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NATIONAL ACADEMY
FOR ADULT
JEWISH STUDIES

The United Synagogue of America



1109 Fifth Avenue, New York 28, N. Y., LEhigh 4-6528 - Riverside 9-8000

Office of the Director

June 19, 1961

Dear Friend:

During the past two years the National Academy has been giving careful consideration to ways and means of providing direction to local adult education programs. In large measure its thinking has focused on the need for offering guidance as to the goals of adult Jewish education and the means by which these goals may best be attained.

At its recent meeting, the Academy's Board of Governors approved the enclosed Statement of Objectives, Standards and Program for Adult Jewish Education in the Congregation which represents the outcome of its ongoing study and discussion. Addressed to the spiritual and lay leaders of congregations affiliated with the United Synagogue of America, the Statement deals with such topics as: role of the adult education program, objectives, intensive and extensive offerings, administration, promotion, budget, and related matters.

It is the hope of the National Academy that this Statement, prepared as a guide to adult education activities, will make possible well-rounded, long-range planning of a substantial character. We are pleased to send you a copy of this Statement for your information. Should you desire additional copies we shall be happy to make them available.

With kind regards, I am,

Sincerely,

Marvin S. Wiener

Marvin S. Wiener

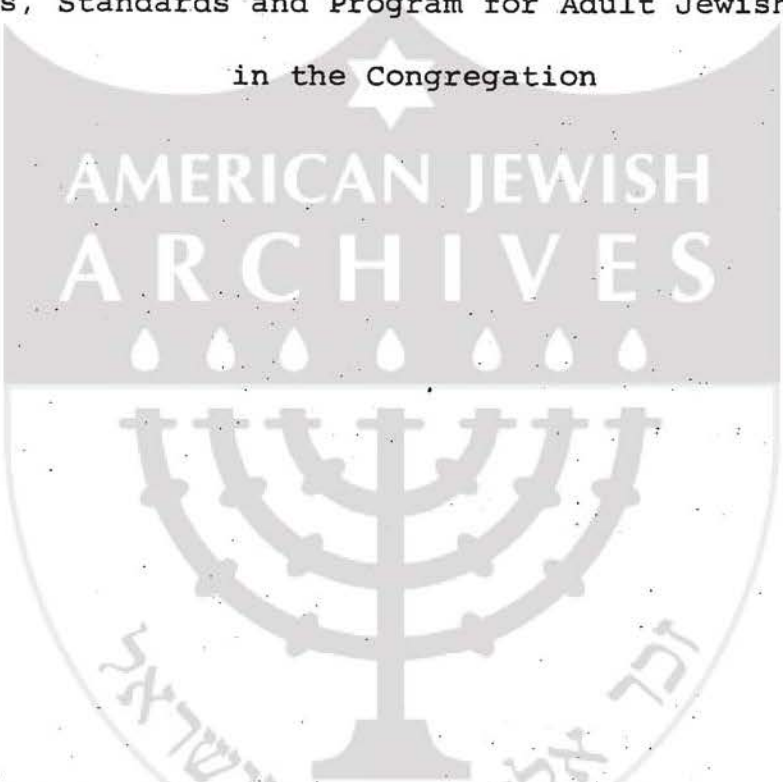
MSW:IM

Enc.

P.S. We are also enclosing a copy of the printed Supplement to our Eternal Light Kinescope Catalogue. This Supplement lists the newly-available films produced during the past two years and is intended to accompany the Catalogue dated October, 1959. It brings the total number of titles in our 16 mm., 30 min., black and white, sound film series to 61.

Objectives, Standards and Program for Adult Jewish Education
in the Congregation

AMERICAN JEWISH
ARCHIVES

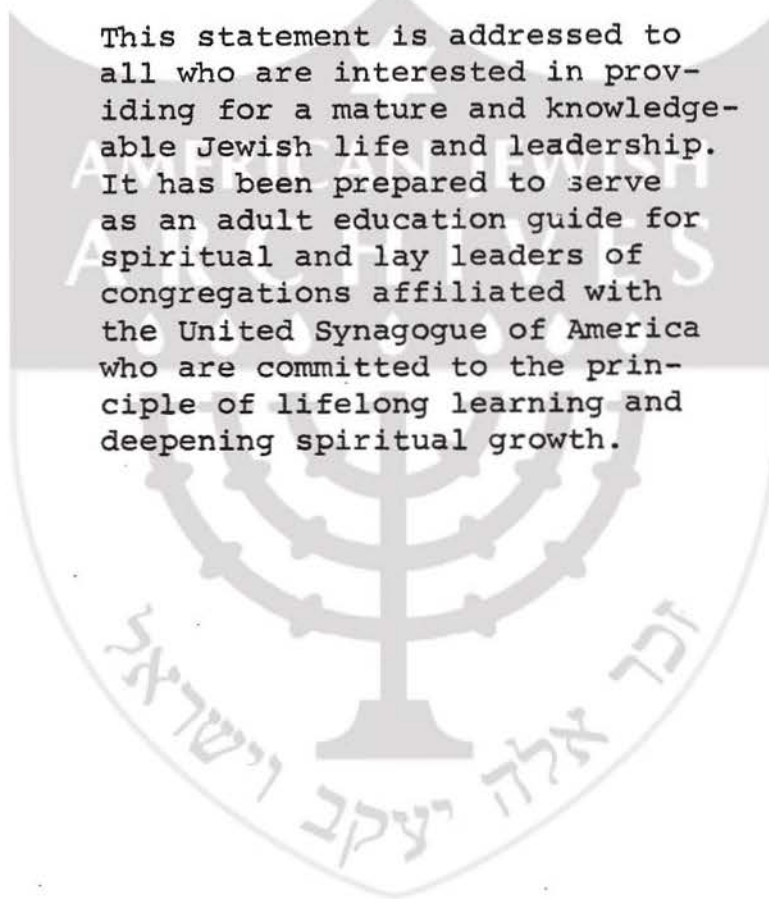


National Academy for Adult Jewish Studies
of the United Synagogue of America
1109 Fifth Avenue
New York 28, New York

June, 1961

PREAMBLE

This statement is addressed to all who are interested in providing for a mature and knowledgeable Jewish life and leadership. It has been prepared to serve as an adult education guide for spiritual and lay leaders of congregations affiliated with the United Synagogue of America who are committed to the principle of lifelong learning and deepening spiritual growth.



I. The Role of the Congregation's Adult Education Program

Every congregation includes within its program provision for meeting the needs of children, teenagers and adults. On the adult level this encompasses a variety of emphases - religious, cultural and social. In addition the synagogue has traditionally included concern for the intellectual needs of its adult membership, in its role as bet ha-midrash, house of study.

In our day we have witnessed a remarkable growth in adult Jewish education programming within our congregational structure. A variety of techniques is in evidence together with a concern for more intensive opportunities for study on an adult level. To some, adult Jewish education has provided the occasion to compensate for gaps in early training. To many others it is the natural opportunity to come to grips with basic spiritual questions through the normal process of continuous learning.

To help enable congregations to meet adequately their responsibilities in the vital area of synagogue life, The National Academy for Adult Jewish Studies was established in 1940. Its program embraces a variety of activities, including publication of a professional journal ADULT JEWISH EDUCATION, texts, syllabi and pamphlets, distribution of films, as well as curricular guidance. The larger works published by the Academy have been of two kinds: (a) content volumes usable as texts; (b) administration aids including suggested courses. At this juncture in adult Jewish education, the National Academy has turned its attention to the basic question of formulating a statement of objectives, standards and program which should guide the congregation's adult education efforts. This statement represents the cooperative thinking of rabbis, educators and laymen active in Jewish adult education who are represented in the National Academy (including representatives of the Cantors Assembly of America, Educators Assembly of America, National Association of Synagogue Administrators, National Federation of Jewish Men's Clubs, National Women's League of the United Synagogue of America, Rabbinical Assembly of America). The section dealing with the Intensive Program was presented for consideration in a draft form at the 1960 Convention of the Rabbinical Assembly of America where it was favorably received. Subsequently, it has been adopted as a working model by a number of congregations affiliated with the United Synagogue of America.

The original draft of the section dealing with the Intensive Program was prepared by Rabbi Theodore Friedman. The other sections of this brochure are the outgrowth of a draft prepared by Rabbi Marvin S. Wiener. We wish to acknowledge that we have been guided in the form of this statement by the now-historic document, Objectives and

Standards for the Congregational School, issued by the United Synagogue Commission on Jewish Education.

In presenting this formal statement as a basis for the organization and administration of adult education programs, the National Academy for Adult Jewish Studies is moved by the conviction that these criteria can be adopted by every congregation aware of its responsibilities towards its adult members and to Klal Yisrael. We are confident that the rabbinic and lay leadership of our affiliated congregations will respond with dedication and devotion.

II. Objectives of the Congregation's Adult Education Program

- A. To provide an organized program for the transmission of the Jewish heritage - Bible, Prayerbook, Mishnah, Talmud, the ethical literature, the philosophical literature of the Middle Ages and modern times, and the Haskalah literature of the modern period.
- B. To deal with modern philosophical problems and the raison d'etre of Judaism and the Jewish experience in a modern democratic society.
- C. To answer the question of how to live intelligently as a Jew in terms of observance and participation.
- D. To encourage the habit of regular study of Torah in its broadest perspectives.

III. The Total Program

The adult education program is more than a departmentalized offering of a congregation. It must permeate the very atmosphere of the synagogue, being a natural part of it. However, in terms of description and operation, one may distinguish between its intensive and extensive aspects.

A. The Intensive Program

Adult Jewish education is conceived of as co-extensive with life. The concept of Torah L'Shmah is indicative of the goal of continuous learning. As noted above, the synagogue's adult education program should offer to all a basic introduction to the ideas, skills and values of Jewish life and additionally provide

studies of a more advanced nature for those desiring to avail themselves of such opportunity. The program described in this section deals exclusively with the area of introductory studies to be offered continuously by every congregation.

In order to assure on an ongoing basis the opportunity to study these fundamental aspects of Judaism, an intensive program is to be organized as the Adult School for Jewish Studies, planned on a minimum basis of a four year cycle. It consists of a series of well-organized courses including texts, preparation by the adult students and the use of discussion methods under the supervision of qualified instructors.

This program of classes is open to men and women desiring to select a particular course or courses as well as those planning to complete the entire program. Husbands and wives are to be encouraged to attend together.

In addition, similar courses may be offered at times especially suited to the ladies (e.g., weekday mornings or afternoons) or to the men (e.g., Shabbat afternoon between Minhah-Maariv or Sunday morning) of the congregation. While the congregation should offer a youth program with its own opportunities for study, its young people of college age should be welcome to attend the Adult School offerings.

The sponsoring congregation may, at the completion of the program, award in its name a Certificate of Achievement uniformly prepared in cooperation with the National Academy for Adult Jewish Studies. It is envisaged that upon the completion of 160 hours of study (at the end of four years) the student would have acquired the following basic minima:

- (1) The ability to read the Hebrew prayerbook and to follow the synagogue service with a fair degree of fluency.
- (2) A general knowledge of the contents of the Bible.
- (3) A general knowledge of the main periods and personalities in Jewish history.
- (4) A general knowledge of the classics of Jewish literature.
- (5) A familiarity with the basic vocabulary of Jewish religious life.

1. Sessions

As a minimum, each school year will consist of two semesters of ten weeks each (one evening a week). Each evening will be divided into two sessions of one hour each. During the first hour, functional Hebrew (see Basic Courses) and the elective courses will be taught. The second hour will be devoted to the basic course in A Survey of Jewish Civilization. This suggested arrangement in periods may be modified so as to include the large-scale lecture or film forum format on the same evening (see below).

In no case, however, should the lecture series be scheduled so as to conflict in time with the classes. If possible, the Hebrew language courses should provide for a ninety-minute session, thus starting one-half hour before the other first-hour courses.

Wherever possible, Hebrew courses should continue beyond the second semester of the school year.

2. Credits

Each semester course will carry two credits. A minimum of 32 credits (160 hours) attainable in four years, will be required for a Certificate of Achievement. To receive credit for a course the student must have been in attendance at no less than eight of the ten sessions.

3. Curriculum

a. Basic Courses

Survey of Jewish Civilization: A, B, C, D. (4 years,
8 semesters - 16 credits)

First Year (A) - Biblical Period

Second Year (B) - From the close of the Bible to
the year 1,000 C.E.

Third Year (C) - From 1000 to 1789

Fourth Year (D) - Modern period down to 1948

The textbook will include numerous selections of the literature of the period under discussion.

*Hebrew Reading (Two semesters - 4 credits)

This course is intended for the student with no previous knowledge of Hebrew and aims to develop the ability to read the Siddur.

*Functional Hebrew and Reading (Two semesters - 4 credits)

This course is a continuation of the above. It aims to increase the student's fluency in reading the Siddur and, at the same time, impart basic Hebrew vocabulary related to Jewish religious life.

b. Other Suggested Courses

The elective courses to be presented during the first hour may be selected from the following. Each congregation is free to add to this list courses which it is felt fill particular needs.

The double asterisked (**) courses are meant to supplement the basic survey course and parallel it. Thus, the first year, when the survey course will be dealing with the biblical period, the related elective courses are The Prophets and The Writings. The second year, the elective courses are Readings in the Halakhah and Readings in Midrash and Apocrypha. The related courses during the third year are Medieval Jewish Philosophers and The Medieval Jewish Moralists and Chroniclers and during the fourth year, The Literature of Hassidism and Modern Jewish Thinkers.

*Students who possess the ability to read the Siddur and are familiar with basic Hebrew vocabulary will not be required to take these courses. They may, instead, elect to enroll in the Hebrew language course or in one of the other elective courses.

****The Prophets (One semester - 2 credits)**

Reading and interpreting selected portions of the prophetic books of the Bible. A list of the passages to be read and discussed during the semester will be provided the student in advance.

****The Writings (One semester - 2 credits)**

Reading and interpreting selected portions of the wisdom literature of the Bible. Job, Proverbs, Ecclesiastes, Psalms. A list of the passages to be read and discussed during the course of the semester will be provided in advance.

****Readings in the Halakhah (One semester - 2 credits)**

Several selected passages from the Talmud dealing with legal questions will be read and interpreted. These passages will be made available in the form of a mimeographed textbook with glossary.

****Readings in Midrash and Apocrypha (One semester - 2 credits)**

Significant passages drawn from the Midrash and the Apocrypha will form the basis of classroom discussion and interpretation.

****Medieval Jewish Philosophers (One semester - 2 credits)**

A textbook containing excerpted passages from the writings of Maimonides, Halevi and Albo will form the basis of this course.

****The Medieval Jewish Moralists and Chroniclers (One semester - 2 credits)**

The texts to be read and discussed will be drawn from Sefer Hassidim, Ethical Wills, The Duties of the Heart, The Responsa Literature, The Polemical Literature, etc.

****The Literature of Hassidism (One semester - 2 credits)**

A study of the movement through the reading of Hassidic literature drawn from the current anthologies.

**Modern Jewish Thinkers (One semester - 2 credits)

This course will be based on a collection of selected passages from such thinkers as Samson Raphael Hirsch, Hermann Cohen, Franz Rosenzweig, Martin Buber, A.D. Gordon, Max Kadushin, Abraham J. Heschel and Mordecai M. Kaplan.

Hebrew Language

In addition to the basic courses in Hebrew Reading and Functional Hebrew and Reading, the Adult School for Jewish Studies should provide elective classes in Hebrew language throughout the four-year program. The goal should be the ability to read with understanding some of the narrative portions of the Bible in the original. Each year of Hebrew language will entitle the student to four credits.

The Prayer Book

A study of the text of the Prayer Book (Sabbath, Daily, High Holy Days and Festivals) utilizing as well collateral readings (from The Service of the Heart and The High Holy Days). Cf. courses in Hebrew Reading and Functional Hebrew and Reading.

Skills for Jewish Living

A practical course leading to intelligent participation in home and synagogue services (Kiddush, Havdalah, Grace after Meals, Torah Blessings, Haftarah Blessings and Reading, Candle Lighting, etc.).

Conservative Judaism

Its history and philosophy (utilizing Tradition and Change as a basic text).

Basic Concepts of Judaism

A fundamental course dealing with ideas and values. (Text: The Jewish Way of Life or Basic Judaism.)

Contemporary Issues in Jewish Life

History of Zionism

Sociology of the American Jewish Community

The structure of the present-day Jewish community in America.

Life Cycle and Year Cycle of the Jew

A consideration of the traditions relating to the following: Birth, Brit Milah, Naming the Child, Pidyon Ha-Ben, Jewish Education, Bar and Bat Mitzvah, Confirmation, Engagement and Marriage, Divorce, Death and Mourning. Also the Jewish Calendar, the Sabbath, the Festivals, High Holy Days, and Fast Days.

Great Jewish Books

An introductory course dealing with selections from great Jewish books available in English.

Pentateuch in English

(Text: The Hertz Humash)

Comparative Religion

Jewish Music

Either an appreciation course, a skills course in the use of the recorder, or a choral group.

Jewish Art

Additional material regarding suggested courses is to be found in the following, published by the National Academy: Suggested Courses for Adult Jewish Study; Adult Jewish Education, a journal.

B. The Extensive Program

In addition to the regular program of classes described above, provision should be made for other opportunities to acquire Torah. These are provided in order to create avenues (many utilizing natural situations) whereby contact with Jewish thought and content is facilitated.

They include:

1. Formal

- a. A series of thematically integrated lectures dealing with various aspects of Jewish life and thought. These may be offered on the same evening as the classes in (A) above. They are conceived to be both informative and motivational and should appeal to the broad membership. Ideally, these lectures may serve as an introduction to Jewish learning, drawing the participants to more intensive commitment to a regular program of study.

Prime sources for suitable lecturers include the Jewish Theological Seminary of America, The United Synagogue of America, the faculties of institutions of higher Jewish learning and of universities with Judaica departments as well as the Jewish Center Lecture Bureau of the National Jewish Welfare Board.

- b. A film forum series based on films of Jewish content and including discussion (e.g., see Eternal Light Kinescope Catalogue for suggested themes and titles). A panel of rotating discussion leaders may be arranged for succeeding sessions.

2. Informal

- a. Selective use of home study-discussion groups meeting at weekly, bi-weekly or monthly intervals. The basis for discussion may be a text, Jewish periodical, or current book of Jewish interest.
- b. Utilizing about five minutes at the beginning of every meeting of a congregational committee or auxiliary for a Devar Torah (word of Torah), preferably by a layman. The Devar Torah is a brief explanation of a classic

Jewish text or thought deriving from Jewish sources. It may serve as a substitute for an opening prayer.

- c. Providing intensive opportunities for Jewish life and learning through the medium of a Kallah (Laymen's Institute) held at the congregation and/or at a suitable site away from the congregation. Such a Kallah may extend over a two to four day period.
- d. Sponsoring, where feasible, a series of Torah Luncheon Sessions for working people held in the business district.
- e. Offering a monthly Rosh Hodesh study program similarly combining Jewish learning and living.
- f. Arranging for a collection of adult reading materials (reference works, texts, periodicals, etc.) as part of the synagogue library. This provision would make available material for circulation as well as for reference. A schedule of regular library hours shall be established. Presentation to library of new publications should be encouraged by members. At appropriate times, an orientation to the library should be offered.
- g. Maintenance of a Book and Art Shop (Gift Shop) whereby Jewish books, ritual objects and the like are displayed for sale.
- h. Arranging, where feasible, an exhibit of Jewish Art and ritual objects as may be obtained on a short-term loan from the Jewish Museum of the Jewish Theological Seminary of America.
- i. Placing in areas other than in the library a collection of Jewish periodical literature for browsing.
- j. Arranging for systematic inclusion in the synagogue bulletin of content material such as classic quotations, excerpts from the weekly Torah reading, report on current adult education program, etc.

IV. Administration of the Program: The Adult Education Committee

There shall be established a standing Adult Education Committee which reports regularly and directly to the Board of Trustees.

This committee shall be elected or appointed by the Board of Trustees. Its chairman shall be a member of that board.

The adult education committee, working in close liaison with the rabbi (and educational director) shall include among its duties the following:

- A. Preparation of the adult education program for the ensuing year, taking into consideration requirements of both the intensive and extensive approaches.
- B. Preparation of the budget requisite to accomplish the above, to be approved by the Board of Trustees.
- C. Assistance in the promotion of the adult education program.
- D. Evaluation of the program - its strengths and weaknesses. This committee should include representatives of the appropriate synagogue arms - i.e., Sisterhood, Men's Club, Young Marrieds, etc. Where possible, it may include liaison representatives of Jewish organizations in the community for whom the synagogue may serve as educational sponsor (as for example, offering special Hebrew classes for Hadassah members). It should be understood that it is this committee's function to provide adult education planning for all men's, women's and co-educational groups of the congregation with the exception of those purely programmatic activities which are part of a regular meeting.

V. Records

Such records shall be kept as shall provide for proper administration of the adult education program. These may include committee minutes, copies of forms and notices used as well as individual records of courses taken (where a Certificate of Achievement is to be issued at the completion of a given cycle).

VI. The Staff

Generally speaking, the adult education program shall be professionally supervised by the rabbi (assisted by the educational director where available). In the case of a very large congregation, a professional director of adult education may be appointed, working in close cooperation with the rabbi and adult education committee.

In addition to the rabbi, educational director/principal and hazzan, the faculty may include members of the religious school staff qualified to undertake instruction of adults. This regular faculty may be supplemented by visiting instructors or lecturers engaged for this purpose. Owing to the complexities of content and method involved in teaching adults, volunteer teaching is not to be encouraged. (See reference to visiting lecturers above).

VII. Physical Facilities

Suitable provision should be made for facilities appropriate to the needs of the participating adults. This includes such items as appropriate size furniture, adequate lighting and ventilation, proper acoustics, and checking of personal belongings.

VIII. Instructional Material and Equipment

Provision is to be made for the purchase of course texts by participating students, to be available for the first session of each course. In addition, the congregation should provide for supplementary instructional items such as audio-visual materials (by purchase or rental), maps and charts, etc..

IX. Promotion of the Program

Every opportunity should be utilized to inform the congregation and community of the adult education program.

Among the media of information to be included are the following:

- A. Suitable space in the congregation's prospectus of activities given over to a description of its adult education offerings.
- B. A separate brochure describing the total adult education program - morning, afternoon and evening. This should include course description, name of instructor, dates and hours of sessions, charges.
- C. Descriptive placards to be placed in conspicuous public places.
- D. Notices to be placed in local general and Anglo-Jewish newspapers as well as for announcement over the local educational radio

station (where available).

- E. Regular reference in the synagogue bulletin to what is happening in the adult education program.
- F. Parallel announcement in the publications of synagogue auxiliary bodies.
- G. Reminder notices sent to persons enrolled in the program.
- H. Announcement from the pulpit of appropriate adult education functions.

X. Budget

As noted above, the adult education committee is charged with the responsibility of submitting an appropriate annual adult education budget to the Board of Trustees for its approval. The budget shall provide for salaries of instructors and lecturers; printing costs of prospectus, placards, etc.; other advertising; library and audio-visual materials used in the adult education program.

Part of the budget costs may be covered by the registration, course or book fees paid by the students. It must be recognized that this program cannot be self-sustaining financially and will therefore require, in large measure, being defrayed out of the regular congregational budget.

XI. Cooperation Within The Community

The adult education program of the congregation, while conducted primarily for members, shall be open to all members of the community (a separate schedule of fees may be established in this regard).

Wherever feasible, congregations should join in cooperative adult education efforts with each other in order to provide the most thoroughgoing program.

XII. Relation to National and Regional Agencies

In their adult education programs, congregations shall be guided by standards set by the National Academy for Adult Jewish Studies of the United Synagogue of America as well as by the regional adult education commissions. Where a program of accreditation in adult education has been established by these agencies each congregation shall strive to become so accredited.

The National Academy will be pleased to supply additional information regarding any of the suggestions made in this Statement.



1962 RABBINICAL ASSEMBLY CONVENTION

PROGRAM NOTES

From its very inception the Rabbinical Assembly has been concerned with the problems of education. Many of our colleagues are responsible for the direction and supervision of congregational schools, and all of us as rabbis and chief administrators of our congregations hold ultimate responsibility for the education of our congregants and their children. As the interest in Jewish education has grown and as Jewish education is making contact with many more students than formerly, the role of the rabbinate becomes even more important. It is for this reason that Jewish education was selected as the theme for our 1962 Convention. We are devoting four major sessions and several workshops to the problems of education. We hope that in some manner our deliberations will be carried over to each of the forthcoming Conventions.

SESSION I

Our first session will deal with "The Role of The Rabbinat in Jewish Education." As rabbis we are all intimately involved with education in our congregation, yet for some reason, on the national scene, on the regional level, and even in our own city, once we leave the domain of our own congregation we relinquish our position as leaders in the field of Jewish education. This is very difficult to explain in light of the fact that ninety per cent of Jewish education in this country is under congregational auspices, and therefore leaders of congregational life should of necessity have a crucial role in determining the ends and means of education. If education is to be defined as religious education, is it conceivable that the rabbinate should not hold the same responsibility that is assigned to it in other congregational activities? Even within our own movement, the role of the rabbi diminishes as we move from the congregation to the city to the region to the national scene. Our first session will discuss this problem with depth, and Rabbi Simon Greenberg will read a paper on this topic. As discussants we have invited two outstanding leaders in Jewish education, Dr. Eisig Silberschlag, Dean of the Hebrew Teachers College in Brookline, Massachusetts, and Dr. Azriel Eisenberg, Executive Vice-President of the Jewish Education Committee of New York.

SESSION II

All of us working in the field of Jewish education are painfully and consistently made aware of a series of immediate problems that beg for solution. Despite the inadequacies of our elementary school education, we have at least created a structure and a form. When we pass the Bar Mitzvah age, however, and approach education for our teen-agers, the present situation is discouraging. To begin to meet these problems head on we will devote a major session to "Education for the Jewish Teen-Ager." Our Convention Committee has assumed that education cannot be conceived of as either formal or informal education, but must involve both. Therefore, in this session we will be discussing the kind of education that should be required if we hope to obtain the commitment of our teen-agers to study and to involvement in Jewish life. A joint paper relating to this subject will be delivered by Mr. Louis Newman and Professor Goodwin Watson. Mr. Newman is Principal of the Akiba Hebrew Academy, a day high school in Philadelphia, and was one of the architects of the educational program in Camp Ramah. Professor Goodwin Watson is Professor of Social Psychology at Teachers College, Columbia University and a member of the Academic Board of the Melton Research Center. As discussants we have invited Rabbi Joseph Lukinsky, Mr. Bernard

Resnikoff, Executive Director of National Ramah Commission, and Rabbi Albert Lewis, Co-Chairman of the Youth Commission of the United Synagogue Commission.

SESSION III

Over the past few years we have seen the growth of the Day School in Jewish education generally, and specifically within the Conservative Movement. Many of our colleagues feel that the Day School should serve as the basic form for intensive Jewish education in our Movement. To argue this point and to describe the nature of a Conservative Day School we have invited Rabbi Harry Halpern and Mr. Henry Goldberg, who established a Day School at the East Midwood Jewish Center in Brooklyn, to deliver a joint paper on this topic. As discussants we have invited Rabbi Josiah Derby, associated with the Solomon Schechter School in Queens; Rabbi Jack Segal, associated with the Hillel Day School in Detroit; and Mr. David Horowitz, Associate Superintendent of the Philadelphia Public School System and Educational Consultant to the Solomon Schechter School in Philadelphia. Rabbi Robert Gordis, who pioneered in Conservative Day School education, will chair this session and guide the discussion.

SESSION IV

Our claim to the primacy of the rabbinate in Jewish education is based on the assumption that Jewish education is to be religious education. In some cases this has been a theoretical assertion only, for we have failed to concretize it in the form of goals, curricula and methods. If we are to transform Jewish education into religious education, we feel it is time to begin exploration of the elements of a Jewish religious education. Stated another way, what are the values that would characterize religious Jewish education or, more specifically, Jewish education for the Conservative Schools? Our distinguished teacher, Professor Abraham Heschel will discuss the values that are basic to religious education. Rabbi Simcha Kling will be one of the featured discussants of Dr. Heschel's paper.

* * * * *

We hope that these sessions will enlighten and inspire you. To give you the opportunity of participating in these deliberations we have scheduled a series of workshops on the Day School and on education for teen-agers, in addition to the discussion periods at the end of each major session.

The Convention Committee is sending you these program notes so that you may have an opportunity to think through and deliberate on these problems before the Convention. We hope that this will serve to orient your own thinking so that you can participate to the fullest extent at the Convention.

Several weeks ago you were sent a questionnaire asking for any ideas you felt would be of interest to our colleagues. Many of you returned your questionnaires and they will be discussed. We are enclosing another copy of the questionnaire for those of you who may have misplaced it and have not as yet completed it.

The reaction to date of colleagues to the theme and program give us reason to feel that the Convention will be both stimulating and fruitful, and we hope that all of us can have a share in making it so. With all good wishes for a $\gamma \epsilon \sigma \iota \rho \alpha \epsilon \zeta \eta$ and looking forward to meeting with you, I am

Cordially,

Pinchos J. Chazin
Pinchos J. Chazin
Convention Chairman

1962 RABBINICAL ASSEMBLY CONVENTION

*Executive Session, limited to members of R.A. only

SUNDAY, May 20

3:00 *Executive Council

7:00 Dinner

Opening Session. Chairman: Rabbi Eli Bohnen
Report of Executive Vice-President, Rabbi Wolfe Kelman
Report of Membership Committee, Rabbi Morris Goodblatt

Informal gatherings of delegates

MONDAY, May 21

8:00 Shaharit. D'var Torah: Rabbi David Silverman

9:00 Breakfast

10:00 Education Session I. THE ROLE OF THE RABBINATE IN JEWISH EDUCATION
Chairman: Rabbi Wolfe Kelman
Speaker: Rabbi Simon Greenberg
Discussants: Dr. Eisig Silberschlag, Dr. Asriel Eisenberg

1:00 Luncheon. Chairman: Rabbi Meyer Kripke
President's report.
Resolutions.

5:00 Minha-Maariv services in memory of Hillel Bavli and colleagues
who passed away during the year.
Speakers: Rabbis Shmuel Leiter and Solomon Waldenberg.

7:00 Dinner

9:00 Education Session II. EDUCATION FOR JEWISH TEEN-AGERS
Chairman: Rabbi Samuel Schaffler
Speakers: Dr. Goodwin Watson, Mr. Louis Newman
Discussants: Rabbi Joseph Lukinsky, Rabbi Albert Lewis,
Mr. Bernard Resnikoff

TUESDAY, May 22

8:00 Shaharit. D'var Torah: Rabbi Fritz Rothschild

9:00 Breakfast

10:00 Education Session III. THE JEWISH DAY SCHOOL
Chairman: Rabbi Robert Gordis
Speakers: Rabbi Harry Halpern, Mr. Henry Goldberg
Discussants: Rabbi Josiah Derby, Rabbi Jack Segal, Mr. David Horowitz

1:00 Luncheon commemorating Chaplaincy Centennial
Chairman: Rabbi Pinchos Chazin
Presentation to General Sarnoff: Rabbi Edward T. Sandrow
Speaker: General David Sarnoff

- 2:30 Teen-age workshops
Developing future Jewish leadership
Extending formal Jewish education
Others to be announced
- 6:00 Minha-Maariv. D'var Torah: Rabbi David M. Feldman
- 7:00 Dinner
- 9:00 Education Session IV. THE VALUES OF JEWISH EDUCATION
Chairman: Rabbi Seymour Fox
Speaker: Dr. Abraham J. Heschel
Discussants: Rabbi Simcha Kling. Others to be announced.

WEDNESDAY, May 23

- 8:00 Shaharit. D'var Torah: Rabbi David Aronson
- 9:00 Breakfast
- 10:00 Chairman: Rabbi Max Davidson
*Nominations. Resolutions.
Report of Committee on Jewish Law and Standards
- 1:00 Lunch
- 2:30 Day School Workshops
Secular studies in the Day School
Establishment and maintenance of the Day School
Others to be announced
Workshop: Planning for Creative Retirement
- 3:00 Session for Delegates' Wives. Chairman: Mrs. David Panitz
- 6:00 Minha-Maariv. D'var Torah: Rabbi Nahum Waldman
- 7:00 Convention banquet. Chairman: Rabbi David Panitz
Presentation of Charters to Regions
Testimonial to President Edward T. Sandrow
Installation of New President
Speaker: Rabbi Louis Finkelstein
Responses
- Informal gatherings of delegates

THURSDAY, May 24

- 8:00 Shaharit, D'var Torah: Rabbi David Arzt
- 9:00 Breakfast
- 10:00 Homiletics Session. Chairman: Rabbi Sidney Riback
Speaker: Rabbi Henry Fisher

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Please send your reservations to the Concord Hotel
if you have not already done so.

RA-SEMINARY FUND CAMPAIGN 1961-62

Rabbi Samuel Ruderman, Chairman

REGIONAL CO-CHAIRMEN

<u>REGION</u>	<u>RABBI</u>
Manhattan-Bronx	Wolfe Kelman, 3080 Broadway Ephraim Mandelcorn, Rabbis in Congs. Elihu Michelson, Comm. at large
Brooklyn-Richmond	Joseph Miller, Brooklyn Baruch Silverstein, Brooklyn
Queens	Myron Fenster, Jackson Heights Usher Kirshblum, Kew Garden Hills
Nassau-Suffolk	Morris Goldberg, E. Rockaway Reuben Katz, Freeport Melvin Kieffer, Old Westbury
Westchester-Hudson Valley	Saul Teplitz, Harrison
Western New York State	Abraham Karp, Rochester
Capital States - New York	Herman Kieval, Albany
Northern and Central New Jersey	Simon Glustrom, Fair Lawn Elvin Kose, Union David Panitz, Paterson Max Zucker, Passaic
Southern New Jersey	Harry Jolt, Ventnor
Philadelphia	Morris Dembowitz Sidney Greenberg Reuben J. Magil
Eastern Pennsylvania	Ephraim Bennett, Reading
Western Pennsylvania	Solomon Moseson, Pittsburgh
Connecticut	Leonard Goldstein, New London Joseph Smith, Waterbury
Massachusetts (Boston)	Jack Riemer, Mattapan Manuel Saltzman, Brookline
Rhode Island	Eli Bohnen, Providence
Northern New England	Abraham Kazis, Worcester, Mass. Joseph Warren, Lowell, Mass.
Seaboard	Joseph Goldman, Norfolk, Va. Tzvi Porath, Chevy Chase, Md.
Chicago	Moshe Babin, River Forest Seymour Cohen Maurice Kliers
Michigan	Benjamin Gorrellick, Detroit
Northern Ohio	Jack Herman, Cleveland
Southern Ohio (Ind. and Ky.)	Nathan Zelizer, Columbus
Central States	Myer Kripke, Omaha, Neb.
Southeast	Morris Chapman, St. Petersburg, Fla. Norman Shapiro, Miami, Fla. Hillel Silverman, Dallas
Texas	Ben Zion Bergman, Encino, Calif. Jacob Pressman
Los Angeles	Aaron Wise, N. Hollywood, Calif. Herbert Teitelbaum, Redwood City
N. California and Northwest Canada	Wilfred Shuchat, Westmount, Quebec

HEBREW IN HIGH SCHOOLS: A GOLDEN OPPORTUNITY

CITIES IN THE UNITED STATES TEACHING HEBREW

Hebrew is taught in junior and senior high schools in the following communities:

Albany, N. Y.
Buffalo, N. Y.
Chicago, Ill.
Cleveland Heights, Ohio
Detroit, Michigan
Elmont, N. Y.
Lawrence, N. Y.
Long Beach, N. Y.
Los Angeles, California
New Haven, Conn.
New York City, N. Y.
Brooklyn, N. Y.
Bronx, N. Y.
Manhattan, N. Y.
Queens, N. Y.
Newark, N. J.
Philadelphia, Pa.
Springfield, Mass.

ADDITIONAL SCHOOLS PLAN INTRODUCTION OF HEBREW

In numerous communities throughout the country, school boards and school administrators have expressed a willingness to introduce Hebrew wherever the demand and enrollment warrant it. You may have Hebrew introduced into the public high school of your community if you can secure a sufficient enrollment to form a class. Act early in order to effect the teaching of Hebrew next September.

For guidance on how to proceed, communicate with the NATIONAL HEBREW CULTURE COUNCIL, 426 West 58th Street, New York 19, N. Y. - Circle 7-0741. In Greater New York, contact the HEBREW CULTURE COUNCIL of the Jewish Education Committee of N. Y., 426 West 58th Street, New York 19, N. Y.-Circle 5-8200.

FORM A HEBREW CULTURE COUNCIL IN YOUR CITY

In recent years a number of cities have formed local Hebrew Culture Councils to advance the study of Hebrew. If you have no Hebrew Culture Council in your community, and there is a desire to sponsor the introduction of Hebrew into the secondary schools, you can take steps to form a Hebrew Culture Council. The National Hebrew Culture Council is ready to help you.

WHAT N.H.C.C. DOES

The National H.C.C. (formerly known as the Hebrew Culture Service Committee for American High Schools and Colleges) guides local groups in the formulation of their program of activity in the community and among the youth. It helps school authorities and teachers to meet the normal curricular and extracurricular needs of a Hebrew program, including the selection of a course of study, reading materials, finding qualified teachers, etc. It provides incentive awards for students (including certificates, prizes,

books and golden "Ayin" pins) and conducts a summer study seminar featuring travel and study in Israel and Europe for Hebrew students. The Israel Summer Seminar, founded in 1954, is co-sponsored by the Jewish Education Committee of New York, the American Association of Teachers of Hebrew in the Public High Schools, in cooperation with the Department of Education and Culture of the American Zionist Council and the Jewish Agency, Jerusalem.

It has published various materials, in particular two handbooks, *Hebrew for College Entrance* and *Hebrew in Colleges and Universities*, edited by Judah Lapson. In recent years a number of local Councils have been formed in various cities.

N.H.C.C. - OUR NEW NAME - SAME AIM

For twelve years the H.C.S.C. for American High Schools and Colleges has conducted a national program of service to facilitate the objectives and activities described above. THE NATIONAL HEBREW CULTURE COUNCIL, Inc. has now assumed the responsibility for the program of activities of the H.C.S.C. and hopes to expand its scope. The N.H.C.C., operating on a national level, will coordinate the program of the local Councils, and will continue in its efforts to enlarge the scope of this movement.

A CALL TO ACTION

IN ORDER TO ASSURE THE PROGRESS OF THE HEBREW CLASSES AND THE CONTINUITY OF THE PROGRAM, IT IS IMPORTANT FOR THE COMMUNITY TO STIMULATE THE INTEREST OF THOUSANDS OF NEW STUDENTS EACH YEAR IN THE STUDY OF HEBREW. **What Can YOU Do?**

NATIONAL HEBREW CULTURE COUNCIL

426 West 58th Street, New York 19, N. Y.

Judah Lapson,

Chairman



to Community Organizations:

ENCOURAGE THE STUDY OF HEBREW IN THE PUBLIC HIGH SCHOOLS IN YOUR COMMUNITY

"I believe that the movement to bring a knowledge of Hebrew and its culture into American schools is healthy and useful. It is high time that the rejuvenated Hebrew culture, whose history is closely linked with the whole history of western civilization, be given the opportunity to become a part of the American pattern. Think of the spiritual lift that a Jewish boy or girl must get when he is able to study the language and culture associated with his own people in a public school which he attends together with all other American children. And think of the insight that a non-Jewish child can get into the history and character of the Jewish people through such a study."

DR. EARL JAMES McGRATH,
Former U. S. Commissioner of Education

AMERICAN SCHOOLS TEACH MODERN HEBREW

Modern Hebrew is taught in American high schools and colleges as a living language, as it is spoken in Israel. Recognized alongside the other foreign languages taught in this country, Hebrew has assumed a place on a par with them. Hebrew is taught in the junior high schools, senior high schools, and in the colleges in the United States, wherever a sufficient student enrollment, coupled with an active community interest, warrants the formation of classes.

HEBREW GROWS IN POPULARITY AND RECOGNITION

The public high schools give Hebrew as a 2-year, 3-year, and 4-year sequence, and offer it as a first or second language. Students without any previous knowledge of Hebrew may start as beginners, while those who have studied Hebrew elsewhere can qualify for advanced placement. Modern textbooks and progressive pedagogic methods have been introduced to make the study of Hebrew an enjoyable and effective academic experi-

ence. The rich cultural background of this language is presented through a study of the geography and history of Israel, its exuberant folk dances and beautiful songs.

Approximately 6,000 students are now enrolled in the Hebrew classes in the high schools. In New York State, the University of the State of New York regularly administers Hebrew Regents examinations; throughout the nation, the College Entrance Examination Board administers Hebrew Achievement Tests to secondary school students as part of its regular testing program. More than 1,500 colleges grant college entrance credit for Hebrew studied in the high schools. In many colleges and universities there is a wide range of Hebrew course offerings for meeting the language requirements, as well as for providing opportunities for specialized study.

Pursuant to the National Defense Education Act, the United States Government Office of Health, Education and Welfare has included modern Hebrew in its program of Summer Institutes for teachers in secondary schools.

CONTINUITY OF HEBREW COURSES DEPENDS ON RENEWED ANNUAL ENROLLMENT

Each year in the secondary schools throughout the country where Hebrew is taught, thousands of students complete their course of study. Their places in the Hebrew classes must be filled by new enrollments. This need for the repopulation of Hebrew classes will always exist. Community organizations interested in the success of the Hebrew program should promote it among teen-agers and urge them to elect Hebrew as their foreign language in the secondary school. To study Hebrew in September new students usually must arrange during the preceding spring term to include it in their programs.

SPUR ENROLLMENT IN HIGH SCHOOL HEBREW CLASSES

The study of Hebrew has been a source of pride for many communities. If you live in a community where the public high schools teach Hebrew and you are proud of this achievement, it is important that you share in the responsibility of assuring the continuity of this program. Join with others in a community effort to promote students' interest and to stimulate the enrollment. Contact your local Hebrew Culture Council or Bureau of Jewish Education. Publish information in your organizational bulletins and newsletters. Initiate promotional activities to assure the further development of this project and its extension to additional schools.

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122ND STREET
NEW YORK 27, N. Y.

September 17, 1964

Dear Colleague:

I am delighted to send you the adult study course, "The History and Values of the Prayer Book," by Rabbi Aaron Kirschenbaum. It is thoughtful and thorough material and you should find it most useful. We are also enclosing sermon lectures by Rabbi Seymour J. Cohen and Rabbi Bernard Mandelbaum.

Toward the end of October, the balance of the Year of Dedication education material which includes Rabbi Raphael Posner's adult education course, "The Synagogue: It's History and Meaning," and sermon lectures by Rabbi Benjamin Kreitman and Rabbi Morris B. Margolies, will be distributed.

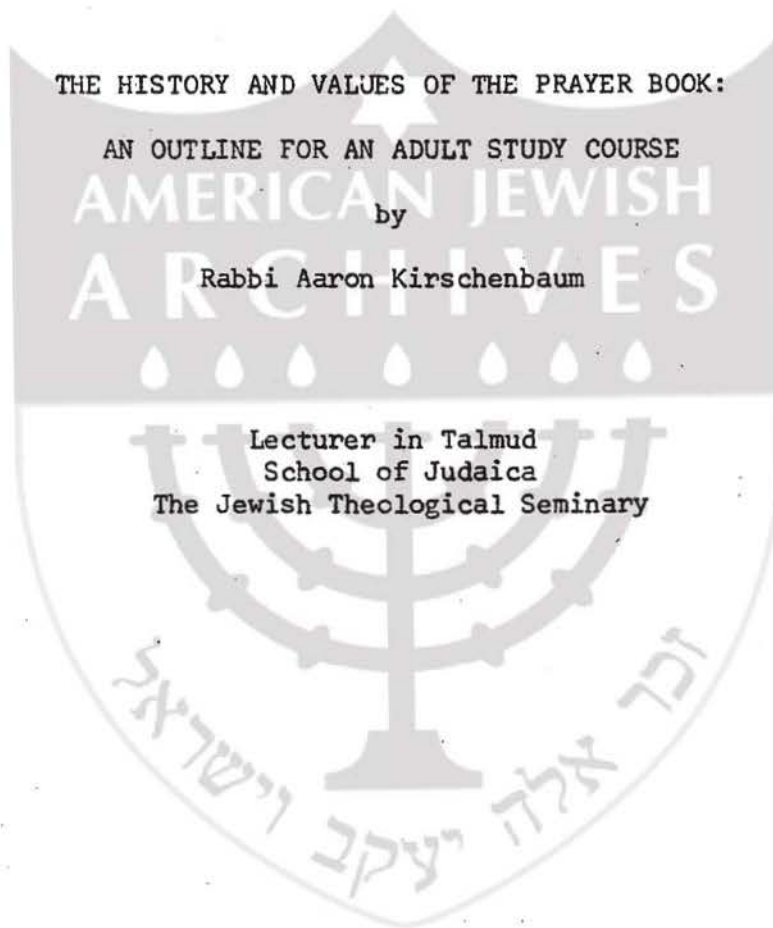
With best wishes for the New Year,

Sincerely yours,

Louis M. Levitsky
Louis M. Levitsky

enc.

(NOT FOR PUBLICATION)



Adult Education Course
1964-65 Year of Dedication Series
The Jewish Theological Seminary of America

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INTRODUCTION

The subject matter of this course has been divided into ten units. Each unit contains within it much more material than can possibly be presented in one lecture or in one study session. This was done so that the instructor, having in mind the needs of his particular group, could choose those ideas and materials he desires to emphasize. Some instructors may elect to devote more than one session to some units. Moreover, the subject matter has been so organized that each unit can be presented on an elementary, intermediate, or advanced level (this last, advanced, level is generally to encourage the rabbi himself to further study), in addition, a course in Mishnah with "Prayer and the Prayer Book" as its theme -- has been incorporated for those who desire to take advantage of the reappearance of the Mishnah with text, translation, and commentary in English (Blackman, P. Mishnayoth).

Teaching the prayer book is a major undertaking. As the text-book of theology and the protocol of piety, it has been the focal point of the Jewish heart and mind for untold generations. The tears and devotion that have been evoked over and around the prayer book make it a challenge of the first order to the instructor desirous of imparting its intellectual and emotional impact. Indeed, all study guides and bibliographical listings must remain secondary, for the siddur represents the ultimate test of the stature of the rabbi as religious guide and teacher in his community.



STANDARD REFERENCE WORKS

The rabbi should consult regularly one of the following:

- (א) סדור אוצר התפלות (ניו יורק: הוצ' ספר, חס"ו)
- (ב) סדר עבודה ישראל בעריכת ר' יצחק זליגמן בער
(טוקן, חרצ"ז)
- (ג) סדר תפלה עם פירוט עולת ראייה מאת ה"ר אברהם יצחק הכהן קוק
(ירוסלים: מוסד הרב קוק, תש"ט)
- (ד) סדור תפלה צלוחא דאברהם עם פירוטי ר' מנחם מנדל לנדא
ור' יעקב ורדיגר (תל-אביב, חס"ז)



ABBREVIATIONS

Arzt = Arzt, M. Justice and Mercy: Commentary on the Liturgy of the New Year and the Day of Atonement. (New York: Holt, Rinehart and Winston, 1963)

Elbogen = אלבוגן, י.מ. חולדות החפלה והעבודה בישראל (ירושלים, 1924)
ברלין: דביר, 1924.

Garfiel = Garfiel, E. The Service of the Heart, A Guide to the Jewish Prayer Book. (New York: T. Yoseloff, 1958)

Goldin = Goldin, H. E. The Jew and His Duties, The Essence of the Kitzur Shulhan Arukh Ethically Presented. (New York: Hebrew Publ. Co., 1953)

Heschel, B. = Rothschild, F. A. (ed.) Between God and Man, An Interpretation of Judaism from the Writings of Abraham J. Heschel. (New York: Harper & Bros., 1959)

Heschel, M. = Heschel, A. J. Man is not Alone. (New York: Behrman House, 1937)

HUCA = Hebrew Union College Annual

Idelsohn = Idelsohn, A. Z. Jewish Liturgy and its Development. (New York: Henry Holt, 1932)

Jacobs = Jacobs, L. We Have Reason to Believe. (London: Vallentine-Mitchell, 1962)

JE = Jewish Encyclopedia

JQR = Jewish Quarterly Review

Kadushin = Kadushin, M. Worship and Ethics, A Study in Rabbinic Judaism. (Northwestern U. Press, 1964)

Kadushin E = Kadushin, M. The Theology of Seder Eliahu. (New York: Bloch, 1932)

Kadushin R = Kadushin, M. The Rabbinic Mind. (New York: JTSA, 1952)

Kaplan E = Kaplan, M. M. The Future of the American Jew. (New York: MacMillan, 1948)

Kaplan M. = Kaplan, M.M. The Meaning of God in Modern Jewish Religion. (New York: Behrman House, 1937)

Levy A. = לוי, א. יסודות התפלה, מחקר על תולדות התפלה

מקורותיה מנהגיה וטעמיה עד עריכתה בימי הגאונים. מהדורה סמינרית
(חל-אביב: אברהם ציוני, 1963).

Levy B = לוי, א. תורת התפלה, תוכנה ומהותה דיניה ומצוותיה מנהגיה
ומקורותיה. מהדורה סנייה (חל-אביב: אברהם ציוני, 1963).

Moore = Moore, G. F. Judaism. (Cambridge, 1950)

Munk = Munk, E. The World of Prayer. (New York: Feldheim, 1963)

Schechter = Schechter, S. Aspects of Rabbinic Theology. (New York: Schocken, 1961)

UJE = Universal Jewish Encyclopedia

Waxman = Waxman, M. History of Jewish Literature. (New York: T. Yoseloff, 1960). Second edition



HISTORY AND VALUES OF THE PRAYER BOOK

RECOMMENDED READING

1. Berkovits, E. Studies in Torah Judaism: Prayer. (New York: Yeshiva U., 1962)
2. Dresner, S. Prayer, Humility, and Compassion. (Phila: JPSA, 1957) Pp. 9-111.
3. Glatzer, N. H. (ed.) The Language of Faith, Selected Jewish Prayers. (New York: Schocken, 1947)
4. Heschel, A.J. Man's Quest for God, Studies in Prayer and Symbolism. (New York: Scribner's, 1954)
5. Jewish Encyclopedia. "Liturgy," "Prayer."
6. Universal Jewish Encyclopedia. "Liturgy."



I. The God Concept

For a clarification of the basic ideas about a personal God with the attribute of intelligence with which the traditional Jew stands in prayer:

Heschel, B., pp. 210-213: "Know before whom you stand!"
 Jacobs, Ch. II: "What is Meant by God?"; Ch. III. "The Proof of God's Existence"; Ch. IV. "Is Religious Faith an Illusion?"
 Berkovits, Ch. I: "How Is Prayer Possible?"
 Schechter, Ch. II: "God and the World"
 Moore, Pt. IV, Ch. I: "The Father in Heaven"
 JE, "God -- In Talmudical Literature"

For the Reconstructionist belief in the soterical God-Idea and its relation to prayer, cf. Kaplan, F., PP. 180-185.

AMERICAN JEWISH

II. The Efficacy of Prayer

Although the question of the efficacy of prayer may be rendered irrelevant by specific God-concepts or by certain interpretations of what prayer is and what it should be (cf. the coming sections of this unit), the following deal with the question directly:

Berkovits, Ch. VIII. "Is Prayer Answered?"
 Moore, Pt. II, Ch. V. "Majesty and Accessibility of God"
 Waxman, Vol. III, pp. 29-40 on the principles of Hasidism and their effects on prayer and related questions.

MISHNAH

Berakhoth V, 5.

III. Man Praying to God

How does man presume to stand before God? How does he dare to ask God to do his will?

Heschel B, pp. 199-202 on the nature of prayer before God.
 Berkovits, Ch. VII. "Influencing God?"
 Schechter, Ch. III. "God and Israel."
 Kadushin E, pp. 33-37, 108-117 on the personalness and lovingkindness of God.

Advanced

Kadushin R, pp. 201-222. "The Experience of God"

IV. Does God Need Man's Prayer?

Heschel B, pp. 132-136, 140-145 on man as a need of God.
 Heschel, A.J. The Prophets. (New York: The Burning Bush Press, 1962). Ch. 12. "The Theology of Pathos."

V. Prayer and Man

What does prayer mean to man? What does prayer do to and for man?

Arzt, pp. 3-8. "The Ancient Liturgy and Contemporary Man."
 Heschel B, pp. 198-203 on prayer as an act of spiritual ecstasy.
 Berkovits, Ch. II. "Prayer and the Needs of Man."
 Kaplan F, pp. 256-283 on faith, hope and humility.

Advanced

Kadushin, pp. 3-17 on rabbinic worship, halakhah, and mysticism;
 pp. 163-185 on worship as normal mysticism.

VI. Prayer of Expression - Prayer of Empathy

The idea of working on prayer is foreign to the American Jew. The point should be made that fervor, inner spiritual ecstasy, and the outpouring of the soul do not come easily, but they are rather the product of persistent effort, constant struggle, and long training.

Heschel B., pp. 203-208 on prayer of expression and prayer of empathy.
 Berkovits, Ch. IV. "The Art of Praying."

VII. Kawwanah and Qeva

The tension between spontaneous fervor and liturgical order -- a question closely related to the one raised in the previous section.

Elementary

Garfiel, pp. 21-23. "The Function of Formal Prayers."
 Goldin, pp. 10-12 on prayer as part of spiritual living.
 Arzt, pp. 8-13 on form and fervor in Jewish worship.

Intermediate

Heschel B, pp. 165-168 on kawwanah and qeva in the performance of mizwoth; pp. 205-208 on kawwanah and qeva in prayer.
 Munk, Vol. I, pp. 5-10 on the hours of prayer and their significance.
 Berkovits, Ch. III. "Spontaneous Prayer and the Service of the Heart;" Ch. VI. "Kavanah."
 Kadushin E, pp. 137-162 on prayer and contemplation; the problem of mechanization of prescribed prayer.
 JE, "Swaying the Body."

Advanced

Kadushin, pp. 185-198 on kawwanah in worship a normal mysticism.
 Scholem, G. Major Trends in Jewish Mysticism. (New York: Schocken, 1941) pp. 273-278 on prayer, kawwanah, and kabbalah mysticism.
 Enelow, H. G. "Kawwana: The Struggle for Inwardness in Judaism" in Studies in Jewish Literature issued in honor of K. Kohler. (Berlin, 1913) pp. 82-107.

MISHNAH

Avoth II, 13. Berakhoth IV, 4 (first part); V, 1.

UNIT TWO: HISTORICAL OUTLINE -- PRAYER AND PRAYER BOOKS

I. Rabbinic Sketch of the History of Prayer

- A. Patriarch - founders of prayer in Israel. Patriarchal prayer, however, was recited aloud and generally accompanied by offerings.
- B. Hannah - instituted silent prayer.
- C. Exile - brought about the absolute independence of prayer from the sacrificial cult.
- D. Men of the Great Assembly - the fathers of the liturgy.

Elementary

For a brief historical survey, see Garfiel, pp. 24-48. For general introductory notes, see Idelsohn, pp. XI-XIX.

II. Biblical Prayer

Intermediate

Idelsohn, pp. 3-20 on the forms of worship and prayer in ancient Israel and during the first and second Temples.

Advanced

Levy A, pp. 12-36 on the root פלל; types of confessions; song in prayer; prayer responses; prayer and offerings; psalms.

Levy B, pp. 9-11 on חפלה and פלל as found in the Bible.

Elbogen, pp. 5-14, a brief survey of the history and terminology of prayer (with a list of the main sources for research).

III. Talmudic Development

Intermediate

Idelsohn, pp. 20-33 on worship during the latter half of the second commonwealth and the growth of the liturgy during Talmudic times.

Moore, Pt. VI, Ch. II. "Prayer, Faith."

Advanced

Levy A, pp. 36-45 on Anshei Ma-amadoth; pp. 47-49, prayer as described by the Mishnah; pp. 127-128, a small anthology of rabbinic statements on prayer.

Ginzberg, L. "Tamid: The Oldest Treatise of the Mishnah" in Journal of Jewish Lore and Philosophy, Vol. I (1919)

MISHNAH

Tamid V, 1. Ta-anith I, 4-II, 10 (either in their entirety or selections); III, 8-9. IV, 1-4.

IV. Medieval Contributions

(Note: Paytanuth is treated elsewhere)

Intermediate

Articles on "Prayer Books" in UJE and JE.

Kobler, F. (ed.) A Treasury of Jewish Letters. (London: East and West Library, 1952) Vol. I. pp. 75-77. A short selection from Rav Amram Gaon with a brief introduction.

JE, "Amram ben Sheshna;" "Saadia b. Joseph -- Liturgy;" "Abudraham, David."

AdvancedA. Rav Amram Gaon1. Editions: (In Hebrew) by N. Koronell (1865), by L. Frumkin (Jerusalem, 1912), and by J. N. Epstein (Berlin, 1928).(In English) Hedegard, David. Seder R. Amram Gaon, Hebrew text with critical apparatus, translation with notes, and introduction (Motala, Sweden, 1951).2. Studies: Ginzberg, L. Geonica. Vol. II, pp. 123-154.אפסטיין, י.נ. "סדר רב עמרם, סידורו ומסדריו" בס' ציונים לזכר י.נ. סמחוני (ברלין, תרפ"ט).B. Rav Sa-adiah Gaon1. Texts and Studiesא. סדר רב סעדיה גאון בעריכת ישראל דוד זון, סמחה אסף, יספר יואל (ירוסלים: מקיצי נרדמים, תש"א).2. Saadia's Siddur. American Academy for Jewish Research. Texts and Studies: Vol. II. Saadia Anniversary Volume. (New York, 1943). Pp. 247-262.

3. Ginzberg, L. "Saadia's Siddur" in JQR (N.S.). Vol. XXX, 1942-43, pp. 315-363.

ד. ווערטהיימער, ס.א. פירוט רב סעדיה גאון ז"ל על מס' ברכות עם העתקה עברית ועם באורים והערות בסם "יד אהרן" (ירוסלים, תרס"ח).C. Sepharadא. אבודרהם השלם (ירוסלים, תשי"ס).ב. רמב"ם "סדר חפלות כל השנה", יד החזקה (סוף ס' אהבה)ג. סדר תפלה ע"פ נוסח הקדוש האריז"ל מאת שניאור זלמן מלאדי (בידיוסוב, תרע"ג).4. Pool, David de Sola. Book of Prayer According to the Custom of the Spanish and Portuguese Jews. (New York: Union of Sephardic Congregations, 1936).D. Ashkenaz א. סדר רס"י, כולל פסקי דינים והלכות בעריכת

סלמה באבער ויעקב פריימאנן (ברלין: חברה מקיצי נרדמים, תרע"ב).

ב. מחזור ויטרי לרבינו סמחה בעריכת שמעון הלוי הורוויץ (ברלין, תרמ"ט).3. Steiman, S. Custom and Survival, A Study of the Maharil and the Ashkenazie Minhaz. (New York: Bloch, 1963). Ch. VII "The Synagogue."4. Zimmels, H. J. Ashkenazim and Sephardim. (London: Oxford U. Press, 1958). Pt. II. The Differences Between the Ashkenazim and Sephardim. Ch. 3. Liturgy. Pt. III. A Selection of Responsa on Questions Relating to Differences Between Ashkenazim and Sephardim. Ch. 5. Responsa on Liturgy.

E. Miscellany

1. Abrahams, I. Jewish Life in the Middle Ages. (JPSA) pp. 344-347 on praying in the vernacular. (cf. Lieberman, S. Greek in Jewish Palestine, pp. 29-37 on praying in Greek).

2. Idelsohn, pp. 47-55. "The Influence of the Kabbala upon the Liturgy." pp. 56-70: a bibliography of prayer codes and prayer literature.

V. Modern Prayer BooksA. Reform

The Union Prayerbook Revised (Cincinnati: Central Conference of American Rabbis, 1940) 2 vols.

Idelsohn, pp. 268-300 on the Reform liturgy.

B. Orthodox

Birnbaum, P. (ed.) Daily Prayer Book, Ha-Siddur Ha-Shalem. (New York: Hebrew Publishing, 1949) Introduction and notes.

Bokser, B.Z. (ed.) The Prayer Book, Weekday, Sabbath and Festival. (New York: Hebrew Publishing, 1957) Introduction and notes.

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I. General Outline

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II. How to Find the Place

The general patterns of the prayer services and of the prayer book.

III The Hazzan

Intermediate

JE, "Hazzan, Hazzanut," "Sheliah Zibbur," "Music, Synagoga."

Advanced

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MISHNAH

Berakhoth V, 5 (first part); 3 (second half). Megillah
IV, 3, 5, 6, 8 (first half).

IV. Quorum

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JE, "Minyan," "Synagogue."

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worship.

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a minyan.

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Megillah IV, 3.

V. Decorum

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MISHNAH

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VI. Tallith and Tefillin

Elementary

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Idelsohn, pp. 70-80.

Goldin, pp. 15-20, 42-44.

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JE, "Arba Kanfot," "Fringes," "Phylacteries," "Tallit."

Advanced

Levy A, pp. 110-114

Levy B, pp. 21-22.

MISHNAH

Megillah I, 8; IV, 8. Menahoth III, 7 (second half) and IV, 1 (first half).

UNIT FOUR: THE SHEMA

I. Contents and Values

Elementary

Garfiel, pp. 85-92.

Idelsohn, pp. 90-91.

Intermediate

Heschel B, pp. 102-107 on monotheism.

Heschel M, pp. 111-123 on the unity of God.

JE, "Monotheism"

Schechter, Ch. V. "The Kingdom of God (Invisible)."

Advanced

Munk, Vol. I, pp. 111-116, 201-212. An extensive commentary.

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MISHNAH

Berakhoth II, 2 (second half); I, 5. Avodah Zarah IV, 7.

II. Halakhoth

Elementary

Goldin, pp. 24-27.

Advanced

Levy A, pp. 114-116 on the proper time for the reading of the Shema.

MISHNAH

Berakhoth I, 1-3. II, 1, 2 (first half), 3, 4, 5, 8. III, 1-5. Pesahim IV, 8.

III. History

JE, "Shema."

Levy A, pp. 65-68 on the Shema in late tannaitic and in Amoraic times; pp. 138-143 in talmudic and post-talmudic times.

UNIT FIVE : THE AMIDAH

The Shemoneh Esreh is referred to in the classic sources as "tefillah," i.e. prayer par excellence.

I. StructureIntermediate

Munk, Vol. I, pp. 120-129. A commentary on the structure.

Advanced

Levy B, pp. 102-103. The skeletal structure of the Amidah.

MISHNAH

Rosh HaShanah IV, 5 (although dealing specifically with the Amidah of Rosh HaShanah, it is helpful for a general understanding of the Amidah-structure). Berakhoth V, 2.

II. Contents and ValuesElementary

Garfiel, pp. 94-106.

Intermediate

(in general) UJE, "Eighteen Benedictions." Idelsohn, pp. 92-110, an overall survey of the Amidah.

(on אבות) Schechter, Ch. XII. "The Zachuth of the Fathers," pp. 170-189.

(on גבורות) JE, "Resurrection."

(on קדושה) Heschel B, pp. 55-58. "The whole earth is full of His glory." Kadushin, pp. 142-157 on the qedushah as community worship. JE, "Kedushshah."

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- (on תשובה) Moore, Pt. III, Ch. V. "Repentance." Ch. VI. "The Efficacy of Repentance." Ch. VIII. "Motives of Forgiveness." Schechter, Ch. XVIII. "Repentance: Means of Reconciliation." Kaplan M, pp. 178-187. A Reconstructionist view of repentance. JE, "Repentance."
- (on צדקה ומשפט) JE, "Right and Righteousness." Heschel, A.J. The Prophets. (New York: Burning Bush, 1962) Ch. XI. "Justice." Kaplan F, pp. 313-328 on justice.
- (on מטיחיות) Schechter, Ch. VII. "The Kingdom of God (National)."
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Advanced

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- (on אבות) JE, "Virtue, Original."
- (on גבורה) Marmorstein, A. "The Doctrine of the Resurrection of the Dead in Rabbinic Theology" in Studies in Jewish Theology. (London: Oxford, 1950).
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- (on תשובה) Kadushin E, pp. 118-137. "Repentance, Atonement, and Reconciliation."
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- (on ברכה כהנים) Munk, Vol. I. pp. 155-156. Vol. II. pp. 123-132. A halakhic and midrashic description.

MISHNAH

- (in general) Berakhoth V, 3 (first part)
- (on תשובה) Yoma VIII, 9.
- (on ברכה כהנים) Berakhoth V, 4.

III. Halakhoth

Elementary

Goldin, pp. 27-32.

Advanced

Levy A, pp. 108-111 on the service of the heart, prostration, standing in devotion, ablutions. pp. 116-118 on the rules as to the proper times for the various Amidoth. p. 120 on the obligation of prayer for women.

MISHNAH

Berakoth II, 4; III, 3; IV, 1, 3-7. Ta-anith I, 1-3.
(on נְסִיחַת כַּפַּיִם) Megillah IV, 3 (first part), 5-7.

IV. HistoryIntermediate

JE, "Shemoneh Esreh." "Blessing, Priestly."

Advanced

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SUPPLEMENT TO UNIT FIVE : SPECIAL AMIDOTHI. MinhahElementary

Garfiel, pp. 117-119. Goldin, pp. 36-37. Idelsohn, p. 118.

Intermediate

JE, "Minhah Prayer." Munk, Vol. I, pp. 195-196.

Advanced

Elbogen, pp. 76-77. Levy A, pp. 181-182.

II. Ma-arivIntermediate

JE, "Ma'arib." Munk, Vol. I, p. 197.

Advanced

Levy A, pp. 182-184.

III. The Sabbath

Elementary

Garfiel, pp. 136-140, 157-163, 179-180, 189-190.

Intermediate

Munk, Vol II. pp. 10-14 (Ma-ariv); pp. 36-40 (Shaharith); pp. 53-57 (Musaf); pp. 61-65 (Minhah). JE, "Musaf."

Advanced

Elbogen, pp. 83-84 (Ma-ariv); p. 87 (Shaharith); pp. 87-88 (Musaf); pp. 88-89 (Minhah).

Levy A, pp. 190-193 (Ma-ariv); p. 199 (Shaharith); pp. 41-42, 45-47, 199 (Musaf); pp. 199-200 (Minhah); pp. 201-202 (Sat. night)

Levy B, pp. 169-170 (Ma-ariv); pp. 168-169, 171-172 (Shaharith); pp. 172-173 (Musaf); pp. 175-177 (Minhah).

IV. Shalosh Regalim

Intermediate

Munk, Vol. II. pp. 110-122.

Advanced

Elbogen, pp. 96-99

Levy A, pp. 214-215

Levy B, pp. 196-199.

V. Rosh Hodesh

Intermediate

Munk, Vol II, pp. 91-93.

Advanced

Levy A, pp. 207-208

Levy B, pp. 187-189.

VI. Rosh HaShanah

Intermediate

Munk, Vol. II. pp. 175-183, 220-211.

Advanced

Elbogen, pp. 99-103.

Levy A, pp. 249-251.

Levy B, pp. 200-210.

MISHNAH

Rosh HaShanah IV, 5-6.

VII. Yom KippurIntermediate

Munk, Vol. II, pp. 238-251, 262-266. JE, "Neilah."

Advanced

Elbogen, pp. 103-105.

Levy A, pp. 262-263.

Levy B, pp. 215-220.

UNIT SIX : THE BENEDICTIONS OF THE SHEMA

I. Structure, Contents, and Values.

Elementary

Garfiel, pp. 81-85, 92-93, 120-125, 152-154.

Idelsohn, pp. 88-90, 92, 118-121.

Intermediate

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Advanced

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MISHNAH

Berakhoth I, 4.

II. HalakhothAdvanced

Levy A, pp. 59-65 (on פורס על טמע) and 144-147.

MISHNAH

Megillah IV, 306.

III. HistoryIntermediate

JE, "Ahabah Rabbah."

Advanced

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לכבוד הח' יהודה אריה בלוי (בודאפסט, תרפ"ו).

UNIT SEVEN : THE TORAH READINGI. Description of the InstitutionElementary

Garfiel, pp. 108-109, 164-168, 188-189. Idelsohn, pp. 113-115, 137-139.

Intermediate

Munk, Vol. II pp. 41-42 (general description); 89-90 (Rosh Hodesh);
254-255 (Yom Kippur); 297-300 (Simhath Torah).

JE, "Accents in Hebrew," "Cantillation," "Scroll of the Law,"
"Maftir."

Advanced

Levy B, pp. 230-232.

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tionist Press, 1957).

II. HistoryIntermediate

JE, "Law, Reading from The," "Triennial Cycle," "Targum -- Liturgical
Use and Disuse," "Meturgemen."

UJE, "Torah, the Reading of."

Advanced

Elbogen, pp. 107-120.

Levy A, pp. 42, 306-314, 325-328.

וואגנה, א.ל. "סנים מקרא ואחד חרגום" בס' וזאת ליהודה
לכבוד הח' יהודה אריה בלוי (בודאפסט, תרפ"ו).

III. HalakhothElementary

Goldin, pp. 34-36, 91-92.

Advanced

Levy A, p. 120 (on women and the Torah reading), 315-318 (on the
berakhoth).

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MISHNAH

Megillah III, 4-6. IV, 1-6, 10.

IV. The Haftarah

Elementary

Garfiel, pp. 170-172. Idelsohn, pp. 139-140.

Intermediate

Munk, Vol. II, pp. 42-45.

JE, "Haftarah"

Advanced

Elbogen, pp. 116-117.

Levy A, pp. 319-325.

Levy B, pp. 233-234.

UNIT EIGHT : THE BOOK OF PSALMS AND JEWISH PRAYER

Approximately fifty Psalms, one-third of the Psalter, have been incorporated into the Siddur. Moreover, many prayers contain snatches of biblical verses or verses in their entirety. This indicates not only the intimate relationship between Israel and its Bible but also the humility and reverence of the Jew in prayer who would rather rely on the hallowed words of tradition than on his own ingenuity and creativity. (Cf. Heschel B, pp. 208-209.)

I. Pesuke de-Zimra

Elementary

Garfiel, pp. 74-75, 149-152. Idelsohn, pp. 80-84. Goldin, pp. 21-22.

Intermediate

Munk, Vol. I, pp. 59-87 and Vol. II, pp. 21-32. Commentary.

JE, "Nishmat."

Advanced

Elbogen, pp. 65-69, 86.

Levy A, pp. 132-138.

Levy B, pp. 47-83.

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II. Hallel

Intermediate

Munk, Vol II, 82-89. Halakhic and agadic treatment.

JE, "Hallel."

Advanced

Levy A, pp. 209-213, 267.

Levy B, pp. 190-195.

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MISHNAH

Pesahim V, 5,7. Sukkah III, 9, 10, 11 (first half). Rosh HaShanah IV, 7. Megillah II, 5 (first part).

III. Qabbalath ShabbathElementary

Garfiel, pp. 126-133. Goldin, pp. 83-87. Idelsohn, pp. 128-130.

Intermediate

Munk, Vol II, pp. 1-8.

JE, "Lekah Dodi"

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Advanced

Elbogen, pp. 82-83.

Levy A, pp. 188 and 193.

Levy B, pp. 156-167.

UNIT NINE : BERAKHOTHI. General TreatmentElementary

Garfiel, pp. 52-69. Goldin, pp. 12-15, 44-66.

Intermediate

JE, "Benedictions."

UJE, "Benedictions."

Heschel B, pp. 48-49 on the berakhah as the quintessence of religion, i.e. of seeing the mystery in the mundane.

Munk, Vol I. pp. 13-16 on the various types of berakhoth.

Kaplan F, pp. 246-250. The interpretation of the berakhah-formula as representing the call of God in contradistinction to the "call of the world."

Advanced

Kadushin, pp. 63-69. The interpretation of the berakhah as an act of worship.

Kadushin R, pp. 167-188 on the commonplace and the holy; pp. 263-272 on the relationship to God.

Levy A, pp. 276-279 on the word "berakhah" and the traditional conception of this word; the formula; rabbinic statements.

Levy B, pp. 14-16 on the meaning and form of "berakhah."

II. ברכות הנהניןAdvanced

Levy A, pp. 279-283.

MISHNAH

Berakhoth VI, 1-8.

III. ברכות המצוותAdvanced

Levy A, pp. 283-285.

Kadushin, pp. 199-237 on mizwoth, ethics, and holiness.

IV. ברכות הטבח

MISHNAH

Berakhoth IX, 1-4.

A. ברכות הסחר

(with additional reference to the opening prayers of the morning)

Intermediate

Idelsohn, pp. 73-78.

Munk, Vol I, pp. 17-56.

JE, "Adon Olam"

Advanced

Elbogen, pp. 69-72.

Levy A, pp. 129-131.

Levy B, pp. 19-46.

B. ברכת המזוןElementary

Garfiel, pp. 201-211. Goldin, pp. 47-49. Idelsohn, pp. 122-125.

Intermediate

Munk, Vol I, pp. 210-222. Commentary.

Kadushin, pp. 69-78 on birkhath ha-mazon as illustrating the role of form in worship; pp. 159-162 on berkathath ha-zimmun as an element of community worship.

JE, "Grace at Meals."

Advanced

Levy A, pp. 121, 293-300.

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מרמורסטיין, א. "טבלים, ב. רעינו זונינו פרנסינו בברכת המזון" בס' וזאת ליהודה לכבוד הח' יהודה אריה בלוי (בודאפסט, הרפ"ו)

MISHNAH

Avoth III, 3 (R. Bertinoro's first comment). Berakhoth III, 3; VII, 1-5. VIII, 7, 8 (first part).

C. KiddushElementary

Garfiel, pp. 142-147. Goldin, pp. 88-91.

Intermediate

Munk, Vol. II, pp. 17-20.
JE "Kiddush."

Advanced

Levy A, pp. 193-197, 205.
Levy B, pp. 178-180.

MISHNAH

Berakhoth VIII, 1.

D. HavdalahElementary

Garfiel, pp. 194-198. Goldin, pp. 109-110.

Intermediate

Munk, Vol. II, 78-80. JE, "Habdalah."

Advanced

Elbogen, pp. 90-91. Levy A, pp. 202-205. Levy B, pp. 182-183.

MISHNAH

Berakhoth VIII, 5-6.

E. Marriage BenedictionsElementary

Garfiel, pp. 212-222. Goldin, p. 217.

Intermediate

Kadushin, pp. 156-159 on birkath hathanim as an element of community worship.

Advanced

Levy A, pp. 285-288.

F. Benedictions Over EvilElementary

Goldin, pp. 60-61.

Intermediate

Berkovits, "Epilogue: The Prayer of the Martyrs."
Kadushin, pp. 151-156 on birkath avelim as an element of community worship.

Advanced

Levy A, pp. 288-293 on the birkath avelim.

MISHNAH

Berakoth IX, 5 (first half), 2 (last clause).

V. AmenIntermediate

JE, "Amen." Cf. also "Responses to Benedictions" and "Selah."

Advanced

Levy A, pp. 25-26.

MISHNAH

Berakoth VIII, 8.

UNIT TEN : SPECIAL PRAYERSI. PayvetanuthElementary

Arzt, pp. 16-21. "Poetry and Piyyut: Variety and Unity."
Idelsohn, pp. 34-36. A concise treatment of Piyyut.

Intermediate

Munk, Vol. II, pp. 104-109. JE, "Piyyut," "Selihah."

Advanced

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Waxman, Vol. I. pp. 201-247. A survey of Medieval Hebrew Literature with special emphasis on the sacred poetry, the piyyut.
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II. Ashrei

Munk, Vol. I. pp 73-76 and 177-178.

Levy B, pp. 72-74.

III. Aleinu

Munk, Vol I, pp. 187-190. JE, "Alenu."

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Levy A, p. 251.

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JE, "Devotional Literature -- In the Vernacular; Yiddish Tehinnot."

Waxman, Vol. II, 639-643 on tehinnoth.

V. Kaddish and Yahrzeit

Elementary

Garfiel, pp. 75-78, 110-114, 168. Goldin, pp. 22-23, 240-241, 245-250.

Idelsohn, pp. 84-88. JE, "Kaddish," "Yahrzeit." UJE, "Kaddish."

Intermediate

Munk, I, pp. 88-90, 184-187, 190-191. Commentary.

Schechter, pp. 195-198 on the zakhuth of pious posterity.

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Advanced

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(NOT FOR PUBLICATION)

ETHICS OF THE FATHERS
by Alexander Kohut

RABBI ALEXANDER KOHUT'S CONTRIBUTIONS TO AMERICAN JEWISH LIFE,
WITH PARTICULAR EMPHASIS UPON HIS INTERPRETATION OF THE
"ETHICS OF THE FATHERS."

AMERICAN JEWISH
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Alexander Kohut, rabbi, scholar, author, preacher and educator, was born in Hungary in April, 1842. He had a difficult youth, being one of thirteen children, coming from a most impoverished home. Anxious for a secular education, he entered the Gymnasium in 1860. He was the only Jewish student there who observed the Sabbath very strictly. He was excused from writing on the Sabbath. One of his teachers hated him and was determined not to permit him to pass his final examinations. The district superintendent who was to award the diplomas and was a friend of the anti-Semitic professor, selected the Sabbath for the mathematics examination. He made certain to announce that anyone who did not write on that day would not be allowed to graduate. Somehow the examiner took sick on the Sabbath and apparently the examination had to be postponed to Sunday. The youthful Kohut took the examination on Sunday and won his degree or diploma Summa Cum Laude. After studying in Hungary, Kohut went to Breslau where he became a student at the Breslau Seminary. He received his rabbinical diploma in 1867, after a period of five years of earnest study. He was the first student graduated from the Seminary under the leadership of Zechariah Frankel who completed his courses in so short a time. The average student spent at least seven years there. When one of the Kohut's fellow students complained to Frankel that he had been there for a decade and had not yet received the diploma while Kohut had spent only half that time, Frankel answered,

"You are mistaken. Kohut has been here more than seven years. You are forgetting the nights; Kohut turned his nights into days for the purpose of study and he must receive credit for these."

It was very difficult for Kohut to go through school because of his poverty, especially since one of his great delights was purchasing books. Hunger was his steadfast companion. His daily meal was a glass of milk and a roll. He ate meat only on the Sabbath. When the young scholar spent his limited funds for books, one of the members of the society which helped students said that if Kohut was rich enough to buy such expensive books, he did not need a stipend. Even the stipend which he had received from this society was withheld.

He came to the United States at a period of time when Reform Judaism was on the march. After vain attempts were made to find a suitable post for him in England, he came to America to serve in New York's Congregation Ahawath Chesed. Kohut was invited because he was regarded as one of the profoundest Talmudic scholars in Europe. He arrived in New York in 1885 and was heralded by positive elements in the American community with great rejoicing. Judaism in America at that time was in a difficult state. The scientific spirit of the time was manifest in all of the affairs of life. The writings of the followers of Darwin and Spencer had worked havoc with the synagogue as well as with other forms of organized religion. Ethical culture, Christian Science, Spiritualism were winning over adherents from the ranks of Judaism. Brit Milah was denounced as a barbaric rite. A minimum education of the Sunday School was advocated and the dietary laws were declared to be antiquated.

Some Reform rabbis were thinking of converting to Unitarianism, and as a matter of fact, we have the record of one in Boston who did just that at a later stage of history. Against such a background Kohut came to function in the United States.

Kohut in his inaugural sermon outlined his philosophical position where he contrasted religious conditions in New York with those which he had found in the European community which he left.

Three weeks after delivering his inaugural sermon, Kohut commenced a series of sermons on The Ethics of the Fathers in which he elaborated his viewpoint. The Ethics of the Fathers is a work that has always appealed to the Jewish student. Aside from the Bible and Siddur, The Ethics of the Fathers was and is to this very day, the most popular text used by individuals and study groups. The Ethics of the Fathers represents the triumph of rabbinic thought and translates the ethical values of Judaism into a series of aphorisms, which are readily comprehended by every level of student. His basic position was "The chain of tradition continued unbroken from Moses through Joshua, the Elders, the Prophets and the men of the Great Synagogue to the latest times. Upon this tradition rests our faith, which Moses first received from God on Sinai. On this foundation rests Moasic-rabbinical Judaism today. On this foundation we stand. Whoever denies this, disclaims his connection with the community of Israel."

The sermon which Kohut delivered, of course, was seized immediately upon by Dr. Kaufmann Kohler, the leading advocate of Reform Judaism, then rabbi of the most significant congregation in New York. Kohler

took up arms against the Kohut position and this began a great debate between the two men.

Kohut was more traditional than his congregation but hoped to win the congregation back to conservatism. Soon after his arrival he revived the observance of Hanukkah, Purim and Sukkot, which had been abandoned. The reading of the Torah again followed a more traditional pattern. He was, in fact, a man "who was offering the old and the new in happily blended unions."

To sum up his position, he sought neither "the way of fire, nor the way of snow, to walk in either of which according to the parable of our ancient teachers meant death. He sought the middle way to walk in - the path which meant life."

In his early addresses Kohut reacted to the historic Pittsburgh platform conference which enunciated the position of Reform Judaism in November, 1885. The Pittsburgh conference had a far-reaching implication for it was one of the important factors which led to the foundation of the Jewish Theological Seminary.

While Sabato Morais of Philadelphia was the actual founder of the Seminary, Alexander Kohut played a most responsible role in establishing our institution. Because of the pressure of his duties his work upon his all important project, the Aruch was delayed. His wife, the beloved companion of his youth, passed away on March 6, 1886, at the age of 33. Eight children survived the passing of the mother.

His second marriage to Rebekah, the daughter of Rabbi A. S. Bettelheim, was a most blessed event, though they lived together

for only seven years. She continued her husband's tradition and remained a tireless worker for all positive Jewish causes.

His great work, the Aruch, was brought out first in Vienna where the initial volume was published. The fifth volume was paid for by Jacob H. Schiff upon the advice of Dr. Gottheil of Temple Emanuel. Gottheil had promised that if Kohut's congregation would pay for the sixth volume, he would interest his friends in paying for the publication of the seventh and eighth.

For nearly twenty-five years Kohut worked at his desk from twelve to fourteen hours a day to complete the Aruch. We have a vivid description by a brother of Alexander Kohut - Adolph Kohut - of how his brother completed the work. "The great event of his life took place on May 14, 1889, when at 1 A. M. he saw his great work completed in manuscript. Suffering physically, his eyes aglow, a look of inexpressible joy illumined his features.

"Raising himself from his chair, he offered up a fervent prayer. This concluded, "Children, come up!" he cried, and they all came. They had long been expecting the call. At the dinner table he had requested them not to go to bed, for the completion of his work might at any time be announced to them. Taking the hand of each of his children, in turn, he wrote the last words, guiding their hands and addressing a few heartfelt words to each. His daughter, Valerie, wrote the last word - she who had been his good genius for so many years. "My dearest Valerie," he said, "yours must be a special regard, for you have done for me more than all your brothers and sisters. Yours shall be the concluding word. The last word was

titora - "bridge." You were my bridge between life and death. Had you not looked after my physical wants, my light might long ago have been extinguished." He kissed his children and wept . . .

Upon the slender foundation of the original Aruch which was published in 1477, Alexander Kohut erected a monumental literary building in eight volumes containing thousands of entries. His work largely an independent one, was based upon manuscripts of the Aruch, which he had edited with explanations from cognate and other foreign languages. His work was greatly hailed as a remarkable achievement. We have this fine description of the Aruch in Dr. Meyer Waxman's "A History of Jewish Literature," volume 3:

"This great Talmudic encyclopaedic dictionary of the Middle Ages found its complete perfection in the edition of Alexander Kohut (b. 1844 d. 1894) in eight large folio volumes, entitled Aruk ha-Shalem (The complete Aruk). Though nominally an edition of an older work, in reality it is an original contribution of the first rank. This can be seen from the fact that the Aruk which was usually published in one fair-sized quarto volume was in Kohut's edition expanded to eight large volumes. The editor was fully equipped to undertake this stupendous work. He was well versed in Talmudics, a master of the classical languages, and also knew the Oriental languages including Persian. He utilized all his linguistic accomplishments and deep Talmudic erudition in the preparation of his work to which he devoted half of his short life.

"The qualities of this work are numerous, some of which are the following. First, the text was edited by collating it with seven manuscripts, each sentence was carefully scrutinized, all errors corrected, and deficiencies supplied. Second, hundreds of quotations from the Talmud and other Rabbinic books which were stated erroneously in earlier editions or given briefly without references were corrected, completed, and the references supplied. Third, numerous new articles and words were added by the editor. Fourth, the most important of all is the philological contribution; all words are traced to their sources in Greek, Latin, Syriac, Arabic and Persian. The derivation of many words from the last-named language throws much light upon hundreds of Talmudic passages which, due to Nathan's lack of knowledge, were interpreted by him incorrectly.

"Finally, Kohut added notes and comments which explain both Nathan's text and the passages quoted from the extensive Talmudic literature. The edition also furnished indices of all Biblical verses, and passages from the Talmudic, Midrashic and Targumic literature. Kohut thus contributed not only to Talmudic lexicography, but also to Rabbinic exegesis, Midrashic literature, and the history and geography of that period and made of the Aruk a veritable encyclopaedia on all these subjects."

Kohut was a very fine preacher. A man tall, well knit, of slender frame, his eyes flashed a vivid commentary upon his words. His manner was reserved. He did not submit to speaking devices and remained to the end of his days a forthright orator of great power. When he came to New York in 1885 he had possessed a limited knowledge of the English language. Now he had mastered it and used it with forceful eloquence. As a man he was ideal. "A man through and through" as the rabbis express it. He retained his interest in our Seminary to the very end. Stricken with his last illness, he dragged himself to his classroom to give instruction to his students and when he no longer could leave his bed, he taught the students in his own room. His library was one of the finest in America.

In 1893 when physicians told him that it was necessary for him to be operated upon, he begged that the operation might be performed in the presence of his "best friends," his books. He was a man of the greatest piety and reverence.

Kohut passed away in May, 1894. When he was laid to rest the index to his monumental Aruch was placed upon his clasped hands. He was but fifty-two when he died.

Perhaps the most distinguished of his children was George Alexander Kohut, who continued the family tradition of scholarship

and learning. The dedicated family established the Alexander Kohut Memorial Publication Fund.

Some quotations from Kohut's interpretation of The Ethics of the Fathers:

"Moses received the Torah on Sinai and handed it down to Joshua; Joshua to the Elders; the Elders to the Prophets; and the Prophets handed it down to the Men of the Great Synagogue."

"A Reform which seeks to progress without the Mosaic-rabbinical tradition is a deformity - a skeleton without flesh and sinew, without spirit and heart. It is suicide; and suicide is not reform. We desire a Judaism full of life. We desire to worship the living God in forms full of life and beauty; Jewish, yet breathing the modern spirit. Only a Judaism true to itself and its past, yet receptive of the ideas of the present, accepting the good and the beautiful from whatever source it may come, can command respect and recognition."

"But let us guard carefully against heresy hunting. It is worthy of note that the first moral truth enunciated in The Ethics is this: Be circumspect in judgment. We believe that we represent true Judaism. Let us not excommunicate the leaders and members of other congregations who maintain a different standard. While we may deplore the fact that each swings his censer of separate religious views, let us realize that everyone must strive after truth in his own manner. Let us learn tolerance from the Rabbis of old, so often and so unjustly decried as intolerant, who said:

'Israel is to be likened unto the pomegranate, even the seemingly insignificant among him (sic?) is full of virtue and humanity as the pomegranate is full of seed.'

"MAKE A FENCE AROUND THE TORAH"

"He who would possess a beautiful garden makes a fence around it so that neither man nor beast can trespass therein and work destruction. So, too, must the garden of the Torah, enriched with noble trees and lovely plants, be enclosed by a protecting fence. Would you know the name of this protecting fence? It is called REVERENCE, that keeps us from touching and handling without respect, with clumsy, unskilful hands the flowery domain of the Divine Law. Reverence alone can preserve the plants which have been entrusted to our keeping.

"Take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground.'

"Shake off the dust which clings to your feet when you tread the holy ground of religion. Would you approach the pure glory of divine ideas with the earthly dust of your daily life? You, with your limited mental faculties, - would seek to discover the final cause of the Divine Law and would even model it after designs of your own convenience! Do you know that 'religion', by its very etymology, is 'the consciousness of being bound?'"

"THE FENCE AROUND THE LAW"

"We regard the Torah as that which is commanded in the teachings of Moses, looking, however, to its spirit and its significance for the culture of mankind.

'Remember the days of old,' said Moses, 'and have regard to the changes of each generation.' (Deut. xxxii 7.)

"The teaching of the ancients we must make our starting point, but we must not lose sight of what is needed in every generation."

"Be not like servants who serve their master for the sake of receiving a reward; but be like servants who serve their master without expectation of receiving a reward; and let the fear of heaven be upon you."

"Not because he died for his people, but because he lived for them. His courage to live was the bravest sacrifice."

"To lay down one's life for a great idea is by no means as noble a thing as to live for it, in the face of deprivation, calumny and apparent failure. The founder of Christianity, the daughter of Judaism, became great only through his death. Moses became great through his life, through his unremitting effort to develop a nation of slaves into a nation of moral men. His example, which enabled his people, despite a world of adversaries, torn from its national soil, to maintain itself by the strength of the religious idea, exercised the greatest influence on the development of humanity. And how did Moses teach the people the love of the religious idea? His final exhortation to them furnishes the answer.

'And now, Israel, what doth the Lord, thy God, require of thee but to fear Him, to walk in all His ways, to love him and to serve Him with all thy heart and with all thy soul.'" (Deut. X 12.)

"José ben Joezer said: 'Let thy house be a meeting-place for the wise; sit amidst the dust of their feet, (21) and drink their words with thirst.'

"José ben Johanan said: 'Let thy house be open wide, and let the poor be members of thy household.'"

'And yet glorification of Jewish learning and association with the wise embodies only the theoretical estimation of Judaism. It is imperfect unless it is supplemented by the practical. This completion is supplied by José ben Johanan, in his saying:

'Let thy house be open wide, and let the poor be the members of thy household.'

"Let your intercourse be with the wise, but not at the expense of the poor. To them, as to the wise, let your house be opened wide. He who says:

'My only concern is the Torah,'

but who does not act in accordance with its humane behests; who is a Jew only in theory; though his mouth be ever so full of its praise, has but little Torah in his heart. He who views his Judaism only as an abstract philosophy, has but a narrow conception of his religion. He, only, who lives his life in accordance with its teachings and the practices that spring from them, grasps it in its full meaning."

"Let us view the other side of the picture. Your business circumstances have changed for the better; prosperity has entered your house. Your Zedakah, however, remains the same; you are not one whit more liberal. This, according to the witty interpretation of an old commentator, is the meaning of the verse in the Book of Psalms (Ps. cxii,3):

'His wealth and riches remain in his house, while his charity continues ever the same - poor and contemptible.'"

"THE WICKED NEIGHBOR"

"Keep thee far from a bad neighbor, associate not with the wicked, and abandon not the belief in retribution."

"These principles of inalienable human rights, in defence of which America's brave sons fought at Lexington, should be celebrated in this Temple, on the national holiday. Not only because we are Jews. The principles of the Declaration of Independence are biblical principles, that have been carried to victory in more than one century. Does not the Law of Moses teach from the very beginning that man was created in the image of God and that he must be free? (Gen. 1, 27). Does not the Law of Moses teach:

'One law shall ye have; for the stranger as
for the home-born, for I am the Lord, your God.'
(Lev. xxiv,22.)

As God is the Father of us all, so have each of us the natural right to liberty and the pursuit of happiness. He who trespasses upon this natural right, transgresses the will of God."

"THE PRIESTLY TASKS"

"His watchword through the centuries was

"From the wilderness to the camp,"

"From the camp to the divine heritage," and

"From the divine heritage to the heights." (Num. xxi,18-19)

"Learning, he taught; and teaching, he learned how to become "a light to the nations." (Is. xlii,6.) This is the mission of Israel. This is the meaning of the saying of our Sages:

"On the day that the Sanctuary at Jerusalem was destroyed, the Messiah was born" --for it was the extinction of the Jewish State that gave birth to the messianic vocation of Israel--the salvation of humanity. Jewish nationality was now at an end, and the Jew henceforth became a citizen of the World.

Now, how did Israel, thus changed, wield his mighty influence upon the history of mankind? It was by heeding the words of his prophet of consolation: "A bruised reed shall he not break, and the dimly-burning wick shall he not quench." (Is. xlii,3.) as he strove after truth and worked, as a priestly people for humanity. Throughout his eventful career, he was "a disciple of Aaron, loving peace and pursuing it."

כל המצות כתיב בהן כי וכו' ברם הכא בקס שלום ורדפהו.
בקסו במקומך ורדפהו ממקום אחר.

"In the case of all other commandments, we are not directed to seek opportunities in order to put them into practice; we are enjoined to perform them when occasion arises. But of peace, it is said: 'Seek peace and pursue it;' (Ps. xxxiv, 15.)--seek it where you happen to be, and if unsuccessful, pursue it elsewhere."

"THE PRIESTLY TASKS"

"And we, too, are consoled. The ancient Zion with its sacrificial altar is no more, but the new Zion, with its humane institutions, has taken its place. The old Jerusalem has fallen, but the new Jerusalem, that shall unite all the sons of men, shall be erected

on the old ruins. Be consoled! Awake and stand erect, my people. If you are true to yourselves, true to your priestly vocation, true in the freedom-breathing Present to the fundamental teachings of the Past, you will be paving the way for a glorious future that shall witness the holy cause of Religion served, not only with a broad culture, but with a warm heart as well. Then will this Sabbath of Consolation mean something for the future of Israel and for mankind; for from this Zion the Law will go forth and the Word of God from this Jerusalem."

"BE PERSISTENT IN STUDY"

"Fix a period for thy study of the Torah; say little and do much; and receive all men with a cheerful countenance."

"As streams spread forth," (Num. xxiv,6) say the Sages, so is it with Israel's school-houses of worship; they who enter them, covered with the dust of daily life and sin, leave them purified and strengthened."

"The Rabbis, too, should form a Union--not only for the purpose of bringing them together once a month for the interchange of views, but to promote research in Jewish learning which is now so sadly neglected. Such a Union would do away with much of the petty jealousy which now exists, and check the careers of ignorant and arrogant men who, without authority, assume rabbinical honors. If the vineyard of the Lord were rid of these "little foxes that spoil the vineyard," (Song of Songs, ii, 15.) our synagogues and temples would come to their own and Judaism take on its brightest aspect."

"DOUBT AND SUPERSTITION"

"Provide thyself a teacher, keep thyself from doubt, and accustom not thyself to give tithes by a conjectural estimate."

"For she hath caused many to fall" (Prov. vii,26) "this refers, say the Sages, "To a man who acts as a public teacher without possessing proper qualifications."

"And countless is the number of those slain by her." (Ibid.) "This refers to those who are qualified to teach, but who, through false modesty and lack of courage, fail to check these shallow impostors."

"Let us learn this lesson: Intellectual power and critical acumen are only of value when we utilise them for legitimate purposes. Hence we are warned not to govern ourselves by conjecture, but by the standard of the Law. "Conjecture" will, sooner or later, lead' us into error--
"He who adds too much in one case will diminish in another."

"SPEECH AND SILENCE"

"All my days I have grown up among the wise, and I have found nothing of better service than silence; not learning but doing is the chief thing; and he who multiplies words causes sin."

"In worldly matters, it is well enough to observe Solomon's advice: "Go not forth hastily to strive." (Prov. xxv,8.) Be not hasty in entering into controversy. It is well enough, too, to say with the Talmud:

אין העולם מחקיים אלא בשביל מי טבולם את עצמו בטעם
מריבה

"The world only exists through those who in a time of strife keep silence."

"But that same Talmud advocates uncompromising speech when Religion is in question.

יכול אף לדברי תורה, ח"ל צדק הדברון

'Does this apply also to religious discussions?' ask the Sages. And they answer 'No.' As it is said: 'Speak ye righteously.'

הלומד תורה ואינו מלמדה זה הוא דבר ה' בזה

'He who studies the Torah and does not teach it to others, of such a one it is said 'he hath despised the word of the Lord'.' (Numb. xv,31.)

Speech, then, is to be commenced, when used for religious admonition. If the Rabbi fails to admonish those whom it is his duty to admonish, he is guilty of a sin of omission.

But there is a speech even more commendable. It is the speech of ACTION. The most perfect oratory is not to be compared with it. The art of speech is often shown as much by what it conceals as by what it reveals. Hence the preacher will often avoid the things that may be resented by his hearers and for which he may be called to account. Discretion urges that "Silence pays better than speech"

-- שחיקוחיך יפה מדבוריך --that

"If speech is worth a sela, silence is worth double" --

מלה בסלע משחוקה בחריך

That sermon, however, is the best which leads to action. That is what our maxim drives home to us: "Not learning is the chief thing, but doing" --not theory, but practice;"and he who multiplies words causes sin" --abundant professions may go hand in hand with the gravest error, but he whose good deeds speak for him, needs no other justification.

Judaism is primarily and supremely a religion of DEED. It is not a religion of phrases, however high-sounding, but of living acts.

SOME FINAL OBSERVATIONS

There are many splendid introductions to the Tractate "Abot." It is interesting that so many members of our Seminary faculty have busied themselves with this small but central work on Jewish thought. Beginning with Professor Solomon Schechter's *Aboth De Rabbi Nathan*, at the end of the 19th century, continuing with להבדיל להי"ם Professor Finkelstein's *Maba le-Massektat Abot ve-Abot d'Rabbi Nathan*.

We also must note the efforts of Dr. Judah Goldin in his "The Fathers According to Rabbi Nathan" as well as his "The Living Talmud."

May I add this brief statement on the Abot which I found in *Torah U-Mussar* by C. Z. Reines:

"Most research scholars of our time postulate that the principal intent of the Abot was to give a historical or chronological list of the bearers of our lore and tradition. This is an astonishing view, for, aside from the fact that the chronological order is found only in the first chapter and is not found in the remaining chapters of the tractate, it is impossible to assume that the ethical sayings were "brought in" only incidentally to bolster the sequence of the names of those who received the tradition as is the opinion of these research scholars.

"The part that history plays in the contents of this tractate is founded on the fact that here we have transmitted to us the ethical sayings of the Sages of the Torah of all the generations until the closing of the Mishnah, and, therefore, the chronological sequence of the Oral Law was emphasized.

"The concept of "Oral Law" in the sense that the Pharisees understood it was certainly not that of "an embalmed or mummified law," but, on the contrary, that every Sage imprints in the Torah something of his own spirit and imprints his seal on future generations.

"It is from the recognition of this personal privilege of every scholar towards the Torah and because of the traditional view that through his interpretation of the Torah a Sage acquires his place

in history and his view remains as a memorial to his name, that the Sages of blessed memory, were most particular when stating a law to cite it in the name of the one first enunciating it, and thus they also underscored the essential bond between the citation and the "citer."

"If in the field of legal pronouncements this was adhered to then all the more so did they show care in the matter of the ethical expressions of the Sages wherein their own personal qualities and world views are contained.

"The tractate Abot, therefore, intended to collect those sayings customarily on the lips of the Sages. It was their practice to cite these sayings constantly in the hearing of their pupils so as to guide them in the paths of good attributes."



(NOT FOR PUBLICATION)

ASPECTS OF RABBINIC THEOLOGY
by Solomon Schechter

The Unseen Powerful Force In Life - Ideas

AMERICAN JEWISH
ARCHIVES

by

Rabbi Bernard Mandelbaum
Provost

The Jewish Theological Seminary of America



Sermon Lecture
1964-65 Year of Dedication Series
The Jewish Theological Seminary of America

Introduction

"When civilizations fail, it is almost always man who has failed - not in his body, not in his fundamental equipment and capacities, but in his will, spirit and mental habits . . . Men and civilization - live by their beliefs and die when their beliefs pass over into doubt."

(Phillip Lee Ralph in THE STORY OF OUR CIVILIZATION
Dutton)

Solomon Schechter came to America in 1902 and found a Jewish community, growing in numbers, strong in body, but shrinking in religious commitment, weak in will.

--- Letter to Dr. Raisin in 1905

"It cannot sufficiently be urged that the Atlantic forms no break in Jewish traditions, that reverence of the Torah and devotion to religion are the characteristics of an American gentleman: . . . They must never lose sight of the fact that the observance of the Sabbath, the keeping of the Dietary laws, and laying of Tefillin, the devotion to Hebrew Literature and the hope for Jerusalem are all things as absolutely necessary for maintaining Judaism in America as elsewhere."

For Schechter, in good Jewish tradition (נעשה ונסמך), the practice of מצוות - religious behavior- is the very bedrock of Jewish character. Its strength, however, is ultimately determined by the contents of Jewish literature, ideas, and theology.

Proposition

Basic principles of Schechter's thought: Jewish life is shaped by learning and ideas. This powerful force of ideas is ever active, even in the lives of those who are ignorant of the ideas that really determine their behavior.

Illustration of unseen power of ideas:

Story of **מהמ"ד** in Poland who studied 22 hours every day - a Rabbi explains that all of Jewish life depends upon him "How?" his disciples ask, "Well," answered the Rabbi, "the **מהמ"ד** studies 22 hours a day; the Rabbi sees this and he studies 11 hours a day; the Cantor sees the Rabbi's pattern and he studies five hours a day; the sexton sees the Cantor and he studies two hours a day; the president sees this and he studies one hour a day and you know, the Jews in Paris, who attend synagogue only three times a year - it's only because of the **מהמ"ד** in Poland."

Development

Schechter's scholarly work, continuing the tradition of *Judische Wissenschaft*, sought to strengthen and demonstrate the relevance of authentic Jewish sources.

(A) The Bible

"It is as already indicated of supreme importance that we re-possess ourselves of our Scriptures. The Torah is as the Rabbis express it, "the bride of the congregation of Jacob," but to acquire a knowledge of it through the medium of Christian commentaries means to love by proxy, and never to gain the spiritual nearness which made it so easy for our ancestors to die and even live for it. I am not unmindful of the profit which the Biblical student may derive from the works of such men as Ewald, Dillmann, Kuenen, and many others of the same schools. But it must not be forgotten that there is such a thing as a Christian bias, prevalent even in the works of the Higher Criticism, and to ignore Rashi, Ibn Ezra, and Kimchi, in favor of State and Duhm, means to move from the "Judengasse"

into the Christian Ghetto. With Christian commentators, whether orthodox or liberal; the Old Testament is only a preamble to the New Testament, all the prophecies and hope of salvation culminating in Jesus. Post-Biblical Judaism is almost entirely neglected by them, in spite of the light it may shed on many Biblical points insisting as they do that Jewish history terminated about the year 30 of our era. With the Jew the Old Testament is final, though its aspects may vary with the interpretation given to it by an ever-changing history and differing phases of thought, whilst it is Israel, the servant of God, in whom all the promises and hopes of the Prophets centre. It is in this spirit that a Jewish commentary should be written to the whole of the Bible (including the Apocrypha) for the great majority of the Jewish public with whom the Scriptures should again become an object both of study and of edification."

(B) Rabbinic Literature

"To bridge over this seemingly wide and deep gap, to restore the missing links between the Bible and tradition, to prove the continuity and development of Jewish thought through history, to show their religious depth and their moral and ennobling influence, to teach us how our own age with all its altered notions might nevertheless be a stage in the continuous development of Jewish ideals and might make these older thoughts a part of its own progress - this was the great task to which Zunz devoted his life."

In his essay on the Vilna Gaon, Schechter pointed to a missing link in the study of our literature for the light that it can throw on our history and the insight it can give us for contemporary Jewish living:

"Another way which led the Gaon to the discovery of many truths was his study of the pre-Talmudic literature, and of the Jerusalem Talmud. By some accident or other it came to pass that only the Babylonian Talmud was recognized as a guide in the practices of religious life. As the great teachers and their pupils cared more for satisfying the religious wants of their flocks than for theoretic researches, the consequence was that a most important part of the ancient Rabbinic literature was almost entirely neglected by them for many centuries. And it was certainly no

exaggeration, when R. Elijah said that even the Gaonim and Maimonides, occupied as they were with the practical part of the law, did not pay sufficient attention to the Talmud of Jerusalem and the Tosephta. The Gaon was no official head of any Jewish community, and was but little troubled by decisions of questions which concern daily life. He was thus in a position to leave for a little while the Babylonian Talmud and to become acquainted with the guides of the guide. I refer to Siphra, Siphre, Mechilta, Tosephta, the Minor Tractates, and above all the Talmud of Jerusalem, which regarded from an historical and critical point of view, is even of more importance than its Babylonian twin-brother."

C. Jewish Ideas (Theology)

"Notwithstanding, however, all these excrescences which historic events contributed towards certain beliefs and the necessary mutations and changes of aspects involved in them, it should be noted that Rabbinic literature is, as far as doctrine and dogma are concerned, more distinguished by the consensus of opinion than by its dissensions."

It cannot be over-emphasized that Solomon Schechter, the distinguished scholar, did not view learning and even technical scientific scholarship as ivory-tower activity, divorced from life. In this regard, he set the tone for the subsequent development of the Conservative Movement, especially in our time. Conservative Judaism is unique in seeking in the tradition and in genuine scholarship, inspiration and guidance for its central academic schools, books, camps, synagogues and its various media of education.

In his introduction to the new edition of ASPECTS OF RABBINIC THEOLOGY (Schocken Books - 1961), Professor Louis Finkelstein underscores Schechter's particular contribution in relating learning to life:

"Solomon Schechter's main contribution to Jewish theology is perhaps his rediscovery that to be fully understood it must be experienced emotionally; it must be felt as well as 'known.'"

These two aspects of Jewish life - to be felt and to be known - are reflected in Schechter's scholarly works and the institutions he built.

Institutions

- (A) The Jewish Theological Seminary - so that Judaism be known.
- (B) The United Synagogue of America - so that Judaism be felt.

In Scholarship

- (A) The Genizah Discoveries - edition of אבות דרבי נתן - so that Judaism be known.
- (B) Studies in Judaism
Seminary Addresses and Other Essays - so that Judaism be felt.

Meaningful experience usually combines both that which is known and felt. Thus, the categories and examples suggested above overlap. Schechter's writings and institutions which sought to intensify Jewish "knowing" also deepened Jewish "feeling" and vice versa. The inter-relationship between both aspects of experience is effectively illustrated in Schechter's Aspects of Rabbinic Theology. As he states in his Preface:

"The task I set myself was to give a presentation of Rabbinic opinion on a number of theological topics as offered in Rabbinic literature."

Despite the mutations and changes of aspects of Rabbinic ideas, Schechter insists that they found their harmony in the heart of a loyal and consecrated Israel."

Each of the eighteen chapters of Aspects of Rabbinic Theology present Rabbinic ideas - knowledge of Judaism - in a context of their relation to life - how Jews felt about them.

Illustration: opening paragraph of chapter on "The Joy of the Law"

" Law and commandments, or as the Rabbinic expression is, TORAH and MIZWOTH, have a harsh sound and are suggestive to the outsider of something external, forced upon men by authority from the outside, sinister and burdensome. The citations just given show that Israel did not consider them in that light. They were their very love and their very life. This will become clearer when we consider both the sentiment accompanying the performance of the Law and the motives urging them. "

" The שמחה של מצוה the joy experienced by the Rabbinic Jew in being commanded to fulfill the Law, and the enthusiasm which he felt at accomplishing that which he considered to be the will of God, is a point hardly touched upon by most theological writers, and if touched upon at all, is hardly ever understood."

Conclusion

- (A) Challenge which faces us as a Movement to spread Jewish knowledge and create Jewish feeling.
- (B) Challenge which faces each individual to seek Jewish learning and experience.