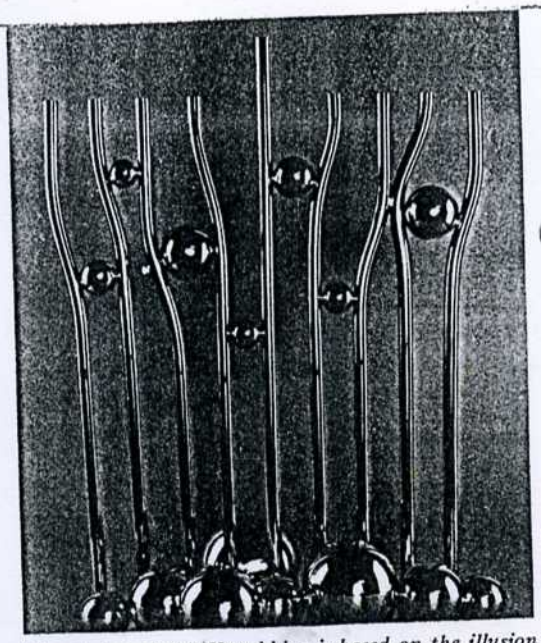
g ago Picasso was generally gaped at vacantly. oday Picasso is practically classical.

I believe that it is the same with Jewish ceremonial art. Most people are used to the classical (non-Jewish) styles. But increasingly more people are beginning to appreciate the contemporary works of Jewish ceremonial art which are appearing.

The concept of spirit and matter is often broached in Jewish thinking. For instance "if there is no bread there is no Torah." Another example is actually *hiddur mitzvah*, which we have already mentioned. Adornment and glorification of the *mitzvah* has played an important part from antiquity. The Bible tells us that great importance was attached to the appearance of the Temple when it was built.

I think that today *hiddur* takes on a new significance. It serves to add to the impression of holiness of a *mitzvah*, and of the item used in the fulfillment of the *mitzvah*. Furthermore, *hiddur* establishes a ritual item as an art piece, and this is especially important nowadays when so many younger people are acquiring a broad education, and for whom culture is an important factor.

The religious Jew, no matter how observant, does not reject science. Indeed, he appreciates its benefits. Similarly with classical music. Even with Bach the intellectual religious Jew has few qualms.



The design of this Hanukkiya is based on the illusion of motion created by the spheres.

Today's intellectual Jew finds it important that his religion is not divorced from contemporary culture. The opposite might infer narrow - minded, fanatically - oriented reli-