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Hebrew Union College-Jewish Institute of Religion. Merger plan.
Nelson Glueck. 1953.

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June 11, 1953

TO THE MEMBERS OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS:

Dear Colleague:

You have undoubtedly received from the President of the Hebrew Union College-Jewish Institute of Religion a copy of the reorganization plan which was approved by the Board of Governors of the HUC-JIR at its meeting last March. We hope that you will give careful consideration to the report and to the reasons which prompted the reorganization proposals. You have probably received communications and read statements in the public press which criticize the action which was taken by the Board and which raises issues which appear to us to be fictitious.

The subject will come up for discussion at the forthcoming sessions of the Central Conference of American Rabbis. It is altogether fitting that our colleagues should have an opportunity to exchange views at that time and to acquaint themselves fully with the facts and the situation which prompted the reorganization plan. We deplore, however, the efforts which are being made to becloud the issue with suspicions and ideologic motivations which simply do not exist.

The HUC-JIR merger was achieved five years ago. Some of us did not favor that merger, but, after prolonged discussions and negotiations, it was carried through. We all accepted it as a de facto unification of the two institutions into one - one school which would operate two branches - one in Cincinnati, and one in New York.

The experience of the last five years have led the authorities charged with the administration of the School to seek a closer coordination of the work of the two branches, both as a matter of administrative efficiency and of the optimum in the scholastic training. The main purpose of the new plan is to eliminate all avoidable and invariably costly duplication, to utilize to the best advantage the facilities both of the Cincinnati and the New York centers. Continuation of the present system is quite intolerable. The proposed plan is a helpful compromise solution. Both branches of the School will have important functions to perform in the total program of the HUC-JIR. The New York branch of the HUC-JIR will offer a complete course of study leading to the degree of B.H.L. and also a sixth year, the intern year. The New York branch will also house the School of Education and our School of Sacred Music. In all probability there will be other departments developed if the HUC-JIR extends its services to the American Jewish community, whose logical locale will be in the City of New York.

No question of prestige is involved as between the two branches, and, certainly, no question of ideology. And none should be raised to prejudice this plan. The step which has been taken is a logical development in the final integration of the merger which was adopted five years ago. Time and experience may show that the new plan

may likewise require some modification in the future. The Board of Governors, which certainly has the interest of the College and of American Liberal Judaism close to heart, and upon which our Alumni are represented, may be trusted to make the necessary adjustments and revisions from time to time.

Above all, let us bear in mind that we have now the interests of only one institution to consider, not of two competitive institutions in a temporary, competitive, suspicious, and unhappy alliance.

Very sincerely yours,

Abba Hillel Silver
Julian Morgenstern

Emil W. Leipziger
David Lefkowitz

Abraham J. Feldman
Jacob R. Marcus



Dear Colleague:

I thought you would be interested in a copy of a statement I made regarding the Merger at the Annual Meeting of the New York Federation of Reform Synagogues on May 25, 1953.

Sincerely yours,

Nelson Glueck, President

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from the College-Institute

ADDRESS BY DR. NELSON GLUECK, PRESIDENT
HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION
DELIVERED AT NEW YORK, MAY 25, BEFORE THE NEW YORK
FEDERATION OF REFORM SYNAGOGUES.

I am delighted at having this opportunity to lay before you the backgrounds and significance of the next step in the process which has been under way already for several years of really unifying the New York and Cincinnati branches of our combined school. I hope you will not regard it as unseemly if a note of pride and a sense of achievement in and for our cause of a vital, progressive, American Judaism manifest themselves over our having arrived at this stage of our creative Jewish cultural and religious development. I have faith in this Plan so carefully considered and strongly approved by our Board of Governors. I see no need to defend it, but would have you join with me in appreciating its logic and its implications. It is a product of much thought, research, and a scrutiny of all other possibilities. Our conviction is that it is a plan which is reasonable and effective, and marks a great step forward in the developing strength and unity and maturity of Progressive Judaism and of American Israel.

To those of us charged with the responsibility of the administration of the HUC-JIR, merger has from the very first meant what that term in its simplest meaning connotes. Both the governing bodies of the two units of the HUC and JIR when they were still separate assumed and also specified that merger meant unification. There was no thought in early days or in more recent times that merger meant that a single administrative body would attempt to maintain two duplicating and in effect competing institutions. There has never been any thought in administrative councils of adopting some procedure which could be called merger only by doing violence

to the dictionary meaning of the term. Anything less than merger leading to complete unification and unity would have made meaningless some of the steps taken in the past, such as the appointment of a single Board of Governors, a single president for both branches, and the welding of the alumni of the two branches into one single alumni association. Recently, very recently, a voice here and there has been heard which interprets merger as an obligation on the part of the Board of Governors to preserve and indeed to build up the two branches into two, full-fledged, completely equal components. In a free society, every one has the right to make whatever statements or interpretations he wishes. May I say as simply and as clearly as I can, that this notion has no relationship to the prayers and needs and philosophy and agreements of the Merger, nor to the policy it mandated and the purpose it serves. Indeed, I have nothing that I can say to those who interpret merger as meaning two equal branches, with duplication of professor for professor, course for course, student for student, facility for facility and expenditure for expenditure. That is what is being demanded, or that is what it would inevitably lead to. Nor have I anything to say to those who suggest as a substitute for unification, the preservation of two separate institutions. The very considerations which led to merger several years ago apply with equal and even greater validity today. Since in the mind of those of us charged with the responsibility, merger has never meant two schools, I have no intention of entering into a discussion of that kind of proposal at all.

Rather, in a context in which merger becomes completed by a series in which step B follows A, and step C follows B, you and I are dealing with a stage in the process of matured merger. It

is a step which follows logically after what has come before. It is not a new development and it is not the result of some new formulation of policy. It is simply carrying into reality that which was determined on quite long ago. More specifically, the plan is the result of long and elaborate efforts to face up to the question of how to carry out the mandate intelligently. It has been primarily the task of inner administration, deliberated on especially by faculty members and by the Board of Governors, and was designed to meet the requirements of rabbinic instruction. It has had to deal, for example, with the question, where in the rabbinic program shall introductory and then advanced work in Talmud come; next, supposing that that was settled, what professor in what locality could offer the prescribed courses; in which year should the thesis be written and where, and under whose direction, and in what context of previous studies. It had to do with a survey of our physical plants and their capacities to house students and to provide classroom space. We tried every possible formula, of a division of years such as five and one, four and two, and the reverse, and three and three; we examined what would be if courses x, y, and z were given in New York, and then if they were given in Cincinnati. Our sessions were long and involved, and we allowed ample time for devil's advocates to assail the assumptions each combination involved.

We strove to preserve in the outcome the maximum use of physical facilities, of libraries and faculty consistent with the mandate and obligation to eliminate

the intolerable financial burdens of avoidable duplication and of achieving real unification.

In brief, our plan envisages our New York school as the center for the mandatory final sixth year and interne period for all our students, with an additional two years at the beginning of the Rabbinic study program for all acceptable candidates who choose to commence their studies here. I am confident that under this plan there will be more Rabbinic students and student-internes enrolled here than ever before. I venture the prediction that even as a sister-institution is now attempting to copy one aspect of our total enlarged program of making our New York school an ever more important center of Judaism and Jewish cultural life, so also will our new sixth year addition to our Rabbinic study program be copied as well as still other planned parts of our total program here in New York about which public pronouncements will be made in due course.

Facilities at Cincinnati lend themselves to the perpetuation of our Ph.D. and Interfaith program, the value of which can be gauged perhaps by the external fact that three of our Christian graduate students in the next academic year will be there on grants from the Rockefeller and Ford Foundations. For these graduate Christian students some elementary work, requiring beginning Bible and Midrash and modern Hebrew, and thus akin to early rabbinic studies, is indicated, as part, but only part of their study. Accordingly, we shall continue to need some such work in Cincinnati, which makes possible, at least for the present, the retention there also of the first two years of the rabbinic program, for those who care to register there. From the standpoint of duplication, no expense is involved to the College since the instruction will be

provided not by special instructors, but by the regular staff required for the three mandatory years there for all Rabbinic students and for the existing Ph.D. work, and by Graduate Teaching Fellows in residence for their Ph.D. studies. The faculty in Cincinnati is predicting that there will in time be no first two year students in Cincinnati to teach, because in time every Rabbinic candidate will wish to commence his Rabbinic studies in New York City. That may well happen. At any rate, the availability for the present of the first two years also in Cincinnati, is not for all the future indispensably essential to the merger plan. It is fraught with some uncertainties, about which we will be wiser when time has elapsed and experience has been gained.

I suppose I do not need to put into words at this stage what must be already clear to you. The step which we are now embarked on as approved by the Board of Governors of HUC-JIR, which is the only final authority charged with the responsibility of governing it, - this step is in the area of mechanics. There is only one bit of philosophy behind it: the determination to make the training as efficient and as thorough as possible.

One cannot be unaware that people often make inferences from certain sets of facts. There are many people of a philosophical disposition. Some such people seem sincerely to feel that matters of religious philosophy are at stake in our procedures. What can I say to disabuse such people of their misconceptions. Perhaps I can point out that philosophies of Judaism are the products of the minds and hearts of individuals who speak and write about their convictions, and gradually viewpoints begin to crystallize. In an institution of higher learning various philosophies compete with each other in the free market of the exchange of ideas. Neither I

nor the Board of Governors, nor the Alumni Association, nor the Conference of Rabbis can dictate what our faculty and students should think, nor how. Geographical location is not in itself the determining factor in one's philosophy of Judaism; surely the faculty of the Cincinnati branch would not suddenly change its complexion were it moved in a body to New York, nor the New York branch if moved to Cincinnati. Nor am I, I believe, any different whether I am in New York City or Cincinnati or Jerusalem, to all of which I belong. Indeed, as one who has to preside at Faculty meetings I have to inform you that complete uniformity of philosophy does not blemish our faculty.

That an "attenuation" of our philosophy of Judaism is involved in our mechanical steps is too absurd for any more attention. No group in Judaism has any monopoly on an intensive and warm approach to the faith we have inherited. If it should some day happen that exactly the same single philosophy of Judaism will have seized the minds of all our faculty and students, it will be because some context has made that philosophy irresistible. This does not mean that our total program of Rabbinic and general Jewish studies is without definite orientation within the mainstream of Judaism and Jewish life. We follow the tradition of Hillel rather than Shammai. We are dedicated to the people and land and religion of Israel. We are dedicated to Progressive Judaism.

Here with our program changes, however, we are dealing with simple mechanics. We have constructed a blueprint. It is the work of specialists. It will need to be tested for its strength and for its weaknesses. While it is the plan on which we are embarking, we are prepared to rethink and revise it, subject to approval by the Board of Governors, as needs and experience and time dictate. What

we are committed to is to find the intelligent answer to our needs, and not to some specific hard and fast set of blueprints. I have insisted throughout our deliberations that adjustments and modifications will be made when the true need of them emerges. Moreover, the plan as the Board has accepted it, preserves unexpended all those assets which will be required should modifications ever be needed. For example, we are not closing the Library at the New York school nor are we closing the Library at our Cincinnati school. We are not imprudently putting our all on what Kipling called one turn of pitch and toss. We are persuaded that our plan is academically sound and economically/practically solid and we shall proceed to try it. We want it to be workable, and I repeat, if increased experience and wisdom indicate the necessity of modifications or changes, we shall recommend them to the Board of Governors.

Turning for a moment to tangential matters. In a world of surprises I should perhaps not have been surprised that a plan as simple, as fair, as clear as the present one should be misunderstood. But this I think I did anticipate, for I knew that honest opinions can differ. There is one thing that I did not anticipate. I wish I had, for had I anticipated it I would have tried to take steps to forestall it. Some rabbis, graduates of both branches of our school, feel that they were not consulted, or not consulted adequately. Let me say that no deliberate slight was intended, nor has offense in this regard been consciously given. I have always taken counsel with the alumni on matters of policy, such as the merger itself, or the introduction of tuition, or the desirability of making it possible for university students to begin their Rabbinic studies while still in the University, it simply did not occur to me that once broad policy was established, detailed consultation was indicated or feasible for mechanical arrangements. Yet, though I have not been

in touch with all alumni, I have been in touch with many, both those on the Board and those not. Having sat through the endless committee meetings, charged with deciding where Medieval Jewish Philosophy 4 and Texts 5 and Rabbinic Commentaries 3 were to be allocated, and in which years and place, and when and where and how comprehensive examinations should be given, it did not and does not seem to me that for such work, consultation with the Alumni Association or the C.C.A.R. as a body was required or even desirable or feasible.

I trust that the alumni will not misconstrue my attitude. The fact is that without alumni participation, much of our internship program in this sixth year in this area to be required of all our students, cannot work. We need our alumni to take ^{our}men under their wing and help teach them in a centrally coordinated program; to help steer them in handling congregational problems, to help them mature in societal responsibilities. Recognizing as I do the need for alumni help, would I have deliberately set out to alienate it? I ask the alumni, particularly in this area, to come to the help of the New York part of our school, to volunteer their services, to respond to our call on their talents, and thereby to make the interne part of our sixth year program so completely effective that no rabbi will ever come out of our school lacking the training and skill for magnificent congregational achievement.

A school is more than a place where classes are held. A school is an institution which can influence the community in which it is located. There are some sincere and honest people who fear

that one of the costs of the present plan is that the New York school will somehow be diminished in its force as a community institution and not exercise the impact it should.

No one is more alert than the President of the HUC-JIR to the high significance of the New York part of our school and to the great importance of the New York Jewish community. I feel sincerely that the New York part of our school has been gaining and will continue to grow in significance. Our New York school will become an even more important center of Wissenschaft des Judentums. The school in New York is undergoing a change to promote real unification in unified rabbinic training. It is not undergoing any reduction as an institution of community leverage or community leadership or the deepening of Jewish culture or in strengthening our goal of warm and vigorous and creative Judaism. In a few years everyone who comes out of Cincinnati will have to come here. Year after year some twenty or more mature young men, capable of manning weekly positions in small or new congregations, under a centralized control and evaluation and study program, will both receive their first rabbinical seasoning here and they will also bring their own spirits and their own talents to this community.

A statement has been made that the Merger Plan as adopted by the Board will be of signal service to the development of our Reform movement in New York and to the building up of new congregations and to the winning of the unaffiliated, because it will make it impossible for these new congregations which are constantly being formed and which frequently number as many as twenty at one time, to have the services of our students. It seems to me that this is a matter of great importance which, however, is not clearly understood and which results in confusing two completely separate issues.

One matter which is of primary importance is that of developing the finest single unified rabbinical training school that we can. The second matter of no less importance, but not primarily within the province of our rabbinical school as such but rather and most emphatically and necessarily within the province of the UAHC, is the establishment of new congregations and the directing of the effort to win the unaffiliated to Liberal or Progressive Judaism. We of the College-Institute are tremendously interested in and most deeply concerned with this latter matter, but our primary concern has always been and must be with the training of rabbis.

It is little realized that the practice which has prevailed in connection with our New York school of having students from the first year on occupy weekly pulpit positions is one which cannot for very long be continued. I find, upon examining the record, for instance, that this year there are 21 of our students from the first through the fifth classes at our New York school who occupy weekly pulpit positions; that of that number six have held these positions for a maximum of 2 years and of these six, three are Seniors this year and three will be Seniors next year. All the others have held these positions for only one year.

It is a matter with which our faculty has recently dealt at length and the decision has been reached that this practice of permitting students from the first through the fifth classes to hold weekly pulpit positions, can no longer be permitted to exist. Our New York students spend on the average, Friday afternoon, Friday evening, most of Saturday and most of Sunday, in addition to at least one or two afternoons and an evening in the middle of the week in connection with this weekly congregational work. Devotion of this amount of work on the part of these students every week to congregations where these young men are engaged in rabbinical work dealing not only with

all the normal worship and education and communal activities but also with marrying and converting, is something we can no longer tolerate. The decision to effect this change was arrived at a number of months ago.

No matter how long our course of study is, our students still require an ever greater knowledge of the lore and law and the history of Judaism and Jewish life. Our students need all the time they can possibly find for their studies. They must read as many chapters of Bible and Midrash and Talmud and Jewish philosophy and so forth as is possible. To devote a full third and more of their week, every week to congregational activities means depriving them of days which should have been devoted to their studies. It is a practice which no school of higher learning permits.

Seventy years of experience in the Cincinnati part of our school has resulted in the rule, rigidly maintained now for very many years, that with rarest exceptions no student in any class, including Seniors, is permitted to occupy a pulpit more than twice a month. Under no conditions is such a student permitted to engage in what amounts in many respects to almost full rabbinical activity, and only under the rarest circumstances are students in Cincinnati permitted to accept even bi-weekly positions except during the last two years of their studies.

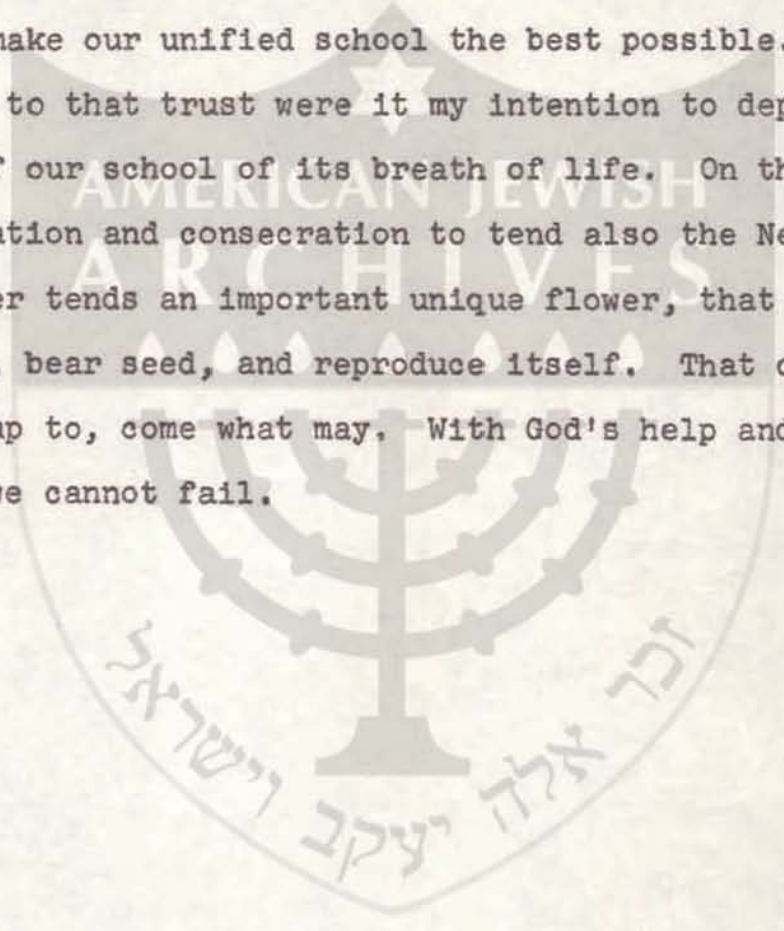
Whether or not, therefore, this new program were to have been adopted, the practice which has prevailed up until recently in this connection in New York City would most certainly have been abolished. Henceforth, no students who have not reached the sixth year of our program will be permitted to hold a weekly pulpit position.

Nevertheless the twenty or more congregations which need to be and in the past have been served in New York City by our students will find in our sixth year men the leaders that they need. These sixth year men will have the time and the duty to hold, each one of them, a weekly pulpit position under a tightly controlled centralized direction from our school in New York. In this manner, both the need to give them pulpit training and the opportunity of helping build up new congregations and helping the Union win the unaffiliated will be realized. This is a legitimate and proper way of utilizing student help in this wonderful program of building up new congregations in this metropolitan area. The program which requires men in most of the years of Rabbinic studies to act, in effect, as half-time if not almost full-time rabbis for quarter time salaries cannot be continued from the point of view of honest and wholesome rabbinic training.

It has furthermore been direly prophesied that from the approaching academic year on no University graduates would apply to our New York school for admission even for the first two years of rabbinical program because they would want to go immediately to Cincinnati and thus avoid the necessity of picking up after two years residence in New York City and moving to Cincinnati and then moving back to New York City for the final mandatory sixth year. I am happy to be able to relieve the gloom of these prophecies of doom. There are at the present time more applications and acceptances of University graduates for admission into the Rabbinic Department of our school during the first two years in New York than there have been at this time of the year for several years past. It must be emphasized that these applicants were made acquainted with the full details of the final merger program and have not been frightened off as a result.

I repeat, therefore, my own prophecy which is based on more than theory and on more than emotion. My own prophecy is that there will always be more students registered and participating in the three years of our rabbinic studies in New York in the future than there ever have been in the past.

I would not be faithful to the trust reposed in me when I was elected to the Presidency of the College-Institute if I did not try to make our unified school the best possible. I would not be faithful to that trust were it my intention to deprive the New York part of our school of its breath of life. On the contrary, it is my obligation and consecration to tend also the New York center as a gardener tends an important unique flower, that it may grow to maturity, bear seed, and reproduce itself. That obligation I shall live up to, come what may. With God's help and your co-operation, we cannot fail.



June 11, 1953

TO THE MEMBERS OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS:

Dear Colleague:

You have undoubtedly received from the President of the Hebrew Union College-Jewish Institute of Religion a copy of the reorganization plan which was approved by the Board of Governors of the HUC-JIR at its meeting last March. We hope that you will give careful consideration to the report and to the reasons which prompted the reorganization proposals. You have probably received communications and read statements in the public press which criticize the action which was taken by the Board and which raises issues which appear to us to be fictitious.

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The experience of the last five years have led the authorities charged with the administration of the School to seek a closer coordination of the work of the two branches, both as a matter of administrative efficiency and of the optimum in the scholastic training. The main purpose of the new plan is to eliminate all avoidable and invariably costly duplication, to utilize to the best advantage the facilities both of the Cincinnati and the New York centers. Continuation of the present system is quite intolerable. The proposed plan is a helpful compromise solution. Both branches of the School will have important functions to perform in the total program of the HUC-JIR. The New York branch of the HUC-JIR will offer a complete course of study leading to the degree of B.H.L. and also a sixth year, the intern year. The New York branch will also house the School of Education and our School of Sacred Music. In all probability there will be other departments developed if the HUC-JIR extends its services to the American Jewish community, whose logical locale will be in the City of New York.

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Very sincerely yours,

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Jacob R. Marcus



HEBREW UNION COLLEGE.....CINCINNATI
JEWISH INSTITUTE OF RELIGION...NEW YORK

CLIFTON AVENUE · CINCINNATI 20, OHIO

Dear Colleague:

As the result of a number of requests for copies of the Merger Report adopted recently by the Board of Governors of the Hebrew Union College-Jewish Institute of Religion, it has seemed well to send each member of our Alumni a copy.

The principles and general direction and need for complete unification were discussed at length at two meetings, on November 18, 1952 and January 13, 1953, of the general Merger Committee of the Board of Governors, charged with presenting to the entire Board the plan for the steps to be taken regarding the final integration of the Merger.

This Merger Committee consisted of the following: Mr. Frank L. Weil, Chairman, Mrs. Alfred R. Bachrach, Mr. Morton Baum, Rabbi Morton Berman, Mr. Julius H. Cohn, Mr. Hugo Dalsheimer, Dr. Maurice N. Eisendrath, Rabbi Edward E. Klein, Mr. Fred Lazarus, Jr., Judge Joseph M. Levine, Mr. Sidney Meyers, Mr. Fred Roth, Rabbi Jacob P. Rudin, Mr. Jack H. Skirball, Mrs. Arthur Hays Sulzberger, Mr. Bernard Werthan, with Mr. Herbert R. Bloch, Chairman of the Board of Governors, and Dr. Nelson Glueck, President, ex-officio, and with Dr. Julian Morgenstern, President Emeritus, as a non-voting member.

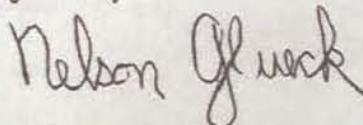
At the Merger Committee meeting on January 13, 1953 a sub-committee was appointed charged with the actual preparation of a final merger plan. That sub-committee was headed by Mr. Frank L. Weil and participated in by: Mr. Herbert R. Bloch, Judge Joseph M. Levine, Mr. Sidney Meyers, Dr. Maurice N. Eisendrath and Dr. Nelson Glueck,

The sub-committee's report was most carefully prepared and was unanimously approved by its members. This report was then submitted to a meeting of the full Merger Committee on March 25th and after a lengthy discussion was adopted by a vote of 14 to 4.

The Merger Committee report was then submitted by Mr. Frank L. Weil at the meeting of the Board of Governors at the New York school on March 26th. The report was read in full by Mr. Weil and after a lengthy discussion, was adopted by a vote of 38 to 8.

With cordial greetings, I am

Sincerely yours,



Nelson Glueck, President

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I. INTRODUCTION

Appointment of this Committee was announced by the Chairman of the Board of Governors at a meeting of the Board on May 14, 1952. The Committee was appointed "to study and consider how the integration of the merger should be carried out in the future." The Committee has met on November 18, 1952, January 13 and March 25, 1953. Prior to the first meeting, a considerable amount of discussions and investigations with faculty, students and alumni was carried on. Between the first and second meetings, this was continued. At the second meeting, appointment of a Sub-Committee was authorized, and a Sub-Committee, consisting of the Chairman of the Board of Governors, the three Vice Chairmen of the Board of Governors, the President of the College-Institute, and the President of the Union, was appointed. The Sub-Committee prepared this report and submitted it by unanimous vote to the general Committee which considered it at length on March 25th. The problem of integration of the merger deals essentially with the Rabbinic School, although other activities and schools of the College-Institute enter into the total picture.

The January 13th meeting of the Committee was devoted in its entirety to a consideration of principles which should be pursued as a guide to the integration of the merger. The Committee was in essential agreement that the integration should accomplish one student-body, one faculty and one curriculum. No objection was expressed to increasing the course of studies from five years to six years. It was the sense of the Committee that the shifts of student-body between Cincinnati and New York be kept at a minimum.

This report and its recommendations have been prepared upon the guiding principles that there should be one single and carefully integrated faculty and curriculum, one student-body, and one diploma based upon the developing and deepening philosophy of liberal, progressive, American Reform Judaism.

Decisive in working out patiently and carefully the program for the future development of our single, strengthened rabbinical school, has been the criterion of what is best for American Reform or Liberal Judaism, taking into consideration, naturally, academic, physical and economic realities and possibilities.

It is important to emphasize that ours is a theological college with a more or less generally agreed upon religious philosophy, which, however, is constantly subject to interpretation and reinterpretation in accordance with the enlightened liberalism and progressivism of American Reform or Liberal Judaism. The training of our rabbinical candidates for service in America and elsewhere, draws upon the totality of Jewish tradition, lore and law for information and inspiration.

II. THE MERGER AND ITS BACKGROUND.

Extended negotiations over a considerable period of time resulted in a full accord at a meeting on June 7, 1948. The meeting was attended by Dr. Stephen S. Wise, Dean Henry Slonimsky, Judge Joseph M. Levine, Mr. Israel N. Thurman and Rabbi Abram M. Granison on behalf of the Jewish Institute of Religion. The meeting was attended by Dr. Nelson Glueck, Mr. Lester A. Jaffe and Mr. Frank L. Weil on behalf of the Hebrew Union College. Minutes setting forth details in full were unanimously agreed upon. The following sets forth the first six points in the minutes. The remaining three have to do with the real estate, the Committees to be appointed, and representation of each organization on the Board of the other until the merger is fully consummated:

"1. The following statement of purpose is hereby re-affirmed:

'The Hebrew Union College and the Jewish Institute of Religion resolve to unite for the strengthening and advancement of Judaism in America and throughout the world. The right to serve the Jewish people in its entirety (K'lal Yisroel), with freedom for faculty and students alike, is axiomatic.

This united institution shall continue to maintain schools in Cincinnati and New York, with Nelson Glueck as President and Stephen S. Wise and Julian Morgenstern as Presidents Emeriti. Upon this union we invoke the blessing of God.'

2. The merged Board shall be constituted as follows: one-third J.I.R.; two-thirds H.U.C.

3. As soon as this agreement is ratified by the Boards of J.I.R., H.U.C. and U.A.H.C., Dr. Glueck is to be elected President of J.I.R., and Dr. Wise President Emeritus. Dr. Glueck is to be President of the merged institution, and Dr. Wise and Dr. Morgenstern are to be Presidents Emeriti.

4. The President is to effectuate the merger so far as academic courses for the entering class are concerned in Cincinnati and New York -, by October 1, 1948. There shall be no change of status of any member of either faculty and staff, or of either curriculum without the approval of the President.

5. Dr. Glueck stated the budget of H.U.C. for the fiscal year 1948-1949 is approximately \$640,000. Dr. Wise stated that the budget of J.I.R. for the like period is approximately \$150,000. Dr. Wise stated that there was only one pension, viz, of \$5,000. per annum currently in effect and two small allowances aggregating approximately \$1,000. per year.

6. There shall be no discrimination of treatment by reason of previous connection of any individual with either institution."

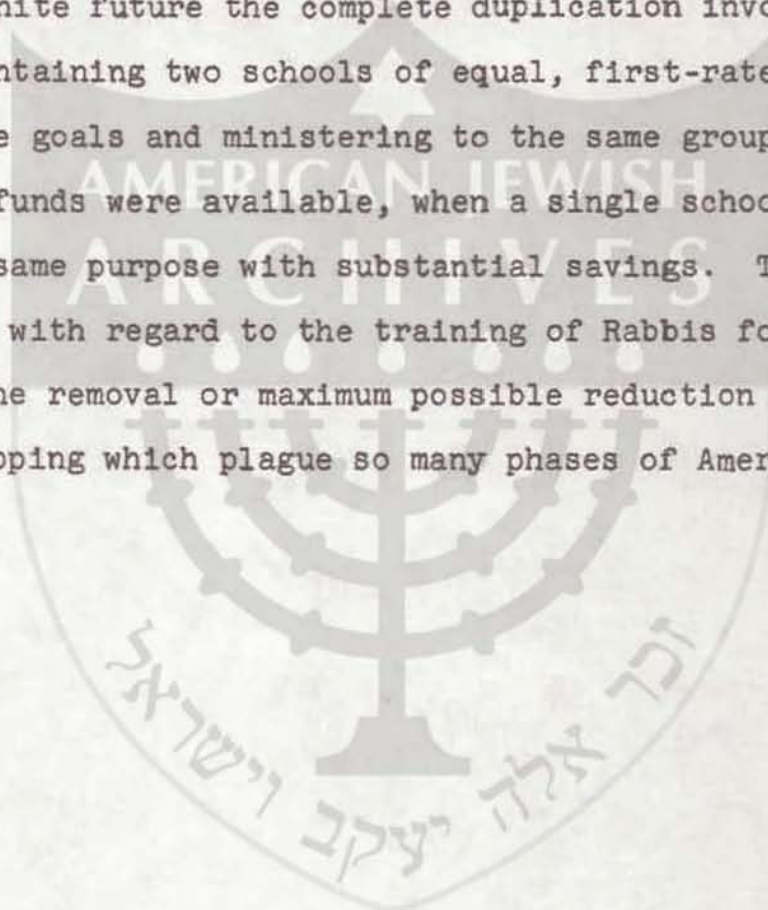
The College was founded in 1875; the Institute in 1922. Thus, in the years between 1922 and 1948, both institutions were serving essentially the same cause of American Reform or Liberal Judaism. Two complete and separate alumni bodies grew up. The graduates of the two schools were competing increasingly severely for positions in Reform or Liberal congregations and related fields of endeavor; either school was able potentially to produce enough Rabbis for all openings. The problem of securing financial support for both schools was becoming increasingly burdensome. On January 17, 1940, Rabbi Stephen S. Wise, President of the Jewish Institute of Religion wrote to Ralph W. Mack, Chairman of the Board of Governors of Hebrew Union College as follows:

"In this hour of illimitable need on the part of our brother Jews throughout the world, it is the duty of those charged with the management of Jewish affairs in this country to effect every possible economy and to avoid such expenditures as inhere in partial or complete duplication. I am prepared to do everything I may be called upon to do ... to effectuate the complete unification of the College and the Institute."

"The complete unification of the College and the Institute", to which Dr. Wise thus referred, was not accomplished by agreement until more than eight years later. Now, thirteen years later, this report and its recommendations are intended to effectuate the original

merger-agreement and to bring about the complete unification to which Dr. Wise referred.

The merger took cognizance of the fact that there long have not been, nor are there likely to be within any reasonable span of years, sufficient funds to maintain properly two separate Reform Rabbinical Schools of high academic calibre and training. It was felt, furthermore, that it would be unconscionable to continue for the indefinite future the complete duplication involved in building up and maintaining two schools of equal, first-rate standing devoted to the same goals and ministering to the same group, even if the necessary funds were available, when a single school could accomplish the same purpose with substantial savings. The merger sought, therefore, with regard to the training of Rabbis for Reform or Liberal Judaism, the removal or maximum possible reduction of duplication and overlapping which plague so many phases of American Jewish life.



III. THE FIVE YEARS SINCE THE MERGER.

Immediately following approval of the merger-agreement by the Boards of the College and the Institute, Dr. Wise was elected President Emeritus of the Institute, and Dr. Glueck was elected President in his place.

Beginning with the 1948-1949 academic year, and since, there has been a single over-all administration. The fiscal year of the Institute had ended August 31st. The fiscal year of the College had ended June 30th. For the first year of the merger the fiscal year of the Institute was kept on a ten month basis. Since June 30, 1949, there has been a single fiscal year for both Schools. The following is a summary statement of expenditures for the New York School, the Cincinnati School, and the other activities of the College-Institute for the fiscal years indicated:

	<u>New York</u>	<u>Cincinnati</u>	<u>Other Activities</u>
For Fiscal Year Ended 1948	\$119,366.	\$308,743.	\$202,428.
For Fiscal Year Ended June 30, 1949 *	107,836.	374,840.	263,290.
For Fiscal Year Ended June 30, 1950	159,065.	351,261.	266,271.
For Fiscal Year Ended June 30, 1951	161,988.	368,850.	265,180.
For Fiscal Year Ended June 30, 1952	162,683.	390,999.	260,230.

*Ten months only representing change of fiscal year from August 31st to June 30th.

Expenditure for "Other Activities" includes the Hebrew Union School of Jewish Sacred Music in New York; the Hebrew Union School of Education in New York; the American Jewish Archives in Cincinnati; the Graduate Interfaith Program in Cincinnati, the maintenance of the library in Cincinnati (minus \$15,000 allocated to Press, the cost of the Cincinnati Rabbinic Department), the Museum, pensions and other activities.

It is of interest to note that expenditure for "Other Activities" for the twelve months ended in 1952 increased 28% over the expenditure for the twelve months ending in 1948. Expenditures for the Cincinnati School increased 26% in the same period, and expenditures for the New York School 36%. The expendable endowment funds of the College, of which \$300,000. were left in July 1949, were completely used up in the fiscal year ending in 1952, with the sum of \$150,000. in addition having been borrowed to meet expenditures.

Immediately following the merger-agreement, the two alumni organizations were merged, and great benefit has resulted from the cooperative efforts of a single organization.

Two complete schools, however, have been maintained since 1948. Figures showing admissions in each of the schools since the merger, together with graduations in each year are as follows:

<u>Year</u>	<u>Admitted</u>			<u>Graduated</u>		
	<u>New York</u>	<u>Cincinnati</u>	<u>Total</u>	<u>New York</u>	<u>Cincinnati</u>	<u>Total</u>
1948	9	13	22	4	12	16
1949	11	12	23	8	11	19
1950	14	15	29	10	9	19
1951	7	29	36	13	9	22
1952	11	24	35	3	20	23

It is of particular interest to note that the geographic residence of the Rabbinic students, as the same appeared in the catalogue in the academic year 1951-1952, is as follows:

	<u>New York</u>	<u>Cincinnati</u>
California	1	1
Connecticut	1	2
Delaware	-	1
Florida	1	-

	<u>New York</u>	<u>Cincinnati</u>
Georgia	-	1
Illinois	1	5
Indiana	-	2
Kentucky	1	1
Louisiana	-	1
Maryland	-	2
Massachusetts	-	8
Michigan	-	1
Mississippi	-	2
Missouri	-	4
New Jersey	3	6
New York	19	20
North Carolina	-	1
Ohio	1	16
Oklahoma	-	1
Oregon	-	1
Pennsylvania	7	8
Rhode Island	2	1
Texas	-	5
Virginia	-	1
Washington	-	1
West Virginia	-	1
	<hr/> 37	<hr/> 93

Except for Florida, where New York has one and Cincinnati none, Cincinnati has students from each of the other nine States from which New York drew its student body, including twenty from New York from which the New York School had nineteen. Up to now, each student himself has determined which school to enter. No attempt has been made to influence him, and it is well to note at this point that the

recommendations contained in this report will make no change in this freedom of initial choice.

At the time of the merger, the New York School required a total of 130 credits for graduation and the Cincinnati School required 176 credits in addition to extra-maximal credits. Now both schools require the same number of credits,-- 176 for the five year course, aside from extra-maximal credits.

During the five year period since the merger-agreement, the physical equipment of both institutions has been kept in the best possible state of repair. As a matter of fact, the sum of \$72,392. was expended for various physical improvements in the New York School alone.

At the time of the merger, salaries of full professors of the faculty of the New York School were below the salaries of full professors of the faculty of the Cincinnati School. The New York salaries have been increased forty (40%) per cent while the Cincinnati salaries have been increased only twenty-six (26%) per cent.

The five years' operation has underscored the imperative necessity of achieving a solution which will bring about an integration of the merger. Two separate schools, maintained as they have been during the past five years, can no longer be justified economically or philosophically.

IV. CONCLUSIONS FROM EXPERIENCE TO DATE.

The five years of operations since the merger-agreement have made clear certain basic premises.

1. Schools must be conducted both in New York and in Cincinnati. The advantages of each City are so great that it would be unthinkable to close either operation. Both New York and Cincinnati offer great and differing advantages. Neither is complete without the other. Together, they offer an effective and well-rounded whole.

2. No logical basis or justification exists for the maintenance of two complete schools, one in New York and one in Cincinnati. The very difficulties which helped to motivate the merger originally would be revived, - competing schools, student bodies and faculties, and although there is now but one Alumni Association, inevitably its membership would have loyalty to two different schools.

During the past five years, considerable progress has been made in building up and strengthening the faculty. That experience has indicated that there just do not exist, in adequate numbers, sufficiently trained men of academic distinction to provide the material for two complete faculties. It is not a simple task to create and perpetuate, as the years take their toll, a faculty of first-class men which can fulfill the task of instruction, interpretation, inspiration and creative scholarship that is required in a school with the distinctive character, dynamic tradition and dedicated purpose of the College-Institute.

The faculty must be united within the framework of a fairly well agreed upon religious philosophy. We are above all else a theological school dedicated to the training of rabbis for American Reform or Liberal Judaism. No contradiction is involved in the fact that some faculty members observe dietary and related laws and others who join the

faculty in the future may do so.

Our teachers deserve and require to be deeply rooted and thriving in one community cultivating enduring relationships with their students inside and outside of their classrooms. They cannot, and most of them would not agree to be transported every other semester or every other year to a different city.

The scope of their competencies must extend throughout the entire curriculum in their specialty or specialties; and preferably their instruction should be interwoven throughout the entire span of rabbinic training.

The great faculty inherited from Dr. Morgenstern in Cincinnati, for instance, was not built by him overnight. It developed in the course of many years of very patient and very careful and selective building. Some of its members had been appointed by his predecessor, Dr. Kaufman Kohler, and others, like Dr. Morgenstern, had studied under Isaac Mayer Wise. It was already the bearer of three generations of spiritual and academic traditions of American Reform Judaism when Dr. Glueck succeeded to the Presidency. The same considerations apply to the faculty created by Dr. Stephen S. Wise in New York.

It is no easy task to select and prepare successors to vacancies in the faculty as they occur, or find occupants for new chairs as they are created. During the last five years, the Board has approved the appointment of three professors, namely, Drs. Rivkin, Schwartzman and Sandmel, and of several instructors, namely Drs. Fine, Mihaly and Spicehandler.

All of them are graduates of the HUC with the exception of Dr. Rivkin, who is a Johns Hopkins Ph.D. We would not know where to find their like or equal or promise today. Within the

next ten years, practically every older member of the faculty will have to be replaced because of compulsory age retirements, and we must now plan and prepare for their successors.

The formation of a faculty such as ours cannot be accomplished merely through fiat or funds. With good fortune, as the years go by, it will be possible to secure or train worthy successors to present incumbents who will be relinquishing their posts. In our considered opinion it is not, and for long will not be, possible to find teachers of proper ability, character and dedication in sufficient numbers to man two Liberal Rabbinical Schools, even if that were necessary. It will be a cause for rejoicing if we continue through searching, training and challenging to secure for the future a full faculty of top-notch teachers and first-rate scholars, who can take over and carry high in their time, and in turn transmit to others, the torch of spiritual law and learning which the present faculty now carries.

If there were two complete schools with duplicating faculties, inevitably there would be comparisons between the teaching staffs of each, even if there were enough scholars to fill the positions, and both would suffer by such comparisons, ill-founded though they might be. Since the date of the merger, for all practical purposes, two separate schools have been operated. The five years of such operation were necessary to equalize the credit requirements before any uniting of classes could be considered, and also particularly to examine the possibilities leading to the completion of the merger, in the light of what is best for American Reform or Liberal Judaism.

Quite apart from the unwisdom of two complete, competitive schools, the financial problems involved would be gigantic. During these last five years, the College-Institute has exhausted its

expendable capital funds and has borrowed \$150,000 which is not yet repaid. Parenthetically it may be added that the Union of American Hebrew Congregations, the sponsoring institution of the College-Institute has, during the same period of time, borrowed from the banks close to \$300,000.

3. A single integrated curriculum carried on in New York and Cincinnati cannot be arbitrarily split just for mathematical equality. At present, the Rabbinic Course extends for five years, and as is recommended in this report, it will be extended to six years. The simplest approach would be to attempt to split the course in the middle, and have the first half at one school and the last half in the other. This would mean the first or last $2\frac{1}{2}$ years at present, or 3 years in the future, at one place and the remainder at the other. Unfortunately, the nature of the curriculum and the responsibility of the faculty does not permit so simple a mathematical split. Attached hereto are Lists 1 and 2 analyzing the present schedule of classes conducted by the faculty. The five year course now conducted consists of two years leading to the B.H.L. degree, followed by three years leading to Ordination and the M.H.L. Degree. Ordination, requiring a thesis, carries with it a diploma granting the title of Rabbi, with the M.H.L. Degree being awarded at the same time on the basis of passing a non-compulsory comprehensive examination. If a sixth year be added as is contemplated, it would be a year of internship following completion of requirements for Ordination. Completion of the sixth year will be made compulsory for all students.

Award of the Rabbinic and M.H.L. diplomas would be deferred until completion of the sixth year. This would have the advantage of double and most proper public ceremonies both in Cincinnati and New York City and would preclude the hardships of further shuttling

on the part of the students between the two cities. It would correspond also to the entire logic of the merger, based upon utilizing to the utmost the actualities and possibilities of both centers for the training of our Reform Rabbis.

This analysis indicates that the first curriculum unit is concluded only at the end of the second year and the second unit is concluded at the end of the fifth year.

Quiet inquiry among the members of the faculty, and particularly with those who have wives and children, have revealed an absolute unwillingness among faculty members to shift back and forth between New York and Cincinnati, so that the division of curriculum between New York and Cincinnati must be such that at each place there be complete teaching units enabled to carry on the work taught at each place.

The three foregoing premises indicate clearly the direction that must be pursued, but before the recommendations can be considered, it is necessary to review the physical facilities and the faculties as they exist at present.

(a) THE FACULTIES

The New York faculty has for many years relied to a considerable degree upon part-time instructors in addition to full-time, permanently appointed professors.

Excluding the President and the Librarian, the New York faculty has:

3 full-time professors, the dates of whose initial appointments range from 1934 to 1944;

1 full-time instructor who has resigned as from the end of this academic year because of his desire to reenter the active rabbinate;

1 part-time Visiting Professor of Ethics and Religion;
1 Professor from Cincinnati for half of each year;
9 part-time instructors.

Because of the numerical limitations of the New York faculty, it has been the practice to have second and third, or at times third and fourth, or even second, third and fourth, or third, fourth and fifth year classes meet for the same subject at the same hour under the same instructor. (List no. 1) This practice is not academically sound and is bad for students and professors.

The Cincinnati faculty is a fairly complete one, with most of its members being on a full-time basis, devoting all of their time to teaching, student counseling and scientific production. The dates of their appointments range from 1907 to 1952.

Excluding the President, the Museum Director, the Librarian, the Chief Cataloguer of the Library, and the Chief Archivist of the American Jewish Archives, and the five highly trained and academically advanced permanent members of their professional staffs, the Cincinnati faculty (List No. 2) has:

18 full-time professors and instructors (with one of the professors spending half of each year at the N.Y. School and another spending half of each year at the Hebrew Union School of Jewish Sacred Music);

2 teaching Fellows;

1 regular lecturer in the Department of Human Relations;

1 visiting lecturer in the Department of Human Relations;

4 part-time instructors in the Speech Department.

(b) PHYSICAL FACILITIES.

The New York facilities include:

Good administration, class-room and chapel building, no longer large enough for the expanded activities going on there.

Good working library in cramped space and inadequately staffed.

One dormitory building, presently housing 8 students, which can accommodate a maximum of 15 students.

Two other adjacent buildings, which have been leased for five year occupancy,

Located in New York City with unequalled cultural opportunities of all kinds.

Opportunities for weekly and bi-weekly pulpit and congregation experience in and around New York City.

Opportunity of close and mutually helpful cooperation with UAHC and the rabbis who direct its various departments.

Association with HUC Schools of Education and Sacred Music whose classroom work is done in same administration building.

Opportunities for close association with five great universities in New York City.

These facilities accommodate:

Rabbinic Department for University graduates;
Hebrew Union School of Jewish Sacred Music;
Hebrew Union School of Education.

The Cincinnati facilities include:

Fine administration and classroom and chapel building.

Greatest library of its kind in the world.

American Jewish Archives.

The Jewish Museum

Dormitory in which about 110 single men can be accommodated, and which presently houses 69 regular rabbinic students, plus 8 pre-rabbinic students, and 3 Fellows.

An excellent gymnasium and swimming pool.

Located in the type of Jewish community, more or less typical of the general run of communities in which our rabbis will serve, and with well organized Jewish communal activities of all kinds, and with cultural advantages of a general type found in only a few large cities in the USA.

Opportunities for bi-weekly pulpit and congregational experience in small towns in the Midwest.

Contact with Reform temples throughout entire student career in Cincinnati.

Close association with University of Cincinnati and with Psychiatric Department of the University of Cincinnati Medical School, - both of great value for coordinated work in various HUC departments.

These facilities accommodate:

Rabbinic Department for University graduates.

Graduate Department for Ph.D. Degrees.

Interfaith Department for graduate Christian Ministers.



V. PROPOSED PLAN

We recommend:

1. That the present course of five years be extended to six years, the sixth year being an intern year with combination of class work and field work as described in detail later on.
2. That both schools offer complete first and second years leading to the degree of B.H.L., in order to draw a maximum of students from the communities and universities in both New York and Cincinnati areas.
3. That the third, fourth and fifth years leading to Ordination be conducted exclusively in Cincinnati.
4. That the sixth year be conducted exclusively in New York City.
5. That students be ordained in Cincinnati upon satisfactory completion of their fifth year, but that no student be permitted to accept a permanent pulpit until the diploma certifying the title of Rabbi be conferred at the satisfactory conclusion of the sixth year.
6. That conferring of the diploma of Rabbi and the diploma of M.H.L. be deferred until conclusion of the sixth year, and be awarded in New York City.

Summarizing the foregoing recommendations, programs carried on at the two Schools would be as follows:

	<u>New York</u>	<u>Cincinnati</u>
First Year	X	X
Second Year	X	X
Third Year		X
Fourth Year		X
Fifth Year		X
Sixth Year	X	

New York

Cincinnati

OTHER ACTIVITIES:

Hebrew Union School
of Jewish Sacred Music

Ph.D. and Inter-
faith Dept.

Hebrew Union School
of Education

American Jewish
Archives
Jewish Museum

The New York School lends itself admirably for carrying out the final, sixth year of the Rabbinic program which has long been needed.

A large part of the carefully supervised final year, carrying with it the requirement of 28 classroom credit hours, which must be secured in addition to the previously required 176 credit hours, can be carried out best in considerable part in association with the facilities and personnel of the UAHC. As much as 6 credit hours per week of the 14 required credit hours for each of the two semesters, would be taken in class work under the general theme of Synagogue Practica. This envisages, with the already promised full cooperation on the part of Dr. Eisendrath, regular lectures and seminars in class, aside from related field work under the following directors of various departments of the UAHC, - all of which are integrally related to the work of our Rabbis:

Rabbi Albert G. Baum, Director of New Congregations

Rabbi Samuel Cook, Executive Director of N.F.T.Y.

Rabbi Daniel L. Davis, Director of N.Y. Fed. of
Reform Synagogues

Rabbi Jay Kaufman, Assistant to the President, U.A.H.C.

Rabbi Eugene J. Lipman, Director of Synagogue Activities

Rabbi Samuel M. Silver, Editor, AMERICAN JUDAISM

Another large portion of the 14 hour weekly classroom program during this sixth year would be devoted to study of the great national Jewish organizations, such as American Jewish Committee,

American Jewish Congress, Jewish Welfare Board, JDC, UJA, B'nai B'rith, and others, including, of course, Hillel, which is served by so many of our graduates. This class work will be in addition to supervised field work in connection with the national Jewish organizations mentioned above, and furthermore, with advanced field work under the supervision of the Department of Human Relations.

Inasmuch as all the sixth year students will be acting as student-rabbis in small congregations in the metropolitan area, many of which are newly formed or being formed by the UAHC, there will be organized classroom seminars dealing with the problems the students are confronted with in these congregations, and which frequently have to be dealt with on an individual basis.

The rest of the classroom curriculum during this final experience or intern year will deal with Weekly Sermonic Resources, Music of the Present Day Synagogue, and Contemporary Jewish Philosophy and Literature.

A detailed program for this final year's study and work which will be under the direct control of a special supervisor at the school, is appended to this report. (List No. 3).

The initial two-year program, which in terms of semester-hour credits means a requirement of 72 credit hours plus an additional extra-maximal requirement of some 16 hours of Orientation and Public Speaking courses, making a grand total of about 88 credit hours, enables the student who passes a comprehensive examination to obtain the Bachelor of Hebrew Letters Degree.

The B.H.L. program of studies in New York City will be open to university graduates, as hitherto, and also in increasing measure to university students who will be recruited from among the five universities in the metropolitan area. It is certain that almost

all of these universities in New York City will give credit towards their BA Degrees to students who have successfully passed language and other requirements at the Rabbinic School while working for their B.H.L. Degree.

Those students who will complete the B.H.L. Program in New York City will then be transferred to Cincinnati for the next three years of Rabbinic training. All of the students will spend three years together in Cincinnati in Classes III, IV and V, and all students will spend the last year together in New York City in Class VI.

The B.H.L. program in New York City will be paralleled in Classes I and II in Cincinnati.

Most of the elementary courses taught in the first two years in Cincinnati require almost exactly the same faculty as is employed for the elementary courses in the Graduate Interfaith Program in Cincinnati.

Furthermore, both the BHL and Interfaith programs make use of instructors who are working in residence for their Ph.D. degrees in Cincinnati.

The same faculty which is required for Classes III, IV and V and the Ph.D. program can and does in considerable part conduct courses in the first two Classes I and II.

University students working for their B.A. degrees at the University of Cincinnati will be able to enter the Rabbinic Department of HUC for work leading towards their BHL degrees. They, together with BA students entering their Rabbinic studies, will go through Classes I-V in Cincinnati, and through Class VI in New York City.

To compel the entering classes in Cincinnati to go to New York for the first two years, when both faculty and dormitory facilities in Cincinnati are available anyway and would not be diminished thereby

respectively either in number or size, would mean merely very large additional expenses for more faculty and more dormitory space in New York City, and would involve the largest part of the total student body in two radical shifts, one at the end of the second year and another at the end of the fifth year. Under the proposed plan there would be only one shift for one entire class, namely Class V at the end of the fifth year to New York City for the sixth year. Only those who enter the BHL program in New York City, and most of them live there, would be involved in two shifts, one to Cincinnati at the end of the second year and another to New York City at the end of the fifth.

as pointed out above,
Classes III, IV and V will be held for all students in Cincinnati, at the end of which all students will transfer to New York City for Class VI of the Intern Year.



VI CONCLUSION

The merger program here recommended is separated into three logical and indivisible units, namely

- a. the 2 year B.H.L. program
- b. the 3 year ordination and M.H.L. program, and
- c. the 1 year intern program.

Any attempt to divide any one of the three units in any fashion other than outlined could not be justified on any basis.

Thus for prestige or other reasons, it might be suggested that the third unit of the intern period be lengthened to two years. That would necessitate one of two things:

- 1) The lengthening of the total course of studies to seven years of post-graduate study for those who already have their university B.A. degrees, or

- 2) Cutting down the second unit to two/^{years}instead of three years, with the result that there would be three units of two years each.

The answer to the first suggestion is that all the work that can be reasonably and honestly exacted for the intern period can be accomplished in a single year, and that to stretch it out to two years would require the adding of courses just for the sake of adding. One could add courses indefinitely to any program of studies, because there is never a point when it is possible to say that nothing more can be learned.

The answer to the second suggestion is that to reduce the ^{years}second unit to two/instead of three years would involve all the difficulties envisaged above based on mathematical, and not objective academic divisions with regard to faculty, courses and students,

aside from all considerations of facilities and finances.

Another objection to the second suggestion is that during the third year of the second unit, the students are expected to write and complete their theses and take their comprehensive examinations, - the latter being one of the M.H.L. requirements. The theses obviously have to be written under and the examinations given by the same professors who have conducted and continue to conduct courses in major subjects during this second unit of three years.

The merger must effect a unified program predicated upon what is best for American Reform Judaism. It should:

1. Avoid duplications or reduce them to the greatest possible extent.

- a. At the present time, the HUC-JIR represents for all practical purposes two really separate schools, one of them with much larger faculty, student-body, physical facilities and program than the other. A common denominator of the same number of required credits has been achieved. Actually there are two separate faculties, two separate student-bodies, two separate curricula more or less related, and two separate graduations.

- b. The necessary period of transition which had to transpire before the complete purpose of the total merger could be achieved, is now over. The principle of avoidance or maximum possible reduction of duplication must henceforth be carried out.

2. Arrange a single course of studies under one faculty for all rabbinic students which is:

- a. academically sound.

1. The entire, present five year academic program can be carried out only on a vertical basis. Courses in Hebrew, Bible, Commentaries, Mishnah, Midrash, Talmud, Education, Philosophy, History, Human Relations, Speech are carefully and completely inter-

woven in related units from the first through the fifth year. None of these subjects can be restricted to the first three or last two years of the five year course, although every course may not be given to every student every year.

ii. By the same token, the particular professor or professors who teach Bible or Hebrew or Education or Human Relations or History the first couple of years, must be equipped by and large to teach advanced courses in the same subjects during the last few years. Otherwise, there would have to be complete duplication of professors of equal competence for almost every subject taught.

iii. Similarly, complete duplication of professors of equally high calibre would be required if, through arbitrary division, the first courses of the various subjects were given during the first few years in one place or city, with the advanced courses of the same subjects and inseparably related subjects being given in another place or city during the last few years.

iv. The creative harmony of carefully interrelated faculty and curriculum and student-body is difficult to achieve and retain and easy to mar and damage. It can be best achieved as a single unit in a single place over a sensible period of time.

v. A distinctive and/or additional part of a curriculum may be carried out in a place or city different from that of the rest of the curriculum, only if there are overriding reasons of objective validity to justify the division and hardships and extra expenses involved.

b. humanly reasonable

1. The course of studies for the rabbinate must be as thorough as possible, but not so long as to make it impossible for

desirable students to be attracted to it. The present curriculum is based upon a five year program for university graduates. It is contemplated to lengthen it to a six year program for those who have already earned their B.A Degrees, by adding a sixth, classroom centered and carefully directed experience or intern year to the five year program now in effect.

ii. It should be borne in mind that all physically fit graduates of our rabbinical school must, immediately after receiving their degrees from us, enter the chaplaincy in the armed forces for two years. Only those who had previous armed forces service or who were married and had ^{several} children when entering our rabbinic school or are physically unfit are exempted from this moral compulsion of serving in the chaplaincy.

iii. If the total and lengthened rabbinic curriculum requires that in addition to whatever portion of the program is completed in one city, another or final portion must be taken in another city, then the frequency with which students must transfer from one city to another must be rigorously restricted with due regard to personal hardships, housing difficulties, and extra and additional expenses.

c. Economically wise.

The academic curriculum requires the finest and most complete faculty it is possible to assemble. In the foreseeable future it will not be possible to assemble or create more than one such faculty which will fit in with the high academic requirements and whole-hearted theological dedication that our school must always demand.

To split that faculty, just to have it divided more or less equally between two places would be academically suicidal. To double it for that purpose, even if it could be done, which is very doubtful, would be economically unconscionable. To divide the curriculum into

two geographically separated halves would also inevitably lead to the duplication not only of professor for professor, but dormitory for dormitory and expenditure for expenditure.

3. Take cognizance of and coordinate most advantageously existing facilities and opportunities of Cincinnati and New York City.

a. A large faculty of permanent, full-time members is located in Cincinnati, and can handle the full range program of academic instruction from entering class to Ph.D. work. The New York faculty of three permanent full-time professors and of various part-time instructors can take care only of a limited program.

b. The dormitory in Cincinnati, without further enlargement can accommodate about 110 single students.

c. The dormitory in New York can accommodate about 15 single students without making additional dormitory space available. There are no dining room facilities whatsoever in the New York dormitory, to compare with the dining room facilities at the Cincinnati dormitory. With the transfer of all sixth year students to New York City it is planned to establish quarters for married students in property we own, but which is now leased out.

d. The larger student body in Cincinnati, - usually about double the size of that in New York - has not only adequate dormitory and dining room facilities, but also the advantages of a very great library and an excellent museum-archives building and a splendid gymnasium, as well as an excellent classroom building on a beautiful campus.

e. Living conditions and quarters for married students in Cincinnati, all of whom live outside of the dormitory are far cheaper and more easily available than in New York City. An

increasingly large proportion of the student-body is composed of married students.

f. The completely integrated academic program of the merged school must and easily can provide students to take care of the weekly and bi-weekly pulpits in the New York and Midwest areas.

g. All our students should spend a reasonable period in New York City in order to come in contact with its metropolitan Jewish population and the organizations with headquarters there which serve it and all of American Jewry.

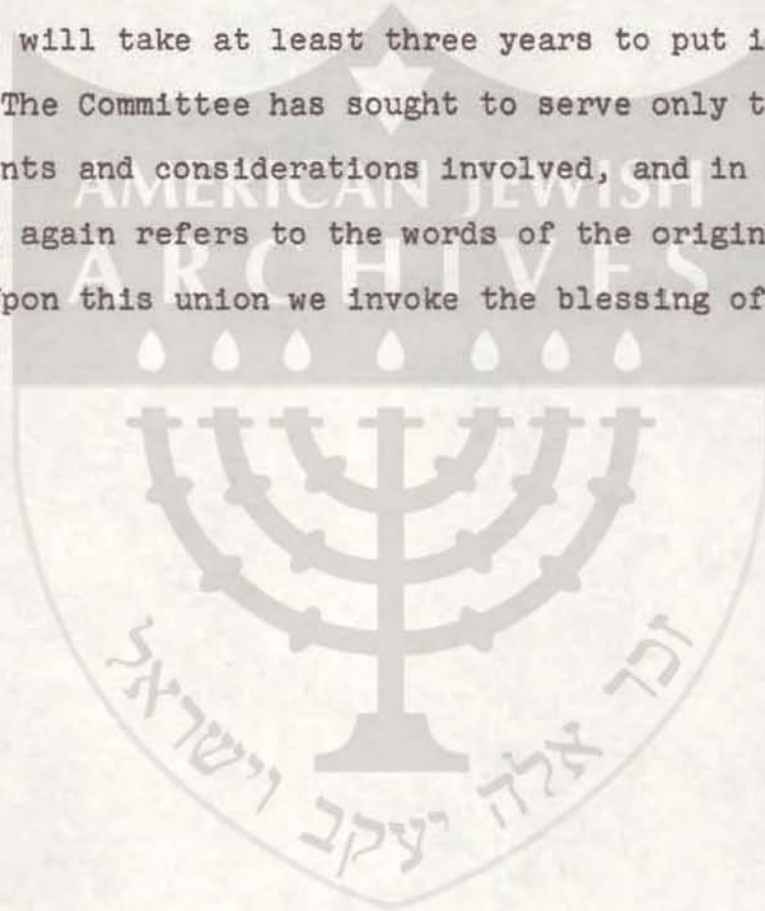
The Board of Governors of the College-Institute must recognize its manifold obligations to Reform Jewry, to its sponsoring institution, the Union of American Hebrew Congregations, and the community at large, as well as to the College-Institute. In the words of Dr. Wise above quoted:

"In this hour of illimitable need on the part of our brother Jews throughout the world, it is the duty of those charged with the management of Jewish affairs in this country to effect every possible economy and to avoid such expenditures as inhere in partial or complete duplication."

This is all the more true when the unnecessary expenditure would involve an unsound situation either of two competitive schools where one would suffice, or of a single school so arbitrarily divided that very much harm would be accomplished without commensurate gain. It is recognized that there is a strong sentiment among some that two separate and complete schools be maintained, one in New York and one in Cincinnati, or that there be one curriculum administered with mathematical exactness, - one-half in New York and one-half in Cincinnati. While for reasons of sentiment, it might be desirable so to do, this Committee can approach such considerations only from the viewpoint of what is academically, humanly and economically.

sound and keeps faith with the ideals of Reform or Liberal Judaism and a contributing American Jewish public. There is no justification for presenting a program which cannot be defended as intellectually and morally honest and sound. This Committee believes that the program here presented is honest and sound.

It has taken five years to acquire the knowledge, experience and wisdom to analyze the needs and present this program. If it be approved, it will take at least three years to put it into complete operation. The Committee has sought to serve only the best interests of all elements and considerations involved, and in concluding this report, once again refers to the words of the original merger-agreement; "Upon this union we invoke the blessing of God."



Five Year Program - New York School 1952-1953
Arranged According to Instructors

Hours Per Week

Year	Alper	(Fall Term) Atlas	Binder	Daggett	Feinerman	Franzblau	Giat	Goldstein
I	1		1	1			1A 3 hrs. (not for cred.) 1B 3 hrs.	1
II	1	II } III }	1	1	1		Heb. Comp. 2 hrs. (1 hr. for cred.)	1
III	III } IV } V }	2	1	1				1
IV		IV } V }		1		1		
V				Chapel Hr.		1		
Electives							Arabic 1 hr. (not for credit)	



List no. 1

Year	Green	Heller	Kisch	Mark	Orlinsky	Spicehandler	Tepfer
I	4				2	6	2
II		II } III } 2 (Spring Term)	3		II } III } 3	II } III } 2	2
III			2				2
IV		IV } V } 4		IV } V } 1	IV } V } 3	IV } V } 2	IV } V } 2
V							IV } V } 2 (Spring Term)
Electives			2			IV } V } 1 (not for credit) Fall Term	Chapel Hour



(New York Faculty)

Abbreviations:

AG Glat

AF Feinerman

ANF Franzblau

AWB Binder

BH Heller

EG Green

ES Spicehandler

GK Kisch

HMO Orlinsky

JM Mark

JT Tepfer

MA Alper

SA Atlas

SEG Goldstein

WPD Daggett

Five Year Program - New York School 1952-53
Arranged According to Subjects

CREDIT HOURS PER WEEK PER YEAR

NOT FOR CREDIT

Yr. Normally Taken	Bible	Jew. Comm.	Hebrew & Aramaic	Rabbinics	Midrash	Lit., Theol., Philo.	Hist.	Homil. & Ref. Jud.	Jew. Rel. Educ.	Music	Soc. Serv. Past. Psych.	Homil. & Pub. Sp.
I	6 ES	4 EG	6 AG	4 JT 4 JT	4 EG (Sef. Ag.)	2 ES	4 HMO		2 MA	2 AWB	2 SEG	6 WPD&JT (Chapel Hr.)
II	6 HMO		6 AG (2)	2 SA (Fall Term)		4 SA&BH	3 GK		2 MA	2 AWB	2 SEG	4 "
III	6 HMO		6 ES (4)	2 (Codes)	AF							
			4 ES	4 JT	4 BH	2 SA (Fall Term)	2 GK		2 MA		2 SEG	4 "
IV	6 HMO		2 (Aram) HMO	4 SA&JT	4 BH	4 BH	2 JT	2 JM	2 MA		2 ANF	4 "
V	6 HMO		4 ES	4 SA&JT	4 BH	4 BH	2 JT 2 GK	2 JM				
Electives			4 ES							2 AWB (not for credit)	2 ANF	4 "

Five Year Program - Cincinnati School - as of 1952-1953

Arranged According to Subjects

A candidate for Ordination requires 176 semester hour credits, 20 of these in elective courses (see p. 2)

The other 156 prescribed credits are distributed as follows:

Year and Semester Normally Taken	s h BIBLE c	s h JEW. c COMM.	s HEB. h and c ARAM.	s h RABBI- c NICS	s LIT. h THEO. c PHIL.	s h HIS- c TORY	s h HOMI- c LETICS	s h EDUCA- c TION	s h HUMAN c REL.	s h MUSIC c	(Extra-Maximal) Public Speaking Orientation Human Relations Heb. Rel. & Thesis Conferences	Total
I A	5 B1		6 Ep	3 Gu					2 Le		1 M1	18 plus 3
I B	2 Sa 2 Sa 6 F1	2 Be	—	4 M1	2 M1				2 Ka		2 Sp 1 M1 2 Sp	18 plus 3
II A	4 Sa or F1		4 Ep	4 M1		4 R1					1 M1	18 plus 3
II B	4 Ep		2 F1	2 Be	4 Co	4 R1	2 Be				2 Sp 1 M1 2 Sp	18 plus 3
III A	4 Mo			2 Gu	4 Co		2 Be	2 Sc	2 Ka		2 Sp	18 plus 2
III B	4 Sa		4 Ep	2 Be 2 Gu	4 At		—	2 Sc	2 Ka		2 Sp. 1 H.R.	18 plus 3
IV A	4 B1			2 Gu	4 Co	4 R1	2 Be				1/2 Ka	18 plus 1/2
IV B	4 B1			2 Be 2 Gu	4 At	4 R1 & Ma	—			4 We	1/2 Ka 1 H.R.	18 pl. 2 1/2
V A				2 Gu	4 Co			2 Sc			1 Thesis Con.	8 plus 1
V B				2 Gu	—			2 Sc			1 Thesis Con.	4

Credits in Prescribed Courses

Supplementary Credits

Credits in Chosen Electives

Total Required

Supplementary Requirements

156

21

20

176

21

List No. 2

The 20 credits required in elective courses are chosen from among the following.
Not all of these electives are offered every year - in 1952-1953 only the number in parentheses.

s h c i n	E L E C T I V E	c o u r s e s	BIBLE	JEWISH COMMEN.	HEBREW and ARAMAIC	RABBINICS	LITURGY THEOLOGY PHILOS.	HOMILETICS	EDUCATION	HISTORY	MUSIC
			4 (4) Le	2 (2) Be	20 (16) Le	8 (6) Gu	20 (8) Co	4 (2) Be	8 (8) Sc	6 (4) Ri	14 (4) We
			4 (4) Fi		8 (4) Ep	2 (0) At	4 (4) Ba			16 (16) Ma	
			2 (2) Bl			6 (2) Be	8 (2) At			12 (8) So	
			8 (8) Mo				4 (4) Mi				
			4 (4) Gl				2 (2) We				
			6 (6) Sa								

Abbreviations

s.h.c. = semester hour credits

A = Fall Term

1 s.h.c. = one hour per week for one semester

B = Spring Term

At Atlas

Ld Lederer

Le Lewy

Ba Baeck

Be Bettan

Bl Blank

Ma Marcus

Mi Mihaly

Mo Morgenstern

Co Cohon

Ri Rivkin

Ep Epstein

Sa Sandmel

Sc Schwartzman

So Sonne

Sp Speech Dept.

Gl Glueck

Gu Guttman

Ts Tsevat

Ka Katz

We Werner

Petu Petuchowski

Five Year Program-Cincinnati School - as of 1952-53, Arranged According to Instructors - CREDIT HOURS PER WEEK

	At	Ba	Be	Bl	Co	Ep	Fi	Gl	Gu	Ka	Ld	Le	Ma	Mi	Mo	Ri	Sa	Sc	So	Sp	Ts	We	Petu	Total
I A				5		6			3		2			(1)			2			(2)				18 pl.3
I B			2				6			2				6 (1)			2			(2)				18 pl.3
II A						4	2 4(8)							4 (1)		4	4(8)			(2)				18 pl.3
II B			4		4	4	2							(1)		4				(2)				18 pl.3
III A			4		4				2	2					4			2		(2)				18 pl.2
III B	4					4			2	2							4	2		(2)				18 pl.2
IV A			4	4	4(x)				2							4								18 pl.1.2
IV B	4			4					2				4			4						4		18 pl.1.2
V A					4(x)				2									2						8
V B									2									2						4
1952-53 Electives A		2	2		2	2		2	2			10	8	2	2	2	4	4	4					
1952-53 Electives B	2	2	4	2	6	2	4	2	4			10	8	2	6	2	2	4	4			6		20
Sp.Heb. A							4			3				2							4			
Sp.Heb. B														2			4				4			
Pre-Rab Hebrew A																					4		4	
Pre-Rab Hebrew B																					4		4	
Total A	NY	2	10	9	10	12	10	2	11	5	2	10	8	10	6	10	10	8	4		8	NY	4	
Total B	10	2	10	6	10	10	12	2	10	4		10	8	12	6	10	12	8	4		8	10	4	

(Explanation: (8) two sections of same course
 + with Marcus and Rivkin
 (x) offered in alternate years

MERGER PROGRAM

New York Curriculum

I

(Parallel Program in Cincinnati)

Hebrew I	14	Hebrew 2	2
Bible 1	2	Bible 2	4
Human Relations 1	2	Tannaitic Lit. 1	4
Orientation 1	cr	Commentaries 1	2
Public Speaking 1	cr	Liturgy 1	2
	<u>18+</u>	Bible 1	2
		Human Relations 2	2
		Orientation 1	cr
		Public Speaking 2	cr
			<u>18+</u>

II

(Parallel Program in Cincinnati)

Biblical Aramaic	2	Talmudic Aramaic	2
Bible 3	4	Talmud 1	4
Tannaitic Lit. 2	4	Liturgy 1	2
Liturgy 1	2	Bible 4	4
Mid. and Hom. 1	2	Mid. and Hom. 1	2
**Music 1 - History 1	4	**History 1 - History 2	4
Orientation 2	cr	Orientation 2	cr
Public Speaking 3	cr	Public Speaking 4	cr
	<u>18+</u>		<u>18+</u>

** If Music 1 is given in alternate semesters in Cincinnati and New York, then History 1 will be given in the semester in which Music is not given

VI

(In New York only)

Music 2 (Music of the present-day synagogue)	2	American Jewish Community (demographic study of national Jewish agencies)	2
Philosophy 3 (Philosophy of contemporary Jewish movements)	2	Synagogue Practica* (youth work; public relations; synagogue practices; adult ed.; supervision of religious school; administration; Sisterhoods; Brotherhoods; Radio and Television experience)	6
Seminars on Supervised Field Work* (within various Jewish agencies)	6		
Weekly Sermonic Resources	2	Jewish Ethics and Philosophy	2
Human Relations 5 (personal conferences dealing with internship congregational work)	2	Human Relations 5	2
		Weekly Sermonic Resources	2
	<u>14+</u>		<u>14+</u>

*Envisaged is a course consisting of 6 hours weekly, with different members of the UAHC staff and others.

TABLE I

Broken down according to subjects or departments and distributed over the two semesters of each academic year, the courses of the two year program leading to the B.H.L. degree in Cincinnati and New York City, call for semester hours of instruction as follows:

	<u>Fall Term</u>	<u>Spring Term</u>
Bible (including Aramaic)	13	12
Hebrew Grammar	10	-
Rabbinics	7	10
Liturgy	-	6
Orientation	2	2
Homiletics	-	2
History	4	4
Human Relations	2	2
Public Speaking	4	4
	<u>42</u>	<u>42</u>

TABLE II

The hours of instruction required for the B.H.L. program in N.Y.C. can be distributed as follows:

		<u>Fall Term</u>	<u>Spring Term</u>
Orlinsky:	Bible & Biblical Aramaic	13	8
	Biblical History	-	4
Tepfer:	Rabbinics	7	2
	Orientation	2	2
	Liturgy	-	6
Green & Feinerman:	Rabbinics	-	8
Giat:	Hebrew Grammar	10	-
	Bible	-	4
Kisch:	Post Biblical History	4	-
Mark:	Homiletics	-	2
Daggett:	Public Speaking	4	4
Franzblau:	Human Relations	2	2
		<u>42</u>	<u>42</u>

TABLE III

The classroom for the sixth, internship year can be assigned to members of the New York faculty as follows:

		<u>Fall Term</u>	<u>Spring Term</u>
Binder or Werner:	Music	2 hrs.	-
Kisch:	American Jewish Community	-	2 hrs.
B. Heller:	Philosophy Ethics	2 hrs.	2 hrs.
Green:	Sermon Resources	2 hrs.	2 hrs.
Franzblau and others:	Human Relations 5	2 hrs.	2 hrs.
UAHC staff and others:	Classes on synagogue and Agencies Practica	6 hrs.	6 hrs.
Tepfer:	Co-ordinator	?	?



TABLE IV

The total program of the members of the New York faculty is the sum of Tables II and III, namely:

	<u>Fall Term</u>	<u>Spring Term</u>
Orlinsky	13	12
Tepfer	9 plus	10 plus
Green	2	
Green and Feinerman		10
Giat	10	4
Kisch	4	2
Mark		2
Daggert	4	4
Franzblau and others	4	4
Binder or Werner	2	
Heller	2	2

CLASS VI

Outline for Field Work to Supplement Class-Work in Intern Year

1. Field Work must be distinguished from field visits to institutions and agencies.
2. In the following categories, student rabbis might be assigned to service institutions, as well as to synagogues, for supervised field work.
 - A. Work directly related to the synagogue (distinct from student rabbis' own weekly or bi-weekly congregation)
 1. Adult Education Projects
 2. Supervision of High School Dept. (supervision by local rabbis; U.A.H.C. Staff and faculty of HUC School of Ed., under general direction of Dr. Tepfer.)
 3. Leadership of Youth Group
 4. Supervision of teachers
 - B. Jewish Community Centers:
Informal Education and Group Work
 1. Club leadership
 2. Administrative Experience
 - C. Casework Agencies (Board of Guardians, Family Service, Homes for Aged)
 1. If professional supervision is available, actual practice in techniques of casework.
 2. Voluntary services, calling, administrative experience
 - D. Chaplaincy
 1. Clinical Pastoral Training for selected individuals
 2. General visitations to hospitals and prisons and welfare centers
 3. Hollender supervision and training
 - E. Hillel and related University work
 - F. Community Organization
 1. Research and field work for councils of social agencies
 2. Periodic coverage of specific committees and departments
 3. JWB, AJ Committee; American Jewish Congress; ADL; etc.