MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980-2011.
Series F: CIJE Accrual, 1981-2011, undated.
Subseries 2: Dan Pekarsky, 1981-2011, undated.

Box	Folder
79	4

Lead communities project. Milwaukee. Milwaukee leadership development action team (Folder 1 of 2), 1996 June – 1997 March.

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COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
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To:	Ruth Cohen	**Date:**	January 13, 1997
Fax #:	414-390-5782	**Pages:**	8, including this cover sheet.
From:	Sarah Feinberg		
Subject:	Case Study and Schedule		

COMMENTS:

Here is the schedule and case study as we promised. It is going out in today's mail, but feel free to distribute it as well.

Power of Ideas: Leadership, Governance, and the Challenges of Jewish Education
An Institute for Professional and Lay Leaders in Jewish Education
January 19–20, 1996

SUNDAY, JANUARY 19

12:00–1:00	Registration and Lunch
1:00–1:30	**Purpose of the Institute** **Welcome and Introduction**
1:30–3:00	**Understanding Governance and Leadership** Tom Savage and Judith Block McLaughlin
3:00–3:30	Break
3:30–5:00	**Shared Governance: A Jewish Perspective on Roles and Responsiblities** Mike Rosenak
5:00–6:00	Break
6:00–7:00	Dinner
7:00–9:00	**Applying Basic Principles to Practice: A Case Study Analysis** Judith Block McLaughlin and Tom Savage

MONDAY, JANUARY 20

8:00–8:30	Breakfast/hotel check-out
8:30–10:00	**Revisiting the Case: Jewish Perspectives** Mike Rosenak
10:00–10:15	Break
10:15–12:15	**Managing the Change Process** Karen Barth
12:15–1:15	Working Lunch (by community groups)
1:15–3:00	**Setting the Agenda for Back Home** Tom Savage and Judith McLaughlin

PORK AND SHELLFISH AT BRANDEIS UNIVERSITY[1]

In the summer of 1987, the Brandeis University food service included pork and shellfish on its menu for the first time ever in the institution's almost forty year history. The decision to serve this cuisine sparked a controversy that reverberated far beyond the University campus and raised important questions for the University regarding leadership and governance, financial viability, and institutional identity and values.

Brandeis University was founded in 1948 as a nonsectarian institution with a dual purpose: to provide high quality education to Jewish youth excluded from the nation's most competitive schools because of admissions quotas; and to create a nationally renowned research university, dedicated to graduate and undergraduate education, that would provide a stimulating college experience for a diverse student body. From its inception, Brandeis was unique in many ways. The only nonsectarian university founded and funded primarily by the Jewish community, it attracted famous academicians and an extremely talented student body, quickly establishing its reputation as a highly competitive academic institution. It also remained one of the smallest of the nation's leading research universities with less than three thousand undergraduates and one thousand graduate students.

The combination of Brandeis's youth, its dependence on a small percentage of the population (the Jewish community, Brandeis alumni and friends) for a significant portion of its financial support and applicant pool, and the expense of maintaining high quality research across twenty graduate departments provided serious challenges for the University as it attempted to sustain its academic standing and financial viability. The University was also affected by the changing climate and prospects for affluent Jews in the United States. As Ivy League institutions dropped their quotas, Jewish high school

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[1]This case was written by Judith Block McLaughlin, based on a research paper by Rachel E. Reck. The case is designed as a basis for class discussion rather than to illustrate either effective or ineffective handling of a policy decision.

students were more comfortable applying to institutions formerly seen as inhospitable. As a consequence, in the late seventies and early eighties, Brandeis experienced a decline in the number and quality of applicants, as well as diminished donor support for the University.

New Institutional Strategies

In 1983, Evelyn Handler became the fifth president of Brandeis University following a protracted and heated search process. A late comer to the search, her appointment surprised many. Evelyn Handler was President of the University of New Hampshire, an institution not seen by some as "Brandeis quality." She was also the first woman president of the University and one of the first women to head a research university.

Topping President Handler's agenda was the need to fortify the fiscal and academic status of Brandeis University. In 1985, she submitted a report to the Brandeis Board of Trustees entitled Institutional and Academic Strategic Planning that affirmed "a commitment to the traditions upon the University was built and its mission as a research university with a deep commitment to liberal arts." The report recommended numerous academic and fiscal strategies "to maintain the quality of the faculty and enhance the stimulation of the academic environment for both faculty and students." Included among the suggestions were expanding the undergraduate student body to 4,000 students to increase the tuition base and help fund the graduate programs; launching a major capital campaign; eliminating the debt; adding three new professional schools; and examining the curriculum with a view to modifications in keeping with the vocational needs of students.

In March, 1987, an ad hoc committee of the Brandeis Board of Trustees responded with its Final Report. The report compared Brandeis with six "peer institutions" in order to gain perspective on the institution's unique strengths and weaknesses. This comparison enabled the committee to identify those issues that were peculiar to Brandeis from those reflective of overall trends affecting similar institutions of higher education.

Reflecting on the recommendation to increase the number of undergraduate students, the report expressed concern that Brandeis maintain the high quality of its student body while it expanded its size. One way to appeal to a wider body of applicants, the report noted, was for the University to tone down the religious and cultural aspects of the institution. "The most serious handicap in attracting qualified students, Jewish as well as non-Jewish, is the mistaken impression that the university is not only sponsored by the Jewish community but is also intended mainly for the use of the Jewish community." One suggestion offered to broaden the character of the institution was "the

establishment of an International Kitchen facility." The ad hoc committee report endorsed President Handler's Strategic Plan, with the caveat that expansion proceed along with efforts to diversify and that changes would need to be "implemented carefully and successfully." The Brandeis Board of Trustees voted to accept and implement The Final Report, which came to be known as "The Ranis Report" after its principal author, trustee Gustav Ranis.

"International Cuisine"

In July, 1987 a sign appeared on the wall of Usdan Student Center that "international cuisine will now be available in the cafeteria of the Center." The Usdan Student Center is one of four dining facilities on the Brandeis campus. Shortly thereafter, bacon appeared among the breakfast offerings available for students.

With few students on campus during the summer, the first written reaction to the new menu items came from a member of the Brandeis faculty who wrote Evelyn Handler cautioning her that this was an extremely sensitive issue. At the first faculty meeting in the fall, President Handler explained that the menu change had not come out of nowhere, reminding the assembled group that she had tested this idea at a previous faculty meeting. In response, some faculty members said that the euphemism of "international cuisine" had gone over their heads. Two faculty members were then quoted in the Justice, the oldest and most widely read student newspaper on campus, as opposing the policy because of the symbolic value that the Jewish community attributes to these foods. The faculty members predicted that many Jewish alumni, donors, parents, faculty and students, even those who do not observe the religious dietary prohibitions, would be offended by the appearance of pork and shellfish on the Brandeis campus.

On September 14, 1987, a story appeared in the New York Times about the controversy surrounding the introduction of pork and shellfish at Brandeis. The story, "At Brandeis, Ham Steak and Shrimp," also mentioned that for the first time in thirty years the University calendar no longer mentioned the Jewish holidays, merely stating "no University exercises" on the dates of Rosh Hashonah and Yom Kippur. The press had been invited to announce Brandeis's initiatives regarding enhanced diversity; instead, the news story highlighted the divisions within the University community.

The reactions to the University menu change continued to grow in number and intensity. A large contributor in the Jewish community placed a full-page advertisement in the largest Jewish newspaper in New York which read, "Shame on you, Brandeis." Shortly thereafter, several Rabbis sermonized against the "de-

Judaization" of Brandeis. Four outstanding Jewish high schools in New York declared their intention to discourage their students from applying to Brandeis. Brandeis Women's Committees, philanthropic organizations created to lend support to the University, voiced dismay about the introduction of pork and shellfish. As the year progressed there were more stories in the New York Times, one quoting Abraham Sachar, Chancellor Emeritus and the founding president of Brandeis. Sachar disassociated himself from the decision, saying that President Evelyn Handler had begun "a quarrel...that will haunt our school's welfare for years to come."

In response to the attacks on the University, President Evelyn Handler launched a campaign she called "damage control." Part of her strategy was to explain the rationale for the menu change. In the October 6, 1986 edition of the campus newspaper, The Justice, President Handler commented, "Brandeis is...an institution founded on the basis of a conscious and deliberate desire to be open to all qualified men and women, and to provide a community in which individuals of all faiths, races, and backgrounds would feel comfortable and at home." Handler stated that "Brandeis can achieve this oneness to all while at the same time preserving its sensitivity to the community from which it draws its support. Given the diversity within the Jewish community on many issues, it is not always clear how this sensitivity should be expressed."

A Policy of "De-Judaization"?

Despite the President's remarks, The Justice continued its harsh criticism of the new menu and cited several other changes that the student editors believed were also "de-Judaization" policies, deliberate strategies designed to divest Brandeis of its Jewish trappings. The editors pointed to the removal of the mention of the Jewish holidays from the University calendar, the rumored plan to remove the Hebrew letters from the Brandeis logo, and the fact that, although Evelyn Handler herself was Jewish, almost all of the members of her senior cabinet were not. In the October 27 issue of The Justice, Vice President for Communications and Public Relations Sallie Riggs answered charges regarding changes in the Brandeis seal. She stated that the student editors had their facts wrong, concluding, "It is a shame to see that someone who is pursuing an education at an institution founded to pursue the truth is not working with the facts as he tries 'to prove a point.'" On the opposite page, Editor-in-Chief Jonathan Krasner retaliated by describing the difficulty he and other reporters, both those on campus and those from off-campus media, experienced in their search for "the facts." Many important events are shrouded in such secrecy that even key administrators don't know when they are being fed doctored information, he charged. Subsequent to this written exchange, attempts to bar Justice reporters from meetings of the

Brandeis Board of Trustees and from a meeting with leaders from the American Jewish community further incited the reporters' wrath and heightened their determination to "dig up those covered burrows."

While President Handler spoke privately about the need to make Brandeis "less parochial" and complained about professors who used Yiddish expressions in their classes, she initiated a number of activities designed to demonstrate the University's concern for its Jewish supports and to affirm its commitment to Jewish studies. During the 1987-88 academic year, she invited Chaim Herzog, the president of Israel, to speak at the Brandeis Convocation. She sponsored the publication of a book about Jewishness at Brandeis, expanded the Sherman Student Center and the campus's Kosher dining facility, and provided generous support for the Hornstein Program in Jewish Communal Services.

These initiatives were not reported by the national media; instead, the news stories covered the protests against the University. A small group of students organized themselves as "the Anti-de-Judaization group" and took responsibility for keeping the pork and shellfish issue in the public eye. In this effort, they were quite successful. A small-scale protest involving approximately fifty students, the erection of some structures called "Pig Town" in front of the administration building, was reported on the radio and in the New York Times the next day. The protesting students had powerful political support: Chancellor-emeritus Abraham Sachar. Sachar repeatedly argued in the press and at every speaking engagement he accepted that Brandeis should preserve its non-sectarian character by ensuring objectivity in the classroom and in research and not through any dietary offering. Some members of the University administration believed that Sachar's actions were motivated by his sincere disagreement with the University decision. Others were more cynical about his stance, pointing to Sachar's history of opposing every president who succeeded him and noting that he felt especially hostile to Evelyn Handler because she had insisted that the Board change his title from Chancellor to Chancellor-emeritus at the time of her appointment to the presidency.

Support for the Menu Change

But while the protests received national notice, the support for the menu change was quiet but significant. In October, the Brandeis Board of Trustees voted to reaffirm its endorsement of the Ranis Report (the Board also voted to revoke the new calendar). Both the Student Senate and the Alumni Council voted their support of the food policy. Although there was no faculty vote, even the opponents of the menu change acknowledged that approximately two-thirds of the faculty supported the decision. And the reaction of "students of color" was highly positive.

Rick Sawyer, Director for Student Life, commented that when ribs were served in the cafeteria, the students of color were openly ecstatic.

Yet others commented that serving pork and shellfish barely touched the surface of the real concerns of non-Jewish students and that the University had failed to address the real questions about Brandeis's differing obligations to the Jewish and non-Jewish members of the campus community. Father Loiselle, the Brandeis Catholic Chaplain, blamed the discomfort that Catholic students experience at the University on the fact that the Admissions Office emphasized the secular aspects of Brandeis to prospective students, leaving them unprepared for the University's ethnic character. The University's mission statement, included in the University catalogue, linked Brandeis to its Jewish heritage only by the mention that the institution was founded under Jewish sponsorship. Fr. Loiselle said that student life at Brandeis would always be colored by the common cultural experiences of the majority of its students and that Gentile students would always feel excluded to some extent. Administrators in Student Services disagreed, arguing that the students' feelings of exclusion could be addressed successfully. They launched a number of initiatives designed to improve life on campus for minority students, including a special orientation program for students of color.

The following year, students expressed their own opinions on these issues in a survey sponsored by students. In the poll, students stated that Brandeis should celebrate both Jewish and Christian holidays (e.g., Brandeis should not hold classes on Good Friday as well as on Rosh Hashonah); the Admissions Office should be more open in its representation of the University; the University should organized more dialogue between the different religious and ethnic groups and offer courses on cultural diversity; and the University should continue its long-standing policy not to allow fraternities. Specifically with regard to pork and shellfish, the students' opinions were less clear. They voted to keep pork and shellfish now that it was offered, but also stated that it should not have been offered in the first place.

QUESTIONS FOR REFLECTION:

1. What do you think is going on in this case?
2. If you were talking with President Evelyn Handler in the fall of 1988, what would you say to her?
3. What would you recommend to the Brandeis Board?
4. What might the President and Board have done differently?
5. What can be learned from this case that can be applied to your own organization?

action is taken.
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labor's establish-
politicians.

At Brandeis, Ham Steak and Shrimp

By MATTHEW L. WALD
Special to The New York Times

WALTHAM, Mass., Sept. 11 — Something new is on the menu this fall at Brandeis University: ham steak with pineapple, shrimp tetrazzini and a renewed debate over what it means to be a Jewish-sponsored but secular university.

Leviticus and Deuteronomy forbid Jews to eat shellfish and pork, but the offering this fall of what the administration calls "international dining" — and what the Jewish chaplain refers to as "the pig issue" — is important mostly as a symbol, according to both proponents of the move and the small group of opponents.

Another symbol of change at Brandeis is the calendar, which this year lists four days on which no classes will be held but does not give the reason, that they are Jewish holidays. The idea is to make non-Jews feel more comfortable here.

Shyness About 'Its Jewish Soul'

Brandeis has "appeared, at least perceptually, to become parochial," according to the president, Evelyn E. Handler, and insensitive to the feelings of the non-Jews it wants to attract to diversify the campus. But the chaplain, Rabbi Albert S. Axelrad, said he worried that the college might be growing shy about "its Jewish soul."

Introduction of pork and shellfish for the first time since the university's founding in 1948 as well as the calendar change originated with the trustees, most of them Jewish and alumni. The practice of not labeling the Jewish holidays prevailed in the 1950's, according to faculty members.

"Perhaps the most serious handicap in attracting qualified students, Jewish as well as non-Jewish, is the mistaken impression that the university is not only sponsored by the Jewish community but also intended mainly for the use of the Jewish community," said a report by a trustee committee last March, whose chairman was Gustav Ranis, a member of the first graduating class.

"International" cuisine, it said, "will better serve Asian and other ethnic and religious groups' preferential tastes."

'Need a Proper Balance'

"We're not trying to be less explicitly Jewish," one trustee, Rena Blumberg, class of 1956, whose daughter graduated in '79, said. "We are trying to be more hospitably open," she said. "You cannot learn when there are only the same kind of people there; you need a proper balance."

The kitchen and calendar changes have provoked little specific opposition, even from Rabbi Axelrad, but there are broader worries. "A lot of students are afraid the Ranis report is going to make this place into another Tufts," said Joseph Trotz, a senior, referring to a university in another Boston suburb, of roughly equal academic reputation and undergraduate population. "I mean, Tufts is a good school, but it's bland," he said.

Only 300 of the 2,800 undergraduates have contracts for their meals at the kosher section of the cafeteria system. The kosher section will be unaffected by the change.

President Handler said that at a question-and-answer session last spring with 300 students she asked for a show of hands who would object to serving pork and shellfish, and no one responded. "You could have bowled me over," she said.

In the midst of all this Jews are discussing sensitivity to religious minorities — from the majority side. "One of the issues is to be sensitive to the stranger in your midst," said Prof. Michael Fishbane, using a Biblical phrase.

Jewish vs. Secular

That issue, he argues, is an example of Brandeis's expressing "a Jewish character which is not a religious character." Dr. Fishbane, a professor of Jewish Religious History and Social Ethics, said the university must maintain its secular nature while still expressing Jewish concerns like recognition of the value of learning and of ethics in scholarship and other areas of life, what he called "challenges to status quo issues," and concern for the elderly, sick and needy through its school of social work.

The university is now examining its level of Jewish enrollment and its attractiveness to non-Jews in order to assure a high-quality applicant pool. When Brandeis was founded, most Ivy League schools had severe quotas on Jewish enrollment, which gave Brandeis a captive market. But as the most prestigious American institutions have dropped quotas, they have drained from Brandeis Jewish applicants and probably donors and faculty as well.

Just how Jewish Brandeis is supposed to be is in dispute. "I don't think the prior administration set out to make it an exclusively, or even predominantly Jewish school," said Louis Perlmutter, a trustee and 1956 graduate, who said that Brandeis had to broaden its population base.

It is, but just how much so is a sensitive question. "I have no idea, and I have no interest," said the dean of admissions, David Gould, whose office sends out applications that ask race but not religion. "We recruit for diversity and select for quality, and we do our best to keep those separate," he said. One reason for seeking diversity, he said, is that 67 percent of students now come from New England and the Middle Atlantic states.

Other administrators indicate that the Jewish population is about two-thirds. Black, Asian and Hispanic students together make up 9.3 percent of the class that entered earlier this month, according to Mr. Gould; 7 percent are foreign students.

"International dining" may be only slightly related to the questions that gentiles have about putting themselves in the unaccustomed position of being in a minority, according to Brandeis officials. "No one ever said, 'I'm not coming to Brandeis because I can't get my clam roll,' " said Mr. Gould. And now that the cuisine has changed, he added, "We don't say at Brandeis you

The New York Times/Rick Friedman

Rabbi Albert S. Axelrad was concerned that, with current changes, Brandeis University might be growing shy about "its Jewish soul."

The New York Times

Evelyn E. Handler, the president of Brandeis University

Lead Community Initiatives
for Jewish Education

Commission Co-Chairs
Jane Gellman
Louise Stein

Project Director
Dr. Ruth Cohen

LEADERSHIP DEVELOPMENT ACTION TEAM

January 13, 1997

AGENDA

I. Welcome

II. Developing an Inventory

III. Reactions to Seminar's Outline (Jerry Kaye)

IV. Demonstration Lesson/Focus Groups

V. Project's Timeline

To be Discussed: Criteria for Selection of Participants

Lead Community Initiatives
for Jewish Education

Commission Co-Chairs
Jane Gellman
Louise Stein

Project Director
Dr. Ruth Cohen

LEADERSHIP DEVELOPMENT
An Introductory Session

Date: Last half of January, 1997

Time: 4:00 - 8:30 P.M. (one session)

Participants: Action Team members plus 8-10 lay leaders representing a wide spectrum of the community and the prospective program participants

Topics:

1. A selected example of an important Jewish concept regarding the role of leaders (text-based study and discussion).
2. A relevant "big idea" from the field of Education.
3. A short "pep talk" – why is this initiative important; what will participants gain from this seminar?
4. A conversation with participants about what will entice them to participate in the proposed program.

This session should provide ample opportunities for active participation.

Presenters: The following is a suggested list of potential presenters: Lee Buckman, Terry Bookman, Barry Chazan, Gail Dorph, Barry Holtz, Jon Woocher.

Lead Community Initiatives
for Jewish Education

Commission Co-Chairs
Jane Gellman
Louise Stein

Project Director
Dr. Ruth Cohen

MEMORANDUM

DATE: December 20, 1996

TO: Members of the Leadership Development Action Team

FROM: Jeanette Peckerman and Jim Zucker, Co-Chairs

SUBJECT: Next Meeting

The next meeting of the Leadership Development Action Team will be held on:

Monday, January 13, 1997
7:00 P.M.
Congregation Beth Israel (Library)
6880 N. Green Bay Avenue

We will continue working on the development of the curriculum. Enclosed are the Summary Notes from the last meeting.

Please complete and return the enclosed card indicating your availability.

/map

Enclosures

1360 North Prospect Avenue • Milwaukee, Wisconsin 53202-3094 • 414/271-8338 • FAX: 414/271-7081

[DECEMBER 1996]

From: Dan pekarsky
To: Pekarsky
Subject: Next steps? -Reply

I have, over the last two weeks or so, had useful conversations with Louise Stein and Ruth Cohen concerning the Milwaukee Leadership Project. Based largely on these conversations and on the meetings of our group in weeks past, some questions and tentative ideas about how to proceed crystallized. I pass them on in the hopes that they will prove helpful.

The questions pertain to the focus group/demonstration class session we've talked about developing. In raising them, I make no assumptions at all about the advisability of having such a session or what it should look. But these seem to me to be among the pertinent questions:

1. Does it make sense to convene a focus group/demonstration class of the kind we had discussed prior to identifying an individual who would oversee the development of the seminar and would assume responsibility for its coordination and implementation?

2. What are we hoping to accomplish by holding a focus group/demonstration class? I raise this question not because I think it's a bad idea but because I've sensed two very different purposes being discussed- one of them being the acquisition of some information that would be useful to us, and the second one being recruitment. If we were clearer about what we hope to accomplish, we might be in a better position to judge whether now is the best time to hold this kind of a session and, if the answer is yes, what it should look like. That is, answering question 2 might help us to answer question 1.

A relevant consideration in deciding whether to hold a focus group/demonstration session in the near future has to do with the momentum and sense of community that's been developing in the planning group. It's been wonderful to watch it develop, and I think we should proceed in ways that build on it and nurture it. Anything that undercuts it would be unfortunate. What, if anything, that means concretely I'm not sure, but I do think it's a consideration to be borne in mind.

As noted above, based on our meetings and my recent conversations with some of you, I'm growing clearer about what next steps might look like in the area of developing the seminar. What I have to say may simply summarize a lot that we've discussed; but I'm finding it useful to jot it down. Here goes:

a) Perhaps the next step is to identify a person (possibly two) who will be responsible for three major challenges:

i) guided by the seminar's major purposes, translating the general curriculum idea into a sequence of learning experiences, each tied to particular readings and to an appropriate teacher. This work would be done by this individual with the help of a committee made up of myself and/or Nessa and a couple of members of the planning committee that's been involved in this process.

ii)One way for this committee to work would be as follows: to begin by breaking down the general curriculum idea into a set of discrete themes, spread over the two year period; and then to contact appropriate individuals who can help give further guidance concerning how to handle particular topics in a meaningful way. If, for example, we want to organize 4 sessions around "powerful educational ideas", perhaps as part of the planning, we would contact individuals, e.g. Gail Dorph, others in CIJE's universe, or people outside our immediate network, to identify what some particularly powerful and pertinent ideas might be, and we could then proceed, with the help of these outside resources, to choose from among them, to decide what outcomes are appropriate, how to curricularize the themes, and to figure out who would be best equipped to teach them.

iii) recruiting the appropriate teachers for the different units, readying them for teaching members of this group, and helping them to develop a curriculum that reflects the seminar's major purposes;

iv) overseeing the seminar itself over its two year period -- which would involve teaching, threading together the different sections and sections of the seminar together so as to ensure integration and the development of a sense of community, working with participants between sessions, etc.

b) Ideally, the person overseeing the development of the seminar would have, in addition to availability, good conceptual skills, good teaching skills, a strong knowledge-base in Judaica and education, and good interpersonal skills. If the right person is not available locally, it might be worth bringing someone in from the region -- Chicago, Cleveland, Minneapolis, Madison. I'm not even sure that NY is out of the question -- assuming the person could come regularly and good, via phone and email, be involved with participants between sessions.

I hope this is helpful. I am sending it to you (rather than to other members of the committee) because I have your email address. I have a fax number for Louise, so will fax her the same information. I hope the two of you will share these thoughts with other members of the group, apologizing to them on my behalf for my not getting them copies as well. Were their addresses handy, or if I had more time, I surely would have. Finally, though I am hopeful that these ideas may prove helpful in your conversation,you should all feel entirely free to disregard them.

All the best.

PS If one or both of you feel that this input from me will not be helpful at this stage, you should feel free to ignore it.

= I keep getting pulled back to how you create that vision driven institution, [redacted]
how you work to move lots of people to see ~~that~~ need to verbalize + then move to that vision—

⇒ Ideas about the meaning of ~~Religio~~ Jewish pluralism

- Role of lay v. pro

[redacted] how to empower...

⇒ Models of excellence

CONCEPTUALIZATION OF MILWAUKEE LEADERSHIP DEVELOPMENT SEMINAR
October 1996

AIM: provide lay leaders of Jewish education in Milwaukee with a sequence of personally rewarding experiences that will deepen their understanding of their challenges, that will enhance their ability to address those challenges thoughtfully and effectively, and that will build among them a sense of collegiality that forwards their shared and individual educational agendas.

DURATION: Approximately 16 monthly sessions spread out over a two year period.

FORMAT: Opportunities to wrestle with powerful Jewish ideas drawn from classical and recent Jewish sources, powerful ideas about education, and powerful ideas about leadership. Organized around several critical themes, substantially grounded in concerns of participants.

Examination of each critical theme includes the following elements: identifying **participants' pre-existing ideas and concerns; powerful Jewish and other ideas** that illuminate the issue; the **practical implications** of these ideas for the work of leaders; **skills** needed to handle the issue more effectively.

Seminar includes **an experiential dimension** (for example, field trips to sites of excellence), **a personal dimension** (that is, opportunities to use participants' own past educational and leadership experiences as vehicles of serious learning), and **opportunities to analyze true-to-life or actual cases** that capture challenging situations that leaders face.

THE SUGGESTED FRAMEWORK: The table of contents/list of topics summarized below (See next page) reflects various conversations with the planning team. It is intended as a rough framework to guide next steps and to be revised and refined as the effort proceeds.

Dr. Danny Pekarsky
Nessa Rapoport

SUGGESTED TOPICS

LEADING JEWISHLY

Images of leadership: Different understandings of the nature and tasks of leadership and of the leader's relationship to his/her community.

Jewish texts and ideas in the leader's work; sanctioning the leader's right to speak in a Jewish voice

Critical Leadership challenges: Wearing the community hat, building support for innovation, resistance, factionalism, responsible delegation, succession.

Ethical dilemmas of leadership (for example, honoring the individual vs. the needs of the group).

Visionary ideals: what does our tradition tell us about the ideals that should inform the leader's efforts.

In the footsteps of Solomon: Perspectives and criteria - some **basics of thoughtful deliberation** over educational priorities and policies.

Lay Leaders working with other leaders (rabbis and educational professionals): tensions, opportunities, division of labor.

VISIONS OF COMMUNITY

Powerful visions of a thriving Jewish community and the implications of each for education and leadership.

Visions of tomorrow and our work today: what would a revitalized American Jewish community look like, and how will our answer to this question shape the work of leading.

EDUCATIONAL EXCELLENCE

Powerful ideas (from Jewish and general sources) about the **conditions of quality education.**

Images of excellent educational institutions - and what makes them so!

Reaching for excellence: educational innovation - opportunities and cautions.

time. It is not enough that certain materials and methods have proved effective with other individuals at other times. There must be a reason for thinking that they will function in generating an experience that has educative quality with particular individuals at a particular time.

It is no reflection upon the nutritive quality of beefsteak that it is not fed to infants. It is not an invidious reflection upon trigonometry that we do not teach it in the first or fifth grade of school. It is not the subject *per se* that is educative or that is conducive to growth. There is no subject that is in and of itself, or without regard to the stage of growth attained by the learner, such that inherent educational value can be attributed to it. Failure to take into account adaptation to the needs and capacities of individuals was the source of the idea that certain subjects and certain methods are intrinsically cultural or intrinsically good for mental discipline. There is no such thing as educational value in the abstract. The notion that some subjects and methods and that acquaintance with certain facts and truths possess educational value in and of themselves is the reason why traditional education reduced the material of education so largely to a diet of predigested materials. According to this notion, it was enough to regulate the quantity and difficulty of the material provided, in a scheme of quantitative grading, from month to month and from year to year. Otherwise a pupil was expected to take it in the doses that were prescribed from without. If the pupil left it instead of taking it, if he engaged in physical truancy, or in the mental truancy of mind-wandering and finally built up an emotional revulsion against the subject, he was held to be at fault. No question was raised as to whether the trouble might not lie in the subject-matter or in the way in which it was offered. The principle of interaction makes it clear that failure of adaptation of material

to needs and capacities of individuals may cause an experience to be non-educative quite as much as failure of an individual to adapt himself to the material.

The principle of continuity in its educational application means, nevertheless, that the future has to be taken into account at every stage of the educational process. This idea is easily misunderstood and is badly distorted in traditional education. Its assumption is, that by acquiring certain skills and by learning certain subjects which would be needed later (perhaps in college or perhaps in adult life) pupils are as a matter of course made ready for the needs and circumstances of the future. Now "preparation" is a treacherous idea. In a certain sense every experience should do something to prepare a person for later experiences of a deeper and more expansive quality. That is the very meaning of growth, continuity, reconstruction of experience. But it is a mistake to suppose that the mere acquisition of a certain amount of arithmetic, geography, history, etc., which is taught and studied because it may be useful at some time in the future, has this effect, and it is a mistake to suppose that acquisition of skills in reading and figuring will automatically constitute preparation for their right and effective use under conditions very unlike those in which they were acquired.

Almost everyone has had occasion to look back upon his school days and wonder what has become of the knowledge he was supposed to have amassed during his years of schooling, and why it is that the technical skills he acquired have to be learned over again in changed form in order to stand him in good stead. Indeed, he is lucky who does not find that in order to make progress, in order to go ahead intellectually, he does not have to unlearn much of what he learned in school. These questions cannot be disposed of by saying that the subjects were not actually learned, for they were learned at least sufficiently

to enable a pupil to pass examinations in them. One trouble is that the subject-matter in question was learned in isolation; it was put, as it were, in a water-tight compartment. When the question is asked, then, what has become of it, where has it gone to, the right answer is that it is still there in the special compartment in which it was originally stowed away. If exactly the same conditions recurred as those under which it was acquired, it would also recur and be available. But it was segregated when it was acquired and hence is so disconnected from the rest of experience that it is not available under the actual conditions of life. It is contrary to the laws of experience that learning of this kind, no matter how thoroughly engrained at the time, should give genuine preparation.

Nor does failure in preparation end at this point. Perhaps the greatest of all pedagogical fallacies is the notion that a person learns only the particular thing he is studying at the time. Collateral learning in the way of formation of enduring attitudes, of likes and dislikes, may be and often is much more important than the spelling lesson or lesson in geography or history that is learned. For these attitudes are fundamentally what count in the future. The most important attitude that can be formed is that of desire to go on learning. If impetus in this direction is weakened instead of being intensified, something much more than mere lack of preparation takes place. The pupil is actually robbed of native capacities which otherwise would enable him to cope with the circumstances that he meets in the course of his life. We often see persons who have had little schooling and in whose case the absence of set schooling proves to be a positive asset. They have at least retained their native common sense and power of judgment, and its exercise in the actual conditions of living has given them the precious gift of ability to learn from

the experiences they have. What avail is it to win prescribed amounts of information about geography and history, to win ability to read and write, if in the process the individual loses his own soul: loses his appreciation of things worth while, of the values to which these things are relative; if he loses desire to apply what he has learned and, above all, loses the ability to extract meaning from his future experiences as they occur?

What, then, is the true meaning of preparation in the educational scheme? In the first place, it means that a person, young or old, gets out of his present experience all that there is in it for him at the time in which he has it. When preparation is made the controlling end, then the potentialities of the present are sacrificed to a suppositious future. When this happens, the actual preparation for the future is missed or distorted. The ideal of using the present simply to get ready for the future contradicts itself. It omits, and even shuts out, the very conditions by which a person can be prepared for his future. We always live at the time we live and not at some other time, and only by extracting at each present time the full meaning of each present experience are we prepared for doing the same thing in the future. This is the only preparation which in the long run amounts to anything.

All this means that attentive care must be devoted to the conditions which give each present experience a worthwhile meaning. Instead of inferring that it doesn't make much difference what the present experience is as long as it is enjoyed, the conclusion is the exact opposite. Here is another matter where it is easy to react from one extreme to the other. Because traditional schools tended to sacrifice the present to a remote and more or less unknown future, therefore it comes to be believed that the educator has little responsibility for the kind of present experiences the young undergo. But the relation of the

from The Way of Man - Martin Buber

II. THE PARTICULAR WAY

Rabbi Baer of Radoshitz once said to his teacher, the 'Seer' of Lublin: 'Show me one general way to the service of God.'

The zaddik replied: 'It is impossible to tell men what way they should take. For one way to serve God is through learning, another through prayer, another through fasting, and still another through eating. Everyone should carefully observe what way his heart draws him to, and then choose this way with all his strength.'

In the first place, this story tells us something about our relationship to such genuine service as was performed by others before us. We are to revere it and learn from it, but we are not to imitate it. The great and holy deeds done by others are examples for us, since they show, in a concrete manner, what greatness and holiness is, but they are not models which we should copy. However small our achievements may be in comparison with those of our forefathers, they have their real value in that we bring them about in our own way and by our own efforts.

The maggid[1] of Zlotchov[2] was asked by a hasid: 'We are told: "Everyone in Israel is in duty bound to say: When will my work approach the works of my fathers, Abraham, Isaac and Jacob?" How are we to understand this? How could we ever venture to think that we could do what our fathers did?'

[1] i.e., preacher. [2] Town in Eastern Galicia.

The rabbi expounded: 'Just as our fathers founded new ways of serving, each a new service according to his character: one the service of love, the other that of stern justice, the third that of beauty, so each one of us in his own way shall devise something new in the light of teachings and of service, and do what has not yet been done.'

Every person born into this world represents something new, something that never existed before, something original and unique. 'It is the duty of every person in Israel to know and consider that he is unique in the world in his particular character and that there has never been anyone like him in the world, for if there had been someone like him, there would have been no need for him to be in the world. Every single man is a new thing in the world, and is called upon to fulfil his particularity in this world. For verily: that this is not done, is the reason why the coming of the Messiah is delayed.' Every man's foremost task is the actualization of his unique, unprecedented and never-recurring potentialities, and not the repetition of something that another, and be it even the greatest, has already achieved.

The wise Rabbi Bunam once said in old age, when he had already grown blind: 'I should not like to change places with our father Abraham! What good would it do God if Abraham became like blind Bunam, and blind Bunam became like Abraham? Rather than have this happen, I think I shall try to become a little more myself.'

The same idea was expressed with even greater pregnancy by Rabbi Zusya when he said, a short while before his death: 'In the world to come I shall not be asked: "Why were you not Moses?" I shall be asked: "Why were you not Zusya?" '

We are here confronted with a doctrine which is based on the fact that men are essentially unlike one another, and which therefore does not aim at making them alike. All men have access to God, but each man has a different access. Mankind's great chance lies precisely in the unlikeness of men, in the unlikeness of their qualities and inclinations. God's all-inclusiveness manifests itself in the infinite multiplicity of the ways that lead to him, each of which is open to one man. When some disciples of a deceased zaddik came to the 'Seer' of Lublin and expressed surprise at the fact that his customs were different from those of their late master, the 'Seer' exclaimed: 'What sort of God would that be who has only one way in which he can be served!' But by the fact that each man, starting from his particular place and in a manner determined by his particular nature, is able to reach God, God can be reached by mankind as such, through its multiple advance by all those different ways.

God does not say: 'This way leads to me and that does not', but he says: 'Whatever you do may be a way to me, provided you do it in such a manner that it leads you to me.' But what it is that can and shall be done by just this person and no other, can be revealed to him only in himself. In this matter, as I said before

it would only be misleading to study the achievements of another man and endeavour to equal him; for in so doing, a man would miss precisely what he and he alone is called upon to do. The Baal-Shem[1] said: 'Every man should behave according to his "rung". If he does not, if he seizes the "rung" of a fellow-man and abandons his own, he will actualize neither the one nor the other.' Thus, the way by which a man can reach God is revealed to him only through the knowledge of his own being, the knowledge of his essential quality and inclination. 'Everyone has in him something precious that is in no one else.' But this precious something in a man is revealed to him only if he truly perceives his strongest feeling, his central wish, that in him which stirs his inmost being.

Of course, in many cases, a man knows this his strongest feeling only in the shape of a particular passion, of the 'Evil Urge' which seeks to lead him astray. Naturally, a man's most powerful desire, in seeking satisfaction, rushes in the first instance at objects which lie across his path. It is necessary, therefore, that the power of even this feeling, of even this impulse, be diverted from the casual to the essential, and from the relative to the absolute. Thus a man finds his way.

A zaddik once said: 'At the end of Ecclesiastes we read: "At the end of the matter, the whole is heard: Fear God." Whatever matter you follow to its end, there, at the end, you will hear one thing: "Fear God",

[1] i.e., Master of the Name (of God). So the founder of Hasidism, Rabbi Israel ben Eliezer (1700–1760), was surnamed.

Lead Community Initiatives
for Jewish Education

LEADERSHIP DEVELOPMENT ACTION TEAM

Monday, September 9, 1996

— almost any kind of Jewish learning that will expand my base of knowledge

AGENDA

5:00 - 6:30 P.M.	Content - Duration of Program, What Kind of Commitment is Required
6:30 - 7:00 P.M.	Dinner
7:00 - 8:00 P.M.	Review of Implementation Process – Marketing, Recruitment, Selection Criteria
8:00 - 9:00 P.M.	Writing the Action Plan – Next Steps, Timeline, Faculty

great frustration w/ emerging young leadership who don't even understand why they need to support their Jewish commun.

what will keep American Jews Jewish?

how do we keep our kids Jewish — w/ w/o Jewish education / excited about being Jewish + doing Jewish things teens/ college

— how do we keep Jewish education funding in the forefront of Jewish priorities.

A planning process of the Milwaukee Jewish Federation, in partnership with the Council for Initiatives in Jewish Education, leading to systemic change in Jewish education.

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Sh-h-h

10-3

Packers

① The ability to create a tradition of leadership
→ Mentoring of new people

② Technical leadership skills
— savvy re: $
Running meetings

Lead Community Initiatives
for Jewish Education

Commission Co-Chairs
Jane Gellman
Louise Stein

Project Director
Dr. Ruth Cohen

MEMORANDUM

DATE: August 30, 1996

TO: Jim Zucker, Jeanette Peckerman, Chip Mann, Mitch Moser, Jody Kaufman Loewenstein, Marci Taxman, Jane Gellman and Louise Stein

FROM: Ruth Cohen

SUBJECT: Next Leadership Development Action Team Meeting

Just a reminder that our next meeting will be held on ***Monday, September 9, 1996, from 5:00-9:00 P.M.*** The location for this meeting has been changed – we will now be meeting at ***Louise Stein's home, 2510 West Dean Road*** (Brown Deer Road to Range Line Road (south), turn left on Dean Road and left on first street (Dean Lane?).

A Kosher dinner will be served.

/map

cc: Dr. Danny Pekarsky
Nessa Rapoport

FAX TRANSMISSION

CIJE
15 East 26th Street
New York, NY 10010
(212) 532-2360
Fax: (212) 532-2646

To:	Daniel Pekarsky	**Date:**	October 29, 1996
Fax #:	608-262-9074	**Pages:**	28, including this cover sheet.
From:	Nessa Rapoport		
Subject:	Milwaukee: 10/31/96		

COMMENTS:

Looking forward to speaking with you on Wednesday at 2:00 New York time.

Leadership Development for Jewish Education

Milwaukee: 10/31/96

Leadership for Our Day:

Finding Our Way: pp. 3-14.
The Way of Man: pp. 15-18; p. 29.

"Everyone must have two pockets, so that he can reach into the one or the other, according to his needs. In his right pocket are to be the words: 'For my sake was the world created," and in his left: 'I am dust and ashes.'" (Quoted in Martin Buber, *Ten Rungs: Hasidic Sayings* (Schocken Books), p. 106.

Leadership on Behalf of Learning:

"The study of Torah ranks above the building of the Temple; the study of Torah ranks above honoring father and mother; the study of Torah ranks above the saving of lives; Torah ranks above priesthood and royalty." (B. Meg. 16b; B. Er. 63B; Avot 6:6)

"Rabbi Simeon said: "There are three crowns: the crown of Torah; the crown of priesthood; and the crown of royalty. But greater than all of these is the crown of a good name." (Avot 4:13)

What does the conflict between these two passages signify about leadership?

Communal Responsibility and Pluralism:

"Rabbi Joshua ben Levi said: "When a man walks on the highway, a company of angels goes before him announcing, 'Make way for the image of the Holy One, blessed be He.'" (M'Teh. 17:8; Det. R. 4:4)

"Ben Azza used to say: 'Despise no man and consider nothing as impossible, for there is not a man who has not his hour and not a thing that has not its place.'" (Avot 4:3)

"No punishment may be imposed unless a warning preceded it." (B. Yoma 81a; Sif. Deut. 173)

How can we see the divine image within each of the many conflicting, contentious voices in a community? How can we move an agenda forward while granting each perons "his hour and place"? If we are forced to make tough decisions, what might it mean to precede them by "a warning"?

Finding Our Way, pp. 136-158.

Sustaining Large Vision in the face of Daily Decision-making:

Inevitably, there is tension between the large vision that inspires people to give their wisdom and time to the community and the substance at most meetings of what must be debated and decided upon (allocations, recruitment, benefits, parking spaces, logistics). There may even be tension between studying "large Jewish ideas" and acquiring the managerial skills to exercise sound leadership.

This tension may correspond to debates among commentators between the importance of study and the importance of practice, which we could study.

"Pedagogic Content Knowledge"

This influential concept in general education distinguishes between learning a subject as a student, "for its own sake," and learning it for the sake of teaching it. It postulates that the student who learns in order to teach must learn in a different way.

Might that not be true of Jewish leadership as well? In order to "lead Jewishly," perhaps Jewish texts must be studied differently than if they were studied "for their own sake."

On Leadership vs. Management

Dr. Terrence Deal has written extensively on "The Four Frames" of organizations:

1. The structural frame, which emphasizes productivity, clarity of goals, and coordination in the organization.

2. The human resources frame, which highlights the importance of needs and motives, and therefore stresses the creation of a trusting, caring work environment, participation and decision-making.

3. The political frame, which points out the limits of authority, the scarcity of resources, and the inevitable jockeying for power. Goals emerge from bargaining and compromise among competing interests rather than from rational analysis at the top.

4. The symbolic frame, which centers attention on symbols, meaning and faith. Every human organization creates symbols to cultivate commitment, hope and loyalty. Stories, metaphors, ritual, ceremony, and play make the organization become a way of life rather than merely a place to work.

Leaders, too, have frame orientations. Typically, people prefer one over the other. Helping people reframe a situation usually allows new, more effective ways to deal with highly perplexing situations.

Deal and his partner, Lee G. Bolman, have studied many kinds of leaders, in business, higher education and health care; they have also studied school principals. Principals, particularly in the U.S., show a strong preference for the human resource and structural frames, in that order.

How all leaders think about their work is related to how well they perform. The structural frame dominates ratings of effectiveness as a manager, while the symbolic frame dominates ratings of leadership effectiveness. Successful leadership depends on the ability to apply multiple frames to complex situations and decisions. (Extracted from "Everyday Epistemology in School Leadership: Patterns and Prospects," April 1992.)

Lay-Professional Partnership

CIJE is currently developing a two-day institute to take place in January 1997 for lay and educational leaders involved in Jewish schools or federations commited to Jewish education. That curriculum will be available to us--as will feedback from the institute itself.

A Community of Leaders

"An underlying message in Terry Deal's theme of the importance of the symbolic, cultural and political aspects of leadership is building a community of leaders. We cannot raise the stakes and quality of Jewish education according to functions: We cannot make a difference by focusing only on principals, bureau directors, or community leaders. Rather, we must create the conditions to enable teachers, principals, parents and lay people to come together to forge the way in Jewish education." (Ellen Goldring, comments at the CIJE Board Seminar, Oct. 5, 1994.)

The Goals of Jewish Education

"Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existsence, and to the power and profundity of Jewish faith." (Professor Isadore Twersky, *A Time to Act.*)

Finding Our Way

CONTENTS

INTRODUCTION

FROM LIFE TO TEXT, FROM TEXT TO LIFE

We open a book and look at the writing. The page stands before us: black figures on white paper, squiggles and lines, lifeless, inert. But of course we know it isn't like that at all. Open a page of Japanese and for most of us that will be true. We'll look at dead letters on the page. But in a language we know, as soon as the cover is opened, we are reading. Indeed, we are reading before we are even aware we are reading. Since leaving childhood, for the majority of us reading is as natural as breathing the air.

Reading is a living process. It almost seems to happen *to* us. It's only in watching a child struggle with the alphabet or in pushing ourselves to decipher a foreign tongue that we remember a time in which reading was less a part of us than it is now. But there is a danger in this as well. Words wash over us. Thousands of words every day. When do words begin to lose their impact? In what way does reading still affect our lives? How does reading define who we are? As a Hasidic story has it, the question is not how many times one has been through the Talmud, but how much of the Talmud has been through you!

The connection between the words we might read and the lives we are living is the concern of this book. But I am talking about reading a very specific type of book here, those works which comprise the literature that the Jewish tradition calls Torah.

"Torah" is a multifaceted term in the history of Judaism, for it means not only the Bible, but also commentaries on the Bible, legal codes and compendiums, mystical and philosophical works, commentaries on commentaries, and other texts as well.

These texts are linked by webs of interpretation, by readings which expand and develop across time and space. Each generation rereads Torah in the light of its own experience and rethinks the meaning of these texts for the world in which it lives. In the same way, individuals find their own path into the sources and read the words in ways that speak most directly to their own situation. Jewish mystics expressed this idea by saying that there are thousands of aspects and meanings in the Torah and that each individual soul has its own particular way of understanding the sacred words.[1]

I take this idea to mean that the texts of the Jewish tradition have the potential to speak quite personally to anyone, and I remember quite clearly my own discovery of the way that a text of Torah might speak to the concerns in a person's life. As a teenager years ago, I was studying a midrashic work—one of the ancient rabbinic texts that interpret the Bible—with a teacher and a group of friends. We came upon a little homily based on the verse Genesis 37:1, "And Jacob dwelled. . . ." The text reads like this:

> At the time that righteous people "dwell" in tranquility and wish to dwell in tranquility, Satan comes and accuses them saying, "It's not enough that the world-to-come is appointed for them—they also wish to dwell in tranquility in this world too!" You should know that this is so—our father Jacob, because he wished to dwell in tranquility in this world was attacked by the troubles he had concerning Joseph. . . ."
>
> (Genesis Rabbah 84:3)

Jacob tried to dwell in tranquility, this interpretation claims, but he should have realized that such peace is denied to the truly righteous. All the trials he suffered with his son Joseph—the son whom he thought had died, the son sold into slavery and lost to the family for many years—all this is meant to teach us about the suffering that the righteous must endure in this world.

What was it about this text that spoke so powerfully to me back then? To me it had something to do with the sad realization that the righteous people in the world cannot—as Jacob tried to do—escape their tragic fate. That being righteous means being involved in the world and not hiding from it "in tranquility." That the big questions of life and death are not simple ones to answer.

There was also much in this text that didn't interest me—the issue of Satan, the question of a world-to-come—but the heart of the midrash was what mattered more; these other points seemed irrelevant. It may have been the times I was living in: The heroes of the civil rights movement and the death of John F. Kennedy surely had an influence on the way I found meaning in the texts I encountered. But what caused that powerful sense of engagement is of little consequence. For whatever reason, what that one evening taught me was the possibility of connection between text and life.

The relationship of text and life is an issue that has troubled many thinkers and none has written more eloquently about it than the great German-Jewish philosopher Franz Rosenzweig. Speaking seventy years ago, Rosenzweig addressed the question of the meaning of Jewish study in a modern world. We live in new times, Rosenzweig asserted, and "the old form of maintaining the relationship between life and the Book" will no longer work. Unlike our ancestors, we must discover a new way of Jewish learning:

> It is a learning in reverse order. A learning that no longer starts from the Torah and leads into life, but the other way round: from life, from a world that knows nothing of the Law, or pretends to know nothing, back to the Torah. That is the sign of the time.[2]

Rosenzweig saw the need for this new approach because he understood very well the fruits of modernity and both the positive and negative consequences of Jewish emancipation. Entering the mainstream of Western culture and society, the modern Jew now "finds his spiritual and intellectual home outside the Jewish

world."[3] The challenge today, Rosenzweig claimed, was "finding the way back into the heart of our life"[4] through Jewish learning.

Almost three-quarters of a century later these words still strike home. The dissociation of Jews from tradition and traditional learning is no less true than it was in Rosenzweig's time; possibly the alienation today is even more profound. And this despite a recent revitalization of Orthodoxy in America. But what does it really mean to move in Rosenzweig's "reverse order"? What does it mean to go from life to text?

But then perhaps he had it wrong. Or at any rate, not quite right. Perhaps the process is more complicated than the phrase "from life to text" makes it sound. For just as surely as "life" determines the concerns that call out for "text," the "Book," as Rosenzweig put it, establishes the language in which those concerns are voiced and the categories by which they are understood. In other words, we may start with our lives in order to help us understand our books, but what we read and study will in turn redefine the ways we see our lives. Text and life, in that case, are intertwined in a complex dance: we hold up the mirror of words and find it reflecting the story of our lives; we understand each—the books we read and the lives we lead—in the light of the other. Thus, after reading that midrash about Jacob, I could never again think that a righteous person could escape from engagement in the concerns of the world. And understandings deepen with time and reflection.

Like Rosenzweig we are talking here about Torah, works which in addition to their inherent personal interest are the sacred books of a people. This is a library, in other words, rooted in a context, and if that fact is ignored, one misses an essential point. For throughout most of Jewish history the texts Jews called Torah defined a world of real lives and national hopes. This was a community whose existence was defined by sacred language, a community that was required by Scripture to see itself as a "holy people." Of course, like all human beings they had their failings along with their dreams. The gap between reality and aspiration, between what they wanted to be and the inarguable facts of the human condition, is spanned by the bridge of meanings found in

these books. These books were meant to help them make sense of their lives, both as individual Jews and as a nation.

What Rosenzweig was trying to address was the world of modernity and its effect on our relationship to Torah, a question that will reappear in many chapters of this book. Once upon a time, he says, in the intact world of medieval Jewry the connection between text and life was clear and the *authority* of the classic sources to influence, indeed to determine, the destiny of one's life was beyond question. But here we now stand, no longer part of that reality, confronted by a now unfamiliar literature once as close to us as our skins. To be sure, Rosenzweig's view may romanticize the past. We cannot go back in time; we cannot really know what it meant to see the world as our ancestors did. But his point about the present is clear: What previously defined us as a people now both literally and figuratively reads like a foreign language. So what are we to do about the library?

For many Jews that decision was made long ago, perhaps by their parents, even by their grandparents. The library is closed; the books gather dust; eventually, the key gets discarded along with other mementos of the past.

But there are other possibilities as well. Perhaps—despite the difference between our world and the world of the past—these texts can speak to us too. The question is how to find a way into reading them?

One option is obvious: We can look at these works in the way that we look at any literature of the past. Like any great literature, Jewish sources are intellectually challenging, and the excitement of reading is its own pleasure. Thus, Israel Scheffler, a leading philosopher of education, rightly points out a fact that we have all experienced: Intellectual enterprise has its own powerful *emotional* content that cannot be underestimated.[5] Some contemporary educational thinkers have argued that there is a dichotomy between two approaches to learning—"cognitive" experiences versus "affective" experiences. The former are seen to be matters of the intellect; the latter occupy the realm of the emotions. But, as Scheffler shows, such a polarity is misleading; it overly simplifies a complex matter.

When Scheffler speaks about emotions that can occur during a scientific inquiry—such as "the joy of verification" and "the feeling of surprise"—we can appreciate the "affective" dimension of such "cognitive" experiences. Indeed, psychological research about infant development suggests that the connection between learning and emotion is with us from the earliest days of our lives.[6] The demanding work of Jewish study clearly offers these powerful emotional rewards too. Like the disciple learning the art of Zen archery or the musician struggling with a Bach fugue, we are involved in the pleasure of learning a difficult thing.

When we read and study Jewish texts, we are involved in another task as well: an attempt to understand those who came before us. What did the rabbis of the past believe and care about? What did the Jews of the Middle Ages feel as they wrote their poetry and philosophy? Why did the Hasidim of the eighteenth century need to create their own religious path? We can study the Jewish classics in the manner that we read the Greeks, the Romans, the ancient Chinese, and that would be fine. Except for us there is something different here too, something beyond an inquiry into history. These, after all, are *our* predecessors. We trace these works the way we follow the lines on a family tree. It is where we come from. And like a relative one may not know very well, may be meeting for the first time in fact, we feel a kind of obligation to pause a moment to see who this member of the family really is. In that sense to study these texts is a debt we feel we owe to our ancestors and our collective past.

But that too is not enough. I believe that anyone who studies the works of the Jewish past must begin with a kind of faith assumption. It may differ from that of our ancestors, but it is serious nonetheless. Simply put, it is this: We believe that there is, to use an old-fashioned word, *wisdom* to be found in this library. The texts of the past can teach us something, can speak to our lives. This book is an attempt to see the way that these sources might do just that.

It seems to me that this "teaching" can occur in two different ways. First, there are times when we will read a text and discover within it an idea or insight which we had simply never thought

about before. Perhaps it's a matter of finding a personal connection to a text that is well known to us. Or perhaps it is a new discovery altogether. But even when that does not happen, there is a second way that a text can give us understanding—it is a reminder of that which we knew but had forgotten or put aside. And it brings with it the authority and weight of an ancient tradition as well, a fact we will explore in more detail in the first chapter of this book. That one's own thoughts are confirmed or supported by an older wisdom can be a powerful anchorage in an individual's life.

So we begin with a commitment to give the texts their due. And that means wading through some difficult waters—some strange vocabulary and different assumptions, for example. Most of all, it will mean patience. In recent years we have heard a good deal about the *baalei teshuvah*, those people who have "returned" to Judaism.[7] But these seekers are to be found not only in yeshivot for Americans located in Jerusalem. Among uncommitted Jews, among synagogue members, among those whose affiliation is not with synagogues, but in community centers and Jewish Y's, as well as among deeply committed and ritually observant Jews, there is also this kind of seeking.

What I wish to do in this book is to show how the great texts of the Jewish tradition can speak to the concerns of contemporary life. This book addresses the situation of people who live in a secular world, but who want to explore the ways that Judaism might relate to central issues in their lives, to dilemmas that religion has always tried to confront. It uses the resources of the Jewish tradition to help people grapple with questions of meaning, faith, and religion and it does that through an exploration of some of the essential issues discussed by the classic Jewish sources.

In each chapter I have tried to discuss a small set of relevant texts from traditional literature, reading them and organizing them in an order that reflects a certain approach to the issue at hand. In addition, I have attempted to point out something about the *way* one goes about reading such works, what characterizes the literature that we are looking at, and how the reader might examine other sources of a similar sort. Although I offer a "read-

ing" of each particular text, I try to distinguish, as best as I am able, between what the text may have meant in its historical context and the way I am looking at it now.

Of course, the texts chosen reflect, not surprisingly, my own personal interests and concerns. The traditional literature I turn to is that which I know the best and which speaks to me the most. In particular, the book is weighted toward writings from the formative period of classical Judaism, the rabbinic age, and especially toward texts of the type called midrash.[8]

Rabbinic Judaism began in the early years of the Common Era and produced a literature which continues to influence Judaism up to our own age. Originally, this was an oral tradition—the teachings and sermons of the rabbis were passed on from generation to generation, and the status of these rabbinic teachings was important indeed. Thus, one rabbinic tradition claimed that the "oral Torah" (as this tradition was called) had been given by God to Moses on Mount Sinai along with the "written Torah." This is a perplexing idea but, as one contemporary scholar has put it, "From the standpoint of modern literary studies, this is actually a rather sophisticated insight: a way of saying that a text contains its own potential interpretations from the start."[9] We shall have more to say about this concept in the next chapter.

Eventually, these teachings were edited, organized, and written down. Therefore, what we today call rabbinic literature represents a long oral tradition preceding the written document. Thus, to know that a certain statement appears in a sixth-century work actually tells us less than we might think about the historical facts surrounding any given statement. Did the rabbi to whom a text is attributed in fact speak those words? Even that is difficult to determine. But issues of historicity have not been of great moment in the life of Judaism. What matters more is the teaching itself.

Rabbinic literature is made up of a number of different kinds of genres. One finds sermons and prayers, stories and parables, laws briefly stated and lengthy legal debates. One important form of this vast body of work is midrash. Midrash is the classic Jewish literature that seeks to interpret Scripture. Midrash takes many

different forms and interpretation may serve a number of purposes. It may, for one, wish to elucidate law and behavior. Thus, when the rabbis wished to know what the Bible meant by its statement to "remember the Sabbath day and keep it holy" (Exodus 20:8), they interpreted various verses in the Bible to understand the commandment. The relationship between law and midrash is made additionally complex, however, by the fact that we do not know if the interpretation preceded the practice or if a practice already in place, say about the Sabbath, eventually demanded a midrashic "justification" based in Torah.

This type of midrash—known in Hebrew as *midrash halakhah (halakhah,* literally the "way," being the traditional word for Jewish law)—is only one variety of text that we encounter. The other major type of midrash is that which seeks to examine the narratives of the Bible, filling in details, teaching theology, spirituality, and religious principles. That type of midrash—*midrash aggadah* in Hebrew *(aggadah,* literally "telling," is the general term used for Jewish literature that is *not* expounding law)—also responds to the biblical text. And both types of midrash look at the Bible with enormous care, trying to find significance in every word, in every slight oddity of language. Biblical phrases are weighed and considered for meaning; words that we might easily skip over as a matter of biblical "style" are mined for secret significance.[10] To the rabbis, therefore, the Bible appears as a monumental code waiting to be unlocked. The rabbis were able to see the Torah in this fashion because of their conception of its authorship. For them this document was a matter of God's revelation. And every word of the Perfect Author required scrutiny.

There is no single work called "The Midrash"; instead midrashim (plural) were collected in various works, most of which were arranged according to the order of biblical verses. A midrash about Abraham, for example, will appear in the midrashic work Genesis Rabbah, which arranges its interpretation by following the book of Genesis in almost a verse-by-verse fashion. But midrashic texts appear in other places as well, most significantly in the Talmud.

There are two talmuds, the smaller Jerusalem, or Palestinian,

Talmud and the far more significant Babylonian Talmud, a work edited in the sixth century of the Common Era, the product of the great Jewish community of Babylonia. The Talmud is a massive and wide-ranging work. Ostensibly organized into six large thematic "orders" within which are various "tractates," the Talmud will often juxtapose various topics and materials in surprising fashion. Midrashic texts on various biblical verses can seem to appear out of nowhere: a story about Jacob's wives Rachel and Leah in the middle of a discussion about prayer; a midrash about Abraham in the midst of legal debate. Nonetheless, the typical features of midrashic literature will also obtain—careful discussion of words, puns, allusions to other verses as "proof texts," and all the other characteristics of midrashic exploration.

As I have said, most of the texts used in the following chapters come from rabbinic literature, many from the Babylonian Talmud, others from midrashic collections. And the texts chosen here lean toward the side of aggadah rather than halakhah. Another writer with different interests and abilities could base a book like this one on texts or literary genres that I do not address. There is an enormous richness in the tradition and I do not mean to imply that the sources I have used are the only ones relevant, even to the topics that I explore.

My point is that the vast tradition called Torah can be read by the contemporary reader in meaningful ways. Therefore, I have given myself the liberty of looking at other traditional sources too, if they seem particularly relevant to the issue at hand. The great law code of Maimonides, the Mishneh Torah, will have a role here, and in the chapter on prayer, I turn toward eighteenth-century Hasidic texts, partially because of the great importance that prayer held for Hasidism.

Finally, I must admit to one final prejudice: Not every text in the traditional literature will speak to a contemporary ear. There are rabbinic texts that seem obscure or dated—texts, for example, espousing values about the status of women or non-Jews, that represent another historical or sociological reality. And there are texts that are simply dull or pedantic. Because my goal here is not to construct an inclusive historical survey of traditional literature,

I have, by and large, avoided choosing texts like these. Certainly, there are others who can find contemporary significance in these writings, but I have stuck with the sources that seem to me most meaningful, even when they are provocative. The texts here are not unproblematic, but the problems they raise are fruitful ones and to my mind there is nothing less interesting than dealing with a text from the past simply so we can point out its supposed inadequacies.

Martin Buber, writing about the mission of education, argued that through a nation's education "the generations which are growing up are made conscious of the great spiritual values whose source is the origin of their people. . . ." That much may be obvious, but Buber makes another point as well. Education necessitates that "these values are deliberately woven into the design of their lives."[11] Learning and reflection, in other words, must point in two directions—toward the past, toward the values at the source of what one is as part of a people, but also toward the here and now, toward the "design" of our lives today.

How can tradition be understood, Buber asks? He sees three different possibilities. One approach is what he calls "negative." The impact of the tradition is "warded off as neither credible, nor usable, nor timely."[12] But those who reject the tradition are only part of the story. Perhaps even more debilitating is the approach Buber terms "fictitious." In this case

> those who follow it exalt the works and values of national tradition, regard them as the subject of pride and piety, and point to them with the mien of collectors and owners, as though they were the coronation robes in a museum, not, of course, suitable apparel for a living sovereign. While they boast of their tradition, they do not believe in it. They teach it in school but not with the purpose of seriously integrating it into actual life. All that seems necessary to them is to "have" it.[13]

It seems to me that a good deal of talk about Judaism today seems to be taken up with this kind of attitude. We take "pride" in being Jewish, in "having" a tradition, even in teaching it to our

children, but not because we believe in it or really hope to see it have a role in our lives.

But there is another possibility. It is the situation in which, as Buber says, "the adherents of the movement open their heart to the tide of the elements, absorb and transform what they have absorbed in response to the demands of the hour."[14] That is the task before us: to see in what ways those words on the page can come alive, listening to the voice behind the text as it speaks to us, indeed, as it aims to move us toward change.

ONE

TRADITION

When I think about religion, I often imagine a kind of intersection where two roads converge. One road represents the world of powerful personal experience, the moments in which I have felt some profound connection to meanings beyond my self. These experiences may be of joy or of pain; they may occur in conventional "religious" settings like in a synagogue or at a holiday celebration, or more mundanely when I'm staring out the window or dusting the furniture. In fact the element of *surprise* seems to typify these breakthrough moments. One can sit many hours in a synagogue and nothing like it might happen. And then all of a sudden, you are *there*. To use the conventional language of religion, it is the world of the sacred, a moment of holiness.

And these times do tend to be *moments*. As much as surprise is part of them, so too the fleeting quality of these experiences is typical. We want to hold on to them, but in essence they are the present moment come suddenly alive. And then the present passes. Of course, even after the moment itself is gone, we retain it in our memories. It becomes part of us. For a while we can conjure up a strong echo of the experience itself, but slowly and inexorably it becomes memory or, as people say, "only a memory."

Some years ago toward the end of my grandmother's life, my

does not stop at: 'Where art
'From where you have got to,
his is the wrong kind of heart-
not prompt man to turn, and
but, by representing turning as
to a point where it appears to
impossible and man can go on
ic pride, the pride of perversity.

from The Way of Man

II. THE PARTICULAR WAY

Rabbi Baer of Radoshitz once said to his teacher, the 'Seer' of Lublin: 'Show me one general way to the service of God.'

The zaddik replied: 'It is impossible to tell men what way they should take. For one way to serve God is through learning, another through prayer, another through fasting, and still another through eating. Everyone should carefully observe what way his heart draws him to, and then choose this way with all his strength.'

In the first place, this story tells us something about our relationship to such genuine service as was performed by others before us. We are to revere it and learn from it, but we are not to imitate it. The great and holy deeds done by others are examples for us, since they show, in a concrete manner, what greatness and holiness is, but they are not models which we should copy. However small our achievements may be in comparison with those of our forefathers, they have their real value in that we bring them about in our own way and by our own efforts.

The maggid[1] of Zlotchov[2] was asked by a hasid: 'We are told: "Everyone in Israel is in duty bound to say: When will my work approach the works of my fathers, Abraham, Isaac and Jacob?" How are we to understand this? How could we ever venture to think that we could do what our fathers did?'

[1] i.e., preacher. [2] Town in Eastern Galicia.

The rabbi expounded: 'Just as our fathers founded new ways of serving, each a new service according to his character: one the service of love, the other that of stern justice, the third that of beauty, so each one of us in his own way shall devise something new in the light of teachings and of service, and do what has not yet been done.'

Every person born into this world represents something new, something that never existed before, something original and unique. 'It is the duty of every person in Israel to know and consider that he is unique in the world in his particular character and that there has never been anyone like him in the world, for if there had been someone like him, there would have been no need for him to be in the world. Every single man is a new thing in the world, and is called upon to fulfil his particularity in this world. For verily: that this is not done, is the reason why the coming of the Messiah is delayed.' Every man's foremost task is the actualization of his unique, unprecedented and never-recurring potentialities, and not the repetition of something that another, and be it even the greatest, has already achieved.

The wise Rabbi Bunam once said in old age, when he had already grown blind: 'I should not like to change places with our father Abraham! What good would it do God if Abraham became like blind Bunam, and blind Bunam became like Abraham? Rather than have this happen, I think I shall try to become a little more myself.'

The same idea was expressed with even greater pregnancy by Rabbi Zusya when he said, a short while before his death: 'In the world to come I shall not be asked: "Why were you not Moses?" I shall be asked: "Why were you not Zusya?" '

We are here confronted with a doctrine which is based on the fact that men are essentially unlike one another, and which therefore does not aim at making them alike. All men have access to God, but each man has a different access. Mankind's great chance lies precisely in the unlikeness of men, in the unlikeness of their qualities and inclinations. God's all-inclusiveness manifests itself in the infinite multiplicity of the ways that lead to him, each of which is open to one man.

When some disciples of a deceased zaddik came to the 'Seer' of Lublin and expressed surprise at the fact that his customs were different from those of their late master, the 'Seer' exclaimed: 'What sort of God would that be who has only one way in which he can be served!' But by the fact that each man, starting from his particular place and in a manner determined by his particular nature, is able to reach God, God can be reached by mankind as such, through its multiple advance by all those different ways.

God does not say: 'This way leads to me and that does not', but he says: 'Whatever you do may be a way to me, provided you do it in such a manner that it leads you to me.' But what it is that can and shall be done by just this person and no other, can be revealed to him only in himself. In this matter, as I said before

it would only be misleading to study the achievements of another man and endeavour to equal him; for in so doing, a man would miss precisely what he and he alone is called upon to do. The Baal-Shem[1] said: 'Every man should behave according to his "rung". If he does not, if he seizes the "rung" of a fellow-man and abandons his own, he will actualize neither the one nor the other.' Thus, the way by which a man can reach God is revealed to him only through the knowledge of his own being, the knowledge of his essential quality and inclination. 'Everyone has in him something precious that is in no one else.' But this precious something in a man is revealed to him only if he truly perceives his strongest feeling, his central wish, that in him which stirs his inmost being.

Of course, in many cases, a man knows this his strongest feeling only in the shape of a particular passion, of the 'Evil Urge' which seeks to lead him astray. Naturally, a man's most powerful desire, in seeking satisfaction, rushes in the first instance at objects which lie across his path. It is necessary, therefore, that the power of even this feeling, of even this impulse, be diverted from the casual to the essential, and from the relative to the absolute. Thus a man finds his way.

A zaddik once said: 'At the end of Ecclesiastes we read: "At the end of the matter, the whole is heard: Fear God." Whatever matter you follow to its end, there, at the end, you will hear one thing: "Fear God",

[1] i.e. Master of the Name (of God). So the founder of Hasidism, Rabbi Israel ben Eliezer (1700–1760), was surnamed.

made starting-points—not singly
nnection.
ference is that in Hasidism man is
bject of examination but is called
himself out'. At first, a man should
conflict-situations between himself
thing but the effects of conflict-
n soul; then he should try to over-
nflict, so that afterwards he may go
en and enter into new, transformed
hem.
ies to avoid this decisive reversal—
nt to him in his accustomed relation-
-by referring him who thus appeals
soul, if it is his soul that makes the
t that every conflict involves two
he is expected to turn his attention
to his own internal conflict, his
e expected to do the same. But just
which a man sees himself only as an
ed with other individuals, and not
n, whose transformation helps to-
mation of the world, contains the
which hasidic teaching denounces.
g is to begin with oneself, and at
n has nothing in the world to care
ginning. Any other attitude would
what he is about to begin, weaken
hus frustrate the entire bold under-

Rabbi Bunam taught:

'Our sages say: "Seek peace in your own place." You cannot find peace anywhere save in your own self. In the psalm we read: "There is no peace in my bones because of my sin." When a man has made peace within himself, he will be able to make peace in the whole world.'

However, the story from which I started does not confine itself to pointing out the true origin of external conflicts, i.e., the internal conflict, in a general way. The quoted saying of the Baal-Shem states exactly in what the decisive inner conflict consists. It is the conflict between three principles in man's being and life, the principle of thought, the principle of speech, and the principle of action. The origin of all conflict between me and my fellow-men is that I do not say what I mean, and that I do not do what I say. For this confuses and poisons, again and again and in increasing measure, the situation between myself and the other man, and I, in my internal disintegration, am no longer able to master it but, contrary to all my illusions, have become its slave. By our contradiction, our lie, we foster conflict-situations and give them power over us until they enslave us. From here, there is no way out but by the crucial realization: Everything depends on myself, and the crucial decision: I will straighten myself out.

But in order that a man may be capable of this great feat, he must find his way from the casual, accessory elements of his existence to his own self: he must find

from Finding Our Way

SIX

THE CIRCLE OF COMMUNITY

Our rabbis taught: The pious ones of earlier generations used to [illegible] a depth of three handbreadths below the surface so that the plough would not be hindered by them. R. Sheshet used to throw them into the fire. Rav threw them into the Tigris. R. Judah said: He who wishes to be pious must fulfill the laws in *Seder Nezikin*. But Rava said: The matters dealt with in the Tractate *Avot*. Still others said: Matters dealt with in the Tractate *Berakhot*.

(Talmud, *Bava Kamma* 30a)

What does it mean to lead a holy life? The Talmud, in the passage above, tries to address the question by looking at the exemplary behavior of the "pious ones of earlier generations," what we might call the religious "role models" from the past. The context of this passage is a discussion of liabilities for damages that a person can incur through irresponsible actions. If someone is hurt by my carelessness, to what extent am I responsible? In the midst of that discussion the passage above appears. Here we are given three examples of the way one might avoid causing damages: The pious ones used to bury discarded thorns and broken glass to keep them out of harm's way, R. Sheshet used to throw them into the fire, and Rav used to throw them into the river.

Following the description of those actions, R. Judah makes a

more general statement that seems to be inspired by the discussion that has just taken place. Those who want to be "pious," that is, those who want to live a holy life, should fulfill the laws defined by "*Seder Nezikin*," meaning that section of the Talmud that deals with laws concerning damages. (The Talmud is composed of six topical orders—Hebrew: *seder*—or divisions. Each order consists of a number of tractates.) Thus, R. Judah believes that the way to piety is defined by one's care—exemplified by the opinions concerning glass and thorns quoted directly before—in dealing with property damages.

Rava, however, has a different view. To his mind the key to holiness is to be found in the Tractate *Avot*, the section of the Mishnah that in an aphoristic way discusses ethical and spiritual behavior. Finally, "others" take yet another view: the way to holiness is to be found in the Tractate *Berakhot*, the section of the Talmud that deals mainly with matters of prayer.

These three contrasting views represent different visions of the nature of the religious life. Up to now in this book we have been talking about the dimension of Judaism that deals most directly with the individual and his or her own personal religious experience, matters addressed, we might say, by the Tractate *Berakhot* (and to a lesser extent by *Avot*). This is the inner life of religion, the place where a person confronts questions of meaning and one's relationship to tradition, to God, and to prayer. Within the tradition itself this aspect of Judaism is usually called *mitzvot bein adam l'makom*, literally, "commandments between human beings and 'the Place,' " the latter term, as we have mentioned in chapter 4, being one of the many appellations for God used in the classical sources.

But Judaism has always asserted a broader self-definition than one limited to concerns of the inner life alone. As R. Judah and Rava argue in our passage above, the world of *mitzvot bein adam l'makom* represents only one aspect of a larger picture, one side of the coin of tradition. Of equal weight are the commandments that deal with relationships between the self and others, known as *mitzvot bein adam l'havero*, which are explored in *Seder Nezikin* and through the greater part of the tractate *Avot*. Indeed, if we were

to tally the number of topics and pages, it is likely that the greater part of the Talmud, at least in its "practical" dimension[1] (to take the most important example of classical Jewish literature) is more concerned with this latter category of mitzvot in all its many ramifications than with the commandments between human beings and God. How should a Jew deal with business concerns, with marital life, with divorce, with property? All of this lies within the scope of *mitzvot bein adam l'havero*.

But the realm of interpersonal relationships was not understood by the tradition as being a "secular" domain. There is a close connection, according to the rabbis, between one's individual religious life and the social fabric of community. *Both* are aspects of the holy, a connection indicated in the following statement from the Mishnah dealing with the holiest day of the year:

[illegible] for transgressions between [illegible] God [Hebrew: *bein adam l'makom*]; but Yom Kippur will not atone for transgressions between person and other [Hebrew: *bein adam l'havero*] until one makes peace with one's fellow.

(Mishnah, *Yoma* 8:9)

The transgressions you may have done in ignoring your relationship to God—in prayer or in ritual, let's say—these can be repaired by the Day of Atonement. But in the realm of interpersonal relationships, you must first find those individuals you have hurt and gain their forgiveness or make restitution to them for what you have done before the prayers of Yom Kippur can be effective.

At one level this text is rooted in the commonsense wisdom of ordinary human psychology. It is difficult for anyone to concentrate upon the issues of self-evaluation and renewal that are the great themes of Yom Kippur while one's mind is still occupied by the damage you have caused others. One must first clear the air and be settled in one's social milieu before you can turn to God. And of course there is something hypocritical about asking for divine forgiveness while one is still caught up in the interpersonal conflict that may exist between people.

But beyond the psychological dimension, something else is proposed by the text as well. The two realms of interpersonal and

divine concerns are indivisibly intertwined. The text does *not* assert that you need to get forgiveness from other people for your personal transgressions and get forgiveness from God for your "religious" sins, and the two matters are unconnected. Rather it says that once the interpersonal pardoning has occurred, *then* Yom Kippur can atone for the *interpersonal* sins. (And of course the transgressions in the realm of *mitzvot bein adam l'makom* are a separate matter and must also be resolved.) Now of course we could still argue that the text suggests that the interpersonal peacemaking is the key point; it is that act which allows God to forgive. But even so, the idea that these texts always come back to is that God is involved in the interpersonal too. After all, they are called mitzvot, commandments, and are therefore as binding and as sacred as any commandment about prayer or Shabbat.

The world of "religion," in other words, is as much concerned [illegible] relationships in relation to other people as it is with our ritual behavior. Both are aspects of the holy. And yet when we think about Judaism, why are the *mitzvot bein adam l'makom*, the "God-oriented" commandments, the ones that first leap to mind, the ones that seem to be what Judaism is all about? Indeed, one of the critiques lodged against contemporary traditional Judaism has been its almost single-minded focus on the God-oriented commandments at the expense of *mitzvot bein adam l'havero*. In other words, why do we hear outcries from the traditional Jewish community about the tiniest details of keeping kosher or, in Israel, protests about matters such as movies being shown on the Sabbath and we hear nothing about the plight of the homeless or about insider trading scandals on Wall Street?

There is no denying the weight of this question. Indeed, in a subtle way it may indicate something about the way that Jews have assimilated the values of the larger non-Jewish community. By focusing on *mitzvot bein adam l'makom* at the expense of *mitzvot bein adam l'havero*, Judaism today has unwittingly bought into a kind of non-Jewish "spiritualization" of religion that does not represent the tradition at its best. That is, the spiritual concerns of Judaism (the *mitzvot bein adam l'makom*) have always been viewed as only half of the picture. To see these today as the heart of

Judaism redefines the tradition in an alien vocabulary which says that religion is only what happens within carefully delineated "sacred" boundaries and is not concerned with the broad dimensions of ordinary human life, in essence making a kind of dichotomy between "church" and "state."

Of course, it is not difficult to see why this has occurred. As we have said previously in this book, all of us are the products of modernity and Western culture. And since the values of that culture and at least some of the values of Judaism in the realm of ethical values certainly overlap, it would be hard for any of us to say that we know stealing is wrong *because* Judaism tells us this is so, rather than because it is the general rule of law in Western society. And to point out the obvious fact that the ethical values of Western culture itself owe a great deal to Jewish sources, especially to the Bible, does little to change the way we perceive the [illegible] *bein adam l'havero* and modern Western ethical values that allow Jews to feel so at ease within the culture in which they live. As Jews we would have a much more difficult time living in a society with laws that sanctioned murder or which believed that the punishment should not fit the crime.

And more than that, the tendency to define Judaism by its God-centered commandments is clearly related to the fact that many of the interpersonal mitzvot, the *mitzvot bein adam l'havero*, reflect a rationality that simply seems "obvious." To learn that stealing is wrong or that we should not hurt other people surprises no one. Reason and our knowledge about human nature makes it clear that such rules of behavior must obtain in any organized society. By contrast, the realm of ritual behavior, the *mitzvot bein adam l'makom*, is particularly intriguing simply because those practices do *not* conform to reason or at any rate do not seem *necessary* to help a community function. In other words, any reasonable society needs a rule about not stealing, but we do not really need the ritual of lulav and etrog to live in a workable community.

The distinction between the commandments that seem rational and those that do not is certainly not a new one: Some talmudic sources interpret the biblical term *hukkim* ("statutes") to refer to

those laws that seem to be unconnected to ordinary reason.[2] In the Middle Ages Maimonides summed up the distinction between the two types of commandments by saying that the *hukkim* were those commandments whose causes are hidden from us because of our incapacities, and the *mishpatim* ("laws") were those "commandments whose utility is clear to the multitude," such as the prohibition of killing and stealing.[3]

For us today this distinction also makes sense, but we tend to take the matter one step further. It is precisely the ritual aspects of Judaism—some of which are "rational" or can be seen to be rational and some of which are not—which seem to us to be the essence of Judaism. The *mitzvot bein adam l'havero* are relegated to the realm of "ethics" or to the norms of our general society. In contemporary Israel this issue is seen in clear relief when we look at the attempts to create a Jewish state that is also part of Western democratic modernity. In what ways, it can be asked, are the laws of Israel "Jewish" and in what way are they simply [illegible] the "Western democratic" tradition?[4]

In the past, before the integration of Jews into Western culture, the *mitzvot bein adam l'havero* formed the inner vocabulary of Jewish behavior. When a person acted in an ethical manner, even the terms used to describe those actions were expressed by traditional language. Rather than say "Yes, this is the reasonable way to behave—one should not gossip about another person," the traditional Jew would say or think, "We are forbidden by the Torah to engage in acts of *lashon ha-rah*," literally, "bad speech" about another. Now, of course, as we know from the seriousness of the ethical literature within Judaism, not all of our ancestors were saints. They too struggled to act morally and they did not always succeed. But my point here is that even the language and terminology used to understand their actions indicated that they saw their behavior as an integral part of traditional Jewish life. For us, however, the world of "religion" and the world of interpersonal behavior often seems quite distinct.

Nonetheless, it is clear that the "reasonableness" of ethical behavior has always presented a certain kind of problem, even within the traditional Jewish society of the past. The ethical writ-

ers within the Jewish tradition[5] worried, as might we today, about the danger of the *banality* of such discussions. Thus Rabbi Moshe Hayim Luzzatto, the eighteenth-century author of one of the most influential ethical tracts in the history of Judaism, *Mesilat Yesharim (The Path of the Upright)*, begins his book with these words:

> I have not written this book to teach people anything they do not know. Rather it is my aim to remind them of that which they know already and which is generally accepted. For you will find in most of my words things that most people know and do not doubt at all. But to the same extent that they are well known and clear to all, so are they overlooked and greatly forgotten. Therefore, the benefit from this book will not come from reading it once, since after one reading the reader will find few new things which he did not know already. Rather the benefit will come from rereading and struggling with it. Then he will remember the things people usually forget and take seriously the obligations which one usually tries to avoid.
>
> (*Mesilat Yesharim*, Introduction, p. 1)[6]

Luzzatto's book deals with both *mitzvot bein adam l'makom* and *hasidut*, a holy life. Since these matters are so obvious, so rational, so well known to everyone, Luzzatto argues in the passage above, they are issues that people easily ignore. Indeed, the more we think we know about these matters, the easier it seems to forget them. Ethical behavior in particular is the kind of issue that is virtually impossible to talk about. Since we all know how important and how essential it is, it bores us to talk about it:

> It is not because these matters are unimportant to people [that they ignore them]. If you were to ask them, everybody would reply that they are essential and that one cannot be considered wise without clearly understanding all these things. But the reason they don't devote themselves to studying these areas is that the issues are so well known and commonplace that studying them does not seem to demand much time.
>
> (*Mesilat Yesharim*, Introduction, p. 2)

Indeed, Luzzatto goes on to say, these areas of study are not considered appropriate for "fine minds" and are therefore left to those with limited intellectual talent. And, as he says to the reader,

if you were found dealing with these matters, you too might be considered one of those lesser individuals! Thus, he articulates a very telling idea: within sophisticated societies there is a kind of subtle social pressure that relegates those who concern themselves with ethical behavior to a lower rung of intellectual achievement. After all, why bother to spend your time thinking about the obvious, belaboring the rules of moral behavior that everyone already knows?

Of course, as Luzzatto well understood, it is precisely because of this danger that one needs to spend time thinking about these matters. And we today are no different in that regard from Luzzatto's readers. It is because of the "obviousness" of the ethical that we have to find ways of getting inside of the issues. But how to go about it is the question.

One possible route is to look back at the Bible, focusing on the prophetic dimension of Judaism. The call of an Amos or an Isaiah can still stir us today. When we look around us at a world of immense wealth in which many are still hungry and homeless, the words of Jeremiah remain timely: self-satisfaction

> He who builds his house with unfairness
> And his upper chamber with injustice,
> Who makes his fellow man work without pay
> And does not give him his wages,
> Who thinks: I will build me a vast palace
> With spacious upper chambers,
> Provided with windows,
> Paneled in cedar,
> Painted with vermilion!
> Do you think you are more a king
> Because you compete in cedar?
> Your father ate and drank
> And dispensed justice and equity—
> Then all went well with him.
> He upheld the rights of the poor and needy—
> Then all was well.
> That is truly heeding Me.
> —Declares the Lord.
> But your eyes and your mind are only
> On ill-gotten gains,

On shedding the blood of the innocent,
On committing fraud and violence. . . .
(Jeremiah 22:13–17)

But as much as the poetry of the prophets is compelling, in leaping back in history to the Bible we should be careful not to ignore the particular contribution of rabbinic literature in dealing with the issues of an ethical life. The rabbis tended to speak with less rhetorical power than the Bible, but they nonetheless tried to work on these same issues, focusing on the small details of ethical behavior, trying to tease out the complexities of implementing the vision of the prophets into normal human existence.

For the rabbis there was one essential underlying question: What does it mean to lead a holy life? Since they saw God's hand in all matters, they wished to determine what God wanted from human beings in all dimensions of behavior—in ritual practice *and* in our personal relationships. Thus, the intricate, complex, sometimes frustrating discussions in rabbinic legal literature have at

lish *what* is "the good" but rather *how to actualize* "the good" in ordinary human life. The rabbis wanted to explore what it means, in the Bible's phrase, to be "a kingdom of priests and a holy nation"?

There is no doubt that Luzzatto's warning about the difficulties of exploring issues "so well known and commonplace" is not to be taken lightly, and so we should ask ourselves what in particular the study of rabbinic sources about ethical behavior can offer a reader today? To begin with, we can say that, like the study of Jewish texts about other issues, the exploration of these *mitzvot bein adam l'havero* offers the same sense of rootedness in tradition, the same weight of history, that has been discussed previously in this book. But there are two other matters that can be added as well.

First and most simply, there are times when we can argue that Judaism offers a perspective on a particular issue that differs from that normally found in Western culture. In doing so, Judaism offers a kind of critique of the way we think we should behave.

One could look, for example, at classical texts about gossip, about business ethics, or about the return of lost objects to see the way that Jewish ethical principles may have something striking to teach us.[7]

But even in those cases in which the values of contemporary Western thought and those of Judaism are fairly congruent, rabbinic sources have a contribution to make as well: in the *process* of ethical exploration that lies at the heart of these texts. Rabbinic texts, as we have said, begin with an assumption. Their job is to actualize in an unperfected world the realities of ethical behavior.

Perhaps this grew out of the history of the Jewish people—the need of a community small in numbers to find ways to survive. Or perhaps it was inherent in the nature of the biblical teachings themselves. But no matter the origins, the implementation was quite clear. Rabbinic considerations of ethical issues are rarely lists of desired behaviors—ideal or idealized standards—stated baldly and without elaboration. Instead, we have something else: the process of debate and deliberation, accommodation to human

a hard and fast resolution—exemplary tales to indicate proper behavior and counterexamples that present the other side.

There is in all of this an acceptance of how real human life works, how communities grow and sustain themselves, how imperfect our knowledge about moral action actually is. And it is precisely that sense of open deliberation, that process of discussion without easy answers, that can speak to us now and give us something to learn. The rabbis seem to have understood that coming out with the simple conclusion, the uncomplicated prescription, would never persuade those who listened to their teachings. In reading the rabbinic discussions we sense the process of hard thought and moral struggle behind the words, and that is what provides this literature with its power to touch one's life.

Of course, in this vast literature there are comments about belief and desired behavior stated without elaboration and dialectic. But even the bold directness of the teachings in *Pirkei Avot* are elusive and cryptic, appearing at times to be a kind of Eastern wisdom that conceals more than it reveals. Thus, with the ambig-

uous circuitry of a Zen master, Rabban Gamaliel used to say: "Make His will your will so that He will make your will His will. Set aside your will before His will so that He will set aside the will of others before your will" (*Avot* 2:4). Or, in the best-known of these comments, Hillel used to say, "If I am not for myself, who will be for me? But if I am only for myself, what am I? And if not now, when?" (*Avot* 1:14).

And here too there are disagreements. Shimon the Just tells us that the world resides on three foundations: Torah, divine service, and acts of kindness (*Avot* 1:2), and just a few lines later Rabbi Shimon ben Gamaliel asserts: "The world rests on three foundations—truth, justice, and peace" (*Avot* 1:18). Are both correct? It often seems that these blunt statements of fact are really only pared-down summations of life experience, the wisdom of those who have seen much and have come—each of them—to slightly different conclusions.

And finally, there is another point that must be added. I have said earlier that one of the essential functions of this literature was to provide a vocabulary of human behavior rooted in a sense of mitzvah. It is important in our world to think about the implications of living in such a way, for to live with these ethical matters as *commandments* is something different from what most of us are used to.

The idea that the deeds we do in our relations with others are commandments is something that seems to go against our essential Western commitment to the value of individual freedom. Isn't it better, isn't it a "higher" level of behavior, we tend to think, to perform actions that are freely chosen, which emanate out of our principles and which are unbridled by any sense of "have to," any authority making us do them? Indeed, when we look at the work of contemporary thinkers about ethical behavior, we can find such a tendency. In particular, the work of recent developmental and educational psychologists who try to study the stages of growth in ethical behavior point in that direction. For example, in the "stage theory" of Lawrence Kohlberg, the most influential of these thinkers, a person who is in stage six of Kohlberg's six stages of moral development—the highest level of behavior—will

act based on "self-chosen ethical principles. . . . When laws violate these principles, one acts in accordance with the principle." While at stage one, the person does what is right in order to "avoid breaking rules backed by punishment" and "obedience is for its own sake."[8]

But despite our modern predilections for the value of freedom (as exemplified by Kohlberg's work), we should not underestimate the power of seeing one's life in the light of "obedience," as a set of commandments that one fulfills. Indeed, the rabbis saw a high stage of morality in *freely choosing to obey*. Thus, we find the following statement:

> Rabban Gamaliel said: A person should not say, "It is impossible for me to eat milk and meat together; it is impossible for me to wear garments of mixed kinds [forbidden in Lev. 19:19]; it is impossible for me to have a forbidden sexual relationship. But one should say, "It is quite possible for me, but what can I do if my Father in Heaven has commanded me not to do it!"
>
> (Sifra on Leviticus 20:26)

We should also be aware that the inclination our culture feels toward valuing acts performed because one "wants to" rather than because one "has to" also emanates to a certain extent out of the influence that classical Christian doctrine—beginning with Paul's critique of the mitzvot—has had on Western consciousness. In the sense that Western culture is "Christian," it is influenced by Paul's notion that "those who rely on obedience to the law are under a curse" (Gal. 3:10).

The Christian notion of "charity," for example, is very different from the Jewish concept of *tzedakah*. Charity evolves from the Latin *caritas*, meaning an act of love (as in the English "caring"); *tzedakah* (usually translated as "charity," thereby missing the point) evolves from the Hebrew word for "justice." When we feed the hungry, we do not do it because we want to, because we feel like it, according to classical Judaism, but because God demands justice. God demands that we do right, even if we don't feel like it.

Thus, seeing one's actions as fulfilling the demands of the mitzvot has the advantage of institutionalizing ethical behavior as a

given fact of life in the community in the way that relying on acts of love may very well not. And more than the societal function of such a system, seeing ethical behavior as mitzvah gives the individual a kind of defining rootedness that lets one see the discrete experiences of one's life as acts of serving God. One is not simply helping someone else, one also is doing what the Creator demands. Thus, one's actions are integrated into a personal commitment to doing what's right.

To see the *mitzvot bein adam l'havero* as commandments means to assert my own individual desire to act rightly *not* when I happen to feel like it, but to act rightly because I am essentially *committed* to it. Viewing these actions as commandments means I can do no other.

Of course, I am still left with the issue of what is "the right" to which I am committed? It is here that we enter the exploration of ethical issues in the classical Jewish sources. But I want to reiterate something said earlier. At the heart of this literature is the process of discussion that is spun out around these issues and the awareness of how difficult "doing right" actually is. And there is something else as well. By engaging these texts, by entering the debates that they open, we the readers are thrust directly into the life of such ethical debates ourselves. The study of these materials is not only for the purpose of learning how to act, but the process of study itself is a heuristic device, an educational tool. It too is part of what it means to be an ethical person: We are required not simply to do the good as a passive recipient of a set of rules of behavior, but to struggle in an active way with the subtle complexity of these issues.

I want to turn to some texts that will exemplify what I have been talking about here, and the issues I want to focus on first are those that deal directly with the small community of an individual's friends and acquaintances. The way that Jewish sources might or might not be relevant to larger political questions involving right and wrong is a matter I wish to take up in the next two chapters, since it involves other considerations that also need to be explored. But first I want to look at those areas of life that

are a good deal more within our control—what happens in the relationships we have with those who are near to us.

There are numerous issues explored in the classic sources that deal directly with areas of interpersonal relationships. There are texts that deal with gossip or envy or dealings between employers and employees, and many others as well. In each of these areas, the typical method of discussion is the talmudic or midrashic debate, which centers on biblical verses and tries to tease out the various possible ways of behavior in any given situation. Behind the deliberation remains the pressing question: What does it mean to do right? And recognizing the complexity of human life, the rabbis try to look at all sides of the issue: Is gossip ever permitted? Might envy not be a positive virtue in certain cases?

I want to illustrate what I mean by looking at one example in detail. My goal here is to demonstrate the nature of rabbinic debate on ethical matters, but I also want to address a matter that strikes me as one very relevant to the way we live today. Namely, how do we deal with conflict, with a breakdown in the community of friends? What does it mean, therefore, to rebuke another person, a friend or relative, who has done something wrong? For most people that kind of expression of anger is terribly difficult, but as the rabbinic sources well knew, for a community to function, such means of confrontation had to be found. But how? And under what circumstances? These are the questions I wish to explore now.

The issue of confrontation begins with a famous biblical verse:

> **You shall not hate your kinsman in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself: I am the Lord.**
>
> **(Leviticus 19:17–18)**

Every community must deal with issues of disharmony among its members. What happens when a person has violated the norms of the society? Or what happens when there is conflict between two individuals? Chapter 19 of Leviticus tries to deal with numerous issues that might occur within a communal context.

It is clear that among its other concerns the Bible wished to avoid the dangers of the kind of festering hatred that can occur when someone nurses a grudge by hating his neighbor "in his heart." But the biblical passage leaves the precise nature of what human beings are supposed to do somewhat murky. In the same way that rabbinic interpretation tries to tease out the implications of biblical narratives, explication of legal passages from the Bible was also a significant concern. Indeed, one could say, even *more* significant because the implementation of biblical law was essential to the day-to-day functioning of Jewish communities. The laconic style of the Bible—the way the Bible tells both its stories and its laws in very few words and therefore needs to be explicated—necessitated developing a legal midrash to clarify the fine points of the law in the same way that it led to a midrash on narratives that "filled in" the details of the stories.

Thus, as [illegible] in our passage above, but commentators were perplexed in particular by the relationship between the two parts of verse 17. What is the connection between "You shall surely rebuke your neighbor" and "not bear sin because of him." The confusion about the inner meaning of the verse is indicated by the fact that the leading contemporary scholarly translation of the Bible (Jewish Publication Society, 1985) renders the verse like this: "Reprove your neighbor, but [Hebrew: *ve*] incur no guilt because of him," taking the *ve* for "but," where the older translation, as we have quoted it above, uses the equally acceptable "and." Indeed, the new JPS translation gives a footnote explaining that the "exact force" of the *ve* is "uncertain."

The differences between the two translations are subtle but significant. The "and" reading seems to suggest that the second half of the verse offers an explanation of the first that would go something like this: Rebuke your neighbor, for if you don't, you yourself will bear sin (or as the New JPS puts it, incur guilt); meaning, as the twelfth-century Spanish commentator Ibn Ezra puts it: "If you do not correct him, you might be punished on his account." In other words, there is something in the very nature of a holy community that requires each member to take responsibility for the transgressions of others. If you do not rebuke the

other person, it is almost as if you yourself are guilty for what the person did.

Ibn Ezra's view is a demanding one. It suggests that people are bound up with one another in a community of profound connection. But is this a community that we could see ourselves being part of? To the modern ear there is something here that smacks of Big Brother, too much attention to what one's neighbor is doing. But much as we may have difficulty with such a perspective, we should not overlook what motivates Ibn Ezra's point of view. It is the attempt to live a life in accordance with God's will. And unlike the society of Orwell's *1984*, we are not talking about reporting your neighbor to the authorities, but rather actually confronting the person face-to-face. Perhaps it is *that* level of honesty or clarity about one's own ethical point of view that makes us feel uncomfortable.

But Ibn Ezra's concern goes beyond the guilt one may bring upon oneself by *not* rebuking the neighbor. He sees the motivation for confrontation as twofold. First and foremost is the need to make sure that the enmity you bear within your heart is based on the truth:

> Perhaps you hate someone because you suspect him of something which never happened; therefore "you shall surely rebuke your neighbor." On the other hand, perhaps he actually did something which calls for reproof. In that case, "do not bear sin because of him"—if you do not correct him, you might be punished on his account.
>
> (Ibn Ezra, Commentary on Leviticus 19)

Ibn Ezra suggests that the Bible has instituted the practice of interpersonal reproof (in the vocabulary of traditional Jewish ethics the term is *hokheah tokhiah*: "You shall surely rebuke") in order to make sure that you do not resent someone without cause. He imagines a very real scenario: Perhaps you have heard that someone has said something about you or has done something disreputable. Ibn Ezra recognizes the natural human tendency to believe the worst about someone else and therefore he sees *hokheah tokhiah* as the tool by which we can discover the real facts. It is only once one discovers the truth that the second side of confrontation

comes into play—if you learn that indeed the facts are as you had suspected, then you must reprove the other.

It is interesting that neither the Bible nor Ibn Ezra's commentary clarifies the nature of the other person's wrongdoing, but it is our natural tendency to think that the case applies to interpersonal tension between two individuals ("you" and the "neighbor") rather than to a more general wrong that your kinsman may have committed. It makes sense to think that "hatred in the heart" would emanate from a wrong done (or inaccurately *perceived* to have been done) by your neighbor to *you*, rather than a transgression against the community, the law, or God.

Of course, from the text of the Bible we cannot be sure, but that tendency in interpretation is borne out by the commentary of the early rabbinic midrash Sifra on the same verses in Leviticus. Sifra—in a passage that later became well known through being quoted by the eleventh-century commentator Rashi—looks at the next verse in our biblical passage and explains it with an example out of the ordinary human interaction of neighbors. "You shall not take vengeance or bear a grudge against your kinsfolk" refers to the following situation:

> If one says to another "Lend me your sickle," and the other replies, "No!" and the next day the neighbor in turn comes to him and says "Lend me your hatchet," and he replies, "I am not going to lend it to you, because you refused to lend me your sickle"—that is what the Torah means by "taking vengeance."
>
> And what is "bearing a grudge"? If one says to another, "Lend me your hatchet," and he replies, "No!" and on the next day the neighbor in turn comes to him and says, "Lend me your sickle" and he replies, "Here it is. I am not, like you, a person who would not lend someone else a hatchet!" This is called "bearing a grudge" because he retains enmity in his heart even though he did not actually avenge himself.
>
> (Sifra on Leviticus 19; also quoted by Rashi)"

There is a homey, almost prosaic quality to these situations as Sifra portrays them. These are moments of interpersonal conflict between two ordinary people, fights over sickles and hatchets, not matters with larger religious or communal implications.

When we turn to Rashi's comment on our particular question —What is the nature of *hokheah tokhiah*, reproof and confrontation?—we see something different from Ibn Ezra's understanding of the verse. Rashi views the second part of Leviticus 19:17 not as an answer to *why* we should rebuke the other, but as an indication of *how* that rebuke should be effected:

> Though rebuking him, you should not publicly embarrass him [Hebrew: *malbin panim*, literally "make his face grow pale"], in which case you will bear sin on account of him.
>
> (Rashi, Commentary on Leviticus 19; a similar view is found in Sifra)

To return to a point made earlier, Rashi, in a sense, supports the "but" reading of the verse from Exodus: "Reprove your neighbor, but incur no guilt because of him." In other words, you should confront your neighbor, *but* reprove the neighbor in an appropriate way, in a manner that will bring no blame upon you. The key issue from Rashi's point of view is *malbin panim*, publicly embarrassing another person, an ethical violation that was viewed with great seriousness by rabbinic sources. Thus, the Talmud states in dramatic, almost hyperbolic, terms:

> He who publicly shames his neighbor is as though he shed blood. . . . Rabbah bar Bar Hanah said in Rabbi Yohanan's name: It is better for a man to cohabit with a woman whose divorce is in doubt than to publicly shame his neighbor. . . . Rabbi Yohanan on authority of Rabbi Shimon bar Yohai said: It is better that a person throw himself into a fiery furnace than publicly to shame his neighbor.
>
> (Talmud, *Bava Metzia* 58b–59a)

But obviously in real life *hokheah tokhiah* is a complicated matter. When we confront another individual, how far are we allowed to go in expressing our anger? When, precisely, does that moment of public embarrassment occur? Is there a distinction between a wrong done to us personally and a wrong done to someone else which we might be aware of? The Talmud tries to address some of these issues in an interesting passage:

> How do we know that if a person sees something reprehensible in his neighbor, he is obliged to reprove him? Because it is said: "You

shall surely rebuke." If he rebuked him and he did not accept it, how do we know that he must rebuke him again? The text states: "surely rebuke"—that is, in all cases. One might assume this to be obligatory even to the point of his face changing color, therefore the text states: "You shall not bear sin because of him. . . ."

(Talmud, *Arakhin* 16b)

This passage raises an issue we have not dealt with up to this point. What happens if your rebuke of the other goes unheeded? Indeed, what does it mean to go unheeded? The rabbis understood the emphatic verbal form[12] of the biblical Hebrew *hokheah tokhiah* (in English: "surely rebuke") as a message: Even if your reproof has been ignored, you must repeat it. Surely, then, they expect the confrontation to produce some kind of *result*.

The biblical passage itself does not say anything about results, beyond that of expressing one's anger, of not nursing resentment in one's heart. In the biblical context, it seems that the purpose of the confrontation was to give the angry person a chance to express his own inner disturbance. What that confrontation does for the other, the person who receives the rebuke, is not made clear at all. But here in the Talmud the emphasis has shifted. In confronting your neighbor, you are trying to reform him, and if you do not succeed at first, you must repeat the efforts, as is indicated in another passage from the Talmud:

One of the rabbis said to Rava: Perhaps *hokheah* means to rebuke the other once and *tokhiah* means to rebuke the other twice. He answers: *Hokheah* means to rebuke him even a hundred times! As for *tokhiah*, I only know that the master must rebuke the student. Where do we know that the student must rebuke the master? From *hokheah tokhiah*, implying under all circumstances.

(Talmud, *Bava Metzia* 31a)

The question here is how to interpret the repetition of the verbal form from *hokheah tokhiah*. One of the rabbis comes to Rava and suggests that the specific language of the text signifies a person's need to *repeat* his rebuke of the wrongdoer. After two tries, you have fulfilled your own obligation. But Rava rejects this view. For him the stark command of *hokheah* is sufficient. A person is obliged to try to change his neighbor, even if it takes an

enormous effort to do so, indeed a hundred confrontations! Rava's view of the emphatic verbal form is that it indicates the need for confrontation "under all circumstances," even with those, like one's teachers, whose status is higher than one's own.

Still, even this kind of confrontation has its limits. To return to our earlier talmudic text (*Arakhin* 16b) we can see that the teaching clearly states that the second half of Leviticus 19:17 is to be read as a corrective concerning the nature of that rebuking. You can only go so far, the Talmud warns. Be careful not to embarrass publicly the person you wish to rebuke. Of course, publicly embarrassing another is a wrong in itself, but Ibn Ezra's warning mentioned earlier is also relevant here: It may be that your information is wrong and you have rebuked someone for something that they have not even done.

The same talmudic passage continues, and the issue of how to confront is explored in more general terms:

. . . It was taught: R. Tarfon said, I wonder if there is anyone in this generation who knows how to accept reproof, for if one says to another: Remove the chip of wood from between your eyes, he would answer: Remove the beam from between *your* eyes!

R. Eleazar ben Azariah said: I wonder if there is anyone in this generation who knows how to give reproof.

(Talmud, *Arakhin* 16b)

Rabbi Tarfon points out something well known to all of us: When we come to tell another of his or her errors, we are likely to receive an even greater indictment of ourselves in return! Few of us know how to receive reproof, but Rabbi Eleazar ben Azariah points out that just as few of us know how to be the one who *gives* reproof. What would it mean to give reproof to another in a humane way?

Many years after our talmudic discussion it is a question that Maimonides tries to address in his great law code, the Mishneh Torah. Here he summarizes and interprets the rabbinic legal tradition and turns to the appropriate *method* of the rebuke:

He who rebukes another whether for offences against the rebuker himself or for sins against God, should administer the rebuke in private, speak to the offender gently and tenderly and point out that

he is only speaking for the wrongdoer's own good, to secure for him life in the world to come. If the latter accepts the rebuke, that is fine. If not, he should be rebuked a second and a third time. One is bound to continue the admonitions till the other strikes the rebuker and says to him, "I refuse to listen."

(Mishneh Torah, *Hilkhot Deot* ["Laws of Moral Qualities"] 6:7)

Maimonides gives some very specific advice here that appears to be his attempt to deal with R. Eleazar ben Azariah's complaint that there is no one in this generation who knows how to administer reproof. Maimonides is trying to find the best way to insure both that the reproof will be accepted and that the danger of public embarrassment will be avoided.

What would happen if we were to take Maimonides' directives quite seriously? We, after all, live in a time in which "expressing one's anger" is seen to be a positive value. But Maimonides points out that the confrontation itself is not the point. What we hope to do through the means of *hokheah tokhiah* is not to vent our own hostility, but to effect change in the other. By "speaking to the offender harshly so as to put him to shame," we are more likely to get the response that R. Tarfon worries about ("Remove the beam from between *your* eyes!") than any movement toward reconciliation. The confrontation is, in the end, for the benefit of the other, not for one's own self-satisfaction, not for venting one's own anger. As expressed in the language of Maimonides' world, "He is only speaking for the wrongdoer's own good, to secure for him life in the world to come."

In addition to thinking about the nature of the confrontation, we might also want to reflect upon the possibility that there are times when it is appropriate to avoid confrontation by simply ignoring the wrong done to us and moving on. The essence of the biblical precept is to avoid hating one's fellow in one's heart. Isn't it possible to get over those hurts or insults *without* a confrontation? At first this might seem like a coward's way out. Don't we all need to clear the air when such tensions occur? But in fact it may be that there are other options:

R. Ilea stated in the name of R. Eleazar son of R. Shimon: As one is commanded to say that which will be heard, so one is commanded

not to say that which will not be heard. As it is written, "Do not rebuke a scoffer, for he will hate you; reprove a wise man and he will love you" (Prov. 9:8).

(Talmud, *Yevamot* 65b)

A rabbinic principle is articulated here which states that it is inappropriate to tell someone to do something if you know from the outset that the other will not obey you. Thus, there are times that *hokheah tokhiah* is an irrevelant practice: We all know that there are people who simply will not change, and if we are certain of that, an act of confrontation and rebuke with such people does not make sense. Of course, in real life the difficult part is *knowing* that the other cannot change. The question we always have to ask ourselves is if our "certainty" ("Why bother to talk about it? I'll never get him to change!") is merely an excuse to avoid the unpleasantness of confrontation.

Maimonides raises yet another situation in which confrontation might best be avoided:

If one who has been wronged by another, and does not wish to rebuke or speak at all to the offender because the latter is a very common person or mentally incompetent, and if he has sincerely forgiven him, and neither bears him ill will nor rebukes him—he acts according to the standard of holy people [Hebrew: *hasidim*]. All that the Torah objects to is harboring ill will.

(Mishneh Torah, *Hilkhot Deot* 6:9)

Maimonides suggests that there is a high level of ethical behavior, that practiced by very righteous people (*hasidim*), in which one does *not* confront the other. These are the cases in which it is clear that the confrontation will do no good because of the character or abilities of the one being rebuked. Thus, we do not confront mentally incompetent people because the encounter will produce no results and may even do more harm than good. Similarly, we can understand "common" (or "boorish"; Hebrew: *hediot*) as referring to people who would only react to one's rebuke with anger or scorn. The key, however, is that the injured person truly accept the reality of the situation, forgiving the other even without a confrontation. Perhaps Maimonides is led to call such

people "holy" because they have such an advanced level of ethical consciousness.

We have seen in this chapter an important ethical practice as it was explored by the traditional Jewish texts. Confrontation with others also holds the possibility of being an essential dimension in the relationships we forge with people today. And to my mind it makes a good deal of sense to think about the circumstances in which it might be appropriate and the ways it can be effected. Taking this practice seriously means looking at all the complex matters raised by these texts: issues of public embarrassment, of determining the truth behind supposed facts, of the manner of speech we use in rebuking others, of the times that confrontation simply doesn't make sense, of the times that we try to hide from the confrontations we really should have, of the way we give rebuke and the way we accept it too.

Finally, we might look at one other issue in a bit more detail. What is the nature of the "wrong" that the other person has done? Is this a crime against the community—do we confront our neighbors for dumping their garbage in an offensive manner? Is it against the laws of the state—do we reprove them for cheating on their income tax? Is it a ritual infraction—do we rebuke them for violating the Sabbath? There are clearly distinctions that can be drawn.

In the Mishneh Torah, after warning that "one should be careful not to publicly shame anyone, whether young or old," Maimonides then raises an issue relevant to the questions above by making a point we have not seen in the discussions up to now:

> . . . All this [concern about public embarrassment] applies to matters between human beings, but in the area of obligations between human beings and God, if an individual, after being privately rebuked, does not repent, he *should* be shamed in public; his sin should be openly declared; he is to be reviled, affronted and cursed until he returns to the proper path. This was the method followed by the prophets of Israel.
>
> (Mishneh Torah, *Hilkhot Deot* 6:8)

Suddenly, the terms have been changed. According to Maimonides—in a view that has not been specifically stated in the

central rabbinic texts quoted before—we must make a distinction between transgressions in the human realm of *mitzvot bein adam l'havero* and those in the category of *mitzvot bein adam l'makom*. In the case of the latter (commandments between God and human beings), we *are* allowed to embarrass the other, if no other course has been effective. His justification is an interesting one, for here Maimonides looks back at the ancient biblical prophets and asserts that the reason they were able to publicly embarrass Israel with their enumeration of the people's sins and their calls to repentance was because these transgressions were strictly in the realm of the God-centered commandments.[13]

But for us perhaps, the story may be different. It is hard for us to imagine today publicly criticizing one's neighbor for violating the Sabbath. Indeed, one of our difficulties with the ultra-Orthodox, particularly in Israel, is that they rebuke secular people for their transgressions of the *mitzvot bein adam l'makom*, such as driving on Shabbat. In a way, our own inclinations may move in a different direction. As the children of modernity, we may be prepared to let each person choose his or her own way of relating to God; but in matters of the pain that might occur between people, we too can see the power of rebuke and confrontation.

The case of *hokheah tokhiah* was intended to illustrate the process by which the classical Jewish sources address an issue of ethical concern as it affects the life of people in their own communities—living with friends and relatives. We often think about religious traditions in the larger sense of their global missions, their attempts to deal with the big questions of society, but my intention here was to show that in the more mundane experiences of our lives, these writings also have something to say to us. As I have said earlier, other examples of a similar sort could easily be found, but what I wish to do now is leave the small arena of interpersonal concerns and look at the way that Jewish ethical texts might have something to say about an issue with far broader scope. Jewish texts and the question of justice will be our concern in the next chapter.

Lead Community Initiatives
for Jewish Education

Commission Co-Chairs
Jane Gellman
Louise Stein

Project Director
Dr. Ruth Cohen

LCI LEADERSHIP DEVELOPMENT ACTION TEAM

October 31, 1996

AGENDA

I.	Welcome	Jeanette Peckerman
II.	Concreting the Curriculum	Nessa Rapoport Danny Pekarsky
III.	Selection Criteria	Jeanette Peckerman

TABLE OF CONTENTS

ABSTRACT

TITLE: ADULT JEWISH EDUCATION MARKETING SYSTEM

DESCRIPTION: In an effort to promote all adult Jewish learning opportunities in our community, it is proposed to publish biannually a community-wide catalogue of Adult Jewish Education programs offered in our community, to establish a Home Page on the World Wide Web, and to create a network of Adult Jewish Learning Advisors. The goal of this project is to increase the coordination, marketing and, eventually, the quality of Adult Jewish learning programs in our community. (See Appendix I – Project Description.)

GRANT REQUEST: $29,650 (Tentative)

SUMMARY OF ACTION PLAN FOR ADULT JEWISH EDUCATION

STRATEGY: We will organize/coordinate and market a structured Adult Jewish Education program from existing programs and new opportunities that will address individual needs as related to knowledge level, depth of learning and sequence of courses with assistance in course selection for individuals and recognition for achievements.

OBJECTIVES:

1. To develop a system for promotion of catalogue concept.
2. To develop a catalogue (hard copy).
3. To develop a system for distribution and publicity.
4. To develop a Home Page on the WWW.
5. To identify and select advisors.
6. To develop a program for training of advisors.
7. To develop a system for publicizing the advisors.
8. To develop a system for recognizing the advisors.
9. To develop a system for evaluation.

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 1: To develop a system for promotion of catalogue concept.

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
1.	Contact Houston and Detroit Federations to obtain promotional materials and sample catalogue for catalogue development process.				
2.	Action team to compose letter for introduction and promotional mailing.				
3.	Mailing to other organizations with educational offering, e.g. Hadassah, ORT, Na'amat, NCJW, other organizations to be identified from Women's Division Directory.				
4.	Identify team composed of professional and action team member(s) to introduce concept of community catalogue				
5.	Set up meetings with synagogues and major educational organizations; e.g. Committee of organization Presidents (JCC, MAJE), Council of Rabbis, Kollel leadership.				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 2: To develop a catalogue (hard copy).

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
1.	Obtain estimate of cost of calendar production.				
2.	Develop a questionnaire for information gathering to include: course title, topic, sponsoring organization, prerequisites, brief course description, levels of instruction (see Houston catalogue), time and place, duration, dates, instructor, biographies of all instructors.				
3.	Send out questionnaire to agencies/organizations.				
4.	Collating data by topic.				
5.	Develop a timeline; target date: September, 1997 - course offerings for Fall semester. a. Info to action team - April 1, 1997. b. Layout person - as early as possible [January-March, 1997] (hire temporary person). Designer - May 1, 1997. c. Send to printer - June 1, 1997. d. Editing - June 15, 1997. e. Catalogue distribution - July 15, 1997.				
6.	Reminder calls/follow-up contact to tardy organizations after due date of April 1-15.				
7.	Hire layout person (may also send out questionnaire).				
8.	Hire artist to design cover.				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 2: To develop a catalogue (hard copy). – CONTINUED

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
9.	Develop last page: "Speaker's Calendar" for the year - Jewish holidays.				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 3: To develop a system for distribution and publicity.

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
1.	Obtain MJF non-duplicative mailing list by zip codes.				
2.	Generate labels for list.				
3.	Establish two dates for affixing labels to catalogues.				
4.	Recruit volunteers via Women's Division for affixing labels.				
5.	Mail catalogues.				
6.	Distribute 20 copies to JCC, Director of Jewish Education, and 15 copies to Director of Hillel House at UWM.				
7.	Leave extra copies at Federation for individual requests.				
8.	Send press releases to "Wisconsin Jewish Chronicle" and neighborhood "Herald" newspapers.				
9.	Develop posters to distribute at Federation, JCC, synagogues, Oasis Restaurant, Hillel House, Benjy's Deli and Kosher Meat Klub using logo/cover of catalogue.				
10.	Develop flyers to distribute at Marquette University, UWM, Department of Jewish Studies and Hillel House using logo/cover of catalogue.				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 3: To develop a system for distribution and publicity. -- CONTINUED

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
11.	Develop a "traveling exhibit" (kiosk) and a short presentation to be presented at community events which attract a large number of people. The exhibit and the presentation will promote the use of the catalogue and the Web Page, and introduce the advising system.				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 4: To develop a Home Page on the WWW.

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
1.	Hire a typist to enter data into computer (see Objective 2) -- [April 1, 1997].				
2.	Hire a programmer to make Home Page dynamic (i.e. graphic and interactive sections) -- [May 1, 1997].				
3.	Establish Web page location via MJF's e-mail -- [May, 1997].				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 5: To identify and select advisors.

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
1.	Establish appropriate criteria and "job description".				
2.	Send criteria and "job description" to people who themselves meet the criteria to solicit nominations for advisors.				
3.	Collate nominations and make final selection.				
4.	Send letters of invitation and job description to nominees (signed by Co-Chairs) to include name of person who will make follow-up phone call.				
5.	Make follow-up phone calls 3-4 days later to obtain acceptance from nominees.				
6.	Develop format for advisors' bio's.				
7.	Obtain bio's from advisors to be included in the catalogue.				
8.	Identify dates for admission of new advisors during the year to coincide with provided training program.				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 6: To develop a program for training of advisors.

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
1.	Invite selected advisors to one-day training session to be conducted by Jerry Kaye (2:00-8:00 P.M. on a Sunday) according to established calendar.				
2.	Training will include: • Varieties of learning modalities. • Familiarity with community resources. • Active listening. • Follow-through. • Intake procedures.				
3.	Develop materials in response to above content areas.				
4.	Provide training and support sessions for advisors on ongoing basis.				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 7: To develop a system for publicizing the advisors.

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
1.	Publish bio's and photos in catalogue, Web Page and "Wisconsin Jewish Chronicle".				
2.	Develop "Wanted" posters with pictures and bio's of advisors and display them in Jewish stores, synagogues and other community facilities.				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 8: To develop a system for recognizing the advisors.

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
1.	Present the advisors at the Federation Annual Meeting and provide each with a certificate.				
2.	Recognize advisors at his/her own venue with presentation by a member of LCI Advisory Committee.				
3.	List all advisors in the "Back-to-School" edition of the "Chronicle".				

ADULT EDUCATION - MARKETING SYSTEM

Action Plan

Objective 9: To develop a system for evaluation.

#	Action Step (Number Each One)	Assigned To	Starting Date	Due Date	Completed Date
1.	Develop an evaluation form to be sent to each sponsoring organization.				
2.	Via cover letter, request that organization collect data for calculating catalogue use.				
3.	Develop an evaluation form for use by advisors and other key people regarding use of catalogue.				
4.	Request sponsoring organizations to maintain statistics about course enrollment.				
5.	Include an interactive section for catalogue users' solicitation of comments in Home Page on the WWW.				
6.	In order to track use of Home Page, establish an incentive program for users of Web Page. The first 50 individuals who register for a class and mail a copy of the computer Web Page will receive a $5.00 discount for a class of their choice, or the MJF will make a $5.00 donation to the educational institutions offering the class.				
7.	Each advisor will maintain a log of learners' contacts. The logs will be reviewed by LCI's Advisory Committee on a regular basis.				
8.	Trainer will provide a report of advisors' training and follow-up activities to Advisory Committee twice a year.				

(Tentative)

BUDGET

Publication of a Catalogue	**Semester 1**	**Semester 2**
Support Staff ($12.50 Hr. x 160 Hrs.)	$ 2,000	$ 2,000
Cover Design ($65.00/Hr. x 3 Hrs.)	$ 200	
Layout of Catalogue ($65.00/Hr. x 5 Hrs.)	$ 325	$ 325
Printing (10,000 copies)	$ 4,300	$ 4,300
Total Catalogue Development	**$ 6,825**	**$ 6,625**
Development of a Home Page		
Typist (See Above – Support Staff)		
Programmer	$ 2,000	$ 500
Establishing a Web Page Location ($100/Month x 6)	$ 600	$ 600
Web Page Use Incentive Program ($5.00 x 100)	$ 500	$ 500
Total Web Page Development	**$ 3,100**	**$ 1,600**
Training the Advisors		
Training Consultant (4 days x $1,000/day)	$ 2,000	$ 2,000
Materials ($20/packet x 25)	$ 500	
Total Training Cost	**$ 2,500**	**$ 2,000**
Administration and Supervision	**$ 3,500**	**$ 3,500**
GRAND TOTAL	**$15,925**	**$13,725**
TOTAL FOR PROJECT (Two Semesters)		**$29,650**

Project Description

The Jewish Adult Education Marketing Program proposed in this action plan will contain three components:

1. A catalogue of Adult Jewish learning opportunities.

2. Home page on the World Wide Web.

3. A network of Adult Jewish Education Advisors.

The goals of the overall marketing program is to promote Adult Jewish learning opportunities, improve the coordination of programs, provide access to all the resources available in the community, increase the number of adults who participate in these activities and, ultimately, improve the quality of these programs.

The specific outcomes expected from these efforts are:

- Gradual increase in cross-institutional enrollment in Adult Jewish activities.
- Gradual increase in number of adults participating in Adult Jewish learning activities.
- Improved planning of course offerings; the number of courses which are pre-planned and have a course syllabus will gradually increase.
- New courses will be offered to meet emerging learners' needs.
- Gradual increase in number of adult learners who plan a coordinated learning program and are committed to its fulfillment.

1. The Catalogue of Adult Jewish Learning

The proposed catalogue will list information about Adult Jewish Education opportunities in our community. It will include courses offered by local community organizations and local universities. Information will be organized by subject matter and levels of instruction.

The catalogue will also include a special listing of Scholar-in-Residence programs, Shabatonim and Retreats which are open to the community. Special guidelines for submission of information have been developed by the Action Team (See Appendix IV).

The catalogue will be published twice a year, in August and in December. In order to maximize the impact of the catalogue, a plan for marketing and distribution of the publication is contained in this document. Participating organizations will be asked to monitor the use of the catalogue and assess its impact (see Objective 9 - Evaluation Plan).

2. The Home Page on the WWW

The interactive portion of the catalogue will be created via a Web Page. A Web Page allows for the integration of graphic and non-graphic data in an easy to use format. The Page will include information about all Adult Education resources in Milwaukee, as well as all available links to other Milwaukee Jewish Web Pages at synagogues, universities, JCC, etc. and to all pertinent Web Pages in other communities.

For example, in addition to the course description, an introductory course in Talmud may include a link to the teacher if he or she has an E-Mail address and to a variety of Talmud related Internet sites around the world. It might also include links to other related Websites, such as: scholars interested in the Tanaic history, or somebody doing research on Beit Hillel, or they might find their way to Rabbi Adin Steinsaltz's Web Page of botanical materials as it relates to the Talmud.

Some courses may have prepared syllabi or other descriptive materials available for their students. In fact, we can have an automatic books-ordering system for course materials by having particpants simply click on the books needed for the class and fill out order information. The Web will also allow us to collect important data from both teachers and students.

We are aware that only a fraction of Jewish adult learners are active on the Web. However, this number is growing every day and we believe we fill an important niche as more and more aspects of Jewish learning and related sources become available via the Internet.

3. Adult Jewish Learning Advisors

To provide the maximum utilization of adult learning resources, a cadre of advisors, available to any interested student, will be created. Advisors will be able to assess students' needs and guide students through learning opportunities. The advisors will have a broad-based Jewish knowledge and be deeply aware of the resources of the Milwaukee Jewish community. Selection of advisors will occur through a nominating process according to established criteria. A structured training program will be provided. Advisors' names and biographies will be included in the community catalogue of courses allowing the learner to choose an advisor consistent with his/her interests. A recognition program will be established to honor the advisors.

Criteria for Selection of Advisors

Advisors are:

Interesting Jews committed to personal learning.

A. Are familiar with Jewish community learning resources.

B. Articulate and understand active listening.

C. Have broad-based Jewish knowledge and/or experience.

D. Have the ability to follow up their students.

E. Are encouraging and supportive in their relationship with students.

F. Are willing to serve as an advisor.

JOB DESCRIPTION
Adult Jewish Learning Advisors

The Advisor is a guide to adults seeking to expand their Jewish knowledge through formal or informal means. An advisor, consistent with the criteria listed in Appendix II, will accept a minimum of two students at any given time. They will:

1. Develop a needs assessment for each of their students.

2. Be accessible to the continuing interests of their students.

3. Refer students to available resources.

4. Develop individual learning plan for each student.

5. Agree to participate in an ongoing program of training and evaluation.

6. Know when they are "in over their head" in order to seek assistance from others in the program.

Lead Community Initiatives
Course Submission Form
PLEASE TYPE OR PRINT ALL INFORMATION

Submission Instructions:
1. Only one submission per form.
2. Printed forms will be accepted (typewritten preferred); *please proof form carefully before submitting.*
3. Each submitted form must be signed by the adult education chair and senior rabbi (where applicable).
4. COURSE SUBMISSIONS ARE DUE _____.
5. Forms should be mailed to _____.

Listed below are the subject areas and levels as defined by the Adult Education Programs Committee -- a committee formed with representatives from synagogues and other Jewish institutions – for inclusion in the catalogue. Please review these guidelines for course submissions prior to completing this form.

Subject Areas:

The Arts (Art, Cinema, Dance, Drama, Literature, Music); History; Israel; Jewish Communities Around the World; Jewish Living - Ritual and Observance; Jewish Thought; Prayer and Spirituality; Rabbinic Texts; Torah.

Levels of Instruction:

Level I	Entry Level. This level presupposes NO background and has no prerequisites.
Level II	This level presupposes minimal Jewish literacy. Reading material may be available.
Level III	Intermediate. This level assumes students have already acquired a basic introduction to the subject area. Reading assignments are included. Level III courses are not recommended for students with no background in the subject area.
Level IV	Advanced. This level includes courses which are narrower in focus (e.g. "Jews in the Revolutionary War Period" rather than "American Jewish History") and more demanding. Reading assignments are required.

Course Title _____

Subject Area _____

Level (Indicate *one* only) ___ I ___ II ___ III ___ IV

Course Description (do not attach; provide in space below. *Maximum of five sentences.* Course descriptions will be edited for clarity.) _____

_____

_____

_____

_____

_____

_____

_____

Course Schedule:

A. Day(s) (Check all that apply)

___ Sunday ___ Monday ___ Tuesday ___ Wednesday ___ Thursday ___ Friday ___ Saturday

B. Date(s): Beginning Date _____ Ending Date _____

C. Time(s) Beginning Time _____ Ending Time _____

D. Course Location _____

E. Course Fee _____

Course Instructor _____

Instructor's Bio (Do not attach; provide in space below. *Maximum of five sentences.* Bio's will be edited for clarity.) _____

_____

_____

_____

_____

_____

_____

Sponsoring Institution _____

Address _____

Phone _____ FAX _____

Course submission forms are due **no later than** _____. Please send to _____.

Please direct any questions or concerns to _____.

I have reviewed this _____ course submitted to my institution.

_____ _____

Adult Education Chair Date

_____ _____

Rabbi Date

The Arts

JEWISH LITERATURE OF CATASTROPHE AND HOPE — LEVEL III

Dr. Bernard Cooperman
JCC Bunny and Leo Horvitz Scholar-in-Residence

Tuesdays, Febuary 6, 13, 20, 27 **Time: 8:00PM to 9:30PM** **Free**

This course along with its companion course "The Origins of Today's Jews" outlines the development of modern Jewish identity through the constant crises and dislocations that the last three centuries have brought to the Jews. Areas covered include: Between Satire and Nostalgia; How Do We Make an American Jew?

SOLVING THE MYSTERY OF A JEWISH COMPOSER: LEO ZEITLIN — LEVEL I

Paula Eisenstein Baker
Congregation Beth Israel

Tuesdays, March 5, 12, 19, 26 **Time: 7:30PM to 9:00PM** **Free**

Paula Eisenstein Baker has devoted much of her career to tracing the music and identity of Leo Zeitlin, a Russian-Jewish composer on whose tombstone she found engraved two measures of his music from a composition published in 1914. She thought the tombstone was the end of the trail. But it turned out to be just the beginning of a new search. Who was Leo Zeitlin?

SYNAGOGUE SKILLS — LEVEL II

Cantor Irving Dean
United Orthodox Synagogues

Wednesdays, Ongoing **Time: 7:00PM to 8:00PM** **Free**

Acquiring skills in chanting the Haftorah and mastering the "Tropes".

TIKKUN LEIL SHAVUOT — LEVEL II

Various, including: Rabbis Roy Walter, Mathew Michaels, Jeffrey Clopper, and Dr. Larry Laufman.
Congregation Emanu El

Thursday & Friday, May 23-24 **Time: 10:00PM to 8:00AM** **$8.00**

Participate in a centuries-old ritual by staying up all night to study Torah. Dance and song are incorporated into the study process, along with poetry and visual arts.

History

FROM JERUSALEM TO YAVNEH — LEVEL IV

Rabbi David Moss
Congregation Brith Shalom

4th Wednesday of each month, January 24 -June 26 **Time: 7:30PM to 9:00PM** **$18.00**

Studying Jewish history from the time of the destruction of the Second Temple.

JEWISH LITERATURE OF CATASTROPHE AND HOPE — LEVEL IV

Dr. Bernard Cooperman
JCC Bunny and Leo Horvitz Scholar-in-Residence

Tuesdays, Febuary 6, 13, 20, 27 **Time: 8:00PM to 9:30PM** **Free**

This course, along with its companion course "The Origins of Today's Jews", outlines the development of modern Jewish identity through the constant crises and dislocations that the last three centuries have brought the Jews. Areas covered include: Between Satire and Nostalgia; How Do We Make an American Jew?

① Questions/dilemmas

② Questions-ideas-themes that would excite you.

Action Team's Decisions—Summary.

A. target population
- members of educational institutions
- involved in Jewish educational institutions
- teams from these institutions; top leadership

B. Entry Requirements
- be Jewish
- commitment to participate in training
- demonstrates leadership
- commitment to remain engaged as a l eader
- shows interest in Jewish education

C. Grads look Like

- desires more Jewish Knowledge
- Aspires to lead (seeks leadership positions)
- aspires to make change
- communicates
- implements vision in Jewish educational settings
- accuser Jewish knowledge.
- integrates Jewish knowledge into leadership decisions
- applies Jewish values into leadership decisions

D. Skills Development –Outcomes

1. Skills Development
   - communication
   - facilitation
   - crisis management
   - volunteer recruitment
   - consensus building
   - group dynamics
   - delegates responsibility
2. mentors Others for Continuity of Process
3. Recognizes/understands the Agenda
4. Advocates for Jews Education

Other Recommendations

- convene focus groups before to discover what it will take for candidates to make such a commitments.
- discuss up front with each candidate a tentative plan for community involvement
- establish an expectation for community service upon graduation

Selection of candidates through institutional nomination and a personal interview.

~~Formulate~~ 1 or 2 dilemmas, issues
more oppor to think about

What would excite you?
~~All~~ Themes, ideas

How do people learn? –
Educ for what?
Meaning of Jew educ

Change as a vehicle for build
Commun – improvement

Educ excellence

Mean. Jew exist in N. America
Challenged

How do we get lay people to think about
serious issues such as a vision
setting goals?

Lay/Prof Enriching Partnerships –

~~How~~ to move ~~agenda~~ ideas from secular world
to Jewish educ setting

Making it more important

Fund. questions?

How to establish priorities
Pluralistic setting

Issue 1: Whether educational goals/funding should be unified among agencies &/or religious sects throughout community: should ~~[illegible]~~ groups be working together more.

Issue 2: Where do you place the baseline: all inclusiveness or minimum (goals) (i.e. every meal a kosher meal)

Exciting themes: leading Jewishly

community building

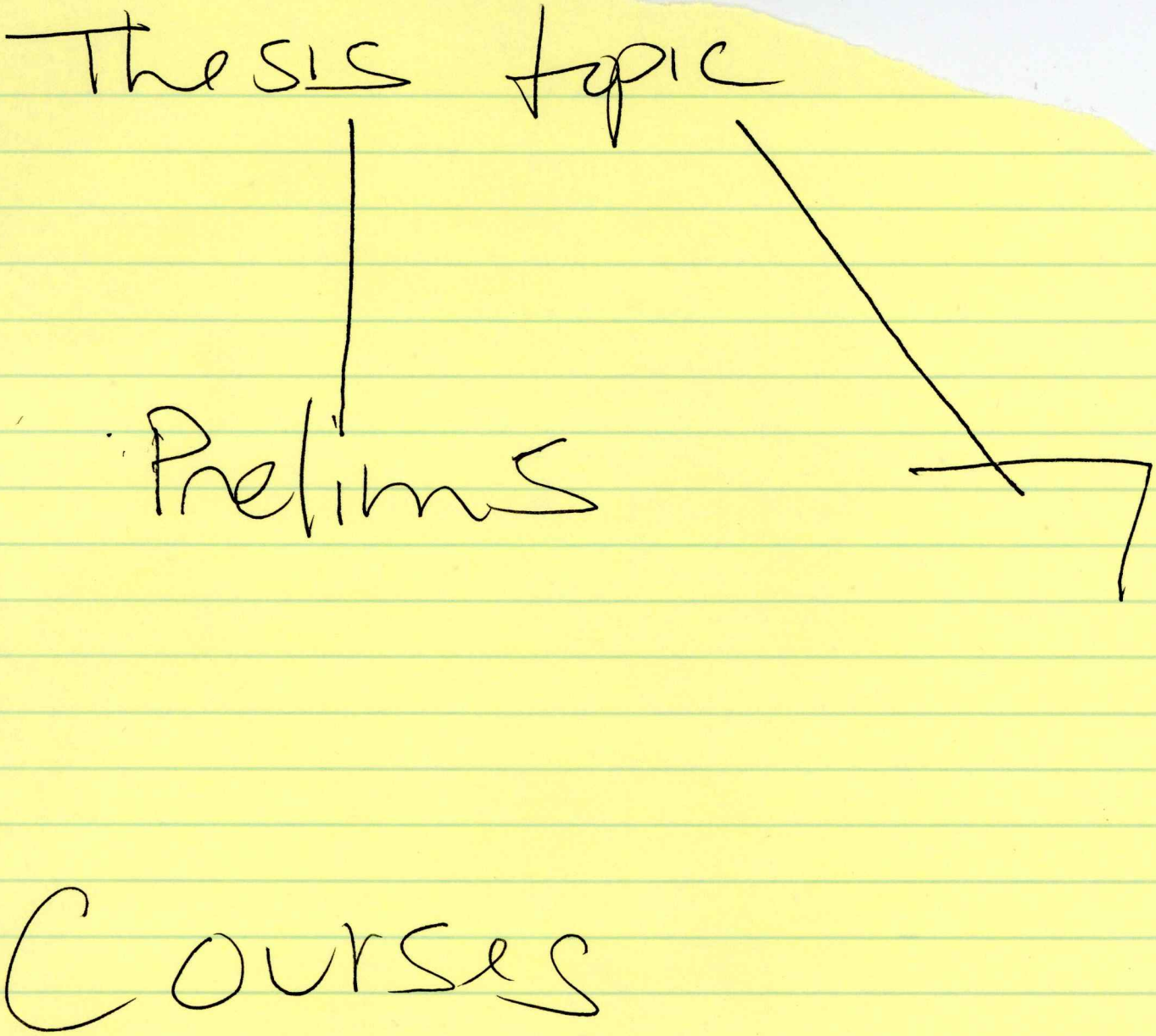
How ~~[illegible]~~ board/committee function from professionals: who does what:
determine

What is the "community hat" in decision-making - not just $
How do we reach consensus more thoroughly & quickly - on the same playing field - how can we possibly give all players their due -

How do we present, discuss, process ideas and promote suggestions that are less popular? Open-minded considerations - sensitivity involved/required as a member of the community-at-large -

How to instill confidence in all types of participants so they believe others enter for their opinions as valid, creative and manageable -

Development of framework of Jewish perspective based on enhanced education and participatory discussion/interaction so that it's natural & requires no real thought or effort - and how to develop that throughout the community -



Courses

1. Conceptualizing the course

2. Assessment

3. Daily rhythm
activities

4. Expectations
- readings - How much?
vs grad students

growth

(1) Change -- (Improvement)

(2) "On ~~the~~ ground" issues: will this scheme get at them?

(Integration w/ more practical issues...

Financial Barriers
standards for faith
Role of Federation!!

Funding/Endowment issues.

Connection to Practice

1) Cases
2) Possible Community Guests.

Skills

① Are the topics set?

② How much "education" knowledge do people need?

Skills/Lenses

Cases

OPPS for delivery

Pairs

the Continuum:

Diff. types

— in seminar

— — leadership contexts

Nissen's examples.

Dilemmas — Exciting themes

Mayer

① what is the 'comm"unity"nal"' ?

② How give all the players the "Naturalness" of taking a genuine community-perspective vs your institutional hat?

Louise

- How people learn
- Ed. — for what
- Ed'l Existence

Meaningful Jewish Existence — Nat

How get lay people famous about creating a vision & setting goals in Jewish community

Moving ideas from secular world to Jewish ed.

How establish fund. principles — pluralistic settings.

Fitch

1) Shared goals of 10" different groups.
- which?
possible?
desired

2) Board function vs. profess. function
what's optimal division of labor?

---

3) "Leading Jewishly" — what does it mean?
→ as part of [illegible]

Jane

1) How create vision-driven Ins?
How build consensus — ~~—~~
— shtetl —

2) Meaning of Jewish pluralism

3) How ~~bring~~ bring people from "outside" in / make them feel confident

~~4)~~

New Person

1) Curriculum - issues
{

2) How apply trad. texts to contemporary issues.
— how use them to illuminate our deliberation? Arna Poupko

Jeannette

① Frustration w/ lack of sense of obligation among emerging leadership

② How keep kids Jewish Amer.

③ How keep J.E. Purpose Passion

④ Expand Base of Jewish Home

Jim

1) Leadership Burn-out
2) Out-reach / In-reach
3) Ideas that would help in my business/profession
4) ~~Dealing~~ Working w/ Rabbis & other prof.

Dilemmas

1) Business-approach vs. Non-profit approach...

2) Jewish historical basis for leadership.

Ruth Cohen

Is it possible to create a meaningful communal vision? Are there successful examples?

How would this communal vision help us?

Is it worth doing?

Comm.

Mobilization

-- for what?

goals for Jewish

led.

Search for means

for the project

When does common good over-ride needs of individual?

= classroom =

- Personnel

- Disabled child