

CONSERVATIVE JUDAISM

VOLUME 52 • NUMBER 4 • SUMMER 2000

A Publication of the Rabbinical Assembly
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Celebrating 100 Years of the Rabbinical Assembly

רבי אומר:
איזו היא דרך ישרה שיבור לו האדם?
כל-שהיא תפארת לעשהו ותפארת לו מן האדם.
(*Pirkei Avot* 2:1)

Part Four: The Rabbinic Mission

One of the questions that we rabbis face is: "For whom do we work?" Clearly, we have responsibilities that reach back into history, all the way to Sinai. Our responsibilities are to the *kadosh barchnu*, as well as to the community; to our ancestors as well as to our descendants. The emphasis may differ from one period of our lives to another, but all of these elements are constants in the search for professional and personal meaning. I have come to the conclusion that our purpose is not to provide, but to promote; not to answer, but to exemplify, not to demand, but to demonstrate; to live with consistency and realism in a very complex role and at a very difficult time in history. The challenges of the secular world and of assimilation are enormous. The problems seem to grow exponentially. There are no "answers," only directions, and we support each other in our efforts.

Unfortunately, the role of the rabbi often demands too much administration and too little teaching. Congregants want to be empowered, but they also need to be trained. We need to make certain that we transform our movement from one of rabbis and their families to a movement of committed lay people, amateurs in the true sense of the word, those who love what they are doing and who approach it with passion and determination. We cannot change the world, but we can help to create an atmosphere where change is possible. We may not assure continuity, but we need to create the conditions so that continuity is inevitable. I have found that less formal preaching and more discussion is both welcome, and more meaningful.

Ours is an awesome responsibility, and I pray every day that I will be able to fulfill both the mandate and the majesty of the rabbinic calling.

JEFFREY A. WOHLBERG
WASHINGTON, DC
(JTS, 1966)

For me, my rabbinate has been Jewish education—formal and informal. To me the principles are the same—the task is to *nurture* the *nature* of the Jewish learner: child, adult, family—no matter. This I learned from my best teachers.

For me the greatest spiritual learning has been to hear the “voice of the text.” It is what I try to teach my education and rabbinical students. For me the greatest mitzvah is to teach. It’s what I continually urge my directors to do at camp.

My most enduring memory is of sitting at Ramah Poconos, on the grass under Eytz Gershen—Gerson Cohen’s tree—where he taught counselors three times a week and then walking some 30 feet to sit on the grass with David Mogilner—to study education. Today, more than ever, the quote from Avodah Zara is relevant:

Aiyin adam lomed Torah—eleh me’mekom she lebo chafetz.

One can only learn Torah from that vantage while his heart desires (is engaged); or its alternate reading on the same page “*b’makom.*”

One can only learn Torah *in* a place where his heart is engaged.

We must find that point at which we can engage the heart of each learner—and we must *create* a place, a community which engages the heart of each learner. For me, that place was and ever will be, Ramah.

Yehi Ratzon—that each of us learn to create institutions which truly are such learning environments.

SHELDON DORPH
NEW YORK, NY
(JTS, 1969)

In my early years in the pulpit rabbinate, I became aware of the dangers of allowing congregational priorities solely to shape who I was as a rabbi. Obviously, I had to serve to the best of my ability the needs of those who had engaged me. However, I also developed strong academic interests that enriched my role in the congregation and which found expression on the local campus. University teaching, research in Jewish history, the writing of articles and books, and a desire to keep my mind attuned to ideas beyond the daily synagogue routine, helped me to be more effective in the congregation by developing my own sense of self. The pursuit of serious study also provided me with interests that allowed me, after thirty-four years in the pulpit, to enjoy a truly wonderful retirement in Cambridge where research, scholarly discourse, and teaching, fill my days and make me feel that I am a rabbi in the fullest and truest sense of the word.

BERNARD GLASSMAN
CAMBRIDGE, MA
(JTS, 1961)

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When I was a student at the Seminary 50 years ago, there was no department of Pastoral Psychiatry. I was troubled by this situation and wondered how I would be able to help my congregants when they came to me with their problems. As a result, I was delighted to become a part of the first group of rabbinical students who would have the opportunity to take an intensive course in pastoral counseling with Rabbi Fred Hollander who was in charge of this department for the New York Board of Rabbis.

Together with three other students from each of the denominations, we spent an entire summer studying with Rabbi Hollander at Bellevue Hospital. We learned a great deal about the workings of a hospital that summer. We met with physicians from each of the departments who talked to us about the needs of the patients and how we could be of help.

Most of the time, we spent visiting patients. After our visits, we would write up the details of our visits and later in the day we would meet to discuss our visits with our fellow students and Rabbi Hollander.

Near the end of the course, as I was visiting patients, wearing the white jacket that was also worn by the physicians, I entered a room and met an elderly Jewish woman. Before I was able to introduce myself, she began to recount to me all of her maladies and she had many. When she finished, I said to her, "You see, I'm not a doctor, I'm a rabbi." She looked at me with contempt and said, "So who needs you?"

It was a chastening experience. It reminded me that if ever I should begin to think too highly of my new found skills as a pastoral counselor, this woman was there to remind me, "So who needs you?"

SAMUEL CHIEL
NEWTON, MA
(JTS, 1952)

I have devoted most of my years in the rabbinate to health care. As I have regularly come across individuals from all segments of society with many varied illnesses (including six years with hospice patients and families), there have been changes in my theological understanding. I continue to struggle with theodicy particularly in the face of the Holocaust. I have strong feelings about the injustice that I perceive. I "wrestle with God," while doing what I can to make the world better. The teachings of *Pirke Avot* have become increasingly pertinent, especially those that enjoin changing the world while recognizing limits and regarding others favorably (non-judgmentally). The vulnerability and finiteness of life reinforce these teachings. One of my important ongoing personal goals has become "not to sweat the small stuff" and really enjoy life's blessings.

LEONARD J. LEVY
RESEDA, CA
(JTS, 1980)

Eventually, I came to understand that pastoral care and healing work most regularly opened the door to my sense of God's presence, enriched my prayer life, helped me to cultivate my own ability to live with awe, gratitude and humility. Working with people in pain regularly invoked my own grateful awareness for the blessings of life. And the opportunity to offer Jewish resources as a source of healing and comfort gave me great joy.

In my fifteenth year of rabbinic practice, the work of pastoral care and Jewish healing continues to be at the core of what I do. I continue to feel that, for me, there is nothing more sacred than sitting quietly with a person in pain, hearing their story, offering my own presence and the rich resources of Jewish tradition to help them find their way to healing and wholeness. It has been a great joy and a privilege to work in the Jewish healing movement, teaching the exquisite wisdom to be found in Torah, in Jewish prayer and ritual, for those living with pain and for those seeking to serve and to understand life's mysteries.

It has also been a great privilege to watch the early years of my rabbinate unfold just as the American Jewish community underwent a profound spiritual transformation. During these years, the community has collectively insisted on moving beyond Jewish ethnicity as a basis for Jewish life. This is a time of Jewish spiritual renaissance, as more and more Jews seek direct and personal knowledge of Judaism's spiritual essence. Everywhere I go, Jews are actively exploring questions of faith and meaning, devoting themselves to making God, Torah, and prayer real in their lives.

Sometimes I teach and prod and exhort people to take their spiritual lives more seriously, to devote themselves more deeply to the study of Torah and the practice of mitzot. Sometimes I work to persuade people to wake up, to live lives more filled with awareness and gratitude. And sometimes I am a spiritual midwife, sitting quietly as people share their birthing experiences with me, occasionally intervening to give them tools or direction or encouragement. And always, I am just a Jew, seeking to live the most righteous life I can, day by day, with awareness of God's Presence, with gratitude for all that I have, with compassion for those I encounter, with clarity to navigate life's challenges with wisdom and grace.

AMY EILBERG
PALO ALTO, CA
(JTS, 1985)

Perhaps, our task is to cheer God's work to renew creation each day. There is so much that is out of our control. We have no control over acquiring life or leaving this world. In a sense, for the essentials of living we stand on the side-

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lines (or in the bleachers). Our songs of praise are like cheers, encouraging the continuation of God's good works.

But the troops are either bored or would rather be doing something else. The rabbi must lead them in cheers for God. She must make them enthusiastic for the gifts of life that are usually taken for granted.

GORDON FREEMAN
WALNUT CREEK, CA
(JTS, 1966)

Looking back with nostalgia and pride over these 60 years, I can assert that success in the pulpit must not be measured by how many people come to our services nor how many members join our congregation, but what is the impact on the lives of those we serve.

I have always made myself available for our members and for any folks in the community who called upon me. I have attempted always to help maximize the happy events and to remove a little of the suffering from sad events.

Visiting the sick in the hospital or at home has been one of my top priorities. By our presence in the patient's room we make the patient feel better just by our sense of concern and confidence. Francis Peabody's famous line is medically valid: "The secret of the care of the patient is in caring for the patient." We must also come to help the patient establish a connection with God, the source of our lives, the ultimate healer.

Many are the demands upon the modern rabbi—his involvement in the Jewish community (outside of his congregation), his role in interfaith relations, etc. But primary is his ministering to the needs of his congregants. A poet sums up well my thoughts on this matter.

If I can stop one heart from breaking
I shall not live in vain
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.

SIDNEY S. GUTHMAN
LONG BEACH, CA
(JTS, 1938)

My sense of mission has always been anchored in the concept of *am s'gulah*. It calls upon us to be worthy members of it. Humankind needs us to continue as an *am s'gulah* to lead its way to *tikkun olam*!

In 40 years in the active rabbinate my role as a rabbi was fairly constant. I was always involved willy-nilly in the pulpit, in the religious school, in adult

education, in life-cycle ceremonies, on behalf of Zionism, Israel, Russian Jewry, and the larger community in which we live.

I enjoyed my rabbinate. It's God's calling! It's a grand challenge, even more now than before.

TOBIAS ROTHENBERG
DELRAY BEACH, FL
(JTS, 1945)

It did not take me long to realize that the words "rabbi, teacher and preacher" do not begin to define what congregations expect a modern rabbi to be. A rabbi is also comforter, consoler, and confidante; officiant at life cycle ceremonies; programmer and planner; administrator and CEO; visionary and seer; cheerleader and entrepreneur; entertainer and salesman; fundraiser and community leader; politician and power broker; figurehead and symbol. A rabbi is pastor, priest and prophet.

Over the course of my 25 years in the rabbinate, there have been times when one role or another was dominant. Sometimes I fancied myself a CEO and tried to gain control over the synagogue to remake it in my own image. Sometimes I had to be a fundraiser. Sometimes, community service was my main interest. All the while trying to be a rabbi, teacher and preacher—in my spare time as it were.

I have tried all the roles. Given the time, inclination and resources, I know I can do most of them. But to do any of them well, I must choose my priorities. Which ones do I like doing? Which ones are the ones I became a rabbi to do? Which ones can I do best? Which ones has experience taught me mean the most?

As I ponder these questions, I find that when all is said and done, it is to the three words that are on my diploma that I return. Nothing gives me more fulfillment, nothing is more authentic, nothing is a greater source of pride than when I am a rabbi, teacher and preacher.

SEYMOUR ROSENBLUM
ELKINS PARK, PA
(JTS, 1972)

It has been 10 years since I was ordained. In those 10 years I have been fortunate to have served congregations in Lowell, MA and Silver Spring, MD. What has best defined my sense of mission and purpose has been the positive impact I have had on the lives of individuals in those congregations. My goal in being a rabbi is to share the love of Judaism I have with as many Jews as possible. I would like as many Jews to know the sense of fulfillment and enrichment they can have by observing the rituals and commandments of Judaism. That goal is behind every program initiative and every speaking opportunity I have.

In congregational life that goal can easily get lost in the shuffle of politics

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and other issues. As a rabbi I can easily spend my time putting out fires or visiting the sick or performing life cycle events. But when I have the chance to help someone *kasher* their home or start seeing more people attend Shabbat morning services, then my heart is lifted and I feel satisfied. I am fortunate to have had a few of those experiences over the years and I keep trying to look for more. I pray that I can always focus on my goal and continue to live up to the phrase on my ordination certificate, "*le-harbitz Torah be-rabim u-le-hafitz ru'ach da'at ve-yirat hashen bein kabal adato.*"

JONAH LAYMAN
SILVER SPRING, MD
(JTS, 1989)

My mission and purpose as a rabbi is to bring people closer to God, to meet people where they are at religiously and help them question their beliefs and observance. I love to challenge my fellow Jews to strive to be the best Jews and people they can be. I eagerly embrace the opportunity to give sermons, deliver *divrei Torah* and especially teaching in a classroom setting or studying one on one with my congregants and colleagues. I cherish the opportunity to help open our people's minds to what our wonderful tradition has to say about so many things in life. I also love that I can simultaneously be a teacher and a student. I believe I have learned at least as much from my congregants as they have learned from me.

Even though my first name is now "rabbi" and no longer Joey, I believe with all my heart that "my calling" was and is to be a rabbi of the Jewish people. I get so much satisfaction from what I do each day and am thankful for the honor I have been given to touch so many people's lives. I love that each day is different from the next and that I can go from a funeral to a wedding to teaching a Talmud class and back home to my family where I can hug my wife and daughter and give thanks to God for my lot in life.

JOSEPH KRAKOFF
SOUTHFIELD, MI
(JTS, 1998)

I realized, early in my rabbinic career, each of us, whether we are Jew or non-Jews, has within him or her self a Divine spark. Each of us is struggling with that spark. The surrounding world says one thing, and the spark says another. Mordecai Kaplan taught me sin is not a Jewish term. The word "*het*" translated as sin means "mark."

Each of us has their own mark, or as James Hillman describes it, an acorn containing all the information that is he or she. We come into life with a genetic history, a collective unconscious history or, better, a set of spiritual genes. As our Yiddish-speaking ancestors said it, "*Der eppel falt nisht vayt fun dem baym.*" The apple doesn't fall too far from the tree. I saw myself as the rabbi, the teacher, or, better still, the *haver* that Pirkei Avot tells us to find. I

felt I had to listen to the inner message of whoever came to me, restate it, and perhaps help that person back onto the road of his or her mark. In Portland, all of these sensitivities were honed, and I found my *haver* and tried to be another's *haver*.

I'm 75 years old. I've lived three quarters of a century. I've experienced all the human traumas and then some. A transported *shtetl* life, the *sinat hinam*, the unnecessary hatred of Jew towards a Jew, of Jew towards non-Jew and vice versa. I lived through the Depression and the traumas of living my adolescent years away from home in the questionable atmosphere of the yeshivot. But I've also lived moments of joy and jubilation. Sitting at Mordecai Kaplan's feet, imbibing the wisdom of the greatest collection of Jewish scholars of the 20th century at the Seminary. Of sharing the lives, the joy, and the sorrow of so many. And now being able to facilitate a place of learning, of solace, of serenity at Senior College.

Living in Gloucester, in a small Jewish community opened my eyes to the rest of the world. Slowly but surely I discovered the meaning of God being God, of *nefesh kot hai*, of all that lives, not only Jews. It was a liberating experience that has enabled me to extend my wings and to see clearly and to truly understand the meaning of *tahat kanfay hashkehina*. God's wings are wide enough to take into their embrace all that ever lived.

HARRY SKY
FALMOUTH, ME
(JTS, 1951)

No one's experience can be fully replicated. What I seek to share with congregants and colleagues is the thrill of religious paradoxes that keep Judaism stimulating. Modern eyes must be squinted to see the world from an ancient perspective. Yet the progress of our century should not be squandered in a nostalgic passion for return. We who read ancient texts each day have the gift of time travel. Conservative Judaism is daunting precisely because it prevents us from claiming the superiority of past over present or present over past. Rather, we are forced to live in tension between the two, aware that our own practice falls short of ancient spiritual attainments, but unwilling to forgo the expanded ethical sensitivity of our day.

I remember a rabbinical school conversation led by Rabbi Gordon Tucker, our dean at that time. One student (was it me?) questioned the relevance of certain mitzvot, *shatnez* for example. The discussion immediately focused on what modern insight we could eke from this ancient oddity of the Torah. As Rabbi Kook reportedly said, "*Hayashan yitchadeish v'behadash yitkadeish*." I can think of no better motto for Conservative Judaism and no greater challenge for its rabbis.

DANIEL NEVINS
FARMINGTON HILLS, MI
(JTS, 1994)

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When I began my rabbinic career, my intended yardstick of success was the size of the Shabbos crowd and the number of kosher homes. As I matured, I came to realize that creating serious Jews had to be my mission. All the rest is commentary.

SHALOM J. LEWIS
MARIETTA, GA
(JTS, 1978)

Looking over my career of more than forty years in the rabbinate, and having tasted all the joys and sense of achievements along with the frustrations and disillusionments, what stands out as the most precious remembrance is the awareness that I was able to share the most profound moments of the human experience with many different people, and that I was able to touch their lives by bringing a bit of spiritual direction into their encounter with chaos. In the process, of course, my own life was enriched.

More than that, my goal in teaching, preaching and counseling was always framed by my credo that we each can be the instrument to make God's influence for holiness felt in human affairs. To me that is a sacred calling and a holy mission.

MERVIN B. TOMSKY
SUN VALLEY, CA
(JTS, 1956)

For a rabbi to be part of an extended family and to be accepted as part of that family is a very special feeling. I don't think there is any other profession which can give that pleasure and that joy. Yes, I feel the losses even more than I did a few years ago, not only because I am getting older but because I am even closer to all of these families. It is a very special privilege to be part of their lives.

Yes, there are moments of frustration and disappointment. Yes, there are times when I am extremely tired both in spirit and in body. But I don't believe as I look back on it that I could have or would have chosen any other way to spend my life.

If I had been asked over 23 years ago as I was ordained at the Jewish Theological Seminary to explain what it means to be a rabbi I would have stated some lofty platitudes but I did not know then the "nitty-gritty" of the work. As my class nears its twenty-fifth year I know why I became a rabbi and when I am asked the reasons I can give an intelligent and cogent response. Perhaps as I do there will be another young person listening to me who will be influenced to one day look at the rabbinate as a way of teaching, helping, and car-

ing about people. When that occurs I will most assuredly know why I chose this path.

VERNON KURTZ
HIGHLAND PARK, IL
(JTS, 1976)

I had a funeral two days before I officially started working as a rabbi. My wife and I had been settling into our new home, getting ready for the coming year, and a to-be congregant of mine passed away. I was only getting used to being called rabbi. Suddenly, I became "the rabbi," at least for this family. As in, "Semyon, come to the phone—it's the rabbi." Or as in, "Everyone get settled down to listen—it's the rabbi." I kept looking around to see whom they meant.

One of the great surprises about becoming a rabbi was to learn how much people listen, particularly at difficult moments. I remain surprised when I call people after the loss of a loved one and say, "Hello, this is Rabbi Booth." Call waiting is immediately cleared, and I invariably hear the person on the other end say, "It's the rabbi—shh!" I've been trying to figure out what is that makes me "the rabbi," and not just David.

First I thought that quality came from my learning. In *Pirkei Avot* 1:1 it says, "Moses received Torah from Sinai. Moses transmitted [Torah] to Joshua, Joshua to the Prophets, the Prophets to the Elders, and the Elders to the Men of the Great Assembly." The rest of the chapter continues that train of tradition up to Hillel and Shammai—modern times for the editor. Maimonides in his introduction to the *Mishneh Torah* continues tracing the tradition in an unbroken line (despite the end of formal *semikhah* in the 4th century) up to his era.

Both *Pirkei Avot* and Maimonides are defending the legitimacy of the rabbinic tradition by linking it directly with Moses at Sinai. If God gave the tradition to Moses, and that tradition can be charted up through the present era, then my knowledge of Torah gained at the Seminary comes from God. I have authority because my learning helps me better understand what God wants from us.

Then I thought relationships were the source of becoming "the rabbi." One of the second-year surprises for me was the realization that I was the only person in my community who knew every other segment of my community. I realized this one Shabbat morning when I asked one of my congregants who had helped me learn many people's names. I had forgotten one name I should have. I leaned over to ask my congregant to tell me that person's name and he had no idea.

A rabbi uniquely associates with every section of a synagogue regardless of wealth, education, or age. Most people associate with others of similar ages and interests. A rabbi must be the rabbi for everyone. Related, a congregation chooses its rabbi. In a good rabbinic search each member feels repre-

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sented in that choice. That unique position similarly confers authority because I know and interact with every segment of the community.

The moment at which I first felt like a rabbi occurred, unsurprisingly, on the day of my ordination. However, it occurred several hours before I was officially ordained at our class *siyyum* ceremony. We each taught a section of B. Taanit we had learned together. Then Rabbi Lebeau and Rabbi Kensky wrapped each of us in a JTS tallit. That moment I felt like I was really a rabbi.

Moses conferred authority on the levites and then Joshua in a similar manner. He ordained the levites by placing his hands upon them and consecrating them. According to rabbinic tradition, he similarly ordained Joshua. The religious authority includes learning and relationships. It begins in an act of love between a student and a teacher.

Pirkei Avot 1:1 is a beautiful source frequently misused. Read in isolation, it implies that all of the rabbinic tradition was given at Sinai, which means that nothing can ever develop or change because all is given. By contrast, knowing that the tradition was given in an act of love from student to teacher opens up flexibility. Moses handed much more than a static text to Joshua. He handed Joshua a book that gained meaning through human interaction.

I know when I became a rabbi—but I am only beginning to realize the different aspects that make me a rabbi. The learning and knowledge I acquired at JTS is a big piece of it. So are the relationships that I form with my congregation on a continual basis or at moments of crisis. There are other formal criteria—like my beautifully framed diploma from JTS or my formal election by the congregation to be their rabbi. Yet each of these is only one piece of what being a rabbi means to me. Underneath all these formal and informal criteria was that moment of love between teacher and student, repeated throughout the generations.

Pirkei Avot implies that rabbis have a remembered moment of direct communication with God. It is that link to God which makes us representative for people of something larger than themselves. My task is to continue transmitting this tradition to my congregants. It is the combination of learning and human relationship in a moment of love that leads to holiness. Then we come full circle, because the tradition lovingly transmitted to me through the generations leads congregants back to God.

DAVID BOOTH
HAMPTON, VA
(JTS, 1997)

The greatest impact on my religion and spiritual development as a rabbi was not a class I took, or an experience with a congregant, or a book I read. Without a doubt, my children have had the greatest influence on my life as a Jew and as a rabbi. As they have grown, I have grown. As they have challenged my practice, my philosophy and my outlook on the world, I have

matured. They have nurtured in me a deepened faith in God. They have helped me develop both a healthy skepticism and an abiding optimism about what I do as rabbi. No other experience has come close to their impact on my religious life.

My mission today is simply to bring Jews closer to God, Torah and Jewish life. The methods are complex, the purpose is straightforward.

GERSHON SCHWARTZ
BALDWIN, NY
(JTS, 1979)

Through the ages, Jews have had a knack of creating the perfect model of leadership to match their needs. In ancient Israel, kings and prophet answered the call for military might and social justice. In Babylonian exile and beyond, prophets became more comforting and priests arose to create the rituals that would bring the people back into God's favor.

Then, in the wake of the Second Temple's destruction, the rabbinic model of scholar/arbitrator/teacher and part-time miracle worker came to dominate the Jewish world. The source of his power was clearly his ability to reason. In the melting pot of 20th century America, the rabbi was converted from teacher to pastor/shepherd, so he could be just like the Christian clergy next door, but with all the ancient Jewish trappings of the miracle worker intact. When the holy man is a teacher, his holiness endows him with wisdom, but otherwise he remains human; when the holy man is primarily a pastor, however, his mere touch can bring salvation. That kind of promise arouses super-human expectations—and disappointments.

Further, if the rabbi is a shepherd, that makes the rest of us sheep. O.K., so Moses, David and Akiba started out as shepherds, but they didn't have to worry about an intermarriage rate of 52 percent and climbing. If the rabbi is a shepherd, he has to lead the flock up the hillside, pulling, pushing and cajoling. Superrabbi is expected to get those sheep to the destination, even if they don't want to go.

I have a better idea. How about the rabbi as a co-traveler, a very well-educated member of the flock? I chose this model for myself long ago. I don't push or pull my companions, I share my experiences and learn from theirs; together we strive to reach the thick pasture at the top of the hill.

As I see it, I am a spiritual leader simply because I want to refine my own spirit, using the texts of my tradition for guidance, and, in doing so, possibly to inspire others to do the same. I am no different from my friends on the journey, except that I have some wisdom as a tourguide that I share where appropriate.

I believe that the rabbi is neither holier than others nor less human. The extent to which the rabbi can share his humanness, in fact, is the extent to which he can touch the lives of those who choose to travel along. To be the

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“perfect rabbi,” therefore, is not to avoid mistakes, but to make them and then grow from them.

JOSHUA HAMMERMAN
STAMFORD, CT
(JTS, 1983)

I have never regretted being a rabbi. I think that it is a profession for a nice Jewish boy or girl. It provides enormous satisfaction when one sees, sometimes decades later, the effect one has had on others. It also provides an opportunity to spend one's life learning but at the same time intensely involved with people and with the fate of the Jewish People. *Dayenu*.

REUVEN HAMMER
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(JTS, 1958)