



# Study and Discussion Guide

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## CONTENTS

Introduction	1
How to Use This Guide	2
Step-by-Step Outline	3
CHAPTER 1: Embracing Reforms: Torah Reading on Friday	4
CHAPTER 2: Principles in Conflict: Orthodox Minyan in a Reform Synagogue	5
CHAPTER 3: Reforming Reforms, Embracing Tradition: When a Parent Requests Cremation	6
CHAPTER 4: Honoring Memory and Halachah: A Defective “Holocaust” Torah Scroll	7
CHAPTER 5: The Changing Reform “Mood”: Three Responsa on Shabbat	8
CHAPTER 6: Nationalism, Zionism, and Reform: Flags on the Bimah	9
CHAPTER 7: Jewish Faith and Secular Culture: St. Valentine’s Day and Other “Secular” Holidays	10
CHAPTER 8: Modern Values, Jewish Tradition: Privacy and the Disclosure of Personal Medical Information	11
CHAPTER 9: The Halachah of Social Justice: The Synagogue and Organized Labor	12
CHAPTER 10: Politics and Reform Halachah: Hunger Strike: On the Force-Feeding of Prisoners	13

## INTRODUCTION

**W**HAT ARE REFORM RESPONSA? Why do they matter? Why should we engage with them today? In *Reading Reform Responsa: Jewish Tradition, Reform Rabbis, and Today's Issues*, Rabbi Mark Washofsky, PhD, explores these questions and more as he addresses “why Reform rabbis write responsa, what makes them specifically Reform responsa, and [the roles] these legal texts play in the life of a modern, progressive Jewish movement” (2).

As Rabbi Washofsky explains, “‘Reform responsa’ is the name for the Reform Jewish version of the responsa literature, a vast treasury of rabbinic writing that stretches back nearly fifteen centuries” (1). At its most essential, the responsa literature is a collection of questions and answers (*sh’eilot ut’shuvot*). Rabbi Washofsky describes how the process generally works: “An individual or community sends a *sh’eilah* (question, inquiry) concerning a specific question of halachah (Jewish law) or observance to a recognized rabbinic authority. . . . That rabbi writes a *t’shuvah*—responsum (the singular of ‘responsa’)—answering the question. The *t’shuvah* almost always cites the texts of Torah and Jewish law upon which that answer is based, along with the author’s reasoning, his or (now) her argumentation supporting that answer” (1).

At the same time, responsa represent much more than the decisions they reach. As Rabbi Washofsky argues in *Reading Reform Responsa*, responsa are also a literary genre. Rabbi Washofsky contends that a rabbinic responsum is “a composition, a work of literary artifice, a model of how to think and speak about the issue at hand” (17). Moreover, he asserts that responsa create meaning, elaborating, “we might define a responsum, then, as an argued claim of meaning upon the Jewish textual tradition. It sets forth a claim that the tradition means something, that it answers a question in one particular way and not in some other way. And it argues that claim . . . [In fact], argument is characteristic of responsa; we might say that argument is the way these texts make meaning. More than that: argument is essential to the very notion of tradition itself” (8).

We invite you to experience the compelling selection of responsa in this book and Rabbi Washofsky’s analysis of each—analyses that consider many spheres of influence, including the socio-historical, political, religious, theological, and literary. Each section of this guide provides a blueprint to facilitate deep learning of “how . . . Reform responsa work, how . . . they speak to their intended audience, and how . . . they attempt to exert influence upon the religious practice of Reform Jews today” (2). They also provide the opportunity to contribute your voice to the millennia-old conversation—arguments in the best possible sense of the word—about how to live a meaningful Jewish life.

## HOW TO USE THIS GUIDE

**T**HIS GUIDE is designed to facilitate the teaching and study of *Reading Reform Responsa: Jewish Tradition, Reform Rabbis, and Today's Issues*. It was written for adult and young adult learners and can be used in a diverse array of settings, such as adult education classes (in synagogues, community centers, campus Hillels, retirement communities), book clubs, and *chavruta* (paired learning), to name but a few possibilities. It can also be used to direct and enhance individual learners' involvement with the book.

The guide provides learning tools designed to deepen one's experience of Reform responsa. Each of *Reading Reform Responsa's* ten chapters has a matching section in this guide that includes the following content:

- ▶ A step-by-step outline to prepare for study, including online links and page numbers directing learners to the full text of the original responsum.
- ▶ Key ideas highlighting texts excerpted from *Reading Reform Responsa* that point to central themes.
- ▶ Discussion questions crafted to encourage interaction with the text and to expand understanding and learning. This includes a personal reflection prompt that provides learners with opportunities to think about how a responsum might affect individual, family, or communal aspects of their Jewish observance and practice.

We encourage you to take a modular and creative approach to teaching and learning from *Reading Reform Responsa*. Classes could be organized by chapter, with any number of sessions devoted to the chapter's theme (for example, one chapter per class, one chapter over two classes, and so on). Alternatively, one could design classes with sessions organized thematically. Following are a few possible thematic foci with accompanying chapters:

- ▶ How responsa change over time using Chapters 5 and 6 as examples
- ▶ The intersection of Jewish and secular cultures using Chapters 6 and 7
- ▶ A conversation about politics and social justice using Chapters 9 and 10

There are many other possible organizing rubrics; we encourage you to be creative in your approach and class design.

This guide was created to not only foster learning, but also to increase the sense of community and shared history that study of our people, history, and literature elicits. It is in this spirit that we say to all of you who make use of this guide, *kol hakavod* (well done)!

## STEP-BY-STEP OUTLINE

**E**ACH CHAPTER of this study guide is based on the four-step process detailed below. While the discussion questions are grouped by chapter, we recommend you apply the same steps to each chapter of the book.

### Step 1

Read the original responsum (specific page numbers in *Reading Reform Responsa* and a link to CCAR's responsa database are included for each chapter). As you read, note your responses, reactions, and questions to the *sh'eilah* (question, inquiry) and the *t'shuvah* (answer, response). Use the following prompts as a guide as you make your written or mental notes:

- ▶ Map out the argument presented in the *t'shuvah*. Note any strengths, tensions, and fault lines that you identify.
- ▶ What is at stake in this decision? What do you think might be possible short- and long-term consequences of the decision?
- ▶ Would you argue for a different outcome? If so, sketch out the decision and your argument for it.
- ▶ Note any other responses you have, including any experience you or your community have had with a similar question of Jewish practice or observance. Was the question resolved? If so, how? Were you satisfied with this resolution?

### Step 2

Read the corresponding chapter that includes Rabbi Washofsky's analysis of the original responsum.

### Step 3

Put your analysis of this responsum (Step 1) in conversation with Rabbi Washofsky's analysis (Step 2) as you consider the following prompts:

- ▶ Enumerate ways that Rabbi Washofsky's analysis affected your understanding and analysis of the original responsum.
- ▶ Note points of convergence and divergence between Rabbi Washofsky's and your analyses.
- ▶ Did Rabbi Washofsky's analysis make you think differently about or view the responsum in a different way? If so, how?

### Step 4

Engage in discussion questions as detailed for each chapter.

## CHAPTER 1

### Embracing Reforms: Torah Reading on Friday

Please access the “Step-by-Step Outline” on page 3 and follow steps 1–3 to begin your study of this chapter. The original responsum can be found on pages 169–171 or at <https://www.ccarnet.org/ccar-responsa/mrr-14-17/>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky’s and your own analyses of the responsum as you consider and discuss the following topics:

1. Rabbi Washofsky argues that “Rabbi Freehof radically transforms the *sh’eilah* from a question of halachah to one of ideology. No longer a traditional rabbinic-style dispute over the interpretation of Jewish law, it is now a theological standoff between Orthodoxy—which in his portrayal opposes any and all change in the inherited body of Jewish ritual practice—and the more liberal communities that look upon ritual innovation as a positive response to changing times and conditions” (27).

- ▶ How do questions of authority underlie such a transformation?
- ▶ How is authority conferred and established in “more liberal communities”?
- ▶ Are there limits to “ritual innovation as a positive response to changing times and conditions” (27)? How should limits be determined? Can you think of examples of ritual innovation in your own experience that you thought made sense or any that went too far? In the latter cases, can you name limits you thought they transgressed?

2. Rabbi Washofsky asserts that an “expansive understanding of the halachah enables the Jewish legal tradition to respond positively and affirmatively to the changing conditions of modern life. And that, to this day, has been the foundation of the entire Reform halachic enterprise” (30).

- ▶ Do you think there should be limits on the degree to which “changing conditions of modern life” influence interpretation of Jewish law and practice? Can you think of examples in your own or community’s experience where tension existed between calls for change based on the contemporary “mood” and a desire to uphold traditional understandings of law and practice? If so, how did you or your community decide the matter?
- ▶ Conversely, have there been examples in your own or community’s experience in which you felt contemporary “mood” should have been given more consideration or had more influence?

## CHAPTER 2

### Principles in Conflict: Orthodox Minyan in a Reform Synagogue

Please access the “Step-by-Step Outline” on page 3 and follow steps 1–3 to begin your study of this chapter. The original responsum can be found on pages 171–180 or at <https://www.ccarnet.org/ccar-responsa/nyp-no-5758-12/>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky’s and your own analyses of the responsum as you consider and discuss the following topics:

1. Although the responsum’s *t’shuvah* begins by stating that the case presents “a fundamental tension between two important Reform Jewish principles . . . [that is] ‘Jewish pluralism’ and ‘Reform Jewish integrity,’” (172) Rabbi Washofsky argues that the decision balances the two, writing that “the responsum . . . asks us to imagine ourselves as a different kind of Reform Jewish community, one whose members wish to uphold both principles—that is, they are deeply committed to a vision of Jewish pluralism and tolerance, and they insist upon Reform Judaism’s core values and its integrity as a Jewish religious movement” (35).
  - ▶ What do the principles of Jewish pluralism and Reform Jewish integrity mean to you? How do you see them enacted in individual, family, and communal Jewish life and practice?
  - ▶ Do you think this *t’shuvah* balances both principles? Should it? If so, describe how you think they are balanced. If not, describe how you think they are not.
  - ▶ Can you think of examples when you thought one of these principles—Jewish pluralism or Reform Jewish integrity—was more important than the other? If so, what were the reasons?
2. The responsum’s *t’shuvah* concludes that although “a Reform congregation may provide space within its facility for an Orthodox congregation to worship, provided that the latter maintains a separate and distinct identity,” the Committee differs on how to “best maintain this ‘separateness’” (176). It then offers minority and majority opinions on how to do so.
  - ▶ If your community was faced with this question, how would you decide the case? That is, what would be your *t’shuvah*? Does it align with the minority or majority opinion offered in this responsum or offer a different point of view focused on different principles?
  - ▶ Have you or your community faced decisions that weigh the principles of Jewish pluralism and Reform Jewish integrity? How did you or the community go about making decisions about what to do?

## CHAPTER 3

### Reforming Reforms, Embracing Tradition: When a Parent Requests Cremation

Please access the “Step-by-Step Outline” on page 3 and follow steps 1–3 to begin your study of this chapter. The original responsum can be found on pages 180–192 or at <https://www.ccarnet.org/ccar-responsa/nyp-no-5766-2/>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky’s and your own analyses of the responsum as you consider and discuss the following topics:

1. This responsum presents an example, as Rabbi Washofsky points out, on which the halachic tradition is “equivocal and uncertain . . . [and] depending on how we choose to read it, either prohibits or does not prohibit cremation” (53). How to decide which position to take? Rabbi Washofsky argues that “the task of the interpreter . . . is to construct what they consider the best reading of the message of each [position] . . . [and that] we should learn never to discount the role played by storytelling in the understanding of law or halachah” (53–54).

- ▶ How would you describe what Rabbi Washofsky refers to as “storytelling”? Do you agree with his characterization? How was it used in this *t’shuvah*?
- ▶ More generally, to what degree do you think the narrative history of positions inform new decisions? What standards or metrics might you use to determine what narratives to incorporate?
- ▶ Rabbi Washofsky asks “whether these particular stories succeed in persuading their intended reader . . .” (54)? Did these stories succeed in persuading you? Why or why not?
- ▶ Can you name other practices and observances that the Reform Movement has taken different positions on over time? What factors do you think influenced these changing positions and hence, interpretations?

2. The responsum concludes with the following caution: “It is essential that families speak about such matters openly, honestly, and before the approach of death. When the child fails explicitly to say ‘no’ to a parent’s request for cremation, the parent will justifiably think that the child has agreed to carry out that instruction. In such a case, the child quite likely has made an implied promise to the parent and thus bears an ethical responsibility to keep it. Therefore, if the children have objections to cremation, they should make their feelings known to their parents sooner—much sooner—rather than later” (187).

- ▶ As a thought experiment, put yourself in the role of the parent and then in the role of a child in this case. Consider the case from the point of view of each, paying particular attention to the dimensions (religious, spiritual, familial) that matter most to you.
- ▶ If you are comfortable, consider how you would broach this conversation whether as a parent with a child or as a child with a parent.



## CHAPTER 4

### Honoring Memory and Halachah: A Defective “Holocaust” Torah Scroll

Please access the “Step-by-Step Outline” on page 3 and follow steps 1–3 to begin your study of this chapter. The original responsum can be found on pages 192–202 or at <https://www.ccarnet.org/ccar-responsa/nyp-no-5760-3/>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky’s and your own analyses of the responsum as you consider and discuss the following topics:

1. This responsum presents a “‘conflict between two profoundly important Jewish religious values’: the remembrance of the Shoah on the one hand and the honor due to the Torah scroll (*k’vod sefer Torah*) on the other” (56–57). As Rabbi Washofsky writes, “at times, the ritual actions we take to preserve the memory of the Shoah’s victims clash with established rules and customs, religious practices that existed long before the Second World War and that testify to other memories and other Jewish responsibilities. In those cases, we must decide whether our desire and duty to remember the Shoah take precedence over the demands that those other responsibilities make upon us” (55).

- ▶ How would you weigh each of these values when considering a *t’shuvah* to this *sh’eilah*? Could you make an argument for giving one value more weight than the other? What would be a counterargument to doing so?
- ▶ More generally, how do we, in Jewish community, decide how much weight to give historical events and narrative in decision-making processes, such as *responsa*, that affect our observance and practice?

2. We often have to make decisions between or amongst competing values. Can you think of examples of your Jewish practice or observance in which you felt a pull or tension between contending values? What was your process for decision-making? Were you interested in finding, as this responsum was, a way to accommodate the competing values?

## CHAPTER 5

### The Changing Reform “Mood”: Three Responsa on Shabbat

Please access the “Step-by-Step Outline” on page 3 and follow steps 1–3 to begin your study of this chapter, making sure to analyze each of the three responsum referenced in the chapter. The original responsa included in this chapter can be found on pages 202–215 or at <https://www.ccarnet.org/ccar-responsa/rr-51-55/> and <https://www.ccarnet.org/ccar-responsa/nyp-no-5756-4/>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky’s and your own analyses of the responsa as you consider and discuss the following topics:

1. Rabbi Washofsky asks “how can Reform Judaism in general, and the Reform responsa in particular, speak of the observance of Shabbat when the rules of traditional halachah no longer bind us?” (86).
  - ▶ How did each of these responsum address Rabbi Washofsky’s question?
  - ▶ How convincing was each argument? What elements swayed you? What, if any, aspects of the arguments did you find problematic or vexing?
  - ▶ Rabbi Washofsky’s observation applies to many areas of halachic observance, not just Shabbat. Are there any general principles you deduce from these responsa that could be applied to questions about other areas of Jewish observance?
2. Rabbi Washofsky argues that “we, Reform Jews—who regard equal participation in the life of the wider world as a crowning achievement of Jewish modernity—tend not to see the enforced separation [of traditional Shabbat practices] as a blessing . . . [and] have found it more useful to concentrate upon the positive, ritual elements of Shabbat that do strike us as meaningful rather than upon the negative ones that are devoid of significance to us” (70–71).
  - ▶ What does your Shabbat observance look like? Does it vary? How has it changed over time?
  - ▶ What Jewish principles, values, and guidelines do you use to inform your Shabbat practice?
  - ▶ In what ways do you agree or disagree with Rabbi Washofsky’s quote above? What practices strike you as meaningful whether they are deemed positive (actively doing) or negative (refraining from)? How do you think about separation from the “wider world” on Shabbat?

## CHAPTER 6

### Nationalism, Zionism, and Reform: Flags on the Bimah

Please access the “Step-by-Step Outline” on page 3 and follow steps 1–3 to begin your study of this chapter, making sure to analyze each of the four responsa referenced in the chapter. The original responsa can be found on pages 215–227 or at <https://www.ccarnet.org/ccar-responsa/arr-64-66/>, <https://www.ccarnet.org/ccar-responsa/arr-66-68/>, <https://www.ccarnet.org/ccar-responsa/tfn-no-5753-8-29-32/> and <https://www.ccarnet.org/ccar-responsa/nyp-no-558-10/>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky’s and your own analyses of the responsa as you consider and discuss the following topics:

1. The four responsa that are the focus of this chapter were written from 1954 to 1998. Rabbi Washofsky argues that “responsa, like all texts, are products of a particular time and place, displaying the influence of the social, political, and cultural environment in which they are written . . . [and that] it’s difficult to imagine these particular responsa in isolation from the world of their time. In that sense, environment is most definitely a source that guides the writing of each” (102).

- ▶ How do you see the date of each responsum informing its *t’shuvah*?
- ▶ Consider one or more of the responsa featured in this chapter. If you were writing the decision today, how might it be different? How might the current “social, political, and cultural environment” affect your decision(s)?
- ▶ In general, how much should the current “social, political, and cultural environment” affect any *t’shuvah*? What concerns might you have regarding the influence of current environments on responsa—that is, determinations about Jewish practice and observance?

2. Rabbi Washofsky relates how one responsum author “reads a mitzvah of patriotism into these texts . . . [that is], if loyalty to one’s country is a Jewish religious obligation, displaying its flag in the synagogue as a demonstration of that loyalty can be construed as a fulfillment of the obligation” (89).

- ▶ Do you agree or disagree that “loyalty to one’s country is a Jewish religious obligation”?
- ▶ What is the practice in your community regarding the display of flags and the singing of national anthems? If you attend a synagogue, does it display your country’s flag or the Israeli flag? Do you sing the national anthem of your country or Israel? If you answered yes to any of the above, are you comfortable with these practices? Why or why not?
- ▶ Have questions similar to those in any of these responsum been raised in your community? If so, how were they addressed?

## CHAPTER 7

### Jewish Faith and Secular Culture: St. Valentine's Day and Other "Secular" Holidays

Please access the "Step-by-Step Outline" on page 3 and follow steps 1–3 to begin your study of this chapter. The original responsum can be found on pages 227–234 or at <https://www.ccarnet.org/ccar-responsa/57752>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky's and your own analyses of the responsum as you consider and discuss the following topics:

1. "The responsum rules in favor of Jews taking part in secular holidays that 'originated in other religious traditions'" (112). Rabbi Washofsky argues that "this conclusion may well strike the Reform Jewish reader as entirely reasonable and, given that so many of us already participate in the activities surrounding these holidays, entirely predictable. But . . . the more important feature of this responsum is the fact that its conclusion is not inevitable. The decision is the product of choices that it has made along the way, moments at which its authors' reasoning moves in one direction when it just as easily could have gone in another" (112).
  - ▶ Consider alternative arguments to the ones made to arrive at the conclusion of this responsum (see the list on 112–113 for possibilities). Do you find any of these alternative arguments persuasive? If yes, how so? How would you use one or more to argue for a different conclusion?
  - ▶ What fears and concerns about participation in secular or popular customs does this responsum raise? How does it address and ultimately obviate these concerns?
  - ▶ Do you share any of these concerns? If so, which ones and why?
2. "The responsum defines Christmas and Easter as religious holidays because of their central role in Christian doctrine and practice. It might have instead proceeded on grounds of sociology rather than theology. If millions of our fellow citizens celebrate these holidays as secular celebrations, devoid of explicit religious content, why shouldn't Jews celebrate them, too, even in their homes?" (113).
  - ▶ How would you respond to this argument? The celebration and veneration of saints is also part of Christian doctrine and practice. In what ways is taking part in holidays celebrating Saints (e.g., St. Patrick's Day) qualitatively different or similar from celebrating Christmas or Easter? If yes, how so?
  - ▶ What non-Jewish holidays are you comfortable taking part in or celebrating? How do you decide?

## CHAPTER 8

### Modern Values, Jewish Tradition: Privacy and the Disclosure of Personal Medical Information

Please access the “Step-by-Step Outline” on page 3 and follow steps 1–3 to begin your study of this chapter. The original responsum can be found on pages 234–244 or at <https://www.ccar-net.org/ccar-responsa/nyp-no-5756-2/>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky’s and your own analyses of the responsum as you consider and discuss the following topics:

1. According to Rabbi Washofsky, “we should remember that a responsum does not always restrict itself to the *sh’eilah* that it has been asked. Frequently, its author(s) will look beyond that specific question to address other, perhaps broader concerns. This *t’shuvah* seems determined to make the argument that Jewish law recognizes something akin to a right to privacy, even though the existence of such a ‘right’ is not essential for answering the present *sh’eilah*” (124).
  - ▶ How does this *t’shuvah* “make the argument that Jewish law recognizes something akin to a right to privacy”? What texts and concepts does it use to build this argument?
  - ▶ Are you convinced by this argument? Do you think that “Jewish law recognizes something akin to a right to privacy”? If not, what arguments would you offer to counter the idea of a right to privacy? Moreover, did the responsum have to recognize a “right to privacy” in order to reach its decision in this case?
  - ▶ How might the right to privacy argument of this *t’shuvah* apply in other domains (i.e., besides health and medical)?
2. Rabbi Washofsky writes that “the concept of ‘rights’ in general is foreign to the halachah, which speaks a language of obligations—the duties we owe to others—rather than of rights—the legal protections to which we are entitled” (121).
  - ▶ Consider a typical day (or week) in your life and imagine how you interact with your world—that is, with family, colleagues, community, and institutions—from the perspective of fulfilling obligations. Repeat the exercise but in the second iteration imagine how you would interact with your world from the perspective of rights. How might each shift affect your worldview, relationships, and interactions with the wider world? Did you prefer one orientation—that is, obligations vs. rights—over the other? Why or why not? When might it be possible and desirable to cultivate and hold both perspectives?

## CHAPTER 9

### The Halachah of Social Justice: The Synagogue and Organized Labor

Please access the “Step-by-Step Outline” on page 3 and follow steps 1–3 to begin your study of this chapter. The original responsum can be found on pages 244–252 or at <https://www.ccarnet.org/ccar-responsa/nyp-no-5761-4/>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky’s and your analyses of the responsum as you consider and discuss the following topics:

1. This *sh’eilah* poses a hard question—that is, “one that admits of different plausible answers that pull in opposite directions” (117)—as it presents two conflicting concerns. “On the one hand, Jewish law supports the right of workers to organize into unions in order to protect and further their economic and social interests. . . . On the other hand, consumers also have interests that deserve protection. One of these is the legitimate desire to reduce costs by spending less for goods and services” (244).

- ▶ How does this *t’shuvah* address both concerns?
- ▶ Does one argument compel you more than the other, or do you find both arguments equally compelling? Why or why not?
- ▶ How does the *t’shuvah* argue for a middle ground decision—“a two-step model for thinking through the dilemma of conflicting values” (135)?

2. According to Rabbi Washofsky, this “responsum’s ‘ideal audience’ is one that can live with a reasonable degree of ambiguity. It is an audience that recognizes the Jewish tradition is replete with complexity and nuance and that its values can and do conflict, pulling us as they do here in the direction of opposing answers” (135).

- ▶ Although it offers guidance, this *t’shuvah*’s conclusion leaves the decision, ultimately, with the congregation. If you had to make this decision today for your congregation, what would you decide? What factors, local or otherwise, would influence your decision?

## CHAPTER 10

### Politics and Reform Halachah: Hunger Strike: On the Force-Feeding of Prisoners

Please access the “Step-by-Step Outline” on page 3 and follow steps 1–3 to begin your study of this chapter. The original responsum can be found on pages 252–264 or <https://www.ccarnet.org/ccar-responsa/nyp-no-5766-3/>.

#### Step 4: Discussion and Reflection Questions

Use Rabbi Washofsky’s and your analyses of the responsum as you consider and discuss the following topics:

1. This responsum was written “in the summer of 2006, a time when the ‘war on terror’ and the invasions of Afghanistan and Iraq are subjects of intense political controversy” (137). Rabbi Washofsky addresses the concern that the political climate at that time might have exerted undue influence on the *t’shuvah* by noting, “at the end of the day, the best check upon potential political or ideological bias in rabbinic responsa is for a literate audience to read them critically. In this case, if they suspect that the responsum’s authors opposed the ‘war on terror’ or the US government’s policies regarding the imprisonment of that war’s detainees, those readers should ask of the *t’shuvah* whether it could have been written—that is, could the same arguments and analysis and decision have just as readily been made—by a rabbi or group of rabbis who supported the war, its aims, and its conduct” (149).

- ▶ What do you think? “Could the same arguments and analysis and decision have just as readily been made—by a rabbi or group of rabbis who supported the war, its aims, and its conduct”? What is your argument for or against this assertion?
- ▶ The *t’shuvah* argues that it is dealing with a hard question—that is, a decision between the following two conflicting values: “the duty to preserve human life and to rescue those in danger and a violent, even brutal tactic that . . . robs the prisoner of his fundamental human dignity” (258). What other values might be involved in this case?

2. If you were composing the *t’shuvah* for this case, given the information and sources presented in this responsum, what conclusion(s) would you reach? How might your arguments differ? Alternatively, if you would arrive at a similar conclusion, as a thought experiment adopt a counter position and develop an argument to support that position.