



## Daniel Jeremy Silver Collection Digitization Project

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### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series II: Subject Files, 1956-1993, undated.

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National Foundation for Jewish Culture, grant proposals,  
1975-1985.

## NATIONAL FOUNDATION FOR JEWISH CULTURE

### INSTRUCTION SHEET FOR DOCTORAL DISSERTATION GRANT APPLICATIONS

The National Foundation for Jewish Culture has as its purpose the creation of a broader understanding of the field of Jewish culture in America and the enrichment of programs in this field. Its program of pre-doctoral grants is intended to encourage study and research in the various disciplines related to Judaica and Jewish life.

Applicants for doctoral dissertation grants must be citizens of the United States; must have completed all academic requirements for the doctoral degree except the dissertation; and should give evidence of a plan leading to a career in Jewish scholarship or related fields. They must give evidence of language proficiency for pursuing a career in their chosen field, and those whose career interests will be in Jewish Studies must possess a background demonstrating a capacity to deal with Jewish primary sources in the languages in which they are written.

The amount of the grants will be determined on the basis of individual requirements. Awards are granted for one academic year.

Applicants are expected to observe the following procedures and guidelines:

1. The completed application form must be legibly typed. Illegible applications will be disqualified upon receipt. Dark ribbons should be used to facilitate copying. If more space is needed on any item in the application, attach separate sheet of paper of same size (8½ x 11).
2. Transcripts of all completed undergraduate and graduate work are to be furnished. The applicant shall also arrange for GRE scores (verbal test only) to be sent to the National Foundation for Jewish Culture.
3. A dissertation prospectus or description is required of all applicants as detailed in Section VII of the application. This will be given great weight in the selection process.
4. Three (3) letters of reference on the enclosed forms are to be sent directly to the Foundation. **One should be from the dissertation advisor**, and the others from scholars with whom the applicant has taken extensive work.
5. **All materials are to be submitted by December 31st.** Only those applications which are completed and received by the Foundation on or before this deadline will be considered.



## 122 East 42nd Street New York, N.Y. 10017 490-2280

## I. GENERAL INFORMATION

Female \_\_\_\_\_

Marital Status \_\_\_\_\_ Dependents \_\_\_\_\_

5. \_\_\_\_\_

Name of Applicant \_\_\_\_\_

**VII. DOCTORAL DISSERTATION**Dissertation title \_\_\_\_\_  
\_\_\_\_\_

Dissertation advisor(s) \_\_\_\_\_

Please append to this application a dissertation prospectus or description of the objectives, scope, and methodology of the dissertation and its relation to other work and literature in the field. A prospectus already approved by your University will be acceptable. If one is to be written specially for this application it should not exceed ten (10) double-spaced pages.

**VIII. PUBLICATIONS**

Give title, where published, date, and number of pages. Applicants may at their discretion provide copies (at least three) of those publications they feel would support their candidacy.

**IX. REFERENCES**

List name, address and position of at least three academic references under whom you have taken extended work. It will be your responsibility to arrange for referees to send in supporting statements on the enclosed forms directly to the Foundation. **One referee should be your dissertation advisor.**

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### EDUCATION (contd.)

Other Relevant Education	Years Attended	Degree and Date
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____

### IV. HONORS, AWARDS, SCHOLARSHIPS AND FELLOWSHIPS

	Date
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

### V. LANGUAGE

Please indicate the languages in which you have proficiency and grade your ability using A for fluency and B for working knowledge.

Language	Reading	Writing	Speaking
1. _____	_____	_____	_____
2. _____	_____	_____	_____
3. _____	_____	_____	_____
4. _____	_____	_____	_____

### VI. EMPLOYMENT

Please list positions you have held which would support your application for a grant.

Position	Description	Dates Held
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

# X. FINANCIAL DATA FOR COMING ACADEMIC YEAR

## Resources and Expected Income

Savings \$ \_\_\_\_\_

Employment \$ \_\_\_\_\_

Spouse's Employment \$ \_\_\_\_\_

Scholarships \$ \_\_\_\_\_

Other Income\* \$ \_\_\_\_\_

TOTAL \$ \_\_\_\_\_

## Needs

Living Expense \$ \_\_\_\_\_

Travel \$ \_\_\_\_\_

Tuition \$ \_\_\_\_\_

Books and Materials \$ \_\_\_\_\_

Other Needs \$ \_\_\_\_\_

TOTAL \$ \_\_\_\_\_

\*If "Other Income" or "Other Needs" are over \$1,000 please explain.

Amount requested of National Foundation for Jewish Culture: \$ \_\_\_\_\_

For what other scholarships or grants have you applied at this time? (Include Amounts)





# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM

### Reference Statement

To be returned by Referee to  
NFJC by December 31st

This section to be filled in by the applicant

Statement concerning \_\_\_\_\_  
First Middle Last

**WAIVER\*** In accordance with the Family Education Rights and Privacy Act of 1974, I waive my right to review this letter.

Signature

Date

The National Foundation for Jewish Culture has as its purpose the creation of a broader understanding of the field of Jewish culture in America and the enrichment of programs in this field. Its program of pre-doctoral grants is intended to encourage study and research in the various disciplines related to Judaica and Jewish life. The Foundation will appreciate a statement from you about the applicant named above.

**\*CONFIDENTIALITY:** Federal law gives students the option of waiving their rights to see specific confidential statements and letters of recommendation. If the applicant has waived this right by signing the waiver above, this reference statement will be held confidential. If the applicant has not signed the waiver, it will be assumed that this statement may be seen by the applicant.

Name of person writing recommendation \_\_\_\_\_

School affiliation \_\_\_\_\_

Title and department: \_\_\_\_\_

Address \_\_\_\_\_

1. How long have you known applicant? \_\_\_\_\_ In what capacity? \_\_\_\_\_

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Good \_\_\_\_\_ Fair \_\_\_\_\_ Poor \_\_\_\_\_



4. Please comment on the applicant's strengths and weaknesses.

5. Please comment on any other factors that bear on the applicant's capacity and potential to make a contribution to scholarship and to the academic study of Judaica and/or Jewish life and institutions.

Date \_\_\_\_\_ Referee's Signature \_\_\_\_\_

Please return this statement before December 31st directly to the National Foundation for Jewish Culture, 122 East 42nd St., New York, N.Y. 10017

# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM

### Reference Statement

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This section to be filled in by the applicant

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First Middle Last

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Date \_\_\_\_\_

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Name of person writing recommendation \_\_\_\_\_

School affiliation \_\_\_\_\_

Title and department: \_\_\_\_\_

Address \_\_\_\_\_

1. How long have you known applicant? \_\_\_\_\_ In what capacity? \_\_\_\_\_

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Good \_\_\_\_\_ Fair \_\_\_\_\_ Poor \_\_\_\_\_

4. Please comment on the applicant's strengths and weaknesses.

5. Please comment on any other factors that bear on the applicant's capacity and potential to make a contribution to scholarship and to the academic study of Judaica and/or Jewish life and institutions.

Date \_\_\_\_\_ Referee's Signature \_\_\_\_\_

*Please return this statement before December 31st directly to the National Foundation for Jewish Culture, 122 East 42nd St., New York, N.Y. 10017*

# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM

### Reference Statement

To be returned by Referee to  
NFJC by December 31st

This section to be filled in by the applicant

Statement concerning \_\_\_\_\_  
First Middle Last

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Signature \_\_\_\_\_

Date \_\_\_\_\_

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Name of person writing recommendation \_\_\_\_\_

School affiliation \_\_\_\_\_

Title and department: \_\_\_\_\_

Address \_\_\_\_\_

1. How long have you known applicant? \_\_\_\_\_ In what capacity? \_\_\_\_\_

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Good \_\_\_\_\_ Fair \_\_\_\_\_ Poor \_\_\_\_\_



4. Please comment on the applicant's strengths and weaknesses.

5. Please comment on any other factors that bear on the applicant's capacity and potential to make a contribution to scholarship and to the academic study of Judaica and/or Jewish life and institutions.

Date \_\_\_\_\_ Referee's Signature \_\_\_\_\_

Please return this statement before December 31st directly to the National Foundation for Jewish Culture, 122 East 42nd St., New York, N.Y. 10017



# NATIONAL FOUNDATION FOR JEWISH CULTURE

122 East 42nd Street

New York, N.Y. 10017

490-2280

## APPLICATION FOR DOCTORAL DISSERTATION GRANT

JAN 19 1976

### I. GENERAL INFORMATION

Date of Application December 25, 1975

Name ROTSTEIN MARC DAVID Male \*  
*Last* *First* *Middle* Female \_\_\_\_\_

Present Address 76 Blometh Street, Malden, Mass. Zip 02148 Tel. 322-5393

Legal Address \_\_\_\_\_ Zip \_\_\_\_\_ Tel. \_\_\_\_\_

Birthdate Dec. 13, 1946 Birthplace Beyreut, W. Germany Citizenship American

Marital Status Married Dependents One child

### II. ACADEMIC STATUS

School and Department Brandeis University, Near Eastern and Judaic Studies

Dissertation Title The Ironie Sub-Structure in the short stories of S. Yizhar

Fields of Comprehensive Examinations Literature : 1. The Fiction of S. Yizhar  
2. Hebrew Literature in Warsaw; 1885-1915

Actual or anticipated completion dates of: History : 3. Para-Military Organizations in Palestine; 1882-1948

a) course work COMPLETED b) language examinations COMPLETED

c) comprehensive examinations COMPLETED d) Dissertation project approval Nov. 21, 1975

e) Dissertation In progress

Career plans after obtaining doctorate College Teaching

If you are planning an academic career, please indicate the expected discipline or fields.

Modern Hebrew Literature

### III. EDUCATION

School (last school first)	Years Attended	Degree and Date
1. <u>Brandeis University</u>	<u>Sept. 1970-Present</u>	<u>MA</u>
2. <u>University of Massachusetts</u>	<u>Sept. 1965-1969</u>	<u>BA</u>
3. <u>Hebrew College, Brookline, Mass.</u>	<u>Sept. 1963-1968</u>	<u>BJed.</u>
4. _____	_____	_____
5. _____	_____	_____

## EDUCATION (contd.)

Other Relevant Education	Years Attended	Degree and Date
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____

## IV. HONORS, AWARDS, SCHOLARSHIPS AND FELLOWSHIPS

	Date
Brandeis University : National Defense, Title IV Fellowship	1971
Teaching Assistanship plus scholarship (full tuition)	1972-present
Hebrew Collage : Pollock Memorial Prize	1965
Friedman Memorial Prize	1966
Dana Scholarship	1967
Ruttenberg Memorial Prize	1968

## V. LANGUAGE

Please indicate the languages in which you have proficiency and grade your ability using A for fluency and B for working knowledge.

Language	Reading	Writing	Speaking
1. Hebrew	A	A	A
2. Yiddish	A	A	A
3. French	A	A	A
4. _____	_____	_____	_____

## VI. EMPLOYMENT

Please list positions you have held which would support your application for a grant.

Position	Description	Dates Held
<del>Instructor</del>	Hebrew Language and Literature Hebrew College	Sept. 1972-Present
Teaching Assistanship (Full Course Instruction)	Hebrew Language and Literature Brandeis University	Sept. 1972-Present
_____	_____	_____
_____	_____	_____

Marc D. Rotstein  
Name of Applicant

## VII. DOCTORAL DISSERTATION

Dissertation title The Ironic Sub-Structure in the Short Stories of S. Yizhar

Dissertation advisor(s) Dr. N.C.Brandwein, Dr. Yehudah Friedlander, Dr. Marvin Fox

Please append to this application a dissertation prospectus or description of the objectives, scope, and methodology of the dissertation and its relation to other work and literature in the field. A prospectus already approved by your University will be acceptable. If one is to be written specially for this application it should not exceed ten (10) double-spaced pages.

## VIII. PUBLICATIONS

Give title, where published, date, and number of pages. Applicants may at their discretion provide copies (at least three) of those publications they feel would support their candidacy.

Most of my publications to date, some fifteen articles, have appeared in a local Jewish students' publication, Genesis II, and in the Israeli newspapers HaAretz and Maariv. These have dealt primarily with topical issues, and will be of little consequence in evaluating the merits of this application.

A scholarly article on a story by S. Yizhar is currently under consideration by the literary monthly Moznayim.

## IX. REFERENCES

List name, address and position of at least three academic references under whom you have taken extended work. It will be your responsibility to arrange for referees to send in supporting statements on the enclosed forms directly to the Foundation. One referee should be your dissertation advisor.

1. Dr. Marvin Fox, Chairman, Dept. of NEJS, Brandeis University
2. Dr. Yehudah Friedlander, Visiting Professor, Modern Hebrew Literature, Brandeis University
3. Dr. David S. Segal, Chairman, Dept. of Hebrew Literature, Hebrew College

P.S. Deadline considerations have prevailed against requesting a recommendation letter of Dr. Brandwein, who is spending the current academic year in Israel.



# X. FINANCIAL DATA FOR COMING ACADEMIC YEAR

## Resources and Expected Income

Savings	\$	<u>150.00</u>
Employment	\$	<u>10,500 (Gross)</u> <u>8,450 (Net)</u>
Spouse's Employment	\$	<u>0.00</u>
Scholarships	\$	<u>0.00</u>
Other Income*	\$	<u>0.00</u>
TOTAL	\$	<u>8,450.00</u>

## Needs

Living Expense	\$	<u>9200.00</u>
Travel	\$	<u>1500.00</u>
Tuition	\$	<u>0.00</u>
Books and Materials	\$	<u>50.00</u>
Other Needs	\$	<u>          </u>
TOTAL	\$	<u>10,750.00</u>

\*If "Other Income" or "Other Needs" are over \$1,000 please explain.

## Expenses Itemized:

### Living Expenses

Housing	\$3360.00
Food and Clothing	\$4500.00
Utilities	\$ 950.00
Medical	\$ 150.00
Personal	\$ 300.00

### Travel

Gas and Repair	\$ 550.00
Car Loan	\$ 600.00
Insurance	\$ 350.00
	<u>\$ 1500.00</u>

Total: \$9260.00

Amount requested of National Foundation for Jewish Culture: \$ 8,000.00

For what other scholarships or grants have you applied at this time? (Include Amounts)

Should the National Foundation grant my request for the coming year, I intend to give up my assistanship at Brandeis. This assistanship (\$2500) has provided just enough to pay mt rent, and has made an inordinate demand upon my time; cutting dangerously into the time available for working on my dissertation. I have thus indicated \$0.00 under item "scholarship" above. I have also considered requesting the Hebrew College for a reduction of my teaching load (currently 16 hours). I have been assured that this may be possible, providing the trustees of the National Foundation reach an early decision on my application; allowing the college sufficient time to re-schedule teaching assignments.

Since the college provides the bulk of my income, the amount requested of the ~~Foundation~~ will ultimately make up for the loss resulting from the reduction.

# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM

RECEIVED  
1. 1975

### Reference Statement

To be returned by Referee to NFJC by December 31st

This section to be filled in by the applicant

Statement concerning Marc David Rotstein  
First Middle Last

**WAIVER\*** In accordance with the Family Education Rights and Privacy Act of 1974, I waive my right to review this letter.

Y. Friedlander  
Signature

Nov. 20, 1975  
Date

The National Foundation for Jewish Culture has as its purpose the creation of a broader understanding of the field of Jewish culture in America and the enrichment of programs in this field. Its program of pre-doctoral grants is intended to encourage study and research in the various disciplines related to Judaica and Jewish life. The Foundation will appreciate a statement from you about the applicant named above.

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Name of person writing recommendation Prof. Yehuda Friedlander

School affiliation Brandeis University

Title and department: Visiting professor in Hebrew Literature, 1975-1976

Address 126 Thorndike St. Brookline, Mass. 02146 U.S.A.

1. How long have you known applicant? half a year In what capacity? Temporary adviser in his doctoral dissertation on the works of S. Yizhar.

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other
X			

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Good X Fair \_\_\_\_\_ Poor \_\_\_\_\_



4. Please comment on the applicant's strengths and weaknesses.

Mr. Marc David Rotstein is one of my best students in Hebrew Literature I ever had. I am following his research with a great deal of satisfaction, or even a good deal of pleasure.

Mr. Rotstein is a promising scholar, and has a very good capacity to be a distinguish researcher in future.

5. Please comment on any other factors that bear on the applicant's capacity and potential to make a contribution to scholarship and to the academic study of Judaica and/or Jewish life and institutions.

I am sure without any doubt that Mr. Rotstein will finish his doctoral dissertation very successfully. I have no doubt that his work should be a remarkable contribution to Hebrew Literature.

I don't know him as a teacher, but I hear very good opinions about his capacities as a teacher in academic institution.

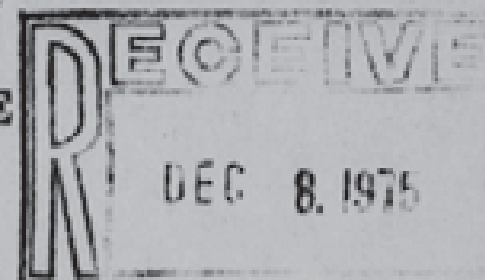
Date November 20 1975 Referee's Signature

J. L. Lander

Please return this statement before December 31st directly to the National Foundation for Jewish Culture, 122 East 42nd St., New York, N. Y. 10017

# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM



### Reference Statement

To be returned by Referee to  
NFJC by December 31st

This section to be filled in by the applicant

Statement concerning Marc David Rotstein  
First Middle Last

**WAIVER\*** In accordance with the Family Education Rights and Privacy Act of 1974, I waive my right to review this letter.

Signature

Nov. 20, 1975  
Date

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Name of person writing recommendation Marvin Fox

School affiliation Brandeis University

Title and department: Professor of Jewish Philosophy,  
Chairman of Department of Near Eastern and Judaic Studies

Address Waltham, Mass. 02154

1. How long have you known applicant? 1 1/2 yrs. In what capacity? I have served on committees for his oral examinations, have advised him in the development of his work and as Chairman of his department have been in close touch with him.

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other
	X		
	X		

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Good X Fair \_\_\_\_\_ Poor \_\_\_\_\_

4. Please comment on the applicant's strengths and weaknesses.

His strengths are readily apparent. He has thorough control of the Hebrew language and of the field of modern Hebrew literature. He has had good literary training and possesses sound general Judaic scholarship. If he has any significant weakness, it is a tendency to be a bit pedantic. He does not work with great and sweeping imagination but concerns himself rather with the slow building up of a detailed account of whatever topic he is working on. This is not necessarily a defect, though one does at times wish that there were greater flare and spark in the man. At the same time, he has been a very successful teacher of Hebrew literature both here at Brandeis University and at the Hebrew College in Boston.

5. Please comment on any other factors that bear on the applicant's capacity and potential to make a contribution to scholarship and to the academic study of Judaica and/or Jewish life and institutions.

Marc Rotstein is an advanced graduate student at Brandeis who has completed all of his work except his dissertation. His dissertation topic has been approved and he is now actively engaged in a study of the "Ironie Substructure of the Fiction of S. Yizhar." Rotstein is a mature and thoroughly trained young scholar in the field of modern Hebrew literature. He has done excellent work in courses and seminars and has persuaded us beyond any serious doubt that he will produce a fine dissertation. He has excellent literary training, a highly developed literary sense, and the range of scholarship which is requisite for his work. This is a man who is near to the completion of his studies and who eminently deserves the last bit of help which will make it possible for him to devote himself uninterruptedly to his dissertation. He carries heavy teaching responsibilities at present and it would be a contribution to his scholarly career to relieve him of some of that burden. He certainly should be able to finish his dissertation over the next academic year and to take his place on a full-time basis in the academic community. Relatively few people are being trained in modern Hebrew literature in this country today. Rotstein is one of the ablest of that small group, a man who has an important scholarly career ahead of him once he is able to complete his formal studies. I recommend him enthusiastically and with great confidence in his abilities and his diligence.

Date

12/3/75

Referee's Signature

Maurice Fox



Letter of Recommendation on Marc Rotstein from  
Dr. David Simha Segal, Chairman, Dept. of Hebrew Literature  
Hebrew College, Brookline, Mass.

November 3, 1975

Some bright students have the advantage of a clear and early orientation to their academic goals; Mr. Rotstein seems to be such a one. When he studied with me the poetry and background of the Golden Age of Spain, he brought to the course a relatively broad sensibility to questions of prosody, literary typology and the creative process (to mention but a few topics) as evidenced by his cogent remarks in the classroom and on paper. I was doubly pleased by the manner of Mr. Rotstein's participation--a willingness to share his frequent insights with his classmates; readiness to absorb, critically new ideas and information from any quarter; and even patience with students who had not attained his level of proficiency linguistically and literarily.

Mr. Rotstein is unusually methodical--his notes which I saw, were exceptionally well organized. His oral presentations were prefaced by careful delineations of his theme, method and criteria of evaluation. His final paper was one of the best I have received--a close analysis of a highly involved philosophic poem of Ibn Gabirol. It was exemplary in its thoroughness and originality. The better to explain two of his points, Mr. Rotstein appended a very helpful diagram--yet a further instance of his creative application of recent methodologies in literary criticism.

I am sorry I cannot comment on Mr. Rotstein's weakness: I am not aware of any. And I am sorry if that sounds like an exaggeration.

It is my pleasure to be entering into my second year of working closely with Mr. Rotstein as a teacher at the Hebrew College.

My initial labors at structuring and restructuring the Literature Department have been aided greatly by Mr. Rotstein's participation in all departmental meetings and conferences, to the inclusion of his careful at-home consideration of departmental projects and problems, and reactions to the same. Furthermore, we are now utilizing, both in the college and in our literature--one in Hebrew and one in English--which he prepared from start to finish. This year our collaboration is closer than ever, as we are both teaching sections in the High School Division's senior class--in modern Hebrew Literature. Again, Mr. Rotstein's thoroughness in preparation has been everything that I have expected.

Finally, a last fact that cannot be overlooked, Mr. Rotstein has managed to maintain his very high standards while holding a full position--17 hours of instruction-- at the Hebrew College for 4 years; teaching 2 courses at Brandeis University in  
H

Hebrew Language an additional 6 hours of instruction, not to mention travel time, and working on his doctorate! And now he has a wife and child.

I hope you will agree that such a rare breed as Mr. Rotstein, a man who is contributing to scholarship and to the academic study of Judaica in two institutions--deserves the fullest measure of tangible encouragement toward the degree of Doctor of Philosophy.





# NATIONAL FOUNDATION FOR JEWISH CULTURE

122 East 42nd Street

New York, N.Y. 10017

490-2280

FILE

DEC 14 1977

## APPLICATION FOR DOCTORAL DISSERTATION GRANT

### I. GENERAL INFORMATION

Name Danzig Neil Date of Application 11 November 1977  
Last First Middle Male ☒ Female ☐  
 Present Address 1426 48th Street Brooklyn, N.Y. Zip 11219 Tel. 436-1818  
 Legal Address same Zip            Tel.             
 Birthdate 3 Dec 1950 Birthplace New York City Citizenship U.S.A.  
 Marital Status married Dependents one

### II. ACADEMIC STATUS

School and Department Bernard Revel Graduate School of Yeshiva University  
 Dissertation Title see VII  
 Fields of Comprehensive Examinations Talmudic and Rabbinic Literature, Ancient Jewish History, Semitic Languages  
 Actual or anticipated completion dates of:  
 a) course work June 1977 b) language examinations 20 November 1977  
 c) comprehensive examinations 1 March 1978 d) Dissertation project approval Summer 1978  
 e) Dissertation Summer 1979  
 Career plans after obtaining doctorate Research in Judaic Scholarship, Teaching on University Level  
 If you are planning an academic career, please indicate the expected discipline or fields.  
Rabbinics, Talmudic Literature, Gaonic and Geniza Studies

### III. EDUCATION

School (last school first)	Years Attended	Degree and Date
1. Bernard Revel Graduate School	June 1972- present	PhD anticipated M.A. January 1975
2. Rabbi Isaac Elchanan Theological Seminary	9/72-6/75	Rabbinic Ordination
3. Yeshiva University	9/68-6/70, 9/71-6/72	B.A. June 1972
4. Yeshivat Israel Meir HaKohen, Jerusalem	8/70-6/71	
5. High School for Boys, Brooklyn	9/64-6/68	Diploma

## EDUCATION (contd.)

Other Relevant Education	Years Attended	Degree and Date
--------------------------	----------------	-----------------

- |          |       |       |
|----------|-------|-------|
| 1. _____ | _____ | _____ |
| 2. _____ | _____ | _____ |
| 3. _____ | _____ | _____ |

## IV. HONORS, AWARDS, SCHOLARSHIPS AND FELLOWSHIPS

	Date
Bernard Revel Graduate School Tuition Fellowship	Sept. 1976-June 1977
Memorial Foundation for Jewish Culture	Sept. 1975-June 1976
Award for Excellence in Talmudic Studies	Sept. 1974-June 1975 June 1972
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

## V. LANGUAGE

Please indicate the languages in which you have proficiency and grade your ability using A for fluency and B for working knowledge.

Language	Reading	Writing	Speaking
1. English	A	A	A
2. Hebrew	A	A	A
3. French, German	A	B	B
4. Arabic, Aramaic	A	A	B
Greek	B	B	

## VI. EMPLOYMENT

Please list positions you have held which would support your application for a grant.

Position	Description	Dates Held
Hillel Academy	Instructor of Talmud and Judaic Studies	Present
Hebrew Academy HS of Westchester	"	9/75-6/77
Techiya	Assistant Director of help agency for Russian immigrants and Jewish poor	1/73-9/73
Jewish Free University of Queens College	Lecturer in Talmud and History of Mishnah	9/73-12/73
Yeshiva University Residence Halls	Counselor to College Students	6/72-9/75
Dirshu	College seminars in Judaism, Assoc. Direc.	1/72-6/74



Neil Danzig

Name of Applicant

## VII. DOCTORAL DISSERTATION

Dissertation title The Development of the Delineation Between Biblical and Rabbinic Ordinances in the Talmud with Special Regard to the Asmakhta

Dissertation advisor(s) Dr. Meyer S. Feldblum and committee

Please append to this application a dissertation prospectus or description of the objectives, scope, and methodology of the dissertation and its relation to other work and literature in the field. A prospectus already approved by your University will be acceptable. If one is to be written specially for this application it should not exceed ten (10) double-spaced pages.

## VIII. PUBLICATIONS

Give title, where published, date, and number of pages. Applicants may at their discretion provide copies (at least three) of those publications they feel would support their candidacy.

1. Hisurei Mahasra- a Saboraic Style "ה'א/ק" / מ"ס - / מ"א "ה'א/ק"  
will appear in next issue of Sinai (10 pp.)
2. "An Israeli Version of the Abridged Laws of R. Yehoudai Gaon" (20 pp.)  
"ה'א/ק" / מ"ס - / מ"א "ה'א/ק"  
will appear in Geniza Studies published by Yeshiva University.
3. In preparation for publication:  
"The Commentary of R. Sherira Gaon on Tractates Baba Batra and Pesahim"  
"ה'א/ק" / מ"ס - / מ"א "ה'א/ק"  
30 fragments of Sherira's commentary found in the Taylor-Schechter collection of Geniza fragments. Notes completed and introduction.

## IX. REFERENCES

List name, address and position of at least three academic references under whom you have taken extended work. It will be your responsibility to arrange for referees to send in supporting statements on the enclosed forms directly to the Foundation. One referee should be your dissertation advisor.

Dr. Meyer S. Feldblum Professor of Talmudic Literature Yeshiva University

Dr. Elazar Hurvitz Director of Erna Michael Geniza Collection "

Dr. Haim Soloveitchik, Dr. Leo Landman Dean and Secretary of the  
Faculty, Bernard Revel Graduate School



## X. FINANCIAL DATA FOR COMING ACADEMIC YEAR

Resources and Expected Income		Needs	
Savings	\$ <u>0</u>	Living Expense	\$ <u>7500</u>
Employment	\$ <u>5000</u>	Travel	\$ <u>0</u>
Spouse's Employment	\$ <u>0</u>	Tuition	\$ <u>500 fees</u>
Scholarships	\$ <u>0</u>	Books and Materials	\$ <u>500</u>
Other Income*	\$ <u>0</u>	Other Needs	\$ <u>1000</u>
<b>TOTAL</b>	<b>\$ <u>5000</u></b>	<b>TOTAL</b>	<b>\$ <u>9500</u></b>

\*If "Other Income" or "Other Needs" are over \$1,000 please explain.

Amount requested of National Foundation for Jewish Culture: \$ 4500.

For what other scholarships or grants have you applied at this time? (Include Amounts)

**None. I have exhausted monies from Bernard Revel Graduate School and Memorial Foundation for Jewish Culture.**

# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM

NOV 15 1977

### Reference Statement

To be returned by Referee to  
NFJC by December 31st

This section to be filled in by the applicant

Statement concerning NEIL DANZIG  
First Middle Last

**WAIVER\*** In accordance with the Family Education Rights and Privacy Act of 1974, I waive my right to review this letter.

Neil Danzig  
Signature

7 Nov 77  
Date

The National Foundation for Jewish Culture has as its purpose the creation of a broader understanding of the field of Jewish culture in America and the enrichment of programs in this field. Its program of pre-doctoral grants is intended to encourage study and research in the various disciplines related to Judaica and Jewish life. The Foundation will appreciate a statement from you about the applicant named above.

**\*CONFIDENTIALITY:** Federal law gives students the option of waiving their rights to see specific confidential statements and letters of recommendation. If the applicant has waived this right by signing the waiver above, this reference statement will be held confidential. If the applicant has not signed the waiver, it will be assumed that this statement may be seen by the applicant.

Name of person writing recommendation LEO LANDMAN

School affiliation PROF. OF JEWISH HISTORY & SECRETARY OF THE FACULTY

Title and department: BRES

Address AMSTERDAM AVE & 195 ST.

1. How long have you known applicant? c. 4 yrs In what capacity? STUDENT

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other
✓			
✓			

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Good ✓ Fair \_\_\_\_\_ Poor \_\_\_\_\_



4. Please comment on the applicant's strengths and weaknesses.

Neill Danzig is extremely bright, has tremendous drive to see things through to their conclusion and is meticulous as to detail in his research. His classroom participation exemplified a keen, analytic mind. His papers were well thought out. Even minor points were well documented in footnotes. ~~Anyone who is~~ so thorough will succeed.

If he has any weakness, it is not academic. He is extremely quiet and does not give the impression of an extremely capable person.

5. Please comment on any other factors that bear on the applicant's capacity and potential to make a contribution to scholarship and to the academic study of Judaica and/or Jewish life and institutions.

In addition to his unusual ability, I feel that Neill Danzig has the ambition to make a contribution to the field of Rabbinic Literature. I am convinced that this combination, plus any help that the National Foundation might provide will allow him to do so.

Date

11/14/77

Referee's Signature

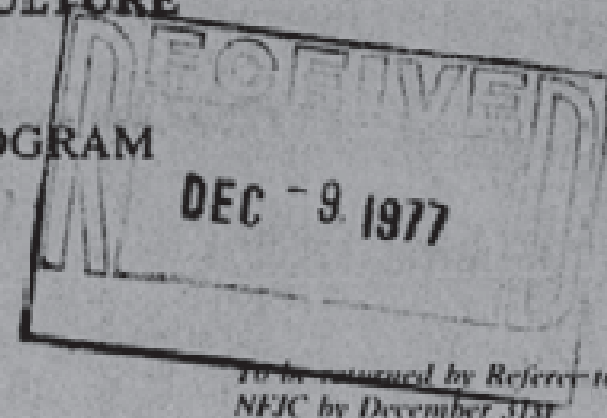
Leo Paul

Please return this statement before December 31st directly to the National Foundation for Jewish Culture, 122 East 42nd St., New York, N.Y. 10017



# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM



### Reference Statement

This section to be filled in by the applicant

Statement concerning NEIL DANZIG  
First Middle Last

**WAIVER\*** In accordance with the Family Education Rights and Privacy Act of 1974, I waive my right to review this letter.

Neil Danzig  
Signature

7 Nov 77  
Date

The National Foundation for Jewish Culture has as its purpose the creation of a broader understanding of the field of Jewish culture in America and the enrichment of programs in this field. Its program of pre-doctoral grants is intended to encourage study and research in the various disciplines related to Judaica and Jewish life. The Foundation will appreciate a statement from you about the applicant named above.

**\*CONFIDENTIALITY:** Federal law gives students the option of waiving their rights to see specific confidential statements and letters of recommendation. If the applicant has waived this right by signing the waiver above, this reference statement will be held confidential. If the applicant has not signed the waiver, it will be assumed that this statement may be seen by the applicant.

Name of person writing recommendation Dr. Elazar Hurvitz

School affiliation Yeshiva University

Title and department: Professor, Bernard Revel Graduate School

Address 105th Street and Amsterdam Avenue

1. How long have you known applicant? 4 years In what capacity? teacher

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other
<input checked="" type="checkbox"/>			
<input checked="" type="checkbox"/>			

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Excellent Good Fair Poor



YESHIVA  
UNIVERSITY

## BERNARD REVEL GRADUATE SCHOOL

Amsterdam Ave. & 186th St. / New York, N.Y. 10033 / (212) Lorraine 8-8400

December 6, 1977

Dear Sir,

I consider Mr. Danzig as one of my outstanding students which I had during my academic career at Yeshiva University.

In a very short time he rose with great ability to learn and deeply understand the many aspects of Rabbinic Literature and its history.

Recently I designated him to share with me the research of Geonic Literature, a field which needs badly new and fresh minds. All assignments that I gave him in this field he fulfilled with excellence. I foresee a great future for this man in teaching and researching in the field of Rabbinic Literature.

Any financial help given to this man to fulfill his goals is an investment in raising a scholar of first rate.

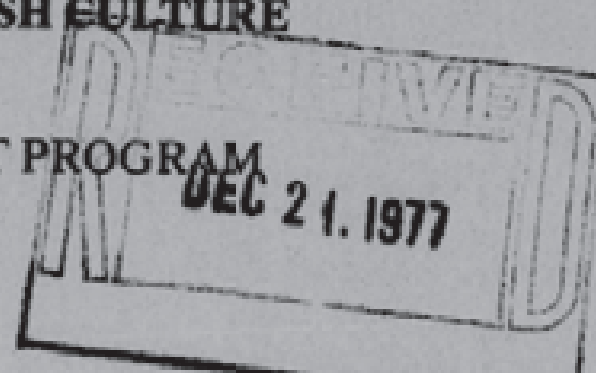
Yours truly,

*Elihu H. Hersh*  
Dr. Eliezer Hersh



# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM



### Reference Statement

To be returned by Referee to  
NFJC by December 31st

This section to be filled in by the applicant

Statement concerning NEIL DANZIG  
First Middle Last

**WAIVER\*** In accordance with the Family Education Rights and Privacy Act of 1974, I waive my right to review this letter.

Neil Danzig  
Signature

7 Nov 77  
Date

The National Foundation for Jewish Culture has as its purpose the creation of a broader understanding of the field of Jewish culture in America and the enrichment of programs in this field. Its program of pre-doctoral grants is intended to encourage study and research in the various disciplines related to Judaica and Jewish life. The Foundation will appreciate a statement from you about the applicant named above.

**\*CONFIDENTIALITY:** Federal law gives students the option of waiving their rights to see specific confidential statements and letters of recommendation. If the applicant has waived this right by signing the waiver above, this reference statement will be held confidential. If the applicant has not signed the waiver, it will be assumed that this statement may be seen by the applicant.

Name of person writing recommendation Meyer S. Feldblum

School affiliation Bernard Revel Graduate School

Title and department: Professor of Talmudic Literature

Address 515 W. 183<sup>rd</sup> St. New York, N.Y. 10033

1. How long have you known applicant? five years In what capacity? Teacher

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other
	✓		
✓			

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Good ✓ Fair \_\_\_\_\_ Poor \_\_\_\_\_



4. Please comment on the applicant's strengths and weaknesses.

The applicant has written his M.A. thesis under my supervision. Both his thesis and the research papers that he has written in the courses he has taken with me give convincing evidence of a keen and critical mind with a thorough understanding of Talmudic historiography. There is no doubt that the applicant is a well-qualified student with real ability, who is soundly motivated with an abiding interest in the field of Rabbinics.

5. Please comment on any other factors that bear on the applicant's capacity and potential to make a contribution to scholarship and to the academic study of Judaica and/or Jewish life and institutions.

Mr. Danzig's preliminary research for the Ph.D. dissertation shows originality and promise. It would be a pioneering work into the origin and final status of laws that seem to be products of a Biblical exegesis which was later termed (i.e. Rabbinic legislation with a tenuous or mnemonic relationship to the Pentateuchal verse) either in the Talmudic sugya or by post-Talmudic commentators.

Neil Danzig has a good grasp of the problems involved, as well as a mastery of the requisite methodology needed to clarify the issues. His research will definitely make an important scholarly contribution to the study of the evolution of Talmudic and Rabbinic law.

Date 12/18/77 Referee's Signature John S. Jelliffe

Please return this statement before December 31st directly to the National Foundation for Jewish Culture, 122 East 42nd St., New York, N.Y. 10017

ישיבת דבש יצחק מלחנין  
**RABBI ISAAC ELCHANAN**  
**THEOLOGICAL SEMINARY**  
 2540 Amsterdam Avenue  
 New York, N.Y. 10033

Affiliated with Yeshiva University


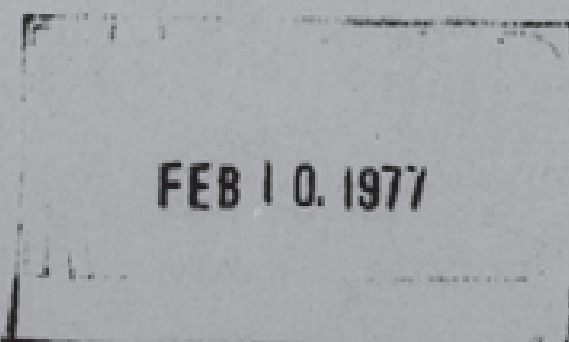
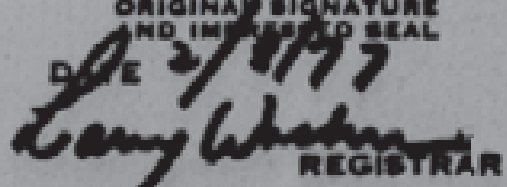
RECORD OF **DANZIG, NEIL**

SEX: MALE

ADDRESS **1426 48th Street**  
**Brooklyn, N.Y. 11219**

DATE OF BIRTH: 12/3/50

ID NO: 093-40-7685

BASIS OF ADMISSION PASSED ENTRANCE EXAMINATION	ACADEMIC YEAR	COURSE NO.	DESCRIPTIVE TITLE	1ST SEMESTER		2ND SEMESTER	
				CREDIT	GRADE	CREDIT	GRADE
<b>ADMITTED</b> CATEGORY Sept. 1972 Regular	1972 -73	TH103.5-104.5 SR113.2 SR125	Talmud: Ketuvot Practical Halakhah II Aspects of Practical Rabbinates	9 1 -	A P -	9 1 1	Inc A - Inc P
<b>REMARKS</b>	1973 -74	TH317.5-318.5 SR117 SR121	Talmud: Baba Mezia Homiletical Literature Homiletics	9 - 1	B - P	9 1 -	Inc A P -
	1974 -75	TH303.1-304.1 SR111 SR112	COMPREHENSIVE EXAMINATION IN HEBREW Codes: Yoreh Deah Practical Rabbinics Rabbi in the Community	9 1 -	Inc 86 P -	9 - 1	Inc 86 - P
	Fall 1975		Maintenance of status				
	Spring 1976		Maintenance of Status				
<b>EXPLANATION OF TRANSCRIPT</b> All courses are on the graduate level. Length of semester: 15 weeks, including examinations. Unit of credit: semester-hour. Required for ordination: 60 credits.  <b>GRADING SYSTEM</b> Grades are given either in percent, with 60 as the lowest passing grade, or, using the following symbols:  A - Excellent B - Good C - Fair D - Poor, lowest passing grade F - Failed G - Dropped by student without permission (equivalent to F) Inc - Incomplete M - Missing (no grade reported) P - Passed W - Withdrew without penalty X - Course in progress Y - Year course, June grade applies to both semesters				<div style="text-align: center;">   <b>NO ENTRIES BELOW THIS LINE</b> </div>			
<div style="text-align: center;">   <b>FEB 10 1977</b> </div>							
<b>PRESENT STATUS</b> <b>GOOD STANDING</b> UNLESS OTHERWISE INDICATED <input checked="" type="checkbox"/> <b>ORDAINED AS RABBI</b> (Semicha Yoreh Yoreh) DATE: June 15, 1976 HONORS: <input type="checkbox"/> <b>GRADUATED</b> WITH DEGREE OF DATE: HONORS:							
NOT VALID WITHOUT ORIGINAL SIGNATURE AND IMPRESSED SEAL  <b>Larry Whelan</b> REGISTRAR FEB 2/8/77 FOR YTH (12/70)							

# YESHIVA UNIVERSITY

ON THE RECOMMENDATION OF THE FACULTY OF  
BERNARD REVEL GRADUATE SCHOOL

THE BOARD OF TRUSTEES OF YESHIVA UNIVERSITY BY VIRTUE  
OF THE AUTHORITY VESTED IN THEM HAVE CONFERRED UPON

NEIL DANZIG  
THE DEGREE OF  
MASTER OF ARTS

WITH ALL THE RIGHTS PRIVILEGES AND HONORS THEREUNTO PERTAINING  
IN TESTIMONY WHEREOF THIS DIPLOMA IS GRANTED IN THE CITY OF  
NEW YORK ON THE THIRTY-FIRST DAY OF JANUARY, 1975.

*Max J. L. ...*

CHAIRMAN OF THE BOARD



*Samuel Belkin*

PRESIDENT

*Samuel A. ...*

DEAN



# YESHIVA UNIVERSITY

ON THE RECOMMENDATION OF THE FACULTY OF

YESHIVA COLLEGE

THE BOARD OF TRUSTEES OF YESHIVA UNIVERSITY BY VIRTUE  
OF THE AUTHORITY VESTED IN THEM HAVE CONFERRED UPON

NEIL DANZIG

THE DEGREE OF  
BACHELOR OF ARTS

WITH ALL THE RIGHTS PRIVILEGES AND HONORS THEREUNTO PERTAINING  
IN TESTIMONY WHEREOF THIS DIPLOMA IS GRANTED IN THE CITY OF  
NEW YORK ON THE EIGHTH DAY OF JUNE, 1972.

*Max J. L. L.*

CHAIRMAN OF THE BOARD



*Samuel Belkin*

PRESIDENT

*Isaac Baron*

DEAN

**BERNARD REVEL GRADUATE SCHOOL  
HARRY FISCHER SCHOOL FOR HIGHER  
JEWISH STUDIES**

**YESHIVA UNIVERSITY**  
Amsterdam Avenue and 186th Street  
New York, N. Y. 10033

RECORD OF **DANZIG, NEIL**

SEX: **MALE**

ADDRESS

**NOV 18 1977**

DATE OF BIRTH: **12/3/50**

ID No.: **093-40-7685**

UNDERGRADUATE RECORD GRADUATED June 1972 FROM Yeshiva University New York, N. Y. 10033 WITH DEGREE OF <b>B.A.</b> MAJOR: <b>Pol. Sci.</b> AVERAGE: <b>3.242</b> RANK IN CLASS: <b>96/252</b>	ACADEMIC YEAR	COURSE NO.	DESCRIPTIVE TITLE	1ST SEMESTER		2ND SEMESTER	
				CREDIT	GRADE	CREDIT	GRADE
	Summer 1972	RT131	Talmudic Period and Literature	3	A	-	-
		RT333.2	Interrelationship of the Talmudim	3	IneB	-	-
	1972	JH141.1	.2 Ancient Jewish History	3	Ine A	3	B
	-73	RT391.1	.2 Research in Talmudic Texts	3	Y	3	Ine B

**OTHER DEGREES RECEIVED**

**ADMITTED** July 1972  
**CATEGORY** Regular

**REMARKS**

**DEPARTMENT** Talmudic  
Studies

**PRESENT STATUS**

**GOOD STANDING** UNLESS OTHERWISE  
INDICATED

☒ **GRADUATED** WITH DEGREE OF  
Master of Arts  
ON January 31, 1975  
MAJOR: Talmudic Studies

FINAL AVERAGE: **3.714**

☐ **GRADUATED** WITH DEGREE OF

ON

MAJOR:

FINAL AVERAGE:

NOT VALID WITHOUT  
ORIGINAL SIGNATURE  
AND IMPRESSED SEAL

DATE **NOV 16 1977**

*Morris Silverman*  
REGISTRAR

TURN OVER FOR EXPLANATION  
OF GRADES AND SYMBOLS

**06500**  
- **DANZIG** **NEIL**  
JH 215.1 JEWISH LIT TANNAITIC 3.0 A  
RT 304.1 TANNAITIC LIT II 3.0 Y  
RT 341.1 SABORAITIC GAONIC LIT 3.0 Y  
**FALL 73 SEM AV 4.000 CR. EARNED 9.0**

**02000**  
- **DANZIG** **NEIL**  
AR 300 RESEARCH SEMINAR 3.0 A  
RT 304.2 TANNAITIC LIT II 3.0A +  
RT 341.2 SABORAITIC GAONIC LIT 3.0A +  
**SPRING 74 SEM AV 4.000 CR. EARNED 9.0**

Title of master's project: "A STORY IN CONTRADICTION:  
'A PHRASE IS MISSING AND THE MISHNA SHOULD READ THUS'",  
accepted 12/19/74

**02000**  
- **DANZIG** **NEIL**  
RT 303.1 TANNAITIC LIT I 3.0 Y  
RT 331.1 THE TALMUD 3.0A +  
**FALL 74**

**02000**  
- **DANZIG** **NEIL**  
JH 239.2 HIST BABYLON AGGADAH 3.0 A  
RT 303.2 TANNAITIC LIT I 3.0 A  
**SPRING 75**

**02000**  
- **DANZIG** **NEIL**  
BB 111 BIBL EXEGESIS & SEMIT 3.0 A  
RT 121 MIDRASHIC LITERATURE 3.0A +  
RT 345.1 GAONIC LIT 10-11 CEN 3.0A +  
**FALL 75**

**02000**  
**093-40-7685** **DANZIG** **NEIL**  
BB 112 BIBL EXEGESIS & SEMIT 3.0 A  
RT 122 MIDRASHIC LITERATURE 3.0A +  
RT 345.2 GAONIC LIT 10-11 CEN 3.0A +  
**SPRING 76**

continued on page 2

**CONFIDENTIAL RECORD**  
**FOR YOUR EXCLUSIVE USE**  
**NOT TO BE GIVEN TO APPLICANT**  
**UNDER ANY CIRCUMSTANCES**



UNDERGRADUATE RECORD GRADUATED FROM  see page 1  WITH DEGREE OF MAJOR: AVERAGE	ADMITTED CATEGORY	PRESENT STATUS  ELIGIBLE TO REREGISTER, UNLESS OTHERWISE INDICATED  <input type="checkbox"/> GRADUATED WITH DEGREE OF ON FINAL AVERAGE  MAJOR:  <input type="checkbox"/> GRADUATED WITH DEGREE OF ON FINAL AVERAGE  MAJOR: DISSERTATION TITLE:
	DEPARTMENT	
OTHER DEGREES RECEIVED	REMARKS	

NOT VALID WITHOUT ORIGINAL SIGNATURE AND IMPRESSED SEAL  
DATE NOV 16 1977 REGISTRAR  
FOR EXPLANATION OF GRADES AND SYMBOLS SEE OTHER

COURSE NO.	DESCRIPTIVE TITLE	CREDIT	GRADE	COURSE NO.	DESCRIPTIVE TITLE	CREDIT	GRADE
28 093-40-7685 DANZIG NEIL							
AR 400.1	DOCTORAL RESEARCH	3.0	1				
RT 361.1	CAIRO GENIZA CODICES	3.0	A+				
SL 301.1	ELEMENTARY ARABIC	3.0	V				
SL 333.1	ARAMAIC BABYL TALMUD	3.0	Y				
FALL 76							
28 093-40-7685 DANZIG NEIL							
AR 400.1	DOCTORAL RESEARCH	3.0	1				
RT 361.2	CAIRO GENIZA CODICES	3.0	A				
SL 301.2	ELEMENTARY ARABIC	3.0	V				
SL 333.2	ARAMAIC BABYL TALMUD	3.0	B				
SPRING 77							
NO ENTRIES BELOW THIS LINE							
CONFIDENTIAL RECORD FOR YOUR EXCLUSIVE USE NOT TO BE GIVEN TO APPLICANT UNDER ANY CIRCUMSTANCES							
CONFIDENTIAL RECORD FOR YOUR EXCLUSIVE USE NOT TO BE GIVEN TO APPLICANT UNDER ANY CIRCUMSTANCES							



# NATIONAL FOUNDATION FOR JEWISH CULTURE

122 East 42nd Street

New York, N.Y. 10017

490-2280

DEC 24 1979

## APPLICATION FOR DOCTORAL DISSERTATION GRANT

### I. GENERAL INFORMATION

Date of Application December 15, 1979

Name BERNER LEILA Male ☐ Female ☒  
Last First Middle  
 Present Address 821-11th St. #3 Santa Monica, California Zip 90403 Tel. (213) 395-1984  
 Legal Address 821-11th St. #3 Santa Monica, California Zip 90403 Tel. (213) 395-1984  
 Birthdate 2/17/50 Birthplace San Francisco, Calif. Citizenship U.S. and Israel  
 Marital Status Single Dependents None

### II. ACADEMIC STATUS

School and Department University of California, Los Angeles (UCLA), History Department  
 Dissertation Title The Jewish Community of Barcelona during the Reign of James I of Aragon (1212-1276)  
 Fields of Comprehensive Examinations 1. Jewish History (emphasis on ancient and medieval) 2. Medieval Christian Spain; 3. Reformation History 4. Roman Empire  
 Actual or anticipated completion dates of:  
 a) course work completed Fall 1978 b) language examinations Completed May, 1973  
 c) comprehensive examinations completed March 9, 1979 d) Dissertation project approval Approved March 9, 1979  
 e) Dissertation June, 1982  
 Career plans after obtaining doctorate I hope to pursue a career in historical research (emphasis on medieval Jewish and Spanish history) and university instruction.

If you are planning an academic career, please indicate the expected discipline or fields.

History - medieval, Jewish, Spanish, Western Civilization courses

### III. EDUCATION

School (last school first)	Years Attended	Degree and Date
1. <u>Univ. of California, Los Angeles (UCLA)</u>	<u>1977-1979 (present)</u>	<u>C. Phil., June 15, 1979</u>
2. <u>Univ. of California, Los Angeles (UCLA)</u>	<u>1975-1977</u>	<u>M.A., March 30, 1977</u>
3. <u>Hebrew University of Jerusalem</u>	<u>1963-1973</u>	<u>B.A., History 1974</u> <u>B.A., English Lit.</u>
4. _____	_____	_____
5. _____	_____	_____

## EDUCATION (contd.)

Other Relevant Education	Years Attended	Degree and Date
Habonim Youth Leadership		
1. Workshop, Kibbutz Urim, Israel	1967-1968	Certificate in Youth Leadership
Israel Govt. Ministry of Tourism		License to Guide Visitors in
2. Guides Course	1973-74	Spanish, Hebrew and English
		(1974)
3.		

## IV. HONORS, AWARDS, SCHOLARSHIPS AND FELLOWSHIPS

	Date
1. Charles & Anna Stockwitz Fund Scholarship	9/67-9/68
2. Research Assistantship (special award by UCLA History Dept.)	Spring 1978
3. Maurice Amado Scholarship, Temple Tifereth Israel, Los Angeles	Fall 1978
4. Mabel Wilson Richards Fellowship (university-wide competition)	
University of California, Los Angeles (UCLA)	9/78-9/79
5. Teaching Assistantship (award based on academic merit)	9/78-6/80
University of California, Los Angeles (UCLA)	

## V. LANGUAGE

Please indicate the languages in which you have proficiency and grade your ability using A for fluency and B for working knowledge.

Language	Reading	Writing	Speaking
1. Hebrew	A	A	A
2. Spanish	A	B	A
3. Latin	A	not applicable	not applicable
4. French	B	-	-
5. Catalan	B	-	-
6. Ladino	A	-	-

## VI. EMPLOYMENT

Please list positions you have held which would support your application for a grant.

Position	Description	Jewish Natl. and Univ.	Dates Held
1. Researcher and Bibliographer	(Jewish Studies) Library, Jerusalem, Israel		9/60-9/72
2. Lecturer - History of Christianity for Israel Govt. Ministry of Tourism			6/72-8/75
	Guides Course		
3. Teacher of Jewish History - Temple Beth Hillel, North Hollywood, Calif.			9/73-6/76
4. Director, Educational Program (Jewish) involving 200 Junior High School students; Bureau of Jewish Education, Los Angeles			9/73-9/76
5. Tourist Guide Licensed by Israel Govt. Ministry of Tourism, guiding visitors from English and Spanish-speaking countries			9/74-present (occasionally)
6. Assistant Director; "Ulpan" Education Abroad (Israel) Summer Program sponsored by Bureau of Jewish Education, Los Angeles			9/75-9/77

(CONTINUED ON ATTACHED SHEET)

LEILA BERNER

Name of Applicant

## VII. DOCTORAL DISSERTATION

Dissertation title A Social History of the Jewish Community of Barcelona during the Reign of James I of Aragon [1212-1276]

Dissertation advisor(s) Prof. Robert I. Burns, S.J., and Prof. Amos Funkenstein (vice-chairman)

Please append to this application a dissertation prospectus or description of the objectives, scope, and methodology of the dissertation and its relation to other work and literature in the field. A prospectus already approved by your University will be acceptable. If one is to be written specially for this application it should not exceed ten (10) double-spaced pages.

## VIII. PUBLICATIONS

Give title, where published, date, and number of pages. Applicants may at their discretion provide copies (at least three) of those publications they feel would support their candidacy.

"The Jewish Community of Barcelona in the 13th Century: Jews Living in a Gentile World," to be presented at the Annual Meeting of the West Coast Association of Women Historians, Los Angeles, March, 1980



## IX. REFERENCES

List name, address and position of at least three academic references under whom you have taken extended work. It will be your responsibility to arrange for referees to send in supporting statements on the enclosed forms directly to the Foundation. One referee should be your dissertation advisor.

1. Prof. Robert I. Burns, S.J., Professor, History Dept., Univ. of California, Los Angeles  
and Director, Institute for Medieval Mediterranean Spain
2. Prof. Amos Funkenstein, Professor, History Dept., Univ. of California, Los Angeles
3. Prof. Ronald Mellor, Professor, History Dept., Univ. of California, Los Angeles
4. Prof. Herwig Wolfram, Professor, Institute for Austrian History, University of Vienna, Austria
5. Dr. Stephen D. Benin, Assistant Professor, School of International Studies,  
Univ. of Washington, Seattle, Washington



(calculated on 12 month  
basis)

X. FINANCIAL DATA FOR COMING ACADEMIC YEAR

Resources and Expected Income		Needs	
Savings	\$ <u>1,250</u>	Living Expense	\$ <u>7,800</u> (see details below)
Employment	\$ _____	Travel	\$ <u>1,250</u> (see details below)
Spouse's Employment	\$ _____	Tuition	\$ _____
Scholarships	\$ _____	Books and Materials	\$ <u>250</u> (see details below)
Other Income*	\$ _____	Other Needs	\$ <u>100</u> (see details below)
TOTAL	\$ <u>1,250</u>	TOTAL	\$ <u>9,400</u>

\*If "Other Income" or "Other Needs" are over \$1,000 please explain.

- a) Living Expense includes: rent (approx. \$200 monthly); per diem (\$15 a day which includes food, utilities, postage, recreation, and all other incidentals)
- b) Travel includes round-trip air fare from Los Angeles to Barcelona (high season/summer rates) and a Eurail pass (for travel to other Spanish archives). (\$1,000 air fare and \$250 Eurail pass).
- c) Books and Materials includes Xeroxing, microfilm of documents, some books (which can be purchased only in Spain - export to the U.S. doubles their price - stationary goods and materials needed for research.
- d) "Other" includes minor medical expenses (medication, visit to physician, etc.)

(this indicates the difference between

Amount requested of National Foundation for Jewish Culture: \$ 8,150 my need for the year and my savings)  
 If granted less than I have requested, I am willing to incur a debt for the balance in the  
 For what other scholarships or grants have you applied at this time? (Include Amounts) form of a Federally Insured  
 Student Loan

1. Fulbright-Hays (approx. \$ 5,500)
2. American Association of University Women (\$7,000)
3. Social Science Research Council (18 months support — approx. \$12,000)
4. Del Amo Foundation (\$5,000)
5. Memorial Foundation for Jewish Culture (\$4,000)

# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM

### Reference Statement

To be returned by Referee to  
NFC by December 31st

This section to be filled in by the applicant

Statement concerning

ALLAN  
First

DAVID  
Middle

KENNER  
Last

**WAIVER\*** In accordance with the Family Education Rights and Privacy Act of 1974, I waive my right to review this letter.

ALLAN DAVID KENNER  
Signature

12/13/80  
Date

The National Foundation for Jewish Culture has as its purpose the creation of a broader understanding of the field of Jewish culture in America and the enrichment of programs in this field. Its program of pre-doctoral grants is intended to encourage study and research in the various disciplines related to Judaica and Jewish life. The Foundation will appreciate a statement from you about the applicant named above.

**\*CONFIDENTIALITY:** Federal law gives students the option of waiving their rights to see specific confidential statements and letters of recommendation. If the applicant has waived this right by signing the waiver above, this reference statement will be held confidential. If the applicant has not signed the waiver, it will be assumed that this statement may be seen by the applicant.

Name of person writing recommendation

HAIM Z. DIMITROVSKY

School affiliation

Jewish Theological Seminary - Hebrew University, Jerusalem  
Presently visiting professor at

Title and department:

Professor, Dept. of Talmud

Address

Hebrew University, Dept. of Talmud, Jerusalem, Israel

1. How long have you known applicant?

15 years

In what capacity?

Teacher over

a long period of time in the rabbinical school, as well as thesis adviser

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other
	✓		
	✓		

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Good ✓ Fair Poor

4. Please comment on the applicant's strengths and weaknesses.

Rabbi Kusley is a graduate of the rabbinical school of The Talmud Theological Seminary & has a very comprehensive background in rabbinic literature, Halachic as well as Aggadic. While studying at the Seminary he was chosen to participate in a special program of Rabbinics under my supervision - this was a program open only to the best students. In this program he proved himself to be a very serious student who showed excellent promise as a teacher & a scholar. He is very well equipped with the tools needed for his Theses research. He has a fine knowledge of Aggadic literature & is very well versed in Mishnah, & needless to say, in Hebrew. In the papers that he presented during his period of study he revealed an excellent ability for original research.

5. Please comment on any other factors that bear on the applicant's capacity and potential to make a contribution to scholarship and to the academic study of Judaism and of Jewish life and institutions.

Rabbi Kusley is an extremely fine & serious person who is deeply committed to the Jewish Community & to Jewish scholarship. During the period that I have known him I have at all times been deeply impressed by his extraordinary personal qualities - his unflinching dedication, morality & integrity. He is an outstanding rabbi who also has a real gift for teaching.

Date

12/1/51

12/1/51

Referee's Signature

Dr. Z. Z. Zimmels



האוניברסיטה העברית בירושלים  
THE HEBREW UNIVERSITY OF JERUSALEM

Office of Research Students

February 4, 1979

TO WHOM IT MAY CONCERN:

Transcript of Mr. Marc Joel Bregman

In satisfaction of course requirements for the degree of Ph.D at The Hebrew University in Jerusalem, Mr. Bregman was required to take the following courses for grade credits

Prof. J. Heinemann, Selected Sections of Mekhilta de Rabbi Ishmael, Grade 95

Mr. M. Assis, Talmud, Grade 85

Mr. Bregman also audited the following courses and received the signatures of the instructors certifying his active participation in the courses

Prof. Y. Zussman, Introduction to Midrash and Aggadah

Prof. E. Urbach, Beliefs and Opinions of the Sages

Prof. J. Heinemann, Moses in the Aggadah (Seminar)

Mr. Y. Elboim, Selected Sections from the Pesiqtot

Dr. Y. Fraenkel, Selected Sections from Torat Kohanim

Since Mr. Bregman received his M.A. Degree in the U.S.A., he was required to submit a paper equivalent to The Hebrew University M.A. thesis. This work was received in Jan. 1976 and was evaluated by Prof. J. Heinemann, Dept. of Hebrew Literature, and Prof. Y. Zussman, Dept. of Talmud, who awarded it a grade of "Very Good". A copy of this evaluation is enclosed.

It should also be noted that Mr. Bregman is the recipient of this year's Warburg Prize for Academic Excellence awarded by The Hebrew University's Institute of Jewish Studies.

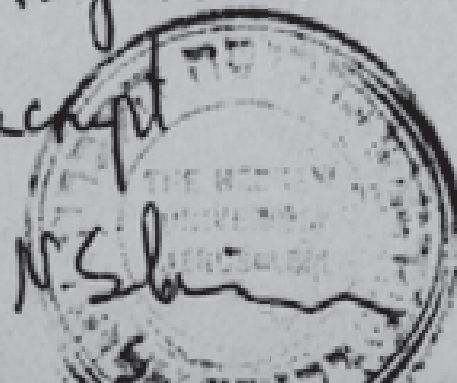
Mr. Bregman has completed all the requirements for the Ph.D. degree apart from submission of his doctoral dissertation.

28.1.81

Note:

This is Mr. Bregman's  
latest transcript

Office of Research Students



NATIONAL FOUNDATION FOR JEWISH CULTURE  
122 EAST 42ND STREET NEW YORK, N.Y. 10168 (212) 490-2280

MEMORANDUM

TO: Dr. Daniel J. Silver  
FROM: Carl J. Rheins  
DATE: Feb 12, 1981

---

Enclosed is material which was missing from the file of Jody Meyers, as of February 2. Please consider the enclosed information when grading this applicant's file.

Thank you very much.



# NATIONAL FOUNDATION FOR JEWISH CULTURE

## DOCTORAL DISSERTATION GRANT PROGRAM

### Reference Statement

To be returned by Referee to  
NFC by December 31st

This section to be filled in by the applicant

Statement concerning JODY ELIZABETH MYERS  
First Middle Last

**WAIVER\*** In accordance with the Family Education Rights and Privacy Act of 1974, I waive my right to review this letter.

Jody Myers  
Signature

Dec. 21, 1980  
Date

The National Foundation for Jewish Culture has as its purpose the creation of a broader understanding of the field of Jewish culture in America and the enrichment of programs in this field. Its program of pre-doctoral grants is intended to encourage study and research in the various disciplines related to Judaica and Jewish life. The Foundation will appreciate a statement from you about the applicant named above.

**\*CONFIDENTIALITY:** Federal law gives students the option of waiving their rights to see specific confidential statements and letters of recommendation. If the applicant has waived this right by signing the waiver above, this reference statement will be held confidential. If the applicant has not signed the waiver, it will be assumed that this statement may be seen by the applicant.

Name of person writing recommendation Arthur J. Band

School affiliation UCLA

Title and department: Professor of Jewish Studies, Comparative Literature

Address UCLA, Los Angeles, CA 90024

1. How long have you known applicant? 3 yrs In what capacity? Sec

envisd 10/80

2. Please rate the applicant relative to others of your students who are now or who have recently been in doctoral programs.

Academic Performance

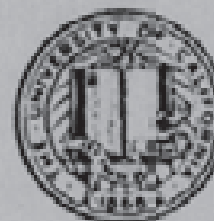
Scholarly Potential

Outstanding top 5%	Excellent next 10%	Good next 10%	Other
		X	
		X	

3. Please rate the applicant's ability to carry out his assignments and plans on time.

Good X Fair \_\_\_\_\_ Poor \_\_\_\_\_



NEAR EASTERN LANGUAGES AND CULTURES  
LOS ANGELES, CALIFORNIA 90024

FEB - 3, 1981

January 15, 1981

To Whom It May Concern

Re: Ms. Jody Myers

Though Ms. Myers has been doing most of her graduate studies at this university under the direction of my colleague, Prof. Amos Funkenstein, she has been required to take a reading course with me preparatory to her doctoral examinations and has also discussed her dissertation topic with me subsequently. Her reading list consisted of a variety of early nineteenth century Hebrew works. She applied herself assiduously to these works, read them intelligently, and could discuss them with the competence one expects of a graduate student. During her oral examinations, she did much better on this section of the questions than she did on the other sections.

Her doctoral thesis on messianism in the writings of Zvi Hirsch Kalischer might very well turn out to be a significant contribution to learning since Kalischer was very influential in formulating and propagating a religious brand of Jewish nationalism in the nineteenth century and influenced a variety of subsequent thinkers and pamphleteers. To date I have read the prospectus and a draft of the first chapter and, though I make no claim to expertise in the area --especially since much of the material is involved Rabbinic responsa--I find Myers performance here more impressive than anything she has done to date.

Sincerely yours,

A large, stylized handwritten signature in black ink, appearing to read "Arnold J. Band".

Arnold J. Band  
Professor of Hebrew

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 EAST 42ND STREET

NEW YORK, N.Y. 10168

(212) 490-2280

MEMORANDUM

TO: Dr. Daniel J. Silver  
FROM: Carl J. Rheins  
DATE: Feb 12, 1981

---

Enclosed is material which was missing from the file  
of \_\_\_\_\_, as of February 2. Please  
consider the enclosed information when ~~grading~~ this  
applicant's file. *Reading*

Thank you very much.

→ Diane Levenberg  
Maia Bragman  
Jana Lieberman  
Allan Kinsky



## THE HORACE H. RACKHAM SCHOOL OF GRADUATE STUDIES

A. B., Swarthmore College, 1974

DEGREES  
RECEIVEDU. OF M.  
FIELD OF  
SPECIALIZATION

(Russian &amp; East European Studies) History Fa'78

GRADING SYSTEM

A+	9	C+	3	S	SATISFACTORY
A	8	C	2	Q	UNOFFICIAL ELECT.
A-	7	C-	1	VI	VISITOR
B+	6	D	0	ED	UNOFFICIAL DROP
B	5	E	0	NR	NO REPORT
B-	4			I	EXTENDED COURSE
				U	INCOMPLETE
				U	UNSATISFACTORY
				W	OFFICIAL DROP

GRADUATE INCOMPLETE POLICY:  
 'I' GRADES: IF AN 'I' HAS STOOD FOR TWO FULL TERMS,  
 CREDIT FOR THE COURSE CAN BE EARNED ONLY BY  
 ELECTING THE COURSE AGAIN.

## THE UNIVERSITY OF MICHIGAN

ANN ARBOR

DEGREES CONFERRED

A.M., December 22, 1979

ACADEMIC RECORD OF R F 124-42-9417-4

Livezeanu, Irina

501 E ANN ST # 15

(HOME ADDRESS)

ANN ARBOR, MI 48104

(CITY, STATE, ZIP CODE)

BIRTHDATE: 10-18-52

DEGREE LEVEL: (Mast.) Pre-Cand Fa'78

COURSE	HIGH TERM HRS	CREDIT TWRD PRGR	HIGH HONOR POINTS	COURSE	HIGH TERM HRS	CREDIT TWRD PRGR	HIGH HONOR POINTS	COURSE	HIGH TERM HRS	CREDIT TWRD PRGR	HIGH HONOR POINTS
LIVEZEANU IRINA				WINTER 78 1244294174				12-22-79 A.M. awarded in Russ & East			
FALL 76 1244294174				HIST 745 POLISH E-EUR HIST	3	A-	21	Eur Studies.			
ECON 400 MOD ECON SOCIETY	4	A	32	7.000	3	3	21				
*FOR GRADUATE CREDIT				MSH 27 CTP 30 MHP 204	7	555		WINTER 80 1244294174			
HIST 503 SOVIET UNION	3	A-	21					HIST 700 INDEPEND RES SEM	3	S	
HIST 506 E.EUR 1500-1900	3	A	24	FALL 78 1244294174				HIST 500 PREP FOR PRELIMS	*2	-	
POL SCI 407 COMMON THOUGHT	3	A-	21	HIST 432 RUSS-PETER GREAT	3	A	24	HIST 500 PREP FOR PRELIMS	3	-	
RUSS 401 FOURTH-YEAR	3	A	24	HIST 643 COMP 19C EUROPE	3	A	24				
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MSH 12 CTP 12 MHP 90	7	500		MSH 33 CTP 36 MHP 252	7	636					
WINTER 77 1244294174				WINTER 79 1244294174				FALL 80 1244294174			
ECON 456 SOVIET ECONOMY	*3	A-	21	HIST 653 STUDY 20C E EURCP	3	A	24	HIST 900 PREP FOR PRELIMS	6		
*FOR GRADUATE CREDIT				HIST 657 STU PREPETRIN RUS	3	A	24				
HIST 502 IMPERIAL RUSS	3	VI		8.000	6	6	48	MSH 48 CTP 54 MHP 369	7	687	
HIST 655 SOVIET UNION	3	A	24	MSH 39 CTP 42 MHP 300	7	692					
POL SCI 707 COMMUNIST THOT	3	A	24								
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MSH 12 CTP 12 MHP 182	7	71		HIST 700 INDEPEND RES SEM	3	A-	21				
FALL 77 1244294174				HIST 803 READING-GEN EXAM	3	A	24				
HIST 641 STDY 20C EUR HIST	3	A	24	RUSS 651 SUPERV READ LIT	3	A	24				
RUS E EUR 801 DIRECT READ	3	S		7.666	9	9	63				
8.000	3	6	24	MSH 48 CTP 51 MHP 369	7	687					
MSH 12 CTP 12 MHP 183	7	72									

## DEGREE REQUIREMENTS

PRELIMINARY EXAMINATIONS: ADMISSION TO CANDIDACY: DISSERTATION COMMITTEE:

EXAMINATIONS:

Russian: Adv-1-77  
 French: Adv-1-8-79

REMARKS: SCHESTER - TERM #Credit not applicable for Degree in  
 Russian & East European Studies 12-14-79. Has Comp the case  
 and for the Mast. Deg.

OFFICE OF THE REGISTRAR Area Code 313.764.8230  
 555 Literature, Science and Arts Building  
 THE UNIVERSITY OF MICHIGAN, ANN ARBOR 48109  
 Unless otherwise indicated on the face of this record the student is  
 eligible for readmission.

JAN 30 1981

Date: \_\_\_\_\_ Associate Registrar: \_\_\_\_\_  
 Dean: \_\_\_\_\_ Registrar: \_\_\_\_\_  
 Dean: \_\_\_\_\_ Registrar: \_\_\_\_\_

Douglas R. Woolley



# Temple Beth Sholom

610 Gladys Drive  
Middletown, Ohio 45044

Feb. 14, 1985

Dear Rabbi Silver,

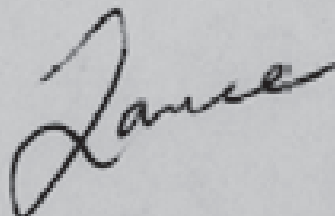
Enclosed are a few items of interest which I hope will give you insight into my scholarly potential and fitness for the CCAR Centennial Project. Included are:

1. My academic resume
2. Galleys to a forthcoming article in Modern Judaism (May, 1985)
3. Typescript of an article for American Jewish History on synagogue architecture - this was a difficult piece for me - Marc Raphael was most helpful.
4. Typescript of an article for American Jewish Archives on Leeser and Protestantization.

I hope to talk to Benny Kraut in a few days to go over what he has already done.

Even if nothing else comes of this (and I hope that's not the case), I look forward to receiving your comments on my work.

Best,



LANCE J. SUSSMAN, RABBI

SUSSMAN, LANCE J.JEWISH HISTORY

ADDRESS: 604 Gladys Dr.  
 Middletown, OH 45044  
 (513) 423-2799 (H)  
 (513) 422-8313 (O)

BIRTHDATE: July 17, 1954

FAMILY STATUS: Married, three children

SOCIAL SECURITY: 215-50-5030

## EDUCATION:

	1973	Hebrew University (Jerusalem)	Summer Ulpan
B.A.	1975	Franklin & Marshall College (PA)	Religious Studies
M.A.H.L.	1979	Hebrew Union College (OH)	Rabbinics and Jewish History
	1980	Hebrew Union College (OH)	Rabbinic Ordination
Ph.D.	(1985)	Hebrew Union College (OH)	Modern Jewish History

## HONORS:

H.R. Bloch Memorial Fellowship, 1980-1985  
 Wiener-Lowenstein Fellowship in American Jewish History, 1984  
 Mrs. Arthur Hays Sulzberger Prize in Homiletics, 1980  
 Phi Beta Kappa, 1975

## CANDIDACY EXAMINATION AREAS:

1. American Jewish History (Prof. Jacob R. Marcus)
2. American Jewish Historiography (Prof. Jonathan D. Sarna)
3. Modern European Jewish History (Prof. Michael A. Meyer)
4. American History and Historiography (Prof. Roger Daniels, University of Cincinnati)

## DISSERTATION TOPIC:

"The Life and Career of Isaac Leeser, 1806-1868: The Most Important  
 Jewish Religious Leader in Antebellum America."  
 (Advisers: Profs. Jacob R. Marcus and Jonathan D. Sarna)

## AREAS OF TEACHING COMPETENCE:

Primary: History of Judaism; Jewish Religious Thought; Modern Jewish  
 History; American Jewish History; Biblical, Rabbinic and  
 Modern Hebrew

Secondary: Bible; Rabbinics; Intertestamental Judaism; Religion  
 in America; Ethnicity in America; American History

## PROFESSIONAL EXPERIENCE:

1982-85	Lecturer, Docent Education Program, HWC-JIR (Jewish History)
1982-	Lecturer, Jewish Chatauqua Society
1981-82	Adjunct Instructor in Judaic Studies, University of Cincinnati (Modern Hebrew)
1980-82	Instructor, Introduction to Judaism, Union of American Hebrew Congregations, Cincinnati, OH.

## RELATED EXPERIENCE:

1982-	Rabbi, Temple Beth Shalom, Middletown, OH
1981-82	Education Director, Valley Temple, Cincinnati, OH
1980-81	Youth Director, Wise Center, Cincinnati, OH

SUSSMAN, LANCE J.

JEWISH HISTORY

PUBLICATIONS:

A Biographical Dictionary and Source Book on Reform Judaism in America  
(Greenwood Press, Westport, Conn., publication date - 1987).

"Another Look at Isaac Leeser and the First Jewish Translation of the Bible in the United States," Modern Judaism (May, 1985, galley available).

"Isaac Leeser and the Protestantization of American Judaism," American Jewish Archives (April, 1986, forthcoming).

"The Suburbanization of American Judaism as Reflected in Synagogue Architecture, 1944-1984" American Jewish History (forthcoming).

"Further Reflections on Jewish Demography and Reform Judaism," Journal of Reform Judaism 31(Fall, 1984): 31 ff.

"Reflections: The Writing of Indiana Jewish History," Memoirs and Reflections (Indiana Jewish Historical Society, 1983): 28 ff.

"'Toward Better Understanding': The Rise of the Interfaith Movement in America and the Role of Rabbi Isaac Landman," American Jewish Archives 34(November, 1982): 35 ff.

The Emergence of a Jewish Community in Richmond, Indiana (Indiana Jewish Historical Society, 1980).

Reviews:

Morton Borden, Jews, Turks, and Infidels. Religious Studies Review (forthcoming).

Saul J. Rubin, Third to None: The Saga of Savannah Jewry, 1733-1983. Religious Studies Review (forthcoming).

PAPERS PRESENTED:

"Isaac Leeser and the Protestantization of American Judaism," Summer Fellows Program, American Jewish Archives, Cincinnati, OH., June, 1984.

"The Suburbanization of American Judaism as Reflected in Synagogue Architecture, 1944-1984," Ohio State University, Conference on Contemporary American Judaism, March, 1984.

"Another Look at Isaac Leeser and the First Jewish Translation of the Bible in the United States," Open History Seminar (by faculty invitation, HUC-JIR, Cincinnati, OH, February, 1984).

PROFESSIONAL ORGANIZATIONS:

Association for Jewish Studies, Organization of American Historians, Central Conference of American Rabbis, American Jewish Historical Society, Indiana Jewish Historical Society.

CIVIC AND COMMUNITY ORGANIZATIONS:

Federal Emergency Food and Shelter Advisory Board (Butler Co., OH), Board- Planned Parenthood (Butler Co., OH), Board- Salvation Army (Middletown, OH), Member- Religious Services Committee (Middletown Regional Hospital), Board- Pastoral Counseling Services (Middletown, OH), Middletown Ministerial Association, Rotary Club International, Middletown YMCA, Jewish Community Center of Cincinnati.



REFERENCES:

Prof. Jacob R. Marcus, HUC-JIR, 3101 Clifton Ave., Cincinnati, OH 45220.

Prof. Jonathan D. Sarna, HUC-JIR, 3101 Clifton Ave., Cincinnati, OH 45220.

Prof. Michael A. Meyer, HUC-JIR, 3101 Clifton Ave., Cincinnati, OH 45220.

Mrs. Susan Newmark, Director of Gallery and Docent Program, HUC-JIR,  
3101 Clifton Ave., Cincinnati, OH 45220.

Prof. Benny Kraut, Director - Judaic Studies Program, University of  
Cincinnati, Cincinnati, OH 45221.



February 6, 1985

Rabbi Lance J. Sussman  
Temple Beth Shalom  
604 Gladys Dr.  
Middletown, OH 45042

Dear Lance:

I have read your essay several times with care, and find that it is still in need of revision. The introduction is the major problem--our largely lay readership will not understand the very first paragraph.

What is the "revival of organized religion in the late 1940s"? (p. 1) You must tell our readers about it; they are not historians of American religion.

What was the "transformation" you vaguely mention? What was "transformed"? Is this a synonym for "revival"? Was something "revived" and "transformed"? If so, what was it like before it was "transformed"? The point is that you must explain the religio-historical context very carefully.

Please do the same with the phrase "historical revival themes." What are the themes you have in mind?

And, in the same paragraph: is your point that the change in the 1940s was that synagogues were "no longer viewed merely as a place to pray"? If so, that's bad history. But do tell us exactly what you mean and avoid abstract, undefined phrases.

On p. 2 between the end of the first paragraph and the beginning of the second paragraph, your "flash-back" is not done well (though an excellent point is made). You drop the 1950s too quickly, and perhaps if you argue the apologia Judaica at the beginning of the paragraph you will strengthen it.

Now, at the top of p. 3, you drop back in time even further; hence, the 1950s are far away from us and this makes for an awkward flow or structure in the essay.

Also on p. 3, it is good that you make a comparative reference to German architecture, but you must prepare the reader for why you are doing it and why now. In fact, it might best be introduced later where it thematically makes more sense.

On p. 8, four lines from the bottom, you have another of the kind of phrases I do not like: "values and realities of American Jewish life after 1945." I do not know what they are--tell us.

In sum, look at the essay again and make sure that you assume nothing on the part of our readers. When you revise this draft, I think we will have a piece which could appear in June or September of this year!

Sincerely,

Marc

Marc Lee Raphael  
editor

Jeffrey S. Gurock  
associate editor

Rabbi Lance J. Sussman  
Temple Beth Sholom  
604 Gladys Drive  
Middletown, OH 45042  
513-422-8313 (O)  
513-423-2799 (H)

The Suburbanization of American Judaism as Reflected  
in Synagogue Building and Architecture, 1945-1975

The revival of organized religion in the late 1940s and early 1950s necessitated the radical recasting of Jewish self-expression in America. The most conspicuous evidence of this transformation was the creation of a new kind of synagogue, different from its predecessor both in appearance and function. The exterior of the synagogue no longer expressed a number of different historical revival themes. Instead, it boldly presented Jewish symbols either through architectural design or in the plastic and graphic arts in a contemporary, modern style. No longer viewed merely as a place to pray the new synagogue was, in the classical vocabulary of rabbinic Judaism, a House of Worship, a House of Study, and a House of Assembly.<sup>1</sup>

An unprecedented number of these new synagogues were built in the post-World War II era, largely because of important demographic changes in American society. Most of the 4,200 synagogues currently in use in the United States were either built or have been remodelled since World War II.<sup>2</sup> It might even be asserted that building new synagogues and temples became the central religious activity of American Jews in the post-war period.<sup>3</sup>

However, the suburban synagogue was not just a Jewish institution. It was also a symbol of suburbia. Its program promoted the values of a recreation and youth oriented society. Aestheti-



cally, the suburban synagogue embodied a sense of newness in everything from furniture and light fixtures to Torah covers and candelabra. Carefully sited with an expansive lawn and attractive landscaping, accessible primarily by automobile, the synagogue became a quintessential suburban institution.<sup>4</sup>

The stately urban synagogues of the pre-World War II era, on the other hand, expressed through their designs and derivative architectural styles the idea that Judaism was an ancient and integral part of Western Civilization. Their fluted columns, classical domes and impressive porticos suggested that the Jewish heritage was based on lofty, noble ideas that contributed to the strength and stability of society. Whether Greek, Moorish, or one of a variety of other period and revival styles, synagogue architecture in America always conveyed the idea that Judaism was in a Golden Age and that Jewish particularism was merely an instrument of a faith that was universalistic at its core.<sup>5</sup> The pre-World War II synagogue in America, in other words, was a monumental apologia Judaica.

The basic plan of the pre-1945 synagogue was similar to that of a church. It was dominated by a large sanctuary, big enough to accommodate the entire congregation, which occupied the major floor area of the structure. The sanctuary was generally a half-story above the street. Downstairs was a large, low ceilinged room, the vestry, used for social affairs and various educational activities. Sometimes modest "annexes" were built to house additional classrooms, meeting rooms, and various offices. However, the "annex" was, as a rule, architecturally inferior to the main structure.<sup>6</sup>

The most important trend in synagogue architecture during the early decades of the twentieth century was simply the gradual abandonment of the profuse ornamentation of the Gilded Age. Certain styles, especially Gothic Revival, were generally avoided because of their popularity in the Christian community. Instead, Greek, Byzantine, and "meshugothic" styles characterized synagogue architecture. [Fig. 1] In a searching and influential article in the Menorah Journal in 1925, Lewis Mumford suggested that the dome should become the distinctive feature of the American synagogue. On the other hand, he did not advocate any significant change in the synagogue's basic floorplan.<sup>7</sup>

The last great synagogue of the pre-World War II era was Temple Emanu-El of New York, built in 1929 at a cost of \$4,000,000. The style of the Fifth Avenue structure was dominated by early Italian Romanesque features [Fig. 2]. It had an impressive portico, a basilican floor plan with 2,600 permanent seats, and an "annex" in the rear. Its polished exterior masonry was the building's most conscious link with the streamlined art moderne aesthetic, then so popular in America.<sup>8</sup>

By contrast, European, particularly German, architects, influenced by theories of functionalism, were already developing flexible-space plans, introducing contemporary styles and employing new building materials in the field of synagogue architecture during the 1920's and 1930's. An extreme example of functionalist simplicity was the Liberal Synagogue at Hamburg (1931) with its bare, windowless facade. New synagogues also were built in British Palestine. One example, Jerusalem's Jeshurun Synagogue (1934-35), employed a similarly austere treatment. In the United States,

however, these innovations were not adopted until after World War II when the new role of the synagogue in America became manifest.<sup>9</sup>

The idea that the synagogue could broadly serve the cultural and social needs of the Jewish community was a product of the American urban environment. The Jewish Center Movement which emerged in second and third zones of settlement in American cities early in the twentieth century suggested to a number of people, especially Mordecai Kaplan, that a new type of Jewish community was emerging in America based on ethnicity and not religion. If the synagogue was to survive, Kaplan suggested, it would have to become part of a larger, a religious institutional framework. Of course, Kaplan could not have foreseen the new sociological function of religion after 1945. In the post-war era, the revitalized synagogue absorbed many of his ideas and Reconstructionism, his broad philosophy of Judaism, became a Jewish religious denomination.<sup>10</sup>

The new American synagogue which emerged after 1945, although it had roots both in modern European architecture and the Jewish Center Movement, was basically the product of the vast process of suburbanization which transformed American life after World War II. In the post-war era, religious affiliation was used by Americans as an important social mechanism for adapting to the new lifestyle of the automobile suburbs. Millions of Americans, recently located in the suburban rings developing around the cities, turned increasingly to organized religion to ease their sense of rootlessness as well as to transmit their respective traditions to their children. "America," Will Herberg observed, "changed from the 'land of immigrants,' with its thriving ethnic groups, to the 'triple melting



pot ' in which people tend[ed] more and more to identify and locate themselves in terms of three great sub-communities--Protestant, Catholic, Jewish--defined in religious terms."<sup>11</sup>

For the American Jew, the post-war "triple melting pot" was an anomaly. Jews comprised only 3.2 percent of the total American population, yet they found themselves enfranchised as the guardians of one-third of the American religious heritage. Their synagogues as institutions and as structures were inadequate to the task.<sup>12</sup>

To create the suburban synagogue, congregations and their national umbrella organizations turned to architects, most of whom were Jewish, in the hope that they could authentically interpret Judaism in their work. A widespread belief existed in the Jewish community after 1945 that the true Jewish style in art and architecture was about to be created and that the synagogue would emerge as a distinctively Jewish building. The great artistic challenge was to discover how to represent the eternality of Jewish values in a contemporary fashion.

Both because of its financial resources and its strong tradition of aesthetic reform, the Reform movement took a leading role in the architectural development of the suburban synagogue.<sup>13</sup> The Union of American Hebrew Congregations (UAHC), the national synagogue organization of Reform Judaism, anticipated a boom in synagogue construction by publishing a modest guide in 1946 for congregations thinking of relocating in the suburbs. The following year, the UAHC sponsored two conferences on synagogue architecture. Organized by Rabbi Jacob D. Schwartz, UAHC Director of Synagogue Activities, the meetings were held in New York and Chicago in June and November of 1947, respectively. Participants included archi-

itects (Percival Goodman, Ely Jacques Kahn and Harry M. Prince), artists (Marc Chagall and Jacques Lipshitz), congregational rabbis and lay representatives, and faculty members from the Hebrew Union College (Abraham N. Franzblau and Franz Landsberger).<sup>14</sup>

Subsequently, in his 1948 State of the Union address, an impressed UAHC president, Maurice D. Eisendrath, made an "urgent plea for the establishment of a permanent Institute for Synagogue Building."<sup>15</sup> The UAHC then organized a panel of synagogue architects that travelled around the country to meet with congregational building committees. The Architects Advisory Panel of the UAHC, as it was later known, also developed a series of guidelines for new synagogue construction which the Union published.<sup>16</sup>

Another of the UAHC's projects was publication of a major work on synagogue architecture based on the various conferences and programs it had sponsored. In 1954, Peter Blake compiled and edited An American Synagogue for Today and Tomorrow: A Guide Book to Synagogue Design and Construction. "The purpose of this book," Blake wrote candidly, ". . . is nothing less than to lay the foundation for a great renaissance in the architecture of the synagogue."<sup>17</sup> The complex relationship between modern architecture and synagogue art was further explored in a second UAHC sponsored volume, Avram Kampf's Contemporary Synagogue Art: Developments in the United States, 1945-1965 <sup>New York,</sup> (1966).

While the UAHC promoted innovations in synagogue art and design at the national level, the work of the individual architect or team of architects was paramount at the congregational level. Architects also promoted new synagogue design in their professional organizations, particularly the American Institute of Architects,

and in a variety of journals. The two architects who had perhaps the greatest impact on the design and style of the suburban synagogue after 1945 were Eric Mendelsohn and Percival Goodman.

Eric Mendelsohn established important trends in the design of large post-war synagogues as well as in the use of new construction materials. Beginning in the 1920s, he designed important buildings on a monumental scale in Germany and, later, in England and British Palestine. In 1945, he moved to the United States and was involved in synagogue planning until his death in 1953. Examples of his work include the domed Park Synagogue (Cleveland, 1948) and B'nai Amoona (St. Louis, 1949) [Fig. 3] which features a parabolic roof. Mendelsohn's work is credited with having influenced many of the great architects of the twentieth century, including Frank Lloyd Wright, Philip C. Johnson, Walter Gropius, and Minoru Yamasaki to try their own hands at synagogue design.<sup>18</sup>

Percival Goodman designed and built more than fifty synagogues of all sizes in the post-war period, but made especially noteworthy contributions to the design and style of the small synagogue. His ideas about intimacy in synagogue architecture were derived from his reading of Martin Buber. Goodman attempted to translate Buber's dialectic concept of I-Thou into synagogue design by using special lighting, wood, and, most importantly, by collaborating with artists to develop new forms of synagogal art. Likewise, Goodman designed his synagogues to achieve spacious interiors without a massive facade. Perhaps his most lasting contribution to synagogue architecture, however, was the emphasis of the ark as a conspicuous external feature of the synagogue (B'nai Israel, Millburn, New Jersey, 1951). Goodman believed that the ark, used



in a manner comparable to a church steeple, could explicitly define a building as a synagogue.<sup>19</sup>

More spectacular but less successful attempts to make the suburban synagogue distinctively Jewish involved transforming the entire structure into a symbol of Judaism. Just as the floor plans of some churches incorporated the shape of a cross, the new synagogue could be designed, for instance, as a Star of David. Attempts were also made at creating new symbols. Frank Lloyd Wright, for example, designed Beth Shalom (Elkins Park, Pennsylvania, 1959) as a glass, concrete and steel replica of Mount Sinai [Fig. 4]. Avrom Karpf, writing of Walter Gropius, says that "in his search for a genuinely twentieth-century synagogue, . . . [he] merged the shape of the turbine with the shape of the Decalogue, and thus satisfied his own belief in the machine and that of Baltimore's Oheb Shalom Congregation in the Torah."<sup>20</sup> However, in most instances, symbolism in the design of the synagogue either could not be seen from inside the structure or was so abstract that it could not be recognized by most congregants.

Architects also attempted with some success to reformulate the basic design of the American synagogue. No longer exclusively modeled after a church, the post-World War II synagogue broadly reflected trends in the architecture of religious institutions, auditoriums, public schools, and suburban buildings. Perhaps even more than style, the distribution of interior space expressed the values and realities of American Jewish life after 1945.

The most important new architectural feature of the suburban synagogue was the expandable sanctuary. First used by Cecil Moore in a synagogue in Tucson, Arizona in 1945, the idea was popularized

by Eric Mendelsohn. The plan called for linking the sanctuary with the social hall on the same level. Separated by a foyer with movable walls, the sanctuary and social hall could be joined to greatly expand seating capacity for the High Holy Days and special events.

Although multi-functionalism was a hallmark of architecture in general after 1945, it is interesting to note that the expandable sanctuary was more widely used in American synagogues than in churches. One reason for this was that churches in the post-war period drew 50 to 80 percent of their total membership to Sunday worship on a weekly basis. It made sense, therefore, for church architects to design sanctuaries large enough for the entire congregation. To some extent, the decision to keep the church social hall a distinct architectural unit also reflected the sharper differentiation made by Christianity than by Judaism between the sacred and the mundane.

In many ways, the social hall, now often larger than the sanctuary, was the heart of the new synagogue. It reinforced the idea that Judaism, although a religious tradition, was also a "way of life."<sup>21</sup> Equipped with a kitchen and a stage, the social hall could be used for a wide variety of activities, ranging from formal banquets to school assemblies.

However, the size of the sanctuary and the social hall often made their use inappropriate for small gatherings. Additional partitions were sometimes used to reduce the volume of a given room or even to create a number of smaller areas. In other cases, particularly in Conservative synagogues, several smaller, specialized facilities were built, including a sanctuary for daily worship, called a Beth Midrash, and youth chapel in the school

building.

The religious school was another important and often very visible component of the suburban synagogue. Closely modeled after the public school in design and appearance, synagogue schools had no distinctive features that identified them as Jewish institutions. Initial plans for synagogue schools often did not include youth group lounges or adult study areas because no parallel facilities existed in the secular institutions. Libraries, separate school auditoria, and facilities for physical education were also rareties in new suburban synagogues, a reflection of the supplemental nature and limited intellectual goals of synagogue educational programs.

The central office, however, became a conspicuous feature of large synagogues after 1945. It reflected both the bureaucratic needs of the suburban congregation and the important role of office work in post-World War II society. A typical administrative center included a waiting area, a main business office, an executive director's office, a mailing and equipment room, and a filing area. Similarly, the rabbi's office was moved to a central location, enlarged, and modeled as a showcase of professionalism.

The appearance of the new synagogue with its expandable sanctuary, large social hall, impressive school building and modern administrative center generated a considerable amount of excitement in the American Jewish community. The realization that something new had been created was carefully documented by Rachel Wischnitzer in her Synagogue Architecture in the United States Philadelphia, (1955), the first major scholarly work on the topic. "Perhaps it was necessary," wrote one astute reviewer, "that an entirely new



phase in the shaping of the American Jewish house of worship began before its history could be written and a proper interpretation of its significance given."<sup>22</sup>

The "new phase" in American synagogue architecture is now almost forty years old. Since 1946, the basic design of the suburban synagogue has remained constant. By contrast, the external appearance of the post-World War II synagogue has shown little homogeneity. Designed in a variety of contemporary architectural styles, synagogues have reflected, with varying degrees of success, congregations' attempts to express their institution's uniqueness and independence. Thus, the hope expressed early in the post-war period that a distinctive modern American synagogue be created has only partially been fulfilled.

Several important developments in synagogue art and architecture in recent years also indicate that the American synagogues of the future may not resemble the post-war suburban edifice. Privatism, a resurgence of traditional religious observance, and the movement to preserve historic buildings are a few of the many forces that are currently reshaping the appearance of the American synagogue. Moreover, the nature of contemporary synagogue finances and the changing pattern of American Jewish demographics suggest that few new synagogues will be built in the foreseeable future to give full architectural expression to these developments. Instead, changes in synagogue architecture will likely be more subtly expressed through redecorating, remodeling, and restoring.

Just as suburbanization transformed the design and appearance of the American synagogue after World War II, privatism, and to some extent elitism, have removed new synagogues from public view

in recent years. Beginning in the late 1960s, many synagogues were sited in wooded areas, well off major thoroughfares (e.g., Wise Center, Cincinnati, 1976). No longer conceived as highly visible symbols of Judaism, synagogues began to serve individual rather than communal needs. Weddings and Bar/Bat mitzvahs, viewed primarily as private events, started to undermine the social cohesiveness of many congregations and the utility of buildings constructed primarily to serve as social centers. Moreover, elitism, the use of synagogue membership to show one's high social status or aspirations thereto, in contrast to the use of the synagogue as a vehicle for active participation in organized Jewish life, has further eroded the function of the synagogue as a communal institution.<sup>23</sup>

The Havurah Movement, on the other hand, which also began in the late 1960s, sought to reestablish the concept of a Jewish religious community as a social process based on personal commitment. Part of the early Havurot's rebellion against the impersonality of "establishment" Judaism in America was a rejection of the architecture of the suburban synagogue. Just as "downtown" synagogues did not reflect the reality of Jewish life for suburbanites after 1945, so the suburban synagogue did not express the highly spiritual concerns of the Havurah Movement. When Havurot were organized within already existing congregations, many groups preferred to meet in private homes rather than in their synagogues for similar reasons.<sup>24</sup>

During the 1970s, American Jews also began to reevaluate their attitude toward the art and architecture of the pre-World War II synagogue. At exhibitions of synagogue architecture commemorating America's Bicentennial held at the Spertus College of

Judaica in Chicago and Brandeis University, pre-World War II synagogues were, for the first time in a generation, presented in a positive fashion.<sup>25</sup> Subsequently, the American Jewish Archives in Cincinnati sponsored in 1982 an exhibit of nineteenth century American synagogues. Rabbi William A. Rosenthal, whose collection of photographs formed the basis of the Cincinnati exhibit, enthusiastically concluded that "a mighty contribution to religious art as well as to communal identity was made by our nineteenth-century forebears."<sup>26</sup> By contrast, when a 1963 exhibit on "Recent American Synagogue Architecture" was held at the Jewish Museum in New York, its organizer, Richard Meier, forthrightly maintained that "none of the buildings exhibited here in drawings, photographs, and models were intended to exploit historical sentimentalism dependent on tangible reminders of the past."<sup>27</sup>

In fact, "tangible reminders of the past" have become the hallmark of current interest in synagogue architecture. For instance, the Lloyd Street Synagogue in Baltimore (1845, 1964) and the Plum Street Synagogue in Cincinnati (1866, 1975) have been restored and registered as national historic landmarks. The Touro Synagogue of Newport, Rhode Island (1763) was selected in 1982 as the first American synagogue to be featured on a United States postage stamp.

Similarly, antiques and relics from old synagogues are increasingly being placed in newer facilities. For instance, the Scheuer Chapel at the Hebrew Union College (Cincinnati, <sup>1912</sup>remodeled 1949 and 1971) features a restored <sup>eighteenth</sup> ~~seventeenth~~ century Polish-Lithuanian Ark [Figs. 5 and 6].<sup>28</sup> To create a sense of continuity with the past, many congregations are also hanging photographs of former



religious school classes in hallways originally intended to be left undecorated.

The need to remodel synagogues both to provide new services (e.g., day care) and to make them more energy-efficient is currently necessitating a general reevaluation of synagogue design in the United States. Baltimore's four Reform congregations, for instance, <sup>occasionally</sup> hold joint services to curtail the expense of heating and cooling their large sanctuaries. Har Sinai, one of those congregations, has also added a senior citizens' complex to its building.

The current situation of the American Jewish community, therefore, suggests a need for a synagogue environment that nourishes neo-traditionalism and provides a wide variety of human services, especially for the growing number of Jewish aged. To some extent, developments in liturgy and programming have already partially met these needs and begun to offset the corrosive effects of privatism and elitism.<sup>20</sup> There is also evidence that the synagogue edifice itself is reflecting the return to tradition and the providing of human services. Perhaps, once again, a new type of synagogue will emerge in the future.