The impending Millennium presents a timely opportunity to explore Jewish approaches to the New Testament and to address the proselytization efforts by Jews for Jews and other missionary cult groups targeting Jewish youth and internecine Jews.

Jewish Understandings of the New Testament

Dr. Michael J. Cook
Senior Rabbi, Congregation Emanu-El of the City of New York

The chronicle

serious Jewish study of Jesus emerged during the 1800s in Europe. For centuries, Jewish life there had remained stagnant behind ghetto walls while society was undergoing remarkable change due to the discovery of the New World, the Renaissance, the Protestant Reformation, and the commercial and industrial revolutions. When, however, the ghetto walls were flung open, largely as a result of Napoleon's conquest of Europe, Jews were forced to come to terms with Christianity and, in so doing, to put aside centuries of Jewish misconceptions about Jesus. In three respects especially, modern Jewish conclusions about Jesus came to correspond sharply with previous Jewish attitudes toward Jews and Judaism. They also experience a disproportionate focus on denominators among Jewish readers. Almost all manifest a detachment of sorts for this is not their Bible. Moreover, they read with a disproportionate focus, for they are preoccupied with those sections impinging upon Jews and Judaism. They also experience a sadness, since they are all too cognizant of how tragically the New Testament's anti-Jewish tendencies played themselves out on the stage of later Jewish history.

Inevitably, however, just as Jewish perspectives toward Jesus now revealed as fully loyal to Judaism, Jews were forced to come to terms with Christianity, and in so doing, to put aside centuries of Jewish misconceptions about Jesus.

For Jewish readers, New Testament texts seem curiously at variance with Judaism, sometimes even anti-Jewish as well. This is because the figures primarily advanced as espousing Jesus and Paul, were themselves Jews!

Perceptive #1: Changes in Christianity's self-perception vis-à-vis Judaism occasioned corresponding adjustments in portrayals of Jesus Trained toward Jesus and Judaism as presented in the Gospels. A most universally, Jewish readers spot incongruities in Jesus' behavior toward fellow Jews. He urges turning the other cheek, yet Jesus portrayed as hostile toward Jews. What intimations of Jesus' compassion with Judaism do Jewish readers ascribe to the first phase? Most often, the Great Commission (Mark 16:15-16), the Lord's Prayer (Matthew 6:9-13), parallels of the Kingdom. Reinterpreting the second phase - regret - are echoes of Romans 9-11. The third period manifests hostility through words ascribed to Jesus (e.g., "worse than the Phari sees [Matthew 23] and passages in John which seem abusive [5:42, 45-46; 6:29; 13:31; 38-44, 47]) or which seem to present Jesus outside the fold of the Jewish people (10:34; 13:33); and through channels other than Jesus' words (e.g., the Sanhedrin trial [Mark 14:25-49] and the Barabbas episode [Mark 15:1-15], and parallels with its infamous "blood curse" [Matthew 27:24-25], and editorial characterizations impugning the Jewish motives and maligning their conduct. Objections to this approach are possible, yet the core assertion remains compelling: since the development self-perception of some Christian elements vis-à-vis Judaism most likely did express itself in consecutive phases of (1) incongruity, then (2) regret, ultimately supplanted by (3) hostility, some corresponding adjustments in Jesus' image would inevitably have been forthcoming. Proceeding phase #3, that Jesus' immediate followers remained within, in the synagogue and continued to abide by Jewish practices argues that they identified Jesus himself as having been reconciled with Jewish belief and practice. Respecting the end of the process (phase #8), the intensity of Gospel denunciations of Jesus can still most plausibly be assigned to well after Jesus death - when Christianity's attitude toward many Jews had become suffused with hostility.

Perceptive #2: The working way in which Paul's theology very much influenced the Gospel portrayals of Jesus.

Since Paul's epistles are our earliest Christian writings, Paul's thinking may have influenced directions of differing segments of Christianity. Such influence would have been wrought both by those adhering to Pauline views (whether or not interpreting Paul correctly) and those resistant to Paul but forced, nonetheless, to address his thinking (whether or not interpreting that thinking correctly). Emphasized is not what Paul genuinely said or intended but rather the determinative role those interpreting Paul - even in widely diverging fashions - played in how Jesus later become portrayed by Gospel traditions.
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The impending Millennium presents a timely opportunity to explore Jewish approaches to the New Testament and to address the proselytization efforts by Jews-for-Jews and other missionary cult groups targeting Jewish youth and intermarried Jews.

Changes in Christianity’s self-perception vis-à-vis Judaism occasioned corresponding adjustments in portrayals of Jesus by those interpreting Paul – even in widely diverging fashion. Since Paul’s epistles are our earliest Christian writings, Pauline studies have become “of your father the devil … a murderer from the beginning, and the father of lies…” (John 8:34,44).

Inevitably, Jewish readers infer that conflicting images of Jesus should be viewed developmentally: changes in Christianity’s unfolding self-perception vis-à-vis Judaism occasioned corresponding adjustments in portrayals of Jesus’ stance toward Jews and Judaism. Thus:

• during a pre-Pauline phase, emergent Christianity, perceiving itself still within Judaism, naturally preserved or generated portraits of Jesus as faithful to Judaism;

• later, when Christianity became more conscious of its own individuality and regretful that most Jews continued to avoid the church, Jesus’ figure was adjusted to reflect regrettably this Jewish apocryphalous to Christian truths;

• still later, as interchange between Christians and Jewish opponents became increasingly contentious, regrettably became supplanted by hostility toward Jews, with Jesus figure entitled to support this accruing bitterness: Jesus himself now became portrayed as hostile toward Jews.

What intimations of Jesus’ own stance toward Judaism do Jewish readers ascribe to the first phase? Most often, the Great Commandment (Mk 12:28-34a), the Lord’s Prayer (Mk 6:9-13), parables of the Kingdom. Changes in Jesus’ image would inevitably reflect his thinking (whether or not interpreting Paul correctly) and those influences – played in how Jesus later became portrayed as hostile toward Jews.

In a result of Napoleon’s conquest of Europe, Jews were forced to come to terms with Christianity and, in so doing, to put aside centuries of Jewish misconceptions about Jesus.

Since Paul’s epistles are our earliest Christian writings, Pauline studies have become critical in how Jesus later became portrayed as hostile toward Jews.
Aramaic, which is a Semitic language that was first used around 1500 years ago in what is now Syria and Turkey, is still spoken today in certain communities in Syria, Iraq, Turkey, and Iran, as well as by immigrant communities in Chicago and Israel. The Assyrians, Babylonians, and Persians used Aramaic for administrative communication beginning in the 8th century BCE; it was the official language of the Babylonian and Persian Empires.

Numerous Jewish and Christian texts and literature were written in Aramaic, which is closely related to Hebrew, including portions of the Babylonian and Jerusalemites Talmuds, portions of the Bible, targums (Arabic translations and interpretations of Hebrew scriptures), Christian scriptures that were translated from Hebrew and Greek, and Christian writings in an Aramaic dialect called Syriac. Jewish worshipped, studied, and conversed in Aramaic for centuries; the eastern wing of the Church has used Aramaic as its official language from the 3rd century until the present day. As a result of their common interest in the language, Jewish and Christian scholars are working together on this project.

Many dictionaries of some part of Aramaic exist, but it is as though we had a dictionary of Shakespeare, and one of Hemingway, without having a dictionary of English!

Why hasn’t this type of project been done before? Dr. Jerome Lund, Senior Research Associate for the project, describes Aramaic as a “living language” since it includes many scripts, in addition to numerous dialects. In the past, funding had not been available for a project of this scope and duration. The lexicon is funded by the National Endowment for the Humanities (which funds about 80% of the budget) and private contributions, which include financial support as well as the donation of documents. For example, the Mandean Research Centre in Northbridge, Australia, provided the lexicon project with an electronic copy of the Ginza Rba, the Mandaean’s main religious document. This donation saved the researchers at least one year of work in reading and encoding the obscure script.

In the next stage of work will include writing the dictionary, preparing citations with translations. The words would belong in the dictionary, and electronically (noting where the individual portions of the Bible, targums on Syriac poetry and texts about Daniel in the best known stories in biblical literature, including that of Belshazzar’s feast with the famous “handwriting on the wall” are in Aramaic.

The many Aramaic texts discovered among the Dead Sea Scrolls provide the best evidence for Palestinian Aramaic of the sort used by Jesus and his disciples. Although Jesus spoke Aramaic, the Gospels are in Greek, and only rarely quote actual Aramaic words. Reconstructing the Aramaic background of the Gospels becomes a complicating, but enormously difficult area of modern scholarly research.

A form of Christian Aramaic, known as Syriac, passed in quantity into Syriac languages. Syriac became the language of the eastern wing of the Church, from about the third century CE until very near the Muslim conquest. Almost all of the Greek philosophical and scientific tradition was translated into Arabic, but remarkably little translated into Syriac, and was thus channeled into the Islamic world and thence, into post-Dark Ages Europe.

Aramaic survives as a spoken language in small communities in Syria, Iraq, Turkey, and Iran.

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<td>Aramaic is one of the Semitic languages, an important group of languages known almost from the beginning of human history.</td>
<td>The year 2000-2001 marks a special moment in Jewish history – the 125th anniversary of Hebrew Union College. From its inaugural class of four young rabbinical students in 1875, HUC-JIR has grown and thrived as the professional development center for the Reform Movement and kallah Yisrael by training men and women for service to world Jewry as rabbis, cantors, educational and communal professionals, and scholars. Making this year is an array of special programs coordinated by Rabbi Alan Fuchs and planning committees of Governors, Officials, administration, faculty, and students. These events will take place throughout our four centers of learning and within Reform Movement congregations. You are cordially invited to join the celebration! Highlights include:</td>
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<td>What is usually called “Hebrew” script is actually an Aramaic script.</td>
<td>Living in the Moment: The Celebration of Jewish Time, an international exhibition of contemporary Jewish ritual objects, will be on view at all stateside Schools’ Museums, September 2000 through June 2001.</td>
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<td>As the imperial language of administration for the Babylonian and Persian empires, which ruled from India to Egypt during 700-340 B.C.E., Aramaic held a position similar to that occupied by English today. Portions of Ezra and Daniel in the Bible, and some of the best-known stories in biblical literature, including that of Belshazzar’s feast with the famous “handwriting on the wall” are in Aramaic.</td>
<td>A CDRM of the First Cincinnati Haggadah, produced in Germany in the 15th century by Mayer Jakob Cohn and housed in the Dohrmann Rare Book Room of the Cincinnati School’s Kislak Library, will be presented each UAHC congregation.</td>
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<td>The Jacob Rader Marcus Center of the American Jewish Archives will sponsor an academic conference, publish a historical calendar, add to its poster series in honor of Rabbi Zimmerman, and publish a special commemorative issue of The American Jewish Archives Journal.</td>
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<td>The Cincinnati School will present a major lecture series for the 2000-2001 academic year which will feature distinguished alumni of the School of Graduate Studies, in honor of that program’s 50th anniversary.</td>
<td>The Jesuit School will hold a conference on Progressive Early Childhood Education, inaugurate a new program for training educators from the former Soviet Union, and celebrate Dr. Abraham Biran’s 90th birthday with the establishment of a Chair in Dr. Biran’s honor.</td>
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<td>The Lee and Irving Kalman Institute on Judaism and Health at HUC-JIR/LA will sponsor a conference, April 2-4, 2000, designed for rabbis, social workers, educators, cantors, and professional health care givers, which will focus on patient care and the health of our communities.</td>
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Aramaic, which is a Semitic language that was first used about 3000 years ago in what is now Syria and Turkey, is still spoken today in certain communities in Syria, Iraq, Turkey, and Iran, as well as by immigrant communities in Chicago and Israel. The Assyrians, Babylonians, and Persians used Aramaic for administrative communication beginning in the 8th century BCE; it was the official language of the Babylonian and Persian Empires.

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Scholars are currently working on three projects that will be integrated into the lexicon: a dictionary of Jewish Babylonian Aramaic, being written by Professor Michael Sokoloff (Bar Ilan University); a dictionary of Samaritan Aramaic, being written by Professor Avraham Tal (Tel Aviv University); and a dictionary of Mandaean Aramaic. Current work also involves entering and lexically "tagging" texts electronically (noting where the individual words would belong in the dictionary), and preparing citations with translations. The next stage of work will include writing the dictionary entries. Lund is currently working on Syriac texts and texts about Daniel in Syriac (the best attested dialect of Aramaic), as well as Jewish Palestinian Aramaic poetry.

For more information, please visit http://ol/conf/1.

Dr. Stephen A. Kaufman, professor of Bible and Exegesis Literature, HUC-JIR/Cincinnati and editor of The Comprehensive Aramaic Lexicon

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As the imperial language of administration for the Babylonian and Persian empires, which ruled from India to Ethiopia during 700-330 BCE, Aramaic held a position similar to that occupied by English today. Portions of Ezra and Daniel in the Bible, and some of the best known stories in biblical literature, including that of Belshazzar's feast with the famous "handwriting on the wall" are in Aramaic.

Aramaic replaced Hebrew as a dominant language for Jewish worship, scholarship, and everyday life for centuries in both the land of Israel and in the diaspora, especially in Babylon.

Reading the Targum, the Aramaic translation and interpretation of Hebrew scriptures and law, became prevalent in synagogues; the basic language of the vast compilations of rabbinic commentary and debate in the Talmud, spanning the period from 100 BCE through the Middle Ages. While one form of Christian Aramaic, known as Syriac, sur- passed in quantity all other Aramaic writings, Syriac became the language of the entire eastern wing of the church, from about the 3rd century until well past the Muslim conquest.

Almost all of the Greek philosophical and scientific tradition was eventually translated into Syriac, and was thus channeled into the Islamic World and thence, into post-Dark Ages Europe.

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Missionary Impossible, an imaginative video and curriculum guide for teachers, educators, and rabbis to teach Jewish youth how to recognize and respond to missionaries. In preparing viewers for missionary tactics, the curriculum guide also presents Jews-for-Jesus material and Biblical texts that are often corrupted or mistranslated to undermine missionary cases. The emphasis is on the conceptual framework and practical strategies Jewish youth can realistically internalize to render themselves virtually immune from missionary encroachment. Moreover, anti-missionary materials available, this production emphasizes the importance of protecting the peer pressure and insecurities Jewish youths may face during encounters with cult recruiters.

The video presents four riveting yet engaging vignettes, which pose genuine situations where Jewish youth may encounter missionaries, how they might respond, and then how they should respond. By utilizing actual Jewish college and high school students as well as rabbinic students rather than professional actors, the video works well with its intended audience, according to Dr. Cook, “since the viewers can more naturally connect and identify with those in the film.” Despite the sober subject, the video manages to be highly entertaining, in places very humorous. Adult viewers say they found themselves remarkably enlightened, particularly parents who can now better comprehend both the approaches of missionaries and how more effectively to alert their youngsters.

In addition to presenting lessons and exercises to accompany the video vignettes, the curriculum guide includes discussion questions, an exercise on the difference between Judaism and Christianity, an exercise on Freedom of Religion and its limitations, and a wide-ranging list of resources. The video and the curriculum guide are available for a small fee, with revenue going to support the ongoing work of the Rabbi Sally J. Priesand Visiting Professorship. In honor of her pathbreaking role and the 25th anniversary of women in the rabbinate, the Rabbi Sally J. Priesand Visiting Professorship is being launched this Fall semester at HUC-JIR/NY. The inaugural Priesand Visiting Professor, a noted scholar with a primary focus on women’s studies, is Dr. Tika Frymer-Kensky, Professor of Hebrew Bible at the University of Chicago Divinity School.

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Missionary Impossible, an imaginative video and curriculum guide for teachers, educators, and rabbis to teach Jewish youth how to recognize and respond to “Jews for Jesus,” “Messianic Jews,” and other Christian proselytizers. It has been produced by six rabbinic students at HUC-JIR/Cincinnati. The students created the video as a tool for teaching why Jewish college and high school youth and Jews in intermarried couples are primary targets of Christian missionaries. Featuring a wide-ranging cast, the film is shot in various campus, home, and youth group settings.

Simulated dramas underscore the peer pressure and insecurities Jewish youths may face during encounters with cult recruiters. The video presents four riveting yet engaging vignettes which pose genuine situations where Jewish youth may encounter missionaries. In order to prepare viewers for missionary tactics, the curriculum guide also presents Jews-for-Jesus material and Biblical texts that are often corrupted or mistranslated to endorse messianic cults.

The emphasis is on the conceptual framework and practical strategies Jewish youth can realistically internalize to render themselves virtually immune from missionary encroachment. The video and guide have been tested, and are recommended, for synagogue religious schools, adult education courses and retreats.

A video and curriculum guide, teaching Jewish youth to recognize and respond to missionaries, created by HUC-JIR rabbinical students.

Frightening Facts

• Over the past 25 years, over 250,000 Jews worldwide were converted by missionaries using deceptive tactics.

• Over 600 missionary groups are actively working to convert Jews in North America, spending more than $150 million annually.

• The annual budget for “Jews for Jesus” is over $12 million.

• According to Gallup and Harris polls, there are over 70 million “born again” Christians in North America, spending more than $150 million annually.

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• According to a 1990 Council of Jewish Federations study, over 600,000 Jews in North America identify with some form of Christianity.

• Evangelical Christians have established over 350 “Hebrew-Christian” synagogues. Only 20 such “synagogues” existed 20 years ago.

• According to a 1995 Jewish Community Planning Study, with the Jewish religious school and high school, the Jewish community is comprised of 40 “Messianic Congregations” and two “Messianic Yeshivas.”

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In addition to being available to mentor students on academic projects and feminist concerns, Frymer-Kensky enhances HUC-JIR/NY’s academic offerings with the following:

• A course on Judaism and Feminism at the New York School (a synthesis of new religious thinking inspired by feminism, but not limited to women).

• A class at New York Koldi: HUC-JIR’s Center for Adult Jewish Study entitled “Missionary Impossible - A New Look at Women in the Bible.”

• A curricular program for HUC-JIR’s students and faculty on contemporary liturgy, feminist concerns, and her book M othepriyer: The Pregnant Woman’s Spiritual Companion.

As the Priesand Visiting Professor, Frymer-Kensky serves as a role model to the HUC-JIR community based on her interest in women’s studies and concern about feminist issues, her renowned scholarship, and her commitment to Judaism and Jewish education. The Women’s Rabbinic Network led the fundraising efforts for the Rabbi Sally J. Priesand Visiting Professor of Jewish Women’s Studies, with Rabbi Aaron Panken, Dean of the NY School (left) and students, after delivering a d’var torah at services at the New York School.
In the first sobering years following the Holocaust, there was the realization that the preservation of the continuity of Jewish life and learning in the aftermath of World War II was the urgent responsibility of the Jews of America – now the largest and most influential community in the world.

It was the vision of Dr. Jacob Rader Marcus – esteemed scholar, rabbi and teacher – whose idea it was to document, collect, and preserve the history of Jews and Jewish communities in the Western Hemisphere. With a focus on the American Jewish experience, Dr. Marcus dreamed that the new center, the American Jewish Archives, would one day become one of the world’s largest repositories of materials documenting the history and experience of the North American Jewish community. And so it has.

Throughout the years, Dr. Marcus’s vision has been wholly embraced, cultivated, and sustained by legions of scholars, researchers, and lay leaders who keenly understood the profound impact this institution would have on the Jewish world – and on the world at large.

One such leader was Edwin A. Malloy – a devoted Vice Chair and long-time member of the HUC-JIR Board of Governors who passed away in 1998. His lifelong love of the College-Institute, of higher Jewish learning, books, and libraries will be memorialized in perpetuity upon the construction and establishment of the Edwin A. Malloy Education Building at the Jacob Rader Marcus Center of the American Jewish Archives. A $2 million gift from the M. Alley’s Sun Hill Foundation will enable The Marcus Center to erect a peerless new academic and educational home.

So now, in 1999, as we stand on the threshold of a new century, Dr. Marcus’s vision will blossom anew – in ways perhaps he himself never imagined.

“Edwin was a great friend of Jacob Marcus and served on the board in New York for many, many years,” notes Susan Malloy, Edwin’s wife and an active member of the New York School’s Exhibitions Advisory Committee. “His involvement with the College-Institute Board of Governors was so important to him that we, his family, wanted to memorialize his name in some meaningful way. The new Education Building seems like the perfect way to do that.”

Ground was broken on Sunday, November 7, 1999, for both the Edwin A. Malloy Education Building and a new archival repository building (which will be funded by the Jacob Rader Marcus Endowed Trust). These two new structures will provide desperately needed space for the institutions’ archival collections as well as for a new educational center, seminar room, and exhibition gallery.

This will enhance The Marcus Center’s ability to welcome the hundreds of scholars and students who visit the American Jewish Archives annually; to hold The Marcus Center’s Fellowship Seminars and community lectures; to feature compelling exhibits; and to do the critical work of preservation and conservation.

“His wonderful gift from the M. Alley’s and their family foundation, Sun Hill, constitutes a philanthropic landmark for the American Jewish Archives,” said Dr. Gary P. Zola, Executive Director of the Jacob Rader Marcus Center. “With the advent of the Edwin A. Malloy Education Building, our institution will be literally transformed. This building will enable us to bypass the hindrances of limited space and overcome the impediments of outdated facilities.”

Edwin A. Malloy’s leadership and impact on the College-Institute will resonate for generations. A Reform Jew, Malloy looked to HUC-JIR to provide a foundation for his faith in Judaism and to satisfy his perennial thirst for Jewish knowledge and learning. He was unfailing in his support of the College-Institute, and exerted others tirelessly to the same end.

As chair of the Building Committee for the construction of the New York School, he carefully steered his hard-working committee through a maze of difficult decisions. The new building took shape under his quiet, but forceful, leadership in record-breaking time for a New York construction project. His service on the Board of Governors was characterized by the unselfish decisions of limited space and overcome the impediments of outmoded facilities.”

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Edwin A. Malloy’s compassionate brand of service to the Jewish community was extended even beyond the College-Institute. He served as President of the Board of Trustees of Temple Emanu-El in New York City. He also rendered service to Temple Israel in Westport, Connecticut. Together with his wife Susan, and children Jennifer and Timon, Edwin cultivated his abiding love of art, theater, and music. The Malloys supported numerous arts organizations including the Whitney Museum of American Art in Stamford, Connecticut, and the Tudor Foundation.

“Timo, my father would be pleased to have his name attached to the new building at the American Jewish Archives,” says Jennifer. “He was very interested in history and libraries and was involved for so long with The Marcus Center.”

According to son Timon, “Dad was a modest person. He wouldn’t have asked to name a building after himself but he would indeed be proud to be remembered in such a special way.”

Professionally, Edwin A. Malloy was Chairman of the Board and President of Fred R. French Investing Company, a member of the Real Estate Board of New York. Edwin received the prestigious “Man of the Year” award from the Realty Foundation of New York in 1975.

“I knew Edwin Malloy as both a good friend and respected colleague,” said Aaron Levine, Executor of the Jacob Rader Marcus estate and former financial officer of HUC-JIR. “His dedication to the College-Institute and to the American Jewish Archives was inspiring – and evident to me throughout his entire life and career.”

“Edwin’s leadership and impact on the College-Institute will be part of a world class home for what is probably the largest cataloged collection of source materials documenting the history of United States Jewry,” said Dr. Zola. “The Education Building and the new repository are rightful tributes to both Ed Malloy and to Dr. Marcus, whose friendship Edwin cherished and whose vision he unfailingly supported. The American Jewish Archives will now be properly fitted to fulfill its unique mission as we enter the 21st century.”

The Edwin A. Malloy Education Building will serve as a perpetual memorial for a dedicated benefactor of the American Jewish Archives and a lifelong friend of its revered founder, Dr. Jacob Rader Marcus.
A Living Legacy

The Groundbreaking for the Edwin A. Malloy Education Building

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One such leader was Edwin A. Malloy—a devoted Vice Chair and long-time member of the HUC-JIR Board of Governors who passed away in 1998. His lifelong devotion to the preservation of the continuity of Jewish life and learning in the American Jewish community was characterized by the unselfish giving of his time, knowledge and experience.

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GOING BEYOND MEMORY:
A Conference on Synagogue Archiving

“...this innovative conference was designed to help synagogues discover how their documents, oral histories, and genealogies can truly bring American Jewish history to life in their own communities,” said Dr. Jacob Rader Marcus, Executive Director of the Marcus Center. “It also gave attendees an opportunity to visit the Marcus Center—one of the nation’s largest repositories of documents relating to American Jewish history—as well as the College’s Institute for Cincinnati School.”

The conference was chaired by Kevin Profitt, Chief Archivist at the Marcus Center, and a small steering committee comprised of Saul Brawer of Kahal Kadosh Beth Elohim in Charleston, South Carolina; Gerry Cristol of Temple Emanuel in Dallas, Texas; Lois England of Temple Israel in Omaha, Nebraska; and Rabbi Sherry Tella of New York City, who is involved in Jewish communal education work in Baltimore and Cleveland, taught at the Cleveland College of Jewish Studies and Hebrew Union College, and is a participant in the Senior Educator's Fellowship Program at the Hebrew Union College. 

Conference participants heard keynote addresses by Dr. Zola, Rabbi Lance J. Susman, Ph.D., Associate Professor of American Jewish History at Binghamton University and Rabbi at Temple Concord in Binghamton, New York, and Karen Franklin, Immediate Past President of the International Society of Jewish Genealogists. In addition to Profitt, the conference’s archival faculty included AJA archivists Kathy Spray, Dorothy Smith, Melinda Krome, Managing Editor of AJA archives; and Dr. Frederick S. Weis is Director of AJA archivists at HUC-JIR.

Many attended, such as Leslie Beker of Beth Israel Temple in Hamilton, Ohio, who came to the conference to find out how to start a synagogue archive from the ground up. “I think we can get our archive going now,” she said. “All of our documents are currently in boxes, but I am eager to begin organizing them and display some of the history of our congregation which goes back a great many years.”

The conference was well organized, said Phyllis M. Marcus of Congregation B’nai Israel in Monsey, New York. “I am taking back some very valuable information that will help me enhance our already existing archive.”

“I have been our synagogue archivist for 20 years,” noted Annette Rutland of Temple Beth Shalom in Nashville, Tennessee. “This conference was open to all levels of ability. Everyone received great direction and a lot of inspiration!”

Many of the participants in attending subsequent conferences on Synagogue Archiving at The Marcus Center plan are already underway for the second Conference on Synagogue Archiving to be held in the Fall of 2001. Kevin Profitt’s definitive publication, Creating a Synagogue Archive, is available from The Marcus Center.

For more information on The Marcus Center’s programs and publications, please contact Lisa Frankel, Director of Programs at The Marcus Center (513-221-1875).

With West Walh’s passion for commitment and achievements in Jewish education (she directed the religious education programs at Temple Israel in Omaha, Nebraska, and Temple Sharaay Tefila in New York City, was involved in Jewish communal education work in Baltimore and Cleveland, taught at the Cleveland College of Jewish Studies and Hebrew Union College, and was a participant in the Senior Educator’s Fellowship Program at the Hebrew Union College for Jewish Education at Hebrew University in Jerusalem), it comes as no surprise that a committee of the alumni of the RHSO E hon- ored her as the first-ever RHSO E alumni/in-resi- dence. Launched during the Fall 1998 semester, this pro- gram was sponsored by the alumni association’s Lee- Robberg Fund, created to honor RHSO E Director Professor Sara Lee for receiving the presti- gious Robberg Prize for significant achieve- ment in the field of Jewish Education, at Hebrew University in 1997.

As Alumna-in-residence, West Walh taught education classes, delivered a dvar torah and read Torah during student services, and pre- pared a yom ityun (day of study for clinical faculty and student based on Dr. Marcus educational materials). By presenting aspects of their reflections on the uses of Hebrew and Arabic, values stories, his his- torical leaders as role models, and responses to the challenges of teaching Jewish and M uslim transmis while living in a predomi- nantly Christian and Muslim society, they introduced the Los Angeles School community to M uslim Jewish education, tradition, (continued on page 39)
The conference was chaired by Kevin Profitt, Chief Archivist at The Marcus Center. “It also gave their own communities,” said Dr. Dr. Jacob Rader Marcus, the colloquium as well. “All and most of the planners attended this inaugural colloquium held at the Cincinnati School on August 29-30.

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“I have been our synagogue archivist for 20 years,” noted Annette Rabin of The Temple in Nashville, Tennessee. “This conference was done superbly to all levels of ability. Everyone received great direction and a lot of inspiration!”

How a science communications professional became a leading Reform Jewish educator, thanks to the Rhea Hirsch School of Education

The Rhea Hirsch School of Education in Los Angeles, which offers programs leading to the Doctor of Philosophy degree in Jewish Education, Master of Arts degree in Jewish Education, and Joint M.A. and M. Ed. degree in Jewish Education and Jewish Communal Service, will celebrate its 30th anniversary in the year 2000. To date, there are 208 RH SOE alumni serving the Reform Movement and worly. HUC-JIR’s first honorary doctoral degrees for distinguished alumni, the Doctor of Sacred Education, are anticipated to be awarded at Graduation in the Spring of 2000.

Please help HUC-JIR recruit talented and motivated students for careers in Jewish Education. Please direct potential candidates to: Professor Sara Lash, Director, Rhea Hirsch School of Education, HUC-JIR, 3077 University Avenue, Los Angeles, CA 90007-3790; (213) 749-3424; slash@huc.edu.

With West Walsh’s passionate commitment and achievements in Jewish education (she directed the religious education programs at Temple Israel in Omaha, Nebraska, and Temple Sharaay Tefila in New York City, was involved in Jewish communal education work in Baltimore and Cleveland, taught at the Cleveland College of Jewish Studies and Baltimore Hebrew University, and was a participant in the Senior Educators’ Fellowship Program at the M. Abraham Center for Jewish Education at Hebrew University in Jerusalem), it comes as no surprise that a committee of the alumni of the RH SOE honored her as the first-ever RH SOE alumna-in-residence. Launched during the Fall 1998 semester, this program was sponsored by the alumni association’s Lee-Rothberg Fund, created to honor RHOE Director Professor Sara Lash for receiving the prestigious Rothberg Prize for significant achievement in the field of Jewish Education, at Hebrew University in 1997.

As Alumna-in-residence, West Walsh taught education classes, delivered a dvar torah and read Tora at student services, and prepared a Yom Iyyun (day of study for clinical faculty and students) based on Daniel Goleman’s research on emotional intelligence. A highlight of her residency was the program “A Conversation in Mislam and Jewish Education,” in which she and a Mislam educator colleague, Nadia Charania, facilitated an interreligious learning program. West Walsh and Charania based the program on a curriculum analysis they had done comparing Mislam and
American day schools opened during World War II and the first Conservative day schools began in the 1950s. Reform Jews did not sponsor day schools until 1970, when Temple Beth Am in Miami and Congregation Beth Sholom in New York opened full-day elementary schools. The Reform Movement did not formally endorse Jewish day schools until the 1985 UJA-CBI Biennial in Los Angeles.

The Rhea Hirsch School of Education has taken a leading role in encouraging and supporting Reform Jewish day schools since 1985. The first meeting of representatives of Reform day schools in the wake of the UJA’s approval of day schools was held on the Los Angeles campus of HUC-JIR in 1986. In the late 1980s, the Rhea Hirsch School conducted a Certificate Program in Day School Leadership to retrain congregational educators and day school teachers to serve as heads of day schools. More than a dozen graduates of this program went on to head day schools, and four new Reform day schools were created by this group of professionals.

More recently, the Rhea Hirsch School of Education, in partnership with PARDeS, the Association of Reform Day Schools, sponsored a series of programs to translate that vision into action. Parents are now asked to sign a Brit Kitten (a mini-covenant) when they enroll their children in the school. They promise to share responsibility with the school for the Jewish education of their children by attending adult Jewish learning programs and providing a Jewish home environment. The school also initiated a series of family education programs to support families in their quest to create a lively Jewish home for children.

In a trail blazing move, Beth Am Day School in Miami, one of the participating schools in DS21, also participated in DS21, as did community day schools in M Minneapolis and M Arlington, N.J. The new program which the Rhea Hirsch School of Education began this fall will build upon the success of DS21. Eight elementary Jewish day schools will be invited to join Jewish Day Schools for the 21st Century. These schools will be guided through a process of discovering their guiding Jewish values, developing community consensus around those values, and planning a series of programmatic initiatives to translate these values into programs for children and adults in the school community. As the schools go through this planning process, they will also learn the skills that will enable them to become Jewish learning communities and Jewish learning organizations.

"We are delighted that HUC-JIR will continue to build on the success of DS21 project. Day schools are having a measurable impact on our children’s Jewish future, and DS21 will help strengthen the Jewish educational environment in many schools. We applaud those schools and the parents, educators, administrators, and lay leadership who are participating in this important program.”

Henry Taub, AVI CHAI Foundation Trustee

Students preparing for Purim at Temple Beth Am Day School in Miami

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More recently, the Rhea Hirsch School of Education, in partnership with PARDEs, the association of Reform day schools, sponsored Day Schools for the 21st Century (D S21). This pilot project was designed to help Jewish holidays, history and prayer so that they can play a significant role in creating the Jewish environment of the school.

The Rashi School, the Boston area’s Reform Jewish day school, was also invited to join Jewish Day Schools for the 21st Century. These schools will be guided through a process of discerning their guiding Jewish text study, which enriches deliberations around the school’s values and programs, and reflection on current realities and future possibilities.

We are delighted that HUC-JIR will continue to build on the success of the DS21 project. Day schools are having a measurable impact on their children’s Jewish future, and DS21 will help strengthen the Jewish educational environment in many schools. We applaud those schools and the parents, educators, administrators, and lay leadership who are participating in this important program.”

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Amusing Observations about Life At and After HUC-JIR

The quiz is always interesting. In a small city, I was introduced as the "male rabbi." The qualifiers are always interesting. In a small city, I was introduced as the "male rabbi." Rabbi Michael L. Feshbach, Temple Beth Am

I was heartbroken to learn of the loss of Jack Dauber. One of my favorite memories was teaching him how to hula hoop at the annual retreat. Andrea Zoll-Stein, MAJCS/MSW

I was not sure which path to choose. Ten years later, most echoed the sentiments of Rabbi Jonathan Kraus: "I’m frustrated and disappointed can be enormous, but so can the rewards. The rabbinate still feels like the right work for me to be devoting my life to and a great privilege." Rabbi Richard Rheins: Writing six CCAR responses and contributing to dozens of others

Rabbi Rachel Cowen: Working with Nancy Flam to start the Jewish Healing Center and working with Larry Hoffman to start Synagogue 2000

Rabbi Michael L. Feshbach: Providing high quality adult education programs; increasing the level of congregant participation and involvement; publishing articles and writings

Frances Silverstein Fischer, MAJCS: Making connections with Jewish students through my Hillel work and helping them enter and participate in the Jewish community...

Rabbi Edwin Goldberg: Building a better community

Rabbi Jonathan Kraus: Leading my current congregation to a time of strength and renewed confidence

Cantor Lisa Lipco Levine: Composing original pieces, such as "MiSheberach," which have become popular in congregations around the country

Cantor Betsy S. Peters-Epstein: Raising the level of Jewish musical literacy through my presentations, and training my congregations to participate in the musical aspects of religious services

As part of their ongoing relationship with the College-Institute, many of the respondents expressed an interest in continuing education programs. They would like to see study days and courses be offered. Since alumni praised the inclusive community during their years at the College Institute, it follows that they would like to see that perpetuated after they visit. Rabbi Ammiel Hirsch remarked, "The well-being and perpetuation of the Jewish people is what motivated me to enter the rabbinate. In this aspect I feel I am doing exactly what God called me to do." Ammiel Hirsch

We received responses from our rabbinical, cantorial, education, communal service, and graduate studies alumni in California, Connecticut, Florida, Iowa, Massachusetts, Minnesota, Mississippi, New York, Ohio, Pennsylvania, and Wisconsin. Their lives encompass a wide range of professional venues, from congregations, Jewish organizations, foundations, hospitals, and churches, to universities/colleges (including HUC-JIR), Hillels, and libraries.

Our alumni felt prepared by their experiences as students at HUC-JIR. Interaction with the faculty - academically and personally - was especially highly regarded by alumni. They praised their internships and student pupils, as well as peer interaction and the HUC-JIR community. They valued HUC-JIR’s leadership and organizational development, course work, and preparation for synagogue life. Their travel experiences, the choir, and the library were also noted as highlights of their years at HUC-JIR. Frances Silverstein Fischer, MAJCS

Rabbi Edwin Goldberg officiating at a wedding at Temple Judas in Coral Gables, Florida

Ami Steiner: Facilitating institutional change during a time of hospital restructuring...
Although many graduates knew exactly what they wanted to do upon completion of their studies, others were sure which path to choose. Either way, their goals have developed and changed over the past 10 years. Respondents agreed that they find their current positions to be both personally and professionally rewarding. Rabbi Ammiel Hirsch responded, “The well-being and perpetuation of the Jewish people is what motivated me to enter the rabbinate. In this aspect, I feel I am playing a role.” Professor Paul Y. Tashiro remarked, “I am doing exactly what God called me to do.”

A vast majority of alumni, many of whom are interested in mentoring current students, offered advice. They emphasized that HUC-JIR students should make the most of their time at the College-Institute—taking advantage of resources, enrolling in classes that interest them, building close relationships with faculty, staff, and other students, and spending the important time of character and nurturing spirituality. They encouraged students to study and absorb as much as possible, pursue career guidance early, be open to changing career goals, and try something “off the beaten track.”

They urged that students get a sense of what a work week in a desired position is really like and learn about the management/organization of places where they intern, define their goals, publish their thesis, and find a good mentor upon graduation. Alumni also commented that the quality and partnership of rabbinical and cantorial students should be reinforced at HUC-JIR so that it will continue to be nurtured in the field.

As part of their ongoing relationship with the College-Institute, many of the respondents expressed an interest in continuing education programs. They would like to see best study and courses in time management, organizational development, leadership development/staff management, profession development, music history, Jewish history, Talmud, education, and loss of spirituality. They suggested that Internet guided study courses be offered.

Since alumni praised the inclusive community during their years at the College-Institute, it follows that they would like to see that perpetuated after they leave. Roslyn Roucher (MAJ ’89) suggested that cantorial class, where all alumni would study together, in addition to the campus during which classes are held each year. She also proposed a national retreat. Cantor Lisa Lipco Levine emphasized the importance of all alumni associations for all graduates of HUC-JIR programs. She recommended that the College-Institute invite all alumni back to visit every year. Cantor Betty S. Peters-Epstein suggested that alumni visit a campus to discuss their experiences with students.

Another suggestion, which came from Rabbi Jonathan E. Kraus, encouraged more interaction between faculty and lay people—“the more faculty and lay people can interact, the more we develop a shared vision for the College-Institute and our congregations. It’s a relationship that’s beneficial in both directions. Faculty keep in touch with the Jewish world that their students are encountering and lay people come to understand the value of HUC-JIR.” Rabbi Peter B. Schadzman remarked, “I’m grateful that so many of my teachers remain in the community, and hope that I can contribute to find ways to partake of their wisdom.”

Technological and other advances at HUC-JIR are fulfilling some of the alumni suggestions and enabling the College-Institute to be more helpful to alumni and their constituencies. The on-line cataloguing of HUC-JIR’s libraries, now in process, and the plans for distance education using the Internet will make it easier to participate in the academic life of the College-Institute. It will also facilitate continued contact with the faculty, in addition to the biennials and CCAR conferences, and it will offer more short-term courses announced well in advance for continuing education. The electronic publications on HUC-JIR’s website at www.huc.edu/faculty/pubs/html and Kesher newsletter already provide important seminars and guest lectures.

Our alumni expressed the ongoing struggle to achieve a balance between work and personal life. In summing up their lives over the past years, most echoed the sentiments of Rabbi Jonathan Kraus: “The frustration and disappointments are enormous, but so can the rewards. It’s a balance, and we’ll learn over the right for the work to be devoting my life to and a great privilege.”

We are grateful to the members of the Class of 1989 who participated in this survey. We would like to encourage the strengthening and continuity of alumni ties with HUC-JIR. Please be involved with our community; renew potential student mentors current students continue their studies in an HUC-JIR program; and keep us updated on your lives and activities.

Among the Most Significant Professional Accomplishments of the Class of 1989:

- Rabbi Rachel Cowan: Working with Nancy Flam to start the Jewish Healing Center and working with Larry Hoffman to start Synagogue 2000.
- Rabbi Michael L. Feinhaut: Providing high quality adult education programs; increasing the level of congregant participation and involvement; publishing articles and writings.
- Frances Silverstein Fischer, MAJCS: Making connections with Jewish students through my Hillel work and helping them enter and participate in the Jewish community.
- Rabbi Edwin Goldberg: Building a better community.
- Rabbi Jonathan Kraus: Leading the current congregation to a time of strength and renewed confidence.
- Cantor Lisa Lipco Levine: Composing original pieces, such as “Midhebrew,” which have become popular in congregations around the country.
- Cantor Betty S. Peters-Epstein: Raising the level of Jewish musical literacy through my presentations, and training my congregations to participate in the musical aspects of religious services.
- Rabbi Richard Rhein: Writing six CCAR responses and contributing to dozens of others.
- Rabbi Peter B. Schadzman: Having an ongoing, meaningful, and satisfying role in the lives of the congregants with whom I have worked.
- Rabbi Sharon L. Sobel: Having my students choose to become Jewish professionals—either rabbis, educators, or cantors.
- Pastor Bernard Saylor: Having my dissertation published in 2 volumes by Harvard University.
- Andrea Zoll-Stein, MAJCS/MSW: Sitting on a number of hospital committees to facilitate institutional change during a time of hospital restructuring.

Cantor Lisa Lipco Levine (left) in her Jewish folk duo, “Lisa and Lynn.”
Reflections on the First Thirty Years of the Irwin Daniels School of Jewish Communal Service

Mary Baran, MAJC/MSW, 1994 and Michelle Krattinger Wolf, MAJC/MPA, 1985

Jaye Stein heads a fifteen-person task force to investigate hate crimes in the greater Baltimore area. Jacob Green is a program director for Hillel. For the past eleven years Sarah Siegel has served as campaign director for the Clevelend Jewish Federation. Steven Cohen lived in Rwanda for eighteen months feeding starving children. Miriam Gold directs a chemical dependency rehabilitation program designed especially for Jewish teenagers. Rabbi Daniel Field was recently appointed director of an AIDS service agency. These people are prototypes of a group who go about the business of Tikkun Olam, of repairing the world, in different parts of our society and in different capacities. They represent the over five hundred Jewish professionals who have graduated from HUC-JIR’s Irwin Daniels School of Jewish Communal Service (SJCS) since its beginning 30 years ago.

The launching of the SJCS was rooted in the societal developments of the 1960s. According to Dr. Alfred Gottschalk, HUC-JIR Chancellor, the social programs and political changes of the 1960s created a “brain drain” in the American Jewish community. Jewish professionals left Jewish communal agencies to join the New Frontier and Great Society ranks. “There were a number of positions (in the Jewish community) that were simply not getting filled by qualified individuals,” Dr. Gottschalk commented.

In 1967 Jewish community federations raised over 179 million dollars for the Israel Emergency Fund of the UJA (United Jewish Appeal). These monies were in addition to raised over 179 million dollars for the Israel Society ranks. “There were a number of agencies to join the New Frontier and Great community. Jewish professionals left Jewish social programs and agencies hoping to join the New Frontier and Great Societal developments of the 1960s. The launching of the SJCS was rooted in the societal developments of the 1960s.

SJCS sponsored by the First Israel Seminar 1973

Eight new Jewish community centers were completed at a cost of approximately 9.1 million dollars. The number of Jewish Community Centers would increase by fifteen in the late 1960s. Despite the tremendous growth within the Jewish community, all the Jewish sponsored agencies in America were staffed by fewer than 5,000 professional or semi-professional people, who, for the most part, had little or no positive Jewish identity. There was concern that these individuals, while able to provide services, would be unable to provide positive Jewish role models for the next generation of Jews.

The first response to the growing dearth of Jewish communal professionals came through Dr. Gottschalk. Bert Gold, then the director of the Jewish Community Centers Association of Los Angeles, wrote a Feasibility Report to determine the viability of a school of Jewish communal service. With that report, HUC-JIR, under the leadership of Dr. Gottschalk, launched a trailblazing approach to the education of Jewish communal workers that would forever change the lives of its alumni, its faculty members, and the hundreds of Jewish and secular institutions where Jewish communal professionals work.

Gold proposed that HUC-JIR’s Los Angeles School create a Department of Jewish Communal Service and offer a “series of courses in Jewish studies on both the undergraduate and graduate levels to supplement courses offered in undergraduate majors in social welfare and in graduate schools of social work.” He further proposed that the department award a master’s degree in Jewish Communal Service. Gold’s proposal received endorsement from the full HUC-JIR Board of Governors. The SJCS thus became an intrinsic part of the evolving mission of HUC-JIR’s Los Angeles School.

On July 1, 1968, Professor Gerald B. Bubis was appointed Director of the SJCS. He was given a year to realize the vision of Gold, Gottschalk, and the College-Institute. “I was given a great gift of time to think, to prepare, to construct, to theorize,” Professor Bubis said. “I went all over the country and read all there was to read about prior schools. I interviewed people in fourteen cities and seven Jewish camps. I asked professionals what they thought should be taught to other professionals.” As the SJCS became a reality, its first mission statement was adopted:

The School of Jewish Communal Service at Hebrew Union College-jewish Institute of Religion was created to help meet the personnel needs of the American Jewish community. Agencies. It is dedicated to the enrichment of American Jewish life. The School seeks to awaken its students to their Jewish heritage and values, and to prepare them for service in the Jewish community. The School will concentrate on the values, knowledge, and skills most likely to develop a commitment to careers in Jewish communal service. Eclectic in its approach and contemporary in its outlook, the School hopes to contribute to its students’ independence of thought and inquiry, and to their creative and openness-mindedness, and to their desire to serve the American Jewish community and their fellow man.

During the spring of 1968, seventy-five people inquired about the new program. Twenty-four applied. Thirteen men and two women from eight states and one Canadian province were accepted. The first official class of the SJCS was attended by the full HUC-JIR enrollment was housed in the walk-in refrigerator.

Howard Charish, executive director of the Philadelphia Jewish Federation, was a member of that inaugural class. “It was very exciting to be a part of that first year. Remember Gottschalk telling us how important this new program was.”

A high-caliber faculty added to the enthusiasm of that first year. Judah Shaprio was past president of the National Conference of Jewish Communal Service and had worked with the Joint Distribution Committee to restore Jewish agencies in Europe after World War II. I. Sidore Sobeloff had been Executive Vice President of the Detroit Federation and Executive President of the Los Angeles Jewish Federation. Ellis Rivkin was a Professor of Jewish history at the Cincinnati School and author of Jewish Values and Beliefs. Boris Smolar had been editor at the Jewish Telegraphic Agency.

By its second year, the SJCS was already exhibiting the Jewish pluralism that continues today. Ten men and nine women identified as Lubavitch, Orthodox, Modern Orthodox, Reform, Reconstructionist, Cultural, and Jewish and “just Jewish.” Such diversity under the auspices of a Reform institution continues to be just one of the many remarkable characteristics of the School of Jewish Communal Service.

Another remarkable characteristic is the ongoing ability to adapt changes in curriculum to accommodate the growing needs of the Jewish educational scene. The SJCS has adapted to the changing needs of the Jewish community, incorporating new fields of study and new perspectives into its curriculum.

The SJCS is committed to maintaining its identity as a school devoted to Jewish communal service. It is dedicated to the enrichment of American Jewish life and to the training of Jewish communal professionals. The SJCS continues to be a leader in the field of Jewish commual service education, providing high-quality training and education to students from around the world.

The SJCS has produced thousands of graduates who have gone on to careers in Jewish communal service, both in the United States and around the world. These graduates have become leaders in their communities, working to enhance Jewish life and values in a variety of settings.

The SJCS continues to evolve and adapt to the changing needs of the Jewish community, providing high-quality training and education to students from around the world. It remains committed to its mission of enriching American Jewish life and to the training of Jewish communal professionals.
Reflections on the First Thirty Years of the Irwin Daniels School of Jewish Communal Service

Mary Baran, MA(JCS); MSW, 1994 and Michelle Kratinger Wolf, MA(JCS); MPA, 1965

Jayne Stein heads a fifteen-person task force to investigate hate crimes in the greater Baltimore area. Jacob Green is a program director for Hillel. For the past eleven years Sarah Siegel has served as campaign director for the Clevelands Jewish Federation. Steven Cohen lived in Rwanda for eighteen months feeding starving children. Miriam Gold directs a chemical dependency rehabilitation program designed especially for Jewish teenagers. Rabbi Daniel Field was recently appointed director of an AIDS service agency. These people are prototypes of a group who go about the business of Tikkun Olam, of repairing the world, in different parts of our society and in different capacities. They represent the over five hundred Jewish professionals who have graduated from HUC-JIR’s Irwin Daniels School of Jewish communal Service since its beginning 30 years ago.

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The first past and current Directors of the Irwin Daniels School of Jewish Communal Service (1 to r) Dr. Steven Windmiller (current director), Dr. Jack Mayer (1990-94), Jerry Bubis (1984-83), Marla Abraham, Assistant Director, Interim Director (1994-95), (seated) Ted Kanner (1988-90)

Another remarkable characteristic is the ongoing ability to adapt changes in curriculum to accommodate the growing needs of the field. By its second year, the SJCS was already exhibiting the Jewish pluralism that continues today. Of the four men and nine women identified as Lubavitch, Orthodoxy, Modern Orthodox, “Conservadox,” Reform, Reconstructionist, culturally Jewish, and “just Jewish,” much diversity under the aegis of a Reform institution continues to be just one of the many remarkable characteristics of the School of Jewish Communal Service.
Jewish community. In 1971, for example, the SJCS formed a partnership with the University of Southern California School of Social Work. Students beginning their graduate training in social work could enroll in the SJCS’s master’s degree program concurrently to receive a double master’s degree. The Certificate in Jewish Communal Service remained as a stand-alone option.

Changes such as the MSW-MAJCS dual degree paved the way for an explosion of professional degree programs for Jewish communal professionals. This partnership with the University of Southern California significantly altered the conventional educational path for professionals interested in Jewish communal service.

Over the years, many changes have been made in the program. The original double master’s program of MAJCS and MSW has been expanded and there are now seven different programs offering dual degrees. The MAJCS is now available with Master of Arts in Jewish Life, M.A. Leadership, and for rabbinic students. The single master’s in Jewish Management, Gerontology, and for rabbinic students. The single master’s in Jewish Management, Gerontology, and for rabbinic students.

Over the years, students from Israel, France, Czechoslovakia, Argentina, Slovakia, and Sweden have attended the SJCS. These students instilled their North American classmates with a global sense of the Jewish community and helped provide new perspectives while learning about the American Jewish community. The SJCS is working with the Joint Distribution Committee in both Europe and Latin America to create opportunities for more foreign students to attend HUC-JIR’s communal service programs.

Throughout the years, students have exhibited a collective change in Jewish identification. Rita Lowenthal served as Director of Field Education from 1977 until 1992. She noted that “in the 1970s many students were essentially coming home to Judaism. After circuitous routes (continued on page 24).

SJCS Field Work Prizes

In honor of the 10th Anniversary of the Irwin Daniels School of Jewish Communal Service, two field work prizes were established: the Madeline and Eugene Goodstein Prize in Field Work Education, established by George Goodstein (’80) and his siblings in honor of their parents, and the Field Family Prize in Field Work Education, established by Edward Field (’91) and his family.

When alumni look back on these experiences, they often talk about a “new perspective” gained after graduation. “I learned how to think critically,” said Martha Rothman (’94), Assistant Director of American Friends of the Council of Jewish Life of the Jewish Federation of Los Angeles. “Just learning the right questions to ask was very important.”

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All communal service students are expected to attend a three-week intensive seminar in Israel during their studies in the SJCS. Many students report that this Israeli experience crystallized their professional and personal commitment to the Jewish State. “It really helped me to see the big picture of Jewish life and it became an important turning point in my professional development,” said Dan Rothblatt (’86), Director of Development at the University of Judaism in Los Angeles. “I think the Israel trip provides students with tremendous insights into the nuances of Israeli life and society.”

Doborah M. Gershen (’90), Development Director of American Friends of Technion, said that the Israel trip provided her with “… a finger on the pulse of Israel that was truly amazing. I came away with a real sense of Israel’s profound vitality.”

Exposure to excellent faculty is a factor cited by many students applying to HUC-JIR’s communal service programs. “I used to ask was very important.”

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(continued from page 3)

The conceptualization here is that the earliest images of the historical Jesus and his teachings were filtered through Paul's interpretation of the meaning of the Christ (and thus as well through others' interpretations of Paul's interpretation), the consequence being that Jesus' image and teachings were not simply preserved but also embellished - in some cases significantly transformed. Respecting subsequent Christian-Jewish relations, three themes of decisive importance were generated through this process, each bearing the impress either of what Paul himself preached, or of how others construed, or misconstrued, that preaching:

• The motif of rejection of the Law of Moses.
• The motif of Christian missionaries turning the focus of their preaching away from Jews and toward Gentiles instead.
• The motif of Jews as superseded by Gentiles as God's chosen people.

While some Gospel traditions depict Jesus himself espousing these motifs, many Jewish readers deny that Jesus ever actually broke with the Law, counseled a turning away from Jews and toward Gentiles instead, or sanctioned notions of Jews as superseded by Gentiles. Since these three themes contributed centrally to stereotyping of Jesus as an apostate by ancient and medieval Jewish tradition, as well as to supersessionist and triumphalist theology of some Christians past and present, suggestions that these motifs derive more from how Paul was interpreted (or misinterpreted) than from what Jesus personally espoused carry significant ramifications!

**Perspective #2:**

In the process of responding to challenges by Jewish opponents, emerging Christianity adjusted or added to some traditions, teachings and nuances not authentic to Jesus' ministry, according to some,34 accreted to Jesus' themes and impacting on Jesus and Judaism - should not be viewed only as an undifferentiated mass.

Between Jesus' ministry (ca. 30 C.E.) and the completion of the Gospels (70-100), dilemmas arose for emerging churches, some stemming from challenges by (non-Christian) Jews to Jesus' credentials and to the validity of Christian preaching about him. Despite the Gospels' ostensible preoccupation with retelling details of Jesus' ministry decades earlier, the Evangelists were also addressing these more recently surfacing concerns - issues so formidable that Christianity had to enlist Jesus' authoritative image to solve them. Conceiving that their own immediate problems had already originated during Jesus' day, and that solutions were therefore discoverable in his words and deeds, the Gospel writers often recast his actual teachings to render them germane for later circumstances.

• **Illustration:** Noting that some Christians failed to abide by Jewish dietary laws, Jewish opponents posed a challenge: how can you profess to fulfill God's covenant while violating laws of kashrut? In helping his constituents to respond, Mark (7:18-23) adjusted a genuine teaching of Jesus to mean something other than what was originally intended - redirecting Jesus' words, "Do you not see that whatever goes into a man from outside cannot defile him?" to mean that Jesus had "thus declared all foods clean" (7:19b). While Jesus' intent may have been to teach that what truly matters is internal moral consciousness, Mark instead applied Jesus' words to the different problem of dietary laws, so as to address a challenge from Jews first arising between Jesus' ministry and completion of Mark's Gospel forty years later.

• **Illustration:** Confronted by Jewish denials of the resurrection, Christianity came to advance an empty tomb tradition. Responding to this unexpected claim, Jewish skeptics ascribed the alleged emptiness of the tomb to the disciples' theft of the body, a charge Matthew tried to neutralize by his own "proofs" that a theft was impossible (cf. 27:62-66; 28:11-15). Suggestion of a theft was an inevitable Jewish retort to the empty tomb story. That Mark, the earliest Gospel, does not mention let alone cope with this response hints that the empty tomb tradition first surfaced either with Mark himself (who failed to anticipate the Jewish reaction) or only shortly before him (so this reaction - insinuation of a "theft" - had yet to surface to his attention). We may thus conclude that the tomb tradition was a Christian response to a Jewish challenge arising between Jesus' ministry and Mark decades later.

**Perspective #4:**

Study of the Gospels of Mark, Matthew, and Luke in parallel columns reveals that later writers intensified the anti-Judaism of their sources. Therefore, one might plausibly argue that anti-Judaism decreased as we regress toward Christian origins.

Most New Testament scholarship holds that Matthew and Luke are not only literally dependent upon Mark but have also altered his text, with some of their variations reflecting
Reflections on the First Thirty Years of the Irwin Daniels School of Jewish Communal Service

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through various freedom movements of the 1960s, they had chosen to make a difference through Judaism.”

Bruce Phillips is a professor of Jewish Communal Service and has taught at HUC-JIR since 1980. He echoed the observation made by Rita Lowenthal. “There has been much more interest in Jewish studies over the past ten years. Before that, students came in search of professional skills and we mandated them to study Jewish subjects. It’s almost the other way around now.”

Change was the catalyst that helped create the SJCS. Change continues to be a force behind the School informing everything it does. Since this program began in 1968, a vibrant dynamic has been in play. Students graduate from the School and go into the Jewish community as Jewish professionals. These alumni effect changes in their various fields which in turn feed back to the School and shape the curriculum.

The most recent comprehensive study of alumni was The Chai Report: 18 Years of HUC-JIR School of Jewish Communal Service Alumni Speak. This study was conducted in 1988 by Deborah Burg-Schnirman, Ruth Dubin, Theodore Flaum, Holly Hollander, Esther Li-Dar, Jeannette Macht, Karen Michel, and Lisa Ney. One hundred and eighty alumni of the certificate, single, and double masters programs responded. A high percentage of the alumni remain in professions within the Jewish community. Many experienced several job changes at the beginning of their careers but the majority remained within the Jewish professional community. Alumni also identified several criteria for job selection. These criteria remained constant whether they were looking for their first or their tenth job: the opportunity for professional growth and advancement. A variety of responsibilities. Personal job satisfaction. The mission of the work. Several students from the class of 1999 are compiling an updated study on the status of graduates.

Orly Bender and Michele Waldman

Communal, rabbinical, and education students planting a tree in South Central Los Angeles

(I to r) Shoshanna Arnall (MAJCS/MSW '99), Jack Mayer, Director of Valley Alliance Federation, Joy Sisisky (MAJCS/MPA student), and Scott Minkow (MAJCS/MSW '99)

“The word got out rather quickly that the SJCS was a serious academic environment,” Dr. Gottschalk recalls. “The chance to study with Jerry, who had already established himself as a visionary in the field, as well as with the other faculty was really pretty incredible. Bert Gold agreed with Dr. Gottschalk saying, “The school really turned out the way we had hoped.”

One Jewish professional observed that the SJCS “… raised the bar on how Jewish professionals can and should work in the field. It was the first program to underscore the Jewish aspect of communal service while still retaining a loyalty to the social work milieu in which it had originated.”

“The School set standards for how knowledge of the field should be applied on a pragmatic basis,” Dr. Gottschalk recently observed. “It has served the Reform Movement in a very sophisticated way by having people in key leadership positions in Europe, Israel, and North America who have an appreciation, and a sense of kinship, because of their participation in the program.”

Richard Meyer (‘79), Executive Director of the Milwaukee Jewish Federation, observes that, “Looking back almost twenty years since completing the double-masters program and entering Jewish communal service, I am amazed at how much of what I learned still is applicable in my daily practice. Perhaps the program’s most significant impact was that it imbued within me a very clear picture, both of what to expect in the field (lay/professional relations, identifying key community issues, formal and informal institutional politics, among others) and more importantly, how to act in a professional way to accomplish Jewish and organizational goals. To a large extent my grounding, comfort, and confidence is a direct result of that experience.”

A more recent graduate is Dana Sheanin (‘96), a SocialWorker at AMETZ Adoption Project of the Jewish Childcare Association in New York City. “How did the School of Jewish Communal Service shape my ideas and practice? First and foremost, the School provided me with unique opportunities to meet professional mentors who have continued to serve as teachers, role models, and friends, and who have helped me strategize in challenging professional situations over the past three years. I have often found myself considering what one of them might do with a given task, or how one of them might tackle a problem. As a student I felt very fortunate to have their guidance, but I feel more fortunate that these relationships have continued after school, and with my move to New York. The second area is in terms of my leadership skills. The School provided multiple opportunities to learn

(continued on page 28)
ing their intentional adjustments (not simply dependence on other sources). In particular, anti-Jewish nuances present in Matthew and Luke, yet absent from parallel material in Mark, likely reflect the later editors’ own inclinations, conditioned by tensions of Christian-Jewish discourse in their day.

“Jesus Before the Sanhedrin” (Mark 14:55-56; Matthew 26:59-60) – Here, the Matthaean account significantly changes Mark’s rendition by adding (in 26:59) a single word: “false.” While in Mark the Jewish officials sought (what they apparently believed to be) true testimony against Jesus, in Matthew they set about finding false testimony from the start. In Mark’s understanding, therefore, the Jewish authorities, genuinely believing Jesus guilty, had only to seek out honest witnesses to confirm their belief. Yet Matthew implies that because Jewish authorities knew Jesus to be innocent they actually had to seek out specifically false witnesses to condemn him! Thus does Matthew’s adjustment of Mark heighten an already earlier anti-Jewish tendency of the Christian tradition.

“The Sentence of Death” (Mark 15:12-15; Matthew 27:22-26; Luke 23:21-25) – In Mark, the Roman governor, Pontius Pilate, attempts to acquit Jesus (verse 14), and it is the

Just as Matthew and Luke revised their sources, Mark likewise edited his own received traditions, transforming into confrontation teachings of Jesus not originally uttered in contexts of controversy. Such observations are compatible with Perspective #1: that the further we recede into earliest Christianity – approaching the time frame of Jesus himself – the more plausibly may Gospel expressions of anti-Judaism be understood as stemming from the developing church rather than Jesus’ ministry.

Perspective 3
In the process of responding to challenges by Jewish opponents, emerging Christianity adjusted or added to Jesus-traditions teachings and nuances not authentic to Jesus’ ministry. [Accordingly, teaching ascribed to Jesus—and impinging on Jews and Judaism—should not be viewed only as an undifferentiated mass.]

### Table:

| Example I – Gentile-Christians ignore Jewish dietary laws | Jewish Challenge: How can you Christians profess to fulfill God’s covenant while violating the laws of kashrut? | Christian Response: “...Do you not see that whatever goes into a man from outside cannot defile him...?” (Thus he declared all foods clean)” [Mark 7:18-19] |
| Example II – Christians argue the legitimacy of Jesus’ messianic credentials | Jewish Challenge: Elijah, the herald authenticating the true Messiah, has not yet come. [Mk. 9:11 – “...Why do the scribes say that first Elijah must come?”] | Christian Response: [Mt. 17:13 – “Then the disciples understood that he was speaking to them of John the Baptist.] [Mk. 9:13 – “...I tell you that Elijah has come...”] [+ Antipas (=Ahab)/ Herodias (=Jezebel) imagery, etc.] |
| Example III – Christians claim Jesus was resurrected | Jewish Challenge #1: Jesus was not resurrected. | Christian Response: The fashioning of the empty tomb narrative. |
| | Jewish Challenge #2: Tomb empty because disciples stole the body. | Christian Response: Theft story a fiction: [Mt. 28:15b “And this story has been spread among the Jews to this day.”] |

Perspective 4
Study of Mark, Matthew and Luke in parallel columns suggests that later writers intensified the anti-Judaism of their sources. [Anti-Judaism may decrease as we regress toward Christian origins.]

Perspective 5:
A major reason why passages in the Jewish Bible seem to predict the coming of Jesus is that Christian tradition came to model Jesus’ image in conformity with Jewish scriptural imagery. For centuries, missionaries have drummed home to Jews a steady staccato of “proof-texts” from Jewish Scripture, citations said to prove that Jesus alone fulfilled predictions of the Messiah’s coming: for example, the apparent correspondence of Jesus with Isaiah’s “Suffering Servant” (Isaiah 53); of Jesus’ entry to Jerusalem on a donkey with its presumed prediction by Zechariah (9:9); or of the scene and words of Jesus on the cross with imagery from Psalms (e.g., 22; 69:21). Such claims were likely stimulated by Paul’s insistence that “Christ died ... in accordance with the scriptures” and “was raised ... in accordance with the scriptures” (1 Corinthians 15:3f), rendering it likely that early Christians would look to Jewish Scripture (still, their only Bible) to sustain their theological beliefs.

Reflective Jews have reasoned out a dynamic likely underpinning at least some of these ostensible correlations: namely, that developing Gospel tradition fashioned details of Jesus’ life to match predictions alleged to foretell him. Once eyewitnesses of Jesus’ ministry began to die off, the Jewish Bible potentially became of inestimable assistance! Because Christians believed not only that Jesus was the Christ but also that Scripture had predicted the Messiah’s coming, they could readily see the Bible as prophesying Jesus in particular. If sufficient details about Jesus’ ministry seemed unavailable, Scripture could be combed as a ready repository of missing clues to which the image of Jesus could then be confidently conformed – since Jesus’ ministry and Jewish Scripture were indeed presumed fully congruent one to the other.

(continued on page 31)
Reflections on the First Thirty Years of the Irwin Daniels School of Jewish Communal Service (continued from page 24)

where my strengths and weaknesses were, and to challenge myself to overcome them whenever possible. Classes, such as the one taught by Jack Dauber, addressed leadership skills in a direct or concrete way, but the many occasions of interaction with classmates in the School of Communal Service, and across the lines of the Jewish education and rabbincic programs, offered ‘real life’ opportunities to grow as a leader.”

In his The Birth of a School Jerry Bubis wrote, “…we are but beginning a new educational enterprise. Its final form will ever elude us for it must be ever fresh and self renewing.”

In the dynamic interplay between the Jewish professional field and the SJCS, both will continue to influence each other. Changes already begun include a greater emphasis on the study of Jewish Texts, Hebrew, and school-wide services and programs. An increased emphasis on management skills is also emerging. Marla Eglash Abraham, Associate Director of the SJCS commented that students today, compared to her graduating class of 1985, are much more pragmatic. “Students understand that they need management and fund raising skills, particularly clinical social work students who didn’t always perceive the need.”

Dr. Bruce Phillips sees the role of the SJCS as pivotal to the success of the overall Los Angeles School. “This program was really the first formal connection to the USC campus,” he said. “It was the foundation for other relationships with the Jerome H. Louchheim School and the two new undergraduate minors that were created just recently, in early 1999: Judaic Studies and American Jewish Studies.”

Dr. Steven Windmueller, Director of the SJCS, believes a trend in the coming years is that of further integration of HUC-JIR’s Schools. He points to a decision by the HUC-JIR leadership to create a required survey course at all four HUC-JIR sites. At the Los Angeles School there is a growing awareness that the rabbincic students have much to learn in the way of leadership skills from both the Jewish Communal Service students and from the Rhea Hirsh School of Education students. Communal Service students are now part of the twice weekly worship service. An elective called Synagogue Practicum is offered to meet demands of students and needs within the Jewish community.

Dr. Windmueller described an “entrepreneurial spirit” taking hold at the School with workshops and programs being offered for other non-profit organizations, lay leaders of the Jewish community, and working professionals who seek to upgrade their skills. Three new advanced degree programs with USC are currently under discussion. The first new program is a joint Public Policy Ph.D. program with the School of Public Administration. Reflecting a need for, and an emphasis on, Jewish professionals skilled in public relations, an MA in Public Relations/MAJCS with the Annenberg School of Communications at USC is being offered and an MBA/MAJCS with the Marshall School of Business at USC will be offered in the academic year 2000.

Two alumni surveys revealed a fairly consistent vision of Jewish communal professionals as enablers, transformers and, in many cases, leaders of their agencies and communities. “It is very important that our students believe in their ability to transform their agencies and organizations.” Dr. Windmueller explained. “Especially at a time when the organized Jewish community needs new and innovative ideas to attract members and donors. We believe we have a lot to offer our students and the field.”

Dr. Windmueller credits a number of Los Angeles Jewish leaders, especially Irwin Daniels, a Los Angeles business and civic leader, for his 1990 commitment to help underwrite support for the SJCS. Over the years the School’s Advisory Board, which has been chaired by Robert Arkush, Martin Kozberg, Dorothy Goren, and is presently underwrite support for the SJCS. Over the years the School’s Advisory Board, which has been chaired by Robert Arkush, Martin Kozberg, Dorothy Goren, and is presently

(continued on page 39)
Rabbi David Komorofsky has been appointed Associate Dean of Students at the Cincinnati School. Ordained this past June at HUC-JIR/Cincinnati, he served as religious school principal at Temple Shalom in Cincinnati for the last two years.

Rabbi Richard Levy has been appointed Director of the School of Rabbinic Studies for HUC-JIR/LA. For over two decades, Rabbi Levy has been Executive Director of the Los Angeles Hillel Council, recently completed a two-year appointment as President of the Central Conference of American Rabbis, and has served as Adjunct Lecturer in Judaic Studies at the HUC-JIR’s Daniels School of Jewish Communal Service and the Rabbinic School in Los Angeles.

Dr. Steven F. Windmueller, Director of the Irwin Daniels School of Jewish Communal Service, has been appointed to the rank of Adjunct Associate Professor on the new blended track for administrators who also teach at the College-Institute. Dr. Windmueller is the first person at the Los Angeles School to receive an appointment on this new academic track.

IN MEMORIAM

Naomi Boone
The cherished granddaughter of Mary and Charles Tobias, Honorary Governor and Secretary of the Board of Governors, who will hold a place in our hearts.

Leo Gold
The dear father of Stanley P. Gold, member of the Board of Governors and its former Chair, whose memory will be a blessing.

Rosalind Kaufman
The beloved wife of HUC-JIR/Cincinnati faculty member Dr. Stephen Kaufman, who will be remembered fondly.

Beatrice Stone
The beloved mother of Donald J. Stone, a member of the Board of Governors, who will be deeply missed.

Dr. Geoffrey Wigoder
Esteemed member of the Jerusalem Board of Overseers, editor-in-chief of the Encyclopaedia Judaica and The Encyclopedia of Judaism, and distinguished author, who will be remembered for his wisdom, humor, and humility.

JEWISH UNDERSTANDINGS OF THE NEW TESTAMENT

(continued from page 26)

Thus, uncanny similarity of the Gospels’ Jesus-image to Isaiah’s “Suffering Servant” could have arisen from the specific likening of Jesus to the “Suffering Servant” model. Details of the scene on the cross (e.g., Jesus’ being scornfully mocked by passers-by, and lots cast for his garments) could “fulfill” Psalm 22 if they were enlisted therefrom! Matthew, misrendering (the Hebrew) Zechariah’s prediction (9:9), had Jesus ride into Jerusalem on two animals simultaneously – a telltale indication of the lengths to which Gospel tradition could go in matching Jesus’ image to Jewish Scripture.

An apt analogy would be to arrows shot at a blank wall, with bull’s-eye painted around them only thereafter! Reality, of course, would differ from appearance: for rather than arrows hitting targets, targets would have been accommodated to arrows! In some instances, at least, “predictions” from Scripture would have served as “arrows” with Jesus’ Gospel image the “bull’s-eye” consciously – though in full faith and confidence – painted around each of them. At the least we may say that even regarding actual events in Jesus’ life Scripture influenced which ones would be remembered: thus, not only may narrators have created incidents “to give scriptural flavor” but from incidents that did occur narrators dramatized those capable of echoing the Scriptures. In either case, the Jewish Bible played some formative role in the development of Jesus narratives.

In summary: For Jewish readers, New Testament texts seem curiously at variance with Judaism, sometimes even anti-Jewish as well. This is curious because the figures primarily advanced as espousing it, Jesus and Paul, were themselves Jews!

The seeming anomaly of a Pharisaic-like teacher of parables espousing a new “Christian” theology, at least implicitly anti-Jewish, is most acceptably resolved for Jews by (1) reclaiming Jesus as a Jew and (2) ascribing the Gospels’ anti-Judaism instead to writers who redirected the image of the historical Jesus along anti-Jewish lines. In summarizing possible reasons for such alteration, many Jewish readers are drawn to the hostility characterizing Christian-Jewish relations in the Evangelists’ own day. Jesus himself is thus spared responsibility for the Gospels’ anti-Judaism (though that he had disputes with fellows Jews on particular issues is not thereby precluded). Later Christianity, in its issues with Jews – over challenges posed to the sufficiency of Jesus’ messianic credentials and to the validity of the Christian preachment – readily enlisted Jesus’ image for support, even though these were challenges concerning which he may have had neither any involvement nor antecedent awareness.

PERSPECTIVE 5

The reason why passages in the Jewish Bible seem to predict the coming of Jesus is that Christian writers who redirected the image of the historical Jesus along anti-Jewish lines.

The beloved wife of HUC-JIR/Cincinnati faculty member Dr. Stephen Kaufman, who will be remembered fondly.
An Inclusive Community Initiative

The College Institute has been blessed to have Dr. Paul M. Steinberg as a part of its administration and faculty for over 40 years. Raised in the Jewish Institute of Religion in 1949, he has served as a beloved mentor and teacher to generations of students. His distinguished career has seen service as Dean of the Rabbinical School, Dean of the School of Education, Dean of the School of Sacred Music, Dean of the New York School, Executive Dean of the Jerusalem Institute, Vice President of the College Institute and, currently, the Eleanor Sinsheimer Distinguished Service Professor of Jewish Religious Education and Human Relations, and Special Assistant to the President.

To honor his commitment to the College Institute and to the Reform Movement, and that of his wife Trudy Steinberg, Dr. Steinberg was awarded a Doctor of Humane Letters, honoris causa, at a Special Academic Convocation in 1997. Trudy Steinberg was recognized as "a dedicated unofficial ambassador of the College Institute," for her aid in the creation and implementation of HUC-JIR programs in the United States and overseas. HUC-JIR lauds their commitment to Jewish spiritual, intellectual, and cultural education and continuity.

To further celebrate the Steinbergs' devotion to HUC-JIR, the College Institute created The Dr. Paul M. Steinberg and Trudy Steinberg Endowment Fund for the Teaching of Human Relations to establish a visiting professorship. Over 350 donors have already made contributions to the Fund, now totaling more than $600,000.

The visiting professorship will be in the field of Human Relations, which will include counseling and group dynamics. In addition to the rabbi's significant mission as teacher, Dr. Steinberg views the rabbi as a skilled practitioner of human relations and sees counseling as a critical and integral component of the rabbi's service.

In expressing deep gratitude to the Gerecht family for their family foundation in 1980 which became a private foundation, the College Institute has been able to substantially upgrade and computerize all four schools. In addition, the Klau family has endowed with a $1 million gift. This major gift will enable the College Institute to develop comprehensive outreach education for students at third-party centers of learning and to create opportunities for advanced study for rabbis in the field. In an interview, the Geerchts noted: "We are pleased that this new program will fulfill the goals of outreach in the Reform Movement, and it is our hope that it will also encourage other sectors of Judaism to become more active in outreach as well."

In expressing deep gratitude to the Gerecht family for their foresight and their generous support of this vital initiative, the College Institute has been blessed to honor his commitment to the College Institute sponsored conferences.

Dr. Paul M. and Trudy Steinberg

This monthly program brings congregational leaders from the New York area and the HUC-JIR/Y to study and engage in dialogue with some of the greatest thinkers in Reform Judaism.

The first session met on October 19 with Rabbi Lawrence Kushner (’69) on the topic of "The God of the Kaballists - Ancient and Modern." Participants studied and discussed texts on spirituality, God, and Kaballah. Teachers of future sessions are Professor Michael Meyer, Professor Tiafwa Frymer-Kensky, Rabbi Aaron Panken, Rabbi Jack Luxenberg, Cantor Benjie Ellen Schiller, and Rabbi Andrea Weiss.

In 1958, the HUC-JIR Bulletin proudly announced "Rabbinic Study Goes Electronical!" Reel-to-reel tape recording and slide projection were in the vanguard of new technology.

The Jerusalem School is projected for the late fall. With this remarkable new system, it will be possible to conduct regular meetings of small groups via video conferencing – another important step in the integration of our four schools.

Further information about the implementation of new technology can be found in Library News on page 46.

Look how far we’ve come!

At weekly conferences, staff chats, student progress and adult teaching tempters. "Professor Ezra Spicehandler is seated, holding paper. (From HUC-JIR Bulletin, Vol. 10, No. 2, January 1993.)

"We are pleased that this new program will fulfill the goals of outreach in the Reform Movement, and it is our hope that it will also encourage other sectors of Judaism to become more active in outreach as well."
An Inclusive Community Initiative

Dr. Paul M. and Trudy Steinberg Visiting Professorship

This month's program brings together leaders from the New York area to HUC-JIR/NY to study and engage in dialogue with some of the greatest teachers in Reform Judaism. The first session met on October 19 with Rabbi Lawrence Kushner (C ’69) on the topic of The God of the Kabbalists - Ancient and Modern. Participants studied and discussed texts on spirituality, God, and Kabbalah. Teachers of future sessions are Professor Michael M. Meyer, Professor Tikva Frymer-Kreigsman, Rabbi Aaron Panken, Rabbi Jack J. Luxenberg, Cantor Jenny Eilen Schiller, and Rabbi Andrea Weiss.

In 1958, the HUC-JIR Bulletin (a predecessor of The Chronicle) proudly announced: “Rabbinic Study: Goes Electronic! Real-to-reel tape recording and slide projection were in the vanguard of teaching tools for students at that time. Today, HUC-JIR has advanced to a new level of technology:

• The Administrative Video Conferencing systems, made possible by the generous gift of Manny and Rhoda Meyerson, are in place at the Cincinnati, Los Angeles, and New York Schools, and the installation of this system at the Jerusalem School is projected for the late fall. With this remarkable new system, it will be possible to conduct regular meetings of small groups via video conferencing – another important step in the integration of our four centers of learning!

• Through the generous support of the Klaui family, the College-Institute has been able to substantially upgrade and computerize all four Schools. In addition, the Klaui family has funded the Automated Library System, and laid the foundation for video- and web-based Distance Learning.

• The HUC-JIR website www.huc.edu is now located on the same server as the UAHC and the CCAR, allowing users to search the entire Reform web presence using a single search function.

• Plans for raising funds to create an integrated Student Information Service database to unify the transformation of the four Schools, including financial information, donor information, student records, and student inquiries, are underway. For more information or to donate to the Student Information Service Fund, please contact John Buggeman, Director of Development at: (513) 221-1875, ext. 269 or jbruggeman@huc.edu.

Further information about the implementation of new technology can be found in Library News on page 46.
The Marjorie Spritzer Scholarship Fund has been established in memory of the unforgettable Marjorie Spritzer, 21, a beloved member of the HUC-JIR Board of Governors and New York Overseer. This fund provides a scholarship to a student at the College-Institute who exhibits the same level of passion and commitment to Jewish education as Marjorie did. Michael Spritzer, Marjorie's husband, said, “He family regards the awarding of this scholarship, and the perpetuation of Marjorie’s memory, with great pride. It is our hope that this scholarship fund will grow, allowing more HUC-JIR students to carry out Marjorie’s legacy and commitment to the College-Institute and the Reform Movement.”

In this generation, few alumni have demonstrated such an extraordinary commitment to our College-Institute as Rabbi Fred Schwartz. As a passionate advocate for the faculty, students, and staff, his support has extended well beyond the many dollars he has given and raised, and his impact will continue to be felt by the generations to come. He has been an unswerving supporter of our UAH Camp program and has served as a model for all in his dedication to the youth of the Reform Movement.

The Frederick C. Schwartz Prize for Youth Service

In recognition of Rabbi Schwartz’s nearly half a century of commitment to the College-Institute and young people of the Reform Movement, the College-Institute, with the help of Fred’s former assistants and associates and many other loyal friends, has established the Frederick C. Schwartz Prize for Youth Service. This annual prize will be presented to a third or fourth year student who has demonstrated, during higher HUC-JIR career, a serious commitment to Torah and the teaching of Torah to the youth of our Movement, whether through camp, NFTY, Hillie, or other youth work. If you would like to participate in this effort, please contact Judy Geleerd, Director of Development, (847) 835-7256 or jgeleerd@huc.edu.

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The National Federation of Temple Sisterhoods

The National Federation of Temple Sisterhoods (NFTS), founded in 1924, is the sisterhood arm of the Reform Movement. Today, the NFTS is one of the largest national philanthropic women’s organizations in the country. The Women of Reform Judaism (WRJ) is a division of the National Federation of Temple Sisterhoods. The WRJ has a national membership of 500,000 women and men. It is dedicated to the ongoing growth and expansion of Reform Judaism.

THE ROBIN AND ELLIOT BRODy SCHOLARSHIP FUND

The first recipient of the Robin and Elliot Broidy Scholarship is Jason Rosenberg, a 4th year rabbinical student at HUC-JIR/NY.

The Robin and Elliot Broidy Scholarship Fund is generously contributed to the training of professional Jewish educators and support of the expansion of the Rabbinical Program to include ordination at the Los Angeles School.

The National Federation of Temple Sisterhoods (1948). The WRJ donates $90,000 a year for scholastic, educational, and college activities. The NFTS donates $2.1 million a year for scholarships, special projects, and local Sisterhoods.

The WRJ's YES Scholarship Fund, local Sisterhoods, and College-Institute have funded. This amount, which has continued to increase over the years, demonstrates the organization's commitment to the ongoing growth and expansion of rabbinical studies at HUC-JIR.

Currently, WRJ consists of 600 groups in Reform synagogues across the country which comprise approximately 100,000 members. Judith Silverman, WRJ President, stated that "our support of HUC-JIR rabbinical scholarships and cantorial students is one of the most important things that WRJ does." She added that their goal is to continue to increase donations in the next few years so that WRJ can contribute $100,000 annually to the College-Institute.

The WRJ annually presents the Frederick C. Schwartz Prize for Youth Service to a third or fourth year student who has demonstrated, during his/hers as HUC-JIR career, a serious commitment to Torah and the teaching of Torah to the youth of our Movement, whether through camp, NFTY, Hillel, or other youth work.

The Fred Schwartz Prizes are awarded to the most important things that they do. In addition, the WRJ donates $90,000 a year for scholastic, educational, and college activities.

Elliott Rosenberg, WRJ Director, emphasized that from the beginning the members of the Sisterhoods felt that “the support of rabbinical students was one of the most important things that they could do.” She continued by noting, “congregants to this day recognize their rabbis as the core of the congregation – as needed and appreciated leaders – thus emphasizing the need for our investment in rabbinical students.”

The Institute of Jewish Studies at the University of Minnesota

The Institute of Jewish Studies at the University of Minnesota is dedicated to the study and teaching of Jewish history, culture, and society. It is a part of the University of Minnesota’s College of Social Sciences and Humanities.

The college has a strong commitment to promoting diversity and inclusion in all its programs and activities. It values the contributions of faculty, students, staff, and visitors from diverse backgrounds and perspectives. The college seeks to create an inclusive and welcoming environment for all members of its community.

The College is also committed to advancing Jewish studies and education through research, teaching, and service. It offers a wide range of courses and programs in Jewish studies, including courses in Jewish history, religion, culture, and society. The college also sponsors research projects, conferences, and other events that bring together scholars and students from around the world.

The College of Social Sciences and Humanities

The College of Social Sciences and Humanities is one of the largest and most diverse colleges at the University of Minnesota. It offers programs and courses in a wide range of fields, including the humanities, social sciences, and law.

The college is committed to providing a high-quality education to all students, regardless of their background or circumstances. It values the contributions of faculty, students, staff, and visitors from diverse backgrounds and perspectives. The college seeks to create an inclusive and welcoming environment for all members of its community.

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headed by Mike Nissenson, has served as a critical link between the community and the Daniels School. In addition to offering guidance to the School on policies and programs, advisory members have aided the School financially and have functioned as mentors to our students during their years of study.

Dr. Jack Mayer, a former director of the SJCS, recently observed that Jews have always been involved in Tikun Olam. Opening a school for Jewish communal professionals did not create the notion of repairing the world. However, according to Dr. Mayer, it changed the Tikun Olam concept by giving it a professional focus. Dr. Mayer adds that while HUC-JIR represents Reform Judaism in its Schools of Sacred Music, Education, and Rabbinic Studies, the School of Jewish Communal Service is pluralistic. Its students represent all branches of Judaism. He calls this the gift of the Reform Movement to the total Jewish community and yet another way in which the world can be repaired.

At HUC-JIR, future rabbis are schooled in Torah and service to the Jewish people. Despite the push-pull of political movements, the SJCS specifically seeks to inspire its students by combining the principles of Torah with acts of human caring and social service. In doing so, the School seeks not only to challenge its graduates to the total Jewish community and yet another way in which the world can be repaired.

It is the responsibility of the Jewish community to repair the world. We are not expected to complete the work, only to do our share. For thirty years, HUC-JIR’s SJCS in Los Angeles has been preparing others to do their share. As Rabbi Tarfon said: You are not required to complete the work, but neither are you at liberty to abstain from it. [Pirke Avot 2:21]

introduced the Los Angeles School community to Ismaili Muslim education, tradition, and history, and fostered deeper reflection about Jewish education, within a context of interreligious learning. In fact, Jewish-Muslim interreligious learning is the theme of West Walsh’s doctoral research currently underway in the field of adult education. Working with Charaniya, she will be researching the learning processes that take place when Jews and Muslims engage in interreligious dialogue for a significant amount of time. They currently are seeking people who are willing to talk about their Jewish-Muslim interreligious dialogue experiences to participate in their research study.

While engaged in her own work with the Marcus Center and her doctoral studies, West Walsh remains committed to the practice of Jewish education and the practical concerns of recruiting new students for the RHSOE. More “top-notch” people — those starting out in their first career, and those on their next one, like West Walsh — need to be recruited. They will continue to bring needed leadership to our expanding Reform congregational religious education programs and the exciting new initiatives in our Movement-wide camps, adult kallot, and youth programs. Too many openings are left unfilled each year in communities across the country. West Walsh stated that currently there are not enough HUC-JIR graduates to fill available positions and that a “tremendous amount of work” still needs to be done by the leaders of our Movement to advocate that the best and the brightest Jewish minds consider entering the field. She noted, “It is the responsibility of all Reform Jews to work together in order to meet this challenge.”

West Walsh believes that professional opportunities for Reform Jewish educators have expanded, as the demand for innovative Jewish learning experiences has grown across the country in recent years. While both opportunity and need are still there, no longer is the professional Reform Jewish educator limited to working in an afternoon or weekend school or classroom setting. The spectrum has widened to include “informal” and non-formal education settings such as retreat programs, camps, and Israel trips; day school settings including Jewish early childhood and family life programs; and communal agency settings serving local, regional, national, and international populations. Reform Jewish educators are having a large impact on Jewish family and adult education initiatives being implemented all over the Jewish world.

Wherever they work, Rhea Hirsch School of Education graduates become influential Jewish leaders. They have become full partners in forming, shaping, and carrying forward the current renaissance of Jewish learning and living. Thanks to the graduates of the RHSOE, like Jane West Walsh, the doors are wide open for our future Reform Jewish educators.
With the rise of new technologies, HUC-JIR’s library system is preparing its collections and outreach for the 21st century. Cyberspace will now link our libraries with communities across the globe.

HUC-JIR will soon have an integrated online library system which will link the libraries of the Los Angeles, New York, and Cincinnati Schools. New York and Los Angeles librarians are currently converting 40,000 paper catalog records to a computerized format. These will be added to the existing computerized catalog, creating a database of over 200,000 bibliographic records.

The database, which should be available on the Internet in the late fall, will use Hebrew and English alphabets. HUC-JIR’s Klau Library will thus become available not only to our family of students, faculty, alumni, Governors, Overseers, and staff, but to a worldwide community of students, scholars, Reform Movement congregants, and the larger public seeking information on the history and culture of the Jewish People.

In addition, the library is embarking on the creation of a CD-ROM of Judaica and manuscript materials relating to the Jewish community of Kaifeng, China. This CD-ROM will include scholarly commentary and historical analysis of this unique community, which flourished in the Honan province of central China from 1127 through the late 17th century. The community originated with the arrival of Jews, from Persia or India, whose expertise in the production of printed cotton was extremely useful at a time when China, with its rapidly increasing population, was just introducing cotton in order to meet the acute silk shortage. (During the 18th and 19th centuries, the community declined due to its complete isolation from other centers of Jewish life).

HUC-JIR’s internationally renowned collection of rare Kaifeng items, including fifty-nine manuscript volumes, will be digitized for this CD-ROM. It will feature HUC-JIR’s genealogical roster in Chinese and Hebrew of the Kaifeng community (1660-70) as well as a large collection of prayer books obtained by Christian missionaries from Kaifeng in 1850-51. HUC-JIR has entered into an agreement with the Bridwell Library, Southern Methodist University, to include Bridwell’s Kaifeng Torah scroll. In addition, other libraries are being invited to contribute unique Kaifeng manuscripts for this CD-ROM.

Musical Manuscripts from Nürnberg

John L. Frankel, of Los Angeles, has donated four volumes of musical manuscript containing the regular Sabbath and holiday liturgy used at the Hauptsynagogue in Nürnberg. They had been the property of his father, Theodor Fraenkel, who served as Cantor there from 1901 until his untimely death in 1930.

Two volumes, “Hohe Festage” and “Sabbath,” had belonged to his predecessor, Cantor Moritz Rosenhaupt* (1841-1900). The other two volumes contain entries, both compositions and arrangements of the compositions of others, by Cantor Fraenkel.

These constitute a most unusual and certainly unique artifact of Jewish musical life in that community.

* The Klau Library, HUC-JIR/NY has Rosenhaupt’s three-volume work, “Schire Ohel Jaakov” in the Rare Book Room.