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The Making of an American Rabbi: Examining the Life and Work of Robert Langdon Katz

Laura Sheinkopf Hoffman

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Referee, Professor Gary P. Zola

TABLE OF CONTENTS

DIGEST

The thesis is a biography of Robert L. Katz who was born in Fort Dodge, Iowa in 1918 and died in Cincinnati, Ohio on May 17, 2000. The thesis highlights how Katz's personal development, emotional struggles and unique upbringing influenced and shaped his professional interests. In this sense, the methodology employed for writing this thesis may be described as following in the genre sometimes labeled as "psychological biography." [1] The thesis is organized chronologically and details Katz's personal and professional developments as well as his primary areas of interest reflecting the intersection of religion and psychology. The fields of psychology and sociology were the frameworks through which Katz viewed Judaism, trends in Jewish life, the HUC community and his own life. The author, therefore, has tried to show how Katz's personal life affected his work, for Katz himself made little distinction between these two spheres. His life's work can only be accurately understood in the context of the vibrant intellectual community in which he lived, worked and from which he drew inspiration.

The thesis is divided into four chapters that describe Katz's life in chronological sequence. Chapter one of this thesis reviews Katz's upbringing in rural Fort Dodge, Iowa where he was sent to live with Christian foster parents as a toddler, after the death of his mother. Katz, however, maintained a close bond with his Jewishly observant father who taught him Hebrew during their frequent visits. The thesis examines the consequences of this unusual early childhood. Chapter two is focused on Katz's years as an undergraduate, a rabbinic student, a pulpit rabbi and an army chaplain. Katz was an outstanding undergraduate student at Lake Forest College in Illinois where he was first

introduced to the formal study of psychology. He went on to the HUC where he continued to thrive academically. He served as a congregation rabbi briefly in Ohio and also served as a chaplain in World War II. Chapter three describes Katz's return to HUC, his doctoral work, the formation of the Human Relations Department and his seminal manuscript, Empathy: Its Nature and Uses. In this chapter Katz's scholarly emphasis is concretized. He became immersed in both HUC and the academic world of psychoanalysis. His own work with various analysts and his professional relationships with colleagues at the University of Cincinnati Psychiatry Department had a profound impact on his life and work. The final Chapter examines Katz pedagogic contributions, the advent of the "walk in clinic," his articles on the role of the rabbi and his work, Pastoral Care and the Jewish Tradition. Finally, an epilogue offers some perspectives on Katz's lasting contributions to the seminary and the field of rabbinic education.

A critical examination of the life and work of Robert L. Katz helps to construct a bridge between the past role of rabbinic education and the rabbi and modern rabbinic education. A biography of Robert Langdon Katz is a study of an unusual man responding to circumstances that were typical for his generation. His work is an outgrowth of the unique way in which he viewed the world.

[1] For a full discussion of "psychological biography," please see, Frank Manuel's article "The Use and Abuse of Psychology in History," in Historical Studies Today, Felix Gilbert, ed., (New York: W.W. Norton), 1972.

Acknowledgments

I wish to express my gratitude to several individuals with whom I consulted at various stages of this project. First, the staff of the Jacob Rader Marcus-American Jewish Archives was indispensable to me during the research and writing of this thesis. Fred Krome and Melinda McMartin were especially generous with their time and always helpful in answering my questions and assisting in the research process. Eleanor Lawhorn lent her sense of humor and her efficiency to the task of ushering drafts between Cincinnati and Houston. I was fortunate to encounter enthusiastic and knowledgeable individuals at various places of importance in the life of Robert Katz. Rodger Natte of the Webster County Historical Society provided ample background and documentation on Fort Doge, Iowa, its Jewish community and the Katz family. Arthur Miller, Director of the Lake Forest College Archives in Lake Forest Illinois offered a nuanced description of the school and town of Lake Forest in the 1930s. Dr. James Hillard provided background on the University of Cincinnati Department of Psychiatry under the directorship of Dr. Maurice Levine. I would also like to thank Dr. Hillard and Dr. Stanley Bloch for providing me with important information on basic psychoanalytic concepts and terminology.

I am indebted to Robert Katz's family for supporting this project. Linda May, Dr. Amy Katz, Jerry Katz and Rabbi Jonathan Katz each added invaluable information to this study. Dr. Amy Katz spent considerable time with me and Linda May provided much documentation for Robert Katz's early years. Without the support of the Katz family this thesis would be woefully lacking in detail and depth and I am extremely grateful for their

assistance. I have grown very found of Robert Langdon Katz through this work and hope that this thesis helps to dignify the memory of this important man.

Professors Lonny Sheinkopf Hoffman and Bobbi Samuels read and commented on the manuscript. I deeply appreciate their time and intelligence in assisting me with this task. My colleagues at Congregation Emanu El were patient and supportive of me as I finished this thesis. Rabbi Roy Walter was particularly gracious in providing time, space and patience in order that I complete this project and work simultaneously. Finally, and most importantly Dr. Gary P. Zola, my thesis advisor, has guided me throughout the research and writing of this thesis. Dr. Zola's availability and encouragement were as integral as his wise direction and his incisive remarks. Dr. Zola challenged me even as he gave me confidence. I have learned much from his skills as a historian, teacher and rabbi. Dr. Zola has supported my scholarly development and my professional maturation for many years.

Chapter I. The Early Years

Introduction

Chapter one focuses on Robert L. Katz's early years, including an exploration of the themes and issues that were significant in his later development. This chapter is organized into three interrelated parts. The initial part provides a biographical sketch of Robert L. Katz's early years. A fuller focus on Katz's professional and adult life is reserved for later chapters. This portion of the examination resonates with special importance particularly because one of the features that set Katz apart from many of his peers was an unquenchable desire to search for, examine, and understand the events of his childhood as he continued to pursue a life-long quest to achieve greater self-awareness. The second portion of this chapter identifies important themes that emerge from a biographical examination of Katz's early life. Katz, who grew up in a small Jewish community in the Midwest, was the child of immigrants, he lost his mother as an infant and, for many years, his Hebrew education was the only connection he had to his father who was forced to send him to foster parents. These circumstances had shaped Katz's unique personality and ultimately his professional aspirations and contributions. In the final section, the chapter illumines various ways in which the themes of Katz's early childhood shaped the kind of professional and scholarly contributions that Robert Langdon Katz would later make.

A biographical Sketch of Robert Katz's Family and Childhood.

Although biographical accounts may customarily commence with a routine or bland recitation of facts, Robert Katz's story begins neither routinely nor blandly. Katz was born either on September 17 or 18 of 1917, depending on which sources are

consulted.[2] His birth-name was not Robert, but Reuben reflecting his parents' devotion to Jewish study and religion. Reuben was the youngest child of Raphael Mordechai Katz (originally Raphael Mordechai Smolec) and Rivkah Genendl Katz, Raphael's first wife (originally Rivkah Rebbe Smolec). Rivkah was also birthmother to Reuben's brothers, David and Samuel. Both Samuel and Reuben were born in the small mid-western city of Fort Dodge, Iowa where Raphael had established himself as a shoe salesman. The eldest son, David, had been born in Lithuania where both Raphael and Rivkah were born and lived until their immigration to the United States. Little is known about Rivkah Genendl's family. Later, Robert would tell his children that she was a learned woman who shared their father's love of Zionism and Jewish study. These facts, however, were gleaned from the sparse information he gathered from his foster parents who barely knew Rivkah but were told of her intelligence and likeability.[3] By comparison, there is a rich history collected by Robert Katz concerning his father's early life. The family, and particularly Robert, referred often to his father's history. In this way, many of the aspirations and events of Raphael's sons' lives were linked to their father's interest, skills, and frustrations. Indeed, it appears that the details of his father's life became especially significant to Robert Katz as later he directly traced his vocational decisions to his father's story.

Raphael's grandfather was Yehudah Areyeh HaKohen Smolec. The family knew that he was born in the late 1830s in Lithuania and that he identified himself as a Kohen

[2] In a chronology he personally compiled, Katz lists his own birth date as September 17, 1917, his oldest brother David's as February 11, 1908 and his other brother Sam's as July 17, 1911. His father's Certificate of Naturalization from 1918 lists the birth dates of his sons as: David, January 20, 1907, Samuel, July 17, 1911 and Robert, September 18, 1917. There is no reason to believe Robert Katz had access to the Certificate of Naturalization when he wrote the chronology of his family. Thus, his dates differ.
[3] Documents filed in the Webster County Public Library indicate that Rivkah Genedl was the daughter of a rabbi. Apparently, Robert Katz or his brothers did not know this information.

(a member of the priestly caste). Yehudah was a teacher and scholar. As indicated by his title, "Hirsch HaMelamed." Yehudah's son was born sometime in the 1860s and known within the larger community as Hirsch Smolec, and within the Jewish community by his Hebrew name, Zvi HaKohen. Raphael Mordechai Smolec was born to Hirsch and his wife (whose name has been lost) on January 10, 1884. As a young man, Raphael continued the well-established scholarly tradition of his family. He was sent to study at the Ponevezys (Ponenvezh) Yeshivah where his love of Hebrew language and study took root. Raphael was a gifted student who thrived in the Yeshivah world. The school and the city of Kovro in which it was located were important centers for well known Zionist Organizations, Eretz Israel Farmers and Worker's Support Association.[4] Raphael spent his formative young adult years in this Zionist culture and it had an enormous influence upon him. As he settled and raised a family in the center of American farm country he remained committed to the dual pillars of his Jewish identity, love of the Hebrew language and a commitment to the Zionist Movement. These factors, in turn, would later influence the lives of his sons as well.

Sometime around 1906, Raphael married Rivka Genendl Rebbe and they had a son, David Lloyd.[5] While little of their life as a young couple in Lithuania is known, Raphael did tell his sons that he made his living by selling steamship tickets and also by teaching Hebrew. Young Raphael was fueled by the utopian visions that appealed to Zionists during that era. It is likely that Raphael along with many of his contemporaries

[4] These were most likely local Zionist organizations. The need to synthesize Zionism and socialism gave rise to Labor Zionism and the various organizations comprised of Eastern European Jews who raised funds for the collective farming projects that were the realization of their socialist dream in Zion. Please see *Zionism in Poland* and Labor Zionism in The Encyclopedia of Zionism and Israel, vol. 2, Raphael Patai ed., (New York: Herzl Press), 1971.
[5] The exact date of Raphael and Rivkah's marriage is unknown.

sought, as Uri D. Herscher wrote, to "escape from the convulsions unleashed in Eastern Europe by the decay there of the feudal tradition and the often heartless transition to some form of capitalism and industrialism."[6] Raphael straddled these two worlds, whose clash would come to a head in the Russia Revolution of 1917. He was ensconced in the Yeshiva community as a teacher and scholar and because he sold steamship tickets to make ends meet, he carved a place for himself within the emerging industrialized world as well. These two worlds were difficult for Raphael to balance in later years. His need to support a family and his love of Jewish study were often at odds in America. Initially, however, Raphael seems to have felt that America would be a place where his dreams could be realized. And so, with already resettled relatives and *landslyt* (countrymen) beckoning, Raphael used an unsold steamship ticket one day and began his journey to the United States in 1909.

At first, Raphael joined his Uncle Liezer Rosenthal in New York, leaving his wife and infant son behind in Lithuania. He chose the surname Katz in order to sound more American. Name change was a common practice among immigrants and Katz was especially selected to indicate Raphael's priestly lineage. In Hebrew the name Katz is an acronym for the term that denotes a member of the priestly caste of the Kohanes. Raphael proceeded to the heartland of America with the encouragement of his *landslyt*, who told him that "real Americans" made their way in the small towns and farmlands of

[6] Herscher, Uri D., Jewish Agricultural Utopias in America, 1880-1910, (Detroit: Wayne State University Press), 1981, pp. 115-121. Herscher's comparison of colonization in Palestine and America provides a fuller account of the utopian visions of Eastern European Jews in the early part of the 20th Century and how they gave rise to the agricultural schemes of Jewish colonies in Palestine and rural America.

his new country. [7] Once he was settled in Fort Dodge he began the process of preparing for the arrival of his wife and son, who eventually came to Iowa in 1910.

Little is known about Rivkah's assessment of her new home and it is unclear whether she shared her husband's desire to settle outside of a larger Jewish community, nearly one hundred miles from the nearest urban center. Perhaps the couple was steeled by the agricultural Zionist visions of their youth and a desire to escape the harsh consequences of urbanization in America. What is known is that the couple quickly became a part of the community in which they lived. Like most of their Jewish contemporaries who had immigrated, Raphael and Rivka were known in the United States by different names. Rivka was known simply as Rebecca Katz and Raphael as Ralf Marx Katz. Rebecca and Ralph were fortunate to have settled in Fort Dodge, for there is no record of major incidents of anti-Semitism (and there is no record) of a Klu Klux Klan organization. In Fort Dodge, such racist organizations had troubled other small populations of Jews in Indiana and other towns in the Midwest, but Fort Dodge, Iowa remained untouched by the Klan phenomenon. Instead, since the first Jew set foot in Fort Dodge in 1885, the town had always welcomed the new immigrants into their neighborhoods, professional organizations and business districts. Jews were never excluded and due to their relatively small numbers the immigrant community never became influential or wealthy enough to be perceived as a threat to the security of non-Jews.[8]

[7] For an excellent discussion of how Jews in the great Eastern European wave of immigration (1885-1910) made their way to the smaller towns and cities in America see Gerald Sorin, Tradition Transformed: The Jewish Experience in America, (Baltimore: Johns Hopkins University Press), 1997, "Transplanted in America: Smaller Cities and Towns."

[8] Interview with Rodger Natte of the Webster County Historical Society, October 2001.

In order to become a member of the small American town of Fort Dodge community, however, Ralph needed to build a business that would provide for his family; like all immigrants he needed to earn a livelihood. As they built their shoe-business and enlarged their family, however, Ralph and Rebecca also kept their love of Zion and Hebrew alive in their home. The couple set out to be both successful Americans and committed Jews. They were careful to observe Jewish holidays and yet there is no evidence that they kept a strictly *kosher* home.[9] Ralph and Rebecca opened their door to fellow Zionists, usually Jewish peddlers who were traveling through the area. They lived in a house located in the heart of Fort Dodge where they enjoyed a middle-class lifestyle and lived amongst non-Jewish neighbors. The Jews of Fort Dodge dominated the clothing, shoe and junkyard businesses. As a result, Ralph's choice of a shoe business was hardly surprising. Despite the fact that Ralph never fully enjoyed being in business, he was successful enough in those early days to provide financially for his family. Although they moved frequently, the family was always able to remain in stable middle class neighborhoods.

While Jewish immigration to the United States reached enormous proportions in the late nineteenth and early twentieth century, Fort Dodge, Iowa was never a major destination for Jews. The first Jews who arrived there in the mid-nineteenth century came from Lithuania and other scattered areas within the Pale region. The Jews of Fort Dodge prayed together in their homes and did not establish a synagogue and consecrated cemetery until the 1930s.[10] Between the years 1885 and 1940, only 650 individual Jews

[9] Interview with Rabbi Jonathan Katz, September 2001.
[10] Although other small Jewish communities throughout the United States built synagogue, the Fort Dodge community was inexplicably slow to do so. Plans for the first Fort Dodge Synagogue were drawn in the late 1930's. The building, however, was not completed until 1947. It has recently been abandoned due to an ever-decreasing Jewish population.

settled in this tiny town, where the manufacturing of brick and tile was the major industry in the years surrounding the turn of the century.[11] The nearest sizeable Jewish communities were one hundred miles north in Des Moines and Minneapolis, Minnesota. Being far from these cities, the Fort Dodge Jews, were far from a bustling Jewish culture and *yiddishkyte* that characterized the Jewish immigrant experience in larger cities. In spite of this, the Katz family never abandoned or hid their religious and cultural identity as they quite easily could have chosen to do.[12]

The family's life seemed stable until 1917, after the birth of Robert. In the influenza epidemic of that year that ravaged so much of the country, both Samuel and Rebecca Katz fell ill. While Samuel recovered, Rebecca succumbed to the illness. This tragic loss had drastic implications for Rebecca's husband and sons. Feeling incapable of raising an infant and keeping a store, Ralph sent Robert to live with a childless Fort Dodge couple named the Langdons. At the time, Robert was fifteen old months and he stayed with the Langdons for nearly five years. By all accounts, the Langdons were exceptionally kind to Robert and they provided him with an affectionate and safe home. Perhaps most interestingly of all was the fact that the Langdons were not Jewish, but even as they raised their foster child in a Christian environment they were careful to remind him of his Jewish identity. The Langdons were a remarkable couple for other reasons as well. Although they had always wished for a family of their own they took great pains to allow Ralph and Bob time together. They were a foster family and never assumed legal

[11] All facts pertaining to the Jewish community in Fort Dodge and the town itself were provided by Dr. Rodger Natte, Director of the Webster County Historical Society for whose research and assistance the author is deeply grateful. Notes of Mr. Natte's findings from the Fort Dodge public records and Chamber of Commerce these conversations are on file with the author and on file in the American Jewish Archives.
[12] Interview with Rabbi Jonathan Katz, September 2001.

custody of Bob. There is also evidence that the Langdons were particularly sympathetic toward Ralph and admired his fortitude in the face of tremendous loss.[13] As he grew, Bob's father taught him the Hebrew alphabet and eventually how to read Hebrew. Thus, for Robert Katz a bond with his father was formed through Hebrew and Judaism and although he instilled a Jewish identity in his older two sons, the conduit to fatherhood with Bob was always Jewish learning. Bob learned the Hebrew language easily and the teacher-student dynamic he had with Ralph in childhood continued to be the touchstone of their relationship for many years.

The Langdons were supportive of the young Katz boy even after he left their home and they remained connected to him throughout their lives. As a young man Bob adopted the couple's surname as his middle name and he, along with his brothers, referred to Mrs. Langdon as "Mamma Langdon" throughout their lives. David and Sam were not as fortunate as Bob in finding the maternal nurturance that they lacked after their Mother's death, however. They lived with their father until he could no longer care for them. They were then sent to reside with Uncle Liezer Rosenthal who had welcomed Ralph eight years earlier to New York. In Brooklyn, the boys found themselves with the Rosenthal family who also struggled financially. At seven and ten years of age respectively, David and Sam were expected to fend for themselves in New York. This put tremendous pressure on David as the older of the two and, years later, these circumstances served to explain why David and Sam's relationship was not a closer one. Although later generations never knew the exact details of their lives in New York, the

[13] In 1948 Mrs. Langdon wrote a letter to Katz's new wife Mimi. In it she described Katz's biological mother as a "very intelligent woman" and she also commented that Katz was a good natured but serious child. Letter to Miriam Katz, July 1948, AJA.

family accepted the fact that the two years David and Sam spent with the Rosenthal family were difficult ones.

The boys returned to Fort Dodge to live with their father two years later in 1920. Two years later, Raphael met the woman who became his second wife, Blanche Morrison. The circumstances of their first meeting are unknown. They were married on April 22, 1922 whereupon David, Sam and Bob all moved with their father to Waukegan, Illinois, nearly 400 miles from Fort Dodge.[14] There, the boys faced a life in a new city, with a new mother and a new set of relatives. Blanche and Ralph had met in Waukegan where the Morrison family had settled and established a successful retail business, Globe Department Store. Like Ralph, Blanche was also born in Poland (on April 10, 1893 in Veisiejay). She was raised as one of six children and experienced relative comfort in her family's adopted home of Waukegan. Blanche's brother Charles Morrison had begun the family business in 1898 and most of her siblings worked in the company and profited from its success. Charles's presence in both the secular and Jewish communities of Waukegan was formidable. With the money he had acquired through the business, Charles helped to establish the synagogue, the Jewish cemetery, a hospital and the B'nai Brith of Waukegan. In contrast, the children's' goods store that Ralph and Blanche established never grew substantially. While the couple's marriage was, by all accounts happy, there is evidence that some friction between Ralph and the Morrison family existed, apparently as a result of Ralph's mediocre business achievements. Katz and Morrison family documents repeatedly describe Ralph as a "frustrated scholar," a man who would have rather devoted his life to Jewish study and Zionist activities but was forced to earn a living in sales. To the extent, however, that this explanation of Ralph

came directly from Robert Katz who placed a high value on intellectual achievements and who came to know his father through study, it is necessary to consider the possibility that this description of Ralph may reveal more about Robert Katz's idealization of his father than it does about Ralph Katz.

While they may not have been wildly successfully in business, Blanche and Ralph created a cohesive and stable family. Blanche treated the three sons she acquired through marriage as if they were her own children. The boys called her "Mother" and treated her as such throughout their lives. By all accounts, the extended Morrison family embraced the children as well, and generations of Katz descendants continue to be tied to the Morrison side of the family whose family's documents can be found in the closets and file cabinets of the children of David, Sam and Bob's family. The memory of their birth Mother and her family's past grew distant as first "Mama Langdon" and then Blanche Morrison Katz fulfilled the maternal needs of the children willingly and lovingly.

When Blanche and Ralph gave birth to their only child together, Jerome Katz, on March 28, 1924, there was no distinction made between him and the older children. As one testament to the emphasis that Blanche and Ralph placed on making no distinction between their children, Jerry, as he was called, was not informed that his older brothers were the children of another mother until he neared adolescence. The family was close and they were especially protective of Jerry. The only controversy that occurred in Jerry's early life arose when Blanche and Ralph disagreed on a name for their son. Blanche preferred the name Jacob whereas Ralph preferred Jerome. Initially, therefore, the name went undecided and the baby's birth certificate lists the child's name as capital J followed by illegible scribble. Jerry grew up with a kind of security the older three

[14] See "Chronicle of Our Family," by Robert L. Katz, from Linda May also in AJA.

brothers had not known. While Jerry does recall his Mother whispering "Du bist mein only one," (you are my only one) as she held him as a little boy, only later did he realize the significance of this statement.[15] In addition, the older Katz brothers and Ralph adored Jerry's sunny disposition and his presence brought the family closer. The Katz boys were protective of Jerry and did not reveal to him that he was the child of a different mother.

The Katz boys continued to support each other as they grew. Perhaps because their early boyhood was defined by inconsistency and financial hardship, they formed deep and lasting bonds during childhood. The family was an active member of the Waukegan Jewish community and all four children attended Hebrew School. Even at an early age, Robert stood out as a gifted student. Ralph spent a great deal of time with Bob, teaching him biblical and rabbinic Hebrew, and he thrived in the Conservative synagogue of which his family was a part.[16] Rabbi Jacobsen of the Waukegan Synagogue recognized Katz's superior background and Hebrew knowledge and excused him from Hebrew school. Instead he tutored students and taught religious school. Robert also excelled in his secular studies, and his brothers readily acknowledged him as the child with superior intellect.[17]

When it came to the decision regarding who should attend college, there was never any question that Robert would go. David, however, did not pursue an education beyond high school because he felt that the family could not afford to send all the boys off to school. While Robert would fulfill his father's scholarly dreams, David was sent to Palestine in 1925, perhaps in partial satisfaction of his father's Zionist longings.

[15] Information regarding the relationship between the Katz sons and their parents was taken from interviews with Linda May, Jonathan and Amy Katz, and Jerry Katz. Interviews in fall, 2001. All notes are on file with the author and in AJA.
[16] Although there was mixed seating, the community's worship style was closer to a traditional synagogue.

According to Robert, however, David was not cut out for a pioneering life and he returned twelve months later. David settled into life in Waukegan and, in 1932, he married Blanche's niece Lillian. The couple eloped to New York. The family lore says that the couple kept their marriage a secret until 1934 because they felt that their union would be suspect during the Depression when the family was experiencing such "hard times." Robert, however, remained single until he met his future wife in rabbinic school many years later. In later years, Robert and David would continue to be close in spite of the fact that the brothers followed very different paths. David took responsibility for his parents as they aged and remained concerned about the family's financial limitations.[18] In contrast, Robert was permitted and encouraged to pursue an education and although he remained close to his parents he traveled far from home and settled in another state.

Robert was recognized as the intellect of the family, and he was encouraged to pursue his education. His father was especially proud of his Hebraic knowledge. In Waukegan, Illinois young Robert Katz was a brilliant student, and a favorite of the rabbi and the leaders of the small congregation to which the family belonged. With his rich educational pedigree Robert was positioned to fulfill his father's dreams. The education he obtained would, in turn, allow him to pursue intellectual interests that went far beyond the Hebrew his father taught him in the back of his shoe store in Fort Dodge.

The Impact of Katz's Childhood on his Character

Katz's early life is the blueprint for much of his adult personal and intellectual interests. Many of the ideas to which Katz was attracted as a young man were the result of his desire to understand the emotional impact of his young life. There were certain

[17] Interview with Jerry Katz, October 2001.
[18] Interview with Linda May, September 2001.

themes that Katz identified in his work later in life, which are already apparent in the review of the facts of his childhood. The first major theme that emerges out of Katz's childhood comes from the early loss of his biological mother. Although he was fortunate enough to be nurtured by both a loving surrogate and equally-doting stepmother, the understanding that he had lost a parent he never knew cast a long shadow over Katz's life. This one fact and its consequences constitute the single greatest theme that resonated in Robert Katz's life long interest in the workings of the human mind and the symbiotic relationship between religion and psychology.

His adoption of the Langdons surname and his loyalty to Blanche Morrison Katz suggests that despite his having been "abandoned" by his birth mother's death, he successfully formed nurturing bonds with women who could offer some of what he missed by not having known his biological mother. As Katz grew into adulthood, he showed an enduring interest in psychology and its sister sciences, sociology and psychology. He invested much of his own personal time in self-analysis, and he sought the guidance of various cognitive and psychoanalytic professionals through seminars, readings and correspondence.[19]

While Robert Katz did not live in the past, his personal history insinuated itself into his family, personal and professional life. He was an unusually reflective individual given the environment in which he worked and lived and the generation to which he belonged. Through this ongoing process of self-examination, he routinely discussed the fact that he lost his mother and was raised in part by non-Jewish foster parents. Katz married a social worker, and he struggled with the relationship between himself and his

[19] Katz's daughter, Amy notes that her father was involved in analysis his entire life. Moments of personal crisis are discussed in later chapters.

troubled middle child. His children were conscious of their parents' regard for and interest in the "helping professions." His daughter would later become a therapist. The family was guided, both directly and often indirectly, by their father's journey to discover his own true self, the self that was shaped irrevocably by the loss of his mother and the unusual circumstances of his childhood. Katz himself, however, never hypothesized that he felt that his father's unrealized scholarly ambitions had become his own. Robert Katz was a serious student of the Hebrew language. While he was proud to say that his father was also a *melamed* of sorts, his published materials and letters do not indicate that he was aware of the impact that his father's life had on his own professional choices, his scholarly interests and pressures.

It is important to note that when Rebecca Katz died in the influenza epidemic of 1918, Robert Katz not only lost his mother when she died, but he also lost a conventional father figure as well. In his formative years Katz's relationship with his father was limited to visits in which Ralph would convey his Jewish and intellectual values to his son. The pattern of being connected to his father through study and academic achievement was well established by the time Katz moved to Waukegan. In turn, Katz communicated the value he placed on academic achievement to his own children. This emphasis both complicated and enriched the family. While two of Robert Katz's children flourished academically, one did not. Later chapters will discuss this complicated family dynamic. In addition, Katz felt continuous pressure to earn his place in the world of academia, and he suffered beneath the weight of these expectations as he labored over his seminal work Empathy: Its Nature and Uses.[20] While Robert Katz was an attentive and

[20] Katz, Robert L., Empathy: Its Nature and Uses, (Ontario: The Free Press of Glencoe), 1963.

supportive father, his children endured many of the consequences of his scholarly ambitions and his emotional struggles.[21]

The Evidence of Katz's Childhood in His Professional and Academic Contributions

Robert Katz's early life -- and his subsequent reflections on childhood and youth -- had a significant impact upon his career, its direction and import. In an unpublished essay written in 1969 entitled "The Life of Music," Katz writes:

> The planet that domiciles us is racked by many storms. Each individual life, too, is lacerated by scathing upheavals. The artillery of thunder bombarding the heavens is far less devastating than tempests that periodically vent their fury in our personal lives. The structure of a scream howling out of a throat of a raging wind differs little, if at all, from the anatomy of a groan that agonizes out of a tortured heart. One is savagely wild, the other submissive and subdued. But both are kindred notes in a strange lament that reveals secrets no other form of communication can convey. Both are minor chords in the treble clef of existence.[22]

Katz was affected by the "scathing upheavals" of his own early life and they compelled him to investigate the ways in which rabbis could become more skilled in helping individuals to cope with the disappointments and transitions of their own lives. Katz's two major works, Empathy: Its Nature and Uses and Pastoral Care and The Jewish Tradition address the ways in which rabbis could and should begin to hone their counseling skills.[23] In addition, these two works and his many essays deal extensively with the notion, still relatively new at the time, that rabbis should be competent in the area of counseling. Katz observed and wrote about the ways in which the primary tools of counseling emerged from basic Jewish values. In addition, he convincingly discussed

[21] Interviews with Amy Katz, July 2001, September 2001, February 2002.
[22] Katz, Robert L., "On Music" an unpublished essay which appears as an appendix to the article for classroom use entitled "Religion and Counseling: Based on Report for the CCAR 1968-69 Committee on Health" 1969. There is no information regarding the use of the essay on music.

the numerous ways in which a rabbi is in an ideal position in which to assist others in their quest for self-understanding and in their need to cope. Katz imagines ways in which the role of the rabbi could be expanded to include the notion of a congregational rabbi functioning as a pastoral counselor. In short, the circumstances of Katz's own life led him to investigate the links between the rabbi's role and the counselor's role. While there certainly were other events that occurred after childhood that honed such curiosity, Robert Katz's unusual upbringing was the genesis of his focus on issues of grieving, family dynamics, and other related topics.

While Katz became best known and appreciated for his ample contributions to the area of pastoral counseling, he was also very active in several other contemporary issues impacting the American Jewish community and Hebrew Union College. Again, it seems apparent that his interest in some of these issues can also be traced to his childhood experiences. Through his active affiliation with the Central Conference of American Rabbis, Katz was a key participant in the conference's committee that conducted research on assimilation, intermarriage and religious observance within the American Reform Jewish community.[24] While these activities will be discussed in detail in later chapters, it is worth observing now that Katz's interest in the subject of assimilation is not surprising given his upbringing in small Jewish communities. Likewise, he actively sought and formed fruitful and lasting relationships with clergy of other faiths. While he was devoted to a Jewish life and the seminary at which he taught, he was not an individual who operated or spoke only within the Jewish community. This too can be traced to Katz's positive childhood experiences in the home of a Christian family and his

[23] Katz, Robert L. Robert S. Browning, ed., Pastoral Care and the Jewish Tradition, (Philadelphia: Fortress Press), 1985.

upbringing in the midst of a non-Jewish community. As was noted earlier, Raphael Katz settled in a non-Jewish town and even established his business and home outside of the small nucleus of Jews within that town. From birth, Robert Katz was the beneficiary of warm relations among his family and non-Jews and he grew to be a man who was neither defensive nor cautious about moving in both Jewish and non-Jewish circles.

Finally, Katz's love of the Hebrew language and Zion clearly derived from his father's value system. The desire to grow closer to Raphael undoubtedly motivated Katz to seek knowledge in areas that his father also knew and loved well. Thus, through his intellectual gifts and his longing for a parent, Katz easily embraced the dreams of his father, developing these same interests and allowing them to define his own professional trajectory. He received a doctorate in Hebrew Literature from Hebrew Union College in 1952. His dissertation on the Hebrew poet Micha Joseph Berdyzewski, discussed in the following chapter, shows that while Katz's initial entry point into Jewish scholarship was the study of the Hebrew language, he had already begun to show an interest in the emotional life of individuals and had begun seeking a connection between the individual's quest for self-understanding and the narratives of the Jewish people that emerge in Jewish history and texts. He pursued this intellectual interest in many ways. Katz's teaching materials reflected an interest in the "self image" and the emerging identity of student rabbis. He read and had his students read a wide variety of materials regarding the human experience during various life stages and transitional times. The writings of Sigmund Freud, Erich Fromm and other leaders in the field of psychology and psychoanalytic theory were required reading in Katz's classes at a time when such reading was thought to be peripheral or irrelevant to the rabbi's course of study. Katz,

[24] See 1979 CCAR Task Force on Intermarriage File, MS 573, AJA.

however, intuitively understood the relevance of the psychological perspective in the curriculum since his childhood had much to do with the professional, parent and scholar he became. Katz was an intellectually unconventional thinker and this trait contributed to his scholarship and his career as a teacher.

The early life of Robert Katz is a blueprint for the work that would later follow. Katz had a capacity to reflect on his personal experience and draw upon it as a scholar. This skill would become more apparent as he carved out a unique place for himself at Hebrew Union College as a Professor of Human Relations. Katz also employed his insights and concern for the personal development of rabbinic students in the area of rabbinic recruitment, admissions and student rabbi supervision. The events of Katz's early life set the stage for a career in which Katz was able to draw from many different disciplines.

Katz's early life was spent existing in two worlds: the Jewish scholarly world of his father and the Christian world of his foster parents. Both families were dear to him and his dual loyalties were the basis of Katz's willingness and ability to draw wisdom from a variety of individuals and ideas. Katz was able to inhabit many communities and accept many different ideas without conflict. Katz's life was filled with the dualities of the religious and secular, the Jewish and Christian, and the religious and psychology worlds. He was not troubled by the coexistence of these ideas. Instead, he drew insight and wisdom from examining ideas that might to others seem contrary to one another. This unique character feature helped shape Katz scholarly contributions. His quest to understand his complicated childhood motivated much of his intellectual pursuits. The following chapters will examine the nature of the contributions Katz made in these and

other academic areas with an eye toward understanding how his personal life affected his ideas and professional achievements.

Chapter II. The Education of an American Rabbi

Introduction

Robert Katz was a serious child. He was raised in the shadow of his mother's untimely death, in an era gripped by the poverty of the Great Depression and the violence of the First World War. His younger brother Jerry recalled that while his older brother had many friends and acquaintances, Robert kept a small circle of close friends to whom he was devoted. This would be his pattern throughout life. Katz was a thoughtful youth whose academic gifts were coupled with a keen awareness of the troubled world in which he was raised. "Mama Langdon" would later bemoan his tendency to worry about the world's troubles, for as the young Robert Katz headed for Lake Forest College in Lake Forest IL, he was neither carefree nor glib about his studies or the world which awaited him. The events of Katz's early adulthood would confirm both his intellectual talents and illustrate his continuing sense of responsibility and concern for others.

The following chapter will examine Katz's experience in the thirties and early forties. During this time, as the world was gripped by the Great Depression and a world war, Katz was a college and rabbinic student. After ordination in 1943, he served the rabbi of a congregation in Steubenville, Ohio and then went on to serve as an Army Chaplain in Italy. This chapter will examine the events of Katz's life during college, rabbinic school and his early professional career before he joined the faculty of Hebrew Union College in Cincinnati. During this time Katz's professional goals would become clearer to him. In addition, Katz would manifest several character traits that would become emblematic of his rabbinate and scholarship. Finally, Katz's experience in the

academic institutions he chose proved to be major influences on the kind of rabbi and scholar he would eventually become. His professional experiences in the congregation and the Army proved to be influential experiences from which he would later benefit as he developed a scholarly curriculum for the study of human relations at a liberal rabbinical seminary.

Lake Forest College

In 1934, Katz enrolled in Lake Forest College in Illinois. Although there is no family recollection of why Katz chose Lake Forest, the school would have been a logical choice for a man from a modest family. Lake Forest was conveniently located along the Inner Urban train line of Lake County, a commuter line to the city of Chicago along which Waukegan and the suburb of Lake Forest were both located. In this way, the school allowed Katz to reside at home and commute to school, thereby avoiding the need to pay for room and board. In addition, Katz received financial aid from the school, as did many other students.[25] The cost of tuition at Lake Forest was very low, as part of an institutional effort to entice more students to attend a school whose future was in jeopardy. Nineteen thirty-four was a year in which the financial consequences of the Great Depression weighed heavily on the American public and isolationist tendencies ran high. The wealthy suburb of Lake Forest was home to some of the most elite Republican residents in the Chicago area. The exclusive Ontwentsia Country Club to which many of these residents belonged was a microcosm of these elitist tendencies, which had a major influence on the small coed Presbyterian school that lay in its shadow. The board of Lake Forest College teemed with residents of the town and, in addition to their political

[25] Information on Robert Langdon Katz at Lake Forest College was culled from interviews with Arthur Miller, Lake Forest Archivist, December, 2001. Notes of these conversations are on file at the AJA.

leanings, the board of Lake Forest was influenced by the evangelical trend that swept through the American Presbyterian Church in the early part of the twentieth century. A small and traditionally liberal school had trouble finding its footing in the era's political treacherous waters. The intensely conservative voices of the town of Lake Forest and the larger Presbyterian Church conspired to create an environment that was not attractive to students seeking a liberal or rigorously academic environment or to wealthy suburbanites seeking an unchallenging education. In 1919, the school's enrollment dropped so low that there was a serious movement to turn the institution into a finishing school for young women. During this time, Rev. Herbert Moore left his chaplaincy post at Cornell University and came to Lake Forest. Under his leadership, Lake Forest slowly began to regain its stability. Slowly and deliberately he began to fill its classroom and rebuild the school reputation. In part, this was due to the fact that the school was able to attract working class students like Robert Katz, who were drawn to a small college with lower tuition rates. In 1934, the small liberal arts college was just beginning to emerge from the enrollment crisis that put the school's very existence in question.[26]

While Moore did not embrace the reactionary tendencies of his board or his church, he was careful not to offend these voices either. In the decade in which Katz's undergraduate education took place, Lake Forest was not an intellectually free environment. Adding to the school's difficulty was that fact that the institution was still financially unstable as more than one half of its budget was coming out of the school's endowment. Finally, the number of enrolled students was little more than 200 when Katz entered. Moore was, therefore, under considerable pressure to increase the enrollment

[26] Please see chapter 2 of Franz Schulze's, 30 Miles North: A History of Lake Forest College its Town and Its City of Chicago, (Chicago: University of Chicago Press), 2000.

and keep the school financially stable. The college's largely conservative board of directors was skeptical about the future of Lake Forest as a liberal arts institution. Thus, Moore felt that it was necessary to make the board comfortable with the faculty and curriculum of the school, for his job was to ensure the school future.[27] As a result of this environment, competitive scholarly pursuits were discouraged. One remarkable testament to the academic culture is that during this period there is no record of a published monograph from any of the college's faculty.[28]

There were other features of the school community that made it particularly restrictive for a liberal Jewish student. First, nearly the entire mostly conservative faculty resided on campus and the school prided itself on the close relationships between students and faculty. Also, at this time approximately eighty percent of all students (the highest percentage in the school's history) were members of a fraternity. While there is no evidence that these clubs excluded Jews, we do know that Robert Katz was among the twenty percent who did not join a fraternity. Beneath his yearbook picture is a list of activities that describe a young man who was not afraid to express his opinions. He was active in the Debate Team, the Literary Club and he served as a columnist for the school newspaper. He joined the Independent Men's Club – a club for men who conspicuously refused to join a fraternity. The location of Lake Forest College, however, may be one of the most significant factors in fostering the kind of conservative atmosphere that was palpable during Katz's time there.[29] The school bordered the central headquarters of the

[27] Ibid.
[28] According to the research of Lake Forest College's current archivist, Arthur Miller, there is no record of a published monograph by any of the school's faculty between the years 1919 and 1956. Notes of these conversations are on file at the AJA.
[29] For a complete history of Lake Forest College and the culture and politics of the community in which it resides, please see Franz Schulze's 30 Miles North: A History of Lake Forest College its Town and Its City of Chicago, (Chicago: University of Chicago Press), 2000.

America First organization whose isolationist credo (not to mention its anti-Semitic undertones) would only become more pronounced in the late thirties as the country moved toward participation in the Second World War.[30] Many of the organization's leaders and supporters were also influential at Lake Forest College.[31] Throughout Katz's college years, anti-radical sentiment was pervasive on the school's campus and within the town of Lake Forest.

In spite of these factors, Katz thrived academically at Lake Forest. He was able to pursue many interests and still maintain the highest grade point average in his class. In a 1993 interview, he said that although he felt like the "token Jew" at Lake Forest, he felt privileged to have found a challenging academic environment where he was exposed to new ideas and subjects.[32] Katz studied both philosophy and psychology, which the school offered as a joint degree program. Katz had considerable interaction with one faculty member, in particular, Sterling Price Williams, who taught nearly all the classes in philosophy and psychology. This was Katz's first introduction to the formal study of psychology, and it must be regarded as significant, in light of his continued, lifelong interest in the subject. From Williams, who was known to be good with very bright

[30] For further reading on the America's First Party and the isolationist period of American History preceding World War II please see the following sources: Fischel, Jack and Sam Pinsker, Jewish American History and Culture, (New York: Garland Publications), 1992, p. 102. Kelley, Robert Lloyd, The Cultural Patterns in American Politics: The First Century, (Washington, DC: University Press), 1979, see chapter on isolationist period. Cole, Wayne S., America First: The Battle Against Intervention, 1940-1941, (Madison: University of Wisconsin Press), 1953.

[31] Information on the general atmosphere at Lake Forest was taken from the notes of restricted interviews with alumni conducted by Arthur Miller and shared with the author in January 2002. Notes are on file at the AJA.

[32] Information was taken from notes of a Lake Forest Development Office interview with Robert Katz in 1993 in Cincinnati, Ohio. The transcript of this interview is on file with the author and in the Lake Forest College Archives.

students, Katz learned about theory as well as practice.[33] Williams was the first professor at Lake Forest to introduce classes on "mental hygiene."[34]

Although Katz acknowledged he had only a few friends at school, he thrived academically. He was an outstanding student who graduated with more honors than any of his fellow classmates. The commencement program of 1938 lists Katz as the only student who received Summa Cum Laude. He also received four additional awards for academic excellence. One of these awards was given to Katz, and two other students, for their "distinctive work in independent study." Katz received for this award for writing a paper entitled "A Comparative Study of the Ethical Basis of Democracy and Fascism."[35] Given the college environment, it is notable that Katz pursued such a topic. While the paper itself appears to have been lost, we know that Katz spoke out on political issues frequently and with the approval of the college administration. He did so in a column on world news that ran in the school paper, *The Stentor*, for two years.[36] In this column, Katz frequently returned to the topics of Fascism, democracy and religion. While he pursued many controversial topics, it is noteworthy that he never emphasized what might be called a "Jewish perspective." His writing was evocative, even during these formative years, but not especially divisive: it emphasized aspects upon which both liberal and conservatives, Christians and Jews, would likely agree. It is difficult to speculate upon

[33] Interview with Arthur Miller, December 2001, on file in AJA.

[34] Sterling Price Williams came to Lake Forest in 1927. In his first year, he radically changed the Psychology curriculum to include the study of "mental hygiene." The Mental Hygiene theory focused on preventing psychological crisis in individuals. It is discussed further in chapter 3. Sterling did not focus on psychoanalytic theory, which was Katz's focus later. According to Miller, he was well regarded by his colleagues but he did not publish any materials since faculty member were discouraged for doing so. Please see notes of interviews with Arthur Miller of Lake Forest College Archives, January 2002, AJA.

[35] "Lake Forest College Sixteenth Annual Commencement Program," Lake Forests, Illinois, June 11, 1938, AJA.

[36] In Latin "Stentor" means "a loud voice." Katz's column on World News ran in the school's paper for two years, his last two at Lake Forest.

whether Katz's tone was cultivated out of political savvy or whether the interests and opinions conveyed were unadulterated versions of what he felt to be most pressing. In the winter of 1938, he wrote the following words comparing the religious zeal of young European Fascist with the comparative disinterest of young Americans – Katz's peers.

> It would appear then that the chief characteristics of college youth are indifference and sophistication. Contrast this for a moment with the keen enthusiasm and responsiveness of a corresponding group in Fascist central Europe. Youth groups there are imbued with idealism and faith and are living lives of rich emotional content and spiritual satisfaction. Whether we agree with Fascism or not and whether we may object that calling Fascism a "faith" is sacrilegious, matters not. The only point at hand is that Fascism serves German and Italian youth as a religion. It means to them what scientific truth meant to the martyred Giordano Bruno and what the Kingdom of Heaven meant the crucified Jesus. Fascist youth has an ideal for which to live and die. . . .We young sophisticates are perhaps concealing some susceptibility beneath our outer crusts (and we have a lot of "crust") ... we may bring to the march, shout, and fanfare of fascism the unplumbed depths of our emotion that we have now repressed. Or perhaps we will find a release in another channel. Who knows but that more inspiration from our teachers and preachers might sharpen our moral sense and sensitivities. Our spiritual threshold is at a new low. If our leaders are of finer discrimination and deeper responsibility, they may yet guide us along the religious life. There may yet be a renaissance of moral spirit and a rebirth of messianic hope. There is still time. . . [37]

Katz's writing was pointed but it was not controversial and there is no evidence that he was a particularly rebellious student. A rigorous student, he contributed to the community without offending his teachers. As a result, Katz found himself in the good graces of the President and faculty. He enjoyed the close contact he had with professors as it allowed him to live in an intellectually stimulating environment. In turn, there is evidence that the school appreciated his talents and his voice. In response to the aforementioned column President Herbert Moore wrote:

[37] Katz, Robert Langdon, "Your Young Men Shall See Visions." (Joel 2:28)", *The Stentor*, Lake Forest College, February 22, 1938. AJA.

> I wish to commend your editorial which appeared in the last issue of *The Stentor*. I wish you would write more along that line of thought. There is a great need for recognition of the truth of the statement "above all nations is humanity." A religion is needed that will build faith in oneself and in humanity and that will make us conscious that we are "bound up in the bundle of life."[38]

In many ways, Katz's writing as a young college student is illustrative of interests he would pursue later in his career. He continued to be committed to liberal religion; he was concerned about young people and their developing identities; and even here, when, in the aforementioned column, he uses the word "repressed" in order to describe his own generation, he shows a glimmer of the psychological perspective that he would later bring to his Jewish studies. He majored in philosophy and modern languages and these were among the subjects to which he would return as a graduate student and scholar. In as much as Katz later demonstrated a sincere belief and commitment to the universalistic characteristics of Reform Judaism, his writing in college is consistent with views he expressed later in life. Now that Katz had been awakened to the universe of philosophical ideas that contributed to religious practice and thought, he turned his attention to the exclusive study of Jewish text and practice as a rabbinical student at Hebrew Union College.

Hebrew Union College

Fixing a moment in time when anyone decides to become a clergyperson is hard. Katz was unexceptional in this regard: there was no record of an epiphany in which he saw the rabbinate as a calling. Nonetheless, it is certain that his decision to become a rabbi did not surprise his family. Katz was raised in a Conservative synagogue, but he

[38] Please note that while Katz's own notes indicate that this letter was written in response to the article mentioned in this text, the quotes that Moore uses are not found in the fuller version of Katz's article. They may be from another column by Katz or in a different version that is no longer available. Moore, Rev.

applied and was accepted to the Reform Seminary. The choice made sense given the liberal and universalistic tendencies that Katz had already begun to exhibit in college. During the fall of his senior year at Lake Forest College, the young Robert Katz traveled to Chicago to meet with Dr. Jacob Rader Marcus as a part of his application to Hebrew Union College in Cincinnati.

Jacob Rader Marcus was formidable presence at Hebrew Union College and alumni of the school are fond of telling tales about their experiences with a man who seemed to touch nearly every aspect of the school. Katz had his own story about his first meeting with this noted scholar who remains a legend even to the present. Katz was summoned to the home of a wealthy Chicago resident who was a supporter of Hebrew Union College[39] where he would meet Dr. Marcus. Upon his arrival he found himself in the entryway of an enormous home, looking up at a dramatic staircase. Soon Dr. Marcus appeared, descending with a stern face and a Hebrew Bible tucked under one arm. With little introduction, he simply handed the book to the young applicant and asked him to read and translate. When Katz finished Marcus looked at him and proclaimed in his famously booming voice "See you in Cincinnati, m'boy!"[40]

Thus Katz began a life long association with Hebrew Union College. He arrived in Cincinnati in the fall of 1938 and joined five other young men: Alvin Fine, Julian Fleg,

Herbert McComb letter to Robert Langdon Katz, Lake Forest College, IL, March 2, 1938. Katz correspondence file, AJA.

[39] Hebrew Union College did not become Hebrew Union College-Jewish Institute of religion until 1950 when Isaac Mayer Wise's Hebrew Union College in Cincinnati merged with Steven S. Wise's Jewish Institute of Religion in New York. The school will be referred to as HUC until the merger.

[40] Robert Katz's son, Rabbi Jonathan Katz, told this story to the author October 2001. Notes from the interview are on file at the AJA. Katz's official letter of acceptance is dated January 10, 1938 and is signed by Dr. Henry Englander, the school's acting registrar. The letter notes that an entrance examination must be passed. This exam included basic Jewish knowledge as well as Hebrew. Englander also wrote Katz's father a lengthy handwritten letter in Hebrew congratulating him on his son's fine Hebrew knowledge. Katz correspondence file, AJA.

Abraham Klausner, Bertram Korn, and Joseph Strauss. Katz, along with Fine and Klausner, who would become his two closest friends, came from working class families. For Katz and his classmates, Hebrew Union College was an oasis of privilege in an era of poverty. Servants served them meals on linen. Their rooms were cleaned and their laundry was taken away and washed for them. Abe Klausner said that for him and Katz Hebrew Union College was "a little paradise" and in this paradise the three friends worked hard.[41] The socialization at Hebrew Union College was a classroom in and of itself, wherein students learned how to behave rabbinically as well as how to think critically. Klausner recalls a moment at President Morgenstern's home during a dinner for the class in which the young men's social naiveté became apparent. After they were seated, artichoke hearts were served. Not knowing how to eat these delicacies, the men continued to make nervous conversation and eat nuts, desperately waiting for someone to begin eating so that they could follow their lead. When Mrs. Morgenstern finally understood the confusion she took out her utensils and began a lesson in the proper way to eat artichoke hearts. During their years at the College, the young men learned many such lessons as they were taught how to comport themselves as American Reform rabbis and to think like scholars.

While Katz enjoyed a newfound sense of security at the Hebrew Union College, his tenure at school coincided with a stressful period institutionally. Since the early thirties, Morgenstern had been forced to cut back on the hiring of new faculty, the introduction of new programs and the acceptance of greater number of students. These

[41] Interview with Rabbi Abraham Klausner, December 2002. Notes are on file at the AJA.

efforts had been the hallmark of the first ten years of his presidency.[42] Although Morgenstern was successful at securing the institution's future through grants, he was forced to reduce the budget considerably. Since membership at Reform synagogues throughout the country had dropped in the Depression, the need for rabbis had dwindled as well. During the years immediately preceding Katz's entry into the college, the school had begun admitting fewer students since they had become unable to secure jobs for graduates after ordination.

While Katz and his classmates enjoyed a privileged life at the College, European hostility toward Jews began to affect their daily lives. In November of Katz's first year, the students learned of Kristallnacht, a night of government-sponsored riots against Jews in Germany where synagogues were burned, Jewish businesses were vandalized and looted and Jews were beaten and arrested. The event prompted an outpouring of concern from students who "sent a barrage of telegrams to President Roosevelt and urged their bi-weekly congregations to do likewise. Some of them helped organize a giant protest meeting in Cincinnati's Emory Auditorium."[43] Katz's years as a rabbinic student in Cincinnati were framed by similarly horrific world events as Europe become increasingly hostile toward Jews. The College's faculty and board remained closely tied to German Jewry as many in the heavily German Jewish community of Cincinnati had relatives and colleagues who remained in Germany. Morgenstern made room for a certain number of German scholars and students in Cincinnati and these individuals infused the community with a level of Jewish observance that had not previously been a part of the school's

[42] For a full account of Hebrew Union College during the time when Katz was a student please see Michael A. Meyer's, "American Rabbis For American Israel," in Hebrew Union College-Jewish Institute of Religion at One Hundred Years, Samuel E. Karff ed., (Cincinnati: Hebrew Union College Press), 1976, pp. 119-12.

classical reform atmosphere.[44] As a student, Katz heard the immigrant students chanting the traditional grace after meals in Hebrew in the dining hall. He took classes with European students and he mingled with German scholars whose English was rudimentary. Reminders of the impending world war were everywhere.[45]

As he had throughout his undergraduate years, Katz continued to be an outstanding student but this time he was in an environment with other very good students. In the mid-thirties, Hebrew Union College had become more competitive as the administration was forced to cut back on the number of students it admitted. The additional burden of European students made admission even more difficult to obtain. Katz shared a classroom with classmates who became well-known scholars and contributors to the Reform Movement. His classmates included men such as Bertram W. Korn, known for his pioneering work in Jewish American history, most notably his path-breaking study of Jews and the Civil War period.[46] In addition, both Alvin Fine and Abraham Klausner had distinguished careers as rabbis. Even in this heady academic environment Katz again proved to be an outstanding student. Klausner remembered that while he and Fine were fine readers of Hebrew, Katz "understood the mechanics" of the language in a way that the others did not.[47] Among his classmates Katz was known as the scholar in the group. He was serious but pleasant and he seemed to respond well to the high level of structure upon which the college insisted. Hebrew Union College did not offer students many opportunities to choose their courses and so Katz and his

[43] Ibid.
[44] Meyer notes that, during the thirties and forties many students did not attend week-day chapel services and were often only in attendance during Shabbat services where their attendance was required by president Morgenstern, Ibid, pp. 103-104.
[45] Ibid, pp. 123-124.
[46] Korn, Bertram, American Jewry and the Civil War, (New York: Jewish periodical Society), 1951.
[47] Interview with Rabbi Abraham Klausner, January 2002. Notes of the interview are on file at the AJA.

classmates studied Bible, Hebrew, Philosophy, History and Rabbinics according to Morgenstern's dictates.

Klausner recalled that his friend was quiet and affable. He seemed to possess the ability to get along with all of his professors. The students lived together in the dormitory and dined together. In spite of this familiar environment, Katz never spoke of his family. Abraham Klausner recalled that,

> Each of us came with our own baggage, so to speak. We were friendly but we didn't talk a lot about our background much. We studied very hard because we didn't have much time before we had to be out there and working.... Morgenstern was a grandfatherly figure but there was no question that he ran the show. Our group seemed to get along quite well with him – especially Bob.[48]

As was the case at Lake Forest, Katz was able to fulfill the institution's expectations. He distinguished himself as a student and did not challenge the system in which he found himself. Klausner remembered that Dr. Jacob Rader Marcus favored Bert Korn. Katz, on the other hand, did not acquire a similar mentor at first. He was unique in his ability to get along with the range of personalities he encountered at Hebrew Union College. Like his classmates, Katz turned to Morgenstern for direction and advice, as Morgenstern was involved in every aspect of the College. He expected students to be well mannered and formal, insisting that they attend class in coat and tie. He also expected students to "remain bachelors; they were explicitly advised to restrain their sexual impulses, sublimating them through hard physical and intellectual labor."[49] While some students resented Morgenstern's excessive involvement, there is evidence that Katz welcomed it and in fact bloomed in the light of Morgenstern's attention.

[48] Interview with Rabbi Abraham Klausner, December 2002. Notes are on file at the AJA.
[49] Meyer, Michael, "American Rabbis for American Israel," p. 105.

Morgenstern soon assumed the role of mentor to Katz who frequently sought his advice and approval.[50]

While Morgenstern may not have favored Katz over the other students, he was an individual to whom Morgenstern would later turn for input as he steered the faculty through various political upheavals in the mid-forties. While Morgenstern corresponded extensively with his former students, many of whom solicited his advice and informed him of the progress of their careers, he specifically wrote to Katz in 1943 and asked for his "assistance in a matter of extreme importance and of strictly confidential character." In the letter, dated April 17, 1944, Morgenstern asked Katz to comment upon "various members of the faculty as teachers and as personalities and the reactions of the students to them."[51] At the time, Katz was serving his first and only pulpit in Steubenville, Ohio where he would stay for only eighteen months. While Morgenstern had undertaken a poll of various alumni regarding the school's curriculum, he did not solicit the opinions of other young colleagues on such confidential matters.[52] In the letter, he asks Katz to offer his reflections on Drs. Cronbach, Heschel, Guttmann and Atlas. Katz's response reveals as much about his own interests and character as it does about those upon whom he was asked to comment. His response to Morgenstern offered several nuanced and forgiving assessments of his former teachers even while noting their weaknesses. Of Abraham

[50] Interview with Rabbi Robert Kahn of Houston Texas, November, 2001. Kahn describes Morgenstern's often overbearing persona and desire to control the placement process. While Kahn disliked this level of involvement, there is every indication that Katz welcomed and solicited Morgenstern's guidance. Notes of interview with Rabbi Kahn are on file with the author.
[51] Letter from President Julian Morgenstern to Katz, April 17, 1944, Morgenstern Personal Correspondence File, AJA.
[52] In a document entitled "Digest of Solicited Comments on the Curriculum by the Alumni," March 1943, the opinions of forty-eight Hebrew Union College Alumni on the curriculum are summarized. Dr. Julian Morgenstern, Morgenstern Personal Correspondence, AJA.

Joshua Heschel, who eventually left the College, in part because he craved a more traditionally Jewish environment, he stated,

> ...That first course in Medieval Philosophy was frankly unsuccessful. Owing to the remoteness of the subject material or to the linguistic difficulties of Dr. Heschel, most were critical of that year's work. I do know that a number of the boys take their sermons to Dr. Heschel for constructive criticism and that they respect his judgement and admire his sincerity. There is a tendency to ridicule Heschel's adherence to certain traditional forms, but it is also felt that it is only a question of time before this adherence will change to a more complete adaptation to the American milieu. I have no doubt that as a personality, Heschel is an asset to the College. [53]

At Morgenstern's request, Katz also found the opportunity to demonstrate his insights and knowledge in the area of psychology and how this subject should be taught to rabbinic students. In reflecting on Dr. Abraham Cronbach, who was appointed by Morgenstern to teach the new field of "Jewish social studies," Katz took the opportunity to offer his opinion on the entire field of Pastoral Psychology and Dr. Abraham Franzblau who was the current teacher of the subject.[54] On these subjects Katz observed:

> While Dr. Cronbach remains an enigma to many of the students and often he is a point of ridicule, I feel sure that "Crony" occupies a real place in their hearts. It is difficult for the men to reconcile a formalism of method and an austerity of person with occasional poetic flights and moments of spontaneous inspiration: I sometimes wondered whether Dr. Cronbach might be more effective in other departments. He is especially qualified to teach the psychology of religion and also, pastoral psychology. I believe that Dr. Franzblau is preeminent in the field of Jewish education and I am personally indebted to him. However, Dr. Cronbach is to my mind more qualified from the standpoint of learning and experience to teach in that field. The men generally are kept at a distance from Dr. Cronbach because of his eccentricities of his person. However, there is wide appreciation of

[53] Letter from Robert L. Katz to President Julian Morgenstern, May 4, 1944. Morgenstern Correspondence File, AJA.
[54] Abraham Cronbach was appointed by Morgenstern in 1922 to teach the new field of "Jewish Social Studies" p. 90-91, Meyer. Abraham Franzblau was President Morgenstern's final appointment to the faculty before the Great Depression forced him to halt expansion of the faculty in 1931. Meyer notes that Franzblau was "close" to Morgenstern and completed his own "psychiatric studies simultaneously with his teaching at the College," where he was able to offer the first courses in the area of "pastoral psychology." Ibid, p. 111.

> his brilliance and profundity, while his frequently heterodox theology complements the curriculum.[55]

In his letters to Morgenstern from Stuebenville, Katz began to find his voice as a young rabbi who relished the role of being supportive of the College and of his colleagues. Above all, Katz's letters to Morgenstern demonstrate his devotion to Hebrew Union College even before he joined its faculty. It is unclear what his ambitions were as a rabbinic student. World War II hastened the arrival of graduation for Katz and his classmates but it limited their options as well. After the attack on Pearl Harbor and the United State's entry into the war, life at the college became even more hectic for Katz and his classmates. The United States Army was facing a shortage of Jewish chaplains and there was a growing anti-Semitic sentiment that accused Jews of refusing to sign up for the Armed Services. Rabbi James Heller, an illustrious graduate of Hebrew Union College, a Veteran of the First World War and the President of the Central Conference of American Rabbis in 1941, urged his colleagues enter the Armed Forces as Chaplains and make it possible for new rabbis to do the same.

> We rabbis are falling down in an important national responsibility. Our boys are deprived of vital help and there is great danger of creating a harmful and unjust attitude to our people in the Army and in the nation as a whole...Thousands of boys are asking why there are no rabbis in their camps...This is a call in the name of our faith, our community and our people.[56]

Morgenstern and the faculty agreed to ordain its students on an accelerated basis so that there would be more rabbis available for military service and so that some rabbis could fill vacancies left by those who had already joined the Armed Forces. Katz and his

[55] Robert L. Katz letter to President Julian Morgenstern, May 4, 1944, Katz Personal Correspondence, AJA.
[56] Slomovitz, Albert Isaac, Fighting Rabbis: Jewish Military Chaplains and American History, (New York: New York University Press), 1999, p. 80.

classmates were rushed through their final year at Hebrew Union College. They were enrolled in summer classes and graduated a year earlier than anticipated in January of 1943. Abraham Klausner remembered that period of time as a pressure-filled year in which the young men's futures were still uncertain. The young men were required to serve in a pulpit for at least one year before volunteering for military service. Katz went to Steubenville, Ohio where he had his first and only experience on the pulpit. At the same time, he continued to pursue his academic interests. While serving as the rabbi of Congregation Beth El, Katz used his vacation time to complete a course in philosophy at Columbia University in the summer of 1943. In later years, he confessed to his friend Abe Klausner that the congregation was not his calling and in a letter to Morgenstern over a year after his arrival in Steubenville, Katz confessed that his time there was "often filled with disappointment and ... difficulties." His letters to Morgenstern from this period describe a congregation that felt slighted by the College. When Katz wrote to Morgenstern that he was finally ready to enter the military service, he reported that his congregants were unhappy with Katz's plans to leave. In the course of trying to ameliorate these hard feelings, he candidly described the situation to Morgenstern and asked him to intervene and reassure his congregation that the College was committed to them. Morgenstern, however, could not promise a new rabbi to the congregation upon Katz's departure, and he felt that the Steubenville Congregation was being unnecessarily critical of the College. In the end, Katz left with the blessing of Morgenstern and a close circle of "loyal friends" in the congregation. As he had always done, Katz formed lasting relationships with a select few individuals. He was ready to leave Temple Beth El of

Steubenville for his tour of duty. He had made many friends and, through the years, he remained close to these individuals.[57]

A Chaplain in Italy

In October of 1944, Katz entered the military where he served a tour of duty as a Chaplain from 1944-1945. Very little is known about his experiences during this time; he spoke little of the time he spent in Italy. Army chaplaincy documents depict the chaplain's duty as a largely ceremonial one.[58] Like his colleagues, Katz performed Shabbat and holiday services, lectured the troops on sexual ethics, performed life cycle events, and distributed gifts from the Jewish War Bureau. From Abraham Klausner's point of view the role of the chaplain, as defined by the military, was frivolous. Katz, who served in Italy with the 88th Infantry Division, did not write about his experiences in Europe. A service conducted by Katz for the rededication of a synagogue, which had been desecrated by the Nazis in Gorizia, Italy, was the only piece that Katz saved from this period. The service is indicative of the most profound aspect of the Jewish chaplain's experience at the end of the war, where young Jewish men saw the devastation that the Nazi regime had wreaked on European Jewry. Unlike his close friend Abraham Klausner, Katz was not involved in the liberation of concentration camps. He did, however, visit Klausner in Germany at the infamous concentration camp Dachua where Klausner was involved in the brutal work of assisting survivors and burying the dead.

[57] Robert L. Katz letter to Dr. Julian Morgenstern, March 1, 1944, Morgenstern Personal Correspondence File, AJA.
[58] Please see bound copies of periodical *The Jewish Chaplain*, February 1943-November 1945 published by Jewish War Bureau, housed at the Klau Library, HUC-JIR in Cincinnati.

Katz spoke little of this experience, but like his peers, the drama of his own life was absorbed into the turmoil that surrounded them.

While in Europe, Katz was informed of the sudden death of his father on February 25, 1945. His brother Dave had taken over the store and begun to care for Blanche, but Dave was too distraught to write. The responsibility was left to Dave's wife, who placed the tragedy within the context of what she assumed about Katz's wartime experience. In trying to offer words of consolation she said, "I only hope that you will take this bravely, as we're all doing. You've undoubtedly seen lots of suffering and bloodshed and perhaps there will be some consolation for you in knowing that your father didn't have a moment of suffering or discomfort." [59] Katz was badly shaken by the news of his father's death. The family had remained close and his parents attended his ordination just a few years earlier. Raphael had enormous pride in his son's accomplishments especially since Raphael had been Katz's first and perhaps most important teacher.

Coming Home to Cincinnati

Katz's return from the war in 1946 was a significant benchmark in his life and his career. Katz came back to Cincinnati but the College was changing in dramatic ways. Morgenstern had announced his plans to retire, and Dr. Nelson Gleuck had already been tapped as his successor. This changing of the guard led to the creation of a very different institution than the one Katz had attended as a student. In his final year at the College, Morgenstern had expanded the school's board of governors and the school's administration by hiring Katz's good friend Rabbi Alvin Fine to be the Director of Field Work. There were many other significant changes afoot: the creation of a graduate

[59] Letter to Robert Katz from Lillian Feinberg Katz January 1945. Letter was provided by Linda Katz May, Katz's niece and is on file with the author and the AJA.

program open to Christians and Jews and the merger of Hebrew Union College and Steven S. Wise's Jewish Institute of Religion were two of the major shifts that Katz would experience during his career at Hebrew Union College.[60] The school, however, would continue to be Katz's anchor as he built a life and a career.

Katz's return from Europe was the beginning of a time in which Katz faced the future without a father to please or a mentor comparable to Morgenstern to judge or assess him. A fellowship offered by Morgenstern allowed Katz to resume his studies in Hebrew Literature at the college. That year also marked Hebrew Union College's Seventy Fifth Anniversary, but Morgenstern was absent due to illness. Morgenstern's era was moving into the background just as Katz was coming of age.[61] Katz would continue to mature along with his beloved alma mater. He never again left Cincinnati. Hebrew Union College became the canvass upon which Katz developed as a scholar and a professional. Cincinnati became the city in which he married, raised a family, and made his career.

Katz and his peers had grown up in a world governed by untamed violence and economic depression. As his friend Abraham Klausner put it, "Our own personal troubles just weren't that significant in such a vicious situation." Katz spoke sparingly of his personal life to his friends and, aside from his revealing letters to Morgenstern from Steubenville, there is little evidence of his interest in reflecting on his own experience. As Katz matured, however, he would begin to utilize his personal experiences as he sought to better understand himself. As we will see in later chapters, this reflection would be at the heart of some of his most evocative writing in the years to come.

[60] Meyer, Michael, ibid, pp. 134-135.

Through college, rabbinical school, and the early years of his career, Katz was consistently loyal to the people and institutions he attended. This loyalty would serve him well in his career at Hebrew Union College. Even as the student body, faculty and the Reform Movement changed dramatically, Katz proved to be a steadfast in his loyalty to HUC and increasingly confident as an intellect and a leader in the college community.

The events of Katz's undergraduate and graduate education reveal a young man who was emerging as an independent thinker. In college Katz showed an early interest in psychology while never abandoning his commitment to Jewish studies. As he was exposed to new ideas, he successfully integrated various thinkers and approaches and forming a basis for the interdisciplinary focus he would later display. Although Katz's career choice was obvious because of his early talent in Jewish studies, his choice of the reform seminary rather than the Conservative or Orthodox seminaries shows that he was already a confirmed liberal and an independent thinker. These traits are the foundation of Katz scholarly work.

Finally, the events of Katz childhood and young adult life give some indications of the fact that while Katz was academically accomplished he struggled with a sense of inner turmoil. There is no documentation of Katz's emotional struggles during this time but his academic pursuits already mirror the paths that would have interested him for personal reasons as well. Later he would tell his son that he sought the help of an analyst in Chicago after returning from the war. It was in fact difficult to document Katz's activities in the period of time between World War II and 1948, perhaps because he was comparatively less active as he struggled to cope with his father's loss, the return from

[61] Meyer, Michael, p. 135, Hebrew Union College-Jewish Institute of Religion at One Hundred Years, (Samuel Karff ed., Hebrew Union College Press, 1976).

the war and developing a new life in Cincinnati. Katz did, however, struggle with depression nearly his entire life and this fact helps to illuminate his tremendous insight into human suffering. The most productive period of Katz's life was about to begin and it was no coincidence that this occurred when he was able to be settled in Cincinnati after years of moving. Hebrew Union College was indeed the place where Katz was able to find the kind of stability and intellectual stimulation that he needed in order to flourish.

Chapter III. Making a Career at HUC

Introduction

The purpose of this chapter is to discuss the development of Robert L. Katz's scholarly interests that culminated in the 1963 publication of his seminal work, Empathy, Its Nature and Uses.[62] The book itself is a window into the mind of a man whose insights are difficult to categorize. Appreciating Katz's contributions entails understanding the breadth of sources, individual thinkers and academic circles from which he drew.

Katz had the distinct advantage of being comfortable in many worlds, for his unique upbringing ensured that he would be an individual open to the contributions of differing belief systems and styles. Katz maintained his loyalty to both his biological and adopted parents and each of his brothers. Indeed, Katz never distanced himself from either family and thus he reconciled potential conflicts between their differing religions and personalities by embracing them together. As Katz built a career and started a family he continued be a person who was inspired rather than threatened by different ideas and beliefs. Katz's unusual intellectual and emotional disposition was the root of many of the ideas he employed in his writing and in the structuring of the Human Relations Curriculum at HUC-JIR. The course of Katz' life and work was influenced by his struggles to overcome the death of his mother and the melancholy that he experienced off and on throughout life.[63] One of Katz's great strengths was his ability to allow his personal struggles to inform his work and his ideas.

Between the years 1945 and 1963, Katz experienced the most productive time in his life both professionally and personally. After the completion of his military service

[62] Katz, Robert L., Empathy: Its nature and Uses, (London: The Free press of Glencoe, 1963).

he commenced a career in academia that was defined by his contributions to the emerging field of religion and psychology. Katz's return to HUC was made possible by a fellowship granted by Julian Morgenstern.[64] Katz and several of his former classmates benefited from these scholarships that came from private donations.[65] They lived together in the dorms, for most were still not married.

In 1947 Katz met Miriam Feinberg through his friend A. Stanley Dreyfus. The couple shared many common interests, for Miriam was a social worker. Their courtship was brief and they married in Miriam's hometown of Newark, NJ in 1948. The marriage proved to be a stabilizing force in Katz's life. Miriam was devoted to her husband and his work. She was exceptionally bright and loving and the couple had a strong but complicated marriage.[66] The Katzes had three children: Amy, Michael (Mickey) and Jonathan and[67] the family settled in Cincinnati and became active members of the Jewish and intellectual communities in Avondale and the Clifton areas.[68]

After a tumultuous childhood, a world war and the death of his father, Katz's return to the Hebrew Union College was a welcome relief. He was fortunate to begin his academic career at a time when the school was ready to expand and change. During these years, the college was able to accommodate Katz's unconventional spirit while making use of his loyalty and devotion to the institution.

[63] Interviews with Jonathan and May Katz, July and August 2001 and January 2002. Notes of all interview material for this chapter are on file with the author.
[64] Meyer, "With Vision and Boldness," p. 181.
[65] Interview with Rabbi A. Stanley Dreyfus, January, 2002, AJA.
[66] Interview with Amy Katz, December, 2001, AJA.
[67] The births of Katz's children occurred on the following dates: Amy, December 25, 1952, Mickey, June 27, 1954, and Jonathan, June 5, 1957.

In the post war years the leadership of Hebrew Union College was shifting hands, from Katz's mentor Dr. Julian Morgenstern to Dr. Nelson Gleuck. The resulting changes within the College due to Gleuck's presidency were drastic. Katz found himself in the midst of an expanding administrative staff that would assist Gleuck in enlarging the scope of the College's curriculum.[69] Thus, he became a central figure in the elaboration of what had been a small institution. He joined the faculty, just as HUC became a multi-tiered institution with several campuses and an expanding set of curricular goals. As field director and later, a trusted member of the faculty, Katz helped to shape the new institution's goals.

Katz's return to Cincinnati signified the beginning of a new era in his personal development as well. He was still coping with the sudden death of his father while he was overseas and this, in part, led him to seek the help of a well-known analyst in Chicago.[70] Over the years, Katz would continue to struggle with depression. Although he was never disabled by these periods, his own emotional introspection drove him to explore psychoanalysis. His relationships with analysts, in addition to the interest in psychology he had had at least since his college days at Wake Forest, would prove to be the basis of his own scholarly interests. The seeds of Empathy: Its Nature and Uses lay in the immensely productive relationship he had with individuals in the field of psychology and psychiatry. Many of these individuals worked at the University of Cincinnati in the Medical School's Department of Psychiatry where he also met well-known colleagues in

[68] The Katz's lived in Avondale amongst many other Jews, Professors and Physicians. The neighborhood's proximity to the Clifton areas where both the University of Cincinnati and Hebrew Union College are located meant that Katz's work and his family's community remained intertwined.
[69] "With Vision and Boldness," by Michael A. Meyer, in Hebrew Union College-Jewish Institute of Religion At One Hundred Years, ed. Samuel E. Karff, (Cincinnati: Hebrew Union College Press, 1976), pp. 179-181.
[70] Interview with Jonathan Katz, January 2002.

related fields of social science. Katz was able to draw from a number of different sources through his work outside of the College. This diversity of experience enhanced his efforts to develop a textual basis for training rabbis in the field of human relations.

The flowering of Katz's scholarly interests was fortuitous, for the growth of Hebrew Union College eventually led to the creation of the Joshua Loth Leibman Department of Human Relations in 1948. While Katz had nothing to do with the creation of the fund, the development of the department would be his task for many years. Katz was eager to develop something of his own and the Human Relations Department gave him an opportunity to develop something new. Katz's pioneering work through the department is discussed later in this chapter and in Chapter four of this document.

Doctoral Work

By 1948 Katz was prepared to take on a bigger role at HUC, for through the expansion of HUC's graduate program he had received a Doctor of Hebrew Letters (D.H.L.) in 1948 in Hebrew Literature. The D.H.L. was an earned degree but it was not as well regarded as the PhD., which Hebrew Union College had not yet been authorized to confer.[71] Although the D.H.L. degree gave Katz the academic credentials to join the faculty, its lesser status as compared with a PhD., would prove to be a source of discomfort for him in later years.[72] While Katz did not pursue a career in Hebrew literature, his focus within Hebrew Literature at this time is revealing.

Katz's work in Hebrew Literature focused on the complicated Hebrew author Micha Josef Berdyczewski. It seems that Katz had been searching for a research topic for

[71] The D.H.L was first awarded as an earned degree by the Hebrew Union College in 1939. The PhD. was first awarded by Hebrew Union College-Jewish Institute of Religion in 1952. Hebrew Union College Course Catalogues, AJA.

a dissertation during his time as a chaplain. While still in Europe he wrote to Dr. Hugo Bergman, rector of Hebrew University inquiring about the availability of any of Franz Rosensweig's work in Hebrew or English.[73] Katz's interest in Rosensweig is not surprising. Like Katz, Rosensweig spent a significant amount of time in both the Christian and Jewish communities and questioned the meaning of the religious experience for the individual. Later, Katz drew heavily from the writing of Martin Buber, a contemporary of Rosensweig's and a thinker who was also interested in the psychological aspects of religious experience.[74] Katz's correspondence with Bergman is an example of his intentions to continue with advanced scholarship. That he was interested in these particular thinkers indicates that he was already firmly ensconced in the cross pollination of ideas that occurred between differing religious ideas and different academic disciplines. Rosensweig was ultimately inaccessible to Katz because his writings had not yet become available to readers in Hebrew or English.[75] Instead, Katz chose Berdyczewski as the subject of his thesis, for Katz found his struggle to find a place in the rapidly changing Jewish community of late 19th Europe deeply compelling.[76]

Berdyczewski's wide range of approaches to Jewish scholarship foreshadowed Katz's ability to do the same in his scholarly work. Like the subject of his dissertation, Katz would display the ability to cross boundaries between various disciplines of study.[77]

[72] Interviews with Rabbi A. Stanley Dreyfus (January 2002) and Rabbi Jonathan Katz (February 2002) confirm Katz's feelings about having acquired a D.H.L. instead of a PhD.
[73] Letter from Dr. Hugo Bergman July 1, 1945, Katz Correspondence File, AJA.
[74] Katz refers often to Buber in Empathy. He calls him a "phenomenological" thinker but he still gleans important aspects of his thesis from Buber's work. Katz, Empathy, p.17.
[75] See Bergman letter.
[76] Katz, Robert L. "Main Motifs in the Life and Letters of Micah Joseph Berdyczewski, (Ben Gurion)" Hebrew Union College Doctor of Humane Letters Dissertation, 1947.
[77] The Encyclopedia Judaica on Beryczewski notes that, "Though Berdyczewski's writings are commonly divided into four groups: essay, fiction, folklore, anthologies, the borders between them are often quite arbitrary ... Berdyczewski's literary out put is rich but its ambivalent attitudes are the mark of an uprooted,

Katz was able to embrace a range of notions and ideas that many would have assumed to be in conflict with one another. His ability to move freely between various academic communities and ideas was a reflection of his person and his basic intellectual disposition. Like Berdyczewski, Katz also sought to understand his tumultuous childhood through his work. [78] Just as he was interested in the underlying psychological drama of Berdyzewski's writing, Katz was aware of the ways in which his personal struggles and growth informed his intellectual pursuits.[79] After receiving his D.H.L. he joined the faculty, teaching some courses in Bible and Human Relations.[80] Finally, Katz had assured a place for himself within the College and he began focusing his scholarly work on the nexus of religion and psychiatry.

Administrative Roles

Joining the HUC staff was more akin to the experience of returning home. Although the College was rapidly changing, Katz was able to find a place in a community of which he had long ago become a part. For a young man who had searched for stability in his younger years, the long-term commitment to HUC was a welcome relief and a logical step for Katz. The fact that he was well known and liked by his colleagues and contemporaries assured that he would have an influential role in the reshaping of HUC. Gleuck became the President of HUC in 1947, after much prodding from Julian Morgenstern and others. Initially, Gleuck was reluctant to accept the job of President, in part due to lack of interest in managing the day-to-day affairs of the institution. He

marginal man capable of simultaneously embracing logically contradictory positions and emotions." Encyclopedia Judaica, vol. 4, (Jerusalem: Keter Publishing, 1971), p. 594.
[78] Berdyczewski was famously estranged from his family who lived in the Russian Pale. He was particularly critical of the *shtetle* religiosity that defined his childhood home and he was inspired by Hasidic teachings. Encyclopedia Judaica, p. 593-5.
[79] Interview with Dr. Stanley Bloch, February 2002.
[80] Hebrew Union College Course Catalogues, 1948-1949, AJA.

sought to address this conflict of interest by increasing the administrative staff of the institution.[81] The days of Morgenstern's single-handed authority had passed, and Gleuck was eager to install greater administrative levels within the College machinery. Before he could expand administratively, however, Gleuck needed to enhance the funding for HUC. Unfortunately, the school's endowment had been depleted during the Depression and War years. Gleuck's major task, therefore, lay in girding the school with a firm financial base so that he could broaden both the curricular scope of the school and expand its administrative functions.

Gleuck eventually succeeded in raising the budget of the College through successfully negotiating a greater yield from the dues that congregations paid to the Reform Movement's congregational body: The Union of American Hebrew Congregations. In addition, the school began requiring a tuition fee for the first time in its history. These funds were used, in part, to increase the administrative staff of the College.[82] Katz and his peer group were the immediate beneficiaries of Gleuck's new vision.

Gleuck culled several key individuals for expanding staff from the group of young graduate students that included Katz and his friends. These young men, who had attended rabbinic school together as well, included A. Stanley Dreyfus, Alvin Fine and Bertram W. Korn.[83] Together they comprised a nucleus of individuals who became indispensable to Gleuck during the early years of his presidency.[84] Hebrew Union College's post war transformation, therefore, presented a rare opportunity for Katz and

[81] Meyer, "With Vision and Boldness," pp. 172-177.
[82] Ibid., pp. 178-179.
[83] Interview with Rabbis A Stanley Dreyfus January 2002 and Abraham Klausner December 2001.
[84] Meyer, "With Vision and Boldness," p179.

his peers to participate in shaping the goals and the policies of an institution. Katz would later comment on the unique fortune of his timing at the College; his son Jonathan recalled that he often said he was "in the right place at the right time."[85] Katz began his work as Field Director in 1948[86] and Director of Admissions in 1951, just after Hebrew Union College in Cincinnati merged with Steven S. Wise's Jewish Institute of Religion in New York. Plans for this merger had been formulated even before Gleuck took office but the official unification of the schools occurred in 1950.[87] The jobs of Field Director and Director of Admissions was considerably more work than it had during the Morgenstern presidency and before the merger of HUC and JIR.

Katz was also responsible for developing and implementing a more sophisticated admissions process for the college. Towards this end, he asked several psychiatrists at University of Cincinnati to review the psychological testing required of applicants for admission. As a result the test was updated and included a written test and an interview with a psychologist. Later, when members of the admissions committee questioned the requirement for psychological testing, Katz culled information on the validity of the testing from various seminaries across the country. The process of comparing HUC's policies to other mainline Christian seminaries was a hallmark of Katz's work. He

[85] Interview with Rabbi Jonathan Katz, October 2001.
[86] The position had been held by Katz's close friend Alvin Fine who went on to fill the new job of "Assistant to the President" in 1951. Meyer, "With Vision and Boldness," p.179.
[87] In 1947 H.U.C. and J.I.R. issued a joint statement that made their intention to eventually merge official. Meyer, "K'lal Yisrael: The Jewish Institute of Religion," p. 168.

frequently sought the advice of Christian colleagues and advocated for administrative and curricular changes based on what he learned from other seminaries.[88]

Katz wanted to institute a battery of psychological testing because he had become convinced that psychologically unstable individuals could be and sometimes were attracted to the rabbinate.[89] Katz knew this to be the case because Gleuck had previously requested that he evaluate HUC students who had been treated for psychiatric problems and wanted to return to the college after a period of hospitalization. Katz was frequently asked to participate in the resolutions of these situations since he was regarded, by Gleuck and the faculty, as the resident expert in psychiatry.[90] The task of evaluating a student's psychological stability became an even greater challenge because students were also preparing for the rabbinate at various undergraduate institutions.[91] While Katz oversaw the admissions process, he and his colleagues in Cincinnati were not always privy to meeting and getting to know students who did not live in Cincinnati. As a result, there were occasions when HUC admitted individuals, as "pre-rabbinic" students who the school later realized were psychologically unstable.

In at least one occasion, Gleuck, and the administration, found themselves in the uncomfortable position of having to defend a pre-rabbinic student who had been granted

[88] Please see letters from several main line Protestant Seminaries form across the country describing their admissions procedures and psychiatric testing protocols to Katz. Admissions Committee Files, 1951-1954, AJA.
[89] Memo to admissions committee, 1954, Admissions 1951-1954, AJA.
[90] Katz, Robert L. Letter to Chicago State Hospital, Oct 8, 1953; Memo from Richard Bluestein to Robert L. Katz, Nov. 5 1953 both regarding the psychiatric treatment of a rabbinic student, Admissions 1951-1954, AJA.
[91] HUC would accept students who were still undergraduates. Their admission to rabbinic school was contingent on successful completion of an undergraduate program and admissions testing. Students were encouraged to take courses in Hebrew and Jewish studies. Some of these students were in Los Angeles and were loosely affiliated with the emerging Los Angeles campus of HUC.

a draft deferment because he had misrepresented himself as a full-time student. In 1951, Katz found himself embroiled in the court marshal of this student. Gleuck had written a letter on behalf of the student to the draft board, saying that student was engaged a full-time course of instruction in preparation for his enrollment at HUC in 1953. The military found, however, that the student was not registered for a full-time course load. At the time the student was taking classes at UCLA, and although the Los Angeles administration of HUC had officially counted him as a pre-theological student, the draft board court marshaled him for failing to pursue a full-time course of study.[92] Gleuck and the College in Cincinnati were faced with the uncomfortable task of defending the young man in order to preserve the integrity of their preparatory program in Los Angeles.[93]

In the 1951 case, several major Jewish organizations and leaders throughout the country became involved in an effort to resolve the conflict quietly. With considerable effort on the part of Katz and others the case was finally resolved. The incident served as a reminder to the College of the increasingly difficult task of evaluating students for admission without a standard procedure that would be followed in Cincinnati, New York, and Los Angeles. The designated liaison and College spokesperson in the 1951 case, Katz discovered that the young man in question was neither emotionally nor academically stable. Partially as a result of this incident he began to advocate for the psychiatric testing of pre-theological students. Despite the fact that HUC had

[92] The Los Angeles's College of Jewish Studies was founded in 1947. That institution grew into HUC-JIR's Los Angeles campus. See Meyer, "With Vision and Boldness," pp. 191-199.
[93] Letters to and from Katz and Rabbi Aryeh Lev of the National Jewish Welfare Board, Nov 6, 1951, Nov. 12, 1951 and April 20, 1954 regarding the Bernard Keyser case and their mutual agreement about the need to initiate psychiatric screening for Army Chaplaincy candidates; Also see correspondence regarding the case to President Nelson Gleuck from Nathan Weisman of the American Jewish Committee, Sept. 26, 1951, Rabbi Smoller of HUC-LA, Sept. 23, 1951, and Major General K.B. Bush of the Department of the Adjutant General of the U.S. Department of Defense, Oct. 26, 1951. Nelson Gleuck Correspondence, 1951, AJA.

successfully defended this student, Katz concluded that the situation could have been avoided had there been a better screening process during admissions and, if, HUC had had an opportunity long-term commitment to him.[94]

Shortly thereafter, Katz began traveling to the LA and NY campuses of HUC. At the time, HUC was facing a dearth of applicants and Katz's recruitment efforts were critical.[95] Katz visited college campuses in the hopes of drumming up interest in the College, but he also met with students and began evaluating their readiness. These ventures into the undergraduate world were fact-finding missions, and they gave Katz a window into the process that a young person went through in developing professional goals and identity.[96] Katz was deeply interested in this process of professional preparation and maturation, and his ample writing on the "role of the rabbi" was informed, in part, by his numerous interactions with students during all phases of their professional development.[97] In Cincinnati, Katz had already become heavily involved with a community of analysts, social workers and physicians whose influence began to affect the administrative aspects of his career. Often, graduates who were interviewed by Katz would comment on the psychoanalytic approach that Katz employed.[98] The technique was indicative of Katz's interest in psychoanalytic theory and practice and his experimental nature.

[94] Katz, Robert L., "Proposal for Revising Admissions Policy: An Internal Document," Oct. 8, 1953, Admissions 1951-1953, AJA.
[95] Meyer, "With Vision and Boldness," p. 179-180.
[96] Interview with Dr. Herbert Bloch, February 2002.
[97] Katz was oversaw the Preparatory Program in Towanda, Pennsylvania, the new student orientation and student pulpits. He continued being involved in student professional development by setting up professional internships with supervision for seniors discussed later in this document.
[98] Interview with Rabbi Robert Samuels, September 2001.

Although Katz was more interested in teaching and writing than in performing administrative duties on behalf of the College, he was a loyal member of Gleuck's team. Like Gleuck, Katz insisted that the Cincinnati campus was the primary campus for the institution. He, therefore, insisted that all admission files from New York be transferred to Cincinnati.[99] Nelson Gleuck made no secret of the fact that he favored the Cincinnati campus during his presidency. Evidence of this lay in the fact that during the 1950's the budget and faculty of the Cincinnati campus grew while JIR's shrank in the same period.[100]

Katz's role in admissions and recruitment was only one aspect of the role he played in the reshaping of HUC. Throughout the years of his graduate studies, even before he took over as Field Director, Katz contributed to the climate of change that pervaded the Cincinnati campus. He frequently commented on the HUC environment as it pertained to what Katz termed, the "mental hygiene" of students and faculty.[101] In 1949, he distributed a "Proposal to Reorganize and Reconstitute the Faculty-Students Relations Committee as the HUC Community Council."[102] The proposal's language and ideas are indicative of Katz's idealism. The memo speaks of HUC as a "family" and advocates for "joint participation of faculty and students in specific projects." He spoke of the "value of group dynamics applied to the HUC setting," but these new ideas did not

[99] Admissions files include several from Katz to the New York campus requesting the information and statistics on admissions in New York for the Cincinnati office. Admissions 1951-1954, AJA.
[100] Meyer, "With Vision and Boldness," pp.185-191.
[101] Mental hygiene is defined as the "art of developing and maintaining mental health." Arthur S. Reber, Dictionary of Psychology, (New York: Penguin Books, 1985), p.435. Katz was most likely introduced to the notion of "mental hygiene" at Lake Forest College, for the psychology department there was focused in this area. Interview with Arthur Miller, December 2001. The term itself was widely used in the early 20th Century when mental health professionals began seeking ways to prevent mental illness or breakdown among individuals. The focus on mental hygiene was especially important since the treatment of mental illness was still rudimentary and the outlook for those who were mentally ill was exceptionally bleak. Interview with Dr. James Hillard, January 2001.

come from his experience at HUC. Instead, Katz was beginning to speak the language of a new discipline -- the field of Human Relations. As early as 1949 he began introducing these ideas into conversations about reshaping HUC's curriculum. Ultimately, Katz's idea would have drastic implications for the way rabbis were trained at HUC-JIR and the expectations that congregants would have of them in later years.

The Field of Human Relations

The Department of Human Relations was established in 1948 after HUC received funding from the Joshua Loth Leibman Memorial Fund. [103] Rabbi Joshua Loth Leibman was a well-known graduate of Hebrew Union College, a contemporary of Nelson Gleuck's and the author of Peace of Mind. Leibman's sudden death in 1947 instigated fundraising efforts in order to develop a program at HUC that would teach and convey the ideas that were important to Rabbi Leibman. The idea for such a fund came from a small group of Leibman's friends and colleagues in Boston and his widow. They concluded that Leibman would want to give something significant to his beloved alma mater. Gleuck seized the opportunity, for he was a genuine supporter of Leibman's ideas on human development and he saw it as an opportunity to expand the curriculum.[104]

Gleuck traveled to Boston for the gala that announced the founding of this fund and commemorated Rabbi Leibman on November 22, 1948. The dinner raised $102,165 and the Joshua Loth Leibman Memorial Fund made a commitment to continue the fundraising efforts in order to carry on Leibman's pioneering work through a Joshua Loth Leibman Department of Human Relations at HUC. The use of these funds was broadly

[102] Katz, Robert L., December 8, 1949, found with attached memo to Richard Bluestein, Dec 10, 1956, Gleuck Papers, AJA.
[103] Nelson Gleuck Papers, Joshua Loth Leibman Memorial Folder, AJA.

defined. Initially they were to be used to bring about two of Leibman's goals: first, that rabbinic students "should know and use the help of modern psychiatry and other social science," and second was his desire to have "Christian Fellows study at HUC along with graduate Jewish Fellows."[105] It was here, in the Joshua Loth Leibman Memorial Fund Papers that the term "Human Relations" is first used. Although it is not possible to ascertain who was responsible for coining the phrase, the phrase's broad connotations did gave Gleuck the ability to utilize the fund for a wide range of projects.

The idea for such a department, however, was the result of several colliding factors. The suburbanization of Jewish life in America after WWII was one geographic indicator of the drastic change in the American synagogue and rabbinate.[106] American Jews began to vocalize their need for a rabbi whose skills exceeded the classroom and the pulpit.[107] Katz asserted that now, more than ever, Jews expected a Jewish professional who could help them navigate through the myriad of dilemmas that faced the modern Jew. The modern rabbi, he argued would need to be a counselor as well as a teacher, preacher and administrator. At the same time, Katz was pursuing his own interests in psychology and his personal desire to better understand himself. Katz's wife, Mimi assisted him in developing his ideas, for her background was in social work. The intermittent periods of depression he experienced were difficult for him and his family to endure, but his own emotional explorations fed his work and his intellectual excursions in

[104] Gleuck Letter to Joshua Loth Leibman's widow, July 1948, Gleuck Papers, Joshua Loth Leibman Fund folder, AJA.
[105] Press Release from HUC on the Leibman Memorial Fund Dinner, November 24, 1948, p.2, in Gleuck Papers, Leibman Memorial fund Folder, AJA.
[106] For and excellent discussion on the suburbanization of American Jewry please see Arthur Herzberg chapter entitled "The Conquest of the Suburbs," in The Jews in America: Four generations of an Uneasy Encounter. (New York: Simon and Schuster, 1989).
[107] Interview with Dr. Lowell McCoy January, 2002.

the psychoanalytic field.[108] When HUC received funding to establish a Department of Human Relations, Katz was well equipped to organize its first endeavor -- a conference on religion and psychiatry.

The first project of the Joshua Loth Leibman Human Relations Department was a series of lectures on religion and psychology sponsored by HUC in 1948. Katz organized the series and oversaw the publication of the lectures that were given by a wide variety of mental health specialists and clergy. Ultimately, as a result, Katz was able to pursue his life-long interest in the intersection of psychiatry and religion. He brought a wide array of individuals together to begin a conversation on how these two fields inform one another and where they overlap. Eventually Katz parlayed these deliberations into a full-blown curriculum. Several physicians with whom he had come in contact at the University of Cincinnati Department of Psychiatry were invited to participate in the forum. Both Jews and non-Jews were included. Katz established a pattern of using a multi-disciplined approach to the teaching of Human Relations. This practice of applying the knowledge derived from different fields and faiths was a technique that Katz repeated throughout his career.[109] The lecture series was the first in a long series of cooperative ventures with members of the University of Cincinnati Medical School's Department of Psychiatry with which Katz had already become well acquainted. Understanding the nature of Katz's work requires an understanding of the University of Cincinnati Medical School Department of Psychiatry.

[108] Interview with Dr. Herbert Bloch February 2002.
[109] The source books for Katz's Human Relations courses include a wide range of materials – from psychiatry, religion, sociological study findings, anthropology, Hasidic Tales, sermons, and Katz's own articles which combines knowledge from many of the aforementioned fields. In addition Katz invited Dr. Stanley Bloch, Dr. Maurice Levine and others form the UC Department of Psychiatry to lecture and teach at HUC in the Human Relations Department.

Dr. Maurice Levine was the head of the U.C. Psychiatry Department. His unique leadership and friendship was an enormous influence on Katz, for Katz looked to Levine as a mentor. Levine shaped a psychiatry department that had become renowned for its interdisciplinary approach to the field of psychiatry.[110] At the time the Department was focused on psychoanalysis and its members were encouraged to continue their work as analysts while they taught and wrote. In order to encourage this, Levine purposefully offered his faculty lower salaries so that they would need to continue practicing the art of psychoanalysis. According to one colleague, Levine "was open to anything and everything."[111] He was well known for his ability to welcome experts from a variety of related fields, and he encouraged all who became a part of this expansive community to continue their clinical endeavors. Often this meant that University of Cincinnati's Psychiatry faculty employed their own colleagues as their personal analysts. Often several colleagues in the department were receiving psychological treatment from the same analyst who also worked there. Levine saw analysis as meaningful for an individual's personal and professional life. Levine himself obtained many of the ideas imposed on the department by interpreting his dreams.[112]

Katz was at the center of this exciting and experimental department. The development of HUC's Department of Human Relations and his academic writing were born out of the relationships he developed with anthropologists, physicians, social workers, clergymen and psychiatrists at University of Cincinnati. Levine invited Katz to

[110] Interview with Dr. James Hillard on the background of the UC Psychiatry Department under Levine's leadership, January 2002.
[111] Ibid.
[112] Ibid.

attend the weekly seminars on psychoanalysis given for the psychiatry residents.[113] During these sessions Katz met Margaret Mead, Erich Fromm and numerous well-known leaders in psychology and the social sciences.

Katz felt at home in this environment, in part because the manner of discourse was based on Levine's traditional Jewish upbringing and practice. Hillard observed that the "dialectic of the department was very Jewish,"[114] and Levine's ability to cross boundaries between disciplines was compatible with Katz's basic nature. Through his ongoing relationship with the U.C. Department of Psychiatry, Katz became interested in the concept of Gestalt Therapy,[115] a psychoanalytic approach that assumes that the individual psyche is tied inextricably with his experience in society and in his environment. Katz became fully convinced of the notion that the individual is defined by many factors including, biology, culture, and personal relationships. In Gestalt Therapy, individuals were encouraged to broaden their notions of selfhood by looking into a wide range of past and present experiences. Katz eventually became certified in Gestalt Therapy and the essence of that philosophy was evident in the contributions he made to the HUC community discussed in Chapter four.[116]

Katz brought many of his colleagues from University of Cincinnati to teach in the Department of Human Relations. He applied Levine's unorthodox approach to the HUC

[113] Dr. Stanley Bloch interview, Feb. 2002.
[114] Interview with Dr. Stanley Bloch
[115] The Gestalt movement of psychology began in Germany in the 1910s. Its proponents maintained that "psychological phenomena could only be understood if they were organized, structured wholes (or Gestalten)...Gestalt Therapy is a form of psychotherapy associated with the work of Frederick Perls (1893-1970). It is based loosely on the Gestalt concepts of unity and wholeness. Treatment, which is usually conducted in groups, focuses on attempts to broaden a person's awareness of self by using past experiences, memories, emotional states, bodily sensations, etc. In short, everything that could contribute to the person forming meaningful configuration of awareness is an acceptable part of the therapy process." Reber, Dictionary of Psychology, p. 300.

classroom. In Katz's "Ask the Rabbi" series, which dealt with a variety of Human Relations topics, the same style that characterized the open seminars, classes and informal discussions in which Katz participated at the University of Cincinnati was employed.[117] Through this format, Katz was able to introduce topics into the College's curriculum that had not previously been discussed. Many of these subjects had never been part of HUC's rabbinic curriculum. Katz's academic insights grew out of a combination of traditional study, informal conversations with a wide variety of intellectuals and his own work in analysis. Intuitively, he knew that a rabbi needed to be an effective counselor because rabbis had a unique opportunity to reach people who would not necessarily seek the help of psychiatrists or social workers. Katz emphasized repeatedly that rabbis regularly encountered individuals who were in need of psychological support for a great variety of reasons. He was confident that rabbis needed to become better prepared and more skilled during these encounters.

Finally, Katz correctly assessed that this application of Human Relations training was the direction in which the rabbinate was moving. Even as he engaged in the study of psychology he took complex psychological concepts and evaluated their import in the context of traditional Jewish texts and contemporary synagogue life. Katz knew that he was self taught in the field of psychology, but this did not deter him from trying to expand the notion of what was required of modern rabbis and to urge his colleagues to

[116] Katz received his training in Gestalt Therapy from the Gestalt Institute of Cleveland where he graduated from the Intensive Post Graduate Program in the 1960s. He traveled to Cleveland during weekends to complete the training. Katz Nearprint File, AJA.
[117] Katz, Robert L., "A Rabbi Asks: Some Guideposts in rabbinical Counseling," CCAR Journal, April 1956, pp 32-36; "The Rabbi Asks: What are Some Religious Factors which Make for Healthy Living?" CCAR Journal, June 1960, pp. 46-50; The Rabbi Asks: How Does the role of the Rabbi in the City differ from the Role of the Rabbi who serves a Suburban Jewish Community?" CCAR Journal, 1961, pp. 44-49; "A Rabbi Asks Concerning the Advisability of Informing a patient of the Seriousness of His Illness," CCAR Journal, Oct., 1955, pp. 42-47.

become skillful and competent counselors.[118] It should be noted that throughout his career Katz showed enormous deference towards psychiatrists. He never suggested that rabbis could replace these professionals. Instead, he sought to introduce the insights of psychoanalytic scholarship into the field of practical rabbinics. In this way he hoped to pressure the field into demanding better education in the field of practical rabbinics for students.

Katz was fortunate that Nelson Gleuck was inclined toward supporting the development of practical rabbinics and Human Relations at HUC. Although Gleuck was clearly more familiar with traditional academic disciplines, he was anxious to prove his dedication to the expansion of the rabbinic curriculum beyond his own interests in antiquity.[119] According to Stanley Bloch, "Gleuck also considered himself a pioneer. He was a very liberal guy and he was very accepting of Bob."[120] When Gleuck inaugurated the Human Relations department he said,

> The modern rabbi requires not only the authority and inspiration of Jewish lore with its indispensable disciplines, but the insights and techniques of the growing sciences of human relationships. He must know himself and be serene in his own soul and full of integrity and humility before he can guide others to clarity of mind, quietness of heart and the quickening of humane sensibilities.[121]

When the College began expanding the Human Relations Department, Katz was in the ideal position to assume leadership of the program. Katz was the logical choice for several reasons. First, Katz had been filling in various departments where there was a

[118] In a 1991 letter from Katz to Avi Elitzur of the Wizman Institute of Science, Rehobot Israel, Katz says, "I am a semi autodidact in the field of psychology." He then clarifies this statement by summarizing his involvement with the UC Psychiatry Department, several analysts, and individual such as Erich Fromm and Heinz Kohut. Katz Correspondence File, AJA.
[119] Meyer, "With Visions and Boldness," p. 182.
[120] Interview with Dr. Herbert Bloch, February 2002.
[121] Nelson Gleuck, Joshua Loth Leibman Papers 1947-1948, Gleuck Correspondence, AJA.

need but he had no permanent teaching role. He had demonstrated his interest in Human Relations and the college needed someone to oversee the development of this area. Abraham Franzblau, who had taught the first class in pastoral psychology in the mid-thirties, had moved to New York leaving Katz as the logical heir.[122] Human Relations was a logical role for Katz to assume since it was an area of genuine interest and a new field that would provide him with a permanent position on the college faculty. Katz developed new materials for the teaching of Human Relations, the first of which were the published texts of the aforementioned lecture series on religion and psychiatry. These texts were later incorporated into bound materials texts for Human Relations courses. Katz continuously revised materials for these courses. The symposia served to demonstrate to the larger Jewish community that HUC was capable of incorporating new fields of study into its training of young rabbis. In establishing the Human Relations Department, the college was enhancing its practical rabbinics curriculum and responding to the growing sense that many rabbis graduated unequipped to handle the complex counseling and psychological needs of their congregants.[123]

Katz soon discovered, however, that although HUC was willing to establish programs in practical rabbinics, garnering the respect of his faculty colleagues and rabbinic students would be a far more difficult task -- one that proved to be a constant battle. Katz found a friend and ally in Lowell McCoy who was hired to begin the first formal instruction of Homiletics at HUC. Both men were convinced of the need to prepare rabbinic students to be competent in counseling and communicating their ideas just as they were prepared for competency in the traditional areas of Jewish literature and

[122] Interview with Rabbi A. Stanley Dreyfus, January 2002.
[123] Interview with Dr. Lowell McCoy, January 2002 and Rabbi A. Stanley Dreyfus, January 2002.

history. Although Gleuck and HUC welcomed a Human Relations Department, Katz felt a perennial need to prove the academic worth of his field.[124] Expanding the notion of what a rabbi should and could be was a life-long quest for Katz and his colleagues in the field of human relations. Jewish seminaries had not branched out into psychoanalytic fields -- into what had been called the "pastoral counseling"—to the extant of their Christian counterparts. This fact proved to be a professional opportunity as well as a cause of frustration for Katz. In seeking a foundation for his writing and teaching in the area of pastoral psychology, Katz discovered that Christian clergy monopolized the field's scholarship. He and McCoy also found that some faculty members and students were quietly resistant to the emphasis being placed on practical rabbinics. Katz was sometimes hurt by the lack of interest that students showed in his field and his disappointment affected his mood and his enthusiasm.[125]

Katz found greater support for his work outside of HUC within the secular and main-line Protestant communities. He maintained close relationships with several Cincinnati area ministers and frequently published in non-Jewish venues. In a 1954 journal article from *Pastoral Psychology,* Katz described the scant attention that rabbis and Jewish intellectuals had paid to a field that was a major focus for most other Protestant seminaries.

> Clinical pastoral psychology, as a movement, has received relatively little attention in the rabbinate. Although some of the insights and techniques of modern psychotherapy have been introduced into the programs of various institutions of the Jewish community, rabbis have, until quite recently, neglected to train themselves as counselors or to re-examine Jewish beliefs and practices from the view-point of personal dynamics. The systemic integration of insights from the fields of religion and psychology and the development of the theory and practice of individualized pastoral counseling has been largely the achievements of Protestant ministers.[126]

Out of these conclusions, Katz found a rare opportunity to carve a unique niche by contributing to a field that was largely unexplored by rabbis and Jewish academicians. In his early writings Katz sought to expand on the insights that Freud and Fromm had made in the area of Jewish texts and psychoanalytic theory.[127] These articles, which apply psychoanalytic theory to Jewish texts in both the written and oral traditions, contain some of Katz's most penetrating and pioneering insights. His work in analysis as well as his formal study of psychology is apparent in much of his writing during this period. In articles such as "A Psychoanalytic Commentary on Job 3:25"[128] and "Empathy in Modern Psychotherapy and in Aggadah,"[129] Katz explored the connections between Jewish text and psychoanalytic theory. Katz defined a basis for applying the tools and wisdom of psychoanalysis to the rabbi's role. With these articles Katz was able to utilize his fine knowledge of Jewish texts as he established the basis for a new definition of the rabbi's professional identity.

Katz insisted that the lack of Jewish scholarship in the field of pastoral counseling was due to a unique set of differences between Jewish and non-Jewish clergy. According to Katz, the most significant difference between the Protestant and Jewish clergy was the rabbis' need to preserve Jewish culture and practice in an increasingly pluralistic world.

[124] Interview with Dr. Herbert Bloch, February 2002.
[125] Interview with Amy Katz, July 2002 and Rabbi Jonathan Katz, February 2002.
[126] Katz, Robert L. "Aspects of Pastoral Psychology and the Rabbinate," Pastoral Psychology, Oct. 1954, p1.
[127] Freud's work on Moses and religion and Erik Fromm's theories on psychoanalysis and religion were major influences on Katz. Fromm's interpretation of Talmudic texts and Hasidic stories was particularly enlightening for him but he noted that neither Freud nor Fromm made an impact in the field of rabbinics. He also noted that neither was a rabbi and therefore their perspectives were different. Ibid, "Psychology and the Rabbinate,"p.2. Also see Katz's unpublished address entitled "Sigmund Freud's Attitude Toward Religion," HUC-JIR, Dec. 25, 1956. Recording, AJA.
[128] Katz, Robert L., Hebrew Union College Annual, vol. 29, pp. 377-383, 1958.
[129] Katz, Robert L., Hebrew Union College Annual, vol. 30, pp. 191-215, 1959.

"The rabbi has to concern himself with the destiny of Judaism and with the preservation of the Jewish way of life."[130] In the post-Holocaust decade in which Katz was fashioning a curriculum based on psychoanalytic theory, the rabbi was all too aware of "maintaining the continuity of Judaism."[131] Katz believed that the rabbi's energies had simply been diverted away from his efforts to become a skilled counselor. In a largely non-Jewish world, the rabbi needed to be a representative and spokesperson for his faith in the larger community. Despite these distractions, Katz still maintained one basic truth that affirmed his academic goals: "The modern synagogue member does turn to his rabbi for counsel in a variety of situations including parent-child relationships, marital difficulties, vocational and economic problems, religious anxieties etc."[132] Katz believed deeply that HUC was obligated to send qualified, sensitive and self-aware professionals into this maelstrom of needs.

As he had developed a firm Jewish ideology for Jewish pastoral counseling, Katz sought to identify aspects of psychoanalytic theory that could be employed by the rabbi. He began preparing materials that could be effective tools in helping rabbis to become more effective counselors. The academic journal articles that he so enjoyed writing would not, in and of themselves, accomplish this task. Instead, Katz would need to devise tools for rabbinic counseling out of the wisdom of the psychoanalytic approach.

Empathy: Its Nature and Uses

The writing of Katz's seminal work was one of the most challenging periods in Katz's life. In addition to his scholarly goals, he felt enormous pressure to prove his

[130] Katz, Robert L., "Aspects of Pastoral Psychology and the Rabbinate," Pastoral Psychology, Oct. 1954, p. 2.
[131] Ibid., p.3.
[132] Ibid., p3.

academic worth by publishing a book. For years, Katz carried an "unnecessary burden of self doubt which only intensified by being surrounded by scholarly giants like (Eugene) Mihaly and (Norman) Mirsky."[133] Katz felt the need to show that he was capable of contributing a work of major scholarly significance. The writing of Empathy: Its Nature and Uses was important; therefore, both for Katz's professional self-esteem and for the ideas he was ready to set forth in the book. Katz spent years developing expertise in an area outside the realm of traditional Jewish scholarship with the help of an institution adjacent to the College but very different in its aims. His challenge was twofold: to prove to himself that he was capable of writing a book of scholarly import and to prove to his colleagues that his work had a logical place in the realm of the seminary and in the larger Jewish intellectual world.

Katz had published his first article on the notion of empathy as a tool in counseling in 1959. He continued to develop the idea throughout the 1950s. The book posited that the rabbi could utilize empathy as a tool in gathering accurate and useful information about the individual he seeks to assist. Empathy is defined as the ability of the counselor to fully identify with the experience of the counselee and to, therefore, fully appreciate the nature of his/her dilemma. Katz, like his mentor Levine, felt that such a process was a more efficient and reliable counseling technique than the scientific approach, which would break down the elements of an individual's experience and look at them objectively. Instead, Katz drew upon Buber and Keikegard as evidence of his foundational assertion that the counselor must abandon the desire to analyze his subjects with the tools of science and reason.

[133] Interview with Dr. Herbert Bloch, February 2002.

> For a genuine understanding of the individual in all his uniqueness, such thinkers assert that we the knower must become involved with the "objects" we study. We can manipulate "objects" with our reason, but if we wish to understand the human character in depth, we must supplement the use of reason with other faculties and must engage our total personalities. The traditional separation of subject from object, the detached and analytic viewpoint, must be rejected. The student of man must draw on his own subjective processes and take the risk of so-called non-rational techniques of communication and apprehension. [134]

Through the ability to empathize, the rabbi acquired the necessary information to quickly assess his client's needs. In addition, the rabbi would be able to frame a solution for the individual that was more convincing and sincere. Katz enumerated these benefits even as he addressed the challenges in feeling and utilizing empathy. In the section entitled "Are We Free to Empathize," he recognized that much of psychology still favored an empirical approach, as it originated in the."Cartesian principle that the subject and the object must be separated."[135] Katz's theory demanded that the practitioner begin with the notion of identification in order to feel empathy. After this stage is successfully reached, the practitioner -- Katz argued -- must then separate from the individual in order to offer reasonable and helpful solutions.

Empathy could not be effectively employed without the ability to pull away from the counselee's dilemma and look at his or her problem from a more objective standpoint. Modulating between identification and distance is the key to successfully employing the tool of empathy. Katz spent considerable time outlining this intricate dance:

> The practitioner of empathy must obviously be prepared to resist conforming to a highly rationalist culture. He must be willing to experiment with different roles in his imagination. Finally, he must be both willing and competent to balance his identifications or empathic acts with the skill for detaching himself and for withdrawing for the purpose of objective assessment. The gains from empathic understanding make both the effort and the risk worthwhile.[136]

[134] Katz, Empathy, pp. 17-18.
[135] Ibid., p.23.

During this phase of what Katz called "empathic understanding," the counselor is able to draw upon his empirical knowledge in order to decode the conversation. In this phase of detachment the rabbi or counselor is able to consider the information he has gleaned in light of the "data" he has collected from a variety of sources. In this way, he engaged in a subjective process of analysis by trying to see the subject in a larger context and with the help of a variety of social scientists and mental health professionals.[137] In the full articulation of his ideas on empathy, Katz showed how indebted he was to the notion of Gestalt psychology; his book is testament to the value of that theory.

In a sense, this detached dialectic phase was a realm in which Katz flourished. In Empathy: Its Nature and Uses, Katz demonstrated the unique montage of thinkers who contributed to his theories on the use of Empathy as a counseling tool. His fluid approach to the book's sources mirrors his own inter-disciplinary approach. Katz's book on empathy cited the insights of a diverse array of scholars in numerous fields -- from the father of psychoanalysis, Sigmund Freud to the literary historian W.J. Bates.[138]

Empathy was a major contribution to the field of pastoral counseling for it helped to articulate the unique role that a rabbi could have in counseling individuals and it was well regarded by individuals in the field of psychology.[139] Despite the fact that Katz published his first article on Empathy in 1959, the same year that Heinz Kohut had published his first article on the subject, empathy eventually became associated with Kohut's name. Years later, Katz attributed this to the fact that Kohut was a "member of

[136] Ibid., p. 25.
[137] Ibid, p.47.
[138] Ibid., p.17.

the (psychoanalytic) establishment," whereas he (Katz) was more of an outsider.[140] Katz's book remains an accessible guide to the meaning, significance and practical uses of empathy. Unfortunately, however, he did not adequately consider the contribution that Kohut was making and therefore Katz's book is more of a practical guide for clergy members. Katz is adept at piecing together disparate threads of psychological, literary and religious insights and so his literary style mirrors the carefully cultivated lifestyle he lived in Cincinnati. Finally, Empathy: Its Nature and Its Uses was a major contribution in that it defined empathy in such a way as it could be utilized as a tool in the work of the pastoral counselor.

The publication of the book was a source of major anxiety for Katz that was felt by his children and his wife. After its publication, Katz was finally able to turn his attention toward teaching and other activities. In the long run, however, Katz was frustrated by the lack of attention the book received as compared with Kohut's work. Many years later he wrote "my book created not even a ripple...In all the intervening years since my book was published I see practically no references to it in articles both dealing with empathy and other psychoanalytic matters."[141] In the end, Katz was well known within the Reform Movement of Judaism and the HUC seminary for his contributions to a relatively new field. He yearned for and never received that same kind of praise in the secular academic world of psychology. Katz felt that this was due to the fact that he was not a formally trained psychologist. Katz's ability to straddle two disciplines was perhaps his greatest creative strength and his most formidable obstacle toward recognition.

[139] Interview with Dr. Stanley Bloch, February, 2002, AJA.
[140] Katz, Robert L., Letter to Avi Elitzur, p2.

Conclusion

With the publication of Empathy, Katz regained a sense of confidence in his work and in his academic credentials. The years leading up to Empathy's publication had been spent building a career and a family.[142] The publication of his book eased some of his self-doubt and his family seemed to be flourishing. He continued to feel a strong loyalty to the institution even as he became more frustrated with the academic politics that accompanied the school's growth.[143] Katz's work shows that he was a man who sought to live a self-consciously holistic life. With his children, he discussed the fact that his life had been lived in the shadow of his mother's death and the familial strain that that tragic event. Perhaps as a result, Katz gravitated toward analysis in the intellectual world of psychology.

Katz's ability to remain loyal to his family of origin and his foster family was the beginning of Katz's unique ability to inhabit various communities at once. He was a feature of the UC Psychiatry Department as well as an active member of Hebrew Union College; he had strong relationships with ministers and with rabbis; he was a student of Hebrew Literature and secular psychoanalytic theory; and he was a fierce defender of Hebrew Union College even as he was a free spirit. Katz was able to gain remarkable insights out of the dualities that comprised his existence. He had successfully carved an important niche in the Hebrew Union College-Jewish Institute of Religion Curriculum. The later stages of his career would be spent employing his knowledge of psychiatry,

[141] Katz, Robert L., Letter to Avi Elitzur, p2.
[142] Interview with Amy Katz, November, 2001.
[143] Interview with Amy Katz, September 2001.

Gestalt Therapy and Pastoral Counseling in larger discussions regarding the future of the American rabbinate and American Reform Jewry.

Chapter IV. Applying Empathy: Scholarly and Pedagogic Contributions

Introduction

Toward the end of his career Katz wrote:

> What will be the shape of rabbinical counseling once we add psychological sophistication to the practice of theology? Will a new paradigm of rabbinical counseling emerge in a shape we cannot yet foresee? May we anticipate a new religious specialist who will be teacher cum counselor? Will the emerging rabbi use the small-group method (as in the Havurah movement)? . . . The frontiers of rabbinical counseling challenge contemporary rabbis to develop new models of counseling and new styles of dialogue that will enhance traditional wisdom with the care and skill of the empathizer.[144]

Beneath his questioning lay the distinct belief that beyond the intersection of psychology and religion there was an as-yet-unexplored frontier for the American rabbi who wished to enter Jewish pastoral care. This final chapter examines the ways in which Katz's work laid the foundation for the Human Relations Curriculum that prevails to this day at HUC-JIR Cincinnati. Although today's experts in pastoral care are versed in a wide array of psychodynamic approaches that go beyond the psychoanalytic school in which Katz was reared, the ultimate goals and method of training of rabbis to be sensitive and competent counselors began in the classrooms, course outlines and mind of Rabbi Robert L. Katz.[145]

Katz was frequently referred to as a "pioneer in the field of human relations at HUC"[146] because he introduced both a method of study that remains unique within the rabbi's course of study and a subject area not previously included in the traditional

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[144] Katz, Robert L., Pastoral Care and the Jewish Tradition, (Philadelphia: Fortress Press, 1985), p. 26.

[145] Abraham Franzblau offered a course in "pastoral psychology" in the mid-1930s, which was the first course in an area that would later be called "Human Relations" under Katz. Please see "American Rabbis

preparation of a rabbi. Previously rabbinic training focused on the study of Jewish texts (i.e. Bible, Talmud, Midrash, Mishnah etc.). HUC had also incorporated philosophy and history, but until the fifties the college did not a have a significant program of practical rabbinic courses. In addition, Katz insisted on a more interactive style of classroom study and he felt that students should be engaged in internships in order to gain practical experience. Katz neither invented the method nor the course of study, but he was able to carve a niche for it within HUC-JIR. After the publication of Empathy: Its Nature and Uses, Katz's major scholarly contributions testify to his continuing intellectual engagement in the fields of counseling and psychology. His major scholarly contributions on the place of the rabbi in the modern American Jewish world, which include some of his most perceptive works of scholarship, evince a passionate concern about the role of the rabbi within the changing religious community. In particular, the publication of his second book, Pastoral Care and the Jewish Tradition, was a major contribution to a field that was woefully lacking in basic texts. The book's historical and textual basis serves, in many respects, as a capsule summary of Katz's life-long focus on Judaism and healing.

Katz suffered a series of emotional and physical crises during the latter half of his life. Like his father, he was stricken with heart disease and suffered two heart attacks and bypass surgeries (in 1966 and in 1987). Katz traveled to the Mayo Clinic to undergo--what was, in 1966, *experimental*—surgery. It is noteworthy, although difficult to explain why Katz refused to take any of his family members with him when he traveled to

for American Israel" by Michael A. Meyer in Hebrew Union College-Jewish Institute of Religion at One Hundred Years, ed. (Cincinnati: Hebrew Union College Press, 1976), p. 111.
[146] Cincinnati Times-Star, January 1957, on The Human Relations Department at HUC-JIR.

Minnesota.[147] For reasons that may never be known, Katz began to grow more emotionally reclusive at this point in his life. When he found himself in emotional pain, he withdrew from even his closest family and friends. While hospitalized at a Jewish hospital after the second heart attack, the very man who developed HUC-JIR's Human Relations curriculum -- the man who was a great advocate of pastoral counseling -- placed a sign on his hospital door that read "No Clergy Allowed."[148] Increasingly, Katz bore his emotional burdens alone. Thus, when his son Mickey committed suicide after a life-long struggle with depression and learning disabilities, Katz barely spoke of his pain.[149] His close friend, Dr. Stanley Bloch, recalled that after Katz's second book was published, a year after Mickey's death, he wrote Katz a note which said, "It is so good to be able to celebrate good times together as well as being together during the tough times." Katz acknowledged the note by saying that he was touched by Bloch's concern, but it was the only conversation they ever had about Mickey's suicide.[150] The juxtaposition of Katz's scholarly interests in psychotherapy, pastoral counseling and human relations and his extraordinary need for privacy surrounding his own emotional pain remains the great irony of Katz's life.

Katz's work as a teacher, scholar and rabbi was the powerful panacea for the physical and emotional difficulties that plagued him throughout his life.[151] His personal and professional devotion to pastoral care and counseling unquestionably was informed and enhanced by his own personal experiences with suffering and loss. The lessons he sought to impart through his teaching and scholarship focused intently on how others

[147] Interview with Amy Katz, February 2002.
[148] Ibid
[149] Michael Katz June 27, 1954-July 3, 1984.
[150] Interview with Dr. Stanley Bloch, February 2002.

could ameliorate their own pain, whether physical or emotionally based. Although he was hesitant to discuss the nature of his own struggles openly, he understood the nature of emotional and physical pain and was able, therefore, to write about them with deep sensitivity and nuance.

Katz's unusual scholarly and pedagogic style set an example of the kind of dialectic between disciplines that he felt could enhance the education of a rabbi. Katz established several ways in which seminarians could learn interdisciplinary activities. By assigning internships, group debriefing sessions, and outpatient psychiatric clinical work, Katz set an example of practical learning that remains part of HUC Cincinnati's curricular requirements. Katz also remained active in the larger social science fields outside of HUC-JIR and the Reform Movement. He participated in numerous national conferences regarding pastoral care, religion, and psychiatry and he was recognized as a national authority on religion and psychiatry. These interests informed his work at HUC. Professional recognition in the secular world afforded Katz the opportunity to work on several noteworthy projects. In 1967, he studied community life at the Charleston, South Carolina Naval Base and compiled his data for the Military in an unpublished paper.[152] In the same year Katz was chosen by the National Institute of Mental Health to be one of a twelve-member team of mental health professionals and clergy evaluating homosexuality.[153] Katz also spent hours outside of the Jewish community engaged in practical learning experiences of his own. Through his involvement in these projects and by keeping pace with social science innovations of his day, Katz was able to bring new

[151] Ibid.
[152] See, Katz' unpublished, "Interpersonal Relationships -- Community Life," for the Conference on resources for LEAD Project, Charleston, SC Naval Base, June, 1967, Katz Nearprint File, AJA.

studies and ideas into his classroom. He was also able to introduce important insights about modern dilemmas of the Reform Movement into the larger dialogue by writing articles in Jewish periodicals and through his presence in CCAR committees that were investigating such dilemmas as interfaith marriage and the unique pressure placed on the rabbi's marriage and family.[154]

Katz as a Pedagogue

Katz's pedagogic contributions occurred in several different venues. As a classroom teacher, Katz was not always successful at conveying a clear message. Classroom teaching, in fact, was a source of some frustration for Katz[155] because he tried to offer unorthodox pedagogic techniques in a traditional school setting. Students often described him as unorganized and many had trouble ascertaining his pedagogic intentions.[156] Whereas students at HUC were accustomed to a traditional pedagogic environment with a frontal lecture style of classroom learning, both Katz's goals and style required greater participation from students. Dr. Stanley Bloch noted that this approach had much to do with Katz's personality. "He was not a compulsive person so his classes were not terribly organized."[157] Bloch noted, however, that this style proved to be an effective technique for conveying the essence of counseling, as Katz sought to demonstrate the value of good listening skills and empathy in his classroom. He felt that

[153] See Katz's unpublished "Working Paper Prepared for the National Institute on Mental Health Task Force on Homosexuality," and HUC-JIR News Release of 9/28/67 in the Katz Nearprint File, AJA.
[154] Katz served on CCAR committees that investigated both of these issues. The Research Task Force on intermarriage was instigated by the findings of the 1970-72 National Jewish Population Study, which indicated that rates of intermarriage were higher than previously held notions and the Lenn Report of 1972, which was a broader study discussed later in this chapter. The Research Task Force met from 1985-1988, see MS 773 Fol. 2, AJA. The CCAR Task Force on the Rabbi's Family examined issues of the two-rabbi family and sponsored workshops for couples at HUC. The Katz served on the committee from 1978-1980 please see MS 573 Fol. 4, AJA.
[155] Interview with Amy Katz, December 2000.
[156] Interviews with Rabbi Roy Walter January 2002 and Dr. Stanley Bloch, February 2002.

this could only be accomplished by allowing the group to dictate the class discussion. Instead of preparing a lecture, Katz wrote key words on index cards, offered the ideas to the group, and allowed the discussion to develop on its own, even if it did not always follow the anticipated path. His teaching method was intentionally devised so as to create a classroom environment wherein learning could emerge from the group's spontaneous experience rather than from a lecture or a single text.[158]

Katz also introduced a variety of techniques he learned at the Gestalt Therapy Institute in Cleveland into the classroom, as well as methods he observed in the Department of Psychiatry at the University of Cincinnati. In both venues, he observed the value of experiential learning and an intense focus on group dynamics. One outgrowth of the Gestalt Movement was Katz's use of "psycho drama" as a teaching method.[159] The particular technique required students to adopt different roles in a scenario and act out a problem in order to find new solutions. Katz had observed the method at Longview State Hospital, a public psychiatric facility (now called The Lewis Center in Cincinnati), and he used the method to demonstrate likely dilemmas that the rabbi might experience in the congregation.[160] In general Katz used role-playing frequently in his classrooms, for it was an efficient way to make learning an interactive experience rather than a purely cerebral and frontal one.

Another experiential learning method utilized by Katz came directly from the Gestalt school of thought. In the late 1960's, Dr. Stanley Bloch and Katz devised a system whereby students would discuss counseling-related issues that had emerged

[157] Interview with Dr. Stanley Bloch, February 2002.
[158] Ibid.
[159] Interviews with Rabbi Roy Walter and Dr. Stanley Bloch, February 2002.
[160] Interview with Dr. Stanley Bloch, ibid.

during their student pulpit visits. The sessions were supervised by a psychiatric resident from UC Medical School and attended by Katz and Bloch. Katz wanted students to learn from each other and to develop a sense of group identity as they coped with professional challenges.[161] The impact of Katz's Gestalt Therapy training was evident in the group sharing session; Gestalt Therapy relies heavily on sharing.

In addition to his HUC teaching, Katz taught classes specifically on Gestalt Therapy, group dynamics and elements of Jewish pastoral counseling as an adjunct professor at the University of Cincinnati's College of Liberal Arts. In these evening classes open to students of various ages and in various stages of their education, Katz was extraordinarily well received. His classes were well attended and well regarded and he taught there from the late 1970s through the mid-1980s.[162] The lessons of Gestalt Therapy were also evident in Katz's contributions at HUC in the various extra-curricular lectures and discussion groups that he organized on campus throughout the years, for the Gestalt school of thought assumes that learning takes place in formal and informal ways. These efforts also demonstrate Katz's desire to develop new ways in which the larger HUC community could come together and learn. Katz put tremendous effort into bringing speakers from a variety of social science fields to HUC.[163] In this way he was instrumental in devising serious opportunities for informal study. These sessions were inspired by an unusually broad group of individuals who came together and shared ideas under the umbrella of the University of Cincinnati's Psychiatry Department, chaired by Maurice Levine. For Katz these venues were as central as any other forum for learning.

[161] See course description for Senior Practicum in Human Relations, 1978, AJA and Interview with Dr. Stanley Bloch, ibid.
[162] Interview with Dr. Stanley Bloch, March 2002, AJA.
[163] See memos regarding committee on speaker's series in Gleuck Correspondence File, AJA.

It could be argued that Katz's most vigorous intellectual moments were spent outside of the College, in secular academic forums such as the Gestalt Institute and University of Cincinnati. He found this kind of learning exciting and his efforts at HUC show that he tried to create similar opportunities for his students and colleagues. For Katz, an academic campus could and should be a place where students and faculty exchanged ideas freely, in both formal and informal settings, and where a student's professional identity is formulated in a rich and diverse intellectual milieu. Katz did not see the classroom as his sole opportunity to teach and have an impact on students. Instead, he saw his involvement in the total community as an obligatory component of his role as a teacher.[164]

In 1963, upon the suggestion of Maurice Levine, Katz began working at Miami Valley Hospital in order to gain "clinical experience in pastoral training."[165] He served first as an anonymous attendant, simply observing hospital personal doing their jobs. Later, he moved into a traditional chaplaincy role. The experience inspired him to begin thinking about new ways to give his rabbinic students greater access to practical learning venues. In 1964 he began writing a proposal for funding from the National Institute of Mental Health to establish a Cincinnati-based center in which HUC students could counsel patients seeking psychiatric care under the supervision of residents from University of Cincinnati Medical School. The program would account for half of the total number of course hours allotted to Katz for required Human Relations course work.[166] The center would be open to seminarians and clergy of various faiths, as well.

[164] Interview with Dr. Lowell McCoy, January 2002.
[165] Katz worked at Miami Valley Hospital 1963-64. He wrote to Dr. Maurice Levine about the value of this experience. See letter to Levine from Katz of 7/12/64 in MS 573 Fol.1, AJA.
[166] Letter to Maurice Levine, 7/23/64, p1, in MS 573, AJA.

Katz felt certain that the grant would be funded since the Jewish Theological Seminary in New York had received $100,000 from the NIMH for Human Relations Curriculum development the previous year.[167] He was bitterly disappointed when the grant was denied without explanation, but he did not abandon the idea. By 1967, he had expanded his notions for the center, which he suggested should be called: The Center for Counseling and Family Life Education. He solicited Clement Stone[168], a wealthy Chicago businessman who had also funded Karl Menninger's Psychiatric Hospital in Chicago. In a letter to Stone, Katz described the Center's purpose:

> The purpose of the center is to train seminarians and clergymen to offer counsel and guidance as part of their authentic religious role, enriched and supplemented where appropriate with the insights and techniques of psychology, sociology, and the healing professions. Training is to be offered in the face-to-face work of clergymen with individuals in congregations, schools and chaplaincy assignments but also in methods of the more specialized centers and professions concerned with mental health and therapy.[169]

Katz hoped that the Center would be located on the HUC campus and would become a "clearinghouse for new and more effective means of training seminarians and clergymen in human relations."[170] Katz also envisioned the center as a place where research on the "mutual contributions of religion and psychology" could be conducted.[171] Despite Katz' enthusiasm for the project, the sweeping proposal was never funded. After

[167] Ibid.
[168] In 1967 Clement Stone was the founder and President of Combined Insurance Company of America. He was a non-Jew who helped to endow Menniger's Chicago Clinic. In 1967 he was the President of the American Foundation for Religion and Psychiatry, which was founded by Norman Vincent Peale. Katz wrote to Gleuck regarding Stone because both men hoped to gain Stone's financial support.
[169] Proposal for the Center for Counseling and Family Life Education, sent to Clement Stone and Nelson Gleuck, 6/19/67, in MS 573, AJA.

[170] Ibid, p4.

many conversations, Stone declined the opportunity to fund the project. Once again, Katz was bitterly disappointed.[172] His efforts to organize the Center are a further reflection of his pedagogic idealism. He attributed his lack of success at garnering funding to the fact that he was not a trained psychologist or psychiatrist. In spite of the fact that Katz's dream of a full-blown center never materialized, he continued to seek ways in which students could engage in rigorous practical experiences wherein they could learn and practice the basic skills of pastoral care.

In 1976, the University of Cincinnati Department of Psychology opened several satellite clinics in Cincinnati in order to offer free psychological services to members of the University and the general public.[173] These services fell underneath the umbrella of what the University called the Psychological Services Center. The center was comprised of numerous clinics that were staffed by graduate students from a variety of fields. The clinics trained nurses, educators, psychology students and physicians in basic counseling skills. When the center expanded, the director, Beth Whales approached Katz and asked if his students would be interested in serving in such a capacity.[174] Katz was enthusiastic about the idea, and he began offering students the opportunity to work at the Mental Health Service Clinic at the University of Cincinnati. That particular satellite was open to University students and supervised by psychologists. HUC students began working there in 1976, and Katz supervised their work.[175] The students met with Katz on a weekly basis to review their cases, and Katz spoke with the program coordinator about individual students on a regular basis. It was Katz's hope that the clinic experience would

[171] Ibid, p.1.
[172] Interview with Amy Katz, February 2002.
[173] Interview with Dr. Milton Foreman, February 2002.
[174] Ibid.

give students the information these needed to "develop their identity as religious counselors and educators."[176]

This arrangement with the Mental Health Service Clinic prevails to this day in the Human Relations Curriculum. HUC students must complete a rigorous internship experience outside of the classroom. One of the major assets of an internship that entails working in a psychology-based therapeutic environment is that students may be asked to consider their personal responses to the stresses of interpersonal interaction. In this manner, the basic psychoanalytic concepts of transference and counter-transference can be explored.[177] The value of the program is its unique ability to provide clinical learning experiences for students that the rest of the traditional academic curriculum is unable to provide.

Katz continued to seek out new ways for students to obtain practical experience outside of the classroom. In 1974, Katz established a program that gave students an opportunity to visit rabbis in the field.[178] Rabbinic students were given the opportunity to spend three days shadowing a rabbinic mentor as that rabbi carried out a daily routine. The students lived with their mentors in their homes, which enhanced the intimacy of the experience. Prior to this time, students in Cincinnati had gained some practical experience from serving student pulpits in small congregation. They had few

[175] Ibid.
[176] Katz, Robert L. in Proposal for Center for Counseling and Family Life Education, ibid.
[177] The definition of the term "transference" as it pertains to psychoanalysis is, "the displacement of feelings and attitudes applicable toward other persons (usually one's parents but also siblings, a spouse, etc.) onto the analyst." The term "counter-transference" is defined as, "the analyst's displacement of affect (i.e. transference) onto the client or the analysts emotional involvement in the therapeutic interaction." Reber, Arthur S., Dictionary of Psychology, (New York: Penguin Books), 1985. Katz argued that both phenomena could be observed in rabbinic counseling as well.
[178] For a full description of the mini-internships, its purpose and pedagogic goals please see the booklet of undated supplemental materials entitled, "Human Relations Practicum for Senior Students", article on "Mini Internships," AJA.

opportunities, however, to work with an ordained rabbi in the field. Some students took a year off in order to obtain this valuable practical experience.[179] Katz sought a way in which students could have a window into congregational life before they graduated. The mid-seventies were a time when Reform rabbis were notoriously unhappy in their jobs. It was a period characterized by "seminary malaise" and theological confusion among Reform Jews.[180] Reports by Theodore Lenn and Leonard Fein indicated that an overall sense of confusion and dissatisfaction pervaded the ranks of the Reform Movement. Katz was troubled by this state of affairs. He chose rabbis with "high job satisfaction" as preceptors for these "mini-internships," and he framed the experience with several days of in-class discussion on the role of the rabbi and follow-up reports on the students' experience. Katz saw the program as mutually beneficial for the rabbi-mentor and the student-mentee. The rabbi was able to "relive his experience as a students and have the opportunity to be a teacher."[181] The main goal of the course, however, was to offer students congregational rabbis as effective role models. As Katz described it:

> The problem with HUC is basically one of role models and the process of identification. Here at the faculty we are academicians...we operate in an almost exclusively professional context. If rabbinical students were to take us as role models they would then all aspire to be Professors...We therefore need to give them direct contact with a figure who represents the kind of work that ultimately they will be doing.[182]

Part of the goal of the mini-internship was to offer students an accurate view of what was expected of a congregational rabbi. Katz was aware that many rabbis were unhappy in

[179] Katz, Robert L., Memo to faculty on the mini internships in Katz Nearprint File, AJA.
[180] Please see Michael A. Meyer's, Response to Modernity: A History of Reform Judaism, Chpt. entitled " The New American reform Judaism," for a fuller account of the general sense of "malaise" that pervaded the Reform Movement. (New York: Oxford University Press) 1988.
[181] Katz, Robert l., "Human Relations Practicum for Senior Students," p. 5. AJA.
[182] Ibid, p6.

their positions, and the studies noted above indicated that many congregants were also dissatisfied with their rabbis. By instituting these mini-internships, Katz sought to expose his students to the expectations and challenges that a congregational rabbi who was satisfied with his work might be likely to encounter.

Katz's course booklets, articles and letters show that he was deeply disturbed by the sentiments of the times. He structured many of his course outlines and articles around the subjects of the "role of the rabbi" and the changing American Reform Congregation. He was particularly distressed by the Lenn findings which held that rabbis were deeply dissatisfied with their HUC-JIR educational experience. The premise of Lenn's report was that there was widespread malaise at HUC, and Katz felt that this claim, in and of itself, was "regrettably imprecise."[183] In response, he published "Seminary Malaise: Afterthoughts on Lenn."[184] In the article he criticized the Lenn Report for neglecting any comparison with other movements of Judaism. Katz felt that the challenges that congregants and rabbis faced in the seventies were due to changes that had occurred in the posture of all Jews, regardless of their denomination, throughout the United States. In addition, Katz felt that the Lenn report presented facts without context. Finally, while Katz agreed that changes had occurred, he insisted that the outcome of these changes need not be negative for the movement. In "Changing Self-Concepts of Reform Rabbis" he wrote:

> The Lenn Report reflected the traumas and frustrations of rabbis caught up in seemingly impossible conflicts. It documented one side of the rabbinic experience. There seemed to be little reason to expect that anything more positive might emerge. The report seemed to confirm some of the worst fears about morale of the Reform rabbinate. However, the Lenn Report

[183] Katz, Robert L., "Seminary Malaise: Afterthoughts on Lenn," CCAR Journal, winter, 1973 (pp. 9-13), p. 1.
[184] Ibid.

must be seen as incomplete. It reflected a general mood and could not be expected to pick up emergent trends in the work of a number of innovative rabbis that give reason for hope. The "ascribed status" of the rabbi has eroded but this is far from an indication that the rabbinate has already run its course or that new leadership styles may not invigorate and energize the profession...Much depends on the rabbi's perception of himself and his willingness to change the strategy of his leadership. We have focused too long on images of despair and malaise and have neglected to consider a different set of values and techniques that give cause for courage.[185]

These words are illustrative of Katz's perennial optimism. Where others saw evidence of doom, Katz saw an opportunity for growth.[186] In his article "The Future of the Rabbinate – Ascribed Vs. Achieved Leadership," Katz sketched a persuasive argument in which he asserted that despite the profound societal changes that had occurred in recent years, the rabbi could still lay claim to the age-old role of leader, teacher and pastor. In a congregation that was comprised of modern American Jews, Katz conceded that the rabbi would need to "achieve" his status through his skill and knowledge. Katz believed that the Lenn report demonstrated that for many years the rabbi inherited an assumed level of authority. This assumption, Katz wrote, was no longer valid. Today, rabbis were obligated to earn their authority. Katz recognized that the reality of this shift "disturbs those who have been educated in other values and who have been led to expect a reliable supply of privilege, authority, and honor."[187]

Katz insisted that, with proper modifications, the efficacy of the rabbi's role need not be jeopardized. In addition to the rabbi learning how to "achieve" leadership through

[185] Katz, Robert L. "Changing Self-Concepts of Reform Rabbis," CCAR Journal, summer, 1976, pp.51-52, p53.
[186] For example of Katz's optimism please see notes on Katz's involvement in the CCAR Task Force on Intermarriage. The Task Force was commissioned to do a follow up study (to the Lenn Report) on intermarriage. Katz asserted that intermarriage would not necessarily lead to widespread assimilation since he felt that many non-Jews who married Jews would eventually convert and/or raise Jewish children. See memo of 1/15/73 p.1, in folder marked Task Force on Intermarriage in MS 573, AJA.
[187] Katz, Robert L., "The Future of the Reform Rabbinate – Ascribed vs. Achieved Leadership," ibid, p.50.

his vision and skill, the rabbi would also need to obtain and maintain a level of self-awareness and self-respect that Katz hoped to foster in his students. The entire premise of the counseling enterprise relies on a high degree of self-awareness, for in order to differentiate oneself from the counselee one must understand the basis of his or her own feelings and emotions.[188] Katz also insisted that self-awareness was a key component in a rabbi's success in other aspects of the rabbinate as well. For example, Katz felt that a rabbi who possessed a high degree of self-awareness was a more effective preacher and counselor.[189] The rabbi who unknowingly used the sermon or the counseling session to work through his own issues was certain to be less effective than the individual who was able to put his own issues aside and focus on the concerns of his congregants. Katz insisted that self-knowledge was at the key ingredient in determining whether a rabbi would succeed or fail in the rabbinate. In "Becoming a Friend To Myself with a Little Help from Sigmund Freud, Erich Fromm and Martin Buber,"[190] Katz explicates this view by stating that, for him, understanding the "human experience" gave religious symbols and traditions their very meaning.[191] The guiding principle of much of Katz's work was his insistence that self-awareness and self-acceptance was at the core of a healthy religious life; without it, he felt it was impossible to praise God, lead others in the service of God, or perform acts of "loving kindness" or "Hesed" on behalf of others.[192] Although he realized that not every individual came with a complicated background, he did believe that many people lived, as Thoreau once said, lives of "quiet desperation."[193] Self-

[188] Please see Katz's Empathy: Its Nature and Uses, discussed in Chapter 3 of this document, for a fuller description of this technique.
[189] Katz, Robert L. "Psychology and Preaching," CCAR Journal, vol. 10, 1955, p. 156.
[190] Katz, Robert L., Centennial Lecture, HUC, Cincinnati, 1975.
[191] Ibid, p.5.
[192] Ibid, pp. 4-5.
[193] Ibid, p3.

acceptance, therefore, was the process of looking at oneself honestly and reckoning with ones flaws and unfulfilled desires. For Katz this was an emotional healing process through which people could come to know a life rich in meaning and hope. Katz's optimism grew out of his successful experiences in therapy and in reading and applying the wisdom of such thinkers as Freud, Buber, and Fromm whose work served as a layer of commentary on Jewish text for Katz.[194] He firmly believed that others were capable of the same transformation with the help of psychology and the wisdom of the social sciences.

In many respects, Katz's final major scholarly contribution is a summary of his life's investigations into how Jewish sources reflect the same mysteries that the fields of psychology, anthropology and sociology also examined. Dr. Don S. Browning of the University of Chicago solicited and encouraged Katz to write Pastoral Care and The Jewish Tradition. Browning was in the process of publishing a series of books that would establish the historical and theological basis for pastoral counseling in various religious traditions.[195] Browning noted that while Protestant denominations had many texts that dealt with this subject, neither Catholicism nor Judaism had anything similar. Browning asked Katz to write a book that would describe the Jewish ethical and theological bases for pastoral care and to "affirm yet go beyond the recent preoccupation of pastoral care with secular psychotherapy and other social sciences."[196] Katz was deeply flattered and challenged by the request. He had always had a problem with "writer's block," and

[194] Katz, Robert L., "becoming a Friend to Myself with a Little Help from Sigmund Freud, Erich Fromm, and Martin Buber," Hebrew Union College Press, 1978. This idea is expressed throughout the article. States most clearly on p.?
[195] Katz, Robert L., Pastoral Care and the Jewish tradition, Don S. Browning ed., (Philadelphia: Fortress Press) 1985, pp. 2-3, editor's preface.
[196] Ibid, p.9.

Browning's request was particularly challenging because it asked him to go beyond the psychotherapeutic approaches he had so often employed in his writing on the subject.[197] Browning commented that Katz's initial drafts of the book were far too apologetic regarding the lack of a pastoral care tradition in the Jewish religion.[198] While the final version still reminded readers that Judaism lacks a pastoral care tradition equivalent to the Protestant faith's tradition, he also observed that at least the basis on which a more fully articulated theory could be built does exist in Jewish text, ethics, and theology.[199]

In the book, Katz showed that the behavior expected of a faithful Jew may serve as the foundation for a pastoral care tradition. Katz noted that Jews are instructed to visit the sick and the bereaved and that the rabbi has a set of obligations to the community that are the essence of a pastoral relationship. The rabbi must help to govern the community in the areas of marriage, parent-child relationships, sexuality, death and a myriad of other issues. These acts require the interpretation and careful application of law and this role, Katz argued, is part of how the rabbi cared for the souls in his community.[200] Pastoral Care and the Jewish Tradition also examined how Jewish texts illustrate various "models of caring."[201] The biblical text, for example, revealed God's empathy towards Israel. God's actions, as it were, are paradigmatic examples for how Jews should treat their fellow human beings.[202] Katz pointed out similar examples of empathic and compassionate behavior that arise in Midrash, Talmud and Hasidic lore. The book's

[197] Interview with Amy Katz, February 2002.
[198] Letter from Browning to Katz, 4/10/82, Katz Nearprint File, AJA.
[199] In his correspondence to Browning Katz said that he was frustrated with the lack of respect for his field within the Jewish community. Katz told Browning that the audience for the book was "Christians with Jews listening as they desire." See letter to Don Browning, 4/12/82, Katz Nearprint File, AJA.
[200] Katz, Robert L., Pastoral Care and the Jewish Tradition, (Philadelphia: fortress Press), 1985, see author's introduction.
[201] Ibid, p.29.
[202] Ibid, p. 29.

greatest contribution is its compilation of Jewish textual resources for pastoral care. Katz also described the psychological wisdom inherent in many of these texts as they pertained to caring for those in need.

While Katz incorporated his long-standing theories on empathy into the book, Browning asked that the text go beyond psychology and social science in order to establish a Jewish theological basis for pastoral care.[203] Katz found the task daunting. He had an extraordinarily difficult time completing the book.

This was only part of the challenge Katz faced. A year before the publication of the Pastoral Care and the Jewish Tradition, Katz's middle child, Mickey, committed suicide at the age of 30. The loss totally devastated Katz and his entire family. The family had struggled to provide Mickey with psychological assistance for many years. Even Katz's closest friends and relatives had not realized the extent of Mickey's turmoil for Katz had kept the family's anguish extraordinarily quiet.[204] After Mickey's death, Katz withdrew just as he had done when he faced his own physical problems. Katz even discouraged his brothers from attending the funeral. Although Katz was "never the same after Mickey died," he rarely shared his grief openly.[205] He had difficulty accepting emotional support from friends, but he was forced to accept the assistance of his wife and daughter in organizing his thoughts for this final book.[206] The publication of Pastoral Care and the Jewish Tradition in 1985, which Katz dedicated to his deceased son, was overshadowed by the tremendous loss that had occurred only a year earlier. Despite all of these difficulties, the book was a fitting accomplishment upon which Katz ended his

[203] Browning, Don letter to Katz, 4/10/82, Katz Nearprint File, AJA.
[204] Interview with Linda May, November 2001 and Amy Katz July 2001.
[205] Ibid.
[206] Interview with Amy Katz, February, 2002

formal teaching and scholarly career. Katz officially retired as a full time Professor at Hebrew Union College-Jewish Institute of Religion in 1988.

Final Reflections

For many years after its publication, Katz was disheartened by the fact that his seminal work, Empathy: Its Nature and Uses, did not seem to have made a lasting impact on the field of psychology or counseling.[207] Despite these views, Katz' academic treatment of the role of the rabbi became incorporated as a standard component of HUC, Cincinnati's curriculum. Furthermore, the topic of pastoral counseling to which Katz devoted his entire professional life ultimately earned a place of prominence in the professional expectations of modern rabbis.

In 1951, Katz taught the one and only course in Human Relations, "Human Relations 3" entitled "The Rabbi, the Congregation and the Community."[208] By the time of his death, Human Relations courses were required in every year of the rabbinic curriculum and they included a mandatory internship in the University of Cincinnati's Walk-In Clinic or one unit of the rigorous national chaplaincy training program, Clinical Pastoral Education commonly referred to as "CPE."[209] Katz carved a niche in HUC Cincinnati's curriculum for these courses, and through his scholarly contributions he helped to alter the expectation of what rabbis could and should be equipped to do.

It is impossible to measure fully the impact of Katz's numerous articles on the role of the rabbi and psychology and rabbinic counseling. These contributions, totaling -- two books and at least 37 articles[210] were published primarily in the professional trade

[207] Katz letter to Avi Elitzur, 5/7/91, MS 573, AJA.
[208] HUC Course Catalogue, 1951, AJA.
[209] HUC-JIR Cincinnati Course Catalogue, 2001. The Los Angeles and New York campuses of HUC-JIR have different Human Relations requirements.
[210] This number includes Book Reviews but does not include the numerous lectures Katz gave or the unpublished articles he used in his classes and circulated among the HUC faculty.

journals of the Reform rabbinate and several standard psychology journals. In particular, Katz's articles, "The Future of the Rabbinate: Ascribed vs. Achieved Leadership;"[211] "Becoming a Friend to Myself: With a Little Help from Sigmund Freud, Erich Fromm, and Martin Buber;"[212] and his book, Pastoral Care and the Jewish Tradition constitute a remarkable effort at synthesizing psychology, sociology and traditional Jewish text in a manner that is accessible to students and remains relevant to the present day. Katz provided an audible and, at times, eloquent voice in an ongoing dialogue within his profession about the role of the rabbi and the development of rabbinic models for counseling.

One of the strongest indications of Katz's lasting impact on the HUC-JIR curriculum is the fact that subsequent leaders of the institution have never questioned the need for Human Relations education. In fact, this area of a rabbinic education has expanded in recent years. Literature on subjects such as healing and pastoral counseling in the Jewish tradition has recently grown as well. Katz was fortunate to have found an early partner in HUC-JIR President Nelson Gleuck but he was equally fortunate to receive the ongoing support of Gleuck's successor, Alfred Gottschalk. Gottschalk never questioned the necessity of Human Relations course work. Indeed, Gottschalk felt so strongly about the necessity for this subject matter in the curriculum that he criticized HUC-JIR's Israeli Rabbinic Program because it lacked such requirements:

> They (the Jerusalem campus) emphasize M'ada'ei hayahadut, especially in the area of Halacha ...The Jerusalem curriculum, however, does not provide training in human relations nor counseling skills. The rabbinic course is thus comparable to that offered in the European seminaries

[211] Katz, Robert L., The Future of the Rabbinate: Ascribed vs. Achieved Leadership," Perspectives From Sociology, Miami, 1969.
[212] Katz, Robert L., "Becoming a Friend to Myself with a Little Help from Sigmund Freud, Erich Fromm, and Martin Buber," Hebrew Union College Press, 1978.

> before WWII. Consequently the graduates of the [Israeli] Rabbinic Program are not fully qualified to minister to American congregations.[213]

By the time of Katz's retirement, Human Relations and counseling training were required components of the HUC Cincinnati curriculum. The shift that occurred during Katz's lifetime was due in part to his strenuous efforts to advocate the benefits and values that a rabbi could derive from developing these skill areas. Katz was a relentless and effective proponent of Human Relations training. He was respected in both Jewish and psychological circles within the Cincinnati academic community.[214] This allowed him to draw upon the resources of both communities instead of being forced to devise an entire course of study alone.

Katz's unique personality was also an asset. In some ways, he was an unconventional person who was (capable, even) inclined to think outside of the stated norms and expectations of his time. He was able to consider innovative ways in which students and rabbis could benefit from the wisdom of the social sciences. Finally, Katz was effective in part because he was firmly entrenched in the system and profession he sought to change. As a devoted member of the College and the Reform Jewish community, he offered new ideas, criticisms and challenges in the spirit of encouragement and with a desire to strengthen a religious tradition to which he was already firmly committed. His language was helpful and challenging rather than hostile or pessimistic; as a result he was a welcome member of the small circle of men who led HUC-JIR. Although Katz was viewed as a free spirit, he was never an outsider or a

[213] Gottschalk, Dr. Alfred, Minutes of the Rabbinic Placement Committee Meeting, 2/3/86, MS 573, Fol. 1, AJA.

pariah on the HUC faculty or within the Central Conference of American Rabbis.[215] While he often complained that his status as someone who was not formally trained in psychology diluted his impact in the secular social science fields, his association with the world of the Reform rabbi was a distinct asset, for he was seen as one of the social science experts within his own profession.

Although Katz called himself a "pioneer" in "some" areas of Human Relations,[216] he did not fully appreciate the long-term impact his views would have on the American rabbinate.[217] Though the nature of a rabbi's role has been altered in the last half of the twentieth century by many changes that had nothing to do with Katz per se, by 1948 he had accurately anticipated that -- in the future -- American rabbis would need to obtain counseling skills, develop a basis for Jewish chaplaincy, and establish their claim to authority based on a totally different set of assumptions. In this way, Katz has had an enormous impact on the way that rabbis were trained and the expectations that congregants now had of them.

In 1988, Katz retired from Hebrew Union College and became a Professor Emeritus. In that same year he saw his son, Jonathan, ordained as a rabbi at the New York campus of HUC-JIR. Hebrew Union College continued to be Katz's home until the end of his life. He taught students as an emeritus member of the faculty and could be regularly seen praying with the community in the school's synagogue or at other school events. In his final years, he was a solemn man whose slight stature and quiet persona

[214] Interview with Dr. Stanley Bloch, February 2002.
[215] Ibid. Bloch noted that HUC in Cincinnati was "...led by men who saw themselves as pioneers of one sort or another. Gleuck was off to Israel all the time and many of them saw themselves as extreme liberals in their field. They were not bothered by Katz riding a motor cycle to work or any of that."
[216] Katz, Robert L., letter to Dr. Maurice Levine on the grant that NIMH gave to the Jewish Theological Seminary, 7/29/64, MS 573 Fol. 1, AJA.
[217] Letter to Avi Elitzur from Katz, 5/7/91, p. 2, MS 573, AJA

belied the enormous impact he had had on the College-Institute. In 1998, Mimi was diagnosed with cancer. Subsequent brain surgery left her with permanent neurological damage. This proved to be an enormous challenge for Katz, especially as his own health began to fail.[218] The final years of his life were spent teaching just a few classes, attending HUC services and school events, enjoying his only grandchild, and caring for Mimi. In 1999, Katz was diagnosed with Parkinson's. His failing health began to effect his personal independence which he valued deeply. Mimi died in January of 2000, and Katz lived only four more months after the death of his wife of 51 years. He died peacefully at the age of 82 on May 17, 2000, at his home in Cincinnati.[219]

Robert Langdon Katz's summarized his unique perspective on the role of the rabbi in a 1966 address to the graduating class of HUC-JIR in Cincinnati. Katz's words in "A Time For Dreaming" show his profound respect for the profession to which he devoted his life. His definition of the rabbi's role continues to challenge and dignify members of his profession till this day.

> The rabbi is not a scientist but an artist, not only a musicologist but a musician. Why must he confine himself to using the slide rule? We have programmed him and he is ready to be installed but he is more than a computer. The rabbi instructs us in the meaning of our experience. It is from us that he should evoke a response, a living, and a spontaneous response to things of the spirit, which cannot be pinpointed on a map with scientifically determined coordinates. He should be a master teacher in the art of living and in the life of responsibility. In his mind's eye should be a vision – to be shared with us – of human responsibilities. It is time to lift the taboo on dreaming...There are dreams that heal.[220]

[218] Interview with Amy Katz, February 2002.
[219] Eichelberg, Hugo, Featured Obituary, American Israelite, Cincinnati, Ohio, May 25, 2000.
[220] Katz, Robert L."A Time for Dreaming," Sermon delivered at the Consecration Service for the Class of 1966 of HUC-JIR, Rockdale Temple, Cincinnati, Ohio, June 3, 1966, Katz Nearprint File, AJA.

Epilogue

It is clear that a biographical examination of Robert L. Katz's life provides us with a greater appreciation of his many important contributions to the Reform movement, the field of pastoral counseling, and to the educational culture at Hebrew Union College-Jewish Institute of Religion. Katz was a pioneer of the Human Relations Department and, he played an essential role in the development of the fledgling field of pastoral counseling in the Reform movement. His academic interests and teaching interests paved the way for revisions in the curriculum at HUC and for injecting new substantive content and focus into how rabbis could be better trained to deal with human relations and pastoral counseling issues in their congregants' lives. But beyond these many professional contributions, the study of Katz's life provides us with greater knowledge as to the history of HUC. Specifically, this study contributes to our knowledge of how HUC has been affected by and responsive to change, both in the general world, as a whole, and within the Reform Jewish movement, in particular.

During Gleuck's presidency, the school would become a much larger and more significant institution. HUC's enrollment, curriculum and administration all expanded during these years and the school also became a multi-campus operation. Katz was intimately involved with each of these areas. His association with the Hebrew Union College-Jewish Institute of Religion spanned a time of unprecedented growth and progress in the school's history. Ordained by Julian Morgenstern, Katz worked at the College during the tenures of Nelson Gleuck, Alfred Gottschalk, and briefly, Sheldon Zimmerman. Katz was a part of a team of young men who helped to expand the College and, the work of these young rabbis and their role in the building of HUC-JIR during the

post World War II years remains a largely untold study. Katz began his career as the Director of Field Work through which he oversaw admissions, recruitment and the student pulpit process; he was also in charge of the pre-rabbinic program. Katz's involvement in each of these areas meant that he was part of a small group of men who helped Gleuck expand HUC.

Korn, Klausner, and Fein eventually went on to fulfill congregational jobs, although this should not obscure the fact that many of their contributions were critical to the school's development. Katz, however, remained at HUC and, as a result, he took part in many of the school's historic transitions: the merger of HUC and JIR; the emergence of the Los Angeles and Jerusalem campuses; transformative changes in the curriculum requirements for ordination; the introduction of a graduate program that welcomed non-Jewish students on campus; and the school's decision to ordain women and, later, gays and lesbians. An examination of his tenure contributes, therefore, adds to our understanding of HUC-JIR history during the last half of the twentieth century. Katz's personal papers, as well as those of many of his peers, illuminate our understanding of the Gleuck years at HUC.

Further work is surely warranted in examining how Katz and his peers and colleagues at HUC responded to the remarkable changes noted above. Although Katz was involved actively in the CCAR's examination of the "two rabbi family," he never directly discussed the advent of the woman rabbi and how her role is reflective of some of the social and demographic changes that took place during his time at HUC-JIR. Thus, one place where study of Katz's life leaves off suggests another valuable subject to explore. HUC-JIR's attitudes toward women during its transition into a coed institution

have not been rigorously examined to date. An important piece of such a study would include an examination of Katz's generation's attitudes toward women in the rabbinate, especially those who occupied leadership roles at the College during that time.

Katz's life also spans a period of time during which significant changes transformed American Reform Judaism. The post-World War II years signified a new trend toward sub-urbanization and synagogue growth. The State of Israel was established and the American Reformed Movement officially endorsed Zionism. Intermarriage became a worrisome phenomenon and Reform Judaism suffered through a period of "malaise" and uncertainty. Katz's career sheds light on many of these factors, and he was interested in how these issues affected the role of the rabbi. Katz accurately foresaw some of the challenges that rabbis would encounter in Reform Judaism's increasingly changing and diverse congregation. Many of his articles on the changing role of the rabbi describe the societal forces that were altering Jewish life in America at the time. Similar work could be undertaken today as Jewish life in America has changed significantly since the 1970's when Theodore I. Lenn's report on American Jewish life precipitated ample discussion on the topic.

Katz's own scholarly and intellectual interests were relevant to the needs of an expanding HUC. Gleuck's desire to enlarge the curriculum gave Katz the opportunity to develop a course of study in the area of Human Relations. The Human Relations Department grew out of a lecture series on Religion and Psychology, organized by Katz and featuring many of the individuals with whom he studied at the University of Cincinnati Psychiatry Department. Katz's relationship with that department and it's chair, Dr. Maurice Levine, was essential to Katz's professional and scholarly endeavors.

His scholarly work was inextricably tied to the psychoanalytic approach in which he was immersed at UC. The self-psychology movement, championed by Paul and Anna Orenstein of University of Cincinnati has, as its underlying component, the notion of empathy. Katz took hold of this idea and published a paper and, later, his seminal work, Empathy: Its Nature and Uses, on that topic. The concept of empathy as a tool in pastoral counseling was expanded upon in Katz's second and final book, Pastoral Care and the Jewish Tradition. Both of these texts proved to be important contributions to the pastoral counseling movement in Judaism, helping to establish a textual basis for Jewish counseling where there had been none before.

The most recent book in the field of pastoral counseling and Judaism, Jewish Pastoral Care: A Practical Handbook from Traditional and Contemporary Sources relies heavily on the notion of empathy, its use in pastoral counseling and its roots in Jewish text and traditions. The concept of "spiritual accompanying" or *Hitlavut Ruchanit*, introduced by the book's editor Rabbi Dayle Freidman, rests largely on the belief that the counselor's ability to assist is derived from her ability to listen and be totally present for the individual in need.[221] Freidman goes on to enumerate the various components that are involved in pastoral counseling, linking them to Jewish concepts. The core of the experience, however, is precisely the model of empathic listening laid out in Katz's work. Freidman and her contemporaries have integrated Katz's ideas into their step-by-step guide on Jewish pastoral counseling.[222] The logical outgrowths of self-psychology and

[221] Freidman, Dayle, Pastoral Care and the Jewish Tradition, (Woodstock, VT: Jewish Lights Publishing), 2001, pp. 60-61.
[222] Ibid., Also see the chapter entitled "Foundations of Jewish Pastoral Care: Skills and techniques," by Barbara Eve Breitman in which the term empathy is paired with listening and used to make a linkage between the Hebrew word "Shema," to hear. Empathic listening had become a basic tool in hospital chaplaincy. Its essential meaning is derived from concepts of empathy that Katz first linked to Jewish text.

the concept of empathy are very familiar to individuals schooled in the helping professions today. "Listening skills," "role identification," and other concepts are the logical antecedents of the belief in the potency of the tool of empathy. It is important to remember that this concept was introduced originally as a psychoanalytic tool by the psychoanalytic movement. While Heinz Kohut has been largely identified with it, Robert Katz was responsible from bringing empathy and other valuable psychoanalytic concepts into a Jewish intellectual dialogue.

Katz's work offers other concepts upon which modern rabbis and scholars continue to expand. Katz frequently cited Leo Baeck, who said, "The greatest gift of the rabbi is himself."[223] For Katz, this statement was the backbone of his belief in the power of self-awareness and self-esteem, which he felt made the rabbi a more effective leader, teacher and counselor. Katz epitomized this teaching by working to become a self-aware individual, free of the regrets and the anguish of his past. For Katz, the wisdom of psychoanalysis and Gestalt Therapy only enhanced his Jewish identification. He tried to offer his students tools derived from the social sciences so that they, too, could apply them to Jewish knowledge. Katz worked in an era in which the field of the rabbinate began to hear and accept basic psychoanalytic terminology and concepts. Thinkers such as Freud, Fromm and Kohut had already permeated the intellectual consciousness of liberal thinkers; yet, Katz coupled his interests in these thinkers with a focus on self-discovery and that made him unique within his field.

Finally, Katz's contributions as a pedagogue must be noted. He was a committed teacher who spent much time cultivating unique learning opportunities for HUC students. He was a pioneer in the realm of clinical practice-based learning at HUC. Katz's students

were given the opportunity to discuss any counseling dilemmas that occurred in their student pulpits in a group setting. Psychiatry residents from the University of Cincinnati supervised these sessions. Katz also developed internships for students with rabbis in the field and organized student work at University of Cincinnati's "walk-in" clinic where HUC students worked with psychologists and social workers in providing on site counseling to members of the community.

These were significant pedagogic efforts that have left a significant imprint on the existing curricular requirements and expectations of rabbinic students today. Current students are required to complete either one unit of Clinical Pastoral Education (CPE) or a one-year internship at the walk in clinic. CPE, a national program of certification for hospital chaplains, requires students to engage in intensive group reflection and individual supervision in addition to the hours of clinical work in a local hospital. The program's emphasis on group processing is an extension and expansion of Katz's basic pedagogic techniques and although he was not responsible for bringing the CPE program itself to HUC, his career and interests laid the groundwork for its acceptance. Human Relations courses continue to be organized around group feedback and classroom activities that address the practical experiences in student pulpits and selected clinical endeavors.

Throughout his career, Katz struggled with periods of depression. He drew strength from Psychotherapy and the help and support of his family. He also suffered two heart attacks, the first of which inspired him to completely alter his life-style. Katz bore the profound sorrow of helping to raise a troubled child who, despite all of his loving care and attention, eventually succumbed to his own deep depression and took his

[223] Katz, Robert L., Pastoral Care and the Jewish Tradition, (Philadelphia: Fortress Press), 1985, p. 106.

own life. Katz chose to face these challenges alone; he actively discouraged people from approaching him while he suffered, either physically or emotionally. This reaction is one of the great ironies and anomalies of Katz's life. While he wrote and taught others about the value of empathic listening, he would not (or could not) allow others to offer this gift to him.

These are some of the aspects of Katz's nature that make his life story rich and provocative. Katz was a complicated man whose writing conveys a deep understanding of what it means to suffer; yet, for all of his personal and professional interest in the subject, Katz never discussed openly his own experiences with personal pain and depression. His is, all at once, a story both about personal relations and institutional development; about the essential use of empathy and pastoral counseling in the education and training of future rabbis, even as his own personal tragedies made it difficult for him to see that the lessons he urged others to adopt also could have application in his own life. In many respects, one of the most important insights that can be gained through the study of Katz's life is that he was not one thing, but many. He was interesting and gifted, dedicated and serious, and emotionally scarred. Like the world in which he lived and, like the institution to which he devoted so much of his life's work, the understanding of the whole necessarily depends on close examination of the individual parts.

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