Contents

1 | President’s Message

2 | Celebrating 350 Years of Jewish Life in America: The Jacob Radar Marcus Center of the American Jewish Archives

4 | Dr. Eitan Fishbane: Teaching Kabbalah at HUC-JIR

6 | The Dr. Paul M. and Trudy Steinberg Distinguished Professorship in Human Relations and Counseling Inaugurated

7 | Dr. William Cutter: Old Stories and Old Poems: New Healing

8 | The Hebrew Union College Annual: For Scholars, Alumni, Klal Yisrael

10 | Dr. Bruce A. Phillips, Dr. David Kaufman, Sara S. Lee, and Dr. Steven F. Windmuller: The 2001 National Jewish Population Survey: Its Implications For Reform Judaism

16 | Dr. Ruth Langer and Michael A. Signer: Catholic-Jewish Relations: HUC-JIR Alumni Perspectives

18 | Integrating Psychology and Religion to Serve Spiritual Needs: The Doctor of Ministry Program

20 | Building Jewish Identity for College Youth: HUC-JIR Alumni and Hillel

25 | Preview of a New Book by Rabbi David Ellenson: After Emancipation: Jewish Religious Responses To Modernity

26 | Excerpt of a New Book by HUC-JIR Faculty, Dr. Lisa D. Grant and Dr. Diane Tickton Schuster: A Journey Of Heart And Mind: Transformative Jewish Learning In Adulthood

33 | HUC-JIR in Florida: The Great Scholar Series and Traveling Exhibitions

42 | Graduation/Ordination Address Excerpts 2004

45 | Graduation/Ordination 2004 Album

back | Graduation 2004 Album: Honorary Doctorates and Award Recipients

Departments

24 | In Memoriam

24 | HUC-JIR and Faculty Publications

41 | On View at HUC-JIR’s Museums

The Chronicle is published by the National Office of Public Affairs.

Editor: Jean Bloch Rosensaft Assistant Editor: Rachel Liszofsky
Contributors: Ruth Friedman, Genda Klein, Dr. Frederic Krome, Amy Lehr, Scott Minkow, Cathy Weinberger, Laurel Wolfsion
Design: Tabak Design (www.tabakdesign.com)
Photo Credits: Richard Lobell, Janine M. Spang, Marvin Steindler
As I write this message to introduce this issue of The Chronicle, summer is winding down and the month of Tishri and the Yamim Noraim approach. At this time, our Massoret calls upon us both as individuals and as members of the Jewish community to pause from our normal rounds of activity and asks us to engage in an annual process of introspection and self-assessment.

For my family and for me, this process has been especially intense this year. A family member and a number of persons quite close to our family and to the College-Institute have passed away. All this causes me to reflect all the more on the direction and purpose of life, and the words of the Untanah Tokef, “Who shall live, and who shall die,” resonate within me with a special force this year.

The search for meaning is so elusive. At the same time, a sense of purpose and hope is so crucial for us as individuals and as a community. In Paul Tillich’s felicitous phrase, how do we determine the “ultimate concerns” that are going to guide our lives and grant meaning to our existence?

These questions are hardly given to a single response or simple answers. However, as I reflect at this season of the year, two literary sources – one drawn from Jewish tradition, the other from English literature – instruct me as I think about these matters of existential import and challenge.

The Jewish source is found in the legal writings of the famed nineteenth-century Frankfurt Rabbi Samson Raphael Hirsch, and in this year where we celebrate 350 years of Jewish life in America it is particularly appropriate to recall his words. Rabbi Hirsch reports that in 1860, the Touro Monument Association in New Orleans proposed to pay tribute to the “deceased philanthropist” Judah Touro by erecting a statue or monument in his memory. The Association was unsure whether such a statue or monument was in accord with Jewish tradition or law, and the President of the Association turned to a number of distinguished European rabbis to receive their answers to the question. Each one of the rabbis they approached responded negatively to this proposal, maintaining – based on the prohibition found in the Babylonian Talmud Rosh Hashanah 24b – that Judaism prohibited the erection of any statue of a human figure.

However, Rabbi Hirsch of Frankfurt was not content to cite this Talmudic rule as sufficient cause for prohibiting the erection of a statue or monument in honor of Touro. Instead, Rabbi Hirsch observed that the Talmud contains the rule “that one does not erect monuments for the righteous – ein ’osin nefasrot tzeadikim” because “divreihem heim zichronam — their words and their deeds constitute their memorial.” Rabbi Hirsch pointed out to the Jewish citizens of New Orleans that the construction of a statue could never constitute proper homage to the memory of a righteous man or woman. Rather, he maintained that kindness to another – “bestowing a moral benefit upon the living” – most properly graces the course as well as the memory of a human life. He therefore recommended that the Touro Monument Association invest the moneys that would have been used to erect the statue and designate them to aid some charitable cause that would “bestow benefit” upon the living.

At the same time that Rabbi Hirsch offered this advice to the Jews of New Orleans, George Elliot – whose real name was Marian Evans – expressed similar sentiments and offered parallel advice in her wonderful novel Middlemarch. One of my favorite authors, Elliot wrote, “Will not a tiny speck very close to our vision blot out the glory of the world, and leave only a margin by which we see the blot? I know no speck so troublesome as self.”

In so doing, Elliot reminded us that the “self” is called to what Professor Timothy W. Pelatson of Wellesley College has rightfully labeled the “morally enlarging activity of recognizing other persons.”

Rabbi Hirsch and George Elliot both teach us that “a fuller and clearer relationship with the world” can emerge only if we understand that each individual life finds enduring meaning only through an acknowledgement that we are irreducibly social beings who are bound to one another through the performance of acts of kindness and compassion to one another. These good deeds grant enduring meaning to life and sustain and renew our souls. These mitzvot allow for the renewal of the world, whose creation we Jews celebrate on Rosh Hashanah.

The “words and deeds” reported in the pages that follow display our efforts at HUC-JIR to celebrate that renewal. The passion of the intellect is displayed in these pages. The devotion of our seminary and its teachers to educating religious-communal-academic leaders who will understand the challenges of the day and who will seek to mend the world and the human condition is here revealed. Each article represents one of the myriad ways in which HUC-JIR strives to act in accord with the “ultimate concerns” that most properly animate and inspire us as human beings and as Jews. They testify to the essence of what the College-Institute is and they indicate that goodness and hope are enduring and indomitable elements of our institutional character.

As the New Year arrives, I remain grateful that HUC-JIR contributes to the human and Jewish condition in these ways. Jackie, Ruth, Robert, Micah, Hannah, Naomi, and Rafi join me in the hope that each of you is inscribed for a sweet and healthy New Year – l’shanah tovah tikateivu v’teihateimu.
When I first began my work as Executive Director of the American Jewish Archives in 1998,” Dr. Gary P. Zola recalls, “I came across archival files detailing Dr. Jacob Rader Marcus’s leadership role in the Tercentenary – the celebration of 300 years of American Jewish life, which took place in 1954-1955.” As he read those files, he also recalled from his studies that a number of prominent Jewish leaders associated with HUC – including HUC’s president, Dr. Kaufmann Kohler, had played a leading role in the very first commemoration of Jewish communal settlement in America marking the 250th anniversary in 1905. “I realized that in a few short years the 350th would be daunting and that the College-Institute would again have a special opportunity and responsibility to assume a leading role in this upcoming landmark commemoration.”

The Commission’s most important initiative is the mounting of a national exhibition, which will be the first time that these four research centers will have pooled resources to show communities across the country some of the precious documents relating to the history of American Jewry. Treasured documents will include General Grant’s Order Number 11, issued in 1862, which expelled Jews from the Military Department of the Tennessee (areas in Kentucky, Tennessee, and northern Mississippi) during the Civil War, as well as President Lincoln’s order revoking Grant’s order.

The AJA’s website at huc.edu/aja proves his point. It offers an extraordinary listing of materials in the AJA’s inventory collection, which represents only 8% of the AJA’s holdings. Through the Internet, the AJA reaches is global, as is the scope of its collections. It is the official archival home of all of the institutions of Reform Judaism in America: the Union for Reform Judaism, the Central Conference of American Rabbis, the Women of Reform Judaism, the Brotherhoods of Reform Judaism, and, of course, HUC-JIR. It includes synagogue archives and rabbinic papers from throughout North America, relating to all denominations of American Judaism.

The AJA is also the repository of the World Jewish Congress’s papers (thousands of boxes of materials, which document how American Jewry sought to respond to the destruction of European Jewry prior to, during, and after World War II – one of the largest single inventory collections available online in the world. The AJA includes rare early American, Central American, and Dutch documents of the 1400s and 1500s, which were copied by Marcus when he journeyed to the Caribbean during the 1950s and 1960s. Many of the originals of these papers have subsequently been destroyed by adverse climate conditions in their original venues.

“Preservation, access, publication, and scholarship are the essence of the AJA’s mission,” Zola explains. Dedicated professional archivists maintain the collection, preserving it for future centuries. Fellowships enable scholars from around the globe to come to Cincinnati and research the holdings, while symposium archivists attend biennial conferences at the AJA to hone their skills in preserving their congregational archives.

The American Jewish Archives Journal is a semi-annual publication that disseminates academic articles exploring the vast panorama of American Jewish experience. Occasional stand-alone publications include a forthcoming volume, The Life and Times of Aaron Rabinowitz, a memoir about a leading philanthropist and business leader of New York by his daughter, Susan Malloy. The AJA develops educational materials and outreach programs for congregational leaders.
Teaching Kabbalah at HUC-JIR
by Dr. Eitan Fishbane, Assistant Professor of Jewish Religious Thought, HUC-JIR/Los Angeles

We are in the midst of an exciting new development in the curriculum of the College-Institute. For the first time in the history of our institution, Jewish mystical literature (in particular, Kabbalah and Hasidism) has begun to be deeply integrated into the studies of our rabbinical students, substantiating the precedent established by Rabbi Lawrence S. Kushner’s courses at HUC-JIR/New York. Through both core and elective courses at the Los Angeles School of HUC-JIR, the texts and ideas of Jewish mysticism will now take their proper historical place alongside the other streams of religious thought and creativity in the development of Judaism.

The importance of this shift should not be underestimated, for mysticism has been central to Jewish religion in virtually every major stage of its historical development. Contrary to the stereotype, Kabbalah (literally ‘received tradition’) was never peripheral to Jewish religious thought and practice. Quite the opposite: mysticism was considered by many of the greatest figures of Jewish intellectual culture to be the heart of religious truth, the ultimate aim of all spiritual knowledge. The reason why medieval Kabbalah did not become ‘mainstream’ in the social history of Jewish learning was more a reflection of the elite nature of its society and the esoteric character of its contents than of any peripheralization of the phenomenon of mysticism per se. Keepers of this wisdom were concerned to transmit the teachings only to those who passed certain prerequisites of worthiness, and great emphasis was placed on the character of the recipient. Towering pillars of Jewish culture (who were often simultaneously masters of Hasidism and talmudic studies as well), including the likes of Moses Nahmanides (RaMBn), Solomon Ibn Adret (RaShBa), and Joseph Karo (to mention only a few), conceived of Kabbalah as the core meaning of the tradition, as the deepest layer to be uncovered within the Torah. They were often cautious in the degree to which such hidden matters should be taught in public.

For our students, we must seek to uncover and explain the rich varieties of the tradition in a manner that reflects a broad and inclusive vantage point. Just as we lament lost canons, the treasures of Jewish religious literature in all of its forms are the spiritual heritage of all Jews, and it is our responsibility to empower the next generation of leaders to be serious and capable interpreters of that variety.

The fact that the study of Jewish mystical sources has now begun to be integrated into the curriculum of the College-Institute represents a profound new openness on the part of administration, faculty, and students that promises to have a major impact upon the intellectual and spiritual life of the Reform Movement at this point.

A great number of the next generation of Reform rabbis and educators will now be able to speak in an informed way about Kabbalah as a cultural force in Jewish history. It is our hope that this process will further develop the spiritual vocabulary and sources of inspiration that are tapped and employed in the context of teaching and preaching.

At this point it may be helpful to reflect briefly on exactly what we mean by Jewish mysticism. How is the phenomenon to be defined? What are its historical and thematic features?

In my view, the term ‘mysticism’ as it applies to Jewish religious thought may be best understood as the dual unfolding of the infinite and the finite. Mysticism expresses the fundamental insights that the Jewish mystical sources has employed in the context of the primary frontiers and foundational pillars of Jewish Studies research worldwide. Seen in this comparative light, the addition of this field of research to the community of scholars at HUC-JIR serves a long-awaited need.

For the next generation of leaders to be serious Jews, and it is our responsibility to empower our students that promises to uncover and explain the rich varieties of the tradition in a manner that reflects a broad and inclusive vantage point. Just as we lament lost canons, the treasures of Jewish religious literature in all of its forms are the spiritual heritage of all Jews, and it is our responsibility to empower the next generation of leaders to be serious and capable interpreters of that variety.

Thus, one of the great insights that the Jewish mystical tradition offers (though this will often vary from one thinker to the next) is that despite the appearance of multiplicity in the cosmos, despite the fact that we perceive the world to be rife with division, separation, and particularity, the veil of illusions must ultimately be lifted, and then all that will appear is the united One that is God. This is the true secret of existence. It is in and through this process of reaching deeper perception, greater awareness of the mysteries of Being, that the Jewish mystical tradition expresses a desire for ultimate intimacy with the Divine, for an encounter with the hidden God that reaches beyond the manifest boundaries of cosmos and mind. Like
The Dr. Paul M. and Trudy Steinberg Distinguished Professorship in Human Relations and Counseling Inaugurated

Dr. William Cutter, Director of the Lee and Irving Kalsman Institute on Judaism and Health, and Professor of Education and Modern Hebrew Literature, Named the Inaugural Steinberg Distinguished Professor

The Dr. Paul M. and Trudy Steinberg Distinguished Professorship in Human Relations and Counseling has been established through a generous gift from the Irma L. and Abram S. Croll Charitable Trust and its Trustees, Edward S. Schlesinger, Esq., longtime advisor and attorney to the Crolls and partner of Hofheinz, Garth and Gross, and Joseph E. Collins III, Senior Vice President of Neuberger Berman Trust Companies, N.A. The Steinberg Distinguished Professorship honors Dr. Paul M. and Trudy Steinberg, whose association with the College-Institute dates back more than fifty years.

In announcing the establishment of the Steinberg Distinguished Professorship, Rabbi Ellenson said, “We pay tribute to Dr. Paul and Trudy Steinberg for more than fifty years of devotion to the College-Institute, and for Dr. Steinberg’s enormous contribution to the College-Institute in his own half-century of administration, teaching, and mentorship of generations of students now serving the Reform Movement and the Jewish community worldwide. We are grateful to the trustees of the Irma L. and Abram S. Croll Charitable Trust, for their generosity, which has made this chair possible. It is especially apropos that this Chair honors the visionary research, scholarship, and teaching of Dr. William Cutter, founder of the Rhea Hirsch School of Education and the Kalsman Institute on Judaism and Health at HUC-JIR/ Los Angeles. Dr. Cutter has been a force for innovation, training, and new research in the areas of Hebrew literature, Jewish education, chaplaincy and pastoral counseling, and public policy and education on the relationship between religion and healing.”

Rabbi, teacher, mentor, Dean, and Vice President of the College-Institute, Dr. Paul Steinberg has served HUC-JIR for decades with dedication, passion and skill. Dr. Steinberg’s service to the College-Institute began in 1955. At HUC-JIR/New York, he served as Dean of the Rabbinical School, the School of Education, the School of Sacred Music, and as Dean of the New York School where he served the longest tenure of a Dean in the history of the College-Institute. He also assumed responsibilities for the development of the Jerusalem School and was appointed its first Executive Dean. Dr. Steinberg currently serves as Eleanor Sinsheimer Distinguished Service Professor of Education in Human Relations, Vice President for Communal Development, and Chairman of Faculty of the New School. He also serves on the Boards of the Jewish Braille Institute, the Albright Institute of Archaeology in Jerusalem, the Hospital for Joint Diseases, and Doct. He is President of the Sinsheimer Foundation.

Dr. Steinberg earned his B.S. in Social Science with Honors at the College of the City of New York and the M.S. in Educational Psychology at the School of Education at City College. He was ordained and received the Master of Hebrew Literature Degree from the Jewish Institute of Religion in 1949. He received his Doctorate in Psychological Services from Columbia University and has taught at Hebrew University, New York University, Baruch College, the Department of Defense and the Army Management School.

Rabbi Stephen S. Wise officiated at the marriage of Dr. Paul and Trudy Steinberg at the Jewish Institute of Religion. Trudy Steinberg has taught at the Jewish Institute of Religion. Trudy Steinberg has taught at Hebrew University, New York University, Baruch College, the Department of Defense and the Army Management School.

Trudy and Paul Steinberg take special pride in their children, Alana Steinberg Wittenberg, a member of the Screen Directors Guild, and Dr. Alan L. Steinberg, a geniuneist psychiatrist, and their seven grandchilren, Lindsay, Michael, Alex, Haley, Joshua, Arielle, and Natalie.

The Steinberg Distinguished Professorship recognizes the accomplishments of Dr. William Cutter, Professor of Education and Modern Hebrew Literature at HUC-JIR/ Los Angeles, and Director of the Lee and Irving Kalsman Institute on Judaism and Health, a national center for public discourse on health, religion, and public policy. A dedicated member of the College-Institute since 1965, Dr. William Cutter has served as both the Assistant Dean and Director of the Rhea Hirsch School of Education, which he helped founded in 1970. Rabbi Cutter received his degree from Yale University in 1959, was ordained at HUC-JIR/ Cincinnati in 1965 and earned his Ph. D. in Modern Hebrew Literature at the Hebrew Union College.

In announcing the establishment of the Steinberg Distinguished Professorship, Dr. William Cutter (center) and his wife, Georgianne, and son, Ben.

At the dedication of the Dr. Paul M. and Trudy Steinberg Distinguished Professorship in Human Relations and Counseling in Las Angeles, February 8, 2004 (from left) Dr. Norman Cohen, Burton Lehman, Dr. Paul M. and Trudy Steinberg, Norman Gross, Dr. William Cutter, Rabbi Ellenson, and Dr. Lewis Barth.

Excerpts.

The morning service, some of us utter what looks like a simple prayer in a prayer called by its lead word, Nishmat. “Every living soul shall praise you,” it opens and includes a remarkable flourish: “They our mouths were full of song as the sea, our tongues fall of melody as the roaring waves, our lips with praise as the heavens expand, we still could not fully thank God...” This hyperbole is an upbeat tribute to the Creator and the Spirit of all. But it is, in addition, an assertion of the limits of language; a caution to those who try, through the excesses of speech, to capture transcendent sentiments about love and loss, pain and gratification, indeed, one’s surpassing spiritualities. In different ways, poets have warned of the inadequacy of language even as they use language as their most basic tool. Our mouths are not as full of song as the sea, so we are even less adequate than the imagined people in the Nishmat prayer.

I want to tell you about how I deal with the insufficiency of language that is acknowledged in that prayer; and how I address it in my work with students at the College-Institute and in my work with patients in the hospital.

The musical Baby offers a challenge by referring to the terrible, unbearable, unshareable pain of family rearing, but the notion of language limits is the same.

Sometimes in our effort to find words, we seek an excess of adjectives and adverbs, but the effort inevitably fails. I have urged my students not to use adjectives or adverbs to reach for that perfect expression of experience. When a rabbi says to a couple about to be married, “This is a very special day,” one can hear the terrible, unbearable, unshareable pain of family rearing. I have urged my students not to use adjectives or adverbs to reach for that perfect experience of expression. When a rabbi says to a couple about to be married, "This is a very special day," I fear they haven’t thought enough about

(continued on page 32)

OLD STORIES AND OLD POEMS: NEW HEALING?

by Dr. William Cutter, Dr. Paul M. and Trudy Steinberg Distinguished Professor, and Director, Kalsman Institute on Judaism and Health, HUC-JIR/ Los Angeles

The Dr. Paul M. and Trudy Steinberg Distinguished Professorship in Human Relations and Counseling Inaugural Lecture

It is not easy to think about language and the relationship of language to healing in the same framework. Post-modernists have insisted that language is a shifty medium always compromising what someone wants to say. The simple inadequacy noted in our opening prayer really reflects the idea that we cannot easily translate from some pure notion of what one wants to say to a point where an expression meets its audience. As Yehuda Amichai said, more specifically, even the lover and the astromaut cannot find words, and so are left with poor expressions like, “Wow!” or “Great!” Or even the inevitable: “I couldn’t find words to capture what it was like to be in

outer space, or what it was like to make love.”

The musical Baby offers a challenge by referring to the terrible, unbearable, unshareable pain of family rearing, but the notion of language limits is the same.

Sometimes in our effort to find words, we seek an excess of adjectives and adverbs, but the effort inevitably fails. I have urged my students not to use adjectives or adverbs to reach for that perfect expression of experience. When a rabbi says to a couple about to be married, “This is a very special day,” I fear they haven’t thought enough about

(continued on page 32)

OLD POEMS:

Hyperbole is an upbeat tribute to the Creator and the Spirit of all. But it is, in addition, an assertion of the limits of language; a caution to those who try, through the excesses of speech, to capture transcendent sentiments about love and loss, pain and gratification, indeed, one’s surpassing spiritualities. In different ways, poets have warned of the inadequacy of language even as they use language as their most basic tool. Our mouths are not as full of song as the sea, so we are even less adequate than the imagined people in the Nishmat prayer.

I want to tell you about how I deal with the insufficiency of language that is acknowledged in that prayer; and how I address it in my work with students at the College-Institute and in my work with patients in the hospital.

The musical Baby offers a challenge by referring to the terrible, unbearable, unshareable pain of family rearing, but the notion of language limits is the same.

Sometimes in our effort to find words, we seek an excess of adjectives and adverbs, but the effort inevitably fails. I have urged my students not to use adjectives or adverbs to reach for that perfect expression of experience. When a rabbi says to a couple about to be married, “This is a very special day,” I fear they haven’t thought enough about

(continued on page 32)
It was in January 1919 that a new quarterly journal first appeared on the American intellectual scene: the Journal of Jewish Lore and Philosophy. The first incarnation of what would later become the HUCA was launched in 1924, and Dr. David Neumark – three members of the Board of Governor – Joseph Krauskopf of Philadelphia, Dr. William Berlin of Baltimore, and Dr. David Philipson of Cinnaminson – with the College's then president, Dr. Kaufmann Kohler, as an ex-officio member. Dr. Philipson, Chairman of the Board of Editors, noted in his foreword to HUCA’s inaugural issue of 1924 that they were “determined to make it a medium through which scholarly investigations might be enabled to give great benefit not only from popular scientific articles, but even from such as will contain text-investigations and technical details, most, or even all, of which he may miss. The very contact with higher Jewish learning in the modern sense of the term may still ennable the life of the modern Jew as the old spirit for the Torah ennable the life of the Jews in by-gone days.” Neumark, a Galician-borne Talmud prodigy and theologian, had come to HUC from Berlin. According to Dr. Jacob Rader Marcus, he spent seven years on the HUC faculty “symbolized the transference of rabbinic scholarship to the American frontier.” Neumark brought his wealth of Hebraic tradition, knowledge, and aspiration. He may be said, in many respects, to have helped American Jews prepare itself for the cultural role in World Jewry – and this, a generation before the European center was to perish in the German crucible.” Neumark’s pioneering work was reflected in his Journal, whose seminal four issues provided the foundation for the HUCA Annual.

In 1920 HUC’s Board of Governors accepted Neumark’s proposal that it take over the Rabbinerseminar that were headed by each of these men annually published erudite academic investigations into the Jewish past and routinely employed the results of these essays and articles to buttress their own approaches to Judaism. “These 19th-century scholars believed that the ‘objective study’ of the Jewish past would yield normative conclusions and guidance as to how Judaism should be practiced in the present,” he adds. “Rabbi Isaac Mayer Wise was determined to make HUC the academic equivalent of these German-language bastions of modern Jewish learning; one way he did this was by routinely including academic articles in the friendly fellowship of true scholarly endeavor, and all geographical and national lines are obliterated….Although issued by the Hebrew Union College, the Annual will become a mouthpiece of Jewish scholarship everywhere.”

Rabbi Eliezer donor points out that HUCA is one of the very first Jewish academic journals to be published in the United States, should be viewed in the context of its historical and intellectual antecedents, as a successor to the first- and second-generation Jewish scholarly journals of Europe. “For almost two centuries, the academic study of the Jewish past and the course and direction of modern Judaism have been intertwined,” he explains. “The earliest practitioners of Wissenschaft des Judentums (the ‘scientific,’ academic Jewish scholarship in Western Europe) in the 1820s as well as the 19th-century luminaries, ranging from the foremost leaders of Liberal Judaism such as Abraham Geiger and Zacharias Frankel to the Orthodox Emden Hillelshemer, did not regard the scholarly study of Judaism as a mere tool to unlock the heritage of the Jewish past. They viewed an academic approach to Judaism as a means to direct the path of Judaism in the present.” Thus, the Liberal Berlin Hochschule as well as the Positive-Historical Breslau Seminary and the Orthodox Berlin Rabbinerseminar that were headed by each of these men annually published erudite academic investigations into the Jewish past and routinely employed the results of these essays and articles to buttress their own approaches to Judaism. “These 19th-century scholars believed that the ‘objective study’ of the Jewish past would yield normative conclusions and guidance as to how Judaism should be practiced in the present,” he adds. “Rabbi Isaac Mayer Wise was determined to make HUC the academic equivalent of these German-language bastions of modern Jewish learning; one way he did this was by routinely including academic articles in the friendly fellowship of true scholarly endeavor, and all geographical and national lines are obliterated….Although issued by the Hebrew Union College, the Annual will become a mouthpiece of Jewish scholarship everywhere.”

The annual became the successor to such scholarly annual reports, which would extend Jewish learning and, at the same time, provide direction for contemporary Judaism.

The founding of an academic Jewish journal, HUCA, under the auspices of a modern rabbinical seminary also was due to the fact that, in the 19th and early 20th centuries, no scholar of Judaism could hold a univeristy position in Europe, and virtually none could publish in the major journals of Europe. “For all but a few, academic study and the course and direction of Christian theological faculties within the university. In those years, almost all scholars of Judaism with institutional appointments were located in the rabbinical seminaries. Rabbi Isaac Mayer Wise was determined to make certain that his students had a base on which to build, and one that would be a mouthpiece for the modern study of the Jewish past.”

As the annual became the successor to such scholarly annual reports, which would extend Jewish learning and, at the same time, provide direction for contemporary Judaism.

The annual became the successor to such scholarly annual reports, which would extend Jewish learning and, at the same time, provide direction for contemporary Judaism.

The founding of an academic Jewish journal, HUCA, under the auspices of a modern rabbinical seminary also was due to the fact that, in the 19th and early 20th centuries, no scholar of Judaism could hold a univeristy position in Europe, and virtually none could publish in the major journals of Europe. “For all but a few, academic study and the course and direction of Christian theological faculties within the university. In those years, almost all scholars of Judaism with institutional appointments were located in the rabbinical seminaries. Rabbi Isaac Mayer Wise was determined to make certain that his students had a base on which to build, and one that would be a mouthpiece for the modern study of the Jewish past.”
The 2001 National Jewish Population Survey: Its Implications for Reform Judaism

Jewish in the 21st century. I cannot present anything even close to an exhaustive presentation, but I have chosen a cross section of findings that delineate a context for understanding our Movement and perhaps some new ways to think about it as well.

The Decline of Judaism among American Jews

Table 1 presents the religious identification of all adult Jews. It used to be that there was a near seamless convergence between Jewish ethnicity and Judaism. That is no longer the case, as is apparent in the first category, “born Jewish, religious Jewish.” Only 65% of Jewish adults are Jewish by religion. The remaining 35% of Jewish adults are Jewish only by ethnicity. They identify either as completely secular (meaning that they have rejected any religious identification) or as a Christian. For the offspring or descendents of mixed-marriages and are Jewish by ethnicity but are at least nominally Christian. They were not counted as part of the Jewish population in the report of findings in the Jewish population in the 21st century. This disengagement of Jews from Judaism through intermarriage is further in evidence in how children are being raised. The number of adherents to Judaism will decline as the 21st century progresses. This numerical decline can be anticipated from the parental answers to how their children were being raised, for fewer than half of all Jewish children in the NIPPS report were being raised as Jewish.

Table 1: Current Religious Identification of All Adult Jews

<table>
<thead>
<tr>
<th>Religious Affiliation</th>
<th>% of All Adult Jews</th>
<th>Estimated # of Adult Jews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Born Jewish, religion Jewish</td>
<td>60.1%</td>
<td>2,932,581</td>
</tr>
<tr>
<td>Formally converted</td>
<td>1.9%</td>
<td>95,053</td>
</tr>
<tr>
<td>Jewish without conversion</td>
<td>0.7%</td>
<td>34,389</td>
</tr>
<tr>
<td>Secular Jew “No religion”</td>
<td>15.8%</td>
<td>771,891</td>
</tr>
<tr>
<td>Jew practicing Eastern religion</td>
<td>5.7%</td>
<td>279,227</td>
</tr>
<tr>
<td>Christian Jew</td>
<td>15.7%</td>
<td>767,681</td>
</tr>
<tr>
<td>Total</td>
<td>100.0%</td>
<td>4,881,872</td>
</tr>
</tbody>
</table>

Table 2 reports how children are being raised in Jewish households. Table 2 was the most likely to raise their children in Judaism, but less than two-thirds did so (61%). Mixed-married couples, in which the Jewish parent is Jewish by ethnic descent rather than through conversion, were the most likely to do this (79%). Table 2 also reports that less than two-thirds of children in mixed-religion households were being raised as Jews. Children with one Jewish parent were raised in a dual-religion family about as often as those children of Jewish parents who were not mixed-religion households.

Table 2: How Children are Being Raised in Jewish Households

<table>
<thead>
<tr>
<th>Religion in Which Child is Being Raised</th>
<th>% of All “Jewish” Children</th>
<th>Estimated # of “Jewish” Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Jewish exclusively</td>
<td>43.0%</td>
<td>1,875,084</td>
</tr>
<tr>
<td>As a Jew and a Christian</td>
<td>2.2%</td>
<td>97,421</td>
</tr>
<tr>
<td>As a Jew and in an Eastern religion</td>
<td>.1</td>
<td>4,316</td>
</tr>
<tr>
<td>In no religion (including atheist)</td>
<td>18.6%</td>
<td>813,227</td>
</tr>
<tr>
<td>In an Eastern religion</td>
<td>4.1</td>
<td>177,924</td>
</tr>
<tr>
<td>As a Christian only</td>
<td>32.0</td>
<td>1,395,507</td>
</tr>
<tr>
<td>Total</td>
<td>100.0%</td>
<td>4,363,537</td>
</tr>
</tbody>
</table>

Table 3 reports how children are being raised by religious identification of parents. Table 3 shows that children of parents who identify as Jewish in Judaism exclusively (43.0%) are twice as likely to be raised as Jews than children of mixed-married Jewish parents (20.5%). Among the children of parents who identify as Jewish and in a Christian religion (21.6%), one in five children were being raised as Jews. The children of parents who identify as Jewish and in no religion (8.8%) are the most likely to be raised as Jews, with one in four being raised as Jews.

Table 3: How Children are Being Raised by Religious Identification of Parents

<table>
<thead>
<tr>
<th>Parents are In-Married</th>
<th>Born Jewish, religion Jewish</th>
<th>Born Jewish, profession Jewish</th>
<th>Born Jewish, not religion Jewish</th>
<th>Born Jewish, not profession Jewish</th>
<th>Born Jewish, both Religion &amp; Profession Jewish</th>
<th>Born Jewish, one Religion &amp; Profession Jewish</th>
<th>Born Jewish, no Religion &amp; Profession Jewish</th>
<th>Born Jewish, both Religion &amp; Profession Jewish</th>
<th>Born Jewish, one Religion &amp; Profession Jewish</th>
<th>Born Jewish, no Religion &amp; Profession Jewish</th>
<th>Born Jewish, none Religion or Profession Jewish</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Judaism exclusively</td>
<td>95.7%</td>
<td>60.5%</td>
<td>60.5%</td>
<td>60.5%</td>
<td>60.5%</td>
<td>60.5%</td>
<td>60.5%</td>
<td>60.5%</td>
<td>60.5%</td>
<td>60.5%</td>
<td>60.5%</td>
<td>100.0%</td>
</tr>
<tr>
<td>In no religion</td>
<td>1.7%</td>
<td>26.0%</td>
<td>78.6%</td>
<td>34.9%</td>
<td>13.9%</td>
<td>35.4%</td>
<td>22.7%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>In two religions</td>
<td>2.4%</td>
<td>9.5%</td>
<td>9.0%</td>
<td>1.3%</td>
<td>2.0%</td>
<td>2.3%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>As a Christian</td>
<td>2.4%</td>
<td>3.9%</td>
<td>15.0%</td>
<td>30.2%</td>
<td>83.4%</td>
<td>10.5%</td>
<td>32.0%</td>
<td>100.0%</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I should note that the official NIPPS report shows that one-third of the children of mixed-marriage are being raised as Jews. Why the huge discrepancy between my analysis and the official report? The official report excluded Christian Jews from the analysis. Since almost all of them were married to Jewish Jews, excluding them reduces the percentage of children being raised as Christians. Rather than deal with percentages, let’s look again at the numbers in Table 2. There are 1.4 million children of Jewish ancestry being raised as Christians. Of these, 400,000 are being raised by Jewish Christians who themselves are the products of intermarriage. An equal number are being raised as Christians by conventional Jewish couples. Jewish children in the NIPPS report who identify as Christians are not included in any category, which is why the number of Jewish children being raised as Christians in the NIPPS report is far lower than in the other estimates.

The impact of the NIPPS report, is the long range impact of intermarriage.

Based on the Jewish lineage of parents of the child, Table 4 projects adherence to Judaism into the future. Almost all (98%) of the children of two Jewish parents are being raised as Jews. If one of the Jewish parents is only “half-Jewish” (i.e. the second of the two Jewish parents was raised in a mixed-religion marriage) the percentage of the children raised as Jews drops to 67%. Well less than half (59%) of the “half-Jewish” children (one Jewish and one non-Jewish parent) are being raised as Jews. Children who are one-quarter Jewish show the results of two generations of mixed-marriage. When one Jewish parent is “half-Jewish” (raised in a mixed-marriage) and the other is non-Jewish, only 4% of the children are raised as Jews. Among children raised at single-parent families we do not know about the absent parent. However, the same pattern is apparent based on the Jewish lineage of the parenthood of the child: a full Jew single parent are three times as likely to be raised as a Jew than children of a “half-Jewish” parent. To Judaism will decline as children become adults. The number of Jews, however probably will not, because the children and grandchildren of mixed-marriages still tend to identify ethnically as Jews. It is doubtful, however, that they will be participants in Jewish communal life.

Within the scope of this sea-change in adherence to Judaism there is one consistency with Jews than children of mixed-married Jewish fathers (62% vs. 31%). The gender gap is also evident among the Jewish children of single parents. Secular Jewish single parent mothers are almost four times as likely to raise Jewish children as are secular Jewish single parent fathers (11% vs. 3%). Almost all the children of single parent mothers who converted to Judaism are being raised as Jews (95%) as compared with less than two-thirds (61%) of the children whose single parent fathers converted to Judaism. Put more bluntly, if all American Jews were to intermarry, it would take two generations for American Judaism to disappear. I say Judaism because such persons might still identify as Jews in some way, but they would not be practicing Judaism, which is the focus of our interest. In that vein, let us turn to the denominational changes taking place among American Jews.

(continued on page 12)
2001 NJPS Overview

Dr. Bruce Phillips (continued from page 12)

Denominational Shifts
Of great interest to all four American Jewish movements is the question of future growth or decline. The basic way to understand denominational change is to compare the movements in which individuals were raised with the movement of the current survey. Table 6 compares the denominational identification of respondents with two Jewish parents in which the respondent was raised with his or her denomination of current identification. Table 6 does this in the all important context of Jewish parentage. Let us look first at respondents with two Jewish parents. Here we see a finding reported in the 1990 NJPS and in every community context of Jewish parentage. Let us look first at respondents with two Jewish parents were raised in no denomination, but only 22.9% of the oldest respondents of Jewish ancestry had graduated college. Politically, Reform congregants are liberal. 65% identified either as slightly, extremely, or mainstream liberal.

Although in the past the Reform movement worried that synagogues catered primarily to families, 44% of the Reform synagogue households in the NJPS were single. This suggests that the Reform movement has become more open to non-family households. The numerical impact of mixed-married couples on Reform synagogues is also important. Although only 15% of all Reform affiliated households in the NJPS were currently mixed married, 28% of Reform affiliated married couples were mixed married. Although 87% of mixed married couples do not belong to a synagogue, the 13% who do predominantly belong to a Reform synagogue.

The connection to Israel among Reform congregants is somewhat puzzling. In contrast with the 45% of respondents who said that “caring about Israel” was “a lot involved” in how they are Jewish, only 25% reported that they are “very attached” to Israel. I do not have time to address this issue more fully, but I end with it to show how much more the Reform Movement has to learn about itself from the 2001 NJPS.
**Reflections on the 2001 NJPS**

Professor Sara S. Lee
Director, Rhea Hirsch School of Education
HUC-JIR/Los Angeles

In contemporary Jewish life, the publication of the National Jewish Population Study both in 1990 and 2001 was eagerly awaited. In both cases many interpretations were offered as to what the study revealed. Probably an equal number of leaders of the Jewish community had strong opinions as to what we should do as institutions and as a community in light of these findings. Does the 2001 NJPS reveal many surprises for us? Is it confirmation of insights we had about Jews, Jewish identification, and the trends in Jewish life for some time? Should the findings serve as the basis for a blueprint for setting priorities? Should the 2001 NJPS findings challenge us to ask hard questions about how our institutions and community have been functioning? It seems to me that there is no clear direction for how we as a community should go forward in light of this recent quantitative portrait of American Jews just based on these findings. Something more is required.

---

**Guiding Institutional Principles for Building a 21st Century Jewish Community**

Dr. Steven F. Windmueller
Director, School of Jewish Communal Services
HUC-JIR/Los Angeles

Personal Behaviors: The NJPS study reminds us that community building today is about reaching one individual at a time, as we are encountering a generation of Jews on personal journeys who build individualized connections to religion, often outside of community or synagogue. This concept of religious seekers has become a primary element in the study of the sociology of religion. Arnold M. Eisen and Steven M. Cohen, in their research, The Jew Within, and earlier work of Robert Bellah speak to the notions of personal connections and individual discovery as essential features of contemporary religion. The research on Jewish practices suggests as well that personal Jewish engagement has shifted from the public domain to the private sphere, from organizations and community or synagogue. This has been good for the Jews, some of us might ask: “Is it good for our society?” Today, many of those less connected to religious or communal networks are likely to ask: “Is it good for the Jews?” Some of us might ask: “Is it good for our community?”

---

**The 2001 National Jewish Population Survey: Its Implications for Reform Judaism**

HUC-JIR faculty and administration presented their thoughts on the 2001 National Jewish Population Survey to the Board of Governors at HUC-JIR/Los Angeles.

---

**Comments on the 2001 NJPS**

Dr. David Kaufman
Associate Professor of American Jewish Studies, HUC-JIR/Los Angeles

Before we get to the practical implications of the National Jewish Population Survey, I’d like to offer some historical context, the “big picture,” if you will. Briefly, I’d like to make two points.

The first is simply that this is an historic turn of events. The 2001 NJPS portrays a moment in time that will go down in history as a watershed in the modern experience of Jews. The survey’s principal finding—that the sharp rise in intermarriage over the past quarter century has created a radically new demographic profile of American Jews—poses an unprecedented challenge that will reverberate throughout the next century.

It would not be too much of an exaggeration to compare this moment to the period two hundred years ago when European Jewry faced a radically new situation as well. I refer to the onset of the modern age, when for the first time the Jews of western Europe were offered full membership as citizens in an open society or our “emancipation” as it was eagerly awaited. In both cases many interpretations were offered as to what the study revealed. Probably an equal number of leaders of the Jewish community had strong opinions as to what we should do as institutions and as a community in light of these findings. Does the 2001 NJPS reveal many surprises for us? Is it confirmation of insights we had about Jews, Jewish identification, and the trends in Jewish life for some time? Should the findings serve as the basis for a blueprint for setting priorities? Should the 2001 NJPS findings challenge us to ask hard questions about how our institutions and community have been functioning? It seems to me that there is no clear direction for how we as a community should go forward in light of this recent quantitative portrait of American Jews just based on these findings. Something more is required.
Catholic Jews: A Thorough Dialogue and a.-W. and Michael A. Signer, C ’70
Abstract

The dialogue between Jews and Christians is an ongoing process that has been influenced by a variety of factors. In some cases, this dialogue has been characterized by mutual respect and understanding, while in others, it has been marked by tension and misunderstanding. The purpose of this essay is to explore the nature of this dialogue and to examine the challenges that still face it today. We will begin by considering the history of Jewish-Christian relations, and then turn to an examination of the current state of this dialogue. Finally, we will discuss some of the key issues that need to be addressed if this dialogue is to continue to flourish.

The History of Jewish-Christian Relations

The history of Jewish-Christian relations is a long and often tumultuous one. For centuries, Jews and Christians have lived side by side in many parts of the world, and they have often been in conflict with each other. However, in recent years, there has been a growing awareness of the importance of this dialogue, and a number of initiatives have been launched to promote it.

One of the most important of these initiatives has been the Roman Catholic Church's dialogue with the Jewish people. This dialogue began in the mid-20th century, when Pope Pius XII called for a new approach to Jewish-Christian relations. Since then, a number of popes have continued to promote this dialogue, and a number of documents have been issued on this topic.

The current state of Jewish-Christian relations

Despite these efforts, however, there are still many challenges that need to be addressed. One of the most pressing of these challenges is the issue of anti-Semitism. Anti-Semitism is a persistent problem in Jewish-Christian relations, and it continues to be a source of tension and conflict.

Another challenge that needs to be addressed is the issue of the interpretation of the Bible. Jews and Christians have different understandings of the Bible, and this can lead to misunderstandings and conflicts.

Finally, there is the issue of the definition of "Christianity" and "Judaism." These definitions are often used to exclude certain groups from the dialogue, and this can limit the scope of the dialogue and prevent it from reaching its full potential.

Despite these challenges, however, there is also reason to be optimistic. A number of initiatives are being launched to promote Jewish-Christian dialogue, and there is a growing awareness of the importance of this dialogue.

Conclusion

In conclusion, the dialogue between Jews and Christians is a complex and multifaceted one. It is characterized by both progress and setbacks, and it continues to be an important and ongoing process. As we look to the future, it is important that we continue to promote this dialogue and to work towards a deeper understanding and respect between Jews and Christians.

Reference


The word...
Integrating Psychology and Religion to Serve Spiritual Needs: The Doctor of Ministry Program

by Amy Lehr

“T here is no greater interfaith cooperation than that which arises from people who study together,” says Dr. Carol Ochs, Director of Graduate Studies at HUC-JIR/New York. This philosophy informs HUC-JIR’s Doctor of Ministry Program, whose mission is to offer advanced training in pastoral care and counseling to spiritual leaders and to promote a clergy that embraces interfaith and multiculturist understanding.

Organized in partnership with the Postgraduate Center for Mental Health (PCMH), HUC-JIR’s Doctor of Ministry Program is the only faith-based initiative combined with advanced psychological training to be established within a Jewish seminary.

“Ordained clergy of all faiths, representing a diversity of cultural, religious, and ethnic backgrounds, share a unique learning experience that allows them to examine the theological background and religious applications of their counseling work,” explains Ochs. “The Program is based on the belief that learning from other religious groups encourages clergy to address their own theological assumptions, spurs a cross-cultural exchange, deepens individual faiths and results in the formation of friendships that go beyond interfaith tolerance.”

Since its inception in 1990, the Program has granted the Doctor of Ministry (D.Min.) degree to 47 graduates and 53 students are currently enrolled. Students are affiliated with a wide range of faiths and denominations, including Orthodox, Conservative, Reform, and Reconstructionist Judaism, Presbyterian, Quaker, Seventh Day Adventist, Roman Catholic, Baptist, Nazarene, and Ethical Culture. Among the countries represented are Nigeria, the Philippines, Korea, Jamaica, India, Canada, and the United States.

“One of the first things that students learn in the program is that faiths are ways to God but that they’re not God, and that there are many different paths to God,” says Ochs. “Interfaith tolerance is practiced in a nurturing environment where students learn from each other. At HUC-JIR, we are committed to combining freedom of thought and openness of expression with intellectual rigor, mutuality of respect and trust, and collegial commitment to one another.” This dialogue has helped students understand techniques and principles of other faiths and has resulted in long-term friendships.

The Program is structured to accommodate full-time professionals. All classes meet on Mondays, when clergy can usually make themselves free. The curriculum includes courses on counseling, group experience, psychodynamic principles, clinical case discussion, psychology of faith, dynamics of the liturgical experience, psychopathology, theology and pastoral care, and spiritual guidance. Intensive June seminars focus on marriage counseling and substance abuse. The two-year course of study provides a broad base of counseling skills, in-depth knowledge of psychological paradigms and their uses, facility in using the case study method to synthesize the psychosocial approach within the students’ faith tradition, and training to apply counseling skills to specific pastoral care settings. Upon completion, students have attained the basic educational requirements for professional certification in pastoral counseling and for membership in the American Association of Pastoral Counselors.

“T here is no better way to define one’s theology than to articulate it clearly to someone else,” says Rabbi Shira Stern, Director of The Jewish Institute for Pastoral Care at The HealthCare Chaplaincy in New York City. “Had I gone through this program earlier, I would most certainly have been a different—and more effective—congregational rabbi: the psychological and theological training we were given highlighted both the communal and individual aspects of congregational life. Seeing my temple as a family system was particularly important for me to deal with group dynamics.” Furthermore, she stresses that rabbinical and cantorial alumni should not become complacent about the need for continual study. “HUC-JIR, graduates need to refresh their pastoral skills in the context of their congregational experiences. Most of us could not have anticipated the variety of pastoral needs our congregants demanded of us; addressing these issues in a safe place, with appropriate supervision, was extraordinarily valuable. Beyond helping us identify and help congregants in crisis, the D.Min. Program also highlights our own emotional and spiritual needs. Self-care is a welcome by-product of the training.”

“Many Jewish seminaries lack a strong pastoral care component of study, which is very important,” explains Rabbi Laurence Baez of Temple Beth Sholom, a Conservative synagogue in Framingham, Massachusetts. “Every rabbinical student needs to be able to draw upon studies in the theology of pastoral care. My class with Dr. Eugene Bonowitz in the Doctor of Ministry Program helped me shape my own theology and nurture my pastoral care skills, which are my strongest skills as a rabbi. I am grateful to my Christian classmates in this Program for teaching me about the ministry of presence, where God is present in the moment, and for the high level of discussion about congregational issues of faith. As a Conservative rabbi, I value the opportunity to study at HUC-JIR and learn about the Reform Movement.”

“The courses offered in this Program are exactly what I was looking for,” notes Sister Donna Conroy, a Roman Catholic nun, member of the Institute of the Sisters of Mercy of the Americas, and a chaplain in the hospice program of Calvary Hospital in the Bronx, New York, where she is charged with visiting patients and families in their homes. “We enjoy a lively and impassioned exchange of ideas, beliefs, disbelief, hopes, and fears. It is exciting for me to discover, as we share our pastoral experiences and challenges, that I am not alone in the struggle and the delight of my call to ministry. I am humbled to discover how our ‘theology’ has been used to wound in the past, and how it is

(continued on page 40)
Building Jewish Identity for College Youth: HUC-JIR Alumni and Hillel

Jewish university students around the world present a global opportunity to sustain Jewish continuity — with Jewish renaissance in the former Soviet Union an essential part of Hillel’s mission. Spearheaded by Charles Schusterman, of beloved memory, and his wife, Lynn Schusterman, Hillel is a catalyst for Jewish identity formation among university students in the FSU. The College-Institute is collaborating with Hillel in rebuilding Jewish life there. With the support of the Schusterman Foundation, “HUC-JIR is sending both Russian-speaking Israelis, Reform rabbis and rabbinical students from our Jerusalem campus to serve in the summer Hillel seminars, where they participate in panel discussions with other denominational representatives, and present lectures and presentations on Jewish pluralism, Reform ideology, Nefesh leNefesh, Jewish pluralism in Israel, Shabbat observance in Israel, human rights issues in Israel, and issues of Jewish status in Israel” says Rabbi Na’amah Kelman, Director of the Year-In-Israel Program and Educational Initiatives at HUC-JIR/Jerusalem.

In the early 1920’s, Benjamin Frankel, C ’23, a newly ordained rabbi from Hebrew Union College, had a vision for an organization that would offer Jewish college students a place to participate in student-run programs and educational and social opportunities. His organization would not only educate the students about Judaism but it would also train its members to become leaders in the Jewish community.

In 1923, Frankel and his board of lay leaders adopted the name Hillel for his young organization. Since its establishment hundreds of HUC-JIR’s rabbinical, cantorial, educational, and Jewish communal service alumni have been and continue to be counted among Hillel’s professional leaders; they have contributed to its growth as the largest Jewish campus organization in the world. “Hillel offers the last easy connection for Jewish people to the Jewish organizational world. It plays a vital role in defining the leadership for the future,” says Rabbi Jonathan Klein, N ’97, Executive Director, Hillel at the University of Southern California.

Hillel - The Foundation for Jewish Campus Life continues to foster the creative expression of Jewish identity on college campuses worldwide. As Hillel leaders, HUC-JIR alumni have helped students raise their level of social action, identify with Israel, participate in informal Jewish learning experiences, and attend social events and religious services with other Jews. To quote Richard Joel, former Hillel President and now President of Yeshiva University, they have helped “maximize the number of Jews doing Jewish with other Jews.” Today there are 28 HUC-JIR alumni on college campuses serving as Hillel directors, rabbis, coordinators, and faculty members, and many more serving as Hillel chaplains and advisors.

A college education is a significant common denominator among most North American Jews. It is the time when many young Jewish adults begin to establish their own independent identities and values. The 2001 National Jewish Population Survey (NJPS) data (see page 10), released by the United Jewish Communities, offers some challenging trends that support an ever greater need for Hillel’s college programming: Jewish college students have less intense feelings about Jewish peoplehood than all other U.S. Jews, and 21% of Jewish college students “strongly agree” with the statement that they have a special responsibility to take care of Jews in need as compared to 31% for all adult Jews. The NJPS results fuel Hillel’s mission to intensify efforts to reach out to these young Jews. “We are learning more and more how to raise the bar as we develop and implement high profile educational and social action initiatives where students can see the best of what a Jewish community has to offer. Our hope is that these students will continue these meaningful experiences, affiliate, and add their voices to Jewish communities once they graduate from college,” says Jeffrey Summit, C ’79, Executive Director of Hillel at Tufts University.

Rabbi Peter Tarkow, N ’74, Executive Director of the Texas A&M Hillel, describes the narrow window of opportunity for uninvolved students to connect with their Jewish identity. “I get to help people shape their lives at the time when they are most open to shaping their own lives…all the high school youth group activities mean nothing, if in the end we lose our youth in college,” he explains.

“As a college student, Hillel kept me involved and thinking about Judaism and the Jewish community,” affirms Rabbi Dan Bridge, C ’85, MAJCS ’81, who served as the rabbinical intern at UCLA’s Hillel while attending HUC-JIR/LA, and has been professionally associated with Hillel at the University of Washington for the past 16 years. “I was in three HUC-JIR programs: communal service, rabbinical, and education, and that combination has helped me to organize, teach, and ‘minister’ to the diverse student population that I have encountered on campus.”

Rabbi Amy Idit Jacques, L ’04, explains, “My interest in working with young adults was my motivation for attending rabbinical school.” Rabbi Jacobs held a Hillel internship last year at Occidental College and now serves as the Campus Rabbi at the Hillel at Ohio State University.

Deborah Shapiro, MAJCS ’04, adds, “HUC-JIR allowed me to grasp my previous knowledge of Hillel and grow it academically.” Now the Assistant Director of Human Resource Development at Hillel’s Schusterman International Center in Washington, D.C., Shapiro actively recruits and interviews potential new professionals, works on curricula for international conferences, and interacts with the professionals in the field regarding training, professional development, and counseling.

Many HUC-JIR alumni trace their Hillel professional paths to their experience of working or studying with HUC-JIR faculty. As the founder of the Hillel at the University of Southern California, Rabbi David M. Kassell, Executive Director, Texas Hillel Foundation, joined 52 Texas Hillel students at the APAC Policy Conference in Washington, D.C., May 2004.

(continued on page 22)

by Rachel Utlofsky
Dr. Hillel Feinberg, Associate Dean of HUC-JIR and Hebrew University Alfred M. Greenberg Chair in Jewish Studies, who was selected to travel to New York to meet with counterparts at universities.

Rabbinical Studies at HUC-JIR/Los Angeles, Rabbi Richard Levy spent thirty years working with Hillel, where among other positions he was the Executive Director of Los Angeles Hillel Council. He encountered many undergraduates who went on to become Hillel-JIR students and, ultimately, Hillel professionals themselves. Rabbi Levy says, “HUC-JIR is an extension of my Hillel work where students are the center.”

Dr. Shaul Feinberg, Associate Dean of HUC-JIR Jerusalem, served for 18 years as Chair of the Hillel Foundation at the Hebrew University, and continues to serve on its Board. He points to Hillel as a forum for strengthening the connections between Hillel-JIR in Jerusalem and the many overseas undergraduates on Year Abroad programs at Hebrew University and for recruiting them for HUC-JIR’s graduate programs. He took pride in bringing students into the College-Institute as well as the pluralistic spirit of the Reform Movement. “The study of Jewish texts is the most valuable part of a Jewish education and turns out to be the most useful tool in my position as a Hillel Rabbi,” says Rabbi Barnett G. Lee, C ’70, Executive Director of the Arizona State University Hillel. Rabbi Lee annually leads his students to the rim of the Grand Canyon on Sabbath where they read from Genesis.

“My desire to help guide and serve young American Jews carried me from my days at Hillel to my days as Dean at HUC-JIR/ New York,” he recalls.

Maree Shoenberg Lee, MAJCS ’75, credited HUC-JIR’s network of teachers and mentors, including Professor Gerald Bubis, Founding Director of the School of Jewish Communal Service, for being the source of intellectual inspiration and creativity in her Hillel work today. Lee is the Director of the Teacher Scholar Program, training undergraduates to be religious school educators. Hillel professionals recruit prospective students to Hillel-JIR’s programs, as well. Prior to becoming the Director of the School of Jewish Identity, Building Hillel Alumni and Hillel

(continued from page 23)

Building Jewish Identity for College. HUC-JIR Alumni and Hillel

Please note that there are many additional HUC-JIR alumni who work with Hillel as chaplains, program coordinators, advisors, and faculty. Rabbi Shaul Feinberg, Associate Dean of HUC-JIR and Hebrew University Alfred M. Greenberg Chair in Jewish Studies, who was selected to travel to New York to meet with counterparts at universities.

Dr. Hillel Feinberg, Associate Dean of HUC-JIR and Hebrew University Alfred M. Greenberg Chair in Jewish Studies, who was selected to travel to New York to meet with counterparts at universities.

Dr. Hillel Feinberg, Associate Dean of HUC-JIR and Hebrew University Alfred M. Greenberg Chair in Jewish Studies, who was selected to travel to New York to meet with counterparts at universities.
Ruth Hirschberg, esteemed member of the HUC-JIR/NY Deans Council, advocate for social justice and world Jewry, and beloved wife of Rabbi Gunther Hirschberg, z”l, with whom she shared over a half century of commitment to the vitality of Congregation Rodeph Shalom.

Peggy Koch, cherished mother of Rabbi Jaqueline KochEllenson, mother-in-law of Rabbi David Ellenson, and dedicated member of the HUC-JIR/NY Museum Advisory Committee, whose love of family, zest for life, and indomitable spirit endure as a source of inspiration.

Aaron Levine, devoted advisor to HUC-JIR’s President, Business Office Controller, and member of the Cincinnati Board of Overseers, whose devotion to the American Jewish Archives perpetuated the vision of its founders, Dr. Jacob Rader Marcus.

Rabbi Alfred Wolf, C’41, one of the rabbinical students rescued out of Nazi Germany by HUC and a distinguished alumnus who served on the HUC-JIR faculty, was Senior Rabbi of Wilshire Boulevard Temple and the founder of American sum-

Albert H. Friedlander, C’52, 1927-2004

After Emancipation: Jewish Religious Responses to Modernity

by Rabbi David Ellenson

I n his newly published collection of twenty-three essays, Rabbi David Ellenson demonstrates that “the reality of Jewish cultural and social integration into the larger world after Emancipation did not signal the demise of Judaism. Instead, the modern setting has provided a challenging context where the ongoing creativity and adaptability of Jewish religious leaders of all stripes has been tested and displayed.”

Ellenson prefaces this anthology with a remarkably candid account of his intellectual journey from boyhood in Virginia to the scholarly immersions in the history, thought, and literature of the Jewish people that have informed his research interests in a long and distin-

Dr. Michael A. Meyer, Brown Lectures In the History of the Jews of Prussia #11, “Without Wissenschaft There Is No Judaism, The Life and Thought of the Jewish Historian Issak Elbogen” (But Bnai University). The first major study of Elbogen, a central personality in modern Jewish studies during the first half of the 20th century, important for his pathbreaking work on Jewish liturgy, his reconceptualization of Wissenschaft des judentums, and his role within German Liberal Judaism.

Joyce Rosenzweig (pianist and arranger) and Caroline Chanin (mezzo-soprano), Ely&e Lider (Eternal Songs). A 19-track CD of many of the great Yiddish folk, art and theater songs in contemporary arrangements.


Papers illustrating the various ways in which we come to know what we know about Jewish education and its role in guiding Jews in their search for meaning and identity.

Organized in five thematic sections, Ellenson begins with reflections on the expression of Jewish values and Jewish identity in contemp-

PREVIEW OF A NEW BOOK BY HEBREW UNION COLLEGE PRESS

After Emancipation: Jewish Religious Responses to Modernity is available through the HUC-JIR College Bookstore – (513) 221-4651 or through Wayne State University Press – (800) WSU-READ (800) 978-7323.

After Emancipation: Jewish Religious Responses to Modernity

Rabbi David Ellenson

Books may be purchased at the HUC-JIR College Bookstore – (513) 221-4651, by contacting the publishers directly, or by visiting our faculty and administration web-pages at www.huc.edu/faculty/faculty
The Impact of Adult Jewish Learning in Today's Jewish Community

Dr. Lisa D. Grant is Associate Professor of Jewish Education at HUC-JIR/New York, where her research and teaching interests include adult learning and religious development, organizational change, and the role Israel plays in American Jewish life. Dr. Grant holds a B.A. from the University of Michigan and M.B.A. in public management from the University of Massachusetts. She earned her Ph.D. in Jewish Education from the Jewish Theological Seminary. In addition to A Journey of Heart and Mind (excerpted here), her publications include The Impact of Adult Jewish Learning in Today's Jewish Community (with Diane Tickton Schuster and Elyse Char H. Shein) is a Free Life - An Adult Bat Mitzvah Curriculum Guide, as well as articles published in books and journals, including Education and Professional Training, Religious Education, Journal of Jewish Education, The New Teachers Handbook, Conservative Judaism, Journal of Jewish Communal Service, Courtyard, and Jewish Education News.

What has been the impact of Jewish education for adults? Once considered a sidelight, this “industry” has grown to encompass thousands of Jews studying in diverse learning environments. What has been the impact of this investment? How are Jewish adults changing as a result of this welcome phenomenon in Jewish life? A Journey of Heart and Mind: Transformative Jewish Learning in Adulthood reports on a pioneering study of the Melton Adult Mini-School, a highly successful, text-based adult Jewish learning program with more than 15,000 alumni. This research constitutes the first systematic inquiry about the conceptual frameworks and personnel that shape contemporary adult Jewish learning activities, as well as an analysis of how learning “transforms” the lives of learners.

“The Impact of Jewish Learning and Its Impact on Jewish Identity”
How does an intensive experience of adult Jewish learning affect the hearts and minds of its students? To what extent and in what ways does this learning experience enrich and deepen our Jewish identities? How are they different, as Jews, than when they started this learning process two or more years prior to our survey and interviews? These questions go to the very heart of this study. As seen by its founders, leaders, and supporters, the mission of the Melton Mini-School is to provide thousands of Jews worldwide with access to comprehensive Jewish literacy through the study of classic Jewish texts. They tacitly assume that through study, students will grapple with the meaning of being Jewish.

As we shall see, the evidence – from the in-person interviews, the survey responses, and the answers to the open-end survey questions – points to diverse areas of change, varying in terms of nature, extent, and pace.

Sociological investigations of religious commitment often distinguish three dimensions: belief, behavior, and belonging. The adult Jewish learning experience apparently engenders effects that cut across these dimensions, even if it may do little to effect profound change in religious belief, or large modifications of behavior, or significant expansion of ties to Jewishness, both organized and informal. Rather, as we shall demonstrate, learning at the Mini-School appears to influence beliefs about behavior, that is, the meaning that learners attach to their ritual practices, prayer, and learning, as well as the Jewish lens through which they view their everyday life. Additionally, learners come to a new understanding of their relationship with other Jews – whether family members, friends, classmates, Jewish organizations (including synagogues), or the broader Jewish community. Thus, it is not belief alone, or behavior alone, or belonging alone that undergoes change. Rather, it is in the nexus of all three.

In this chapter, we review seven dimensions of impact reported in varying degrees by the Mini-School learners we surveyed and interviewed:

1. Making new meaning of preexisting Jewish activity.
2. Expanding involvement and interest in Jewish learning.
3. Connecting ethics and everyday life.
4. Developing appreciation for “traditional” Judaism.
5. Encountering God and spirituality.
6. Transmitting meaning to others.
7. Building belonging through Jewish networks and communal involvement.

Later we will review some less evident patterns of behavioral change, the challenges inherent in measuring such change, and the social constraints that may inhibit how contemporary Jewish adults manifest changes in their “practice.” We also consider the kinds of impacts that may occur subtly, over time – changes that sometimes are more immediately evident than teachers or learners change in perspective that learners note only gradually as their lives take new turns. Finally, we explore how the experience of making changes and forming new connections through learning at the Mini-School serve to strengthen adult Jewish identity.

1. Making New Meaning of Preexisting Jewish Activity
As we noted in the introduction, many American Jews, like other Americans, have embarked upon a search for enhanced meaning in their lives. Contemporary adults feel freer to choose their religious denomination, their level of involvement, and the nature of their involvement. Therefore, even when these adults reported little or no change in practice or communal involvement, they expressed pleasure in how their learning provided them with greater understanding and meaning connected with their preexisting Jewish practices. For Sharon, a homemaker and budding artist, commented on the greater meaningfulness of lighting Sabbath candles, which, we have every reason to suspect, was something she had been doing well before enrolling in the two-year program of study: “The practical suddenly has more emotion to it. There are more feelings with it... Lighting the candles like that is not as routine as ‘Oh, I know why I cover my eyes. I know why I cover my head and sing.’ Knowing enhances the practical application, and I think it facilitates it, too.”

For Sharon, her studies probably made little difference with respect to the likelihood of her lighting Sabbath candles (according to our survey, 67% of the sample lit Sabbath candles before attending the Mini-School, and just 6% more did so when they were graduating). But the experience was important for enhancing her appreciation of a preexisting ritual and continuing ritual practice.

In like fashion, Marina, a retired Jewish communal worker raised in an Orthodox home, only hinted at more attendance at religious services, but she was very explicit in crediting the Mini-School with enhancing the meaningfulness of her experience with services: “I am a Shabbes shul-goer. I get so much more out of the service because of Melton. Everything has so much more meaning.”

Leslie, the Jewish community leader we met in chapter 1, was clearer about attending synagogue more often, and was also quite explicit about the benefit she felt from obtaining more meaningful service from her attendance: “Everything seemed much more meaningful. Melton helped me get over that feel that I really had when I spoke with my rabbis sixteen years ago. We as a family go to synagogue much more often now... part of what happened that we finally found a synagogue that met our needs. ... At our Reform syna-
gogue, I feel I can participate and know what is going on.”

In these comments, Leslie also interwoven references about how learning had affected her beliefs, her sense of belonging, and her behaviors: “I am involved in many more Jewish organizations. It used to be so meaningless for me to sit in so many meetings and listen to a dear Torah. It was meaningless because I didn’t make a connection. I was always thinking, ‘Come on, hurry up, we have things to do.’ Melton pulls so much of it together. There is so much more to learn, but now I have pieces of understand-
ing. I can participate in many more conversations. I can del-
gue and choose my family. I really feel a connection.”

DIANE TICKTON SCHUSTER
Dr. Diane Tickton Schuster is Director of the Institute for Teaching Jewish Adults (ITJA) at HUC-JIR/Los Angeles. The ITJA’s goals are to explore the needs of adult learners, promote innovative teaching strategies, and develop a cadre of Jewish professionals specially trained to create vibrant learning communities. A member of the Visiting Faculty of HUC-JIR, she received a B.A. from the University of Michigan, masters in social welfare from the University of California, Berkeley, and Ph.D. in education and human development from Claremont Graduate University. She has conducted research for the Experiment in Congregational Education, the Institute for Informal Jewish Education, the Cohen Center for Modern Jewish Studies, and the HUC-JIR’s A Journey of Heart and Mind (excerpted here). The Impact of Adult Jewish Learning in Today's Jewish Community (with Lisa D. Grant), Jewish Lives, Jewish Learning: Adult Jewish Learning in Theory and Practice, and Women's Lives Through Time: Educated American Women of the Twentieth Century.
OLD STORIES AND OLD POEMS: NEW HEALING? (continued from page 7)

what it is that makes the day special, and what words might force an encounter between the listener and the speaker and the subject. Words like “very” or “incredible” or “special” ought not be in the vocabulary of anyone who wants to communicate deeply. And I sense that this is most important when it comes to talking about the mysteries of health and illness. Let me then say that learning to narrate a tale, learning to pick an appropriate figure of speech is a step in getting closer to conveying these mysteries. It is a flawed way, as I shall discuss further on, but the flaws have their own charm. I urge our students not to use adjectives or advices for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.

I instruct our students in two fields that would be quite separate in most schools: Modern Literature and the Rabbinic. Modern Hebrew Literature belongs to classic academic domains along with other great Jewish texts, but it is just sub-canonical for a rabbinical school. Its prose contains the stories of rebellious men and women who wanted to heal a tired poetry, or adverbs for convenience. If they don’t want to be trite, they have to find a colorful metaphor or a brief narrative to enliven what they want to say. I make them narrate their message, briefly but forcefully, and I require that metaphors organize their statements. I will save my examples for later.
work in the hospital: the breathless climbs up UCLA’s ten flights of stairs, instead of clichés about their fatigue and confusion (we can march Sloan Kettering for the smooth ride), a jigsaw puzzle of diversity where each piece of the puzzle is a patient united with other patients only once the puzzle is completed.

Once a student dozed a Supreme care to suggest her own fantasy about the chaplain’s magical ability to save souls with a single bound. And recently one of us turned us on our shirts backwards to let us know what it felt like to have your life turned inside out. This reminded me of the only time a student noticed that his fine chaplain’s outfit might have made the patient feel unamed and inadequate. In my bag of mementos, I have a Matrige picture of the famous pipe which sold so many copies. It’s not a pipe, after all, in which a student used to demonstrate that no one who looks ill is really so sick, and not everyone in the cancer ward who looks well has a good prognosis. In the outpatient chemotherapy ward, “Ceci n’est pas une patient” is a charming metaphor to ponder.

I have probed the work of Israeli novelist A.B. Yehoshua who has used health and illness fantasies of illness, and of storytelling to the immigrant and related outsiders to convey the human drama within the rebar Jewish state. I thank him for his metaphors frequently, and I remind me of the way in which illness and marginality informs people’s anxieties.

I believe that such writing can help us better understand Mr. Lopez’s story, for example, had the potential to be a story of overcoming and of regaining health, of the reality of that fact with a story and a metaphor to heal.” For me the enrichment of literature makes the embrace of turbulent events more meaningful. It is only when literature makes the embrace of turbulent events more meaningful. It is only when

Mrs. Lopez’s story unique to my student, a fifth-generation American with a lot of good American ways and considerable intermarriage in his background. Mrs. Lopez is more than a member of her ethnic community, a working-class lady of the first immigrant generation, with degenerative hip disease and a serious infection. Her family worries that they may lose her, our student’s hope is that they will gain something spiritual from this awful adventure. He will help them know what is going on, at some level. At least HE is the interloper of their malady.

So, literature and the life of healing. The link between healing and story may have sprung from Sigmund Freud’s imagination, but we in the healing world have given narrative bounce to that spring. Once you think about it, a vast amount of Western literature is about stories of regaining health, of the healing world have given narrative bounce to that spring. Once you think about it, a vast amount of Western literature is about stories of regaining health, of the strength of our great stories, from the narro-
I must add here that most details of this presentation are absolutely true, in the narrow enlightened sense of that idea, but that all reports of individual patients are composites. That is part of the ethic in my work. I try to use the art of narrative in that effective way, for studying story and poem has helped me look for the truth in interesting ways, with a minimum of adjectives and adverbs to push my stories along. I hope, then, that you will permit me the following furtive thoughts.

The art of narrative has much to do with illuminating the tragic condition of the human family. Tolstoy's narrator's suggestion in Anna Karenina that happy families do not make interesting literature is not a bad frame for understanding the relationship between art and the realities of health and death. Both art and life's finitude make us painfully aware of the limitations of human experience, and of the limits of language for expression of these very large events in people's lives and emotions.

We have an infinite desire for wholeness, and thus are often disappointed. Our language is necessary to describe that disappointment, and we must even be disappointed at its inadequacy. But we do achieve some satisfactions in the little dramas we create in our lives, and in the rituals of wholeness we celebrate as holiday or life-cycle. We find it in little moments, and we even get it at a favorite restaurant where we go for its hints of perfection. And I like to think that we can be fulfilled in ceremonies like tonight and in associations with folks like the Steinbergs.

There is the story or the lyric expression of the reality in which our HUC-JIR chaplaincy functions. Its satisfactions are not found in problem solving alone, but rather in navigating the way in which an individual family, a pair of lovers, a single person finds her or their way through the maze of events that interrupt what we think of as the desired steady state.

This is the story of Schwarz and Lopez, of the Snopser and of Hans Castorp. It is the libretto sung by Mimi in La Bohème. It is Camus's Dr. Rieux, and Agnon's Hirsh Horowitz. It is Franz Rosenzweig and Leo Celger.

Do you recognize yourselves in the language of great health and illness? I suspect so. Surely you have moments of a peaceful steady state, when the story isn't interesting, but life is terrifying. You might never have a story without your pain, however, as Yehezka Amichai reminds us in his poems, "From the Blurriness of Happiness and the Precision of Pain." Even the early astronaut who floated in outer space could only say, "Great, wonderful, there are no words." For the poet, the ambiguity of joy meets the precision of pain. "I want to describe," he says, "with a sharp pain's precision, happiness and ambiguous joy. I learned to speak from my pain."

Today I speak from the blur of happiness. But tomorrow, I return to the clarity of the reality of our work together. And so I conclude on a note of linguistic hypocrisy — with adjectives and adverbs and enthusiasm. This is an incredible honor; it has been a very special night. Thank you very much.

The Dr. Paul M. and Trudy Steinberg Distinguished Professorship in Human Relations and Counseling

Dr. Wendy Zierler, HUC-JIR

February 15-16

Dr. Torely Lawrence, FAU

Contemporary Jewish Artists

February 22-23

Dr. Wendy Zierler, HUC-JIR

The Representation of the Rabbi in Jewish American Literature

March 1-2

Dr. Gary P. Zola, HUC-JIR

An Inspiring Voice of American Judaism: Rare Recordings of Rabbi Stephen S. Wise in Carnegie Hall

March 15-16

Dr. David Kaufman, HUC-JIR

Jews and American Popular Culture: The Case of the Early 60's

Boca Raton Campus

Tuesday/1:30-3:35 p.m. Barry and Florence Friedberg Lifelong Learning Center

MacArthur Campus, Jupiter

Wednesday/2:30-4:15 p.m.

Administration Building Auditorium

55+ Lifelong Learning Society members

$75 non-members

Students are encouraged to become LLS members for a $30 annual fee. Members receive priority registration, thus making it likely that non-members will not be registered for popular classes. Membership is valid for one year.
**Reflections on the 2001 NJPS**

**Professor Sara S. Lee**

**The 2001 National Jewish Population Survey: Its Implications for Reform Judaism**

**Guiding Institutional Principles for Building a 21st Century Jewish Community**

**Dr. Steven F. Windmueller**

(continued from page 13)

**Interruption presents a challenge to the Jewish future, for while the rate of intermarriage is still stable, only one-third of interfaith families raise their children as Jews and, of that one-third, one-third of those children receive a Jewish education, in spite of outreach efforts of the Jewish community.** In-marriage, prolonged Jewish education, and affiliation are the characteristics of those Jews who are the most actively engaged, and it is these factors which generate active engagement in Jewish life.

**The family remains the most important connection to Judaism for American Jews. Of course the 2001 NJPS does give us some new important information.** The fully committed community is getting smaller, 4.3 million by some accounts or 5.2 million by others, depending on who you are including. We are not the intermarried community. We have also more Jews who live in conditions of poverty, and we have more people who do not identify as Jews as their religion, indicating that they identify with another religion, mainly Christianity, or no religion. All of this having been said, we can think about the implications of this most recent snapshot (and I do emphasize it is a snapshot) of American Jews.

As one strategy, I would like to suggest that we need many more qualitative studies of Jewish identity such as The Jew Within by Cohen and Eisen or Connections and Journey: Shifts in Identifying Among American Jews by Bethamie Horowitz. Such studies challenge the assumption that we cannot fully describe Jewish identity by quantifying conventional Jewish behaviors, and they are important as a complement to studies such as the 2001 NJPS. American Jewry constructs her/his identity in a more complex way, which we need to understand if our professionals and institutions want to provide gateways to deeper Jewish knowledge and commitments. These Jewish practices reflect the larger social and religious trends in American society, and it behooves our professionals and lay leaders to understand deeply these trends are.

What is it tempting to speculate as to what the official Jewish community and its leaders might do in response to the 2001 NJPS, 1) I prefer to focus on its implications for the mission of HUC-JIR in preparing the next generation of rabbis to lead American Jewry in the 21st century. It is my hope that we can move to showing how Judaism is compatible with American norms without also showing how Jewish values and the values of the larger society are different. There is a tendency to present the practices of Judaism as cultural artifacts rather than deeply religious expressions of a particular theology. Thus, it is not surprising that Jews in this study can declare that they are Jews although they have no relationship to Judaism as a religion.

It is a challenge for our graduates to help contemporary Jews living in this open society to affirm both the particularism of Judaism as the core of their Jewishness and the Jewish experience in a religiously pluralistic society. To do so they will need to find ways to illuminate the interdependence of Judaism as a religion, Jewishness as the historical and cultural experiences of the Jewish people as they live out their Judaism, and Jews as the way in which Jews express their unique identity. This assertion seems to fly in the face of trends revealed in the 2001 NJPS, where Jews represent so many diverse ways of identifying themselves. Israeli Jews argue that it is important to affirm this interdependence and to be able to embody it in the culture and activities of the institutions of Jewish life. By doing so it is my hope that we can move Jews from a fragmented understanding of what it means to be Jewish, very much locked in current social and cultural norms, to a more integrated sense of Jewish identification that connects to the past and the future of our people.

All of these challenges facing our graduates seem daunting. We should remember that they themselves are part of the larger culture impacting the Jews in the 2001 NJPS study. That is potentially a great advantage. Our students and graduates, if they can step back and analyze the larger cultural context, can find a way to build bridges between the concerns that Jews bring to them and the profound insights that Judaism has to offer. The task requires that our students master many things: the historical and textual legacy of Judaism; a deep understanding of the American social, cultural and religious context; the skills and insights to be both maintainers of Jewish institution and life and change agents, the capacity to meet contemporary Jews where they are but to guide them to another place of deeper engagement with Judaism; and finally, but most importantly, the confidence to guide Jewish life toward a vision.

In the Torah portion Behulolah, the children of Israel have fled Egypt and are beginning their journey to the promised land. In this passage, it is Pharaoh who let the people go. Did God lead them by way of the land of the Philistines, as it was nearer? What enabled the children of Israel and their leaders to endure such a long and difficult journey? It was ultimately the vision of their future, the destiny that sustained them. What will sustain the Jewish community and the leadership of our graduates is a vision for Jewish life. If they have it, we will be able to respond to the challenges of the 2011 NJPS study.

**Guiding Institutional Principles for Building a 21st Century Jewish Community**

**Dr. Steven F. Windmueller**

(continued from page 15)

**Institutional Challenges:**

Call situations drive diversified Jewish communities to create institution- al and social constructs to meet such challenges. American Jewish life in the 21st century was built in part around institutions representative of the crisis environment; as a result the focus both on mission and message was directed toward building on the emerging external threats confronting the Jewish people. Employing a different paradigm, we might identify with Jonathan Krimmel and “bridging capital” (ties between different groups). Historically, we defined community in terms of “institutional elites” and employed “language of exclusivity.” Jewish social engagement and connection occurred in the past through a set of interrelated networks and organizational linkages among elite sectors of this enterprise, according to Daniel Elazar. This model allowed a generation of Jews to create a shared agenda, to offer clear and compelling messages that engaged and rallied key constituencies, while also enabling this system to deliver basic human services. But in light of the significant social and cultural changes of our time, organizations must give way to a different construct for building social capital.

Peter Pettitzen in his book The New Pioneers describes the contemporary business world transformation in these terms: “It is the achievement of technology, ideas, and values. The pioneers celebrate individuality over conformity... they distribute rather than consolidate authority... they compete through resilience instead of resistance, through adaptation instead of control, they realize that tightly drawn strategies become irrelevant in a world of rapid change and narrow focus.” The same challenges now confront the Jewish enterprise.

Can our communal and synagogues structures adapt to these new ways of speaking to our constituencies and organizing itself? In Bowling Alone, Robert Putnam develops a theory of society suggesting that “societal capital” is the glue of connections, networks and reciprocal obligations – that holds society together. A community with high societal capital, as shown in the quality of its social relationships, will be healthier. Putnam and others speak both of “bonding capital” (social ties within a particular community or group) and “bridging capital” (ties between different groups).

The New Pioneers model has great influence on the next generation of Jews as their religion, indicating that they identify with another religion, mainly Christianity, or no religion. All of this having been said, we can think about the implications of this most recent snapshot (and I do emphasize it is a snapshot) of American Jews.

(continued on page 36)

Sarna’s four conditions for defining the framework of the 21st century Jewish community are: a. Continuity may depend on defining community in terms of “institutional elites” and employed “language of exclusivity.” b. There are no major formulas: we can not place our resources or energies into one basket. c. There are no major formulas: we can not place our resources or energies into one basket. d. The Jewish community benefits from challenges and often emerges from them stronger than before.

**Prescriptions for Reinventing the Jewish Enterprise:** To create institution- al and social constructs to meet such challenges. American Jewish life in the 21st century was built in part around institutions representing the crisis environment; as a result the focus both on mission and message was directed toward building on the emerging external threats confronting the Jewish people. Employing a different paradigm, community in terms of “institutional elites” and employed “language of exclusivity.” Jewish social engagement and connection occurred in the past through a set of interrelated networks and organizational linkages among elite sectors of this enterprise, according to Daniel Elazar. This model allowed a generation of Jews to create a shared agenda, to offer clear and compelling messages that engaged and rallied key constituencies, while also enabling this system to deliver basic human services. But in light of the significant social and cultural changes of our time, organizations must give way to a different construct for building social capital.

**Institutional Challenges:**

Call situations drive diversified Jewish communities to create institution- al and social constructs to meet such challenges. American Jewish life in the 21st century was built in part around institutions representing the crisis environment; as a result the focus both on mission and message was directed toward building on the emerging external threats confronting the Jewish people. Employing a different paradigm, community in terms of “institutional elites” and employed “language of exclusivity.” Jewish social engagement and connection occurred in the past through a set of interrelated networks and organizational linkages among elite sectors of this enterprise, according to Daniel Elazar. This model allowed a generation of Jews to create a shared agenda, to offer clear and compelling messages that engaged and rallied key constituencies, while also enabling this system to deliver basic human services. But in light of the significant social and cultural changes of our time, organizations must give way to a different construct for building social capital.

Peter Pettitzen in his book The New Pioneers describes the contemporary business world transformation in these terms: “It is the achievement of technology, ideas, and values. The pioneers celebrate individuality over conformity... they distribute rather than consolidate authority... they compete through resilience instead of resistance, through adaptation instead of control, they realize that tightly drawn strategies become irrelevant in a world of rapid change and narrow focus.” The same challenges now confront the Jewish enterprise.

Can our communal and synagogues structures adapt to these new ways of speaking to our constituencies and organizing itself? In Bowling Alone, Robert Putnam develops a theory of society suggesting that “societal capital” is the glue of connections, networks and reciprocal obligations – that holds society together. A community with high societal capital, as shown in the quality of its social relationships, will be healthier. Putnam and others speak both of “bonding capital” (social ties within a particular community or group) and “bridging capital” (ties between different groups).

The New Pioneers model has great influence on the next generation of Jews as their religion, indicating that they identify with another religion, mainly Christianity, or no religion. All of this having been said, we can think about the implications of this most recent snapshot (and I do emphasize it is a snapshot) of American Jews.

(continued on page 36)
Guiding Institutional Principles for Building a 21st Century Jewish Community

Dr. Steven F. Windmueller, (continued from page 35)

...shape our work in building community and in training future Jewish professionals?...

Meaning: This is about developing meanings of meaning. How do we engage in the difficult conversation about how we might understand this as modern Jews? The Engaging Question for us is how might we engage it as modern Jews? How might we internalize "What is the salience of Jewish ideas have challenged us to ask: Religious inquiry challenges us to unpack the richness of our tradition. Rosenzweig's ideas have challenged us to ask: Is the salience of Jewish law and how may we internalize it as modern Jews?" The Engaging Question for us is what from our tradition might provide new measures of meaning for 21st century Jews.

Meaning: This is about developing meanings of meaning. How do we work in building community and in training future Jewish professionals? The Engaging Question for us is what from our tradition might provide new measures of meaning for 21st century Jews.

Memory: Memory represents an essential instrument, as religious institutions must serve as gateways both to unlocking one's past and assisting individuals to build their personal religious faith platforms. The Engaging Question here suggests: For many within our community there is no Jewish memory, how do we bring alive the Jewish tradition?

Mitzvot: For many the essential engagement with religion has been identified through mitzvot. The Engaging Question here suggests: What are the ways we might create such opportunities for touching and activating such Jewish energies?

Magnet Judaism: The traditional notion of community building has been framed around the idea of "Magnet Judaism" (Elaeaz Waterheim, et. al.), constructing community around core constituencies and basic institutions; the evolving model for American Judaism may be about "Network Judaism".

"the stickiness factors," and "the power of context," which all provide a framework for change, demonstrating that the slightest push can result in creative organizational and social change.**

The Engaging Question should be: What is the core "mover" we need to engineer: rally the key players to impact change; identify the essential "stickiness" features of Judaism; or figure out how to place Judaism "in the middle" of the life-style systems of those we are seeking to reach?

Mentoring: The focus must be centered on leadership, namely how we mentoring leaders and the new roles our rabbis, educators, cantors, and communal professionals and the changing roles of our lay persons will play in creating institutional practice. This is a shift from the authority-based model to a collective form of decision-making. The Engaging Question here suggests: What will be required of us in preparing our leadership, both lay and professional, in being responsive to these new institutional and social characteristics?

Summary: This is an experiment in the reenvisioning of the American Jewish community, and in the process seeking to apply both the principles extracted from within our historical journey and those core ideas that today shape the market place of ideas and the management of institutions.

As with all Jewish history, the unfolding of the American Jewish experience continues.

1 Steven M. Cohen and Arnold M. Eisen, The Jews Today, Boston: Whiston Institute, 1998
5 Douglas Hennon, Civic Revolutions: Igniting the Passion for Change in America, Communitative Judith Rodin and Stephen P. Steiner (eds.), Public Discourse in America: Conversation and Community in the Twenty-First Century, Robert D. Putnam, et al., Better Together: Reversing the American Community
9 Steven M. Cohen, Content or Contingency? New York: American Jewish Committee, 1991
11 Steven M. Cohen and Arnold M.
15 Douglas Hennon, Civic Revolutions: Igniting the Passion for Change in America, Communitative Judith Rodin and Stephen P. Steiner (eds.), Public Discourse in America: Conversation and Community in the Twenty-First Century, Robert D. Putnam, et al., Better Together: Reversing the American Community
19 Steven M. Cohen, Content or Contingency? New York: American Jewish Committee, 1991
21 Steven M. Cohen and Arnold M.
For Scholars, Alumni, Klad Yisrael: The Hebrew Union College Annual

(continued from page 9)

Response Literature: Dr. Samuel Geenreg, Morgenstern Professor of Bible and Near Eastern Literature; Dr. Adam Kamesar, Professor of Judaic-Hellenistic Literature; Dr. Barry Kogan, Etgoymon Professor of Jewish Thought; Dr. Michael Meyer, Ochot Professor of Jewish History; Dr. Stanley Nad, Professor of Hebrew Literature; and Dr. David Sperling, Professor of Bible. They assist Goldman and Sarason by actively reaching out to colleagues around the world for submissions. Each volume prominently features an invitation for “submission for consideration of scholarly essays in Jewish and Cognate Studies, Ancient and Modern, Bible, Rabbinics, Language and Literature, History, Philosophy, Religion.” Thus, articles that are unsolicited come over the transom door as well.

Academic excellence is the standard against which all submissions are judged. “When an article is submitted, it is assigned to a field and a scholar and field to our Editorial Board,” Goldman explains. “An Editorial Board member, or other HUC-JIR faculty member, will generally become one of the readers to the article. We then send out this information to proven readers from outside the HUC-JIR who are experts in that field. An outside scholar offers to be a reader, and the full article is sent out for review without the author’s identification, so that it is evaluated on its own academic terms. The readers, scholars of all faiths just as the authors of submissions are of all faiths, do not know who the writer is, and they apply to work their own standard of academic excellence.”

Readers’ reviews are comprehensive. “They generally do a detailed evaluation of an article, just a recommendation to publish or not,” says Goldman. “Articles may be accepted provisionally, with the provision that the author should incorporate the concerns of the readers, without the reader or readers ever knowing each other’s identity. In the case of a split decision, a third reader is found to review the submission. We work very hard to make the process as fair as possible. The readers we select are chosen because we know them to be fair and open-minded individuals. We do not ask them ever to determine whether they agree with the author. That’s irrelevant. The important thing is that the author makes a good, solid case for his or her position.”

Authors range from prominent academics and emerging scholars to young graduate students. The age and/or reputation of the scholar is usually irrelevant, because the reader doesn’t know who the author is. When an article is accepted, it is because it says something that is new and contributes to the discipline in which it is being submitted. From the submission of an article to its actual publication takes about one to one and a half years.

The non-sectarianism and academic inclusiveness of HUC-JIR founders continue to this day, as HUC-JIR publishes scholars who cross the board in terms of their affiliation with Jewish institutions. There are no litmus tests in terms of who can publish or who can’t,” Sarason adds. “In fact, we’ve been receiving numerous submissions these days from Bas-Ilan University, a modern Orthodox institution in Israel, in addition to articles from Yeshiva University, Hebrew Theological Seminary, Tel Aviv University, and many secular American universities.”

HUC-JIR is not a Reform publication, an interesting fact when one considers that HUC-JIR is generally more widely known as the Reform Movement’s seminary. HUC-JIR reinforces the other aspect of Jewish identity, advancing Jewish scholarship and research. In fact, HUC-JIR’s prominence significantly enhances HUC-JIR’s visibility and prestige in the international academic world.

Sarason recalls his studies at Hebrew University in the early 1970s, when “HUC-JIR was a name that was spoken with reverence. Indeed, one of the strategies for the Reform Movement’s entry into Israel in the early years was through the academic reputation of HUC-JIR, particularly as reflected by HUC-JIR. Before the Movement’s current, growing involvement in Israeli life, Israeli intellectuals were recruited to the Hebrew Union College Annual. Furthermore, HUC-JIR continues to need allies in the larger world, and our support from the non-Reform and non-Jewish segments of the community is built on the basis of our scholarship, library resources, and academic publications. HUC-JIR provides a face to the world that has no connection to the Reform Movement. The good will that the Annual garners, in this regard, is important.”

The reputation of HUC-JIR in the scholarly world is of great value in recruiting students to HUC-JIR’s graduate programs. “Young scholars throughout the world who are interested in doing research know that we are one of the serious places where they can do solid graduate and doctoral work,” says Goldman. Dr. Adam Kamesar, Director of the School of Graduate Studies in Cincinnati, elaborates: “We play an important role in the academic study of Judaism. The setting of the seminary offers many advantages to those who would pursue an advanced degree in Bible and/or Jewish Studies. Among these is the fact that our curriculum is built and coordinated in conjunction with a rabbinical curriculum rather than an undergraduate curriculum in general Judaica. This means that many foundational courses, in which graduate students may study or serve as TA’s, tend to focus on source texts in the original language rather than on survey-type material in English translation. For if there is one thing that we continue to share with our 19th-century predecessors, it is the belief that there is no substitute for original philological study and knowledge of the original texts.”

Graduate students at HUC-JIR may have their research published in the Annual. An article co-written by Dr. Niki Fox and graduate student Angela R. Roskop, on an anthropomorphistic rattle from the Nelson Glueck Collection at the Cincinnati Art Museum, appeared in volume 70-71, published in conjunction with HUC-JIR’s 125th anniversary.

The HUC-JIR office receives subscriptions and mail from throughout the world. “If you have a credible library, which deals with any of the fields that we cover, you must have a subscription to the Annual,” Goldman says. “Mail from subscribers is the editorial achievement and scholarly excellence of this publication. A recent email from Father Luis Staddmann, S.J., of Florianopolis, Brazil, lauds HUC-JIR’s volume 73. ‘The information available in articles and references to them deals with in areas of research is quite inspiring not only for my teaching and writings but also for suggestions to students in their work on documents, or in the teaching in journals offer many good ideas there is no doubt that HUC-JIR offers something more, which is the use of appropriate methodology’.”

Goldman and Sarason express appreciation for the devotion of Sholem Schreiner, HUC-JIR’s secretary, administrative assistant since 1982, and Kelvin Bowers, graphic designer and composition, for the production and dissemination of HUC-JIR.

Free subscriptions to all HUC-JIR rabbinical alumni sustain Neumann’s goal of a learned rabbinate, now expanded to graduate alumni as well. Sarason notes that “HUC-JIR has always upheld the 19th-century European Reform ideal of the scholarly rabbi who would mediate the fruits of modern scholarship and thought to the larger Jewish world, imparting a committed yet modern critical perspective on Jewish tradition, religion, and history that differs from the traditional, orthodox perspective. That remains a goal of HUC-JIR’s rabbinical program to this day.”

“In the 19th century, there was less of a professional distance between rabbis and scholars, and the scholars were working in the rabbinical seminars,” he adds. Today, as Jewish professionals and scholars may be less connected than in the past, Sarason wants to sustain the connection between the “The College-Institute remains committed to the importance of academic Jewish literacy for our rabbis. Even, and especially, with the turn toward spirituality and emotion in the American Jewish community, critical knowledge and judgment must remain crucial elements in Jewish education. People often fear the ‘corrosive’ effects of critical study on religious faith; the Reform position historically has been to put faith and reason through one to the other – and that remains HUC-JIR’s position today – not an easy one, but an honest one. We want our alumni to continue their educations and academic pursuits, just like doctors and lawyers and other professionals are required to, and are delighted to distribute the Annual to sustain their lifelong learning.”

The Annual’s reach exceeds its subscription base of 2200 copies per year. It has been selected as one of the 100 theological journals from throughout the world to be part of the American Theological Library Association online project. Thus, all volumes of the Annual up to the past five years are now digitized and available electronically to subscribers to the Association’s online service – reaching many additional readers. The past five years’ issues are only available in hard copy, so that the online version won’t compete with the printed journal.

Reviewing the tables of contents over the decades, it is clear that HUC-JIR has published core articles covering the broad spectrum of Jewish scholarship that have immeasurably broadened the scope of Jewish learning and teaching. These articles continue to be referenced by contemporary scholars who are delving into Jewish, Jewish language, literature, Bible, archaeology, rabbis, the sociology of religion, law, history, and more. Indeed, Dr. Julian Morgenstern, President of HUC from 1921 to 1947, published an article each year from the first volume in 1924 through the forty-first in 1969-70. The authors continue to include HUC-JIR faculty and alumni.

An abstract – a short paragraph – introduces each article to the reader, inviting both scholar and lay reader into new discoveries. Goldman explains, “If people are looking for a given specific sense of what’s in the article, they can read the précis and then delve deeper into the ones that look interesting.” HUC-JIR also publishes monographs as separate volumes. “When we get a submission, it comes not too long an article in the journal, but is shorter than an ordinary book, we place it in our monograph series,” says Goldman. The submission goes through the same vetting process as articles in the Annual.

HUC-JIR stands alone in the world of Jewish studies. No other Jewish seminary publishes a comparable publication, and the Israeli university publish journals, do so in Hebrew, which limits their readership. HUC-JIR is monitoring the cutting-edge of scholarship and shaping it as well, by advancing the publication of innovative works. As the publisher of the editorial HUC-JIR to the world academic community, HUC-JIR sustains its founders’ mission: to cultivate higher Jewish learning and the dissemination of knowledge about Jewish culture, religion, and history. Looking to the future, Rabbi Ellenson says, “May the task of this journal to illuminate the Jewish heritage continue to leave its imprint on our community and to add awareness of the growth of our people for years to come.”

38 • THE CHRONICLE

2004 ISSUE 64 • 39
 Integrating Psychology and Religion to Serve Spiritual Needs: The Doctor of Ministry Program

(continued from page 19)

simultaneously a source of heal-
ing. I am profoundly respectful of our differences and deeply touched when our spirits converge.”

A culminating demonstration project helps students integrate their counseling and spiritual development skills. Topics may be chosen from the entire range of pastoral care duties and are based on the students’ interests, needs, and experiences. Demonstration projects have focused on a broad array of sub-
jects, such as care for infertile couples, bereavement rituals, identity re-formation after divorce, faith development among converts, ministry for institutionalized elderly, faith and identity development pro-
grams for African-American youths, the use of sacred stories for patients with HIV/AIDS, mediation and support group programs in prisons, and semi-
narians and sexual ethics. The results of these projects find direct application not only in the students’ professional work environments but in other com-
munities whose clergy have researched the projects in HUC-
JIR/New York’s Klau Library.

Reverend Alexander Beoumanoudebu’s project explored how divorce is experienced by Nigerian Amer-

icas. Integrating his studies in group psychotherapy and family systems, his personal knowledge of the traditional ways of view-

ing marriage in the Bwo tribe, and his Christian theology of God as the Shepherd who never

abandons any of God’s sheep, he created a group within his parish of people who had been divorced. After eight sessions they all commented on how the group experience made them feel hopeful, less alone, and more accepted by their co-relig-

ionists. His project will now be exported back to Nigeria as well as to other communities in the United States.

A recent demonstration project examines the breakdown in trust in the Seventh Day Adventist congregations as a consequence of sexual abuse. This study, the first of its kind in this denomi-
nation, asks the elders of the community to define sexual abuse, understand all of its rami-
fications, and plan the healing of the community. Supported by work in this area by other faith traditions, this project will, in turn, serve faiths that are not as far along in following their policies on sexual abuse.

Reverend H. Hugh Maynard-
Reid, Director of Pastoral Care Service at Woodhull Medical and Mental Health Center in Brooklyn, New York, applies his D.Min. training as the supervisor of staff chaplains, including a Reform rabbi, a Muslim chap-

lain, and a Baptist-Pentecostal Protestant minister, and 40 pas-
toral care volunteers. It informs his new staff training in “Managing Psychosocial, Cultural, and Spiritual Diversity in Pastoral Care,” new nursing

staff training in “Ministering to Dying Patients, Patients Rights, and Ethics,” and his seminars in “Grief and Loss Recovery” for the entire staff of 3,200. In addi-
tion, his D.Min. expertise filters into his role as a member of the Center’s ethics committee and in oversight of clinical and non-
clinical ethical issues. “We have developed the skill of evaluating our own assumptions and that of others. We shared informa-
tion about our different religious traditions – their rites, rituals, and policy. We bonded in a manner that will be helpful and will last beyond our graduation. The theological as well as clini-
cal and psychodynamic components proved most valu-
able also for self-understanding.”

While students enter the pro-

gram seeking personal and intellectual growth, many also succeed in relating to and gain-

ing significant leadership roles in their denomination. D.Min. student Anne Klaeysen, for example, was recently installed as the leader of the Ethical Humanist Society of Long Island. In describing this attribute of the program, Dr. Carol Ochs explains that “it puts students in touch with inner strenghts that they already have and helps them to serve people God best by being the best they can be.”

D.Min. alumni attest to the ways in which the program enables students to pursue the common goal of serving others by assisting them to develop fuller, richer lives through their

religious commitments. As Rabbi Shira Stern says, “I found that those of us with 10 or more years in pulpil life were partici-

pant’s report. The program helped us become better counselors, better preachers, better teachers, and even better administrators, because it concentrated on developing our interpersonal skills, improving our listening abilities, and helping us become a therapeutic presence for staff and congregants alike.”

How to Apply: HUC-JIR rabbinical and cantor-

al alumni and their clergy colleagues are encouraged to enter the Program. Prospective students must be ordained clergy who hold, in addition, a Master of Divinity, Master of Hebrew Letters, or Master of Sacred Music degree from an accredited theological semi-

nary. Candidates who cannot be ordained or invested by their denomination must show their certification for ministry from their sect’s governing body or their religious order. Prospective students must also be engaged in some form of ministry endorsed by their denominational administration. Advanced standing is available for students with extensive pas-
toral counseling backgrounds. For further information, please contact: Dr. Carol Ochs, 212-824-2267 or cmoeschel@huc.edu.

HUC-JIR Museum/New York

One West 4th Street, New York, NY 10012

Hours: Mon.-Thurs., 9 am - 5 pm; Fri., 9 am - 3 pm

Dec. 15, 19; Jan. 9; Feb. 13, 27; Mar. 6, 13; Apr. 17

Information/Tours: (212) 824-2205

Admission: Free; photo ID required for entrance.

The Mikveh Project: Janice Rubin and Leah Lax

September 8, 2004 - January 12, 2005

Photographs and interviews explore the re-

surgence of Jewish ritual immersion, mikvah, which has been observed continuously since Biblical times and offers an intimate form of prayer and celebration through the transfor-
mative power of water.

Promised Land: Photographs by Chanan Getraide

October 21, 2004 - January 14, 2005

Inspired by the land of Israel, Chanan Getraide’s photographs explore the living landscape, alive yet frozen in time, as a living memory that will last beyond our graduation.

Living in the Moment: Contemporary Artists Celebrate Jewish Time

Ongoing

Unique and limited edition works of con-
temporary Jewish ceremonial art, created by internationally recognized artists, are on exhibit for sale that they can enter into the lives of families and communities.

These exhibitions are under the auspices of the Irma L. and Abram S. Kandel Center for Jewish Learning and Culture at HUC-JIR/New York.

A Sweet Year: A Taste Of The Jewish Holidays

Through October 31, 2004

A celebration of the cul-

nary customs of the Jewish holidays by artists Mark Podwal.

Einstein

Through May 29, 2005

Original manuscripts and personal treasures, most never before exhib-

ited to the general public, with interactive exhibits that illuminate Einstein’s most revolu-
tionary theories.

And the Nobel Prizes, the Great Synagogue Syna-
gue, and numerous local artists.

Visions and Values: Jewish Life from Antiquity to America

Ongoing

Featuring works from HUC-JIR’s perma-
nent collection, this exhibition traces the history, accomplishments, and values of the Jewish people.

For information on HUC-JIR’s travel-
ings exhibitions, please call (212) 824-2218.

212-824-2267 or

For further information, please call (212) 824-2218.

HUC-JIR Museum/New York

One West 4th Street, New York, NY 10012

Hours: Mon.-Thurs., 9 am - 5 pm; Fri., 9 am - 3 pm

Dec. 15, 19; Jan. 9; Feb. 13, 27; Mar. 6, 13; Apr. 17

Information/Tours: (212) 824-2205

Admission: Free; photo ID required for entrance.

Archie Rand explores the complexity of moral, spiritual, and physical heroism to ensure sur-
vival by depicting decisive moments encountered by the Jewish people in the ancient past. His works present a new lexicon of contemporary Jewish identity. This exhibition and catalogue have been made available by the gen-

erosity of the Garfunkel Foundation and Rabbi Louis Fishman and Carol Bird Fishman.

An Eternal People: The Jewish Experience Ongoing

The museum’s perma-
nent exhibition focuses on the cultural heritage of the Jewish people as conveyed through seven thematic galleries: Immigration, Cincinnati Jewry, Archaeology, Torah, Jewish Festivals and Life Cycles, the Holocaust, and Israel.

Mapping Our Tears Ongoing

An interactive, multi-

media environmental exhibition highlight-
ging eyewitness testimonies of WWII and Holocaust survivors, liberters, and refugees. Through personal stories, vis-

tors learn about love, loss, justice, and courage.

The Archaeology Center at the Skirball Museum

A hands-on learning and research facility for the study of Archaeology and Biblical and Ancient Near Eastern history and culture. The artifacts, spanning the 2nd to 1st millen-

nium B.C.E., were discovered at HUC-

JIR’s excavations in Israel.

Visit HUC-JIR’s exhibition in Boca Raton, Florida (see page 33) 69

For information on HUC-JIR’s travel-
ings exhibitions, please call (212) 824-2218.

HUC-JIR Skirball Museum/Cincinnati

3101 Difton Avenue, Cincinnati, OH 45220

Hours: Mon.-Thurs., 11 am - 4 pm; Fri., 9 am - 3 pm

Information/Tours: (513) 221-1875, ext. 358

Admission: Free

HUC-JIR Skirball Cultural Center/LA

7210 N. Sepulveda Blvd., Los Angeles, CA 90049

Hours: Tues.-Sat., 12 - 5 pm; Sun., 11 am - 5 pm

Information: (310) 440-4500

Tours: (310) 440-4564

A Sweet Year: A Taste Of The Jewish Holidays

Through October 31, 2004

A celebration of the cul-
nary customs of the Jewish holidays by artists Mark Podwal.

Einstein

Through May 29, 2005

Original manuscripts and personal treasures, most never before exhib-

ited to the general public, with interactive exhibits that illuminate Einstein’s most revolu-
tionary theories.

And the Nobel Prizes, the Great Synagogue Syna-
gue, and numerous local artists.

Visions and Values: Jewish Life from Antiquity to America

Ongoing

Featuring works from HUC-JIR’s perma-
nent collection, this exhibition traces the history, accomplishments, and values of the Jewish people.

For information on HUC-JIR’s travel-
ings exhibitions, please call (212) 824-2218.
I founded my 9/11 memorial project on a very personal experience — my own memory of arriving by boat to America with my sister and my mother and passing the Statue of Liberty. I recalled that feeling, which never leaves you. It’s a feeling that millions of Americans have had, of seeing the Statue of Liberty not as a symbol, not even as an icon, but as an essential figure welcoming strangers to a country whose skyline stands for the dreams you have as an immigrant: to be able to practice your religion, to be able to talk freely, to be able to be educated. The essence of the city is a spiritual liberty, freedom, things that stone can only communicate but life makes clear.

The spiraling buildings which surround the memorial site are themselves a torch of reality, a torch of liberty, which reasserts once again the future of this society and our shared destiny. Architecture is about construction, about the creative possibility of spirit and says that all human beings are equal….

I passed out a baton in the form of a pen, to start chronicling everything that happened when a teacher opened the door to a young Jewish girl in Amsterdam to a student who had never tasted freedom, sensed compassion, known empathy, experienced tolerance, or truly felt compassion. Maria was a young bird who had never left that cage. When she knew and saw, and to write the wrongs. That student, and 149 other students, began to write as Anne Frank did. In the ten years she knew and saw, and to write the wrongs. That student, and 149 other students, began to write as Anne Frank did. When she found out that Anne didn’t make it and realized what Anne had written so poignantly, that in spite of everything, she believed that people are truly good at heart — that student realized that she needed to put down that gun and pick up a baton in the form of a pen, to start chronicling everything that happened when a teacher opened the door to a young Jewish girl in Amsterdam to a student who had never tasted freedom, sensed compassion, known empathy, experienced tolerance, or truly felt compassion. Maria was a young bird who had never left that cage. When she knew and saw, and to write the wrongs. That student, and 149 other students, began to write as Anne Frank did. When she found out that Anne didn’t make it and realized what Anne had written so poignantly, that in spite of everything, she believed that people are truly good at heart — that student realized that she needed to put down that gun and pick up a baton in the form of a pen, to start chronicling everything that happened when a teacher opened the door to a young Jewish girl in Amsterdam to a student who had never tasted freedom, sensed compassion, known empathy, experienced tolerance, or truly felt compassion. Maria was a young bird who had never left that cage.

Dr. Bernard Heller Prize – Cincinnati, June 3, 2004
Daniel Libeskind, Architect

The Diary of Anne Frank

The Freedom Writers Diary

Graduation Address Excerpts 2004

Graduation Address Los Angeles, May 17, 2004
Sister Mary C. Boys, Ed.D.
Swinson and McAlpin Professor of Practical Theology, Union Theological Seminary

I have been privileged to be part of several generations of Christians who have been engaged in the turning again and again of our New Testament texts and subsequent tradition. When turned once we, as a world community, see divine disclosure. When we turned another, we see polemical language of antiquity. When still turned another, we see the imperative of contextual interpretations that will counter such sacredly used texts of our past. From this turning last we must not – and will not – turn back. In this turning and turning our texts, many in the Christian churches are themselves mistaking that turning that is indeed safe. To be sure, this turning will not be accomplished in our time, nor can it alone stem the tide of anti-Semitism that once again threatens the Jewish people. But the church is indeed changing its posture toward Judaism… One desire I have for the Class of 2004: form relationships with your Christian counterparts. To say the obvious, Christians cannot have “real relationships with Jews” without reciprocity. Our traditions are not symmetrical. The differences between them are real and profound. But we have much to learn from those differences, not only about the other, but about ourselves… real relationships with the other result in deepened knowledge of our own tradition as well as a new angle of vision on it.

Lessons from Babel and Ground Zero
Dr. Bill T. Arnold
Professor of Old Testament and Semitic Languages, Asbury Theological Seminary

Every time we rely on our own intellect, our own resources, and latest technology to grasp for significance and meaning, we are no better than those ancestors standing before their great tower at Babel… My writing, my teaching, and preaching are only permanent or lasting to the degree that they contribute to building God’s kingdom, to building a monument to God’s greatness and to God’s enduring covenant and love. Everything else we do will someday stand as memorials for the art of self-defense, and go to Israel and pray for the future destiny of our people. We can’t walk around with simple Messianic hope… I believe with a perfect faith in the coming of the Messiah. But I don’t build my country on that idea. I don’t build my life on that idea… Even though Israel has not built a perfect society, I still wait as Jews waited for the Messiah. I wait for my people to reassert their strength and willpower to build a just and decent society, in which Christian, Jew, and Muslim would say to each other, “I don’t have to reject you in order to affirm what I am.” To live in Jerusalem is to live with the music of the mosque calling for prayer at four o’clock in the morning, the church bells calling people to worship, and the Hasidim singing to welcome the Sabbath. We’ve come back there, not to be heroic soldiers, necessarily, but to be people who want to celebrate the music of everyone’s faith… Celebrate your Jewishness. Celebrate the joy of living in an age where Jews have liberated their lives from exile. We’re not a wanderer people anymore. We’ve come home, and as coming home, we have to have the strength to sustain it.
Ordination Address Los Angeles, May 16, 2004

Dr. Alfred Gottschalk
Chancellor Emeritus, HUC-JIR

When we began on Appian Way in the Hollywood Hills in the most modest of circumstances, the idea of a school whose rabbinical program culminated in ordination was but a dream. Today it is a reality. Los Angeles was a midbar (desert), but our small campus was a midbar Sinai, and our devoted students, faculty, and staff made what was considered in many ways a desert into a desert about to bloom with Torah. The lure of Sinai made that midbar a special place of learning, compassion, and unusual promise. Amidst an extraordinary faculty, there was a rabbi who stood out because of his great intellectual and spiritual qualities – Jacob Sonderling. One day he arrived at HUC-JIR and handed over a thin, tall scroll wrapped in an antique, frayed mantle. It was a parchment scroll of the Prophets, a rarity he had discovered while serving as a Jewish chaplain in Kaiser Wilhelm's army on the eastern front during the First World War. One night he had found himself in a shetel, where he entered the synagogue and, in the dim light, saw a man cowering in a corner, who said, "I am the shames of the shul and the guardian of the scroll that is left in the ark." Sonderling replied, "I am a rabbi and will become the guardian of the scroll in your stead." He took the scroll, which he preserved in his own synagogue's ark for over forty years, and then gave it to the College-Institute to preserve. It resides to this day in our ark in the Walter Hillborn Synagogue at our Los Angeles School. Sonderling found his midbar in his service in the army, he found his Sinai in a little shul and in the hundreds like it throughout Eastern Europe. Every rabbi, whatever midbar he or she inhabits, can find Sinai in rare, precious, and unforgettable moments. As heirs to Sinai and to the generations of Sonderlings since then, let us accept the Torah given to us. You newly ordained rabbis are the shonim (guardians) of the future. It is you who will make the midbar, midbar Sinai, for you are now the guardians of the sacred scroll.

Ordination Address Cincinnati June 5, 2004

"Would That All the Lord's People were Prophets!"
Dr. Jonathan Sarna
Braun Professor of American Jewish History, Brandeis University

I want to focus on a fascinating coda to the story of how God appointed 70 elders to assist Moses. We are taught in our biblical portion that in addition to those elders whom God specifically invested with the Divine spirit, God’s spirit also came to rest upon two other men, Eldad and Medad, who had not, so to speak, been properly ordained…. This is a remarkable, even a revolutionary idea. Instead of prophecy being limited to a spiritual elite, Moses is opening it up to anyone upon whom God’s spirit falls. We can hear, in Moses’ declaration, the anticipation of a modern-day democratic ideal….

Democratic ideals such as these, though certainly found in our tradition, took a very long time to become rooted in Judaism. Living as Jews did for most of their history among peoples who deeply believed in hierarchies and social stratifications, it comes as no surprise that Jews too developed hierarchies of various sorts – some based on ancestry, some based on wealth, and some based on learning… The hierarchies did not magically disappear in 1654 when the first Jews came to America. But it is fascinating to see how, from the American Revolution onward, many traditional hierarchies were called into question…. The 1869 Philadelphia Conference of Reform Rabbis declared that “every distinction between Aaronides (meaning priests) and non-Aaronides, as far as religious rites and duties are concerned...is entirely inadmissible, in worship as in life.” Just as Moses had wished all the Lord’s people to be prophets, Reform Jews, influenced by the Bible’s Holiness Code, insisted that all Jews could be Priests – mamlechet kohanim vegoy kadosh (a kingdom of priests and a holy nation). Traditional distinctions between Priests, Levites, and Israelites were abolished…. In this 350th year of Jewish communal life in America, as you now take up the mantle of Moses, I hope that you can approach Jewish life with the same open-minded, broadly democratic, and all-embracing inclusiveness that he displayed... strive for the day when all Jews, men and women alike, may stand fully equal to one another: as priests and as prophets, as rabbis and as teachers; without heed to wealth or ancestry; and above all, as Jews united in the quest for Jewish learning and for Jewish living.
Graduation/Ordination 2004 Album

The Rabbinical Class of 2004, HUC-JIR/Cincinnati, at Plum Street Temple

The Rabbinical Class of 2004, HUC-JIR/Los Angeles, at Wilshire Boulevard Temple

The Rabbinical Class of 2004, HUC-JIR/New York, at Congregation Emanu-El

Left: The School of Graduate Studies, Doctor of Philosophy Class of 2004, Cincinnati

The Doctor of Ministry Class of 2004, New York (see page 18)

Below left: The Rhea Hirsch School of Education Class of 2004, Los Angeles

Below right: The School of Jewish Communal Service Class of 2004, Los Angeles

The New York School of Education Class of 2004

The School of Sacred Music, Master of Sacred Music Degree Recipients of 2004, New York
The 2004 American Jewish Distinguished Service Award recipients Robert Bildner and Elisa Spungen Bildner.

Honorary degree recipients Sam E. Bloch, Zionist Leader and Guardian of Holocaust Memory; Rabbi David Hartman, Founder, The Shalom Hartman Institute; Ellen Y. Rosenberg, Executive Director Emerita, Women of Reform Judaism.

Honorary degree recipients Alan Bennett, Executive Vice President Emeritus, Jewish Education Center of Cleveland, and Sister Mary C. Boys, Skinner and McAlpin Professor of Practical Theology, Union Theological Seminary.

Rabbi Ellenson with honorary degree recipient Edwin J. Rigaud, President of the National Underground Railroad Freedom Center.

President’s Medal recipient, Dr. John L. Withers, sustainer of Holocaust survivors immediately after liberation.

Rabbi Ellenson with honorary degree recipient Marge Piercy, novelist.

Heartfelt wishes for health, fulfillment, and peace in 5765.