

I remember Max being very supportive as I climbed through a window when we met near the zoo, so that we could get into the building. I will always remember him saying to never settle in.</div>

His love of prayer and what that all might mean, and his struggling for the best language and the best energy to use in our circle when davening. What I really have benefitted so much from is Max's love of Buber and Heschel.

The bottom line is Max's love of Hashem and the many ways Jews have tried to "do" that love and get to a place where we have a shot at doing it. It was text he loved so much and how that helps with this Jewish project.

Here's something I sent to the Adat Shalom listserv last Monday:

I'm feeling such a generational passing. My parents and their generation, my mentor Harold White, Saturday Elie Wiesel, and yesterday my beloved teacher and fellow Fabrangen member Max Ticktin. One thing not mentioned in Arthur Waskow's eloquent tribute to Max was his scholarship. He did believe in good old fashion Jewish learning. He brought that arsenal to bear on Jews' love-fest with this Beloved we never can surely know. He taught Heschel's devotion and Kaplan's demands brought over from Reason, interspersed with a social worker's care for what really matters on the human level. He loved Jewish texts and he loved Jews, those carrying the torch now and those no longer with us, who left us rich texts to be mined so we can best carry that torch. He also deeply respected the integrity and power of organic group process, that circle of people that incarnates what he loved so much in the texts. That's why he and his wife, Esther, found in Fabrangen their Jewish home, their Shabbat morning place to be. He also very much supported the Jewish Study Center at its birth, over and over again likening it to and modeling it on Franz Rosensweig's Lehrhaus. May I do everything I might in my remaining days to honor Max's life and teachings as a deeply appreciated blessing. -- Larry Goldsmith