

00:25:27 Shirley Segev: Shalom from Toronto

00:35:49 jeffrey schein: we will make the texts available to you when we send out the recording of the session

00:40:05 Lanie Bergman: When we moved to Brooklyn and joined East Midwood Jewish Center, we found that 12 of Kaplan's 13 principles was on the application for membership. The one committed was the one about integrity of the community.

00:42:01 Fredelle Brief: Living more ethically is essentially aspirational. We read the text and try to figure out how that fits your normal behaviour patterns.

00:47:45 Jonah Mendelsohn: No mention of a cantor / shaliach tzibbur.

00:51:41 Rabbi Carl Choper: Note HaMekarev et Amo Israel b'ahavah rather than HaBokher

00:52:21 Miriam Eisenstein: My memory is that a token musaf remained in the form of the musaf kedushah, p. q186.

00:52:38 Susan Schorr: Do we know if the congregation played any role in choosing to replace rather than omit?

00:57:00 Carol Anshien: SAJ eliminated whatever Musaf was done during Rabbi Strassfeld's time, in my recent experience.

00:58:04 Jonah Mendelsohn: Did Kaplan talk about the role of the cantor / shaliach tzibbur in services (as opposed to a choirmaster and choir)? A lot of this seems to imply that congregants are fulling understanding and speaking the prayers, vs. having a representative do it on behalf of others.

01:05:18 Judy Bass: in the early '80s during Rabbi Miller's tenure the only part of Musaf that was left was Aleinu

01:06:47 Miriam Eisenstein: MMK did not change the words of Torah, ever. The closest he got was leaving words out and inserting ellipses.

01:11:57 Jonah Mendelsohn: Like the Choose Your Own Adventure novels that I grew up with....

01:13:59 David Teutsch: The transliterated Hebrew in Kol Hanesamah was limited to what was sung aloud.

01:14:33 Rabbi Carl Choper: The accurate translation was a bedrock principle. Also, note in Kol HaNeshama the English page was put on the right rather than the left, so that a readers eyes could line up the English with the Hebrew and always go back to the center.

01:15:14 Catherine Madsen: Kind of an elastic definition of "accurate"...

01:17:52 Rabbi Carl Choper: Editors of Kol HaNeshama consciously had different types of notes: some historical, some about inner meaning etc. The different label or Title of each comment was meant to indicate what type of comment it was.

01:21:43 Rabbi Carl Choper: An attempt was made in Kol HaNeshama to echo the tradition of illuminating Siddur pages with artwork. Obviously possibilities were limited by the fact the book was printed and not drawn, and the lack of the colored ink. But I suspect the attention paid to aesthetics also carries over into the new Reform Siddur as well.

01:22:04 Joyce & Jack Dolcourt: So long everyone. Thank you Eric. Gotta run

to Face Time with grand kids. Remembering Val Kaplan (and my Mom) saying 'You can't dance at two weddings with one tuchas!'

01:26:58 LAWRENCE PINSKER: It seemed to me that the Reform showed a consistent therapy for internal states of perennial theological oppositional defiance disorder. The Kol Haneshama strategy offered vitalization supplements for diets suffering minimum daily spirituality (MDS) deficiency.

01:28:29 Miriam Eisenstein: My father hated the Chinese menu approach. He thought we should take a stand.

01:29:01 Robert Tabak: I think Lev Shalem (Conservative) has developed extensive alternative resources in the margins, and is particularly sensitive (Friday night in particular) in including women's voices. Also, there are alternative readings/poetry/ kavvanot on almost every page -- something not achieved in Kol Haneshamah.

01:31:14 Jeffrey Eisenstat: I am wondering if this is more transvalue than revalue.

01:31:15 David Teutsch: Art Green and Mordechai Liebling in particular pushed for inclusion of the traditional second paragraph because of their ecological concerns.

01:31:42 David Teutsch: In 1988, when this decision was made, this was quite foresighted.

01:31:46 Jonah Mendelsohn: Though Kol Haneshamah points to alternate resources in the back of the book, with notes at the top of the page citing the page. It's not quite as elegant as including all the options on the same page like the later prayer books - it takes a lot of flipping pages to go to KH's alternates. My guess the impulse for KH was similar - many alternate choices offered - but the later prayerbooks benefitted from computerized typesetting to allow these double page layouts.

01:32:07 Rabbi Carl Choper: In the 1990's there was already an awareness by the editors of Kol HaNeshama that in Kaplan's moment he may not have been thinking about the role of Sacred Myth in the way we were thinking about it at the end of the 20th century. So it was easier to see reinterpreting V' Haya Im Shemoa, or V'Zot Ha Torah. Still V'Haya Im Shemoa is option # 2, not #1.

01:34:33 LAWRENCE PINSKER: Carl, Rabbi Kaplan said so himself to my class at the RRC in the early 1970s and said that he would have discarded much of his work and rewritten it in favor of emergent anthropological, sociological, and psychological understandings of sacred myth.

01:34:52 Miriam Eisenstein: At the time that paragraph was left out, MMK was fighting the older generation's clinging to truly supernatural beliefs. Maybe not so needed today ?

01:40:40 Rob Scheinberg: Do we know what the first published ecological interpretation of Vehayah im shemoa was -- was it Kol Haneshamah, or was that idea present in earlier 20th-century writings? (Thank you for this fascinating discussion!)

01:43:42 Rabbi Carl Choper: The most problematic section of the traditional Siddur for me is the opening of the Aleinu. If I am using a Conservative Siddur I can still say what is there, except in the Aleynu. That I just

cannot say. I just close my mouth (or say Kaplan's alternative).

01:43:51 David Teutsch: To my knowledge Kol Haneshamah was the first.

01:46:17 Hillel Cohn: In keeping with Kaplan's desire for honesty in liturgy one might say that a "naturalist" might be far more comfortable with Sherwin Wine's Humanistic prayerbook.

01:46:30 Robert Tabak: Thanks, Eric! I think one of the next stages is to make this a trans-Atlantic dialogue, including the authors of new siddurim in the UK (Reform and Liberal Judaism) and Israel (Tefilat ha-adam, Reform, 2021) and Masorti-and independent groups as well, such as Beit Tefilah Yisraeli in Tel Aviv and many other groups.

01:47:07 Linda Rich: From 1992: "It seems to me that there are three distinct styles of liturgical reform currently in use. The Reform way is to shorten the liturgy. The Conservative approach is to make small changes and fudge the translation. I prefer the Orthodox style of liturgical reform, which is to arrive late, sit in the back, and talk. Only the Orthodox approach allows you the option of recovering the text."

Ref: <http://www.site38.com/dickisrael/novak1992.htm>

01:47:19 Rabbi Joan Sacks: There is a practical issue that I have never seen addressed. That is the size and weight of the kol haneshamah. There is so much I like about the prayerbook. But, I am disabled and find it difficult to hold. I was once a chaplain for an older community and couldn't order the prayerbook because it was so heavy. We have an aging population. I don't know how to rectify this problem.

01:47:42 Rabbi Joan Sacks: This is especially true because we need the larger print. I know I do.

01:48:27 Catherine Madsen: Re: transvaluation and revaluation, everybody transvalues liturgy privately; sometimes a passage will resonate with their present circumstances. I think it's important, when revising liturgy, not to excise too much - not to close off avenues to the imagination.

01:50:55 LAWRENCE PINSKER: As for the issue of an "meteorological theology," Rabbeinu Bachya comments on "im shamo" by tempering the promises of good by saying that wealth [i.e., the abundance of rain] is good only if one has the wisdom with which to use it properly.

01:51:41 Miriam Eisenstein: Good point. I think we ought to have a session just on the topic: so we still say what we mean, and mean what we say, and does it matter.

01:52:00 Jonah Mendelsohn: Hear, hear, Catherine, about preserving our tradition as avenues for imagination. The moments when a line that has seemed archaic, biased, or just opaque crack open are important moments in prayer. And as a queer feminist, I love discovering that my experience links to things written decades, centuries, or millenia ago - it puts me there then.

01:52:01 jane susswein: Maybe we should add bookstands to the backs of chairs:-)

01:52:35 Rabbi Joan Sacks: I wish there were bookstands on the back of chairs. That would certainly help.

01:53:11 Rabbi Joan Sacks: The problem exists also for those who do not use electronics on Shabbat.

01:53:37 Jeffrey Eisenstat: Basher Koach, Eric  
01:53:42 Dalia Marx: thank you very much, very interesting!!!  
01:53:50 Rabbi Carl Choper: Thank you, Eric.  
01:54:04 margo cates: thank you.  
01:54:31 Jeffrey Eisenstat: This is an outstanding look at modern tefillot.  
Todah  
01:54:43 Marcia Falk: The (non-Jewish) designer and (Jewish) ed-in-chief of my HH mahzor insisted on a small print to make the book aesthetically "airy." I fought the battle for larger print--and I lost. When I give readings, I have to read from enlarged photocopies. I hope this won't be the case with my new Haggadah, in which which I had much more control of the design.  
01:55:10 Dalia Marx: [https://www.academia.edu/7840061/The\\_Prayer\\_for\\_the\\_State\\_of\\_Israel\\_Universalism\\_and\\_Particularism](https://www.academia.edu/7840061/The_Prayer_for_the_State_of_Israel_Universalism_and_Particularism) an essay about the PRayer for the State of Israel in liberal siddurim  
01:55:19 Deborah Schein: Great job Eric!  
01:55:45 Catherine Madsen: Thanks, Eric! Hope someday we get to the question of revising with contemporary social concerns in mind. I think that's something to be very cautious about - it ends up being another way for congregants to feel they have to be dishonest to use the liturgy, if they don't agree with the viewpoint represented. You just end up displacing the theological discomfort onto the ideological.  
01:57:14 Rabbi Joan Sacks: Thank you so much for this comment Marcia.  
01:58:28 LAWRENCE PINSKER: Thank you, Eric!  
01:58:55 Rabbi Joan Sacks: Yes, thank you so much Eric!  
01:59:21 Gail Shuster-Bouskila: Excellent lecture, Eric!  
02:03:55 Rabbi Joan Sacks: Eric, I hope you will continue this discussion with us at some point. I know that there were other points you weren't able to make.  
02:08:38 Catherine Madsen: But why shouldn't it be difficult and complicated to pray? Surely it's more interesting that way, and (for people who are actually interested in it) wears better over time.  
02:09:40 Dalia Marx: Is there literal translation?  
02:10:07 LAWRENCE PINSKER: The israeli predilection regarding chosenness is understandable in a society with "universal" military service. It is not necessary elevation but rather assignment. Being chosen has a very difficult meaning in the military.  
02:10:17 Marcia Falk: The distinction between transvaluation and re-evaluation is subtle. Eric, can you clarify more?  
02:12:10 Catherine Madsen: I think George Steiner suggested somewhere that all Jews are "chosen" in the same sense as Isaac at the Akeidah.  
02:12:11 David Teutsch: Thanks everyone. I am leaving for another meeting. Yishar kochecha, Eric!  
02:14:04 Robert Tabak: Teflat Ha-adam (Israeli Reform 2021) offers "im kol ha-amim" as an optional text, for example Friday night Kiddush.  
02:15:48 Dalia Marx: We also added the Sefaradic Kiddush, which does not contain the concept of the choice of Israel  
02:16:21 Shirley Segev: As an Israeli praying in a Reconstructionist

synagogue for many years I used to think how lucky that most who come to shul are busy singing and moving along without understanding what they are saying. Similar to the orthodox who pray three times a day mechanically and do not even think of what they are saying, rushing along.

02:16:23 jeffrey schein: another issue... my students at or ami in pennsylvania used to think the meaning of yotzer or was "last night I had the strangest dream I had "... which was a midrash on "light" but kids didn't get the change or what was being transvalued

02:16:24 Catherine Madsen: Do we always know what's relevant?

02:16:32 Jeffrey Eisenstat: And if you are singing the Kiddush as a kahal

02:16:46 Jeffrey Eisenstat: "I'm" fits the melody

02:18:05 Elizabeth Caplun: I think the best we can do is to struggle with the text and make our Kavana - and biases known.

02:19:30 Robert Tabak: Thanks, all -- I need to leave. Great discussion. Thanks, Eric!

02:21:22 Marcia Falk: Rav todot, Eric, for a brilliant and informative presentation, and thank you to all for the stimulating discussion.

02:25:15 Dalia Marx: Many thanks, I need to leave, kol tuv

02:25:57 Lori Kalata: Excellent presentation and discussion! Thank you so much!