



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.

Series B: Commission on Jewish Education in North America (CJENA). 1980–1993.

Subseries 2: Commissioner and Consultant Biographical Files, 1987–1993.

Box
6

Folder
24

Schorsch, Ismar, 1988-1990.

Pages from this file are restricted and are not available online. Please
contact the [American Jewish Archives](https://www.americanjewisharchives.org) for more information.

Commissioner Contact Sheet

Name Ismar Schorsch Assigned to AH
 Mailing Address Jewish Theological Seminary Off. phone 212-678-8072
3080 Broadway NY NY 10027 Home phone _____
 Fax _____ Telex _____
 Comments Influential, Chancellor of Jewish Theological Seminary, ~~has~~ interest in personnel -> training function of JTS, research

Date	Nature of Contact/Status	Next Steps/Action Needed
7/20/88	AH Visit - Pre 8/1 interview	
8/3/88	AH Call - Follow up on 8/1	
10/18/88	AH Call - Pre 12/13 discussion	
12/9/88	AH Visit - Pre 12/13	
1/89	AH sent books (<u>Studies in Jewish Education</u>)	
2/22/89	IS responded	
4/3/89	AH visit	AH will see 4/89

COMMISSIONER CONTACT SHEET

Name Ismar Schorsch Assigned to AH
Mailing Jewish Theological Seminary Off. phone 212-678-8072
Address 3080 Broadway, New York, NY 10027 Home phone _____
Fax _____ Telex _____
Comments Influential Chancellor of Jewish Theological Seminary, interest in
personnel - training function of JTS, research

Date	Nature of Contact/Status	Next Steps/Action Needed
7/20/88	AH Visit - Pre 8/1 interview	
8/3/88	AH Call - Follow up on 8/1	
10/18/88	AH Call - Pre 12/13 discussion	
12/9/88	AH Visit - Pre 12/13	
1/89	AH sent books (<u>Studies in Jewish Education</u>)	
2/22/89	IS responded	
4/3/89	AH Visit	AH will see 4/89

THE COMMISSION ON JEWISH EDUCATION EDUCATION IN NORTH AMERICA
FOLLOWING-UP ON THE FIRST MEETING:

PHONE CALLS WITH COMMISSIONERS.

1.COMMISSIONER: ISMAR SCHORSCH

2.PHONER: ANNETTE HOCHSTEIN

3.DATE: AUGUST 3, 1988

4.SPIRIT: VERY INVOLVED AND COMPLIMENTARY. NO TRACE OF THE
ORIGINAL SKEPTICISM. MY FEELING: HE WANTS THIS TO
SUCCEED.

5.THE CALL:

HOW WE SHOULD PROCEED:

"ON DECEMBER 13 YOU MAY WANT TO NARROW THE FOCUS IN THE FOLLOWING
WAY:

YOU MIGHT COME BACK TO THE GROUP — FOLLOWING ANALYSIS OF THE
INTERVIEWS PLUS THE CONTENT OF THE MEETING, (SEEN TOGETHER AS
AN ONGOING CONVERSATION WITH COMMISSIONERS) — SAYING YOU
DECIDED TO ZERO IN ON SAY FOUR TOPICS.

THEN YOU MUST DO A COGENT PRESENTATION OF THE RATIONALE FOR
THESE TOPICS AND OFFER THAT FOR DISCUSSION.

YOU SHOULD ALSO OFFER SOME STRATEGIES AS TO HOW TO ADDRESS
THESE TOPICS. PERHAPS YOU COULD BEGIN TO LINK THEM TO
EXISTING INSTITUTIONS AND PROGRAMS."

ABOUT THE PROCESS: RABBI SCHORSCH REFERRED TO "THE BRILLIANT IDEA
TO INTERVIEW THE COMMISSIONERS".

HE SUGGESTED GETTING THE COMMISSIONERS HE ARE PROFESSIONALS
(ELKIN, ETC...) TO MEET WITH THE STAFF.

HE URGES US TO BE ASSERTIVE, BECAUSE SOME OF THE COMMISSIONERS
WILL HAVE LITTLE PATIENCE FOR CONTINUED THEORETICAL DISCUSSION.

HE REITERATED THE POINTS HE EXPRESSED AT THE MEETING:

A.STAY AWAY FROM THE COLLEGE CAMPUS

B.NEED QUALITY CURRICULUM PREPARED FOR HIGH-SCHOOLS

C.MUST DEAL WITH HIGH-SCHOOL AGE THOUGH NONE OF THE EXISTING
FRAMEWORKS ADDRESSES THIS EFFECTIVELY. DAY-SCHOOL IS NOT THE
ANSWER.

NOTE: AT A MEETING YESTERDAY DAVID FINN REPORTED HAVING HAD LUNCH WITH SCHORSCH. SCHORSCH REPORTEDLY WAS VERY PLEASED AND IMPRESSED WITH THE COMMISSION MEETING. WHAT A FAR CRY FROM THE EMPHATIC OPENING SALVO OF MY INTERVIEW WITH HIM ONLY TEN DAYS AGO IN JERUSALEM : "I AM SKEPTICAL!".

SEVERAL JTS FACULTY MEMBERS REPORTED TO SEYMOUR THAT SCHORSCH REPORTED VERY FAVOURABLY ON THE COMMISSION.



schor3.88

THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA
TOWARDS THE THIRD MEETING OF THE COMMISSION

INTERVIEW OF COMMISSIONER

1. COMMISSIONER: DR. ISMAR SCHORSH
2. INTERVIEWER: ANNETTE HOCHSTEIN
3. DATE: APRIL 3, 1989
4. SETTING: DR. SCHORSH'S OFFICE AT JTS
5. DURATION: 1 HOUR
6. SPIRIT: CHALLENGING AND INVOLVED AND INTERESTED

The purpose of this meeting was to present the evolution of our thinking since the last Commission meeting and particularly to present the idea of demonstration centers and possibly of the "11". I introduced the two topics - demonstration centers and a mechanism for implementation.

Dr Schorsch raised the issue of local versus national efforts - pointing out that in his view what is really needed for personnel is a major national effort at recruitment and at training. We discussed how local efforts might be linked to the national service organizations. Dr Schorsch raised the question of the national structures - their roles and relative importance. Clearly, as head of a national institution he sees the role of service deliverers - such as JTSA or the Conservative movement - as very important.

He raised the question of what will be the institutions dealing with Jewish Education and which institution it should be. What is and should be the relative importance of BJE's, Federations, denominations, congregations etc..

I presented the staff's work since December, including a briefly detailed illustration of demonstration sites. Dr Schorsch cautioned us against the danger of planning improvements extensively through existing personnel, rather than with "new blood". He suggested that the way to bring in new personnel would be by attempting a direct move at recruitment for training programs: "if the Commission could bring about the recruitment of several hundred young people into Jewish Education over the next 5 to 10 years, and train them adequately, then the Commission will have made a significant difference." We discussed numbers. I.S. suggested that if 40 additional people would be trained annually this could have a significant impact. We discussed this figure in the light of the 30,000 or so educators in the field.

Dr Schorsch pointed to the fact that many new professional positions are being created by federations and other communal organizations: the Commission should be directly pre-occupied with increasing the qualified personnel for these.

I presented the "ii" in some detail and we discussed the various functions - particularly the Community interface function. We discussed how the "ii" would be able to launch a multi-pronged attack on the problem - dealing with training and recruitment as well as with profession building, job-development etc. I.S. cautioned us against a mechanism that would be too complex and too expensive.

Note: this was a challenging meeting, by far the best of the 4 I have had so far with I.S. as regards concern and involvement with Jewish Education. I.S. reflected positively on the work done by the Commission. I told him that Mr Mandel would probably call him and might want to meet to discuss the institutional issue. I.S. seemed to look positively upon that idea.



shorsh4/2MN-W
THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA
TOWARDS THE FOURTH MEETING OF THE COMMISSION

INTERVIEW OF COMMISSIONER

1. COMMISSIONER: DR. ISMAR SCHORSCH
2. INTERVIEWER: ANNETTE HOCHSTEIN
3. DATE: JULY 2, 1989
4. SETTING: SHOKEN LIBRARY, JERUSALEM
5. DURATION: 1 HOUR
6. SPIRIT: VERY INVOLVED, POSITIVE AND INTERESTED
7. SUMMARY:

The purpose of the meeting was to debrief about the meeting of June 14, and to consult on next steps.

1. Dr. Schorsch thought that the third meeting of the Commission was surprisingly good and moved the Commission nicely forward. He noted the fact that every meeting moved us forward, none was repetitious. The group discussions were very fruitful. The structure was good; the content was good.

2. The two foci of the Commission (which I.S. related to as personnel-national; community-local) are good and balance well national/local needs, and programmatic/enabling needs.

3. I.S. shared the following vision for the outcome of the Commission:

A. A mutual fund for Jewish education ought to be set up. It should pool the resources that are around the table and create a \$100 million fund for Jewish education in North America. The fund ought to be created before projects are launched.

B. A foundation should be set up, to be the agency that will preside over the funds. This foundation should help fund both existing quality programs and new programs. In addition to funding these, the foundation should be proactive - while allowing for local creativity. (I.S. elaborated on the dangers of a top-down program, or on a program that would only involve innovation: the foundation should help what exists, but it is quite conceivable that it should also stimulate creativity. It should not exert pressure from above, but rather respect the local and national institutions.) When we discussed this further,

JUL 05 05 24-34 DAILY CONSULTANTS 212 2 699951 P.10.10

we agreed that the foundation should also be a mechanism for coordinating, funding, initiating, monitoring, giving professional assistance to programs.

There is no foundation, in North America, devoted primarily to Jewish education.

C. The community action sites should be pursued -- they are a good idea. The initial steps should involve asking communities to prepare clearly articulated proposals. The criteria by which to judge these proposals should include: their replicability, their potential national impact, their breaking down denominational lines, etc.

4. There are very many good ideas in the field: funding and resources are lacking.

5. The role of the J.T.S.A.: I.S. pointed to the large number of graduate students currently enrolled in the education program (75). He credited this to the increased availability of scholarships (both the Wexner Foundation's grants and a scholarship fund of \$1 million set up at the Seminary, have allowed to grant good fellowships to people aiming to work in day schools). He believes that the Seminary is gearing up towards dealing with the staffing needs of the Solomon Schechter Day school network and thinks they can do so. He spoke of the determination to create a school of Jewish education at the Seminary, making it a third professional school of equal standing in the institution. He shared some thoughts about how this would be done.

6. Recruitment for training is in his view not a real problem, if adequate funding is available. Indeed, there is today a lot of idealism among young people -- whose environment has been saturated with material wealth. He sees potential pools among cantorial students, rabbinical students and women in the rabbinate.

7. The denominational issue: I.S. believes that at this point it is too late to bring the denominational commissions into the process. He believes that when resources will be made available, they will join. In the Conservative movement relationships are not too complicated. I told I.S. that MLM might come to consult with him on the issue.

8. The next meeting of the Commission: The collective deliberation must be brought soon to closure -- one or two more meetings should suffice.

October 4: he asks that the date be checked with his office as soon as possible. Asks that the meeting not take place at HUC because the roadwork make access extremely difficult.

On the whole, I.S. sounds very positive towards the work of the Commission.

file - Schorsch

THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
3080 BROADWAY NEW YORK, NEW YORK 10027
212 678-8000

*1st Ignorant
C. S. Polak
Schorsch*

OFFICE OF THE CHANCELLOR
212 678-8073

י"ב אלול תשמ"ט

September 12, 1989

Dear Colleague,

I hope the summer has brought you the kind of creative respite that will sustain you for another year. My thoughts are with you as you attend to the taxing preparations without which no set of High Holiday services can generate the uplift, insight, and resolve that might make a difference in the life of a troubled individual. I write to lend you support in this sacred task. You do not stand alone. I care deeply about the welfare of our movement and am eager to share with you some observations for further discussion.

The custom of visiting the gravesites of relatives ever dear to us just prior to Rosh Hashanah provides a trigger for introspection, for bringing the past into the present. I sense the anguish of those uprooted by the Holocaust who are fated to complete their lives without benefit of any tangible link to the roots of their being. Thus my mind turns naturally to the memory of my parents, not least because my vision of the future is tied to the values of my past.

I come from a family of educators. My grandfather on my mother's side was the long-time director of a Jewish boarding school in Esslingen in southwest Germany which served the Jews of Baden and Württemberg. A compassionate and robust man of humble origins, Theodor Rothschild loved children, nature and Judaism. By the 1920s he enjoyed a regional reputation as an innovative educator, a Jewish communal leader, and an outspoken political liberal. A few years ago, in a belated gesture of contrition and justice, the state of

Baden-Württemberg honored his memory by affixing his name to the state educational institution which now occupies the prominent building once enlivened by his expansive spirit.

Unfortunately, my knowledge of my grandfather is derivative. Though his school was plundered and closed on Kristallnacht, he fought to have it reopened and refused to abandon the children entrusted to his care. Letters from 1940-41 between him and my parents testify to the efforts made by the immediate family to secure an American visa, but the Japanese attack on Pearl Harbor closed the consulates in Germany long before the number assigned him by the pernicious U.S. quota system would have been reached. A few German documents published since the war reveal the ultimate indignity — his signature on orders imposed by the Nazis on the Jewish leadership of Württemberg to facilitate the "resettlement" of the Jews that were left. On the transport which took him to Theresienstadt in August 1942 there were still some ten children from his school. He was to perish there nearly two years later and I have never forgotten the pall that news cast on our home when it reached us in Pottstown.

My grandfather is a presence in my life primarily because of the lasting impact he had on my father, who came to the Jewish school in Esslingen as a youngster from a rural household in which the mother was no longer well enough to care for the children. Practically orphaned, he found a surrogate home in Esslingen. He gravitated to the enveloping warmth of my grandfather, absorbed his basic values, and eventually married his older daughter. It was the steadying influence of the beloved director which aroused my father's interest in education, encouraged his turn to the rabbinate, and ultimately inspired a doctoral dissertation on "The Teachability of Religion." Appropriately, he was invited in 1928 to come to Hanover as an associate rabbi with the urgent task to

recapture its youth for Judaism. If I can judge by the testimonies of former Hanoverians whom I have met from time to time around the world, he touched the life of many a youngster, most notably by his determination to include the many children of Eastern European parents in the programs he created.

We arrived in this country in March 1940 and by the summer my father had been hired as the rabbi of Congregation Mercy and Truth in Pottstown, Pennsylvania, a small Conservative synagogue of some 150 members of immigrants and first generation American Jews from Eastern Europe. He was to stay for twenty-four difficult and rewarding years till his retirement in 1964. As you would expect in a small congregation, he did everything, the quintessential kolboinic, from attending the daily minyan morning and evening, writing the weekly bulletin, training the volunteer choir, to serving as the official Jewish spokesman to the Christian community. When I was a child, Brotherhood Week was still a symbol in search of reality.

But what stands out in my mind as most laudatory in that exemplary career was my father's tireless commitment to teaching the young. To be sure, he did not have much choice, given the absence of trained personnel. But he could have settled for a lot less. Yet he refused, often at great personal sacrifice. He administered both the Hebrew and Sunday schools himself, taught the older classes, prepared the boys for bar-mitzvah, and recruited his own family to beef up the staff. For years my mother captivated the first graders of the Hebrew school with her animated teaching and boundless affection. Similarly, despite formidable cultural disparities, my father could mesmerize children with a good story, arouse their curiosity with a tantalizing nugget of erudition, and goad their conscience with a moral dilemma. My parents were united in a calling: to ennoble young lives through Judaism.

What evokes these recollections is not only the advent of Rosh Hashanah, but also its attention to the subject of children. The Bible readings for the two days weave a tapestry of stories about children — the expulsion of Ishmael, the birth and binding of Isaac, the conceiving of Samuel, and the depiction of Israel as the beloved child of God. The cumulative and subliminal effect is clearly to amplify the holiday's basic theme of renewal. Children herald the thrill of something new, the promise of growth, the power to choose, and Judaism insists that even as adults we never lose the capacity to start afresh. To focus on youth is to limn a panorama of endless possibilities. If God once was a partner at the miracle of our conception, as the Talmud imagines, then Rosh Hashanah invites Him back to assist us in our re-formation.

The Jewish New Year, then, is very much about youth and youthfulness, which brings me, at long last, to the point of this autobiography: the supreme importance of Jewish education for the vitality of Conservative Judaism. If my first three years as Chancellor have taught me anything, it is that we must redouble our efforts to inspire and retain the loyalty of our young, and I am determined to bring the full weight of the Seminary to that mission. Over the past three years we have greatly increased the number of fellowships available to graduate and undergraduate students ready to pursue a career in Jewish education, involved the Seminary once again in the conduct of Ramah, reached out to the Principals Council of the Solomon Schechter Schools, and achieved a close working relationship with the Educational Department of the United Synagogue. The number of students at all levels of the Seminary concentrating in Jewish education last year rose to more than seventy, and it is that critical mass which emboldens me to think in terms of creating a graduate school of Jewish education at the Seminary to complement the school already existing

at The University of Judaism. Finally, it is my hope this year to form an educational cabinet of the top professional leadership in the movement in both formal and informal education to improve coordination and stimulate long term planning.

But Jewish education is too important to be left entirely in the hands of professional educators. To prosper at the local level, it desperately needs the passionate engagement of the rabbi. Yet the trend in the Conservative rabbinate over the last generation has been for many a rabbi to gradually lose contact with the young. The welcome enhancement of rabbinic status and the bracing enlargement of rabbinic roles have been at least partially achieved at the expense of intense rabbinic involvement in Jewish education. To teach children, let alone run the Hebrew school, to elevate the spiritual content of bar-mitzvah preparation through instruction by the rabbi, to interface with Ramah or Schechter youngsters, or to tutor the most committed in Jewish texts — these activities no longer constitute part of our self-image. "Two things it's never too late to do; to die, and to become a melamed in a cheder," goes a bitter, old Jewish folk saying, and so we incline to seek our rewards in more prominent and less threatening arenas, often in response to the expectations of our lay leadership.

We should not overlook the debilitating consequences of this withdrawal. All-too-often there is little follow-up with the youngsters who are exposed to programs of intensive Jewish education — Ramah, Schechter, or a USY pilgrimage. Their religious needs or leadership ability are ignored by structures and patterns etched in stone. Synagogues may even grow wary of recruitment for Ramah or be tempted to turn a cold shoulder toward the families of Schechter schools. The once admirable standards of our afternoon schools are subject

to constant compromise and erosion. In many cases, the rabbi has ceased to serve as a personal role model for the young or an educational leader for the synagogue, a redeployment that may sap the whole educational effort of its vital religious content.

Traditionally speaking, the school was a more sacred institution than the synagogue. A synagogue may, if necessary, be turned into a school but not a school into a synagogue, for the crucial institution in a religious culture as cerebral as that of rabbinic Judaism is that which is dedicated to promoting study rather than prayer. The order of priorities also makes strategic sense: if we were able to socialize our young our future would be secured. Emancipation decisively reversed that order. Ever larger sums came to be invested in the erection of magnificent synagogues, which in America constantly require costly renovation or relocation, while the amount of time and money devoted to education plummeted. To reinvigorate our own movement we must dare to invest again more heavily in schools than synagogues, and then muster the courage to alter the format and formality of our synagogues to make them more inviting for the literate young Jews of our educational system. Nothing is more disheartening than to recount the achievements of forty years of Ramah and of some seventy Schechter schools as their alumni seek religious experience and fellowship outside our synagogues.

I believe that the Conservative synagogue of the future must come to value again a rabbi ready to return to the educational fray as teacher, coordinator, and visionary, who will assiduously court and cultivate the youngsters of his domain, and who will exercise the leadership to enunciate a clear educational vision and utilize every serious educational program the movement may provide to enrich the religious life of his or her synagogue. Without the

active generalship of the rabbi, the synagogue will rarely risk the strain to support, absorb, and build upon the educational triumphs of other sectors of our movement. Quality Jewish education is not only the best defense we can mount against the blandishments of the open society, but also the key to regaining the elan our movement enjoyed for much of the postwar era.

I offer these remarks with the deference that befits my distance from the trenches. They are extended neither to criticize nor deprecate, but rather to stimulate a dialogue that will yield an agenda worthy of the largest religious movement in American Judaism. I solicit your comments and counsel. Above all, I reach out to you in search of a partnership prepared to reorder the priorities of our movement.

In bringing this audit and autobiography to a close, I pray that you may be inscribed in the Book of Life for a year of health and vigor, a year of success and fulfillment.

Sincerely,



Ismar Schorsch

IS:slk

NOTES FOR MEETING WITH DR. ISMAR SCHORSCH

I. GOAL

To enlist Dr. Schorsch's support and assistance in reaching out to other key constituencies within the Conservative movement on behalf of the Commission

II. SUGGESTED TALKING POINTS

1. As the Commission begins to move toward an action plan for implementing its recommendations, the synagogues, rabbinate, and educators of the Conservative movement (as well as Reform, Orthodox, and Reconstructionist) need to be brought into the process.
2. The specific groups with whom we feel the Commission should be developing a relationship include:
 - a. the leadership of the United Synagogue (congregational arm of the movement) and its education Commission and Department
 - b. the leadership of the Rabbinical Assembly (Conservative rabbinic organization)
 - c. the professional educators of the movement (their group is the Jewish Educators Assembly)
3. We want to be able to inform them of the progress of the Commission, and get input from them regarding how they can and would want to be involved in advancing the Commission's work.

NOTE: A decision will need to be made by MLM and staff as to the extent of input we seek from these constituencies at this stage into both the formulation of the Commission's recommendations and the action plan, and defining their potential role in the implementation of the action plan developed by the Commission.

I am assuming that Joe Reimer will be consulting with some of the same constituencies on his paper on the synagogue's role in Jewish education, and that this will provide a measure of involvement in the formulation process. However, I suspect that this will not be seen as constituting consultation at the highest level between the Commission leadership and the leadership of the rabbinic, congregational, and professional educator constituencies of the Conservative movement.

There is a range of issues on which these constituencies may have strong views -- on the questions of, e.g., how we can deal with the personnel problems of synagogue schools; or, how rabbis

should be involved in community planning for Jewish education -- and their responses might inform the Commission report and recommendations. The potential danger is that their thinking may not conform to the general directions already set. Thus, we must decide how extensive and far-ranging we want their input to be.

4. We would like Dr. Schorsch's thinking on how best to do this, and his assistance in facilitating this communication.

III. POSSIBLE DESIRABLE OUTCOME

Dr. Schorsch agrees to host a meeting of other Conservative movement leaders with Commission leadership/staff to discuss the Commission's work and receive their input (a la meetings with Federation presidents and executives).

9/20/89 - Jonathan Woocher



JESNA



INDEPENDENT
JEWISH EDUCATION
AND RESEARCH

730 BROADWAY
NEW YORK, NY 10004-9541
Tel: (212) 529-2009

730 BROADWAY
NEW YORK, NY 10004-9541
Tel: (212) 529-2009

14 JONATHAN S. WOCHER
Executive Vice President

NOTES ON MEETING OF MORT MANDEL WITH ISMAR SCHORSCH - 9/25/89

Dr. Schorsch was enthusiastic about assisting the Commission in reaching out to other constituencies within the Conservative movement.

He has established an "education cabinet" which will include key professional leadership from the United Synagogue, Solomon Schechter Principals Association, Melton Research Center, Jewish Educators Assembly, and the Jewish Theological Seminary. It was agreed that Dr. Schorsch would invite MLM to speak at the second meeting of this group, projected for late January or early February. MLM's office will need to be in touch with Dr. Schorsch to arrange a specific date and time.

Dr. Schorsch also offered to make contact with Rabbi Albert Lewis, President of the Rabbinical Assembly, to facilitate a contact from MLM. MLM asked him to hold off on this until a general approach has been worked out for contacting the rabbinic leadership of all of the movements.

Jonathan Woocher

9/27
JW - Pls. copy
for MR, HUZ,
MLM, me, JRE
+ AH - We'll fax
to JR + AH.
(6)

TO: Morton L. Mandel
Henry L. Zucker
NAME
DEPARTMENT/PLANT LOCATION

FROM: Mark Gurvis *mg*
NAME
DEPARTMENT/PLANT LOCATION

DATE: 11/10/89
REPLYING TO
YOUR MEMO OF:

SUBJECT:

Jon Woocher has sent the list of Schorsch's education cabinet. I think we should consider sending them some background materials on the Commission in January. If you agree, I can work with Jon and Schorsch's office to coordinate.



INTER-OFFICE
CORRESPONDENCE

CHANCELLOR'S EDUCATION FORUM as of 10/89

NOV 09 1989

Rabbi Paul Freedman
United Synagogue Youth
155 Fifth Ave.
New York NY 10010

Dr. Aryeh Davidson
The Seminary

Dr. Robert Abramson
United Synagogue
155 Fifth Ave.
New York NY 10010

Dr. John Ruskay
The Seminary

Ms. Judith Siegel
The Jewish Museum
1109 Fifth Ave.
New York NY 10028

Dr. Eduardo Rauch
Melton Research Center

Mr. S. Hirsch Jacobson
Solomon Schechter Day School
721 Orange Ave.
Cranford NJ 07016

Dr. Steven M. Brown
Solomon Schechter Day School
Old Lancaster Rd./Highland Ave.
Bala Cynwyd PA 19004

Dr. Raphael Arzi
3 Mevo Hamavaag
Jerusalem ISRAEL

Dr. David Lieber
University of Judaism
15600 Mulholland Drive
Los Angeles CA 90077

Mr. Richard S. Moline
Jewish Youth Directors Assn.
United Synagogue of America
180 N. Michigan Ave. Ste. 1710
Chicago IL 60601

Dr. Sheldon Dorph
261 So. LaPeer Drive
Beverly Hills CA 90211-2617

Rabbi Joel Meyers
The Rabbinical Assembly

Outreach -
Communities



COMBINED JEWISH PHILANTHROPIES

O F G R E A T E R B O S T O N

EDWIN N. SIDMAN
Chairman of the Board

BARRY SHRAGE
President

DEC 04 1989

One Lincoln Plaza
Boston, Massachusetts
02111
(617) 330-9500
Telefax
(617) 330-5197

November 30, 1989

~~HEED~~ ~~net~~
2 MY

Mark Gurvis
Commission Staff
Commission on Jewish Education
in North America
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mark:

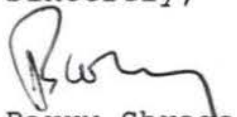
Thanks for the copy of Schorsch's Education Cabinet. It certainly does tie into the United Synagogue education establishment. I would say that Bob Abramson, who directs the United Synagogue Commission on Jewish Education, is a key person. John Ruskay is also a very bright player who is a Vice-Chancellor of the Seminary. He also was Program Director for the 92nd Street "Y" so he has a community perspective. I believe it would help you in your work to actually meet these two folks -- have lunch with them -- and share perspectives.

Finally, I recently met Rabbi William H. Lebeau, also a Vice-Chancellor of the Jewish Theological Seminary. He's a key to training rabbis and he's very bright. He's not part of Schorsch's group, but could also play a vital role and would be a useful person for you to talk to.

Thanks for writing.

Best personal regards.

Sincerely,


Barry Shrage

BS:mm