

The Test of Time

A
Commemoration
and
Celebration
of
Hillel's
Fiftieth
Anniversary

edited by
Alfred Jospe

50 B'nai Brith
Hillel
Foundations
Washington, DC
1974

*This Golden Anniversary Volume
of the
B'nai B'rith Hillel Foundations
is dedicated
to
Abram Leon Sachar,
maker of Hillel history
and
master builder
of
institutions and people*

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INTRODUCTION

The annual meeting of the B'nai B'rith Hillel Commission on February 2-4, 1974, marked the fiftieth anniversary of Hillel's service to the Jewish campus community. The highlight of the meeting -- held in Chicago in recognition of the fact that the University of Illinois, Hillel's birthplace, is located in the heart of the Midwest -- was a Golden Anniversary Convocation honoring Dr. and Mrs. Abram L. Sachar as well as the past Commission Chairmen and National Directors who were present.

Part One of this publication presents the major papers and staff reports which served as the background for the discussions and deliberations of the B'nai B'rith Hillel Commission. They seek to assess the issues of student life and the scope of Hillel work at the more than 300 colleges and universities currently served by B'nai B'rith Hillel Foundations.

Part Two contains the addresses delivered at the Golden Anniversary Convocation by Philip Klutznick, Honorary President of B'nai B'rith and former U.S. Ambassador to the United Nations, and Dr. Abram L. Sachar, Chancellor of Brandeis University and Honorary Chairman of the B'nai B'rith Hillel Commission.

Part Three contains selected anniversary greetings and some of the letters or statements received from alumni reflecting upon their Hillel experience. Some of these reminiscences, inevitably, mention the Hillel directors who served at the institutions the writers had attended as students. We want to emphasize that these statements were selected not because they refer to particular individuals but because of the way they reflect each writer's Hillel experience. The fact that we received virtually no letter that did not mention the writer's relationship to his Hillel director is, we believe, eloquent testimony to the director's role and impact as a significant model for Jewish students.

In its evocation of the past this publication describes the influence of a program that has left its mark on the campus and in the Jewish community. In its discussion of current trends it explores some of the fundamental policy issues which the rapid and often

radical changes on campus and in the community are likely to confront not only the Jewish educator but the entire Jewish community.

Part One

As Hillel enters its second half-century, we offer this publication in the hope that it will not only serve as a record of the work of an agency in American Jewish life but that it will contribute to the discussion of the crucial issues of Jewish life on campus and to a deepened understanding of their implications for the Jewish community.

Alfred Jospe

Washington, D. C.
December, 1974

THE TEST OF TIME

Alfred Jospe

I am approaching my task tonight with a measure of trepidation. This is no ordinary annual report or meeting.

One reason is that our hearts are still burdened by the memories of the choking anguish of the past few months and of the numbing losses which our people had to sustain once again -- losses which have touched many people close to us and in some cases even families in our own midst. For this reason, our meeting this year cannot just be an occasion for celebration but must be, more than ever, a time for the reaffirmation of the importance and, indeed, the utter necessity of the work to which we are committed -- to help assure the continuity of Jewish life in the face of the massive onslaught from without and the danger of erosion from within, and to strengthen the fabric of Jewish loyalties on which the very future of Jewish existence in Israel and here depends.

Secondly, it is a risky enterprise at best to evoke the past in the presence of the men who created it. To chart a course for the future is even more difficult. Today, more than ever, social prediction is a perilous enterprise.

Thirdly, I trust you share my feeling that, while we have solid reasons for pride in Hillel's achievements during the past five decades, we ought to guard even on an occasion such as this against succumbing to a disease which has infected so much of Jewish life in our time -- uncritical institutional self-praise, staking out public claims about successes and achievements that turn out to be bagatelles or that evaporate into nothingness when you begin to look for factual evidence.

It is in this spirit that I present my report to you.

I

My first thought is of the past and of the men who shaped it. Let me take a few moments to evoke the major aspects of this past. A fiftieth anniversary is an occasion on which one has the right to

speak in gratitude of the men whose efforts and achievements have enabled us to reach this moment.

About eighteen years ago Dr. Sachar was the principal speaker at the first annual meeting of the National Friends of Hillel, which had been organized under Phil Lown's chairmanship and Arthur Lelyveld's leadership to support the growth of special national projects. Reflecting on some of his experiences with the Jewish leadership he had encountered over the years in his intensive contacts with all segments of the Jewish community, Dr. Sachar said:

Too many men, magnificently equipped, who enter public service and court responsibility, move out all too quickly as soon as the going gets tough. On the other hand, you also have leaders who lack the idealism and intelligence [and one ought to add: integrity] which the others possess, but who hang on for dear life.

I want to say one thing in good conscience: Hillel has never suffered from this kind of leadership. The men who headed our Commission or directed our professional staff throughout the decades have been magnificently equipped, and they have never lacked the courage or strength to confront the issues when the going got tough. And sometimes it got very tough. Different men, with different personalities, different styles, in some ways even differing views of Jewish life -- they were united in their vision and their concern. Our history is the history of their labors and achievements.

There were and are the chairmen of our Commission -- Adolph Kraus, who saw the potential of the challenge which Ben Frankel's vision of a specialized student rabbinate posed and who threw the prestige and resources of B'nai B'rith behind the project. There were Senator Alfred Cohen and Henry Monsky, of blessed memory, Abram Sachar himself, William Haber, Louis Gottschalk, and now Marver Bernstein. And there is the membership of this Commission, past and present. I know of no other agency on the American Jewish scene that is guided by a body of similar breadth of academic excellence, communal experience, human sensitivity, and Jewish commitment.

There are the men who served as our national directors. To speak of them is to delineate the growth and the multifaceted dimensions of our work.

There is Ben Frankel, whom I know only from what he wrote and from what others who were close to him have told us -- that gentle but overpowering giant who by his infectious personality, the persuasiveness of his convictions, his vision of what an educated Jew in the university should and, indeed, could be, set the tone and direction for our work and established the firm basis on which all who came after him were able to build. We rightfully and gratefully evoke his memory at this moment.

There is Abram Sachar, under whose masterful leadership Hillel grew from eight to 165 Foundations and Counselorships; who, by creating this growth, protected Jewish life on campus against the fragmentation and competitiveness which were and still are the malaise of the adult community; who stimulated and completed the erection of a score of buildings to provide a dignified setting for Jewish life on the campus; who developed the concept of the Hillel Counselorship by which at least part-time service could be provided to the growing number of schools with smaller Jewish enrollment; who guided Hillel through the war years when we served more than 11,000 servicemen in camps and on campus; who stimulated the development of the Hillel Library Series and similar resources specifically geared to the intellectual interest and level of the university student; and who conceived and organized Hillel's Foreign Student Service, which ultimately enabled nearly 120 survivors of war-ravaged Europe to come to this country and to study here. All of them were young men and women of exceptional qualifications; and many of them have made superb contributions to scholarship and Jewish community life.

There is Arthur Lelyveld, who conceived of Hillel as the laboratory for the creation of a sense of Jewish community on campus -- a community of the different who respect each other's convictions but eschew divisiveness; who insisted that Hillel's rapidly continuing expansion both in the number of Foundations and in the number of new buildings had to be accompanied by an unrelenting effort for expansion in depth, so that physical growth, necessary as it was, would not be accomplished at the expense of the quality of our program; and who achieved this expansion in depth, among other ways, by the establishment of a Department of Leadership Training under the inspired guidance of Maurice Pekarsky, zichrono livrachah, and of a Department of Program and Resources to guide the development of our Foundation program and the growth of the educational materials that we so urgently need in our kind of work.

This was also the time when the National Friends of Hillel came into being to support our Hillel Chairs of Judaic Studies and our leadership training projects, and when Hillel began to reach beyond the boundaries of the United States. Foundations in Canada and Cuba had already been established by Dr. Sachar; and then, in 1950, the Hillel Commission was able to respond to the invitation to establish a Foundation at the Hebrew University, initiating our overseas growth as gradually Foundations opened their doors in Great Britain and South Africa and, later, also in Australia, Latin America, and all over continental Europe.

There is Judah Shapiro, who assumed the directorship at the time when a strong thrust toward denominational self-assertion began to emerge in the Jewish community and various denominational groups started to initiate student programs of their own in order to hold on to the institutional loyalties of their young during their college years -- a development which threatened once again to transfer the fragmentation of the community to the campus and which made it vitally important to place renewed emphasis on the creation of an over-arching sense of community through activities embracing the totality of Jewish life and experience.

And there is Ben Kahn, who will be able to join us tomorrow morning and who, when he assumed the national directorship, faced an unprecedented challenge to continue Hillel's expansion in depth in response to the continually growing Jewish sophistication and rising expectations of our students. Expansion in depth meant the development of new program materials and the introduction of a pattern of systematic staff guidance and in-service training. It meant the development of the national Hillel Faculty Program which brought together Jewish faculty groups on nearly seventy-five campuses for periodic discussions of significant issues of Jewish and communal concern. It meant patient and increasingly successful efforts to place the needs of Jewish students on the agendas of our Federations to win acceptance of Hillel as one of the agencies that have a legitimate claim for support by the entire community. It meant a creative response to the growing challenge of student activism and anti-institutionalism by the development of outreach and action programs and the convening of the first national Jewish student conference in order to explore the role of youth in communal activities and policy making. And it meant, finally, the adding of students and Hillel directors to our Commission, so that

all constituencies involved in our work would have a voice in the determination of policy.

II

I have spoken of the men who have guided Hillel in the past. But I have actually done more. I have outlined the major facets and dimensions of our work as it grew from one Foundation fifty years ago until today when we serve at 315 institutions of higher learning in the United States, Canada, and overseas, involving a professional staff of 103 full-time directors, 102 part-time counselors, three professors of Judaic studies, six national staff directors, and hundreds of volunteers on our local boards, all committed to one task -- call it: the Judaization of the Jewish college student; call it: the retention and strengthening of his commitment to Jewish life and Jewish survival values; call it: the deepening of his affirmation of himself as a Jew and a more informed understanding of what this fact means for his own life and for the world in which we live.

This has been our goal throughout the years. But while the goal has remained constant, the attitudes and concerns of the students have, of course, changed and continue to change fundamentally, as do the methods by which we seek to achieve our objectives.

What are the concerns of our students today?

When you talk with people in the community, you can hear a slogan ad nauseam: "The campus has become a disaster area for Jewish life." Or "our students are a lost generation. We have to write off most of them." Only a year ago, no less a person than Nahum Goldmann said at an international meeting in Geneva that "our youth is one of our greatest tragedies. Today we have wonderful youth with the greatest potential in the history of our people. They are idealistic, highly educated ... but Judaism doesn't interest them."

Goldmann is right in one respect -- we have many wonderful young people. But he is wrong when he accuses them of lack of concern for Judaism. To be sure, when you have about 400,000 Jewish students on this continent alone, there are many who do not care. But many have begun to care or have never stopped caring. There is today more Jewish concern, more Jewish involvement among Jewish

students than my colleagues or I have experienced in all the years of our professional life.

The fundamental fact is that the social upheavals and forces of our time have turned many of them around to a new engagement with the question of what it means to be a Jew today.

Think of the response of our students to the crisis in Israel. During the past few years quite a number of students, just as some of their elders, had begun to ask questions about Israel, about its strident political pronouncements, about some of its social policies, about its outraged criticism of anyone who dared raise a question, about the shtetl mentality and the ludicrous bureaucracy of the Jewish Agency. One could sense a measure of disenchantment with what appeared to be a growing gap between Israel's skillful propaganda and a not so convincing reality. Sam Fishman will examine these attitudes and their implications in greater detail in one of the workshops tomorrow morning.

My point right now is that nothing in our experience with student reactions, even during and after the Six Day War, had prepared us for what happened right after Yom Kippur.

We have already reported to you on what has taken place on the campus -- how our students organized campaigns and raised nearly one million dollars for the Israel Emergency Fund, how they volunteered their services to local Federations, registered by the thousands for civilian service in Israel, offered to give blood or actually sold their blood or took jobs in order to earn some money for the Israel Emergency Fund.

I think two important conclusions ought to be drawn from this student response.

First, it says something very important about our students today. They are not a lost generation. Students are often cynical, questioning the values of preceding generations, challenging authority. They are impatient with the imperfections in the fabric of our social or political life. Yet when it comes down to the wire, you will find that there is a deep residue of loyalty. Their basic ties to Jewish life may often seem superficial, vulgar, sentimental. Indeed, they often are. Yet there is a deep-seated tenacity of Jewish belongingness that

reappears under pressure and that is the soil on which we can build and must learn to build for the future of the Jewish community.

Secondly, the events during the past few months show something else that is vital -- the need for structure on campus. If we ever needed proof for the wisdom and validity of Hillel's approach to campus work, here we have it once again. These things could never have happened, had there not been structures -- organized Hillel student cabinets, Hillel advisory boards, an organized student community, above all Hillel directors, who immediately set the wheels in motion. Hillel work has always been based on the conviction that staff is the only element that provides continuity and leadership -- the continuity of leadership -- on the constantly changing campus. Students come and go. Action groups will spontaneously emerge in crisis situations, but then disappear when the crisis is over or lasts too long. It is natural that people are challenged more deeply by a crisis; but no one can live continuously on an emotional peak. Campus work needs patient staying power. Structure and staff are the assurance that there will be programmatic and institutional continuity.

Or think of a second area in which the social thrust and upheaval of the past few years have turned many students around to a new confrontation with the fact and implications of their Jewishness. I am referring to the changes in the thinking of many of our young people about themselves as Jews and Americans.

One of my colleagues -- Richard Levy of the University of California, Los Angeles, who will be on our program tomorrow night -- said the other day in what may be an overly sharp yet quite accurate formulation that "wisdom has long collapsed as a model for Jewish life." There was a time, as you know, when the gentile was the model for the Jew; when many Jewish students and young intellectuals reacted with resentment to the fact of their Jewishness, when being Jewish meant being strange and seemed to be an impediment in their efforts to be fully accepted by American society.

And what they felt and conceived as this American identity was a dream, a precious and compelling dream of what this country was or at least could be. It was the dream which continues to be reflected on our dollar bill and the great seal of the United States on it showing an unfinished pyramid beneath the eye of God, with the inscription, annuit coeptis -- He - God - has smiled upon our beginnings, and

beneath it a second motto: novus ordo seclorum -- a new order of the ages.

This dream was the manifestation of a fundamental belief in America. Not necessarily in the America of Taft or Harding or the Watergate or Baltimore County, but in the America of the Liberty Bell and Lincoln, the America that has always been more a faith than a place -- a mixture of promise and fulfillment. But you know how this dream was shattered. It was shattered by Vietnam. It was shattered by urban violence, by political assassinations, by the climate that has been emanating from Washington. And it was shattered even further by the rupture of the political alliances -- when the tensions between black and white began to show us that our faith in the liberal society might turn out to be an illusion; when we learned the hard way that race and ethnicity are due to increase rather than to decline as political issues and social determinants; and when, discovering that people all of a sudden were no longer to be judged by merit and achievement but by the accident of their membership in some ethnic or biological group, we had to revise our views about what the good society supposedly is all about.

This is a second factor which has increasingly thrown our young people back upon themselves and compelled them to confront the fact and implications of their Jewishness. If, in our earlier years, many young people felt that the most important thing was to make the right impression on gentiles, numerous young Jews today feel that the most important thing for them now is the right expression of their Jewishness.

Or think of still another fundamental change which has had a marked effect on Jewish students and Jewish life on campus in recent years. You remember how from the middle and late sixties on until quite recently, the campus had been ablaze. This was the time of protests and the counter-culture -- when groups of students, though usually representing only a small yet highly vocal and well organized minority, marched -- when they demonstrated, invaded offices, burned buildings, even assaulted people, in their attempts to reshape the values and reorder the structure of their communities and of society as a whole.

The counter-culture had developed a peculiar theology all of its own. This new theology was, of course, really nothing new. It

was primarily a rephrasing of the old Manichaeian dualism. The world is either black or white. There is only light or darkness. And those who do not belong to the few select bearers of the light, are servants of the Prince of Darkness. Thus, confrontation with the hated establishment -- with police, university presidents, government officials, in fact, its destruction where necessary -- were viewed as the working out of the ultimate struggle between Satan and the angels. It became a manifestation of one's own existential commitment to moral integrity.

Interestingly enough, this new theology was in a paradoxical way fused with a new anthropology -- the typical American notion that people are basically good, that they are really free from sin and possess perfect freedom of will, that they err or do evil only because they are corrupted by their institutions, and that they can be saved by a simple act of will, a reform of their institutions, or by the destruction of the existing social order, to be replaced by some other more humane order.

Now, just a few years later, the campus atmosphere has shifted once again, although no one can possibly predict how long the present situation may continue before student attitudes change again. Mario Savio, the piper of Berkeley, got married, resumed his studies, and has long held a job in the establishment in order to support himself and his growing family. Rennie Davis, one of the Chicago Seven, has turned from a preacher of revolution into a faithful follower of a young Indian guru. There may be many reasons for this shift. It may reflect a growing realization on the part of many young people that their attempts to reorder the campus and society were not really getting them anywhere and produced little besides frustration. It may reflect a growing doubt on their part about man's ability to transform himself and the world, a growing realization that there are no easy solutions to complex social problems, and a new vocationalism reflecting a growing awareness of the fact that the material and social rewards of life are attained mainly by those who work within the structure of society and not against it.

Whatever the reasons for the shift, it has begun to involve a significant number of young people. It represents a deliberate turning from the world without to the world within, a shift from a concentration on the redemption of the social order to a preoccupation with the redemption of man's soul by seeking an answer to his enduring questions -- Who am I? What is life all about? Who or what makes

it run? How can I find a sense of at-homeness in the universe, a sense of purpose with my fellowmen, a sense of meaning for myself? for a deeper cultural, spiritual and ethnic substance than the conventional institutions of our community have often been able to provide.

This quest manifests itself in many different ways. You can find it in a groping return to tradition. You can find it in a quest for often unconventional and even highly privatistic ways of expressing a need for the celebration of life. You can find it in the assertion that the road to salvation lies in the cultivation of feelings, impulses, and spontaneity, and that we can solve all our problems if we could only touch and feel and learn to "communicate." And you can find it in the conviction that there is a technique that will solve all our problems, be it Zen, Tanteism, magic, the peyote cult, unquestioning surrender to exorcism or the Jesus cult, or some other fadism masquerading as spirituality.

If former generations suffered from a disease called scientism, an exaggerated respect for what science can possibly tell us, one of our diseases today is obscurantism, an exaggerated contempt for what is legitimate in science. Hence you can observe quite often a deliberate turning away from the rational world of knowledge to a quest for the experience of the mystical, a preference for feeling over thinking, a shift from the intellect to unbridled imagination.

Whatever our personal reaction to these trends may be, one can sense a profound need behind them. What so many of our young people seem to need more than anything else today is the experience of being part of a community -- not a community of officers and mailing lists and fundraising campaigns, but a living, breathing community of people who know each other and care for each other; not a community brought together mainly to solve the problems of others, but a community of people drawn together to explore and fulfill their own possibilities.

Max Ticktin and Norman Frimer will analyze the religious and personal aspects and dimensions of this issue in greater detail tomorrow morning. The important point for us right now is that young Jews have been turning inwards, too. This trend reflects by no means a mass movement, but involves a sufficiently large number to command attention. This inward turn manifests itself in a new quest for Jewish self-awareness, in a vibrant restlessness one can observe among young Jews on campus, in a searching -- call it hunger, if you will -- for understanding, for roots and self-discovery, for a sense of community,

It is this hunger which motivates students to go to Israel for a summer, or a year of study, or an attempt to sink permanent roots in Israel's society. It moves them to enroll in steadily increasing numbers in formal Jewish studies courses, to study Hasidism or join Hasidic groups, to flock to our Free Jewish University classes, to join discussion groups, to attend weekend institutes, to take Yiddish language courses. It drives them to create experimental living communities where they attempt to live in accordance with what they hope to develop as an authentic Jewish life style. And it moves many of them to search for new ways of satisfying their religious needs.

We have been responding to these needs in a multiplicity of ways. To give you just one illustration: take the area of Jewish studies. We have three enormously encouraging and gratifying developments in this area.

First, the area of formal Jewish studies in the university itself. Just about a year ago, we published the first comprehensive catalogue of Jewish studies in American colleges and universities. We listed about 350 institutions that offered such courses and programs, not counting theological seminaries and similar church-related institutions. Yet this catalogue was outdated the moment it came off the press. New courses and new institutions have to be added to the list constantly, in many cases introduced as the direct result of the combined efforts of Hillel directors, faculty members and students. At California State University in Northridge patient planning helped stimulate interest and support for a program of Jewish studies that is now offering thirty-four courses. We have similar developments in Miami, Riverside, Santa Cruz, Colorado, Georgetown University, and other institutions, where our directors, in close cooperation with students and faculty members, were able to stimulate a faculty and community effort resulting in the development of Jewish studies programs. An increasing number of Jewish students have been turning to serious study.

Or take a second area -- the far less formal kind of study in our so-called Free Jewish Universities. I mentioned this development briefly in my last report to you. Many people dismissed this project as a fad, a superficial phenomenon that was bound to disappear. It

didn't, at least not where it is taken seriously and handled competently, because it addresses itself to a fundamental need which most universities, by definition, are not equipped to handle. Students today expect and sometimes demand that the university fill their total developmental needs. They look for more than the acquisition of data and knowledge, for more than intellectual training. They have moral and spiritual questions to which they seek answers. They may be driven by a hunger for values and purposes beyond self and seek guidance and direction for this search. Some may seek to discover or recover a sense of the holy or sacred in a world they feel is bereft of holiness. Above all, many of them look for more than "objective" communication. They want to enter into what Martin Buber has called a dialogue with other persons and especially their teacher. They want to know not only what he knows, but what he believes, what he thinks, what he stands for, to what he is committed. They do not just want to be informed, they want to be turned on. They look for a model, be it a teacher, a guru, or a rebbe.

This is where the Hillel director comes in and where there is a crucial role for what we call the Free Jewish University. It provides a setting in which our young people can do what most universities cannot do for them by definition -- help them come to grips with their religious, spiritual and moral questions.

Free Jewish Universities are now operating under our sponsorship on more than thirty campuses, among them, for instance, Boston University with nearly 400 students, Ohio State with a similar enrollment, Toronto, Wisconsin, Colorado, Berkeley, North Carolina, even the State University of New York in Albany, all of them with enrollment of hundreds of students in Free University classes.

We know that not all of these ventures have the depth or require the disciplined study that are desirable. Nevertheless, the free Jewish University has a genuine potential for good by involving a steadily growing number of Jewish students and faculty members in often serious study and in the discussion of issues of significance to themselves and to Jewish life as a whole.

Or, to give you a last example in just this one area of our program, consider an entirely new project which had been a dream of some of us for a long time and which we were finally able to introduce this past summer with the help of a special grant. I am referring to

what we called a Lehrhaus, a special institute for intensive Jewish studies, appropriating perhaps somewhat immodestly the name of the famous institution which Martin Buber and Franz Rosenzweig had created in Frankfurt in the twenties. We conducted it parallel to but independent from our regular annual summer institute with an enrollment of thirty-six carefully selected students, five or six assigned to one instructor, with individual tutorial sessions and guidance, the study of texts and issues, lectures, reading periods -- in short, an eight-day period of an intensity and fruitfulness surpassing anything we have ever been able to achieve. And there was just one response from staff and students alike. More! More locations, not just one on the East Coast. More time, not just eight days. More students, not just thirty-six in the Lehrhaus and 200 in the Summer Institute. My colleagues and I were once again confirmed in our belief that, if we could extend the length of the institute and multiply the number of students who can be reached by this kind of project, the cultural and spiritual face of our community could be significantly changed. Obviously, I do not claim that we are the only ones who can do this job or that we can do it all by ourselves. But this year's experience has shown once again that you can create programs and experiences that do touch the lives of our young people and have, in many cases, a lasting effect on their lives.

I wish I could take the time to tell you more about some of the other ways in which we seek to create meaningful Jewish experiences for our students in the vital dimensions of Jewish life and concern.

I could tell you how we continually try to create the experience of Israel as a living reality for students and directors through study seminars in Israel, through our national conferences on Israel and the College Campus, and especially also through the superb enrichment program for American students at the Hebrew University, which is funded by B'nai B'rith Women and guided by our Jack Cohen and his staff.

I could tell you about our efforts to strengthen their sense of membership in the Jewish people by our projects on behalf of Soviet Jewry -- for instance, our national conferences on Campus Action for Soviet Jewry, the development of programs, exhibits, courses and seminars dealing with the Holocaust, their involvement in campus drives on behalf of the United Jewish Appeal, their volunteer service in local federations and similar agencies.

I could tell you about the way in which we continually try to make the religious dimension of Jewish life a meaningful experience for those students -- and it is a substantial number -- who have intellectual or emotional difficulties with the more conventional modes of worship they encounter in our adult congregations, yet whom we can often bring together in special worship groups under the leadership of some of our most gifted directors -- in Los Angeles, Michigan, Chicago, Boston, Ohio State, Washington, Cincinnati and elsewhere. You have seen the fruits of some of these efforts in Bridges to a Holy Time, which we sent to you some months ago and which brought about twenty Hillel-created services together in a representative sample of what we are trying to achieve.

I do not disregard the fact that indifference and apathy are still rampant and that there are large numbers of young Jews who don't care and are not reached by anyone or at least not by us. Nor do I disregard the fact that there are young Jews on campus who care but are not accessible to us.

Yet the emotions which have been generated by the events of the past few years have fueled a turn to Jewishness of a strength and intensity I have not experienced in all my years in our work. It is possible to reach many of our young people. While alienation and attrition continue to exist, ours is probably the intellectually sharpest and morally most sensitive student generation in recent memory. Many of them are in search of the things that matter. They reject phoniness. They are accessible. They respond to honest concern and dialogue.

I think we have a right to say that Hillel has been showing a resiliency which has enabled it to meet the test of time. The question -- the final and perhaps most important question for us tonight -- is: to what extent are we prepared and equipped to cope with the tasks that will confront us in the years ahead?

I know, of course, as do all of you, that any attempt to project plans for the future is something of an academic exercise right now when the emotional and material resources of the world Jewish community remain mobilized for Israel and when Israel will continue to have priority on the agenda of our communal concerns for years to come. Nevertheless, it would be myopic if we did not attempt to chart the way in which we can continue to do our share in helping to

build a mature, strong and committed Jewish community in the years ahead.

According to our tradition, there are two types of future: yesh machar l'achar z'man, v'yesh machar achshav. "There is a tomorrow in the distant future, and there is an immediate tomorrow."

To speak first of our immediate tomorrow. We shall have three thoughtful analyses of this issue by the panel that has been scheduled for tomorrow night. Let me therefore merely list in headline fashion the most important issues which will require attention as we plan for the immediate future.

1. Let me speak first of the problem that is, inevitably, most crucial -- our material limitations. Right now I do not mean the fact that there is a large and still growing number of institutions with often very substantial Jewish enrollment, especially in the rapidly growing community colleges, where we cannot serve, notwithstanding the urgent requests we get from parents, students, faculty, and administrations. I mean money. I mean our budget. I mean our ability to respond to the unabating and relentless pressure for the improvement and expansion of our services where we exist. I mean the fact that there are numerous institutions where we do exist but -- and I want to say this with utter frankness -- where we cannot do our job as adequately as we ought to and are capable of doing.

As Philip Klutznick once said, there is the danger that we may be criticized not for what we are not doing because we don't possess the resources for it, but for what we are doing poorly. And we are doing our job poorly in some places because of the monstrosity of a situation -- something I mentioned to you once before -- in which we continue to have utterly inadequate and sometimes virtually nonexistent program budgets in many Foundations and, above all, a staff-student ratio of one to 2,000 or one to 3,000 or even one to 5,000. What, in the final analysis, is wrong with Hillel is neither our concept nor our technique nor our staff. I grant that more adequate funds are not an automatic remedy for inadequacy of vision or performance. I grant that we have staff weaknesses here and there. We are aware of them and are constantly trying to improve our performance.

But our central problem is that no single person, be it in Hillel, a center, a synagogue, or any educational institution or

group-work agency, can hope or can be expected to do a job of real depth and effectiveness in the face of the gigantic enrollment in many of our institutions.

It can't be done with one full-time staff member -- our situation in most major Foundations. It can be done even less so where we can currently provide only very limited part-time services with the help of a local rabbi or faculty member who is able to give a few hours a week to work with students. Try to imagine what that means at Stony Brook with close to 5,000 Jewish students now, quite remote from any sizeable Jewish community; at the State University at Albany with nearly 3,000 Jews; or for the 2,000 or more Jewish students in Santa Barbara or Santa Cruz, institutions at which we still function with budgets of \$2,000 or \$3,000.

We are cruelly underfunded. The budget of a single federation in a medium-sized Jewish community is larger than what the American Jewish community is currently providing for Jewish work on the campus.

I am saying this with profound gratitude and respect for the untiring efforts and sacrifices of B'nai B'rith on behalf of American Jewish youth. B'nai B'rith has been doing a superb job. Moreover, the support we receive from B'nai B'rith continues to increase. Nevertheless, the gap between what we get and what we need continues to grow. Our needs increase far more rapidly than our resources do. I am certain that B'nai B'rith will continue to do everything within its power to keep us going and growing. But, as I said to some of you sometime ago, it is unrealistic to expect an organization that comprises about 12% of the adult Jewish population of America -- and primarily the middle-class segment of this population -- to be the sole or even predominant reservoir of support for activities and programs that could successfully reach the multitudes of Jewish students today.

If we want to move ahead; if we want more adequate resources for salary improvements; if we want to be able to bring in additional staff where the size of the student body has long required it; if we want more adequate funding for program, for maintenance and, yes, for urgently needed new projects, we shall have to go elsewhere. And the only source to which we can turn for substantial and sustained new funding -- please note that both, substantial and sustained, are necessary -- are our federations and welfare funds.

During the past few years, we have begun conversations with a number of key people in the federation leadership in order to enlist their support in this direction. We need strongly increased support for Hillel in non-federation cities. Federations, for understandable reasons, are usually most concerned with the students right in their own communities and, therefore, earmark a substantial portion and sometimes even their entire allocation for local use. As a result, Foundations in some federation cities are prosperous, while Foundations in non-federated communities are often disastrously under-supported. Our major thrust in the coming years must be to reverse this trend or to augment it by building up unearmarked grants to and through the National Youth Services Appeal so that our Foundations in non-federated cities will not be starved out of existence. I want to bespeak the help of every member of our Commission for this purpose.

In the same way we must secure increased support for a substantial intensification and improvement of our national program and administrative services which are disastrously starved for funds, too.

We have no illusions about the difficulties involved in these negotiations. But several factors give us reason to feel encouraged.

1. Federations have responded with increasing understanding and generosity to our needs. Our federation income has grown from \$370,000 in 1960 to \$663,000 in 1970 (19.8% of our budget) to \$1,643,000 in 1973 (36.2%), and it will increase to nearly two million or even slightly more in 1974.

2. Since 1971, increased federation funding has made it possible for us to upgrade eight Counselorships to full-time Foundations and to provide additional full-time staff members at thirteen of our largest Foundations.

3. Many federations have come to realize that any attempt to find a quick solution to the problems of Jewish student work usually turns out to be merely a quack solution. A few years ago, when student activism was at its height, we frequently were under attack. We were told that we did not reach enough students, that we were not innovative enough, that we were living in the past. We knew how quickly trends on campus change and that today's absolutes on campus usually turn out to be tomorrow's relativities. But these groups -- and they were motivated by a genuine concern -- had to gain their own

experience. They began to look for other instruments, a handful of students here, a larger group elsewhere, whose activities they funded and through which they hoped to build a better bridge to students than we could provide.

By now most of them have come to realize that there is no quick cure. The point was made succinctly in a report of the Planning Committee on Services for College Youth in Miami:

Our investigation has turned up no successful college-serving agency on campuses around the country other than the Hillel Foundations, which, therefore, becomes the logical vehicle to provide these services. The Committee accordingly recommends that the present Hillel Community Board serve as the agent of the Miami Jewish community to oversee services to Jewish college youth on all the college campuses in Greater Miami.

4. Finally, the Large City Budgeting Conference recently renewed its recommendation to its member federations that they provide increased earmarking to Hillel for necessary national services.

IV

We have grown in this area of our immediate concern. But there is also the machar l'achar z'man, the tomorrow of long-range hopes and planning. We have so many hopes and plans.

1. We must improve our ability to render more intense and sustained field services than we can do today. Right now, we are emergency visitors. We rush to a Foundation or Counselorship when a problem arises. What we need is time and staff not for commando raid visits but for regular visits by an experienced director, who can be one of us in the Washington office or an experienced and insightful colleague right from the field, who will remain on a campus for several days and share his insights and experience with the local director and his students.

2. We want to stimulate the vigorous growth of a new type of staff to work with students. Call it outreach worker; call it on-campus rabbi, as is the case in Los Angeles; or call it roving director or

peripatetic chaplain. He is generally not in the building, although he has, of course, a campus facility and address. He has no institutional program, no structured activities. But he has, in Norman Frimer's phrase, a program for life. He has no ideology or institution to sell. What he has to offer are his insights, his sensitivity, his wisdom, his ability to listen, the very things he stands for and is committed to, the knowledge that here is a human being worthwhile knowing, meeting, and talking to. We ought to have such persons on a large number of campuses, walking around, sitting with young people, talking with them over a cup of coffee, getting close to them, and getting to know what their real concerns are.

3. Similarly, we ought to push ahead vigorously in experimenting with a new kind of staff arrangement especially in large metropolitan areas where we have several Foundations and directors. I mean a "cluster approach" utilizing persons with differing skills not in a single Foundation but for the entire area. We ought to ask ourselves whether, instead of having a rabbi at every school in a metropolitan area, we should not try to develop a staff of persons with complementary skills and competencies. There should, of course, be a rabbi. But there could and should also be a group-work specialist, a person specially trained and gifted for outreach work, others for counseling and administration, perhaps even a specialist in the fields of art and dance. In short, we need staff planning of this kind on an area basis. We have made such a beginning in Cleveland, and the success of the experiment there shows that this new pattern can increase our productivity substantially in other locations too.

4. There is still another approach which we ought to develop far more intensively and widely than we have been able to do so far -- the Scholar-in-Residence program which we have started on several campuses. We need visits by outstanding expositors of Jewish life and thought, who will be on campus not just for one guest appearance but for several weeks, who will lecture at Hillel, address university classes and faculty groups, meet students in dormitories and the Student Union, and have intensive and extended personal contact with a large number of students. The presence of such a person will have a far more profound and lasting impact on students than a whole series of more conventional programs. In planning for the future, we must begin to think seriously of these and similar approaches -- extended and intensified contact with outstanding minds who are in a unique position to serve as contagious models of the intellectual standards and moral energy of Jewish life.

5. Finally, let me come back once more for just a moment to the need of utilizing the summer more than we have done in the past. As Maurice Pekarsky once put it, "throughout the year the time and space of the student are determined by the dominant culture," the values and symbols of the world they live in. Jewishness is squeezed in and squeezed out as students rush from one activity and classroom to another. The summer gives us an extraordinary opportunity to help share the time and space of students for Jewish purposes. Suppose we could have summer institutes not of eight days but of eight weeks! Suppose we could invite some of the young creative minds we have on campus -- young poets, young dramatic talent, young writers and musicians -- and bring them together with outstanding artists, writers, thinkers, and theologians, who have an interest and competence in Jewish thought and life. In this kind of setting, we could affect these young people in a way that could not be matched or duplicated anywhere else. A more extensive and imaginative utilization of the summer is one of the tasks we shall also have to undertake in the future.

V

These are some aspects of the role I see for us in the years ahead. There are still other aspects which we cannot discuss tonight. Behind all of them, however, there stands a fundamental conviction which I can perhaps best describe by a personal experience.

Had we met last November, as we had originally planned, we would have met almost to the day on the date on which thirty-five years earlier the Jewish world had lived through the trauma of the infamous Crystal Night -- the night synagogues were burned, Jewish property was destroyed, and thousands of Jews were driven like cattle into concentration camps. And I remember a day when 12,000 or 15,000 of us were standing lined up in formation late one afternoon in the concentration camp Sachsenhausen, waiting to be counted before being locked up in our barracks for the night. In the center of the camp you could see two things. There was a hut where inmates were beaten, tortured, murdered. Beside it, there stood a small cage with a pet bird belonging to the commandant, with a sign, "Please don't tease," revealing his love for animals.

There we were standing. It was cold. You could still see the pale November sun for a few moments before it finally went down. You

could still hear the voices of some children playing outside the electrified barbed wire fences, guarded by SS men with machine guns. And you could still hear the twirping and singing of some birds in the utter stillness of men standing in silence, confronting the possible immediacy of death.

I feel free to talk about this experience because I believe it contains something that is of more than personal significance.

Life, the miracle of life, is the most precious gift we possess. But an equally precious gift which life bestows upon us is the gift of freedom -- freedom, if you wish, to see the sun rise or set; freedom to hear the voices of children playing in the fields; freedom to live in and work for a society in which we can be what we have a right to be and what we ought to be, Jews -- not because the social pressures or political ideologies of the world coerce us to be Jews, but because our Judaism is the personally willed and freely chosen matrix of our existence and source of our values.

This is what Hillel has been all about in the past fifty years. Time has tested us in these years. I think we have passed the test of time. And with your dedicated help, we shall not cease battling for the opportunity to be this kind of free soul and, in our area of service, to help build a Jewish community of creative strength and dignity in the years that lie ahead.

I. CHANGING PATTERNS OF MORALITY AMONG TODAY'S STUDENTS

Max D. Ticktin

I

In speaking of today's students and their morality, a few caveats are required:

(1) We must distinguish between attitudes and behavior. All studies indicate that more "radical" attitudes are not necessarily matched by similar behavior. Moreover, behavior can stem from a whole series of attitudes, some of which are not readily ascertainable.

(2) Though many of us are accustomed to speak of student culture, youth culture, or counter-culture among the young, there is a wide range of attitudes and behavior on our campuses, reflecting not only the home backgrounds of the students but also the different university settings, each with its own ethos, and the campus sub-communities with their pressures upon the individual student.

(3) Most of us are post-youth chronologically. Some of us have tended to distance ourselves from our young people, being critical and defensive about our values and our behavior. Others have over-identified with the young people -- a common American habit. Again, the parents among us may tend to do both, either at the same time or in an alternating way irritatingly well-known to young people.

II

The youth culture is a product of the sixties, a decade during which more young people entered universities than in all previous decades of American history. The media began featuring elements of that youth ethos and behavior, but frequently in a slanted way. The students who are on campus now were essentially pre-adolescent before some of the central events of the sixties; but they quickly identified with their older peers during that decade of Civil Rights ("I have a dream" was over ten years ago), the period of the least popular war in American history, the time of violent confrontations with the

"establishment" wherever targets could be struck on campuses, and the era of extraordinarily bitter interfacing in Washington and in Chicago just five years ago.

The rapidity and the intensity of the changes in American life find expression in subtle ways in the world of our young people. They are evident in their attitudes towards the nation-state, the political enterprise, violence, sexuality, pornography, marriage, the family unit, career and vocation planning. Likewise, the events of the recent Presidential crisis -- the attack upon Israel, the danger of another world war -- have all been deeply felt by our young people and found expression in their values and behavior.

Some of these values and behavior are similar to what we can find in the adult world. In many cases, however, the sensibilities of the older and the younger generations are polarized. An extreme case of this polarization was put by one writer as follows:

The old culture, when forced to choose, tends to give preference to property rights over personal rights, technological requirements over human needs, competition over cooperation, violence over sexuality, concentration over distribution, the producer over the consumer, means over ends, secrecy over openness, social forms over personal expression, striving over gratification, Oedipal love over communal love, and so on. The new counter-culture tends to reverse these priorities.

Would that it were so simple!

III

There are, however, some real differences. I would stress the following:

(1) Many young Jewish people have, as one observer put it, been made into psychological adults by our society while still being compelled sociologically to be adolescents. Hence there often is a divergence of view as to when a person is mature and, indeed, for

what. At what point does one begin to control one's own leisure, assume responsibility?

(2) As has been true from time immemorial, there is a conflict between the vertical and the horizontal -- between the inherited traditional culture with its values and today's spontaneous experience. Young people have always prized their autonomy, and they retreat to those private arenas where they can express their freedom in an unfettered way.

(3) More than in previous generations, a significant number of young people question the educational enterprise. Frequently, there is little respect for apprenticeship in vocational preparation. There is doubt as to the personal fulfillments one can find in professions, even in those free professions so esteemed by young Jewish people in the past. This may, however, be changing among the students who are on campus today, and who in their way may be seeking to avoid the drift that was characteristic of previous student generations.

(4) There is an ambivalence, if not hostility, towards technology, science and their fruits. If you are going to make something, many seem to be saying, "make love, not war." Consequently, we see a new and special interest in ecology, in de-urbanization, even in farming, crafts, sandal-making, and similar occupations.

(5) Forty years ago, there was talk in America of the need for "trial" marriage. Now there are young couples on campus who are openly living together. This is not necessarily sexual promiscuity. Two sociologists recently reported that they had interviewed fifty couples and found that most of them "do not see living together as an alternative to marriage, but a state preceding it." For them, marriage is a serious business, we are told, and they claimed that "living together can help them make the right choice before the contract is signed."

A major advantage of living together was the chance for "individual growth" that was unlike any experience to be found in a dormitory, fraternity or sorority house... While most had no interest in legal alternatives to marriage, some couples saw advantages. They believed that legalizing cohabitation would reduce friction with their parents, reduce problems with legal contracts, and bring

them tax benefits. Such an arrangement would eliminate some of the hardships of cohabitation but retain the desired freedom.

(6) A British philosopher has written that "moral skepticism and moral perfectionism combine to discredit all explicit expressions of morality" and yield "an angry absolute individualism." Events of the sixties and seventies have indeed introduced a large measure of moral skepticism, if not cynicism, in our youth. Nevertheless, many young people will, "in a beautiful way," strive to express, in word and deed, integrity and honesty in one-to-one relationships so as not to live in a world of complete nihilism. They place a special premium on candor and loyalty in friendship. This may be accompanied by an apprehensiveness towards marriage, that permanent liaison of fidelity, as we indicated previously.

Retained from an earlier phase of the youth culture may also be a moral perfectionism, which ultimately is apolitical inasmuch as it is so concerned with the utopian world that it is unable to deal with the proximate steps necessary for social change. Here too one finds many young people looking for "new political alternatives" such as the commune or a new sense of the family unit, and a new intensified attraction for vocations such as medicine, social work, public interest law, and community organization, which feature public social service in circumscribed areas which, hopefully free from political interference, hold the promise of personal satisfaction in the use of one's talents and skills.

IV

I have sought to remain descriptive in this brief generalized report. To evaluate these changing patterns of morality is difficult but necessary. Individuals, both adult and youth, will be striving for integration. Those who take seriously the task of being heirs to a Jewish tradition and culture will have the additional task of integrating new value stances and new behavior with inherited ways of understanding Jewish character and destiny.

II. CHANGING STUDENT ATTITUDES TOWARD ISRAEL

Samuel Z. Fishman

This report has gone through three stages of preparation. The initial draft sought to document certain changes of outlook which indicated that stresses and strains, if not actual fissures, were developing in the relationships between Israel and American Jewry. The illustrations for this analysis were drawn from the experience of working with American Jewish students during the Six Day War and the six years that followed. The thinking for this paper entered a second stage when the Yom Kippur War exploded and, in the process, shattered certain modes of thought and ways of doing things. The dimensions of the campus response, for reasons which I shall mention shortly, demonstrated outstanding support for Israel on the part of Jewish students and faculty. This was, however, a peak experience, with an extraordinary degree of involvement. Since then, we have been witnessing the inevitable subsidence.

The timing of the present analysis represents a third stage. It is marked by military disengagement in the Middle East and psychological disengagement on the campus. One of the effects of this development has been to turn our attention back to the long-range issues with which we were originally concerned. This time, however, we must add the consequences of the Yom Kippur War to the issues that require deliberation.

Let me review some of the reasons for the very positive response of last fall, a response which, by all indications, surpassed even the experiences of 1967. The outbreak of war on Yom Kippur had an impact of tremendous significance, for religious and psychological reasons as well as more pragmatic ones. This time there was an excellent reserve of student energy. The 1967 war, by contrast, had built up slowly over the three-week period of late May and early June. Students were up to their ears preparing for final exams, and as each day passed it became a little more difficult to pull them out for meetings, rallies, and fund-raising efforts. Even those who offered to go to Israel as civilian volunteers postponed their departures till the end of finals. The ban on travel to the Middle East plus Israel's rapid demobilization vitiated much of the enthusiasm to go. Despite these difficulties, the campus response to the Six Day War

was unprecedented, and a new chapter in Jewish student consciousness had begun.

In 1973, students were confronted by a totally unexpected war, begun at a time when many had come together for High Holy Day services at Hillel. They remained in close proximity throughout that weekend and had little difficulty in getting together to draw up plans for action.

We should also note that during the past half dozen years thousands of American students had gone to Israel to visit, work, or study. By the time of the Yom Kippur War there were cadres of identifiable leadership at virtually every large campus. These were young people who come to know Israel on a firsthand basis, and who had acquired some insight concerning the State, her people, her politics, and her borders. We must categorically reject the ill-founded charges that American Jewish students, as a group, are uniformly ignorant of what is at stake in the Middle East conflict or -- even worse -- are well informed about issues everywhere in the world except the Middle East. There are many students who have acquired a great deal of information and experience with respect to this tragic conflict. There are even larger numbers of students whose commitments are wholly positive, and they were the leaders who rallied campus support for Israel.

In no time at all they organized rallies, set up information tables, signed students up to give blood, wrote letters, and collected signatures for petitions. They organized fund-raising campaigns and made arrangements to screen volunteers. They worked in and out of the Hillel facilities and side by side with agencies such as the United Jewish Appeal and the American Zionist Youth Foundation.

There was an immense outpouring of funds for Israel, directed principally to the Israel Emergency Fund of the United Jewish Appeal. On virtually every campus, Hillel foundations and counselorships were at the center of an intensive drive for contributions to ease the war's drain on Israel's financial resources. A variety of ingenious fund-raising techniques were employed, including telephone calls to all Jewish students, mail campaigns, dorm meetings, pushka collections, solicitations in departments by graduate students, collections at football games, benefit concerts and shopping centers, bake sales, bike-athons and walk-athons for Israel, approaches to non-Jewish

groups and individuals, button and banner sales, and intensive faculty solicitation. Reports from Hillel foundations and counselorships document campus giving for Israel in excess of \$800,000. Over twenty schools reported collections of \$10,000 or more.

The readiness of Jewish students to identify with Israel in her hour of need should be a great source of gratification and encouragement. It is clear that this support was the consequence of a time of crisis, when individual concerns are set aside and our collective energy is focused on the primary issue of Israel's survival. Now we must confront challenges which were not so apparent during the time of the emergency. It is too early to know whether the Yom Kippur War will work, as did the Six Day War, crucial changes in the relationships of Israel and world Jewry. In my judgment, there remain a number of issues which Jewish leadership both here and in Israel must evaluate with respect to planning for the future.

We have indicated that one of the consequences of the Six Day War was an increased concern for Israel on the part of thousands of Jewish students. For some it meant giving serious thought to the option of aliyah. Their personal planning and career training began to take this possibility into consideration, and hundreds if not thousands have already settled in Israel. We do not yet know how many more will ultimately go, or what the effect of the new war will be.

For thousands of others Israel came to represent an attractive opportunity for summer visits, a chance to look things over and form some personal impressions. The peak of student travel came in the summer of 1971, when 50,000 students spent all or part of their summer vacation in Israel. In that year the kibbutzim were swamped, facilities for young tourists were overcrowded, and many students found themselves completely at loose ends in a country that was not prepared to cope with them.

Other students, sometimes as the result of summer visits, set their sights on a year of study at an Israeli university. Over the last five or six years an annual average of 2,000 American students have taken courses at Israeli schools, primarily in Jerusalem. Here too the capacity to absorb such numbers has been severely tested.

Student encounters with Israel, whether in the summer or over a year, have not always been effective and rewarding experiences.

In some instances there are the predictable disappointments when images and ideals clash with the reality of daily life. The complaints of American visitors range from a claim that Israel is overly dominated by Orthodoxy to the contention that it is simply a Hebrew-speaking secular state. We must recognize our obligation to prepare students in advance of their Israel experience, so that they arrive with a higher degree of sensitivity and knowledge than is usually the case.

Sometimes, however, the disappointments are rooted in the real and existential situation, and are not at all the consequence of misinformation or erroneous expectations. Consider the testimony of a student from Wisconsin who spent a year studying at the Hebrew University.

Though I was very excited about going to Israel, I do not think my expectations were too high. I did not expect Utopia or the messianic kingdom. I was intensely aware of the tragedy of a war between two people who call the land "home." I knew that not all Israelis care about the things I find important (any more than do all Americans). And in some ways I was surprised: the stark rockiness of the land; the golden nature of Jerusalem at sunset; the growing confidence which comes from the daily use of Hebrew reborn; the constant contrasts of old and new, East and West, peace and war, and the joys and exasperations of day-to-day living.

And yet I was also disappointed, maybe profoundly, for I did not leave with the feeling that, for all of Israel's love for aliyah, I was wanted in Israel.

The feeling was that those who would demand true socialism, or question violations of civil liberties, or refuse military service for conscience's sake, or follow non-orthodox patterns of religious observance, would be ignored, or pushed aside, or despised -- or perhaps accused of "galut mentality."

Summer visitors criticize El Al, the government tourist offices, and the Jewish Agency, usually with little appreciation of the difficulties involved in organizing programs for student travellers.

Whether or not their criticisms are justified, the cumulative result has been an increase in the number of American Jewish organizations which arrange summer programs for high school and college students outside the framework of cooperation with the Jewish Agency or other governmental bodies. We are confronted with the challenging fact that two out of three student visitors come on their own, unrelated to any pre-packaged program, whether of the Jewish Agency or anybody else.

One of the difficulties, of course, is the broad range of motivations which brings visitors to Israel. One student offers this cogent analysis:

Today, students are visiting Israel for a variety of reasons. Some come to confirm their decisions about aliyah, others to investigate the possibility. Some come to learn about a totally different society, others to trace their historical roots. These, however, are in the minority

The majority are seeking and are satisfied with simply "having a good time." And this is exactly what the Jewish Agency provides.

Flooded with more students than they can possibly handle, and being asked by most for little more than sunshine, swimming, and appropriate after-hours activities, the Agency responds in a perfectly understandable manner. Its tours are long on sun and water, short on in-depth information. Lectures by significant Israelis are provided for several groups at a time, all with differing interests, and all with little chance for interaction with the personality

But by catering exclusively to the majority, the Agency runs the risk of alienating just those intellectually curious and aware students who have the greatest potential for contributing to Jewish life, either in Israel or the Diaspora. The combination of sunshine, swimming, and bureaucratic hassles with the Agency hardly meets the definition of intellectual challenge.

The solution to this problem requires nothing so serious as abolition of the Jewish Agency, but rather a change of emphasis. While serving as a travel agency for the masses, it must also serve the serious student as a door-opener to the many cultural, historical, political, and social aspects of Israeli life.

From its thousands of visitors, the Agency must first make a special effort to identify those students who are truly interested in a living and learning experience. For these, it must provide every possible opportunity for personalized contact with as many forms of Israeli life as possible. Its programs should emphasize depth and individuality; its tours should deal, not just with places, but with the people and ideas, of past and present, that make the places significant.

Attitudes toward Israel have also been influenced by changes in this country. During the last half-dozen years there have been developments on campus and in the community which have affected student response. The breakdown of the civil rights coalition, which more or less coincided with the time of the Six Day War, propelled many students into serious consideration of the meaning of their Jewish identity as it related to the struggle for human dignity. Decent-thinking Jewish students were repulsed by the rhetoric of the New Left and Black Power groups and concluded that concern for human welfare in general had best begin with the needs of their fellow Jews -- in America, in Israel, and, of course, in the Soviet Union.

The influential role of students in the efforts for Soviet Jewry is an inspiring story. Relevant to our discussion is the degree to which activist energies were channeled into the struggle for Soviet Jewry as expressions of student idealism and Jewish solidarity.

The emergence of anti-Israel propaganda compelled many Jewish students to enter an ideological and political struggle on behalf of Israel. They sought to refute the charges that Israel was a "tool of American imperialism," "a settler regime," "a racist theocracy," "a neo-colonial usurper of Arab rights," by learning and interpreting the background of the situation in Israel and the Middle East.

Some students were determined to fuse their commitments to Israel and the radical stance which they had embraced in protesting the Vietnam War:

"We are radicals," one wrote. "We actively oppose the war in Vietnam. We support the black liberation movement as we endorse all genuine movements of liberation. And thus, first and foremost, we support our own. We will march with our brothers of the Left. We will support them. But when they call for the death of Israel, when they acquiesce in plans for the liquidation of the Jewish state, we then have no choice but to fight them. We shall denounce anti-Semitism whether it emanates from the right or the left. There is no such thing as 'progressive' anti-Semitism. And we shall not allow the 'revolutionaries' to escape our indictment of racism by claiming that they are 'anti-Zionist but not anti-Semitic.' If they can reconcile themselves to the existence of every nation on the planet but Israel, then they are clearly against the Jewish people. One may call that what he will."

This radical stance led some to a more critical position with respect to all forms of the "establishment," whether the American government, the university administration, the organized Jewish community, or the military and political leaders of Israel.

For many students the increasingly close relationship between the governments of Israel and the United States created tensions and dilemmas. Golda Meir's endorsement of President Nixon's position on Vietnam sowed seeds of distrust and disrespect. Some became increasingly aware of other dimensions of Israeli governmental policy which left them uncomfortable or in sharp disagreement. They sought out and identified with articulate dissenters on the Israeli scene, such as Amos Oz and Amnon Rubinstein.

Issues and events on Israel's domestic scene did not escape the notice of thoughtful students, especially those who had become acquainted with the country during the course of a visit. They learned about Israeli Black Panthers and the larger social problems which they symbolized. They encountered Palestinians on American campuses and in Jerusalem, and sought distinctions between the terrorists of Munich and Palestinians whom they saw as victims of a political

and social cross-fire. Some students joined Israeli critics in questioning government policies on settlement on the West Bank or the acquisition of Bedouin lands by irregular "fencing off" procedures. They agonized over the unintentional disaster of the Libyan airliner shot down over Sinai and the intentional interception of the Lebanese plane thought to be carrying terrorist leaders from Beirut to Baghdad. They identified with an Israeli conscientious objector, Giora Neumann, who was imprisoned for several months because he refused to take the oath of military service.

As Israel came more and more to be identified with the "Establishment" -- admittedly a vague term -- certain students and other Jewish intellectuals came to the conclusion that it did not represent the values and ideals in which they believed. They were "turned off" by a Jewish establishment, whether in America or Israel, that increasingly accepted political positions and leaders on the conservative side of the spectrum. At various times they protested an award given by Bonds for Israel to Governor Ronald Reagan, a testimonial to General Alexander Haig by Jewish Social Service of Philadelphia, a dinner for Col. Henry Crown by the Federation and Welfare Fund of Chicago, and a proposed tribute (later cancelled) by the American Jewish Committee to Chairman Donald Kendall of Pepsico as the "humanitarian of the year."

The debate and division which characterized the Jewish community during the 1972 presidential campaign also left its mark on the Jewish student community, where support for McGovern was widely pronounced. A pre-election survey of 200 college students attending the 1972 National Hillel Summer Institute, taken in August of that year, disclosed that 60% were for McGovern, 10% for Nixon, and 30% undecided.

The cumulative impact of these developments, at least with reference to the period before the Yom Kippur War, was an emerging consensus among certain students that Israel has a low priority on their agenda of Jewish concerns. Such attitudes are not expressed in ignorance or hatred, but with a sense of distress and genuine disappointment. They are espoused by many sensitive and committed youngsters who have reached the conclusion that Israel offers nothing of interest with respect to aliyah and little of significance to their Jewish commitments and their search for a meaningful life.

Disaffection with Israel as the arena in which students might fulfill their Jewish aspirations has been yoked to a practical and ideological shift of attention to Jewish life in the Diaspora. Many students would agree with the observation of a former American who has lived in Israel for thirty years. "Israel is not a cattle dip in which if you immerse yourself, all your ticks will fall off." From an ideological and theological point of view there is greater readiness to accept the challenge of sustaining Jewish life in Diaspora, of rationalizing the existence and worthwhileness of Galut, and, in some extreme cases, of defending the proposition that Israel and what it represents are irrelevant to the pursuit of a purposeful Jewish existence. The agenda of student interest during the late sixties and early seventies has shifted to a focus on issues and ideas which they feel are relevant to their quest for improving the quality of Jewish life in America.

Some of the social issues which have attracted student attention are the role of the Jewish woman, the situation of the Jewish poor, the welfare of Jewish prisoners, the quality of Jewish education, etc. (Their concerns do not differ from those of a few outspoken leaders of the Jewish community; students have been pleasantly surprised to hear a person as prominent as Philip Klutznick advocate increased allocation of resources to the needs of American Jewish life.) Among their intellectual and religious concerns are the meaning of the Holocaust, the heritage of Eastern Europe, the mystical and Hasidic dimensions of Jewish experience, and an exploration of new forms of Jewish communal living.

The point which emerges here is that many students feel that Israel is irrelevant to these concerns. They believe -- perhaps superficially -- that their Israeli counterparts are uninterested in "liberating" Jewish women or exploring spiritual questions. They reject the influence of Israel and Israelis in a Hebrew school curriculum which remains frustratingly inadequate. Students who are bloated with the overconsumption of American affluence question, with limited understanding, the persisting "materialism" of Israelis who take pride in their cars, apartments, and Danish interiors. They are disappointed with a lack of Israeli community concern for ecology, pollution, and high-rise apartments in Jerusalem. They are troubled, in the words of a manifesto recently published by a group of concerned Jews, "by the development of a socio-economic gap between the largely Ashkenazic middle class and the Sephardic poor; by the schism between religious and non-religious which is fostered by the politicization

of religious life; and by the erosion of the civil liberties, particularly, though not exclusively, of its Arab citizens."

Mordecai Bar-On, director of the Youth and Pioneering Department of the World Zionist Organization, readily concedes that youth and, to a certain extent, intellectuals and professionals, "are finding it more and more difficult to face up to the fact of Israel and accept Israel as is. More and more are they confronting an Israel which embodies, in their eyes, world outlooks and life-styles which do not measure up to their desires and ideologies."

How shall we respond to these signals from the campus in the year of the Yom Kippur War? These days may seem most inappropriate for radical proposals. Given the critical nature of Israel's needs there may be limited readiness and resources within the Jewish community to introduce innovative projects. Nor do I foresee fundamental changes in the basic (and sometimes conflicting) aspirations of Israel and American Jewry. One must draw a distinction between modification of attitudes and perceptions, whether of Israelis or Americans, and a vain attempt to transform their individual and communal character. Do you remember the poignant song of Professor Higgins in "My Fair Lady"? -- Why can't a woman be like a man? The challenge, I would suggest, is to discover ways to move students beyond one and two-dimensional encounters with Israel.

Neither free-floating tourism nor pre-packaged programs are sufficient. We need to find ways, both on campus and in Israel, to offer American students a way to relate the phenomenon of the Jewish state to the depth and total range of the Jewish experience. We must seek to develop an effective pre-Israel orientation for students on their way there. We should develop special opportunities for students to build upon their Israel experiences once they have returned.

We must offer courses and informal study groups which will deepen the students' knowledge of Jewish history and contemporary events as they relate to Israel.

At the Israel end we must encourage the development of programs along the lines of our Hillel Enrichment Program at the Hebrew University. This project, now in its fifth year, takes a select group of students recommended by Hillel directors and provides a series of weekend programs, depth discussions on such issues as "The Nature

of Zionism, " "The Meaning of Israel and Golah, " "Arab-Jewish Relations, " etc. We also need to develop the possibility of an educational program in Israel which would have as its task the introduction of additional opportunities for Jewish students on both a summer and year-long basis.

I do not believe that there is any likelihood of a massive defection on the part of American Jewish youth and their loyalty to Israel. There is a great deal to do in order to prepare a more fertile ground in which this loyalty may take root and flourish.

III. THE NEW QUEST FOR RELIGIOUS MEANING

Norman E. Frimer

Anyone who turns from the great writers of classical Athens, say Sophocles or Aristotle, to those of the Christian era must be conscious of a great difference in tone. There is a change in the whole relation of the writer to the world about him. . . . It is hard to describe. It is a rise. . . . of mysticism, in a sense, of pessimism; a loss of self confidence. . . . of faith in normal human effort; a despair of patient inquiring, a cry for infallible revelation. . . . a conversion of the soul to God. . . . There is an intensifying of certain spiritual emotions; an increase of sensitiveness, a failure of nerve.

Gilbert Murray, Five Stages of Greek Religion, pg. 119

Behold the days come, saith the Lord God,
That I will send a famine in the land,
Not a famine of bread, nor a thirst for water,
But of hearing the words of the Lord.
And they shall wander from sea to sea.
And from the north even to the East;
They shall run to and fro to seek the word
of the Lord.
And shall not find it.

Micah, 8:11-12.

When God was recently pronounced dead it was not because people were no longer asking fundamental questions about life and death, human identity, suffering and meaninglessness. On the contrary. Never before have men been more desperate about these questions.

True our established religions are alive to this desperation. They are in agony because of it. We see them twisting and turning, seeking to change form without altering their essence. They wish to become relevant to the times, for the times are torturing us all.

But how are they, how is religion to do this? We are tortured, agreed. The scientific world view, recently so full of hope, has left man stranded in a flood of forces and events they do not understand, for less control. Psychiatry has lost its messianic aura, and therapists themselves are among the most tormented by the times. In the Social Sciences, there exists a brilliant gloom of unconnected theories and shattered predictions. Biology and medicine promise revolutionary discoveries and procedures, but meanwhile we suffer and die as before; and our doctors are as frightened as we are....

So when religion, in the name of relevance, seeks to adjust itself to the times, the question is bound to arise: is the leader being led? As Church and Synagogue turn to psychiatry, the scientific world-view, or social action, are they not turning toward what has failed and is failing? And has not the very failure of these non-religious enterprises shifted the common mind back to a renewed interest in the religions?

Jacob Needleman, A.K. Bierman and James A. Gould,
Religion For a New Generation, pp. 7-8

For nearly five centuries, particularly with the advent of the scientific and industrial revolutions, the process of secularization proceeded unimpeded and apace in western civilization. Man's dealings with his society and his universe were conducted largely without God, a stance that seemed in no way to hinder the effective imposition of his reason and will upon the ever-expanding empire of land, sea and air. Indeed, his audacious thrust into the vast unknown quickly outstripped even the creative imagination of a Jules Verne and an H.G. Wells, leaving fiction limping haltingly behind fact and fantasy, second-class to the truth of newly-discovered reality.

Self-confidence therefore rode high and technocratically-speaking adventuring men saw the human race as a majestic Caesar bestriding the universe like a colossus, lord of all it surveyed.

This euphoria lasted in general into the nineteenth century, but in America well into the early half of the twentieth. Then gradually but perceptibly a new gut-consciousness took over which compelled man to focus upon another reality - the arena of his own human affairs. The evidence of moral failure was stark and startling, demanding and finally obtaining a full hearing before the bar of truth. Giant strides were continuously being made in the objective world of space and things, but these high miraculous achievements were helpless to diminish by even one iota the overall human passion for and preoccupation with killing and war, hate and greed, bigotry and lies. In fact the fear and suspicion grew that man's very inventiveness was a veritable Frankenstein increasing most of all his capacity for inflicting pain, spreading terror and tragedy and robbing humanity of its heroic hopes and redemptive dreams. Vietnam in the sixties became the American and international paradigm in our day for this traumatic discovery.

A third reality had also opened up to man's understanding. Excitedly he became aware of a new world within and the potential promise it offered -- a world as yet sparsely charted or explored. This inner life, hitherto celebrated only by poets and spiritual masters, now revealed itself to him as well. Yet what he was finally given to see in this new revelation was a seething cauldron of drives and impulses and needs, forces which he could hardly still, fully grasp or safely control. His confrontation with self became in fact a serious battle with gripping uncertainty and doubt, generating an overwhelming yearning and groping for solid ground beneath his existence. As the conventional myths of Progress and other sources of secular anchorage slipped away, meaningless living was as fearful as death. Moreover each individual seemed fated to radical, cosmic aloneness as he quested with heightened anxiety for the authentic and the real, the meaningful and purposeful, the lasting and the ever-lasting.

As far back as the early fifties this emergent psychic and spiritual malaise had been boldly recorded by Will Herberg with penetrating insight and sensitivity. Simultaneously, however, he had challenged modern man -- and the modern Jew -- to face this

rediscovered fuller self and to own up to the utter insufficiency and therefore existential falsity of the nineteenth century hymn to "new freedom": "Glory to Man the Highest/The Maker and Master of Things. The events and history of the decades that followed, he predicted, were bound to shake even more deeply man's trust and reliance in his own moral and spiritual resources.

Inexorably this life-view broke through to modern man's consciousness, for the post-war (and for the Jew, the post-Holocaust) world could be perceived only in more sombre hues. Life had become more tentative and man more questioning, presuming at his most daring to proclaim himself ignostic. (Defiant heresy flows from a surer future). At such times an autobiography of worth spoke more felicitously in the subjunctive mood rather than the declarative. The question mark addressed the age more authentically than the exclamation point.

In this climate of unease the call by Herberg and many others for the readmission of God into the realm of human experience and discourse, while potent, was quite predictable. For if man was to resubmit to critical and radical review his primary and primordial categories of beingness and his very life-purpose and end-goal, then the role of the Transcendental must needs be acknowledged as a potential live option for every man. It had too long been at the very heart of western, if not world, tradition.

No doubt, this turn of events is perceived by some, a la Gilbert Murray, as a sheer failure of nerve, child of deep disillusion, yet in depth only a temporary retreat until the inevitable return of more rational times. With higher dimensions of human ingenuity, a balanced perspective would finally be regained, restoring man to his prior confidence and certitude. To these thinkers, the contemporary state of God-concern hardly merits more than a passing historic nod as a hiatus in man's continuous climb upward.

With others, however, this new phenomenon constitutes, a la Micah, a pristine and profound resonance to the gnawing hunger within man's self as divine creation. It is a stark and dramatic demonstration that mankind cannot be sustained by bread alone but "by all that goeth forth from the mouth of the Lord doth man live." It is the public and historic testimony that mystery and mystique are integral and indispensable to the wholeness of man, from whose

deepest ontological depths flow religious devotion and deed as authentic expression and response. From such a perspective, the current interest in religion will be considered worthy of more ultimate concern.

Whatever the judgment -- only history, as usual, will render the final verdict -- the hard facts tend to corroborate Professor Needleman's thesis that religion remains a vital pursuit for a substantial part of the present generation. Its manifestation is frequently evidenced outside the parameters of established institutions and forms. Its expressions may often be bizarre and extreme, crossing over even into the irrational and occult. But, as footnotes by the comprehensive coverage given to it by the various communication media, the base of interest is broad and extensive. Even more striking is the nature of the constituency, which consists predominantly not of the adult or aged population but of the young, especially of collegiate age. The more specific bases for this phenomenon are beyond the scope of this paper. The palpable fact is that a renewal of religious consciousness among youth is a mark of the age, whatever value-judgment be assigned to it.

That Jewish students would not be counted out of this new "adventure" was certainly to be anticipated. The socio-political experiences of the sixties and early seventies witness dramatically to the fact that they are the moderns par excellence. Few have been more ardent and loyal bearers of the Weltschmerz (pain of the world) of the age. Few therefore would seek as passionately the proffered solutions to social and personal ills.

It was therefore not shocking to read in a comprehensive and seminal analysis, entitled "Jews On An Eastern Religious Quest and the Jewish Response," a first-hand report on the substantial and disproportionate presence of Jewish youth around proliferating numbers of yoga institutes, gurus, swamis and ashrams all over the land. Of graver import is Rabbi Steven Shaw's correlative claim that "oriental religion has exerted a continuing and potentially long term impact on a significant minority of spiritually searching young Jews in nearly every college community." To be sure, similar concern regarding the effect of Christian evangelical efforts, especially Key '73, has fortunately proved much less warranted than initially anticipated. Two national studies by the Washington Hillel office provide genuine reassurance. Yet the repeated incidents of individual cases referred to this writer and to others from various parts of the U.S.A. bespeak

a continued susceptibility by at least single, fragile Jewish souls to a message of divine love and personal redemption.

In almost all cases the message has been accompanied by the magnetic medium of an embracing sense of community. Both of these qualities, according to so many of the "defectors," were sorely lacking in the action-centered context of the Jewish and even religious establishment. Moreover the birth in this generation of a self-identifying youth group paradoxically bearing a name like "Jews for Jesus" is in itself a strange clue to the religious need in the air.

Positive proof for the renaissance of matters of the Jewish soul can be built as well around the explosive growth of programs of Judaic Studies on numerous college campuses. More amazing is its timing, occurring at the very moment when, according to reliable educational reports, other programs of ethnic studies are tapering off and even waning. The enthusiasm for Jewish studies has not as yet plateaued. In addition, the courses attracting the heaviest enrollment are those introductory to Jewish belief and practice. Any attempt to unravel the Gordian knot of student motivation and preference to determine precisely whether the cause be fundamentally ethnic or religious, cultural or spiritual, would in all probability prove futile. Past attempts at this kind of attitudinal surgery have not been very productive. The community-covenant warp and woof of Jewish history are by now invisible as well as indivisible. Equally persuasive evidence can be adduced from the program of the Jewish Women's Liberation Movement, in which many collegiates are active participants. Their declared objectives have been to achieve greater legal equity within the ambience of Jewish Law and an improved personal and social status within the total Jewish community. In this respect they parallel the efforts of their sisters in the general American community. What is unique, however, is the pressure that has been concentrated by an important segment of the group, both in leadership and in followership, against religious institutions. These women insist on their right to be counted in a "minyan," to adorn themselves in "tallis and tefillin," to obtain "aliyot" and in general to assume equal responsibility in the fulfillment of all commandments. The traditional exemption from "timebound mitzvot" is regarded as neither consideration nor advantage -- not in this age. On the contrary! From their perception, this posture constitutes a distinct disability and offense to be combatted zealously. Whether one agrees with these protestations or goals is entirely besides the point. The essential nature and

direction of their demands speak with forceful eloquence for greater religious involvement, not less. That fact is profoundly pertinent to our proposition.

Turning to the B'nai B'rith Hillel Foundations, many a diary of Hillel directors throughout the country furnishes abundant corroboration for the dramatic reality of a new quest for religious meaning in life. By its openness to a pluralism of expression in Jewish identity and attachment, a sine qua non condition for any institution serving the college age, Hillel has been able to offer itself as a spiritual setting and laboratory for the sensitive seeker still "on the way." An individual first sensing, within, a vital though inexplicable surge to transcendence and beyondness needs urgently the security and encouragement of a climate and community where this resonance can be explored without fear of mockery or misunderstanding.

Three separate groups can in a general way be constructed out of the multiplicity of individuals who, even by minimal standards, can be counted among the new dorshei ha-Shem, "seekers after God." The first is the most familiar, and by the commonality of their experience can be the denominated the "Renewers." These are the young people who arrive on campus armed with a faith-heritage transmitted by their families. Yet, in the words of the late and beloved Rabbi Maurice Pekarsky, the hills of their Ithaca proved too steep. The intoxicating freedom opened to them by the academic "future-shock" exposed them as intellectually and emotionally unequal to the challenge of making one's own priority-choices and decisions. The formal label of their parental affiliation notwithstanding, they could not be immune to the onslaught of the academic "open society" whose homogenization process tends to erode the distinctiveness of any particularistic background. It was this phenomenon which was graphically depicted in the 40's by the former National Hillel Director, Dr. Abram Leon Sachar, as the "hemorrhage from Jewish life," and the very one which several years ago motivated a well-known observer of the American student to describe the campus as a "disaster area" for the Jewish community.

To be sure, the casualties are still quite high. Yet with the mood of the times, the current rate and degree of retrieval have improved considerably. More and more of the "wanderers" from these familial ties seek to renew their own linkage with the tradition. Academia provided no adequate replacement for the personal

satisfactions, psychic anchorage, moral norms, and life-principles of Jewish living. The trek back usually begins slowly and painfully. Yet chastened by the combat, the students are better prepared to reexamine the faith positions of their adolescence. Renewal must of course come on newer terms and with more independent and probing understanding. Still the experience of such rediscovery often brings with it a quality of conviction, durability and self-reliance hitherto unanticipated.

The second category consists of "Tasters" who, as the authentic children of an alienated age, come to Jewish experience with hardly any cultural or religious Jewish baggage of their own. Their principles and life style had been forged in the various revolutions which swept the America of their childhood and adolescence - civil rights, Vietnam, sex, drugs, Black-Jewish relations, student rights, and other crises of lesser drama. Add to these the more recent disillusion with repeated Watergates in the political arena, the frustration of an activism which unexpectedly escalated to violence and wanton destruction, as well as the implosion of revered American myths and heroes. Their psychic defense was withdrawal and a retreat to inwardness. If man could not be redeemed from without, perhaps the task could be achieved from within. So with their own "search for certainty" came a turn towards personal and group identification and a voluntary decision to explore the living context of Jewish tradition.

Whatever the first step, its impulse was fueled by needs that were deeply personalistic. The emphasis was on first-hand, direct experience and the pace gradual and experimental. The process was highly selective, tasting to determine each individual fit and the fulfilling quality of that single act. Nothing long-range or committal! The decision to move forward was a product of gut-feeling and intuition not intellect or reason.

Alfred Jospe and Richard Levy, in their introductory dialogue to their co-authored Hillel book, Bridges to a Holy Time, have given the reader an invaluable in-depth understanding of the motive-power operating in student attempts to recast the traditional prayer-service in their own contemporary idiom and mode. Though at times groping yet always reverential, their ambition, infrequently implemented in the past except by pious Masters of the Sacred Word, does bespeak an earnest and soulful striving to reach out towards Divinity and perhaps even to draw its healing force back to a humanity in travail and a world on trial.

But not all "Tasters" are ready at the outset for such a bold leap. With most, the beginnings are more modest - a willingness to attend a Hillel High Holyday service, to fast on Yom Kippur, to share less embarrassedly in a Shabbaton experience, to partake some of its accompanying rituals and perhaps to wear demonstratively a "Star of David" or a Chai medallion. Some may daringly consent to light Hanukka candles in their private rooms, to join a dorm "Sabbath Table." to dance with the Torah on Simhat Torah, or to accept, in tantalizing curiosity and fear, an invitation to Lubavitch for a Hassidic p'gishah (week-end encounter). This may be followed by the adoption of other traditional forms and practices like the wearing of an Israeli kippah (skull-cap) or tzitzit (fringes), and even an occasion the putting on a pair of tefillin (phylacteries) "for size." But at all times tentativeness and experimentalism are the rules of the search, with personal meaning and experience its objective.

The third group, the smallest yet the most identifiable, are the Baale T'shuvah -- young people who (to plagiarize Martin Buber) have in free volition made a radical about-turn in their lives towards God. Like the "Tasters," they cannot be said to have "returned," for their autobiographies reflect little in either Jewish learning or living to account for this rather sudden decision. Usually their lives have been touched by some religious personality. Yet a thousand other threads have fed into the fabric of their lives leaving the essence of their commitment a shrouded mystery.

Though the Baale T'shuvah have clearly opted for the high road of Judaism, they too see themselves still only "on the way." The difference lies in both their will, pace and style. Their steps are firmer, their movements clearer and their life patterns increasingly more Jewish. However, many would resist and even shun the nomenclature of the current religious community. As children of the age, institutionalism is not their "thing." It is in their consciousness of a dimension of the sacred, their striving for the presence of Holiness in their personal lives, the acceptance of a life of Torah and the "yoke of mitzvot" and for the few even the discipline of Halakhah -- therein lies their uniqueness and the distinctiveness of their way.

These, moreover, are the students who in good number attend classes in Judaica, not infrequently moving on to rabbinic and other Jewish institutions of higher studies. They people the Kosher Dining Clubs, live-in at the Havurot and Batim (conscious communities of

Jewish fellowship), maintain the Hillel Sabbath and Festival services, and quite frequently turn their faces to Israel for aliyah. But whatever the stage of their religious growth, the commitment will hopefully manifest itself in determined pursuit and advancement towards their set goal.

Any prognosis as epilogue would at this point obviously be premature. Such a step would call for prediction and as yet the major data are by no means in. Moreover the sampling is numerically small although the historical import of what is available extends beyond its own parameters. For this new phenomenon of religious interest invokes a serious challenge, even an earnest rebuttal, to the popular and widespread notion that a modern man - read, a modern Jew - has little intellectual patience or psychic receptivity to primary religious motifs. The evidence at hand, admittedly fragmentary, nevertheless puts such a dogma to rest by its very presence. At best the judgment ought to remain open-ended.

What does merit focus and comment is the total absence - so far - among the preponderance of Renewers, Tasters or Baale T'shuvah of any potent and articulate need to interlock the domain of personal yearnings for transcendental linkage to God with the interpersonal domain of imminent concern for one's fellows. Unquestionably the autobiographical, historical factors of the activist sixties are pivotal. Privacy and immediacy are the precise reactions of their disillusionment. Still Jewishly speaking, a renascent quest of personal religious renewal deprived of the social thrust and expression as well as of the creative tension between the two represents an interrupted continuum.

Less serious for the moment but equally significant is the paucity of emergent new forms, institutional or personal, whereby to express and/or contain the new search and thrust. In addition to their testimony to the creativity of the process, such forms constitute an indispensable transmission belt into the Jewish community of tomorrow. What has surfaced is excessively inchoate, fragile and subjective hardly promising in hardiness and durability.

On the other hand the seriousness of the current religious investment both on the American and world scene does not justify charges of novelty, faddishness or passing "kicks". The "movement" time-wise has demonstrated substantive drive and spreading

influence, no matter what the value judgment assigned to its social worth. Despite repeated predictions of its early demise, any obituary, as previously asserted, would be embarrassingly premature.

The least that is therefore called for is engaged observation and ongoing study to determine and understand both the seminal motivation for this resurgence and the response it promises to provide to the generational needs especially of youth. From such concerted consideration might even come a more profound appreciation of the identity and self identity of the Jew in the twentieth century. To do less, or to do worse by cavalierly dismissing the phenomenon as perfunctory or excrescent could prove a historic risk for the Jewish community and a wasteful one for the intellectual and particularly the academic bailiwick, traditionally sensitive to potentially new human horizons.

HILLEL AND THE JEWISH COMMUNITY: CHANGING RELATIONSHIPS AND THEIR POLICY IMPLICATIONS

Oscar Groner

When the Commission last met in May 1972, I analyzed the emerging relationships between Hillel and the organized Jewish communities in the United States and Canada. I described the process that was then in transition, whereby Hillel had been selected in many communities as the agency for working with Jewish campus youth. Today I want to discuss the expansion of that process and the radical implications of Hillel's evolution as a local agency.

Although Hillel had been in existence for fifty years, we were not automatically chosen. City by city the decision came only after a survey of student relationships and campus needs. The study process was important because, though our name was known, our work was not. We had never been studied critically and analytically.

Questions were raised in some instances about the capability of our staff, in other instances about the adequacy of our program. In the study process community leaders were forced to discard many of their simplistic notions that it would be possible, overnight, to create a new campus agency that would do the job better.

When the studies were over, most of the communities chose to strengthen Hillel. Why? There are several reasons.

(1) Community leaders learned that there is nothing comparable to Hillel as a professional field anywhere else in the Jewish community, on campus or off campus. We had developed an expertise that was specific to college students, to young people who are in the process of breaking away from teenage clubs, school associations, close-knit family patterns; young people who are constructing a new life and seek minimal organizational ties and social pressure; young people who are the most voluntary beings in our Jewish community. No other expertise in Jewish social work is applicable to the campus.

(2) Community leaders discovered that it was difficult to apply to our field the usual criteria for measuring success or failure. The Hillel program encompasses practically every function that goes into

the total network of Jewish communal agencies -- from counseling to fundraising to group work to Jewish education and Jewish communal relations. Such a program is difficult to measure.

(3) But there is a far more important reason why the communities stayed with Hillel. The American Jewish community is pragmatic. In every major city in North America, with few exceptions, B'nai B'rith, through Hillel, had an investment in a physical plant -- a Hillel building and a Hillel director, and in basic building maintenance and program. We had inadequacies, but we were the Jewish agency on campus.

Where we had an investment it made no sense for Federations to create a new campus agency, to begin all over again with large capital and budget investments. It made no sense financially. It made no sense politically. Why take on B'nai B'rith? It made no sense professionally. No one but Hillel had developed the expertise to run the agency.

Not every city went with Hillel. When you analyze the cities which have chosen the route of Hillel and the cities where the Federation made a decision to set up its own college agency, you will discover that the latter took place only where there was no substantial Hillel investment, where there was, at most, a part-time counselorship program, without a building, with a maximum annual budget of \$2,000 per year. In these cities, Federations had nothing to lose by going independent. And even in these cities, Federations are in the process of reconsidering their earlier decisions. At the very least, they want to work out a relationship with us where they can utilize our national program and recruitment services.

Thus Hillel provided a floor upon which Federations could build. Federations added to the structure through additional funds for outreach workers, supplementary staff, program funds to implement creative, innovative ideas like Free Jewish Universities.

Today, we are financial partners with Federations. This has had revolutionary implications which go beyond money.

When B'nai B'rith first agreed to earmark Federation funds for local Hillel operations, it may have been seen initially as a gimmick, as a device to increase income to B'nai B'rith for Hillel

purposes. But local earmarking has had radical consequences, most of them beneficial, some challenging.

The day has passed when B'nai B'rith can say to the communities, "Give us the money and we will do the job." Federations are not allocating their funds to B'nai B'rith but to the B'nai B'rith Hillel Foundations, and not even to Hillel as much as to the field of professional service it represents, to Jewish students on the campus. This distinction is not playful semantics. The reality goes deeper than the words.

Communities no longer consider funding college work to be the exclusive responsibility of B'nai B'rith. While they are willing to do their share of funding for Hillel, they don't want to send dollars away to a remote national B'nai B'rith office in Washington, D.C. They want their dollars to be used in their own communities at their local universities, to be disbursed locally by a community board, an agency with which they have a local connection. Community leadership feels differently about a local agency than they do about a national agency. They feel that they have no decision-making power over national agencies even when these agencies have local branches in their own communities. Their attitude is: "Let national agencies be supported by their own constituencies; their budgets are not primary concerns; local agencies related to local needs -- these are our concerns."

Hillel has become the concern of local communities. They budget for us like they budget for their family agency, their counseling service, their Jewish community center. They budget for us on the local line, and that makes a world of difference in their attitude towards us. Hillel budgets on the local line have been increasing tremendously. They also budget for us on a national line, the B'nai B'rith National Youth Services Appeal, but that line increases at best slowly from year to year.

At the same time the community recognizes B'nai B'rith's historic right to have its name linked with Hillel, if only because of the fact that B'nai B'rith stood alone and carried the responsibility for the college campus for many years. The community accepts B'nai B'rith because B'nai B'rith is non-partisan and has no particularistic ideology to sell either to students or to the community. This makes it possible for Hillel to be a pluralistic, supra-denominational agency, a kol-bo allowing room for all Jewish points of view, all Jewish

lifestyles. But in acknowledging a historical and fiscal relationship between B'nai B'rith and Hillel, communities are not accepting an organizational or ideological relationship. Hillel is seen as an agency that serves the entire Jewish community, not a card-carrying constituency. Federations do not consider Hillel to be an internal B'nai B'rith agency like the B'nai B'rith Membership Department, or in the sense in which B'nai B'rith Youth Organization may be thought of as the youth agency of B'nai B'rith.

The community's decision-making role is represented locally by the Hillel Community Board, a group of people elected and selected to represent community leadership, B'nai B'rith, students and faculty. Though our tendency may be to think of local board power in opposition to that of the Hillel Commission, local boards actually present us with an opportunity rather than a problem. Through the local board Hillel enters the power structure of the local community Federation. One of my colleagues summed up the benefits of this process as follows:

One can simply be more effective if the community is involved in the work. When Hillel becomes an integral part of the economy of the Jewish community, it also becomes part of the community agenda and ultimately can attain a high rank on the list of community priorities... By virtue of the fact that Hillel carries more clout in the community, it is able to deliver more to the campus.

As part of the partnership with the community, Federation professionals have turned to the Hillel community board as a place to train young community leadership. This young leadership has developed a real interest in Hillel as a local communal responsibility, even a vested interest in securing adequate and growing funding for the program.

Hillel in many communities is going through a period of dynamic growth, expanding services from the nuclear foundation into the metropolitan region, and this growth is spearheaded by the Hillel board. Further, the Hillel community board is one of the few places where students, faculty and community leaders can sit naturally rather than artificially to discuss vital aspects of Jewish communal life, and plan to meet the growing needs for services to the Jewish campus community.

The local community board is an ally of the B'nai B'rith Hillel Commission, for its interests coincide with that of the Commission.

Our problems, and they are not insurmountable, are how to harmonize national and local interests between boards and the Commission; how to achieve governance by consensus and not by directive; how to manage policy input from local boards into the national movement and vice-versa; how to do information-sharing among boards. Boards grow into maturity as part of the process in which they are called upon to make informed decisions. They will not respond to busy-work; they must be more than advisory.

As a first step in evaluating our new relationships with Hillel boards, we have projected a meeting with board chairmen and Hillel staff for this spring.

The real problems we face today are not with local earmarking or with local boards but with the fact that B'nai B'rith dollars are not keeping pace with community dollars. This is beginning to have serious consequences. Communities which used to have parity dollar relationships with us are now giving 2 to 1, 3 to 1, 4 to 1, even 5 to 1. Certain communities are providing up to 90% of the Hillel budget. Newly established Hillel foundations are financed almost exclusively out of local funds. At a recent community Federation budget hearing, someone asked, "Why do we have to be linked to national Hillel when only \$4,000 of our budget comes from Washington?" The total budget at this school is about \$70,000.

Our critical problem is: how do we maintain mutuality of decision-making without greater dollar input from B'nai B'rith sources?

The national dollars from B'nai B'rith are very thinly spread among foundations in the metropolitan regions, foundations and counselorships in the non-federated communities, national staff and national supportive services, and fringe benefits for staff. Under these circumstances, it becomes increasingly difficult to convince communities of our co-equal role as a national partner in policy, personnel, and program decisions.

We may anticipate once again the major question that has been asked of us, "Why don't federations take over control of Hillel in the metropolitan regions? Let B'nai B'rith withdraw its funds and give its major support to foundations in non-federated communities."

This would be disastrous for the Hillel movement. There would emerge two campus movements with little possibility of interchangeability.

The field of Hillel professional service does not follow the demography of the general Jewish population. Many of the great schools of higher learning are not in the big cities. The major state universities and the outstanding liberal arts colleges are found in small towns.

The skills of a highly qualified Hillel director are as essential at Wisconsin, Cornell, and the University of Illinois as they are at UCLA, Rochester, and the University of Miami. We are one movement in terms of student needs and directional skills. The funding for the field cannot be disproportionately in favor of metropolitan Jewish America.

We are starving for dollars to equalize the field, dollars for program services and directors' salaries. Here are our critical dollar needs:

(1) There has been relatively little program or staff growth in Foundations and Counselorships in non-federated communities beyond normal metropolitan regions, at schools such as Iowa, Penn State, and Cornell.

(2) National supportive services, particularly program and supervision are inadequate to support the growth of the last five years; visits to men in their first three years of service, so critical, should be far more systematic and require additional staff.

(3) There are still at least 100 important unserved schools; e.g., SUNY at Binghamton, Cortland, Stony Brook.

(4) Salary disparity is growing. The larger metropolitan area Federations and boards want their Hillel professional to be on a par with other community professionals. Their Hillel professionals are running community agencies with multiple schools and staffs comparable to the Jewish Community Centers, and their salaries should not be determined by the depressed Hillel salaries growing out of B'nai B'rith's annual salary pool for all B'nai B'rith professionals. The salary inequities are growing.

Today we should be presenting you with a ten million dollar budget request instead of one half that amount.

It is clear that the communities will not allocate nationally for Hillel through B'nai B'rith's National Youth Services Appeal, just as they refused to allocate for Hillel local needs through that agency. If one hundred cents of each of their national dollars went to Hillel, they might be persuaded, for by now they are beginning to see the need for a national reallocation of dollars to achieve equal services for all students, whether they attend a metropolitan area school or the state university in a small community. Can we possibly persuade the communities to give us dollars for national distribution above their local earmarkings, and can we persuade B'nai B'rith to allow us to accept these dollars?

A solution, radical though it may be, is to restructure B'nai B'rith fundraising with reference to Hillel, so that there be two appeals in each federated community, one for Hillel locally, the other for Hillel nationally. This is similar to the JCC movement, which includes a local allocation to the center and a national allocation to the Jewish Welfare Board. This approach extends the local earmarking principle which found community acceptance -- national earmarking for B'nai B'rith Hillel.

This approach cannot be thought of as a fundraising gimmick to cover B'nai B'rith fundraising deficiencies. B'nai B'rith will have to examine how this step can be taken without injury to the B'nai B'rith Youth Organization and its Career and Counseling Service commitments. In fact, the B'nai B'rith Youth Organization can do the same -- make two appeals, BBYO local and BBYO national for supportive services. Experience has shown that this approach will yield more dollars rather than less from Federations.

The time has come for statesmanship on the part of B'nai B'rith. B'nai B'rith has always said that it cannot carry Hillel alone. My basic assumption is that the American Jewish community, through its federations, will help if it has a realistic appraisal of our dollar needs to do an adequate job for the country as a whole. National and local community leaders understand the critical role of the campus in deepening commitment to Israel and world Jewry a generation hence. In spite of the critical needs in Israel this year and the years to come, there is enough money to do the Hillel job adequately.

The Jewish community is at a turning point. Jewish students are eager to become involved. We live in a new era of student identification, of free Jewish universities in which students study for the sake of learning, of thousands enrolled in credit courses in Judaica at hundreds of schools, of students in search of authentic Jewish life styles, of the wide-spread observance of kashrut on campus as one manifestation of that search, of deep student involvement in Israel, from dollars to aliyah, of student search for new ways to celebrate Shabbat and to participate in community worship, of deep student concern for their brethren in the Soviet Union.

We must provide students with the basics -- structures, dollars, role models, and participation in the decisions that affect their own programs. There is no agency better equipped to do this job than Hillel, by virtue of its ideology, flexibility, and professional expertise and experience. This was put rather sharply in a major community in the United States after an exhaustive study by its Planning Committee on Services for College Youth, as already mentioned by Alfred Jospe last night:

The Jewish community should develop additional services for its college youth in order to help college students identify as members of the Jewish community, thus promoting Jewish survival. In addition, there is a responsibility to serve the varied needs of the college community in the same manner as Federation's family of agencies serves the general Jewish community.

Our investigation has turned up no successful college-serving agency on campuses around the country other than the Hillel Foundation; which therefore becomes the logical vehicle to provide these services. The Committee accordingly recommends that the present Hillel Community Board serve as the community's agent to oversee services to Jewish college youth on all the major campuses in our community.

We must build not just for the crises in Jewish life. We must build for the day when the Six-Day War and the Yom Kippur War are dim memories. We must build for renewal, for the quality of Jewish life in the Diaspora and in Israel, for both are intertwined.

As we enter our 51st year, we are ready for a new beginning.

CHANGING PATTERNS OF SERVICE TO STUDENTS

Richard J. Israel

I

You may have heard of the couple walking down the street observed by two of their friends. Said one observer, "What are they doing together? I thought they had been divorced." The other responded, "They were, but it didn't work out."

The kind of restructuring which is continually necessary in the life of a complex organization such as Hillel makes it difficult to determine what kind of institutional relationships are most appropriate for what situation. Whom shall we wed? From whom shall we separate? What should be written into the marriage contract? What is the proper timing for a given set of relationships? Unless we think hard about such matters on a continuous basis, it is possible to commit ourselves to bad marriages, drift into common law marriages or the appearance of affairs, and decide about divorce either too soon or not soon enough.

We live with some peculiar administrative problems because, for a variety of reasons, an enormous diversity of patterns and arrangements in the structure of our service has emerged in the five decades of our existence. Permit me to cite some examples.

Generally, a "Hillel Foundation" is, by definition, a unit with a fulltime director serving at an institution with a substantial Jewish enrollment. A "Counselorship" is a unit with a part-time staff member at a school with a small Jewish population. However, we also have "Foundations" at institutions such as Georgia, West Virginia and Iowa, where our directors simultaneously serve as rabbis of the local congregations because the Jewish population of the community is too small to permit the employment of a rabbi of its own.

We have numerous institutions with thousands of students whom we can serve only on a part-time basis -- for instance at Tufts with more than 1,000 Jewish students, at Stony Brook with nearly 4,000 Jewish students, at Northeastern University with about 5,000 Jewish students.

Yet we also have institutions such as Alabama where local federations provide the funds to maintain a full-time operation although the University of Alabama has an enrollment of just about 250 Jewish students.

We even have "illegitimate" children -- student groups which have adopted our name without our authorization or knowledge, often leading to peculiar or amusing consequences.

Not long ago, for example, I received a complaint from the B'nai B'rith Council of Maine via our ADL Regional Office, that it was outrageous for Hillel to appoint as its counselor the Ibn Saud professor and chairman of the Department of Moslem World Studies at a small college in Maine. Until that moment, I had not known of the existence of that professor, the college, or even the town in which it was located. Yet Hillel was somehow held responsible for all three.

Another unlikely (and illegitimate) Hillel unit is located at yet another New England college. The school has a long history but a rather modest academic reputation, not having been accredited until about a century after it was founded. It is said to have some 400 Jewish students, 40% of its population, mostly from Long Island. The Hillel student vice-president, a boy with a very Irish name, phoned me wanting to know if Curry "Hillel" could receive funds from the Regional Office since, after all, at least half of their membership was now Jewish.

How did these situations come about? Multiple explanations are necessary. No single factor will do.

Within our original conception, we served a limited number of major residential campuses, most of them located away from large Jewish population centers. Whether we were the shul students wanted to come to or stay away from, we were their only option. Most of the universities at which we served were -- from the Jewish perspective -- located on desert islands.

As we began to expand in the early forties, Foundations began to appear in some of the large urban institutions with large Jewish student populations. Simultaneously, Jews began to surface at a number of isolated campuses with populations large enough to merit attention, but not large enough to warrant full-time staff -- the

University of South Carolina, Rice, the University of Nebraska, and many others. These were designated as "Counselorships." As far as possible they were treated as if they were small Foundations. Whatever applied to Foundations, applied to them, except that they received less funding, less staff time, and less national attention, presumably because their student populations were smaller.

In almost all cases, these new units were funded, as the original Foundations were funded, exclusively by B'nai B'rith, and B'nai B'rith's authorization was required before we could open a new unit. The procedures required for the initiation of a new Hillel unit were cumbersome but responsible. It would not have been appropriate for Hillel to over-extend itself at B'nai B'rith's expense.

Some of these early Counselorships were staffed by local rabbis usually of small congregations, whose time and salaries were shared by Hillel and their synagogues in differing proportions. A second kind of counselor was the full-time director of a large Foundation who might ride circuit to supervise the activities of smaller units as much as a hundred miles away. Occasionally the full-time directors responsible for these satellite schools would have the assistance of part-time people who would guide the Counselorship's activities under the director's supervision. But these were exceptions. We were heavily indebted to those dedicated rabbis and faculty members who, in spite of their congregational or academic responsibilities, volunteered their services to a nearby campus Counselorship.

During the past few years, the situation has become more complex and fluid. The Jewish student population has expanded at a spectacular rate. Schools which had a few hundred Jewish students suddenly have many thousands. Schools which did not exist at all a few years ago now have large Jewish populations. Because of the increasingly stiff competition to get into first-choice colleges, Jews from the larger urban centers, especially though by no means exclusively from New York and New Jersey, have suddenly appeared in schools we never knew existed.

On the other hand, there also are some schools whose previously sizeable Jewish populations have shrunk or proportionately stood still. Yet we have only minimal flexibility to shift our resources in response to changing needs. In many cases, the program is locally funded, and these funds simply are not available for transfer

to service at a different institution. Thus we may continue to support a unit although its program has weakened because of the continuing lack of competent professional leadership or because it has lost a portion of its Jewish population to a state college that has just opened up in the next town.

Today, many of the Counselorships to which we ought to be able to give quick formal recognition and budgets are not funded by B'nai B'rith but by federations which have become increasingly insistent that we assume responsibility for their local Jewish students who are to be found at many of the public and private colleges within their areas.

It is not only the context of budgeting that has changed. Staff patterns have changed, too. We still rely to some extent on the largesse of volunteer rabbis. However, the time and attention they are able to give to students is very limited by their demanding congregational responsibilities. We are enormously grateful for the time such good people put in, but frequently and understandably it is not very much time.

Just as the local congregational rabbi is over-extended, so is the director of the full-time Hillel Foundation with responsibilities for satellite units. But even where he serves but a single campus, the average Hillel director is usually seriously afflicted with pizur hanefesh -- his spirit is spread too thinly over countless disparate enterprises. He can't get away long and frequently enough to render adequate service to students five, ten, or fifty miles away.

For this reason, we often seek to enlist the services of a Jewishly committed faculty member, whose Jewish knowledge may be less than that of the local rabbi or distant Hillel director, but whose location on campus generally makes him far more accessible and therefore more useful to students.

As an alternate staff arrangement in the large urban centers, we can frequently obtain, at modest cost, the services of lively graduate students who possess Jewish knowledge and commitment, though often little experience. In the urban centers, however, we are able to place such people under the supervision of experienced area or Foundation directors whose work loads have been appropriately reduced by the local advisory board or federation, so that they may assume responsibility for supervising such staff. This is the pattern that has emerged in Boston, Los Angeles, Philadelphia, Rochester,

Pittsburgh, and some other communities. It is extraordinarily effective and appears to be spreading.

A few comments should also be made about some new areas of potential service.

Historically our efforts have been most productive and effective when we worked with students on residential campuses who were at least in some measure interested in ideas -- students who viewed themselves as members of the student class, if you will. We have generally been weaker with part-time commuting students whose occupational orientation was to work that required more skill than imagination.

There has been much talk of late about schools-without-walls, giving students academic credit for educational experiences acquired at places of work. I doubt that schools-without-walls will become a major feature of the educational enterprise. At any rate, Hillel is not likely to do much for the students enrolled in them. They will feel themselves far more a part of the Jewish community back home than of the "student" community that Hillel knows how to serve best.

We find similar characteristics in the student bodies of community colleges. Their Jewish populations usually are still relatively small and, therefore, do not constitute a major area that is neglected by us. If that population continues to grow, however, the incredible proliferation of such individual schools makes it unthinkable that we shall ever be able to staff Hillel units in them in ways we can presently imagine.

We have usually tried to avoid the two-year junior colleges for the reasons I have just mentioned. We should, however, be careful to remain sensitive to changes in their character. They may become the standard feeder institutions for serious academic centers, as seems to be happening in Canada and possibly in California.

To summarize: some of the givens of our new situation are the following:

-- The nomenclature for what we are presently doing is not sufficiently descriptive or standardized.

-- We must make every effort to scale down our services to shrinking units and scale up our service to growing units as quickly as possible.

-- We do not have sufficient flexibility to redirect funds to serve a highly fluid Jewish student population effectively.

-- Urban cluster units have come into being in which it is possible for a professional staff member to supervise para-professional staff.

-- There are, and will continue to be, Jewish student groups throughout the country which call themselves Hillel without authorization.

II

In order to come to terms with these issues, I should like to propose a new or at least partially new nomenclature and a series of administrative procedures. I realize this terminology and the structure it implies will not be adequate for the indefinite future. Moreover, I know that a mere re juggling of the vocabulary will not solve serious substantive problems. My sole intent is to describe the present situation, recommend some adjustments, and recognize de jure that which presently exists de facto.

a. A Hillel Foundation is a unit with a full-time staff member, appointed upon recommendation of staff either by the National Commission or in cooperation with a local board. It is part of a local, regional, or national Hillel network. Its existence presupposes a sizeable Jewish population and the promise of adequate funding for the foreseeable future. Its establishment or disestablishment should continue to be determined with the assent of B'nai B'rith, and in appropriate consultation with the Commission, the local community (if involved), the local students, and the college or university authorities.

b. A Hillel Counselorship is like a Foundation except that it has a part-time staff member. I suggest that administrative decisions about it be made without the formal assent of B'nai B'rith if no new B'nai B'rith funds are involved. A counselor should also be appointed and a Counselorship established without necessarily having the formal assent of the Commission if the total Counselorship budget is \$1,000 or

less. It should be possible to establish or disestablish a Counselorship more readily than a Foundation, particularly Counselorships with small budgets. I presume such decisions could be made with appropriate consultations with all involved parties.

This formulation merely acknowledges the fact that national B'nai B'rith and the Commission are only rarely in a position to know first-hand the appropriateness of a decision about small Counselorships; they usually must rely upon staff judgment. Without having to go through channels, staff would be in a position to redirect our resources quickly and effectively. A Counselorship that is not functioning could be dropped from the books and its budget or part of it redistributed to other, more active units. If the funding is entirely local, the Counselorship could continue as long as the local community felt that the expense can be justified and national Hillel is convinced that the group's activities are legitimate.

A counselor is presumed to be able to function responsibly with a considerable degree of autonomy since it is unlikely that he will receive intensive supervision. A Counselorship is not located within a Hillel urban cluster.

c. A Hillel extension unit would be part of an urban cluster of such units and would have a part-time staff member supervised by an area office. It may be created or dropped by the local board.

I suggest that all extension units and Counselorships be certified or chartered on an annual basis by the national, regional, or area office. This charter would recognize Hillel's obligation to provide the Counselorship or extension unit with program resources and staff supervision within the limits of our budget. At the same time, it would obligate the unit to conduct its affairs in accordance with the general principles and policies established by the Hillel Commission and the local governing board. The charter is intended to be a device to assist in maintaining a measure of contact and control over these units.

d. A Hillel Club. (I use the term to suggest a small associational group without professional guidance.) Upon request, any college-related Jewish group may be so identified, perhaps upon payment of a modest annual fee. Hillel would agree to provide such groups with program resources and consultation by correspondence within the limits of our abilities. We may also be able to provide

them with more direct supervision if a staff member happens to be near, but we can in no way guarantee such supervision. We are unable to provide any Hillel Club with direct funding. We would explicitly state that we assume no formal responsibility or liability for them. They would, however, be entitled to participate in all regional or national events, and we would provide them with a network of contact with other schools.

A Hillel Club must annually request the use of the Hillel name from the national office or the nearest regional or area office that can be of help to it. The use of the Hillel name would be withdrawn if the Hillel Club program becomes one with which we do not wish to be identified.

I realize that if we permit the use of the Hillel name by groups affiliated with us in such tenuous fashion, someone, somewhere, will hold us responsible for some of the things that one group or another will inevitably do.

Nevertheless, I am submitting this proposal because we are already held responsible for such groups. In the light of the contract I propose, it may in fact be easier to withdraw the use of our name. At this time, we have no formal agreement with anyone and thus no way to withdraw our name short of court action.

There may be tax and liability questions, but they seem to be resolvable in our favor.

We should note that a real set of Counselorships, extension units, and clubs requires a real set of mailing lists which are updated annually or semi-annually.

Though I have posed tentative solutions, it is the questions that are more important. Let us not lose sight of them. They are:

(1) Is there a way to speed up and simplify the recognition procedure for Hillel units?

(2) Is more flexible budgeting possible for Counselorships?

(3) Should official status be granted to two kinds of structures, one that already exists within Hillel, and one that exists outside of it?

Dealing with these questions may help us to serve students more effectively.

HILLEL AT FIFTY -- LOOKING FORWARD

I. THE FUTURE OF HILLEL FROM THE PERSPECTIVE OF THE UNIVERSITY

Marvin Fox

What, from the perspective of the university, and more specifically, from the perspective of the university faculty, is the special contribution which Hillel can and must make to Jewish students and to Jewish life on the campus as a whole?

We live in radically changed circumstances from those that prevailed at Hillel's inception and through most of its history. We are no longer living at a time of Jewish self-rejection, when the drive for assimilation is strong. We no longer have to struggle simply to have Jewish students accept their Jewishness without embarrassment or without feeling that it is only a burden.

The concern of our students with their Jewishness has become a serious matter. Their concern is not external. They, in large numbers, are searching; they are trying to find themselves as Jews. One aspect of this search has become evident in the enormous growth of Jewish studies at American universities, a growth which, I believe, has been stimulated more by the interest and concern of students than by any other single factor.

Given this shift in the attitudes of our students, and given the fact that Jewish studies are now being offered by many universities as part of their regular curriculum, what is it that we can expect Hillel to achieve for us in the years ahead?

First, I would look to Hillel to provide a dimension of Jewish experience in the university setting which no academic department as such can provide, not even departments of Jewish studies. I am referring to the dimension of personal commitment and concern. The task of those of us who teach in the university is to maintain academic objectivity and detachment. Obviously, we are bound to be honest and objective in presenting our material. It would be irresponsible to do anything less. It is, of course, true that no matter how objective and detached we are, our students will still have some idea of

where we stand personally. I don't suppose that any student of mine has serious doubts about my own Jewish commitment. At least I hope he doesn't.

Nevertheless, even though our students know who we are, and even though they understand the nature of our interests and commitments, the university cannot handle that dimension of our work in Hillel which, I believe, is of utmost importance and for which there is no substitute -- namely to open up for our students the possibilities of personal commitment, of discovering a personal Jewish lifestyle, of experimenting with modes of being Jewish, in a setting in which they are not simply engaged in an academic exercise, however important it may be, but in which they are seeking to come to terms with themselves as Jews. The academic setting provides a vitally important intellectual dimension, but it cannot provide the emotional stimulus or the commitment which we discussed in our sessions this morning.

Let me give you just one or two examples. You can teach the history of the liturgy in a classroom. You can talk about prayer as a philosophical or theological problem. You can analyze philosophical or theological texts that deal with prayer. But you do not teach students in a classroom what it is like to pray. It is only in the setting of a Hillel Foundation, that is to say, of the Jewish community on campus, that you possess or can create an opportunity to examine modes and stances of prayer, to experiment with them and, indeed, practice them.

I believe it is highly significant that Hillel today has become increasingly concerned with this aspect -- with the task of helping to define these modes of Jewish commitment and to encourage their expression, especially at a time when there is reason to hope that the university will increasingly provide a large segment of the purely academic dimension of Jewish experience. Whether it be prayer, questions of Jewish law and its practice, a fundamental religious issue, or Jewish cultural identification -- Hillel can deal with these issues in a way the university cannot.

Or let me take what I consider one of the most important and striking areas of concern -- our commitment to Israel. Those of you who know what happened on many of our campuses in the days immediately after Yom Kippur will understand what I mean when I speak of

Hillel as the "Jewish presence on the campus" which makes possible commitment and not merely detached intellectual examination. To be specific: It is no secret among the faculty of Ohio State University that people like myself are deeply committed to Israel. Yet we cannot and must not use the university as the forum in which this commitment is advocated and propagated. We cannot do it for a simple reason. We don't want our Arab colleagues to use the university for their propaganda either. Some time ago, when an Arab meeting was held under official university auspices, at which viciously anti-Israel and basically anti-Jewish pamphlets were distributed, we were in a position to make an effective formal protest. We succeeded in our effort to block such events in the future because we were absolutely "clean" -- we of the Jewish faculty had not used the university as such for the pursuit of our own political or cultural commitments.

But what if last Yom Kippur Hillel had not existed or had not been on our campus? Where would Jewish students have found the center through which they could have expressed their active concern, their practical involvement, their emotional need, at a time when Israel was desperately threatened and the Jewish people in serious danger?

Thus, viewed from the perspective of the faculty member, Hillel represents more than anything else this opportunity for active Jewish commitment which, for academic and political reasons, cannot be a direct part of a university's program and responsibilities. As Hillel looks to the future, it must see itself more and more in this framework.

There are other areas which merit attention as we plan for the future.

I believe we must begin to involve Jewish faculty members in our work much more than we have done in the past, not simply in order to strengthen Hillel but because faculty members need it. Despite much progress in this area, a great deal remains to be done to educate Jewish faculty generally, to stimulate and strengthen their Jewish loyalties, to make them a working part and participant in a genuine Jewish community. While the larger community is struggling with the problem of how to involve faculty members -- a problem which is constantly discussed in many communities -- there is no

question in my mind that the goal will never be achieved if Hillel does not serve as the laboratory and the bridge for this purpose.

I hope I will not be considered arrogant when I say that the university is a very special place. It is a precious institution, with its own ethos, its own internal structure and style, yet often without a clear sense of how to relate itself to the general community. In the same way, faculty members, fallible human beings, often are not very clear whether and in which ways they ought to relate themselves to the larger community. This is certainly true of many Jewish faculty people. A small segment is involved and committed. But to approach faculty members simply with the claim that they belong to the community, and to expect them to move automatically from their detachment -- frequently amounting to rejection -- to active involvement in the community is to expect a miracle. We have no right to look for such miracles. But we can expect that intelligent and thoughtful men, who have discovered what it means to be Jewish and that it is important to value this Jewishness, will also discover their relationship as well as their obligations to the larger Jewish community.

For this purpose, we need a bridge, an instrument, that is sensitive to the special character of the university and its faculty, but which, at the same time, also reflects the interests, attitudes and values of the larger community. I believe Hillel can do this job. It can do it with its directors, with its staff, with its involvement in the life of the university, with its growing understanding of who and what the Jewish faculty is. In fact, if Hillel cannot do this job, I don't believe anyone can. I see this as a second major task for Hillel in the future. It has been carried out magnificently at several institutions, but much still remains to be done.

Thirdly, I believe that the Hillel director, viewed once again from the perspective of the faculty, plays a particularly important role that has to be appreciated. Perhaps a director's most important role -- over and above his role as administrator, counselor, teacher, part-time fund raiser, occasional janitor -- is to serve as an authentic Jewish model for students -- an authentic Jewish model not to be imitated slavishly, not to fall into any one mode or pattern, but to be seen as a genuine and profound expression of Jewishness. Whatever the background and training of Hillel directors may be -- be they rabbis, group workers, or graduates of schools of communal service -- if a director is not, above all, able to serve as a model,

showing in his personal life how it is possible to be an affirmative Jew in contemporary society in a meaningful and satisfying way, all the rest of his or her work may well be lost.

Faculty people may serve incidentally as such models, but this function cannot be their primary occupation or identification, in contrast to the Hillel director whose primary identification lies in his role as a model in the Jewish campus community. If he can play this role successfully, the task of opening up possibilities of commitment for students becomes viable. I am not suggesting that he will be the model that will be followed by every student. Students are apt to move in various directions as each student looks for his own way of being Jewish. My concern is that the Hillel director be the kind of Jewish model who opens up for his or her students and faculty possibilities of genuine Jewish commitment and Jewish living, whatever the form and mode of their affirmation may be.

This leads me to my fourth and last point. Hillel, in the future even more so than in the past, must continue to be the most effective laboratory which the American Jewish community possesses to discover that it is possible and desirable for Jewish diversity to exist within a single unified structure. We constantly talk about a pluralistic Jewish community. It does not exist. Our community is divided by its denominational loyalties and other modes of ideological stratification. Loyalty is often more to the institution than to Judaism as a whole or to the Jewish people. The one place I know where Jews of diverse backgrounds, interests, commitments, and Jewish lifestyles manage to live together in a serious way, pursuing their own concerns yet often pulling together as a whole, is the Hillel Foundation. This is Hillel's important and precious achievement. We must not treat it casually because Hillel is forming, or has the possibility of forming, a model of what genuine Jewish community can be -- a community in which no one is required to yield or even to compromise what is most precious to him as a Jew, while at the same time living without rejecting and, in fact, actively joining, his fellow Jews regardless of their differences.

These are some of the tasks which, from the perspective of faculty, I see as Hillel's continuing responsibility in the years ahead: The stimulation of commitment in a way which the academic community by definition, cannot provide for our students; the involvement of faculty members in ways which serve their own Jewish needs and not

simply Hillel's needs; Hillel's function as a bridge between university and community for faculty as well as for students; the director continuing to be what he has always been -- a model exemplifying at least one authentic Jewish lifestyle; and that community in which Jews, no matter how diverse, live with each other affirmatively and, I hope, creatively as Jews.

To fulfill these functions is, to me, the enormously valuable role that Hillel has, a role which, I believe, should define its direction in the future.

II. HILLEL'S FUTURE FROM THE PERSPECTIVE OF THE HILLEL DIRECTOR

Richard N. Levy

The Jubilee -- the Biblical yovel -- seems a strange metaphor for us who have come to celebrate the fiftieth anniversary of the B'nai B'rith Hillel Foundations. The yovel, after all, was a time for the return of land in Israel to its original owner, symbolizing that the true ownership of land resided with God. The original owner who bought back his land was a "redeemer," a goel, and he brought redemption, geulah, to his land:

The land shall not be sold into perpetual ownership,
For the land (says God) is Mine,
For you are but sojourners and squatters with Me,
And to every bit of land you have acquired
You shall make geulah, redemption, to that land.

We have not come here -- though sometimes our financial situation suggests we should -- to sell all our Hillel property. But we know, we directors, that our aging H-shaped buildings, our modern free-form edifices, our leaky, rebuilt houses, are all temporary dwelling-places, Nachtasyle, shelters for the duration, different from synagogues in that they are places where people can make things happen, not institutions in themselves. As Hillel directors who dwell on the edge of campus, we do not need to be reminded that we are but sojourners and squatters in territory that really belongs -- seemingly in perpetuity -- to the university, the Board of Trustees, or the state. Our Christian colleagues on campus have become used to calling themselves "marginal men -- and women," and sometimes we think of ourselves that way too. Or, at least, we used to.

In the beginning, fifty years ago, the university was strong and vital, but the Jewish community was weak and frightened. Would we be able to survive the seductive onslaught of American culture, we wondered? Would there be some of us left after our names had been changed, our noses trimmed, our Sabbaths forgotten, our learning swallowed up in the White Anglo-Saxon Protestant culture of the public schools? We had to build a Nachtasyl, a shelter from the

sweet and killing forces of the cultural night, lest like the snow falling on Hillel the sage as he lay on the roof of the academy listening in, we too would be buried by the norms and practices of American culture. The disappearing Jewish student had to be redeemed.

Hillel took Hillel's warning -- but the universities did not. They believed they could withstand the drifts of popular culture, of political influence, of economic motivations which fell on them from their first founding. But in this year of our yovel we look upon the remains of a shaken university, accused by blacks on the one hand of aggressive evangelism for WASP culture, and by war protestors on the other of complicity through its personnel and its research in the evil, tragic wars in Indochina. Our yovel finds the university, which fifty years ago was the shining pinnacle of American culture, with its roof falling in and its faculty and students enslaved to many of the very faults and weaknesses which are tearing all America apart.

The crisis in American society has not left the university's Jewish community unaffected. But Hillel, refuge from the snowstorm, has reminded the community that the majority culture -- in disarray on all sides -- was not our culture, that within us was a language, a history, a culture, and a faith that had survived storms much more ferocious, and these remained as alternatives to those American values which once most Jews desired, but which now seem filled with dross. With the temple that is the academy falling down, Hillel points the way to a new Yavneh, in which the American Jew can help to reconstruct not only American Jewry, but the American university, and through it, contribute to the reconstruction of American culture and morality itself.

How in this year of Redemption shall we begin to carry out this destiny? There are some who will say that we must direct our attention only to the Jewish community, and not to the general society in which we live. But we know that as American culture was threatening to wipe us out fifty years ago, so it may again, when it has found its way once more. It is our job to help reconstruct that culture in its current state of disarray in such a manner that it can nurture us, and all its groups and faiths, and not swallow us up again.

What a large order, you may say with suspicion. We cannot even reconstruct all our uninvolved Jewish students! But I believe that if Hillel can be faulted through these fifty years, it is for not

raising its sights high enough, for not realizing that we cannot significantly alter the pattern of Jewish disaffiliation on campus until we begin to alter the patterns of the university itself, and of the culture which it reflects.

How shall we do this? I believe Hillel must foster the creation of different models from those existing in American society. As universities find fewer financial resources to teach creatively, to integrate the philosophy of the classroom with the moral practices of life, and to help students and faculty break down the anonymity of the campus into smaller, human, non-competitive communities, someone else has to take over that responsibility. It is Hillel's job to do that for our Jewish students and faculty, and by setting the pace, encourage our Christian colleagues and the university itself to follow suit. Hillel Foundations across the country have developed Free Jewish universities, Batey Midrash, and the like, which experiment with study lishma, for its own sake, in which teachers do not lecture to students, but students and teachers find ways to teach each other, concerned not with performance or "right answers," but with the fostering of insight and independent judgment. Hillel Foundations across the country try to encourage students not only to study about Judaism in the classroom, but to put their texts into practice through the doing of mitzvot -- internalizing Jewish study as a discipline of love, developing an intense, uplifting discipline of prayer, or mixing food with the presence of God through the practice of kashrut. While we rejoice at the spread of Jewish studies throughout American universities, we must be very careful that they do not become the same, too-often weary ritual of lectures, papers, and examinations that have debased too many other disciplines on American campuses. If the Jewish studies faculty believes its classes must stop at the brink of practice, then it is our responsibility to assist students in Jewish studies to internalize their learning through practice, that for them Judaism can become what we always say it is: a way of living. And finally from the long anomic hallways and widely-separated houses and apartments of our student and faculty population, Hillel must help create communities of people -- a Bayit here, a co-op, Hebrew house, or Moshavah there -- communities of people who by living together or in close proximity to each other can worship, study, and celebrate together, learn how to share together, and understand the inner exultation of living in a true Jewish community.

Since the Jews with whom we work will not be living out their entire Jewish life around a campus, these communities must also serve as models for Jewish practice when our students return to the city or small town. While synagogues around the country are developing havurot -- small groups of members who meet to pray and study with greater intimacy and involvement than the programs in the "great sanctuaries" permit -- it is for us to continue to create havurot, free minyans, and the like which can enable our students and faculty to "Jew" creatively, in Zalman Schachter's words; give them a model around which to form their own Jewish communities when they leave us; and to continue to inspire the synagogues to incorporate the best of these communal forms of worship into their own practice.

But it is not enough for us to provide redemptive models of study, practice, and communal celebration. For the past few years, the campus has turned its face away from social activism, overwhelmed, it would seem, by the futility of changing any policies but one's own. As often as we quote the sage Hillel's great maxim, so do we fail to put it into practice. We must be for ourselves, but we must also be for others, and the stalling question "when" deserves no answer. When a crisis comes upon us, like the travail of the Yom Kippur War, our students and faculty give magnificent testimony of the depth of their Jewish devotion. But our hardest job lies not at such times, but in the quiet valleys when there is no crisis, when it is our task to stir up concern, to translate knowledge not only into mitzvot relating humanity to God but mitzvot relating human beings to each other. Be it action for Soviet Jews, assistance to farm workers, programs for the Jewish poor and elderly, or support of universal causes, ours is the task to fight off the heaving snows of withdrawal that have affected us all. Ours is the task to enlist in the fight for social change, at the risk of displeasing those who think we are doing too much, or alienating those who think we are doing too little. It is appropriate at this yovel to rededicate ourselves to the principle of the autonomy of Hillel foundations and their directors, a principle protected with great devotion these past fifty years by this Commission and the national Hillel staff, but which must be affirmed anew to each new generation of national and community Jewish leaders.

Sometimes we wonder -- particularly in the heat of crisis in Israel -- whether it is right to spend so much effort building up the quality of Jewish life in the Diaspora. Should not Israel be the prime focus of our activity? But this crisis should have shown us how

greatly Israel and the Diaspora are interdependent, how much we need each other, and how important it is for each to build up its own institutions, its own ways of being Jewish. To lessen support for Jewish life in America will not help Israel, it will weaken her; even in years of crisis in the Middle East we cannot diminish support for American Jewish life, we must increase it, doublefold. There are still many, far too many, young American Jews drifting off to oblivion beneath the snows of a culture to whose weakness they have as yet found no alternative. We in Hillel must strengthen the way-stations that are our foundations and the creative Jewish models that grow from them, that Hillel who is 50 may redeem young Hillel not yet 20 for the heritage that is his.

To strengthen our foundations, we have also to strengthen our directors. Not alone by protecting their autonomy, though that is vital; not alone by erasing the salary gap that separates us from our colleagues in pulpits of Jewish centers, though that is only just; but as much by developing the wherewithal to become in practice what we are in fact: a unique Jewish movement on the American scene. We are not just a "service agency"; not merely a random collection of Orthodox, Hasidic, Conservative, Reform, and Reconstructionist rabbis, social workers of various disciplines, M.A.'s and Ph.D.'s in Jewish studies. We are colleagues committed to a Jewish people to whom no ideas, no practices, no ideologies which stem from Jewish experience are foreign, and our greatest dream -- short of a reunified human race -- is of a reunified Jewish people. The rabbis among us work within our own movements to broaden the outlooks of our colleagues; the M.S.W.'s among us work to bridge the gulf between rabbi and social worker. As more and more of our students look outside the pulpit for their careers, as congregational rabbis find fewer pulpits for their choice, Hillel's responsibility will increase to lead the way to a more open embrace of the total Jewish experience. The training in none of the seminaries or social work schools prepares Hillel directors sufficiently to pursue this vision. We have to begin formulating our own training programs using the knowledge and skills of our own colleagues, to educate present and future directors for the task of reunification which the great majority of us hold dear. Be it summer sessions, internships, or whatever, we must seriously begin to lay out a program for committed Jews of many disciplines to prepare for the work that is ours.

The redeemer in the fiftieth year brings together lands far apart, properties unrelated, people who do not know each other, in a

grand, unprecedented reunion of the Jewish people and of God. The original yovel gave the American nation a motto for the Liberty Bell -- "Proclaim liberty in the land to all who live upon it"; at our yovel, we must help redeem not only our own people, but the university in which they live, and a nation which on the eve of its fourth yovel is once more searching for its way.

Part Two

ENDOWING TOMORROW WITH
AN UNDERSTANDING OF THE PAST

Philip M. Klutznick

"To seek wisdom in old age," said Ibn Gabirol, "is like a mark in the sand; to seek wisdom in youth is like an inscription on stone."

The poet's lyric embraces this gathering. We blend thoughts and words of tribute in their older years to those we celebrate for a wisdom they attained in youth. Yet they still toil, that the youth of this age may seek wisdom worthy of the permanence of stone.

Each of the illustrious groups of Hillel chairmen and national directors we honor today made a lasting contribution to the advancement of Hillel. It does not diminish the brilliance of their individual and collective accomplishments to single out one who played a unique role. He was there at the birth, as faculty adviser to the founding director, Ben Frankel. He succeeded Frankel when that visionary died much too young. He wanted Hillel -- and I recall his phrase -- "to co-opt the campus for its program with Jewish students." And he succeeded. He found in the B'nai B'rith, under the leadership of Henry Monsky, a companionable sponsorship.

He advanced to the chairmanship of the commission, a responsibility he continued with zeal and achievement until he confronted the challenge at Brandeis.

No man has served this work longer or in more tasks of leadership. He began in Hillel fifty years ago; he persists to this day. In a real sense, Hillel is the shadow of the man Abram Leon Sachar; heightened by one always at his side, the gracious and lovely Thelma.

On this day of consecration, as we honor the builders of the Hillel movement, it is tempting to be overcome by memory. There is much greatness to remember. It is also useful to remember -- to endow tomorrow with an understanding of the past.

Fifty years ago, we were a Jewish community of half our present number, our roots replanted in a nation reacting to the close

of World War I with restrictive immigration laws. Our leadership was selective: a few descendants of the first Sephardic settlers, and German Jews who were the establishment, their families having emigrated a generation or two earlier. The huge Jewish wave from Eastern Europe has just begun to produce its native American generation.

We were, in common with much of America of that era, a debtor rather than a creditor community. Our institutions were mutual help: free loan societies, settlement houses, Americanization classes. Our labor was the sweatshop and the small, often profitless, business. Religion meant the shul, the shtibl in the tradition of Tevye. Jewish education meant chedar and the melamed. The immigrant Jew was -- to quote Leo Rosten -- "a linguist by necessity": Hebrew in the synagogue, Yiddish in the home and -- to the Gentile -- the language of an adopted land.

The Jewish youngster of the early 20's lived in a divided world -- that of his Jewish home with its emphasis on alien, imported idioms and practices, and that of a "melting pot school" where -- as the promise went -- education would be his entry to the economic and social bounties of an act-alike and feel-alike society. It was a time when, as Mordecai Kaplan put it, most Jews thought of their Judaism in spectres of anti-semitism: What does the Gentile think? Differences had to be shunned and shed. The goal was a conformist equality -- not just to be equal but to be the same.

I am of the generation that might easily have drifted into other avenues save for B'nai B'rith's concern and foresight with Jewish youth. When I went to college, there was a meaningful but modest Jewish effort called the Menorah Society. It was on few campuses, altogether under-financed. It was there when I was a freshman, so limited, I didn't discover it until I left. One of its achievements was the Menorah Journal, a publication of genuine quality. Recently, I looked again at The Menorah Treasury, an anthology of 108 articles and poems that had appeared in the Journal. More than 80% was written by foreign-born Jews. At least six of the selections were by non-Jews. We had not yet created a native Jewish scholarship.

This, in capsule, was the environment at Hillel's birth, an era when the cultural gap between a Yiddish-speaking generation and its Americanized youth was dominant and challenging from the east

side of New York to Boyle; Heights in Los Angeles; an era when Jewish youth disguised or abandoned its heritage, opting for a shallow security by escaping into the majority. It was the struggling task of the Hillel rabbi-director on the campus, epitomizing Jewish scholarship and faith, to confront the erosions, to inspire a youth generation to value its Jewishness.

It is an oversimplification to say that Hillel succeeded. Hillel was an idea responsive to the times. It has been an evolving idea responsive to changing times. It is an idea much in need today.

Our generation has lived through world convulsions. We Jews, in common with mankind, have known the horrors of World War II, the miracles of science, the multiplication of nations, the population explosion. As Jews, we have had our own special crises. The trauma of the Six Million. You and I lived through it; today's youth barely read of it. And the protective cover of the Holocaust, the world's guilt complex, is wearing off. Willy Brandt suggested as much in West Germany.

The 25 years of Israel has transformed the Jewish world in ways that few foresaw. Today the possibility, yet remote, of an Israel at peace with her neighbors has its profound implications for Jewish life everywhere.

And the melting pot of our childhood -- it has been boiled away by the rising concept of pluralism, and the new thrusts of racial and cultural ethnicity. Acceptance no longer means conformity. The lifestyles of our youth reflect the openness of contemporary society.

And, unlike fifty years ago, we are no longer a debtor community. Economic advancement means that our youth now live with the competition of plenty, replacing the voids of poverty.

For good measure, there is the extra stress on the traditional gap between generations. It was inevitable that in the age of astronauts and the computer, our youth consider itself matured more rapidly, aching to do its own thing sooner.

Abba Eban, in his book "My People," praises the American Jewish community, but wonders whether Jewish individuality can survive the assimilating influences of American tolerance. "Would a new

generation which knows neither the trauma of the Holocaust nor the elation of Israel's rebirth have emotional reason to give its thought and work to the task of Jewish conservation?" Eban asks.

It's a question we have to answer. We have come full turn. The Jewish community showed, from the 1920's through post-World War II, that it could survive the bad times of intolerance and prejudice. The question is now reversed: Can we survive the good times of acceptance, of social and economic freedom?

Our people in Israel are experiencing a social shock and political awakening in the aftermath of the Yom Kippur War. It is a painful process. I continue to ask myself: Must the Diaspora -- especially its largest community -- undergo a new shock experience of its own to realize that we too are in a markedly changed world?

For many years, we Americans have lived in an environment of economic, social and political growth. The thought was prevalent that obsolescence was the cornerstone of our nation's golden age. The U.S., with 6% of the world population, enjoyed 40% of its gross product. Even in more recent times, with the rehabilitation of Western Europe and Japan, America's share of the gross product was around 30%.

Our Jewish community -- some call it the most affluent in history -- has been nourished as a byproduct of this growth. Tzedakah and Torah express themselves in a vast network of philanthropic, educational and religious institutions.

I can recall attending the first meeting of the newly organized Council of Jewish Federations and Welfare Funds. It was in the early 30's; a few hundred delegates participated. By contrast, this past December more than 2,000 attended the CJF WF plenary in New Orleans. The Moorish-style buildings, the storefront shul, the temporary halls that were shuls of my youth have given way to masterpieces of modern architecture. The B'nai B'rith of 1926 was daring enough to adopt a Wider Scope program for the modest support of Hillel, BBYO, other programs and unmet needs of those days. Now, B'nai B'rith is a \$17 million and more enterprise -- with unmet needs, no longer modest, but exceeding the total budget of the 20's.

Perhaps the greatest advancement was in the massive change from voluntarism to a growing professionalism in Jewish life. The emergence of a large Jewish civil service was a necessary development. It was prodded by the proliferation of domestic communal programs and supported by swelling budgets. The budgets in some communities are today larger than that of the entire Jewish community two generations ago. Critics have decried this for its negative manifestations, calling it "check-book Judaism." Yet, the expanding domestic needs and programs, added to the spiraling demands from abroad, could not have been met without a skilled professional bureaucracy -- and an undreamed-of outpouring of funds.

We made education -- especially higher education -- the cornerstone of our new national growth. Here too, it was all forward and upward. A soaring American birth rate almost collapsed the public school system. The elitism once inherent in a college education became a commonplace for a million students, then three million, and now nine million; some yet anticipate 12 million on the campus.

The reasonably balanced private-public mix in higher education changed to an overwhelming emphasis on low-tuition public colleges. Hillel began at Illinois, in the small-town environment of Champaign-Urbana. At Michigan, it was Ann Arbor; in Wisconsin, it was the town of Madison. While all of these great schools have grown geometrically in student population, the population of their combined locales do not match the student enrollments attending the public colleges and universities -- junior college through graduate school -- in a major urban center such as Chicago or Los Angeles.

The effect has been a crisis for the small, private college, caught in today's budget crunch. The dormitory, the fraternity and sorority house -- these are now less important to the campus than fast-commuting trains and full-time jobs.

In my youth, a Jewish professor was a rare sight on campus. Today, at many major colleges, Jews are 20% and more of the faculty.

Today, nearly 400 colleges include Jewish studies in the curriculum -- from a single course to a full study program leading to a degree in Judaica.

Some of our contemporaries once ran away from Yiddish. Now they're paying the tuition costs -- and their children are studying it in some colleges.

These are some of the manifestations of change we have -- and are -- experiencing. The social prejudices and economic discriminations of the past while not altogether gone have been diminished by the open society. Our generation got much of what we strived for -- the right to be swallowed by the majority culture -- only to discover it's not really what we want. The new name of the game is ethnicity.

Ethnicity in an open society -- there's a contradiction for you. It's a contradiction that confronts us, particularly our college youth. How do we balance these opposites?

I suggest that this is a critical time when the Jewish community needs to know where it is, where we hope to go, and how to get there.

We have trifled with the need for change by incremental gestures and financial adjustments. They have been inadequate to the realities.

One reality is unabated inflation. It is compelling communal, social and education institutions to re-examine their programs and methods. For the next decade at least, energy and raw material shortages will mean a tightening process to eliminate obvious waste, but more importantly, to exercise ingenuity and skill. There is no other way. The unacceptable alternative is to eliminate -- wholesale -- services and programs that we need.

I do not fear for our nation or the Western world. They will adjust and overcome. But, candidly, I am less sanguine about our Jewish community, whose mobility is much more limited. Our community programs are numerous and sometimes duplicatory. Many have been existing in a fool's paradise. There was a time when Jewish needs abroad created a spin-off at home: the exhortations that raised more for Israel helped raise more -- in absolute dollars -- for our needs here. But, like the fellow who was given an unlimited budget and then exceeded it -- we may have reached a stage of diminishing proportions.

The fact is, in the past decade, we have in absolute terms either cut domestic budget, or raised them barely enough to absorb

inflation. Our home-grown programs have had to fight for subsistence levels rather than for creativity or growth. The Jewish establishment has been charged with neglecting the real demands of Jewish education, culture and youth. We are not free of guilt.

At one time, in common with many, I had hoped for an abatement of needs abroad. It is abundantly clear that this is not to be. I doubt whether we can meet these indispensable historic and human challenges, provide for inflation and maintain -- let alone expand -- our present programs, if we continue with incremental budgeting and programming to stem the tide.

There will be those who find an answer in indiscriminate budget cuts. That is one way -- requiring neither imagination nor ingenuity. It can cut costs. It can also achieve the dry bones of a skeleton when we need the pulsations of flesh and life.

There might be a better way -- one that demands imagination and ingenuity. Perhaps the pressures that surround us can be the very force we need to shake up some of our institutionalized habits and shibboleths.

We might consider a more representative structuring of the American Jewish community for critical and constructive examination -- and re-examination -- of our programs and activities.

It can be done -- as the Hillel movement itself has shown -- to accommodate the pluralistic character of Jewish life. I don't interpret pluralism to be, necessarily, separatism. A representative American Jewish assembly -- instead of a garden variety of roof and general organizations -- might be the catalyst to diminish, if not curtail, wasteful duplication where, in naked truth, it exists.

The issues that confront the community are mixed: program and budget, domestic and foreign, incremental and long-term. They are Jewish political, involving deeply held views such as who and what is a Zionist or non-Zionist? Can there be Jewish creativity in the Diaspora?

A substantial representative assembly involving community leaders, academics and scholars, business and professional people, and youth too -- supported by adequate technical studies -- should

expose itself annually to the shifting scene. The next 10 to 20 years of Jewish life here and abroad will be a testing period as a new status for Israel emerges (whatever consequences of present discussions), as a new complex and distribution of economic and political power establishes itself in the world, and as our own national economic, political and social structure shifts to meet the demands of today.

Dr. Sachar will remember when he and I were two of a group of 60 B'nai B'rith representatives convened to determine whether B'nai B'rith should continue as a member of the American Jewish Conference. That was in 1948. The Conference had begun five years before, a temporary assembly called together by Henry Monsky to coordinate the community's efforts in behalf of the remnants of European Jewry in the wake of World War II.

Would B'nai B'rith participate in a permanent American Jewish Conference? Dr. Sachar and I, and a handful of others, favored taking the risk of such a permanent forum in Jewish life. We were a distinct minority. The concept of a permanent Conference collapsed.

Since then, I've continued as an advocate-of-sorts of the principle -- with less success than I like to admit.

I persist. I think we need that kind of collective thinking and collective action in this era of shift and change.

Surely, our Jewish community can better utilize the academic talent that exists and is emerging. It is said by the sages: "Just as a tent cannot stand without pegs and cords, so Israel cannot stand without scholars." For too long we have ignored or submerged the scholar, the academician, the thinker in our decision-making processes. Their input is essential. We are at a point when the establishment doors must let in the fresh air of two groups too long minimized -- academic and youth.

Our critical needs -- schools, youth programs, and other essential services, must not be sacrificed to inflation or the cost crunch. We need to review the mix between professionalism and voluntarism. The change in lifestyle which so many now predict might well recommend more volunteers doing the job, more professionals training them to do it. I know that this can be questioned. But we may not have a choice.

And some very successful college youth programs are student-designed. The phenomenon of the Batim, havurot, and other Jewish co-ops is found on many campuses.

I have not yet succumbed to "future shock." Nor, I hope, am I frightened out of any sense of balance. But in a relatively few months some major revolutionary developments have surfaced in the Jewish world. We need to think in more revolutionary terms in confronting them.

It is demonstrable that in a period of violent or major change, humanity hovers between a history it should know and a destiny it must make. By coincidence, Hillel's 50th anniversary comes at just such a pivotal period. We have chosen this day to honor the builders of Hillel. It may be well to recall that the real honor is their honest toil, which over the years wrought the movement and its program. We in turn can best express our reverence and appreciation by honest toil of our own.

To shrink from challenge is not honest toil. To await a messiah is not honest toil. I recall a favorite idea of a great friend of Dr. Sachar and many others here -- the late Eleanor Roosevelt -- who deplored a reliance on kings and princes because, as she said, it is the people themselves who make their history and determine their destiny. Or, as the Talmud speaks: "Where men truly wish to go, there their feet will manage to take them." If we will it, the challenge of this fiftieth anniversary can give birth to an inspirational dream for tomorrow -- and usher in an era of achievement and glory.

A TURNING POINT IN
AMERICAN JEWISH HISTORY

Abram L. Sachar

The extravagance of the sentiments expressed here, while deeply appreciated by Thelma and me, have appropriately elicited some cautionary remarks from those who have preceded me in the program. For it is indeed a violation of Jewish tradition to speak with such fulsomeness, except in the presence of the dead. You are quite right, Arthur (Rabbi Lelyveld), that this is no place for the exaggerations of the epitaph. Of course, it is a much less expensive kind of ceremony than the very classy funeral that it could have been, especially since the occasion has been structured as a collective tribute. Fortunately, in a period of general devaluation, we can devalue not only the epitaphy, but the taffy as well.

A fiftieth anniversary inevitably becomes a kind of sentimental journey. I am glad to note the presence of Mendel Frankel and his family in this nostalgic renewal. For it is Ben Frankel to whom history will assign the major share for the genesis of Hillel. It is astonishing to realize that Ben founded Hillel when he was 26; he lived to be only 30. But in that narrow span of four years, he laid the foundations of a movement that was destined to transform Jewish life and thought on college campuses for the generations that have followed. There are few instances in our history where such woefully inadequate years have left so enduring an impact.

Ben began with virtually nothing except a resolute faith in his mission. But he was blessed with a remarkable personality with which to project it. He was a great, genial giant of a man, towering six feet three and more, massively built; "Big Ben" we all called him. He had a rich resonant voice, an infectious laugh, a gift for phrase that compelled not only attention but reflection. When he strode into a room, he literally dominated. I came to the Illinois campus at the time that he was launching the fragile Hillel experiment, still unsupported, indeed actively resisted. We were two young bachelors and shared an apartment. I therefore had the privilege of listening to him pour out his aspirations for a college centered program, democratically organized, where the survival values of Jewish life could be opened to Jewish students.

Some of the most distinguished pulpits in the country were offered to him, even though he was a novitiate in the rabbinate, a youngster in his mid-twenties. He declined them all. He preferred to link his ministry with students and faculty on a college campus. He accepted the pulpit at Champaign-Urbana, assured only of the stipend that tiny congregations could offer to weekend rabbis, fully aware that his dream would have to depend for support upon the painfully cultivated gifts from families who shared his confidence, until a more secure institutional relationship could be established.

The opportunity to present his case on a national forum came in 1925 when he was invited to address the triennial B'nai B'rith Convention. He was but one of a succession of speakers on the traditionally overloaded schedule that rarely was completed before midnight when the audience was in a semi-coma. He was counted upon as a kind of complimentary epilogue. Stephen Wise was the featured speaker, the great tribune, perhaps the most eloquent man of his generation. Ben spoke simply, but with passion, of the precious constituency of the young that had to be salvaged by informed leadership, and he completely upstaged Stephen Wise. Indeed Wise himself embraced Ben and blessed him and his message. Before the Convention adjourned it adopted the Hillel Foundation as one of its sponsored projects and took it under its wings. Now as we gather, a half century later, with Foundations and Counselorships in hundreds of colleges, in this country and abroad, with thousands of the products of Hillel serving in leadership roles in their home communities, the full import of Ben's achievement is framed in perspective. The tributes that are offered to those of us who have been part of this half century of fulfillment are tributes that belong to us only as surrogates for his inspired vision.

The achievement is not in the techniques that were devised for campus activity and influence. The techniques have been continuously changed, as they should have been. When we read the Hillel house organs, and the reports of the thirties and the forties, before the Holocaust and a sovereign Israel, and a powerful American Jewish community with a native-born leadership, we react as we would when we review the life styles in a world whose very vocabulary is scarcely any longer intelligible to us. Phil Klutznick's statesmanlike address that we have just heard would, five years ago, have offered very different approaches to the national and international problems that our people faced then, and they would have been very different from those

offered ten or fifteen years before. No, Ben's historic achievement was not in techniques, or stratagems. His achievement was in the recognition that Jewish students, especially those away from home, exposed to the winds of intellectual and emotional change on a college campus, form a community and require the leadership of a community, the mature, sensitive concern of a Jewish presence.

Ben came out of little Peoria. At that time its Jewish population may have comprised 100 families. But it had several schools for religious training; it had a Federation; it had two synagogues. There must have been a thousand communities like Peoria, up and down the country, with equally small numbers of Jewish families. It was taken for granted that, however small, they would provide organized institutional life to serve their religious and cultural and philanthropic needs. It would have been considered the utmost in irresponsibility if they were left hefker, rudderless, invertebrate. Yet there were scores of campuses whose Jewish population already numbered anywhere from a few hundred to several thousand. These had been left to the caprice of circumstance, a struggling little volunteer Jewish cultural society, a concerned faculty member, some townspeople who occasionally offered hospitality to students whose families they knew. In most instances even these peripheral relationships were lacking.

Illinois, in the early 1920's had approximately 300 Jewish students. There were several Jewish fraternities and sororities, but these groups were not organized to sustain Jewish loyalty or influence. They were social clubs, with good rooming and dining facilities, and they had come into being because the non-Jewish Greek letter houses excluded Jews. There was a tiny Menorah Society led by a few faculty members, but it catered to a miniscule part of the Jewish student body and its meetings were sporadic. There was a little Temple in Champaign, but it had virtually no relationship with the campus, and its rabbi came every second week for brief religious services and returned to his classes at the Hebrew Union College. The attempt of an imaginative Jewish businessman, Isaac Kuhn, in Champaign, to have a Temple built near the campus, was outvoted by townspeople who accepted no responsibility for the students. It was to meet what was virtually the abandonment of responsibility of the Jewish student body, a fine wholesome group, with superb academic standards, usually garnering the highest honors and awards -- it was to offer guidance to this group that Ben Frankel pioneered the first Hillel Foundation at Illinois.

Ironically, all the Christian denominations had launched such efforts for their young people long before. The Methodists had established the Wesley Foundation more than twenty years earlier and had provided beautiful facilities to house a many-faceted program. So had the Presbyterians and the Episcopalians and the Lutherans and the Congregationalists. The Catholics overcame scruples about separate facilities for their students, and created an active and impressive Newman Foundation. Only the Jewish group had remained in limbo. It was as if the leaders in Jewish life had concluded that the college period was expendable, that it represented an insignificant experience, and that the Jewish faculty were too few in number, and too far gone in their assimilation, to worry about it anyway.

Ben Frankel could not know that a revolution was already underway that was to make his contribution a turning point in American Jewish history. The revolution was the result of the quiet, undramatic, scarcely understood passage of the Johnson Immigration Bill of 1924 that closed the doors to unlimited immigration. This meant that within a generation, Jewish leadership would have to emerge from the ranks of the native-born. Earlier there had been almost complete dependence for faith and fate on the statesmanship that had come from the historic centers of European Jewish life. Jewish institutions -- synagogues, schools, seminaries, the network of philanthropies -- these could always count on the infusion of immigration stock to reinforce depleted ranks. Now, with immigration reduced to a thin trickle, American Jewish life was to be on its own. There was to be very little outside plasma when blood transfusions became necessary.

Meantime, there was a gratifying expansion of opportunity for all minority groups, including the Jews, for full integration into a new civilization. Protected by progressive liberalization of the law and by the changing mores of a resurgent America, the barriers in employment, in political life, and above all, in education, were steadily broken down. There was extraordinary mobility; horizontal mobility, Jews moving from earlier concentrated pockets in the ghettos of a few large cities to every part of the country; also vertical mobility, as Jews rose from proletarian status to middle class and then to upper middle class. The American Jewish community became the largest, most homogeneous, and most powerful in Jewish history. Would it rise to the leadership that fate had forced upon it? Would it have the insight and the stamina and the loyalty that European Jewry had always provided? Or, no longer forcibly held together,

more or less, by outside pressure, at last able to exercise freely the option to be or not to be identified with Jewish life, would it gradually disintegrate and lose its identity?

The college constituency, a sparse undervalued few thousand in the 1920's, half a million fifty years later, was to hold one of the keys. And Hillel was destined to be the training center for this constituency. There is no need here to offer examples of the impact of the young people who came out of Hillel to take their places in communal life. It has been often detailed with pride and gratitude through the years. Ben Frankel could not know that the fulcrum of Jewish life was to shift from East to West. But his belief was prophetic that the college generation was a most precious resource in protecting the uncertain future, and he acted with courage and resourcefulness to turn this belief into a generative reality. And at this historic vantage point, we may well ask, how could a wholesome, affirmative, self-reliant Jewish life have survived without the service that Hillel rendered in this crucial half century?

It should be added that it was more than an idea whose time had come that gave life and body and impetus to the Hillel concept. Ben Frankel had the practical common sense to seek the support, and to put to superb use, the benevolent impulses of the Jewish layman. He had none of the hauteur of the doctrinaire, the superciliousness of the rhetorician who comes to every problem with a completely open mouth. I was struck by the thoughtful comments of Lou Gottschalk as he referred to the earlier student programs of the Menorah Society. You are quite right, Lou, that Hillel was not first on the college scene with a Jewish program. Menorah was founded at Harvard as long ago as 1905. Its organizing incentive came from Henry Hurwitz, who also had a sure instinct about the crucial importance of the campus bailiwick. He created the Menorah Journal which became one of the most respected organs of cultural expression in the English language. Young talent was fostered and encouraged there. Lionel Trilling got his start in its pages, and Marvin Lowenthal and Milton Konvitz and Milton Steinberg and an impressive group of scholars and writers and essayists and poets and artists. I was elated when my own first work was accepted there.

Hurwitz also had the dream of a network of Jewish cultural societies for students and faculty. Menorah was in operation on many campuses more than a decade before the first Hillel came into being

at Illinois in 1923. But they failed to take root and to survive, and the Menorah Journal too, with all its merit, had to suspend publication. The anthology volume that was published after the demise of the Journal is a collection of some of its most talented work, but admiration is interlaced with great sadness for it tells us how much was lost because a magnificent opportunity was missed.

The Menorah societies and the Journal succumbed because they failed to involve the sensitive and well disposed Jewish layman in their objectives. Henry Hurwitz was a gifted editor, but he was an unconscionable snob. No one challenged his conviction that there was an honored, indeed, an indispensable place in Jewish life for purely intellectual effort, for austere scholarship, for avant garde Jewish art and music and belles lettres. But he made the tragic blunder of constantly assailing the supporting community as vulgar, shredding its dignity, holding it up to ridicule. Satire and contempt were always given precedence over compassion and appreciation. God knows there is plenty of vulgarity and gaucherie and too much pursuit of crass materialist aims in Jewish life, just as there is in the life patterns of every other ethnic group. But there are legions of whole-hearted men and women who respond not only to the emergency appeals that stir their emotions but to the long roll call of cultural and educational causes that have strengthened and enriched American Jewish life. Hurwitz's abrasiveness ultimately alienated even his most devoted colleagues, sensitive academicians like your beloved colleague, Bill (Dr. Haber), Leo Sharfman. Some of them made excuses for his behavior, identifying it with the critic's need to be forthright. But when it went far beyond tolerable endurance, they too decided that they had had enough. Hurwitz had every right to take on the role of the academic scold, but he ought not to have expected that those whom he belabored with arrogance would meekly and gratefully subsidize his assaults.

Hurwitz was perhaps an extreme example of the intellectuals who sit in the seats of the scorners. Unfortunately they are present in the rabbinate and among social workers and in every educational institution, including, I am sorry to say, our Hillel family. I have heard echoes of such disdain in my own University. I well remember a discussion on expanded fringe benefits, within a faculty committee. One of them snorted "Sachar can always go to the underwear manufacturer to get what we need." There was scorn that bordered on the malicious in the way the phrase was uttered. But it was the

generosity of the underwear manufacturer that gave Brandeis a magnificent library within the first decade of its history. His benefactions made possible the programs of a score of hard-pressed educational institutions. I am sure that his instinctive concern for education was as important as his sound business judgment, and that he was a wiser custodian of University objectives than the supercilious ingrate whose salary and library benefits depended on such men.

Part Three

Ben Frankel never made this mistake. When he sought support for Hillel among lay groups it was because he had deep respect for the grass roots democracy of the Jewish community. To be sure, he did not go directly to B'nai B'rith. His first appeal was set before the leadership of the Union of American Hebrew Congregations. After all, he was a product of the Hebrew Union College. He believed that Hillel could admirably complement the training that youngsters received in their Sunday Schools. Surely the Temples would understand the obligation not to terminate Jewish education with Bar Mitzvah or Confirmation. He was turned down. I still marvel, even after the lapse of the long years since then, over the shortsightedness of the Union Establishment. But if the decision was a blunder for the Union it was a fortunate gam zu l'tovo for the American Jewish community. If Hillel had been accepted as a project of the Union, it would have become an appendage of Reform Judaism. The Hillel program, for its fulfillment, had to be representative of the catholicity of Jewish life. It was after this Providential rejection that Ben Frankel turned to the B'nai B'rith that had the vision to accept responsibility for it, and the tandem relationship since then has been a blessed one. When Frankel died there were only five Hillel units, but they had in them the seed that was to flower into the hundreds of units in every part of the world.

Today we face overwhelming problems that involve survival itself. It is difficult to be an optimist. But if the times do not call for an exultant Hillel, they assuredly do not warrant a defeatist Kaddish. And the morale that is implicit in this conviction is partly buttressed because we have at hand the resources of the Hillel program and its loyal sponsorship by the B'nai B'rith. We who today look back with satisfaction on the beginnings of Hillel, can have confidence that the new generation that now governs concept and program, respecting the past, but not living in it, will measure up to the responsibility that has now fallen upon the greatest center of Jewish life in history.

THE GLOW HAS NOT DIMMED

Thelma (Mrs. Abram L.) Sachar

Thank you, Arthur (Lelyveld) and David (Blumberg):

I am deeply moved by this stunning tribute. I cannot help feeling that it is a tribute that should be shared by all the women whose husbands give such a large part of their time and devotion to public service. To share a tribute in this way is one thing. But I draw the line on sharing the gift itself. May I open the carton and show off what is in it? O, it's a magnificent hand-wrought gold necklace and earrings, truly the most delicate of Israeli craftsmanship. I shall cherish it as a gracious expression of friendship and good will.

It brings back many affectionate memories. They go back a long way. Of course, you must forgive the protective instinct of the female when I make haste to note that this is not a fiftieth anniversary for me! I was brought to Champaign as a young bride, after the tough pioneering period. I was younger than many of the undergraduates, and I never quite understood my role as, what we called in those quaint days, the Chaperone, for university dances and functions. Even the term itself now has the wilted association of the obsolete.

Hillel was the strongest influence in those unsophisticated years. Our children were born and raised in Champaign-Urbana, and our lives were fully caught up in the spectacular growth of the Jewish student bodies on the campuses of the country. Hillel at Illinois had only modest facilities, and thus our home was a natural extension of Hillel. Many were the youngsters who first dated there, perhaps when they came over as baby-sitters. I see some of them in the audience now. They went on very often with effective courtship and well consummated romances. We counted ourselves as very perceptive shadchonim. I have always been puzzled why Abe, whose antennae were so sensitive when it came to fund raising possibilities for Hillel, never got around to setting up a pattern of commissions for such shadchonus. The proceeds would have minimized many a budgetary headache as we struggled to make ends meet. You see how little change there is in the passing of the years!

Those were exultant days when scores of young rabbis, fresh out of their seminaries, were recruited for Hillel and many of them dedicated their entire careers to student life and welfare. Those of you who have come back for this anniversary add to the nostalgic joy of this occasion. We have cherished the friendships that were launched. They include students and faculty and a growing Hillel family and legions of loyal B'nai B'rith supporters, in communities across the country. All this is remembered now, through the spectrum of the years. The glow has not dimmed. Thank you for this heart-warming salute and for the lovely form that it has taken.

ANNIVERSARY GREETINGS

I

When Alfred North Whitehead spoke of "a life of action and a life of thought," and when he asserted that "the vitality of thought is in adventure," he was surely referring to men like Dr. Abram Leon Sachar -- men who spent their lives always seeking wider worlds of intellectual and philosophical pursuit.

The promise that Dr. Sachar brought almost fifty years ago to Jewish communities throughout the world has been sharpened, refined and honed to the highest degree of excellence, until that promise finally became the solid foundation upon which institutions have been built and Jewry has been nourished.

Fifty years is a chronological milestone, yet it represents so much more. It represents a treasury of accumulated wisdom, a half century of participation in communal life, and a monumental impact on the hearts and minds of our young Jewish people.

Abram Sachar and the B'nai B'rith Hillel Foundations are synonymous. For 50 years Hillel has provided a campus springboard that has helped launch Jewish youth into the "world" with a deep sense of their origins, a knowledge of their roots, an abiding appreciation of their sacred responsibilities to themselves as Jews and a profound commitment to social justice wherever it is threatened.

Dr. Sachar, in concert with Hillel, has provided continuity to the purposes and aspirations of the Diaspora and the B'nai B'rith family as well. We have all reaped the rewards of the long, enviable record of accomplishment that has emerged from the association.

Today, when the word "crisis" has become the label for every conceivable situation, when it no longer describes the ultimate catastrophe because its meaning has been so diluted as to encompass almost everything that is happening in the world, then, we frantically begin searching for new words, new methods and new solutions to cope with the disasters that have befallen both secular and Jewish communities.

Traditionally, we have looked eagerly to our young people as a perpetual source of renewal and hope, and for twelve student generations Hillel has helped develop a Jewish consciousness among those whom it serves and whose needs it fills in countless ways. Unceasingly flexible in outlook and approach both on campus and in the world, Hillel provides and encourages a steady flow of ideas and creative energy to help revitalize and sustain its constituents and, indeed, Jews throughout the world. Through the individual contribution of every Hillel Commission Chairman and Director, since the time of the pioneering efforts of Benjamin Frankel, student, rabbi and founder of Hillel, our youth have been able to rediscover all the eternal values that have sustained our people throughout our history.

B'nai B'rith Women believes that the social and human consequences of the Hillel campus program, with its comprehensive and compassionate commitment to young Jews, are incalculable because it fortifies and enlivens a Jewish way of life that can only bring honor, strength and new vitality to Judaism.

The officers and members of B'nai B'rith Women pledge themselves to continuing support of all that is just, decent and honorable as it is embodied in Hillel's admirable endeavor to instill and nurture the dynamic life-force of Judaism in our young.

We proudly hail the celebration of the fiftieth anniversary of the B'nai B'rith Hillel Foundations and joyfully join in paying sincere tribute to Dr. Sachar for his guidance and "vitality of thought".

- Mrs. Nathan Holstein,
International President,
B'nai B'rith Women

II

Long before others realized the urgency to overcome the neglect of Jewish university students, B'nai B'rith had the great foresight and wisdom to establish the Hillel Foundations. The justification for that action has been reaffirmed in countless ways over the past 50 years.

The drastic changes in America and in American Jewish life have added further to the validity of what B'nai B'rith undertook. The number of Jewish students and Jewish faculty -- and the number of campuses they are at -- have multiplied far beyond what anyone could have predicted, in our metropolitan centers as well as in our isolated towns. The confusion in values, the social erosion and tensions, the changes in religious affiliation and practices on the one hand -- and the hunger for Jewish knowledge and involvement on the other -- have underscored the requirement of Hillel's purposes and services.

I am pleased that from the earliest years of the Hillel Foundations our Jewish Federations and Welfare Funds have understood that this is a responsibility of all American Jews, and have shared in financing the Foundations. This partnership has grown stronger and deeper, in recent years, beyond increased financing to active participation of Federation and Welfare Fund leaders in the national Hillel Commission, and the establishment of local Federation-Hillel Boards and Committees to guide Hillel activities in the communities. Even more, these Boards and Committees are bringing together now a comprehensive network of many services and resources to meet the variety of needs of students and faculty; and to involve them actively and meaningfully in communal responsibilities and activities.

Pivotal has been the leadership of Dr. Sachar. As national director and then as chairman of the Hillel Commission, his exceptional abilities carried the Foundations through the trying formative years -- made even more difficult by the great national depression. He transformed it from a handful of experimental units to a vast and vital network across the entire continent.

He brilliantly articulated the need for the Foundations. He skillfully administered their establishment and growth. He attracted to their leadership in staffing and volunteer leadership men and women of outstanding stature. He built the underpinning of understanding and commitment across the continent. His leadership has been historic in the fullest meaning of the term.

The entire American Jewish community joins with B'nai B'rith in the tribute to him, so richly earned.

- Raymond Epstein, President
Council of Jewish Federations
and Welfare Funds

III

It would be difficult to overestimate the importance and the impact of the Hillel movement at the more than 300 colleges and universities where its chapters are to be found. Surely, the B'nai B'rith Hillel's golden anniversary is a most suitable point in time for the organization to reflect upon and take pride in this "home away from home" which has been created for Jewish students on so many campuses. It is a great pleasure for me, as chairman of the Brandeis University Board of Trustees, to add my thanks to the B'nai B'rith Hillel Foundation for its dedication to young people, to higher education and for the brilliance with which this perceptive concept has been carried forward for 50 years. At Brandeis, we take special pride in Hillel, for our founding president, Dr. Abram L. Sachar was among the important educators and religious leaders who made Hillel pre-eminent, and who continues as an honorary chairman of the Foundation, serving with Brandeis' current president, Dr. Marver H. Bernstein, Hillel's national chairman. I am especially delighted that Hillel will take due notice of Dr. Sachar's pioneering efforts on its behalf when your major national observance takes place in Chicago in November.

- Jacob Hiatt
Chairman, Board of Trustees
Brandeis University

IV

HALF A CENTURY OF HILLEL FOUNDATIONS

This month, the Hillel movement, under the sponsorship of B'nai B'rith, marks its 50th anniversary. Throughout these five decades, Hillel has been the most important and vital Jewish force on the college campus, and has served as the fulcrum of Jewish campus life. Operating with a pluralistic view of Judaism, it has endeavored to reflect the broad spectrum of Jewish civilization in its activities. Its contribution to Jewish cultural survival is nothing short of impressive. We agree with Dr. Alfred Jospe, Hillel's dynamic, scholarly and imaginative national director, that one shudders "to think of what would have happened in American Jewish life had Hillel not been on the scene for half a century. Tens of

thousands of men and women -- in the rabbinate, in Jewish communal service, in Jewish organizations, in communities throughout the land -- trace their Jewish commitment, their involvement in Jewish affairs and often their choice of career to Hillel's influence."

It now serves 248 campuses in the U.S. and Canada with an estimated Jewish student population of 225,000. There are also 28 Hillel Foundations outside the U.S. It conducts high level summer institutes, sponsors Israel programs and projects, as well as Jewish social service activities. Its publications and resource material are of high quality.

Yet, the campus has been deemed a "disaster area for Judaism." Thousands of Jewish students fall away from Judaism, and adults blame the ineptness of Hillel for such a state of affairs. But do these students really "drop out?" Were they ever "in" to begin with? The basis for Jewish loyalty and involvement is laid during one's childhood. The lack of Jewish experience, as well as the little value attached by most Jewish parents to a serious Jewish education during the first 18 years in the life of the young Jew, are most responsible for the fact that college is a disaster area for Judaism. The college years are by their very nature a period of intellectual quest, of critical probing, and of experimenting with new ideas. Yet the Jewish community and the contemporary Jewish family do not provide the necessary models, nor do they offer the intellectual and emotional depth to engender critical commitment.

However, we submit that the campus is not quite the disaster area for Judaism which even its thoughtful critics make it out to be. During the past few years we have witnessed throughout the campuses of the U.S. a remarkable renaissance of Jewish life which in many respects is quite unprecedented. Rabbi Richard N. Levy, Hillel Director at U.C.L.A., diagnosed the situation accurately in pointing out that a large number of Jewish students deem American values as insufficient to create "profound, moral, concerned human beings." Increasing numbers of Jewish students are turning to Judaism to discover, and create, if need be, values and ideals to inform their lives. They seek to realize within themselves the Jewish human being.

Together with this phenomenon, the Jewish studies "explosion" is equally significant. More than 350 colleges and universities offer academic courses in Judaica, 40 of them as undergraduate majors

and/or graduate programs. While we should never entertain the mistaken notion that such courses should serve as "indoctrination stations" for Judaism, they do confer upon Jewish civilization academic status. It does mean that the Jewish experience is taken seriously among the cultural patterns of mankind.

During the past decade, Hillel has been joined by many other Jewish campus groups. They usually represent a specific orientation, whether religious or political, and their presence is most welcome. Yet the advantage of Hillel is, as we noted earlier, its pluralistic stance, its openness to all forms of Jewish expression, and its encouragement of a vast diversity of Jewish activities and lifestyles.

Hillel's most immediate problem is its far too limited staff and its inadequate budget. The American Jewish community has yet to realize that the Jewish college student is the concern of the total community, and that an activity of such magnitude requires the support of the entire community. The present 4-1/2 million dollar budget cannot conceivably provide for a reasonable ratio of staff to need. Only of late have the major American Jewish organizations begun to talk to each other about the Jewish college students; joint community responsibility and coordination are not even under consideration.

None of us can foretell what is in store for the Jewish community, or indeed the world during the next 50 years. On Hillel's 50th anniversary we dare only to hope that in the immediate future we may witness an ever-increasing awareness of Jewish life and values on the part of our college students, supported by a community responsive to the realities and needs of the hour.

- RECONSTRUCTIONIST,
October 1973

ONE STUDENT'S STORY

John Macsai

The events which delayed this dinner -- the horrible loss of Jewish lives in Israel, and the realization that ultimately, except for the United States, Israel stands alone in the world -- make all of us realize the immense responsibility we have for the survival of Jewish life in the world. In my case, these events and these realizations will put an even sharper focus on the story I would like to tell you tonight.

To say that we are here tonight because of Dr. Sachar is indeed correct. To say that I am here tonight only because of Dr. Sachar is truth itself.

I hesitate to speculate what my life would be today in Hungary. I know, however, that my life and the lives of one hundred and twenty-four foreign students is a richer, happier, fuller life today because of Dr. Sachar. Had he been an educator, an administrator only, a historian only, it would have been enough. Had he been a commentator, a writer only, it would have been enough. Of how many people can be said this besides being a scholar, a historian, a critic, a writer, an educator, an administrator, it is because of him or her that so many are leading a happier life?

To bring out Jewish students from war-torn Europe and provide them with the opportunity to study without economic worries was an idea that was born in his heart. He thought of it, fought it through, raised money for it, and made it happen. The problem of raising money for one hundred and twenty-four students when the bank account was adequate for ten only, to deal with State Department and Immigration Office, to deal with the Deans of Students at hundreds of Universities, must have been an immense task. The work of Dr. Sachar has become a legend.

I would like to tell you a story. I am sure not all of you know the story of the way it looked from the other side of the Atlantic. Not the entire story, because a whole evening would not be enough to recollect the hundreds of tearful, heartwarming, hair-raising, or hilarious episodes that took place between the time a letter signed by Marilyn Applebaum arrived in Budapest, and the time this foreign

student with long combed-back hair, smoking cigarettes in a cigarette holder, with peculiar habits of holding a fork in the left hand, and even more peculiar English, attended his first Shabbat evening service at Miami University in Oxford, Ohio.

Each one of the one hundred and twenty-four of us has a different story to tell, but I do not think that mine is atypical.

It is January 1947 -- a weekday afternoon. I am studying in bed under a down comforter and as many blankets as I can get hold of. I am not sick; I am in bed simply to keep warm. One has to conserve the little fuel one has for the evening hours around the time of dinner. Dinner! More often soybeans than any other form of nourishment. I am at home because the university is closed -- no glass in the window frames, no fuel even where there was glass.

This is the state I am in when a friend drops in and I find out from him that Jewish college students of high academic standing can apply to B'nai B'rith for scholarships to study in the United States. I am a second-year student at the Department of Architecture of the Polytechnical University, less than eighteen months back from Mauthausen, a concentration camp in upper Austria. I live alone with my mother because my dad, who was in camp with me, was killed by the Nazis during a death march in April 1945. I am fortunate, at least I still have my mother, who survived by hiding with false papers. I only lost forty-two out of a family of one hundred. Many of my fellow students have no one left.

Not that gentiles are much happier in Hungary in 1946. Others lost a father, a son, a husband in the army; others also lost their families during the air-raids. But unlike others, we Jews have inner wounds that no hope offered by the new post-war coalition government could heal. The lack of heat, food, or money we can somehow manage. It is what we suffered; it is the dear ones we lost that haunt our dreams at night. And during the day we are still surrounded by a potential murderer under every gentile mask.

I am hesitant to drag up the horrors of the years, but you must understand our conditions to understand fully what it meant when the affidavit signed by Dr. Abram L. Sachar arrived in Budapest.

I am tempted to tell you the rest of the story -- the episodes that followed the affidavit: the bribing, cajoling, and falsifying to get passports, exit permits, transit permits, or visas; the convincing of the American consul in Budapest that we knew enough English to study in the United States, when we don't even understand him . . . the many, many vicissitudes of the trip, the arrival in New York, the first days at school.

I am tempted . . . but I won't. To conclude the story I simply want to say that for this Hillel student -- and I hope I speak for most if not all -- the story continued to a rich life blessed with a happy marriage, four wonderful children, and fulfillment in my profession -- not only a rich life, but a rich Jewish life!

It is my beautiful privilege to say publicly to you, Dr. Sachar, what has been said so often in my heart during the years that have passed since then -- Thank You!

- John Macsai, an architect in Chicago, was brought to the United States under Hillel's Foreign Student Service program in 1947. His statement was presented at the Commission meeting.

ONE STUDENT'S JOURNEY FROM
WESTERN PHILOSOPHY TO THE RABBINATE

Peter Ochs

It was philosophy class that excited me freshman year at Yale. To sit my mind down before Kant and Hegel and hear their every word filled with ultimate seriousness, their every phrase proclaiming an ultimate Truth! I thought I had arrived, at least to the outer chambers of Reality Itself.

Why, then, did that one Shabbat evening in the Hillel director's home leave so lasting an impression on me? Rabbi Richard Israel held a kiddush cup, while Mrs. Israel sat across a festive table. It had nothing to do with philosophy; it suggested nothing profound, as far as my mind could see. It was no less than alien to me: I had had my Reform bar mitzva and two prior years of Hebrew school, but I had rarely been to any synagogue since, and had never made kiddush, washed my hands to the words of a prayer or recited ha'motzi! I accepted the Hillel director's invitation, extended at least once to every Jewish freshman, simply out of respect for invitations and institutions in general.

I doubt that many of Yale's one thousand Jews returned very often to visit Rabbi Israel, or the Hillel Foundation. I suppose most never came for a first look. There were a few students who ate regularly in the kosher kitchen, a few more who took part in various activities sponsored by Jews. Others nurtured less openly observable forms of Jewish concern. But no one could say Judaism, intellectually, culturally or socially, was a live issue in the normally very active campus life.

Why were so many of us students indifferent to Hillel and to Judaism itself? With all our questioning and inner struggle, why did so few of us probe scriptural and rabbinic texts? At a time when Marx, Marcuse, various gurus and even Jesus were such charismatic leaders for us, why was the presence of Akiba, Hillel and Moses so little felt?

Although I did not realize it, I had grown up in a sea of goyim -- a sea of Gentile, Western ideas, basic assumptions that defined my

mind. I never realized until after college that my parents were Jewish not only in terms of affiliation, but also in basic values and approach to life. As Reform Jews, my family did not employ much Jewish ritual; we had cast off the Jewish casing of our life. We were taught at home the values of honoring one's parents and the primacy of study, but we never gave them Jewish names.

Because I was taught at home to love knowledge, I gave my mind fully to public school work. I had no idea that my very devotion to study would accelerate the rift between my heart and mind. My heart remained in my family: unselfconscious, unthinking, but sensing the right way to live. My mind found itself at school: developed ideas, rational judgment.

My schoolmates and I studied English literature, math, social studies and science. These subjects, and the way they were taught, molded the way in which my mind looked at the world. We did not study Jewish subjects or the Jewish view of European history, or Jewish social values. But the issue lay in the way we were taught whatever we were taught, even in Sunday school. It was the way I was taught to learn that most deeply pulled my mind away from my heart.

We were taught to stress technique, the scientific method: how to make an experiment, how to get at the generalizations behind lists of data. Accept nothing on authority! Use your own mind!

At Yale was the ultimate confrontation between the two halves of me. I was fully cut off from family life and childhood associations. New classmates, representing social and geographic diversity, confronted me with a ceaseless challenge to all previous assumptions. New teachers pushed my mind to limits I had not known existed. I was brought to question more deeply than ever everything my mind turned to consider, and then I was brought to question my mind itself.

For what? What was my goal throughout all this questioning? Early in college, I could not have answered that question any more than a runner could answer in the heat of his race: Why are you running? "I am running to get to the finish line," he would gasp. I was searching simply to get to the end of searching -- I would have said, "To get to Truth!" And then?

Questions of why, of ultimate goals of life, are questions of the heart. But high school and college put me into the world of the

mind. When my heart came to ask ultimate questions, I could answer only in my mind's terms.

So, when philosophy became for me the purest expression of what the total educational system represented, I had to ask my ultimate questions of philosophy. When other students asked their ultimate questions of psychology, physics, communal living or psychedelic experience, they too may have been asking how the total educational system could speak to their hearts. I am not surprised that many fellow-Jews were among the students most fervently seeking ultimate answers from less-than-ultimate systems of knowledge or lifestyles.

When I sat in philosophy class freshman year, I beheld what I considered my mind's love. I sat before the Truth of my schooling which might, through my mind, feed my heart. I had no idea that my heart lay in Jewish things. At the time, nothing Jewish reached my mind. Like many others in my position, I did not notice Hillel on campus: I read Hillel posters advertising services or meetings or talks, but why should I have thought they would have anything to say to me?

That Shabbat dinner in Rabbi Israel's home did speak to me in a way that was unexpected. That evening, my heart saw a whole family acting out in the course of their lives values I had forgotten. The father held a kiddush cup in his hand: Baruch Ata . . . His face was a quiet smile as he spoke, and my heart had an inner smile, for the man, the cup and the wine were for the moment acting out a bridge between the two halves of me. Half of his smile was to his family, the other half to some unseen, yet felt, source of value, order, truth and peace -- the kind of peace I faintly tasted as I too drank the wine. Handwashing, ha'motzi: I felt myself an actor, and again: Baruch Ata . . . The giggles, the mischief of the children, interspersed between ceremony and table conversation, were part of the script too, as was the mother's cooking and her warm yet firm watch over her children. I was an actor, playing a part. The drama spoke to me.

Contact was made. I saw Rabbi Israel a few more times freshman year, attended a few Shabbat services, but my return to Judaism had not truly begun. It was only later that I realized the impact of my first encounter with the Israelis. My slow and painful turning depended

upon the way Judaism, through personal encounters, readings and Hillel activities, could enter my mind and bring it back to my heart.

Judaism has some subtle agents. The liberal university makes real the ethic of the educational system: Examine everything! To do this, the university must be universalistic and impartial, opening the student's eyes to all possible subjects of thought, including systems which deny the universalistic ethic. So, for the study of philosophy, the very science of universalistic examination, Yale was able to offer me a Catholic metaphysician as a teacher: a man combining critical brilliance with a deep religious devotion. While teaching his students no religion per se, he led us to confront the limits of reason and, so, to touch the expanse that lies beyond reason's ken. Through the very terms of philosophy, his class ironically pulled my questions of ultimate things outside of philosophy and opened my mind to seek a new love -- one which remained as yet undefined and unparticularized. Had my teacher been a brilliant Jewish metaphysician, my questioning might have turned sooner to Judaism. But I never encountered such a Jew in the philosophy department.

By this time, I saw Rabbi Israel a little more often; not only my heart, but also my mind was a little more open to what he had to say. He seemed to sense that, since my conditioning had for so long been in non-Jewish ideas and non-Jewish tastes, I would have been repelled by any hard sell on his part. The Israel's family life presented Judaism through demonstration, rather than polemic. Hillel activities were similarly non-proselytizing: available if I wanted them, but not there to convince, or even address, those who were not open to them. Indeed, I was not yet open. I was not convinced in my mind of the need for a particular religion, for particular customs, or for ethnicity.

Once again, I was reached through a subtle agent of Judaism, speaking to me in my accustomed language. In addition to philosophy, I studied anthropology -- another universalistic science. My teachers led me to ask: What are the different ways that man can choose to live? Through a field trip to a South Pacific island, I encountered community life. For a few months, I acted out the lifestyle of a people who place greatest value on human relations, on community well-being, and on the traditions that make such well-being possible. I left this island drama with a sense of peace strangely reminiscent

of the peace I tasted during Rabbi Israel's Shabbat dinner. I was ready to open my mind fully to the study of Jewish particularism.

I recall one autumn afternoon I spent on a catamaran in New Haven Bay. I had been seeing Rabbi Israel more often that last year of college -- one time, for example, he suggested a book by Franz Rosenzweig for my reading; another time, he showed me how to lay t'fillin. This time, he took me for a sail. He convinced me that I should attend the Jewish Theological Seminary: There I would receive the instruction I needed to recondition myself to a very non-Western pattern of thinking and living, without having to reject my Western discipline.

The Jewish presence at Yale helped bring me home to Judaism. I hope Hillel will come to understand more of those Western Jews, what they are, why they do what they do and how much they need to return.

- Peter Ochs is a student in the rabbinical department of the Jewish Theological Seminary of America.

AN ESSENTIAL LINK

Norman Shavin

Through the prism of retrospection, certain shapes take on kaleidoscopic colors and emphatic designs, while others are muted, vague in their significance.

This view through the looking glass is a revealing exercise, for brought into meaningful relief are those moments, those environments, those experiences which have shaped personality.

As someone whose memory is etched with recollections of turning points in my own spiritual geography, I find revelation in recapturing such events. Reliving them in memory, I sense the binding threads they wove into the fabric of present behavior.

This deliberate connection to elements in my past has a counterpart exercise cast on a larger stage: a passion for reading history. Placing myself in it transports me to worlds of influences not personally witnessed, yet indelibly part of my spirit, my shaping. Through legacy of millenia, one builds a continuum of involvement. This device of the mind, this acceptance of the heart, this infusion of the psyche nourish and enlarge. To become at one with the past is to incorporate its meaning into the present, and so affect the future.

When such links are forged they become part of a chain which connects the life of a unique people to self. There grows a sense of uncommon value in man's personal scheme of existence. As he becomes part of something larger, he shares in it, derives sustenance from it, helps perpetuate it.

My own links are perhaps not unique, except that they are mine. My chain of shaping influences was hammered out partly by events of which I had no personal knowledge. But they existed, and an appreciation of them gives me reality not as an isolated player in humanity, but a piece of the puzzle obligated to add meaning to the design.

One of those links was forged in Russia where my father was pressed into army service, ultimately escaping it with superb daring

to reach America -- penniless, hopeful, determined. He was like many others in that. But for their courage, and their children's awareness of it, we would be the poorer.

Fewer than thirty years later, my parents suffered the depression of the Thirties, their dirt-poor survival another tribute to a visceral determination to conquer adversity. My earliest recollections of boyhood conjure up life in a Southern city's black ghetto, where I lived until my early teens. It seemed not unnatural. What I did not know was that I had been infected with a rage against poverty and discrimination.

In those formative years, my parents -- as I realized much later -- began a program, subtle yet persistent, of infusing me with a love of matters Jewish. Scarcely did they pass an opportunity to charge me that learning, so much denied them, was a priceless necessity for life.

With meagre means, they sent me to a Workmen's Circle cheder. Another link. (How sad I was much later in remembering how those well-intentioned Yiddish lehrers suffered with us youngsters as we sat nights in a chilling house, squirming over poetic injections of I. L. Peretz and H. N. Bialik. It was force-feeding then, but I still remember the impact of one pre-World War II Yiddish lesson which introduced me to one weeping poet's lines: "Es brent, bruderlach, es brent/Der gantzer Welt, es brent . . .")

By the time I was 20, I had served in the Navy, had spent a couple of years in a small college, had worked in a Jewish community center, attended inspiring youth conferences sponsored by the National Jewish Welfare Board, and had been active in the B'nai B'rith Young Organization. In all of them, I gained new appreciation of who I was, what I had been, where I had come from. More links, more shaping. Unknown to me, they were forming a pattern of involvement.

In 1947, I entered Indiana University as a junior. Its Hillel Foundation was then nine years old. Its director when I arrived was Rabbi Alfred Jospe, who had led the Foundation since 1944.

Despite my links to Judaism, I had little awareness of Hillel Foundations before that brisk fall day in 1947 when, with as much uncertainty as shyness, I walked past, not into, the Hillel house at

Indiana. At the time, concern over my choice of profession was dominant; the need for extended Jewish affiliation was secondary.

But not long thereafter, impelled by . . . what? loneliness? curiosity? yearning? I cannot recall, but I walked uneasily into that Hillel Foundation. Whether I met Alfred Jospe that day, I am not sure; but I have always been grateful for the moment when he introduced himself warmly, shook my hand, and bade me welcome.

Neither of us could know it, but he and Hillel would become a powerful shaping link, an influence vital to me today. From that initial greeting, Hillel was more than a house; it became home. To it, for more than two years, I gave devotion, time, energies, and whatever skills I possessed.

And what did it give me? Beyond the affectionate link with Alfred Jospe, Hillel gave me pride, identification, and opportunity. (The fact that it was also where I met the girl who is my wife is an unheralded chapter attesting to Hillel's service as an effective silent shadchan.)

Hillel at Indiana provided me with opportunities to indulge my journalistic ambitions; it offered a forum to test ideas and interests in matters Jewish; it made me re-think the who-and-what-and-where of me; it involved me in Zionist affairs; it urged me to say "yes" to my Jewishness; it encouraged me to direct theatrical productions; it made me aware, through seminars, special programs, and religious activities, that I was not an island, but a part of the main.

In its modest library I rediscovered rivulets of Judaica, and there my thirst for roots was slaked. The interest in Jewish history impelled me to write of it for exercises in regular college courses. The more I delved into the splendor of my past, the more I wanted to know. Hillel became a place of nourishment, feeding the soul, lifting the psyche.

Nor was its impact momentary. By invigorating the thrust of interest in matters Jewish, Hillel and Jospe helped spawn a firmer pattern of mature involvement after the halcyon years of college became memory. I went on to become engaged in other Jewish community centers, providing programs; I became editor of an Anglo-Jewish weekly; I edited two books by a rabbi-friend; I contributed

to Jewish journals; I became active in a host of activities Jewish, and remain involved in the efforts of Jewish organizations ranging from my own synagogue board to that of the Anti-Defamation League.

Apart from the specifics of what I learned at the hearth of Hillel and the heart of Jospe, the dominant reward became the inner richness of reaffirming my faith, my history, my belongingness. The Hillel Foundation and I met at a time critical in my life. I sense that more from the perspective of the present than I vaguely knew at the time. It is a joyous confession that the linkage is powerful, that life would have been far less full without the experiences.

Ten years ago, after I had been away from Indiana almost 15 years, I visited the campus as a staff executive of the Peace Corps. Shortly after arrival, I went late one afternoon to the Hillel house: I wanted to inhale "home" again, stubbornly rejecting Thomas Wolfe's oft-quoted advice.

Of course, I found no one there whom I knew -- except . . . ghosts. They were in every room -- in Jospe's office, in the chapel, in the library, in the meeting rooms, in the basement where we held Oneg Shabbat celebrations, in the lounge where once raged heated discussions, even in the tree-shaded backyard where we observed festivals.

The mind recaptured events and peopled them with those I had known. I heard the voices, the laughter. I was "home".

Peretz's observations in "Vegn Geschichte" of 1890 is true: "A people's memory is history; and as a man without memory, so a people without history cannot grow wiser, better." I shall always be grateful to Hillel for taking me back "home". I could have no more fervent wish for Hillel than that others will have so rich an association toward the discovery of their most precious possession: self. Without Hillel's presence on campus, not only the Jewish student, but society will be the poorer.

I will be returning briefly to Indiana University next year. And while there, I will return to the site of Hillel. It will have changed much, as it changed me. But its function remains: it is an essential link.

- Norman Shavin, an alumnus of
Indiana University, currently is
editor of Atlanta Magazine.

A Living Past -- Some Letters

JEROME LAWRENCE

21056 LAS FLORES MESA DRIVE, MALIBU, CALIFORNIA · 90265

For Hillel's 50th Anniversary

I was born as a playwright at Hillel.

We were the Depression babies of the 30's -- and when I arrived at Ohio State, the true "art theatre" on campus was the Hillel Players. Hillel's annual playwriting contest goaded many of us to create new plays. The first play I ever had published, about Heinrich Heine, won First Prize in a Hillel contest. (I had the audacity to play the leading role myself on the stage of University Hall.)

Rabbi Levinger was the head of Hillel in Columbus during my Freshman year. His wife, the warm yet fiery Emma Levinger, was a playwright herself -- and she helped and guided us. Later I had the privilege of being the piece of adhesive-tape for Rabbi Harry Kaplan. I had a summer job as a theatre director in the Berkshires and met Rabbi Kaplan while he was still in his pulpit in Pittsfield. My junior and senior years at college were made more meaningful and joyous having the Kaplans as my friends and advisors.

Hillel was more than a "home away from home." It was a center of intellectual and creative ferment. It was an important part of my life

I salute Hillel on its 50th birthday with life-lasting appreciation and affection.


Jerome Lawrence

EGON E. LOEBNER

2934 ALEXIS DRIVE
PALO ALTO, CALIFORNIA 94304

Dr. Alfred Jospe
National Director
B'nai B'rith Hillel Foundations
1640 Rhode Island Ave., N.W.
Washington D.C. 20036

June 27, 1973

Dear Dr. Jospe,

It was kind of you to invite me to be part of Hillel's golden anniversary. It is indeed a pleasure to send you my congratulations on this momentous occasion. It has a very special personal meaning for me since, after World War II, the B'nai B'rith Hillel Foundations have played a pivotal role in my life and have codetermined the establishment of my professional career.

Hillel awarded me a Foreign Student Service Scholarship in 1946, while I was in a Displaced Person's Camp in Germany and helped me through its Hillel Rabbi, Joshuo O. Haberman in Buffalo, New York to be matriculated at the University of Buffalo. After arrival in Buffalo in September of 1947, Hillel paid for my tuition and a significant fraction of my basic educational expenses for a period of four years. With the aid of Rabbi Arthur J. LEllyveld, the then National Director, I was given the opportunity to receive personal career counselling from Dr. Albert Einstein, who was then one of Hillel's official advisors. As a result of his advice I left the School of Engineering and became a physicist.

There can be no question that Hillel had stepped into the void created by the death of my parents in Auschwitz and helped me to overcome financial and educational obstacles which were the consequence of the Holocaust. Even my very first of the now many dozen's of published scientific and technical papers was based on work which could not have been carried out without the support of the B'nai B'rith

EGON E. LOEBNER

2934 ALEXIS DRIVE
PALO ALTO, CALIFORNIA 94304

Hillel Foundations.

It gives me great satisfaction to acknowledge this, to my future life indispensable, support, given to me by Hillel at a time when I needed it most. I am sending you my heartiest greetings and best wishes in your function as National Director.

JN 81 757
Egon E. Loebner

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June 29, 1973

Doctor Alfred Jospe
B'nai B'rith Hillel Foundation
1640 Rhode Island Avenue, N.W.
Washington, D. C. 20036

Dear Alfred:

Approximately 18 years ago, I was also asked to reflect on my experiences at Hillel as an undergraduate. I wrote the following:

"The age when the average boy or girl goes to college is an age of doubting and rejection. At the Hillel Foundation I not only augmented my knowledge of Jewish customs and ceremonies but, much more important, along with my general education, I became aware of the intellectual basis of Judaism: How it can have meaning for the thinking man; how it can contribute to the philosophy of the educated person; how it can give young men and women the spiritual anchorage they need so much. I experienced the feeling of personal fulfillment in participating in Jewish culture, in delving into its literature, in becoming acquainted with its art forms. I learned that Judaism can serve one in all aspects of life.

Admittedly the practice that Hillel afforded me in the mechanics of leadership helped make me a more useful member of the Jewish Community, but I received much more. I developed a philosophy about American Jewish life, a philosophy that I believe supports both conviction and dedication.

My personal life has been enriched immeasurably, and what little contribution I have made to Jewish life in my community can in large part be attributed to the wonderful experience that was mine at Hillel."

Upon reading this once again, my conviction with regard

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Doctor Alfred Jospe

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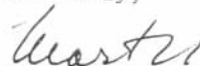
June 29, 1973

to the role that Hillel has played in my life deepened but I would like to add both a footnote and a postscript. There was a serious omission in the above statement! At Hillel, besides a philosophy of life -- as they say in these parts -- I got me a wife. Elsie and I are the parents of six children and I am proud to relate that the three oldest, Larry at Dartmouth, Hanna at Brandeis and Sandy at Northwestern, have all participated in and derived much from Hillel activities. I only hope to have the same nachas from the younger three.

I am the immediate past president of the Greater Hazleton Pennsylvania Chamber of Commerce and, among my activities, I serve as a member of the Board of Overseers of the Jewish Theological Seminary of America, the Board of Directors of the United Synagogue of America. Since 1971, I have been the Chairman of the Commission on Adult Jewish Education of B'nai B'rith.

To paraphrase the daily prayer, our family can exclaim: Happy are we! How goodly has been the heritage of Hillel!

Sincerely,


Martin D. Cohn

MDC:bs

בית המדרש לרבנים באמריקה

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

3080 BROADWAY • NEW YORK, NEW YORK 10027

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RABBINICAL DEPARTMENT
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If my memory serves me correctly, the first time I entered the elegant mansion which houses the Hillel Foundation at McGill University was in the late winter of my second year at school (February-March 1952). The occasion serves as a perfect illustration of the maxim: "Mitoch shelo lishmah...." There was this young lady who sat next to me in English 230 whom I had been trying to date for the previous six months with a singular lack of success. That day she invited me to Hillel to attend a lecture by someone named Alfred Jospe. I accepted with alacrity; she left for her 2 p.m. class and I spent the afternoon listening to and chatting with Alfred Jospe. That was how it all began.

My 2 $\frac{1}{2}$ years of activity within Hillel provided me with two experiences which have remained central in my life ever since. It was at Hillel that I first encountered the range and depth of Jewish scholarship. Nothing in my previous experience -- nor for that matter at McGill which was at that time and remained for many years thereafter totally blind to the possibility of a department of Judaica -- had prepared me for an encounter with a Heschel zal, or a Gordis, a Kaplan, a Maurice Samuel etc.... If I single out Will Herberg, it was because Will pursued me for an entire week at a memorable leadership Institute in August of 1952 trying to persuade me that Rosenzweig's position on Gesetz and Gebot was the only tenable position for someone with my theological orientation.

Second, it was Hillel who first provided me with a living experience of the Jewish community. It was there that I met friends with shared concerns and values -- strikingly different from the fraternity crowd that I had drifted with when I first came to Montreal.

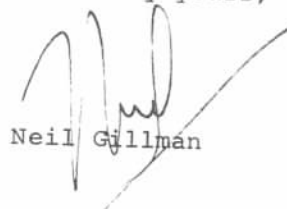
That week-long Institute was as decisive an experience as I have enjoyed before or since. Apart from struggling with Will Herberg and singing with Arthur Lelyveld, I cherish fond memories of Erwin Jospe and Fred Berk convincing us that our chorus and dance groups respectively were performing feats of artistry never previously equalled in the history of music and dance.

In retrospect, it was during that week that I decided to apply to rabbinical school. That decision per se would have meant little had it not been for the unflagging concern of our Hillel director, Rabbi Samuel Cass. It was he who kept pushing me to submit my application; it was he

who helped me resist all kinds of pressures to study elsewhere, despite all the fellowship grants proffered to me; it was he who insisted that the only school for me was the Seminary. (I remember with particular vividness the afternoon he took down his Seminary diploma and ran through the signatures of the faculty pointing out their respective accomplishments). Finally, it was he who gave me four-five hours a week of his time between January and May of my senior year, teaching me the first ten pages of B'rachot -- the first Gemara I had ever learned -- so that I could pass my entrance examinations to the Seminary.

It is trite to say that much of what I have today I owe to him and to Hillel. My gratitude and my warm feelings are without bounds.

Sincerely yours,


Neil Gillman



State of Wisconsin \ DEPARTMENT OF INDUSTRY, LABOR AND HUMAN RELATIONS

September 27, 1973

801 EAST WASHINGTON AVENUE
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Dr. Alfred Jospe, National Director
B'nai B'rith Hillel Foundations
1640 Rhode Island Avenue, N. W.
Washington, D. C. 20036

Dear Dr. Jospe:

I'm happy to relate some of my thoughts as a Hillel alumni . . .

Hillel -- 36 years ago the era of marches for workers, for peace, and for war -- 20th Century Democracy -- Avukah, Hitler, Spain, Zion, CIO the Communist party and the Socialists, Trotskyists, and Stalinists.

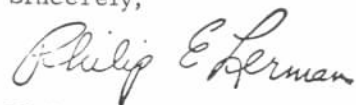
The island in that sea of insanity was a small collection of rooms on the second floor of an even then worn out building on State and Gilman in Madison, Wisconsin where one met exotic Jews from New York and Jersey and from Chicago and small town mid-America. Orthodox Jews, secular Jews, fraternity Jews, and G--damned Independents. There are many memories of people and ideas, and free exchange of opinions.

That frightening evening in August 1939, listening with a few friends to the frenzied speech from Berlin as Hitler invaded Poland, sitting on the worn sofas and chairs in the lounge. We had a key. It was clandestine meals made in the kitchen by students living on \$5 per week (room and board -- you did your own cooking) and swearing to Rabbi Kadushin that we were not mixing hotdogs and cheese; cost suppers on Sunday nights with discussions led by the great immortals of our campus -- A Selig Perlman. And the discovery of a Judaism as promulgated by our own Rabbi Kadushin -- the construct of the "organic thinking," and most important, bringing an intellectual order to the forces that brought us all together.

Dr. Alfred Jospe
September 27, 1973
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And lastly, a discussion -- was it in 1939 or 1940? -- with Dr. Sacher who had come to inspect Our Hillel, and the inevitable argument over numbers versus quality. Dances versus discussion. Why couldn't we attract fraternity and sorority row? And we told him. And we are still here. And some of the same discussion continues -- is the cast of characters so different? Jews searching and sometimes finding the answer to their quest in and at Hillel.

Sincerely,



Philip E. Lerman
Chairman

rh

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SEYMOUR P. LACHMAN
PRESIDENT

September 19, 1973

Dr. Alfred Jospe
B'nai B'rith Hillel Foundations
1640 Rhode Island Avenue, N.W.
Washington, D. C. 20036

Dear Dr. Jospe:

I became actively involved in the B'nai B'rith Hillel Foundations in my undergraduate student days at Brooklyn College. At that time I had begun re-examining many of the basic values that had given motivation and meaning to my life. Hillel played a very great influence in molding and shaping this re-examination, as well as more fully developing the basic commitments that have been the foundation of my life ever since. It led me to believe that I could live both a fully Jewish life, as well as a completely American life - with my Jewish values shaping, sustaining and interpreting the American experience.

I can, therefore, never repay Hillel for what it has given to me in ideas, ideals and values. Nor can I ever repay Hillel for introducing me to Rabbi Norman E. Frimer, the then Hillel Director at Brooklyn College, who rapidly became my mentor and very close friend and confidante. Finally, and most important, I certainly can never repay Hillel for introducing my wife, Susan, to me. Together, Susan and I both owe Hillel more than words can state or pledges redeem. It is part of our total life experience and expression.

Today, I am the President of the New York City Board of Education and though the opportunities and challenges are undeniably great, I frequently think back to the opportunities and challenges I had when 20 years ago I served as President of the B'nai B'rith Hillel Foundation at Brooklyn College. What I learned a genera-

tion ago within a particular arena, I am now attempting to apply on a broader scale. My Hillel experience has never stopped influencing my life.

Cordially,


Seymour P. Lachman

SPL:sk

At my age, it's easy to believe that the B'nai B'rith Hillel Foundations are fifty years old, because all the institutions of Jewish life seem incredibly ancient. When I was young, the Zionist Organization of America was young, so was the Menorah Society, my college fraternity, the automobile, radio, etc. Everything was new and wonderful, vivid, challenging. (Or was that only youth speaking?)

I would like to contribute my bit to Hillel's 50th birthday celebration, by some personal experiences with it during my four college years at Ohio State. But I was already a senior when Hillel came to our campus, the autumn of 1925, and for months neither I nor anyone I knew was aware of its presence. Looking back now, I can understand the difficulties of the pioneer in any field.

At any rate, one evening we had a rabbi as a dinner guest at my fraternity house. He was introduced as Lee J. Levinger, and later, in the living room, he spoke to us about Judaism in general and Hillel in particular. Few of the boys were interested in either, although all of us had come from good solid Jewish homes, and most of our parents were foreign-born. In fact, we had grown up, for the most part, in the "Jewish sections" of our respective cities, where Yiddish was a common tongue, and Jewish customs were widely observed. But it was precisely because we -- American-born, all of us -- wanted to get out from under that ghetto-type atmosphere and be "real" Americans, that we failed to respond to Dr. Levinger's invitation to us to become active in Hillel.

A few accepted his invitation, and returned with the report that Hillel was a center for barbs -- boys and girls who were unaffiliated with any fraternity or sorority. These scouts reported further that the fellows and girls they saw at Hillel House were a weird lot in general, that the males were grinds and the females unattractive. For the second half of my senior year, the Jewish fraternities and sororities avoided Hillel, although it was one of my own fraternity brothers who became the first Hillel student president at Ohio State. At his urging I attended a few events at Hillel, got to know both the Levingers, and began to appreciate what they were doing. But I was active on the campus, with little time for other things, and my graduation in June ended all opportunity for much participation.

It was only later that I came to know and respect what the Hillel Foundations were achieving, through my professional association with the Supreme Lodge of B'nai B'rith, as Editor of the National Jewish Monthly, a post from which I am now retired. I think I can sum up my general feeling about Hillel in his final word: I regret there was no Hillel Foundation at college when I was a freshman.

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