



CONGREGATION ANSHEI ISRAEL

THE HEART OF CONSERVATIVE JUDAISM IN TUCSON SINCE 1930

Rabbi

ROBERT EISEN

Assistant Rabbi

BEN HERMAN

**5550 E. 5th St.
Tucson, AZ 85711**

Affiliated with
The United Synagogue
of Conservative Judaism



Myth:

Conservative Judaism is too Jewish for me.

Fact:

Conservative Judaism encourages us to embrace the best of our tradition and the modern world.

The following is taken from Emet Ve-Emunah: Statement of Principles of Conservative Judaism, endorsed by the United Synagogue of Conservative Judaism, The Rabbinical Assembly and The Jewish Theological Seminary. To purchase the complete text, visit www.uscj.org/booksvc, the USCJ's Web site. Copies are \$4.



THE IDEAL CONSERVATIVE JEW

Throughout most of its history, Jewish life was an organic unity of home and community, synagogue and law. Since the Emancipation, however, Judaism has been marked by increasing fragmentation. Not only do we find Jewish groups pitted against one another, but the ways in which we apprehend Judaism itself have become separate and distinct. That unified platform upon which a holistic Jewish life was lived has been shattered. Participating in a majority culture whose patterns and rhythms often undermine our own, we are forced to live in two worlds, replacing whole and organic Judaism with fragments: ritual observance or Zionism, philanthropy or group defense; each necessary, none sufficient in itself.

Facing this reality, Conservative Judaism came into being to create a new synthesis in Jewish life. Rather than advocate assimilation, or yearn for the isolation of a new ghetto, Conservative Judaism is a creative force through which modernity and tradition inform and reshape each other.

During the last century and a half, we have built a host of institutions to formulate and express and embody our quest. As important as these are, they in themselves cannot create the new Jewish wholeness that we seek. In spite of the condition of modern life, we must labor zealously to cultivate wholeness in Jewish personalities.

Three characteristics mark the ideal Conservative Jew. First, he or she is a *willing* Jew, whose life echoes the dictum, "Nothing human or Jewish is alien to me." This willingness involves not only a commitment to observe the *mitzvot* and to advance Jewish concerns, but to refract all aspects of life through the prism of one's own Jewishness. That person's life pulsates with the rhythms of daily worship and Shabbat and *Yom Tov*. The moral imperatives of our tradition impel that individual to universal concern and deeds of social justice. The content of that person's professional dealings and communal involvements is shaped by the values of our faith and conditioned by the observance of *kashrut*, of Shabbat and the holidays. That person's home is filled with Jewish books, art, music and ritual objects. Particularly in view of the increasing instability of the modern family, the Jewish home must be sustained and guided by the ethical insights of our heritage.

The second mark of the ideal Conservative Jew is that he or she is a *learning* Jew. One who cannot read Hebrew is denied the full exaltation of our Jewish worship and literary heritage. One who is ignorant of our classics cannot be affected by their message. One who is not acquainted with contemporary Jewish thought and events will be blind to the challenges and opportunities which lie before us. Jewish learning is a lifelong quest through which we integrate Jewish and general knowledge for the sake of personal enrichment, group creativity and world transformation.

Finally, the ideal Conservative Jew is a *striving* Jew. No matter the level at which one starts, no matter the heights of piety and knowledge one attains, no one can perform all 613 *mitzvot* or acquire all Jewish knowledge. What is needed is an openness to those observances one has yet to perform and the desire to grapple with those issues and texts one has yet to confront. Complacency is the mother of stagnation and the antithesis of Conservative Judaism.

Given our changing world, finality and certainty are illusory at best, destructive at worst. Rather than claiming to have found a goal at the end of the road, the ideal Conservative Jew is a traveler walking purposefully towards "God's holy mountain."

CONGREGATION ANSHEI ISRAEL
www.caiaz.org • 520-745-5550