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**AMERICAN JEWISH ARCHIVES**

**MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.**

Series I: Wexner Heritage Foundation, 1947-2004.

Subseries 1: General Files, 1949-2004.

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Box  
65

Folder  
18

Schools. Planning materials. 1991-1996.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

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Eli Alno - Seattle - trustee of ~~Seattle~~ SAM SEAGZ  
talked to him about high school FOUNDATION

- Denver - starting high school

Jane Schar - San Diego - building orthodox high school  
told her they made wrong decision

Rabbi Moshe Levin, San Diego -

1. Has difficulty with Ray Fingar, and with Michael Braun
2. Is very campaign savvy - bright - refer him to Rabinovitch Cabinet.

Scott Rasler -

2/22/96

developing an educational approach  
daughter <sup>standing</sup> in David Rosneck Day School  
(Pt. Lauderdale)

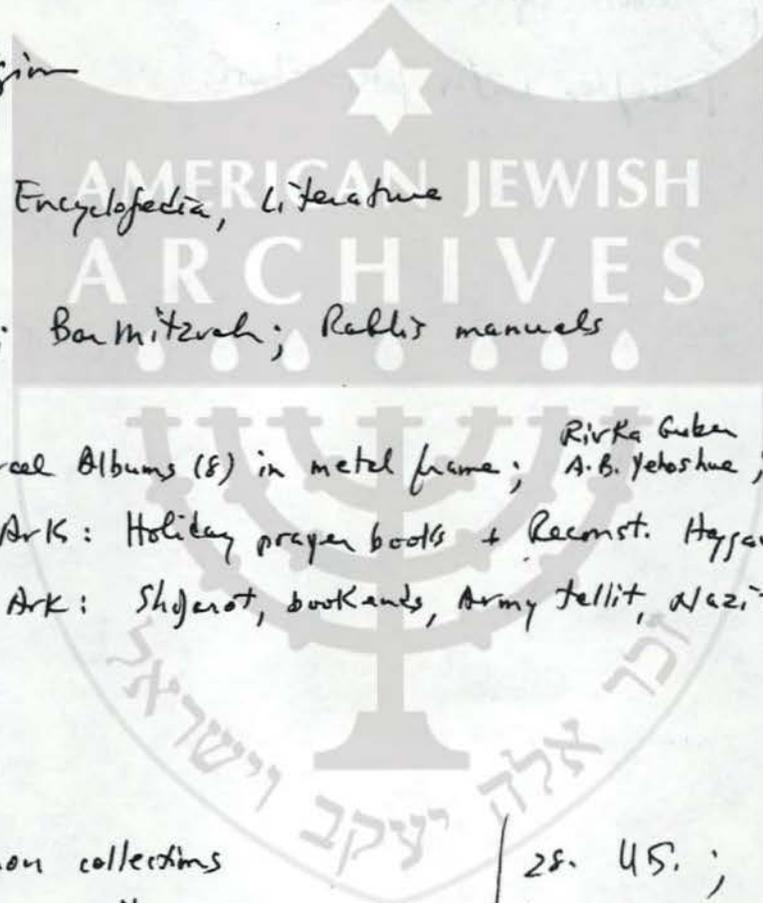
building Jewish High School

a. Temples with pre-schools



HAF BOOK cartons  
in Storage (except first 3)

- |     |   |               |
|-----|---|---------------|
| 1.  | <del>Greeting cards</del>   | <del>NY</del> |
| 2.  | <del>War Albums, Greeting cards, Coin books + stamp brochures</del>                         | <del>NY</del> |
| 3.  | <del>UN stamp albums + Israel Albums</del>  | <del>NY</del> |
| 4.  | Mostly novels (incl. URU)   |               |
| 5.  | BIBLE   |               |
| 6.  | Bible + Religion  |               |
| 7.  | Religion  |               |
| 8.  | Dictionaries, Encyclopedias, Literature   |               |
| 9.  | Literature  |               |
| 10. | Anti-semitism; Bar Mitzvah; Rabbi's manuals   |               |
| 11. | History   |               |
| 12. | History; Israel Albums (8) in metal frame; Rivka Guben<br>A.B. Yehoshua; other Israeli lit. |               |
| 13. | Contents of Ark: Holiday prayer books + Reconstr. Haggadahs                                 |               |
| 14. | Contents on Ark: Shojeret, bookends, Army tallit, Nazi flag, Arab flag                      |               |
| 15. | Holocaust   |               |
| 16. | "   |               |
| 17. | "   |               |
| 18. | misc. + sermon collections  |               |
| 19. | " "   |               |
| 20. | " "   |               |
| 21. | few sermons . mostly Israel   |               |
| 22. | "   |               |
| 23. | "   |               |
| 24. | "   |               |
| 25. | Holocaust; Quebec; Australia; So. Africa  |               |
| 26. | So. Africa, Japan, China  |               |
| 27. | Archeology, Australia   |               |
| 28. | US; Germany   |               |
| 29. | US. campus; psychology; misc.   |               |
| 30. | Russia, England   |               |
| 31. | Random House dict.; Barbara<br>Tichman; travel  |               |
| 32. | Ancient Glass   |               |



# NAJCHS, Inc.

*New Atlanta Jewish Community High School*

November 21, 1995

Rabbi Herbert Friedman  
Wexner Heritage Foundation  
551 Madison Avenue  
New York, New York 10022

**RE: New Atlanta Jewish Community High School --  
Search for Head of School**

Dear Herb:

We are writing to solicit your help. For nearly four years, a group of dedicated parents and Jewish professionals in Atlanta has been planning a new Jewish community high school. We now expect to open the doors of the new school in the fall of 1997 and are **currently searching for a Head of School** for this exciting new institution. If you are interested, or know of an appropriate candidate who would be interested, in this extraordinary opportunity, please let us hear from you at your earliest convenience.

## Application Process

We will be **accepting applications until December 31, 1995** and expect to interview qualified candidates in January and February of 1996, with a view to **completing our selection process by February 29, 1996**. Our goal is to have our Head of School in place no later than the fall of 1996, so that he or she will have a full year prior to the school's opening to develop the school's curriculum, recruit faculty and students and, generally, become established in the Atlanta Jewish community as the school's identifiable leader, ambassador and representative.

## The Atlanta Jewish Community

**Atlanta is emerging as a vital center of Jewish life in North America.** We have 25 synagogues and five Jewish day schools, including an existing Orthodox high school. Our community is in the midst of an unprecedented period of growth and development. Each of our day schools, with the exception of the existing high school, is either completing or involved in a major capital campaign. Our Federation, which serves Atlanta's nearly 75,000 Jews, is about to move to new headquarters that will also house a state-of-the-art Jewish heritage museum. We were recently designated one of three lead communities in Jewish education by the prestigious Council for Initiatives in Jewish

Education and are widely known as a community that recognizes the critical importance of Jewish education for the contemporary Jewish agenda. Numbers of senior Jewish educators and professionals have come to Atlanta in recent years, confirming our increasing attractiveness as a vibrant Jewish center. We are proud of our rapid growth as a Jewish community, paralleling the exciting growth of Atlanta generally, sustained by our traditions of excellence and distinction.

### Background

In late spring of 1992, our Federation convened a Task Force on High School Education. The Task Force was charged with examining day school education both within Atlanta and in other communities, with a view to determining whether our community needed a second Jewish high school. The Task Force worked diligently for a year, collecting and analyzing information, making site visits to Jewish high schools around the country and conducting (with the assistance of a consultant) a preliminary marketing study based on discussions with over 130 students, parents, educators and community leaders.

In August of 1993, the Federation Task Force delivered its final report to Federation, which included the following conclusions:

1. Atlanta should offer a "viable day high school education for all Jewish children within our community;"
2. There is demand in Atlanta for an alternative to the existing Orthodox high school; and
3. Plans to develop a new Jewish high school should move forward.

Between the fall of 1993 and the fall of 1994, supporters of a new high school consulted with numerous educators and rabbis, both locally and from outside Atlanta, and with parents of potential students. Based on these conversations, we drafted an initial mission statement for our school.

In February of 1995, 75 community leaders, long active in Jewish education in Atlanta, participated in a day-long retreat designed to explore and clarify the Jewish character of the new school we hoped to create. Led by staff of the Council for Initiatives in Jewish Education, participants identified areas of consensus, as well as issues that required further discussion, regarding the role of Hebrew, Israel, Jewish text, Jewish history and prayer and religious practice in the new school. This

retreat critically shaped the direction the school would take, and through the passion and seriousness of purpose displayed that day, two substantive products emerged: the makings of a philosophy statement for the school and a core group of supporters who would become the school's Steering Committee and, later, its initial Board of Directors.

In March of 1995, the school's Steering Committee spent four days **consulting with Independent School Management**, the premier private school consulting firm in the United States. ISM conducted a feasibility study and held interviews with community leaders, parents, local public school officials and representatives of both day schools and other independent schools in Atlanta. **ISM validated our plan to open the school in the fall of 1997** and made specific recommendations regarding selection of a Head of School, creation of a board structure, design of the school's administrative structure, development of financial resources, faculty recruitment, site selection, marketing and development of a mission and philosophy statement.

Later in March, we held a community forum at which our keynote speaker was Rabbi Daniel Gordis, currently Dean of the new rabbinical school at the University of Judaism. Over 150 people attended this event and demonstrated a heartening and **broad community support for our undertaking.**

In recent months, our Board constituted a Search Committee to identify and recruit a Head of School and also debated and adopted philosophy and mission statements defining the direction in which we hope to move.

### Philosophy of School

As **our philosophy statement** (a copy of which is enclosed for your information) indicates, in our new school we expect to integrate an open, critical focus on Jewish tradition with a deep engagement with the classical liberal arts. We hope to create not only a new educational institution, but **a new kind of institution**, one that will reflect the mosaic of Atlanta Jewry, with its full spectrum of Jewish philosophies, beliefs and practices. We will be **an independent school, unaffiliated with any one Jewish movement, yet embracing them all**, welcoming students from all Jewish backgrounds and affiliations.

Most importantly, the school will be committed to providing students with a **firm grounding in Torah** -- denoting the sum total of all Jewish learning -- while providing the best of a **rigorous and comprehensive college preparatory program**. Our central mission will be to **prepare students for knowledgeable, thinking, responsible Jewish adulthood**.

\* \* \*

Our undertaking is exciting and, we believe, path-breaking. We know that to succeed, we must attract a Head of School of extraordinary talent and experience, one who has a proven record of success in the Jewish educational world. We are determined to create a unique center of Jewish learning, and we believe that our Head of School will have an opportunity to make a lasting and meaningful contribution to the world of Jewish education and, thereby, to the perpetuation of a vital Diaspora Jewry.

**Submission of Applications**

Please submit applications or indications of interest to **Rabbi Arnold Goodman, Chair, Search Committee, NAJCHS, Inc., 2221 Peachtree Street, N.E., Suite D-334, Atlanta, Georgia 30309.**

Very truly yours,



Michael Rosenzweig  
Chair, Board of Directors



Rabbi Arnold Goodman  
Chair, Search Committee

October 18, 1995

## NEW ATLANTA JEWISH COMMUNITY HIGH SCHOOL Philosophy

The New Atlanta Jewish Community High School integrates an open, critical focus on Jewish tradition at the secondary level with a deep engagement with the classical liberal arts. It is not only a new educational institution; it is a new *kind* of institution. The School reflects the mosaic of Atlanta Jewry, with its full spectrum of Jewish philosophies, beliefs and practices. It is an independent school, unaffiliated with any one Jewish movement, yet embracing them all. We welcome students from all Jewish backgrounds and affiliations.

The School is committed to providing students with a firm grounding in Torah -- denoting the sum total of all Jewish learning -- while providing the best of a rigorous and comprehensive college preparatory program. Students will gain the knowledge, skills, and values that emerge from Jewish texts and tradition -- including command of the Hebrew language -- as well as those found in the texts and traditions of world civilization.

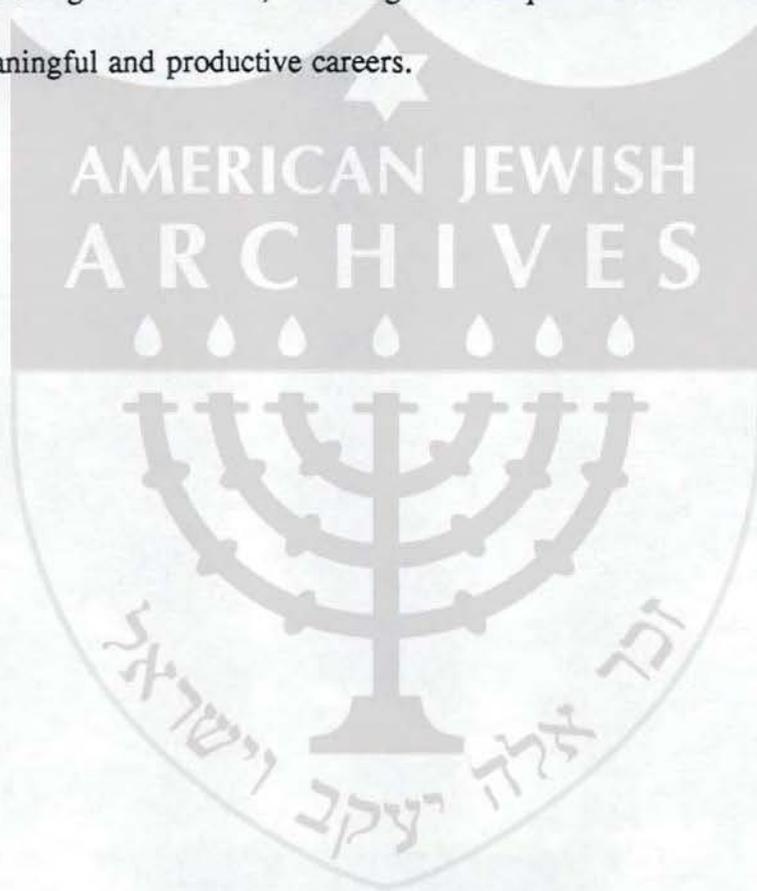
We will produce graduates who can think critically, logically and independently; articulate their thoughts and opinions clearly; cooperate with others for the sake of common goals; take risks; and defend just, though unpopular, positions. We will give students increasing responsibility for making decisions that affect them, planning extra-curricular activities, initiating school projects, organizing clubs and advising on school policies, thereby communicating a vital message to each student: *You* make a difference; every person counts.

We will emphasize active methods of learning that stimulate students' own imaginations and creative expression, encouraging them to inquire and discover on their own. Through experiential learning, community service and social action projects, students will become involved in solving the real-life problems of the world around them. The School will combine traditional and modern modes of inquiry; new forms of technology will be absorbed both as a means and an end to learning.

The School's ultimate goal is to prepare students for knowledgeable, thinking, responsible Jewish adulthood. We will help our students become strong, creative individuals who find personal fulfillment in reaching out to others, assuming leadership in the Jewish Community and establishing meaningful and productive careers. By emphasizing Mitzvot and Jewish values, we will teach our students to live a moral life. Through our uncompromising commitment to academic excellence, we will teach the skills necessary for success in college and beyond.

**NAJCHS**  
**Mission Statement**  
**October 18, 1995**

Our mission is to prepare students for knowledgeable, thinking, responsible Jewish adulthood. We will help students to become strong, creative individuals who find personal fulfillment in reaching out to others, assuming leadership in the Jewish Community and establishing meaningful and productive careers.





# THE EPSTEIN SCHOOL

Solomon Schechter School of Atlanta

Sandy Springs Campus  
335 Colewood Way, N.W. Atlanta, GA 30328

Telephone 404-843-0111  
Fax 404-843-0743

Ahavath Achim Campus  
600 Peachtree Battle Avenue Atlanta, GA 30327

January 10, 1996

Rabbi Herbert Friedman  
Wexner Heritage Foundation  
551 Madison Avenue  
NY NY 10022

**RE: The Epstein School  
Search for Judaic Studies Coordinator and Middle School Director**

Dear Rabbi Friedman:

I am writing to let you know about two key leadership positions in our Solomon Schechter Day School and to enlist your help in finding the outstanding Jewish educators we seek to fill these posts.

We are looking for a **Judaic Studies Coordinator** and a **Middle School Director** to begin Summer, 1996. I am enclosing a notice describing each position very briefly and a second sheet containing The Epstein School's Statement of Mission and Beliefs. We seek candidates with strong, successful teaching and administrative experience and the ability to inspire teachers and students.

If you know of appropriate candidates who would like to join a wonderful team in a beautiful city please take a moment to put them in contact with me.

Sincerely,

Cheryl R. Finkel  
Head of School

Enclosures: The Epstein School's Statement of Missions and Beliefs  
Descriptions of **Judaic Studies Coordinator** and **Middle School Director** positions

# STATEMENT OF MISSION AND BELIEFS



**THE EPSTEIN SCHOOL**

Solomon Schechter School of Atlanta

God, Torah and Israel. We adhere to the basic principles of Conservative Judaism, which include the following:

- Every human being is created in the image of God and lives in God's presence.
- Human beings are God's partners in the work of creation.
- Observance of Mitzvot helps to renew and strengthen the partnership with God.
- Halacha details the terms of an evolving covenantal relationship between God and Israel.
- Revelation is both an historical and an ongoing process.

**Jewish youth.** Boys and girls are given equal experiences and access to ritual life, sports and school activities.

**Highest quality general and Judaic education.**

The School challenges students to achieve the highest standards in the following academic areas: English and Hebrew language and literature; mathematics; science; social studies; classical Jewish texts, including Bible and Siddur; Jewish laws and observances; physical education; art, music and drama; and computer technology.

**Integrated dual-language curriculum.**

Hebrew is an essential tool which engages students actively with classical and modern texts, develops facility with Jewish ritual and deepens connections with Israel. Acquiring language skills in both Hebrew and English fosters achievement in reading, writing and literary analysis. Students gain an integrated world view through the interweaving of Judaic and general studies disciplines.

**Individuals.** The School's REACH program uses teaching methods that embrace a variety of learning styles. This approach enables us to validate each student's abilities and personal worth and allows students to grow to their full potential. The School thereby addresses the whole child, developing the intellectual, aesthetic, physical, emotional, moral and spiritual domains.

**Nurturing, respectful environment.** The School fosters a community of learners among our students, with teachers and parents modeling and supporting the attitudes and behaviors we value. Jewish sources and the practice of Mitzvot guide all interpersonal relationships.

**Love of learning.** The student's active engagement in learning stimulates and satisfies curiosity to meet the challenges and enjoy the pleasures of intellectual pursuit.

**Courage, compassion and joy.** Among the values to be fostered by a Jewish education are love and worship of God (Avodah, עבודה), the study of Torah (Talmud Torah, תורה), a loving concern for others (Ahavat Habriyot, אהבת הבריות), the repairing of the world (Tikkun Olam, תיקון עולם), a sense of identity with and participation in the Jewish people (Clal Yisrael, כלל ישראל) and a commitment to Israel's central role for Jews (Ahavat Yisrael, אהבת ישראל). Conservative Judaism teaches us to imbue our children with these traditional values and with those of modernity: individual conscience, human rights, active participation as democratic citizens and intellectual honesty.

**New millenium.** We welcome the 21st century, providing our students with the emerging technological tools to succeed in an ever-changing world.

**Family.** A partnership with parents is essential to educating children; we therefore offer open and meaningful communication and varied opportunities for parent involvement and continued learning. Parents are seen as necessary partners in achieving the School's goal of educating its students in Jewish knowledge, ritual observance, ethics and spirituality. The School encourages families to pursue their own Jewish development and assists them in these efforts.

**Community.** The School is a positive force in Atlanta, involving itself in cooperative relationships with other Jewish institutions and with the larger community. We actively educate our students and their families to undertake the responsibilities of leadership and service to others.

## MISSION

For generations the Jewish people have taught their children to cherish the wisdom and faith of their unique heritage and to live in accordance with Jewish values founded on love of God, Torah and Israel. The Epstein School, the Solomon Schechter School of Atlanta, prepares today's Jewish youth to take their place in this proud tradition.

We provide the highest quality general and Judaic education to Jewish children from preschool through the eighth grade. Our integrated dual-language curriculum combines the best of innovative and traditional teaching methods to create challenging learning experiences. Our staff provides a nurturing, respectful and stimulating environment. Our teachers actively engage each individual student, fostering a love of learning and discovery, equipping students with the tools of critical inquiry and inspiring them to live their daily lives with courage, compassion and joy.

Building the foundation for our students to meet the challenges of a new millenium, the School reaches out in partnership to the family and the community. Together we will prepare the vigorous leaders of a new generation: knowledgeable, committed Jews and responsible citizens.

**Teachers.** Students are inspired by teachers who value learning themselves and who pursue their own intellectual, professional and religious development as a lifelong passion. The School expects each teacher to have excellent professional skills and strong values. Each teacher must understand and embrace the School mission, supporting a deep commitment to the spirit and practice of Judaism. To these ends, the School environment facilitates teacher growth, professional development and teacher appreciation.

**Innovative and traditional teaching methods.** Teachers and students are collaborators in the learning process. Our environment emphasizes risk-taking and creativity, critical inquiry, discovery, reflection and the satisfaction of meeting challenges. Through a child-centered approach that allows for individual differences, the School develops the attitudes, skills and work habits of successful learners.



## THE EPSTEIN SCHOOL

Solomon Schechter School of Atlanta

### JUDAIC STUDIES COORDINATOR and MIDDLE SCHOOL DIRECTOR

Two leadership positions will open in Summer, 1996, at  
THE EPSTEIN SCHOOL  
Solomon Schechter School of Atlanta

#### JUDAIC STUDIES COORDINATOR

- administer the Judaics and Hebrew language program, including the development and coordination of curriculum and the supervision and training of teachers
- create and enhance the experience and celebration of Jewish life and observance for the school's students, parents, and faculty
- teach middle school students

#### MIDDLE SCHOOL DIRECTOR

- lead our middle school of 115 students (grades 6-8), helping it to grow to its potential of 170
- develop and coordinate curriculum and supervise and train teachers in support of an integrated program of Judaic and general studies with the goal of inspiring, nurturing, and challenging our students
- use your expert knowledge of exemplary educational practice to coordinate the school-wide program of professional development for the entire faculty

#### ABOUT THE EPSTEIN SCHOOL

Founded in 1973, next year The Epstein School will serve 585 students in preschool through eighth grade. We are known for a strong faculty, an eagerness to innovate, and a commitment to continuously improve our student programs.

We seek educational leaders who love learning and who inspire students and teachers to reach for the best in themselves. These educators will feel wholehearted commitment to The Epstein School's mission as a conservative Jewish day school.

The school has just completed a \$6 million capital campaign and construction has begun on a 48,000 square foot expansion -- to include a chapel, a gym, a new middle school wing, a media and computer center -- which will nearly double our facility by Fall, 1997.

#### ABOUT ATLANTA

Atlanta, home to 75,000 Jews, has emerged as a vibrant center of Jewish life in North America. We have 25 synagogues, five Jewish day schools, and eleven strong Federation agencies. Designated one of three lead communities in Jewish education by the Council for Initiatives in Jewish Education, the beautiful city has recently attracted numbers of outstanding Jewish educators and professionals who wanted to offer their talent in an environment of growth and progress.

Interested candidates should send their resumes to:

Mrs. Cheryl Finkel, Head of School

The Epstein School

335 Colewood Way, NW

Atlanta, Georgia 30328

E-mail: INTERNET: 70252.3047@compuserve.com

H# -

NATHAN LAUFER

This is a good  
mission statement  
for a community day school



This philosophy statement was written by parents and community members before our school opened 6 years ago.



## Mid-Peninsula Jewish Community Day School

655 Arastradero Road, Palo Alto, CA 94306 Tel: (415) 424-8482

### PHILOSOPHY STATEMENT

Jews in America are blessed with the privilege of full participation in two cultures, each possessing resources capable of enhancing the experience of the other. A basic premise of our school is that a full and authentic Jewish life can be lived in the United States. We affirm the importance of understanding the Jewish culture and historical experience, as well as the American culture. These sources of personal identity and values are most effectively learned through an integrated approach.

The Jewish community is diverse in demography, religious practices and definitions of Jewish identity. In our school, all Jews are welcome, and nothing Jewish is foreign. Our school accepts as Jewish all who are defined as Jewish by any of the four major movements of Judaism: Conservative, Orthodox, Reconstructionist, and Reform.

Respect for the intellect and love of learning are hallmark values of Jewish civilization and culture. Our school is committed to achieving academic excellence in both general and Jewish studies, and looks to its students' parents to be partners in attaining that goal.

We believe that learning happens best in a warm, supportive environment, where emphasis is placed on the development of individual students according to their particular needs and abilities. Our school emphasizes individualization in its approach to teaching.

Throughout the ages, Jews have expressed their Jewishness in a wide variety of ways. In virtually every area of thought and action, Jews have held an amazing breadth of views. There has never existed among Jews, nor is there likely ever to exist, a uniform approach to Jewish living or unanimity on even the most important issues. Nonetheless, virtually every Jewish institution develops customs and sets standards for religious practice within its domain. Thus, a well-defined, consistent approach to Jewish practice within our school is maintained.

We see Jewish diversity not as a problem or a weakness, but as a sign and source of our people's strength and vitality. For that reason, our school teaches students about different approaches to Judaism and emphasizes sensitivity, tolerance, and loving acceptance of those whose practices are different from their own.

Our school is an egalitarian one. No distinction is made on the basis of gender with respect to curriculum or to the opportunity for involvement in Jewish life and leadership, the exercise of Jewish rights, or the fulfillment of Jewish responsibilities: the *mitzvot*.

Our school emphasizes the special relationship of Jews everywhere to the land, people and State of Israel.

In order to give our students direct access to the riches of Jewish literature and to maximize their ability to communicate with other Jews in Israel and elsewhere, the attainment of Hebrew literacy is among our school's major goals.

In the course of time, the concept of *Torah* has come to embrace the study and practice of Judaism. Our school is a school of *Torah* in this sense, affirming the covenant between God and the Jewish people and committed to the active study and practice of the Jewish religion throughout life.

The study of sacred Jewish texts is an essential element of Jewish education. We approach these texts in a spirit of reverence and intellectual openness. Our school also draws upon the insights of commentators and scholars of every age to illuminate these texts and enhance our students' understanding of their character and meaning.

Jewish holidays and festivals are important as objects of study and occasions of practice. The sanctity of *Shabbat* and preparation for its arrival is part of the life of our school. No school functions take place on *Shabbat* or the celebration of the major Jewish holidays. *Purim* and *Hanukkah* are days of instruction unless they otherwise fall during vacation periods. Minor fast days are not observed by the school, but may be included in the curriculum. Though individuals may choose to observe them, no one is obligated to fast. School dinners are not held on minor fast days in order to allow those who wish to observe them do so, without having to choose between religious observance and a major school function.

Official national holidays are generally recognized and observed in our school. However, there is no school-related observance of such holidays as Halloween, Valentine's Day, and St. Patrick's Day which, despite their secular modes of contemporary observance, have non-Jewish religious origins and associations.

Our school recognizes the diversity of personal religious practices within the Jewish community. However, in order to maintain a consistent mode of practice within the school, students are encouraged, but not required, to wear *kippot* during *Torah* study and prayer.

To minimize discomfort among students of different backgrounds, only dairy, fish and vegetable products may be brought onto school premises. All school-sponsored meal functions are kosher.

Among the highest Jewish values is concern for others. Our school aims to inspire among its students a commitment to *tikkun olam*, perfecting the world, and the practice of *tzedakah* and *gemilut chasadim*, acts of charity and compassion toward others.

Our school affirms the importance of community. It strongly urges its families to affiliate with and support the institutions of the Jewish community, including the Jewish Community Federation, the Jewish Community Center and, above all, its synagogues.

HF -  
a copy for  
you in case your  
neglected to give you one  
- NL

66-

June 10, 1991

Ms. Carol B. Nemo  
1075 Swathmore Drive  
Atlanta, GA 30327

Dear Carol:

Rabbi Friedman told me about the day school which you are opening in Atlanta and about the kosher question which you raised. Enclosed please find a short booklet on the Jewish dietary laws and a larger book on Jewish traditional observances which includes an excellent and straightforward chapter on kashrut.

If you have any questions, please feel free to contact me. I wish you success in this important undertaking.

Very truly yours,

*Nathan Laufer*

(Rabbi) Nathan Laufer, Esq.

NL/jf

Dear Rabbi Laufer, HF- FYI - NL 6/12/91

Today Rabah for the books on  
Kashrut that you sent me. Since I  
already own Ben Greenberg's book, with  
your permission I'd like to donate yours  
to our school's library. I have heard about  
the Dresner book for a long time, & now I  
will have a chance to study it.

I think I believe that the Dietary  
Laws have great meaning for Reform Jews  
as well as non-Reform. I hope this book  
will help me make up my mind definitively.

Many thanks!

B' Shelom,  
Carol Nemo