

REFORM JUDAISM: DEFINING OUR TERMS
A 12 session program designed for High School students

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PREFACE

Philosophy II, the Philosophy of Reform Judaism, taught by Dr. Reines was one of the most interesting and exciting course that I had taken at HUC. I had found an example of clear, creative thinking that addressed issues that were meaningful and important to me. In past summers, I have found that the older campers in my group at a modernist Jewish camp were bright, enthusiastic, and interested in studying about Judaism, so I decided to base the CIT tochniot (counselor-in-training Judaic studies programs) on the basic issues covered in Philosophy II, with some background information to supplement some of the ideas that were completely new to the campers. Since the nature of the program was that the CIT participants spend a great deal of time with campers, my programmatic time was somewhat limited.

Teaching about Polydoxy was challenging and exciting for me, and the outstanding group of teenagers really responded favorably to the ideas of Dr. Reines. After each program we entered a word in an enlarged CIT dictionary, since our entire theme was based upon defining our terms.

The group made some wonderful comments about the programs. One said to me, "but why are you teaching all of this to us now? Why didn't anyone tell us this before?" Another said that this is the first approach that had made any sense after 13 years of religious school. Many youngsters wanted to read articles and books by Dr. Reines, and many others asked to read Buber during their free time at camp. When a guest rabbi told the group that all Jews must believe in God, three CITs immediately bombarded him with the question, "Does it have to be a theistic God?" Many in the group came to me individually with personal questions about their belief in God and their feelings about Judaism. I was pleased that the group really seemed to be thinking about many new and substantive issues. They felt challenged, and they showed that they really cared about being Jewish.

I loved teaching about Polydoxy, especially in the camp setting. I realize that many of these programs are rough, but I feel deeply that there are tremendous creative possibilities in teaching this exciting subject.

LETTER SENT TO ALL PARTICIPANTS PRIOR TO THE SUMMER

May 9

Dear CIT:

By now you're probably concluding that last painful stretch of classes and exams before summer finally arrives. I know that for me, the thought of working with you at camp -- as well as about six breaks an hour, lots of frozen yogurt and spontaneous trips to the mall -- is really getting me through my exams. So, cheer up, before you know it you'll be having the time of your life as a CIT.

The CIT's are a very important group of people. I think the entire camp looks to the CITs for reach, energy, and challenge, but the nature of the CIT community gives you a chance to be yourself with great friends. Your special role at camp, as well as the opportunity to work with you and get to know you, makes me very excited about my being at camp. My name is Debbie Pine, and I will be the CIT director. I am finishing my third year of rabbinical school in Cincinnati, Ohio; and I serve a small congregation in Florida as a student rabbi on weekends. The CIT program is unique because we live together, study together, and develop unique leadership and counseling styles as separate, distinct individuals. Because I view the nature of our prospective community as so exceptional, I wanted to choose our study topic very carefully, and I even want you to think about it a bit before you come to camp.

Do you remember that story called The Emperor's New Clothes? The emperor was really into clothes and these guys tricked him into thinking that they had a magic material that only wise people could see. Of course, the emperor desperately wanted this great material, so the tricksters pretended to be weavers and to work busily, though in fact they did nothing at all. The emperor and everyone else bought the whole scoop until a young boy had the guts to declare that the emperor was wearing no clothes. You can imagine how upset and shocked the naked emperor must have felt. Like the young boy in the story, I have a philosophy professor who has the guts to present his ideas about Reform Judaism that can be upsetting to some people, leaving them feeling a bit naked as Reform Jews. After he finished studying to become a Reform rabbi, he felt that there was something missing in his education. When he stopped to think about it, he realized that he could not define Reform Judaism. How can you be a Reform Jew or a Reform rabbi without knowing what Reform Judaism really is? It bothers me that perhaps I'm not completely sure what Reform Judaism is either, but this professor's somewhat radical ideas have helped me begin to figure out my

own definition. Like the boy who stated the obvious in the story, maybe by questioning some of our basic assumptions about Judaism we can help each other discover a religion that is meaningful to us as individuals.

So, when you're supposed to be defining those SAT words, see what you can do with Reform Judaism. I am excited at the prospect of meeting you and getting the CIT summer rolling! I hope the thought of building our own community based on Torah, friendship, and commitment to enhancing Jewish camp-life for kids will sustain you through your exams and bring you to camp prepared to be an integral part of the CIT class of 1990. Take care and I will see you very soon!

L'hitraot,

Debbie Pine

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OVERVIEW OF THE PROGRAM

The Counselors-in-Training (CIT) group was made up of 36 carefully selected entering 12th graders, who attended a modernist Jewish camp for five weeks. The CITs spent half their time working with campers, and the rest with their own activities. These activities were of four kinds: Asephot, k'vutzot, hadrachot, and tochniot.

1. Asephot. Every Friday morning the CITs met for one hour to discuss community related issues. A different group of CITs ran the meeting each week. The CIT leaders were responsible for deciding upon the week's issues, planning a game or Shabbat prep exercise for the beginning of the meeting, meeting with the staff prior to the meeting to share the agenda, and running the asephah.

The purpose of these meetings was to provide relaxing community time prior to Shabbat. Since these meetings were run by CITs themselves, all CITs could feel involved and in control of the social climate of the CIT community. The asephot also gave several CITs a chance to lead the entire group in discussion.

2. K'vutzot. Each CIT worked within an age specific camper unit, and could develop relationships with a group of campers, counselors, senior staff, and fellow CITs. This group of CITs corresponding to a specific camper unit is a k'vutzah. CITs working within the same unit met twice a week with a staff person to discuss issues relating to their unit. This was a time when basic counselor skills could be developed, as CITs shared experiences and created problem-solving techniques together. By discussing situations and problems as they naturally occurred in the unit, CITs could find their own leadership style while reflecting on the responses of other CITs. During k'vutzah time CITs could explore the issues that related to their specific age group of campers with the help of a staff person, and in the informal setting of small group discussion.
3. Hadrachot. Hadrachah was a leadership training workshop. During the first week of camp, professionals from the community addressed the main counseling issues of the camp. A psychologist discussed Piaget's stages of development as well as an approach to discipline. A rabbi addressed the issue of communication, verbal and non-verbal, and its importance in any community. A representative of Planned Parenthood discussed the role of the CIT in dealing with camper questions and attitudes toward sexuality.

For the remaining four weeks of camp, hadrachah was a hands-on leadership training activity in which CITs created their own programs for each other. The programs were based on Biblical texts that exemplified leadership. Groups of CITs were given the responsibility to learn about the different texts, while planning a program for the rest of the CIT community. Each group presented a program to the rest of the CITs that taught the text and its implications to young leaders, while giving the leading group a chance to teach their peers. The programs were short, and a specific session at the end focused on peer evaluation as well as self-evaluation.

By creating and running their own programs, CITs actively created their own educational environment. This would help them understand the many possible routes toward informal Jewish education. They also had a chance to practice their leadership skills in a controlled environment. By teaching their peers, and by having an opportunity to receive immediate feedback, they emerged as more competent discussion leaders. They possessed an awareness of the dynamics of group communication, as well as an introduction to the exciting aspects of being a Jewish educator.

4. Tochniot (Programs). Along with the counselor training program, the CITs participated in their own Judaic study sessions; and in 12 Tochniot occurring during mornings and evenings, the CITs studied Reform Judaism. As involved Reform Jews, CITs were given a chance to explore the history, approach to Halachah, and approach to theology of the Reform movement. Many campers often come to Reform Jewish camps with the attitude that Reform Judaism is "less Jewish" or "easier" than other Judaisms. We wished to provide the CITs with a better understanding of the movement and their own community, as well as a clearer and broader approach to their own religion.

Prior to coming to camp the CITs received a letter about the program that also addressed their knowledge and attitudes about Reform Judaism. They were asked to think about and try to define Reform Judaism. When they arrived at camp and before the tochniot formally began, they were asked to address some key questions in writing. The questions addressed issues such as the following: What is religion? What is Judaism? What is Reform Judaism? What is Halachah? What is Theology? When did Reform Judaism begin? Where? Why? What does it mean

to be a Reform Jew? Are you a Reform Jew; why or why not? The questionnaire gave both the staff and the CITs a sense of the perceptions CITs had about Reform Judaism. These questionnaires were given back to the CITs at the end of the summer for their own contemplation and evaluation. Since the focus of the unit was defining terms, each tochniot addressed several key concepts of Reform Judaism. Following each program the group formulated definitions and wrote them into a large CIT dictionary. The dictionary was an integral part of each tochniot and thus provided continuity from one tochniot to the next. The dictionary also allowed CITs to review key concepts informally by referring to its definitions, which represented basic understandings of the entire group.

The theme was divided into four segments: I. Defining Terms; II. History; III. Halachah and IV. Theology. The four segments were covered by twelve tochniot: IA and IB; IIA and IIB; IIIA-E; IVA-C. The following is a summary of the topics covered in the tochniot.

I. DEFINING TERMS

A. What is religion? The first program explored the definition of religion as belief in a theistic God. Since a theistic God is an anthropomorphic God, in order to define theism, the group constructed a life-size paper God-person. Several small groups were each assigned a characteristic of a theistic God, such as omnipotence. They were to create a symbolic body part that represented that characteristic to attach to the group God-person. When all parts were attached, the group had defined the term theism. After creating the God-person, the small groups found examples in the Bible of their characteristic, and discussed whether or not they believe in theism.

Finally, there were those who rejected theism, and they were encouraged to create their own definition of religion. The point was made that there is more than one definition of religion, and persons have a right to formulate their own.

B. What is finity and how do we deal with it? Through use of a simulated shopping mall, this program encouraged students to confront the problem of being finite. After discovering their own knowledge, emotional, physical, territorial and existential finity, the students explored the definition of religion as a response to the problem of being finite (that is, the conflict of finitude).

II. HALACHA

- A. What is Halacha? Through a "walk through Halacha," students actually walked through the Mishna and Gemara of *Berachot* 1:1. Students walked from place to place in a game-type roundabout manner as they absorbed the issues in the passage. Next, in small groups they created their own Talmud page and commentary based on halachic issues related to the holidays of Rosh Hashannah, Passover, Purim and Chanukah.
- B. Is there a Judaism? This program addressed the issue that throughout Jewish history there have been many Judaisms. The group was divided in half: one group became the Pharisees while the other became the Sadducees. Each group had a set of basic beliefs and was asked to create a modern synagogue to adhere to those beliefs. Next, the groups were asked to merge their two synagogues while remaining true to their basic beliefs. A group summary discussion confronted the problems that inevitably arose.

III. HISTORY

- A. Coming out of the ghetto and emancipation. This program encouraged students to compare the political, social, and religious climates of life in the ghetto and of life as emancipated Jews. After a short historical description of life in the ghetto, students watched clips of the movie "Fiddler on the Roof." The movie was stopped at various points, and students were asked to describe the political, economic, social, religious, cultural, and educational systems of the community. A group discussion defined the term "emancipation." The students were then asked to imagine how Tevya's life would have been different if he had been emancipated. This creative act of imagination served as preparation for a presentation of "Fiddler on the Roof, part II: Tevya gets Emancipated!" The group divided into six subgroups, and each was assigned one of the six aspects of Tevya's life. Each subgroup chose a song from the musical and wrote new words to fit Tevya's new life as an emancipated Jew.
- B. Reform as a Liturgical Movement. This program was centered on Israel Jacobson and the first Reform Temple, while exploring early Reform as primarily a liturgical movement. After setting the scene in Germany, 1807, students experienced a traditional Jewish worship service. An announcement was read that indicated the Jews had become emancipated. After a short discussion on how Reform Judaism

- was to emerge and what changes liturgically would occur, the group met Israel Jacobson who was preparing for the opening of the Seseen Temple. The group was divided into the following committees to prepare for the grand opening of the Seseen Temple: Invitations Committee; Biography of Jacobson Committee; Ritual Committee; Bell and Music Committee. A processional and ceremony followed.
- C. Geiger, Frankel and Holdheim: Models for European Leadership. This program focused on these three early Reform leaders. The students were divided into three subgroups, and each concentrated on one leader and prepared a campaign for that person to be the chief Reform leader. After three sets of speeches, cheering, and campaigning, the entire group dropped their roles and voted on who was the best candidate to emerge as the chief leader of Reform Judaism.
- D. Reform in America. This program explored the reasons why Reform was successful and at home in America. First, the group examined works of pop art from the 1950s. A discussion addressed the philosophy behind pop art, and specifically, what works like Andy Warhol's Soup Can said about American culture. Next, the group broke into seven subgroups, and each was given a characteristic of American society in the early 1900s. Each group discussed its assigned characteristic, and discussed how it helped and encouraged Reform Judaism to grow in America. One characteristic was: "In Europe the government had input into and control over religious organizations. In America a separation between religion and government was emphasized." After discovering the characteristic's relevance and effect on Reform Judaism they created a piece of pop art to represent how this characteristic helped Reform Judaism to work in America. Finally, the subgroups presented their projects to each other in their own art museum.
- E. The Reform Platforms. In this program the students explored the three Reform Platforms and the issues they raise. After defining what a Platform is, four subgroups analyzed the three platforms with respect to the following areas: God, Torah, Israel and Social Action. Each subgroup studied its subject in each platform and came up with a new section on its subject for a Reform Platform for the 1990s.

IV. THEOLOGY

- A. Martin Buber. This program explored Buber's God concept and Buber's emphasis on relationships. The entire group discussed the definition of a relationship and listed possible relationships. A short lecture/discussion on Buber's life and his I-It/I-Thou terms followed. Students were encouraged to discuss their own relationships in Buber's terms. Next the group viewed clips from several movies: "On Golden Pond," "The Breakfast Club," and "Ordinary People." The group discussed the relationships in the movies using Buber's terms. A wrap-up discussion compared Buber's God concept with a theistic God and Maimonides' God concept. The group discussed the possibility of Reform Jewish theology encompassing several different God concepts, and the way in which one would go about creating one's own God concept.
- B. What is a Covenant? This program defined the word covenant and explored whether Reform Judaism has a covenant with God. After defining the term covenant, subgroups created covenants between parents and children, teachers and students, etc. Next the entire group discussed whether we have a covenant with God, and if so, what it is. Given several biblical passages (Gen. 12:1-9; Ex. 31:12-17; Lev. 19:1-2, 20:10-15; Deut. 4:1-3, 29:1-8) subgroups were asked to flow-chart these aspects of the Torah's covenant with God. Students were asked to evaluate if the terms of the Torah's covenant were clear, understandable, and agreed upon by both parties. Finally the entire group discussed the question whether we believed in this covenant, and if not, do we Reform Jews have our own covenant?
- C. Wrap-up. In this final program the group created a time capsule that included the definition of the terms contained within these programs, as well as their own definitions of Reform Judaism, Halacha, Theology and Religion. It also included memories of and reflections on the group's summer experience together.

CHAPTER ONE
IA: WHAT IS RELIGION?

A. Goals:

1. To introduce the importance of defining terms by creating a Dictionary
2. To understand the term "theism"
3. To formulate personal definitions of the word "religion"

B. Objectives: At the end of this session students should be able to

1. state a personal definition of the word religion
2. define the term theism
3. list the characteristics of a theistic God
4. identify belief in a theistic God as a definition of "religion" that is widespread in the Western World

C. Format: question sheet, discussion, group work, presentations, discussion

D. Procedure:

1. Question sheet. Each person will answer the following questions briefly in writing: What is Religion? What is Judaism? What is Reform Judaism? What is Theology? What is Halacha? When did Reform Judaism begin? Where? Why? Am I a Reform Jew? Why or Why not? The group is told that the question sheets will be returned following the conclusion of all the programs.
2. The group will discuss the following questions:
 - a. What does a religion consist of? Beliefs.
 - b. Can it be seen or felt?
 - c. Where does it exist?
3. The leader will explain that we will try to define religion, but first we will look at a widespread definition among western religions which is: BELIEF IN A THEISTIC GOD. Through the following exercise students will learn the term theism.
4. The entire group will be divided into seven subgroups, and each will be given one of the following characteristics of a theistic God.
 - a. God has created everything in the universe.
 - b. God owns everyone and everything and consequently has authority over everyone and everything.
 - c. God through a revelation has issued commandments that humankind in general or some particular religious community must obey.

- d. God is omnipotent (all powerful) and works miracles.
 - e. God is a person and omniscient (knows all), knows the thoughts and actions of each person and is conscious of its own existence.
 - f. God exercises providence (God relates to people and cares about them).
 - g. God is all good.
5. Each group creates a body part out of art supplies to represent their characteristic of God.
 6. The small groups will gather together to explain and place their created body parts on a life-size God-person. The entire group will note that this God is a PERSON (a conscious and self-aware being).
 7. The small groups will return to their original characteristic groups to generate as many examples and symbols of their characteristic. (10 minutes)
 8. The subgroups will come together and in a sing-down format they will present the examples of their characteristic. (i.e. one subgroup will present one example, then the next subgroup, etc...until every subgroup runs out of examples.) (10 minutes)
 9. After learning the nature of theism, it is likely that a number of students will reject it as their concept of God. Hence a definition of religion other than "belief in a theistic God" is necessary if these students are to have a religion. The students are then assured that there is more than one definition of religion, and they should be encouraged to formulate their own. They can use any resource: a rabbi at the camp, Webster's Dictionary, Encyclopedia Judaica, textbooks, their own ideas, etc. The most desirable goal is to create a group definition of religion which can include every student's belief (if possible) and write it on a large piece of paper.
 10. Each subgroup will present their definitions, and they will all be written in a large CIT dictionary. After each program a new term will be entered into the dictionary.
- E. Wrap-up. The entire group will discuss whether belief in God is necessary for a definition of religion, and how one generates one's own definition of the word religion. The group will also enter the word THEISM into the dictionary along with the term RELIGION.

IB: WHAT IS FINITY AND HOW CAN WE DEAL WITH IT

A. Goals:

1. To reveal the problem of being finite
2. To explore responses to the problem of being finite
3. To define religion in terms of responses to being finite

B. Objectives: At the end of this session students will be able to:

1. define the term finite
2. identify the fact that they are finite beings
3. recognize the problem of having infinite desires while being finite beings (conflict of finitude)
4. distinguish between territorial finity, existential finity, knowledge finity, and emotional finity
5. to assess different responses to the conflict of finitude
6. to understand the definition of the term religion as the response to the problem of being finite

C. Format: mall simulation, pantomime, discussion

D. Procedures:

1. The group is told that they will be given the unique opportunity to shop in a very special mall. Divided into subgroups, each one will have \$30 million to spend and 30 minutes to shop. Shoppers will be told that bargaining with shopkeepers is permitted, but not encouraged. Since the products available are unique, it will be recommended that shoppers examine the merchandise before purchasing.
2. After subgroups are formed, each will meet and assign a treasurer.
3. Browsing. Subgroups will have five minutes to browse. The mall will have four clusters of shops.
 - a. The Knowledge Nosherie
 - i. perfect knowledge of the past: \$5 million
 - ii. perfect knowledge of the future: \$10 million
 - iii. perfect knowledge of the present: \$5 million
 - iv. perfect knowledge of how the world came into existence: \$7 million
 - v. perfect knowledge of all natural laws: \$5 million

- b. **The Emotional Emporium**
 - i. Emotional self-sufficiency, the ability to make yourself happy at any time or place, completely on your own: \$5 million
 - ii. You can have any boyfriend or girlfriend for as long or as short as you would like: \$3 million
 - iii. Unlimited friendship, you can have control over who will be your friends, when and for how long: \$3 million
 - iv. Conflict-free family life: \$5 million
 - c. **The Senses and Body Mart**
 - i. Perfect vision, the ability to see everything with perfect accuracy, no matter how far away, or how small the object: \$3 million
 - ii. perfect hearing: \$2 million
 - iii. The ability to live without sleep: \$5 million
 - iv. The ability to live without air, food, and water: \$10 million
 - v. The ability to live completely free of injury and disease: \$10 million
 - d. **The Territory Trek**
 - i. infinite gift certificate to the Gap, you can have as many Gap clothes as you would like, any time you want:

\$100,000	
Banana Republic:	\$150,000
Ann Taylor:	\$200,000
 - ii. You can own and design the computer of your choice with capabilities, memory and power of your choice: \$1 million
 - iii. You can design and own the car of your choice: \$100,000
 - iv. You can design and own the home of your choice: \$2 million
 - v. You can own any square mile of the US: \$20 million
 - e. **The Being Buy.** You have complete control over the length of your existence, you can live as long or short a time as you want, and you have complete control over when, if, and how you die: \$25 million
4. After browsing, the subgroups will meet to decide how to use their limited funds. Five minutes later the mall will open and shopping will begin.
 5. Shopkeepers will bargain with and sell to customers, while explaining and pushing their products.

6. The mall will suddenly close 15 minutes after opening (only allowing half of the promised shopping time). The entire group will have a chance to respond to the mall closing.
7. The entire group will gather to discuss the following questions:
 - a. How did you feel when your shopping time was cut short?
 - b. What did you buy? Why?
 - c. Would you like some of the things in this mall?
 - d. What do all the products have in common?
 - e. Why are they so unrealistic?
 - f. Can this mall, or any mall provide everything that you would want?
8. If the term finite or finity has not come up in this discussion, the leader raises it. The group is guided to define the term, and based on what was available in the mall they will review the five areas of finity: knowledge, emotional, physical, territorial, and existential.
9. The leader then states with great clarity the fundamental human problem that the questions in paragraph 7 above points to: We are finite beings, but we have infinite needs and desires. The leader then poses the question: How can we respond to this problem? At this point the leader introduces the following definition of religion: RELIGION IS THE RESPONSE TO THE PROBLEM OF BEING FINITE.
10. The leader will explain these four different responses to the problem of being finite. The entire group is divided into four subgroups and each pantomimes one of the responses in such a manner that the rest of the group will be able to understand and explain the response. The leader explains that according to this definition of religion, each of the following responses constitutes a different religion.
 - a. The "I Am God" response. I am infinite, and the power of existence comes from me. I am independent, illimitable, timeless, omnipotent, and the only reality. My senses tell me that I am just a human being and that I am finite, but they are lying.
 - b. The "Good Kid-Supermom God" response. I am finite, just a regular person, but I can get infinite status through being obedient to and dependent on the Supermom God. If I believe in the Supermom God (like the God of Orthodox Judaism, Roman Catholicism, and Islam) and observe the commandments of the Supermom God, that Supermom God will take care of me now and forever,

while giving me some of her infinity. (Perhaps as resurrection, immortality of the soul, reincarnation, etc.) The Supermom God is a THEISTIC God.

- c. The "Deny or Die" response. This is a discognitive response to being finite while having infinite desires, and it does not solve the conflict. In this response, I deny the conflict and try to conceal it. I hide from myself the conflict and pain of finitude by either numbing or fogging my mind, or by killing myself. Whether through drugs, alcohol, or suicide, I make myself unaware of the conflict.
- d. The "I acknowledge I am finite, and this truth makes me free" response. I recognize and accept the fact that I am finite: my abilities are all limited, and some day my existence will come to an end. I solve the problem of my infinite desires by acts of will through which I give them up. For I realize infinite desires can never be satisfied in the real world. I cannot have everything, or be the best at everything. After accepting my finiteness, I can set reasonable goals for myself that I can satisfy, and which make my life fundamentally pleasurable. Even though this "acceptance of finiteness" response does not grant me infinite existence, as do the "I am God" response and the "Good kid-Supermom God" response, I find that the finite response makes my life ultimately meaningful. It resolves my problem of being finite by giving me the authentic and pleasurable feelings that come from living realistically in harmony with the natural world about me.

11. Each subgroup will present their pantomime depiction of their response.

E. Wrap-Up. The leader raises the following questions:

1. Does the definition of religion as the response to the problem of being finite work?
2. Are you a finite being?
3. If so, does it trouble you to be finite and know that you are finite?
4. Can the Judaisms throughout history be defined as the responses of Jews to the problem of being finite? Why or why not? A member of the group will enter the term "finite" in the dictionary. If the group chooses to, he/she will also enter another listing under the definition of religion as the response to the problem of being finite.

CHAPTER TWO

IIA: WHAT IS HALACHA?

- A. Goals:
1. To define the word Halacha
 2. To recognize the difference between Written and Oral Torah
- B. Objectives: At the end of this session students will be able to
1. define the word Halacha as the way in which the community walks
 2. understand the content and purpose of a Mishna and Gemara passage
 3. define the words Mishna, Gemara, Oral Torah and Written Torah
- C. Format: Relay races, WALK through Halacha, Talmud writing
- D. Procedure:
1. Introduction. The leader will explain: "We need to add a definition of the word 'Halacha' to our dictionary. We will begin with relay races. As we run these races, think about what they have in common." Five teams will run the following relay races.
 - a. Walk with water in spoon
 - b. Walk backwards
 - c. Dork walk
 - d. Crab walk
 - e. Wheel barrel
 2. Discussion. The leader will raise the following questions.
 - a. What did all of these activities have in common?
 - b. How did you know how to walk, and what to do for these races?
 - c. Why did you listen to me and my directions?
 - d. From these silly races, guess how they might possibly relate to the Hebrew term Halacha?
 - e. Leader will give the definition of Halacha as the way in which a community walks.
 - f. What is Jewish law?
 - g. Where is Jewish law found and documented?
 3. Walk through Halacha. The subgroup will break into subgroups to visit various people and pursue the following activities.

- a. A policeperson will ask the group to recite some Torah. Possibly the subgroup will recognize the Shema and the V'ahavta as verses from the Torah -- if not the policeperson will ask them to recite the Shema and V'ahavta in Hebrew from memory. When the subgroup reaches the line "B'shochbecha uv'kumecha," the policeperson will ask them the following question:
- i. What do you mean by the words "B'shochbecha uv'kumecha" ("when you lie down, and when you rise up")?
 - ii. What time does this refer to?
 - iii. How do you know when to recite the Shema?

When the subgroup has difficulty answering these questions specifically, the policeperson will suggest that they get a Mishna. Since the subgroup does not know what a Mishna is, they must go to cheder to learn.

- b. Cheder. A Moreh teacher asks the subgroup what they came for, and the group explains that they need to know what a Mishna is. The Moreh explains that many Orthodox Jewish boys study in a Jewish school called a Cheder. The Moreh explains that the word Mishna means repeat, and this is how the group must learn. The teacher will ask them in a strict manner to repeat the following lines, while placing kippot on the heads of the boys and ignoring the girls:

Mishna means repeat.

Mishna is a commentary on Torah.

A Mishna is a law.

The Mishna, a set of laws, was compiled in 200 C.E.

The Moreh will quiz them on their knowledge and tap their hands with a ruler for incorrect answers. The Moreh can be creatively silly and ask the class to repeat nonsense lines as well as part of the quiz. When the Moreh is satisfied with their acquired knowledge, he will either send them first to the policeperson for a more vigorous examination of their knowledge or directly to the MISHNA MAN.

- c. Mishna Man. The Mishna Man welcomes the subgroup saying, "What's your problem? You've gotta problem, I've gotta Mishna." The subgroup explains their problem is that they do not know exactly when one is supposed to recite the Shema. The Mishna Man reads to them the following Mishna:

"From what time may people recite the evening Shema? The Sages say, until midnight. Rabbi Gamaliel says, until the first light of dawn. There was a case when his sons came back from a party at 3:00 am; and they said to him: 'We have not recited the Shema yet.' He said to them, 'If the first light of dawn has not appeared, you are still obligated to recite the Shema.'"

"From what time may people recite the morning Shema? From the time one can distinguish between blue and white. Rabbi Eliezer says, between blue and green. Rabbi Hillel says, everyone reads the Shema in his own way, at the hour that people generally lie down and at the hour that people generally rise up."

The subgroup members read and discuss the Mishna together, and return to the policeperson with their information.

- d. Policeperson. The policeperson listens to the subgroup members explanation and questions their understanding of the Mishna. Finally the policeperson asks: Why did you tell me about reading the evening Shema before the morning Shema? I would think that you would begin with an explanation of the morning Shema! When the group fumbles for the answers, the policeperson sends them to the GEMARA GURU to learn about Gemara.
- e. Gemara Guru. The Gemara Guru presents the subgroup with a page of the Talmud. He explains where the Mishna, Gemara and commentaries are located on the page, and points out that Mishna+Gemara=Talmud. He explains that Gemara is commentary on the Mishna. He asks the subgroup about their problem, and the subgroup explains the steps and problems that they have confronted so far. The Gemara Guru then recites the following Gemara section:

"Why is it that the Mishna begins with the evening? It should start with the morning. The Mishna relies on biblical scripture, as it is written, 'When you lie down and when you rise up.' (Deut. 6:7) The rabbis also learn this from the story of the creation of the world, as it is written, 'And it was evening, and it was morning, day one.'"
- f. Process Time. The group will read the Gemara section and return to the policeperson to explain the answer.

- g. Policeperson. The policeperson listens and asks questions relating to the subgroup's answer. Finally the policeperson explains the difference between Written and Oral Torah, and how the "Walk through Halacha" has been a walk from the Written Torah, beginning with the Shema, through aspects of the Oral Torah.
4. When the subgroups finish their "Walk through Halacha" they will choose one of the following issues to create their own Talmud pages. They can choose from the following issues or create one of their own:
- a. Should we light 8 candles on the first night of Chanukah, then 7,6,5...? Or should we light one on the first night then 2,3,4,...? Why or why not?
 - b. When someone converts as a male adult, must he be circumcised? Why or why not?
 - c. The Torah commands us to eat Matzah on the 14th night of the month of Nissan. How much Matzah must one eat to fulfill this commandment? Why?
 - d. What happens if a Shofar is cracked or broken? Is it Kosher, fit to use? Why or why not?
 - e. Is it acceptable to read the Megillah on Purim in English or another language? Why or why not?

The subgroup will choose an issue, and one person will write the issue in the center of a large piece of paper. Each subgroup member will write his/her own commentary surrounding the issue.

- E. Wrap-Up. Each subgroup will present its Talmud page and commentary while explaining why they chose the issue, and the decisions that they made. Following all the subgroup presentations, the leader will explain the actual decisions that the rabbis made regarding these issues in the Talmud. The following questions will be raised:
1. What is Halacha?
 2. What is the Talmud?
 3. What is the difference between Written Torah and Oral Torah?
 4. How do Orthodox Jews view Halacha?
 5. How do Reform Jews view Halacha?
 6. Is there a Halacha for Reform Jews?
 7. If there is a Halacha for Reform Jews, is it the same as the Halacha for Orthodox Jews? How are they the same or different?

Together the entire group will decide which terms to enter into the dictionary. Those sought are: TALMUD, HALACHA, WRITTEN TORAH, ORAL TORAH, MISHNA, GEMARA, and CHEDER. A volunteer will write the new terms into the dictionary.

IIB: IS THERE A JUDAISM?**A. Goals:**

1. To recognize that throughout history there has been not one Judaism, but rather different Judaisms
2. To learn about the Pharisees and Sadducees

B. Objectives: At the end of this lesson, students will be able to:

1. tell who the Pharisees and Sadducees were
2. describe the contrasting beliefs of the Pharisees and Sadducees
3. explain why it is logically impossible to be a Pharisee and a Sadducee at the same time
4. address the question that just as the Pharisees and the Sadducees represent two different Judaisms, perhaps Reform Judaism is a different Judaism from Orthodox or other Judaisms

C. Format: Town meeting, synagogue construction, synagogue synthesis**D. Procedure:**

1. The group is told that they all live in an imaginary town where there are enough Jews and money to form two different houses of worship. The leader explains that the entire group will be divided into two subgroups of Jews, the Pharisees and the Sadducees. The leader will give a brief description of the historical climate of the Pharisees and Sadducees. Each subgroup is given the following description of their basic beliefs:
 - a. **BELIEFS OF THE PHARISEES:**
 - i. We believe that the Oral Torah (Talmud) is just as important, significant, and authoritative as the Written Torah (Pentateuch). Both were revealed by God to Moses.
 - ii. We think it is important to adapt old codes to new tradition, and rabbis or scholars who know and understand Bible and Talmud can create new Jewish laws. For example, even though the Bible says "an eye for an eye" we know that in our days the brutal punishment of poking someone's eye out if he/she has poked out yours is unacceptable in our society. Therefore, "an eye for an eye," really means monetary compensation for loss and damages.

- iii. We believe in a theistic God who knows about and is interested in our personal lives. God gives us life after death (resurrection). There is reward and punishment in this life and after death.
 - iv. We believe that individual piety and learning is more important than the priesthood and its animal sacrifices in the Jerusalem Temple.
 - v. We believe that God is everywhere, and therefore it is important to have synagogues wherever there are Jews.
- b. BELIEFS OF THE SADDUCEES:
- i. We believe that only the Written Torah was revealed by God and has authority over us. The Oral Law was invented by humans and is untrue.
 - ii. We take the Bible literally and do not permit interpretation or alteration. For example, the Bible says the proper punishment is "an eye for an eye," and that should be taken literally. One should take out someone else's eye for punishment if he/she has gouged out your eye.
 - iii. We believe in a theistic God but there is no life after death. God rewards and punishes us in this life.
 - iv. Genealogy (whether you are born a Priest) and aristocratic position in the Jerusalem Temple are more important for religious leadership than individual piety and learning.
 - v. Animal sacrifices offered in the Jerusalem Temple as well as the continuation of the Jerusalem Temple and priesthood are what is most important to God. Prayer is not required by or important to God.
2. Both subgroups will be told that based on their beliefs, they must design a modern house of worship. The following issues must be addressed:
- a. What kind of people will they hire: priests, rabbis, teachers?
 - b. Will the house of worship have a library? If so, what books?
 - c. Where will the house of worship be? Why?
 - d. Who is eligible to be a member of the house of worship?
 - e. What will the house of worship be called? Will it be called a synagogue, a Temple or something else?
 - f. Will prayers or other activities (sacrifices, meditations, I-Thou encounters, etc.) or a combination of activities be employed as services in the house of worship?
 - g. What kind of prayers will be used in the house of worship?

- h. Will a prayer book be used?
- i. Will the house of worship have a school? If so, what kind? What will be taught?

Both subgroups must answer these questions based on their separate basic beliefs and each will decide the question of hiring religious leaders and staff, location and design. Each subgroup will prepare a blueprint of the building as well as a description of the house of worship which follows their basic beliefs.

3. As both subgroups are completing their plan, a town crisis will be announced. There is only enough money available for one Jewish institution, therefore the Pharisees and Sadducees must join together to create one joint congregation, while remaining true to their original sets of basic beliefs.
4. Each subgroup will present their basic beliefs and designs. Next, the Pharisees and Sadducees together will try to establish (build) one house of worship without compromising their basic beliefs. They will quickly find that this is impossible, and as one may expect, they will argue and disagree.
5. After a period of frustration and argument, the entire group will address the following questions:
 - a. Why was it so hard for the Pharisees and Sadducees to work together?
 - b. What were the major differences in their basic beliefs?
 - c. Could they share the same Jewish religious institution? Why or why not?

E. Wrap-Up: The leader asks the group the following questions:

1. Is it logically possible to be both a Pharisee and a Sadducee at the same time?
2. If Pharisees and Sadducees cannot share the same Jewish religious institution, is it possible to call them two different Judaisms? Why or why not?
3. If we are defining religion as a response to the problem of being finite, could Pharisaic Judaism and Sadducaic Judaism be different religions, as they are different responses?
4. If there were different Judaisms 1700 years ago, are there different Judaisms now and have there been throughout history? (Group should give examples with their responses)
5. Is there then one Judaism?
6. Is Reform Judaism a different Judaism from Orthodox Judaism or other Judaisms? Why or why not?

The leader will suggest that perhaps by viewing Reform Judaism as something separate and independent of other Judaisms, it is possible to look deeply into what it really is.

A representative of the group will enter these and any other desired terms into the dictionary: JUDAISM, PHARISEES, and SADDUCEES.

CHAPTER THREE

IIIA: COMING OUT OF THE GHETTO AND EMANCIPATION

A. Goals:

1. To understand the political, social and religious climate of ghetto life
2. To compare ghetto life with life after emancipation for Jews

B. Objectives: at the end of this lesson, students will be able to

1. describe life for Jews in the ghetto
2. identify social, political, religious, cultural, education and economic freedom as products of coming out the ghetto
3. define the word "emancipation"
4. infer how emancipation effected individuals socially, politically, religiously, culturally, educationally, and economically

C. Format: Movie with discussion breaks, MusicalD. Procedure:

1. Introduction. The leader will give a short explanation of how Reform Judaism emerged in the early 1800s out of ghettos in Germany. It is emphasized that this lesson will examine primarily the sociological rather than the historical aspects of ghetto life and life after emancipation for Jews. The leader stresses that the movie being used does not directly apply historically to German life in the 1800s, but does apply sociologically. There will be a short discussion and clarification of the differences between the German ghetto and the East European shtetl. The leader introduces the word emancipation, and the group creates a working definition based on previous knowledge.
2. Movie. The entire group watches scenes from the movie "Fiddler on the Roof." Soon after the movie begins, the tape will be stopped and the group will be asked the following questions:
 - a. What is the time setting of this story?
 - b. Where did this story take place?
 - c. Who are the main characters?
 - d. How would you describe the term shtetl or ghetto based on this opening scene?

The group will be told that the movie will be stopped at several points, and the group will be asked to describe several climates of the shtetl community. The

leader should stop the movie every five or ten minutes to discuss the following topics.

- i. Political
 - a. Were Tevya and his family politically free? Why or why not?
 - b. How might their degree of political freedom affect their religious attitudes? Would you think that they would be religiously liberal, conservative, fundamentalist? Why?
 - c. How would political freedom have affected this community?
- ii. Economic
 - a. What was Tevya's economic situation?
 - b. How did this affect him and his family practically?
 - c. How did this affect him and his family psychologically?
 - d. How did their economic situation affect their attitude toward Judaism?
 - e. How would a better economic situation have affected Tevya and his family's life?
- iii. Social
 - a. Who were Tevya's friends?
 - b. Did he have any non-Jewish friends? Why or why not?
 - c. How would life outside the shtetl have changed his social life?
- iv. Religious
 - a. Bearing in mind that last session we discussed Judaism as a set of different religions, what was Tevya's religion?
 - b. Did Tevya have any options about religion?
 - c. What would have happened if Tevya wanted to be a kind of Jew other than Orthodox?
 - d. What was Tevya's response when Chava, his daughter, wanted to marry a non-Jew? Why?
 - e. How would life outside the shtetl have affected Tevya's religious life?
- v. Cultural
 - a. What was the calendar Tevya lived by?
 - b. What foods did people eat?
 - c. What did people do for entertainment?
 - d. What language did they speak?

- e. What kind of literature did they read?
 - f. What occupations were the most respected?
 - g. What would have been different about Tevya's cultural life had he lived outside of the shtetl?
- vi. Educational
- a. What was taught in the schools of the shtetl?
 - b. Who went to school? Why?
 - c. How would Tevya's education as well as the education of his children have been different outside the ghetto?
3. Fiddler on the Roof Rewrite. The group will break into 6 subgroups, and each will be assigned one of the above conditions. Each subgroup will create two scenes. The first one will describe Tevya's life as it was in the movie, in the shtetl. The second scene will describe Tevya's life as it might have been after emancipation. For example, the subgroup assigned to the religious conditions of the shtetl will first write a song or scene from Fiddler on the Roof describing Jewish and religious life in the shtetl. Next it will rewrite the scene, imagining what would have happened to Tevya if he had been emancipated. The subgroup will express what kind of Jew he might have been, and what kind of synagogue he might have gone to.
4. Each subgroup will perform two scenes to create a new hit musical, "Fiddler on the Roof part II: Tevya Gets Emancipated."
- E. Wrap-up: The leader will review the five conditions and the entire group will reiterate why and how these conditions changed with emancipation. A volunteer will enter the words EMANCIPATION, GHETTO, and SHTETL into the dictionary.

IIIB: REFORM AS A LITURGICAL MOVEMENT**A. Goals:**

1. To teach the story of Israel Jacobson and the first Reform Temple
2. To explore Reform as a liturgical movement

B. Objectives: At the end of this session, students will be able to:

1. describe a traditional Jewish worship service
2. understand the changes in liturgy and the synagogue that occurred after emancipation
3. describe the first Reform Temple building
4. explain the liturgy in the first Reform Temple

C. Format: simulation: traditional service, then emancipation; preparation for opening of the Seseen Temple, opening ceremony of the Seseen Temple

1. Orthodox service. With props, costumes, and a dramatic announcer, the scene is set: Germany 1807. An Orthodox rabbi leads a traditional service for the group. The service is completely in Hebrew, and by Orthodox custom men and women sit separately.
2. Emancipation. At the conclusion of the service, an announcement is read:
Jerome Bonaparte, brother of Napoleon, in the Constitution of 7 July 1807, has declared throughout Germany the following: In every religion, one can be a good man. All subjects must receive equality before the law, and the various confessions are free to practice their religions as they wish.
3. Discussion. The group is asked to discuss the following questions.
 - a. How would you describe the Orthodox service?
 - b. How would emancipation be expected to affect the attitude of some Jews toward Orthodox Jewish worship?
 - c. If you had just been emancipated in Germany in 1807, what would you change about Orthodox Jewish worship?
 - d. Who should do this changing?
 - e. What is necessary to make these changes?
 - f. Where will you get funding?
4. Preparation for the opening of the Seseen Temple. The leader explains that a very wealthy man, Israel Jacobson, has taken on the project of opening the first Reform

Temple. The group must help him create the historic opening ceremony for the Seseen Temple. The group breaks up into committee subgroups and each receives some background information about the actual opening ceremony.

- a. **Invitation Committee.** This subgroup will make up elaborate invitations, after discussing the date, time, and place.
 - b. **Biography Committee.** This subgroup will write a biographical sketch to put into the Westphalia daily newspaper.
 - c. **Ritual Committee.** This subgroup will set guidelines for the short service. It will emphasize decorum and other similarities to a church service.
 - d. **Bell and Music Committee.** This subgroup will design the bell, present choral music, and run the processional. Also, this subgroup will emphasize the use of the organ. They will sing cantata style music while wearing robes.
 - e. **Speech Committee.** This subgroup will prepare and present Israel Jacobson's speech for the opening processional, based on his original speech. A subgroup member will take on the role of Israel Jacobson, and other members will introduce him.
5. **Processional.** The entire group will gather together for the following processional.
- a. The invitation will be presented and read.
 - b. The newspaper biography will be read.
 - c. The ritual rules will be explained.
 - d. The bell will be sounded, and all participants, priests, rabbis and laypeople, will enter.
 - e. Israel Jacobson will deliver the opening speech.
 - f. The music committee will present a final song for the recessional.

E Wrap-Up: The entire group will discuss the following questions:

1. What area of Jewish practice did Reform seek to change first?
2. What is liturgy?
3. How did the liturgy change in Temples like the Seseen Temple?
4. Why did the liturgy change?
5. How is the Seseen Temple similar to our Reform Temples today? Dissimilar?

A volunteer will enter the words LITURGY, SESEEN TEMPLE, ISRAEL JACOBSON, and REFORM into the large dictionary.

IIIC: GEIGER, FRANKEL AND HOLDHEIM:
MODELS FOR EUROPEAN LEADERSHIP

A. Goals:

1. To teach the students about three different 19th century European Reform leaders
2. To examine the socio-political spectrum of early European Reform Judaism

B. Objectives: At the end of this session, students will be able to:

1. identify Geiger, Frankel and Holdheim as early Reform leaders
2. compare and contrast their positions on the political spectrum from liberal to conservative
3. relate biographical and ideological facts about the lives of Geiger, Frankel and Holdheim

C. Format: Political campaign

D. Procedure:

1. Preparation. The entire group is divided into subgroups. Each subgroup creates a political campaign for its candidate. Each subgroup is given a fact sheet describing its candidate, and either Geiger, Holdheim or Frankel will be elected as the European leader of Reform Judaism.
2. The subgroups meet separately to read and discuss the fact sheet about their candidate. They will prepare the following:
 - 2 cheers
 - a campaign speech to be given by the candidate
 - campaign buttons
 - a campaign banner or sign
3. After 10 minutes of meeting time, each subgroup will be asked to present their first cheer.

4. After 5 additional minutes of meeting time, the subgroups can begin to distribute campaign buttons to the other subgroups.
5. After 10 to 15 minutes of additional meeting time, the subgroups will gather together to present the campaign speeches, cheers and banners.
6. After all the presentations, the entire group will vote for the best campaign. Next, they will drop their roles of being campaigners, and they will vote, based on their personal opinion, for whom they think would have made the best Reform leader.
7. The leader will explain that Geiger, in fact, emerged as the European Reform leader.

E. Wrap-Up: The leader will raise the following questions:

1. Why did you choose this Reform leader, that is, whichever leader the group chose?
2. Why did these three leaders emerge as Reform leaders in Europe?
3. How are these leaders different from one another?
4. Who's ideology does the Reform movement seem to follow today? Why?

A volunteer will enter GEIGER, FRANKEL and HOLDHEIM into the dictionary.

FACT SHEET - HOLDHEIM

Samuel Holdheim. Holdheim was born in 1806 into the closed Orthodox world of Poland, and he ended his life within the circle of highly assimilated Jews in Berlin. Holdheim was raised studying Talmud in a cheder, and from this educational experience he learned to have little tolerance for compromises in theory or in practice. During his first rabbinate in Frankfurt, he held on to traditional Judaism, but he gradually moved away from Orthodoxy. First he decided that people have the right to disagree with the most recent authorities, and later he decided that the Talmud was obsolete and not binding on people. Finally he decided that the Torah represented human reflection of divine illumination, and only the moral teachings in the Torah, not its ritual rules, remain in force for us today. Therefore, authority lay not in the texts at all, but in human reason and conscience. Holdheim felt that modern Jewry was already far enough along the road to the messianic age that it did not need the crutch of religious ceremonies. Proper religion was beliefs, sentiments, and moral commitments rather than ritual deeds, and these beliefs came from the individual Jew, rather than from tradition. To Holdheim, it is not the Jewish holidays which are celebrated, but rather the idea of the holiday. Therefore, Holdheim argued that the Sabbath could be celebrated on Sunday without a major loss to the basic values it represents. The new age had produced a new Judaism, not simply a religion continuing the past. Holdheim's radical ideas came through his remarks as he said: "The Talmud speaks out of the consciousness of its age and for that time it was right; I speak out of the higher consciousness of my age and for this age I am right."

FACT SHEET - FRANKEL

Zacharias Frankel. Frankel was born in 1801 in Prague, an ancient center of Jewish learning that had produced both Jewish scholars and Jews with secular learning. Frankel was one of the first rabbis to have both rabbinic ordination and a university education. Without apparent ambivalence or inner conflict, he reached a position advocating moderate religious reform and a delicate compromise between Jewish text and history. Frankel introduced no radical reforms and made it clear that he would not tolerate lay initiative to change existing religious practice. Frankel felt that the Hebrew language was crucial to Jewish worship and to the continuation of Judaism, therefore all prayers must be said only in Hebrew, yet he allowed sermons to be in German. Frankel became the champion of a moderate religious reform that was to emerge gradually and quietly from within. From the beginning, Frankel placed Jewish unity above reform. He wanted to begin with traditional belief and practices, and even after altering or adding elements, he always retained the foundation of tradition. Consistency was less important for Frankel than continuity within Judaism. Frankel accepted the idea that all parts of the Bible might not be from God, yet he stated that there was a core element in the Torah and in Judaism that was eternal. Faith was crucial to Frankel's understanding of Judaism, and his emphasis on history as a factor in tradition separated him from Orthodoxy, which viewed Torah as above and beyond history. Frankel showed how the Talmud developed throughout history, and he attempted to establish a flexible Halacha while remaining true to the Talmud itself. With his dynamic personality, and his learned respect for tradition combined with a knowledge of worldly culture, he presented a Judaism that for some Jews met modernity's challenges without producing unsettling change.

FACT SHEET - GEIGER

Abraham Geiger was born in 1810 in Frankfurt, and although his early education was only in Jewish sources, he later studied philosophy and other secular subjects at the University of Heidelberg. Even though Geiger felt that the Talmud was somewhat obsolete, he also felt that reform should take place within a united Jewish community, no matter how slow that process might be. Geiger experienced conflicting personal feelings about Judaism, as well as the use of the Hebrew language. He had a deep-seated attachment to Judaism on the one hand, yet on the other, he felt an equally profound alienation from its present forms. He wanted to destroy the old-fashioned Judaism so that a new one could arise from its ruins, while preserving an inner emotional connection with the Jewish legacy. This would be possible, he thought, by treating Jewish texts as human documents produced by people with an understanding of the history of the Jewish people. Geiger was both a university professor and scholar, and through his many published writings, he saw reform slowly emerging out of historical knowledge. He emphasized that both the Bible and the Talmud had to be understood as products of their times. Geiger saw Jewish texts as sources for the spirit of Judaism, and this spirit renewed itself and expressed itself differently in every new age. As a rabbi and teacher, Geiger wanted to instill Jewish self-respect by pointing to Judaism's universal values as expressed in the prophets. The prophets' concern for the poor and their vision of peace for all humanity made Judaism timeless and contemporary. Customs and practices would change, but Israel as a community committed to faith in one God and peace for humanity would remain throughout time. As the Greeks had an expertise in architecture, the Romans in art, Geiger felt that throughout history the Jews have had a genius for religion, and through their own historical development they have created a changing Judaism with everlasting ideals.

IIID: REFORM IN AMERICA

A. Goals:

1. To explore why Reform Judaism was successful and at home in America
2. To express Reform's American success through visual arts

B. Objectives: At the end of this session, students will be able to

1. list six reasons why Reform Judaism worked better in America than in Europe
2. associate pop art with American culture
3. synthesize aspects of American society that helped Reform Judaism to progress in America

C. Format: Art history discussion, Art projects, Art museum

1. Discussion: The entire group views some pieces of American pop art and questions such as the following are considered.
 - a. What was the goal of pop art?
 - b. What was pop art trying to say about American society?
 - c. What was the philosophy behind pop art?
 - d. How is pop art different from other modern art styles such as impressionism, expressionism, etc?
 - e. What does Andy Warhol's soup can say about American culture?
2. Projects: The entire group is split into six sub groups and each is given a characteristic of American society in the early 1900s. The subgroups each will read and discuss its characteristic. They will hypothesize how that characteristic could have encouraged and helped Reform Judaism to grow in America. After discovering the characteristic's relevance and effect on Reform Judaism, they will create a piece of pop art to represent one of the following six reasons why Reform Judaism worked better in America than in Europe. Each subgroup will have

approximately 45 minutes to construct its project based on one of these characteristics:

- a. In Europe the Government had input into and control over religious organizations. In America the separation between religion and government is emphasized. (This group may wish to consult and use the Bill of Rights in their pop art presentation.)
- b. In Europe, the churches in the different countries were generally "established churches," that is, each country had a church that was recognized by law as the official church, and which was supported by civil authority. These churches insisted upon traditional religious practice and had the power to enforce it. In America, an "established church" was prohibited by the constitution, and the result was pluralism: many different religions existing equally together.
- c. America welcomed alternative approaches to religion. The writers of the Declaration of Independence (Thomas Jefferson and James Madison) believed in a religion of deism. Deism is the belief that God created the world but following creation God withdrew from running the world, and let it run according to the laws of nature. (This is like a watchmaker who creates a watch, winds it up, and lets it run on its own according to its own mechanics.) Humans can control their own destiny to some degree, but neither humans nor God can interrupt the laws of nature. From within this framework of deism, where God plays no role in human affairs and has no favorites, the Declaration of Independence was written with a religious viewpoint that allows individual humans to have freedom and control over their lives.
- d. American society stressed individualism. Writers like Ralph Waldo Emerson emphasized that everyone should be different and independent. Individuals

should strive to become self-conscious beings, with unique religious and intellectual ideas.

- e. Americans felt a certain sense of optimism that Europeans in the early 1900s did not share. Americans believed that they could shape the destiny of their young country, and they saw America as an example to the world of progress and optimism.
- f. America was based on democracy. Democracy became the foundation of American government, and therefore religious institutions were open to democratization as well.

- 2. Display: After the subgroups have completed their pop art displays, they will set them up in a room decorated to look like an art museum.
- 3. Museum: Each subgroup will explain its project, and time should be available for everyone to walk around and view the other projects.

E. Wrap-Up: The leader and the entire group will review the six characteristics of American society, and then address the following questions:

- 1. Why did Reform Judaism work in America?
- 2. What is deism?
- 3. How did America as a center of Reform Judaism affect Israel?
- 4. Was America the "new Zion?"
- 5. How was American Reform Judaism's attitude toward Israel reflected in liturgy?
- 6. Why were most of the early American Reformers anti-Zionists?

A volunteer will enter the following words into the dictionary: OPTIMISM, PROGRESS, DEMOCRACY, DEISM, and INDIVIDUALISM.

IIIE: THE REFORM PLATFORMS

A. Goals:

1. To read the 3 Reform Platforms
2. To contemplate a new Reform Platform

B. Objectives: At the end of this session, students will be able to

1. identify the issues involved in creating a platform
2. compare and contrast the major issues in the 3 Reform platforms
3. formulate ideas for a new platform based on the first 3 platforms

C. Format: Discussion, text analysis, mini-programs, platform rewrite, presentation.

1. Discussion. The leader and the entire group will address the following questions.
 - a. What is a platform?
 - b. Why would a movement write a platform?
 - c. Should platforms be timely or timeless?
 - d. Should the language in a platform be clear or ambiguous?
 - e. Should the language in a platform be specific or vague?
 - f. Should the language in a platform be prescriptive or descriptive?
 - g. Should the platform be written for rabbis or lay people?

The leader will present a large triangle poster while explaining that some philosophers and historians see Judaism as structured around a triangle. He/she will explain that some say that three main elements make up Judaism. The entire group will discuss what these elements might be. Leader attempts to elicit the terms GOD, TORAH, and ISRAEL. If the group cannot come up with these terms, the leader tells them. This triangle of God, Torah, and Israel will be displayed throughout the program. The leader will then explain that 3 Reform Platforms have been written at various times throughout American history, and today we will

examine them.

2. **Text Analysis.** The entire group breaks up into four subgroups. Each of these subgroups will receive the following topics and texts from the 3 Reform platforms.
 - a. **God.** First paragraph of the Pittsburgh Platform; #2 in the Columbus Platform, and #I in the San Francisco statement.
 - b. **Torah.** third and fourth paragraphs in the Pittsburgh Platform; #4 in the Columbus Platform; and #III and IV in the San Francisco statement.
 - c. **Israel.** Fifth paragraph in the Pittsburgh Platform. #5 in the Columbus Platform; and #II and V in the San Francisco statement.
 - d. **Social action.** Eighth paragraph in the Pittsburgh Platform; #7 in the Columbus Platform; and #VI in the San Francisco statement.
 - i. In their preparation the subgroups should discuss the following questions:
 - a. What makes each platform different regarding this topic?
 - b. What vocabulary is used in each platform? Why?
 - c. Is the order of the topics significant in the platforms?
 - d. What can be said about the use of section titles in the platforms?
3. **Mini-programs.** After the subgroups have had an opportunity to analyze their texts, each subgroup will create a five minute mini-program designed for the entire group. The mini-program must teach the differences between the three platforms regarding the subgroup's assigned topic. Every member of the subgroup must have a part in administering the program. The mini-program must be designed so that every member of the entire group can participate in some way. Each mini-program will conclude with a review that re-emphasizes the main points of the mini-program.

4. Mini-program execution. The entire group will come together, and each subgroup will present its mini-program to the entire group. The members of the entire group will be given an opportunity to raise questions regarding each subgroup's mini-program.
 5. Platform rewrite. Each subgroup will meet to formulate ideas for a new platform with respect to its topic. They can use ideas and issues from any of the three platforms. Each will create a short platform statement on their topic, with an explanation why they chose to write the statement this way.
 6. Each subgroup will read its new statement for the new Reform Platform.
- E. Wrap-Up: The entire group will address some of the questions from the discussion of part #1 of the program as well as the following questions:
1. How successful were three Reform platforms?
 2. For whom were they written?
 3. Do we need them?
 4. How is our platform different from the three Reform platforms?
 5. What are the reasons for the changes we made?
- A volunteer will enter the word PLATFORM into the dictionary.

CHAPTER FOUR

IVA: MARTIN BUBER

A. Goals:

1. To explore an alternative God concept to theism
2. To understand how Buber views God as existing within relationships

B. Objectives At the end of this lesson, students will be able to:

1. state what a relationship is
2. tell who Martin Buber was
3. describe an I-It relationship and an I-Thou relationship
4. give an example of a relationship that is an I-It and a relationship that is "like" an I-Thou
5. Compare and contrast Buber's concept to theism

C. Format: Discussion, video, discussionD. Procedures:

1. Discussion. The leader will ask the entire group to attempt to define the word RELATIONSHIP. The leader will review the term theism, and present a short historical background of Martin Buber. It should be emphasized that Buber was of Chasidic Jewish origins and at one point a mystic. Based on his own visceral feelings, the theology he later developed was very different from theism. The leader will explain the terms Chasidic and mystic, as well as pantheism and panentheism. Finally the leader will offer an explanation of Buber's concept of I-It and I-Thou; and the group will attempt to create examples of relationships that resemble these two types. Finally, the leader explains that for Buber, God is found in the "betweenness" of an I-Thou. The group discusses this statement.

2. Video. Several scenes from popular movies are presented to the entire group. As the group watches the scenes they will be told to think about the relationships in the movies in Buber's terms. It should be stressed that the I-Thou relationship is not only unusual and occurs infrequently, but that it is impossible to define, that is, state in words. Scenes from movies such as: "On Golden Pond," "The Breakfast Club," and "Ordinary People," are appropriate. The group will address the following questions after each scene:
 - a. Who were the main characters?
 - b. Was their relationship like an I-It or an I-Thou?
 3. Discussion. Given that the group will probably not completely understand Buber, they will at least see that Buber's God lies in the existential meeting of individuals. They can then respond to the question: How is Buber's God concept different from theism?
- E. Wrap-Up: After some discussion (and confusion can be expected), the group addresses the following questions:
1. Is Buber's God concept Jewish?
 2. What is Reform Jewish theology?
 3. If the name Judaism refers to only one religion, and that religion has only one God concept, how can there be Buber's God concept, Maimonides' concept, and theism, all claimed to be Jewish?
 4. How does one go about formulating one's own God concept?
- A volunteer will enter the words THEOLOGY, PANTHEISM, PANENTHEISM, I-IT, I-THOU and BUBER into the dictionary.

IVB: WHAT IS A COVENANT?

A. Goals:

1. To define the term covenant
2. To explore different covenants in Judaism
3. To address the question whether or not Reform Judaism has a covenant with a theistic God.

B. Objectives: At the end of this lesson, students will be able to:

1. define the term covenant
2. derive several examples of covenant
3. describe the covenant the Bible says Yahveh (the Bible's name for God) made with Moses and the Israelites
4. cite examples from the Bible of Yahweh's covenant with Moses
5. personally assess whether or not there is a Reform covenant with a deity

C. Format: discussion, covenant creation, biblical covenant creations

1. Discussion. The leader asks the entire group to define the word COVENANT. The leader attempts to elicit the terms "contract" or "agreement," and their meanings. If an appropriate working definition is not generated by the group, the leader offers the following definition: A covenant is a bilateral contract in which X promises to do A if Y does B. The leader will stress that the terms of a covenant must be clear so that they can be understood by both parties, otherwise the covenant cannot be kept. Examples are given to illustrate this point. A volunteer will enter the term COVENANT into the dictionary immediately.
2. Covenant creating. The entire group will break into subgroups of four people. Two people will design a covenant for the other two group members. The covenant creators must formulate a covenant in which the terms are clear and understood by

both parties (and they can also try to create one that is unclear and see if it can be kept). The covenant creators will present their covenant to the other two group members. They will critique the covenant, ask questions, and work out any problems they find with the covenant. Then the roles will switch, and the covenant creators will become critics and the critics will be creators. Covenant creators can choose from among the following relationships to formulate their covenant:

parent-child	student-teacher
Counselor-In-Training-camper	counselor-unit head
friend-friend	employer-employee
husband-wife	

Illustration: If the covenant creators pick the parent-child relationship, they must create a covenant for a parent and a child. The two critics can role-play the parent and child, and discuss and check the validity of the covenant, its terms, and the relationship it establishes between the two parties.

3. **Short discussion.** After the subgroups have had a chance to make and check several covenants, the leader will ask if they found covenant-making difficult. Also, volunteers will be given an opportunity to explain their covenants.
4. **Biblical Covenant Creation.** The leader will ask the entire group to describe some of the covenants in the Bible. The group will break into five subgroups, and each will explore aspects of covenants in the Bible. On a large piece of paper, the subgroups must respond to the following questions:
 - a. Name the parties to the covenant.
 - b. State clearly the specific terms of the covenant.
 - c. Does the covenant work?
 - d. Are the terms clear and understandable to both parties?

- e. Do both parties agree? Why or why not?
 - i. The subgroups will outline the following biblical texts:

Genesis 12:1-9 Exodus 31:12-17 Leviticus 19:1-2, 20:10-15
 Deuteronomy 4:1-3 Deuteronomy 29:1-8

- 5. Presentations. Each subgroup will display and explain its biblical covenant. The entire group will explore the following issues:
 - a. Are the terms clear and understandable?
 - b. Are the parties specifically named?
 - c. Why do the Israelites enter into these covenants with Yahveh?
 - d. What kind of god is Yahveh who presents the terms of these covenants?
- 6. The entire group will read responsively on page 228 of the Gates of Prayer. The leader then raises the following questions:
 - a. What kind of covenant is this passage talking about?
 - b. Do we Reform Jews believe these biblical covenants? Why or why not?
 - c. Do we Reform Jews have the same covenant as the biblical covenant of Moses with Yahveh?
 - d. If we don't believe this, is the Gates of Prayer engaged in false advertising? Why or why not?
 - e. Is there a Reform Jewish covenant with God?
 - f. Is so, what is it?
 - g. Is there a Reform covenant with other Reform Jews? with ourselves?
 - h. If we do not share the same covenant as biblical, that is, pentateuchal Jews, what is our covenant?

- E. Wrap-Up: The leader explains the Freedom Covenant: that every member of a religious community possesses an ultimate right to religious self-authority, and that every member of the religious community pledges to affirm the ultimate religious self-authority of all other members in return for their pledges to affirm his/her own. The freedom of each member of the community ends where the other members' freedom begins.

The group will discuss questions and problems with the Freedom Covenant, and then respond to this question: Is the covenant of Reform Judaism the Freedom Covenant? A volunteer enters the words COVENANT, BIBLICAL COVENANT OF MOSES, and FREEDOM COVENANT in the dictionary.

IVC: WRAP-UP

A. Goals:

1. To review all the previous programs
2. To create a time capsule

B. Objectives: At the end of this session, students will be able to:

1. recall the various ideas from the programs relating to Reform Judaism
2. define the various terms that have been developed
3. assess their own knowledge and understanding of Reform Judaism

C. Format: time capsule-creating, presentations, and sealing of the time capsule, questions sheet

D. Procedure:

1. Time capsule-creating. The group discusses what a time capsule is and the function it has. Divided into subgroups, students will pick a piece of paper that contains one of the following words or phrases:

religion	Jacobson's Temple
Judaism or Judaisms	Geiger, Frankel, Holdheim
Pharisees and Sadducees	deism
finite	Platform
theistic God	covenant
Halacha	Buber
Mishna+Gemara=Talmud	I-It/I-Thou
Oral Torah/Written Torah	Theology
liturgy	Reform Judaism
emancipation	Freedom Covenant
ghetto	

Each subgroup creates a small item that will fit into the time capsule that represents their word or phrase. Their project must explain the meaning of the word or phrase as well as why it is important to us. The item can be art, something written, tape recorded, or even video taped.

2. Each subgroup presents their word and item and place it in the time capsule. The time capsule is buried and sealed with concrete. The entire group decides when it should be opened in the future, and who will open it.

E. Wrap-Up: Each member of the entire group will be given the same sheet of questions from the first program. The questions are:

1. What is religion?
2. What is Judaism?
3. What is Reform Judaism?
4. What is Halacha?
5. What is Theology?
6. When did Reform Judaism begin? Where? Why?

After they finish this question sheet, they will examine the question sheet they answered on the first day of the program. After comparing their own answers, they will discuss informally with others the changes they have made in their answers.