

ON A WING AND A PRAYER: WHY PEOPLE PRAY



TEXT 1 LES MISÉRABLES, BRING HIM HOME

Sung by Josh Groban, an American singer, songwriter, musician, actor, and record producer.

(The video is hyperlinked to the title above.)

	God on high		Bring him peace
	Hear my prayer		Bring him joy
	In my need		He is young
	You have always been there	25	He is only a boy
5			
	He is young		You can take
	He's afraid		You can give
	Let him rest		Let him be
	Heaven blessed.	30	Let him live
10	Bring him home		If I die, let me die
	Bring him home		Let him live
	Bring him home.		Bring him home
			Bring him home
	He's like the son I might have known	35	Bring him home.
15	If God had granted me a son.		
	The summers die		
	One by one		
	How soon they fly		
	On and on		
20	And I am old		
	And will be gone.		

Available online at [musixmatch.com](https://www.musixmatch.com). Viewed August 2021.



TEXT 2

PROFESSOR YESHAYAHU LEIBOWITZ, *OF PRAYER*

(1903–1994) Israeli philosopher and scientist known for his outspoken, often controversial, opinions on Judaism, ethics, religion, and politics.

The sole meaning of prayer as a religious institution is the service of God by the person who accepts the yoke of the Kingdom of Heaven. Their acceptance becomes real through their assumption of the burden of Torah and Mitzvot. Only the prayer which one prays as the observance of a Mitzvah is *religiously* significant. The

- 5 spontaneous prayer (“when he is overwhelmed and pours out his complaint before God”) a person prays of their own accord is, of course, halakhically permissible, but, like the performance of any act which has not been prescribed, its religious value is limited. As a religious act it is even faulty, since the one who prays to satisfy their needs sets themselves up as an end, as though God were a means for promotion of
- 10 their welfare. As in the case of any Mitzvah, prayer - especially prayer - is religiously significant only if it is performed because it is a Mitzvah. Its religious value is minimal when it is performed out of free inclination.

Available online at leibowitz.co.il. Viewed August 2021.



TEXT 3

PROFESSOR ABRAHAM J. HESCHEL, *AN INVITATION TO GOD*

(1907–1972) Religious philosopher in America, Professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary.

The focus of prayer is not the self. A man may spend hours meditating about himself, or be stirred by the deepest sympathy for his fellow man, and no prayer will come to pass. Prayer comes to pass in a complete turning of the heart toward God, toward His goodness and power. It is the momentary disregard of our personal

5 concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. When we analyze the consciousness of a suppliant, we discover that

it is not concentrated upon his own interests, but on something beyond the self. The thought of personal need is absent, and the thought of divine grace alone is present
 10 in his mind. Thus, in beseeching Him for bread, there is one instant, at least, in which our mind is directed neither to our hunger nor to food, but to His mercy. This instant is prayer. . . .

Prayer is an invitation to God to intervene in our lives, to let His will prevail in our
 15 affairs; it is the opening of a window to Him in our will, an effort to make Him the Lord of our soul.

Praise is our first response. Aflame with inability to say what His presence means, we can only sing, we can only utter words of adoration.

20

This is why in Jewish liturgy praise rather than petition ranks foremost. It is the more profound form, for it involves not so much the sense of one's own dependence and privation as the sense of God's majesty and glory. In praising Him all that is specious, all that is false, is dispelled. We rise to a higher level of living.

A. J. Heschel. 1954. *Man's Quest for God*. New York: Charles Scribner's Sons, 14, 15, 63–64.



TEXT 4

RABBI SHIMSHON RAPHAEL HIRSCH, *PRAYER AND PRAYERS*

(1808–1888) German Orthodox rabbi and scholar.

Hithpallel (התפלל), from which 'tefillah' (תפלה) is derived, originally meant to deliver an opinion about oneself, to judge oneself—or an inner attempt at so doing, such as the *hithpa'el* form of the Hebrew verb frequently denotes . . . Thus it denotes to step out of active life in order to attempt to gain a true judgment about oneself . . .
 5 about one's relationship to God and the world, and of God and the world to oneself . . . In English we call *tefillah* 'prayer,' but this word only incompletely expresses the concept, for 'to pray,' i.e., to ask for something, is only a minor section of *tefillah*.

S. R. Hirsch. 1962. *Horeb*. Trans by I. Grunfeld. New York: Soncino, 472.



TEXT 5

RABBI JACOB STAUB PHD, *HOW TO PRAY* (2017)

Professor of Jewish Philosophy and Spirituality at the Reconstructionist Rabbinical College in Philadelphia, PA.

Prayer is a practice, a spiritual practice. The objective of prayer practice is to increase one's awareness of God, to use traditional language. The medieval teacher Rambam (Maimonides) explained that in prayer, we pour out our hearts like water before the Holy One of Blessing. Not only when we are in pain or in need. He recommends that we pour out our hearts every day, even when there is nothing bothering us.

In English, the word “pray” connotes asking for something—praying for good health, for example, or praying to win the lottery. While there are certainly petitionary prayers in our prayer books, most of our great teachers did not encourage the expectation that if you pray for something, you will be given what you are praying for. . . .

Many of us, however, can't imagine praying because we don't believe in a God to whom we can direct our prayers. The good news is that lack of belief in God is not such an obstacle to developing a prayer practice.

The Bratslaver Hasidim have a practice called *Hitbodedut*. You walk out in the field and you talk to . . . God? The Universe? The Ground of Being? The Void? You talk as if there is someone listening. “I’m really stuck in my job. I need to get up the courage to change. I need help.” “My life partner and I aren’t communicating anymore. We’re like strangers sharing a house.” “I’m still angry at my father, and he’s been dead for years. I need to try to let go. I don’t know how.” “I’m so overcommitted. I don’t know how I’m going to make it through the week.”

This is pouring your heart out. You dig a bit and notice what you are feeling and you offer it up. Not because you believe anyone is listening. But because when you pour out your heart, all that stuff is no longer tied up tight and pressing against your chest from within. And when you let it go, you are no longer all alone in your predicament. You are reaching out to the world around you.

So if you find yourself in synagogue not knowing what to do, don't worry about finding the place in your prayer book. Close your eyes. Breathe deeply a few times. Get in touch with what you are feeling. Reflect on what you need help with, what you can't cope with all by yourself. Ask for what you need to make yourself more at ease,
 35 more at peace, more joyous. Ask whether or not you know whom you are asking.

Pour out your heart like water. Take a prayerful leap, and see what happens.

Available online at reconstructingjudaism.org. Viewed August 2021.



TEXT 6

RABBI ELIE KAUNFER, *PRAYER AS POETRY*

Co-founder, *Rosh Yeshivah*, and Executive Director of Mechon Hadar.

How can I pray what I don't believe? So much of Jewish prayer seems wrapped up in a religious worldview that takes God's active role in this world for granted: "God, heal the sick"; "God, grant us a year of plenty." What if I am not sure if God has a role in my life? Or worse—what if I actively disagree with assertions in the prayer
 5 ("God, bring the Messiah")? What if my very faith in God is uncertain? How can I possibly utter the words of the traditional siddur?

These objections have animated most of the alterations to the prayer book in many Jewish communities during the past two centuries. In 1945, Rabbi Mordechai Kaplan called on prayer book editors to "eliminate from the traditional text statements of
 10 beliefs that are untenable." But this strategy fundamentally misses the point.

Let me state my approach up front: Prayer is not meant to be seen as a flat statement of belief. It is a literary creation with all the power, nuance and complexity of literary creations. It is perhaps most useful to think of prayer as poetry.
 15

. . . . [A]n interpretive approach to prayer yields a tremendous amount of nuance to an enterprise that, on the surface, may feel like a piling-on of praise after praise for God. The experience of prayer is greatly enhanced if the siddur is treated like so many other texts in Jewish heritage, as a starting point for interpretation rather than

- 20 a surface statement of dogma. We have the tendency to run down the words of the siddur and make a mental list of the phrases that do and—more significantly—don’t speak to us.

- 25 But just as we engage in interpretation for Torah, we can hold the siddur in the same light. Seen as a book of poetry, with myriad allusions waiting to be unlocked, the question of “How can I pray what I don’t believe?” becomes somewhat misplaced. We have not even begun to unlock the words of the siddur, so perhaps the real question is: “How can I interpret what I am praying?”

The Jewish Week, 2 September 2009. Available online at hadar.org. Viewed August 2021.



TEXT 7 PSALMS (*TEHILLIM*) 150, 100, AND 13

Psalm 150

1 Hallelujah.

Praise God in His sanctuary;

praise Him in the sky, His stronghold.

2 Praise Him for His mighty acts;

praise Him for His exceeding greatness.

3 Praise Him with blasts of the horn;

praise Him with harp and lyre.

4 Praise Him with timbrel and dance;

praise Him with lute and pipe.

5 Praise Him with resounding cymbals;

praise Him with loud-clashing cymbals.

6 Let all that breathes praise the LORD.

Hallelujah.

תהלים קנ

א הַלְלוּ יְהוָה הַלְלוּ אֵל בְּקֹדֶשׁ הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ. ב הַלְלוּהוּ בַּגְּבוּרָתוֹ הַלְלוּהוּ כְּרֹב גְּדָלוֹ. ג הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר הַלְלוּהוּ בְּנִבְלָה וְכִנּוֹר. ד הַלְלוּהוּ בְּתֶמֶךְ וּמַחֹל הַלְלוּהוּ בְּמִנִּים וְעֶגְב. ה הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה. ו כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה הַלְלוּהוּ.

Psalm 100

1 A psalm for praise.

Raise a shout for the LORD, all the earth;

2 worship the LORD in gladness;

come into His presence with shouts of joy.

3 Acknowledge that the LORD is God;

He made us and we are His,

His people, the flock He tends.

4 Enter His gates with praise,

His courts with acclamation.

Praise Him!

Bless His name!

5 For the LORD is good;

His steadfast love is eternal;

His faithfulness is for all generations.

תהלים ק

א מְזִמּוֹר לַתּוֹדָה הָרִיעוּ לַה' כָּל הָאָרֶץ. ב עֲבֹדוּ אֶת ה' בְּשִׂמְחָה בָּאוּ לִפְנֵי בְּרִנָּה. ג דַּעוּ כִּי ה' הוּא
אֱלֹהִים הוּא עָשָׂנוּ וְלֹא {וְלוֹ} אֲנַחְנוּ עָמּוֹ וְצֹאן מִרְעִיתוֹ. ד בָּאוּ שְׁעָרֵי בְּתוּדָה חֲצֵרֹתָיו בְּתִהְלָה הוֹדוּ
לוֹ בִּרְכוּ שְׁמוֹ. ה כִּי טוֹב ה' לְעוֹלָם חֲסִדוֹ וְעַד דֹּר וָדֹר אֲמוֹנָתוֹ.

Psalm 13

1 For the leader. A psalm of David.

2 How long, O LORD; will You ignore me forever?

How long will You hide Your face from me?

3 How long will I have cares on my mind,

grief in my heart all day?

How long will my enemy have the upper hand?

4 Look at me, answer me, O LORD, my God!

Restore the luster to my eyes,

lest I sleep the sleep of death;

5 lest my enemy say, "I have overcome him,"

my foes exult when I totter.

6 But I trust in Your faithfulness,
 my heart will exult in Your deliverance.
 I will sing to the LORD,
 for He has been good to me.

תהלים יג

א למנצח מזמור לדוד. ב עד אנה ה' תשכחני נצח עד אנה תסתיר את פניך ממני. ג עד אנה אשית
 עצות בנפשי יגון בלבבי יומם עד אנה ירום איבי עלי. ד הביטה עיני ה' אלהי האירה עיני פן
 אישן המות. ה פן יאמר איבי יכלתיו צרי יגילו כי אמוט. ו ואני בחסדה בטחתי יגל לבי בישועתך
 אשירה לה' כי גמל עלי.



TEXT 8

BLU GREENBERG, *DAILY PRAYER AND BLESSINGS*

(b. 1936) American writer specializing in modern Judaism and women's issues, Greenberg is the Founding President of the Jewish Orthodox Feminist Alliance (JOFA).

Prayer serves many functions, in fact, every function and its opposite:

It is a safety hatch when one is overcome by fear or dread, anger or need.

- 5 **It calls forth a generosity of the human spirit. Prayer reminds us not to take totally for granted that which we all must presume as we go about our business—the gifts of life, health, love, and good fortune. . . .**

Prayer is a sensation of community; but it is also a feeling of intense loneliness and aloneness with God. . . .

10

Prayer adds routine and organization to life; it is also orientation away from everyday life, a momentary stepping out of time and of motion.

B. Greenberg. 1983. *How to Run a Traditional Jewish Household*. New York: Simon & Schuster, 137.



TEXT 9

**RABBI AVRAHAM YITZCHAK HAKOHEN KOOK,
 AYN AYAH, BERAKHOT 7A (#67)**

(1865–1935) Ashkenazi chief rabbi in pre-state Israel, the founder of Yeshivat Mercaz HaRav, halakhist, kabbalist, and renowned Torah scholar.

The idea is that the purpose of prayer, as we see it, is for the elevation of the soul, so that the soul becomes ready to operate on a higher level than that to which it is accustomed. Thus prayer also works towards acquiring what one desires. For in being better, a person becomes more fit to have their needs met. After all, there is
 5 nothing stopping God from pouring out a wealth of good, except that the recipients must be ready to receive it. And all the right way to live as ordered by the Torah and the mitzvot, and all the right personality characteristics, are all meant to ready the person to receive the good ordained for them.

רב אברהם יצחק הכהן קוק, עין איה, ברכות ז עמוד א, סז
 ציור הדבר, תכלית התפלה אצלנו היא להתרוממות הנפש שתהיה מוכנת להתנהג במעלה יותר
 רוממה משהיא מתנהגת, על כן פועלת התפלה גם כן על השגת המבקש, שבהיותו מעלה יותר,
 ראוי הוא למלוי חסרונו. והנה לפניו יתברך אין מעצור להשפיע רב טוב, אבל צריך שיהיו
 המקבלים מוכנים. וכל ההנהגה המסודרת בתורה ומצות וכל מדה נכונה, היא רק להכשיר את
 המקבלים לקבל הטוב המתקן להם.



TEXT 10

**RABBI LAWRENCE HOFFMAN, PRAYER REMINDS US OF
 LIFE'S TRUTHS (2000)**

(b. 1942) Professor of liturgy at the New York campus of Hebrew Union College-Jewish Institute of Religion.

Perhaps first and foremost, prayer is a delivery system for committing us to the great ideas that make life worth living, because ideas that are ritually construed empower us to do what we would otherwise never have the courage to do.

- 5 Prayer moves us to see our lives more clearly against the backdrop of eternity, concentrating our attention on verities that we would otherwise forget. It imparts Judaism's canon of great concepts and moves us to live our lives by them.

From "Why Pray? A Variety of Jewish Answers." Available online at myjewishlearning.com. Viewed August 2021.



TEXT 11

RABBI AMY SCHEINERMAN, *APPROACHING PRAYER*

Former trustee of CCAR and a member of its Responsa Committee, teacher, writer, and hospice chaplain.

- 5 Prayer has many faces, reflecting diverse motivations that inspire it. For one, prayer can arise from inner spiritual longing and a desire to connect with, and establish coherence with, that which is beyond us (often expressed as "a power above" or "something greater") . . . Whether God is perceived as a Being or in more abstract terms, prayer provides access to God as the worshiper perceives and understands God.

- 10 A second motivation derives from the understanding that prayer fulfills a mitzvah, a sacred obligation to God. Jewish tradition has deemed prayer a communal ritual and personal obligation – most prayer in Jewish tradition is statutory. The Rabbis determined long ago that prayer would fill the void created by the destruction of the Second Temple, which brought an end to the sacrificial cult. No longer able to serve God through sacrifices, Jews would now serve their Creator by offerings of the heart expressed with the tongue . . .

15

A third motivation is found in the opportunity prayer provides for self-reflection and self- exploration.

A. Scheinerman. 2018. "Approaching Prayer: Mishnah Berakhot 4:2 and the Accompanying Gemara from the Babylonian and Jerusalem Talmuds." In *The Talmud of Relationships, vol. 1: God, Self, and Family*. University of Nebraska Press, Jewish Publication Society. Lincoln: University of Nebraska Press, Jewish Publication Society.



TEXT 12

RABBI YEHUDAH HALEVI, *KUZARI* III:5

(1075–1141) Poet and philosopher in Muslim Spain. The *Kuzari* was originally written in Arabic.

This moment forms the heart and fruit of his time, whilst the other hours represent the way which leads to it. He looks forward to its approach, because while it lasts he resembles the spiritual beings, and is removed from merely animal existence. Those three times of daily prayer are the fruit of his day and night, . . . Prayer is for
 5 his soul what nourishment is for his body. The blessing of one prayer lasts till the time of the next, just as the strength derived from the morning meal lasts till supper. The further his soul is removed from the time of prayer, the more it is darkened by coming in contact with worldly matters . . . During prayer he purges his soul from all that passed over it, and prepares it for the future.

J. Halevi. 1964. *The Kuzari*. Trans. by H. Hirschfeld. New York: Schocken Books, 139–140.



TEXT 13

RABBI NAOMI LEVY, *TALKING TO GOD*

Conservative rabbi, author and speaker, Levy is the founder and spiritual leader of Nashuva, a groundbreaking Jewish community, based in Los Angeles.

Prayer is not a passive activity. Prayer alters us. It awakens us. Our eyes begin to notice beauty where we used to see nothing. Our hearts begin to feel compassion where we used to feel nothing. Our priorities shift. As we talk to God, we receive the encouragement to live up to the potential inside us. Soon we start to see beyond
 5 ourselves into the world that is waiting for our help.

Prayer is a way to reach out to God, to share our deepest yearnings, secret wishes, even our unspeakable sins. Prayer not only connects us to God, it also forces us to become intimately acquainted with our own souls. Most of all, prayer helps us to
 10 remember our hopes—for ourselves, for our loved ones, for this world—and gives us the strength and courage to realize whatever we most desperately long to achieve.

15 But prayer is not an end in itself. It is a beginning. An opening up. A hardened heart beats with renewed passion, a dream is revived, a hope is rekindled, a soul starts to believe, a body soon begins to stir. Prayer ignites us to act. Instead of proceeding in a state of numb acceptance, prayer rouses us out of our indifference, it resurrects our outrage, our anger, our longing, our faith, our strength. There are those who dismiss prayer as a palliative, a substitute for action. But they could not possibly be more mistaken. A prayer that leads nowhere is a prayer in vain. True prayer inspires us to become God's partners in repairing this wondrous, imperfect world.

N. Levy. 2002. *Talking to God: Personal Prayers for Times of Joy, Sadness, Struggle, and Celebration*. New York: Alfred A. Knopf, 13–14.

KEY TERMS

Bakashah [בַּקְשָׁה]. “petition”. One of the components of prayer is petition or supplication before God. It involves calling out to God for assistance, and a recognition and acceptance of the need for God’s help.

Hitbodedut [הִתְבּוֹדְדוּת]. “self-isolation.” A style of tefillah that involves direct, private, and open communication with God. It was first popularized by Rabbi Nachman of Breslov and can be seen as a form of meditation.

Hoda’ah [הוֹדָאָה]. “thanks”. One of the components of prayer is expressing gratitude for that which God has done for the individual, their family, and their community.

Shevach [שְׁבַח]. “praise”. One of the components of prayer is praise of God. It is a recognition that everything one encounters in the world, whether nature or people, was created by God and is sustained by God.

Tefillah [תְּפִלָּה]. “prayer.” Jewish prayer is comprised of three main elements – praise, petition, and thanksgiving – and is written primarily in the first-person plural, reflecting Jewish collective responsibility. The preeminent Jewish prayer is the *amidah*.

KEY NAMES

Greenberg, Blu. Contemporary author and lecturer who has published widely on the issues of feminism, Orthodoxy, and the Jewish family. Since 1973, she has been active in the movement to bridge feminism and Orthodox Judaism and was the founder of the Jewish Orthodox Feminist Alliance (JOFA).

HaLevi, Rabbi Judah (Yehudah). (c.1075–1141) A great medieval Jewish theologian and Hebrew poet. Born in Spain, he migrated to the Land of Israel shortly before his death. His most famous work is the *Kuzari*. Written in the form of a dialogue, it is a long defense of Judaism against Christianity, Islam, and Greek philosophy.

Heschel, Rabbi Abraham Joshua. (1907–1972) A religious philosopher, he served as professor of Jewish ethics and mysticism at the Jewish Theological Seminary of America. Author of numerous books on philosophy, Tanakh, *kabbalah*, and Hassidism including *The Prophets*, *A Passion for Truth*, *The Earth Is the Lord's*, *Man's Quest for God*, *The Sabbath*, and *God in Search of Man*.

Hirsch, Rabbi Shimshon (Samson) Raphael. (1808–1888) German pulpit rabbi and writer, and leading exponent of Neo-Orthodoxy, which attempted to combine European culture with strict adherence to traditional Judaism. The Neo-Orthodox movement advocated that a knowledge of Western culture and a certain degree of integration into German society, along with a commitment to *halakhah*, are both necessary for a meaningful Jewish life in modern times. Hirsch's writings include a commentary to the Torah; *Horeb: Essays on Israel's Duties in the Diaspora*, and *Nineteen Letters on Judaism*.

Hoffman, Rabbi Lawrence A. American Reform rabbi and a prominent scholar of Jewish liturgy, he is a professor of liturgy at Hebrew Union College in New York City. He is a prolific author whose writing examines means of improving the quality of praying for Jews.

Kaunfer, Rabbi Elie. President and CEO of the Hadar Institute. A graduate of Harvard College, he completed his doctorate in liturgy at the Jewish Theological Seminary, where he was also ordained. He co-founded the independent *minyan* Kehilat Hadar and has been named multiple times to *Newsweek's* list of the top 50 rabbis in America. He is the author of *Empowered Judaism: What Independent Minyanim Can Teach Us about Building Vibrant Jewish Communities* (Jewish Lights, 2010).

Kook, Rabbi Avraham Yitzchak HaKohen. (1865–1935) Ashkenazi chief rabbi in British Mandate Palestine, the founder of Yeshivat Mercaz HaRav in Jerusalem, halakhist, kabbalist, and a renowned Torah scholar. His willingness to engage in joint-projects (for instance, his participation in the Chief Rabbinate) with the secular Zionist leadership differentiated him from many of his traditionalist peers. His sympathy toward the Zionist movement can be seen as a major stepping-stone to the Religious Zionist movement gaining momentum and legitimacy after his death.

Leibowitz, Professor Yeshayahu. (1903–1994) Born in Riga, Latvia, he studied chemistry and philosophy at the University of Berlin. After completing his doctorate in 1924, he went on to study biochemistry and medicine, receiving an MD in 1934 from the University of Basel. He immigrated to Mandatory Palestine in 1935 and settled in Jerusalem, joining the faculty of Hebrew University the following year. He became a professor of biochemistry in 1941 and was promoted to the position of senior professor of organic chemistry and neurology in 1952. After retiring in 1970, he continued to teach philosophy and the history of science. Aside from his scientific career, he is known primarily for his philosophical and religious writings, along with his scathing critique of Israeli values and national policy.

Levy, Rabbi Naomi. Member of the first class of women admitted to the Jewish Theological Seminary in 1984. After ordination, she became the first female Conservative rabbi on the West Coast. She founded Nashuva, an experimental outreach synagogue for unaffiliated and previously disengaged Jews. Regularly named to both the *Forward* 50 and *Newsweek*'s 50 most influential rabbis, she teaches both laypeople and rabbis to craft personal prayer at Nashuva as well as at the Academy of Jewish Religion in Los Angeles.

Scheinerman, Rabbi Amy. Teacher, writer, and hospice chaplain, she is a former trustee of CCAR and a current member of its Responsa Committee, as well as editor of the Torah Commentary column of the CCAR newsletter.

Staub, Rabbi Jacob J. Rabbi, author, and poet, in 1977 he was ordained by the Reconstructionist Rabbinical College (RRC). He was Academic Dean of the College from 1989 to 2004 and the editor of the Reconstructionist magazine from 1983 to 1989. In 2009, he was Professor of Jewish Philosophy and Spirituality and Chair of the Department of Medieval Jewish Civilization at the Reconstructionist Rabbinic College. In 1998, he founded at RRC the first program in Jewish Spiritual Direction at a rabbinical seminary, and he continues to direct it.

SUGGESTED READINGS

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