relocation of authority from outside to inside the self. Paradoxically, from this perspective it is possible to find development of personal autonomy in religious matters at the same time as the person subordinates the self to something thought to be transcendent.[156]

From that foundation, Scarlett and Perriello sought to study development of adolescent prayer by looking at both the way adolescents pray and how they talk about it.

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[156] Scarlett and Perriello, "Development of Prayer," pp.67-68.

Their nearly 100 subjects were seventh and ninth graders and college undergraduates from Catholic schools. The gender distribution was roughly equal. Their methodology was to ask subjects to write prayers for six hypothetical situations. One hypothetical, for example, was stopping in the hospital chapel to pray after visiting a friend who is dying of cancer. In addition to composing prayers, the subjects were asked to answer a few general questions about prayer. Two questions, for example, were "What are prayers for?" and "How do you know when a prayer is answered?"

The researchers found age-related changes in the prayers composed by the subjects. For example, seventh-graders tended to be direct in asking for the recovery of the dying friend. Ninth graders were also making requests, but they more often had to do with changes in feelings -- such as asking that the dying friend have the strength and courage needed to face her problem. The undergraduates' prayers, by contrast, showed signs of searching, struggling, and doubting. This produced more intimate praying, "or at least praying that seems more intent on revealing the self."[157] In other words, there was a shift away from using prayer to request changes in objective reality and toward using prayer to change or cope with feelings and increase intimacy with God. Only among the oldest students, though, was there evidence of the type of struggle that the researchers assumed would be a prerequisite to using prayer to search for and adopt God's will.

Similarly, the answers to questions about prayer showed age changes expected by the researchers. Responses to the "what is prayer" question showed a shift away from referring to instrumental functions and toward underlying functions of coping with feelings

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[157] Ibid., p.71.

and becoming closer to God. Though none of these age groups referred to prayer as serving to search for or discover God's will, there was the emergence of a self-relating to God.

But Scarlett and Perriello acknowledge that the situations presented, cultural background of the subjects, and institutional affiliation may have had a profound impact on the results. They admit "that by ignoring questions of context, we may have unintentionally prejudiced the evaluation of prayers."[158] One can imagine somewhat different results from Jewish children, given Heller and Coles' findings of elevated concerns for righteousness and suffering in that population. As Scarlett and Perriello present the most recent reported study of adolescents and prayer though, many questions remain.

A personal reflection by Eliezer Diamond illustrates the development of prayer in a Jewish context. Diamond focuses his reflection on the High Holy Day liturgy that is abundant with references to God's active sovereignty over the universe. He reveals the child's literal hearing of liturgy and the disappointment a child feels when that literal rendering is matched against the harsh realities of daily life. Through maturity, however, Diamond was able to accommodate himself to the incongruity in a way that elevated both himself and his image of God. The same prayers that once provoked incongruity now produce harmony:

> Whenever I hear the words, "Sovereign of the universe," I am transported to the High Holidays of my youth, when I listened to interminable declarations that God was King of the universe. I waited,

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[158] Ibid., p.75.

sometimes stoically and sometimes furiously, for the torture to end. I resented the God who seemed to need so much praise as Supreme Being, but was apparently indifferent to the discomfort this process was causing at least one of [God's] creatures.

Today, I recite those same prayers that I heard as a child and I have become one of the faithful who declare God king. What has made this transition possible?

One important factor has been a gradual change in my understanding of God's kingship. As a child I heard "king" as "tyrant." God was an oppressive presence, whose main tasks, it seemed, were to point out my failings and punish me for them. . . As an adult, my conception of God's willingness to take responsibility for the universe is quite different; I am happy knowing that behind the apparent chaos and disorder around me there is a strong, guiding hand. Furthermore, knowing that the cosmos is ruled by a power greater than myself frees me from the quixotic task of attempting to manage the world. Instead, I seek to find my place within it."[159]

Diamond's personal reflection confirms the development process studied by Elkind, Scarlett and Perriello.

EFFECT OF STORIES ON FAITH DEVELOPMENT

When dealing with faith and God, or any passionately personal realm for that matter, one must communicate in such a way that the hearer is able to figure out for herself or himself what is meant and how it relates to the hearer's own existence. In this way, the hearer is drawn in to "puzzle out" the meaning for his or her own life. This is illustrated in Robert Coles' seminal book, *The Call of Stories*.[160] Coles concludes that the value of a good story is its multivalence, its openness -- "the way you or I or anyone

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[159] Eliezer Diamond, "Image and Imagination: The Revealed and Hidden Faces of God in Jewish Liturgy," *The Reconstructionist* 59 (1994) pp.55-56.

[160] Robert Coles, *The Call of Stories* (Boston: Houghton Mifflin, 1989).

reading it can take it in and use it for ourselves."[161] Coles describes his work with a young polio victim. Paralyzed, the boy read *Huckleberry Finn* and *Catcher in the Rye* while in the hospital. Neither book was about the boy or even someone in his situation. Through these stories, the boy was led to discoveries of his own -- about himself and life. He found in these stories new ways of looking at himself. Coles reports that each story "lent itself to [the boy's] purposes as one who was 'flat out', and as one who was wondering what in life he might 'try to catch.' He lived on a city street rather than near a field of rye. He was not as utopian, anyway [as some of the characters]. But this youth had been removed by dint of circumstances from the 'regular road' and he was trying hard to imagine where to go, how to get there."[162]

But narratives do more. They "make possible the understanding of a life-view or ethos."[163] In his rabbinical thesis on the power of story and imagination in developing faith, Michael Torop reports that when stories are viewed as fictive or not real, they "enable the child to see a world which suggests alternatives and new possibilities rather than mere certainties."[164]

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[161] Ibid., p.47.

[162] Ibid., p.38.

[163] Pamela Mitchell, "Why Care About Stories," *Religious Education* 86 (1991) p.35.

[164] Michael Torop, "The Power of Story and Imagination in Developing Faith: Teaching the Genesis Narratives From a Development Perspective," (rabbinical thesis, Hebrew Union College - Jewish Institute of Religion, 1990) p.89.

Synthesizing the work of Arthur Applebee, Torop concludes that the story itself becomes an invitation and stimulus for engagement of a child's imagination. Applebee found three stages in a child's development relative to telling or interpreting stories.[165] In the first stage, which lasts until about age seven, a child tells stories with a nearly one-to-one relationship between the story and the child's original experience. At this stage, a child does not reorganize the story material. At the second stage, which lasts until about ages nine or ten, a child will summarize and categorize his or her responses to the story. At the third stage, usually reached at ages ten or twelve, a child is able to analyze the story for wider implications and generalize about the story's meaning.[166] This suggests significant parallels between a child's development with respect to story, as reported by Applebee, and a child's development with respect to prayer, as reported by Elkind.

As Torop explains, the role of stories is critical in the development of faith and religion. Torop relies, in part, on a story typology framed by Gabriel Moran. For Moran, religious development in general is characterized by three stages (his reshaping of Fowler's six stages).[167] Moran calls the first stage "Simply Religious." This first stage is quite broad and includes both "a child of seven [who] is excited by being told that Tommy opened the door and saw a dragon, [as well as] a child of three [who] is excited by being

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[165] Arthur N. Applebee, *The Child's Concept of Story: Ages Two to Seventeen* (Chicago: University of Chicago Press, 1978).

[166] Ibid., p.105.

[167] Moran, *Religious Education*, pp.129-33.

told that Tommy opened the door."[168] At this stage, the religious life is one of "unending mystery and unalloyed wonder. The divine is everywhere, manifested in life's daily miracles."[169] Moran calls the second stage "Acquiring a Religion." This second stage begins at age five or six and lasts through adolescence. At this stage, the religious life is one of gathering and storing information and developing the ability to construct a system of ideas. Moran calls the third stage "Religiously Christian (Jewish, Muslim, etc.)." This third stage begins toward the end of adolescence and lasts a lifetime. At this stage, one "no longer has a religion, one is religious."[170] To each of these stages, Moran assigned a story typology.

At the first, Simply Religious, stage, myth is the story motif. Through myths, God is (or gods are) alive in the universe. It is a stage of brilliant imagery and powerful stories. Religious experience is both joyful and terrifying. Fears can be endured when captured in a story, especially fairy tales. A child of ages five or six knows that a great cosmic battle is raging and finds assurance of the triumph of good over evil in these stories. At the second, Acquiring a Religion, stage, narrative or one's people's stories are the story motif. It is through these stories that a child identifies with the stories of his or her people's past -- whether characterized by victory or suffering. Children believe at this stage that the narratives hold all the answers.

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[168] Ibid., p.147 *quoting* G. K. Chesterson, *Orthodoxy* (Garden City, N.Y.: Image, 1959) p.54.

[169] Moran, *Religious Education*, p.147.

[170] *Ibid.*,, p.153.

At the third stage, Religiously Christian (Jewish, Muslim, etc.), parable is the story motif. In parables no single answer is offered to a problem; parables invite one to "reflect on life's paradoxes and inequities."[171] The parable awakens the imagination by twisting back on the premise one brings to the story. At this stage "fiction is now seen as sometimes more revealing than fact."[172] Torop uses a parable about prayer to summarize the importance of this story motif.

> A mother and daughter, travelling together, come to the edge of a forest. Some bushes, thick with berries, catch the child's eye. "Mother," she asks, "can we stop so I can pick some berries?" The mother was anxious to complete their journey, but did not want to refuse the girl's request. They stopped and the daughter started to pick berries.
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> After a while, the mother wanted to continue on her way. But her daughter had become so engrossed in the berry-picking that she could not bring herself to leave the forest. "Daughter!" cried the mother, "we cannot stay here all day! We must continue our journey!"
>
> Even her mother's pleas were not enough to lure the girl away from the forest. What could the mother do? Surely she loved her daughter no less for acting childishly. She would not think of leaving her behind -- but the mother really did have to get going on her journey.
>
> Finally, she called out. "You may pick berries for a while longer, but be sure that you are able to find me, for I shall start moving slowly along the road. As you pick berries, call out "Mother, Mother" every few minutes, and I will call back to you. As long as you can hear my voice, you will know that I am still nearby. But as soon as you can no longer hear my calling back to you, know that you are lost, and run with all your strength to find me!"[173]

Torop theorizes that Jewish faith in God is characterized by this parable. So long as they hear God's response, Jews "are secure in their faith. As soon as [they] sense God's

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[171] Ibid., p.153.

[172] Ibid., p.154.

[173] Adapted from *Divrei Shemu'el* 124 *quoted in* Arthur Green and Barry W. Holtz, eds., *Your Word Is Fire* (New York: Schocken, 1977) pp.109-10.

absence, [Jews] run as fast as [they] can to hear God's voice again."[174] The parable illustrates the tension between sensing meaning and cohesiveness at one moment and sensing disjunction and chaos at another. The parable also illustrates the development of Jewish faith in God. Faith in God begins with the same kind of undifferentiated relationship shared by parent and child. When the child seeks to differentiate herself, the terms of the relationship must be renegotiated. Progressive steps are taken by both parent and child to ensure both an effective connection to and appropriate distance between them.

JEWISH PERSPECTIVES ON DEVELOPMENT OF RELIGION AND PRAYER

It is a long-standing tradition in Judaism to respect the developmental needs of children. According to Samuel de Medina (16th century, Salonika), wherever the rule of Jewish law gives parents certain rights regarding their children, the principle underlying that right is to benefit the child rather than the parent.[175] The *Radbaz* (David ibn Zimra, 16th century, Egypt) echoes this analysis, "It all depends on what the [Jewish] court thinks best for the child."[176] Though Judaism fixes a rigid boundary for majority at age thirteen (actually, traditional Jewish law fixed the age of majority for boys at thirteen years and one day and for a girl at twelve years and one day), Judaism has flexibly adapted to child

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[174] Torop, "Power of Story," pp viii-ix.

[175] *See*, Menachem Elon, *Jewish Law* (B. Auerbach, M. Sykes, transls.) (4 vols.) (Philadelphia: Jewish Publication Society, 1994) p.1666.

[176] Ibid.

development on either side of that boundary. It has been responsive to changes in social and economic conditions affecting children.

The Rabbis even acknowledge developmental differences in children and young adults at certain ages. As early as in the Mishnah, Jewish law held that personal property could be bought by "young children."[177] Some Talmudic sages argued that "young children" here means six or seven years, others argued ten years.[178] But the rule held that the minimum age depends on the development of the particular child in relation to the specific transaction.[179] Interpreting the Torah's reference to stubborn and rebellious children (Deuteronomy, 21:18), the Rabbis inferred this described a young person of about twelve years old just on the cusp of legal maturity.[180] It is easy to imagine a teenager being thought of as stubborn and rebellious. Likewise, there are times when Jewish law fixes the minimum age higher than thirteen. For example, some land transactions require participants to be at least 18 years old (others argued at least 20 years old).[181]

Recognition of developmental differences led to adapting phased approaches for both Jewish religious practice and religious education. As to religious practice, Talmud confirms the Rabbis' phased program: "Our Rabbis taught -- [1] a minor who knows how to shake [the *lulav*] is subject to the obligation of the *lulav*; [2] [if one knows how] to

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[177] Mishnah *Gittin* 5:7.

[178] Elon, *Jewish Law*, p.1664.

[179] *Gittin* 59a.

[180] *Sanhedrin* 29a.

[181] *Bava Batra* 155a.

wrap oneself [with the tallit], then one is subject to the obligation of *tzitzit*; [3] [if one knows how] to look after *tefillin*, then the parent must acquire *tefillin*; [4] if one is able to speak, then the parent must teach Torah and the reading of the *Shema*."[182] In other words, education should be both cognizant of and responsive to each child's stage of development.

As to religious education, Judaism does not believe that children should grow randomly. There have always been prescribed courses of study. Rabbi Judah ben Teima is said to have taught, "[1] Five years old is [the age] for [studying] Scripture; [2] ten for [studying] Mishnah; [3] thirteen for [becoming subject to] commandments; and [4] fifteen for [studying] *Gemara*."[183] Though there is Rabbinic dispute over whether an education in Scripture alone is sufficient -- presuming that a proper grounding in Torah enables one to

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[182] *Sukkah* 42a.

[183] *Avot* 5:21.

An 18th century Turkish commentary on this *mishnah* analyzes the educational scheme of three equal five-year periods for the study of Scripture, Mishnah, and *Gemara*: "Though there is no difference in the time allotted, there is a great difference in the child's intelligence. During a child's first five years, a child's intelligence is still very immature. Between the ages of five and ten, a child's intelligence is more developed; between ten and fifteen, still more; and after fifteen, yet more. Therefore, the older the child becomes, the easier it is for him to learn a more difficult subject." Yitzhak Magriso, *MeAm Lo'ez: Avoth* (D. Barocas, transl.) (A. Kaplan, ed.) (New York: Moznaim Publishing, 1990) p.279.

The *mishnah* continues to prescribe a full-life development of Jewish practice, including 18 years old for the bridal canopy, 20 years old for pursuing an occupation (though some interpret "pursuing" here to apply to pursuing good deeds and observances), 30 years old for reaching full strength, 40 years old for having understanding, 50 for being able to give wise counsel, 60 for being an elder, 70 for old age, 80 in recognition of extraordinary power, 90 for reflection, and 100 for death.

learn Mishnah and *Gemara* on one's own[184] -- the consensus was that formal study should be divided among Scripture, *Mishnah*, and *Gemara*.[185] The Rabbis also taught, "Train a child in the way that child should go, and even when the child is old, he or she will not depart from it." (Proverbs 22:6.) This teaching reinforces the belief that education and training must be in accordance with the age, abilities, and talents of the child.[186]

This traditional Jewish view both reinforces and presumes the unities of education and practice, knowledge and faith. But in the modern world, these unities, in some measure, have been severed. It is not uncommon that those terms of education, those who teach children and those who study children have, at times, differing views about the developmental timing of religious education.[187]

Framework of Development Suggested by *Eilu Devarim*

In the fixed text study incorporated into the daily, traditional liturgy, there is a *mishnah* that homiletically suggests an outline for Jewish faith development. This text is referred to by its first two Hebrew words, *"Eilu Devarim."* It comprises a teaching that may serve as a blueprint for inspired, responsible action in the world. Many progressive Jewish prayer books have retained it. While it was omitted, for example, from the

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[184] *Kiddushin* 30a.

[185] *E.g.*, *Kiddushin* 30a.

[186] *See*, Shmuel Yerushalmi, *MeAm Lo'ez: The Book of Mishlei* (Z. Faier, transl.) (2 vols.) (New York: Moznaim Publishing, 1994) 2:172-173.

[187] Barbara Pierce, William Cox, Jr., "Development of Faith and Religious Understanding in Children," *Psychological Reports* 76 (1995) p.957.

CCAR's *Union Prayerbook I and II*, it has been included in their successor volumes.[188] This teaching is not formally a prayer, but it serves a prayerful purpose -- reminding Jews of obligations to God and to one another. *Eilu Devarim* is recited in that portion of the service devoted to studying the Torah (Scripture, Mishnah, and *Gemara*) which liturgically enact the conviction that Torah is the touchstone of all connection with God in Judaism. But learning alone is not enough; these ten obligations literally are a call to action.

> These are the acts without measure the fruits of which people enjoy in this world but the principal reward for which is saved for the world-to-come, they are:
>
> 1. Honoring father and mother
> 2. Performing acts of love and kindness
> 3. Studying [Jewish texts] daily
> 4. Showing hospitality to guests
> 5. Visiting the sick
> 6. Providing a dowry for a bride
> 7. Giving every human being a fitting burial
> 8. Praying with sincerity
> 9. Making peace between people, *and*
> 10. The study of Torah is equal to them all.[189]

Though there is no recorded explanation for the order of activities from the first to the tenth, one could homiletically view the order as suggesting a developmental framework. The activities might be seen in order from those acts that can be done by any person, including children, to those that typically require more mature and reflective participation. Of course, the actions noted in *Eilu Devarim* were framed in terms of adult conduct. But the actions begin with those that one is obliged to perform from earliest youth, such as

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[188] *E.g.*, *GOR*, p. 90.

[189] Mishnah *Pe'ah* 1:1 and *Shabbat* 127a as incorporated in daily, Shabbat, and festival liturgies.

honoring father and mother. Performing acts of love and kindness also can be performed by children. Even timely attendance at houses of study could apply to children.

The ten proceed to the mandate of showing hospitality to guests, which is germane chiefly to those who are responsible for their dwelling. Next are visiting the sick and dowering the bride. Visiting the sick requires a particular maturity. As to dowering the bride, this is done usually by those few able to afford the requisite sum of money. These obligations are followed by providing an appropriate burial for the dead and praying with sincerity. A proper burial requires not only physical maturity but also a more sophisticated emotional maturity even than for visiting the sick. Praying with sincerity requires finely developed mental and spiritual abilities.

At the pinnacle of the developmental scheme imagined in *Eilu Devarim* is promoting peace between neighbors. Promoting peace is among the highest blessings. According to Maimonides, the messianic era will not result in a change in the natural order, except that in that time to come there will be no conflict over natural resources, and an absence of strife, jealousy, and war.[190]

The ten concrete acts described in *Eilu Devarim* could be viewed as the centerpiece of the progressive development of a Jewish individual. It is not virtue but actions that set Jews apart. It is through deeds, not mere words, that healing is brought to the world. As Moses Luzzatto (18th century, Italy) explains, "No end is achieved except through an aggregate of means; the character of the end depends upon the character and

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[190] Maimonides, *Mishneh Torah, Hilchot Melachim* 12:1,5.

function of the means employed."[191] These ten precepts are the means through which the end of repairing the world -- to be the complete place that God intended -- is enacted. These ten means also are an emblem of the end to be achieved through human responsibility in the world.

The particular *mishnah* and *baraita* contained in *Eilu Devarim* represent the distilled wisdom of Torah and the Rabbis. In its original context, *Eilu Devarim* comprises a list of obligations for which there is no prescribed quantitative limit. Its touchstone is the Torah verses: "When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger. I am Adonai your God." (Leviticus 19:9-10.) The novelty of these scriptural passages is not that they appeal to the generosity of the wealthy, but rather that they confer rights on the poor to glean and harvest the uncut edges of the field. Those who have no field of their own are given the right to social support. This obligation to share one's bounty is not charity but an act of restoration of equity and wholeness to the world.

That Torah passage begins with God imploring the people Israel, "You must be holy, because I, Adonai your God, am holy." (Lev. 19:2.) In other words, God is saying, "Make every effort to devote yourself to a sacred purpose; for I am God, your God, and I am the Source of those purposes." Precisely because people are made in God's image,

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[191] Moses Chaim Luzzatto, *Mesillat Yesharim: The Path of the Upright* (M. Kaplan, transl.) (Philadelphia: Jewish Publication Society, 1966) p.34.

they should strive to behave in ways that enact, fulfill godlike, sacred purposes. By doing so, one closes the gap between human imperfection and divine completeness.

Framework of Development Suggested by Passover's Four Children

The need to tailor education to the student is confirmed with respect to Pesach. One should teach their child in accordance with the child's abilities.[192] Reuven Bulka has observed, "It is the same Torah that is taught to everyone, but not everyone who is taught the Torah is the same."[193] The Torah both establishes the obligation to teach about the liberation from Egypt and suggests different approaches to that teaching.[194] The Exodus merits this special pedagogic attention because it is foundational to the Jewish faith community. The Rabbis infer four kinds of children and different approaches from the four different Torah passages about teaching the Exodus.[195] The Jerusalem Talmud describes the four as follows:

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[192] *Pesachim* 119b.

[193] Reuben Bulka, transl. and ed., *The Haggadah for Pesah* (Jerusalem: Machon Pri Ha'Aretz, 1985) p. 36.

[194] *Mechilta de-Rabbi Ishmael, Pischa* 18. The *midrash* describes four different techniques to use with four different children: the wise, the simple, the wicked, and the one who does not know enough to ask.

[195] The Rabbis infer these four different personality types from the four somehwat different commandments in Torah to teach about the Exodus: (1) Deuteronomy 6:20 ("when your child asks you, 'What are the symbols, decress, and laws that God, our Adonai, has commanded you?'"), (2) Exodus 12:26 ("when your children say, 'What is this service to you?'"), (3) Exodus 13:14 ("when your child asks you, 'What is this?'"), and (4) Exodus13:8 ("you shall tell your child on that day, 'Because of this, God did things for me when I left Egypt'")

The Torah alludes to four types of children: one who is wise, and one who is wicked, one who is simple and one who does not know how to ask.

What does the wise child ask? "What are the statutes, the laws and the ordinances that Adonai our God has commanded you?" [Deut. 6:20] You should inform this child of all the laws of Pesach, including the ruling that nothing should be eaten after the *afikomen*.

What does the wicked child ask? "What does this ritual mean to you?" [Exod. 12:26]. To "you" and not to him. Since he removes himself from the community by denying God's role in the Exodus, set his teeth on edge by replying, "This is done because of what God did for me when I went out of Egypt" [Exod. 13:8]. "For me." Not for him. Had he been there, he would not have been redeemed.

What does the simple child ask? "What is this all about?" You should tell him, "It was with a mighty hand that Adonai took us out of Egypt, out of the house of bondage" [Exod. 13:14].

As for the child who does not know how to ask, you should open the discussion for him, as it is written, "And you shall explain to your child on that day, 'It is because of what Adonai did for me when I went free out of Egypt'" [Exod. 13:8].[196]

The wise child is depicted as having developed a sophisticated differentiation between self, family, and God. It is sophisticated because the child also connects intimately with God by accepting calling God, "Adonai our God." This is shown in the vernacular translation of this child's question which literally asks a parent about commandments to "you," but is universally translated to be asking about commandments to "us." The wicked child separates totally from the community, denying its authority and any connection -- historical or otherwise -- to God. The simple child seems younger, one whose is engaged enough in what is happening to pursue some curiosity. The child who does not know how to ask seems like a toddler, engaged only at the level of being attracted to the parent's connection with what is happening.

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[196] *Yerushalmi Pesachim* 10:4, 37d.

Judith Abrams and Steven Abrams suggest that the Rabbis' account of four types of children could also be interpreted as a description of the same child going through developmental phases.[197] Abrams and Abrams actually describe the developmental model "beginning with a mature teenager, then a younger rebellious teen, then a child, and, finally, a very young child." But developmentally the process is reversed beginning with a very young child (the one who does not know who to ask), a child (the simple one), a rebellious adolescent (the wicked one), and a mature teenager (the wise one).

It should be noted that in some traditions of interpretation the hierarchy is turned upside down. Reb Nachman of Bratslav claimed to have spent his entire life trying to achieve religious naivete or simplicity.[198] Similarly, the Baal Shem Tov wished to put aside all his learning in order to grasp one simple faith.[199] Richard Levy suggests that other Chasidic rabbis see the silence of the child who does not know how to ask as the most profound response, "emerging out of the awesomeness of the Exodus and even life itself."[200] In this scheme, it is through the silent one -- who has moved beyond the questions -- that others might understand what God did.

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[197] Judith Z. Abrams and Steven A. Abrams, *Jewish Parenting* (Northvale, N.J. Jason Aronson, 1994) p.149.

[198] *See*, Sholom Riskin, transl. and ed., *The Passover Haggadah* (New York: KTAV, 1983) p.59.

[199] *See*, S. Wallach, ed., *Haggadah of the Chasidic Masters* (Brooklyn: Mesorah Public., 1990) p.41.

[200] Richard Levy, transl. and ed., *On the Wings of Freedom: The Hillel Haggadah* (Hoboken, N.J., B'nai B'rith Hillel Found., 1989) p.33.

Whether or not the scheme is understood through the standard hierarchy or a Chasidically-inspired hierarchy, the progressive development is a constant.

Most theories of religion start out by defining the religious situation as humanity's search for God and maintain the axiom that God is silent, hidden, and unconcerned with this search. But in adopting this axiom, the answer is given before the question is asked. To a biblical frame of mind, the definition is incomplete and the axiom false. "The Bible speaks not only of man's search for God but also of *God's search for man*. 'Thou dost hunt me like a lion,' exclaimed Job (10:16)."[201] Heschel taught that humanity's need of God is but an echo of God's need of humanity.[202] The mutuality of this search is a framework for the development of Jewish faith. Faith development begins at the superficial level of a child's game. The child adopts a role prescribed by others and seeks God because that is the behavior the child understands to be expected. Then, as the child develops, some complexities emerge. God's omnipotence is dimmed by the tarnish of real life experiences. Those experiences shatter the illusion of perfectly calibrated reward and punishment. God appears even more remote as the alienating experiences of adolescence accumulate. Judaism encourages one to continue to seek, even in the face of these frustrations and challenges. Heschel summed up the essence of Jewish religious thinking. "It does not lie in entertaining a concept of God, but in the ability to articulate a memory of moments of illumination by [God's] presence. Israel is not a people of definers, but a

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[201] Abraham Joshua Heschel, *God In Search of Man* (New York: Farrar, Straus & Cudahy, 1955) p.139.

[202] Heschel, *God Is In Need*, p.246.

people of witnesses: 'You are My witnesses.' (Isaiah 43:10)."[203] Developmentally, people witness God when there is felt a mutual seeking, a mutual relationship between an individual and God in which both bear responsibility to and for the other. That message also is central to the High Holy Days: Seek God and God will turn to seek you.

[203] Heschel, *God In Search*, p.142.

מחזור משפחה

Family Machzor

Family Services for
Rosh Hashanah and Yom Kippur
Mornings

ראש השנה

Family Service for Rosh Hashanah

Welcome ❦ ברכים הבאים

We come here with different things on our minds. Some wonder how long the service will be. Others want to know how God can be here with us and in another city with our friends and family. Some are excited about hearing the Shofar. Others are upset about remembering mistakes made during the last year. Some can hardly wait for apples and honey. Others hope the new year will bring good health and joy to family and friends.

We will leave here feeling different things. Some will think the service taught about being Jewish. Others will thank God for being with us. Some will be inspired by the Shofar. Others will remember last year's mistakes to make themselves better this year. Some will rush out to taste the apples and honey. Others will promise to do all we can to make this year sweet for family and friends.

While we each come here with different feelings and leave with different feelings, we are able to help one another pray. When we hear your voice during a song or a prayer, we know we are not alone. When we feel you get excited about the Shofar, we feel more excited too. When we pray together, we make all of our prayers stronger and help lift them to the top of the skies.

❦

We are depending on each other, bringing strength to one another's prayers, and adding melody to one another's songs. To help us build a community of prayer this morning, take a moment to wish the people near you (especially someone you do not know):

"שנה טובה ומתוק"

"Shanah Tovah U'metukah"

"May you have a good and sweet New Year!"

❦

A Melody Without Words ♫ *Nigun* ♫ ניגון

Dear God,

I feel that people would feel good if they said more prayers and did not forget their prayers ever.

I wish that older people and kids would pray together more. That would makes us feel like we are all part of the same generation. I feel that way since we are all children in your eyes. Teach us to get our act together, God.

Virginia

●

It was the custom of Rabbi Isaac Luria (16th century) to begin each morning service saying, "I hereby accept upon myself the mitzvah: *'You shall love your neighbor as yourself.' Only then did he feel connected in spirit with those sitting near him in prayer.*

Long ago our ancestors spent forty years wandering in the desert. It was a long and hard journey. When they had almost reached the land of Israel, a wicked king named Balak tried to stop them. He did not want the people Israel to pass through his land. Balak hired a powerful magician named Bilaam to put a curse on the people Israel.

Bilaam went to the top of a high mountain and looked down on our ancestors. He saw their camp far, far below. Just as Bilaam was planning to say his curse, something happened. When Bilaam looked down, he saw the special tent the people had built as their place to pray to God. He saw how their other tents were arranged into a warm and caring community. Then Bilaam could speak only words of blessing, so his words of curse came out as a blessing instead. Bilaam said:

מַה טֹּבוּ אֹהָלֶיךָ יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

♫*Mah tovu oha-le-cha Ya'akov, mish-k'notecha, Yisrael.*
Family of Jacob, your tents are beautiful;
People of Israel, you have a special place to pray.

Our ancestors had the power to turn a wilderness campground into a place of prayer and community. They made a place worthy of God's blessing. Like our ancestors, may we have the strength and spirit to turn this room into a place of prayer. May we make together a community worthy of God's blessing.

❦

Nobody sees electricity, but we know that it exists. We can see and feel what electricity does. If we have an electric bulb and connect it with an electric wire, we get light. If we have an electric heater, we get heat. We get to know electricity by what it does. In the same way, we get to know what God is by what God makes us do. When a person, so to speak, is connected to God, he or she may do good things.
Rabbi Ira Eisenstein

As Bilaam looked up he saw Israel in camp – tribe by tribe. Then the spirit of God came to Bilaam and he said,
"Family of Jacob, your tents are beautiful;
People of Israel, you have a special place to pray
Like palm-groves that stretch out,
Like gardens beside a river,
Like aloes planted by Adonai,
Like cedar trees beside the water
•••
Blessed are those who bless you
Cursed are those who curse you."
Numbers 24:2-9.

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר: שֶׁאָדָם אוֹכֵל
פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ
לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן:

These are the obligations of Jews -- the things we must do. It is not possible for anyone to do too much. It is not necessary to keep track of how long it takes. The reward for doing these is without limit or measure in this world. The obligations are:

כִּבּוּד אָב וָאֵם,

Honoring father and mother;

וּגְמִילוּת חֲסָדִים,

Doing deeds of love and kindness;

וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית,

Studying (Jewish texts) daily;

וְהַכְנָסַת אוֹרְחִים,

Showing hospitality to guests and strangers;

וּבִקּוּר חוֹלִים,

Visiting the sick;

וְהַכְנָסַת כַּלָּה,

Providing support for a new family;

וּלְוָיַת הַמֵּת,

Paying respect to those who have died;

וְעִיּוּן תְּפִלָּה,

Praying with honesty and meaning;

וְהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ,

Making peace between people;

וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם.

And the study of Torah is equal to them all because by studying Torah a person will be led to do all of these.

Study and prayer alone are not sufficient. The listing of these ten obligations is called Eilu Devarim (for the first two Hebrew words in the list's introduction). The list can be seen in order from those things that even the youngest Jew can do to those things that require more maturity. Even young children can honor their parents. Even young children can do deeds of love and kindness. As children grow they are expected to attend Jewish houses of study.

Older children can show hospitality to guests. As Jews grow they are expected to do even more, such as visiting the sick, helping support a new family, and paying respect to those who have died. At the top of the list is promoting peace between neighbors. And all of these things are encouraged by the guidance of Torah and our study of Torah.

Once there was a queen who had only one child, a son. She loved him very much and did everything she could for him. All the queen wanted with all her heart was for her son to grow up to be a good and kind person. Even though his mother gave him all he asked for, the prince did not always act happy. Often he was selfish and mean. He hit people, he bullied others, and he took pleasure in laughing at people when they were sad.

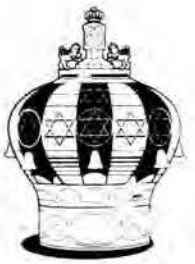
The queen didn't like some of the things her son did. Sometimes she got very angry. She would tell him to stop what he was doing. Other times she would get frustrated or angry and send him to his room.

Later, she would come to him and quietly and lovingly explain why she was disappointed with his behavior. Once, when her son did something very mean to a good friend of the queen, the queen got very angry. She screamed at him: "Get out of here." The prince ran out of the palace and disappeared.

For what seemed to the prince like a long time he wandered from place to place. He became a beggar. It wasn't fun being a beggar. People laughed at beggars. No one was nice to beggars. Some people even hit beggars. This made him very unhappy. He was sorry for what he had done.

Remembering the quiet talks he used to have with his mother, the prince slowly realized that he had been wrong. Finally, after much thinking and crying, he decided to go home.

When the queen saw him, she was relieved, and puzzled. Even though he had been gone only two days, her son now seemed older. The young prince who once wore silk was now dressed in rags. He came to the palace, and spoke to the queen, saying "Your majesty. I know that I have changed, but I am still your son. I love you. I want to come home. Even though I may not look the same, it is still me." The queen hugged her son.



I beheld Adonai seated on a high and lofty throne, and the skirts of God's robe filled the Temple. Seraphim stood in attendance by God. Each of them had six wings, with two of them covering God's face, two of them covering God's legs, and with two of them they would fly.

Isaiah 6:1

On Rosh Hashanah we are like that prince. We started last year dressed in silk, but return for the start of the New Year a little bit tattered. We started last year as Princes and Princesses of Israel, but return for the start of the New Year having made mistakes. We all make mistakes. What can make us like that prince is the ability to acknowledge our mistakes, apologize for them, and ask others to forgive us. We ask God, and our parents, brothers, sisters, and the rest of our family and friends to help us return to being the person we most want to be.

הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא

Ha-melech yoshev al kisay ram v'nisah
O God, the Ruler who is sitting now
on a high and lofty throne

❦

Activity

Shema & Its Blessings ❦ שמע וברכותיה

(please stand)

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ!

Praised be the One to whom our praise is due!

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד!

Praised be the One to whom our praise is due,
now and for ever!

All during the year, it is traditional to use a lengthy poem called Nishmat Kol Chai *("the soul of every living thing") to finish the opening part of the service that comes before the* Barechu. *Usually that poem refers to God as "the Ruler seated on a high and lofty throne."*

But for the High Holy Days the wording is changed to "the Ruler who is sitting on a high and lofty throne." The subtle difference helps one imagine that God is sitting now -- at this very moment -- as a Ruler on a high and lofty throne.

●

Dear God,
Why don't you buy a big microphone and loud speakers so that we can hear you better down here? Think about it, please. We really need some changes.
Alex

You are praised Who rolls out the rough, raw clay of the Universe into delicate vessels of light,
And from nothing at all creates the darkness that lets them shine.

You fashion harmony from all that You have made,
And from nothing at all create the chaos that lets harmony be heard.

Your vessels pour light upon the Universe, flooding the cracks in our darkness with the beams of Your compassion.

If we could walk upon that lighted path, we would see --
in a world that has turned old --
A shimmering new Creation right before our eyes,
Made just this moment, just for us.

How much of life reveals Your presence!
How much Torah unfolds from each new flower, from each new wave that breaks upon our sands!

You are praised who forms -- from the clay that cloaks our lives --
The delicate vessels that are our light.

❦

שְׁמַע יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד!

Hear, O Israel: Adonai is our God, Adonai is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Blessed be God's glorious majesty for ever and ever!

(please sit)

God said, "Let there be light"; and from God's words came light. God saw that the light was good, and God separated the light from the darkness. God called the light "day" and the darkness God called "night."

Genesis 1:3-4

6

וְאָהַבְתָּ אֵת יְיָ | אֱלֹהֶיךָ, בְּכָל-לְבָבְךָ,
וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר | אָנֹכִי מְצַוְּךָ הַיּוֹם,
עַל-לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ, וּבְקוּמֶךָ. וּקְשַׁרְתָּם לְאוֹת
עַל-יָדֶךָ, וְהָיוּ לְטוֹטָפֹת בֵּין | עֵינֶיךָ,
וּכְתַבְתָּם | עַל מְזוּזֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתָי,
וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְיָ | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם
לֵאלֹהִים, אֲנִי | יְיָ | אֱלֹהֵיכֶם:

You shall love the Eternal One, your God, with all your heart, with all your mind, with all your being. Put these words, which I command you this day, upon your heart. Teach them to dear friends and family; talk about them in your home and on your way, when you lie down at night and when you rise up at morning. Bind them as a sign upon your hand; let them be a symbol before your eyes; write them on the doorposts of your house and on your gates.

Be mindful of all My mitzvot because by doing them you are making yourselves special in My eyes. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.

❦

We remember important times in our people's past, in our family's past, and in our own past. Once we were slaves in the land of Egypt, once we were strangers in a foreign land, once we were lonely or trapped by many things.

Dear God,
I know that you are made of all kinds of people. When I suggested this in religious school my teacher told me I was wrong. You should be more careful about who you hire to teach your stuff.
Yours truly yours,
Marci

●

Dear God,
Tell the truth, did you really perform all those miracles yourself?
Love & Kisses
Ellen

7

Then God rescued us from Egypt. Faith in God gave our ancestors the courage to find places they could be at home. Being partners with God we can fight loneliness and the feelings of being trapped.

We pray that a time will come when no one will be enslaved whether by force, by hunger, by poverty, or by cruelty. When that time comes, all will be able to sing songs as joyous as the one our people sang at the shore of the Red Sea. This is what they sang:

מִי כָמֹכָה בָּאֵלִם יְיָ,

Mi cha-mocha ba'elim Adonai;

מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,

mi ka-mocha ne-adar ba-kodesh,

נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

Nora t'hilot, oseh fe-le!
Who is like You, Adonai; Who is like You, magnificent in holiness, inspiring awe, and working wonders?

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל
שְׂפַת הַיָּם, יָחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ
וְאָמְרוּ: יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד׃

A new song was sung by the people Israel at the shore of the sea. Together they all praised You and sang of your majesty, singing:

Adonai Yim-loch L'olam Va-ed!
Adonai will rule for ever and always!

Dear God Who is Forever,
What do you do to stay young? What's your secret?
Samantha

Some young children worry that their parents will never let them cross the street, but they will. Some children worry that they are unable to ride a bike, but they are able. Some students worry they cannot learn to read Hebrew, but they can. So many of our fears and limitations come from our own imagination. Often, it is these imagined fears and limitations that hold us back.

The Hebrew word for "lips" is the same as the word for "riverbanks." Just as we imagine that a riverbank can limit the flow of a river, lips can limit the flow of our prayers. But just as a mighty rush of water cannot be stopped by a riverbank, the mighty rush of our prayers cannot truly be stopped by our lips. When we say, "God, open my lips," it is like saying, "God do not let my lips stop up my prayer."

Just as a great rush of water can change the shape of a riverbank, so too can a great rush of prayer change the sound from our lips.

(please stand)

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי לֵאָה, וֵאלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת
וְאִמָּהוֹת, וּמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה׃

According to Jewish tradition, people are not trapped but tested. What may seem to be a limitation should be seen as an obstacle to overcome. Imagine a baseball player who makes more outs than hits. He can still be the top player on his team. Imagine the hurdles racer who knocks down as many hurdles as she jumps. She can still win a gold medal.

So it is with life, we can stay in the game if we keep coming to bat or stay in the race if we keep knocking down hurdles. We can keep playing if we see the outs and hurdles are tests instead of traps.

●

The Avot v'Emahot celebrates passing the Jewish tradition from generation to generation. On the High Holy Days, we add Zochreinu, *("Remember us"). Zochreinu voices the hope that God will remember the merit of our ancestors. Through their merit, we will be remembered by God in the Book of Life.*

Though dating from much ealier, Zochreinu has been a standard part of the High Holy Day prayers for more than 1,000 years.

Praised be the God of our fathers and mothers, the God of Abraham, of Isaac, of Jacob, the God of Sarah, of Rebecca, of Leah, and of Rachel; Great, mighty, and awesome God, God supreme.

You act with loving kindness to all, and You are the Source of all that is. You remember the faithful love of our ancestors and promise to redeem all their children and their children's children for the sake of Your name.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים
חַיִּים. מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.
בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

Zochreinu l'chayim, melech chafetz ba-chayim, v'chotveinu b'sefer ha-chayim, l'ma-ancha elohim chayim. Baruch atah Adonai, magen Avraham u'fo-keid Sarah.

Remember us for a good life. You are Ruler who loves life. Write us in the Book of Life, our God, the Source of life. We praise You Adonai, Who shields Abraham and watches over Sarah.

Adonai is forever mighty,
Renewing the spirit of those who are tired,
Healing the spirit of those who are sick,
And remembering the spirit of those who have died.

May You extend Your mighty hand to us,
Refreshing us,
Bringing us hope and giving us strength
We give thanks for the power to choose and to act,
And for the blessings of memory and love.

(please sit)

Zochreinu *has eleven Hebrew words. One tradition is to concentrate on a different word in* Zochreinu *each day from Rosh Hashanah to Yom Kippur ten days later. Then on Yom Kippur itself one should concentrate on the last two words -- "Elohim Chaim" (O Living God) -- that form a single idea.*

Dear God,
Thank you for all the memories I had in my life. You must have a lot of notebooks to keep track of what happened to everybody.
So long for now,
Les

וּנְתַנֶּה תֹּקֶף קְדֻשַּׁת הַיּוֹם
כִּי הוּא נוֹרָא וְאָיוֹם

U'netaneh tokef k'dushat ha-yom ki hu nora v'ayom

Let us declare the awesome specialness of this day because it is awesome and overpowering. This is the Day of Remembrance. Today all of our deeds of the past year are recalled. For every action with our friends, we are judged. For every action with our families, we are judged. For every action by ourselves, we are judged.

Every action is recorded in the divine Book of Records. Today the great, thundering blasts of the Shofar will trigger the still, small voice inside each of us that judges our actions.

Was I honest in what I did or did I cheat others or myself?

Did I give enough or was I too selfish?

Was I kind enough or was I cruel or thoughtless too much of the time?

Did I show my family how important they are to me or did I take them for granted?

Did respect my teachers and other students or did I think only of myself?

Did I help welcome new people at school or did I make them feel excluded?

Did I help around the house or did I expect others to do things for me?

Today, each of us is being reviewed like soldiers marching in single file before their commander. Or like sheep passing under the staff of their shepherd. One by one we will pass under a watchful eye and judgment will be made for us.

Will we receive a judgment of reward or punishment, patience or frustration, laughter or tears?

U'Netaneh Tokef ("We proclaim") is a liturgical poem of unknown authorship. Traditionally, it opens with the image of a heavenly court of justice where God sits reviewing each person's deeds. The poem speaks of divine mercy toward humanity and God's understanding of human weakness. It challenges each person to take responsibility for their own conduct and destiny.

U'netaneh Tokef juxtaposes the great blasts of the Shofar with the still, small voice inside each of us. This image first occurs to Elijah the prophet. The echo to Elijah's tale reminds us that Rosh Hashanah's thundering blasts of the Shofar must resonate with a still, small voice inside each of us. In the tale, Elijah is fleeing from danger when he enters a cave.

"Then God passed by. There was a great and mighty wind splitting mountains and shattering rocks by God's power; but God was not in the wind. After the wind -- an earthquake; but God was not in the earthquake. After the earthquake -- a fire; but God was not in the fire. But after the fire -- a still, small voice. When Elijah heard that, he wrapped his face in a mantle . . . then God's voice came to him." (I Kings 19:11-13)

Will we receive a judgment of satisfaction or hunger, achievement or failure, friendship or loneliness?

And if the judgment is a harsh one, will we be able to change it with our hearts, our heads, and our hands?

We praise You, Adonai our God, Ruler of the universe, the One who gives us chances to be special and different. You have given us this Day of Rosh Hashanah to celebrate a New Year of opportunity – a fresh beginning to learn from our mistakes in the year past.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מַעֲבִירִין אֶת-רֹעַ הַגְּזֵרָה.

U'Teshuvah u'Tefillah u'Tzedakah
ma-avirin et-ro-a ha-g'ze-rah

But our REPENTANCE, PRAYER, and RIGHTEOUS ACTS have the power to change a harsh judgment.

For by turning to God, praying, and by acting justly, we will change what can happen in the future.

❦

We declare the specialness of Adonai's name, even as all things to the ends of time and space declare Your specialness, and in the words of the prophet, we say:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת,
מְלֹא כָל-הָאָרֶץ כְּבוֹדוֹ.
Ka-dosh, ka-dash, ka-dosh Adonai tz'va-ot,
m'lo chol-ha-a-retz k'vo-do
Holy, Holy, Holy is Adonai of all, the fullness of the whole earth is God's glory!

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.
Baruch atah, Adonai, ha-melech ho-kadosh
Blessed is Adonai, the holy Ruler.

❦

●

God is like a mirror that never changes, yet everyone that looks into it sees a different face.
Pesikta de Rav Kahana

In love and favor, O God, You have made us special by the loving encouragement to follow Your path. Our inspiration, You have called us to serve Your ideals so that through our deeds Your name and spirit can lift the souls of all on earth. In Your love, O God, You have given us this Day of Remembrance, to hear the sound of the Shofar, to join in worship, and to recall the liberation from slavery in Egypt.

Our God and God of all ages, be mindful of Your people Israel on this Day of Remembrance, this Day of Sounding the Shofar, this Day of Judgment, and renew in us all our striving to become our better selves.

זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה

This day remember us for well-being. Amen.

וּפָקְדֵנוּ בּוֹ לִבְרָכָה

This day bless us by being close to us. Amen.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים

This day help us to live as we should. Amen.

❦

In ancient times people prayed to God using their hands to offer sacrifices. Now we pray to God using our hearts to offer words of praise or worry, thanks or wonder. When we feel these, we turn to You in prayer.

Now we give thanks for wonderful things around us: for warm homes and cool lakes, sheltering trees and quiet paths, sparking sun and shining stars.

Now we give thanks for wonderful people in our lives: for our families, our friends, our teachers, and even those who help us but whose names we do not know.

Now we give thanks for wonderful things that nourish us: for the Torah and learning, for food and drink, for friendship and love, for health and energy, for a spark of the divine in each of us. For all of these, we give thanks.

Rabbi Ishmael taught: Whenever the word 'mitzvah' ("command") is used, its only meaning can be exhortation, that is loving encouragement.

Kiddushin 29a

●

It is good to give thanks to Adonai and to sing praises to Your Name, O Most High,

To declare Your sure love at daybreak, Your faithfulness at night,

With a ten-stringed harp, with voice and instrument together.

For You, O Adonai, have made me glad through Your deeds,

How great are Your works!

Psalm 92:2

Dear God,

It is good that you always get the trees in the right places.

Jeff

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה

♫ *Sim, sim, sim shalom* (2x)
Sim, sim, sim shalom tovah u'verachah
Grant us peace, happiness, and blessing

❦

Quiet Thoughts

The *Tefillah* gives voice to the prayers of our people. Take some quiet time now to listen to the still, small voice that moves each of us.

How good it is to be here with other Jews on this day. It is fun to be here with old friends, new friends, and my family. Here I have time to think, to focus, to look back, and to look ahead. I am not sure what I am supposed to be thinking about right now. Maybe I should be thinking about some of the things I did last year that I now regret; things that I wish I could take back or avoid doing in the future. Thinking about those things makes me sad. Hopefully, I can learn from those mistakes - because everyone makes mistakes.

Other people make mistakes. So why should I feel lonely thinking about mine? Maybe that is why we have Rosh Hashanah and Yom Kippur, so no one needs to be alone when thinking about their mistakes. We can all help one another. I can help my family by forgiving them when they apologize. They can help me by forgiving me when I apologize.

Help me, God, to remember to make decisions so that my actions make a difference. Remind me of every opportunity to do *gimilut chasadim* (acts of loving kindness) and *tikkun olam* (repairing the world). Judge me gently when I forget or fail to do so. May my Judaism be a source of pride, my Temple a place of comfort, learning, and friendship. May the new year be one of love, health, and peace for me, my family, my friends, and the world. Amen.

❦

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן׃

Oseh shalom bimromav, hu ya-aseh shalom aleinu
v'al kol Yisrael, v'imru, amen.
May the One who brings peace in the heavens, bring peace to us and all Israel, and let us say: Amen.

A person is lost in the forest. She has been wandering many days and nights and cannot find her way. Finally she meets another and says to him, "I am lost. I have been trying to find the way back home for many days and nights. But I cannot find the right path. Can you show me the way?"

The other person answers, "I too am lost. But I can tell you this: Do not go the way that I have gone because that way does not lead anywhere. Let us search for the way together."

Rabbi Chaim of Zans

Service for Torah ❦ סדר קריאת התורה

Torah is part of the ongoing Jewish conversation with God. It is not just our talking with God, or God talking with us. We speak to God through prayers. We hear God through the Torah. Prayer moves from below to above. Torah moves from above to below.

Avinu Malkeinu ❦ אבינו מלכנו

(please stand)

אָבִינוּ מַלְכֵּנוּ! שְׁמַע קוֹלֵנוּ

Avinu Malkeinu, hear our prayers.

אָבִינוּ מַלְכֵּנוּ! חָטָאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have done wrong before You.

אָבִינוּ מַלְכֵּנוּ! חְמוֹל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּנוּ.

Avinu Malkeinu, be kind to us and to our families.

אָבִינוּ מַלְכֵּנוּ! כַּלֵּה דֶבֶר וְחֶרֶב וְרָעָב מֵעָלֵינוּ

Avinu Malkeinu, end sickness, war, and starvation.

אָבִינוּ מַלְכֵּנוּ! כַּלֵּה כָּל צַר וּמַשְׂטִין מֵעָלֵינוּ.

Avinu Malkeinu, end all sadness.

אָבִינוּ מַלְכֵּנוּ! כְּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, write us in Your Book for a good life.

אָבִינוּ מַלְכֵּנוּ! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, let the New Year be good for us.

אָבִינוּ מַלְכֵּנוּ! מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ.

Avinu Malkeinu, fill our hands with blessing.

אָבִינוּ מַלְכֵּנוּ! חָנֵּנוּ וַעֲנֵנוּ, כִּי אֵין בָּנוּ עֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu, be kind and respond to us even though we have not acted kindly enough. Treat us fairly and lovingly, and be our help.

Avinu Malkeinu is based on a brief prayer offered by Rabbi Akiba during a drought. Akiba's prayer followed that of another rabbi who offered 24 different prayers trying to bring rain. But there was no rain.

Then Akiba said: "Avinu Malkeinu, we have sinned before You. Avinu Malkeinu, be gracious to us and answer us, for we are lacking in good works. Act generously and kindly with us, and save us." When Akiba finished this simple, yet direct, prayer, the rain began.

Akiba's formula was thought to be so potent that it inspired dozens and dozens of additional verses that have been added through the years. One version of Avinu Malkeinu has 53 different verses. In other prayerbooks the number of verses ranges from 12 to 44.

(taking the Torah from the Ark)

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

Baruch sh'natan Torah l'amo Yisrael bik-dushato

Praise the One who has given the Torah to Israel in holiness.

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Hear, O Israel: Adonai is our God, Adonai is One.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One, our God is great,
holy and awesome is God's name.

עַל-שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה
וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים.

♫ *Al shloshah d'varim, al shlosha d'varim, al shloshah, shloshah d'varim, ha-olam, ha-olam omed*
Al ha-torah, v'al ha-avodah, v'al g'milut chasadim (2x)

The world stands on three things: On Torah, on prayer, and on acts of loving kindness.

(please sit)

Torah Blessings and Reading

(please stand as Torah is lifted)

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה

♫ *V'zot ha-Torah asher-sam Moshe lifnei b'nei Yisrael al-pi Adonai b'yad-Moshe*

This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

According to the Rabbis, Rosh Hashanah is considered the birthday of the world. On the day of Rosh Hashanah itself, the first person, Adam, was created. On that same day Adam violated God's urgent instruction, but was judged and forgiven. May it be so with us.

That the beginning of each new agricultural cycle represents the renewal of creation is a common idea among primitive cultures. The genius of Judaism is extending that idea to the potential for periodic re-creation of each individual. Each person is filled today with the potential to be renewed on this anniversary and celebration of Creation.

Because of the close connection between Creation and Responsibility, many Reform Jews read Genesis 1 on Rosh Hashanah.

Story & Activity

Hearing the Shofar ❦ לשמוע קול שופר

The sounds of the Shofar alert us to want forgiveness for our mistakes. The sounds alert us to the need for *teshuvah* (repentance). There are three sets of Shofar calls. Each one appeals to a different part of our body: hands, head, and heart. The Shofar calls on our hands not to be used to repeat the same mistakes in the future. The Shofar calls on our minds to remember mistakes we have made and the pain they have caused in the past. The Shofar calls on our hearts to stir the regret we feel over mistakes we have made and to forgive those who have hurt us.

The sounds of the Shofar alert God that we want to be forgiven for our mistakes. The sounds alert God to our need for kindness. There are three sets of Shofar calls. Each one appeals to a different idea about God: *Malchuyot* (divine rule), *Zichronot* (divine memory), and *Shofarot* (divine Shofar). The Shofar calls on God to affirm divine power to judge all creation. The Shofar calls on God to remember acts of faith by our Jewish ancestors, giving us merit through their acts. The Shofar calls on God to signal divine protection and restoration.

The voice of the Shofar calls to us;
Awake you who are sleeping, get up!
Get up from your slumber, you are in a deep sleep.
Search your deeds.
Become the best person you can.
Remember your actions of the last year.
Remember God, the One who planted within you the spark of life.

According to Sa'adiah Gaon (10th century, Babylonia), there are 10 reasons for sounding the Shofar at Rosh Hashanah:

1) *Affirming God as Ruler*
2) *Alerting us to confront mistakes and return to God*
3) *Reminding us of the Ten Commandments that were given at Sinai with Shofar blasts*
4) *Reminding us of the prophets' urging that were given with Shofar blasts*
5) *Reminding us of the destruction of the Jerusalem Temple*
6) *Reminding us of the ram Abraham offered as a sacrifice in place of Isaac*
7) *Urging us to be humble in the face of God's royalty*
8) *Predicting the final day of judgment to be announced with the blast of Shofar*
9) *Signaling Israel's liberation*
10) *Signaling a new world order under God's direction*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו,
וְצִוָּנוּ לִשְׁמוֹעַ קוֹל שׁוֹפָר.

Baruch atah, Adonai eloheinu, melech ha-olam, asher kid-shanu b'mitzvotav v'tzi-vanu lishmoah kol Shofar.

Praised are You, Adonai our God, Ruler of the universe, You make us special through Your Mitzvot, and urge us to hear the Shofar's voice.

❦

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

Baruch atah, Adonai eloheinu, melech ha-olam, she-heche-yanu v'ki-ye-manu v'higi-yanu laz-man ha-zeh.

Praised are You, Adonai our God, Ruler of the universe, for giving us life, health, and strength, and for bringing us to this special time.

❦

(please stand)

We pray for the day when divine justice and mercy will rule over the whole universe. Then all evil will cease and all creation will be united in peace.

As it says in Torah: "Hear, O Israel; Adonai is our God, Adonai is One!"

תקיעה ❦ שברים ❦ תרועה ❦ תקיעה

❦

10

There is almost a magical connection between the number ten and the High Holy Days.

–The days from Rosh Hashanah through Yom Kippur are called the Ten Days of Repentance.

–The thundering blasts of the Shofar that signaled the Ten Commandments also signal Rosh Hashanah.

–God created the world using just ten words, and Rosh Hashanah celebrates the birthday of the world.

–Psalm 150, which praises God with the word "Halleluyah" ten times, is part of traditional Rosh Hashanah prayers.

–There are ten different calls of the Shofar during this service.

–The last verse from Torah that is quoted in this Shofar service is from Numbers 10:10.

10

We pray for the day all the righteous and good deeds by our ancestors and by us will be remembered for blessing. Then our rewards will relieve any suffering.

As God says in Torah: "I will remember the promise with their ancestors, the ones I led out of Egypt, to be their God. I am Adonai."

תקיעה ❦ שברים ❦ תרועה ❦ תקיעה

❦

We pray for the day when the teachings of Torah will inspire the world. Then we will sound the Shofar in joy to mark the end of barriers between people -- the end of barriers between women and men, adults and children, poor and rich, one nation and another.

As it says in Torah: "On the day of your joy . . . you are to sound the trumpets."

תקיעה ❦ תרועה ❦ תקיעה גדולה

(please sit)

Adonai, at times You seem high above us. But when we look closely into the eyes of another person, we know that You are deep within us. Your Torah, at times, also seems beyond our reach. But when we look closely into it, we know its lessons are deep within us.

Thank You God for the Torah, it is our Tree of Life. Because of Torah, Jews cherish curiousity and growth of mind and spirit. Because of Torah we are inspired to be kind and generous, to work for justice and peace.

In the days ahead may we plant Torah deeper within us, so that we might say as our ancestors did: "Your word is a lamp to guide my feet on the path of life."

The Rabbis imagined what God might be saying to Israel as the Shofar is heard: "Just as the Shofar moves breath from one end to the other, when I hear the Shofar I move from one place to the other. I move from My throne of Justice to My throne of Mercy." In other words, the human sounding of the Shofar has the power to transform God's attribute of justice into God's attribute of Mercy.

Vayikra Rabbah

(please stand)

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ, וְתֹמְכֶיהָ מְאֻשָּׁר׃
דְּרָכֶיהָ דַרְכֵי נֹעַם, וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם.

Etz-chayim hi la-ma-cha-zi-kim bah, v'tom-che-hah m'ushar. D'rache-hah darchei-noh-am, v'chol n'tivote-hah sha-lom.

It is a tree of life to those who hold it tight, and all its supporters are happy. Torah's paths are pleasant and peaceful.

הֲשִׁיבֵנוּ יְיָ, אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Ha-shi-vei-nu Adonai, ei-le-cha v'na-shuvah. Cha-deish (2x) *ya-meinu* (2x) *ke-ke-dem*

Return us to You, O God, and we shall return.
Renew our days as at the beginning.

Aleinu ❦ עלינו

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ
כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם

Let us now praise Adonai of all, for God spread out the heavens and formed the earth. God's glory is shown in the heavens above us and God's greatness is shown in the world around us. God gave us special holidays and responsibilities.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Va-anachnu kor-im u'mishtachavim u'modim lif-nei melech mal-chei ha-m'lachim ha-kadosh baruch hu

We bow our heads in amazement before the Holy One, and praise God, the Majesty of majesties.

Dear God,
I like the Aleinu prayer best of all because it sounds just like my name. Did you have to write it a lot of times or did you get it right the first time? I have to make a sloppy copy first and then write everything over again.
Elaina

(please sit)

May the time not be too far off, O God, when peace, justice, and harmony will fill all lands. When evil will be destroyed and bullies be no more. When each person is able to live freely without cruelty, hunger, thirst, or illness. When people are able to learn from one another and are able to share in the world's blessings. When we do even more than we say and when we feel even more than we imagine. When all of us recognize that the gift of life is precious. When each person will see that there is a spark of the divine in every other person, making all of us special and unique. When the vision of Your creation is restored by the work of our hands.

וְנֶאֱמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא
יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד

V'ne-e-mar v'hayah Adonai l'melech al kol ha-artez
ba-yom ha-hu (2x) *yih-yeh Adonai e-chad,*
u-sh'mo e-chad.

It has been said: Adonai will reign over all the earth. On that day Adonai shall be One and God's name shall be One.

Kaddish קדיש

Whenever Jews come together to pray, we set aside a special time and a special prayer to remember those in our family and those of our people who have died. We take a moment now to remember them.

We remember them. Whether they were young or old, relatives or friends, whether they died suddenly or peacefully, whether we knew them or not. Each of their lives had meaning, just as we work each day to give our own lives meaning.

Are there names of any relatives or friends who have died that you would like to remember? Please call out their names now. . . . Also, we remember now those who have died at this season in years past. Taking all of their names into our hearts, please stand for *Kaddish.*

Dear God,
I believe in you without any doubts at all. I like the way you are invisible so that we have to make up our own minds about you. Good idea!
Bo

●

Dear God,
My name is Dave. I am a descendant of King David. He played the harp. I play an instrument too. I play the drums. I want to be the king of music.
Love,
Dave

●

Dear God,
My grandfather died this year, as you know. I felt very sad. Maybe you did not know that my grandfather likes ice cream a lot. Please make sure he is taken care of.
Your friend,
Ian

(please stand)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.
עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Yit-ga-dal v-yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chir-u-tei, v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im-ru: A-mein.
Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.
Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei, v'yit-ha-dar, v'yit-a-leh, v'yit-ha-lal sh'mei d'kud'sha, b'rich hu. L'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran b'al-ma, v'im-ru: A-mein.
Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim, a-lei-nu v'al kol Yis-ra-eil, v'im-ru: A-mein.
O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'im-ru: A-mein.
(please sit)

❦

♬ Closing Song ♬

לשנה טובה
ומתוקה

A GOOD AND
SWEET NEW
YEAR!

יום כיפור

Family Service for Yom Kippur

Welcome ❦ ברכים הבאים

We come here with different things on our minds. Some wonder how long the service will be. Others want to know how God can be here with us and in another city with our friends and family. Some are worried about making it through a day of fasting. Others wonder why it is so uncomfortable to ask for forgiveness. Some can hardly wait for a good friend apologize so the friend can be forgiven.

We will leave here feeling different things. Some will think the service taught about being Jewish. Others will thank God for being with us. Some will be amazed at how upright they feel by fasting. Others will be remember how good it feels to be forgiven. Some will be glad to hug their friend when the friend asks to be forgiven.

While we each come here with different feelings and leave with different feelings, we are able to help one another pray. When we hear your voice during a song or a prayer, we know we are not alone. When we feel you get anxious about forgiveness, we feel more anxious too. When we pray together, we make all of our prayers stronger and help lift them to the top of the skies.

❦

We are depending on each other, bringing strength to one another's prayers, and adding melody to one another's songs. To help us build a community of prayer this morning, take a moment to wish the people near you (especially someone you do not know):

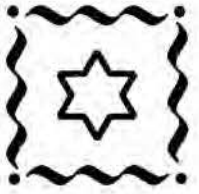
"גמר חתימה טובה!"

"Gemar Chatimah Tovah"

"May you be sealed for a good year!"

❦

A Melody Without Words ♫ *Nigun* ♫ ניגון



When my life is finally over, taught Rabbi Zusya, they will not ask me, "Why were you not as wise and wonderful as our great prophet Moses?" They will not ask me, "Why did you not fulfill Moses' potential?" Instead they will ask me, "Zusya, why did you not become as wise and wonderful as Zusya could become?" They will ask me, "Why did you not fulfill Zusya's potential?"

Zusya of Hanipol

●

Rabbi Baruch's grandson Yoni was once playing hide-and-seek with a friend. Yoni hid himself very well and waited for his friend to find him. He waited a long time. When it finally grew dark, Yoni came out. But his friend was gone. This made him cry. As he ran home crying he bumped into Rabbi Baruch, his grandfather. Yoni complained about his friend who would not even look for him. Then Rabbi Baruch cried, too, as he imagined that God says the same thing, too. "I hide but no one wants to seek me."

Baruch of Mezbizh

מַה טֹּבוּ אֹהָלֶיךָ יַעֲקֹב,
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

♫*Mah tovu oha-le-cha Ya'akov, mish-k'notecha, Yisrael.*
Family of Jacob, your tents are beautiful;
People of Israel, you have a special place to pray.

Our ancestors had the power to turn a wilderness campground into a place of prayer and community. They made a place worthy of God's blessing.

Like our ancestors, may we have the strength and spirit to turn this room into a place of prayer. May we make together a community worthy of God's blessing.

❦

When I awoke this morning, at first my body and my mind seemed separate. My body was still heavy with sleep. I could barely move my arms and legs. Then my mind and my body started to work together as one.

It is the soul, God, that you gave me that makes my mind and body one. Adonai, the soul you have given me is pure!

You have created it. You have formed it. You have breathed it into me. You watch over it. When it leaves me, I know You will return it to me. For all the time it stays with me, I will thank You, Adonai, God of my ancestors, Source of everything, Watcher of all souls.

בָּרוּךְ אַתָּה יְיָ, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל-חָי,
וְרוּחַ כָּל-בְּשַׂר-אִישׁ.

Baruch atah, Adonai, asher b'ya-do ne-fesh kol-chai, v'ru'-ach kol-b'sar-ish.
Praised are You, Adonai, in whose hands are the souls of every living thing and the breath of all life.

For many Jews candles are a sign of Yom Kippur. A day of fasting cannot be honored with festive meals like other Holy Days, so different customs developed. One alternate custom was candle lighting. As the Bible says, "Glorify Adonnai with lights." (Isaiah 24:15) A glowing candle also is compared to the spirit inside a person. As the Bible says, "The spirit of a person is the lamp of Adonai." (Proverbs 20:27) As the flame of a candle rises on Yom Kippur, may your energy and spirits also rise during the coming year.

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר: שֶׁאָדָם אוֹכֵל
פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם
הַבָּא, וְאֵלּוּ הֵן:

These are the obligations of Jews -- the things we must do. It is not possible for anyone to do too much. It is not necessary to keep track of how long it takes. The reward for doing these is without limit or measure in this world. The obligations are:

כִּבּוּד אָב וָאֵם,

Honoring father and mother;

וּגְמִילוּת חֲסָדִים,

Doing deeds of love and kindness;

וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ שַׁחֲרִית וְעַרְבִית,

Studying (Jewish texts) daily;

וְהַכְנָסַת אוֹרְחִים,

Showing hospitality to guests and strangers;

וּבִקּוּר חוֹלִים,

Visiting the sick;

וְהַכְנָסַת כַּלָּה,

Providing support for a new family;

וּלְוָיַת הַמֵּת,

Paying respect to those who have died;

וְעִיּוּן תְּפִלָּה,

Praying with honesty and meaning;

וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ,

Making peace between people;

וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם.

And the study of Torah is equal to them all because by studying Torah a person will be led to do all of these.

The listing of these ten obligations are called Eilu Devarim (for the first two Hebrew words in the list's introduction). Does this list of ten remind you of another list of ten?

Nearly two thousand years ago, in the Second Temple in Jerusalem, we find examples of Jewish daily public worship. Apart from the sacrifices that the Israelite priests offered, they recited parts of the Torah, including the Ten Commandments (which in Hebrew are called "Asseret ha-Dibbrot" for which "Ten Sayings" is a better translation than "Ten Commandments").

How is the Eilu Devarim *list of similar to and different from the Ten Sayings?*

Once there was a person named Sofer who loved to tell stories about his friends. Sometimes the stories were true, and sometimes the stories were not quite true. Some of the things he said were mean and hurt other people's feelings. Sofer's friends and classmates did not like him gossiping about them.

One day they decided to ask the Rabbi's advice. The Rabbi heard their complaints, and called the boy to her study. "Why do you make up stories about your friends?" the Rabbi asked Sofer. "It's only talk," answered Sofer. "I can always take it back." "Maybe you are right," said the Rabbi and she quickly changed the subject.

As Sofer was getting ready to leave, the Rabbi asked, "I wonder if you could do me a favor." "Of course," said Sofer. The Rabbi took a pillow from the couch and handed it to Sofer. The pillow has a small rip in it and feathers are beginning to fall out. Please take this pillow to the outdoor chapel. When you get there, tear it open and shake out all the feathers. Then come back."

Sofer was puzzled, but agreed to do what the Rabbi asked. He carried the pillow, being careful not to lose any feathers in the Temple lobby. When he got to the outdoor chapel, he tore the pillow open. The breeze scattered the feathers across the sky. He watched with glee as the feathers flew everywhere. Some fell on the ground, others drifted far, far away.

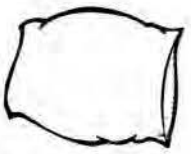
Sofer returnd to the Rabbi's study and told her what had happened. The Rabbi smiled. Then she handed the boy a paper bag saying, "Now please go back to the chapel, and gather up all the feathers." But that's impossible!" Sofer exclaimed. "The feathers went so many places, and I am not even sure how far they went!"

Dear God,

Come on back. We really need you. And bring a sense of humor. You will need that!

Best wishes,

Tsiki



Dear God,

What happens if you do a few bad things and say you are sorry, but are not sure if you really are?

Does it matter if you are only 10?

Jan

●

Dear God,

Things are good in my family. It is two years since mom and dad were split. But I get along good with each now. I am sorry I was angry at them a long time ago. Please forgive me and thank you for pulling them apart and stopping their fighting. I hope we will still be a family you watch over.

With love,

Sari

"You are right," said the Rabbi. Just as it is not possible to gather up all those feathers, it is not always possible to take back untrue stories or harsh and careless words you say about others. Please, Sofer, be more careful with the words you speak."

On Yom Kippur we are like Sofer. We started last year with every good intention in place, but return for this New Year with those good intentions scattered about. We started last year carefully watching that we said nothing to hurt others, but return for this New Year having made mistakes with careless or hurtful words. And like Sofer we can learn from our mistakes. We can acknowledge them, apologize for them, and ask others to forgive us. We ask God, our parents, our brothers, sisters, and the rest of our family and friends to help us return to being the person we want to be most.

הַמֶּלֶךְ יוֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא׃

Ha-melech yoshev al kisay ram v'nisah
O God, the Ruler who is sitting now
on a high and lofty throne

❦

Activity

Shema & Its Blessings ❦ שמע וברכותיה

(please stand)

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ׃

Praised be the One to whom our praise is due!

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

Praised be the One to whom our praise is due,
now and for ever!

For the High Holy Days we refer to God as "the Ruler who is sitting on a high and lofty throne." The subtle difference helps one imagine that God is sitting now -- at this very moment -- as a Ruler on a high and lofty throne.

The nature of the ends we seek depends on the nature of the means we use to achieve them.
Moses Chaim Luzzatto
(18th century, Italy)

You are praised Who rolls out the rough, raw clay of the Universe into delicate vessels of light,
And from nothing at all creates the darkness that lets them shine.

You fashion harmony from all that You have made,
And from nothing at all create the chaos that lets harmony be heard.

Your vessels pour light upon the Universe, flooding the cracks in our darkness with the beams of Your compassion.

If we could walk upon that lighted path, we would see -- in a world that has turned old --
A shimmering new Creation right before our eyes,
Made just this moment, just for us.

How much of life reveals Your presence!
How much Torah unfolds from each new flower, from each new wave that breaks upon our sands!

You are praised who forms -- from the clay that cloaks our lives --
The delicate vessels that are our light.

❦

שְׁמַע יִשְׂרָאֵל, יְיָ | אֱלֹהֵינוּ, יְיָ | אֶחָד!

Hear, O Israel: Adonai is our God, Adonai is One!

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Blessed be God's glorious majesty for ever and ever!

(please sit)

I am Adonai and there is none else. I form light and create darkness. I make peace and create [all]. I Adonai, do all these things.

Isaiah 45:6

וְאָהַבְתָּ אֵת יְיָ | אֱלֹהֶיךָ, בְּכָל-לְבָבְךָ,
וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים
הָאֵלֶּה, אֲשֶׁר | אָנֹכִי מְצַוְּךָ הַיּוֹם,
עַל-לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ, וּבְקוּמֶךָ. וּקְשַׁרְתָּם לְאוֹת
עַל-יָדֶךָ, וְהָיוּ לְטֹטָפֹת בֵּין | עֵינֶיךָ,
וּכְתַבְתָּם | עַל מְזוּזֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ:

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתָי,
וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם:
אֲנִי יְיָ | אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם, לִהְיוֹת לָכֶם
לֵאלֹהִים, אֲנִי | יְיָ | אֱלֹהֵיכֶם:

[Hebrew]

You shall love the Eternal One, your God, with all your heart, with all your mind, with all your being. Put these words, which I command you this day, upon your heart. Teach them to dear friends and family; talk about them in your home and on your way, when you lie down at night and when you rise up at morning. Bind them as a sign upon your hand; let them be a symbol before your eyes; write them on the doorposts of your house and on your gates.

Be mindful of all My mitzvot because by doing them you are making yourselves special in My eyes. I am your Eternal God who led you out of Egypt to be your God; I am your Eternal God.

❦

We remember important times in our people's past, in our family's past, and in our own past. Once we were slaves in the land of Egypt, once we were strangers in a foreign land, once we were lonely or trapped by many things.

Dear God,
I love you more than any body else that I do not know.
Walt

●

Dear God,
I know that you are easy to talk to since I talk to you every night when I pray. I just want you to know that I think about you during the day too.
Take care and do your great work!
Eli

Then God rescued us from Egypt. Faith in God gave our ancestors the courage to find places they could be at home. Being partners with God we can fight loneliness and the feelings of being trapped.

We pray that a time will come when no one will be enslaved whether by force, by hunger, by poverty, or by cruelty. When that time comes, all will be able to sing songs as joyous as the one our people sang at the shore of the Red Sea. This is what they sang:

מִי כָמֹכָה בָּאֵלִם יְיָ,

Mi cha-mocha ba'elim Adonai;

מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,

mi ka-mocha ne-adar ba-kodesh,

נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא׃

Nora t'hilot, oseh fe-le?

Who is like You, Adonai; Who is like You, magnificent in holiness, inspiring awe, and working wonders?

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ עַל
שְׂפַת הַיָּם, יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ
וְאָמְרוּ : יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד :

A new song was sung by the people Israel at the shore of the sea. Together they all praised You and sang of your majesty, singing:

Adonai Yim-loch L'olam Va-ed!
Adonai will rule for ever and always!

Dear God,
I feel it is great the way you pull the Jewish people out of trouble. Year in and year out.
You must love us and care about us a lot. Otherwise we would not be around anymore.
Thanks,
Wendy

Some young children worry that their parents will never let them cross the street, but they will. Some children worry that they are unable to ride a bike, but they are able. Some students worry they cannot learn to read Hebrew, but they can. So many of our fears and limitations come from our own imagination. Often, it is these imagined fears and limitations that hold us back.

The Hebrew word for "lips" is the same as the word for "riverbanks." Just as we imagine that a riverbank can limit the flow of a river, lips can limit the flow of our prayers. But just as a mighty rush of water cannot be stopped by a riverbank, the mighty rush of our prayers cannot truly be stopped by our lips. When we say, "God, open my lips," it is like saying, "God do not let my lips stop up my prayer."

Just as a great rush of water can change the shape of a riverbank, so too can a great rush of prayer change the sound from our lips.

(please stand)

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ
וְאִמּוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי לֵאָה, וֵאלֹהֵי רָחֵל. הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת
וְאִמָּהוֹת, וּמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה׃

The Tefillah *(or* Amidah*) is the most public of our prayers -- we say much of it out loud and standing. Through it we give public voice to some national hopes: (1) The hope that we be influenced by the good deeds of our ancestors; (2) The wish that God's powerful inspiration protect us; (3) The faith that God's uniqueness inspire all of us; (4) The idea that this Holy Day improves us; (5) The desire that everyone's prayers be heard; (6) Thanks for all the wonderful things in our lives; and (7) The dream that peace spread from our community to cover the world. We want these things not only for ourselves, but also for our families, other synagogue members, other Jews, and everyone.*

●

The Avot v'Imahot celebrates passing the Jewish tradition from generation to generation. On the High Holy Days, we add Zochreinu, *("Remember us"). Zochreinu voices the hope that God will remember the merit of our ancestors. Through their merit, we will be remembered by God in the Book of Life.*

Though dating from much ealier, Zochreinu has been a standard part of the High Holy Day prayers for more than 1,000 years.

Praised be the God of our fathers and mothers, the God of Abraham, of Isaac, of Jacob, the God of Sarah, of Rebecca, of Leah, and of Rachel; Great, mighty, and awesome God, God supreme.

You act with loving kindness to all, and You are the Source of all that is. You remember the faithful love of our ancestors and promise to redeem all their children and their children's children for the sake of Your name.

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים,
וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים
חַיִּים. מָגֵן אַבְרָהָם וּמוֹשִׁיעַ וּמֵגֵן.
בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

Zochreinu l'chayim, melech chafetz ba-chayim, v'chot-veinu b'sefer ha-chayim, l'ma-ancha elohim chayim. Baruch atah Adonai, magen Avraham u'fo-keid Sarah.

Remember us for a good life. You are Ruler who loves life. Write us in the Book of Life, our God, the Source of life. We praise You Adonai, Who shields Abraham and watches over Sarah.

❦

Adonai is forever mighty,
Renewing the spirit of those who are tired,
Healing the spirit of those who are sick,
And remembering the spirit of those who have died.

May You extend Your mighty hand to us,
Refreshing us,
Bringing us hope and giving us strength
We give thanks for the power to choose and to act,
And for the blessings of memory and love.

(please sit)

●

Zochreinu has eleven Hebrew words. There is a tradition to concentrate on a different word in Zochreinu each day from Rosh Hashanah to Yom Kippur ten days later. Then on Yom Kippur itself one should concentrate on the last two words -- 'Elohim Chaim' (O Living God) -- that form a single idea.

●

Dear God,

Thank you for all the memories I had in my life. You must have a lot of notebooks to keep track of what happened to everybody.

So long for now,
Les

U'netaneh Tokef וּנְתַנֶּה תֹקֶף

וּנְתַנֶּה תֹקֶף קְדֻשַּׁת הַיּוֹם
כִּי הוּא נוֹרָא וְאָיוֹם

U'netaneh tokef k'dushat ha-yom ki hu nora v'ayom

Let us declare the awesome specialness of this day because it is awesome and overpowering. This is the Day of Judgment. Today all of our deeds of the past year are judged. For every action with our friends, we are judged. For every action with our families, we are judged. For every action by ourselves, we are judged.

Every action is sealed in the divine Book of Records. Today the great, final blast of the Shofar will trigger the still, small voice inside each of us that judges our actions and echoes in our ears during the days ahead.

Was I honest in what I did or did I cheat others or myself?

Did I give enough or was I too selfish?

Was I kind enough or was I cruel or thoughtless too much of the time?

Did I show my family how important they are to me or did I take them for granted?

Did respect my teachers and other students or did I think only of myself?

Did I help welcome new people at school or did I make them feel excluded?

Did I help around the house or did I expect others to do things for me?

Today, each of us is being reviewed like soldiers marching in single file before their commander. Or like sheep passing under the staff of their shepherd. One by one we will pass under a watchful eye and judgment will be made for us.

Will we receive a judgment of reward or punishment, patience or frustration, laughter or tears?

U'Netaneh Tokef ("We proclaim") is a liturgical poem of unknown authorship. Traditionally, it opens with the image of a heavenly court of justice where God sits reviewing each person's deeds. The poem speaks of divine mercy toward humanity and God's understanding of human weakness. It challenges each person to take responsibility for their own conduct and destiny.

U'netaneh Tokef juxtaposes the great blasts of the Shofar with the still, small voice inside each of us. This image first occurs to Elijah the prophet. The echo to Elijah's tale reminds us that Rosh Hashanah's thundering blasts of the Shofar must resonate with a still, small voice inside each of us. In the tale, Elijah is fleeing from danger when he enters a cave.

"Then God passed by. There was a great and mighty wind splitting mountains and shattering rocks by God's power, but God was not in the wind. After the wind -- an earthquake, but God was not in the earthquake. After the earthquake -- a fire; but God was not in the fire. But after the fire -- a still, small voice. When Elijah heard that, he wrapped his face in a mantle . . . then God's voice came to him." (I Kings 19:11-13)

Will we receive a judgment of satisfaction or hunger, achievement or failure, friendship or loneliness?

And if the judgment is a harsh one, will we be able to change it with our hearts, our heads, and our hands?

We praise You, Adonai our God, Ruler of the universe, the One who gives us chances to be special and different. You have given us this Day of Rosh Hashanah to celebrate a New Year of opportunity – a fresh beginning to learn from our mistakes in the year past.

וּתְשׁוּבָה וּתְפִלָּה וּצְדָקָה מַעֲבִירִין אֶת-רֹעַ הַגְּזֵרָה.

U'Teshuvah u'Tefillah u'Tzedakah
ma-avirin et-ro-a ha-g'ze-rah

But our REPENTANCE, PRAYER, and RIGHTEOUS ACTS have the power to change a harsh judgment.

For by turning to God, praying, and by acting justly, we will change what can happen in the future.

❦

We declare the specialness of Adonai's name, even as all things to the ends of time and space declare Your specialness, and in the words of the prophet, we say:

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְיָ צְבָאוֹת,
מְלֹא כָל-הָאָרֶץ כְּבוֹדוֹ.

Ka-dosh, ka-dash, ka-dosh Adonai tz'va-ot,
m'lo chol-ha-a-retz k'vo-do
Holy, Holy, Holy is Adonai of all,
the fullness of the whole earth is God's glory!

בָּרוּךְ אַתָּה, יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.
Baruch atah, Adonai, ha-melech ha-kadosh
(Blessed is Adonai, the holy Ruler)

❦

In Hebrew we read from right to left. Perhaps when it comes to God we should read from right to left too. When we read that "God is good, God is forgiving," we should not read it as a description of a person named "God" who lives in Heaven. Instead, read it backwards. "Goodness is godlike, forgiveness is godlike."
Rabbi Harold Kushner (adapted)

In love and favor, O God, You have made us special by the loving encouragement to follow your path. Our inspiration, You have called us to serve Your ideals so that through our deeds Your name and spirit can lift the souls of all on earth. In Your love, O God, You have given us this Day of Asking Forgiveness, to seek pardon and forgiveness, to unite in worship, and to recall the liberation from slavery in Egypt.

Our God and God of all ages, be mindful of Your people Israel on this Day of Asking Forgiveness, this Day of Solemn Rest, this Day of Fasting -- this Great Day, and renew in us all our striving to become our better selves.

זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה

This day remember us for well-being. Amen.

וּפָקְדֵנוּ בּוֹ לִבְרָכָה

This day bless us by being close to us. Amen.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים

This day help us to live as we should. Amen.

In ancient times people prayed to God using their hands to offer sacrifices. Now we pray to God using our hearts to offer words of praise or worry, thanks or wonder. When we feel these, we turn to You in prayer.

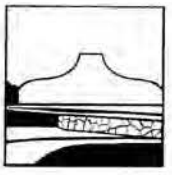
Now we give thanks for wonderful things around us: for warm homes and cool lakes, sheltering trees and quiet paths, sparking sun and shining stars.

Now we give thanks for wonderful people in our lives: for our families, our friends, our teachers, and even those who help us but whose names we do not know.

Now we give thanks for wonderul things that nourish us: for the Torah and learning, for friendship and love, for health and energy, for the spark of the divine in each of us. For these many gifts we give thanks.

"Return O Israel, to Adonai your God" can be explained through a story. A girl stayed far, far away from her best friend after a big fight. Her other friends said to her, "Return to your best friend." She said to them, "I cannot, it is too far." Then her best friend sent her a note, "Come as far as you are able, and I will come the rest of the way to you." So it is with the people Israel and God. We must at least begin to return to the path that God has set for us -- even when it seems too long or hard a journey. If we go as far as we are able on that path, then God will return to us and help us the rest of the way.

Adapted from Pesikta Rabbati



Dear God,

Thank you for making sure that we have good laws to live by. That way we don't hurt each other.

Daniel

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה

♫ *Sim, sim, sim shalom* (2x)
Sim, sim, sim shalom tovah u'verachah
Grant us peace, happiness, and blessing

❦

Quiet Thoughts

The *Tefillah* gives voice to the prayers of our people. Take some quiet time now to listen to the still, small voice that moves each of us.

How good it is to be here with other Jews on this day. It is fun to be here with old friends, new friends, and my family. Here I have time to think, to focus, to look back, and to look ahead. I am not sure what I am supposed to be thinking about right now. Maybe I should be thinking about some of the things I did last year that I now regret; things that I wish I could take back or avoid doing in the future. Thinking about those things makes me sad. Hopefully, I can learn from those mistakes - because everyone makes mistakes.

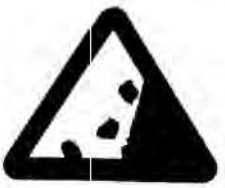
Other people make mistakes. So why should I feel lonely thinking about mine? Maybe that is why we have Rosh Hashanah and Yom Kippur, so no one needs to be alone when thinking about their mistakes. We can all help one another. I can help my family by forgiving them when they apologize. They can help me by forgiving me when I apologize.

Help me, God, to remember to make decisions so that my actions make a difference. Remind me of every opportunity to do *gimilut chasadim* (acts of loving kindness) and *tikkun olam* (repairing the world). Judge me gently when I forget or fail to do so. May my Judaism be a source of pride, my Temple a place of comfort, learning, and friendship. May the new year be one of love, health, and peace for me, my family, my friends, and the world. Amen.

❦

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא יַעֲשֶׂה שָׁלוֹם,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן׃

♫ *Oseh shalom bimromav, hu ya-aseh shalom aleinu v'al kol Yisrael, v'imru, amen.*
(May the One who brings peace in the heavens, bring peace to us and all Israel, and let us say: Amen.)



The prophet Hosea (8th century BCE) called to the people Israel, "Return, O Israel, to Adonai your God, for you have stumbled over that which leads you to make mistakes." (Hosea 14:2.) We stumble as over a stone in the roadway. Now is the time to pick up those stones or wear them down so we do not trip over them quite so hard. On the path of return, I still have time to return to the divine spark within me – to think about what it is in me that is special and deserves to be rewarded. I can spend more time with my family, or with good friends, or with good books, or exciting projects. On the path of return, I still have time to return to others – to think about how I will welcome strangers and be aware of, and help with, the needs of others. I can think of other people more. On the path of return, I still have time to return to those things that are most important – to be inspired by a wonder for the world around me and by a curiosity about the beauty in it.

We confess because if we do not then the spark of the divine within us grows dim. We confess because we cannot be fully forgiven until we admit our mistakes. We confess because we want to shine the spark of the divine within us and clear away the mistakes we have made during the last year.

Rabbi Elazar ben Azariah would say: For mistakes against God, Yom Kippur can make forgiveness. But for mistakes between one person and another, Yom Kippur cannot make forgiveness until they have made peace with one another.

אשמנו

Adonai, we have made mistakes by not caring, we have made mistakes unwillingly, and we have made mistakes on purpose. Please forgive all of these mistakes, as is written in Torah: "For this day will make forgiveness for you, to clean you of your mistakes."

Our God, and God of our parents, let our prayers reach You this Yom Kippur.

Do not ignore our pleas. We are not so dumb or proud that we could say, "We are perfect," or "We have not made mistakes." In truth, we know that at times we have made mistakes, we have crossed the line, we have missed the mark. We have sinned!

Admitting mistakes ("confessing") is an important part of Yom Kippur -- even going back to the days of the Temple in Jerusalem. Then, the High Priest would say three full confessions: first, for himself and family; second, for his tribe; and, third, for all the people of Israel. After the Temple was destroyed in 70 CE, confession is made publicly by each Jew at Yom Kippur.

The Rabbis have crafted two forms of Confession. The first, is known as "Ashamnu" (for its first word, meaning "We have transgressed"). The second is known as "Al Chet" (for its first word, meaning "For the sin").

Many Jews make a fist with their right hand and softly strike their chest while mentioning each mistake. Rabbi Meir taught that this is done because the heart is the center of every impulse within us, even the impulse to make mistakes.

על חטא

(please stand)

על חטא שחטאנו לפניך

We have sinned by being sneaky.

על חטא שחטאנו לפניך

We have sinned by hurting others.

על חטא שחטאנו לפניך

We have sinned by lying.

על חטא שחטאנו לפניך

We have sinned by not respecting parents and teachers.

על חטא שחטאנו לפניך

We have sinned by not stopping ourselves from doing something we really wanted to do even when we knew that it was wrong.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ,
מְחַל לָנוּ, כַּפֶּר-לָנוּ.

V'al ku-lam elo-ha s'lichot s'lach lanu,
m'chal lanu, kaper lanu.

God of forgiveness, for all these things,
forgive us, pardon us, grant us atonement.

על חטא שחטאנו לפניך

We have sinned by cheating.

על חטא שחטאנו לפניך

We have sinned by calling other people names.

על חטא שחטאנו לפניך

We have sinned by acting selfish.

על חטא שחטאנו לפניך

We have sinned by acting too proud.

על חטא שחטאנו לפניך

We have sinned by not acting responsibly.

A rabbi once told his class that we beat the heart during the Confession because, according to the Talmud, the heart is the source of all action, including sin. One student replied: "Since we know more today about anatomy, maybe we should beat our heads instead of our hearts?"
Rabbi Dov Peretz Elkins

●

Both of these confessions are said in the plural to be sure we confess even for those mistakes we cannot remember to say this morning. Also, to include all the mistakes made in our community, even if we did not do each one. They also are said in the plural to remind us of our responsibility for and to one another.

But mistakes of Jewish ritual are not included because the focus is on sins between one person and another, not mistakes between one person and God.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ,
מְחַל לָנוּ, כַּפֶּר-לָנוּ.

V'al ku-lam elo-ha s'lichot s'lach lanu,
m'chal lanu, kaper lanu.

God of forgiveness, for all these things,
forgive us, pardon us, grant us atonement.

❦

Silent Confession

Use this time to confess mistakes that you wish to keep between you and God – or for which you will privately seek forgiveness.

וְעַל כֻּלָּם, אֱלוֹהַּ סְלִיחוֹת, סְלַח לָנוּ,
מְחַל לָנוּ, כַּפֶּר-לָנוּ.

V'al ku-lam elo-ha s'lichot s'lach lanu,
m'chal lanu, kaper lanu.

God of forgiveness, for all these things,
forgive us, pardon us, grant us atonement.

(please sit)

God, help me to remember the things I promise today. When I forget, forgive me. When I fail, remind me. When I weaken, correct me. When I try, be with me.

Rabbi Bernard Raskas

●

You might want to think about one or two goals you have for yourself from year to year. And then think about your favorite excuses that keep you from reaching those goals. How can you battle those excuses during the coming year?

Service for Torah ❦ סדר קריאת התורה

Torah is part of the ongoing Jewish conversation with God. It is not just our talking with God, or God talking with us. We speak to God through prayers. We hear God through the Torah. Prayer moves from below to above. Torah moves from above to below.

❦

יְיָ, יְיָ, אֵל רַחוּם וְחַנּוּן, אֶרֶךְ אַפַּיִם,
וְרַב חֶסֶד וֶאֱמֶת: נֹצֵר חֶסֶד לָאֲלָפִים,
נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה, וְנַקֵּה:

Adonai, Adonai God is merciful and generous, endlessly patient, loving and true, showing mercy to the thousandth generation, forgiving wrongs, transgressions, and sins, and granting forgiveness.

Avinu Malkeinu ❦ אבינו מלכנו

(please stand)

אָבִינוּ מַלְכֵּנוּ! שְׁמַע קוֹלֵנוּ

Avinu Malkeinu, hear our prayers.

אָבִינוּ מַלְכֵּנוּ! חָטָאנוּ לְפָנֶיךָ.

Avinu Malkeinu, we have done wrong before You.

אָבִינוּ מַלְכֵּנוּ! חְמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

Avinu Malkeinu, be kind to us and to our families.

אָבִינוּ מַלְכֵּנוּ! כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב מֵעָלֵינוּ

Avinu Malkeinu, end sickness, war, and starvation.

אָבִינוּ מַלְכֵּנוּ! כַּלֵּה כָּל צַר וּמַשְׂטִין מֵעָלֵינוּ.

Avinu Malkeinu, end all sadness.

'Adonai, Adonai' is taken from Exodus 34:6 and is known as the "Thirteen Attributes of God's Mercy." It has been included in High Holy Day prayers since at least the third century C.E. The legend is that God taught this to Moses in the wilderness after Israel made the giant mistake of worshipping the Golden Calf. If God could forgive this mistake, we are reminded, then there is sure to be enough forgiveness in the world to forgive our own mistakes.

●

Avinu Malkeinu *is based on a brief prayer offered by Rabbi Akiba during a drought. Akiba's prayer followed that of another rabbi who offered 24 different prayers trying to bring rain. But there was no rain.*

*Then Akiba said: "*Avinu Malkeinu, *we have sinned before You.* Avinu Malkeinu, *be gracious to us and answer us, for we are lacking in good works, act generously and kindly with us, and save us." When Akiba finished this simple, yet direct, prayer, the rain began.*

אָבִינוּ מַלְכֵּנוּ! כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים.

Avinu Malkeinu, write us in Your Book for a good life.

אָבִינוּ מַלְכֵּנוּ! חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה.

Avinu Malkeinu, let the New Year be good for us.

אָבִינוּ מַלְכֵּנוּ! מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ.

Avinu Malkeinu, fill our hands with blessing.

אָבִינוּ מַלְכֵּנוּ! חָנֵּנוּ וַעֲנֵנוּ, כִּי אֵין בָּנוּ עֲשִׂיּוֹת,
עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד וְהוֹשִׁיעֵנוּ.

Avinu Malkeinu, be kind and respond to us even though we have not acted kindly enough. Treat us fairly and lovingly, and be our help.

(taking the Torah from the Ark)

בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ.

Baruch sh'natan Torah l'amo Yisrael bik-dushato
(Praise the One who has given the Torah to Israel in holiness)

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.

Hear, O Israel: Adonai is our God, Adonai is One.

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Our God is One, our God is great,
holy and awesome is God's name.

עַל-שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד: עַל הַתּוֹרָה
וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים.

♫ *Al shloshah d'varim, al shlosha d'varim, al shloshah, shloshah d'varim, ha-olam, ha-olam omed*
Al ha-torah, v'al ha-avodah, v'al g'milut chasadim (2x:)
(The world stands on three things: On Torah, on prayer, and on acts of loving kindness.)

(please sit)

YOU WERE STANDING

The Torah passage read in Reform Jewish communities for Yom Kippur highlights personal responsibility.

Talmud records a debate between Rabbi Eliezer and the Sages about the fitness of a particular oven. Rabbi Eliezer calls on supernatural events to confirm his position -- uprooting a tree and making it fly through the air, altering the flow of a stream, and causing the collapse of building walls.

Then a bat kol *(Heavenly Voice) expresses its view that the halachah agrees with Rabbi Eliezer. But the* bat kol *is ignored, because the Rabbis believe that once the Torah is revealed at Sinai, all interpretation is left to majority determination by the Rabbis. Not even a* bat kol *overrides this human authority.*

To support their position, the Rabbis recall a verse from this Torah reading – "The Torah is not in heaven." The passage selected as part of the Reform Torah reading concludes with the Divine charge of free will: "I have set before you life or death, blessing or curse; choose life, therefore, that you and your descendants may live." (Deuteronomy 30:20)

Torah Blessings and Reading

(please stand as Torah is lifted)
וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל
פִּי יְיָ בְּיַד מֹשֶׁה
♫ *V'zot ha-Torah asher-sam Moshe lifnei b'nei Yisrael al-pi Adonai b'yad-Moshe*
This is the Torah that Moses placed before the people of Israel to fulfill the word of God.

❦

Story & Activity

❦

Adonai, at times You seem high above us. But when we look closely into the eyes of another person, we know that You are deep within us. Your Torah also seems, at times, to be beyond our reach. But when we look closely into it, we know its lessons are deep within us.

Thank You God for the Torah, it is our Tree of Life. Because of Torah, Jews cherish curiousity, learning, and growth of mind and spirit. Because of Torah we are inspired to be kind and generous, to fight for justice, and to work for peace.

In the days ahead may we plant Torah deeper within us, so that we might say as our ancestors did: "Your word is a lamp to guide my feet on the path of life."

(please stand)

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתוֹמְכֶיהָ מְאֻשָּׁר: דְּרָכֶיהָ דַרְכֵי נֹעַם, וְכָל
נְתִיבוֹתֶיהָ שָׁלוֹם.

Etz-chayim hi la-ma-cha-zi-kim bah, v'tom-che-hah m'ushar. D'rache-hah darchei-noh-am, v'chol n'tivotei-hah sha-lom.
It is the tree of life to those who hold it tight, and all its supporters are happy. Torah's paths are pleasant and peaceful.

הֲשִׁיבֵנוּ יְיָ, אֵלֶיךָ וְנָשׁוּבָה, חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

Ha-shi-vei-nu Adonai, el-le-cha v'na-shuvah. Cha-deish (2x) ya-meinu (2x) ke-ke-dem
Return us to You, O God, and we shall return.
Renew our days as at the beginning.

Aleinu	❦	עלינו

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל, לָתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית, שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ
כְּמִשְׁפְּחוֹת הָאֲדָמָה, שֶׁלֹּא שָׂם חֶלְקֵנוּ בָּהֶם,
וְגֹרָלֵנוּ בְּכָל הֲמוֹנָם

Let us now praise Adonai of all, for God spread out the heavens and set up the earth. God's glory is shown in the heavens above us and God's greatness is shown in the world around us. God gave us special holidays and responsibilities.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ,
מַלְכֵי הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

Va-anachnu kor-im u'mishtachavim u'modim lif-ne melech mal-chei ha-mlachim ha-kadosh baruch hu
We bow our heads in amazement before the Holy One, and praise God, the Majesty of majesties.

It is customary for Yom Kippur morning services to end at returning the Torah to the ark because most adult congregants return for the concluding services in the afternoon. But as many attending this Family service may not return this afternoon, we will conclude with the Aleinu, Kaddish, and a final Shofar blast.

Dear God,
Was the sky difficult to color? Did you consider any thing else but blue? Maybe purple? Wow, you must have been glad when you were finished coloring!
Barbara

(please sit)

May the time not be too far off, O God, when peace, justice, and harmony will fill all lands. When evil will be destroyed and bullies be no more. When each person is able to live freely without cruelty, hunger, thirst, or illness. When people are able to learn from one another and are able to share in the world's blessings. When we do even more than we say and when we feel even more than we imagine. When all of us recognize that the gift of life is precious. When each person will see that there is a spark of the divine in every other person, making all of us special and unique. When the vision of Your creation is restored by the work of our hands.

וְנֶאֱמַר, וְהָיָה יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא
יִהְיֶה יְיָ אֶחָד, וּשְׁמוֹ אֶחָד

V'ne-e-mar v'hayah Adonai l'melech al kol ha-artez
ba-yom ha-hu (2x) *yih-yeh Adonai e-chad,*
u-sh'mo e-chad.

It has been said: "Adonai will reign over all the earth. On that day Adonai shall be One and God's name shall be One."

Kaddish ❦ כַּדִּישׁ

Whenever Jews come together to pray, we set aside a special time and a special prayer to remember those in our family and those of our people who have died. We take a moment now to remember them.

We remember them. Whether they were young or old, relatives or friends, whether they died suddenly or peacefully, whether we knew them or not. Each of their lives had meaning, just as we work each day to give our own lives meaning.

Are there names of any relatives or friends who have died that you would like to remember? Please call out their names now. . . . Also, we remember now those who have died at this season in years past. Taking all of their names into our hearts, please stand for *Kaddish.*

Dear God,
I believe in you without any doubts at all. I like the way you are invisible so that we have to make up our own minds about you. Good idea!
Bo

●

Dear God,
My name is Dave. I am a descendant of King David. He played the harp. I play an instrument too. I play the drums. I want to be the king of music.
Love,
Dave

●

Dear God,
My grandfather died this year, as you know. I felt very sad. Maybe you did not know that my grandfather likes ice cream a lot. Please make sure he is taken care of.
Your friend,
Ian

(please stand)

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
בְּעָלְמָא דִּי בְרָא כִרְעוּתֵיהּ, וְיַמְלִיךְ מַלְכוּתֵיהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
בַּעֲגָלָא וּבִזְמַן קָרִיב וְאִמְרוּ אָמֵן:
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא:
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא
לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא, דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ אָמֵן:
יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל וְאִמְרוּ אָמֵן.
עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו הוּא יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Yit-ga-dal v-yit-ka-dash sh'mei ra-ba b'al-ma di-v'ra chir-u-tei, v'yam-lich mal-chu-tei b'cha-yei-chon u-v'yo-mei-chon u-v'cha-yei d'chol beit Yis-ra-eil, ba-a-ga-la u-viz-man ka-riv, v'im-ru: A-mein.
Y'hei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mei al-ma-ya.
Yit-ba-rach v'yish-ta-bach v'yit-pa-ar, v'yit-ro-mam, v'yit-na-sei, v'yit-ha-dar, v'yit-a-leh, v'yit-ha-lal sh'mei d'kud'sha, b'rich hu. L'ei-la min kol bir-cha-ta v'shi-ra-ta, tush-b'cha-ta v'neh-cheh-ma-ta da-a-mi-ran b'al-ma, v'im-ru: A-mein.
Y'hei sh'la-ma ra-ba min sh'ma-ya v'cha-yim, a-lei-nu v'al kol Yis-ra-eil, v'im-ru: A-mein.
O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'im-ru: A-mein.

(please sit)

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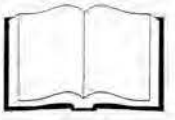
♫ Closing Song ♫

תקיעה גדולה

גמר חתימה טובה!

MAY YOU BE SEALED FOR A GOOD YEAR!



It is the custom in Sephardic communities to say this verse from the Bible at the very end of Yom Kippur: "Go on your way, and eat your bread with joy And drink with a glad heart. For God has accepted your work [of seeking to improve yourself]" Ecclesiastes 9:7

5. *Leader's Guide to Family Machzor: Notes and Annotations*

TIME, SPACE, AND SCRIPT OF *FAMILY MACHZOR* LITURGY

The *Family Machzor* above contains two acts of liturgical worship for the High Holy Days. It specifically is geared for congregational use by families with children between the ages of seven and twelve. This liturgy represents a deliberate and necessary synthesis of material on the major themes of the High Holy Days (Chapter 1 above), major elements of the traditional High Holy Day liturgy in general and their Reform refractions in particular (Chapter 2), and the development of religion and prayer in children (Chapter 3). This chapter describes, offers guidance for the application of, and provides source references to, that liturgical synthesis.[1]

It is a common perception that much Jewish worship is structured without regard to the particular congregation. But the breadth of Ismar Elbogen's primary study of the development of Jewish liturgy in general and Jakob Petuchowski's seminal study of the development of Reform Jewish liturgy in particular, both belie that perception. As with the great variety of normative and Reform liturgies from which it is derived, the *Family Machzor* has been tailored for a particular congregational profile. Just as Diaspora

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[1] The term "synthesis" is not used lightly. Though the *Family Machzor* may appear at first glance to represent a childlike *kevah*, it seeks to voice a child's *kavanah* for the High Holy Days.

experience informed the evolution of the Ashkenazic or Sephardic or Italian rites, it is hoped that childhood experience informs this *machzor*.

This point is underscored by the colloquial use of the phrase "*da lifnei mi atah omed*" ("know before whom you stand"). This phrase, which finds its way into many congregations' architecture or art, is meant to inspire pause in a worshipper standing before God. But it also can be applied to inspire pause in a service leader standing before a congregation. To illustrate this point, Gideon Elad, a former *shaliach* to the UAHC, would tell the story:

> There was a bad winter in 1949 with a lot of rain. Around Kfar Saba there was a terrible flood. My neighbor worked hard during the flood. He almost single-handedly saved hundreds of people. After the flood, he walked around bragging about how many people he saved in the flood of 1949. He almost made a living out of that. When he died and went up to heaven to take his place among the *tzadikim*, they asked him to deliver a *d'var Torah*. He refused, "A *d'var Torah* I cannot deliver, but I can tell you the story about how I saved hundreds during the flood of 1949." They replied, "No thanks." But my friend insisted. Eventually the two angels who brought him to heaven agreed he could tell his story. They told him, "All right, tell your story. But you have to know one thing. In the audience, there is Noah too."

Lawrence Hoffman suggests there are three realms in which to evaluate liturgy: Time, Space, Script (or content).[2] As to time, this realm operates at two levels. On one level there is a concern about a child's attention span. The other relates to the sacred time of the High Holy Days. The *Family Machzor* is designed to balance brevity with seriousness of purpose. In order to accommodate the needs of a particular community, it also is expandable through the use and treatment of stories and activities. Experimental

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[2] *See* Lawrence Hoffman, *The Art of Public Prayer*; Washington, DC: Pastoral Press, 1988, chaps.9-11.

versions of the *Family Machzor* yielded a broad range of service length -- from 60 to 100 minutes -- depending on the stories and activities used in conjunction with the service itself. Particular community customs around the Torah reading also can abbreviate service length.

Family services of this length implicitly convey a message about the value of the activity. This must be balanced according to the age distribution of a particular community. In a setting where families (including parents and grandparents) predominate, then the service can be longer. When children alone are involved, the service will need to be shorter. One can expand the experience (as well as length) by telling the stories in an interactive fashion, using participants as characters to act out the story as the service leader tells the story line and script. This does not require, but could involve, advance rehearsing with service participants. It does require some advance planning to collect costume materials and props. Similarly, the service can be expanded both in time and experience by inviting participants to read much of the service. This, too, does not require, but could involve, significant advance preparation. It also is easy to mark parts in different services, inviting each participant to review their part briefly before the service begins and permitting them to give the part to someone else.

An important decision in this regard is the limitation of the *Family Machzor*'s liturgy to the mornings of Rosh Hashanah and Yom Kippur. These tend to be the services for which congregations are willing to program alternative liturgical experiences for families or children alone.

As to the sacredness of the season, this can be reinforced through a variety of verbal and visual cues. Setting out bins to collect food for donation on Yom Kippur as part of a family's fasting conveys an important reminder about one element of the season. A number of other suggested, visual cues help define sacred time. Rabbis too often fail to take advantage of props as a common liturgical focus point.[3] The reading table, ark, and Torah are typical ritual props that define Shabbat worship. It is recommended that others be used to highlight the High Holy Days, such as the Shofar itself, special Torah cover, a white *parochet* (ark curtain) and *mappah* (reading table cover), a display of apples and honey, round challah, and a display of three open books for Rosh Hashanah. For Yom Kippur, one might consider using candles (in lieu of commemorating with food), a display of three open books, a display of wash cloths, or the Shofar. The service leader might also dress differently for the High Holy Days -- even wearing a specifically white *kipah* will give the community a signal about the special character of the time.

As to space, Hoffman recommends breaking down liturgical space into several centers of dramatic action. Hoffman idealizes the staging imagined by Shakespeare because it "demanded imagination and involved the audience in what transpired."[4] He recommends translating that ideal to liturgical space by "remov[ing] the front pews of our large worship spaces, and, in their place, extend the 'stage' forward, until we could rearrange as many people as possible into a 'theater in the round' design."[5] One should

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[3] Hoffman, *Art*, p. 218.

[4] Hoffman, *Art*, p. 194.

[5] Hoffman, *Art*, p. 194.

take into account room size, seating arrangements, color schemes, and lighting intensity. The typical children's service takes place in a large multi-purpose classroom; this provides ultimate flexibility, but lacks visual cues as to the sacred activity taking place there. The typical family service takes place in a dedicated sanctuary; this provides a dignified, sacred space, but often lacks any of the flexibility and lines of sight necessary to accommodate families with children.

In the case of written prayer text, there also is the space defined on the page. All the information conveyed on a page of text communicates a message about its meaning. For example, the *Family Machzor* amplifies the liturgical text with a column on each page that communicates information about the background or intended meaning of that part of the liturgy; these commentaries and reflections are taken from Jewish historical sources that are complementary to that liturgy. The page is designed to both model a uniformity conveyed through structure and a receptivity to unique, personal interpretation conveyed through the commentary.

This is related to the script element of liturgy, about which Hoffman proposes four questions: (1) What does the text say? (2) How does the text say it? (3) What does it mean? and (4) How does it get said?[6] Hoffman distinguishes between what a text "says" and what a text "means." The former chiefly relates to the historical context of text while the latter chiefly relates to the contemporary context. "Texts do not have purely objective status; they don't say anything on their own. Rather they are read by readers who understand them in certain ways."[7] Each worship service is a reworking of a sacred script

[6] Hoffman, *Art*, p 226.

that is re-contextualized by the reader to create a "new sacred reality." But worship is more than a recontextualization of the past; it also is a hopeful glimpse at the future.

The service leader for the *Family Machzor* should consider each of these elements to create an environment that is visually inviting, comfortable, and consistent with the liturgical activity to take place. For example, arrange the chairs, if possible, in such a way as to invite congregants to interact with one another. If that is not possible, move the place from which the service is led -- for at least part of the time -- to shift visual attention back to the congregation. One suggestion for enhancing community participation is to distribute reading parts to people who are seated randomly throughout the congregation. This not only invites participation, but communicates a meta-message making genuine a request for involvement.

Apart from the historical and contextual issues of script discussed in Chapters 1 and 2 above, the issue of gender inclusion for liturgy also is involved. This is a difficult enough question when dealing with adults, who, for the most part, bring a personally validated tradition to the prayer experience. Jewish educators, however, have a unique challenge dealing with individuals in all their stages of development and life experience. A liturgy designed for families as both a worship and learning experience brings together both theological and educational aspects of inclusive language issues. Words have power. The first human activity recorded in the Torah is giving names to elements of creation.

Preliminarily, the faith community's concern for language that is inclusive is based on the biblical understanding that human beings -- male and female -- were created in

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[7] Hoffman, *Art*, p.230.

God's image.[8] Theologically, boys and girls, women and men, should be treated as persons of equal dignity and worth. The Reform Jewish community has recognized this for more than twenty years. As early as 1970 when work was begun on liturgy that would later become the Reform daily, Sabbath, and Festival prayer book, plans were made to emend (in the English translations or interpretations) masculine language for people to include women.[9] Women also were added to the otherwise all-male lists of biblical heroes that work their way into the liturgy. But masculine references to God were left intact. A few years later when the Reform High Holy Day liturgy was being re-formed, there were serious attempts to alter masculine language for God.[10] In 1996 the Reform High Holy Day liturgy was revised to make God-language either neutral (i.e. generally phrased in second-person address) or, in some cases, even leaning toward the feminine (as in an alternate version of *Avinu Malkeinu* addressed to the *Shechinah*).

Any language we use to talk about God necessarily colors our view of who God is and how God relates to us. As Lawrence Hoffman notes, "the greatest debate deals not with the human beings who cross the stage of history, but with the language used for God."[11] But Hoffman concludes that despite reliance on traditional gender-bound

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[8] Barbara A. Withers, "Inclusive Language and Religious Education," *Religious Education* 80 (1985) p. 513.

[9] *See* Lawrence A. Hoffman, *Beyond the Text* (Bloomington, Ind.: Indiana Univ. Press, 1989) pp. 146-48.

[10] Indeed, the first committee advocated altering masculine language for God. But by a very close margin, the decision was made to retain masculine God-language. *See* Hoffman, *Beyond*, p. 146. Apparently there was a fear that the book would thereby become dated too easily. The committee did not wish to yield to a fad the staying power of which had yet to be tested.

masculine God language, "no modern Jew confuses the necessarily metaphorical description of God with the real nature of a supreme being."[12] But what of modern Jewish children?

What does the use of masculine generic terminology do to children whose experience is much more limited than adults? When males and females are essential to a story, the use of generic words limits the child's comprehension. A child's perception of the world is limited by generic words. The power of these words to convey an absolute sense of truth is illustrated by Joanmarie Smith. She teaches an exercise to reveal this power. She draws a figure on the board shaped like ∇, asking students to report what they see. Some call out triangle, "three lines," "black on white." But these are all ideas or abstractions, not the thing itself. A line, for example, is a series of points, but a point is a position without size, shape, or extension. But, in that case, one never sees a line. One sees some stimulus and thinks "line." In other words, "we cannot say what we see, we can only say what we think."[13]

To the extent that this is true about something as simple as a triangle, it must be profoundly true about something that defies sensory analysis, God. This is not to suggest that gender-bound images are wrong or necessarily negative, although their exclusive use might be. Each of these images conveys something of the truth of human experience of

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[11] Hoffman, Beyond, *supra*, p.148.

[12] *Ibid.*

[13] Joanmarie Smith, "Case for Inclusive Language: A Response," Religious Education, vol.80, no.4, p.634 (1985).

God. Each image is the product of synthesized communal and personal experiences of God set in the time and place to which modern Jews are both descendants and ancestors.

For example, children's conceptual abilities are literal -- "they do not include females in the concept of God."[14] A typical attitude is reflected in a published letter to God: "Dear God. Are boys better than girls? I know you are one, but try to be fair. Sylvia."[15] Tenth graders of two suburban Cincinnati Reform Jewish religious schools were surveyed on this point.[16] The students were asked to read a number of sample, comparative prayers from the same parts of the liturgy or on assigned themes. Male and female students were paired and asked to identify the prayers that represented the most comfortable and least comfortable prayer language for them. The prayers for comparison were drawn from a number of traditional and liberal liturgies, including feminist liturgies.[17]

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[14] *See, e.g.*, Barbara Withers, "Inclusive Language and Religious Education," *Religious Education* 80 (1985) p.509 on the extent to which young girls identify with "mankind."

[15] David Heller, *Talking with Your Children About God*, New York: Bantam Books, Group, 1988, p.55.

[16] Research was conducted by the author during 1995. The liturgical practice of one of the synagogues was to use *Gates of Prayer* three weekends a month for Shabbat and for services at which students became *b'nai mitzvah*, while using the old *Union Prayer Book* once a month for Shabbat. The practice at the other was to use *Gates of Prayer* almost exclusively. Both synagogues used *Gates of Repentance* (without the 1996 revisions). Neither congregation had a practice of orally "emending" the text by the service leader as happens at some Reform congregations (*e.g.*, reading "realm" for "Kingdom" of "God's" for "His").

[17] Sources used were the Conservative movement's 1949 prayer book, *Ha-Siddur Ha-Shalem*, a Reform congregation's 1980 prayer book, *Vetaher Libeinu* from Congregation Beth El of the Sudbury River Valley; the Reconstructionist movement's 1989 prayer book, *Kol Haneshamah: Shabbat Eve*, and feminist liturgies, such as the 1987 *Women Speak to God* published by the Women's Institute of Continuing Jewish

Most of the students, including most assertively a number of female students, were least comfortable with prayers that either deleted masculine references to God or converted them to feminine images. The views of one female student were shared by others, "It is right to refer to God as male, because God and most of the fruits of His creation are male, the Torah tells us so." The compelling question is whether the outcome would be different if these young women and men had been exposed to different-gender images of God when they were boys and girls.

Riv-Ellen Prell's analysis of the *Havurah* movement in American Jewish life describes a tension between men and women. In a community Prell studied, the women were pressing for a service with language all their own -- using, for example, feminine metaphors to describe God. Prell observed the evaluation of an experimental version of that type of service. She reported, "Women gained visibility by revealing their invisibility. Men maintained visibility by denying that the tradition caused invisibility, because gender could simply be removed."[18] In other words, women gain visibility by exposing hidden dimensions of the tradition, while men feel threatened when subjected to that exposure.

For these reasons, a multivalent approach is used with respect to God-language in all cases except the *Avinu Malkeinu*. There the Hebrew formulation is retained because no substitute captures the precise calibration and complementary flavor of that term. Except in the case of God-language, gender-bound references have been neutralized to the

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Education

[18] Riv-Ellen Prell, PRAYER & COMMUNITY, Detroit, Wayne State Univ. Press, 1989, p.311

extent possible. This includes changing (or adapting) the gender of protagonists in parables or stories included in the *Family Machzor* itself and the supplementary Stories and Activities

FORMAT

Each page is formatted with two types of text: liturgical text in the middle of each page and commentary along the left margin. To guide the participant and identify each major rubric of the service, block headings in Hebrew and English are framed. As to Hebrew, the amount of Hebrew selected for inclusion is tied to the fundamental reading skills of the supplementary school student through the child becoming a Bar Mitzvah or Bat Mitzvah. In recognition of participation by younger siblings and parents who may not have such skills, transliteration is offered for those Hebrew readings inviting congregational participation

Italics are used to mark readings particularly geared for full congregational (or responsive) reading. It is possible to have much of the service read by participants -- whether pre-assigned or randomly distributed. If participants assist the service leader in readings, it is suggested that the leader keep those readings that transition between major rubrics

The services were set in *WordPerfect for Windows*. The thesis-standard 1½ inch left margin was left for binding. The *Family Machzor* is paginated as a unit to suggest assembly and binding as a single document. But it is possible to separately paginate each service to facilitate reproduction without binding. It can be assembled with 8½ inch by 11

inch sheets and stapled or two pages to a 17 inch by 11 inch sheet and saddle-stapled. It can be assembled in Hebrew or English-opening versions.

To ease moving between blocks of English material, a common type font is used throughout -- Mesouran Casual Ssi -- though with variations in size and style. A 12-point font is used to ease reading, though depending on the age distribution of the congregation, this can be reduced. The vocalized Hebrew text was set in a complementary font in *Dagesh 2*, with the Hebrew headlines in *WordPerfect*. All of the clip art used in the *Family Machzor* is readily available through retail software vendors. The images come from *Davka Graphics* collection, *Print Shop Deluxe*, or a generic *Art Explosion* collection, all of which are available for use in publication, free from copyright restrictions.

NOTES AND SOURCE REFERENCES TO *FAMILY MACHZOR*

The source references adopt the format first applied in the Notes written by John Rayner for the Union of Liberal and Progressive Synagogues' *Gate of Repentance*, and later followed by Chaim Stern's Notes for the Central Conference of American Rabbis' *Gates of Repentance*. The source reference section of this chapter owes much substantive material, as well as format, to both those works.

For ease of reference, page citations in the following will be to the page numbers within the *Family Machzor* itself -- rather than within the thesis. There is a *Family Machzor* page number at the bottom right corner of each page. To distinguish between liturgical material and marginal material, the marginal material is designated with an "*" below. (For example, "3*" identifies marginal material from the page 3 of the *Family*

Machzor) Unless otherwise noted, original compositions are by Howard Ruben. In citing works in the following Notes, short titles generally have been used (complete reference information for the works cited is included in the Bibliography). Works frequently cited have been identified by the following abbreviations:

CCAR	Central Conference of American Rabbis
Gate	Chaim Stern and John D. Rayner, eds., *Gate of Repentance* (London: Union of Liberal and Progressive Synagogues, 1973)
Gates	Chaim Stern, ed., *Gates of Repentance* (New York: CCAR, 1978)
FM	*Family Machzor*
Understanding 1	Lawrence A. Hoffman, ed., *Gates of Understanding* (New York: CCAR, 1977)
Understanding 2	Lawrence A. Hoffman, *Gates of Understanding 2* (New York: CCAR, 1984)

No.	*Page*	
1	Cover	*Family Machzor Cover*. Hebrew is used on the cover to identify the Hebrew language as an inherent liturgical and Jewish educational value of the service. A symbol from each of Yom Kippur and Rosh Hashanah also in included in the cover.
2	1	We come here. This welcomes the variety of attitudes toward the High Holy Day experience and validates specific doubts or concerns of congregants. Even before this reading, the service leader should introduce those who will participate in leading services. It is important to set an embracing and welcoming environment for the service. This is also the time for establishing ground rules or behavioral boundaries: for example, inviting volunteers to share service honors (*e.g.*, opening the ark, *aliyot*, *hagbah*, *gelilah*, reading the English Haftarah) and describing how parts have been assigned. Also, if the service leader is working alone without many parents in the room or without an usher, it is best to establish some behavioral expectations and boundaries (about such things as leaving the room to go to the bathroom or get a drink).

No.	*Page*	
3	1	We are depending: It is important to create a sense of community to facilitate group prayer. Community process can be aided by individuals sharing vulnerability. The suggestion that people introduce themselves and rehearse a traditional greeting helps to do that. It is important that the service leader deliberately pause for this. The pause itself will invite people to fill the "dead time" with making the introductions and greetings.
4	1	A Melody Without Words: Rabbi Yochanan taught, "One who recites traditions without song is like the one of whom Scripture says, 'I have given him laws that are not good.'" (*Megillah* 32a.) "Music in the synagogue does not exist for its own sake, but as a means for reaching the goal of the liturgy. [That is] assembling of the community for collective devotion, to elevate its spirit toward" God. (Petuchowski, *Prayerbook Reform*, p. 386.) *Nigunim* can be easily taught and followed without musical accompaniment or learning any words. The purpose here is to help bring this prayer community together by teaching everyone something new and permitting them to share it.
5	1*	Dear God, I feel: This relates a child's wish for older and younger people to pray together and seems an appropriate invitation for family worship. Unless otherwise noted, children's letters to God are from David Heller's *Children's Letters, Children's God*, or *Dear God, What Religion*.
6	1*	It was the custom: This reinforces the communal character of Jewish worship, and the Jewish responsibility of the individual for the community and communal interdependence. (Reimer, *World*, p. 53; Idelsohn, *Jewish Liturgy*, pp. 50-51.)
7	2	Long ago: Adapted from Numbers 24, this gives narrative context to "*Mah Tovu*," which is recited traditionally on entering the synagogue. Though *Mah Tovu* may be familiar even to children, its narrative context is not.
8	2	Our ancestors: The communal invocation of wandering Israel's capacity to transform curse into blessing through the work of establishing a community focused on the *Mishkan* is a potent affirmation of this group's capacity to create a similar environment.

No.	*Page*	
9	2*	Nobody Sees. This contemporary "proof" of God's active invisibility is a counterpoint for God's direct intervention with Bilaam. (Silver, *Quotable*, p 683.)
10	2*	*As Bilaam looked*. This passage provides more text of Bilaam's curse-become-blessing from Numbers 24. The translation of "*mishkenotecha*" as "special place to pray" reflects the Rabbinic understanding of this verse. That understanding transforms the literal references to Israelite *mishkan* ("tabernacle') or *ohel* ("tent") into the contemporary synagogue study houses.
11	3	These are the obligations. Known as *Eilu Devarim*, is an elaboration on *Peah* 1 1 from *Shabbat 127a*. This is part of text study that is part of traditional *Birchot Hashachar*. This text is highlighted in the *FM* because of its suggested paradigm for Jewish moral development. *See* Chapter 3 above.
12	3*	*Study and prayer alone*. A homiletic interpretation of the developmental paradigm that is suggested by *Eilu Devarim*.
13	4	Once there was. A parable adapted to the High Holy Day motif of repentance. Prince regrets conduct, directly apologizes, and is forgiven. In the meantime, his clothes become tattered as he stands on his pride. Closing paragraph makes direct connection for listeners between the parable and Rosh Hashanah. The parable also invokes God as Ruler metaphor, and, in that sense, serves as introduction for *Melech Yoshev* on the next page. The regal metaphor is crucial to the theology inherent in High Holy Day liturgy. The child in this parable is most active in order to attract attention of children in congregation.
14	4*	*I beheld Adonai*. The image of God confirmed on the next page as a ruler sitting on a high and mighty throne is taken from Isaiah 6 1, which is reproduced here.
15	5	*O God, the Ruler*. This is only portion included from *Nishmat Kol Chai*, which is the traditional bridge between introductory blessings and *Shema and its Blessings*. In traditional rites, "*Hamelech hayoshev*" is recited on Shabbat and other festivals, but on the High Holy Days it is changed to "*Hamelech yoshev*." This is done to highlight God's "presence" on the throne of glory.

No.	Page	
16	5*	*All during the year*: This describes the reason for highlighting *Hamelech yoshev*. Interestingly, *Gates* does not make this alteration and no explanation for preserving the daily wording is given in *Understanding 2*. Perhaps, it was deemed too anthropomorphic. If that is the reason, that would seem to be even more reason to do it with children who relate to God, if at all, on a concrete basis.
17	5	Activity: Depending on the time available to (or required of) the service leader, here is an opportunity to do one of the stories or activities from Chapter 6 below.
18	5	Praised be the One: *Barechu* is based on Nehemiah 9:5 and cited in *Berachot* 7:3. This invocation traditionally introduces the rubric, Shema and Its Blessings.
19	5*	*Dear God, Why*: This letter represents a child's literal view of God calling to humanity. Its juxtaposition with the *Barechu* will be ironic for those parents in the congregation who grew up hearing the *Barechu* referred to as the "call to worship."
20	6	You are praised: This, called *yotzer or* or "Creator of light" because of its key word, is the first of two blessings that precede the *Shema* in the morning liturgy. This English setting is from Levy, *Wings*, p. 78. The language may be too complex for the youngest participants.
21	6*	*God said*: This passage identifies God directly with creation of light. It is highlighted here because of major theme identifying Rosh Hashanah with creation and re-creation.
22	6	*Hear, O Israel*: The *Shema* is traditionally comprised of three Torah passages Deuteronomy 6:4-9 and 11:13-21, and Numbers 15:37-41. The opening verse has a congregational response based on Psalm 72:19. This is the people's response when, on Yom Kippur, the High Priest would recite the actual name of God. (Mishnah, *Yoma* 4:1.) Its use dates to the second Temple. (*Tamid* 5:1.) Though its singularity has increased over the ages, its setting is as a daily Scripture reading -- evening and morning (as in "when you lie down and when you rise up"). Most Reform prayer books omit or abridge the second and third sections. *FM* uses the same Hebrew verses and a similar translation as used in *Gates*.

No.	*Page*	
23	7*	*Dear God, I know*: One theme of the *Shema* is teaching children. This letter reflects the challenge of using absolute or dogmatic language when talking with children about God. Despite each child's impulse to find a literal path to God, they wish to identify that path somewhat independently. This letter also draws attention to the significant role that modeling and dialogue play in teaching a child about God.
24	7	*We remember important times*: Rosh Hashanah is not merely a day for divine remembrance; Jews must remember as well. The traditional blessings surrounding the *Shema* emphasize the themes Creation, Revelation, and Redemption. The theme chosen here is Redemption. The English is not a translation of the traditional Hebrew, but a prayer suggested by it with the promise of future redemption dependent on a human-divine collaboration. The Hebrew is from Exodus 15.11,18.
25	7*	*Dear God, Tell the truth*: The promise of future redemption is linked to God's miraculous rescue of ancient Israel from bondage in Egypt. This letter validates real world doubt about such miracles without doubting their Source.
26	8*	*Dear God Who is Forever*: This letter confirms the present and Eternal nature of God, which is fundamental to the promise of future redemption.
27	9	*Some young children*: Psalm 51.17 traditionally introduces the next rubric of the liturgy, the *Tefillah* ("Prayer" that is the archetypal prayer). The English is not a translation of the traditional Hebrew, but an introduction to the *Tefillah* suggested by the Psalm's reference to "lips." This begins the chief component of the daily liturgy (which is recited publicly three times daily in traditional practice, while even the *Shema* is recited only twice). The *Tefillah* originated perhaps during the late Second Temple period but more likely in the first century after the Temple's destruction. Its structure was fixed under the authority of Rabban Gamaliel II (early second century). For daily liturgy, the *Tefillah* consists of 18 blessings in Reform practice and 19 in other rites. For Shabbat and festivals, only the introductory three and closing three blessings coincide with the daily composition. On those days the intermediate blessings are replaced by a single blessing particular to that day. The *Tefillah* is abridged here to shorten the anticipated total length of the service and highlight liturgical features peculiar to the High Holy Days.

No.	*Page*	
28	9*	<u>According to Jewish tradition</u> The *Tefillah* begins by invoking the memory (and, by inference, the merit) of foundational ancestry. Their merit was earned through a variety of "tests," particularly Abraham's. This elaborates on theme of testing to project the Jewish value of free will.
29	9*	<u>The Avot V'Emahot</u> This describes the High Holy Day addition of *Zochreinu* to the liturgy and reiterates the Rosh Hashanah theme of remembrance.
30	10	<u>Praised be the God</u> The first blessing of the *Tefillah* is traditionally known as the *Avot* because of its invocation of Judaism's ancestral patriarchs. (*Rosh Hashanah* 4:5.) Both the Hebrew and English have been emended here to expressly include ancestral matriarchs. The first English sentence translates the Hebrew. The balance is not a direct translation but is suggested by the Hebrew. It has been customary in Reform rites to emend the traditional "Redeemer" to "redemption." This was done in both Isaac Mayer Wise's *Minhag Amerika* (1866) and later editions of David Einhorn's *Olat Tamid* (1856-58), though there were otherwise many differences between those prayer books. That precedent is followed here in the Hebrew and sense of the English. The paragraph beginning "Remember us for a good life" is inserted only during the Ten Days of Repentance.
31	10*	[<u>Graphic of three books</u>] The "book of life" image is found in the Talmud. (*Rosh Hashanah* 16a.) There God is described as opening three record books on Rosh Hashanah -- one contains the names of the completely righteous, another the names of the completely evil, and the third the names of those in between. Divine judgment of those in-between is held over from Rosh Hashanah until Yom Kippur, to give one the opportunity to tip the balance in one's favor through *teshuvah*. This graphic represents those three record books.
32	10*	<u>Zochreinu has eleven</u> This homiletic instruction directs the reader's attention to each particular word of *Zochreinu*.
33	10*	<u>Dear God, Thank you</u> This letter represents a child's image of God as master of memory and record keeping. See no. 31.

No.	*Page*	
34	10	Adonai is forever mighty. The second blessing of the *Tefillah* is the *Gevurot* ("divine might"). The traditional text emphasizes God's physical power to act in history -- including the power to literally revive dead people. Since bodily resurrection is not accepted by Reform Judaism and God's direct intervention in history is something about which moderns are, at best, ambivalent, the focus here is on God's mighty moral and religious inspiration. Thus, the English elaborates on those themes as opposed to translating the standard Hebrew. The style, though not content, is suggested by a reading in *Wings*, p 90.
35	11	Let us declare. An abridged version of a famous liturgical poem known for its opening words, *U'netaneh Tokef*. See Chapter 2 above for a more thorough discussion of *U'netaneh Tokef*. As to content, traditionally it is strongly fatalistic, though its ultimate message is that each has the potential to change even a harsh divine decree. The fatalistic elements are deleted here because they are so literal (*e.g.*, "who shall perish by fire and who by water, who by sword and who by beast") as to risk becoming frightening distractions. The power of those distractions easily could overwhelm the ultimate message of free will to alter harsh decrees. In addition to abbreviations, the English is cast in a more didactic style suitable to the *FM* worshipper. The traditional questions about divine decrees affecting each individual have been recast in terms of a child's daily experience. The image of passing muster before God is in the original Hebrew and retained here. The final sentence is original and extends the traditional "Repentance, Prayer, and Righteous Acts," so to reinforce the importance and simplicity of this message that otherwise might be overshadowed by the length of this liturgical piece. As to placement, this poem traditionally comes before the *Kedusha* in the *Tefillah* of *Musaf*. But as North American Reform practice deletes *Musaf*, it is placed here in the morning *Tefillah*.
36	11*	U'netaneh Tokef. This gives background for the prayer and its setting in this liturgy. The quotation from I Kings 19 demonstrates the contrast between the externally perceived thundering Shofar and the internally perceived still, small voice -- as well as the resonating relationship from one to the other.
37	12*	[Graphic of arrow, girl praying, man holding child]. These three images depict Repentance, Prayer, and Righteous Acts in order to reinforce the liturgical message.

No.	*Page*	
38	12	We declare the specialness: This is the *Kedusha*, which is the third blessing of the *Tefillah* inspired by the angelic convocation imagined in Isaiah 6:3. This is an abbreviated version. English in *FM* periodically uses "specialness" in place of "holy" because children may not comprehend the meaning of "holy." Another set of traditional High Holy Day inserts to the third blessing of the *Tefillah* are comprised of three paragraphs beginning "*U'vechen*." They are omitted here due to length (and the fact that their themes are reiterated in the Shofar service). The last sentence represents a change from the daily liturgy in which God is praised as the "holy God." During the Ten Days, God is praised here as the "holy Ruler."
39	12*	*God is like a mirror*: This *midrashic* insight bridges a superficially sharp juxtaposition of the concepts of human capacity to overturn even a harsh decree (in *U'netaneh Tokef*) and a declaration of God's holiness.
40	13	In love and favor: This is the *Kiddushat Hayom*, the middle blessing for Shabbat and festivals when it replaces all of the *Tefillah*'s intermediate blessings. Here it is abridged and freely translated to emphasize variety of names by which Rosh Hashanah is called -- Day of Remembrance, Day of Sounding the Shofar, and Day of Judgment.

No.	*Page*	
41	13*	Rabbi Ishmael taught: *Kiddushat Hayom* thanks God for making Israel special through *mitzvot*. The precise Reform definition of *mitzvah* is elusive. The CCAR's *Centenary Perspective* from 1976 is the most recent official North American Reform pronouncement defining the Reform observance in terms that seem inherently inconsistent with the plain meaning of *mitzvah* as obligation or commandment. "Within each area of Jewish observance, Reform Jews are called upon to confront the claims of Jewish tradition, however *differently perceived*, and to exercise their *individual autonomy*, choosing and creating on the basis of commitment and knowledge." (CCAR, *Centenary Perspective reprinted in* Meyer, *Response*, p 393 (emphasis added).) Even the CCAR volume on *mitzvot*, *Gates of Mitzvah*, acknowledges that one inherent problem is that "a *mitzvah* -- commandment -- must derive from a *metzaveh* -- commander, but [even three contributors on the definition of *mitzvah*] define that *metzaveh* differently." A fourth contributor on the subject is characterized as a "naturalist" for whom the "*metzaveh* is 'the Spiritual Energy, Essence, Core, or Thrust of the universe, not a discrete Supernatural Being'" (Maslin, *Gates of Mitzvah*, p 98.) In that context, Rabbi Ishmael's characterization of all *mitzvot* as exhortations (or loving encouragements) may be attractive to a number of Reform Jews.
42	13	We give thanks: This conflates and abbreviates (for brevity) the first two blessings (*Avodah* and *Hoda-ah*) of the closing three benedictions in the *Tefillah*. Traditional references to restoration of the sacrificial cult have been omitted as in other Reform rites. The formulation here is both abbreviated and recast in terms more relevant to *FM* worshippers.
43	13*	*It is good to give*: This Psalm passage teaches the value of giving thanks and showing appreciation to God.
44	13*	*Dear God, It is good*: This letter opens with the same words -- "it is good" -- as Psalm 92:2, which supports *Hoda-ah*. This letter casts those thanks in a child's mind for something superficially simple, yet profound.

No.	*Page*	
45	14	Grant us peace. This represents a sharply abridged *Birkat Shalom*, which closes the *Tefillah*. Traditionally, this blessing is known as the *Birkat Kohanim* because of the priestly benediction of the congregation offered at this time. But Reform's elimination of traditional Judaism's liturgical caste system led to eliminating the priestly benediction here. Instead, the benediction's final blessing -- *shalom* -- becomes the centerpiece here. *Sim Shalom* can be sung to a variety of melodies to suit the moods the service leader wishes to capture as the congregation finishes the *Tefillah*.
46	14	*The Tefillah gives*: Private expression of personal petitions has always been permitted, even encouraged, at the end of *Tefillah*. According to Elbogen, "much freedom was allowed for individual prayer at this point, and generous space was allotted for expansion." (Elbogen, *Jewish Liturgy*, p. 54.) A meditation of Mar ben Ravina traditionally is used here because the Talmud reports that he used it to finish his *Tefillah* (*Berachot* 17a.) Since this was not considered to be an obligatory prayer it was treated with great freedom. The meditation here anticipates the thoughts of children using *FM*.
47	14*	*A person is lost*. Rabbi Chaim of Zans would tell this story in preparing his congregation for the High Holy Days. (Buber, *Later Masters*, p. 213.) It acknowledges the burden placed on an individual Jew during this season. But it also encourages the individual to seek the assistance of others. All Israel is responsible for one another.
48	14	May the One. This traditionally forms the conclusion of the meditation that comes at the end of *Tefillah*. It is the paired bookend with "Adonai, Open my lips," and is based on Job 25:2. Though *Understanding 2* claims that both the Hebrew and English have been universalized, only the English has been expanded to include "and to all humanity." (Compare *Understanding 2*', p. 174, n. 78 with *Gates*, p. 39.) Here neither the Hebrew or English have been emended.
49	15	Torah is part. This introduces the service for reading Torah. It explains the importance of Torah reading to liturgy. Rabbi Abraham Isaac Kook expressed the image of Torah moving from above to below to balance prayers that move from below to above.

No.	*Page*	
50	15	<u>*Avinu Malkeinu*</u>. *Avinu Malkeinu* is based on a more brief prayer of Rabbi Akiba (late first-early second century, Palestine), recorded in the Talmud (*Taanit* 25b). The setting for Rabbi Akiba's version was a period of drought during which Rabbi Eliezer went before the congregation reciting twenty-four prayers. But his prayers were not answered with rainfall. Then Rabbi Akiba came forward saying the two verses that open and close the traditional and most contemporary versions of *Avinu Malkeinu*. Akiba said, "*Avinu Malkeinu*, we have sinned before You. *Avinu Malkeinu*, be gracious to us and answer us, for we are lacking in good works; act charitably and graciously with us, and save us." Akiba's prayer was answered immediately with rain. See Chapter 2 for a more complete description of *Avinu Malkeinu*. The version here follows the Reform practice of reciting fewer than 44 verses (which is done in some rites). *Gate* uses 12 verses. *Gates* uses nine. Nine are selected here due to their perceived efficacy for use with children in family settings. There is a Baal Shem Tov story that the service leader may wish to tell by way of introduction to *Avinu Malkeinu*. A disciple asked the Baal Shem, "Why is it that one who clings to God and knows God is close, sometimes experiences a sense of remoteness from God?" The Baal Shem explained, "When a parent sets out to teach a child to walk, the parent stands in front of the child holding out an adult arm on either side of the child, so the child cannot fall. Then the child goes toward the parent between the parent's hands. But the moment the child comes close to the parent, the parent moves away a little by little and spreads those adult arms further from the child. The parent keeps moving further away taking back those adult arms. The parent does this over and over so the child can learn to walk. (Buber, *Early Masters*, p.65.)
51	15	<u>Avinu Malkeinu *is based*</u>. This describes the background for *Avinu Malkeinu*.
52	16	<u>Praise the One</u>. This traditional declaration begins a series of readings that accompany taking the Torah out of the ark. The rehearsal of God's so-called "13 attributes" traditionally precedes this. Those attributes are included in the *FM* service for Yom Kippur morning. They are omitted here in the interest of brevity.

No.	*Page*	
53	16	The world stands. This verse from *Avot* 1.2 was introduced into the North American Torah service by *Gates of Prayer*. Its setting here is to be sung during *hakafah*. The words and melody are easy to lead and follow (or easy to *li-li* for those unable to learn the words). It can be repeated a number of times to accommodate the length of the *hakafah*.
54	16*	*According to the Rabbis*. This explains the selection of an alternate text -- Genesis 1 in place of Genesis 22 -- for *FM*, which selection is consistent with one of the alternatives proposed by *Gates*. (The same alternate selection is made by Judith Abrams' *Rosh Hashanah A Family Service* geared to families with younger children.)
55	16	This is the Torah. This combination of Deuteronomy 4:44 and Numbers 4:37 traditionally is used in Ashkenazi rites when the Torah is lifted up after the reading. The English here follows *Gates*, which softens the affirmation of direct, divine revelation of Torah to Moses.
56	17	Story & Activity. Depending on the time available to (or required of) the service leader, here is an opportunity to do one of the stories or activities from chapter 6 below. It is suggested that stories in the form of a parable or with clear themes related to the High Holy Days be used. Anthologies of such stories include: Agnon, *Days of Awe*; Bialik, *Book of Legends*; Elkins, *Moments of Transcendence*; Gellman, *Does God Have a Big Toe?*; Kimmel, *Days of Awe*; Labovitz, *A Touch of Heaven*; Labovitz, *Time for My Soul*; Rierner, *The World of the High Holy Days*; Schram, *Chosen Tales*; Schram, *Jewish Stories One Generation Tells Another*; Schwartz, *Gabriel's Palace*; and Schwartz, *The Diamond Tree*, as well as Goodman's *Rosh Hashanah Anthology* and *Yom Kippur Anthology*.

No.	*Page*	
57	17	The sounds of the Shofar alert us. This Shofar sounding is meant to be instructional as well as inspirational, consistent with the attention span of children using the *FM*. At one time, the Shofar was sounded at the morning service. Mishnah 4:5 suggests it was moved from the morning service to *Musaf*. Tradition has kept it at *Musaf* and included an additional (though briefer) blowing in the morning. The custom in Reform communities is to combine both - that is, the *Tekiot Me'yushav* ("sounding while congregation is seated"), traditionally a feature at the end of the Torah service in the morning, and *Tekiot Me'umad* ("sounding while congregation is standing"), traditionally a feature of the *Musaf* service. The combined Shofar sounding is placed here, after the Torah and *Haftarah* readings, but before returning the Torah to the ark (the traditional place of *Tekiot Me'yushav*). As noted above in Chapter 2, contemporary English-speaking Reform has eliminated *Musaf* from its liturgy. *Tekiot Me'yushav* is characterized by the two blessings that precede sounding the Shofar, while *Tekiot Me'umad* is characterized by the Scripture-rich *Malchuyot*, *Zichronot*, and *Shofarot* segments. For a more complete description of the traditional and Reform Shofar services, see Chapter 2 above. Rabbi Berechiah suggests that the Shofar is heard not only by human ears, but also by divine ears. (*Vayikra Rabbah* 29:6.) This image of dual listening and a desire to introduce the Shofar with material appropriate to children prompted composition of the first two paragraphs here.
58	17*	*According to Sa'adiah*. This is Sa'adiah Gaon's list of ten purposes fulfilled by the Shofar on Rosh Hashanah. (Agnon, *Days*, pp. 72-74.)
59	17	*The voice of the Shofar calls . . . Awake*. This is Maimonides' description of the significance of the Shofar for this season (Maimonides, *Hilchot Teshuvah*, 3:4.) This is used as part of introductory material for the Shofar service in many prayerbooks.
60	18	Praised are You. These are the two statutory blessings that accompany the Shofar sounding. The obligation to use the first blessing is mentioned in *Pesachim* 7b, but the text does not become set until the late Geonic period. The second blessing is the *Shehechianu* also mentioned in *Pesachim* 7b. It is traditionally recited at the start of festivals and to mark other happy events or experiential "firsts."

No.	*Page*	
61	18	We pray for the day . . . will rule. This is a greatly abbreviated version of *Malchuyot*. Due to the length of traditional *Malchuyot*, *Zichronot*, and *Shofarot*, an abbreviated version is presented here. In lieu of the traditional liturgy elaborating on the theme of *Malchuyot* (God's sovereignty), *FM* presents an original statement of the theme. Instead of ten scriptural verses reinforcing each theme, *FM* presents just one. Since it is traditional that the last verse for each theme be taken from Torah, that also is done here. The Torah verse for *Malchuyot* is Deuteronomy 6:4. The Shofar calls designated at the end of this abbreviated *Malchuyot* follow the prescribed order recorded by Rabbi Abahu 1,700 years ago: "Following *Malchuyot* we sound *tekiah, shevarim, teruah,* and *tekiah*." (*Rosh Hashanah* 55a.) Though the Shofar sounding during the morning service is called *Tekiot Me'yushav*, it is customary to stand whenever the Shofar is sounded on the High Holy Days.
62	18*	*There is almost a magical*. The Rabbis homiletically link the number ten with Rosh Hashanah. There are 10: (a) scriptural verses for each of *Malchuyot, Zichronot,* and *Shofarot*, (b) praises that David expresses in Psalm 150; (c) commandments, which are announced with the thunder of Shofar blasts, and (d) expressions by which the world is created in Genesis 1. (*Rosh Hashanah* 32a.) Since it is not possible to provide ten verses for each of *Malchuyot, Zichronot,* and *Shofarot* in *FM*'s abbreviated liturgy, the number 10 is highlighted by this reference to these coincidences. Some children are fascinated with counting and numbers.
63	19	We pray for the day . . . will be remembered. In lieu of the traditional liturgy elaborating on the theme of *Zichronot* (God's remembrance), *FM* presents an original statement of the theme. Instead of ten scriptural verses reinforcing each theme, *FM* presents just one: The Torah verse for *Zichronot* is Leviticus 26:45. The Shofar calls designated at the end of this abbreviated *Zichronot* follow the prescribed order recorded by Rabbi Abahu 1,700 years ago: "Following *Zichronot* we sound *tekiah, shevarim,* and *tekiah*." (*Rosh Hashanah* 55a.)

No.	*Page*	
64	19	We pray for the day . . . will sound the Shofar. In lieu of the traditional liturgy elaborating on the theme of *Shofarot* (God's redemption), *FM* presents an original statement on the theme. Instead of ten scriptural verses reinforcing each theme, *FM* presents just one. The Torah verse for *Shofarot* is Numbers 10:10. The Shofar calls designated at the end of this abbreviated *Shofarot* follow the prescribed order recorded by Rabbi Abahu 1,700 years ago: "Following *Shofarot* sound *tekiah, teruah,* and *tekiah*." (*Rosh Hashanah* 55a.) Although, *FM* concludes with a final *tekiah gedolah*.
65	19*	*The Rabbis imagined*. Rabbi Berechiah imagined that upon hearing the Shofar, God would be stirred to get up from the Throne of Justice and shift to the Throne of Mercy. (*Vayikra Rabbah* 29:6.)
66	19	Adonai, at times. This original composition identifies the intimacy cloaked in mystery that Jews experience with Torah with the intimacy cloaked in mystery that Jews experience relating to God. This introduces returning the Torah to the ark, and serves as a bridge to the conclusion of the service with *Aleinu*.
67	20	It is a tree of life. Proverbs 3:18 and Lamentations 5:21 are two of the traditional verses recited when returning the Torah to the ark.
68	20	Let us now praise. This prayer is called by its first word "*Aleinu*" ("it is our duty"). The traditional Scriptural quotations in it are from Isaiah 51:13, Deuteronomy 4:39, Exodus 15:18, Zechariah 14:9. Though traditionally attributed to Rav, according to Petuchowski, it may be more accurate to consider Rav as the final editor who was working with much older materials. The original setting for *Aleinu* was an introduction to *Malchuyot*. (Petuchowski, "Malchuyot," p.6.) It later it became a concluding prayer for all services throughout the year. For a more complete discussion of *Aleinu* see Chapter 2 above. The English is a blend of strict translation and expression of themes implicit, at best, in the Hebrew text.
69	20*	*Dear God, I like the Aleinu*. It is common for children to identify with those prayers in which they believe their name is mentioned. Elaina voices this.
70	21*	*Dear God, I believe*. This letter affirms the power in God's invisibility.

No.	Page	
71	21*	Dear God, My Name is Dave. The *Vnemar* segment of *Aleinu* is intended to affirm the vision of a Messianic Age introduced in "May the time ". This letter does the same.
72	21	Whenever Jews come together. This introduction to the *Kaddish* invites participants to call out the names of any person whose life and memory has contributed to their lives. It is important that the service leader invite verbally, facially, and with gestures. The service leader might find it helpful, for example, to pass his or hand before the congregation in a sweeping motion to signal that people sitting opposite the hand are invited to call out a name.
73	21a	Dear God, My grandfather. Children tend to imagine that their deceased relatives are under God's direct care (and, in this case, feeding).
74	22	Kaddish. The name *Kaddish* is Aramaic for "holy". This version is the *Kaddish Yatom* ("orphan's *Kaddish*"). It is believed to date from early Rabbinic times. There are allusions to it in the Talmud (*e.g.*, *Berachot* 3a). It is originally thought to have been associated with the House of Study, rather than the synagogue, as a means of closing the public exposition of Torah. As it came to be associated with deceased teachers, it became a full part of the service and was transformed into a prayer for all the dead.
75	24	We come here. See No.2 above, from which this is adapted for Yom Kippur.
76	24	We are depending. See No 3 above, from which this is adapted for Yom Kippur by using the Yom Kippur greeting of "*g'mar chatimah tovah*" ("May you be sealed for a good year").
77	24	A Melody Without Words. See No 4 above.
78	24*	*When my life*. From Buber, *Early Masters*, p 251.
79	24*	*Rabbi Baruch's grandson*. From Buber, *Early Masters*, p 97.
80	25	Our ancestors had. See No.8 above, from which this is abbreviated in order to introduce another prayer from *Birchot Hashachar*.

No.	*Page*	
81	25	When I awoke. This is on theme of *Elohai Nishamah* ("my God, the soul"), which expresses gratitude for having renewed vitality each day. The introductory paragraphs are interpretations on that theme. The final two paragraphs translate a portion of the traditional blessing and modify both the Hebrew and English formula blessing so as to omit invocation of God's power to revive the dead.
82	25*	For many Jews. Judaism often identifies light with the soul. This homily connects the light of the soul with candles used by many Jews to commemorate Yom Kippur.
83	26	These are the obligations. See No. 11 above.
84	26*	The listing of these ten. This homiletically connects the ten obligations in *Eilu Devarim* with the Ten Commandments.
85	27	Once there was a person. This is an adaptation of a folktale. It highlights the power of careless words to hurt and one's inability to contain the pain of hurtful conduct. The closing paragraph applies the story to Yom Kippur.
86	27*	*Dear God, Come on back.* This letter delightfully invites God to come back. God's movement toward humanity is promised as part of the High Holy Days.
87	27*	*Dear God, What happens if.* This letter reflects a child's sincere confusion about repentance.
88	27*	*Dear God, Things are good.* This letter invites a family suffering separation to identify with the service in a hopeful way.
89	28	*O God, the Ruler.* See No. 16 above.
90	28*	*For the High Holy Days.* This explains the significance of *Hamelech yoshev* to the congregation, so that its intense meaning is clear.
91	28*	*The nature of the ends.* This is from Luzzatto's treatise on ethical living, *Mesillat Yesharim*, p. 34.
92	29	*You are praised.* See No. 20 above.

No.	*Page*	
93	29*	*I am Adonai*. This verse from Isaiah is incorporated into the traditional *Yotzer*. Though when incorporated into liturgy, Isaiah's reference to God as "Creator of evil," is euphemized to "Creator of all things." (*See Berachot* 11b).
94	29	*Hear O Israel*. See No. 22 above.
94	30*	*Dear God, I love you more*. This letter lovingly validates humanity's inability to fully comprehend God.
95	30*	*Dear God, I know that you*. This letter describes the daily routine of "thinking about God" through conversation.
96	31	We remember important times. See No. 24 above.
97	31*	*Dear God, I feel it is great*. This letter characterizes a particularist view about God's action in history to aid the Jewish people. It also relates to the theme of the *G'ulah* benediction.
98	32	Some young children. See No. 27 above.
99	32*	The Tefillah. This explains the basic outline of this major rubric.
100	32*	*The Avot v'Emahot*. See No. 29 above.
101	33	*Adonai is forever*. See No. 34 above.
102	33*	*Zochreinu has eleven Hebrew words*. See No. 32 above.
103	33*	*Dear God, thank you*. See No. 33 above.
104	34	*Let us declare*. See No. 35 above.
105	34*	U'netaneh Tokef. See No. 35 above.
106	35*	*In Hebrew*. This homiletic suggestion of reading backward the sentences about God is from Harold Kushner, *How Good Do I Have to Be*.
107	35	We declare the specialness. See No. 38 above.
108	36	*We give thanks*. See No. 42 above.

No.	Page	
109	36*	*Return O Israel*. This parable is from *Pesikta Rabbati*.
110	36*	*Dear God, Thank you*. This letter illustrates the nexus between divinely inspired law and ethical conduct.
111	37	Grant us peace. See No 45 above.
112	37	The *Tefillah* gives voice. See No 46 above.
113	37	May the One. See No 48 above.
114	37*	*The Prophet Hosea*. This is adapted from *Pesikta de-Rav Kahana* 24.17 and extends the path metaphor for active Jewish life.
115	38	We confess. In the same way that the Shofar sounding is the center of gravity for Rosh Hashanah, the *Viddui* ("confession") is for Yom Kippur. Brief explanatory notes about the *Viddui* are included in the marginal notes. For purposes of brevity with children using the *FM*, the two parts of the *Viddui* have been significantly abridged here. The acrostic style is omitted for the same reason, though the two-part division between *Ashamnu* and *Al Chet* have been preserved. For a more complete discussion of *Viddui*, see Chapter 2 above.
116	38*	*Admitting mistakes*. This briefly gives some background about the confession and introduces the practice of pounding one's fist against one's heart.
117	39*	*A rabbi once*. This is Dov Elkins' interpretation of the beating of one's heart.
118	39*	*Both of these confessions*. This describes the reasons for voicing confessions in the plural.
119	40*	*God help me*. Rabbi Raskas seeks God's partnership in overcoming his transgressions. (Silver, *Quotable American Rabbis*, p.127.)
120	40*	*You might want to think*. This invites service participants to consider obstacles that impair or inhibit their working out.
121	41	Torah is part. See No.49 above.

No.	*Page*	
122	41	Adonai, Adonai God. Taken from Exodus 34:6 *et seq.*, this list is known as the "Thirteen Attributes of God." This a traditional passage and its use here is well-settled. Actually, the Rabbis historically have emended the scriptural verse because it ends saying "yet God will not fully pardon," which is not the type of sentiment to be made public on Yom Kippur. The last two words are reversed to convert the adverse meaning into something more palatable.
123	41	*Avinu Malkeinu*. See No. 50 above.
124	41*	*Adonai, Adonai*. Though traditional liturgy would have used *Adonai, Adonai God* for the Torah Service on Rosh Hashanah and *FM* does not, this explanation may be helpful.
125	41*	Avinu Malkeinu *is based*. See No. 57 above.
126	42*	*The Torah passage*. This explains the alternate Torah selection for Reform practice. The Reform selection highlights the power of personal choice -- free will -- for conduct, and of learning to inform that conduct. For a compete discussion see Chapter 2 above.
127	43	This is the Torah. See No. 55 above.
128	43	Story & Activity. See No. 56 above.
129	43	Adonai, at times. See No. 66 above.
130	44	It is a tree. See No. 67 above.
131	44	Let us now praise. See No. 68 above.
132	44*	*It is customary*. Traditional practice would be to end the service on Yom Kippur morning upon returning the Torah to the ark. But to the extent that significant numbers of participants in the service using *FM* likely will not return to synagogue for *Neilah*, it is important to offer them a sense of closure. Such a liberal policy is modeled on the ancient Rabbis. The Rabbis kept the time of sounding the Shofar at *Musaf* even long after the reason for moving the sounding from the morning service to *Musaf* had disappeared. One proof-text cited in support of this is Proverbs 14:28 ("In the multitude of people is the ruler's glory") (*Rosh Hashanah* 32b.)

No.	*Page*	
133	44*	*Dear God, Was the sky* This letter emphasizes God's role in "spreading out the heavens," though God did not use a blue crayon
134	45	Kaddish See No 74 above
135	45*	*Dear God* These letters are the same as used in *FM* on Rosh Hashanah See Nos 71, 73 above
136	46	*Tekiat Gedolah* The final sound that should linger in the ears of worshippers is the sound of the Shofar
137	46*	*It is the custom* This is a customary, Sephardic farewell at the end of Yom Kippur Again, to the extent that many attending a service using the *FM* may not return to the synagogue, this phrase is a pleasant word with which to send people on their way

6. *Stories and Activities for Use with the Family Machzor*

The following stories and activities are suggested for use with the *Family Machzor*. They highlight either a general theme of Jewish liturgy or a particular theme of the High Holy Days. Both services in the *Family Machzor* propose two places for inserting a story or activity not included in the *Family Machzor* text itself -- in addition to the thematic story included in both services before the *Shema and Its Blessings*.

In terms of telling stories and facilitating activities, the suggested stories and activities can be told or facilitated by a single leader -- though other leaders can be included as well. For example, each of these stories can be embellished by having service participants dramatize the roles of each character. For that type of dramatic storytelling, the leader could effectively utilize simple costume accessories and props to help characters portray their part. Hats, vests, fake beards, canes, and scarves are easy and effective for this purpose. Participants can either pantomime their character's role as the leader tells the story or the leader can whisper key lines to the character as the story unfolds. Stories can also be given in advance to a couple of families or a group of participants to act out during the service. The activities require a minimum of materials and are suitable for use in a sanctuary or chapel space -- that is, no elaborate or messy materials.

The *Family Machzor* is intended for use with families -- that is, not only for older children alone but also joined by parents, grandparents, and other adults. As a result, though each story or activity could be effective working with older children alone, the

activities in particular will be enriched through participation by adults joining their children. Similarly, though the activities are targeted to older children, adolescent siblings and adults can be encouraged to participate. The developmental range of older children is generally broad and the activities are suggested with that in mind. On the other hand, if the leader is familiar with the particular developmental distribution of the group with which he or she will be working, then the activities could be adjusted accordingly.

Rosh Hashanah Activity: Doing More *Mitzvot* During the New Year

Purpose: - Participants will be able to describe the liberal Jewish view of *mitzvot*
- Participants will be able to pledge themselves to adding more *mitzvot* in their lives during the coming year.

Materials: - Activity sheet below with pencils or pens

Pick A New *Mitzvah* As If the World Depended on You

The things Jews do to distinguish themselves are called מצוות/*mitzvot*, which is translated as "commandments" or "strong encouragements." Jews should learn about all of the *mitzvot* and see each as having potential to enrich our Jewish lives. Sometimes we experiment with *mitzvot*, sometimes our parents ask us to stick to certain *mitzvot*, and sometimes we decide that a particular *mitzvah* is not meaningful for us.

Rabbi Simlai once taught that there are 613 *mitzvot* in the Torah. He said there were 365 negative *mitzvot* ("You shall not") corresponding to the number of days in year, and 248 positive *mitzvot* corresponding to the number of the bones (the rabbis once thought there were) in a person's body. Then, according to legend, King David came and reduced the number of *mitzvot* to 11. The prophet Isaiah came and reduced them to six. Walk righteously, speak uprightly, despise oppressive gains, stop listening to stories that hurt others, turn down bribes, and avoid looking too closely at evil. The prophet Micah reduced them to three. "Act justly, love mercy, and walk humbly with your God" (Micah 6:8). Amos reduced them all to "Seek Me and live" (Amos 5:40). Rabbi Akiva taught "The great principle of Torah is expressed in the *mitzvah* 'Love your neighbor as you love yourself. I am *Adonai* (Leviticus 19:18).'" (*Makkot* 23b-24a)

Rabbi Isaac Aboav taught, "Happy is the person who performs one *mitzvah*, because that person leans toward goodness. Woe to the person who breaks one *mitzvah*, because that person leans toward evil. When a person thinks of this balance, that person will be eager to perform one *mitzvah* and careful not to break one *mitzvah*. One also should think of all humanity as equally balanced, with the entire world dependent on each individual. That way, by your own doing of a *mitzvah* or not, you can cause the entire world to fall over."[1]

- How many *mitzvot* do you think each Jew must be obligated to follow? Which ones?

- What *mitzvot* do you plan to try this year that are new for you?

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[1] Aboav, *Menorat*, pp 58-59.

Rosh Hashanah Activity: *Tashlich*

Purpose
- Participants will be able to recognize and explain elements of *Tashlich*
- Participants will be able to experience and participate in *Tashlich*

Materials
- *Tashlich* handout attached
- Scraps of old bread or crackers
- Stream, lake, or other body of water, preferred

Tashlich/תשליך

A Woman And Her Egg

Once there was a poor woman who had many children. Her children were always begging for food because she had none to give them. Until one day, she found an egg.

She gathered her children and shouted with joy, "Children, children, we have nothing to worry about any more, I've found an egg. And being a prudent woman, I won't eat the egg, but rather will ask our neighbor for permission to set the egg under her hen until a chick has hatched. For I am a prudent woman! And we won't eat the chick, but rather will set her on eggs, and the eggs will hatch into many chicks. And those chicks will grow to hatch many eggs. Since I am a prudent woman, we won't eat the chickens nor the eggs, but rather sell them and buy ourselves a heifer. And we won't eat the heifer, but rather raise it to a cow -- not eating it until it calves. And even then we won't eat it and we will all have many cows and calves. For I am a prudent woman! And I'll sell the cows and the calves to buy a field. Then we'll have fields, and cows and calves, and we won't need anything from others!" But the woman was so excited telling all this to her children that the egg slipped out of her hands and broke.

Rabbi Chaim of Zans [19th century] explained that we are often like that woman. When the Days of Awe arrive, every person resolves to do Teshuvah, thinking in her heart, "I'll do this" or "I'll do that." But then the days slip by in mere deliberation, and thought does not lead to action. We end up missing a marvelous opportunity.

Retold in S.Y. Agnon, *Days of Awe* pp.22-23

♪ Hava Nashirah/♪ הבה נשירה

Havah nashirah shir halleluya — הבה נשירה שיר הללויה

Come, let us sing a song of praise

Three Tashlich Stories

In the Galician village of Bolehov, people would march to the river in a procession for Tashlich, carrying lighted candles. By the time they had recited a long list of psalms and penitential prayers, the setting sun's last rays intermingled with the light of their candles. Then they ignited small bundles of straw with their candles and floated these "boats" of burning straw on the water. When darkness fell, they were treated to the spectacle of fire and water on the river, bringing them joy and exaltation. For they believed that they were now purged of all their sins -- that the fires had consumed them and that the water had swept them away.

Retold in P. Goodman, *The Rosh HaShanah Anthology*, 300

The 19th century Jewish traveler Israel ben Joseph Benjamin reported a very strange custom he saw among the Jews of Kurdistan. On Rosh HaShanah all of them went to the river flowing at the foot of the mountain and said Tashlich. Then they jumped into the water and swam among the waves like the fish of the sea. Instead of only shaking out the corners or pockets of their clothes on the bank of the river, as is the custom among the Jews of Europe. When he asked them the reason for their strange custom, they answered that by this action they would be totally cleansed of all their sins, for the waters of the river would cleanse them of all the sins they committed during the previous year.

Retold in P. Goodman, *The Rosh HaShanah Anthology*, p.301

My family and I will drive to the beach to perform the ancient ritual of Tashlich. We will walk across the sand to the water's edge and cast what my daughter Mira calls our "bad feelings" into the surf. Like so many Jews before us, we will gather at the water's edge and empty our pockets. We will cast out the crumbs of last year's deeds, the memories of wounds sustained and inflicted, the remnants of conversations that hurt instead of healed. Standing on the shore of the ocean, we will repeat some ancient words and add some of our own, grateful to the Source of Life who enables us to distinguish between what must be cast off and what must be cherished and preserved. On this day of remembering, we shall remember. On this day of judgment, we shall seek to be bringers of justice. On this day of listening, we will try very hard to listen to the still, small voice that inspires us toward acts of loving-kindness. And through such acts each of us can save the world.

From "Rosh HaShanah 1987" by Sue Levi Elwell, in *Four Centuries of Jewish Women's Spirituality*, p 273

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You might consider these traditional Tashlich readings as you reflect on what you wish to cast off

Who is a God like You,
Forgiving iniquity
And remitting transgression.
Who has not maintained wrath forever
Against the remnant of the people Israel,
Because God loves graciousness!
God will take us back in love;
God will cover up our iniquities.
You will cast off תשליך all our sins
Into the depths of the sea.
You will keep faith with Jacob,
Loyalty to Abraham,
As you promised an oath to our ancestors in days gone by.
Micah 7:18-20

Out of the depths I call to You, O Adonai;
O Adonai, listen to my cry,
let Your ears be attentive
to my plea for mercy.
If you keep account of sins, O Adonai,
Adonai, who will survive?
Yours is the power to forgive
so that You may be held in awe.
Psalm 130:1-4

In distress I called on Adonai.
Adonai answered me and brought me relief.
Adonai is on my side.
I have no fear;
what can people do to me?
With Adonai on my side as my helper,
I will see the downfall of my foes.
It is better to take refuge in Adonai
than to trust in mortals.
It is better to take refuge in Adonai
than to trust in those who are great.
Psalm 118:5-9

❦ ❦

♪ Hashiveinu/השיבנו ♪

Hashiveinu (2x) Adonai eilecha [insert Hebrew]
Venashuvah (2x)
Chadesh (2x) yameinu k'kedem

Cause us to return to You, Adonai, and we will be returned. Renew our days as of old.

Rosh Hashanah Activity: The Six Things That Preceded Creation of the World

Purpose
- Participants will be able to summarize the Rabbinic approach to Torah and one aspect of the Rabbinic view of Judaism's fundamental elements
- Participants will be able to identify Rosh Hashanah with Creation
- Participants will be able to distinguish the most important aspects of their Jewish lives and ways in which they can broaden those aspects during the new year

Materials
- Star sheet below
- Pen or pencil for each participant
- Blank envelope for each participant to self-address
- Set induction props: Torah, family pictures, Israeli flag, *tzedakah box*, Shofar, Tallit

Teach *midrash* explaining the six things which preceded the creation of the world. In other words, the six things that are so fundamental or foundational in the world that they existed before the world itself was created.[2] Begin with brief introduction to concept of "*midrash*." For example, "How many of you have ever read something from Torah and not understood it?" [Ask for and give examples.] "Yeah, well the rabbis who were living 1500 years ago felt the same way about parts of Torah and wrote stories and sermons to try to explain those things. These are *midrashim*."

Then continuing to teach the *midrash*, for example, "This *midrash* teaches that there were six things that are so fundamental to the universe that they existed before the world was created. After all, the story of Genesis begins right away with Creation itself, and tells us nothing about what came before Creation. The Rabbis wrote a *midrash* as they imagined what could have been in existence then. In other words, if there were something in existence then, what would it be." These are (under a updated, liberal reading of the *midrash*):

(1) Torah -- Jewish learning and study;
(2) Ancestors -- the merit of and lessons to be learned from our ancestors;
(3) Israel -- the land and the people;
(4) Messianic Age -- that time to come when the world's troubles will be repaired and all peoples of the world will live in harmony and Shalom;
(5) Teshuvah -- a return to faith in God or a return to best nature that is in each of us for ethical conduct;
(6) Temple -- synagogue and worship.

The *midrash* teaches that some of these (*e.g.*, Torah) God actually made before the world was created and others (*e.g.*, Israel) were conceived by God before Creation. Each of the six will be represented by an object that the facilitator(s) will place before the participants: (1) Torah, (2) Ancestors represented by family pictures, (3) Israel represented by Israeli flag,

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[2] Adaptation of *Bereshit Rabbah* 1:4 from Reform Jewish perspective.

(4) Messianic Age represented by *Tzedakah* box; (5) *Teshuvah* represented by Shofar; and (6) Temple represented by a *tallit*

Each participant is asked to identify the three things that are most important or central to their Judaism and write these on the top of the diagram. These can be abstract ideas, or relationships with particular people, or places that make them feel particularly Jewish, or a combination of any of these. In other words, what three things define them as a Jew. Then, participants are divided into groups of six to discuss and compare their lists.

Each participant is asked to identify the three concrete steps that each can do at home to enrich the three things that are most important to their Judaism. Time permitting, participants will discuss and compare this second list.

Each participant will be given an envelope to self-address. The lists are put in the envelope and returned to the facilitator. The envelopes can be sealed. These envelopes together with a special letter will be mailed to each participant around Chanukah (the festival of re-dedication) as a reminder of each participant's New Year commitment to concrete action.

Follow-up. Returning lists to each participant with cover letter.

[Letter to Accompany Star Lists]

Chanukah 57___ ___חנוכה תש

Dear Rosh Hashanah Family Service participant,

Happy Chanukah / חג חנוכה שמח. It is hard to believe that it was just a short time ago that we gathered for the Rosh Hashanah Family Service. You may remember that, as part of that program, we talked about our Jewish identities and what we might do this year to enrich ourselves Jewishly.

Just as the Festival of Chanukah represents the rededication of the Temple in Jerusalem, we would like to take the opportunity this Chanukah to remind you of the commitments you made to enrich your Jewish life a few months ago. As promised, enclosed are the two lists that you wrote and addressed to yourself. Look at them now as a reminder of goals you set for yourself.

Just as the Maccabees reclaimed and rededicated the Temple, this season gives us a unique chance to rededicate ourselves to enriching our Jewish lives and strengthening our community relationships. It also heightens our awareness of the power to make choices and the power we have to improve the world through those choices. This is reflected in a poem by two contemporary Jewish writers.

The Eternal Light

A candle is a small thing.

But one candle can light another.
And see how its own light increases, as a candle gives its flame to the other.

You are such a light.

Light is the power to dispel darkness.

You have this power to move back the darkness in yourself and in others --
to do so with the birth of light created when one mind illuminates another,
when one heart kindles another,
when one person strengthens another.

We cannot hope --
either as individuals or nations --
to reach our highest capabilities
until we help those around us reach theirs.

To be strong the strong must serve.

"These lights we now kindle . . ."

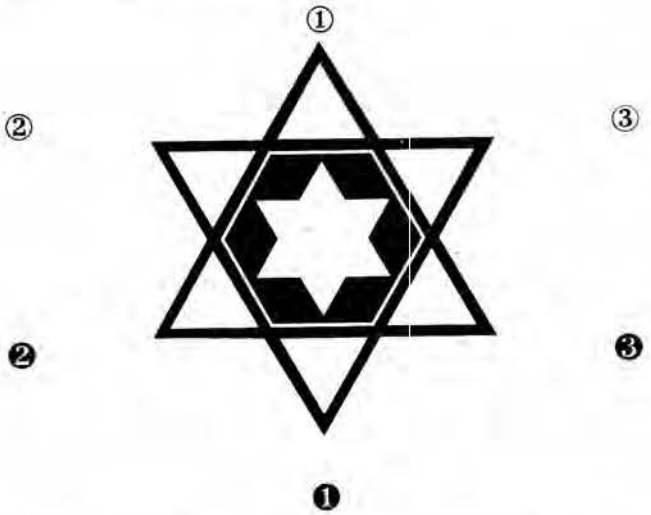
Those words accompany the lighting of Chanukah candles in the home,
and in the heart,
to commemorate the eternal bridge of light which reaches from creation itself to the radiant spirit of free people.

Moshe Davis and Victor Ratner

May you be warmed by the light of others and find inspiration in your own light during this Festival of Chanukah.

The *midrash* about the six things that might have existed before God's Creation teaches us what some Rabbis (who lived a long time ago) called the most important parts of Judaism. To them, these six things were not just ideas but ideals that Jews made part of their lives. What are some of those things for you? What can you do during the New Year to make each of them a bigger part of your life?

3 Most Important Things To Me About Being Jewish



3 Ways I Can Make These A Bigger Part of My Life

Rosh Hashanah Activity: Pledge to Five Hardships for Yom Kippur

Purpose: - Participants will be able to relate the number five to the hardships historically associated with Yom Kippur. (Because of children participants, the prohibition on sexual relations is not expressly mentioned)
- Participants will pledge to endure five hardships during the coming Yom Kippur

Materials: - Activity Sheet below for each participant
- Pencils or pens

Five ⑤ Hardships for Yom Kippur

Of old, we subject ourselves to five ⑤ hardships on Yom Kippur. These five ⑤ hardships upset the routine activity in our life and force us to consider important things beyond the needs of our bodies.

Five ⑤ things are forbidden for adults on Yom Kippur, include eating and drinking, washing, putting on perfume, and wearing shoes.

It has been taught that there are five ⑤ hardships on Yom Kippur because there are five ⑤ books in the Torah, which according to legend was completed on Yom Kippur.

It also has been taught that there are five ⑤ hardships because we use five ⑤ senses to keep the *mitzvot* or commit violations of them.

But children are not required to fast from all eating and drinking on Yom Kippur. Fasting is unhealthy for their growing bodies (just as it is unhealthy for someone who is sick).

The Mishnah teaches that children should start practicing gradually to become accustomed to keeping the five ⑤ hardships, so that when they are thirteen years old they can begin fasting the full day of Yom Kippur. (*Yoma* 8.4). Since you cannot fast from all eating and drinking on Yom Kippur, can you think of five other things you can do to help yourself think about important things beyond your body on Yom Kippur? [Those things might include fasting from all sweets and cookies, not watching any television, or fasting from all soda pop and juices.]

What five ⑤ hardships will you put on yourself this Yom Kippur?

①

②

③

④

⑤

Rosh Hashanah Activity __: Make a bookmark for the New Year

Purpose:
- Participants will be able to make a concrete connection between some symbols associated with Rosh Hashanah and the importance of the day
- Participants will be able to mark and preserve their commitment to improve some aspect about themselves during the New Year

Materials:
- Use card stock onto which the following images have been reproduced
- Use scissors and glue sticks to cut out sample images, as desired
- Use colored pencils and markers to illustrate
- Laminate after completion

ראש השנה
ROSH HASHANAH
5757

Name:_____

This year, I want to improve . . .

לשנה טובה ומתוקה
A Good and Sweet New Year!

Rosh Hashanah Story: When the King Got Lost

Once a king went hunting in the forest. He followed one set of tracks for hours and hours. When he felt the sun beginning to go down, the King realized he was lost. He could not find the king's highway that would lead him back to his palace. (How can a king lose the king's highway?!?) Seeing some of his citizens, he asked them if they knew the way to his palace. But they could not answer him, because they did not know it either. Finally, he found a wise woman, and asked her the way. The wise woman knew right away it was the king -- well, he was wearing his crown. The wise woman knew the way back to the palace. But as she led the king, she was trembling with fear because the king was so powerful.

With great skill, though, the wise woman led the king right back to his palace. Now the king was so impressed that he lifted the wise woman above all the king's other advisors. He gave her many riches in the kingdom. The king even gave her new, expensive clothes and the wise woman's old clothes were put in a store room.

Many months later, the wise woman did something very wrong against the king. He got furious and set a date to punish her. She knew she was in big trouble. She went to be punished but begged the king to forgive her and also asked that she be given back her old clothes -- the same ones she was wearing when she led the king out of the forest. The king let her put on her old clothes. But when the king saw her wearing those same clothes from the forest, he remembered the great kindness she had shown leading him back to the palace. The king's compassion was kindled, and the wise woman found grace and kindness in his eyes. The king allowed the woman's sin to pass unpunished and returned her to her position.

So it is with us, the people of Israel! When the Torah was about to be given, the Eternal One went to others asking them to accept the Torah, but they would not. Our ancestors accepted it with joy and delight. We took responsibility for God's realm. But we have made mistakes, lost our way, and rebelled against God in some of the things we have done. Thus, before receiving God's judgment against us, we sound the ram's horn just like it was sounded when God gave Israel the Torah at Mount Sinai. Like the wise woman putting on her old clothes, the familiar sound of the *shofar* reminds God of our merit and softens God's judgment against us.[1]

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[1] Adapted from Agnon, *Days*, pp.64-67.

Rosh Hashanah Story: Adam and Eve

When Adam and Eve were first put into גן עדן/Garden of Eden, they were amazed at everything. The smell of the flowers made them dance. The sound of the birds made them sing for joy. But of all the things that amazed them in Gan Eden, by far the most amazing thing was the sun. The sun was so far away they could not touch it, and yet it warmed their faces as if it were very close.

Imagine Adam and Eve's surprise when the sun sank right down behind the edge of the world and disappeared! They did not notice the sinking of the sun until it had already sunk, and then everything turned dark and cold. Adam and Eve were afraid, and so were the animals. They all crowded around each other, while Adam and Eve tried to look brave. But neither of them looked really brave shivering through that first night.

After a while Adam and Eve fell asleep. Later they were awakened by a warm feeling on their bodies. They turned around and saw the sun peeking over the other side of the Garden. They did not understand how the sun had sneaked around and come up the other side of the Garden. But they were sure happy to see it and feel its warmth.

Eve and Adam tried to reassure all the animals that the sun was back to stay. But later that day Eve noticed that the sun was sinking again. Sure enough it was sinking lower and lower. Adam suggested building something to stop the sun from sinking. So all the animals scurried around piling stuff at just the spot where they saw the sun sinking. They hoped their pile of stuff would stop the sun before it sank below the Garden and everything turned cold.

But then the sun just kept right on sinking. It was dark again and cold again and the animals -- even Eve and Adam -- were frightened again.

Then God explained to Eve and Adam that the sun would sink again and again and again, and that there was nothing they could do to stop it. God also tried to reassure them that there was nothing to worry about because each time it sank it would rise again and again and again over the other side of the Garden. God explained that separating the sinking and rising and sinking was something called "time." And God taught Adam that the time from one sun sinking to another sun sinking was one day, the time of 7 sinking suns was one week, the time of 4 weeks of sinking suns was one month, *and* the time of 12 months was one year. "Do you understand?" God asked Eve and Adam. "Sure," they said together although they really had no idea what God was talking about!

Later Adam and Eve discussed what God had told them. They thought "Okay, after one day we're all right because we still have six others before the week is over. And after the week is over, we're all right because we still have three other weeks before the month is over. And then we have 11 other months to use up. So Adam and Eve went about their play in the Garden.

Days and weeks and months went by and Eve and Adam marked them all but did not think much about it, until one day Adam noticed that 11 months, 3 weeks, and 6 days had been used up. He ran frantically to Eve, screaming, "We've used up all the time! Now what will we do? Tonight the sun will sink and it will never rise again because this is the end of time. We are going to have to wander around in the dark and cold. We'll trip over things. What will we do now?" Eve suggested that at least they say goodbye to all the animals that they would never be able to see again.

So on the last day of the last week of the last month, Eve called all the animals together. She called them near the big tree in the middle of the Garden. There Adam and Eve said, "We don't know if we will see you again tomorrow because we don't know if there will be a tomorrow. Before the sun sinks for the last time, we wanted you all to know you were good friends. If we did anything to hurt you in any way, we're sorry and hope that you forgive us. The animals hugged Eve and Adam and each other and bunched up together because they figured they'd be very cold when the sun sunk for the last time. Adam hugged Eve close and they told each other how much they loved one another and apologized to the other for anything they may have done to hurt or bother one another. Then they watched the sun sink.

After a while, the sun began to peep up over the other side of the Garden just as it had on other mornings. A new day had begun. It was the first day of the second year! Then Adam and Eve heard God counting, "Ten years is one decade, ten decades is one century, ten centuries is one millennium . . ." As God continued counting, Adam and Eve drifted off to sleep after having stayed up all night worrying. When they finally woke up again, they smelled the flowers, heard the birds singing, and thanked God for making time to tell others how much we love them, appreciate them, and are sorry for all that we have done during the last year.

So may we wake up this morning, knowing that there is no time like now to tell each other how much we love each other, and how sorry we are for hurting one another during the last year. Even though we know, as Adam and Eve did not, that time continues, we need to take advantage of this once a year chance to renew our most special relationships.[4]

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[4] Adapted from "The First New Year" in Marc Gellman, *Does God Have A Big Toe?* (New York: Harper Collins, 1991).

Rosh Hashanah Story: Elan Practices the Shofar

Elan had been playing the trumpet for just two years when Rabbi Barbara asked him if he would like to blow the *Shofar* at Rosh Hashanah services. Elan was so excited, he ran to the library to study all the requirements and secrets for blowing the *Shofar* during the service. He made pages and pages of notes. He practiced and practiced with the Rabbi, always with the notes at his side.

As the New Year approached, Elan copied the most important requirements and secrets from those pages and pages of notes onto a single card. He carried that card everywhere. He studied it in the lunch line at school, on the playground, and whenever his teachers were not looking.

But when the time came for blowing the *Shofar*, Elan could not find the card. He could not find it anywhere. Elan panicked. He thought, "How could I blow the *Shofar* without that card?" The Rabbi could see that Elan was upset and tried to soothe him. Elan was broken-hearted. Nothing would make him feel better. He lifted the *Shofar* to his lips blew so beautifully that Elan brought great honor to the entire community. The congregation gasped in admiration when he held the long sound, *Tekiah Gedolah*, for what seemed like ten minutes.

Afterwards, the Rabbi explained that it did not matter whether Elan had lost the card. What mattered was his broken heart. The Baal Shem Tov would teach that the broken heart is the master key to the God's places. When we truly break our hearts before God, then our prayers, like the strong sound of the *Shofar*, will rise to the very top of heaven.[5]

Open discussion
- How do you think Elan felt when he lost the card?
- How do you think Elan felt after blowing the Shofar?
- What did you learn from this story?
- What does it have to do with Rosh Hashanah?
- Have you every prayed with a broken heart? Did it help?

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[5] Inspired by Baal Shem Tov story of Rabbi Zev Kitzes, *in* Agnon, *Days*, p 74.

Yom Kippur Activity: Dreaming for the New Year

Purpose
- Participants will be able to explain three Hebrew words: one familiar to most, one connected with the High Holy Days, and the other a bridge between the two.
- Participants will be able to creatively express their dreams for the new year.

Materials
- Half-size poster board for each participant
- Colored pencils and markers

Dreams Are A Link From Bread to Forgiveness

On Yom Kippur, one important thing Jews do is not eat. This is called "fasting." Jews fast so they can concentrate on praying and being forgiven, instead of spending the day thinking about what they could be eating. Instead of worrying about eating bread, we worry about God forgiving us, and also other people forgiving us, for the things that we have done wrong during the last year. The Hebrew word for bread is לחם. And the Hebrew word for forgiveness -- especially the kind of forgiveness that comes from God is מוחל. The same three Hebrew letters are found in both words -- the words for bread and forgiveness. There is another word, written with the same three Hebrew letters, that connects bread and forgiveness. The word is חלום, which means dream. In other words, between the fasting we do giving up bread, לחם, for Yom Kippur and the forgiveness, מוחל, we need from God and other people, lies our dreams. Our dreams have the power to bridge between our worldly nourishment and our otherworldly source of forgiveness.

Imagine the dream that you want to have to draw a connection between your life in this world and God's power to forgive you.

Yom Kippur Activity: The Jewels in God's Crown?

Purpose
- Participants will be able to interpret the midrash that an angel collects prayers said in a synagogue and makes them into a crown to put on God's head
- Participants will be able to creatively express their understanding of the kinds of prayers that God hears on Yom Kippur

Materials
- Construction paper to make crowns
- Scissors to cut crowns
- Crayons, markers, colored pencils, and masking tape

Our Prayers Are God's Crown

The Rabbis imagined that there might be an angel who collected all the prayers said in a synagogue on Yom Kippur. The angel would carefully take them up to heaven. Once there the angel would magically turn all the prayers into a crown. "Since Yom Kippur is one of the days on which we treat God like a King or Queen, the angel would put the crown on God's head."[6]

Imagine that you are that angel. Now imagine that you are going from synagogue to synagogue on Yom Kippur. Think about the prayers that you are hearing. Are they the prayers of parents, children, both? Now make a crown for God from all of those prayers you collected. Try to put some of the prayers on the crown itself.

[6] Adapted from *Bereshit Rabbah* 21:4

Yom Kippur Activity: Does God Pray?

Purpose
- Participants will be able to understand Rabbi Yochanan's teaching that God prays.
- Participants will be able to creatively express their beliefs about God's prayers on a day when they are so actively engaged in prayer

Materials
- Activity sheet below
- Use pencils or pens, crayons and colored pencils

The Sages knew prayer was so important that they could even imagine God praying. Rabbi Yochanan asked, "How do we know that God prays? Because it says, 'Even them will I bring to My holy mountain and make them joyful in My house of prayer' (Isaiah 56:7). It does not say, 'their house of prayer,' which it would have said if others prayed but God did not. Instead it said, 'My house of prayer,' meaning that God also prays."[1]

God Prays Too!

Imagine that if God can hear your prayers, that you can hear God's prayers too. What do you think God's prayer is today, on Yom Kippur? Write God's prayer or draw a picture of it.

Name: _____ Age: _____

[1] *Berachot* 7a

Yom Kippur Activity: Our Confession

Purpose - Participants will be able to explain why the confessions are recited in the plural as opposed to singular.
- Participants will be able to write parts of the public confession to be read later in the service.

Materials - Activity sheet below
- Use pencils or pens

Our Confession

Later in the service, we will read a confession that says what *we* are sorry for. We ask forgiveness for the things *we* did, so that no one is picked out to confess their own mistakes all by themselves. To be sure that our confession said as a community is complete, please write down a mistake you made this year for which you are seeking forgiveness. DO NOT WRITE YOUR NAME ON THE SHEET. These sheets will be collected and read later in the service.

This year on Yom Kippur, I want most to be forgiven for _____

_____

_____

Remember Yom Kippur alone is not enough to be forgiven for things we did to other people. The best way to correct those mistakes is to go to that person and ask for forgiveness. This is not an easy thing to do, but it is important that we do it.

Yom Kippur Story ___ Rabbi Simeon Falls Into the Lake

Once upon a time, on the afternoon before Yom Kippur, Rabbi Simeon (use broom as donkey) was riding home from the house of his teacher. Yes, even rabbis keep learning. Rabbi Simeon was considered a great teacher and wise person. Today he felt so proud of himself -- why might you feel proud of yourself while going home from a teacher? Well, Rabbi Simeon was feeling proud of himself because he had studied all the laws of Yom Kippur and finally felt ready to lead his congregation in the Yom Kippur prayers.

Rabbi Simeon, filled with pride in himself, was riding his donkey along the lakeshore and I guess he was too busy feeling good about how smart he was, because he steered the donkey too close to the lakeshore and the donkey walked right into the lake. Rabbi Simeon fell into the lake, and his donkey ran away (use blue poster board as lake).

Rabbi Simeon had spent so much time studying Torah that he did not know how to swim, so he started to thrash about and yell for help. The lake was very shallow, but since Simeon did not know how to swim, he got worried and started to sink to the bottom. Just then, a stranger Galya (use scarf to hide face) ran out to save the man she heard screaming from the lake. Galya was beautiful on account of the kindness she showed others and quite strong on account of the good deeds she did for others. But, Galya's appearance was very ugly. She was so ugly that she kept her face hidden behind the scarf that was always behind over her head.

Galya tried to pull Simeon out of the lake, but with all his screaming and panicking Simeon had gotten himself stuck deep in the mud at the bottom of the lake. So Galya got down in the mud behind Simeon and pushed him up with her great strength.

Here let's all try this, to feel how Simeon and Galya felt trying to get up from the bottom of the lake. Get a partner. Stand back to back. Now sit on the ground back to back, with your knees bent and elbows linked. Then stand up together. It is not so easy, so take your time, be patient, keep your arms linked, push against one another, and work together to slowly lift yourselves. If you are able to do it easily, go find a pair that is having trouble, and see if the four of you can do it together.

That's just how Galya lifted Simeon out of the lake. When she brought him back to the shore, her scarf had fallen off helping to raise Simeon. Simeon turned to thank Galya, but before he could even say *Todah rabbah*, Simeon was startled by Galya's great ugliness. Simeon blurted out, "Yuchhh, you are ugly!!!" instead of "thank you." Galya was so hurt that she ran quickly away.

Simeon realized immediately that he had done the wrong thing and wanted to apologize, but Galya had run away. He could see her off in the distance. But, by looking at the sun in the sky, he could tell the hour was getting late. He rushed home to prepare for the

Yom Kippur prayers. Once home, he went to the *shul*, his little synagogue, to make final preparations. All was in order. But he still felt badly about Galya.

To relieve his conscience, Rabbi Simeon told his temple president, Rachel (use vest and black hat with flowers), all about what had happened. Simeon told her that he would ask God to forgive him for having insulted Galya with his unkind words. Then Rachel reminded Rabbi Simeon of something he taught the congregation every Yom Kippur, "For things that people have done wrong to God, Yom brings forgiveness from God; but for things that people have done wrong to other people, there can be no forgiveness until the person has asked forgiveness from the person they hurt."

When Rachel reminded Simeon of this, he ran out of the temple and back to the lake where he fell into the water. He knew he could not cleanse himself of his mistake, until he found Galya and apologized directly to her. He searched all over the village looking for Galya. When he found her at last, he fell on his knees in front of Galya and begged her to forgive him. Galya had been very hurt by what Simeon had said about her ugliness. But when she saw how sincere he was in apology and how much it meant to him to ask forgiveness, she forgave him. Rabbi Simeon thanked her properly this time, for saving him and for forgiving him. He invited Galya to his home for break-the-fast the next day. And Rabbi Simeon learned an important lesson about how you must really and truly ask for forgiveness from the people you hurt -- asking God alone is not enough.[8]

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[8] Inspired by tale of Rabbi Simeon son of Rabbi Eleazar in *Taanit* 20a.

Yom Kippur Activity: Seven Degrees of Teshuvah

Purpose
- Participants will be able to distinguish between various levels of repentance
- Participants will discover the level of repentance that is easiest and most difficult for them

Materials
- Activity sheet below
- Use pencils or pens

After handing out the attached sheets, participants can be paired. Each pair could be asked to agree on the one degree of *Teshuvah* that they believe to be most difficult or most easy. Each pair could then debate another pair about the decisions each has made.

Seven Degrees of *Teshuvah*

Isaac Aboav (14th century, Spain) describes seven different degrees of תשובה ("*teshuvah*", "repentance"). He ranked them in order from the highest degree of *Teshuvah* to the lowest. God accepts all seven levels, though people have trouble accepting all of these.

❶ One who repents immediately after sinning. About this highest degree of *Teshuvah* we read "In a place where people who repent stand, not even completely righteous persons can." (Berachot 34b). That also is what the Sages mean when saying "According to the pain is the reward." (Avot 5:23.) This is highest level of Teshuvah because there was no delay between sinning and repenting.

❷ One who is still young and full of the ability to sin, but avoids sin and repents. About this degree of *Teshuvah* we read: "Who is really a penitent? The one who comes upon the same opportunity to sin and does not do it the next time." (Yoma 86b.)

❸ One who is still able to get into trouble, but who does not have much opportunity to do so. Or perhaps the opportunity is there, but one has become embarrassed to pursue it. About this degree of *Teshuvah*, we read: "I will take away the blood out of your mouth, the detestable things from between your teeth." (Zechariah 9:7.)

❹ One who repents because of fear that otherwise they will get in trouble. This is like the people of Nineveh in the Jonah story. Jonah tells them, "In forty days Nineveh will be overthrown." (Jonah 3:4.) Only then, fearing the worst, did they repent. About this degree of *Teshuvah* we read: "God saw their works, that they had turned from their evil way and God repented of the evil, which God said God would do to them and God did not do it." (Jonah 3:10.)

❺ One who regrets one's sins only after getting into lots of trouble and only then repents. About this degree of *Teshuvah* we read: "In your distress, when all these things have happened to you in the end of your days, you will return to Adonai your God ... for Adonai your God is a merciful God." (Deuteronomy 4:30,31.)

❻ One who waits until their old age to repent, when one is no longer able to sin (because they lack the energy or drive of their youth). About this degree of *Teshuvah* we read: "You turn humans to regret (*dakah*) ... Return, you mortal children." (Psalms 90:3). This refers to regret that comes only when one's mortality weakens them.

❼ One who never regrets what is done and keeps sinning, but repents only when they know their death is soon. About this lowest degree of *Teshuvah* we read, "Repent one day before your death." (Avot 2:10.)

Circle the number of the degree of *Teshuvah* that would be the easiest and the one that would be the most difficult for you to do.

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