

The B'nai B'rith Hillel Foundations



A Guide to Hillel

by ALFRED JOSPE

Purposes

Program

Policies

B'NAI B'RITH HILLEL FOUNDATIONS

THE AMERICAN JEWISH COMMITTEE
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F O R E W O R D

This publication sets forth the purposes and program of the B'nai B'rith Hillel Foundations as well as the policies which govern and unify Hillel's activities.

An institution must be guided by clearly defined policies and principles which give unity to the diversity of its programs and activities. This is particularly true for an agency like Hillel which, in less than four decades, has grown from one Foundation at the University of Illinois to a network of nearly 250 Foundations and Counselorships spanning the North American continent, Europe, Israel, South Africa and Australia. It is, of course, inevitable that Hillel Foundations differ vastly in their intellectual climate, their social structure, the composition of their student bodies, the human resources that are available to them. For this reason, we have always sought to safeguard the flexibility which is needed to adapt our approach to specific local situations and to respond imaginatively to the challenge of new conditions.

Nevertheless, the size and diversity of Hillel's operations require the availability of a comprehensive statement that will distill the guiding principles and criteria of Hillel work from the insights and experiences of the past and which can serve as an authoritative guide to Hillel's purposes, programs and policies.

The present edition of this publication, its third, has been thoroughly revised and substantially enlarged in order to reflect recent program developments and to illustrate the wide variety of program patterns which can be developed in an effective Hillel program. Official Hillel policy is stated explicitly in all instances in which such policy has been formulated by the B'nai B'rith Hillel Commission. Other statements represent the consensus that has emerged from the thinking and experience of Hillel's leaders and professional staff for nearly four decades.

I have attempted to illustrate theoretical analysis with samples, program outlines and case studies. However, the discussion of mechanics, techniques and general group work practices has deliberately been kept to a minimum. The Hillel program is directed by professional educators of great competence. Therefore, this manual does not undertake to state how to teach but what to teach; not how to organize a group but what groups and activities to organize and for what ends. The problems of leadership training and group organization on the university level are not specific or unique Hillel problems; they are competently treated in a number of publications which are available to every Director.

This publication is a cooperative venture. For many years, Hillel's leaders and staff members have interpreted our work in professional conferences, on the platform, and in publications. Their statements contain a wealth of indispensable information and provocative insights upon which I have freely drawn in the preparation of this publication.

Among these "contributors" whose influence can be felt on virtually every page are the men to whom Hillel owes its strength and physiognomy: Dr. Abram L. Sachar, Hillel's National Director from 1933 to 1947; his successors, Rabbi Arthur J. Lelyveld, Dr. Judah J. Shapiro, and Rabbi Benjamin M. Kahn; Rabbi Oscar Groner, and many others. Chapter 9, "The Hillel Director as Personal Counselor," is based on a paper delivered by Rabbi Harry Kaplan at a Directors' Conference; and the chapter on "Leadership Training" has drawn on some of Rabbi Maurice Pekarsky's statements on the purposes and functions of leadership training in the Hillel Foundations. Their contributions are acknowledged with warm appreciation. I also want to acknowledge my indebtedness to the Directors who guide the Hillel program in their day-by-day activities. Many of the illustrations and approaches suggested in this publication grew out of our discussions of their program experiences, were drawn directly from their program reports, or are based on our joint reflection upon student attitudes and needs.

I hope this publication will continue to guide the orientation of new Directors and, at the same time, serve as a source of information and enrichment to the colleagues already in the program.

Alfred Jospe

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PART I

THE B'NAI B'RITH HILLEL FOUNDATIONS

CHAPTER 1. HISTORY AND STRUCTURE

Established at the University of Illinois in 1923 and sponsored by B'nai B'rith, America's oldest and largest Jewish service organization, B'nai B'rith Hillel Foundations, at present, provide religious, cultural and counseling services at more than 240 colleges and universities with an estimated enrollment of 150,000 Jewish students in the United States, Canada, Israel, Great Britain, Holland, Switzerland, South Africa and Australia.

A. THE HISTORY OF A SERVICE PROJECT

The names of two men are associated with the early history of the Hillel Foundations. One was Dr. Edward Chauncey Baldwin, a devout Christian who served as Professor of Biblical Literature at the University of Illinois from 1905 until his death in 1940. Troubled by the attrition of Jewish knowledge and loyalty which he discovered among many of his Jewish students, he pleaded with rabbinical and lay leaders in Illinois to develop a college program that would strengthen the Jewish loyalties of the students.

In 1921, Benjamin Frankel, a student at the Hebrew Union College, began to visit the Champaign-Urbana community to whose Jewish congregation he had been assigned as a student rabbi. He shared Dr. Baldwin's concern about the Jewish indifference and ignorance of many Jewish students. Groping for some technique to bring the students closer to Jewish life, he decided to accept the little student community as his rabbinical charge after his ordination in 1923, even though there was no assurance of financial support.

Rabbi Frankel selected the name "Hillel Foundation" for the student service agency which he was building, in order to link it with the name of the gentle sage of the first century B.C.E., who had been one of Judaism's outstanding teachers and whose patience, devotion to Jewish tradition, and passionate love of Jewish learning had made him the ideal symbol of the Jewish spirit.

The first year was difficult. Support had to be won from individuals who could be convinced that the new institution would render a vitally needed service. Dr. Louis L. Mann, of Sinai Temple in Chicago, helped to tide the Foundation over this crucial period by persuading some of his friends, notably the philanthropist, Julius Rosenwald, that the Foundation was an experiment which might well solve a growing Jewish problem.

After a year of pioneering at Illinois with a totally new student technique, Rabbi Frankel succeeded in convincing B'nai B'rith that the sponsorship of the Foundation had a natural place in its fast growing program of service to the Jewish community. Adolph Kraus, then President of B'nai B'rith, and Alfred M. Cohen, who was soon to succeed him, endorsed the Foundation program persuasively. The sponsorship of Hillel by B'nai B'rith was approved by the Executive Committee of B'nai B'rith in 1924 and ratified at the Supreme Lodge Convention in Atlantic City in 1925.

Hillel's growth since then was made possible by the support of B'nai B'rith and the service of a growing corps of Hillel Directors under the dynamic guidance of the professional leaders of the Hillel program. Dr. Louis Mann, who had taken over Benjamin Frankel's responsibilities after the young rabbi's sudden death in 1927, served as interim National Director until 1932 and has retained his association with the Hillel program as a member of the National Hillel Commission. Dr. Abram Leon Sachar, who had served as the Director of the Illinois Foundation from 1927-32, became Hillel's master builder as National Hillel Director from 1932-47. He was succeeded by Rabbi Arthur J. Lelyveld (1948-56), Dr. Judah J. Shapiro (1957-59), and Rabbi Benjamin M. Kahn (1959-).

The international network of Hillel Foundations is governed by the Hillel Commission of B'nai B'rith, which is composed of representatives of B'nai B'rith and of the academic and general community. The first Chairman of the Hillel Commission was the late Alfred M. Cohen, one of the leading Jews of his generation and for many years President of B'nai B'rith. He was succeeded by the late Henry Monsky who devoted much of his distinguished leadership to the development of the Hillel program. In 1948, Dr. Abram L. Sachar, President of Brandeis University, was elected Chairman of the Commission and continued to guide the movement to whose growth he had contributed more than any other single individual until 1955, when he was succeeded by Dr. William Haber, of the University of Michigan.

B. B'NAI B'RITH AND HILLEL -- STRUCTURAL RELATIONSHIP

The Hillel Foundations is one of several service agencies which are sponsored and supported by B'nai B'rith, among them the Anti-Defamation League of B'nai B'rith, the B'nai B'rith Youth Organization (BBYO), the Vocational Service of B'nai B'rith, and the Department of Adult Jewish Education.

The relationship between B'nai B'rith and the Hillel Foundations is governed by the Constitution of B'nai B'rith which provides for the establishment of a "B'nai B'rith Hillel Commission to which shall be entrusted the organization and operation of B'nai B'rith Hillel Foundations for the preservation of Jewish religious and cultural values, particularly with consideration for the interests of the younger generation at schools for higher education."

The B'nai B'rith Hillel Foundations was registered as a non-profit corporation in Washington, D.C. on April 14th, 1938.

C. THE HILLEL COMMISSION: COMPOSITION AND FUNCTIONS

The National Hillel Commission is composed of the President and the Executive Vice-President of B'nai B'rith, ex officio; one member from each of the seven North American Districts of B'nai B'rith, nominated by the representatives to the Supreme Lodge from each District and elected at each Triennial Convention of the Supreme Lodge; seven members who are appointed by the President of the Order with the approval of the Board of Governors; five members who are designated by the Executive Committee of B'nai B'rith Women, and ten members elected by the Commission itself. In addition, the Commission has three honorary life-members, including Dr. A.L. Sachar who serves as Honorary Chairman for life.

The National Hillel Commission elects its own officers. At the beginning of each year, the Chairman of the Commission, with the advice and consent of the Commission, appoints an Executive Committee which exercises all of the powers and assumes all of the responsibilities of the Hillel Commission between Commission meetings.

The Hillel Commission is the supreme governing body of the B'nai B'rith Hillel Foundations and determines Hillel policy in all matters of administration, program, educational policy, personnel and finances. Its budgetary decisions are subject to the approval of the Board of Governors of B'nai B'rith.

The Commission functions primarily as a national body; its work is carried out through the office of the National Director who is the Executive Director of the Commission. The Commission itself meets once a year; at this annual meeting all major policy matters are considered and acted upon.

Between Commission meetings, all important Hillel matters are handled by the Executive Committee and through a system of Commission committees. Every commissioner serves on at least one committee and frequently on several committees of the Commission. The permanent committees of the Commission include the Personnel Committee, Program Committee, Budget Committee, Committee on Building and Trusts, Review of Structure Committee, Publications Committee, Committee on Awards and Lectureship, Committee on Overseas Service.

The Hillel commissioner of an area usually serves as Hillel's principal liaison to the Hillel Foundations in his area and to the community at large. He may be called upon for advice or assistance with regard to specific problems which may develop in his area; his counsel is always sought in such matters as personnel, buildings, fund raising problems, community relations or public relations tasks in which his knowledge of the local situation may be particularly helpful to the rest of the Commission.

D. FINANCIAL STRUCTURE

B'nai B'rith is the chief source of support for the Hillel Foundations.

About 70% of the total budget of the B'nai B'rith Hillel Foundations is provided directly by B'nai B'rith. However, since Hillel renders vital services to the Jewish community as a whole, B'nai B'rith has sought increasing support for its youth program from the general community and receives it mainly through allocations from Jewish Welfare Funds and Federations. Income from such sources amounts to about 20% of the total Hillel budget.

The major portion of Hillel's income is collected through the National Youth Services Appeal (NYSA), B'nai B'rith's fund raising arm for its youth services. Substantial amounts are also contributed by the students themselves by their parents (through annual "Parents Appeals"), and by interested individuals who frequently earmark their contributions for specific projects such as Hillel buildings, Hillel Professorships of Jewish Studies, publications, or leadership training.

B'nai B'rith Women have given equally generous support to the Hillel program. In addition to their regular annual allocation to Hillel, they have established scholarships at many Foundations, furnished most Hillel buildings, provided books for Hillel libraries, supported the Foreign Student program after World War II, and rendered a host of other valuable services.

Another source of support is "The National Friends of Hillel," a group of individuals who contribute to the development of special areas of the Hillel program beyond the funds provided for them in the regular budget, such as Hillel Professorships, leadership training programs, and special projects of the National Department of Program and Resources.

E. NETWORK OF NATIONAL COOPERATION

B'nai B'rith relates itself to the work of the Hillel Foundations through a network of regional and local committees. Every B'nai B'rith District Grand Lodge appoints a Hillel Committee which concerns itself with the problems and needs of the Foundations and Counselorships within the District.

Wherever possible, the organization of local Advisory Boards is encouraged. In larger cities, Advisory Boards usually draw their membership from B'nai B'rith, the faculty, and the leadership of the Jewish community in general. At the great state universities which are located in college towns, the membership of the Advisory Board is usually drawn from the entire state but also includes faculty members and local community leaders.

The Hillel Director is ultimately responsible to the Hillel Commission but will find it advantageous to maintain steady contact with his Advisory Board whose friendship and support are valuable assets. Many Advisory Boards have rendered outstanding financial and interpretive assistance to Foundations and helped the Director to develop a constructive relationship with B'nai B'rith and the general community.

Every B'nai B'rith Lodge and Chapter appoints a Hillel Chairman. These local Hillel Chairmen, as well as the members of the Hillel Advisory Boards, can be very helpful in the areas of support and interpretation. They attend Hillel functions, acquaint themselves with the Hillel program, and attempt to gain an understanding of the problems and projects of the Foundations. They interpret the Hillel program to the general membership of B'nai B'rith. While the Director has the task of guiding the student program, the Hillel Chairman can be of great help to the Director in his numerous housekeeping and administrative responsibilities.

In all cases in which a Hillel Foundation operates in its own building, title and ownership are vested in a local Hillel Building Corporation established under the authority of the National Hillel Commission and related to it by a trust agreement.

In view of B'nai B'rith's sponsorship of the Hillel program, it is Hillel policy to acknowledge this relationship by the use of the full name - "B'nai B'rith Hillel Foundation." Thus the institution as a whole and its individual units should at all times be referred to as B'nai B'rith Hillel Foundations or B'nai B'rith Hillel Foundation, respectively. All Hillel buildings, signs, stationery, etc., should be so designated. Professional staff members should make sure that they are properly identified as B'nai B'rith Hillel Directors or Professors in their public appearances and publications.

PART II

THE PROGRAM OF THE HILLEL FOUNDATION

CHAPTER 2. THE HILLEL PROGRAM: OBJECTIVES AND CRITERIA

Despite Hillel's tremendous growth since its inception, there has been no deviation from the original purposes for which it had been launched. The Hillel Foundation provides the link between the Jewish college student and the Jewish value heritage.

The importance of this link can hardly be overestimated. Two out of every three young Jewish men and women of college age -- between 17 and 21 -- matriculate in institutions of higher learning in the United States today. In the past, the college group had been the reservoir of manpower for the recruitment of the future leadership of the community. Today, not only the future leaders but also the future members of the Jewish communities are passing through college. As they pursue their studies, Jewish experiences and values should not be missing among the influences that shape their loyalties and convictions. Indeed, their contact with Hillel provides many of them with their first mature and meaningful introduction to Jewish life.

In order to serve as the liaison between the Jewish college student and his Jewish heritage, each Foundation offers numerous activities designed to strengthen his Jewish loyalty, to add to his store of information about his Jewish heritage, and to enrich the meaning and content of his Jewish identity. Hence the Hillel program has many facets:

Hillel is the student synagogue: it enables students to share in the group expression of a vital religious faith with understanding and appreciation.

Hillel is a community service agency: it seeks to prepare the student for intelligent and disciplined participation in the life of the adult community.

Hillel is a guidance agency: it seeks to assist the students in various areas of personal need or perplexity.

Above all, however, Hillel is the Jewish educational institution within the academic community; it sponsors classes, courses, discussions, lectures and numerous other programs to broaden the student's understanding of Jewish life and culture by introducing him to his people's faith, literature, history, and patterns of life and thought.

In order to achieve these goals, Hillel operates on a number of professional and educational principles.

A. PROFESSIONAL DIRECTION

Aware of the inadequacy of previous voluntary efforts in the field of Jewish student work, Hillel insisted upon professional direction for each of its units. Every Hillel Foundation operates under the guidance of a Hillel Director, usually a rabbi. Hillel Counselorships -- Hillel's extension service units -- are served by either a rabbi in a community near the campus, an educator or group worker, or a Hillel Director from a nearby Foundation.

B. HILLEL SERVES ALL JEWISH INTERESTS AND CONCERNS

A second principle of Hillel work is that each Hillel unit functions as the focal point for all Jewish concerns and interests on campus. Hillel is non-partisan; it is meant to serve all Jewish students regardless of their backgrounds, Jewish ideologies, or "denominational" preferences. While respecting the differing religious commitments and cultural ideologies that may exist in the Jewish community and on campus, Hillel seeks to establish a community of the different.

Consequently, Hillel must be hospitable to all wholesome expressions of Jewish life and interest that may exist or can be encouraged on the campus. In accordance with its commitment to the principle of K'lal Yisrael, of diversity without divisiveness, Hillel serves as the common ground on which varying Jewish viewpoints and loyalties can co-exist and cooperate for the welfare of the entire student group. Every facet of creative Jewish experience can or should be given full opportunity for expression. A student who registers with Hillel is affiliated not just with a student synagogue, a Zionist group, an institution sponsoring cultural and social programs, or a counseling agency, but with an institution encompassing all community interests. He remains free to intensify his participation in Jewish life in every way and area. In this way, Hillel serves as an educational institution designed to relate the Jewish student to the totality of Jewish experience, past and present.

In the same way Hillel's professional staff members, though recruited from all segments of the community are not missionaries for any individual or denominational point of view. They are stationed on the campus to interpret and communicate the totality of the Jewish historical experience to Jewish students and to meet the needs not merely of a part but of all members of the Jewish student body.

C. SYNTHESIS OF INFORMATION AND PARTICIPATION

A third principle in the Hillel Foundation technique emphasizes the need for the synthesis of information and participation in the educational process. This principle is dictated by educational considerations but also reflects the traditional Jewish view that "religion" cannot be separated from "life" and that a person's values must express themselves in his actions. While Judaism has never disparaged scholarship for its own sake, the social sterility of unapplied knowledge is just as undesirable as are activities which are based on inadequate knowledge and insufficient intellectual motivation.

Hillel's aim, therefore, is not merely to stimulate Jewish students to study Jewish thought and life but to live Jewishly. A balanced Hillel program requires more than the teaching of facts or ideas; it must offer the students an opportunity for participating in meaningful and relevant Jewish activities. The study of the historical sources and meaning of the holidays, for instance, can lead to the development of meaningful holiday observances by and for the students. Student discussions of historical or contemporary Jewish needs can be related to a study of present-day Jewish relief agencies and the initiation of a student welfare fund campaign for their support. The study of the values of the prophetic tradition can be applied fruitfully to contemporary issues and movements of social significance. The Hillel program achieves balance and maturity in this synthesis of thought and action, in the intelligent involvement and participation of the individual in the life of the group on the basis of proper intellectual motivation.

D. SELF-MOTIVATION

Hillel also operates on the fundamental principle of "self-motivation." One of Hillel's aims is the development of a sense of personal involvement and responsibility on the part of the students. Numerous studies show that learning thrives best in democratic association. If "he who does the thinking, faces the problems, and makes the plans, achieves both the growth and the happiness," then students should not be denied the opportunity to do their own thinking, to help in the planning of the program, and to assume a measure of responsibility for the operation of the group. The effectiveness of the Hillel program increases with the degree of student involvement in planning and execution.

Therefore, the student group is organized democratically. The students elect their own leadership group, the Student Council, which assists in the planning and administration of the Hillel program. The Director is the guide and counselor, but students should be given every opportunity to share responsibly in the development of the program. The Hillel program achieves maximal effectiveness by the balanced interaction of student initiative and adult guidance.

Students can also participate in the discussion of program costs so that they can learn to evaluate the relative merits of one as against another project in the Hillel program. The Social Service Committee of the Foundation, which conducts the annual campaign on behalf of the United Jewish Student Appeal, elects its own officers, organizes its campaign, collects funds and helps determine its allocations, thus serving as a laboratory for the study, evaluation and support of communal needs. A similar pattern in other student committees helps to involve students in the program and to channel their initiative and imagination into avenues of personal growth and communal service. (A detailed analysis of the role and functions of student leadership can be found in Chapter 15.)

E. PRIMACY OF JEWISH CONTENT

In the light of Hillel's task to win the uncommitted and to strengthen the loyalty of the committed student, the Hillel program must place primary emphasis on Jewish content -- on those religious, cultural and personal areas which distinguish the Jew and make specialized Jewish institutions desirable.

This emphasis does not imply that Hillel advocates the ghettoization of the college generation. The Hillel program would operate in a meaningless vacuum if we neglected to teach Judaism against the larger background of the social factors and intellectual trends which are the matrix of Jewish life.

However, Hillel is not organized to deal with general political, social or cultural problems per se, important as they may be. Other organizations exist for the transmission of information and the stimulation of action in these areas. Distinctive Jewish institutions are necessary only if their objectives are to strengthen and enhance the Jewish way of life.

Hillel's primary task is the Jewish education and growth of the Jewish student. We are to provide a Jewish emphasis and orientation which will supplement the education provided by the university and the activities offered by extra-curricular groups. Hence, the discussion of general political and social issues can have a place in the Hillel program if they are relevant to Jewish life and if this relevance is made explicit in the program itself either by applying the values of the Jewish heritage to the general problems under discussion (e.g., "The Prophetic Tradition and Academic Freedom") or by exploring the impact of social movements, political developments or intellectual trends upon Jewish life (e.g., "Modern Challenges to Religion.")

Similarly, the presentation of a series of lectures on general psychological, psychiatric, or adjustment problems by a Hillel Foundation as the only or outstanding group of cultural programs during a semester would not be in consonance with Hillel's basic objectives. Such a series would have relevance as a Hillel program if, after establishing the framework of the general problems of human adjustment, it were to deal primarily with the psychological and adjustment problems of Jewish individuals or of the Jewish group.

Hillel is the spokesman of Judaism in the academic community, and Judaism as subject matter must be central to the Hillel program, not incidental or peripheral.

F. HIERARCHY OF VALUES IN THE HILLEL PROGRAM

Lastly, the Hillel program is based on a hierarchy of values. The Foundation program covers an enormous range of activities -- from religious services to Sunday suppers, from credit courses in Judaic studies to interfaith projects, from holiday observances to dances, from student welfare fund campaigns to bull sessions and dramatic presentations, from personal counseling services to publications and a host of other activities.

However, a Hillel Foundation is not just a motley of unrelated activities designed to help students express themselves or develop certain skills. It is a constellation of activities in a specific context provided by Hillel's primary purpose to serve as the instrument and interpreter of Jewish life and the Jewish heritage on the American campus.

Jewish students, like all other persons, have manifold human needs; however, it can obviously not be the function of a Hillel Foundation to satisfy every need a student may have. Hillel's primary task is to create and conduct a program which will enable the students to discover the meaning and implications of their Jewish identity and lead them to a wholesome identification with their religion and their people. It is this goal which gives larger meaning to the constellation of activities which constitute our Foundation program and welds the divergent activities of individual students and committees into a purposive whole.

Hence, not all of our activities have equal value for the attainment of Hillel's fundamental objectives. We do not endorse the principle of "activities for activities sake" or claim that every activity is legitimate as long as it brings people together.

We must consistently evaluate our activities by asking what the purposes are for which we want to bring students together, and by what means these ends can best be achieved.

Social activities, for instance, (dances, mixers, suppers, coffee hours, receptions, smokers, etc.) have a legitimate place in the Hillel program. It is natural for people to wish to socialize, and Hillel should provide ample opportunities for the students to meet each other and establish healthy human relationships under wholesome auspices. But while the need for social programs is obvious, it seems equally obvious that a Hillel program which is top-heavy with this kind of activity falls short of Hillel's basic objectives. The problem is essentially one of proper balance. Social programs should not be permitted to crowd out worship, study, and discussion. But the emphasis on Jewish content in the Hillel program should not be permitted either to crowd out a concern for the promotion of wholesome fellowship among the students.

The achievement of this balance is sound group work practice from which the total program can benefit. Hillel's religious and educational activities -- worship, classes, courses, lectures -- are at the heart of our program. Yet it would be an educational mistake to reject less formal or "intellectual" activities such as art or music, social or film programs, social service and community service projects.

These programs are important for two reasons. Absorption of factual information does not automatically cultivate the feelings and attitudes which are essential to Jewish living. Judaism is something which the student must not only know intellectually but which he must experience and feel. Therefore, Hillel's program of Jewish studies must be presented in a context in which an opportunity for Jewish experience, fellowship, and self-expression can be created.

Moreover, in Professor Kallen's words, "the turning to knowledge is usually not established by knowledge." People do not start reading books merely because we urge them to. They may, however, begin to read, study, or discuss issues if they find themselves in a setting whose dominant tone encourages a more serious kind of pursuit. A real change in the attitude of a person usually occurs only as a result of the milieu, the tone and atmosphere which surround his life and mold his experiences.

For these reasons, the informality of Hillel's setting is one of our great assets. The Hillel Director is in a unique position to build the warm, informal human relationships which can provide him with daily renewed opportunities to guide his students in the direction of Hillel's goals.

The emphasis on study is central to the Hillel program. Nevertheless, it requires an underpinning of activities which are designed to generate that atmosphere of warmth and belongingness which will make people want to be part of a group that is worthwhile to them. This atmosphere can be created in numerous ways. Suitable programs can be planned in conjunction with the Jewish calendar. There can be informal Ongei Shabbat with singing, folk dancing, the reading of stories from Jewish literature, refreshments.

There can be a Succoth harvest festival, a Purim carnival, a Chanukkah celebration which accentuates both the religious motive and the group experience. Some Foundations have successfully experimented with Friday night suppers preceding the worship service -- candles are lit, Kiddush is made, z'mirot are sung. There are readings selected from the gems of Jewish literature. The meal is ended with the Birkhat Hamazon and then the group adjourns to the Chapel for the regular Sabbath eve service.

There are other approaches which can cultivate a spirit of group cohesiveness. Hillel must always strive to represent and embody the highest intellectual and religious standards of Jewish life. Nevertheless, our "cultural" program will usually gain strength if we succeed in the development of this kind of group spirit through appropriate activities.

G. WHAT IS A SUCCESSFUL HILLEL FOUNDATION?

There is no scientific test which can serve as a yardstick of a Foundation's effectiveness or success. To be "successful," must a Foundation consistently attract large numbers of students regardless of the purposes for which the students come to Hillel? Or is a better test of effectiveness the impact and permanent influence which a Director may have upon the Jewish growth of a small group of sensitive young people who may ultimately become disciplined and informed leaders in their Jewish communities? Is that Foundation "successful" whose Director is sought out by numerous young people in need of counsel and guidance? Is it among Hillel's primary tasks to build good will and interpret Judaism to the non-Jewish campus community? Or should Hillel place primary emphasis on those activities which are designed to equip the Jewish student intellectually and emotionally to function normally and happily in the non-Jewish milieu in which his life is cast?

We generally operate on the assumption that the test of an effective Hillel Foundation is the range and degree of Jewish knowledge, understanding and commitment which a student derives from his association with the Hillel program.

We recognize, of course, that each campus situation differs from the other in its intellectual climate, social structure and human resources. There are significant variations in the economic background and Jewish orientation of the Jewish students who are associated with Hillel. Certain prestige schools draw many of their students from economically privileged homes; other colleges recruit their students from all economic strata. Some schools attract large numbers of students with a dominantly traditional background and orientation, while the majority of students at other schools may come from religiously liberal homes or arrive on campus with little or no Jewish background and commitment.

We must also recognize that the Directors themselves are men of varied temperament and skills and that it is inevitable for the individual Director to emphasize the areas of his specialization and scholarly competence. Notwithstanding his commitment to K'lal Yisrael, he tends to mold his Foundation in his own image -- by his skills, by his concept of Judaism, by what he regards as most important to Jews and Jewish life.

Finally, we know that different activities require different criteria of evaluation. The "success" of a dance or Purim carnival must be judged by different standards than the success of a Hillel forum or Talmud class.

Hence, Foundations differ in the methods and materials which must be used to win and hold the loyalties of students on a given campus. Activities which are effective and successful on one campus may fail on another and we must have the flexibility to adjust to each campus situation.

However, this fact does not mean that Hillel's objectives, too, vary from school to school. Conditions vary; our objectives do not. What varies are the methods and materials which must be used on a given campus to win and hold the loyalties of the students. Our objectives remain the same everywhere.

The religious dimension of Jewish life, for instance, must have a place of centrality in our constellation of activities. Therefore, Sabbath and holiday services are conducted by all Foundations except by those metropolitan schools whose students are commuters and do not return to the campus for the weekend. However, even though a metropolitan Foundation may be unable to schedule religious services, it will use different methods to deal with the religious dimension of Jewish life. Instead of formal worship services on the Sabbath and holidays, there can be an Oneg Shabbat before the students leave the campus on Friday afternoon. There can be group visits to synagogues in the districts in which the students live, a M'laveh Malka program on Saturday night, a "Shabbaton" weekend at the Foundation, a workshop on ritual or prayer, a study group on themes such as "A Faith for Moderns" or "The Ideals of the Jewish Prayerbook," discussions of books and articles of religious interest. The activities may vary; the objectives remain the same everywhere.

The same is true in the area of Hillel's "educational" activities. The educational program of some Foundations can be intensive as well as extensive and include not only lectures but a number of classes, seminars, and study groups as well. At other schools, few formal classes or courses can be scheduled. Yet Hillel's educational objectives remain valid for these schools, too, though they will have to be pursued by the use of different methods and materials; for instance, through bull sessions in Hillel and fraternities, luncheon forums, coffee-hour discussions, personal conversations with small groups of students, or informal evening discussions at the Director's home. In fact, these approaches are in no way mutually exclusive. The variables in the Hillel program do not lie in the area of Hillel's objectives. They emerge in the area of our activities -- in the intensity of our educational efforts which can be stepped up in one Foundation but may have to be kept down in another; in the rate and speed of achievement; in the height of the sights which we can set for ourselves in one Foundation as against the other.

These specific local factors and conditions receive careful consideration when a Foundation is evaluated, and the effectiveness of a Hillel program is judged by the adequacy of the methods and activities through which it seeks to attain Hillel's objectives in the local setting of the Foundation.

Against this background of local variables, the evaluation of a Hillel program is based on the recognition that unbalanced one-sidedness must be avoided; that their Hillel experience should stimulate and equip the students to live as self-knowing, self-respecting Jews; that one of our tasks is to build respect for Jewish values among the faculty and to interpret Jewish life and concerns to the general campus community; and that our classroom activities must be supplemented by the Director's efforts to win a student's friendship and to mold his attitudes through personal contact. Directors must also understand that their responsibilities involve specific administrative duties which must be effectively discharged and that what Hillel does or seeks to achieve must be adequately publicized so that the interest and cooperation of Hillel's supporters can be sustained.

Ultimately, it is therefore the personality of the Director himself, his skills and patience, the imagination of his planning and the contagion of his convictions which contribute more than any other single factor to the success or failure of a Foundation's program.

The Hillel Director can, however, be guided by several considerations in the evaluation of his program and efforts.

1. An imaginative and skillfully organized program will generally draw an adequate student response in terms of attendance and participation. We know that "numbers," attendance records, are no reliable or meaningful criterion of a Foundation's effectiveness. True educational effectiveness cannot be measured statistically; it manifests itself in human change and growth. Hence, the success of a program is never evaluated solely in terms of numbers. Nevertheless, a persistent lack of numerical success frequently is an indication of programmatic weakness or inadequate professional leadership.
2. Different educational goals require different educational techniques. It is a fallacy to pit "quantity" against "quality" as if they were mutually exclusive, and to assume that a Hillel program either should cater only to the "masses" or serve only the needs of a small intellectual elite. Quality and quantity are mutually not exclusive, and an effective Hillel program will have mass activities as well as programs designed for smaller special-interest groups.

The decision whether to have mass activities or to plan activities for smaller groups depends on what this specific phase of the program is meant to achieve. Some activities will prosper best in one form, some in the other. In mass activities, group participation and involvement are largely absent. They are less personal and tend to develop an "audience" rather than participants. The activation of a group is easier when the group is small. Moreover, group cohesiveness can be developed more easily in small groups. This means that some of Hillel's activities, such as classes and study groups, will by their very nature be most successful with numerically limited groups where motivation is easier, while other activities should be planned as mass functions -- forums, dances, holiday observances, art and film programs -- despite the fact that they may lack the intimate touch of personal contact and interchange.

3. Finally, the evaluation of a Foundation's program must be based on the recognition that students come to Hillel for many different reasons and expect the Hillel program to meet their varying needs and interests. Many students come to Hillel with little or no Jewish background. Others bring a rich Jewish background and strong loyalties to the program. Some students seek only the satisfaction of their social needs. Others may be attracted by a stimulating speaker, forum, film, discussion or some other type of cultural program. Still others may want the Hillel program to reflect their quest for religious understanding and values. And at least a few students can occasionally be encouraged to seek creative self-expression in art, music, literature, or worship, pursue Jewish scholarship, or contemplate a career in Jewish communal service.

No single program pattern will satisfy the needs of all students. The Hillel Director cannot expect the same attendance for a class in Jewish philosophy which he will get for a Succoth dance or Sunday supper. They are different activities designed to meet different needs. Hillel's task is to provide a "multi-track" program which tries to meet the needs of the students on all existing levels within the framework of Hillel's objectives. The best and most successful Hillel program is that which involves the largest number of students in the diverse activities which do not compromise the integrity of Hillel's goals.

H. THE HILLEL PROGRAM -- ADMINISTRATIVE STRUCTURE

The Hillel program functions in one of two structural patterns. A B'nai B'rith Hillel Foundation is a full-time operation, which generally functions in a building of its own and which is located on a campus where the size of the Jewish enrollment or particular circumstances make full-time service necessary or desirable. It is supervised by a full-time professional staff member, usually a rabbi.

However, the Jewish enrollment or conditions at a number of colleges do not warrant the presence of a full-time professional. The Jewish students on such campuses are served by a Hillel Counselorship, a part-time or extension service unit under the guidance of a Hillel Counselor who usually is a rabbi in the same or a neighboring community or a competent Jewish educator.

CHAPTER 3. HILLEL'S RELIGIOUS PROGRAM

The area that includes worship and related activities is one of the keystones of the Hillel program. A busy week of activities at Hillel usually reaches its climax at the Sabbath eve services. Holiday services and the observance of the festivals offer the students additional opportunities to identify themselves with the religious traditions and heritage of their people and to join with their fellow Jews in solemn and joyous participation in the expression of a vital religious faith.

A. RELIGIOUS FACTORS AFFECTING COLLEGE STUDENTS

The Hillel Director, like every religious educator, must approach the development of meaningful religious activities on the college campus and especially the area of worship, prayer, and religious observance, with a thorough understanding of the problems and needs of the students whom he serves. Pulpit exhortations and slogans will help as little to increase attendance at religious services on the college campus as they do in the adult community. Spectacular stunts may occasionally fill the house of worship but will rarely create enduring religious loyalties. The religious educator must be sensitive to the factors which influence the religious attitudes of college students. He must have an understanding of their background and of the religious, intellectual and emotional baggage students bring along, or leave behind, when they enter college.

One factor is the very nature of the religious attitudes and beliefs which students bring with them to the university. As Murray Ross (in his careful study of the "Religious Beliefs of Youth") and others have pointed out, the attitude of many students toward traditional religion appears to be one of indifference. If they believe in God, as many state, their beliefs are usually a passive assent to a social convention, blurred reproductions of vague childhood notions and of conventional beliefs which remain intellectually unconvincing and emotionally unsatisfying to the students themselves. Traditions may sometimes be maintained, but they are often based on mere habit or family sentiment or spring from a desire for social conformity. They rarely express a religious commitment that is an active and compelling force in the lives of the students.

A second factor is the university situation itself. Universities have frequently been under attack by church groups which claim that students lose their religion during their college years. Many do. Most studies of the religious attitudes of college students show that their faith is challenged by the university. As they move from their freshman to their senior year, they become much more uncertain about the need for religious beliefs as a basis for a philosophy of life and of the existence of a personal God than they were as freshmen. They become less inclined to believe in the existence of a soul, of immortality, or in the divine inspiration of the Bible as the word of God, and they become more inclined to believe that there is a genuine and probably irreconcilable conflict between science and religion.

The student, during his college years, does not necessarily lose his religion; he tends to lose his childhood notions about religion. Thousands of students enter our universities every year with religious notions which were arrested on the 6th or 7th grade level of intellectual development, but with scholastic records which permit them to matriculate in an institution of higher learning. It is this kind of naive religious notion that evaporates under the pressure of mature intellectual challenge on the college level. Many students feel unable to retain their childhood religion without doing violence to their sense of intellectual integrity.

This process of religious attrition is often subtly fortified by the well-known influence of academic relativism which can still be found among many college teachers. A student's religion is often mercilessly battered under the influence of the studied value-neutrality of his teachers who, in the words of Arthur Childs, claim to have learned from their science and proclaim with the authority of science that right and wrong, true and false, good and evil are merely a matter of subjective ideology and conditioning, that there can be no objective standards for the determination of non-physical truth, and that no society or type of life is better than another but is merely preferred by some people. Questions of ultimate concern are considered meaningless or untenable. Consequently, areas of basic values are subtly demolished and the student is frequently left without the insights which might help him to arrive at new and more mature judgments and personal commitments.

There are other factors which may affect the attitude of a student toward religion. There is the rebellion of sensitive minds against the superficialities of institutionalized religion and the vulgarities occasionally masquerading as religious observance. There is the honest struggle of a young person who cannot reconcile the traditional teaching of a merciful God with the existence of world-wide horror and evil. There is the quest of a searching mind for a unity of his world and experience which will overcome what he thinks is the fragmentation of mankind by racial bias, credal parochialism, and political self-interests. There is the effect which the experiences and mood of a generation have upon its religious attitudes: the "disillusionment" of a generation whose life is spanned by a succession of crises which lead many young people to question and even reject the moral values and spiritual affirmations which are at the heart of our religious heritage. And there is the rebellion of every young generation against conventions and home, the perennial adolescent break-away excursion of young people from what they feel are the strangulating ties of home, school, and synagogue or church.

No effort to strengthen the religious loyalty and literacy of students can be successful unless it starts on the level of the students themselves and addresses itself to their concerns and predicaments. In the light of these factors, Hillel's religious program must attempt to achieve several objectives:

1. It should close the gap between the religious beliefs which the student brings with him to college and the intellectual level on which he pursues his general studies. Positively speaking, it should enable the student to appraise, understand and accept his religion with the same maturity and intellectual integrity which characterize his other activities in the academic community.
2. It should create an experience or pattern of experiences that will nourish the growth of religious ideas, motivations, and of conduct.
3. It should furnish the student with a body of value judgments, criteria for conduct, and goals for personal and social living that are drawn from the value heritage of his religious tradition; and it should provide a setting in which the individual may work out his religious faith and apply it to his own life and that of society.

4. It should generate in the student a sense of what Plato calls "taumatzein," a sense of wonder and search which rejects the obvious, attempts to search out the meaning beneath the surface, nourishes a concern for purposes and values beyond facts, and engages, in Edwin Aubrey's words, in a quest for "a philosophy of life that looks beyond the present historical situation to the meanings of human existence."

B. JEWISH DENOMINATIONALISM ON THE COLLEGE CAMPUS

The indifference of many students to worship and religious observance is among a Director's most difficult challenges. However, the growing accentuation of denominational differences among Jewish students poses an equally difficult problem.

From its very beginning, Hillel has conceived as its task to be all-inclusive and to serve the needs of all Jewish students on campus. Unlike the Protestant groups which maintain separate denominational student work agencies which are frequently duplicative as well as competitive, Hillel does not separate Jewish students along denominational lines. Nor do we consider it our task to reproduce, on the campus, the fragmentation and institutional competitiveness that can be found in the adult Jewish community. The Hillel program is designed to provide a sense of at-homeness for all Jewish students regardless of their different backgrounds and beliefs. While we recognize and respect genuine differences of conviction, we try to create a sense of community and common purpose which will eschew divisiveness.

Nevertheless, there are students who will claim that they do not feel at home in Hillel's worship services, and they offer a variety of reasons to justify their dissatisfaction.

Some students feel that Hillel's religious services do not always provide an adequate opportunity for the expression of their particular religious orientation or convictions. This feeling may be among the reasons for which several national religious bodies have decided to establish their own college chapters in order to further the particular denominational needs of their student members (e.g., Yavneh, a national organization of orthodox students, and Atid, the college-age group of the United Synagogue of America.) (For a discussion of the policies governing Hillel's relationship to such groups, see Chapter 11. Section C.)

Other students claim they do not feel at home at Hillel because Hillel's services are at variance with the religious experiences and practices they had known during their pre-college years. And some students, especially newcomers to the campus, will occasionally complain that there is "no place" for them in Hillel religiously and that they feel unwanted or left out because Hillel appears to be designed more for the orthodox or the conservative student than for the reform student, or vice versa.

This feeling may occasionally be justified. At some Foundations, the most active and committed student leaders are often better prepared Jewishly or more intensively identified as Jews. They know Hebrew or are graduates of a Jewish day-school.

Without intending to and without knowing it, they tend to develop a proprietary attitude towards the Foundation which may make the newcomer to Hillel feel awkward, unwanted and left out. At other Foundations, the dominance of a religiously liberal leadership group may create an atmosphere that is not sufficiently hospitable to students of traditional background. To forestall the development of such an atmosphere is an important task which requires a Director's constant attention.

In many instances, however, the argument is merely a rationalization as a student attempts to justify to himself, his parents or his fellow-students, his indifference by claiming that Hillel's services are either too orthodox or not orthodox enough, too Jewish (sic!) or not Jewish enough. Many students come to the campus with the attitude that any nigun which they do not know is orthodox, or vice versa, with the notion that the recitation of an English prayer is a heresy which must not be tolerated. Students of all backgrounds are unprepared to accept those deviations from their accustomed practices which a pluralistic campus community makes inevitable.

A third factor which may affect the attitudes of students to Hillel's religious activities is psychological. Every year, a number of youngsters come to Hillel after a period of often vigorous participation in the activities of their denominational pre-college age youth groups. They attended camp institutes, developed an esprit de corps, and experienced a form of Jewish worship in which they now feel at home. They have a concept of Jewish life, an orientation to Judaism, which no matter how immature they still may be, they have achieved through several years of group experience.

Yet when they enter Hillel they are given to understand that what they had been doing in the past may have been fragmentary though certainly valid, and they are asked to subordinate their denominational orientation to a community pattern for which they are emotionally and intellectually unprepared. It is not easy for them to accept a radically new orientation that transcends or negates their previous position.

Moreover, they come to Hillel as former presidents, officers, or chairmen of committees in their youth organizations, yet suddenly discover that their past achievements do not automatically assure them of status in Hillel, that Hillel's leadership positions are occupied, and that they will have to start at the bottom of the status ladder and wait for their turn before they can rise to equivalent status in Hillel. This, too, is one of the frequently hidden yet important reasons for which students who were excellent workers in their denominational youth groups claim they do not feel at home in Hillel religiously.

C. APPROACHES TO WORSHIP IN HILLEL

Hillel Directors must view these problems realistically. The problem cannot be reduced to a search for techniques to stimulate attendance. Techniques are important. But attendance itself, the attendance not of an audience but of a participating, praying congregation, depends on our ability to help students discover and appropriate a spirit of reverence and commitment.

1. Where denominational interests seek expression in the Hillel program, the Hillel Director can be guided by the following considerations:

- a. As indicated before, Hillel neither sponsors nor endorses any partisan view of Jewish life. Hillel does not consider it its task to proselytize students for any particular viewpoint or conviction, be it orthodox, conservative, reform, reconstructionist or secularist, but to encourage the deepening of the religious convictions of the student members of each group.

Therefore, denominationally-oriented students have the right and should be encouraged to engage in activities which will meet the religious needs stemming from their particular backgrounds and affiliations, and Hillel should provide or create opportunities for the expression of these particularistic convictions in worship and other activities, provided they do not duplicate existing Hillel programs.

- b. While it cannot be Hillel's task to reduce the religious pluralism that exists in the Jewish community to a spurious kind of unity, it is our task to reduce it to intelligibility. We must respect and build upon the existing loyalties of the students but must also generate in them a deepened concern for K'lal Yisrael. We should encourage the expression of particular convictions, yet must at the same time create a sense of community and inclusiveness.

Hence, the Hillel program must constantly seek new ways to make students reflect more deeply upon the nature of religious faith and truth, to make them examine critically the often placid assumptions with which they come to the university, and to make them understand what the meaning and implications of their particular patterns of belief and practice are and how they are or should be related to the totality of Jewish life.

2. To combat the religious indifference of many students requires skill and imagination. It is an uphill struggle to wean young people away from negative attitudes and to attempt to replace indifference, apathy or outright antagonism with a more wholesome and reverent spirit. Yet it is often possible to build on the loyalties and experiences of those students who come from Jewish literate and inspired homes. This is why Hillel Directors are urged to use imagination and to be unafraid in experimenting with religious programs that are creative and relevant.

Some Directors will find a highly personalized approach helpful. The Director attempts to win the personal confidence of a student and to be accepted by him as a friend and counselor whose convictions and mature judgment command respect. In the informal and personalized give and take of discussions, it often becomes possible to make students question their stereotypes, to pose new questions for them and induce them to open themselves to new experiences, including the religious experience.

Another approach is to surround religious observance with aesthetic and dignified symbols. Religious services and celebrations should be enjoyable, vital experiences and not a dreary discipline. Hillel services should therefore include a strong emphasis on group participation and evocative symbolism -- the Kiddush, group singing, an aesthetic setting. The Hillel Seder provides an opportunity for an intelligent appraisal of the meaning of freedom in the setting of a rich and colorful pageantry. Purim offers an opportunity to combine the carnival spirit with fund raising projects for community service causes. Succoth offers an opportunity for student committees to express artistic originality in the creation of lovely tabernacles at the Foundation.

A deeper appreciation of the religious dimension of Jewish life can often also be stimulated by the mutual integration of the religious and cultural activities of the Foundation. Cultural programs -- e.g., lectures on the prophets, a discussion of themes such as "The God of Plato and the God of Moses," "Ideas of Good and Evil in Great Literature," "Religion and Science," reviews of important new books dealing with man's and Judaism's ultimate questions, classes in comparative religion, bull sessions on changing values in modern society -- provide a setting in which religious inquiry can be stimulated and from which a religious commitment group can emerge that will form the nucleus of the Hillel congregation.

Occasionally the Hillel Director will be able to draw upon some gifted and creative students for the development of a religious workshop or religious committee, and the Hillel service emerges from the effective functioning of such a committee. Its members represent the various denominational convictions that exist in the Jewish community. The students do not rely solely on the Director as their "expert." They go to the resources themselves -- the various prayerbooks, Midrash readers, the important titles of Jewish literature. In consultation with the Director, they help plan the service form, select supplementary reading, choose a theme around which to build the service, designate the speaker and participants, take charge of the mechanics, and sometimes even try their hand on the preparation of original services, for instance a Pesach Haggadah for the student Seder, a special service of dedication for the freshman service at the beginning of the school year, a Tu B'Shvat service, or a candle lighting ceremony for Chanukkah. The Religions Committee is therefore not merely concerned with the assignment and distribution of technical tasks; it is a real workshop. It provides for its members an opportunity for the study and discussion of religious questions and practices, of the meaning of prayer and worship, of the varying forms and traditions that can be used or created to engage the hearts and minds of the students.

Most Foundations vary the pattern of their Friday night services from time to time. Sometimes they follow one of the conventional prayerbooks. All vital traditional elements are retained but readings from contemporary and traditional literature are added.

Sometimes they follow a different pattern. They select a theme around which they organize the service with appropriate readings and prayers, occasionally including prayers composed by a gifted student himself. The themes are taken from various sources: the events of the Jewish year, great Jewish personalities, or some of the central and basic ideas and ideals of Jewish life; and the entire service is organized around this central theme.

When the Director delivers the sermon, he will usually find it helpful to provide an opportunity for the students to discuss his ideas with him after the service. On other occasions, the Foundation may sponsor a guest speaker or present a forum of general discussion after the service during which the students have a chance to speak out. On still other occasions, a Foundation can conduct a service of music or a service without formal address but with readings from Jewish literature and the wisdom literature of the world. And sometimes the Hillel Director will invite a mature student to occupy the pulpit and share his thinking on vital issues of Jewish concern with his fellow students.

A large measure of the responsibility for the services should be turned over to the students themselves. Competent students can be trained to serve as cantors or readers. Others participate in the choir; still others take charge of the mechanics or serve as ushers and hostesses. These functions are rotated so that a maximum number of students will be involved in the course of the school year. As indicated before, qualified students can be invited to prepare brief addresses, sermons or prayers, or to lead discussions during or after the service on pertinent Jewish topics. The Hillel Director will try to safeguard the quality of these activities in several ways. He can help the students to select suitable topics; he can discuss the material in advance with them and guide their reading in the preparation of their presentation. The assignment of this kind of responsibility to students thaws out indifference effectively by making the Hillel service a shared experience and cooperative venture. A strong emphasis on group involvement and participation is imperative. It helps to build a worshipping, participating congregation in contrast to a group which remains an uninvolved audience.

These techniques are in no way mutually exclusive though it may not be possible to use all of them in every given local situation. Ultimately it will always be the Hillel Director himself, the forcefulness of his personality, the sensitivity of his response to student problems and needs, and his ability to serve as a model and to communicate his convictions effectively, which will make for the vitality and meaningfulness of the religious program of a Foundation. The task is difficult and the results not always commensurate with our efforts. Yet this area of service merits a Hillel Director's best and most patient efforts at all times.

D. PROGRAM PATTERNS

As the preceding sections indicate, it is impossible to spell out generally applicable suggestions concerning the form and organization of the religious services to be conducted at Hillel. Student needs and backgrounds vary too greatly to permit the development of a general formula. The Hillel Director must usually work with a heterogeneous constituency, and he will have to work out the pattern of worship that will be most responsive to the needs of his student congregation. At the same time he must of course always keep in mind that his personal convictions and preferences should never be imposed upon the student group.

Most Foundations have succeeded in developing a community type of service. It is a middle-of-the-road service which seeks to be all-inclusive as far as possible. It does not favor any particular denominational pattern but utilizes the prayerbook published by the Rabbinical Assembly of America, with frequent additions from the traditional Siddur, the Union Prayerbook, the Reconstructionist Prayerbook, anthologies and other source materials.

In some Foundations, the denominational loyalties of the students make a traditional service desirable; in other Foundations a liberal service is needed. In some of the larger Foundations it is possible to build upon the varying denominational loyalties of the students and to conduct parallel or successive traditional and liberal services. The Director's sensitivity to student needs and problems and frequent consultations with his student leadership will usually enable him to suggest the approach that will best fit his particular group situation. He must always start on the level of student interest. Proceeding from this level he can then seek to initiate changes as the students' understanding and appreciation of their religious heritage grow.

Sabbath eve services are conducted virtually at every Foundation throughout the school year. The service is usually followed by a cultural or social program featuring a lecture, discussion or Oneg Shabbat. Several Foundations also conduct a regular Sabbath morning service, usually of traditional nature. A number of Foundations have successfully operated with a pattern which assigns the responsibility for the Friday night services and the subsequent programs to Jewish fraternal groups on campus who in consultation with the Director and the religious committee plan, prepare and conduct the activities.

Holiday and festival services are conducted at all Foundations with the exception of some metropolitan units. The Yom Kippur service is frequently concluded with a "break-fast" at the Foundation at which a light meal is served to students. For Succoth the students can come together to build and decorate a Sukkah in which the holiday services are conducted. Chanukkah can be celebrated by daily candle lighting services at the Foundation and a special Chanukkah festival. (A series of program patterns and suggestions for Chanukkah can be found in Hillel's Program Monograph No. 5, CHANUKKAH IN THE HILLEL FOUNDATION.) As previously mentioned, Purim can be observed by a Megillah reading service and a special Purim carnival or similar affair, the proceeds of which are allocated to the United Jewish Student Appeal, and Passover is the setting for special festival services and the Hillel Seder for the students who are on campus at the time. Most Foundations also organize special Pesach cooperatives permitting the students the use of Hillel's facilities for the preparation of their main meals in accordance with the traditional regulations during the Passover week.

Ongei Shabbat frequently follow the Sabbath services or are conducted on Saturday afternoon. Occasionally the Hillel Director will find that an Oneg Shabbat can best be conducted in the informal setting of his home, in the homes of students or faculty members, or in one of the Jewish fraternity or sorority houses. Ongei Shabbat usually incorporate a tripartite program: discussion, group singing and folk dancing. However, there are many other fruitful program possibilities which can easily be developed by the student leaders in consultation with the Hillel Director.

A number of Foundations sponsor an integrated Shabbat program called "Shabbaton" several times a year. On Friday afternoon a group of students gather at the Foundation where they spend the entire Shabbat in study, worship, fellowship, song and dance.

Housing is provided on cots and the student usually brings his own blankets, sheets, towels and appropriate Shabbat attire. The program of the Shabbaton includes lectures and discussions usually organized around a central theme such as "The Sabbath as Idea and Experience," "Time -- Its Judaic Content," "The Meaning of Prayer for the Modern Jew," "The Jewish Concept of God," "The Jewish Leader" (based on Deuteronomy 32), etc. Directors and students alike have found this kind of concentrated and integrated experience of Jewish living intellectually stimulating and spiritually rewarding.

Some Foundations have also been successful in introducing M'laveh Malka programs on Saturday evening, combining Havdalah and a brief service with a meal and a cultural or social program.

A fuller discussion of these program patterns is contained in Sabbath Eve Services in Hillel Foundations, by Benjamin M. Kahn, B'nai B'rith Hillel Foundations, 2nd edition, 1959.) It examines all essential aspects of Hillel's services, lists numerous themes and topics for sermons, lectures, and Ongei Shabbat, surveys the resources which can be of help to the Hillel Director, and, in a comprehensive supplement, presents numerous program suggestions and samples of creative approaches to worship.

E. POLICY OF RELIGIOUS OBSERVANCE

National policy requires all Hillel units to observe kashruth in all Foundations and to prohibit smoking on the Sabbath in Hillel buildings (rented or owned.)

The Hillel Foundation is designed to serve the needs of all Jewish students on campus; a student who observes kashruth and the Sabbath strictly should be at home in Hillel and be able to participate in all activities just as much as any other student. For the traditional Jew, kashruth and non-smoking on the Sabbath are matters of conviction. For the non-traditional Jew they are usually matters of personal preference. However, "in conflict between preference and conviction, preference must give way to conviction" (Rabbi Maurice Pekarsky.) For the same reason Hillel Directors are urged not to permit social dancing on the Sabbath.

CHAPTER 4. HILLEL'S CULTURAL PROGRAM I

Cultural activities occupy a position of centrality in the Hillel program. They aim to supplement the general university education of the student with Jewish values and to provide him with the knowledge needed for informed and intelligent participation in Jewish life. Hillel's energies are and should be consistently focused upon the development of an intensive cultural program encompassing the history, language, literature, background and ideals of the Jewish people and a host of related areas.

The main features of Hillel's cultural program are:

A. LECTURES AND DISCUSSIONS

of significant Jewish or general topics. A large number of Foundations present lectures during or after the Sabbath eve services; others on Sunday evening, frequently in connection with a Sunday supper, or on suitable evenings during the week, or in the setting of a weekly or bi-weekly luncheon forum.

The programs are conducted in various forms, i.e., lectures, symposia, panel discussions, etc. The Hillel Director will usually be able to utilize the leadership of faculty members, competent laymen or visiting lecturers (rabbis, etc.), from neighboring communities. Skillful budget management may also permit him, at least occasionally, to bring gifted interpreters of Jewish life and thought to the campus to speak under the auspices of the Foundation. The CLEARING HOUSE (see Chapter 22, RESOURCES) periodically lists and evaluates suitable resource personalities for the Hillel program, and frequent consultation with the National Office on available speakers is invited.

Foundations located in metropolitan areas may find the noon hour a particularly effective time for the cultural program. Most students commute and are compelled to remain on campus during the noon hour if they have afternoon classes. A series of weekly lectures or discussions held right on the campus may reach larger numbers of students during the noon hour than at other times.

Among the many stimulating topics for lectures and discussions are:

The Meaning of Jewish History
God and the Intellectuals
Moral Values in Higher Education
The Biblical Concept of History
The Relevance of Religion to the Social Sciences
My Faith as a Jew
Political Theory and Jewish Law
The Prophetic Tradition and Its Application
The Hebraic Heritage in the Modern World
The Hebraic Ethic in Human Experience
The Jewish Fate in Contemporary Literature
The Prophets and the Concept of Power
Goals for Jewish Living
The Relevance of Jewish Culture in the Modern World
What Can Jews Believe?
Modern Challenges to Religion
The Jew in Contemporary Fiction
Is there Meaning in the Jewish Tradition for the
College Student?
Cultural Pluralism and the American Tradition
The Prophetic Tradition and Academic Freedom

The Struggle for Human Rights in the Bible
 Personality and Prejudice
 Is Idealism Practical?
 The Jew in English Literature
 What Is Jewish Music?
 The Music of Israel
 Jewish Views on Marriage and the Family
 Judaism and Christianity Compare Notes
 Jewish Life in the Pattern of American Democracy
 Masters of Yiddish Literature
 Jewish Values in Our Time
 What Is Hebraic Culture?
 Implications of the Jewish State for the American Jew
 Personal and Traditional Religion
 The Nature of Religious Belief
 What the Disbeliever Believes - In Defense of Honest Doubt
 Israel-centered topics
 Reviews of significant books of Jewish interest
 etc.

These are merely sample topics culled from the reports of various Hillel units. Many additional topics and programs can be developed in response to student need and in accordance with the interest which can be stimulated. The success of each program will, of course, depend to a large degree on the competence of the discussion leader.

The following samples illustrate some effective ways of organizing a series of weekly or bi-weekly discussions around a variety of individual themes:

Sample I

1. THE NATURE OF FREUD'S SELF-IDENTIFICATION AS A JEW
2. THE HISTORICAL DEVELOPMENT OF YIDDISH LITERATURE
3. MARTIN BUBER - THE MAN AND HIS THOUGHT
4. THE RABBINIC APPROACH TO SCRIPTURE
5. RELIGION AND LAW
6. GOD AND MAN IN BIBLICAL THEOLOGY
7. THE NATURE OF RELIGION
8. THE SEARCH FOR RELEVANCE: CURRENT TRENDS IN JEWISH THEOLOGY

Sample II

1. JEWISH LIFE THROUGH JEWISH SONG: AN ILLUSTRATED LECTURE
2. CAN NATURALISM AND SUPERNATURALISM BE RECONCILED?
3. MARTIN BUBER'S "I AND THOU"
4. WHY MEN SUFFER: THE ANCIENT ANSWER - JOB
THE MODERN ANSWER - J. B.
5. THE HEBREW PROPHETS: WHAT THEY MEAN TO JUDAISM AND THE
MODERN WORLD
6. JUDAISM AND POSITIVISM:
- IN DEFENSE OF FAITH
- IN DEFENSE OF DOUBT
7. BIBLICAL LAW AND POLITICAL THEORY

Sample III

1. JEWISH IDENTITY: DOES IT REQUIRE RELIGIOUS BELIEF?
(a faculty panel)
2. THE CHALLENGE OF UNCERTAINTY
3. THE BIBLE: LITERATURE OR REVELATION?
4. THE PROBLEM OF JEWISH CULTURAL CONTINUITY
5. RELIGIOUS BELIEF: WHO CARES?
6. THE IMAGE OF THE JEW IN RECENT AMERICAN FICTION

B. THE HILLEL FORUM

Numerous topics and subject matters can be explored more fruitfully in the form of a forum or lecture series than in single lectures.

Topics which can be discussed more extensively in the framework of a continuing forum or lecture series might include, among many others,

GREAT SCHOOLS OF JEWISH THOUGHT
MASTERPIECES OF HEBREW LITERATURE
EDUCATION - FOR WHAT?
THE AMERICAN JEWISH COMMUNITY
IDEAS BY WHICH WE LIVE
GREAT PERSONALITIES AND ISSUES IN JUDAISM
BIBLICAL THEMES IN MODERN THOUGHT
MODERN CHALLENGES TO RELIGIOUS BELIEF

and numerous other themes.

The following sample programs can illustrate the approach.

(Please note that several similar or identical topics are listed in this and the following two chapters. This repetition is deliberate in order to illustrate the variety of formats in which a theme can be presented, e.g., major lecture series, luncheon forum, Hillel class, or discussion group.)

Sample I. EDUCATION - FOR WHAT?

1. Education for Devotion to the Good
2. Education for Democratic Living
3. Education (Torah) as a Way of Life
4. Education for Social Change

Sample II. IDEAS BY WHICH WE LIVE

1. To Be or not to Be a Jew - Jewish Questions and the Quest of the Jew
2. The God Idea in Judaism
3. The Jewish Concept of Man
4. Applied Idealism - Law and Ceremony in Jewish Life
5. The Idea of the Chosen People
6. Nationalism and Universalism in Jewish Thought
7. Israel among the Nations
8. Judaism and Social Progress
9. The Messianic Concept and the Mission of Israel

Sample III. A PANORAMA OF JEWISH CULTURE

1. Political Theory and Jewish Law
2. Religion as the Matrix of Jewish Culture
3. Medieval Jewish Philosophy and Western Civilization
4. Humor in Jewish Literature and Life
5. Jewish Life in Jewish Song
6. Drama and the Jewish Theatre

Sample IV. THE AMERICAN JEW AND THE AMERICAN
JEWISH COMMUNITY

1. Who Are We? - What Is a Jew? - Is there an American Jew?
2. Where Do We Come from?
3. How Are We Organized? - Do We Have a Jewish Community?
4. What Are Our Problems? - The Pain of Being Jewish
5. What Are Our Aspirations? - The Joy of Being Jewish
6. What Is Our Relationship to World Jewry?
7. What Is Our Relationship to Israel?
8. What Is the Future of the American Jew?

Sample V. THE ROLE OF RELIGION IN THE MODERN WORLD
(A cooperative inquiry)

1. Jewish Values in the Modern World
2. Catholic Teachings for Modern Man
3. The Challenge of Protestantism in Our Time
4. Ideas of God and Immortality
5. Religion and Social Progress
6. Religion and Science

Sample VI. SYMBOLS OF ETHICAL VALUES: A STUDY OF PERSONALITIES
WHO EXEMPLIFY IDEAS

1. Socrates and the Supremacy of Conscience
Is any idea worth dying for?
2. Abraham and the Demand for Justice
Are there ethical absolutes?
3. Faust and the Quest for Salvation
Has man an unsatisfied aspiration towards the highest good?
4. Buddha and the Conquest of Self
What are the implications of denying our desires?
5. Moses and the Relevance of Law
Does man need a legal code to be good?
6. Candide and the Search for what Is Real
How does one build a value system?
7. Macbeth and the Lust for Power
Are ends related to means?
8. Ahab and the Fruits of Vengeance
Hater or hated - whom does wrath destroy?

Sample VII. PROPHECY: A SERIES OF SIX SEMINARS

1. Biblical Prophecy in Relation to Pagan Prophecy
2. Creative Prophecy
3. Prophetic Elements in Contemporary Socio-political thinking
4. The Impact of Second Isaiah on the Development of the Jewish World View
5. Prophecy - Apocalypse - Jesus Movement
6. The Prophet-God Encounter: An Existential Analysis

Sample VIII. BIBLICAL THEMES IN MODERN THOUGHT

1. The Meaning of Prophecy
2. The Poetry of Infidelity - (Hosea to Paul Claudel)
3. The Meaning of Suffering - (Job to Faulkner)
4. Utopianism and the Good Life - (Deuteronomy to the Philosophy of City Planners)

5. The Prophetic Personality
6. The Meaning of Judgment (Amos to Albert Camus)
7. The Meaning of Redemption (Psalm 197 to J. B. Salinger)
8. The Meaning of Love (Song of Songs to D. H. Lawrence)

Sample IX. MEETING LIFE'S PROBLEMS: THE JEWISH APPROACH

1. CHILDHOOD AND YOUTH - What are the rights and responsibilities of youth? Are young people idealized in the Jewish tradition as in the Greek and American traditions? The Jews have an answer.
2. SEX - What are the rights and restrictions in man's sexual activity? Is Jewish tradition more or less "liberal" on this subject than other traditions?
3. LOVE AND MARRIAGE - What are the rules and customs that govern Jewish domestic life? What is the Jewish attitude to inter-marriage? To divorce?
4. PARENTHOOD - Do Jewish parents traditionally "dominate" their children? If so, is the reason found in circumstances or religion? What are the objectives and restraints of parenthood?
5. THE MARKET PLACE - What does Judaism say about our business and professional behavior? How important is money in the Jewish tradition? How "sharp" a bargain can we make and still be good Jews?
6. POLITICS - Jews are famous as "liberals." Is there a religious reason for this? How much the "practical politician" can one become and still remain a good Jew?
7. OUR CHRISTIAN NEIGHBORS - Are we anti-Gentile? Does Jewish tradition encourage us to be clannish? To associate mainly with Jews?
8. WORSHIP - Is Judaism unreasonable in its ritual and ceremonial requirements? How much of our day must be taken up by formal prayer and observances? Is the purpose truly devotional?
9. DEATH - How much does fear of death influence our religious life? Do Jews believe in "ancestor-worship?" In final absolution? In Heaven? In Hell?

Sample X. MODERN CHALLENGES TO RELIGIOUS BELIEF

1. Darwinism and Religious Belief
2. Marxism, Ethics and Religious Belief
3. The Challenge of Modern Society
4. Physical Science and Religious Belief
5. Religion and Science: Conflict and Compatibility -
A Symposium

C. HILLEL LUNCHEON FORUMS AND DISCUSSIONS

A Hillel luncheon forum or luncheon discussion group can also serve as a valuable program tool.

Luncheon forums are suited primarily for commuter schools or schools whose population is not required to take its meals in residence halls or dormitories. Luncheon discussions can be held once a week or less frequently but always on a schedule that is carefully planned and announced well in advance. In some Foundations, the students bring their own lunches while the Foundation provides coffee, tea or soft drinks. At other units, the students are served sandwiches and drinks prepared by a student committee and sold at cost. Some Foundations may find it possible to serve light lunches at a nominal cost.

The program techniques vary. The meal can be followed by a 20- to 30-minute informal presentation by a guest speaker which is followed by a general discussion and question period. At other times, the program can take place in the form of a group discussion. The guest professor joins the students for lunch. Following his introduction by the student chairman, questions on the theme of the day are invited from the floor. The result is a group conversation and an exploration of a topic in an informal "give and take" rather than through a formal presentation.

The guest speakers and discussion leaders are usually (though not exclusively) drawn from among the faculty, and the entire project is at times conceived of and designated as MEET THE FACULTY series. The advantages of this approach are obvious. Students will be drawn to Hillel by the presence of some highly respected and influential faculty member. The attraction of the man and his personality is added to the possible attraction of the topic which he discusses. There is the further attraction of the atmosphere of informal fellowship which can be produced when students join in a meal and discussion.

Experience has shown that such luncheon forums usually do not compete with but supplement Hillel's regular and more formal educational activities. The students will often welcome this additional opportunity for fellowship and discussion in Hillel, and quite frequently students may be attracted who have not been reached by other aspects of the program.

Luncheon discussions lend themselves to a presentation of a variety of themes, among them for instance (the illustrations are culled from the program reports of several Foundations):

I. TOWN AND GOWN SERIES

Can a Scientist Believe in God?
Is God Necessary for Morality?
Does History Have Meaning?
Religion in the Public Schools
The Role of the College Student in Human Relations
What Does Brotherhood Week Accomplish?

II. CONTEMPORARY JEWISH ISSUES

Anti-Semitism - Can It Be Eliminated?
One People - Or Three Denominations?
Today's Religious Revival - Faith or Form?
Of what Use Is Yiddish Today?
Is the Bible Infallible?
Can We Have a Sanhedrin Today?
Should Judaism Be a Missionary Religion?
What Makes Jews Jewish Today?
The Meaning of Prayer
Professional Opportunities in Israel
The Thought of Franz Kafka
etc.

Successful luncheon forums have been introduced in numerous schools and the effectiveness of this program feature as an educational tool in Hillel has been well established.

D. BOOK REVIEWS AS AN INSTRUMENT OF HILLEL PROGRAMMING

An imaginatively designed series of book reviews frequently offers an excellent opportunity to introduce students to thoughtful and challenging expressions of Jewish thought and life in the language of classical or contemporary experience.

An attractive book review program can be organized in various ways, e.g.:

1. A review series can limit itself to fiction or it can be designed to cover both fiction and non-fiction. Again, while it should cover significant new publications of Jewish interest, it should not neglect those works of general interest whose discussion can enhance the students' understanding of vital moral and spiritual issues of our time.
2. There is no reason why a book review series should limit itself to a review of the latest "best sellers." Several Directors have discovered that some of their most stimulating and effective programs were conceived as "reviews" of the vital human problems and challenges presented by the master works of literature, ancient as well as modern, Jewish as well as general.
3. At some Foundations, important new books are discussed by the Director or a guest speaker from time to time in lieu of a sermon during or after the Friday night service. Other Foundations sponsor book reviews in conjunction with a weekly coffee hour or a Sunday night forum. Still others may succeed in organizing a special interest and discussion group for this purpose. In some cases, the review series is open and announced to the entire community, and the response has on occasion been so gratifying as to make this kind of Hillel-sponsored project one of the major cultural events in the life of the university community.

The following samples illustrate a variety of approaches that can be taken:

I. THE IMAGE OF THE JEW IN CONTEMPORARY LITERATURE

The purpose of this series is to explore the nature of Jewish identity and the character of Jewish life in the modern world, and specifically in America, as seen by contemporary writers. (Please note that the titles which are listed in the following samples are merely meant to serve as illustrations. Other titles can and should be used as the occasion may demand.)

(1) FOUR EVENINGS WITH THE JEWISH NOVEL

THE RISE OF DAVID LEVINSKY, by Abraham Kahan
AN END TO DYING, by Sam Astrachan
THE SACRIFICE, by Adele Wiseman
REMEMBER ME TO GOD, by Myron S. Kaufman

(2) BEST SELLER SERIES

Another approach is to present a series of reviews of current best sellers of Jewish interest. Faculty members can frequently be utilized for this purpose. Books such as Malamud's THE ASSISTANT, Weidman's THE ENEMY CAMP, M. Samuel's THE SECOND CRUCIFIXION, Gerald Green's THE LAST ANGRY MAN, Schwarz-Bart's THE LAST OF THE JUST and other titles are suitable for this purpose. New titles should be used as additional publications which illustrate and illumine significant aspects of Jewish thought and life become available. Such a series can, for instance, be organized in the following way:

THE PSYCHOLOGY OF THE AMERICAN JEW AS REFLECTED IN AMERICAN BEST SELLER NOVELS

ONLY IN AMERICA, FOR 2¢ PLAIN, by Harry Golden
The American Immigrant as Jew or Kiddush in Dixie Cups
MARJORIE MORNINGSTAR, by Herman Wouk
Marjorie's Gilded Ghetto Morality
REMEMBER ME TO GOD, by Myron Kaufman
The Story of Some Proper Jewish Bostonians
WHAT MAKES SAMMY RUN?, by Budd Schulberg
Jews on the Move and in the Movies
THE ASSISTANT, by Bernard Malamud
Of Culture, Conflict and Conversion
EXODUS, by Leon Uris
The American as Vicarious Israeli
THE SUN ALSO RISES, by Ernest Hemingway
The Case of Robert Cohn

II. MASTERWORKS OF WORLD LITERATURE

A series of stimulating and effective programs can be designed in the form of reviews of the enduring human problems and challenges presented by some of the masterworks of world literature. The following samples may illustrate the approach:

(1) LITERARY SOURCES OF MORAL VALUES

WILLIAM SHAKESPEARE, HAMLET

The Burden of Choice in Human Affairs

AESCHYLUS, PROMETHEUS BOUND

Where Is there Freedom in an Unyielding Universe?

THE DIALOGUES OF THE BOOK OF JOB

The Classic Statement of Man's Enigma: What Meaning
in Suffering?

FRANZ KAFKA, THE CASTLE

The Ethics of a Land Surveyor

THE CAREER OF THE PROPHET JEREMIAH

The Force of Conscience in the Face of a Hostile Society

JOHN MILTON, PARADISE LOST

Good as the Moral Effort against Known Evil

THOMAS MANN, JOSEPH AND HIS BROTHERS

What Are the Sources of Man's Creativeness?

GEORGE BERNARD SHAW, ST. JOAN

A Determined Affirmation of the Dignity of Life

(2) EXPLORATIONS IN CLASSIC AND CONTEMPORARY
JEWISH LITERATURE

Six "review" lectures and discussions on:

PIRKE AVOTH - THE SAYINGS OF THE FATHERS

ALBO'S IKKHARIM - A PHILOSOPHICAL SUMMA

PERETZ - TALES OF THE OLD WORLD

FREUD - MOSES AND MONOTHEISM

BUBER - I AND THOU

GREEN - THE LAST ANGRY MAN

(3) IDEAS OF GOOD AND EVIL IN GREAT LITERATURE

A provocative series of reviews can also be designed to present fundamental ideas as reflected in great literature. The selection of the books is guided by their contribution to a deepened understanding of the moral and religious problems of today, and by the way in which they can be used to relate religious values to the social, political, and international issues of our day. Such a series can present, among other works,

THE BOOK OF JOB

SOPHOCLES - OEDIPUS TYRANNUS

SHAKESPEARE - MACBETH

VOLTAIRE - CANDIDE

GOETHE - FAUST

DOSTOEVSKI - CRIME AND PUNISHMENT

HAWTHORNE - THE SCARLET LETTER

CAMUS - THE STRANGER

KAFKA - THE CASTLE

(4) MASTERPIECES OF JEWISH LITERATURE

A survey course or series of lectures in Jewish literature can also be presented in the form of book "reviews" and under titles such as MASTERPIECES OF JEWISH LITERATURE, GREAT JEWISH BOOKS, etc. There are numerous resources which suggest various approaches which can be used, for instance, THE GREAT JEWISH BOOKS by Ribalow and Caplan, which contain well-written monographs on THE HEBREW BIBLE, TALMUD, SIDDUR, RASHI, KUSARI, MOREH NEBUCHIM, ZOHAR, SHULCHAN ARUKH, Gaetz' HISTORY OF THE JEWS, Herzl's JUDENSTAAT, Achad Ha'am's ESSAYS, and BIALIK'S WORKS. Your Hillel library or your personal library will contain the major primary and secondary sources which can be used for the preparation of such a series.

III. BIOGRAPHIES AND AUTOBIOGRAPHIES

Biographies and autobiographies offer an equally rich reservoir of material for the development of a book review series. Jewish history knows a large number of colorful and creative personalities whose thoughts and actions influenced Jewish life significantly and whose lives embody and exemplify Jewish convictions as well as concerns, our commitments as well as our ideological conflicts. Jewish biography and autobiography thus reveal Jewish history in personal terms; they transform the drama of Jewish existence from the abstraction of a generalized account into the concretization of individualized experience. They teach by narrating the story of real people facing real situations and making real and often fateful decisions in a very real world.

The resources are abundant and the material can be organized in various ways.

(1) MOLDERS OF MODERN JEWISH THOUGHT

A series of lectures or discussions can be designed to explore the life and thought of representative Jewish thinkers of today as expressed in their biographies or autobiographies. The discussions are meant to illumine the various systems and philosophies which aim at the formulation of an intellectually relevant and emotionally satisfying definition of Jewish identity in the modern world. How much of the Jewish tradition -- its beliefs and practices -- remains valid in the modern world? What is the essential nature of Judaism? Why and how should it be preserved? What are the intellectual, cultural, social and psychological factors that have influenced the thought of these men? Is there a core of Jewish "values" and distinct convictions that can serve as a rationale for Jewish existence? What is or should be the role of the Jew in modern society? What can the great Jewish minds since the emancipation contribute to our understanding of these issues?

The major personalities to be discussed in this context could include

MOSES MENDELSSOHN
ABRAHAM GEIGER
S. R. HIRSCH
SOLOMON SCHECHTER

I. M. WISE
AHAD HAAM
MARTIN BUBER
FRANZ ROSENZWEIG
RAV KUK
ISRAEL SALANTER
MORDECAI KAPLAN
ABRAHAM HESCHEL

and others.

(2) GREAT JEWISH WOMEN

A discussion of the life and work of some outstanding Jewish women may be an interesting program possibility at some schools. Such a series may include, among others,

THE WORLD OF EMMA LAZARUS, by H. E. Jacob
WHITE FIRE, by Bertha Badt-Strauss (the life of Jessie Sampter)
MY PORTION, by Rebecca Kohut
WAY OF VALOR, by Marie Syrkin (a biography of Golda Meir)
HENRIETTA SZOLD, by Marvin Loewenthal

(3) ARCHITECTS OF THE JEWISH PEOPLE

The biographies of the men who were or are the spiritual or political architects of modern Israel can be used to serve as an excellent and highly dramatic introduction to the problems of Judaism and Jewry in the modern world. A series on these "architects of the Jewish people" might include:

THEODOR HERZL	(his <u>Diaries</u> ; biographies by Bein, Lewisohn, Israel Cohen)
CHAIM WEIZMANN	(<u>Trial and Error</u> ; his biography by Sir Isaiah Berlin)
JUDAH L. MAGNES	(<u>For Zion's Sake</u> ; a biography of Judah L. Magnes by Norman Bentwich)
AHAD HAAM	(his biography by Leon Simon)
BEN-GURION	(<u>Ben-Gurion of Israel</u> , by B. Litvinoff)

etc.

IV. THE LEGACY OF EASTERN EUROPE

The number of books which make important works of Yiddish literature accessible to the English reader has been growing steadily. They can be profitably used to evoke the world of Eastern Europe -- not a sentimentalized glorification of the Shtetl but that world of people and attitudes, of experiences and values, which is a vital and indispensable ingredient of the Jew and Jewish life in our time. A survey can cover the following titles:

MENDELE MOKHER SFORIM: THE PEN DIPPED IN VINEGAR
The Nag - The Adventures of Benjamin III

SHOLEM ALEIKHEM: THE TRAGIC HUMORIST
Menachem Mendel - Motel the Cantor's Son - Tevye

I. L. PERETZ: THE PRINCE OF SATIRE
Bunche Schweig (the Silent) - If Not Higher

SHOLEM ASCH: BETWEEN TWO WORLDS - Uncle Moses - East River

ABRAHAM REISIN: THE SYMPATHETIC EYE

LAMED SHAPIRO: THE REPORTER - The Kiss

I. BASHEVIS SINGER: THE MYSTIC - Gimpel the Fool

CHAIM GRADE: THE OLD AND THE NEW

Other books which can be used for a survey of the legacy of Eastern Europe and the enduring values it has contributed to Jewish life include Heschel's THE EARTH IS THE LORD'S, M. Samuel's PRINCE OF THE GHETTO and THE WORLD OF SHOLEM ALEICHEM, THE GREAT FAIR, by Sholem Aleichem, IN THIS WORLD AND THE NEXT, by Y. L. Peretz, etc. Additional very helpful resources are, among others, also the TREASURY OF YIDDISH STORIES, by Howe and Greenberg, and Zborowsky's LIFE IS WITH PEOPLE.

V. SOME FINAL POINTERS

1. Book reviews gain meaningfulness when the audience has read the book to be discussed. Encourage your students and the other members of your audiences to read the book in advance of the program. Indicate that the books are available in your Hillel library. The volumes which will be covered in a series can be displayed prominently in your Hillel bookstore or library. Many titles are now available in paperback editions and you may be able to encourage students to buy them and thus to start or enlarge their personal libraries of books of Jewish interest.
2. Frequently, a review or discussion of a book can be combined with the reading of selected passages or stories of particular power or significance. On occasion, an evening devoted wholly to readings and merely prefaced by a short introduction, offers the opportunity for an exciting program. Readings for a Chanukah program might, for instance, include selections from the writings of Theodor Herzl, THE WALL, by John Hersey, and the Chanukah scene from THE DIARY OF ANNE FRANK, in addition to suitable readings from the traditional sources. An evening of readings from Yiddish literature can be particularly rewarding provided you have resource people who have the dramatic competence to do justice to the requirements of such a program.

CHAPTER 5. HILLEL'S CULTURAL PROGRAM II

A. CLASSES, COURSES, AND STUDY GROUPS

The basic educational goals and objectives of Hillel can best be realized through the medium of special interest groups designed to stimulate the Jewish students to further thinking and study in all areas of Jewish life, thought and endeavor. Study and discussion groups of this kind form the basic nucleus of the regular weekly activities in the Foundation's program. They are the heart of Hillel's educational efforts.

The Hillel Director should make every effort to introduce one or more classes and study groups in his program. He may also be able gradually to develop a long-range program of intensive Jewish studies extending over several years so that the students will have the opportunity to acquaint themselves with the totality of Jewish thought, life and self-expression during the course of their college career. Such a curriculum might include courses in

- Hebrew (for beginners and advanced students)
- Yiddish
- Jewish History
- Contemporary Jewish Problems
- Jewish Literature through the Ages
- The Making of the Modern Jew
- Basic Judaism (or Essentials of Judaism)
- Jewish Social and Political Problems
- Jewish Customs and Ceremonials
- The Meaning of Jewish History for the Modern Jew

and others.

However, every Foundation, regardless of the courses which it presents as part of its cultural program, should be sure to include

- Some course in the Bible
- Some course in Jewish history
- Some course in Hebrew

This does not imply that every Director should offer the same course in the Bible. One may decide to give a general survey course on the literature of the Bible; another may prefer to teach a course on a specific book of the Bible. The final decision must be left to the individual Director. However, some course in each of these fields represents the irreducible minimum; should we neglect to provide the students with the opportunity for instruction in these fields, Hillel would be remiss in a major area of its responsibility.

The following outlines record some of the approaches that have been used by Hillel Directors in planning their courses. Some courses are listed only in outline, others in more complete detail including bibliographies, in order to provide illustrations for the varying levels of intensity and completeness on which Hillel courses must be conducted in accordance with local needs and conditions.

Sample I. THE BIBLE IN THE JEWISH IMAGINATION

(An attempt to discover the meanings of the Biblical texts, as they are revealed in the Rabbinic commentaries, especially in Haggadic literature)

1. In the Beginning - The Meaning of Creation
2. Abraham - The Meaning of "Covenant"
3. Jacob - The Meaning of Israel
4. Joseph - Assimilation and Jewish Identity
5. At Sinai - The Meaning of Torah
6. The Song of Songs - The Meaning of Devotion

Sample II. THE BIBLE AND THE MODERN READER

1. The History, Composition and Authorship of the Bible
2. The Story of Bible Translations
3. The Evolution of the God Concept in the Bible
4. The Place of the Bible in Judaism, Christianity and Mohammedanism
5. The Problem of Reward and Punishment
6. The Problem of Human Suffering
7. The Messianic Concept and the Problem of Human Redemption
8. The Faith of the Psalmist

Sample III. THE BIBLE AND THE MODERN JEW

Texts: Bernard J. Bamberger, The Bible: A Modern Jewish Approach,
Hillel Little Book
The Holy Scriptures, Jewish Publication Society

1. A BEST SELLER IN SEARCH OF READERS

Readings: Bamberger, Ch. 1
Bible, Genesis 22, Deuteronomy 32, Psalms 3

Why Read the Bible?

Five Ways of Reading the Bible:

The Bible as History

The Bible as a Classic

The Bible as Poetry

The Bible as a Record of Human Experience

The Bible as a Source of Inspiration

Our Workshop Approach

2. FAITH AND ARCHEOLOGY

Readings: Bamberger, Ch. 3, 8 and 9
Bible, Joshua 2-6

The Jericho Story

Does Archeology Confirm the Biblical Report?

The Bible and Its Critics

Historical Truths vs. Archeological Truths

Archeology and Israel's "New Canaanites"

3. THE BIBLE AND WESTERN CIVILIZATION

Readings: Bamberger, Ch. 2
Bible, Genesis 1, 2, 3

The Biblical Account of the Creation of the World

Modern Science and the Story of Creation

The Problem of Good and Evil

The Biblical Approach to Man's Freedom of Choice

"Free Will" vs. Determinism

From Genesis to Milton's Paradise Lost

4. THE YELLOW BADGE OF COURAGE

Readings: Bamberger, Ch. 13
Bible, Deuteronomy 7
Isaiah 40 - 45

Are We a Chosen People?
Isaiah's Concept of the "Servant of the Lord"
The Biblical Interpretation of Jewish History
How Does this Approach Apply to Current Events?
The Yellow Badge and the Jackboot
Are We Proud to Be Jews, and if so - Why?

5. ECHO OF GOD OR VOICE OF MAN?

Readings: Bamberger, Ch. 12
Bible, Isaiah 1, Isaiah 6

Five Ways of Reading the Prophetic Writings:
As the Voice of God
As the Product of Hallucinations
As Works of Art
As the Message of Social Reformers
As Historical Documents
What Does the Message of the Prophets Mean to Us?

6. INDIVIDUALISM RECONSIDERED

Readings: Bamberger, Ch. 4, 5
Bible, Exodus 7 - 13

The Exodus: Cornerstone of Jewish History
The Dignity and Responsibility of the Individual
as Central Theme of the Bible
Are We Seeking Escape from Freedom?
Can Mankind Be Half Free and Half Slave?
The Bible as Magna Carta of "Man's Inalienable Rights"

Sample IV. WHAT IS JUDAISM?

1. A SHORT SKETCH OF JEWISH HISTORY

The emphasis should be on the central motifs which occur and recur through the centuries.

Bibliography: Dubnow, Jewish History
Baron, Social and Religious History,
I pp. 3 - 31

2. THE AUTHORITATIVE JEWISH SOURCES

An exposition of the function and position of the Bible, the Talmud, and the Codes.

Bibliography: Morris Joseph, Judaism as Creed and Life, Ch. II
Moore, Judaism, I, pp. 235 - 50
The two essays on The Talmud by
a) E. Deutsch and b) A. Darmsteter
Louis Ginzberg in Jewish Encyclopedia,
VII, pp. 635 - 47
Schechter, Aspects, Introduction

3. THE REALITY OF GOD

His relation to the universe, the manifestations of His character, His "miracles which are daily with us," His majesty and accessibility.

Bibliography: Moore, Judaism, I, pp. 357-442; II, pp. 201-11
Schechter, Some Aspects of Rabbinic Theology,
pp. 21-56; 65-79; 264-343

4. THE MEANING OF TORAH

The special and the larger meaning of the term; the eternal validity and organic development of Torah; its intellectual and ethical direction.

Bibliography: Moore, Judaism, I, pp. 235-80
Schechter, Aspects, pp. 116-69
Kadushin, Organic Thinking, pp. 16-178

5. THE CONCEPT OF ISRAEL

The national and universal entity, its obligation and calling.

Bibliography: Moore, Judaism, I, pp. 219-34; 323-53
Schechter, Aspects, pp. 57-64; 80-115
Kohler, Jewish Theology, pp. 323-425

6. THE HOPE OF REDEMPTION

What is the role of the Messiah and what are the elements and implications of the Messianic ideal?

Bibliography: Greenstone, The Messiah Idea in Jewish History

7. THE SYNAGOGUE

Its principal features and historic role.

Bibliography: Moore, Judaism, I, pp. 281-322
Baron, Jewish Community, I, Ch. 3
Abrahams, Jewish Life in Middle Ages, Ch. 1-2
Bacher in Jewish Encyclopedia, s.v. Synagogue

8. PERSONAL PIETY

The individual vis a vis God and his fellow men.

Bibliography: Moore, Judaism, II, all of part V and pp.
267-75
Lazarus, The Ethics of Judaism
Kaplan, The Meaning of God in Modern Jewish
Religion

9. THE SACRED DAYS

What they are, what themes they represent, how they are celebrated.

Bibliography: Schauss, The Jewish Festivals

10. PRINCIPAL RELIGIOUS PRACTICES

What they are, the purpose of the mitzvot, their efficacy.

Bibliography: Moore, Judaism, II, pp. 3-39; 74-8; 212-47
Idelsohn, Jewish Ceremonies, parts III & V

Sample V. IDEOLOGICAL CONFLICTS IN JUDAISM

AIM: To present basic ideological concepts in Jewish history; to illustrate that, almost from its beginning, Judaism was not unitary in its ideology but was broad enough to encompass and absorb conflicting theories and points of view. The emphasis is not on history, though the conflicts are arranged chronologically, but on the ideas which were espoused.

1. THE PRIEST AND THE PROPHET

The source of religious authority: Who speaks for God?

The nature of worship: the acceptable way to God

Religion and political power: God vs. king

Ethics as religion

How did the priest and the prophet, each in his own way, contribute to the survival of Judaism and the Jewish people?

References: Pfeiffer, Introduction to the Old Testament; Oesterley and Robinson, Hebrew Religion: Its Origin and Development; Hoschander, The Priests and Prophets; Ahad Ha-am, Priest and Prophet (essay); Sachar, A History of the Jews, Ch. 6; Baron, A Social and Religious History of the Jews, Ch. 3; Menes, Origin and History of the Jewish Religion (in the Jewish People I.)

2. THE SAMARITAN SCHISM

The historic setting

Who were the Samaritans?

The issues: the post-exilic struggle

A brief sketch of the subsequent history of the Samaritans

References: Montgomery, The Samaritans; M. Gaster, The Samaritans; Pfeiffer, Introduction to the Old Testament; Oesterley and Robinson, A History of Israel II, Ch. II; M & M, Ch. 28; Bickerman, Historical Foundations of Postbiblical Judaism (in The Jews I.)

3. HASID AND HELLENIST

The spread of Greek culture; the expansion of Judaism

Hellenic influence upon Judaism; ideas, institutions, symbols

Resistance to Hellenization

References: Goodenough, Jewish Symbols in the Graeco-Roman Period; Bickerman, The Maccabees; M. Radin, Jews Amongst the Greeks and Romans; Bentwich, Hellenism; Pfeiffer, History of New Testament Times; Baron, Ch. 6, 7; Sachar, Ch. 9.

4. PHARISEE, SADDUCEE, AND ESSENE

Oral law as divine authority
Study as religion
Rabbi and priest; synagogue and temple
Siddur and sacrifice
Judaism as a lay-religion
Conflicting ideas about after-life, resurrection

References: Finkelstein, The Pharisees; Herford, The Pharisees; G. F. Moore, Judaism; Baeck, The Pharisees (in The Pharisees and other Essays); Lauterbach, Sadducees and Pharisees (in Studies in Jewish Literature in honor of Kaufmann Kohler), Baron, Ch. 11; Menes, (in The Jewish People I); Goldin, The Period of the Talmud (in The Jews I); M & M, Ch. 28, 30, 33. For new light on the Essenes (and/or kindred groups), see the recent literature on the Dead Sea Scrolls.

5. RABBANITE AND KARAITES

The spread of Islam
Karaism: individualism and literalism
The parallels between Pharisee-Sadducee and Rabbanite-Karaite conflicts
Saadia - champion of Rabbanism
Karaism as a cul de sac

References: Nemoj, Karaite Anthology; Goldin (in The Jews I); M & M, Ch. 38 - 40; Sachar, Ch. 13.

6. HASID AND MITNAGED

The revolt of the Jewish masses against the aristocracy
of learning
Joy as worship; hitlahavut, kavana, shiflut, etc.
The Besht, Elijah Gaon of Vilna, HaBad
The permanent influences of Hasidism on Judaism

References: Buber, Hasidism; Minkin, The Romance of Hasidism; Schechter, The Chassidim (in Studies in Judaism, First series); Sachar, Ch. 20; M & M, Ch. 77.

7. TRADITIONALIST AND LIBERAL

The age of emancipation; the fall of the ghetto
The conflicting Jewish responses to the modern world
In America: orthodox, conservative, reform,
Reconstructionist

References: Agus, Guideposts in Modern Judaism; Jung, The Jewish Library; Gordis, Conservative Judaism; Sklare, Conservative Judaism; Philipson, Reform Movement in Judaism; Freehof, Reform Jewish Practice; Sachar, Ch. 21, 22; M & M, Ch. 89, 91; the writings of Mordecai M. Kaplan.

8. CONFLICTS IN RELIGIOUS IDEOLOGY IN MODERN ISRAEL

The religious kibbutz galuyot
Religion and the State
Nationalism as religion
Judaism and modern knowledge, archeology, etc.
Traditionalism and secularism

References: Patai, Israel between East and West; the daily papers of Israel: Ha-aretz, The Jerusalem Post, current Jewish periodicals.

Additional ideological conflicts:

The "minim" including early Christianity
Maimunists and anti-Maimunists
The Sabbatian movement

Abbreviations:

The Jews = L. Finkelstein (ed.). The Jews -- Their
History, Culture and Religion
The Jewish People = The Jewish People - Past and
Present (4 volumes)
M & M = Margolis and Marx, History of the Jewish
People

Additional Note on Bibliography:

For sections one and two, the pertinent Biblical books should be consulted. See the appropriate articles in the Jewish Encyclopedia, the Universal Jewish Encyclopedia, and the Encyclopedia of Religion and Ethics as well as the bibliographies appended thereto.

Sample VI. GREAT PERSONALITIES AND ISSUES IN JUDAISM

1. Jacob versus Esau. The epic rivalry between Jacob, the dreamer and Esau, the rude swordsman, is as timeless and meaningful today as the Biblical prose in which it is written.
2. Elijah versus Jezebel. Elijah, the patron-prophet of Jewish history, gave tongue to Judaism's passion for social justice. His enemy was Jezebel, the unscrupulous queen mother, who has become synonymous in Jewish and Western tradition for carnality and corruption.
3. Hillel versus Shammai. The struggle between the spirit and the letter of the law is represented in the ancient rivalry of Hillel, the gentle sage (after whom our movement is named), and Shammai, the stickler for legal detail.
4. Saul of Tarsus versus the Apostle Paul. Saul of Tarsus was a Jew who, changing his name to Paul, became the true founder of Christianity. His career represents the split personality of the Judeo-Christian tradition.

5. Baruch Spinoza versus the Rabbi of Amsterdam. Spinoza, the greatest philosopher of the seventeenth century, dared to question his Jewish faith, and was reluctantly excommunicated by his rabbi. Thus arose the question: how much leeway does Judaism offer the rationalist?
6. The Baal Shem Tov versus the Vilna Gaon. The Baal Shem Tov, a mystical ditch-digger, founded an emotional revivalism which clashed head on with the intellectual tradition of Judaism. The Vilna Gaon defended Jewish scholarship with one of the mightiest brains of the eighteenth century.
7. Theodor Herzl versus Ahad Ha'am. When Herzl, an assimilated Viennese Jew, developed political Zionism, he was opposed by a devout Russian Jew called Ahad Ha'am, who fought passionately for a cultural center in Palestine rather than a sovereign state. The ideological struggle yet goes on.
8. Leo Baeck versus Adolf Hitler. The Chief Rabbi of Berlin defied the German Fuehrer, not only by remaining with his people in the concentration camp, but also by developing a systematic philosophy which challenged the basic premises of the moral nihilism of the twentieth century.
9. Louis Marshall versus Stephen Wise. The struggle between Marshall, the devoted aristocratic layman who believed in the "quiet" approach to American Jewish problems, and Rabbi Wise, the eloquent tribune of American Jewry, who believed in Jewish action through mass organization.

Sample VII. LANDMARKS IN JEWISH PHILOSOPHY

1. MOSES: ETHICAL MONOTHEISM
The Biblical Foundation of Jewish Thought
2. JEREMIAH: THE NATURE OF PROPHECY
Judaism as Personal Faith and Social Commitment
3. JOB AS MAN AND IDEA: WHY IS THERE SUFFERING?
The Problem of Evil - A Jewish View
4. PHILO: THE CHALLENGE OF PLATONISM
The Dialogue between Judaism and Hellenism
5. AKIBA: THE WAY OF THE LAW
The Values and Ideas of Rabbinic Judaism
6. SAADIAH: JEWISH PHILOSOPHY COMES OF AGE
The Influence of Islam on Jewish Thought
7. YEHUDAH HALEVI: DEFINING FUNDAMENTALS
Judaism Compared with other Faiths
8. MAIMONIDES: A GUIDE FOR THE PERPLEXED
The Tension of Faith and Reason in Jewish Thought
9. BAAL SHEM TOV: THE WORLD OF THE CHASSIDIM
The Path of the Mystic

10. BUBER: LIFE AS DIALOGUE
Existentialism and Judaism
11. HESCHEL: BETWEEN GOD AND MAN
God in Search of Man
12. KAPLAN: THE RECONSTRUCTIONIST PHILOSOPHY
Judaism and the Challenge of Naturalism
13. BAECK: THE PHILOSOPHY OF A LIBERAL
What Judaism Has to Say to Modern Man

Sample VIII. WHAT ARE JEWISH VALUES?

A course in historic Jewish concepts.

1. The Teachings of Unity and Holiness
2. The Ideal of a World Society
3. The Concept of Torah and Study
4. The Democratic Tradition
5. The This-Worldly Emphasis
6. The Individual and Society
7. Family Purity and Marriage Ideals
8. The Concept of Pity and Righteousness

Sample IX. JEWISH LIFE - AS SEEN THROUGH JEWISH LITERATURE

1. The Torah - How Judaism Grew
2. Hosea - The Place of Ethics in Religion
3. Song of Songs - A Biblical Love Song
4. Book of the Maccabees - Religion and War
5. Talmud - The Evolution of Jewish Law
6. Guide for the Perplexed - Faith and Reason
7. Judah Halevi - Poetry in Jewish Literature
8. Shulchan Arukh - Sources of Authority in Judaism
9. Baal Shem - Mysticism in Judaism
10. The Jewish State - Judaism and Zionism
11. Sholem Aleichem - Types and Character of Yiddish Humor

Sample X. JEWISH HISTORY AND ITS MEANING FOR THE MODERN JEW

1. Some Lessons from Our Past
2. The Cast of Characters
3. A Thousand Years of Statehood
4. When Jew Met Greek
5. The "Sea of Learning"
6. From Golden Dawn to Twilight in Castile
7. The Ghetto - Fences from without and within
8. From Medievalism to Modernity - Balance Sheet of
Emancipation
9. The Present - Retrospect and Prospect

Sample XI. THE JEW IN AMERICA: HIS PAST, PRESENT AND FUTURE

An attempt to understand ourselves, our Jewish neighbors and the Jewish community in which we live.

1. Our Origins and Antecedents
 - a. The European background of the American Jew
 - b. The successive waves of Jewish immigration
 - c. The religious, cultural and social antecedents
2. Our Stake in American Democracy
 - a. What America has given to the Jew
 - b. What the Jew has given to America
 - c. Jewish contributions to the ideals of democracy
3. You and Your Jewish Neighbor
 - a. Our religious and cultural patterns
 - b. Our programs of social welfare and civic defense
 - c. Our techniques of Jewish education
4. How the Jew Makes a Living
 - a. Economic and occupational trends
 - b. The problem of college and working youth
 - c. The need for vocational guidance
5. Charting the Future of the American Jew
 - a. The problem of anti-Semitism
 - b. Relations with the non-Jewish community
 - c. The task of economic reorientation
 - d. America and the refugee
 - e. Organizing the Jewish community
 - f. Our leadership of world Jewry and Jewish culture

B. COURSES IN BASIC JUDAISM

Among the courses which should be offered at Foundations in regular intervals is a class or course in Basic Judaism designed to offer an introduction to some of the central and essential aspects of Jewish thought and life.

The following samples are added to the preceding outlines to illustrate a variety of skillful approaches and imaginative ways of organizing such a course (the samples represent actual courses taught at various Foundations.)

Sample I. THE JEWISH FAITH AND THE JEWISH HERITAGE

1. THE GOD IDEA IN JUDAISM - Growth of the God idea through Bible and Talmud
 - The national and universal deity
 - Personal God
 - Cosmic God
 - Religion and Science

2. THE CONCEPT OF MAN
 - Dual nature
 - Body and soul
 - Immortality and the future life
 - Free will and determinism
 - The concept of sin
 - Reward and punishment
 - Repentance and salvation
 - Religion and psychiatry

3. PRAYER AND WORSHIP
 - Personal and communal prayer
 - Prayer and law
 - Prayer as appreciation
 - Synagogue and group worship
 - Can modern man pray?

4. ETHICS AND MORALITY
 - Ethics and religion
 - Man made in the image of God
 - The concept of holiness
 - Personal and social ethics
 - Hillel's golden rule
 - Justice and love
 - The ideal of peace
 - Jew and non-Jew

5. CHOSEN PEOPLE AND MESSIAH
 - The idea of the covenant
 - Servant and priest people
 - Nationalism and universalism
 - The concept of the Messiah
 - Jewish and Christian teachings in the Messiah
 - The Messianic age

6. JUDAISM AND CHRISTIANITY - AGREEMENTS AND DISAGREEMENTS
 - Jewish background of Christianity
 - Jesus and his teachings
 - Judaism and Hellenism
 - Faith and conduct

7. LAW AND CEREMONY
 - The Jewish concept of Law
 - Holiness of the individual and people
 - Law and Jewish survival
 - Modern attitude towards law and ceremony

8. JUDAISM AND SOCIAL PROBLEMS
 - The prophets and social justice
 - Judaism and democracy
 - Religion and philanthropy
 - Modern social challenge
 - Judaism and the "Isms"
 - Social justice codes of the Rabbis
 - Jews and the social order

Sample II. BASIC JUDAISM

(Required reading: Basic Judaism, by Milton Steinberg)

1. THE BIBLICAL BACKGROUND OF RABBINIC THOUGHT - Basic concepts in the Biblical world view
 - Israelite religion and pagan thought
2. JUDAISM AS AN EVOLVING RELIGIOUS CIVILIZATION - Dogma and creed in Judaism
 - Judaism as a union of God, Torah, and Israel
 - What makes Jewish religion Jewish?
3. THE MEANING OF TORAH
 - The Torah-book and the Torah-tradition
 - The revelation of Torah on Sinai as the focal point in history
 - The meaning of Torah from a Modernist viewpoint
4. THE REALITY OF GOD
 - What Jews say about God
 - Man in partnership with God
 - Can modern man accept a "personal" God?
5. ISRAEL AND THE NATIONS
 - Definition of a "chosen people"
 - Israel, A Holy People in a Holy Land
 - Is "chosenness" tenable today?
6. PRAYER
 - Historic development of worship and prayer
 - Prayer as a bridge to holiness
 - Does God answer prayer?
7. MEANINGS OF RITUAL LAW
 - Is religion possible without law?
 - Ritual law as a strategy of discipline and a means of sanctifying life
 - Modernist attitudes to law and ritual
8. THE HOPE OF REDEMPTION
 - Human immortality as a vindication of divine justice
 - The Messianic Kingdom as the goal of history

Sample III. JUDAISM FOR MODERN MAN

(Text: Where Judaism Differed, by Abba Hillel Silver)

1. HOW HAS JUDAISM SURVIVED TO THIS DAY? - An inquiry into the survival of the Jewish people
2. WHY CANNOT JUDAISM ACCEPT JESUS? - A quest for the reasons behind the estrangement of Christianity from Judaism
3. CAN A JEW BE A RATIONALIST AND STILL BE RELIGIOUS? - An investigation into the sources of Jewish religious thought - the place of faith and reason in Judaism

4. IS JEWISH LAW TOO SEVERE? - An exploration into Jewish attitudes towards life's pleasures and their enjoyment
5. DOES JUDAISM TELL US TO FORGIVE OUR ENEMIES? - A consideration of our tradition's viewpoint towards evil and how best to react to it
6. THIS WORLD AND THE WORLD TO COME - WHICH IS MORE IMPORTANT TO THE JEW? - The doctrine of immortality - its place in Judaism

C. HILLEL INSTITUTES OF JEWISH STUDIES

A number of Foundations have successfully introduced an intensive program of Jewish studies, usually designated as "Hillel Institute of Jewish Studies." While the patterns vary from Foundation to Foundation, most programs have the following features in common:

1. All classes or courses are held on a single afternoon or evening. The Institute offers several classes which run simultaneously.
2. The program usually consists of three elements:
 - a. The actual class sessions
 - b. Dinner or supper for students and staff
 - c. A convocation or fellowship hour (with a lecture or discussion) for all Institute registrants

The Institute approach has several advantages over the usual pattern of scheduling Hillel classes at odd hours during the week. It offers a program of concentrated studies at a fixed period. Experience shows that this arrangement creates a gratifying degree of regularity and continuity of attendance. After an initial adjustment period, students know and remember that a certain afternoon or evening is set aside for Jewish studies and fellowship every week, and most of them are able to protect these periods as they plan their general program. The scheduling of classes becomes easier for Hillel and the individual student. An additional advantage is the fact that the Institute is connected with a dinner which students must eat anyway, and that it takes place during the hours of the day when the academic load is relatively light.

The pattern is particularly suitable for larger metropolitan schools where it has been tested with excellent success. But its main features, properly adapted, are suitable for other campus situations as well. The following samples illustrate the variety of approaches which can be taken.

1. The Institute meets every Thursday (or other weekday) evening for a total of ten sessions during the semester. The program consists of

Dinner	6:00 - 7:00 P.M.
Study Seminars	7:00 - 8:30 P.M.
Hillel Hour	8:30 - 9:30 P.M.

After dinner, each student attends the study seminar for which he has registered in advance. The seminars which are offered each term are announced in advance, and syllabi and bibliographies are prepared and distributed by each instructor. The Hillel Hour which follows the seminars presents lectures, general discussions, art programs, and similar activities. Registration is limited, and a minimum fee is charged per semester to help cover the cost of the weekly dinners.

A representative curriculum for one semester offers the following courses:

a. BIBLE

A basic survey of the various Biblical books with an emphasis on their historical content and its relevancy to the modern era. This is designed for those students who desire a comprehensive study of the Bible.

b. CONTEMPORARY RELIGIOUS MOVEMENTS IN AMERICAN JUDAISM

An analysis of the four major contemporary movements in modern American Judaism: Orthodox, Reform, Conservative, Reconstruction. The histories, theological premises, practices, and problems as shown in representative works of the leading figures of these movements.

c. JUDAISM AND CHRISTIANITY

A comparative study of the basic tenets and practices of the Judaic and Christian traditions. Requirements for this course are either one term of H.I.J.S. or some background in Judaism.

d. READINGS FROM THE KUZARI BY JUDAH HALEVI

A study of various readings from the Kuzari with special reference to their applications to contemporary Jewish intellectual problems. A fairly extensive background in Hebrew is desirable.

e. PROPHETS AND PROPHECY

The analysis of the life and experience of the prophets with special emphasis on their ethical and religious teachings.

f. THE WORLD OF MOSES MAIMONIDES

A study of the thought of the rationalist par excellence, with particular emphasis on the philosophical and religious problems relevant to our day.

2. The same program elements can also be arranged according to different schedule, for example:

Session I	2:30 P.M.
Session II	4:00 P.M.
Session III	4:45 P.M.

Dinner 5:30 P.M.
Convocation 6:00 P.M.

CURRICULUM

Session I	HEBREW LITERATURE
Session II	ELEMENTARY HEBREW INTERMEDIATE HEBREW MEDIEVAL JEWISH PHILOSOPHY
Session III	ELEMENTARY YIDDISH JEWISH EXISTENTIALISM - BUBER BASIC JUDAISM

CONVOCATION PROGRAM

The convocations which follow the dinner are designed to last one hour. Typical convocation themes are:

THE JEW IN AMERICAN LITERATURE
MAIMONIDES' "GUIDE FOR THE PERPLEXED"
THE GENIUS OF SHOLEM ALEICHEM
CAPITAL PUNISHMENT AND THE EICHMANN TRIAL
THE THOUGHT OF CHIEF RABBI KOOK
etc.

Local rabbis and members of the faculty can serve as convocation lecturers. Assignments are given in each class, and every participant is charged a registration fee to cover the costs of the meal.

3. Some Foundations may want to follow a different approach. The schedule of the students makes it impossible to concentrate all classes and courses in a single afternoon or evening. Therefore class sessions continue to be held on various days throughout the week. However, an attractive prospectus of all classes, courses, and seminars is distributed among all students, and it indicates the range and content of the Jewish studies which are offered to Jewish students in the Hillel Institute of Jewish Studies.

D. INTENSIVE STUDY - HONORS COURSES

Hillel classes and study groups are frequently supplemented by attempts to stimulate individual gifted students to wider reading and more intensive study of Jewish life. The technique varies from the Honors Course in Judaism where the Director chooses a small group of students for intimate, personal association and guides their reading, to personal association in the home of the Director after a luncheon or dinner, for informal discussion and bull sessions. In addition, many of the Foundations specialize in bull sessions at the organized Jewish houses. The Director takes dinner in the house and then meets with its membership for an informal discussion. This method brings Hillel right into the students' quarters.

E. COURSES FOR COLLEGE CREDIT

A number of Foundations have succeeded in attaining full university credit for some of the courses they sponsor. At present, twenty-five colleges and universities offer fifty-eight credit courses in the field of Judaic Studies under Hillel auspices. They are usually taught by the Hillel Director who serves as a member of the university faculty. In addition, Hillel at present sponsors full-fledged chairs of Judaic Studies at four universities - Vanderbilt, Iowa, Missouri, and the Department of Judaic Studies at the University of Manitoba.

On many campuses, Hillel Directors are called in for special lectures in university classes. Moreover, the stimulus offered by the Foundation to Jewish students often sends them to Jewish themes for the term papers which they prepare for a general university course. Non-Jewish students frequently consult the Hillel Director concerning their assignments in fields where the specialization of the Jewish scholar may be helpful.

F. ANNUAL HILLEL LECTURESHIPS

A number of Foundations sponsor and maintain an annual Hillel Lectureship which enables them to present an outstanding Jewish or non-Jewish scholar or personality to the Jewish students as well as to the campus community as a whole. The National Hillel Commission itself maintains two such lectureships, one at the University of Chicago, established in honor of Dean Charles W. Gilkey on the eve of his retirement from active service as Dean of the Rockefeller Chapel, the other at Northwestern University, established to perpetuate the memory of Rabbi Solomon Goldman, the distinguished rabbi, scholar and community leader who had also been a member of the National Hillel Commission.

However, in addition to these two nationally financed lectureships, there has been a steady growth of locally financed annual lectureships, and such lectureships are currently in existence at the following schools:

Alabama	Temerson Memorial Lectureship
Brown	Helal Hassenfeld Memorial Lecture
UCLA	Rabbi Bernard Harrison Memorial Lectureship
Harvard	Dr. Israel Goldman Memorial Lectureship
Illinois	Rabbi Benjamin Frankel Memorial Lectureship
Manitoba	Dr. Louis Slotzki Memorial Lecture
M.I.T.	Morris Burg Memorial Lectureship
Michigan	Osias Zwerdling Lectureship
Ohio State	Rebecca Kaplan Memorial Lectureship
Wisconsin	Dr. Selig Perlman Memorial Lectureship
Yale	Rev. Sidney Lovett Lectureship

Additional lectureships exist at Brooklyn, Toronto, and Wayne State University.

These lectureships are financed either directly out of regular budgetary funds or out of special earmarked contributions received in honor or in memory of a local personality. The Israel Goldman Lectureship at Harvard, for instance, was established through a fund made available by friends of the late Israel Goldman and his family to the Harvard Hillel Foundation; the Benjamin Frankel Memorial Lectureship honors the memory of Hillel's founder and founder of its first Foundation; and at Yale, a lectureship was established by the Friends of Yale Hillel to honor the University Chaplain, Dr. S. Lovett, on the occasion of his twenty-fifth anniversary.

The purpose of Hillel's annual lectureships is to bring an outstanding religious leader to the campus under Hillel sponsorship. His address will usually deal with contemporary spiritual problems, the role of the religious person in our time, an analysis of the Hebraic elements in Western civilization or similar topics of religious and cultural significance. The presence of an outstanding resource personality, Jewish or non-Jewish, on the campus under Hillel sponsorship usually is a significant contribution not only to the Hillel program but also to the entire campus community.

G. LOCAL AND AREA STUDY SEMINARS

Study seminars are another tool which several Foundations use in order to strengthen and deepen their program of Jewish studies. These seminars are devoted exclusively to the study of Jewish sources, thought and life. In some cases they are conducted by a single Foundation; in other cases a group of Foundations (and occasionally also Counselorships) in a given area co-sponsor the seminars. Some seminars bring students together for one full day, usually a Sunday, for text study and discussion; others extend over an entire weekend and feature a series of lectures in addition to text study and discussion.

Program patterns vary according to local conditions and needs. However, the following programs illustrate some fruitful approaches which can be adapted effectively for local and area-wide programming.

Sample I. JEWISH CONCEPTS OF GOD

1. THE WORLD ABOUT US
2. CONCEPTS OF GOD IN PROPHEPIC AND RABBINIC JUDAISM
AND THEIR RELEVANCE FOR OUR TIME
3. CONCEPTS OF GOD IN MODERN JEWISH WRITERS:
GORDIS, HERBERG, STEINBERG
4. THE GOD-IDEA IN MODERN RELIGIOUS THOUGHT:
MARTIN BUBER, MORDECAI M. KAPLAN
5. PERSONAL REACTIONS TO THESE CONCEPTS OF GOD

Sample II. THE NATURE AND DESTINY OF MAN

A seminar consisting of five sessions, each introduced by a lecture and followed by a student discussion. A sixth concluding session presents a student panel on "Judaism and My Personal Commitment."

1. THE NATURE OF MAN IN JUDAISM

Suggested Bibliography: Robert Gordis, Judaism for the Modern Age, pp. 225 - 37
Isidore Epstein, The Faith of Judaism, pp. 209 - 29
George Foot Moore, Judaism, Vol. 1, pp. 445 - 60
Leo Baeck, God and Man in Judaism, pp. 44 - 70

2. THE DESTINY OF MAN IN JUDAISM

Suggested Bibliography: Joseph Klausner, The Messianic Idea in Jewish History, Ch. 2, Sec. 7
George Foot Moore, Judaism, Ch. 4, Sec. 10
Milton Steinberg, Basic Judaism

3. THE ETHICS OF MAN IN JUDAISM

Suggested Bibliography: Louis Finkelstein, The Jews, pp. 680 - 711
Montefiore and Loew, Rabbinic Anthology, pp. 617 - 39
Max Wilner, Universal Jewish Encyclopedia, Ethics, Vol. 4, pp. 174 - 81

4. JUDAISM AND THE FAMILY EXPERIENCE

Suggested Bibliography: Morris Joseph, Judaism as Creed and Life, pp. 403 - 12
David Aronson, The Jewish Way of Life, pp. 104 - 29

5. IMAGE OF THE JEW IN MODERN YIDDISH LITERATURE

Suggested Bibliography: Sholem Aleichem, Glad to Be an Orphan (Mendola)
Peretz, If not Higher, Bunche Shveig
Maurice Samuel, Prince of the Ghetto

Sample III. PRAYER IN THE MODERN JEWISH WORLD

1. AN INTRODUCTION TO PRAYER

2. THE PROBLEM OF PRAYER

a. As Viewed by the Theist

Suggested Bibliography: Abraham J. Heschel, Man's Quest for God, xi to xv, pp. 48 - 89
Herman Wouk, This Is My God, pp. 107 - 23
Samuel H. Dresner, Prayer, Humility and Compassion, pp. 21 - 2, 42 - 8, 100 - 11

b. As Viewed by the Transnaturalist

Suggested Bibliography: Mordecai M. Kaplan, Questions
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5. PERSONAL RESPONSE

6. SUMMATION

CHAPTER 6. HILLEL'S CULTURAL PROGRAM III

A. ZIONIST AND ISRAEL-CENTERED ACTIVITIES

Zionist and Israel-centered activities are usually spearheaded by the college chapter of the Student Zionist Organization (SZO). The relationship between Hillel and SZO on the national and local levels is governed by a "Pattern of Relationships" which defines the area of SZO operation within the Jewish student community and outlines the mechanics of coordination and cooperation. (See Chapter 11, Campus and Community Relations.)

Israel-centered activities are a significant aspect of the Hillel program even where no SZO chapter exists. They can include

- Lectures and discussions on various aspects of Israeli life and culture
- Study and discussion groups in the history of Zionist thought and development
- Reviews of new publications dealing with Israel
- Film programs with correlated discussions
- Observance of Israel Independence Day
- Exhibits of Israeli art, craft, and stamps
- etc.

In addition, Hillel, in cooperation with the Jewish Agency, sponsors an annual Israel Summer Institute for college students, and participates in the support of other Israeli projects such as the B'nai B'rith Martyrs' Forest.

B. FILM PROGRAMS

The value of films as an educational medium has long been established. The skillful combination of auditory and visual experience is a highly effective method of communicating ideas. Films serve to give a common background of experience to a group. They can stimulate interest in a subject and provide information which is more easily recognized than its visual presentation. They tend to influence attitudes, stimulate motivation and provide a visual concept of things outside the range of direct experience. Above all, they draw audiences which cannot be attracted by conventional types of meetings.

In the Hillel program, films can serve as tools for effective programming in various ways. They can deepen the concern of the audience with vital issues of contemporary Jewish life in America, Israel, and overseas. Selected Yiddish films can broaden the student's understanding of Jewish folkways, history, community, and special conditions which have gone into the making of the modern Jew. Film programs on general social and economic issues and on problems of democratic and group relations can sharpen the individual's sense of participation in society as a whole and demonstrate our concern with national and world affairs. Some films can serve as fine examples of dramatic art, while films on group work and leadership techniques provide the basis for the clarification of the role and responsibilities of student leadership in a dynamic Hillel program.

While films should be selected primarily for their usefulness as aids for Hillel's broader educational purposes, the occasional showing of an entertaining movie can also have a legitimate place in the Hillel program. A large number of American, British, and foreign language films, though usually classified as "entertainment," deal with vital personal, social, political, and economic issues of universal interest. These and similar films can easily be incorporated into an attractive and provocative Hillel Film Forum.

A considerable and steadily growing number of documentary films and TV kinescopes is available for such film forums. The following samples illustrate two of the many suitable approaches:

I. DOCUMENTARY FILM FORUM -- CHALLENGES TO AMERICA

The series features documentary 16 mm films. A faculty member is invited to interpret and amplify the subject matter of the film and to lead the discussion after the showing.

CHALLENGE OF WASTE

"The River" and "The City"

CHALLENGE OF THE MACHINE

"Valley Town" and "Machine -- Master or Slave"

CHALLENGE OF EDUCATION

"And So They Live" and "Children Must Learn"

CHALLENGE OF PRODUCTION

"Power for Defense" and "Democracy in Action"

CHALLENGE OF HEALTH

"Forgotten Village"

CHALLENGE OF RACE

"Towards Unity" and "1/10 of a Nation"

CHALLENGE OF TOTALITARIANISM

"The Crisis" and "Everywhere in the World"

II. TV FILM FORUM (KINESCOPES)

Kinescopes of outstanding national telecasts can be used for a similar documentary film forum, with the assistance of a commentator who leads the discussion after the film has been shown. For example:

THE CONSTITUTION: WITH LIBERTY AND JUSTICE FOR ALL

Produced by Omnibus, with Joseph N. Welch as narrator

LEONARD BERNSTEIN ON CLASSICAL MUSIC

A Ford Foundation (Omnibus) production

ED MURROW INTERVIEWS J. ROBERT OPPENHEIMER

DREW PEARSON REPORTS ON THE HOLY LAND

SEGREGATION AND THE SOUTH

Produced by the Fund for the Republic

BURIED 2000 YEARS: THE DEAD SEA SCROLLS

Produced by Armstrong Circle Theatre

Film catalogues listing suitable films for Hillel programs are available. New films are listed and reviewed regularly in Clearing House. A number of films can be obtained at a nominal charge or free of charge. (Please address inquiries to the National Office, Program Department.)

C. MUSIC AND DANCE PROGRAMS

Several factors underscore the role which programs of Jewish music, dance and art can play in the activities of a Hillel Foundation. Among Hillel's major concerns is its endeavor to transmit to Jewish students a deepened appreciation of the rich and creative beauty of Jewish life as expressed in music, drama, literature, dance and poetry.

Specifically, group activities in the field of Jewish music may serve to promote intimate acquaintance with the musical expression of Jewish life and aspirations through the ages, to promote growth in taste and understanding, and to promote an understanding of the role and form of music expression in Jewish life.

Wherever possible, students should be introduced to the excitingly diversified beauty of Jewish life by scheduling performances by outstanding contemporary artists. However, Hillel units rarely have the means for continuing activities of this nature. Therefore, programs of recorded Jewish music often provide a major opportunity for the development of supplementary or regular and sustained activities in the area of Jewish music.

The educational value of programs of recorded music can be enhanced by correlated discussion activities which may take the form of introductory remarks, running commentaries, illustrated lectures or group discussions.

The CLEARING HOUSE regularly lists and evaluates suitable resource personalities in the field of Jewish music and new records of Jewish interest. In addition, the Director will find the HILLEL RESOURCE PUBLICATION titled "PHONOGRAPH RECORDINGS OF JEWISH INTEREST" helpful for the arrangement of attractive programs.

D. EXHIBITS AND SPECIAL COMMEMORATIVE EVENTS

A number of national observances and commemorative dates lend themselves to meaningful educational activities of great appeal, such as the observance of

JEWISH BOOK MONTH
JEWISH MUSIC MONTH
ISRAEL INDEPENDENCE DAY
WARSAW GHETTO MEMORIAL DAY
BROTHERHOOD WEEK
JEWISH EDUCATION MONTH
JEWISH HISTORY WEEK
etc.

These and similar occasions can be used for

- Art exhibits
- Exhibits of Jewish ceremonial objects
- Exhibits of Israeli arts and crafts
- Exhibits of photographs and documents of Jewish life
- Book exhibits
- Israeli stamp exhibits
- etc.

A program presenting a speaker or discussion and, where possible, a reception for visiting artists, is a good way to open an exhibit.

E. HILLEL LIBRARIES

In order to implement the cultural program of the Foundation, special attention should be given to the building of effective libraries. Funds for this purpose are usually provided in the regular Hillel budget and they are frequently augmented by special gifts from friends and B'nai B'rith groups in the area.

Libraries are usually made up of books of Jewish interest, specific collections of scholarly works and reference books which are intended mainly as references for study purposes and class assignments. A third category are books of general interest designed to broaden the perspective of all students (Belles Lettres, Psychology, Philosophy, History, etc.)

In many Foundations, special memorial libraries or shelves have been created. Members of B'nai B'rith Lodges and Chapters often are eager or can be induced to make cash contributions to a Hillel library in order to honor or memorialize a family member or friend. The Judaica in the Hillel Foundation library are often indexed in the card catalogues of the university library, with a notation that the books are available in the Hillel Foundation.

F. WORKSHOPS AND SPECIAL INTEREST GROUPS

Many Hillel Foundations find it possible to organize WORKSHOPS or SPECIAL INTEREST GROUPS in a number of fields of Jewish and general interest, in response to student need and the interest which may be stimulated. Such activity groups may include

- a. Folk Dance Groups
- b. A Hillel Choir or Choral Group which performs during the Hillel services, gives concerts and also appears on special occasions before B'nai B'rith groups and other segments of the adult community
- c. Forensic activities and Debating Teams
- d. A Radio Workshop for the development of radio programs under the sponsorship of the B'nai B'rith Hillel Foundation
- e. Dramatic Workshop

- f. A Hillel Bookshop for the stimulation of interest among the students in books and publications of Jewish interest which can usually be made available to students at a reduced rate
- g. A Married Couples' Group designed to involve married students more intensively in the Hillel program by the development of special activities and projects geared to meet their special intellectual and social needs
- h. A Graduate Club sponsoring special activities for students on the graduate level, and others.

The entire Foundation program will gain immeasurably if it is planned and prepared amply in advance. Many Directors have found it helpful to plan, with their student councils, all major aspects of the Hillel program for the coming year in advance and publish an attractive printed or mimeographed brochure which is distributed among the students at the beginning of the school year. The students' interest can thus be captured immediately and they are given an opportunity to arrange their class and personal schedules accordingly. A number of Foundations conduct an annual Student Council Seminar or retreat at which the student leaders are introduced to Hillel's objectives, the program for the coming year is planned and discussed, and the student leaders are introduced to their respective functions and duties.

CHAPTER 7. HILLEL-FACULTY FELLOWSHIPS

On most campuses which are served by Hillel Foundations, Jewish faculty members demonstrate an interest in the welfare of the Jewish students and allow themselves to become involved in the Hillel program in a number of ways. They serve as faculty advisors and on local Hillel Advisory Boards. They are available for consultation in planning special programs. They can be counted upon to accept invitations to lecture at Hillel, to teach a class, or to participate in a special program or event; and every Director feels free to call on faculty members for counsel and cooperation which are usually freely given.

However, many faculty members have little or no contact with Hillel. Some of them prefer to express their Jewish interests off campus, through affiliation with local synagogues and other groups in the adult Jewish community. Many others, however, remain remote from Jewish life. For a variety of reasons, they have withdrawn from the Jewish community and its concerns. They are disinterested in Jewish affairs and go so far as to reject the public manifestation of Jewish identity which would be implied in their cooperation with Hillel.

The problem is well known and has repeatedly been analyzed. Some of the reasons are obvious or emerge from the printed or oral discussions in which Jewish intellectuals disclose their views of Judaism and Jewishness. Many of them, including numerous faculty members, never had or sought an opportunity to acquire an adequate acquaintance with Jewish life and the content and values of the Jewish tradition -- whether it be interpreted in religious or in cultural terms -- before discarding it. They claim that Judaism is spiritually as obsolescent as it is intellectually irrelevant to the needs of twentieth century man. Yet the arguments which they use to support these claims (and which frequently appear to be mere rationalizations) generally reveal not their familiarity with but their ignorance of Judaism as an idea and institution.

However, a large number of intellectuals and especially of faculty members seem to be alienated from the Jewish community for a different reason. They feel homeless in the Jewish community as it is today. They are not escapists. They reject the nihilism and rationalizations of those intellectuals who, in their public declarations of Judaism's irrelevance to man's condition today, reveal more about themselves than about Judaism. They want to be part of the Jewish community and they want to belong to its institutions for their own sake just as much as for the sake of their children's Jewish education. Yet they are repelled by the superficiality, intellectual shallowness and frequent vulgarity that dominate much of organized Jewish life. They reject the synagogue as a social club, its mediocrity and preoccupation with campaigns rather than with content. They cannot go along with the frequent substitution of social and entertainment values for spiritual quest. This feeling of homelessness in the organized Jewish community probably is one of the most important factors which contributes to the alienation of some of our best and most creative minds.

Hillel is in a unique position to attempt to reclaim the interest and attention of Jewish intellectuals and especially of Jewish faculty members. We are located right where they live and work. We can provide the place, the occasion, and the stimulus for faculty members to come together to examine Jewish life and discuss issues of Jewish concern on a level that reflects the intellectual needs and standards of the academic community.

A number of Foundations have successfully experimented with approaches which were designed to bring Jewish faculty members back into a relationship with the Jewish community as well as with the Jewish heritage. Some groups have an informal structure and meet sporadically for programs as events, speakers or programs of special interest may merit attention. Other groups are more tightly organized, plan programs long in advance, have regularly scheduled meetings and, in some instances, sponsor special faculty study groups for which the Hillel Director or some other competent person serves as resource personality.

The following programs illustrate a number of organizational program patterns which have been effectively used in several Foundations.

1. The Faculty-Hillel Associates at Brooklyn College was established in 1954 by a group of faculty members. The aims of the group are
 - a. To promote a closer relationship between the B'nai B'rith Hillel Foundation at Brooklyn College and the entire college community
 - b. To serve as the medium for increasing the participation of faculty members in the cultural aspects of American-Jewish life
 - c. And to further the study and appreciation of Jewish students and faculty members of their common beliefs and cultural heritage

The program and activities of the group include

- a. Fellowship discussion luncheon meetings for members (who meet at the B'nai B'rith Hillel Foundation)
- b. Cooperation with Hillel in the furtherance of its program
- c. Co-sponsorship of an annual "Lectureship" in cooperation with the Hillel Foundation (during the fall)
- d. Sponsorship of a lecture or conference on a topic of general Jewish intellectual interest (during the spring)
- e. Encouragement of research in the field of Jewish scholarship by students at Brooklyn college

The officers meet monthly to evaluate and plan the program, in consultation with the Hillel Director, who serves as liaison to the B'nai B'rith Hillel Foundation.

Programs, among others, have included a Chaim Nachman Bialik Evening, featuring a lecture on the world of Bialik, a reading of selections from his writings, choral selections (by the Hillel Choral Group) and a Bialik book exhibit. Another series of programs dealt with "Jewish Observance and the Modern Jew," and a recent series examined "The Thought of Martin Buber" on education, Christianity, social ideologies, and revelation.

2. The Hillel-Faculty Fellowship at the University of Buffalo was organized in 1956 and consists of a group of faculty members and advanced graduate students (and their wives or husbands.) The purpose of the "Fellowship" is to provide opportunities for fellowship itself and to stimulate interest in Jewish cultural themes. The group holds monthly meetings, usually on a Sunday evening. The program usually consists of a lecture which is followed by a discussion. Refreshments are served, and the meetings are held in private homes in order to maintain an atmosphere of informality and fellowship. Among the themes which have been discussed since the program was initiated, are

PERSISTENT PROBLEMS IN JEWISH HISTORY
 WORLD LEADERSHIP AND HUMAN RIGHTS
 WHAT IS JEWISH ART?
 NOTES ON A CONCEPT OF VALUES
 A TRIBUTE TO LEO BAECK
 THE MIDDLE EAST SITUATION
 WHAT IS RECONSTRUCTIONISM?
 MUSIC INSPIRED BY THE JEWISH TRADITION
 JUDAISM AND THE JEWISH STUDENT
 MARTIN BUBER: THE MAN AND HIS WORK
 JEWISH FOLKLORE
 LOOKING TOWARD THE LATER YEARS WITH OUR FAMILY
 AN EVENING OF JEWISH HUMOR
 THE ETHICS OF FUND RAISING
 WHAT THE PROFESSORS PROFESS AND WHAT THE STUDENTS
 PERCEIVE--A LOOK AT STUDENT-FACULTY RELATIONSHIPS
 THE HAGGADA: THE SCIENTIFIC AND THE TRADITIONAL VIEW

3. At the University of Florida, a group of faculty members and graduate students has been meeting for several years with the Hillel Director for the study and discussion of various aspects of Jewish thought and life. Some years, the group meets one evening a week to study subjects such as Jewish history, Halacha and Aggada, and Bible. In other years, the group meets three to five times a semester. The programs have included a series of lectures and discussions on "The Relevance of the Chassidic Movement for Today," and another series of lectures on "Myth in Jewish Experience," designed to explore history, Freudian psychology, Existentialism, Midrash, Mysticism and Science in their relation to myth.

4. The B'nai B'rith Hillel Foundation at the University of Michigan schedules a monthly program for Jewish faculty members throughout the school year. The programs which are planned in cooperation with a planning committee of faculty members have included:

ORIGINS OF THE YIDDISH LANGUAGE
THE JEWS IN THE BYZANTINE ERA
NEW DATA ON THE STATUS OF AMERICAN JEWRY
IMPRESSIONS OF HOLLAND'S JEWISH COMMUNITY
WHO IS EICHMANN?
HOW AMERICAN JEWRY IS VEERING IN THE 20TH CENTURY
READINGS FROM PERETZ AND OTHER YIDDISH CLASSICS
THE RELEVANCE OF JUDAISM TO THE MODERN AGE
A DEFINITION OF JUDAISM
THE JEWISH CONCEPTION OF GOD
THE AUTHORITY OF JEWISH LAW
THE IDEA OF THE CHOSEN PEOPLE

5. A number of universities are located in communities whose Jewish population is too small to support a synagogue, and the B'nai B'rith Hillel Foundation is the only Jewish facility in the area. In some of these communities, the Hillel Director has been able to stimulate the formation of a congregation of faculty families. At the University of Colorado, for instance, the faculty families belong to the Boulder Jewish Fellowship, which meets at Hillel periodically at times which do not conflict or interfere with the student program. At the University of Connecticut, the Hillel congregation of Storrs likewise meets at the B'nai B'rith Hillel Foundation for periodic activities and for the religious instruction of the children of the community. At the University of Massachusetts, the Amherst Jewish community, consisting of faculty members of Amherst College and the University of Massachusetts, has come into being, and it sponsors a varied program of weekly study groups and monthly cultural and social meetings.

These faculty congregations are not sponsored by Hillel and function as separate and autonomous groups. However, they are permitted to use Hillel's facilities within the framework of policies that govern the use of Hillel buildings, and in turn usually make a contribution to the Foundation. The Hillel Director does not function as their rabbi, but the members feel free and are encouraged to turn to him for counsel in Jewish and educational matters.

Some Foundations involve faculty members in other less formal ways. When a Hillel Director, for example, learns that an outstanding Jewish guest speaker will be in or near his community to fill a lecture engagement for some Jewish organization or institution, he will usually attempt to arrange a faculty luncheon or evening meeting with him. It takes place either at the university or at the home of a faculty member, and the experience of several colleagues indicates that numerous visiting lecturers will accept such invitations if they are extended long enough in advance and can be fitted into the speaker's schedule.

These experiences illustrate some of the ways in which B'nai B'rith Hillel Foundations can involve Jewish faculty members in a relationship with Jewish thought and life. The approach of the individual Foundation will, of necessity, have to vary. At times, the members of faculty fellowships may welcome or prefer programs which bring in outside lecturers, especially when there is an opportunity to engage in a discussion with an outstanding visitor from another part of the country or abroad. However, the success of a fellowship program of this kind does not depend on the availability of outside speakers. The caliber of Jewish faculty members generally makes the use of visiting platform personalities unnecessary, if not undesirable, and very effective and often exciting meetings can be planned in conjunction with programs which involve local faculty members who prepare papers themselves and serve as discussants or commentators.

A word of caution must, however, be added. It would be unrealistic to set our expectations too high too soon. The organization of a Hillel-Faculty Fellowship must be approached with great caution and tact. No attempt to stimulate the formation of such a group should be attempted until the Director has been able to establish a relationship of cordiality, warmth and mutual respect with some of the Jewish prestige members of the faculty. The Director's approach must be subtle, and he will usually be most effective by being suggestive and indirect and by leaving the organizational initiative to the faculty. The identification of a dean or chairman of a department with a group is a particularly effective stimulus and may help to enlist the interest and participation of other faculty members. Nevertheless, faculty groups will usually remain quite loose and their programs relatively sporadic even under the best of circumstances, for Jewish faculty members, like every other member of the university community, carry heavy and continuous responsibilities which tend to pre-empt their time, energy and interests.

The Hillel Director must also keep in mind that a Hillel-Faculty group should not become a substitute for affiliation with other groups and agencies in the community. Participation in a Hillel-Faculty group should not pre-empt or discourage the involvement of faculty members in the life of the adult Jewish community, be it through membership in a congregation, Y, B'nai B'rith, Hadassah, the ZOA and numerous other groups which serve the Jewish community and seek to enhance Jewish life. There is a desperate need for the participation of Jewish intellectuals in the affairs of the Jewish community precisely in order to regenerate it from within and to lift the tone and level of Jewish life in every possible way. Hillel would not fulfill its obligations to the community if we were to default in our educational responsibility to feed the products of our efforts back into the community.

CHAPTER 8. HILLEL'S SOCIAL PROGRAM

Social and recreational activities in the Hillel Foundation serve several purposes. They enable Jewish students to seek and enjoy the fellowship of other Jewish students under wholesome auspices. They help to create or strengthen institutional loyalties. They provide occasions for Jewish students to affiliate themselves with what is going on within the Hillel building. Above all, however, they provide opportunities for the identification of Jewish traditions with joyful and pleasant occasions.

Hillel's social activities, therefore, have two distinct functions. They serve the social needs of the student group. But they also serve as a means toward bringing students into closer contact with Jewish life and Jewish institutions.

Thus every Hillel Foundation attempts to associate its social functions, wherever possible, with a Jewish motif, idea or event. The fall of the year, for example, provides the setting for a social program in connection with the observance of the Succoth festival. The decorations can dramatize the festival theme: stalks of corn representing the harvest, overhead boughs representing the Succah, drawings, cut-outs and chains symbolizing the Esrog and Lulav. In the same way, virtually every holiday in the Jewish calendar lends itself to a social activity which can be expressive of the holiday theme or mood. Chanukkah is an occasion for a Latke dance or a Maccabean festival. In addition to the Chanukkah decorations, the social program can incorporate the singing of Chanukkah songs, the lighting of the candles, the playing of Chanukkah games, and a dramatic presentation of the Chanukkah story. Lag B'Omer, Shavuoth, and Pesach are other holidays whose themes can fruitfully be connected with a social event.

At the same time, a student's participation in Hillel's social program can conceivably also serve as an entrance door towards fuller participation in other aspects of the Hillel program. Through the social program, it is often possible to interest a considerable number of Jewish students in working at the Foundation. Hence, it is desirable that as many students as possible share in planning a social program. Several sub-committees can be set up to meet both the need for adequate preparation of the event and the varied interests of students. They can be invited to serve as hosts or hostesses and on sub-committees such as entertainment, decorations, invitations, publicity, music, etc. Once a student is working on a Hillel Committee, his interest should be noted and he subsequently be invited to serve in a more responsible capacity on some other committee and in areas other than social. For many students, the possibility of intensive Hillel participation begins when he has "broken the ice" and made his way into the building as a worker.

His initial interest in the social program may lead to his gradual integration and movement into fuller participation in the total Foundation program.

The following types of activities are especially recommended:

1. An OPENING AFFAIR usually in the form of a tea, student reception or mixer, to which all Jewish students and faculty members are invited. Hillel's purposes and objectives should be explained, and a tentative program of the activities should be outlined. It is advisable to invite representatives of the college administration and of local B'nai B'rith lodges and chapters to be present and to welcome the students to Hillel.
2. A CONCLUDING AFFAIR such as an Awards Banquet at the end of the school year. The event can climax the year's activities. Awards such as the Hillel Honor Key for graduating seniors who have made an outstanding contribution to the work of the Foundation, or Certifications of Merit, books, etc., can be made. Again, it is advisable to invite representatives of local B'nai B'rith groups to attend.

Other well-tested social programs include:

- Annual Student Reception
- Freshman Receptions
- Social Hours after services or cultural programs
- Record Dances
- Sunday Open Houses
- Sunday Suppers (usually on a cost basis)
- Student Musicals
- Purim Bazaar
- Purim Carnival
- Council Installation Banquet
- Mother's Day Reception and Program
- Annual Stunt Show
- Annual Awards Banquet
- A Weekly Coffee Hour connected with an informal discussion and other similar activities

CHAPTER 9. THE HILLEL DIRECTOR AS PERSONAL COUNSELOR

The value of the personal services, especially the personal counseling services offered by the Hillel Director, can hardly be recorded statistically. Yet this service is one of the most creative and significant aspects of the multi-faceted Hillel program. Hillel's influence at its best is exemplified by the Hillel Director who reaches out to the student as an individual, helps him to find answers to pressing personal problems, and guides him in the formation of his views and attitudes, thus assisting the student to cope more effectively with the complexities of modern life.

What are some of the counseling needs of the individual Jewish student which a Director may encounter, and how can the Hillel Director meet them adequately? This brief analysis is not meant to be an exhaustive description of counseling problems and techniques in Hillel. It will merely serve as an introduction to the subject and as an attempt to highlight a few basic observations.

Fundamentally, to paraphrase a familiar bon mot, Jewish students are just like any other students, only more so. They share the same fundamental needs, desires and problems of all young people in college.

A basic concern of many students is, of course, how to make a living. They thus require intelligent vocational guidance and careful career counseling. Much of this perhaps should take place on a high school level. There are still many young people, however, who enter college undecided about their vocational future or who decide to change courses or professions for various reasons. B'nai B'rith's Vocational Service can provide valuable assistance in this area.

Jewish students like others will need or should need intelligent marriage counseling and advice about building a successful home and happy family. Hillel may well help them to understand and draw upon the rich background of Jewish tradition as a resource for creative family happiness.

Like all students, Jewish young people have their share of personality problems and psychological maladjustments. From childhood and inadequate home background, they have acquired fears and conflicts, tensions and guilts. Both normal and so-called problem students need the wholesome and helpful guidance, of which we are increasingly conscious, thanks to modern psychological and psychiatric progress.

In addition to these general needs, here briefly enumerated, Jewish students face distinct problems by virtue of their Jewishness. The problems are known to every sensitive Jewish teacher -- how to be Jewish in a non-Jewish world; Jewish self-acceptance and self-identification; the struggle against self-hate and escapism; resolving the tensions of being a Jew.

In addition to the so-called normal problems of average students, every Director will occasionally encounter, serious mental problems and personality disorders. Every campus harbors sick students, mentally and emotionally. To identify such situations and make referrals for proper treatment will be a major responsibility of every Hillel leader.

Apart from the valuable service which personal counseling may render to the individual student, this technique is an invaluable adjunct to successful group work. No community organization program can succeed unless the participants are well-adjusted personalities. On the other hand, personality maladjustments are in themselves often handicaps to group affiliation and group participation. The unhappy student often has a grudge against the world, and in his pattern of tensions, the Hillel Foundation and Jewish organizations are often convenient targets. Counseling techniques are also uncovering many insights with reference to the adolescent atheists, the youthful rebels and the perpetual "agin'ers."

It is important to understand the wholesome role played by well-directed group work as a form of therapy itself. Every counselor and psychiatric worker knows the value of club work and group participation as builders of status, prestige, personal significance, and social acceptance. These are well recognized motives in fraternity and sorority life and in extra-curricular activities. Hillel tries to provide the same motivation on what we consider to be a higher scale of values and a more significant plane of social orientation.

While all mature members of the Hillel staff may be called upon to assist in counseling, the principal responsibilities in this field will still fall to the Hillel Director or Counselor. What are the qualifications of a Personal Counselor and the qualities which such a leader should possess or acquire?

It is almost elementary to point out that an effective counselor must be a mature person himself. While years help to assure maturity, mere passing of time without proper insight is not in itself a criterion of the mature life. The counselor should have a thorough understanding of his own personality, emotional background, and psychological make-up. In fact, he will be most effective if he has had some psychological guidance as well as formal psychological training himself. Above all, he should be possessed of those personality traits which are indispensable for both effective teaching and guidance -- primarily a humble, though not necessarily a self-effacing spirit, an understanding and tolerant approach toward others. With all this must come a real love of people and a desire to bring peace to troubled souls.

Secondly, the intelligent counselor will recognize that he can serve best by acting as an indirect rather than a direct counselor. His function is not to hand down decisions or formulate categorical directives. His task is to develop insight in the student so that the individual being counseled may learn to make his own decisions and choices as his emotional pattern unfolds. (See especially, "Counseling and Psychotherapy" by Carl Rogers.)

A third qualification for successful counseling is an adequate background in the field and a knowledge and understanding of simple psychological and psychiatric principles. Every Director should be at home in the basic literature of the field. If at all possible, he should take a few fundamental courses in guidance and psychiatry. He should have enough psychological knowledge to be able to identify personality situations and where necessary make the proper referrals to trained resources. No responsible counselor will wrestle with disturbed mental situations himself.

Granted a basic background, the Hillel Director must also know and use the resources available in the counseling field on the campus and in the community. Every university and many communities provide organizations and facilities for vocational and occupations guidance, mental hygiene, and psychological and psychiatric treatment. Outstanding in this field are, of course, the activities of the B'nai B'rith Vocational Service and the various local Jewish Vocational Service agencies. In many communities, however, guidance and especially mental hygiene facilities are pitifully inadequate or ineffective. Where this condition prevails, the Hillel Director may well join with other socially minded citizens in making such resources possible for both the campus and community. The alert Director will also call to his aid qualified board members, colleagues and other effective personnel in his vicinity.

The Hillel Director should always be conscious of the fact that he is a religious counselor and not merely a handmaiden to a secular and often non-religious psychiatric tradition. He may well bring to both personal guidance and group therapy the rich resources of Judaism, as never failing sources of both creative personal experience and vital group living.

Last but not least, an important qualification for a successful Hillel counselor is his availability or propinquity. A student must never get the feeling that the Director is "too busy" to see him. Whenever necessary, a substantial portion of a Director's time should be set aside for contact with individual students. Additional contacts with students can often be made effectively by the Director's participation in small group activities -- small group discussions, dormitory, fraternity and sorority bull sessions, an afternoon coffee hour at the Foundation, home hospitality, and wherever possible, face-to-face talks between student and Director.

An effective Hillel counseling program will bring rich dividends in a closer relationship between student and leader, in a strengthened and fortified group work program, and above all in more and better adjusted student personalities.

(Adapted from a paper prepared
by Rabbi Harry Kaplan.)

Bibliographical Note

A bibliography of the most important publications in the field of counseling and student personnel work can be obtained from the National Hillel Office. However, the following three publications are listed here because they can be especially helpful to the Hillel Director and should be part of his professional library:

Hiltner, Seward, THE COUNSELOR IN COUNSELING, Abingdon-Apex Paperback. An excellent introduction, especially for beginners including Hillel Directors without specialized training in counseling. It warns the reader against the pitfalls that prevent effective counseling. The illustrative material is used effectively to describe the dynamics of the counseling situation.

Merriam, Th. W., RELIGIOUS COUNSELING OF COLLEGE STUDENTS, American Council on Education Studies, 744 Jackson Place, Washington 6, D. C. Presents principles, procedures and distinct characteristics of religious counseling as an educational method and considers what place religious guidance has, or should have, in the total program of higher education.

Williamson, E. G., TRENDS IN STUDENT PERSONNEL WORK, University of Minnesota Press, 1949. Forty-three papers by forty authors --all of them experts in the field of student personnel work. The book traces development of the student personnel movement with its growing literature and philosophy. Tackles among others the following problems: changing needs of young adults, counseling methods and interviewing techniques, counseling by faculty members, vocational and marriage counseling, and social adjustment through student housing.

In addition, the National Office can provide copies of several papers on "The Problems of Counseling in the Hillel Foundation" presented by Hillel Directors at Hillel's professional conferences.

CHAPTER 10. SOCIAL SERVICE ACTIVITIES

Social service activities in the Hillel program serve two goals. One of Hillel's essential functions is to assist students in their personal problems and needs. But an equally important function is to train them for responsible involvement and participation in the life of the community -- the community in which they will live while they are at college and the community they will enter after they have completed their education. Both functions are important aspects of the Hillel program.

I. Personal services to students include, among others:

- a. Student Loan Funds. Such loan funds exist in most Foundations. In others, friends of the Hillel program in the community can occasionally be stimulated to contribute funds for the establishment of such a Student Loan Fund. The Fund is usually revolving and the Hillel Director exercises full control in order to insure the necessary discretion. All transactions must of course be properly recorded and audited annually.
- b. Work Scholarships are available at many Foundations to help deserving students who need assistance in order to continue their studies. Procedures of selection vary as do the sources contributing such scholarships (B'nai B'rith Women, B'nai B'rith lodges and chapters, individuals, etc.) Work Scholarships are used to employ students on a part-time basis at the Foundation. Hillel has the benefit of their services and the students are able to earn part of their expenses at college.
- c. Directors and staff members are also available for PERSONAL CONSULTATION AND COUNSELING on numerous questions and problems a student may have. (For a detailed discussion of this area of service see Chapter 9, "The Hillel Director as Counselor.")

II. In consonance with Hillel's goal to train students for responsible participation in communal affairs, most Foundations encourage students to participate directly in a variety of social service projects on campus and in the community. In numerous communities, Hillel students teach at local Hebrew and Sunday Schools, provide club leadership for local youth groups, tutor high school students in underprivileged neighborhoods and offer programmatic assistance in local community centers. In other communities Hillel's Social Service Committee organizes periodic visits by selected students to hospitals or Homes for the Aged where they read to patients and brighten their lives with occasional presents and parcels.

Some Foundations sponsor group participation in local Blood Bank projects, distribute food parcels or toys on civic or religious holidays (e.g., through a Chanukkah toy drive or Purim Mishloah Manoth baskets,) participate in Campus Chest or Community Chest Drives as leaders and solicitors, and, as happened in one Foundation, undertake training to transcribe books into Braille. Among the most important functions of Hillel's Social Service Committee, however, is the responsibility for Hillel's annual UNITED JEWISH STUDENT APPEAL on behalf of the United Jewish Appeal and other domestic and overseas agencies. Every Foundation is expected to conduct such a drive annually.

These drives serve several important purposes. The sum total raised by Hillel units is substantial, and even the limited contributions which can be raised by small units are important and urgently needed. However, student drives are important not only for financial reasons. They have a vital educational function. The job which we are trying to do would be incomplete if we did not attempt to generate in our students a sense of identity with the Jewish people, to deepen their understanding of the needs of the American Jewish community and of other Jewish communities throughout the world, and to elicit their support for the causes which contribute to the physical and cultural health of the Jewish people.

In this respect Hillel provides a superb training ground for mature and responsible participation in adult community life. Through their campaigns, the students become acquainted with the purposes and needs of the organizations which can legitimately claim the support of every Jew; and in the laboratory of their student drives they gain the education and discipline which will ultimately enable them to share intelligently in the responsibilities of adult Jewish life.

Hillel's student campaigns should to the largest possible extent be structured in accordance with their purpose to serve as a training ground in Jewish communal responsibility for young people. The effort that must go into a student campaign is justified primarily not by the relatively modest amounts which students are able to contribute but by the benefits to the American Jewish community and the Jewish people as a whole which will ultimately emerge from their participation in these campaigns and their growing understanding of the needs of the Jewish people. For this reason a campaign should not be imposed upon the students from outside. It will usually be educationally and financially most successful where it is largely organized by the students themselves as a result of an educational process which deepens their understanding of their role in the support of Jewish community causes. Moreover, the drive itself should be conducted in a democratic manner. While utilizing the guidance and experience of the Hillel Director and other persons of competence, the students should be encouraged to plan their own campaign strategy, collect their own funds and determine the agencies to which allocations are to be made.

Their study of the key agencies which appeal for funds will enable them to become acquainted with the nature and services of these agencies and to evaluate their respective programs and needs. The right of the students to have a voice in the distribution of the funds which they themselves collect should be carefully safeguarded.

Among the causes which should receive special attention for the funds collected in the United Jewish Student Appeal campaigns are:

1. The National Youth Services Appeal of B'nai B'rith. NYSA is one of the chief sources from which our national operational needs are met. The NYSA currently has an over-all goal of nearly \$3 million (of which \$1.65 million are to meet Hillel's needs) for the support of:

- THE B'NAI B'RITH HILLEL FOUNDATIONS which operates at more than 240 colleges and universities with a Jewish enrollment of about 125,000 in the United States, Canada, Israel, Great Britain, Holland, South Africa, and Australia.

- B.B.Y.O., the B'nai B'rith Youth Organization for non-campus youth, currently serving about 42,000 young people.

- THE B'NAI B'RITH VOCATIONAL SERVICE, operating in 23 centers, providing counseling and guidance services and maintaining a program of vocational research of special value to prospective students.

The NYSA supports a youth service program of an intensity and scope second to no other organization on the American scene. We strongly recommend that students be fully informed of the role and needs of NYSA and that an adequate allocation be made to it from the student welfare fund drive.

2. The Hillel Development Fund. Launched in 1948 to commemorate the first quarter-century of Hillel service, the Hillel Development Fund is designed to provide supplementary support for important national projects, such as the annual National Hillel Summer Institute, Hillel Area Institutes for leadership training, the publication of new resources for professional and student use, etc. These programs and projects can be made more effective and intensified with the help of this fund, and we want to urge students to make an adequate contribution to it from their Welfare Funds or from funds which may be raised by special projects.

3. Israel Summer Institute Scholarship Fund. This special nationally administered Hillel scholarship fund has an annual minimum goal of \$1,500. The fund is used to provide at least three (3) annual scholarships entailing smaller amounts to specially selected students who are affiliated with Hillel, for participation in the annual Israel Summer Institute. By providing these scholarships from their own fund raising efforts, our students enable several fellow students in need of assistance to have the unique experience of a study tour of Israel. The students, as well as the Foundations to which they return, benefit immeasurably by their experience in Israel. All Jewish Student Welfare Fund Campaigns are urged to include this scholarship fund among the beneficiaries of their fund raising efforts.

Among the additional causes which merit the attention and support of students and should receive consideration for allocations is WORLD UNIVERSITY SERVICE (see section: Campus and Community Relations.)

A special program monograph United Jewish Student Appeals -- A Campaign Manual has been published by the National Hillel Office and is available upon request. It analyzes the principles, problems and techniques of student campaigns in detail and Hillel Directors as well as their student leaders will find it helpful for the organization of their campus drives.

CHAPTER 11. CAMPUS AND COMMUNITY RELATIONS

A. B'NAI B'RITH

Hillel Directors have frequent opportunities to interpret the Hillel program to B'nai B'rith groups. A program on the work of Hillel is an essential aspect of the B'nai B'rith program itself. The Hillel chairmen of B'nai B'rith lodges and chapters usually arrange a Hillel program, called "Hillel Night" for their members. Most B'nai B'rith groups attempt to hold such a Hillel night at least once every season. The Hillel Director can render valuable service by assisting the lodge or chapter to prepare an attractive program for this occasion.

Suitable programs and activities for Hillel nights include:

- A showing of the Hillel slide program, "The Open Doors." The color slides are 35 mm; the program runs for about 15 minutes. It presents an over-all picture of activities at a representative B'nai B'rith Hillel Foundation. (Slides and accompanying script can be secured without charge from the National Hillel Office.)
- An address by the Hillel Director.
- A program featuring the Hillel Director and a student presentation (dramatic, musical, Hillel dance group, panel discussion.)
- Performance by a Hillel dance or choral group.
- A dramatic presentation on Hillel by students (particularly suitable for chapter teas and programs.) (See Chapter 22, RESOURCES for recommended scripts.)
- "Jewish Student Life in other Lands" -- a presentation by Jewish students from overseas who may be on your campus.

The Hillel Director can also arrange with the local chairman to invite either a group or the entire membership of a lodge or chapter to attend some major Hillel functions such as music festivals, forums, holiday celebrations, etc. In this way, B'nai B'rith members become better acquainted with Hillel in operation. Many Foundations sponsor an annual Pilgrimage which brings B'nai B'rith leaders and friends of Hillel from the entire area to the Foundation. The program includes not only activities that publicize and interpret the Hillel program to the visitors but also activities that publicize the B'nai B'rith program to the students.

In order to acquaint the students further with the work of B'nai B'rith, some Foundations also sponsor a Smoker, usually towards the end of the school year, to which high school seniors are invited. An outstanding B'nai B'rith official is the guest of honor, and the occasion is utilized to publicize the Hillel program in the setting of the total B'nai B'rith program. Hillel Directors and qualified student leaders can also be of help to B'nai B'rith by accepting invitations to speak at B'nai B'rith Sabbath services.

B. STUDENT ZIONIST ORGANIZATION (SZO)

As previously mentioned (Chapter 6), Zionist and Israel-centered activities are usually spearheaded by the college chapter of the Student Zionist Organization. The chapters of the SZO generally operate within the framework of Hillel and are governed by the following pattern of relationships, adopted by SZO and approved by Hillel:

1. SZO recognizes the desirability of Hillel functioning in the position of an over-all Jewish community on the campus. It trusts that its labors toward that goal proceed along democratic lines and pledges its chapters to work jointly with and in Hillel toward the fulfillment of this objective.
2. It is therefore important that SZO chapters do not seek independent university recognition where they have no such recognition at present unless such action is deemed advisable by both the local chapter and the local Foundation. In case of disagreement between the local Foundation and the local chapter on this subject the local SZO chapter has the right of appeal to the national administration of Hillel and the CEC of SZO. However, any existing independent chapter should be encouraged to affiliate with Hillel.
3. It is desirable to have individual members of SZO tie in as members of the Hillel Foundation; however, it is recognized that Hillel is a community in a voluntary association and as such should not insist on any automatic affiliation. SZO should encourage its members to accept their individual responsibilities to the community by affiliating with Hillel.
4. It is understood that SZO is a Zionist organization and that its chapters have a special relationship to their national organization, to the American Zionist Council, and to the World Zionist Organization. As such, chapters have responsibilities far beyond the individual campuses. This is fully understood by Hillel. No attempt should be made to weaken this relationship of local SZO chapters to their outside affiliates.
5. Decisions of SZO which are related to the purposes of the Federation as set forth in its constitution and as implemented through program, publicity, membership, dues, fund raising drives, political action and the internal structure of SZO are recognized as areas in which SZO has the right of independent action and in which areas all action pertaining to Zionism and Israel will be carried out through SZO; however, programs of action of SZO which have community-wide public relations implications should be discussed fully with the student council or Hillel Director without infringement upon SZO's right to independent action.
6. Each SZO chapter shall bear the name and style of "The..... University Chapter of the Student Zionist Organization," in accordance with the constitution of SZO.
7. It is understood that the presently existing pattern of relationships between SZO and the Hillel Foundations which recognize SZO as the sole legitimate campus arm of the Zionist movement remains in force.

C. SPECIAL INTEREST GROUPS

A pattern similar to that which governs the relationship between Hillel and SZO applies to the operation of special denominationally-oriented student groups which may already exist or soon establish themselves on your campus. Among these groups are chapters of Yavneh, a national orthodox student organization, and of Atid, the college group of the United Synagogue of America (conservative.)

While Hillel neither endorses nor sponsors any partisan views or position in Jewish life, it fully respects different religious commitments and cultural ideologies within Judaism and recognizes the validity of the need of students to express ideologically unique interests and function in activities which do not duplicate existing Hillel patterns.

However, in accordance with its commitment to the principle of K'lal Yisrael, of diversity without divisiveness, Hillel insists that on the college campus ideological diversity must find expression within a framework of community discipline. The following "Pattern of Relationship" has therefore been designed to govern the operation of special interest groups associated with national organizations within the total Hillel program:

1. Comparable to any other interest group or committee in Hillel, special interest groups with national associations shall be accorded representation on the Hillel Student Council; shall involve Hillel staff in program planning to coordinate time schedules and program content in consonance with the Hillel calendar and program standards; and shall offer hospitality to all Jewish students on the campus to share in their programs and activities.
2. As integral parts of the Hillel Foundation, special interest groups shall not seek independent recognition or separate charter from the university administration.
3. Special interest groups shall be identified as the _____ group of the B'nai B'rith Hillel Foundation at the _____ College (University.)
4. Members of special interest groups shall be dues-paying members of their respective Hillel Foundations, regardless of any organizational relationship they may have to their own particular regional or national bodies.
5. Special interest groups shall be entitled to the use of Hillel facilities, publicity, staff and other services, in accordance with the policy which governs the operations of the respective Hillel Foundation.
6. When a special interest group is to be organized, there should be full consultation with the Hillel Director of the campus involved so that the new group might be launched under the most favorable and cooperative circumstances.
7. The National Hillel Office shall be available for consultation with the respective national bodies on all matters relating to local, regional, or national operations of special interest groups.

D. WORLD UNIVERSITY SERVICE (WUS)

The B'nai B'rith Hillel Foundations is one of the sponsors of the American section of WORLD UNIVERSITY SERVICE (formerly World Student Service Fund.) Other sponsors are the National Newman Club Federation, the Student Council of YMCA and YWCA, the U.S. National Student Association, and the United Student Christian Council. Hillel participates actively in the leadership of WUS nationally and locally. Six Hillel representatives, including three students, serve on the General Committee of WUS which determines its national policy and program; and Hillel is also represented on WUS's Board of Trustees by members of the National Hillel Commission and of the national staff.

As the only mutual assistance organization acting among universities on five continents, WUS plays a significant role on the international college and university scene. Funds raised by WUS drives on American campuses provide food (often desperately needed), shelter, books, medical care and supplies and similar services to students in need. WUS has erected student hostels in various parts of the world, including Israel. It has served as distributing agent for government surplus food supplies to students in need throughout the world. It has coordinated the screening, registration and placement of Hungarian refugee students. It concerns itself with student problems everywhere. However, in addition to providing material assistance, WUS provides an opportunity for students from all continents to work together in projects of mutual concern and thus makes a significant contribution to education for international understanding at college campuses both in the U. S. and abroad.

Hillel participates in the support of the WUS program on the campus level through individual and group contributions and through participation in campus-wide drives on behalf of WUS. Our rightful concern for Jewish persons and causes must not preclude a sympathetic understanding of and concern for persons and causes in the world student community. Therefore, as responsible sponsors of the WUS program, we should actively participate in the support of WUS on the campuses on which we serve. Unless local conditions suggest a different approach, the liaison and cooperation between a Foundation and the local WUS committee can usually best be maintained through Hillel's Social Service Committee.

E. HILLEL AND THE JEWISH FRATERNAL STUDENT ORGANIZATIONS

In the early days of the B'nai B'rith Hillel Foundations, some fraternities and sororities greeted the coming of a Hillel unit to the campus not only with indifference but also with a measure of antagonism. They were fearful that a Foundation would mean the segregation of the Jewish students on campus, a fear which was certainly without foundation because Hillel stresses distinctiveness only in the field of religious and cultural values where it has a moral and democratic justification.

Occasionally, some fraternities and sororities have also looked upon Hillel as a "competitor" for the time and interests of the students. They possess houses of their own, usually with excellent facilities; they are a closely knit group whose members live and study together;

and their time is often absorbed by the activities of the group and the demands of a university career. For these reasons, some "organized" students have felt that Hillel had little to offer to them and that the Foundation had value mainly for the "independents" who lacked adequate facilities and had little opportunity for the development of friendships in the setting of a congenial group.

Fraternity and sorority opposition, however, tended to disappear as it became evident and understood that Hillel was not a substitute for participation in university and general affairs, but a supplement to them. It brought dignity to the Jewish name on campus. Through the Director, it brought a mature and disciplined representative of Jewish life to the university, who could speak for the Jewish student body and represent Jewish interest much more effectively than would be the case if a campus were left unorganized and without recognized and competent representation.

Fraternities and sororities have become participants in the Hillel program on many campuses. Their leaders often are leaders in Hillel, and it has become a well established tradition for the entire membership of a house to affiliate with Hillel one hundred per cent.

On many campuses Hillel has been able to serve as the clearance agency for interfraternity and sorority problems. Schedule conflicts for their social activities and other problems are worked out in the Hillel office with the Director serving as the mediator. On several campuses, certain Hillel activities are held at the houses and, in some cases, the Hillel student council meeting is held there as a dinner affair, with the fraternities and sororities taking turns as hosts.

The relationship between students who live in organized houses and the so-called independent students, is not always free of tension. Hillel can contribute to the amelioration of this problem considerably by activities which provide a common meeting ground on the campus for students who come from all groups. Such activities may include cultural programs, religious services, and social service projects. A number of fraternity and sorority houses have offered hospitality to one of Hillel's foreign students, while the independent students have contributed funds needed for tuition, etc. Joint projects of this nature tend to bring students of various groups together and to break down some of the artificial barriers between them.

The relationship between Hillel and the fraternal groups can be strengthened in various ways, among them

- a. Sponsorship of Hillel's Sabbath services by fraternal groups on a rotating basis at regular intervals.
- b. Hillel can serve as a clearing house for interfraternity and Jewish student community relationships.
- c. Fraternal groups may serve as hosts for Hillel activities (Council meetings, Sunday brunches, discussion groups, etc.)
- d. Corporate participation of fraternal groups in various Hillel activities -- United Jewish Student Appeal, Annual Stunt Night, Purim Carnival, etc.

- e. Sponsorship by various fraternal groups of bull sessions, study groups or discussions in their houses, with the Hillel Director serving as discussion or resource leader.
- f. Sponsorship by the fraternal groups of special social services for Jewish students -- i.e., hospitality to Hillel foreign students, establishment of tuition or work scholarships for deserving Jewish students, etc.

While there is obviously no single technique or project that can serve as a panacea, the personal relations of the Director with the members of the groups and his personal influence upon them are a crucial factor in his attempts to win and hold their interest. It is important for a Director to seek or create frequent opportunities to visit the houses in order to get to know the students personally, provide them with an opportunity to get to know him better, and thus to give them the feeling that he is concerned with them as individuals. Many Directors have made it a practice to meet with the fraternity presidents for lunch or dinner at the beginning of the school year or to have the newly-elected fraternity officers at their homes for an informal discussion of Hillel-fraternity relations and the various ways in which Hillel and the organized houses can mutually be of help and service to each other.

CHAPTER 12. GROUP RELATIONS AND INTERFAITH ACTIVITIES

Hillel's GROUP RELATIONS PROGRAM encourages and enables Jewish students to participate in activities which are designed to promote the growth of inter-group amity and thus contribute to the development of democratic attitudes on the campus and in the community.

The Hillel Director usually becomes a member of the RELIGIOUS WORKERS ASSOCIATION on campus. On several campuses he has served as president of the group. Student representatives become part of the inter-religious cabinets or councils on campus and often are elected to positions of leadership. At several colleges where the Foundation is part of a university-sponsored system of religious service, the directors of the various religious student service organizations work together in one building, thus symbolizing inter-group amity and the principle of democratic cooperation.

The National Hillel Commission itself sponsors Interfaith Fellowships and Awards at eleven universities. They were established to honor and perpetuate the memory of outstanding personalities whose lives have been an inspiration to men of all races and creeds. The awards are granted annually for outstanding contributions to intergroup relations. They include the Grover Cleveland Hall Award at the University of Alabama, the Edward Chauncey Baldwin Award at the University of Illinois, the Alfred M. Cohen Award at the University of Cincinnati, the King Gustaf Award at the University of Minnesota, the Henry Monsky Award at the University of Nebraska, the Sigmund Livingstone Award at Northwestern University, the William Allen White Award at the University of Kansas, the Rabbi Henry Cohen Award at Texas A & M, the King Christian Award at the University of Wisconsin, and the Wendell Willkie Award at Indiana University. Each year a student who has done most for the cause of interfaith work and group amity on campus is awarded a fellowship, usually amounting to \$300.

In any year in which no qualified candidate is available, the Fellowship can be used for alternative projects -- the sponsorship of a campus-wide human relations conference, the establishment of a special Hillel Lectureship, bringing an eminent religious leader or authority on human relations to the campus, or special scholarships enabling promising student leaders of various denominations to attend workshops or institutes for leadership training in the field of group relations.

Individual students and Hillel as a group should be encouraged to assume the responsibility of co-sponsorship for projects designed to further the cause of group amity on the campus. Typical projects of this nature include

- Brotherhood Week programs
 - Religious Emphasis Week
 - Exchange meetings with other student groups
 - Joint Study or Discussion Groups
 - Joint Social Programs
 - Joint Sponsorship of Social Service or Social Action Projects
 - Joint Sponsorship of Speakers for Campus-wide Programs
 - Campus-wide Conferences on Human Relations
- and similar projects.

Several Foundations have also introduced a third Seder, at which leading faculty members, citizens of the community, and student leaders of various denominations are the guests of Hillel.

The following forum series illustrates an effective and meaningful interfaith program. Hillel and other student religious agencies, such as the Newman Club and the Protestant Student Christian Association, are invited to co-sponsor a cooperative series of "Dialogues" in the field of comparative religion. The program consists of a series of discussions on the meaning of religion and the nature of religious experience, presented on a mature academic level. The project is not meant to blur the distinctions between the three major faiths but is conceived as a core course in comparative religion which provides an effective interchange of information and ideas by the exposition of the distinctive views and commitments of each faith group.

A representative of each of the three major faiths presents a 15-minute introduction to the topic of the evening, and the presentations are followed by an extensive question period during which questions can be addressed to any of the three panelists. The following and similar themes can be presented:

1. WHAT IS RELIGION? Is religion a system of rational answers, or a system of ethics? Is it a feeling or a mystical experience? What is it?
2. THE MEANING OF GOD. Is God a postulate, a symbol, or a being? Does He exist, and does He communicate with man? How does He communicate with us?
3. THE RISE OF HISTORICAL RELIGION. The human response to the Divine. The religious language, and religious symbolism. The need of an institution. The law in religion, and the seat of authority.
4. RELIGIOUS ANTHROPOLOGY. How does religion conceive of man: as body and spirit, creation in the Divine image, or something else? How does it view religious humility, free will, sin, and the God-man partnership?
5. RELIGION AND THE SOCIAL ORDER. How does religion view love, social ethics, "rugged individualism," and Communism? What is its relation to these aspects of life?
6. THE MESSIAH. Is the Messiah a symbol or a real figure? Is he human or supernatural? What is his meaning in history, and in relation to redemption?
7. AFTER-LIFE. What is the meaning of death, and is it an end?
8. MARRIAGE. What is its relation to religion, and what is religion's relation to it?
9. JUDAISM AND CHRISTIANITY. How does Judaism view Christianity? How does Christianity view Judaism? Is there a dialogue?

A similar but shorter series can explore a series of questions which are of concern to all religious persons and groups, such as

1. HAS THE HOUSE REPLACED THE HOME?
2. RELIGIOUS ROOTS FOR SOCIAL ACTION
3. RELIGION FOR THE INTELLECTUAL: LIMITATION OR LIBERATION?
4. THE MORAL PROBLEMS OF THERMO-NUCLEAR ARMAMENT

Each discussion is introduced by a panel of representatives of the various religious traditions on campus or in the community.

A particularly fruitful program can emerge from the organization of small and intimate discussion groups between students of various denominations. The student ministers serve as resource people and open the discussions with brief statements on the subject under consideration. Topics for such discussions can include

1. THE DIVINITY OF CHRIST AND THE JEWISH CONCEPT OF THE MESSIAH
2. MAN'S RESPONSIBILITY TO GOD UNDER THE LAW
3. GOD'S GRACE AND THE MEANING OF THE GOOD LIFE
4. THE MEANING OF THE COVENANT

As a general practice, it has been found unwise for Hillel to take independent or unilateral action in promoting interfaith or group relations activities. Whenever a program is contemplated, the first step should be to associate the leaders of other religious and related campus groups with the project. The initiative can of course be taken in developing a project and in finding techniques for implementing it; however, it should not be launched without the counsel and cooperation of other campus groups. Group relations are a two-way street. Dignity demands that group relations become a cooperative effort involving students of all religious persuasions and cultural backgrounds in shared activities designed to promote mutual understanding and appreciation of each other's tradition.

CHAPTER 13. PUBLICATIONS AND PUBLICITY

A. PUBLICATIONS

A number of Hillel Foundations publish newspapers, literary magazines, Hillel Annuals, and yearbooks. Some are printed, others mimeographed. In addition, most Foundations issue news releases or newsletters at regular intervals in order to keep the members of B'nai B'rith and friends of Hillel in the community informed about the progress of their work.

The frequency of publication depends mainly on the interest of the students, the need and potential for creative self-expression in these areas, and budgetary considerations. (Hillel publications should be self-supporting to the largest possible degree, e.g., through the solicitation of advertising.)

A Hillel newspaper usually is a house organ designed mainly for distribution among students and people on the public relations list. However, a good paper will contain not only news but also original literary contributions by students and guest writers -- articles, poems, stories, "belles lettres," book reviews, etc.

The character of all Hillel publications and their contents should be carefully and tactfully supervised by the Director. Ultimately it is his responsibility to see to it that all public pronouncements issued under the imprint of his Hillel unit are prepared in good taste and kept free from trivialities. He should of course never lose sight of the fact that the publication is a student venture and that it is intended to be not merely a medium of information but also a medium of self-expression. The Director will best project himself very little into the work. However, he may be able to help the student editors develop a sense of responsibility and standards which will assure the production of a dignified and meaningful publication.

The following criteria for student publications are suggested:

1. Adequate representation should be given to opposing points of view within the group.
2. There should be adequate study of the material and competent preparation prior to publication.
3. Wherever necessary or desirable, expert help or resource material should be sought.
4. The Publications Committee should consider its responsibility for the welfare of the whole community and the risks of implicating the entire student community in a given judgment or point of view without having ascertained their consent democratically.
5. The relationship of the content and form of the publication to the Hillel program and objectives should always be kept in mind.

6. The relationship of the cost of a publication to the total program budget of a Foundation requires careful consideration. (Does the effectiveness and activity value of a publication justify the expense, or can the money be put to more effective use in other program areas?)
7. The Publications Committee should never lose sight of the effect which the content and form of the publication may have upon the standards of the Foundation and upon its relations with campus and community, locally and nationally.

Student publications should always carry, on their mastheads, a statement to the effect that they are published by the Publications Committee of the Foundation and that the opinions published are not necessarily the opinions of the Foundation or of its affiliates.

B. PUBLICITY

In addition to Hillel publications of literary character, virtually every Foundation issues regular publicity releases and information about forthcoming programs for distribution to the students. This is done through printed or mimeographed postal cards or specially developed publicity sheets. Publicity is usually mailed to all Jewish students on campus, posted on bulletin boards and, wherever possible, also released through the general campus newspaper and similar channels of public information.

Attention should be given to the following considerations concerning the preparation and distribution of publicity releases:

1. The school and Hillel unit issuing the release should be properly identified (B'nai B'rith Hillel Foundation at University.)
2. The quality of technical production should be carefully safeguarded.
3. It is recommended that each Hillel unit be placed on the mailing list of all other Hillel units for all major publications and exceptional publicity materials that are issued. This recommendation does, of course, not apply to regular weekly releases. A conscientious exchange of such materials as source of information on program ideas has great value which far outweighs the additional minimal costs of production and postage.
4. Reports and photographs of Hillel events of newsworthiness should be sent to the National Office and the members of the National Hillel Commission as frequently as possible.

Part III.

MODES OF OPERATION

CHAPTER 14. STUDENT AFFILIATION AND SUPPORT

It has long been national policy to encourage students strongly to contribute to the support of the Hillel program. This support is usually rendered in the form of student registration, accompanied by the payment of a registration fee.

Hillel is essentially not a youth organization or youth movement, with membership rosters, national conventions, national student officers, national or local club dues and all other paraphernalia of membership organizations. It is an educational institution established and maintained by the Jewish community to serve the entire Jewish student body on the campus. Consequently, Hillel's facilities and services should be available freely to every Jewish student on campus.

We provide, however, a technique of registration by which every student who wishes to identify himself with the objectives of our movement can contribute to its support. In this sense, the registration fee testifies to the recognition of the individual student of the fact that he considers himself part of the Jewish student community in whose support he shares voluntarily. While, as stated above, Hillel's services are available to all students regardless of whether or not they register and pay a fee, the right to vote and hold office should be limited to those who have registered in the Foundation or Counselorship.

The support of Hillel on the part of the students is important for two major reasons. One is financial. Student support in the form of annual registration fees contributes a not insignificant share of the activities budget of a Hillel unit. While the amounts raised from students in most units may be small in relation to the total operational cost, the importance of student support becomes evident when one considers that students contribute more than \$125,000 annually to the operation of Hillel.

Above all, however, student support has a sufficient educational purpose. One of the important educational tasks of Hillel is to involve college students in the support of vital Jewish causes. Hillel would not fulfill its task properly if it did not attempt to give the students a sense of commitment to Jewish needs and elicit their understanding and support of the causes that serve Jewish life constructively. Hillel is one of these causes serving the students directly. The students served by Hillel Foundations and Counselorships should not merely be recipients of the generosity and sacrifices of the adult community but partners in this work. In this respect, Hillel can serve as a superb training ground for the development of mature and responsible participation in the adult community.

Occasionally, a non-Jewish student may want to participate in our program and "join" Hillel by the payment of a registration fee. While every B'nai B'rith Hillel Foundation offers the hospitality of its program freely to all students regardless of race, creed, or national origin, it can offer registration and the right to vote and hold office associated with registration only to those students who look upon themselves as members of the Jewish community and who wish to identify themselves with it.

The occasional non-Jew who wants to participate in our program and study Judaism is of course a source of gratification to us. Should he wish to express his appreciation for the hospitality he has found in Hillel, he can do this in several ways, for instance, by a contribution to the Hillel budget, the Hillel library, or some other suitable project. However, this contribution should always remain an unsolicited and freely offered token of appreciation and support. It does not establish membership in the Jewish community which is open only to those who look upon themselves as members of the Jewish community or who, by common consent, can thus be defined.

The objectives and techniques of student registration campaigns are described extensively in Hillel's Program Monograph No. 6, Operation Hillel: A Compendium of Administrative Techniques. (See Chapter 22, Resources.) Copies can be secured from the National Office, Program Department.

CHAPTER 15. STUDENT LEADERSHIP IN THE HILLEL FOUNDATION:
ITS ROLE AND FUNCTIONS

A. THE ROLE OF STUDENT LEADERSHIP

I.

As we have already mentioned in Chapter 2, Hillel operates on the fundamental principle of self-motivation. The involvement and participation of students in the development and execution of the Hillel program are important as educational process and practical procedure.

A brief analysis of the role and functions of student leadership (usually referred to as "student self-government") in general education may clarify its role and scope in the Hillel Foundation.

1. One of the major aims of education in a democratic society is the gradual shift from superficial and automatic obedience to authority, to controls from within. The authoritarian concept of law as something which is imposed from without must be replaced by an understanding of law as something which the members of a group help to create, enforce, and therefore accept.
2. No society or group can operate without some form of government: control, direction, and discipline. The question is whether this control shall be exercised arbitrarily or cooperatively. The cooperative approach is vastly superior in promoting the growth of self-control, self-direction, and a personal sense of responsibility. The purpose of student participation in the government of their affairs is to provide the setting in which students may develop precisely these qualities.
3. Democratic processes are most conducive to the development of student interest and participation. Learning and carry-over are facilitated by purposeful doing in which attitudes, insights and skills are functioning and developing together. Hence, student participation in the government of their affairs is educationally as desirable as is their involvement in the planning of activities.
4. Educational policy usually is the result of the interaction between student initiative and adult guidance. Students influence school policies unconsciously through the impact of their abilities or lack of abilities, interests, needs and backgrounds. There are, however, definite areas in which students become articulate in the formulation of policies through cooperation or participation in government.

Such participation may be limited to segments or involve the entire student body. It may be frankly advisory or have genuine power to make important decisions affecting school policy and the life of the school community.

All educational authorities, however, agree that there are definite areas in which students may not actually formulate policies (i.e., budget, faculty appointments, etc.) although some are convinced that students should at least participate in the discussion of all policies.

The inter-action of student initiative and adult guidance is an important educational factor. The problem is one of achieving the proper balance between them. Both are vital; each makes its unique contribution.

5. Lastly, it has long been recognized that student self-government, to be successful, requires the effective solution of two difficulties: one stems from the need of securing competent student leadership; the other is rooted in the danger that students may mistake license for liberty. The success of student self-government depends to a crucial degree on the competence of student leaders and their sense of responsibility.

II.

Student leadership in Hillel serves the same group needs and educational purposes. The extent, however, to which students can participate in making decisions which affect Hillel's program and policies is clearly defined by Hillel's institutional structure.

As an institution, Hillel has two distinct aspects. It is, first, a national agency for Jewish college students. This agency is sponsored by B'nai B'rith, with the help of other segments of the Jewish community, for a specific purpose: the development of a program of religious, cultural and counseling activities for Jewish students at colleges and universities. Its governing and policy-making body is the National Hillel Commission, and its over-all executive is the National Hillel Director whose task it is to administer the Hillel program in accordance with Hillel's national objectives and policies.

In the light of this institutional structure, it is incorrect to define Hillel as "the Jewish community" on campus even though there has been a tendency to apply this designation to Hillel in order to indicate our concern with the totality of Jewish life and experience on the college campus. The Jewish student group constitutes a community only in the vague sense in which one speaks, for instance, of a "school community." It is not a student community de facto. It was founded and is being maintained by the adult community. It is not autonomous in the promulgation of its community laws, the selection of its professional leadership, or the determination of its educational, administrative or fiscal policies. Nor do students have the power to establish, or abolish, a Hillel Foundation (although student response or lack of it are among the factors which may help determine the establishment of a new Hillel unit or the closing of an existing one.)

Hillel is not an independent and autonomous community or organization of students who associate for common purposes and the satisfaction of common needs. It is a national agency sponsored and supported by the adult community for Jewish college students. Hillel is an educational institution whose purpose is the Jewish education of Jewish students.

III.

Students play of course a vital role in the work of this national agency. They should not merely be beneficiaries of the Hillel program; they should be partners in its development.

Every Hillel unit therefore has its own student organization consisting of those students who have registered in the local Foundation. Student registration and participation are voluntary, to be sure. But this voluntary student organization, with its student officers and committees, is the instrument by which a dynamic Jewish group life on campus can be developed. The Hillel program will prosper most when students cooperate closely with the Director and assume a share of the responsibility for the program.

The degree to which they can share in this task depends on several factors -- their grasp of Hillel's basic objectives, their leadership capacities and administrative skills, their sensitivity to the needs of the group, their ability to work with adult leadership, and, to a crucial degree, on their ability to function in socially responsible ways, a fact which is not necessarily guaranteed by their chronological age.

These factors largely determine the degree to which student leadership can be effective in the local Foundation without jeopardy to the integrity of Hillel's purposes and name. In some Foundations, a large measure of responsibility can be delegated to the students. In others, adverse conditions will require the Director to proceed cautiously. However, adverse conditions can be improved and rectified only where the Hillel Director provides his students with opportunities for democratic participation which will prepare them for the assumption of larger responsibilities. In John Dewey's words, "incapacity to assume the responsibility involved in shaping policies is bred and increased by conditions in which that responsibility is denied."

On the other hand, a sensitive educator will recognize the limitations of his group and not thrust upon it responsibilities which would overwhelm it and impede its growth and development. To function democratically is a great skill which the individual can only acquire through practice. It calls for a fine sense of balance to be ever pressing forward in the development of greater student responsibility while recognizing the limitations of the group at every given moment.

IV.

The domain of the actual Hillel program -- our religious, cultural, social, social welfare, group relations activities, etc. -- offers many fruitful and challenging opportunities for effective student leadership. The Student Council helps plan and administer the Hillel program. It should be more than a mere administrative organ. At its best, it is a deliberative assembly in which the relationship between Hillel's activities and goals is consistently explored and interpreted. An effective student council will do more than merely discuss how to plan and organize specific activities; it will consistently evaluate these activities by exploring to what degree they are the means for achieving Hillel's ultimate objectives.

The effectiveness of the Hillel Director in this educational process depends to a large degree on his sensitivity to student thinking and on his listening alertness. He usually will exert his influence best through a non-directive approach. Instead of giving pat answers or issuing directives he may be able to induce the students, through skillful questions at opportune moments, to explore and discover the meaning and value of their activities in relation to Hillel's goals. His skill can make a student council meeting a genuine educational experience.

The domain of finances also offers fruitful opportunities for responsible participation of students in the Hillel program. It is educationally desirable and valid to involve students in the discussion of program income and expenditures so that they can learn to evaluate the relative merits of one as against another project in the Hillel program. Functional groups -- committees, etc. -- can also be encouraged to develop their own subsidiary budgets in accordance with the general budgetary pattern. Sufficient leeway should be allowed for this function to have meaning so that it will not merely be the execution of a predetermined routine.

The funds raised by the students through their registration fees are usually deposited in the general Hillel account unless university policy requires that they are kept in a special student activities account. In some Foundations, they are used only for program purposes, in others -- as is highly desirable -- also for maintenance purposes. Their use should always be determined with the knowledge and approval of the Hillel Director who is the interpreter of Hillel's objectives and responsible for the proper utilization of all funds in accordance with Hillel's goals.

V.

The same interplay between student initiative and adult guidance plays a vital role in all other areas of the Hillel program. It is of particular importance in those situations which involve public pronouncements or actions by students in the name of Hillel.

The first and primary field of student concern is usually the campus community. As a student agency, Hillel has obligations to the university community to which it belongs. Consequently, Hillel should properly share in all campus concerns, especially when they are of ethical or educational import. As a Jewish organization, Hillel's position should be clearly related to the values of Judaism and its highest ideals.

In other words, the often difficult and delicate issues of campus life are our legitimate concern provided we make explicit the values of Judaism in relation to them and define, on the basis of adequate study, what the commitment and role of individual Jews and the Jewish campus agency ought to be. "Citizenship" obligates Hillel to share campus problems; Judaism requires that Hillel's efforts be related to certain values and ideals. Last but not least, wisdom requires that the propriety of the form of an action and its probable effects be judiciously weighed at all times.

In all cases in which corporate action or the use of Hillel's name may involve the Foundation in controversial situations, the following policy, established by the National Hillel Commission, should be observed:

"Wherever there is the danger that a Hillel unit may become involved in a public controversy with the administration of the college or university whose Jewish students it serves, the Hillel Director should seek the counsel and guidance of the National Director before controversial incidents on the campus receive public attention.

"No Hillel student group may be permitted to use the name of Hillel in actions involving a controversy with the university or college where the Hillel unit is located, without the consent of the National Hillel Commission or its committees or officers to whom power has been delegated."

This policy does not imply that the National Hillel Commission believes that a controversy with a university could never and under any circumstances be right and proper. It is conceivable that situations could arise in which the National Hillel Commission would regard it as necessary to take a stand in opposition to a university policy. However, since the B'nai B'rith Hillel Foundations, as a national institution, bears responsibility for local action, decisions in potentially volatile situations may not be made independently of the national administration.

VI.

Students have, of course, a rightful concern with many causes and issues that transcend the immediate interests of the campus community. An effective Hillel program will provide adequate opportunities for the study and discussion of basic human issues and the discovery of the moral and Jewish basis of the actions which students may want to take, or should be encouraged to take, on them.

Yet our legitimate concern with such issues does not necessarily imply that the Hillel Foundation is always the proper instrument for taking action on every matter with which students may be concerned. The proper instrument for action usually is the institution especially designed for it. It would, for instance, be an unnecessary duplication of effort to organize separate Jewish NAACP chapters or Hillel CORE groups, paralleled by similar groups in Wesley Foundations, Newman Clubs, etc.

Jews share a concern about civil rights with every citizen. But instead of concentrating their efforts in sectarian organizations, they should join or cooperate with like-minded citizens in the pursuit of their common objectives. To establish special Jewish or separate Hillel action groups in such areas would create a sectarian approach which runs counter to the basic traditions of American democracy. Therefore students who wish to take action should be encouraged to join those agencies which are especially designed for the pursuit of specific social or political objectives and involve all segments of the population in it.

Where pronouncements are made or action is taken by students in the name of Hillel, careful attention should be given to the observance of proper democratic procedure. Difficulties may arise when Hillel's name is used where there is no unanimity of opinion, or where proper democratic procedure has been violated, or where the rights of a minority are disregarded, or where action is taken without adequate information and study of the issues that are involved. Here again the Hillel Director must serve as the interpreter of Hillel's objectives and as the guardian of Hillel's integrity, and he should not hesitate to employ the directive method in the fulfillment of his duties.

Finally, careful attention must always be given to the use of proper strategy in any action which is contemplated or taken in the name of Hillel. This strategy is to weigh and examine the probable effect of an action on

- the status of Hillel as a group in the campus community
- the total Jewish community
- the cause itself.

Imprudent or injudicious actions may not only nullify the very end which they are meant to achieve; they may also jeopardize the individual Foundation and impair the health of the movement as a whole. The Director has therefore the challenging task to direct the attention of his students to these considerations in whatever actions they may contemplate. They must understand that practical results will be more easily obtained if they find or mobilize allies working for the same objectives; that concerted action which makes a single group less vulnerable to public repercussions will usually be more productive; that not every student and not even every Hillel Director is an "expert" on every social and political issue; and that therefore we should seek the counsel and guidance of experts in the community for the effective pursuit of our objectives.

An emphasis on strategy does not imply a desire or recommendation to avoid controversy at any cost. Controversy cannot always be avoided, and the avoidance of embarrassment is not necessarily an educational, religious or social goal. The public effects which our actions may have must always be carefully considered and judiciously evaluated. But they should not be permitted to inhibit the free functioning of a democratic and educationally valid approach. On the contrary, an effective public relations program by Hillel should interpret the educational validity and moral basis of such action as well as the patient and effective program of training for Jewish communal responsibilities which is ours.

The following policy was formulated by the National Hillel Commission to govern social action by students in the B'nai B'rith Hillel Foundations:

1. Hillel social action must be responsible in that it must rest upon adequate study and investigation of the issues on which action is to be taken.

2. Hillel social action must be democratic. It must be preceded by full opportunity for all of the members of the group that contemplates action to express fully and freely their judgment on the matter.
3. Hillel social action must involve a respect for the rights and opinions of Hillel minorities and must be taken only in the name of those who are committed to such action.
4. Hillel social action must be informed by community discipline. It must consider carefully the propriety of its form of action and it must take into account the probable effects of its action.
5. Hillel social action should be relevant to Hillel's program. Hillel as a group should take action only on issues which concern Hillel as an educational institution established for specific Jewish educational purposes.

VII.

Student government in the Hillel Foundation functions in the context of these considerations and policies. It serves as an educational procedure to stimulate student participation, as a method of cooperation designed to promote the growth of self-direction, and as a medium of teaching communal responsibilities to students by enabling them to share intelligently and responsibly in decisions affecting communal life.

In the framework of these objectives, the Director plays a crucial role as executive, as administrator, and in a judicial capacity. He must maintain objectivity and an awareness of the significance of all issues to students and public alike. He must interpret the effects of any action on the program as a whole. In the case of public pronouncements, publications and all other relationships with the public, he must exercise control in such a way as to protect the integrity of the organization over and above special pressures of individuals or segments of the whole. He must see to it that the students learn their democratic responsibilities to the group and avoid jeopardy to the organization by blind pursuit of a limited or personal objective.

The manner in which a Director exercises his authority is of utmost importance. If he is quick to sense and anticipate issues where such authority may come into play, he may head off the necessity of using it through personal influence and direct counsel. Ultimately, the Director can lead most effectively not by decree but by virtue of the students' acceptance of his leadership. His influence and effectiveness will grow as he establishes his sincerity, selflessness and good judgment. Where he reveals these qualities, his counsel and guidance will have weight. The authority of his position may entitle him to countermand the will of the group. By his patience and skill he will have no need to do so.

B. PATTERNS OF OPERATION

A Hillel Student Council usually serves as the administrative body of a Hillel unit on the student level. In some Foundations, the members of the Student Council are elected by all students who affiliated with Hillel. In other Foundations, only the officers are elected by the entire group and they, together with the chairmen of the standing committees, constitute the Student Council or Cabinet.

The Student Council is headed by its democratically elected officers, usually the president, one or more vice-presidents, secretary and treasurer. The Student Council is entrusted with the task of planning and implementing specific phases of the Hillel program on the campus.

The size of a Student Council is usually determined by the size of the Jewish student body on each campus and the extent of the activities which a Foundation can conduct.

Student leadership in Hillel is not elected on a political or ideological basis. Political and ideological factions may exist within the general campus pattern, but Hillel elections are customarily not conducted along partisan lines. While the democratic process in Hillel cannot always be kept free from the pressures of special interests, the Hillel Director should always direct the attention of the students to the overriding need to elect students to leadership positions primarily on the basis of their competence and ability to serve the program.

Competence implies, ideally, that a student leader should be wholly in sympathy with the purposes and objectives of the Foundation; that he should have some Jewish background or at least a genuine desire to fill in his Jewish education at the earliest opportunity; that he should be sensitive to the needs and attitudes of the group and personally congenial with his fellow students; and that he should possess certain administrative skills and display an ability to work with adult leadership.

There is no standard list of the committees and functional groups needed in a Hillel Foundation. Each situation must be met with the type and number of committees which it requires. The wisest procedure is to have committees emerge as needed, and to eliminate a committee if it is no longer needed.

Nevertheless, a number of program areas require the existence of permanent or standing committees. They include the

- Religious Committee
- Cultural Committee
- Social Committee
- Social Service Committee
- Publicity and Publications Committee
- Registration Committee
- House Committee

Additional committees or sub-committees (i.e., Community Relations, Dramatics, Radio, Library, Music, Folk Dance, Choir, etc.) should be added in accordance with local needs.

All committees share certain general purposes and objectives. They are designed to

1. Provide students with an opportunity to participate in the planning and presentation of the total Hillel program.
2. Serve as a means of identification with the various aspects of the life of the Foundation.
3. Assist in the integration of the individual students as well as the group into the total life of the Jewish campus community, the university community, and the community at large.
4. Stimulate personality development by providing a means of self-expression for students in accordance with their interest, capacities for growth and needs for meaningful Jewish living.

In addition, each committee has specific purposes and functions. A committee Work Plan can be developed for the guidance of all committee members. The following samples illustrate a suitable approach for the development of such work plans.

Sample I. THE CULTURAL COMMITTEE

I. Responsibilities

A. Public Lectures

1. Outline the nature and content of the lecture series for the coming year.
2. Make a list of available speakers, on and off campus.
3. Make a list of qualified student chairmen.

B. Faculty-Student Seminars

1. Outline the nature and content of the seminars for the coming year.
2. Make a list of available lecturers.
3. Make a list of faculty chairmen.
4. Make a list of students and faculty members who have the necessary prerequisites.

C. Study Groups

1. Determine what courses of study should be offered.
2. Make a list of well-qualified student leaders.

D. Interest Groups

1. Determine what interest groups should be formed, old and new.
2. Make a list of qualified student leaders for each group.
3. Enlist the cooperation of other committees whose work is related to the particular group activity.

II. Immediate Objectives

A. Public Lectures

1. Draw up a detailed plan for the Autumn Quarter lecture series.
 - a. Engage speakers and confirm dates.
 - b. Be on the lookout for outstanding itinerant lecturers.
 - c. Check the university calendar as well as the Hillel calendar to avoid conflicts.

B. Faculty-Student Seminars

1. Determine subject for study.
2. Set dates and determine the number of sessions.
3. Engage faculty men to present papers.
4. Engage seminar chairmen.
5. Arrange for student interviews with the Director.
6. Send out assignments.

C. Study Groups

1. Arrange a class schedule.
2. Set registration date, opening and closing dates.
3. Conduct registration.
4. Purchase textbooks.

D. Interest Groups

1. Arrange a suitable meeting schedule for all groups, avoiding conflicts with other activities.
2. Meet with group leaders to determine the particular needs of each group.
3. Arrange for groups to participate in the Hillel programs, Onegs and holiday celebrations.

III. Method: A Step-by-Step Technique for Executing the Necessary Tasks

A. Hold regular (weekly, if necessary) meetings of the committee for the purpose of:

1. Showing a common interest in the problems involved.
2. Sharing different points of view.
3. Deciding on an equitable division of work.
4. Creating the kind of atmosphere among committee members that would stimulate a desire to work together to a satisfactory conclusion.

B. Check the following:

1. Speakers -- Engage them by letter...give full details on topic, time, date, place and nature of meeting, mentioning the question period... send 'thank you' letter after their appearance.

2. Chairman -- Choose the chairman well in advance...his function is to introduce the speaker, act as moderator during the question period...he should be able to handle the audience with tact, allowing as many questioners as possible to share in the discussion...all announcements to be made that evening are to be prepared in writing... thank the speaker.
3. Publicity -- Prepare in advance (minimum one week) news release for newspapers (find out deadline)...release should include the name of the speaker, subject, date, time and place ...make copy for weekly individual mailing... prepare and distribute posters for lectures ...if need be, enlist cooperation of the publicity committee... see that newspapers are notified at the beginning of each quarter about Hillel study groups, seminars, lectures, interest groups (have story written up well in advance)...
4. Seating arrangements -- Decide on number of chairs for lectures and seminars. It will vary depending on the popularity of the speaker...For seminars, arrange enough chairs in the library...have a pitcher of water and several glasses on the table...ventilate the room properly...

IV. Evaluation

- A. Evaluate each lecture, seminar and the progress of the study and interest groups at the following meeting of the committee in terms of the general purposes of the Hillel program.
- B. What improvements can you suggest in the planning and presentation of:
 1. The Public Lectures
 2. The Seminars
 3. Study Groups
 4. Interest Groups

Sample II. CAMPUS RELATIONS AND INTERFAITH COMMITTEE

- I. Specific Purpose of the Campus Relations and Interfaith Committee
 - A. To stimulate among the various religious groups on campus a real understanding of their differences, the significance of those differences, as well as the existing similarities.
 - B. To cultivate desirable attitudes between groups and to attempt to reduce tensions and prejudice through the study and analysis of the problems of group relationships as they affect the various campus organizations.

- C. To serve as a means of identification with the various aspects of the life of the university community.
- D. To provide the Hillel Foundation with an opportunity to share in the planning of and participation in the interfaith activities on campus.

II. Responsibilities

- A. To assist in the planning and presentation of the various interfaith functions.
- B. To attend Interfaith Council meetings.
- C. To keep the Hillel Foundation informed of the work and plans of the Interfaith Council.
- D. To interpret Hillel and its place in the university community to the Interfaith Council.

III. Immediate Objectives

To make plans in cooperation with the other religious groups for the continuation of Council meetings in the Autumn Quarter.

IV. Method

Hold regular meetings of the Council for the purpose of:

- A. Showing a common interest in the problems involved.
- B. Deciding on an equitable division of work.
- C. Creating the kind of atmosphere among committee members that would encourage a desire to work together to a satisfactory conclusion.

V. Evaluation

- A. Evaluate the work of the Interfaith Council in terms of the general and specific purposes of the Hillel program.
- B. What improvements can you suggest in the planning and presentation of Interfaith Council activities?
- C. In what areas and on what level can interfaith operate successfully?

A democratic pattern of self-government can also be extended to most of the functional groups or committees. The Social Service Committee, which conducts, for instance, the annual UJSA campaign, should elect its own officers, organize its campaign, collect the student funds, and have its own sub-committee for allocations. The cultural committee provides an opportunity for the students to discover significant program personalities of the day and to evaluate their usefulness for the Hillel program. The same structure can be encouraged in other committees. This type of functional breakdown offers many opportunities for fruitful student participation. The variety of student interests can be satisfied more easily if students are involved actively in program planning and execution in various committees; and the individual student, once within the orbit of the total program, can often be motivated to move from one aspect to another in order to broaden his Jewish experiences.

CHAPTER 16. TECHNIQUES FOR FRESHMAN ORIENTATION

One of the pressing problems confronting Directors and student leaders at the beginning of every school year is the task of establishing quick and efficient rapport with the Jewish members of the incoming freshman class.

Directors have experimented with various techniques of freshman orientation. Some of them are well tested by years of experience. Others represent a new approach which may be suggestive to other Foundations. The following outline summarizes some of the techniques employed in various Foundations.

1. PRE-COLLEGE ORIENTATION FOR GRADUATING HIGH SCHOOL SENIORS

In many communities, the orientation of the incoming freshman student toward Hillel can start before he actually comes to the campus.

The first step can be a public affair sponsored either by B'nai B'rith or by Hillel, or co-sponsored by both, designed to honor the graduating Jewish high school students of the community. The best time for this affair usually is late Spring, on a date close to the actual date of graduation.

In some communities, it is an established practice for B'nai B'rith lodges and chapters to sponsor such programs honoring local high school students, usually in consultation and cooperation with the nearest Hillel Director. In other communities, the Hillel Director or Counselor can take the initiative in suggesting programs of this nature. The benefits for Hillel and B'nai B'rith are obvious. Hillel benefits because the incoming student receives advance information about the scope and nature of the Hillel program on the campus of his choice. B'nai B'rith can benefit inasmuch as this kind of program reaches out to families not yet associated with B'nai B'rith, who will become acquainted with the specific services rendered to their children by a B'nai B'rith agency, a factor of importance in the annual membership drives of B'nai B'rith. It is, of course, important that all Jewish graduating high school seniors of the community and their parents be invited to the affair.

PROGRAM

The program can consist of three parts. The first part, to be kept brief, can express B'nai B'rith's and the community's pride in the achievements of the graduates and pay tribute to them. There can be a roll call of their names and they can be asked to rise in order to be introduced to the members of the adult community.

The second part of the evening presents the actual program. It can consist mainly of a presentation by the local or a neighboring Hillel Director and some mature student leaders from his Foundation. The presentation should deal with the various questions with which high school graduates are primarily concerned. There are a number of persuasive themes for such a program, such as

SO YOU ARE GOING TO COLLEGE

and it can deal with questions such as:

WHICH COLLEGES WILL BE BEST SUITED TO YOUR NEEDS?
WHAT ABOUT JEWISH FRATERNITIES AND SORORITIES?
IS THE COLLEGE CONCERNED WITH YOU AS A HUMAN BEING?
WHAT ABOUT SOCIAL CONTACTS?
WILL YOUR JEWISHNESS BE A PROBLEM AT COLLEGE?
HOW WILL IT AFFECT YOUR COLLEGE LIFE?
etc.

The last question provides the transition for a presentation of Hillel and what it can offer to the student.

This part of the program should not be too long in order to heighten its effectiveness. (Maximum length 40 - 45 minutes.) Although a question-and-answer period may be desirable upon the conclusion of the formal presentations, the young guests may hesitate to discuss their personal questions publicly.

For this reason, the presentation can be followed immediately by the third part of the program, a reception, which can be introduced by a statement that the guest speaker (Hillel Director) would be glad to answer any questions informally during the social hour. Youngsters who may hesitate to speak up in a formal discussion will often crowd around the speaker to ask questions in a less formal setting.

The success of such a program will, of course, depend to a large degree upon skillful publicity which features some of the questions which will be discussed, and on the quality of the presentation itself.

It is also advisable to involve some mature student leaders in the program. They should be fully oriented in advance. While they should emphasize their experiences with the Hillel unit with which they are associated, it will be helpful if they are also able to discuss Hillel in general because the high school graduates in the community will attend different colleges and it would not be enough to present to them the specific aspects of Hillel at just one college.

2. ADVANCE INFORMATION AND LETTERS OF WELCOME

A number of schools still require information concerning religious affiliation on their applications for admission. Lists of freshman students grouped by denominations can often be obtained from the registrar's office or other sources in advance of the beginning of the school year. Similar lists of incoming Jewish students can occasionally also be obtained from rabbis, congregations, B'nai B'rith groups, and similar sources.

Wherever such lists are available, Hillel Directors have found it helpful to send advance letters of welcome to all students known to be Jewish, informing them about the existence, aims and program of Hillel and inviting them to get acquainted with Hillel and its staff and to avail themselves of our facilities and activities. Experience has shown that a large number of students as well as their parents react favorably to this approach. (Samples of such letters can be found in Operation Hillel: A Compendium of Administrative Techniques, see Chapter 22, Resources.)

A number of Foundations publish program brochures (usually printed, sometimes mimeographed) in which Hillel's aims, structure, committees and the major activities that are planned for the coming year are listed for the benefit of new students. Wherever possible, such a program brochure should be included with the letter of welcome. It will give the incoming student a picture of the specific activities and services which are planned for him and to which he can look forward upon arrival on the campus.

3. PERSONAL CONTACT AND ORIENTATION IN ADVANCE OF THE SCHOOL YEAR

Letters of welcome can often be replaced or supplemented effectively by activities designed to establish direct personal contact with incoming freshmen in advance of their coming to campus. This contact can be made in various ways.

- a. The B'nai B'rith Hillel Foundation at Cornell University sponsors a RECEPTION FOR INCOMING STUDENTS annually before the opening of the Fall semester at one of the Hillel buildings or synagogues in New York City. The names of students who have been admitted to Cornell for the coming school year are obtained from the registrar's office and invitations are sent to them amply in advance. The affair is either a mixer or smoker. Its primary purpose is to enable the new students to get to know each other and to become acquainted with the Hillel staff and Hillel's work on campus. There is a brief informal address by the Director, and several leading Hillel Council members also welcome the students and explain the main aspects of the program that will be available to the new students as they enter the university.
- b. The B'nai B'rith Hillel Foundation at Washington University conducts a special freshman orientation program during the summer. A special committee of experienced students, in consultation with the Hillel Director, obtains lists of graduates from every city and county high school office and an admission list from the University Admissions Office. These lists are carefully checked against each other, in consultation with high school students who are known to be Jewish, and a list of the Jewish students who have been admitted to the university is compiled.

The freshman class usually has about 150 Jewish members. They are divided into eight groups of 15 to 20 with an equal representation of boys and girls. Two orientation programs per week are conducted for these groups during the summer months. Each incoming student receives an individually written invitation to one of the programs. Several days before the date, the invitation is followed up by a telephone call from a committee member renewing the invitation, and each girl student is informed that she will be called for by the Director or one of the members of the student committee.

Experience has shown that eight to twelve students of each group accept the invitation. They are met and welcomed by the Director and several student committee members at the Hillel House.

The orientation program begins with a guided tour through the building. As each room is entered, the activities conducted in it are described in detail. The students are introduced to the Hillel library, for instance, as a place to obtain material for studies and term papers, as a place for study during school hours, as the setting for the Director's courses in Judaism, etc. The group then adjourns to the main lounge where student committee members make a brief presentation of the Hillel program and its value for the enrichment of the students. The program is completed by an informal discussion, refreshments, and a social hour.

- c. The B'nai B'rith Hillel Foundation at the University of Minnesota has an effective program of orientation for freshmen that goes back many years to the initiation of the Freshmen Religious Night Banquet held during "Welcome Week" each year in honor of the incoming new students. This program has been extended to include two additional affairs, a Supper and Mixer at the Hillel house at which the freshmen are introduced to the building, the program and their fellow students; and a Luncheon at which they elect their own freshmen cabinet whose major task is to develop a list of high school seniors and plan the program of orientation for the following year.

At the end of March, the freshman cabinet invites the high school seniors to be Hillel's guests at the Hillel house at a Career Conclave which is planned by the director of the Twin City B'nai B'rith Vocational Service and Hillel's freshman committee. The high school senior spends a full afternoon and evening at Hillel sitting in on vocational workshops conducted by men in various professions and vocations. Dinner is provided by Hillel, and it is followed by a social program.

Their next communication from Hillel is a card inviting them to drop in late in June or early in July for a series of meetings to help Hillel's committees plan the activities held during Welcome Week. Usually, about 100 incoming freshmen respond. They are divided into four groups. One group plans the service before the "Religious Night Banquet." Sponsored by the Twin City Synagogue Sisterhoods and B'nai B'rith lodges and chapters and held each year in a different synagogue, this banquet symbolizes "best wishes" of the synagogues to their young people entering college and points to Hillel as the Jewish institution representing the synagogues on campus.

A second group of incoming freshmen plans the dramalogue which is part of the service at the Banquet. Freshmen themselves conduct the service and write and present the dramalogue.

A third group plans a supper and mixer, and a fourth group a luncheon and election -- these events to take place at Hillel, also during Freshman Welcome Week.

The freshmen are able to elect their officers from the leaders they found among themselves at the Career Conclave the preceding spring, at meetings during the summer, and at Welcome Week activities.

This approach serves two purposes: it integrates many freshmen into the Hillel program early in their university careers, and it begins the process of leadership selection and development before the leadership potential gets side-tracked into other extra-curricular activities.

d. The freshman orientation program at Yale University follows a different pattern.

-aa. A letter is sent by the Director to the students' parents. He describes, in general terms, the nature of the Hillel program and expresses his own interest in getting to know their son whether or not he affiliates with the Hillel program in a formal way.

-bb. A letter is sent by Hillel's president to the student describing Hillel activities in more specific terms.

-cc. A letter is sent to the student from the chairman of Freshman Activities, who describes the specific freshman events. The student is also invited to join Hillel even before he arrives on campus. This suggestion is based on the assumption that some students who might be reluctant to pay for Hillel membership out of their own budgets would find that their parents would be happy to pay for them.

-dd. A Friday evening service is held specifically for freshmen. The Director presents a short talk on the relationship of the Jewish student to the Jewish student community during his college years.

-ee. A Freshman Reception and Beer Party is held in the Common Room of one of the residential colleges. The program consists of a welcome from the Hillel student president and an invitation to participate in Hillel activities, followed by a socio-drama and a general discussion as to whether affiliation is most properly made through books and learning, social action, or religious worship.

-ff. A dance is held at the Jewish Center open to all Hillel freshmen who have taken out membership cards. Refreshments are served by the members of local B'nai B'rith chapters. Many freshmen who have not joined previously join at this event.

-gg. During and after Freshman Orientation Week, all Jewish freshmen are invited to the office of the Director for a half-hour interview which deals with their adjustment to Yale, their fellow students and studies, and seeks information about their own Jewish backgrounds, interests, and relationship to their tradition.

-hh. At the conclusion of the freshman interview the student is invited to the Director's home for a Sabbath dinner preceding one of Hillel's regular Sabbath services.

While the orientation patterns established at these schools cannot be automatically duplicated at other universities, especially not at the state universities which draw students from all over the state and other states, they may be suggestive to other Directors.

4. HILLEL DURING GENERAL REGISTRATION

At a number of universities the religious student service organizations are given the opportunity to establish contact with students during the general registration program. In most cases, the religious groups are assigned tables at the end of the registration line. After the students complete their class registration, they are directed to these tables which are manned by professional staff members and student leaders. The new students are welcomed individually, handed orientation material about Hillel, given information about forthcoming events, and invited to register in Hillel.

5. HILLEL REGISTRATION CAMPAIGN

The techniques used for Hillel campaigns to obtain a maximum number of registrants vary in accordance with local conditions. Many Directors, however, have found it particularly helpful to organize special teams of solicitors canvassing all dormitory units as well as in-town students under the leadership of team captains who in turn are coordinated by designated members of the Hillel Student or Executive Council.

6. SPECIAL ACTIVITIES

As indicated in the preceding sections, most Foundations sponsor special activities for freshmen at the beginning of the school year. They include, among other activities,

- a. Special open houses and receptions.
- b. A special freshman orientation program or freshman rally, on or off campus, designed to acquaint the students with the role and function of Hillel.
- c. The use of a "self-portrait" on which the student indicates pertinent biographical data and those Hillel committees or activities in which he is particularly interested. These data are processed by the various committee chairmen.
- d. The utilization of the members of the Hillel Council and other active students for individual visits in the dormitories and organized houses in order to get acquainted with the freshmen students, inform them about Hillel, invite and if possible accompany them to Hillel functions at the beginning of the school year. This type of initial personal contact is often particularly fruitful.

7. FRESHMAN INTERVIEWING PROGRAM

Several Directors have been making special efforts to establish rapport with freshmen through a special interview program (cf. section 4d.) Some utilize the services of a graduate student who serves as an assistant to the Director and receives an honorarium for his work. Usually, a number of Jewish students are "discovered" by this procedure. The interviews are informally written up for the use of the Hillel staff.

On some campuses it may be possible to assign a Hillel work scholarship for the employment of a mature and competent student for activities of this nature. On other campuses, particularly those with smaller freshman classes, the Hillel Director himself may be able to conduct a freshman interview program.

The Hillel Director will also find special informal gatherings with freshmen in his home helpful. Several Directors have made it a practice to invite a different group of students to their homes every week, a procedure which offers an excellent opportunity to get acquainted with the students and to establish the kind of personal contact which can often be extended into institutional loyalty.

The techniques vary of necessity from campus to campus. Nevertheless, each Director may be able to adapt some of these techniques fruitfully to his own campus.

Hillel's Program Monograph #6, (Operation Hillel: A Compendium of Administrative Techniques) contains numerous samples of registration forms, interest finders, etc., which have been found useful for registration purposes.

CHAPTER 17. LEADERSHIP TRAINING

Leadership training is an important and continuous task in each Foundation and Counselorship but also a vital concern to the Hillel movement as a whole. Hillel conducts its programs of student leadership training on three levels: national, regional, and local.

A. THE NATIONAL HILLEL SUMMER INSTITUTE

Like other educators in the Jewish and general field, Hillel leaders have long recognized the importance of the summer for an intensified program of Jewish education and especially for leadership training. The National Hillel Summer Institute was established for this purpose in 1946 and is held annually at Camp B'nai B'rith for an eight-day period toward the end of the summer.

The major objectives of the Hillel Summer Institute are

1. To provide a setting in which Jewish students can experience Jewishness as a whole at least for a reasonably continuous period and free of the pressures of the dominant culture and outside interests.
2. To help student leaders understand more fully the goals and objectives of the Hillel Foundation as the bearer and symbol of the Jewish heritage on the American campus.
3. To provide them with an opportunity for interchange on Hillel's philosophy and program.
4. To help the national administration discover student attitudes related to Jewish life as well as the problems and functions of the Foundations.
5. To develop a sense of national Hillel community.

The programs of the Institute seek to stimulate among student leaders a quest for the underlying philosophy and premises of Hillel work and their relationship to Jewish living. However, the importance of skills and techniques of administration for the realization of Hillel's basic objectives are not disregarded. Workshops in leadership techniques, programming, committee organization, etc., are therefore included in the Institute's program.

Every Foundation usually sends at least two students to the National Hillel Summer Institute. Funds for this purpose are part of the regular budget of each Foundation. The Institute faculty consists of guest lecturers and Hillel Directors who are selected on a rotating basis. Full information on the annual Institute is sent to every Director in the spring of the academic year.

B. THE HILLEL AREA INSTITUTE

The National Hillel Summer Institute is supplemented by a second type of leadership training project, the Hillel Area Institute.

Area Institutes, too, are conceived as educational programs and not as conventions or conferences, and they are designed to attract a representative group of students from Foundations and Counselorships in a given geographic area, who find in the integrated program of the Institutes a heightened sense of the possibilities of the Hillel program and of the meaning of their efforts and responsibilities as members and leaders of their Foundations.

The specific objectives of the Area Institute are

1. To introduce new officers, committee chairmen and other student leaders to the purpose and program of the Foundation.
2. To outline the year's program in the light of objectives of the Hillel Foundations.
3. To introduce students to some of the skills and resources needed for effective implementation of the program.
4. To provide opportunities for student leaders in a given area to share their experiences in Hillel and to refine their views on the philosophy and program of the Foundations.
5. To develop an "esprit de corps" among the members of the Student Councils and a sense of fellowship among Hillel leaders in the area.
6. To provide an opportunity for Directors to discuss problems of professional concern.

Area Institutes are primarily designed for student leaders who cannot attend the National Summer Institute. However, the presence of Foundation representatives from the Summer Institute may help to give direction to the discussions and activities of the Area Institute. Plans for these Institutes are always formulated by the Department of Leadership Training in cooperation and consultation with the Directors of the area in which an Institute is to be held.

C. LOCAL STUDENT COUNCIL INSTITUTE

Finally, a number of Foundations also conduct local Student Council Institutes. They are usually held off campus at the beginning of the academic year for periods ranging from one-half day to a weekend. They are designed to bring all members of the Student Council together for a period of intensive orientation in Hillel's background, history, and purpose, and for the preparation of the program and committee work for the coming year.

The experience of many Directors testifies to the value and effectiveness of this technique. The Institutes contribute to the formation of an esprit de corps among the students. They further the growth of a community of interest and purpose. They offer a setting which provides Hillel's actual or potential student leaders with a deeper understanding of some aspects of Jewish life and enables them to refine their views on the philosophy and program of the Foundation. We strongly recommend experimentation with this technique to all Directors.

The program patterns vary according to local conditions and needs. However, the following samples, culled from the reports of several Foundations, illustrate some of the approaches which can be used effectively.

I. A PHILOSOPHY FOR HILLEL

A. General session: JUDAISM AND THE HILLEL FOUNDATION

B. Workshops: GOD, TORAH, ISRAEL

1. ISRAEL - JEWISH PEOPLEHOOD

What is the role of the Jewish people? What is the function of the concept of Jewish community? Is Hillel a Jewish community? What is the relationship between Israel and the Jewish people? What is the pattern of relations between Hillel and SZO?

2. TORAH - WAY OF LIFE

What are the common elements of the Jewish way of life? What aspects of the Jewish way of life are meaningful to the Jewish college student? How can we make them meaningful?

3. GOD - ETHICS AND RELIGION

What is the role of ethics and religion in Jewish culture? Should the college student develop a philosophy of life? What do ethics and religion imply with regard to the everyday life of the college student? How can we apply our ethical beliefs in Hillel and on the campus?

C. Plenary session. Reports from workshops. Discussion.
Concluding address: A PHILOSOPHY FOR HILLEL -- Director

II. THE JEWISH STUDENT AND HIS HERITAGE

A separate workshop period is assigned to each of the following three themes, and the Director introduces each discussion with a basic statement on the issues to be examined. The themes are

A. TODAY'S JEWISH COLLEGE STUDENT: PICTURE AND FORECAST

B. THE JEWISH HERITAGE: SOME MAJOR ASPECTS

C. HILLEL: THE MEETING PLACE OF THE JEWISH STUDENT AND HIS HERITAGE

After each statement, the group breaks up into smaller units for a discussion of the questions defined by the Director in his introductory statement. The day concludes with a plenary session in which reports on the workshops are presented and the Institute is evaluated.

III. PROFILE OF THE JEWISH STUDENT TODAY

1. Opening Session: "Profile of the Jewish Student Today" -- Director or guest speaker. Discussion.
2. Hillel's Role on the Campus -- Student panel
 - Whom should Hillel serve?
 - What values and concerns should be reflected in the Hillel Program? (Program objectives and criteria)
3. Workshops: The tasks and functions of student leadership and committee structure in the achievement of Hillel's objectives. Techniques of committee work.
4. Concluding Session: Reports from workshops. Summary.

IV. STUDENT LEADERSHIP -- FOR WHAT?

1. Opening Session: "The Goals and Aims of Hillel" -- Director or guest speaker. Discussion.
2. The Role of Student Leadership in the Hillel Foundation -- Student panel.
3. Principles of Effective Programming -- Staff and student leaders.
4. How to Evaluate a Program -- Socio-drama or general discussion.
5. Summary and Concluding Statement -- Director.

V. BEING JEWISH ON CAMPUS

(Program for a week-end Institute)

Friday afternoon:

Shabbat Service
Dinner
Session I: "The Meaning of Jewish Identity" -- Lecture and discussion
Oneg Shabbat

Saturday:

Breakfast
Shabbat Service
Session II: "Judaism as Source of Personal and Social Values" -- Lecture -- Discussion
Lunch
Session III: "Being Jewish on Campus - The Role of Hillel" -- Group discussion
Mincha Service
Supper
Havdalah
Session IV: "The Role of Student Leadership in Hillel" -- Student panel -- Discussion
Social Program

Sunday:

Morning Service
Breakfast
Session V: "The Program of the Hillel Foundation: Criteria and Modes of Operation" -- Introductory statement by Director or guest lecturer. Discussion
Lunch
Summary and Farewell

CHAPTER 18. HILLEL AWARDS

Most Foundations and Counselorships present awards to students in recognition of outstanding service they have rendered to Hillel and the Jewish student body on campus. The following criteria are recommended for Hillel awards:

1. The HILLEL HONOR KEY is awarded only to graduating seniors or graduate students who best exemplify in attitude and action the ideals of Hillel and who have rendered outstanding service to the Jewish campus community throughout their campus careers. The Hillel Key is a distinguished award not to be given indiscriminately.

The keys are awarded only on recommendation of the Hillel Director or Counselor, subject to the approval of the National Hillel Office.

The Hillel Director or Counselor should submit an application for a Hillel Honor Key setting forth the reasons for his recommendation. He should allow two to four weeks for national evaluation and for delivery of the key.

There may be a special situation where a junior who is not returning to campus is deserving of a Hillel Key. This should be clearly indicated in the application for that student.

2. Awards for seniors who should be recognized but do not merit the Hillel Honor Key, and for students below the senior class level, include
 - a. Certificate of Merit
 - b. Books of Jewish interest, suitably inscribed
 - c. Both these items

Certificates of Merit can be obtained from the National Office. Among the books which are suitable as awards, the Hillel Little Books and the volumes of the Hillel Library Series are particularly recommended.

Various procedures are used to select the recipients of Hillel awards. In most Foundations, the students to be honored are selected by the Director in consultation with his Student Council. However, the Director may sometimes wish to exercise his discretion in making awards to students who, in his judgment, merit this recognition.

The awards are customarily presented at the end of the school year at a special function, usually the closing or awards banquet. The occasion is frequently utilized to install the new officers and summarize the year's activities in an appropriate form.

Some Foundations record the names of the recipients in permanent form, e.g., the names of the students who receive Hillel Honor Keys are inscribed on plaques which form a permanent "Honor Roll" in a suitable room of the Hillel building.

3. Occasionally, a Hillel Honor Key is also awarded to an outstanding member of B'nai B'rith or community leader who has rendered particularly devoted service to Hillel locally or nationally and whose services are to be recognized. A specially designed Adult Honor Key (10k. gold) is available for this purpose. Requests and applications should be addressed to the National Office.

Part IV

NATIONAL ADMINISTRATION AND POLICIES

CHAPTER 19. NATIONAL AND REGIONAL ADMINISTRATION

The office of the National Hillel Director serves as the executive and central organ of the National Hillel Commission. It supervises and guides the operation of all Hillel units in all aspects.

Hillel's regional administration is centralized in the hands of Regional Directors. Regional Directors are members of the national staff and serve as representatives of the National Office in the field. They supervise and guide the personnel in their areas in matters of program, administration, campus and community relations, etc. They work and cooperate closely with the Hillel Advisory Boards and regional B'nai B'rith groups in their area (e.g., B'nai B'rith State Associations) and act as liaison to the officers and committees of the District Grand Lodges. They visit Hillel units in their regions as frequently as possible, and they cooperate with Hillel's national departments in the planning of institutes, seminars, conferences, and the effective utilization of the materials issued by the National Office. They help to interpret national policy to local and regional groups, and in turn serve as a source of information on local and regional problems affecting Hillel.

The present members of Hillel's national staff are

Kahn, Rabbi Benjamin M.	National Director
Jospe, Dr. Alfred	Director, Program and Resources
Groner, Rabbi Oscar	Assistant National Director - Field Service
Berkowitz, Rabbi Samuel	Director, Philadelphia Area
Cohen, Rabbi Yehudah	Director, Pacific Region
Frimer, Rabbi Norman E.	Director, New York Metropolitan Area
Kaplan, Rabbi Harry	Director, Midwest Region
Pekarsky, Rabbi Maurice B.	Director, Department of Leadership Training
Zigmond, Rabbi Maurice L.	Director, New England Region
Goldberg, Mr. Saul	Executive Assistant
Nash, Mrs. Yetta	Administrative Secretary
Rubin, Mrs. Renée E.	Secretary of Public Information

Every Hillel Director is requested to send a copy of his monthly program and financial reports to his Regional Director (see Chapter 20, Reports.)

CHAPTER 20. REPORTS

In order to obtain all necessary information about the operations and activities of every Hillel unit, the National Hillel Commission requires the following reports to be submitted at the end of every calendar month to the National Office:

1. The monthly program report
2. The monthly financial report

Blanks for both reports are provided by the National Office.

A carbon copy of the program report should be sent to your Regional Director and another carbon copy should be retained in your Foundation files.

Every Hillel Director is also urged to prepare an annual report at the end of the school year which does not merely list the activities of the past year but also attempts to evaluate the problems and achievements of the local unit. It is recommended that the annual reports be mimeographed and copies be distributed among the leaders of B'nai B'rith and the adult community in the area.

CHAPTER 21. MISCELLANEOUS HILLEL POLICIES

A. ATTENDANCE AT RABBINICAL CONFERENCES

While there is no national allocation or budgetary provision which would enable the National Hillel Office to reimburse Directors who wish to attend the annual meetings of their respective rabbinical groups, every full-time Director is authorized to include in his local budget, where possible, an amount not to exceed \$100, (west of the Mississippi \$125,) for this purpose.

B. FOUNDATION OPERATIONS DURING THE SUMMER

Local situations and needs vary so greatly as to make it impossible to formulate a national policy governing the operations of Hillel Foundations during the summer months. However, the following considerations may serve as a guide:

Every member of Hillel's professional staff is entitled to adequate opportunities for the pursuit of personal interests, relaxation and for building up his professional resources. (The length of a Director's vacation is governed by Hillel's "Code of Professional Standards and Practice.") At the same time, it is important not to overlook the possible need for maintaining adequate services to students who may be on campus during the summer months.

The ultimate decision about the type of service which should be rendered by each Hillel Foundation during the summer months, depends on the size of the Jewish summer enrollment, on budgetary considerations and on the legitimate vacation plans of Director and staff. Whenever necessary, adequate provisions should be made to keep the Foundation open during the summer months, at least on a part-time basis, so that the Foundation's facilities and services are available to the students who are on campus. During the Director's absence from the campus, adequate provision should be made for the maintenance and supervision of the building, for the handling of mail and for the availability of some staff member for counseling and similar purposes.

Every Director is urged to clear his plans concerning the summer operations of his unit with the office of the National Director.

C. USE OF HILLEL FACILITIES BY NON-HILLEL GROUPS

Hillel Directors are frequently requested to permit the use of Hillel's facilities by campus or community groups. Hillel students themselves will occasionally submit or support such requests on behalf of non-Hillel groups. In order to assist Hillel Directors to deal with such requests on the basis of a consistent over-all policy, the National Hillel Commission has formulated several principles that govern the use of Hillel buildings by non-Hillel groups:

1. USE BY CAMPUS GROUPS: A Foundation will be glad to offer the hospitality of its facilities to campus groups such as a Newman Club, Wesley Foundation, the Political Science Club, or a campus fraternal group without quarters of its own, for sporadic and occasional use provided that the use of Hillel's facilities by such groups does not impair the effective functioning of the regular Hillel program.

2. USE BY NON-CAMPUS GROUPS: Hillel's policy regarding the use of Hillel facilities by non-campus groups is determined by two considerations. One is Hillel's obligation to use all Hillel facilities for the purposes they have been created to serve, namely, to provide a program of Jewish education and of religious communal and social activities for Jewish college students as defined in Hillel's national charter as well as in the charter and by-laws of every individual Hillel Building Corporation.

A second consideration recognizes the fact that extensive use of Hillel buildings by non-student groups is found to change the character of the building and tends to create an atmosphere which may keep students away.

For these reasons, Commission policy does not permit the use of Hillel quarters by non-student groups on a regular basis, as distinguished from occasional use on an invitation or scheduling basis.

The National Hillel Commission recognizes of course that local conditions vary and, in some cases, may warrant special consideration. Therefore, the National Hillel Director has been given discretionary authority to determine under what conditions and to which extent exceptions may be made and the facilities of a Hillel building may be placed at the disposal of local community groups. Where such arrangements for the use of a Hillel building by outside groups are permitted, the following considerations apply:

- a. While the local Director is ultimately responsible for scheduling, a special committee of the Foundation's Building Corporation (or of its Advisory Board) should, wherever possible, assume the responsibility of handling such requests in accordance with clearly defined rules for the use of the building.
 - b. Non-campus groups should generally be required to pay a fee sufficient to cover at least the actual expenses of heat, light, janitorial services, etc. for such use.
 - c. Whenever a building is used by non-Hillel groups, a member of Hillel's local administrative staff should be present so that the building will at all times be properly supervised.
3. USE OF HILLEL FACILITIES FOR HILLEL PROGRAMS ON CONTROVERSIAL ISSUES: Students will frequently show a vivid interest in general political and social issues, many of which are controversial and often highly charged with emotion. Students may, for instance, request that Hillel sponsor a program presenting local or national candidates for public office. A program of this kind can serve valid educational purposes provided that the relationship between the issues under discussion and the Jewish heritage is made explicit.

However, caution should be exercised in order to make certain that a program which is meant to be an educational experience is not converted into a political demonstration. Hillel is not designed to be or offer a platform for general political controversies or demonstrations. Here again, the Hillel Director must serve as the interpreter of Hillel's objectives and guard the proper use of Hillel's facilities by applying the following Commission policy to such requests:

- a. Every Hillel Director must assume full responsibility for the use of Hillel facilities, Hillel organization, and Hillel programming on behalf of Hillel's purposes and Hillel purposes only.
 - b. Whenever there is reasonable doubt as to whether a program or contemplated project or action serve these purposes, the local Director is obliged to consult the National Director who in turn may take counsel with the National Hillel Commission.
 - c. Every Hillel Director is obliged to secure full factual information on every invited speaker and on every organization brought into relationship with the National Hillel Commission.
 - d. In view of the goals for which Hillel was created and to which it is dedicated, the facilities of a Hillel Foundation should not be used to further the purposes of causes that are irrelevant or antagonistic to its purposes. They include communist or extreme right-wing philosophies or such speakers or agencies as lack the prime requisites of intellectual honesty, moral responsibility, and general competence.
4. USE OF HILLEL FACILITIES FOR NON-HILLEL PROGRAMS ON CONTROVERSIAL ISSUES: The same policy should govern the local Director when he is requested to permit the use of his own Foundation's facilities by campus or community groups which are known or responsibly charged to advocate totalitarian ideologies of left or right. According to Commission policy, as stated above, Hillel's facilities may not be made available to such groups, and the Hillel Director must not hesitate, when necessary, to employ a directive approach to a student council in such situations.

Each case must, of course, be carefully studied, and the bland use of labels must be avoided. Though admittedly difficult to administer, judgments should be made on the basis of the compatibility of the principles and policies of the group with democratic principles and Jewish survival. In cases of doubt, the Director is requested to consult the National Director.

D. ADDITIONAL POLICIES

The policies which govern the

- Medical Plan for Hillel Directors
- Retirement Plan for Hillel Directors
- Travel Regulations for Hillel Staff Members
- Relocation Regulations

as well as

- Hillel's "Code of Professional Standards and Practice"

are published as separate documents and can be secured from the National Office.

CHAPTER 22. HILLEL PUBLICATIONS AND RESOURCES

The National Hillel Office publishes various programmatic resources for the use of Hillel's staff members and student leaders. Other publications are designed to interpret Hillel's role and all aspects of the Hillel program to students and the adult community. The publications currently available include

1. INFORMATION AND INTERPRETATION

THE HILLEL NEWSLETTER - published six times a year, highlighting Hillel programs, events and developments of news value and interest.

THE HILLEL FOUNDATION AS EDUCATOR, by Harry Kaplan - a graphic description of the educational aspects and functions of the B'nai B'rith Hillel Foundations. (Reprint. Limited quantities, no charge.)

THE B'NAI B'RITH HILLEL FOUNDATIONS, by Alfred Jospe - a description of the work, functions and objectives of Hillel. (Reprint, mainly for professional use. Limited quantities, no charge.)

THE B'NAI B'RITH HILLEL FOUNDATIONS: AN ACADEMIC CATALOGUE - a complete listing of all Hillel classes, courses, academic functions and scholarships. Illustrated. (Limited supply.)

CHANGING PATTERNS OF JEWISH LIFE ON THE CAMPUS - the major reports, papers and discussions presented at the 1960 meeting of the National Hillel Commission. Contributors include Benjamin Kahn, Henry Shaw, Leo W. Schwarz, Alfred Jospe, Abram L. Sachar, Louis Gottschalk, Robert Gordis, and Maurice Pekarsky. 91 pages, printed. (Limited quantities, no charge.)

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