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## SUMMARIES

### TEMPLE PRAYER AS THE ORIGIN OF THE FIXED PRAYER: ON THE EVOLUTION OF PRAYER DURING THE PERIOD OF THE SECOND TEMPLE

by Eyal Regev (pp. 5–29)

Evidence from Second Temple sources as well as rabbinic literature indicates that Jewish fixed prayer (that is, prayers in which both the content and the timing were regulated) began at the Temple long before it penetrated the synagogue. It was only at the Temple, rather than at the local community synagogue, that it was possible to institutionalize prayer. Prior to the end of the Second Temple period, prayer was fixed outside the Temple only among organizations with a distinct social structure and ideology – the Qumranites, the Essenes and Therapeutai. The context and character of the prayers from Qumran attested to their sectarian origin and outlook: they were related to the revolutionary solar calendar and mystical conceptions, and aimed to substitute the sacrificial cult.

Further support for the claim that fixed prayer was originally institutionalized in conjunction with the daily *tamid* sacrifices is that in ancient Judaism, as in other cultures, communal as well as individual prayer initially accompanied sacrifices. Evidence that the beginnings of fixed prayer occurred in the late Second Temple period is found in rabbinic literature. Two phenomena explain the development of the Temple prayer, and later on, also the separation of the synagogue prayer, from the Temple: the increasing motivation for prayer; and the blessings connected to the reading of the Torah from which certain prayer practices may have originated.

### A JEW'S VIEW OF JESUS: STEPHEN WISE, JOSEPH KLAUSNER, AND DISCOURSE ABOUT THE JEWISH JESUS IN THE INTER-WAR PERIOD

by Matthew Silver (pp. 31–62)

On December 20 1925, Rabbi Stephen Wise delivered what became one of the most controversial sermons in American Jewish history. By exclaiming, 'Jesus was not only a

Jew, but he was *the Jew*, the Jew of Jews', Wise adopted Christ as a wholly distinctive personality in Jewish and world history. According to Wise's biographer Melvin Urofsky, this Christmas season sermon 'nearly split the American Jewish community'. For delivering an enthused defense of Jesus' life and teaching, Wise was temporarily forced to resign his post as chairman of the United Palestine Appeal; and the scene during his appearance before an orthodox rabbinical council, Agudath Harabonim, resembled (in commentator Judd Teller's words) the atmosphere 'which prevailed at the religious court when Spinoza was summoned to answer charges of heresy'. Historians have interpreted Wise's Jesus sermon as a defining moment for American Jews and a telling reflection of their ongoing assimilation, a feeling of being 'at home in America'. Urofsky, for instance, implies that the sermon expanded the boundaries of free speech for the Jew, and attested to Jewish adaptation to American democratic norms. A more negative interpretation (such as Teller's) dismisses the ecumenical thrust of Wise's address as a superficial cloak for a Jewish assimilationist agenda of embracing Christian icons.

This article asserts that the conventional interpretation of the events does not fully account for the objectives and dynamics surrounding this memorable sermon. By emphasizing the Jewish aspect of Jesus Wise was countering a contemporary racist trend that was attempting to 'Aryan-ize' Jesus. This reading of the sermon as an apologetic reaffirms interpretations whereby the twenties are seen as a period of rising racism, and it challenges perceptions which view the Jesus sermon as a symbol of an assimilating Jewish community in the prosperous Jazz Age.

Wise's sermon should be understood in light of a long tradition of Jewish near obsessive concern with the meaning of the Jesus story, from key emancipation texts through to early modern Hebrew literature and the work of Jewish artists. The topic of Jesus's Jewishness was commonly addressed in the American Reform movement, also in response to the antisemitic allegations of an Aryan Jesus. Moreover, liberal streams in American Protestant theology shared Wise's view that a tolerant, enlightened modern society jeopardized its own values and stability by condoning distorted accounts of Jesus' Jewish background. In all these senses, Wise's sermon was far more conventional than suggested by contemporary responses.

Yet Wise's sermon deserves extended attention as a marker of important shifts in modern Jewish history. Interpreted within the context of Jewish apologetics this sermon fits well with the Jewish public activity of its deliverer. He was the most important Jewish defense advocate of his milieu and stands out for his organizational and personal efforts to help world Jewry. Eventually, he became the first American Jew to confront verified information about the Nazis' Final Solution. Viewed in this biographical context, the fact

that in his Christmas season Jesus sermon Wise explicitly linked Chamberlain's Aryan-ized view of Christ to Adolph Hitler's early rabble rousing merits reflection. Too often viewed as a platform for thoughtless imitation of Gentile norms, the Reform Jewish pulpit in America's roaring 20s was actually mobilized as part of a life-or-death self defense effort.

The sermon should also be interpreted as part of a shift in Jewish culture toward a dialogue between American Jews and Israelis (or proto-Israelis of the pre-State era). Wise's address was prompted by his reading of Joseph Klausner's sustained study on the life of Jesus. Trying to identify the unique features of Wise's discourse about Jesus, this article suggests that the Wise-Klausner dialogue points revealingly both to domains of commonality and to areas of divergence in two communities, the *Yishuv* and American Jewry, which were in this period ascending to positions of prominence in the Jewish world.

#### IMMORTALIZING THE IMPLEMENTERS OF ZIONISM ACCORDING TO YOSEF AHARONOWIZ

by Meir Chazan (pp. 63–93)

This article contributes to the study of the commemoration of the early Zionist pioneers by examining the approach of Yosef Aharonowitz to this issue. Aharonowitz, the editor of the most important Hebrew journal published in Palestine during the Second Aliyah, *Hapoel Hatzair* ('The Young Worker'), was recognized as one of the leaders of the first political party established in twentieth-century Palestine, Hapoel Hatzair. Aharonowitz was also one of the founders of Mapai, the dominant body in the *Yishuv*, and one of the directors of Bank Hapoalim.

This article is based on a number of suppositions: firstly, with the aim of broadening and enriching the field of research, a study of the commemoration of Zionist pioneers should also address how those who had not died from a violent death were commemorated; secondly, a discussion of the development of collective memory in the period of the *Yishuv* should take into account the positions of a wide variety of prominent figures; and thirdly, clarifying the attitudes of the leading figures of the smaller party in the aggregate that gave rise to Mapai can deepen our understanding of the views of labor movement leaders on various issues—including our topic, commemoration.

A number of articles that Aharonowitz wrote over the period between 1912 and 1936 are examined, in which he referred openly or implicitly to the issue of commemorating

those who implemented the Zionist ideal. According to Aharonowitz, the dilemma was whether writers should seek to portray them as exemplary individuals or as ordinary people involved in the extraordinary process of restoring the Jewish people to their homeland. 'Exemplary individuals' were few in number and constituted symbols with which to identify—exalted, distinguished 'movers and shakers' who were blessed with superior talent and character. 'Simple people' were the pioneers who contributed, each according to personal ability and industriousness, to the collective endeavor that determined the direction and pace of the Zionist revival. The basic question he raised was whether the credit for the advance of the Zionist enterprise should be attributed to the talents of outstanding individuals or to the unglamorous efforts of those who undertook to carry out the mundane work on a daily basis.