



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 3: General Files, 1980–1993.

Box	Folder
14	2

Press clippings, 1988-1989.

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

THE ENORMOUS assets of private Jewish foundations have been tapped up with national Jewish organizations and centres of learning launch a multi-million dollar assault on the problems of Jewish education in North America.

Earlier this month the 44-member commission on Jewish Education in North America convened in New York for the first time. It decided to develop a plan that would set priorities in Jewish education, focus on areas needing immediate attention, and marshal the national and local resources needed to implement new programmes. The commission's first task of action is expected in about 18 months.

The commission is the brain child of Morton Mandel, a Cleveland industrialist and philanthropist who has initiated or supported a number of new projects in Jewish education over the past 10 years. Mandel recently stepped down as the chairman of the Jewish Education Committee of the Jewish Agency. He is a past president of the JWB (the national organization of Jewish community centres) and the Council of Jewish Federations (CJF).

Mandel initiated the commission and serves as its chairman, and it is staffed by experts recruited and paid by his family foundation. The professional director of the commission is Arthur Naparstek, formerly the dean of the School of Social Work at Case Western Reserve University in Cleveland - recently resigned the

Massing money and brains for Jewish education

CHARLES HOFFMAN
Post Jewish Affairs Editor

Morton Mandel School of Social Work, in recognition of a generous endowment.

The commission was convened by Mandel together with the CJF, JWB and the Jewish Educational Service of North America (JESNA). Prior to the meeting, the Mandel Associated Foundations, established by Morton Mandel and other family members, committed itself to support the projects approved by the commission.

The 15 largest private Jewish foundations in North America control assets estimated at over \$2 billion, and each year give millions of dollars to Jewish education and other projects. While the large non-Jewish foundations, such as Ford or Carnegie, regularly team up with governmental bodies on joint projects, a similar alliance between Jewish foundations and national Jewish organizations had not been created until the commission on Jewish education was established.

Members of the commission include Jewish scholars and professional educators, and the heads of the major rabbinical seminaries: Elmer Schorsch, chancellor of the Jewish Theological Seminary; Al-



Morton Mandel

fred Gottschalk, president of the Hebrew Union College; Norman Lamm, president of Yeshiva University; and Arthur Green, president of the Reconstructionist Rabbinical College.

Other family foundations are represented on the commission by Charles Bronfman of Montreal, chairman of the CRJ Foundation; Mona Riklis Ackerman of New York, of the Riklis Family Foundation; Rabbi Maurice Corson, director of the Weizman Foundation of Columbus, Ohio; and Eli Evans, president of the Revision Foundation.

The commission also includes a number of prominent philanthropists and community leaders, such as Max Fisher of Detroit, Ludwig Jerselson of New York, Lester Crown of Chicago, Florence Melton of Columbus, Ohio, Lewis Field of Los Angeles and Esther Leah Ritz of Milwaukee. Stuart Eisenstadt, a senior adviser in the Carter White House, is also a member.

SEYMOUR FOX, a scholar and high-powered entrepreneur in the field of Jewish education who has worked closely with Mandel in the Jewish Agency for the past several years, has a prominent role in the commission as one of its senior policy advisers and consultants.

Fox, who is originally from the U.S., is a professor of education at the Hebrew University and is the academic director of the Jerusalem Fellows, a training programme for senior Jewish educators in Jerusalem.

In an interview last week in Jerusalem, Fox pointed to some of the problems that the commission is expected to address.

"One of the most distressing statistics in Jewish education in North America," he said, "concerns the number of educators who are now getting professional training to work in this field. Only 146 people are



Charles Bronfman (Globe)

of qualified full-time personnel, salaries and prospects for professional advancement are poor, and the status of Jewish teachers in the community is low.

There are other depressing figures that could also be cited, he said, noting that the quality of many Jewish supplementary schools (afternoon and Sunday schools) is also poor.

He is not one to despair, however. His motto is "Jewish education hasn't failed, because it hasn't been tried."

"We'll have good educators when we decide to invest in them, and when we decide to take it seriously. Why should anyone go into Jewish education if they see it is not taken seriously by the community?"

HE SAID that the commission could provide the impetus, the organizational tools, and the financial resources to revolutionize Jewish education on the local level.

"The only way to build a profession is on a community-wide basis. Today there are few full-time teachers in supplementary schools, which is where most Jewish kids study. With a comprehensive plan of action in a large community, however, several hundred full-time positions could be created, by putting together packages supported by various

educational institutions.

"For example, a full-time position could be made up of part-time teaching responsibilities in an afternoon school, a synagogue adult education programme, a community centre, and a local summer camp. But this requires a coordinated effort by all these bodies, and more money to raise salaries and to provide for opportunities for teachers to continue their Jewish studies."

Fox believes that this could be done by first establishing "demonstration centres" in several communities, which would be later emulated by others. "With demonstration centres, we can show what can happen in this profession if we take it seriously."

While Fox clearly leans toward this type of strategy for the commission, it has not yet decided where to place the emphasis in its work. Its goal, however, is to produce a report that will incorporate specific goals and sources of funding, together with a plan of action that will define the role of each participating institution.

In its work over the next 18 months, the commission will consider whether to give priority to attracting unaffiliated Jews or to educating the committed; to stress early childhood or later stages of education; to direct more resources to supplementary schools or to day schools; to create new teacher-training institutions or to improve on-the-job training.

New Commission on Jewish Education to set clear direction, implement policy

NEW YORK, N.Y.--The formation of a broad-based Commission on Jewish Education in North America has been announced by Morton L. Mandel, its chairman.

Members of the Commission have been chosen to

"The Commission has been convened to produce solid ideas that may go first to pilot projects, and then to implementation."

— Morton L. Mandel
Commission Chairman

reflect the pluralistic nature of the Jewish people; they include top leaders of the organized Jewish community, heads of institutions of higher learning, rabbis, founders and leaders of private Jewish foundations. Also included are the professionals who actually deliver Jewish education services: educators, teachers, heads of bureaus, schools and Jewish Community Centers.

The goals of the Commission are: to review the state of Jewish education in the context of contemporary Jewish life; to recommend practical policies that will set clear directions for Jewish education, and to develop programs for the implementation of these policies. Plans are being made to stimulate significant financial commitments and to engage dedicated individuals and institutions in collaborative, communal action.

Mandel said, "The Commission has been convened to produce solid ideas that may go first to pilot projects,

and then to implementation. We will try to accomplish our goals by working together," Mandel said to the commissioners.

A major effort will be made to involve opinion makers, community leaders, scholars and educators as active participants in all stages of the work, including implementation of the recommendations.

Bennett Yanowitz, president of JESNA, the Jewish Education Society of North America, commenting on the pluralistic nature of the Jewish community, stated the Commission's "commitment to passing on knowledge of the glory of what it means to be a Jew -- to ours and to the next generation."

Commission Director Arthur J. Naparstek, president of the Premier Industrial Foundation in Cleveland, will synthesize the work of the initial Commission meeting and, in consultation with



At the initial meeting of the Commission on Jewish Education in North America are (left) Bennett Yanowitz, president of the Jewish Education Society of North America, and Morton L. Mandel, Commission chairman.

commission members and staff, will help design an action plan for the next meeting, on Dec. 13 in New York City.

MIKULSKI from Page 12

School of Applied Social Sciences and currently president of Premier Industrial Foundation in Cleveland.

Mikulski, herself, holds an M.S.W. degree from the University of Maryland School of Social Work. In both the House and Senate where she subsequently served, her concerns for social issues became widely known.

She said that when she got started in social work during the mid 1960's, "we were in the center of great social changes." The Civil Rights Movement was in full force; the second wave of the Women's Movement was emerging, "and we (social workers) were part of the actions and passions of our time . . . We believed that

working together, we could bring about change. And we still believe it." But government, she said, must lead the way.

She decried the fact that, in the U.S., our public policies are not consistent with our stated values. For instance, while we say that we value the elderly, we do not provide adequate assistance and support for that vulnerable population, she said. Nor do we provide adequate day care for the children whom we say we value so much.

The "greatest investments" made by the three Mandel brothers who own Premier Industrial Corp., she said, "are the investments they made in people and ideas . . . They put their money where their ideals are."



From Our Family To Yours

10/18

Received 10/17 in
the mail from a
personal friend

ASD ✓

HLZ ✓

VFL ✓

RMG ✓

Mr

EDITOR'S CHAIR

What is by all counts the most prestigious Jewish organization in America has been formed under the title Commission on Jewish Education in North America. A brief listing of some of the names underscores the significance of the body, which is being chaired by Morton L. Mandel of Cleveland.

The Commission members include Charles R. Bronfman, of Montreal; Lester Crown, of Chicago; Stuart E. Eizenstat, Irwin S. Field, Max M. Fisher, Dr. Alfred Gottschalk, Rabbi Irving (Yitz) Greenberg, Ludwig Jesselson, Rabbi Norman Lamm, Seymour Martin Lipset, Robert E. Loup, and Rabbi Ismar Schorsch.

The goals of the Commission were stated as "to review the state of Jewish education in the context of contemporary Jewish life; to recommend practical policies that will set clear directions for Jewish education; to develop plans and programs for the implementation of these policies; to stimulate significant financial commitments and engage dedicated individuals and institutions in collaborative, communal action.

The first step for the Commission is to decide how it will operate and that will call for an intensive survey, after which the possibilities are whether to give priority to attracting unaffiliated Jews or to educating the committed; to stress early childhood or later stages of education; to direct more resources to supplementary schools or to day schools; to create new teacher-training institutions or to improve on-the-job training.

Chairman Mandel launched an effort about 10 years ago to add an educational aspect to the programs of the Jewish Community Centers, which has been only fractionally successful.

The other members of the Commission are: Mona Riklis Ackerman, David Arnov, Jack Bieler, John C. Colman, Rabbi Maurice S. Corson, David Dubin, Rabbi Joshua Elkin, Eli N. Evans, Rabbi Arthur Green, Robert L. Hiller, David Hirschorn, Carol K. Ingall and Henry Koschitzky.

Also Mark Lainer, Sara S. Lee, Rabbi Haskel Lookstein, Matthew J. Maryles, Florence Melton, Donald R. Mintz,

Lester Pollack, Charles Ratner, Esther Leah Ritz, Harriet L. Rosenthal, Alvin I. Schiff, Rabbi Harold M. Schulweis, Daniel S. Shapiro, Margaret W. Tishman, Rabbi Isadore Twersky, Bennett Yanowitz and Rabbi Isaiah Zeldin.

Seymour Fox, an American who has made aliyah and is professor of education at Hebrew University, has been working with the Commission and believes the best approach is to establish "demonstration centers" in several communities which would later be emulated by others.

Two philanthropists whom we've never met and who evidently are not what we would classify as "Jewish leaders," unless we are mistaken, are in the news lately. One in Worcester, Mass., and the other at Brandeis University.

At Brandeis a symposium entitled "Internationalizing World Universities" will be held tomorrow, Oct. 6., featuring a panel of international academic, cultural, and humanitarian leaders who were educated at the university through the sponsorship of the Lawrence Wien International Scholarship Program. This year marks the 30th anniversary of the Wien Program, the largest privately financed foreign scholarship program in the nation. Under it the foreign students receive tuition, travel and living expenses for as much as four years on condition that they return to their native lands after graduation. It isn't necessary to add that in the 30 years, these graduates have risen to prominent positions in their homelands and some have risen to the very top, as for instance the first woman to be elected to the Chinese parliament.

Wien is a New York attorney.

The other philanthropist is Jacob Hiatt of Worcester, Mass. His benefactions also have been to education and the schools in Worcester — elementary up through university — have benefitted to the extent of \$1.5 million annually, according to the Worcester Gazette. He is retiring almost to the point of being shy when his benefactions are mentioned. So far

Continued on next page

The National Jewish

Post Opinion

Editorial and sales offices are located at
2120 N. Meridian St., Indianapolis, IN 46202
317 927-7800

Address correspondence to:
P.O. Box 449097, Indianapolis, IN 46202

Publisher and Editor
Gabriel Cohen

Art Director
David Edy

Executive Director
Melinda Marshall

The Jewish Post & Opinion

Published weekly by:
The Spokesman Co. Inc.
ISSN 0888-0379

Second class postage paid at
Indianapolis, IN.

All circulation correspondence
should be addressed to The Jewish
Post and Opinion, Subscription
Department, P.O. Box 1308-EG,
Fort Lee, N.J. 07024. Postmaster:
Send address changes to The
Jewish Post and Opinion, Sub-
scription Department, P.O. Box
1308-EG, Fort Lee, N.J. 07024.

Subscriptions \$29 per year

Back Issues 75¢

Single Copy 60¢

All advertisements designed and prepared by The Jewish Post and Opinion are the sole property of the newspaper and cannot be reproduced without the consent of the publisher.

International
New York City

JEWISH FLORIDIAN
MIAMI, FLA.
W-20,000

OCT-14-88

Education Commission Convenes

The initial meeting of the Commission on Jewish Education in North America was held in New York. The 44-member commission includes leaders of the organized Jewish community, the academic field, business, and private Jewish foundations. The commission will review the state of Jewish education in the context of contemporary Jewish life, recommend policies that will set clear directions, develop plans and programs to implement these policies, and stimulate financial commitments.

The group was convened by commission chairman Morton L. Mandel, chairman of the Mandel Associated Foundation; Donald R. Mintz, president of JWB; Mandell L. Berman, president of the Council of Jewish Federations; and Bennett Yanowitz, president of the Jewish Education Service of North America.



HRH

International
New York City

JEWISH STANDARD
JERSEY CITY, NJ
W - 7,000

Comm. ok Ed

OCT-14-86

**JCC director named
to education post**

David Dubin, executive director of the JCC on the Palisades and author of several articles on Jewish community centers' role in Jewish education, has been named to the newly formed Commission on Jewish Education in North America.

The broad-based commission, with 44 members from various aspects of Jewish life, was convened by the Mandel Associated Foundations, in cooperation with JWB, the Association of Jewish Community Centers in North America, and the Jewish Education Service of North America (JESNA), in collaboration with the Council of Jewish Federation\$ (CJF).



OCT-14-88

Commission on Jewish Education in North America Convenes

NEW YORK, NY — The formation of a broad-based Commission on Jewish Education in North America has been announced by Morton L. Mandel of Cleveland, its chairman.

Members of the Commission have been chosen to reflect the pluralistic nature of the Jewish people, and include top leaders of the organized Jewish community; heads of institutions of higher learning, including leaders of the Orthodox, Conservative, Reform, and Reconstructionist branches; educators; Rabbis; distinguished representatives of the academic community, and founders and leaders of private Jewish foundations. Also included are the professionals who actually deliver Jewish education services: educators, teachers, heads of bureaus, schools and Jewish Community Centers.

The goals of the Commission: to review the state of Jewish education in the context of contemporary Jewish life; to recommend practical policies that will set clear directions for Jewish education; to develop plans and programs for the implementation of these policies; to stimulate significant financial commitments and engage dedicated individuals and institutions in collaborative, communal action.

The recent initial meeting in New York was pronounced "extraordinary" by Commission members, who were unanimous in their praise of the "diversity, energy and electricity" that marked this dramatic assemblage of top lay and professional leaders of organized Jewry and the academic and business worlds.

"There have been other worthy commissions on the subject of Jewish education," Mr. Mandel stated, "but we are especially pleased with the depth and breadth of the affiliations and accomplishments of Commission members, and by the Commission's pluralistic nature, which reflects a readiness by Jewish leaders to seek common ground in our approach to the strengthening of Jewish identity and continuity."

"Despite the heavy demands on their schedules," he continued, "all 44 of the members of this Commission accepted our invitation because of the belief that there may be a real opportunity to have a positive impact on future generations of Jews."

"Our young live in an open society with unlimited available choices, and we want to enhance the likelihood that they will choose to actively identify with the larger Jewish community. Our hope is to produce systemic change — to cause something very significant to happen. The Commission has been convened to produce solid ideas that may go first to pilot project and then to implementation."

Prior to their first meeting, participants were interviewed

in depth, to solicit their perceived priorities and goals in Jewish education. The agenda for the opening meeting concentrated on prioritizing the resulting major issues and themes: the people who educate; the clients of education;

partnership succeed. He pointed out that seven federations have begun community-wide studies of Jewish education and expressed optimism about the "dozens of successful programs which can be assessed and replicated around



Morton L. Mandel, Cleveland, OH; Donald R. Mintz, New Orleans, LA; and Lester Pollack, New York, NY, join with other top leaders of organized Jewish community, academia, business and foundations to discuss priorities, action plan for Commission on Jewish Education in North America. Range of Commissioner affiliations reflect rich pluralism of contemporary Judaism.

the settings of education; the methods of education; the economics of education; the community: leadership and structures.

"We will try to accomplish our goals by working together," Mandel said to the commissioners. "There are many points of view represented on this Commission, some of which seem to be contradictory and some of which are complementary. As yet there are no points of absolute consensus, although there are many with widespread support. But it is the variety of experience and the pluralistic makeup of this group, truly representing the richness of the Jewish experience," he continued, "that will allow us, together, to have a profound and positive effect on the process of transmitting Jewish values to our people. The Mandel Foundation has convened this Commission. From now on, it truly belongs to you. Where it goes, what it does, is in your hands."

The Commission will seek to make its work a participatory venture, because of its perception that Jewish continuity is a communal challenge. A major effort will be made to involve opinion makers, community leaders, scholars and educators as active participants in all stages of the work, including implementation of the recommendations. This communal approach can help shape new connections between individuals and the community of Jewish experience, strengthening the process of Jewish education as a sustaining force for Jewish life.

Mandell Berman, president of the Council of Jewish Federations, noted his organization's pleasure at assisting in the early stages of the Commission and willingness to make this private/communal

the country."

Donald R. Mintz of New Orleans, president of JWB, the Association of Jewish Community Centers in North America, told his fellow Commission members that the JCCs have long been aware of the importance of Jewish education in strengthening Jewish continuity. "This Commission," he said, "is timely and necessary. We all bring to the Commission the benefit of our various and significant positions in Jewish life. We represent many diverse organizations. We are, by our pluralistic nature, in position to deal with the growing threats to Jewish pluralism. We dedicate ourselves," he concluded, "to our future."

Bennett Yanowitz, president of JESNA, the Jewish Education Society of North America, also commenting on the pluralistic nature of the Jewish community, stated the Commission's "commitment to passing on knowledge of the glory of what it means to be a Jew — to ours and to the next generations." He noted JESNA's desire to assist in identifying successful practices in Jewish education and to join in the search for new approaches.

Commission Director Arthur J. Naparstek, President of the Premier Industrial Foundation in Cleveland, will synthesize the work of the initial Commission meeting and, in consultation with Commission members and staff, will design an action plan for the next meeting, on December 13 in New York City.

The Commission was convened by the Mandel Associated Foundations, in cooperation with JWB, the Association of Jewish Community Centers in North America and JESNA, the Jewish Education Service of North America, and in collaboration with CJF, the Council of Jewish Federations.

OCT-20-88

HRH



Henry Koschitzky (left) of Toronto and Charles Bronfman (right) of Montreal pose with Morton Mandel, chairman of the newly formed Commission on Jewish Education in North America.

Two Canadians in commission

Education to be studied

NEW YORK —

Charles Bronfman of Montreal and Henry Koschitzky of Toronto have been named to a broadly based Commission on Jewish Education in North America, which has been convened to recommend practical policies that will set clear directions for Jewish education. They are the only Canadians.

A total of 44 persons, including leaders of Jewish organizations, the academic world, business and charitable foundations, have been brought together by the commission, chaired by Morton Mandel of Cleveland. An initial meeting was held in New York recently.

The commission was convened by the Mandel Associated Foundations, in cooperation with the New York-based JWB, the Association of Jewish Community Centres in North America, and the Jewish Education Service of North America, in collaboration with the Council of Jewish Federations.

Members of the commission have been chosen to reflect "the pluralistic nature of the Jewish people," and include top leaders of the organized Jewish community: heads of institutions of higher learning, including leaders of the Orthodox, Conservative, Reform and Reconstructionist branches; educators; rabbis; distinguished representatives of the academic community; and founders and leaders of private Jewish foundations.

Also included are the professionals in Jewish education services: educators, teachers, heads of bureaus, schools and Jewish community centres.

The goals of the commission are to review the state of Jewish education "in the context of contemporary Jewish life;" to recommend policies that will set directions for Jewish education; to develop plans and programs for the implementation of these policies and find the money to finance them; and engage individuals and institutions in collaborative action.

"There have been other worthy commissions on the subject of Jewish educa-

tion," Mandel stated, "but we are especially pleased with the depth and breadth of the affiliations and accomplishments of commission members," and by the commission's pluralistic nature, which reflects a readiness by Jewish leaders to seek common ground in our approach to the strengthening of Jewish identity and continuity.

"Our hope is to produce systemic change—to cause something very significant to happen," Mandel said.

The commission has been convened to produce solid ideas that may go first to pilot project and then to implementation.

A major effort will be made to involve opinion makers, community leaders, scholars and educators

as active participants in all stages of the commission's work, including implementation of the recommendations.

Mandell Berman, president of the Council of Jewish Federation, pointed out that seven federations have begun community-wide studies of Jewish education and expressed optimism about the "dozens of successful programs which can be assessed and replicated around the country."

JWB president Donald Miller told his fellow commission members that the JCCs have long been aware of the importance of Jewish education in strengthening Jewish continuity.

Commission director Arthur Naparstek, president of the Premier Industrial

Foundation in Cleveland, will synthesize the work of the initial commission meeting and, in consultation with members and staff, will design an action plan for the next meeting, Dec. 13 in New York.

Bronfman is co-chairman and chairman of the executive committee of The Seagram Company Ltd., chairman of the CRB Foundation and honorary chairman of Canada-Israel Securities Ltd. He is a director of the Canadian Council of Christians and Jews, and active in many Jewish and civic causes.

A former Rhodes Scholar, Koschitzky is president of Iko Industries Ltd. He has served as chairman of the Toronto Board of Jewish Education.

International
New York City

SOUTHERN
JEWISH WEEKLY
JACKSONVILLE, FLA.
W-3,000

OCT-20-88

Jewish Education Commission Convenes



Donald R. Mintz, President of JWB, representing the North American Jewish Community Centers; Mandell L. Berman, President of the Council of Jewish Federations; Commission Chairman Morton L. Mandel, Chairman of the Mandel Associated Foundations, and Bennett Yanowitz, President of the Jewish Education Service of North America, convene the historic opening session of the broad-based, action-oriented Commission on Jewish Education in North America, whose members reflect the pluralistic nature of the Jewish people, and include, at the highest levels, leaders of the organized Jewish community, the branches of Judaism, the academic field, business and private Jewish foundations.

file
See p. 5 - HLZ ✓
inside. ASW ✓
VFL ✓
RMB ✓

R:
Please file w/ other
Commission P.R.

JWB BRIEFING

FOR CENTER PRESIDENTS

Century 2 and "Futuring"



LESTER POLLACK

Excitement is building around Century 2—and this is "just the beginning," according to an update presented to the JWB Board by **Lester Pollack** of New York, Chairman of the Century 2 Committee.

"It is the intent of Century 2,"

Pollack explained, "to stimulate the JCC movement to articulate a vision that will launch the next century of service to the Jewish community, and to initiate a local and continental strategic planning process that will define our priorities for the next five years." A major celebration of the JCC movement, which will culminate in the 1990 Biennial in Washington, D.C., is also under way, under the leadership of **Peggy Wasserstrom** of Cleveland.

"It should be clear to everyone," added JWB President **Donald R. Mintz**, "that Century 2 will be a very exciting part of our program for the next two years."

A Century 2 Steering Committee meeting was held in July, and several community visits have already been made, along the model of similar visits made as part of the COMJEE* process. "The feedback has been very positive," Pollack noted, eliciting enthusiastic responses from Center, Federation and community leadership. Century 2 will serve as a "catalytic agent for joint strategic planning," Pollack said.

Century 2 is "a major undertaking requiring significant resources," remarked Mintz. Pollack added, "We will need planning consultants, events consultants, and many others to help in the process, and we will need to raise \$500,000 to make the Century 2 effort all it should be."

As an example of the kind of planning consultant we will need to touch base with as "we look to the future and anticipate change," Pollack introduced William C. Ashley, founder and president of Ashley & Associates, a pioneer in and expert on "proactive techniques," consultant for such clients as Sears, McDonald's, United Airlines, and the United Way.

JWBriefing appears after each set of JWB Board and Committee meetings, and offers an overview of developments reported, issues raised, actions taken and projections made.

The purpose of **JWBriefing** is to provide Center Presidents with a practical visible tool for interpreting field-wide issues and trends to Center Boards and for planning Board agendas.

We welcome your comments, your reactions and your suggestions. Please write to: The Editor, **JWBriefing**, JWB, 15 East 26th Street, New York, NY 10010-1579.

Speaking to the Board on "Futurescan 2000—Trends, Driving Forces and Issues Influencing Change," Ashley rattled off a mind-boggling array of statistics, which he termed "a staccato look at what the future is all about." He offered social, economic, demographic, ecological and political data on changing values and lifestyles that will affect all our lives and our planning as we move into the future (see box, p. 2).

At its meeting, directly after the Board meeting, the Century 2 Committee began applying Ashley's statistics to Jewish community planning, as part of the strategic planning process of Century 2.

The committee then reviewed progress made thus far through community visits, and projected plans for the Special Convention to be held in April (see box, p. 2) and beyond.

* Commission on Maximizing Jewish Educational Effectiveness

JWB at the GA

JWB President **Donald R. Mintz** urged all JWB Board members and other Center leadership to make it a priority to attend the CJF General Assembly in New Orleans, **November 16-20, 1988**. He stressed the importance of making sure that Center movement leaders take an active role and that the Center's contribution to Jewish life be emphasized at this largest annual gathering of North American Jewish leadership.

Mintz identified several events of particular importance to JWB Board members and Center leaders, including:

- An Executive Committee meeting scheduled for Wednesday, November 16, in Mintz's law offices, which will be open to all Board members and Center presidents—who are strongly urged to attend.

- A reception for the whole Center family at Mintz's home on Thursday evening, November 17.

In addition, JWB will be taking an active role at the GA, co-sponsoring, with JESNA, a program fair that will showcase model programs from Centers, Federations and Bureaus of Jewish Education. JWB will also co-sponsor, with JESNA and CJF, a symposium entitled "Ensuring Jewish Continuity Through Jewish Education."

In addition to attending many events and activities of obvious interest to Center leadership, JWB Board members and Center presidents will serve as emissaries of the Center movement, representing Center views and perspectives at meetings, in workshops, at major plenary sessions, and simply in the casual conversations in lobbies and hallways that often do so much to change the shape of ideas and policies for the future of the Jewish community.

Futurescan 2000

Among the many fascinating trends mentioned by William Ashley at the September JWB Board meeting were the following:

- Population growth will continue to slow down.
- The number and proportion of the population that will be elderly will increase.
- More people will be living alone.
- There will be more single-parent families, most headed by women.
- More people will be assuming responsibility for the care of their parents as well as their children—the so-called “sandwich” generation.
- Since care of parents and children still falls more to women than to men, and more women than ever are in the workforce, the stress level of women will continue to rise.
- The West and South are very definitely leading population growth in the United States, and this will remain the case through the year 2000, as long as water does not become a problem.
- There is a trend toward downward mobility, with so-called “yuppies” unable to earn as well as their parents did.
- We have an aging society—the median age today is 40 plus.
- Family patterns have changed drastically. In 1955, 60 percent of households consisted of a working father, a housewife, and 2 or more children; fewer than 7 percent of households have this pattern today.
- More than 64 percent of all married couples head dual-career families.
- Of every 100 children born today, 12 will be born out of wedlock; 40 will be born to parents who will be divorced, 5 will be born to parents who will separate, and 2 will lose one parent to death by the time the child is 18—leaving only 41 to reach the age of 18 within the two-parent family once considered the norm.

Special Convention to Be Held in April 1989

A major meeting of Center leadership is being planned for **April 6-9, 1989**, to be held at the Grand Hyatt Hotel in New York City. The meeting will serve as the major kick-off event for Century 2: a strategic planning forum, gathering Center leadership to plan the immediate and long-range goals for the JCC movement in North America.

The meeting is partly a response to a strong recommendation on the part of the JWB Task Force on Governance and Funding for increased contact between JWB and Center leadership, including a mandate for an off-Biennial-year gathering.

Programming for Jewish Continuity



RONALD LEIBOW

“The initiative launched by JWB about five years ago is now beginning to take hold,” reported JWB Treasurer **Ronald Leibow** of Los Angeles, Chairman of the JWB Jewish Education and Continuity Committee, to the JWB Board.

“When senior leaders indicate seriousness, the trickle-down effect is impressive.”

Measuring the impact of JWB initiatives on the vital area of Jewish education and continuity is a new study that Leibow described as offering “a window into where we are and where we’re going.” The study, commissioned by JWB, was conducted by Dr. Bernard Reisman, Director of the Hornstein Program of Jewish Communal Service at Brandeis University, who presented a preview of his findings to the JWB Board.

Reisman compared data from two studies, conducted in 1982 and 1988, that clearly indicate the impact of JWB’s COMJEE initiative. He also compared current findings with those of the Janowsky report, which he said was “a little ahead of its time.” That famous report, conducted in 1948, concluded that “a JCC should have no other purpose if it does not contribute to and enhance Jewish continuity.”

Interestingly, 40 years later, we have returned to the same basic conclusion. For the current study, 154 Center directors (more than 2/3 of all Center directors) were asked to fill out a questionnaire assessing various aspects of the Jewish ambiance and programming of their Centers.

Comparison between the 1988 study and the Janowsky report shows a dramatic shift in Center priorities. Whereas in 1948, Janowsky found, for example, a sizeable interest in such goals as “Help Jews to Adjust to Modern Society” and “Educate Jews in Good Citizenship,” the 1988 study finds “Highlight Jewish Heritage” to be by far the highest priority in the eyes of Center directors, 73 percent of whom listed it as their first or second choice (compared to 40 percent in 1948).

Directors were asked to compare the “Jewishness” of their Centers currently with five years ago. Among other findings, 76 percent reported that the “Overall Building’s Jewish Flavor” was “more Jewish,” 69 percent reported increased “Importance of Jewishness among Staff,” 77 percent reported greater “Collaboration with Other Jewish Organizations,” and 79 percent reported a greater “Extent of Jewish Programming.”

Only in the area of “Importance of Jewishness among Board” was the finding “more Jewish” for a minority of respondents, 49 percent, with 50 percent reporting “the same.” The implications are either that Board programming is not as effective as it might be, or that Boards were already on a high level of Jewish identity five years ago.

Reisman’s study evaluates the effectiveness of particular aspects of Jewish educational programming initiated by JWB and by Centers themselves. It compares, for example, the effectiveness of Board and staff training programs held at the Center versus those held in Israel, finding that while Center programming is rated “very effective” for 19 percent of

(CONT. ON PG. 5)

Canada Council Raises Consciousness, Addresses Problems Unique to Canada



BRUCE LIBIN

"How many maple leaves are there on the Canadian flag? Name the Canadian prime minister and the party to which he belongs. How many miles long is the Transcanadian Highway? True or false—Canada is the size of Texas and Alaska combined?"

With these questions, JWB Board member **Bruce Libin** of Calgary, Alberta, Canada, challenged the JWB Board to test its knowledge of a few basic, elementary facts about Canada. The point he was making was that Jews "south of the border" are frequently not very well informed and only vaguely aware of Canada's existence, which often causes them to unthinkingly exclude Canada when speaking or writing about a movement or an organization that is not "national," but "continental."

"I am offering an admonishment about sensitivity and consciousness raising," Libin said. "Most of us have learned to talk about blacks, not Negroes, and women, not girls." In the same way, we should be careful to ensure that our language respectfully includes Canadians in the North American Jewish community and Center movement.

"Canada now has 10 Jewish Community Centers," Libin went on to report, "six of which are building, renovating or planning expansions." A problem for the Canadian Centers is

that the Jewish population is thinly spread out from Vancouver to Montreal, a distance of over 3,000 miles. Canadian Centers experience special problems of which JWB and the JCC movement must continually be aware. For example, there are restrictions that interfere with easily getting materials like videotapes over the border, and the free flow of people is impeded by immigration laws.

Recognizing their common problems, Canadian Centers have created a Canada Council that met for the first time this summer. Their goals include: (1) coordination and communication among Canadian Centers; (2) greater knowledge about and acceptance of JWB; and (3) increased JWB sensitivity to Canada. Among other things, the Council will work with JWB Assistant Executive Directors Mitchell Jaffe, whose current functions include serving as the "Canadian desk" on the senior staff level in the JWB office, and Sherwood Epstein, who will help address Canada's special problems in staff recruitment and retention. The Council is also working on grants to help further the particular causes of Canadian Centers.

In response to Libin's report to the JWB Board, which includes seven Canadians, six of whom were present, President **Donald R. Mintz** remarked that he was making a "personal commitment" to this "very important issue. I hope to visit a number of Canadian cities in my tenure," he said.

The Impact of Mobility in the Jewish Community: Should JCC Privileges Be Interchangeable?



LEONARD COOPER

Suppose a JCC member goes on a business trip 1,000 miles away from his or her home. Would it be all right if that person took a refreshing swim in the pool of the local JCC, or perhaps dropped in for an evening lecture at the members' rate?

"In fact, most JCCs already extend privileges to members of other JCCs," reported **Leonard Cooper** of Dix Hills, New York, Chairman of the JWB Committee on Mobility, to the Board, "but few publicize this. Some 2,500 JCC members already avail themselves of these privileges.

"Every JCC would welcome a policy guideline statement," he added, and introduced the first of a number of motions that his committee intends to present to the Board. This recommendation consciously excluded certain situations that will be addressed in the future, such as how to deal with "snowbirds," college students, or people who move before they have used up their full year's

membership in the community they are leaving.

The motion presented in September concerned only the short-term visitation rights of travelers, and it was proposed that such rights be extended, comparable to those the visitor has at his or her home JCC. For example, those who are health club members at their own Centers could use the health club facilities on the same basis, though for a limited period of time, at other Centers.

Cooper stressed that the recommendation only applies to short-term visitors at some distance from home, or maybe to people who commute between two cities—Baltimore and Washington, for example. It does not apply to people who live in large metropolitan areas where they may be tempted to join the less expensive Center and use the more expensive Center's facilities.

The ultimate purpose of the recommendation is to strengthen each JCC member's sense of belonging to a continental movement that recognizes and welcomes that individual wherever he or she may go.

JWB-Israel's Litt Building Celebrates 10th Anniversary

At its September meeting, the JWB Board formally recognized the 10th anniversary of the Solomon and Mary Litt Building, headquarters of JWB-Israel. Former JWB Vice-President **Jesse Feldman** of San Francisco, Chairman of the JWB-Israel Committee, recounted the history of the JWB-Israel office and the circumstances that led to the purchase of the Litt Building, thanks to the endowment fund created by **Solomon and Mary Litt**.

Don Scher, director of JWB-Israel, reported to the Board on the various activities of his office, including fundraising, developing educational programming for JCC Boards and staffs, and working with North American, Israeli and international agencies. He reported, for example, that:

- JWB-Israel has served 450 people through its Israel Training Seminars and, with 17 more Centers scheduled to embark on similar seminars over the next eight months, 600 people will have been through the program.

- Working closely with the Youth and Hechalutz Department of the World Zionist Organization, JWB-Israel has been developing a new concept of "short-term *shlichut*"—programs bringing busy Israeli professionals to North America for short periods of one month to one year. These Israelis, including intellectuals from the academic or political world, will work in areas directly relevant to their professional expertise, exercising in North America the skills they specialize in in Israel.

- JWB-Israel serves as a direct resource to Centers and to the JWB headquarters in New York. When, for example, the Memphis Jewish Community Center wanted to present an educational program that would introduce young Israeli leaders and opinion-makers to their Jewish and general community, they asked JWB-Israel for suggestions. JWB-Israel arranged for two young "rising stars," Avraham Burg and Benny Begin, to spend one week each in Memphis.*

JWB-Israel is eager to be of service to the entire JCC field. Don Scher assured the JWB Board, "We are a telephone call, a fax machine, away."

* For more on the Memphis JCC's Scholar-in-Residence Program, see *JWB Circle*, Summer 1987, p. 6.

Presentations to Jesse Feldman, Solomon and Mary Litt

JWB President **Donald R. Mintz** presented a very appropriate "small token" of JWB's esteem to outgoing Vice-President **Jesse Feldman**: an inscribed silver *tzedakah* box.

Mintz also presented an especially appropriate gift to **Solomon and Mary Litt**, whom he called "the prime movers for JWB's involvement in Israel." The gift was a beautiful *mezuzah*, which symbolized the Litts' great contribution to opening the door for JCCs to experience the richness of Jewish life in Israel through JWB.

In accepting the award, Sol Litt reminisced about the purchasing of the Litt Building as the "result of several fortuitous happenings," including a greedy landlord who had doubled the rent every year on JWB's earlier quarters. When Litt and others heard about a building belonging to an Arab family very anxious to acquire some money, they bought the building that very afternoon. A week later, they were offered an enormous turnaround profit, but, of course, they did not sell it. "This building is our vote of confidence in the State of Israel, and we're here to stay," Litt concluded.

Maccabi Games a Great Success

The North American Maccabi Youth Games, held in Chicago August 18-25, 1988, were a great success, **Gerald Schwartz** of Miami, JWB HPER Chairman, reported, with more than 15,000 people in attendance. Some 2,000 young Jewish athletes competed in the Games, representing 52 communities and seven nations, including Australia, Ireland and several countries in South America.

The Jewish Community Centers (JCC) of Chicago went "all out" in producing a "well run, well organized event," Schwartz reported. "The JCC had a 'war room,'" he joked, to deal with the "incredible logistics." For one thing, the local community "hosted 2,000 kids in more than 1,000 homes."

The Games opened Thursday evening in the stadium of Northwestern University. "Unfortunately," Schwartz commented, drily, "one of the most severe

droughts in Midwest history ended that evening. It poured—but it didn't dampen anything."

In all, Schwartz said, the Maccabi Games were "a very, very wonderful and moving experience."

Richard J. Maddin, President of the JCC of Metropolitan Detroit, announced that his community would host the next Games, to take place **August 19-26, 1990**. "The Games," he said, "are a wonderful opportunity and vehicle for JWB and the JCCs to publicize our purpose and what we do. This will be a very significant event for JWB."

In addition to publicity, the Games can lead to very visible and concrete benefits to Centers. Philadelphia, for example, sent 110 young athletes. Many of them who were non-members at the beginning of the process are now joining up—with their families.

Ad Hoc Committee on Israel and Tourism Launches Animated Discussion



HARRIET ROSENTHAL

Two topics were most prominent, JWB President **Donald R. Mintz** noted, when he was in Israel in June for Jewish Agency meetings and for the 10th anniversary celebration of JWB-Israel's Litt Building: (1) the Arab uprising, and (2) the absence of North American Jews.

At the Biennial, the JWB Board established an Ad Hoc Committee, chaired by **Harriet Rosenthal** of MetroWest, NJ, whose task would be to come up with recommendations about the proper role of JCCs in relation to current events in Israel.

The Ad Hoc Committee met and formulated some "real questions" for all Centers to ponder, Rosenthal reported to the JWB Board. Among them: "Are JCCs places in whose hallways controversy, discussion and dissent ring, with all Jews allowed to say what they think? Is Israel facing a decline? How can the Center be helpful? Is there an active role for JWB?"

There was considerable discussion, both within the

committee and at the Board meeting, on the role of JCCs in informing the public and in promoting tourism. At this point, the committee recommends: (1) surveying the field to see what JCCs are doing now; (2) disseminating readily available materials on tourism; (3) hosting carefully controlled forums; (4) training speakers to go out into the community, and (5) organizing group trips to Israel. The concept of Israel Seminars could be extended beyond staff and Boards to all members.

Minnie Nathanson noted that Centers have regular "Israel Desks," and **Linda Cornell Weinstein** remarked on the "wide range of Jewish people" who come into the Center: "We're wasting an opportunity if we don't reach them."

Esther Leah Ritz observed that it is important to provide answers to people's questions when they do travel to Israel.

Mintz wound up the animated discussion by promising that it would continue in the future. "We're going to formulate strategies to disseminate to the field," he said, "and we're going to move forward aggressively."

Programming for Jewish Continuity

(CONT. FROM PG. 2)

Boards and 37 percent of staffs, seminars in Israel are rated "very effective" for 73 percent of Boards and 87 percent of staffs. The policy implication is obvious: it shows clearly that Centers should give serious consideration to Israel training programs for their Boards and especially for their staffs.

Among other findings, the executive directors' assessment of JWB help in maximizing Jewish education was of special interest to the JWB Board: 29 percent of the directors reported that JWB was "very helpful," and 53 percent reported that JWB was "helpful," so that a total of 82 percent of the directors, more than four out of five, found JWB helpful.

Reisman found that a higher level of Jewish educational effectiveness is correlated with the following:

- (1) More Jewish programming;
- (2) A Jewish education specialist on staff;
- (3) A lay Jewish Education Committee responsible for developing guidelines;
- (4) A Jewish Education component in staff development; and
- (5) Criteria for Board membership that include Jewish commitment and Jewish knowledge.

Leibow noted that the full report of this "most impressive study" will be available shortly. The very fact that the Board commissioned the report, he noted, "affirms that this Board is serious about the educational function of JCCs."

Leibow summed up some of the issues that the Committee on Jewish Education and Continuity intends to address in the near future, partly in response to the report. These include the need to involve more JCC Boards in effective maximizing committees, appoint Jewish education specialists at more Centers and put more emphasis on Jewish family education, for example, through preschools and camps.

Mandel Commission on Jewish Education

JWB President **Donald R. Mintz** reported that JWB is a cooperating partner with JESNA (Jewish Education Service of North America), in collaboration with CJF (Council of Jewish Federations), in the new broad-based Commission on Jewish Education in North America, convened by the Mandel Associated Foundations and chaired by JWB Honorary President **Morton L. Mandel** of Cleveland.

The goals of the Commission are: to review the state of formal and informal Jewish education in the context of contemporary Jewish life; to recommend practical policies that will set clear directions for Jewish education; to develop plans and programs for the implementation of these policies; to stimulate significant financial commitments, and to engage dedicated individuals and institutions in collaborative, communal action.

What makes the Commission unique is that it reflects the pluralistic nature of the Jewish people and includes top leadership of the organized Jewish community; heads of institutions of higher learning; leaders of the Orthodox, Conservative, Reform and Reconstructionist branches; educators; rabbis; academicians; founders and leaders of private Jewish foundations, and professionals who deliver educational services. Mintz, who attended the Commission's first meeting in August, reported to the JWB Board that he found it "stimulating, impressive and hopeful. It will have an incredible impact on Jewish education in North America," he predicted.

For Your Calendar

Key dates to note for planning participation of Presidents, other Center leaders, and key professionals in continental, national and regional JWB and Center movement events.

Nov. 16, 1988: JWB Executive Committee meeting, New Orleans. *Open meeting for JWB Board members, JCC leadership, at GA site.*

Nov. 17, 1988: Reception for JWB and JCC leadership at the home of JWB President Donald and Susan Mintz in New Orleans.

Nov. 16-20, 1988: CJF General Assembly, New Orleans. *Attend the GA as Center movement leaders. Special program:ing for JCC leadership.*

Jan. 13-15, 1989: JWB Board and Committee meetings with Center Presidents, Sheraton Bal Harbour Hotel, Miami. *Participate in discussions about the issues in this JWBriefing and more; help to make the decisions that will strengthen your Center and the Center movement.*

April 6-9, 1989: Century 2 Strategic Planning Forum, Grand Hyatt Hotel, New York City. *Participate in this momentous gathering of JWB Board, JCC leaders, to plan the future of the JCC movement.*

April 25-29, 1990: JWB Biennial, Washington, D.C. *Celebrate the beginning of the Center movement's second century.*

JWBriefing is a publication of
JWB Communications/Public Relations
Philip M. Shiekman, Chairman
Henry R. Hecker, Director
Shirley Frank, Assistant Director



15 East 26th Street, New York, New York 10010-1579
(212) 532-4949

ALL, 11/4

The NYC class
on the Commission -

Not bad - Peggy
Fishman quoted as
medicine - Alvin Schiff
asserted he is not
mentioned A/W:

BU 11/3 9^{PM} from weekly with Dr. Naparstek

Living

JEWISH

Taking Jewish education into the 21st century

By ELENORE LESTER

WILL THE MAJORITY of Jewish young people of the late 20th and early 21st centuries start their Jewish education in nursery school? Will they keep up with their Jewish education throughout their childhood and early adult years? Will parents study Jewish history and thought and provide support for Jewish studies in the home?

Positive answers to these questions are the objective of a new 44-member blue-ribbon commission to upgrade and vitalize Jewish education. The group, called the Commission on Jewish Education in North America, is made up of leading Jewish educators, philanthropists and heads of philanthropic organizations, and professionals in Jewish communal activities. It will investigate Jewish education today and make recommendations for the future, according to its chairman, Morton Mandel, a Cleveland philanthropist, who initiated the commission.

"My feeling was that something had to be done to improve Jewish education," said Mandel, "Nothing less than Jewish continuity is involved. For the past several years there has been a growing perception among educators and Jewish leaders that the quality of Jewish education had to be re-examined within the context of the society we live in today. Our young people live in an open society with unlimited choices available to them. We want to increase the likelihood that they will choose to identify with the larger Jewish community. Education is certainly crucial to their making that choice. That's what all this is about."

The commission plans to function for 18 months to two years. At the end of that time, its recommendations will presumably be acted upon by educators and the appropriate organizations, helped by the financial backing of communal groups, philanthropists and foundations.

Mandel noted that the commission has the cooperation of the Council of Jewish Federations, the JWB (the association of Jewish community centers in North America) and the Jewish Education Society of North America. The commission was convened by the Mandel's family foundation in collaboration with the Council of Jewish Federations. Mandel himself is former president of the Council of Jewish Federations, JWB and the Council of Jewish Federations.

The commission includes representatives from all segments of the Jewish community, ranging from Orthodox to secular.

"There has never before been such a coming together of so many diverse elements in the Jewish community except for rescue and relief during and after World War II and for Israel," said Mandel. "Education has heretofore not been as central a Jewish concern as other things. But the fact is that without education we lose our peoplehood, and then there will be no more concern about Jewish issues."

Mandel said his foundation is paying the commission's expenses, but that the participating organizations were contributing research and auxiliary services.

"We are looking ahead 10 and 15 years. Of course, we hope to see some results before that, but in general we are looking into the future," he said.

Arthur J. Naparstek, executive director of the commis-



At a meeting of the Commission of Jewish Education in North America, Ismar Schorsch, chancellor of the Jewish Theological Seminary, gives his views as UJA-Federation volunteers Daniel Shapiro, left, and Ludwig Jesselson, look on. Seated next to Schorsch is Annette Hochstein, a Jewish Agency consultant whose pioneer study led to the formation of the commission.

Photo/Richard Lobell

sion, reported that the commission was more than a year in the making. He said Mandel consulted with representatives of all segments of the religious community, educational and community leaders and representatives of foundations known for their support of Jewish enterprises. They all made recommendations for members.

The final list includes, among others, the heads of the seminaries for each of the four Jewish movements: Ismar Schorsch, chancellor of the Jewish Theological Seminary of America; Norman Lamm, president of Yeshiva University; Alfred Gottschalk, president of the Hebrew Union College-Jewish Institute of Religion; and Arthur Green, president of the Reconstructionist Rabbinical College. It also includes Isadore Twersky, director of the Center for Jewish Studies at Harvard University; Seymour Martin Lipset, author and senior fellow in political science and sociology at the Hoover Institution at Stanford University; Charles R. Bronfman, chairman of the CRB Foundation of Canada; Eli N. Evans, president of the Charles H. Revson Foundation; and Florence Melton, a leading philanthropist and innovator in Jewish education in America and Israel.

In addition, it numbers leaders of the organized Jewish community, such as Mandel himself and Peggy Tishman, president of UJA-Federation; Mandell Berman, president of the Council of Jewish Federations; Donald R. Mintz, president of JWB; Bennett Yanowitz, president of the Jewish Education Society of North America.

Seymour Fox, dean of the Education School of Hebrew University, will serve as director of content for the commission's report.

Prior to the commission's first meeting in August, the staff interviewed almost all of the members to help build an agenda. Out of these discussions came an outline of the areas to be investigated and of the viewpoints of various members.

There was agreement on the existing shortage of appropriate, qualified teachers to educate Jews in all age groups. Commission members discussed the need to increase sala-

ries and raise the status of teachers and to make a concerted effort to recruit personnel to the field.

There was also discussion about the clients of education, of the need to reach out to the less affiliated, as well as how to improve education for the committed.

The many forms of formal and informal education were noted. Which types justify the greatest investment? Which are most in need of improvement? There was discussion of the need for a massive investment of energy, thought and resources in day-school education. Ideas and views were presented on early childhood education, experience in Israel, university courses and family education.

It was agreed that methods of teaching will be explored, as will the economics of education and the current structures and mechanisms for delivering education within the community.

"It's a very ambitious project. There are so many agendas," said commission member Peggy Tishman. "I feel I still have to learn a lot about the dimensions of this thing, but I'm sure that unless we develop quality education, we'll lose our young people. The quality of Jewish education should be on the same level as in secular schools. We must raise the level of professionalism of our teachers. But I think we'll never have enough teachers, and we have to explore the use of video and satellite programs. I would say I'm not pessimistic about this project."

Another commission member, Irving Greenberg, president and co-founder of CLAL-The National Jewish Center for Learning and Leadership, said "The commission really represents a historical change in approaching a Jewish communal problem. It has brought together the right combination of top people in education and governance. Today Jewish education is truly a second priority for most Jewish parents. It will take vision and imagination to change that. It will be a slow process and it's already late, but it is important that it be done now. History shows us that the community supports what the top people consider a top priority. I think this commission has the clout to have an impact."



1938-1988

KRISTALLNACHT

Park East Synagogue
Kristallnacht Commemoration

conducted by
Rabbi Arthur Schneier and Rabbi Marc Schneier
with the participation of diplomatic
representatives of foreign governments.
The commemoration will feature in concert
MOSA PIJAPE
the fifty voice Jewish Choir of Yugoslavia
appearing for the first time in New York City.

Sunday, November 6, 1988 - 7:00 p.m.
Main Sanctuary • 163 East 67th Street, New York

**ARNOLD
WARSHAVCHIK**
ENROLLED ACTUARY
Pension Plan Consultant
(718) 339-7674

ASBESTOS

Engineers & Contractors
INDUSTRIAL • COMMERCIAL • RESIDENTIAL
REMOVAL • ENCAPSULATION • TESTING
AIR MONITORING • SITE INSPECTION • CONSULTING
KINGSTON
333 So. Washington Ave., Bergenfield, NJ 07621
(201) 385-7757

"Licensed N.Y. Asbestos Contractor No. 007"
MARTIN DUBNO, P.E.
Licensed Professional Engineer

S.R. HIRSCH Descendants Reunion

On Tuesday evening, January 3, 1989,
27 Tevet 5749,
the descendants of

Rabbi Samsom Raphael Hirsch
will gather to commemorate
his 100th Yahrzeit.

For information write to E.I. Gilbert, Box 269, Yonkers, NY 10705.

Lost objective

Sensitivity to moral issues lacking in Jewish education

FOR MANY YEARS I have been concerned that Jewish education — religious or secular, Orthodox, Conservative or Reform — does not contribute to the moral development of Jewish youth.

At long last, careful research proves this. Tests administered in many Jewish day schools yielded results that hardly differed from those obtained in public schools.

Intensive Jewish education may have made Jewish youth more knowledgeable about their heritage. It may also have deepened their Jewish identity. It has done virtually nothing, however, to heighten their sensitivity to moral issues, to make them more willing to abide by the religious codes to which they are allegedly committed.

For Jewish survival, the deepening of Jewish identity is very important. For that identity to be more meaningful, more literacy in Judaism is also important. Yet, how can we hope to become a "light unto the

Some Orthodox rabbis today are afraid to take the risk, however. They prefer to pontificate and declare "this is permitted and that is prohibited," and with many students they are successful. Yet, in today's climate, we will do better to emulate Moses rather than those who resisted.

But even if people are stimulated to make better judgments when faced with moral dilemmas, one great problem remains: How can the will of a human being be influenced to make it *want* to do the moral thing, to choose the morally superior option? How does one make a man want to do good?

Indeed, this question must have been asked a millennia ago when Plato or Socrates taught that the aim of knowledge was to know the good. They seemed to take for granted that once a man knew what was good, he would do good. Yet, people less naive about human nature know the fallacy of this assumption; certainly the Holocaust ended all illusions about man's natural preference for good over evil.

It is in this connection that religious — as distinguished from moral — education has a role to play. That does not mean religion's rate of success is impressive; some of the greatest evils have been perpetrated in the name of religion and no one knows this better than Jews. Nevertheless, Judaism has been preoccupied with making man prefer good over evil.

First, it is basic Judaism that it is God's will that we do the good. In no equal measure has any other religion made the pursuit of the good its principal teaching, its central feature.

Abraham Joshua Heschel put it as well as anyone could have. The Greeks, he said, could philosophize whether goodness was inherently good or whether it was good because God made it so. No Jew would thus philosophize, said Heschel; God and goodness are one and the same.

Consequently, when Jews stress our belief and love of God, it is to inspire the lover to perform the will of the Beloved. No less great a legal philosopher than Carl Friedrich claims that in Judaism, Jewish law is the will of God; the law is synonymous with goodness. If the Beloved wills it, that is enough for the lover, the man of faith.

And if one does not believe in the existence of God, or hesitates to hold that God — even if He exists — wills anything, then other rationalizations are sought. One argues that the good is part of the natural law; it is part of nature's warp and woof; its pursuit is important for human survival; it will contribute to man's peace of mind or soul; it is mandated by the nature of man and/or the nature of society; it will win for man the approbation of his peers, etc.

This is not the place for a course outline on the subject of ethics. All I want to make clear is that humanity has a major problem on its hands and with regard to that problem we are still "in the beginning." Even if we can make some progress in helping people to fathom and resolve moral dilemmas, we have no new ways to insure that they will do even that which their own reason dictates is right: the good, the moral, the ethical.

As for me, Judaism is still the best means available to us and I recommend it at least to all my co-religionists.

is going to recite *al chet* (the Yom Kippur confessional) when the next vote comes up in Congress for aid to Israel or for any other matter that vitally affects Israel's security and there is no longer a united community with a single voice representing us?

Thousands of years ago Ecclesiastes told us in the Bible: "There is a time to be silent and a time to speak out." What a shame that these three organizations got their timing confused. Fifty years ago when they should have spoken out they were silent; today, when they should have been silent, they spoke out. Fifty years ago we paid a terrible price for their silence and yet their action was understandable at the time. Who will understand

their action today? And will we pay a terrible price tomorrow for their speaking out now when they should have been silent?

Theater workshop

The Labor Zionist Alliance and the Association of Reform Zionists of America are co-sponsoring a workshop featuring two Arab actors of the Haifa Municipal Theatre, on Thursday, Nov. 3, from 6 to 8 p.m. at the UAHC, 838 Fifth Ave. The Haifa Theatre company comprises Jewish and Arab actors investigating current issues in Israel's bicultural society. Admission is free. Reservations are recommended as space is limited. For information call, (212) 989-0300.

Brooklyn D.A. Elizabeth Holtzman

discusses The Women's Vote 1988 at **Sutton Place Synagogue**, 225 E. 51 St., NYC, Wednesday, Nov. 2nd, at 7:00 p.m. \$5 admission. Coffee and Cake.

WINTER BREAK IN ISRAEL

Following finals in December, 1988
An exciting program for university students
under the auspices of the Metropolitan N.Y. B'nai B'rith Hillel/JACY

INEXPENSIVE PRICES BASED IN JERUSALEM MEET WITH ISRAELIS

LEARN ABOUT MAJOR ISSUES
confronting the Jewish State
today and tomorrow

TRAVEL WITH FRIENDS
and make new friends

STUDENT TOUR: December 26, 1988 - January 8, 1989
\$1299 Includes: Air fare, transfers, hotels, 2 Kosher meals a day, private bus, guide and much more! Designed primarily for undergraduate, graduate and college age students visiting Israel for the first time. Program: Extensive touring, briefing sessions, visits to Israeli homes, a Shabbat in Jerusalem, socials, etc.

For brochure: Contact Metropolitan N.Y. B'nai B'rith Hillel/JACY, 95 Madison Ave., NYC 10016 (212) 696-1590 or Queens College BBH/JACY (718) 793-2222

EMANUEL RACKMAN

nations" if Jewish education cannot make the pupil a better person, kinder, more just, more socially involved?

All of our educational efforts become only a survivalist exercise while the ultimate objective, to be "a holy nation and a kingdom of priests," is lost in the process.

This is an inescapable challenge. Either we cope with it, or we owe it to humanity to declare the bankruptcy of our educational enterprise.

My very respected colleague, Irving ("Yitz") Greenberg, head of CLAL-The National Jewish Center for Learning and Leadership, estimates that Jews are, at best, only five percent better than most people. I do not know how one can measure the good, the better and the best, but I am ready to accept that our collective historical experience (also hard to quantify) has had an impact on our behavior. We may have a keener social conscience than most people.

Yet, with all of our know-how, is it not possible to make our educational methods more effective in the moral improvement of the human being, and especially the Jewish people?

To the credit of many, such ways are being sought. A conference on the subject was held in Jerusalem this past summer. Dr. Jerry Friedman of Los Angeles sponsored it. I was privileged to be the speaker at the closing session.

It was the thought of the late Lawrence Kohlberg of Harvard that dominated the deliberations. Friedman, one of Kohlberg's disciples, has tried to apply the teachings of his master to Jewish education. Kohlberg developed ways to sensitize students to the complexity of moral dilemmas, to help them analyze the options and arrive at moral judgments.

Most Jewish educators have offered no resistance. Only a small group of frightened Orthodox ones have expressed a preference for the older method of indoctrinating youth by dogmatic affirmations as to what may be done. They do not want to encourage moral autonomy and self-direction.

Above all, they do not realize that they are not doing what Moses did. Moses appealed to the Jews to evaluate the commandments of God and ascertain its justice. This was an invitation that is authentically Jewish: an appeal to reason, not blind obedience to authority.

Speak out

(Continued from page 26)

of it. Is this successful community relations? Is this why the AJCommittee, AJCongress and the league were brought into being? Is it their job to divide the Jewish people in its most critical representation to Washington?

What is the use of having a Conference of Presidents and an AI-PAC if responsible organizations like these behave so irresponsibly and go their own way? How will we appear in the eyes of government officials in the future? How many votes have we already lost in the Senate and in the House because of this terribly damaging letter? Who

"I know you can't fly down to Florida every time I have a little ache or pain."

When your parents came here to retire years ago, they were so full of life. But now there's only one of them, living alone. You're too far away to keep an eye on the situation. So you worry. Is momma taking her medicine? Can poppa get help if he needs it? For shopping? Cooking? Whenever you call and you don't get an answer right away, your heart skips a beat. Is everything o.k.?

But, when your mother, father, or any elderly family member living in South Florida needs help, you can count on Atlas Senior Services. We can handle anything and everything. From just checking to see if they're okay, to full scale supervision. How good are we? Just ask the families we're now serving in your community, or members of the legal, social and medical fields. We'll gladly supply names, because we're proud of our reputation for quality care.

We're the only ones in South Florida with total in-house capabilities to see that your elderly loved one lives in dignity and enjoys the quality of life that he or she deserves.

For further information, call Marc Abrams collect
(305) 949-2401, 523-1105, 463-2155 or write:

Atlas Senior Services

"We're there when you wish you could be."

1781 NE 162nd Street N. Miami Beach, FL 33162

ATLAS Representatives will be in Greater New York area, Nov. 9-10-11. Call for appointment.

ISRAEL HISTADRUT FOUNDATION

invites you to a unique lecture

An inside-view of a little-remembered, historic chapter in the "WAR OF 1812" and the role of the port of Ghent after WW II.

Direct from the City of Ghent in Belgium



ANDRE REYNIERS

President, Rotary Club, Ghent; Prominent Belgian shipping executive and Industrialist; Managing Director, Reyniers & Sogama

Topics:

The Peace Treaty of Ghent, Belgium, 1814.
Position of the Port of Ghent after the liberation in WW II.

Introduction: DR. SOL STEIN

Founding President, Israel Histadrut Foundation, long-time friend & fellow-student, of Mr. Reyniers at the University of Ghent.

SPECIAL! 16 Minute Recent Film—Port of Ghent
Sunday, Nov. 13 • 10:30 A.M.

HISTADRUT HOUSE

33 East 67th Street, NYC 10021

Seating Limited • Continental Breakfast • Couvert \$3.00
By reservation only! RSVP (212) 628-0010



(ASW)



Handwritten signature

MLM

See pg. 3

from AJN

P



From here and there

By Ruth Abramson

Now that the holidays are over and everyone has something to do, hope all goes well for the community.

Marv and Shirley Azuz had their daughter Marilyn home from Alaska. Ruth and Harry Bergal had Leona Rae and daughter from Texas. George and Betty Berman had daughter Sheila and husband Daniel home from Israel. Aida Bindler and Lillian Joelson had sisters Zina Alesknow from Chicago, Evelyn Young from Palm Springs, and Aida's son Morry Bindler from South Carolina. Fern Apter's brother and sister-in-law, Nate and Maryann Fox were in town from Maryland for a few days. Helen Davis' daughter Peggy and husband were in town from California. Bob and Ruth Karon's daughter Janet and husband Warren were here from Oregon. Maurice and Esther Krovitz had their son Benji visiting from Seattle; Herb and Essie Samuels had son Steve home from Seattle.

Louis Cohen is now in St. Paul with his son Ed. Shirley Garber, Dick Karon, Cindy Karon, Bob Karon, Sally Karon, Tom and Sharon Karon were in San Francisco attending a wedding. Miriam Garon was in Kansas City; Ida and Marv Golberg were in Columbus

and Chicago; Harvey and Esther Winthrop were in New York.

Mazel Tov and congratulations to:

Ruth and Bill Finn and Hommey and Bob Kanter on the birth of their grandson, Daniel Louis, born to the Doug Kanter of Minneapolis;

Rita Kenigsberg on the birth of her grandson, Joe Edmund, born to Sam and Lisa Vertelney of California;

Linda Eason who has recently been awarded the 1988 Lavine Scholarship for History;

Lil and Monny Goldfine and Mary and Egal Feldman on the birth of their grandson Max Michael, born to Aurora & Ken Goldfine of Scottsdale;

Dorothy Davis on the marriage of her grandson Bill Kirsch of Minneapolis;

Ruth Abramson on the Bar Mitzvah of her grandson Joshua, son of Ghitian and Bill Worcester of Minneapolis;

Francis and Sam Krovitz on the Bat Mitzvah of their granddaughter Sari, daughter of Barbara Naiditch and Harold Naiditch;

Raquel Shablott, daughter of Lorraine Shablott and the late Bernard

Shablott who was recently named director at B'nai Emet;

Marsha Eldot Devine, daughter of Goldie Eldot and the late Walter Eldot, on becoming a licensed attorney in the State of Minnesota at a swearing-in ceremony on October 28, 1988.

Our condolences to all who have lost loved ones in the past months and a speedy recovery to all on the sick list.

Anniversary greetings to Margie and William Portilla, Helen and Len

Rosen, Minnie and David Siegel, Nancy and Stuart Shablott, Dorothy and Ed Slonim, Alyce and Julius Horwitz, Helen and Sidney Adelson, Sylvia and Sidney Fink, Judy and Don Schibel, Lorraine and Seymour Chez, Sam and Millie Shablott, Lewis and Bev King, Harvey and Esther Winthrop, Ralph and Jeanette Altman, Steve and Terry Davis, Rabbi and Judy Holz and Nate and Louise Greene.

Until next time, stay Well.



Crystal gazing

By MR. I

Everytime I meet a former Duluthian whom I haven't seen for a long time he inquires how Duluth is today as compared to memories of the past. Duluth always evokes many nostalgic memories of yesteryear. "Times are a changing" is the popular hit song of our own Bob Dylan. They most certainly have changed; the Original Aerial Bridge, the Incline, and the Fourth Street Toonerville Trolley are just memories.

There are only two major hotels in our downtown area. In years past there were namely, The Spalding, Holland, Lenox, Fifth Ave, McKay and St. Louis while the Hotel Duluth which still stands has been converted to rental units. Loss of all of this hotel space has been replaced by innumerable motels.

Only the Orpheum Theatre exists in our downtown area. Gone are the once famous Lyceum, the Lyric, Granada, Astor, Garrick, Zelda, Sunbeam, Strand, Diamond, Victory and Odium as well as others in the West End and West Duluth.

There are now no major department stores in our downtown. There used to be the Glass Block, Freimuths, Oreck, Silberstein and Bondy, Albenbergs and the First Street Store. There were many non-department mercantile establishments such as Steels, Oak Hall, Big Duluth, Altmans, Silvians, M. Cook and Sons, Fitwell, Famous Clothing, Leisers, Three Winners, Master Furriers and many others. In the department store category I should have mentioned Wahl's, successor to George A. Gray.

Active and prominent restaurants of the past were the Holland, Spalding, Flame, Zien's Lunch, Atlas Tea Rooms, Main, Collins, Miller's Cafeteria, the Baltimore, Greysolon Tea Rooms, Fifth Ave. Hotel, Canton, Mandarin, Joe Huies, Arrowhead, St. Paul Cafe and way back in memory Cook's Kosher Restaurant.

We shouldn't overlook the Recreation Parlor, Arcade and the Ringside, generally in business as pool halls but also the scene of betting with a number of bookies and where all the boys became men.

Who can forget the Amphitheater

where the National Champion Duluth Hornets' Hockey team played to packed audiences, long before the advent of the current National Hockey League. In the summer months the Amph featured nationally big name bands such as Wayne King, Louis Panico, Ben Bernie, Cab Calloway and many others. One particular band, Davey Jones and his Pirates, played long engagements.

How can we forget the huge wholesale hardware houses such as Kelly Howe Thompson and particularly Marshall Wells, the largest wholesale hardware distributor in the world. Regretfully no longer in our midst are manufacturing industries such as F.A. Patrick, Coolerator, U.S. Steel, Atlas Portland Cement, Klearflax Linen, Universal Flour and many others. Wholesale food distribution also had its giants, such as Stone Ordean Wells, Rust Parker, Gowan Lenning Brown, Eimon Mercantile. Many produce houses were Jewish owned such as Gershol's Independent Fruit, Levine Fruit and Produce Co. owned and managed at various times by Loy Levine and Prof Davis and L.K. Stein Co. of Minneapolis and managed by Sidney Green. Among many Jewish controlled operations we had a cab company known as Harris Cab, owned and operated by three brothers, Sam, Jack and Harry Goldman; yes, our Jewish community was certainly involved in many diverse areas.

I'll stop here but continue with other categories in my next article. You might ask, with so many stores, industries, etc. no longer existing, what's left? Plenty. Obviously our community has changed drastically but cosmetic touches have greatly beautified Duluth. Will continue recalling the past and attempt to forecast what the future will be like. I enjoy hearing from you to remind me of some items and matters I may have overlooked.

With your cooperation, I would like to list a quote: "You ain't heard nothing yet."

Moscow Hebrew class approved

JERUSALEM — A member of the newly formed Association of Hebrew Teachers in the Soviet Union has received official permission to teach Hebrew in Moscow.

According to the Public Council for Soviet Jewry here, Ilya Ginsburg of Moscow was notified during Sukkot that he could advertise for pupils in local newspapers. This summer, another Moscow Hebrew teacher, Yevgeny Voronov, received permission to publish such advertisements, but it was revoked at the last minute.

Previously, officially sanctioned Hebrew classes have only been allowed in Baku on the Caspian Sea.

The Jerusalem Post Service

Jewish Fellowship News Page 3



JEWISH EDUCATION COMMISSION CONVENES: Donald R. Mintz, President of JWB, representing the North American Jewish Community Centers; Mandell L. Berman, President of the Council of Jewish Federations; Commission Chairman Morton L. Mandel, Chairman of the Mandel Associated Foundations, and Bennett Yanowitz, President of the Jewish Education Service of North America, convene the historic opening of the broad-based, action-oriented Commission on Jewish Education in North America, whose members reflect the pluralistic nature of the Jewish people, and include, at the highest levels, leaders of the organized Jewish community, the branches of Judaism, the academic field, business and private Jewish foundations.

JWB Press Service

SHOOT YOUR FRIENDS Get 'em Before They Leave Town!

DULUTH CAMERA EXCHANGE 60 MINUTE PRINT PROCESSING

Downtown • Miller Hill • West Duluth
727-2225 727-5626 628-2325

[NOV-DEC 1988]

Hebrew School Remodeling Project

The Jewish Fellowship Club, following a presentation at the September meeting, voted to contribute \$4,000 to the cost of remodeling the classrooms in the Center, used by the Hebrew School and Temple Israel Religious School. A sketch of the proposed new classroom and a note of thanks from the committee involved may be of interest to community members.

9/15/88

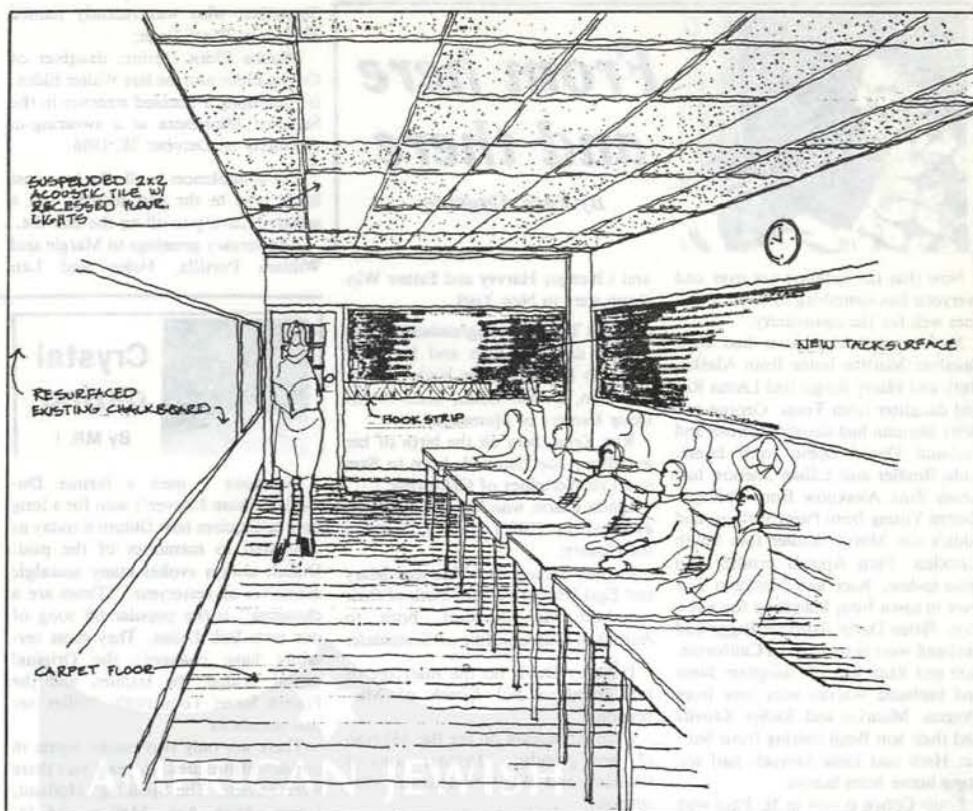
Dear Fellowship Club,

How very generous of you to donate \$4,000 to the Religious/Hebrew School remodeling project. Your generous contribution is a living legacy to the children of our Twin Ports community. The Fellowship Club can feel proud to be in the forefront of philanthropic Jewish organizations.

Thank you so very much, and a happy and healthy New Year to you all.

Sincerely,

Willie Portilla, Chair
Dan Kislinger, architect
Kitty Altman, Marsha Eisenberg,
Judy Cohen, Sharon Kaner



Architect's sketch of new classroom.



Children of Temple Israel's Religious School celebrating Simchas Torah with unrolled Torah spread on their laps.

(The numerous thank you notes from children and youth would involve an entire issue were we to use all of them. Of course that is impossible. We can only print a few of them. We do acknowledge the names of those who thank the Federation for making possible a delightful summer experience in a Jewish atmosphere: Joshua Levenson, Jodi Greene, Beth Altman, Rachel Mary Gurovitch, Sara Widdes, Jessica Ostrov, Alex Portilla, Andy Greene, Mollie Ostrov, Jorel Levenson, Bryan Altman, Ben Portilla, Shana Eisenberg)

MEIERA HOLZ

Thanks to the Jewish Federation I was able to spend the most amazing summer of my life with a group of 20 or so Jewish young people all around my age. The program I went to was called Noazim (Mosh West) and we literally climbed mountains together. My group traveled first to New Mexico where we learned various survival skills and then to Utah where we canoed 52 miles down the Green River, and finally, we went to the San Juan Mountains in Colorado where we backpacked

thousands of feet up and 36 miles over rough wilderness terrain. The climax of the trip was on our last day in Colorado when all of us climbed 14,960 feet in one day. The feeling when we got to the top was incredible. We all took pictures and then stood up in a circle to pray, all saying the shehechianu. We clambered down another 15,000 feet to our campsite.

DARA HOLZ

I had a great summer at Kallah Bet at OSRUI camp. The Jewish Federation helped make it possible. I will always remember my friends and the activities that we shared. We had Hebrew class once a day and Tefilot (services) twice a day, as well as many other fun things that we did. Being at camp with all Jewish kids was really special to me.

JESSA HOLZ

This summer I went to Moshavah Bet, which is a part of OSRUI camp. This part of camp is in tents for a

month. We make our own meals and sleep in tents and go to services twice a day. I had a wonderful summer in my first year in tents and it would never have been possible without the help of Federation. Summers are now so special because I'm with so many Jewish kids in a completely Jewish atmosphere.

IAN KANER

I'd like to thank the Duluth-Superior Jewish Federation for the scholarship to camp Olin Sang Ruby Union Institute. I had a lot of fun. Some of the activities were: swimming, canoeing, kayaking, sailing, horsebacking, Hebrew class, movies and Hebrew activities.

Other things we did were: cook our own meals, and had services twice a day (that includes Shabbat dinner), rest period (or Minucha), Va-adote (or work groups).

Once again I'd like to thank the Duluth-Superior Jewish Federation for the scholarship.

LEE KANER

I would like to thank you for giving me money to go to camp. I had a lot of fun. I met some new Jewish friends that I hope to keep in touch with. I liked Shabbat at camp because we got dressed up and ate a good meal of chicken. One thing I didn't like was swimming because the water was green. But other than that I loved camp. Once again thank you for the money to go to camp. It was nice being around all the Jewish people.

BRENT SEILER

This summer I had a unique experience with 20 other Jewish teenagers from all over America and one from France. It was in a program called MOSH WEST. We started at Oconomowoc, Wisconsin, where we got in two vans and drove to New Mexico where we stayed for about a week and learned about nature and our environment. We had the expert leadership of

Youth Awareness Scholarship Responses

Israelis to visit Bulgaria

TEL AVIV (JTA) — Prominent Israelis will be visiting Bulgaria in the next few weeks, and preliminary discussions are under way aimed at establishing commercial airline service between Israel and Bulgaria.

Bulgaria broke diplomatic relations with Israel after the 1967 Six-Day War, as did all Soviet bloc nations except Romania. But lately a thaw has set in.

Representatives of Arkia, Israel's domestic airline, were joined in Sofia by officials of El Al, Israel's international carrier, and by Shai Shohami, head of Israel's Civil Aviation Administration.

They were discussing the inauguration of flights with Bulgarian officials. Arkia recently has gone into the overseas charter field.

Meanwhile, three prominent Israelis have accepted separate invitations for high-level meetings with Bulgarian leaders. They are Shulamit Shamir, wife of Israeli Premier Yitzhak Shamir; Commerce and Industry Minister Ariel Sharon; and Abba Eban, outgoing chairman of the Knesset Foreign Affairs and Defense Committee.

Israel and Poland to upgrade ties

NEW YORK (JTA) — Israel and Poland have agreed to upgrade their diplomatic missions in Tel Aviv and Warsaw by turning them into independent missions. The two missions are presently operating under the diplomatic sponsorship of the Netherlands.

The agreement was reached in a Sept. 29 meeting between Israel Foreign Minister Shimon Peres and his Polish counterpart, Tadeusz Olechowski.

According to an aide to Peres, it was agreed that the new level of official ties between Israel and Poland will be defined in talks to be held soon by diplomats of both countries.

In addition, Peres and Olechowski confirmed that a high-level economic

delegation from Poland will visit Israel in the near future, to discuss increased economic cooperation between the two countries.

Israel diplomats said that the warming in relations between Israel and Poland could be seen as part of a general trend of improved relations between the Jewish state and the East European countries.

Soviet Refusenik up for prize

BRUSSELS (JTA) — Roald Zelichonok, a longtime Soviet refusenik and former prisoner of Zion, is one of three nominees for the European Parliament's Sakharov Prize for Freedom of the Mind, to be awarded in December.

He was selected by the parliament's political commission along with two other nominees: political prisoner Nelson Mandela, founder of the African National Congress, and the late Anatoly Marchenko, a Soviet dissident who died in Chistopol Prison last year after a hunger strike.

Zelichonok, 52, a 10-year refusenik who is an electronics engineer and author of several scientific books, was imprisoned in 1985 for two years on charges of defaming the Soviet Union.

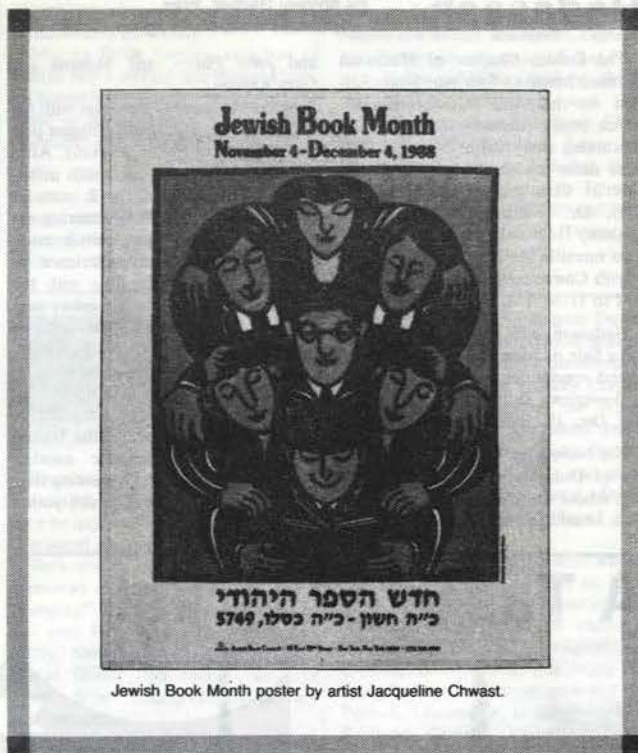
Soviet Jewry activists credit his underground Hebrew teaching as the real reason for his arrest.

Zelichonok's wife, Galina, is in the United States on a tourist visa, seeking medical treatment and political support.

The Sakharov Prize is named for Soviet physicist, Nobel laureate and human rights dissident Andrei Sakharov.

"Jews, killers of nations, your time will also come!"

A report filed last spring by the Jewish Telegraphic Agency, indicated a new wave of anti-Semitism has rocked Greece's tiny Jewish community. A barrage of threatening hate mail and phone calls to Jewish individuals and communal institutions has been tied to the unrest in the Middle East. While



Jewish communal figures have implored authorities to stem the growing tide of anti-Semitism in Greece, others have ruefully stated that pleas to Papandreu's Socialist government have fallen on deaf ears.

Hong Kong's only shul will be demolished

Hong Kong's only synagogue is to be demolished. The go-ahead was given by the Commonwealth Chief Rabbi, Lord Jakobovits, after intense dispute within the colony. Opponents of the demolition argue that this is a blow to the communal life of Hong Kong's 250 Jewish families; conservatives are opposed to the building coming down. But it was ruled that the building is unsafe, and plans are afoot to provide better facilities for what appears to be a growing Jewish community.

Holocaust remembered

President Ronald Reagan commemorated the six million Jews killed in the Holocaust, saying that their "monstrous end will testify to the hellish depths of human evil." He spoke at a ceremony for the new Holocaust Memorial Museum in Washington.

"We know that the United Nations, whose peacekeepers were honored... for their service to the world, has yet to repeal its infamous resolution equating Zionism with racism. We know where such intellectual infamy can lead."

Reagan denounced those who claim the Holocaust did not happen, including "our own countrymen" dedicated "to the disgusting task of minimizing or even denying... the Holocaust. This act of intellectual genocide must not go unchallenged, and those who advance these views must be held up to the scorn and wrath of all good and thinking people in this nation and across the world," Reagan said.

He called *The Protocols of the Elders of Zion*, still taught in some schools in the Arab Middle East, "the most profoundly cynical piece of anti-Semitic filth produced, full of libels toward the Jewish people, particularly the horrifying 'blood libel'."

Reagan spoke of the "subtler forms" of anti-Semitism present in today's society, that "seeks to deny Jews their independent identity," including 75,000 Jews in the Soviet Union seeking to emigrate. Glasnost has provided "liberalizing attitudes toward Judaism in the Soviet Union" but Jews need courage to say, "Yes, I am a Jew, I wish to study Hebrew, and I wish to emigrate to the homeland of my people."

"Where are those exit visas?" Reagan asked Soviet leaders. "Let these people go," he added.

(Near East Report)

Ex-Jewish guerrillas admit helping to slay Swedish envoy

JERUSALEM — Two former guerrillas of an underground Jewish group once led by Prime Minister Yitzhak Shamir said they helped assassinate a Swedish U.N. envoy to Palestine 40 years ago, a television program said.

It was the first time that members of the Stern Group acknowledged they were involved in the killing of Count Folke Bernadotte, Israel's state-run Educational Television said.

The militant group, also known as Israel Freedom Fighters, was initially headed by Avraham Stern. It was a splinter faction of the right-wing National Military Organization.

The faction, which carried out terrorist acts to undermine British rule in mandatory Palestine, opposed Bernadotte's proposals that the United Nations be given control over Jerusalem and key areas be returned to Arab jurisdiction.

In 1942, after British police fatally shot Stern, the group was led by Shamir, Natan Yellin-Mor and Yisrael Scheib-Eldad, the group's ideologist.

In interviews for Educational Television aired Friday, two former members of the group said that Yellin Mor and Scheib-Eldad approved the assassination.

The organization officially disbanded about six months before the killing, and Shamir had no connection with the assassination, said his spokesman Yossi Ahimeir.

Although members of the group may have been involved, Ahimeir said, "There was no organization at the time, and Shamir was not a commander."

The issue was not expected to have any effect on upcoming elections. Israelis have thought for years that the Stern Group was behind the killing.

Journalist Dan Margalit interviewed Yehoshua Zetler and Meshulam Makover, who he said were the mastermind and the driver in Bernadotte's killing.

Margalit quoted Zetler as saying he decided to kill Bernadotte, president of the Swedish Red Cross during and after World War II.

John Stokes, an environmentalist, to teach us. Next we went to Utah where we paddled down the Green River. We slept on little sand islands or somewhere on the river banks. Next, it was off to Colorado, my favorite part. We hiked in the Rocky Mountains and climbed Uncampagne Peak which is 14,309 feet high. We also went on a solo where we went off by ourselves and made our own shelter, etc.

I don't think I will ever be able to have these experiences again. I learned about nature, living and getting along with new people in a very close group for a month. Even though we were from different parts of the county, we could share so many things, whether it was doing creative services, having discussions on the Bible, or being Jewish and sharing this with other Jewish kids. It was very special to me. MOSH WEST was a great time in my life.

(A slide show and program on MOSH WEST and other programs at Camp Oconomowoc will be presented in January for children and parents in our community.)

Hadassah

by Shirley Garber, Pres.
and Selma Goldish, Program Chair

The Duluth Chapter of Hadassah has been hosting a four-part Study Session on the topic "Jewish Ethics" which began Monday, Oct. 10, and continuing every other Monday. The class dates are Oct. 24, Nov. 7 and Nov. 21. Class leaders are James Glazman, Dr. William Portilla, Rabbi Anthony Holz and Eudice Gallop. The class meets in the Litman Room of the Jewish Community Center from 10:00 AM to 11:30 AM.

Hadassah will conduct its annual Bake Sale of Meat Knishes and other Jewish specialties at the Holiday Mall in downtown Duluth beginning Monday, Dec. 19, 1988.

The November meeting will feature two of Duluth's and Superior's AFS high school students, who happen to be from Israel. The host families are Jane

and John Fisher, and Melanie and Gary Keveles.

Mickey (Mirna) Cohen lives with her parents in Ashdod, Israel's biggest port city (about the size of Duluth). After spending 7 years in the youth movement, Mickey served for 2 years as group leader. She will be entering the army Nachal program, which combines kibbutz and army experience.

Shirley Chaimovsky lives with her family in Even Yehuda, a moshav near Netanya. Shirley has two brothers, one of whom is in the army. In February, Shirley too will be joining the army.

Both young ladies signed up for this American Field Service program in order to learn more about the United States and to experience another culture. At the Hadassah meeting they will describe their life as Israeli young adults.

New Calarts President named



Steven D. Lavine

Steven D. Lavine, presently the Associate Director for Arts and Humanities with the Rockefeller Foundation, has been named the fourth President of California Institute of the Arts.

Dr. Lavine received his doctorate in

English and American Literature from Harvard University and his undergraduate degree with highest honors from Stanford University. Prior to the Rockefeller Foundation, Dr. Lavine was a member of the faculty at the University of Michigan where he founded an inter-disciplinary program in 18th-century arts and letters, and twice won awards for outstanding teaching, among them the prestigious Class of 1923 award. His publications include an anthology of American poetry, special editions of quarterlies, as well as a book-in-progress devoted to the proceedings of his international conferences on the arts.

Steven David Lavine, son of Dr. I. H. Lavine, Superior, was installed as the president of the California Institute of Arts October 23. His father attended the ceremony as well as the celebration of the installation on the previous day.

Steven's wife, the former Janet Sternburg, is a writer whose poetry and essays have been widely published. She has written and produced films for public television and cable broadcast.

A Taste of Israel



HAIFA, Israel — Bronze sculptures by Ursula Malbin grace this tranquil park overlooking the Mediterranean.



TEL AVIV-YAFO, Israel — The marina on Tel Aviv's ocean front is a new attraction for visitors. Above it is the KIKAR ATARIM tourist complex, with stores, boutiques, restaurants, cafes, hotels. Tel Aviv's ocean front is lined with tourist hotels of all categories.

Excerpts from an open letter to Pres. Reagan

from George Belitsky of Vilnius, a 52-year-old Doctor of Sciences:

"... I decided to take this step because of my completely hopeless situation. Over seven years have already passed since I began applying to emigrate to Israel — without result. The situation has gotten worse, since now I remain here completely alone. A year ago my family, finally, received permission to emigrate, but without me.

"All these years they have regularly refused my right to repatriate on the grounds of protecting State security. I hereby declare with complete responsibility that I do not possess any state secrets. All my life I worked in non-leading engineering posts, and only in nonclassified organizations, mainly in the system of higher education. I did not serve in the army. My works and

publications are open and accessible to everyone. My scientific work was done over ten years ago, the majority no less than fifteen years ago. They were never secret.

"A year ago they informed me I would have to stay in the USSR until the year 2010. This notice is strange, for I am no longer young. And I think that even younger and healthier persons would find it hard to bear such a notice...

"... I am firmly convinced that in my file, which is being held in some archive inaccessible to me, there is some mistake, produced by negligence or malicious intent. But I cannot establish the truth or challenge the slander, since the case is examined by unknown persons, in secret, in the absence of the person suffering, and without anyone to speak in his defence..."

Joe Miketin's Peerless Auto Body Company

Phone:
722-5851



532 East
1st St.

AUTO
TOP AND BODY CO.

Wrecker Service — Body Work
Free Estimates — Insurance Work



'Professional Service Without A Fee'
Air — Cruises — Tours — Hotels — Car Rentals

Travelogue Travel Service Inc.

420 W. Superior St.

Duluth, Minn. 55802

(218) 722-0558

M&K
Apparel



AMY S. ROTHSCHILD
COMMUNICATIONS ASSOCIATE

COUNCIL OF JEWISH FEDERATIONS
730 BROADWAY, NEW YORK, NY 10003/212-475-5000



Council of Jewish Federations
(212) 475-5000

JUL 28 1989

7/26

Virginia -

Here are a few copies of
The June issue of Newsbrief --
see pg. 2 for Jewish Education
article.

I hope you'll be pleased
with it! If you need more
copies, let me know.

Have a nice summer!

Amy

memo from

Amy Rothschild
Communications Department



ON THE MOVE...

CJF Director of Research Barry Kosmin delivered the keynote address on "Research in the Real World of Nonprofits" at a recent workshop on "Planning and Managing Research in Nonprofit Organizations: Working with Consultants and Research Firms" sponsored by the New York chapter of the American Association for Public Opinion Research (AAPOR)...Associate Executive Vice President Don Feldstein spoke at the annual meeting of the Rockland County Federation ... Joe Cohen, Director of Community Services, was in Greenwich to meet with Greenwich and Stamford leadership to explore the possible merger of the two communities...

Sue Stevens, Women's Division Director, met with the Executive Committee and Board of the Fort Lauderdale Federation and addressed the Board and Women's Division's

(Continued on Page 5)

INSIDE THIS ISSUE

Western Area Conclave	5
New Jewish Elderly	6
Meet Les & Jan	7

Several Federations Approach 'Passage to Freedom' Goal

Results from the Passage to Freedom campaign, whose projected goal is \$75 million, continue to be gratifying. As of mid-June, the total number of dollars raised by Federations is \$26,526,534. Many Federations have been successful in nearing or even reaching their community goal including: Atlanta, Baltimore, Columbus, Detroit, New Haven, Rhode Island and St. Louis.

CJF is particularly pleased that most communities are conducting this special campaign in accordance with the national guidelines distributed by the CJF Monitoring and Accountability Committee chaired by Mandell L. Berman, President of CJF. Funds are beginning to accumulate in a national pool and an initial distribution of some of the domestic portion is expected to be made shortly. The division of proceeds from the UJA Special Campaign will be on a 50-50 basis, with half to be allocated for overseas services with a majority going to Israel, and the other half to be used for domestic resettlement.

On the legislative front, Congress has passed and the President is expected to sign a supplemental funding measure, which among other things will provide reimbursement to JDC and HIAS for the extraordinary costs to these agencies due to refugee transit, maintenance and resettlement for fiscal 1989.

CJF's Washington Action Office is also optimistic about the prospects for receiving full or almost full funding for matching grant funds for domestic refugee resettlement in fiscal 1989, although it may be some time before this issue is finally resolved.

CJF is beginning a consultation process with Federations to plan and analyze long-term strategies on resettlement. If you require any assistance or would like further information on the resettlement process, contact Jerry Levinrad, CJF Director of Refugee Resettlement.

Women's Division Outreach Program

A manual, offering a step-by-step plan for implementing a one-year outreach program, will be presented as part of the CJF Women's Division program being planned for this year's GA in Cincinnati. It will include techniques for developing goals and objectives, target group selection, and samples of implementation and action plans from the pilot

CJF Staff to Attend Sherman Seminar

Ellen Deutsch Quint, Associate Director of Personnel Services, and Jan Rothschild Sachs, Community Consultant, have been selected to participate in the fifth annual Sherman Seminar for outstanding young professionals at Brandeis University during July 1989.

This seminar brings together 25 distinguished Jewish communal profes-

(Continued on Page 4)

(Continued on Page 5)

CJF Joins Forces with Education Commission

Stepping up an already significant commitment to placing Jewish education high on the agenda of communal organizations, CJF has joined forces with the Commission on Jewish Education in North America in exploring ways to enhance national and local efforts to strengthen the field of Jewish education in formal and informal settings. The Commission is supported by the Mandel Associated Foundations, in cooperation with JWB and the Jewish Education Service of North America (JESNA), and in collaboration with CJF. The 47-member Commission is chaired by former CJF President Morton L. Mandel.

"Our goal is to produce systemic change — to cause something significant to happen," said Mandel. "The Commission has been convened to produce solid ideas for across-the-board improvement in Jewish education, and to see them through to implementation."

One thrust of the Commission is creative Jewish continuity, an issue of primary importance to the Jewish community. With 11 Federations engaged in local efforts to strengthen Jewish continuity through improved

Jewish education (formal and informal) and with its Committee on Jewish Continuity and Identity already in place, CJF has become an important partner to the Commission. Commissioners with strong ties to local Federations or CJF, including CJF President Mandell Berman, are working with other Commissioners in foundations, JCC's, bureaus,

programs for college students) which offer significant opportunities for across-the-board improvement in Jewish education. Although any of these areas could have served as the basis for the Commission's agenda, two major areas have been identified where coordinated effort can create the climate that Jewish education needs to move forward. One is dealing with the shortage of qualified personnel; the other is dealing with community — its structures, leadership and funding as major agents for change.

"This joint emphasis on personnel and community really captures the nature of the challenge," Mandel noted. "Bringing about change in these areas through implementation is vast and complex. It will require the involvement of local community leadership, in concert with national organizations and training institutions. CJF and other organizations with strong community ties and continental perspectives can contribute to strategies that work at both levels."

For further information on the Commission on Jewish Education in North America, contact Virginia Levi at (216) 391-8300.

'Our goal is to produce systemic change — to cause something significant to happen.'

seminaries and colleges as the Commission moves toward its goal of defining those areas where intervention could significantly affect the impact of Jewish education/Jewish continuity in North America.

Now reaching the mid-point in its projected two-year time frame, the Commission has identified a wide variety of program areas (e.g. early childhood, schools, informal education, the media, Israel Experience programs,



Ferne Katleman to Leave CJF for New Post

Ferne Katleman, Director of Continuing Professional Education, has announced her plans to leave CJF on or about Sept. 1 to assume the responsibilities of Director of Institutional Grants for the Wexner Foundation.

Ferne joined CJF in 1976 as Director of Personnel Services. After three years, she assumed the role of Director of Continuing Professional Education, a position she has held for the past 10 years. In this capacity, she has been responsible for developing, administering and directing a comprehensive program of continuing education for professionals at all levels in Federations throughout North America.

Meet the Staff...

Les Levin & Jan Rothschild Sachs

When Les Levin "semi-retires" at the end of this month, he will have achieved his greatest personal record — this is the longest he has been in any one job in any one city in the history of his Jewish communal service career! That's a major accomplishment for someone like Les, who, over a 37 year span, has held executive positions in such cities as Columbus, OH, Louisville, KY, St. Louis, MO, Buffalo, NY and Arlington, VA.

After re-opening the CJF Western Area Office in Denver (it had previously been in L.A.) where he served as a consultant for three years, he joined the CJF staff in New York in 1980 as Director of the Community Planning Department. For the past nine years, Les has seen many changes take place in how Federations respond to the needs of their communities in terms of planning and services. In addition to seeing the number of full-time planning directors increase from 20 to 40, there also has been a significant transformation during the past decade in the planning process — from a "reactive" to a "proactive" response.

Les' role as a vital leader in the community planning field is attested to by the multitude of programs, studies and surveys successfully developed, planned and organized during his tenure. Among the major accomplishments have been: 1) the first national conference on addiction in the Jewish community; 2) a set of guidelines on the Jewish community's responsibility in dealing with AIDS, which led to a forum presented at last year's GA as well as a CJF Satellite Network broadcast on AIDS; 3) the first national survey of child care under Jewish auspices which resulted in the formation of a special subcommittee to assist communities in starting and/or expanding programs; 4) a national survey on services and needs of low-income and unemployed Jews which resulted in the creation of a national inter-agency think tank and CJF subcommittee to deal with the survey's findings; 5) studies on Jewish Population Research with Norbert Fruehauf and Charles Zibbell, which resulted in the creation of the National Jewish Data Bank.

A native of Kansas City, MO, Les currently resides in Scarsdale, NY, with his wife of 28 years, Dorothy. They have three children, two sons and a daughter. Les, who will be the first person to take "early" retirement under the

recently revised CJF retirement program, has already set some post "semi-retirement" plans which include: community consultations to the New Jersey Federations (as part of CJF's Community Services Department), teaching at the college level, writing and volunteer work (he has recently been named Chairman of Scarsdale Citizens for Senior Citizens).

There aren't many Jewish 17-year-olds today who would consider themselves active lay leaders in their Federations and/or communities. However, one talented and committed individual did get involved in her hometown of Trumbull, CT, and became International President of B'nai B'rith Girls (BBG). That was Jan Rothschild Sachs' first taste of lay leadership — an unforgettable experience which ultimately led to her decision to pursue a Jewish communal service career.

After receiving her M.A. in Jewish Studies from the Baltimore Hebrew University and an M.S.W. from the University of Maryland School of Social Work, Jan joined the staff of the Jewish Community Federation of Louisville. During her five-year association with the Federation, she steadily moved up the ladder, serving first as Planning Director, followed by Assistant Director, Campaign Director, Community Relations Director and lastly, Associate Executive Director in 1982.

Jan's association with CJF began in 1984 when she assumed the position of Community Consultant for the Midwest Federations — the first full-time consultant from New York for the Midwest. After three years, she took over as New England consultant, where she has facilitated, developed and directed numerous programs including a state association in Massachusetts, regional meetings on issues such as Soviet Jewish Resettlement and leadership development with professionals and lay leadership, community executive personnel searches and leadership development programs. Additionally, Jan staffs CJF's Intermediate Cities Committee, the annual Intermediate Cities Executives Institute and develops year-round programming for Intermediate City Federation Presidents and Executives at General Assemblies and Quarterlies.

RECENT NEWS CLIPPINGS

AMERICAN ISRAELITE
CINCINNATI, OHIO
W-7,500



"Livnot U'Lehibanot—To Build and to Be Built: Federation's Leadership Role" is the theme for the 58th General Assembly to be held in Cincinnati November 14-19. On Wednesday evening at the Opening Plenary, Mandell L. Berman, President of the Council of Jewish Federations will address the 3,000 delegates on the theme of building togetherness among people and communities.
For more information, call the Jewish Federation at 351-3800.

LIVNOT U'LEHIBANOT

Cruisin' down the river to



November 15-19, 1989

Cincinnati

58TH GENERAL ASSEMBLY
COUNCIL OF JEWISH FEDERATIONS

July 12, 1984

Memorandum From: DAVID FOX

To: Seymour Fox
32 Harar Berlin St,
Jerusalem, Israel

Jewish Day Schools Cope With Teacher Shortage

By JOSEPH BERGER

Jewish day schools are facing an acute shortage of teachers of Jewish studies at a time when the number of students attending the schools is soaring.

Jewish education officials say that in the last two decades more parents have decided that they want to impart a strong religious and cultural heritage to their children but that it is increasingly difficult to find qualified teachers to teach these children. To staff their schools, many day school principals visit Israel each year to recruit graduates of Israeli teacher-training institutions or American teachers living in Israel.

Rabbi Yitzchak Handel, director of Yeshiva University's David J. Azrieli Graduate Institute of Jewish Education and Administration, said low salaries and meager benefits discouraged many talented college students from teaching.

"We must not allow our most talented young men and women, who would prefer to dedicate their professional lives to the education of our children, to run or limp to other fields because of low salaries," he said.

Problem Is Widespread

Rabbi Daniel Syme, vice president of the Union of American Hebrew Congregations, the principal association of Reform synagogues, also cited the role of low salaries and said the shortage extended to teachers of secular subjects as well.

"Wherever I go, people tell me we can't find qualified teachers," Rabbi Syme said.

There are 3,700 teachers at Jewish day schools nationwide. The annual salaries of Jewish day school teachers who work more than 30 hours a week average \$19,800 as against \$25,300 for public school teachers.

To raise salaries, many schools have been forced to raise tuition sharply. Rabbi Baruch Hilsenrath, principal of the Bess and Paul Sigel Hebrew Academy in West Hartford, said his school had increased tuition by 16 to 17 percent a year for the last five years. The starting salary at his school for a Judaic studies teacher, he said, is \$28,500, a comparatively high figure but one needed to attract teachers to West Hartford from cities with larger Jewish populations.

Attention to Detail

Many Jewish studies teachers are graduates of rabbinical seminaries who have had little formal training in education, a situation that is a legacy of the traditional forms of Jewish education. In the lost Jewish schools of Europe, pedagogy sometimes meant a bearded teacher sitting with his earlocked charges translating the Talmud in a singsong manner with perhaps an occasional upward thrust of his thumb to emphasize a subtle point. The cohesiveness of the Jewish communities was such that even if the teacher lacked magnetism or finesse, the lesson would eventually sink in.

Rabbi Handel points out that the



Rabbi Yitzchak Handel, center, director of the David J. Azrieli Graduate Institute of Jewish Education and Administration, with students. He said low salaries discouraged students from the teaching profession.

Talmud, the collection of rabbinic commentaries that constitutes much of Jewish law, had many thoughts on what constituted good teaching, down to details like the maximum class size appropriate for a single teacher — 25 students. Nevertheless, teacher training was highly informal.

But in today's more diverse and fragmented American Jewish communities, Rabbi Handel said, an expertise in teaching methods, curriculum development and educational psychology is a preferred asset.

"It is not enough to know subject matter," Rabbi Hilsenrath said. "One needs to know how to teach it."

He said Jewish day schools had made "a major stride in introducing teacher training programs," partly to increase respect for the profession so as to attract more teachers.

The shortage is particularly acute in cities with smaller Jewish populations, said Rabbi Joshua Fishman, executive vice president of Torah Umesorah, a national society that promotes the building of Jewish day schools and places about 80 teachers a year. When schools in these cities cannot find professional teachers, he said, they may hire the wife of an Israeli doctor or a rabbi's wife, the rebbitzin or "whoever is around."

Deeply Held Feelings

Jewish day schools typically split the day in two. In the morning, there are classes in Torah, Talmud, Hebrew language and Jewish history. In the afternoon, there are secular subjects that are often taught by moonlighting public school teachers. At

Enrollments soar as the ranks of the faculty are dwindling.

many schools, Jewish children do not go home until 6 P.M.

A record number of children are being enrolled in Jewish day schools, known as yeshivas in the Orthodox movement. There were 105,000 students attending 600 Jewish day schools in 1988, according to Leora Isaacs, research director of the Jewish Education Service of North America, which is based in New York. In 1980, there were 500 schools with 80,000 students, she said, and in the mid-1940's there were only 95 schools with 18,654 students.

Almost half the 600 Jewish day schools are in New York City and its suburbs.

Dr. Handel, who is Orthodox, said more Jewish parents are sending their children to Jewish schools because "there's a recognition of the meaningfulness not only of the cultural but also of the religious growth of their children."

"There is some positive spark that exists within all Jews that recognizes that there is a very specific need to base their families and the upbringing of their children on a positive relationship with Torah, with Jewish

values, with Jewish learning," he said.

Another factor contributing to the surge in day schools is a change in policy by the Reform branch, which once stressed public school education but turned in 1985 to promoting the building of more of its own day schools. The number has spurted from five to 12, with four more in the works. Reform officials said the policy change came because they wanted to strengthen the adherence of their young to Jewish tradition, and they were worried about declining educational quality of some public schools. Rabbi Syme said the Reform schools had a handful of non-Jewish students in the lower grades because their parents were attracted by the schools' emphasis on values.

Altruism Not Enough

In 1962, there were 17 day schools affiliated with the Conservative movement. Today there are 71, said Sylvia Eitenberg, dean of educational development at the Jewish Theological Seminary in New York.

In addition to day school enrollment, there are more than 250,000 students in afternoon classes that may meet one to five times a week.

Rabbi Handel suggested that for too long the Jewish community had relied on the altruism of young people who wanted to teach rather than on realistic salaries to attract teachers. And he said schools ignored the need to provide formal training in teaching.

The Azrieli Graduate Institute, with 80 students, offers master's degrees in Jewish education and a doctorate in administration. In addition to the typical fare of graduate education schools, it offers courses with titles like "Social and Psychological Perspectives of Jewish Youth" and "Methodology of Biblical Exegesis." It was started in 1969.

"Do you simply translate the text, or do you give the person the skills so they can deal with the texts on their own?" Rabbi Handel asked rhetorically, trying to explain why teachers often go awry. "Or they may end up saying something a child doesn't understand because they are talking on too abstract a level."

In Europe, Dr. Handel said, such methodology may not have been necessary because "classes were smaller and you could relate to students in an individual way." With many fields of employment closed to Jews by anti-Semitic policies, there was also no shortage of teachers.

School as a Model for Race Relations

PITTSBURGH, July 11 (AP) — A middle school will open here this fall that educators hope will be a model for race relations and improved academics.

The school, to be called the Prospect Middle School Center for Multiracial, Multicultural and Multiethnic Education, will offer programs to encourage students to respect other races and will teach staff members how to instruct students of other races, officials said.

"Perhaps it will improve race relations throughout the entire city," said Robert Pipkin, the principal.

"It will be the model where we develop programs, policies and practices for district-wide use," said Pat Crawford, a spokeswoman for the Pittsburgh School District.

The school will be at the present Prospect Middle

School in the city's Mount Washington neighborhood, but Ms. Crawford said no new students or staff members would be added.

Richard C. Wallace, the School Superintendent, said the idea came from principals and consultants who studied city schools last fall.

He said concerns about racism arose from occasional fights in schools and the disproportionate number of black students who were suspended or referred to special education classes.

"I wouldn't say it's at this point a serious problem, a crisis situation, but we don't want it to get to that level," Mr. Wallace said.

Of about 39,600 public school students in Pittsburgh, 52 percent are black and 48 percent are white, officials said.

William S. Maxwell, 89, Is Dead; Ex-Admiral and Pollution Official

By GLENN FOWLER

William S. Maxwell, a career Navy officer who led a campaign against air pollution in New York after retiring as a rear admiral, died of a heart ailment on Monday at the Veterans Affairs Medical Center in Brooklyn. He was 89 years old and lived in the Midwood neighborhood.

Admiral Maxwell was deputy director of the city's bureau of smoke control from its inception in 1950 until 1952, when the bureau was superseded in a move many saw as a means of easing him out of office because of his aggressive pursuit of polluters, including municipal agencies.

In the brief life of the smoke control bureau, few New Yorkers could name its chief, William D. Christy. But many knew the admiral for his often flamboyant methods of pursuing polluters.

Mr. Christy and Admiral Maxwell clashed repeatedly over Admiral Maxwell's zeal to battle all who fouled the air. He mounted land, sea and air patrols to detect excess smoke from incinerators and stacks, and he took the Consolidated Edison Company to court and forced it to spend \$3.74 million to

modernize generators.

When the City Council and Board of Estimate acted in 1952 to create the Department of Air Pollution Control, which was headed by an industrial-safety expert, Dr. Leonard Greenburg, the admiral's supporters succeeded in obtaining him the No. 2 post in the department.

In 1955 Admiral Maxwell became chairman of the Board of Standards and Appeals in the State Labor Department.

Admiral Maxwell, a native of Warsaw, came here as a teen-ager and soon enlisted in the Navy, where he rose from apprentice seaman to rear admiral before his retirement in 1950. Although he did not have an engineering degree, he was named Power Engineer of the Year in 1955 by the New York area chapters of the National Association of Power Engineers.

Surviving are his wife, the former Ethel Stoudt; 2 sons, William Jr., of Los Angeles and Robert, of Long Beach, Calif.; a daughter, Ethel Colleen Barros of Houston, and 11 grandchildren.

Joseph Kershaw, 76; Economist Taught At Williams College

Joseph A. Kershaw, an economist who was the first provost of Williams College, died of cancer Sunday at his home in Williamstown, Mass. He was 76 years old.

During World War II Professor Kershaw was head of ration banking for the Office of Price Administration and helped to create the national rationing system.

He became a professor at Williams in 1962 and held the Herbert H. Lehman chair in economics. He was named provost in 1963. After retiring in 1975 he rejoined the college for a year as an acting vice president in 1980.

Born in Bala-Cynwyd, Pa., Professor Kershaw graduated from Princeton University. He earned a master's degree from New York University and a doctorate from Columbia University. From 1948 to 1962, he headed the economics department of the Rand Corporation. He served in the Office of Economic Opportunity in 1965.

After he retired, Professor Kershaw became director of the State Commission on the Future of Higher Education in New York, to study the financing of colleges and universities.

Active in civic organizations, he was part-time controller of the Clark Art Institute in Williamstown. He was a former member of the boards of the Berkshire County Chapter of the American Red Cross and the Visiting Nurse Association. He was a trustee of Southern Vermont College.

Surviving are his wife, Mary Anna; a son, Stephen, of Bellflower, Calif.; a sister, Margaret Moore of Cincinnati, and two granddaughters.

Marie M. Seedor, 71, Ex-Professor of Nursing

Marie M. Seedor, a former associate professor of nursing education at Teachers College of Columbia University, died of ovarian cancer on July 4 at her home in Melbourne, Fla. She was 71 years old.

Dr. Seedor was the author of textbooks on nursing. A consultant to the World Health Organization, she established nursing schools in third-world countries. She retired from Teachers College in 1986.

Dr. Seedor, who was a native of Frackville, Pa., received a bachelor's degree from Villanova College, a mas-

J. Bruno Benziger, 64, Vintner in California

J. Bruno Benziger, co-founder of the Glen Ellen Winery in California, died of heart failure on Monday at his farmhouse in Glen Ellen, the Sonoma County town for which the winery is named. He was 64 years old.

Until eight years ago Mr. Benziger, a native of the Bronx, was a principal in his family's import-export business, Park, Benziger & Company, based in White Plains.

In 1981, two years after a son, Michael, had gone to California to learn winemaking, Mr. Benziger sold his interest in Park, Benziger and moved to Glen Ellen to join Michael in building the wine business.

The winery, which produces varietal wines like chardonnay and cabernet to sell at moderate prices, was an instant success. By 1983 Glen Ellen was shipping at a rate of 50,000 cases annually; this year the winery will sell 3.2 million cases for gross revenue of \$90 million. All seven of Mr. Benziger's children, five sons and two daughters, are active in managing the winery.

Mr. Benziger, a Marine Corps veteran of World War II, received a bachelor's degree at Fordham University.

He is survived by his wife, Helen; their sons, Michael, Robert, Joseph, Gerard and Christopher; their daughters, H. Patricia Wallace and Katharine; a brother, Paul, and a sister, Nancy Connellan, both of Bronxville, N.Y., and 10 grandchildren.



**MORE TOP MANAGERS
WITH \$50,000-PLUS INCOMES
IN THE NIELSEN NORTHEAST
READ THE NEW YORK TIMES
THAN READ
MONEY, BUSINESS WEEK,
FORBES OR FORTUNE.**

**WHERE DOES YOUR
ADVERTISING RUN?**

Business Day

The New York Times

**Polytechnic's
M.S. in Information Systems
Engineering
M.S. in Telecommunications
Management**

NEW ERA FOR COMMUNAL INVOLVEMENT IN JEWISH EDUCATION

The Place of Jewish Education on the Communal Agenda

"We have entered a new era with respect to Jewish communal involvement with Jewish education," according to JESNA Executive Vice President Jon Woocher. Whereas in the past Jewish education tended to be viewed as a "private enterprise" (of concern only to parents, children and Jewish educators) and as an ideological or school-based responsibility, it has in recent years become a communal focal point. As the organized Jewish community (through local federations) has become "energized by a powerful commitment to strengthen Jewish security, continuity, and the quality of Jewish life," Jewish education has come to be seen in a new light — as the key to this collective survival. Consequently, providing effective Jewish education for all segments of the population has attained a high priority on most communal agendas.

Whether provoked by specific challenges (such as the critical shortage of qualified teachers, dissatisfaction with or uncertainty about the effectiveness of existing programs, demands for new types of programming to respond to unmet needs, requests for increased allocations to Jewish educational programs), or inspired by the more general pursuit of excellence in Jewish education, leaders in more and more communities are seeking ways to translate the rhetoric of support for Jewish education into concrete initiatives that may prove effective.

Federation Roles In Jewish Education

While the ascendance of Jewish education to the top of the Jewish communal agenda has been universally welcomed, full agreement about what it is exactly that the organized Jewish community (particularly federations) should be doing about it has not been reached. What should be the primary federation function(s): funding? planning? advocacy? direct services? coordinating/upgrading existing services? What are appropriate communal/federation responsibilities, and

which roles fall within the domain of central agencies for Jewish education or the individual institutions?

Raising Jewish education to the highest levels of excellence is not for federations alone to do — nor can it be imposed by them on the education system. In order to succeed, federations must work through their local agencies (community schools, JCC's, community-sponsored camps, and social service agencies), and especially central agencies for Jewish education, and with institutions not part of their agency system (synagogues, schools, youth groups, colleges) in close and mutually supportive ways.

There is a growing role for federation as a catalyst, resource and choreographer of systematic and programmatic change. While the federation's "power of the purse" can serve as an important incentive (and occasionally a goad) in mobilizing for and bringing about change, funding and allocations are seen as only part of the story.

Community-Wide Planning and Coordination: Keys to Effectiveness

As is the case with any high priority item on the communal agenda, the quality of Jewish education can be enhanced and intensified only by broad systematic planning on an ongoing basis. However, unlike other areas of federation concern in which there are only one or two major institutional actors (e.g., JCC, JFCS), Jewish education involves a multiplicity of institutions in a dynamic complex of inter-relationships. Without systematic, community wide planning the enterprise of Jewish education is threatened by waste due to duplication of efforts, unmet needs due to gaps in service, and little assurance of effective linkage between funding and program quality. One may therefore argue that it is through initiating and supporting community-wide planning processes that federations may make their greatest contributions in the area of Jewish education.

In this issue:

Our last issue of TRENDS dealt with planning for Jewish education at the school level. With this issue, we turn our attention to planning for Jewish education on the communal level.

Community-wide planning for Jewish education is as vital to educational excellence as is planning for institutional improvement. Although it cannot be disputed that the substance of Jewish education takes place in situ (in the classroom, the camp, the youth group, the Jewish family education program site, or on the Israel trip, as well as in the home), it is equally clear that communal resources are being requested and used more and more often to plan, support and coordinate such programs for greater effectiveness and efficiency.

Just as in the broader society, where there is growing awareness that the educational system has not adapted quickly enough to the needs of a rapidly changing world and where increased resources are being provided for educational improvement, leaders in many Jewish communities have begun to ask questions about how schools and other educational institutions can be modified to meet the larger societal needs of the present and future.

This issue of TRENDS explores some of the issues and challenges inherent in community-wide planning for Jewish education, and presents some approaches developed by communities in North America, in consultation with JESNA, over the past few years. Items include:

- Planning Principles for Jewish Education (p. 2)
- A Delicate Balance: Locus of Planning Responsibility (p. 3)
- Strategic Planning: A Transformational Process (p. 4)
- Hot Topics: Emerging Challenges for Jewish Educational Planners (p. 5, col. 3)
- Prototypes of Planning Strategies (p. 6)
- Major Issues in Jewish Education (p. 7, col. 2)
- Selected Sources on Educational Planning (p. 7, col. 2)
- Jewish Educational Planning Takes on a Continental Scope (p. 8)

PLANNING PRINCIPLES FOR JEWISH EDUCATION

Based on extensive experience in conducting and facilitating community studies, and a review of current literature on educational planning, JESNA in collaboration with CJF staff has developed the following principles to guide community-wide planning efforts for Jewish education. (Jonathan Woocher, David Shluker, Charles Zibbell, 1989.)

1. Planning for Jewish education must be pro-active and comprehensive.

Planning should not be confined to issues of financial support, but rather should focus on the question: How do we provide the highest quality Jewish education for the greatest number of individuals? Like all social planning, planning for Jewish education should incorporate assessment of needs, formulation of goals and objectives, design of strategies for teaching these objectives, assembling of the necessary resources (financial, human, and institutional) to implement these strategies, and evaluation of results.

2. Planning must deal with long-range issues (e.g., looking 3-5 years ahead). Planning, as distinct from annual allocations, must focus on long-term needs. It should encompass a multi-year perspective, and envision and design programs for addressing needs which may not yet, but will be, acute. It should be grounded in demographic and other data which allows for anticipation of trends. Strategic planning may require transformation of mission and function.

3. Planning must be linked to funding (whether through regular or special sources). For planning to be effective, there must be a realistic linkage between what is planned and what can and will be funded. This involves, on the one hand, a commitment to find, or redirect, the financial resources necessary to implement what has been planned. On the other hand, planning must not be allowed to become an abstract process of "wishing," unrelated to financial realities.

Although present financial resources and their limits must not be permitted to define the horizons of planning, neither should plans be developed without regard to where the funds needed to implement them will come from. When properly done, sound, creative educational planning can stimulate

the development of new resources. Moreover, close coordination between planning and allocations is necessary in order to maintain an overview of all educational activities, existing and proposed, so that priorities in the allocation of resources among these can be made with maximum awareness of the "full picture." This can take place best when those who are involved in allocations decisions are knowledgeable concerning the community-wide planning process. In sum, the planning process should inform and be informed by the process of funds distribution. Having planning and funding closely linked makes it more likely that planful change will in fact take place and enable Jewish education to compete effectively with other areas of service for resources within the federation. Having at least some of those involved with planning also involved in the allocations process will likely result in stronger and better informed advocacy on behalf of Jewish education within the overall priority-setting process in federations.

4. Planning must include both formal and informal education. Today, Jewish education is understood to be a holistic enterprise, embracing a range of contents, methods and settings. Planning must address and incorporate all of these including both "formal" (i.e., classroom, academic) and "informal" (i.e., non-classroom, experiential) components. Indeed, one of the primary aims of community-wide educational planning should be the closer integration and synergistic interaction of formal and informal education across the full spectrum of age groups.

5. The planning process must engage all institutions in the community involved in Jewish education and Jewish continuity. This should include: synagogue and community supplementary schools, day schools, Jewish community center, Jewish youth organizations, Jewish

campus resources, functional agencies (e.g., Jewish Family Service, Jewish Vocational Service).

Jewish education represents perhaps our most complex service delivery system. A myriad of organizations and agencies, some within and some outside the immediate federation "family" are, or should be, involved in educational programming. All of these — plus the consumers and clients — are stakeholders in Jewish education. For planning to be maximally effective, these stakeholders must all be within the frame of vision of those doing educational planning. Even more, as many of the stakeholders as feasible should be involved in the planning process itself, both to enhance the quality of the results and to maximize the likelihood of successful implementation. The effectiveness of educational planning depends on maintaining a spirit of collaboration and mutual respect among the many groups involved in and concerned with Jewish education.

6. Top lay leadership of the Jewish community must participate in the planning process. Planning for Jewish education must be conducted and perceived as a priority activity, which engages and involves the community's top leadership. It cannot be relegated to a second tier of leaders and expect to enjoy the prestige and support necessary for successful implementation of planning initiatives. The commitment to involve top leadership may necessitate a process of educating that leadership, both about the importance of their involvement and the substantive issues to be addressed.

"Planning should not be confined to issues of financial support, but rather should focus on the question: How do we provide the highest quality Jewish education for the greatest number of individuals?"

SECONDARY ANALYSIS OF A DEMOGRAPHIC STUDY

A somewhat different prototype involves reviewing demographic studies to identify data relevant for Jewish educational planning. Demographic studies often deal with topics related to Jewish education, and are helpful in identifying areas of potential importance and those worthy of further study. Even though the nature of the data from such studies is usually too limited for comprehensive Jewish educational planning, they do provide a "scaffolding" to facilitate the planning process.

In particular, such studies are helpful in providing data on population trends for age and family size (in general, as well as for specific neighborhoods and/or ideological groups), geographic trends (areas of densest settlement as well as mobility), intermarriage rates, current enrollment patterns on a community-wide basis, as well as information on prior Jewish education of the adult population, preferences and stated needs for Jewish educational services and general attitudes about the quality of Jewish education provided. This information is necessary (although not sufficient) for informed decision-making about the types of services needed, targeting where they should be located, and identifying potential users.

Such demographic "scans" of the community help place data from a comprehensive study of Jewish education (incorporating research on educational institutions and programs, personnel, funding, quality, modes, outreach, governance and leadership, and community dynamics) in context.

*There is no single correct way
to plan for Jewish education...*

JESNA PRESENTS: MAJOR ISSUES IN JEWISH EDUCATION Training Leaders for Jewish Educational Planning

Support and planning for Jewish education on a community-wide basis requires, first and foremost, a cadre of committed and knowledgeable lay leaders who understand current challenges facing Jewish education and can bring to bear skills in community organization and strategic planning. One significant program designed to address this need is the Leadership Development Training Program known as **Major Issues in Jewish Education**, developed jointly by JESNA and CJF.

The overall goals of the multi-session seminar are to expand the knowledge and deepen the understanding of lay leaders interested in Jewish education and to provide a forum for communication and planning. Designed to enable participants to develop procedures and strategies for addressing local Jewish educational issues in a constructive way based on integration of information about local and national trends, statistical data and interpretive material, the seminars address such topics as:

- clarifying Jewish educational goals
- family and community involvement
- trends and developments in Jewish education
- community dynamics
- factors influencing change

Each in-depth session is developed around a core of readings from current literature in the field, and includes structured presentations and discussions, as well as tasks which challenge participants to utilize their knowledge and become actively involved in seeking solutions.

To make arrangements for a "Major Issues" seminar in your community, contact: **Paul Flexner**, JESNA Director of Human Resources Development.

Selected Sources on Educational Planning

The following are a few worthwhile resources that may prove helpful to those initiating educational planning processes.

Cook, B. (1988). *Strategic Planning for America's Schools*. Arlington, VA: National Academy for School Executives, American Association of School Administrators.

Gilbert, S.P. (1986). *Planning for the Future: Long-Range Planning for Associations*. Washington, D.C.: Foundation of the American Society of Association Executives, Inc.

McCune, S.D. (1986). *Guide to Strategic Planning for Educators*. Alexandria, VA: Association for Supervision and Curriculum Development.

Planning in Nonprofit Organizations Reprint Series. (1988). Washington, D.C.: The Support Centers of America.



JEWISH EDUCATION
SERVICE OF
NORTH AMERICA, INC.

החברה למען החינוך היהודי
בצפון אמריקה

TRENDS

Bennett Yanowitz President
Jonathan Woocher Executive
Vice President
David Shluker Director, Community
Consultation and Planning
Leora Isaacs Director, Research

TRENDS, a semi-annual newsletter published by the Jewish Education Service of North America, Inc. (JESNA), reports on developments in Jewish education for community leadership and education professionals. Comments and inquiries should be directed to: Dr. Leora Isaacs, Director of Research, (212) 529-2000.

JEWISH EDUCATIONAL PLANNING TAKES ON A CONTINENTAL SCOPE: THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

At a time when professional and lay leaders are asking what can be done to strengthen Jewish education, JESNA has joined with two other national organizations to co-sponsor a major new initiative aimed at providing answers to that question: the Commission on Jewish Education in North America. The Commission was convened by the Mandel Associated Foundations of Cleveland, in cooperation with JWB and JESNA, and in collaboration with CJF.

The Commission was established to deal with the problem of ensuring meaningful Jewish continuity through Jewish education for the Jews of North America. Specifically, its charge is:

- to review the field of Jewish education in the context of contemporary Jewish life;
- to recommend practical policies that will set clear directions for Jewish education;
- to develop plans and programs for the implementation of these policies;
- to stimulate significant financial commitments and engage committed individuals and institutions in collaborative, communal action.

Headed by Morton L. Mandel, Chairman of the Mandel Associated Foundations and a past-president of both CJF and JWB, the 47 member commission is exploring ways to enhance national and local efforts to build the field of Jewish education in all settings in which learning takes place — within the family circle, in the classroom, at camps and community centers, through print and electronic media, and through experiences in Israel. "Our hope is to produce systemic change — to cause something significant to happen," said Mort Mandel. "The Commission has been

convened to produce solid ideas for across-the-board improvement in Jewish education, and to see them through to implementation."

The formation of the Commission is additional evidence of the growing concern for Jewish continuity among a broad range of community leadership. Commissioners directly involved as lay and professional leaders in Jewish education, including JESNA President Bennett Yanowitz and Vice President Mark Lainer, are working with other Commissioners who play leadership roles in religious institutions, Federations, and private foundations, to define those areas where intervention could significantly enhance the effectiveness of Jewish education in promoting Jewish continuity in North America.

Now reaching the mid-point of its projected two-year time frame, the Commission has identified a wide variety of program areas (e.g., early childhood, schools, informal education, the media, Israel Experience programs, programs for college students) offering significant opportunities for across-the-board improvement in Jewish education. While any of these areas could have served as the basis for its agenda, the Commission has focused on two major areas where it felt that coordinated effort is likely to create the climate Jewish education needs in order to succeed in any of its many modes and settings:

- dealing with the shortage of qualified personnel; and
- dealing with the community — its structures, leadership and funding as major agents for change.

The Commission has found that issues of personnel and community are inter-related, and that any strategy for significant change must involve address-

ing both. Further, the approaches in each area must be comprehensive. "To deal effectively with the personnel option requires that recruitment, training, profession-building and retention be addressed simultaneously," said Mr. Mandel. "If we hope to recruit outstanding people, they will have to believe that the community is embarking on a new era for Jewish education. Our challenge is to produce ideas that change the way communities address Jewish education — through involving outstanding leadership, generating significant additional funding, building the appropriate structure, changing the climate." A major direction for the coming months is identifying ways to encourage leaders in federations, bureaus, foundations, synagogues, and JCC's to place Jewish education higher on their list of priorities.

"This joint emphasis on personnel and community really captures the nature of the challenge," said Mr. Mandel. "Bringing about change in these areas is vast and complex. It will require the involvement of local community leadership, in concert with national organizations and training institutions. JESNA and other organizations with strong community ties and continental perspectives can contribute to strategies that work at both levels."

For JESNA, co-sponsorship of the Commission is an important element in its overall mission to encourage community planning and initiatives to strengthen Jewish education. Together with JESNA's Leadership Conferences on Jewish Education, the Commission heralds an infusion of new energy, ideas, and leadership commitment into the task of improving our educational enterprise at all levels.

For further information contact: Mark Gurvis,
(216) 391-8300.



M.G. ✓

V.F.L. ✓

& put into our
publicity file

PLEASE SEE PAGES 3-5

With Compliments

DR. EDMOND Y. LIPSITZ

*Executive Director and
Director of Education and Culture*



CANADIAN JEWISH CONGRESS

Ontario Region

Telephone: (416) 635-2883

4600 Bathurst Street, Willowdale, Ontario, Canada M2R 3V2

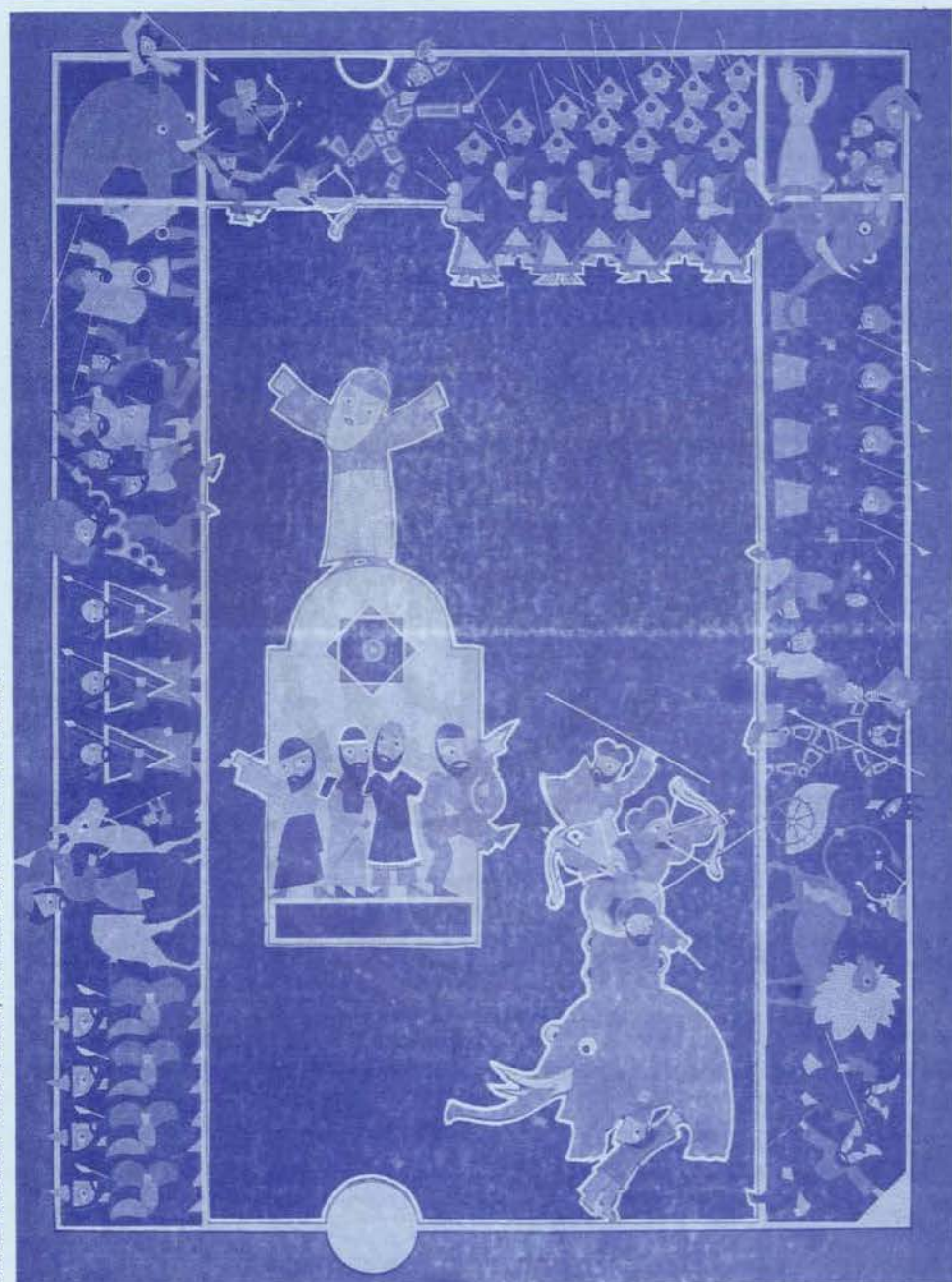
Fax: (416) 635-1408

EDUCATION & CULTURE REVIEW



אגרת למחנך

DAVID SHARIR "HANUKKA", BATTLE AGAINST THE SYRIANS.



CANADIAN JEWISH CONGRESS

ONTARIO REGION

ERIC W. SLAVENS
Chairman
Ontario Region

SANDRA BROWN
Chairman
Dept. of Educ. & Culture

RALPH SHIFF
Chairman
Toronto Jewish Cultural Council, TJC

DR. EDMOND Y. LIPSITZ
Executive Director &
Director of Education
Ontario Region

NURIT OKO GLICK
Consultant to Schools

הקונגרס היהודי הקנדי
DEPARTMENT OF EDUCATION & CULTURE

קאנאדער יידישער קאנגרעס
המחלקה לחינוך ותרבות

DIRECTOR OF EDUCATION'S REPORT

Startling Statistics from a Conference on Inter marriage

Fully half of all Jewish men under 40, and 38 per cent of Jewish women under 40, are currently intermarried, divorced or both in the United States. This startling statistics was presented by Barry Kosman, Director of the North American Jewish Data Bank, to the participants of the conference on Inter marriage, Conversion and Outreach held recently in New York at the City University of New York Graduate Centre in Manhattan.

Egon Mayer, a sociology professor at Brooklyn College, Barry Kosmin and Nava Lerer are the authors of a study on "Inter marriage, Divorce and Remarriage Among American Jews, 1982-1987" is the first study of its kind in examining nearly 6500 people in nine cities in the United States.

David Belin, of Iowa City, President of the Centre for Jewish Outreach to the Intermarried and one of the organizers of the conference, spoke of a "demographic revolution" the Jewish communities in North America are faced with. "Today we talk of 50% inter marriage and in a few years this will climb to 60% and the Jewish community leadership will have to reexamine its priorities and find ways of how to handle this revolution."

"We study inter marriage because we think it's important to the Jewish community. Jewish children are our future. A lot of people study Jewish history. Few study the Jewish present. Very few study the future" said Kosman.

"Inter marriage has been a part of Jewish experience-and a source of Jewish concern-for several millennia. Vastly outnumbered throughout most of their history by the dominant political and religious majorities among whom they lived, Jews have never been entirely free of the fear that their sons and daughters would, either through coercion or attraction, be swallowed up by the larger community. Inter marriage, an obvious route to such assimilation, has therefore been viewed as a perennial danger to Jewish viability and continuity" said Egon Mayer in a National Study on Inter marriage and the Future published in 1979 by The American Jewish Committee. Mayer now questions the Jewish communities willingness to "put its money where its mouth is on the inter marriage issue".

"The numbers show that inter marriage is going to affecting more and more people." Mayer said. "How much does the Jewish community put toward this problem when compared with Soviet Jewry, anti-Semitism and Israel? There should be programs to ensure that Jews produce Jewish children no matter whom they marry. As of this moment, there is no one in the United States who has devoted any

resources to developing programs to counteract the effects of intermarriage except the Reform movement."

The study produced additional surprising findings:

- Jewish women who intermarry are far more likely to divorce (38 percent) than Jewish men who intermarry (25 percent).
- Jews remarrying after a divorce are three times more likely to intermarry than Jews marrying for the first time (40 percent compared with 14 percent). So while first marriage intermarriage rates are rising, the overall intermarriage rate is also being fuelled by the rising divorce rate.
- The most significant predictor of divorce is intermarriage.
- More Jewish men than Jewish women intermarry. This means fewer Jewish men are and will be available for Jewish women to marry." ... "There will be a growing demographic pressure upon Jewish women to intermarry" the researchers stated.

One of the most surprising aspect of the study is that Jewish education does not "immunize" against intermarriage. The findings show that having a Jewish education in general has a negligible effect on one's chances of intermarrying. Social contacts (i.e. Jewish friends) not Jewish education is the most important factor that prevents intermarriage. Next come higher income and higher education.

The situation in Canada is not that severe yet as in the United States. A report on "The Jewish Family in Canada" published by the CJC Law and Social Action Committee and the Council of Jewish Federation shows a great diversity among intermarriage rates in Jewish communities across Canada according the 1981 census. Less than 7% of all Jews in Toronto live in intermarried families and as many as 23.3% live in such families in Nova Scotia. "Generally, the larger or the more established the community, the less likely intermarriage will take place" concludes the report.

It will be interesting to watch the results of the 1991 census to see how close did the Canadian experience in intermarriage come to that of the United States. More important is to watch what preventive measures are and will be taken by the Canadian Jewish community to prevent the erosion of Jewish life in Canada.

In case you wish to comment on these findings we would very much like to hear from you.

1 ONE 22-17 CN

This document was distributed at a meeting of the 58th GENERAL ASSEMBLY of the COUNCIL OF JEWISH FEDERATIONS held in Cincinnati on Friday, November 17th, 1989.

DESIGN DOCUMENT

TO ESTABLISH

THE

COMMISSION

ON

JEWISH EDUCATION

IN NORTH AMERICA

AMERICAN JEWISH
ARCHIVES

INTRODUCTION

The ties that help connect Jews to a meaningful Jewish life now, and similarly help ensure Jewish identity and continuity for our children, face grave challenges. Our society is dynamic and open. It offers countless ways to define and express personal identity. Identification with a community, a tradition, a set of values is now a matter of choice, not necessity. Amid the competing demands and opportunities, what binds an individual to Jewish life? How much of our Jewish heritage will be transmitted to future generations?

These questions challenge the North American Jewish community. It is time to respond with enthusiasm and energy and with the best tool at our disposal — Jewish Education. The Mandel Associated Foundations, in cooperation with the Jewish Welfare Board (JWB) and the Jewish Education Service of North America (JESNA), and in collaboration with the Council of Jewish Federations (CJF), propose an initiative to explore and recommend significant new support for Jewish Education.

The Mandel Associated Foundations are prepared both to commit their own resources to this cause and to encourage others to support the implementation of projects designed to bring a new vibrancy to Jewish Education.

It should be clear at the outset that Jewish education includes not only classroom instruction but all the settings in which learning takes place — within the family circle, at camps and community centers, through print and electronic media, and in encounters with Israel. Many of these settings do not have the personnel, the programs, the content and the

strategies needed to meet the challenge of educating Jews in our open society.

The Mandel Associated Foundations are prepared to support the formation of a national Commission to involve the North American Jewish community in a policy-oriented study of Jewish education in a variety of settings. This study will recommend practical steps and interventions for the improvement of Jewish education.

The Mandel Associated Foundations are supporting foundations of the Jewish Community Federation of Cleveland. They were established in 1982 by Jack N. and Lilyan Mandel, Joseph C. and Florence Mandel, and Morton L. and Barbara Mandel as a primary means of handling their philanthropic interests.

JWB, the Association of Jewish Community Centers and YM-YWHA's, is the leadership body for the North American network of JCCs and Ys. JWB serves the needs of individual Jewish Community Centers, and it helps to build, strengthen and sustain the collective Center movement through a broad range of direct and indirect services, institutes, consultations and Jewish experiences, and by identifying and projecting movement-wide directions, issues and priorities.

JESNA is the organized Jewish community's planning, service and coordinating agency for Jewish education. It works directly with local federations and the agencies and institutions they create and support to deliver educational services.

THE CHALLENGE: JEWISH CONTINUITY

Jewish continuity — the creative vitality of the Jewish people, its religion, culture, values and traditions — is an issue of primary importance to the American Jewish community. The central challenge is improving the means by which the Jewish community promotes an active commitment to Jewish identity.

In our society, connections to and expressions of Jewish identity are highly individual. Some Jews are linked by traditional religious practice, some through participation in communal organizations. Others are involved through Israel, Soviet Jewry or memories of the Holocaust. For many, association with other Jews is an important mode of participation.

Our efforts on behalf of Jewish continuity must strengthen as many of these links in as many American Jews as possible. It is a substantial challenge. Because Jewish identification is a matter of choice today, we must provide a persuasive rationale for why commitment and involvement are important. We are convinced that, as a people, we have the vision and the resourcefulness to accomplish this aim.

A KEY: EDUCATION

The Trustees of the Mandel Associated Foundations, in cooperation with JWB and JESNA, have chosen to focus on Jewish education as a potent resource for transmitting the living values of our culture.

As the Jewish community's primary vehicle for responding to the questions of "why" and "how" to be Jewish, education is our best tool for helping Jews to develop and sustain a commitment to active Jewish self-expression, both individually and communally. Jewish education also has the capacity to reach into every aspect and stage of Jewish life — from children to senior citizens, from individuals to families, in schools, community centers, synagogues, camps, nursing homes and child care centers.

Jewish Education Today

Jewish education is conducted throughout North America in a variety of settings in and outside the classroom. More than 30,000 people are employed in Jewish education today. These include teachers, school directors, teacher trainers, specialists, educational planners, and professors of education as well as personnel in community centers, camps and retreat centers. Most Jewish children receive some Jewish education at some point in their lives. Hundreds of millions of dollars are spent annually on Jewish education. The field of Jewish education is a large enterprise in the North American Jewish community.

Still, Jewish education throughout North America suffers from a shortage of qualified, well-trained educators. The few institutions which train Jewish educators have fewer students than at any time in the recent past. Professional standards,

meaningful positions, adequate salaries and compensation packages, career advancement possibilities and professional status are not adequately associated with the field of Jewish education. It is difficult to recruit and retain young men and women to the field.

The Jewish community has created notable successes in the last sixty years in such areas as philanthropy, social services, defense and support for Israel. It is time to make the enterprise of Jewish education one of the success stories of modern Jewish life. Now is the time to turn the concern of the Jewish community toward creating a Jewish educational system which can in all its varieties help to insure the survival of the Jewish people.

The Potential for Tomorrow

We believe that it is possible to establish an educational environment that will be responsive to the current realities of Jewish life in America. To do this, the organized Jewish community must be shown why it should invest substantial new resources of thought, energy and money.

In fact, there are positive elements in place and there is great potential for improvement. Today, Jewish education appears on the agendas of major Jewish forums. Key community organizations and leaders are already increasing time and resources devoted to Jewish education. Jewish community federations, individual philanthropists and Jewish-sponsored foundations appear ready to increase financial support for initiatives that can have a positive impact on the range and quality of Jewish education.

The critical question is: What initiatives will be meaningful?

We propose an approach that will help guide the community toward an optimum application of resources to the needs of Jewish education.

A COOPERATIVE EFFORT

The Purpose

Emerging consensus on the importance of Jewish education makes this an auspicious time for a catalyst to identify the issues, point to practical opportunities for improvement, and engage key people and institutions in positive action. The catalyst: a North American Commission of community leaders, outstanding educators, and other professionals. Commission members are chosen *ad personam*, for their competence, commitment to Jewish values, influence and institutional connections.

Such a Commission will have a fourfold mission:

1. to review the field of Jewish education in the context of contemporary Jewish life
2. to recommend practical policies that will set clear directions for Jewish education
3. to develop plans and programs for the implementation of these policies

4. to stimulate significant financial commitments and engage committed individuals and institutions in collaborative, communal action.

While the Commission will initiate the study, it will seek to make it a participatory venture. Jewish continuity is a communal challenge. It can best be met through a communal effort expressing the interests and practical needs of involved institutions and individuals.

Thus, an important part of the Commission's initiative will be to involve opinion makers, community leaders, scholars and educators as active participants in all stages of its work, including the implementation of its recommendations.

The ultimate purpose of the Commission is to offer concrete recommendations for strengthening Jewish education in all its forms and settings.

Undoubtedly the Commission's recommendations will require the investment of significant financial support. As noted at the outset, the Mandel Associated Foundations are prepared to commit their own resources. They are also ready to encourage others to support the implementation of meritorious projects and programs proposed by the Commission.

THE STUDY: CREATING CONDITIONS FOR CHANGE

The Work

The Commission will meet several times over a period of 18 to 24 months. It will direct the activities of a Commission director and appropriate supporting staff, whose responsibilities will include preparing background papers and reports, gathering and organizing data, consulting with contributing scholars, educators and policymakers, and coordinating the ongoing participation of important Jewish publics.

The Focus: People and Institutions

A study undertaken for the purpose of positive change begins with a fundamental question: Who holds the keys to change? It is a premise of this enterprise that change can best be achieved through a partnership of educators and communal leadership committed to invigorating existing institutions and suggesting new ideas and new operational modes.

One objective of the Commission study should be an examination of what Jewish communities and educational institutions must do to professionalize Jewish education and to attract, inspire, encourage and train professionals.

The Commission study may address these issues, among others:

1. **Professional opportunities in Jewish education.** A profession is characterized by formalized standards of knowledge and training, a code of ethics, institutionalized forms of collegiality, and paths for advancement. We need to look at how these aspects of Jewish education can be developed to professionalize our educational services.
2. **The recruitment and retention of qualified educators.** Such factors as low status, low salary and limited potential for advancement have a twofold effect on a profession: they deter entry and encourage attrition. We need to examine these factors in light of the small pool of interested talent Jewish education now attracts. We also need to explore the potential for making more effective use of our feeder system — youth movements, camps, community organizations.
3. **The education of educators.** Today North American institutions graduate fewer than 100 Jewish educators annually. We need to look at how to fill the demand for qualified people in both existing and emerging positions, and to provide continuing professional education.
4. **Historical perspective and current structures of Jewish educational institutions.** We need to begin with an understanding of the existing structures. A look at the past can help us to assess current institutions and their needs and guide us in establishing any new structures that might be needed to respond to today's needs.

TOWARD TOMORROW

Experience has shown that North American Jews can cooperate to make positive things happen. Today we know that something **must** happen if we are to transmit the riches of Jewish experience to future generations.

We now have established organizations — service, educational and philanthropic — with energetic leaders who are intensely interested in the question of Jewish continuity. We have, in Jewish education, a tradition of involvement with the why and how of Jewish life.

This initiative invites a communal venture: the deliberate shaping of new connections between individuals and the community of Jewish experience. Thinking and acting together, we can make Jewish education a sustaining force for Jewish life, as rich and dynamic as the society in which it exists.

CONSULTANT'S CORNER

I often reflect during the Hannukah season on the difficulties encountered by Mattathias raising his five sons - all proud and devoted to Judaism - during the Hellenic period. This was a time of conflict between the Jewish faith and Greek culture. Despite the translation of the Torah into Greek and the transformations which occurred within the Sanhedrin, Hellenization prohibited the study of Torah; Sabbath observance became a crime, circumcision was forbidden and in every town, heathen altars were erected.

Did radical measures against the Jews in fact save the Jewish faith when Judah "Hamaccabee" achieved triumphant victory in gaining amnesty in 164 B.C.E.? Are Jews still considered victorious during the 20th century? Or have we reached an age in which deep reflection and introspection are necessary to combat assimilation?

On October 24th, 1989, in addressing the Toronto Associations of Professionals in Jewish Communal Service (TAPJCS), Mr. Isi Leibler, Vice-President of the World Jewish Congress and President of the Executive Council of Australian Jewry, said that the Australian Jewish community allocates the largest part of its budget to education. Other Jewish communities in North America and the world over follow the same pattern.

As assimilation and intermarriage rise, educators begin to focus on family education. During the Northeast Regional Conference on Jewish Education, over 200 participants from 32 communities met for a two-day conference concerning the growing role and importance of Jewish family education. Dr. Ron Wolfson of the University of Judaism in Los Angeles noted that the most powerful predictor of adult Jewish identity is the Jewishness of the home. Only through family education may we have the chance to retain our children's Jewish identity.

In these pages, you the educator, will find ideas and teaching tools for Hannuka. We hope the material will assist you in enriching your programs.

Our first annual Council of Education and Culture of the Ontario Region chaired by Sandra Brown met on October 29th, 1989.

The primary goal of the meeting was to receive information on the needs of each community and to fulfill the requests through special programs. The following requests were made:

1. means to identify unaffiliated families.
2. to suggest fundraising ideas.
3. to increase and stimulate community leadership activities.
4. to implement a vehicle for adult education programmes.
5. to initiate inter-school communication in the province via school twinning.
6. to strengthen and reinforce faculties' resource supplies.

7. to aid in setting an informal educational environment for young children.
8. to assist in audio-visual outreach and sharing.
9. to develop curricula for family education.
10. to research means for marketing of Jewish education
11. to explore how to make Jewish education more palatable, meaningful and lasting.
12. to have family retreats.
13. to supply communities with holiday material.
14. to develop a Jewish single parent program.
15. to assist in developing a Hebrew day-high school, both in curriculum and faculty
16. to update present catalogues of resource and expedite them to the regions.
17. to create P.D. days for faculties and regional conferences for lay people and professionals.

If you the reader have additional suggestions to add to our next agenda for the Council of Education and Culture, call Nurit Oko Glick at (416) 635-2883, ext. 151. The next meeting of the Council will be held in January, 1990.

ACROSS THE REGION

We would like to convey our condolences to Rabbezen Gitel Rosensweig and her family upon the loss of her husband, Rabbi Rosensweig.

Members of the Windsor community turned out in record numbers to pay tribute to Joseph Eisenberg, their director of 31 years. We wish much joy to him and his family, upon his retirement.

Congratulations to Julie Hess of Hamilton, age ten, who won the first prize in the Education and Culture Review Essay Contest.

Congratulations are extended to Beth Jacob in Hamilton and to its principal, Mrs. Gloria Silverman, for becoming the first-place winner for High School Education by the Solomon Schechter Awards judging committee for outstanding supplementary Hebrew high-school program in North America. The award will be presented at the United Synagogue of America Biennial Convention.

A hearty mazel tov to Rabbi and Mrs. Israel N. Silverman on the birth of a grandson, and to their children, Aviva Silverman and Mark Smiley, of Detroit.

Chag Sameach

Nurit Oko Glick

READINGS

[Letter]

WHY I WON'T GO TO GERMANY

Adapted from a letter by Cynthia Ozick, published in the Winter 1988 issue of the Quarterly. Ozick's collection of essays Metaphor & Memory will be published this spring by Knopf.

Dear Professor X:

Thank you for your letter inviting me to Germany to participate in a conference on current "German-Jewish relations" in the aftermath of the Holocaust, initiated and organized by distinguished Jewish Americans, yourself among them, and joined on your letterhead by other Americans of distinction and by prominent Germans of goodwill. It is very kind of you to have had me in mind; I am touched by your generosity and trust. I wish my response could have been simpler than it is destined to be.

Professor X, I am a Jew who does not, will not, cannot, set foot in Germany. This is a private moral imperative; I don't think of it as a "rule," and I don't apply it to everyone, particularly not to German-born Jews, who as refugees or survivors have urgencies and exigencies different from my own. Not to set foot in Germany is for me, and I think for many garden-variety Jewish Americans like myself, one of the few possible memorials; and it seems to me unsurprising that in this connection a memorial should take the form of a negation, a turning away.

But there is another point of view as well, one that may be more relevant here. Yours is the fourth invitation I have had to go to Germany. Each was issued with the best will in the world: a German hand reaching out in peace from a democratic German polity—a remembering hand, never a forgetful one. The hand of the "new generation." The more that hand reaches out in its remembering remorsefulness, in its hopeful goodwill, the more resistant my heart becomes.

Here is why. I believe that all this—the conscientious memorializing of what happened four and five decades ago to the Jewish citizens of Germany and of Europe—is in the nature of things an insular and parochial German task. It is something for the Germans to do, independently, in the absence of Jews—the absence of Jews in contemporary Germany being precisely the point. The German task is, after all, a kind of "liberation" (of conscience into history), or emancipation, and the only genuine emancipation—as we know from many other national, social, and cultural contexts—is auto-emancipation. So when Germans want to reflect on

German-Jewish "reconciliation," or—skirting that loaded word—German-Jewish "relations," it seems to me they are obligated to do it on their own. Does that strike you as impossible, if not absurd? A hand held out in friendship to someone who isn't there? How can "relations" with Jews be achieved in the absence of Jews? Well, that's exactly the difficulty, isn't it? Europe no longer has what it used to call its "Jewish problem," the Germans having solved it with finality. But there remains now a German problem—the ongoing, perhaps infinitely protracted, problem of the German national conscience—and its gravamen is that the Jews aren't there.

It appears that what Germans of goodwill have been doing lately—and more and more they are doing it with the aid and counsel of American Jewish organizations—is evading the tumultuous epicenter of the problem, even as they struggle to offer more and more evidence that they are facing it. There are no native-born Jews over fifty to achieve "relations" with. Germany is a Jewish museum: apartments, furniture, old neighborhoods newly populated, the old headstones that survived vandalism in the museum-cemeteries or were heaped up as rubble barriers against tanks. Not the old synagogues, though; these were mainly burned. If an old volume by a popular author of the twenties turns up, it has the antiquarian interest of a rare book: books by Jewish writers were burned in every public square—who doesn't know this? The notion of a Jew as a kind of surprising vestige or anachronism—as, in fact, an actual museum piece—is apparently pervasive in Germany, and was once brought home to me by a representative of a German publisher who, after a conversation in New York, wrote me a warmly intended letter: *My time with you was different from any other experience; it was like a visit to a museum.*

The German solution to this perplexity—to the absence of native-born Jews of my generation—has been to behave in a manner inspired, perhaps, by the straightforward realm of international economics, of demand and scarcity. If you have depleted through your own folly your native (and plentiful) supply of Jews, and now you feel remorseful, what do you do? You put an order in to America—which, rather than depleting its supply of Jewish citizens, has nourished and multiplied it—and you import living foreign Jews to stand in for the native missing Jews.

HARPER'S MAGAZINE / FEBRUARY 1989

I am afraid that all such programs—wherein Jewish Americans offer themselves (always out of the ideals of humaneness, reconciliation, hope for the future) to stand in for the murdered Jews of Europe—are mistaken at the core and, in any case, cannot help the Germans. The Germans must undertake memorial explorations under their given condition of scarcity—the absence of native Jews. Why must an American writer, a Jewish citizen of the United States, be imported for a conference on “German-Jewish relations”? Only because there is no German-born Jewish writer of her own age who is alive to speak. So a foreign surrogate must do.

But it seems to me that this principle of surrogacy is conceived in profound error. Who will dare to suggest that any living Jew can offer reconciliation—or even simple human presence—on behalf of the murdered?

Then let Germans of goodwill do it on their own. They, not American Jewish sponsors, should be the organizing spirits behind Holocaust conferences on German soil—conferences by and for Germans. The Final Solution was applied to Jews—Jews were its victims; but the barbarities of the Nazi era are by no means a Jewish issue. They are an issue of German culture and certainly appropriate for examination by German institutions and conferences, but not, in my view, with the assistance or participation of foreign Jews. Here is an instance where “reconciliation” and “relations” may not, cannot, be a collaborative act, i.e., a project between Germans and Jews, belonging equally (or even unequally) to both. Because if it appears to be collaborative, the act becomes a lie. The Germans in truth have no one to “collaborate” with but phantoms—the missing, the murdered, the Jews *not there*.

Living Jewish Americans can't serve as surrogates. Anne Frank, before the Annex, before the flight to Holland, was a German Jew: had Germany not given its allegiance to the criminals and programs that murdered her, who can doubt that she would today have been a luminary of German letters? Which American writer can stand in for Anne Frank, gassed in adolescence? Human beings are not bauxite; one bundle of Jews is not interchangeable with another bundle. The Nazis objectified Jews and made them interchangeable bundles. Ah, the bitterness of the irony that, in the name of “German-Jewish relations,” in the name of goodwill and the hope of present and future humaneness, the interchangeability of one group of Jews with another is still being pursued on German soil!

That, I think, is the German dilemma; and that is what the “concerned Germans and Americans” on your letterhead need to come to grips with. When Jewish Americans go to Germany to “help”—i.e., to supply Jewish representation at a Holocaust conference—they aren't making it easier for the Germans to see into the soul of the dilemma, namely the loss of German-Jewish representation; the Americans are confusing the question by abetting the tragic and degrading falsehood of human interchangeability.

I am sorry to be so astringent. I have thought about these matters for a long time, and with growing distress as the decades pass and more and more American Jewish organizations fly to Germany in search of similar collaborative objectives. Your letter, by the way, arrived on the very day another letter came to me, this one from a German university—a warm and impressive and earnest letter from an extremely able Ph.D. student (I judge this from the intelligent voice of her fine English sentences) who is interested in fiction written by Jewish Americans, and who has settled on my work as the subject of her dissertation. A self-described “special case” because of her preoccupation with American Jewish writing, she sketched her family background: “My father became a soldier when he was seventeen. His father was a theologian of the Protestant Church and had the position of superintendent. Even though my father's father began to mistrust the National Socialists quite early in the thirties, he was a patriot and thus sent four sons into the war. Three of them were killed.” Three dead uncles. I grieve at the obtuseness of this. With all the goodwill in the world, my young correspondent (born in 1955) remains incapable of understanding that a German “patriot” would, at least in his heart if not in his (by then, let us try to concede, coerced) actions, acknowledge that to fight for Hitler was not German patriotism but a betrayal of Germany. And this from a “theologian of the Protestant Church” in an atmosphere of rampant official anti-Semitism. To whom, I can't help wondering, did this theologian give his vote? Was his “mistrust” of the Nazis “early in the thirties” a feeling of immediate alarm and peril, or one of ballot-box regret after the damage was done? My correspondent is clearly engaged, from her point of view, in an intellectual project of remorse and restitution; and yet she cannot recognize the most fundamental first necessity—an understanding of what patriotism means: that it is something you do for yourself, by yourself, out of obligation to the moral improvement of your country; that it is above all a dream of self-transformation. It would be better all around if she would neglect the study of “American Jewish fiction” and begin a cultural meditation on her grandfather's mind.



PROFESSIONAL DEVELOPMENT PROGRAM FOR EDUCATORS

In conjunction with the Torah Education Department of the W.Z.O.
and the L. A. Pincus Jewish Education Fund for the Diaspora

Introduction The Lookstein Center for Jewish Education in the Diaspora, in cooperation with the Torah Education Department of the W.Z.O., has developed a program to provide teachers with an opportunity to enhance their professional skills and insights, Judaic knowledge and interests. For a ten month period, (Sept-July) participants will have the opportunity to explore major issues in Jewish education in an academically stimulating forum at Bar-Ilan University.

In anticipation of the participants' return to their communities, individual projects will be developed in which the emphasis will be on strategies for implementing newly acquired knowledge and skills in ways which can make the maximum contribution to the schools and communities at large. Upon completion of the program, participants will receive an official transcript of studies from Bar-Ilan University.

Program Description In order to answer to the participant's specific needs, an individualized study plan will be co-designed by each participant in conjunction with a personal tutor. While the specific content will vary, the following core areas must be included in each study plan:

1. Hebrew language
2. Concentration in an area of Jewish Studies
3. Acquisition of new teaching methodologies
4. Understanding the fundamental problems in Israeli society.

Studies can be pursued in a variety of frameworks:

- Study in Bar-Ilan's Institute For Advanced Torah Studies ("Kollel"), or at the Midrasha For Women (Talmud, Midrash, Halacha, and Jewish thought).
- Tutorials, workshops, and seminars, designed especially for the program's participants which will examine selected problem areas in teaching Jewish studies in the Diaspora.
- University courses offered by the Jewish Studies and Social Sciences Faculties, as well as by the School of Education
- Pedagogical field trips to a variety of Israeli educational institutions.

The Family The program provides a range of informal family activities geared towards children, such as tours of the country, picnics, and cultural activities. In addition, efforts are made to involve the participant's spouse in whatever study areas prove to be feasible. The Lookstein Center staff will facilitate the absorption process by providing guidance in the following areas: 1) living accommodations 2) children's schooling and 3) health care.

Eligibility Candidates for the program must have a minimum of three years previous experience in Jewish Education, (formal or informal) and should presently hold an educational position in any of the following types of Jewish institutions: schools, synagogues, community centers, and bureaus of Jewish education. Candidates should hold a B.A. degree, or a certificate of equivalent studies from a teachers college or rabbinical seminary. Three recommendations are required from Jewish educational institutions with which the candidate is associated. Although improving the participant's command of the Hebrew language is a prime goal of the program, it is required that candidates have a basic working knowledge of the language.

Tuition and Financing A full tuition scholarship to Bar-Ilan University will be granted to each successful applicant in addition to a living allowance of up to \$15,000 U.S. per family (pending size).

For an application form, or further information about the program, please send in this completed form no later than December 20, 1989, to one of the addresses listed below:

The Lookstein Center,
Bar-Ilan University,
52900 Ramat-Gan, Israel
fax: 972-3-44622

**The Torah
Education Dept., W.Z.O.,**
515 Park Ave.,
New York,
New York 10022

Bar-Ilan University,
130 East 59th St.,
New York, New York 10022

Name _____ Tel _____

Address _____

Place of Employment _____ Tel _____

Address _____

Hanukka

By Joseph Lowin

No holiday in the Jewish calendar better illustrates the truth that history is what you make of it than the midwinter Festival of Lights, Hanukka. Is Hanukka the celebration of a historical event—in this case a political-military victory? Is it a purely spiritual commemoration, the result of a miracle wrought by God? Or is it, as some suggest, a Jewish explanation of the universal need, during the Middle Ages, to light more candles each night as the solstice approached and the nights grew darker?

The story of Hanukka began with Alexander the Great, whose conquests inaugurated the Hellenistic era in 330 B.C.E. It was the perversion of the gentler gifts of Hellenism by Alexander's political heirs—most notably the rival Greek states in Egypt and Syria—which led to threats against the political and religious freedoms in Judea during the second half of the Hellenistic period. The trouble was not so much that the Syrian Seleucids under Antiochus Epiphanes reduced Hellenism to athletic contests or to the eating of pork, but that they wanted the whole world to adopt their practices.

The Jews—though we had our Hellenizers, then as now—refused to be coerced. But the threat was real. Beginning in 169 B.C.E. Antiochus adopted an iron-fist policy, inflicting cruelty and humiliation on individual Jews and desecrating the Temple in Jerusalem. In 166, the Hasmonean priest Mattathias and his five sons saw that their fellow Jews were collaborating in the desecration, and instigated an uprising. Under the leadership of one of the sons, Judah "The Hammer" (*Hamaccabee*), the Jews reconquered the Temple, rededicated it to Jewish worship and inaugurated a period of political sovereignty under the Hasmonean dynasty. To commemorate the rededication of the Temple, the Maccabees instituted an eight-day celebration, reenacting the biblical dedication ceremony of the *Mishkan* (tabernacle), and incidentally celebrating the eight-day festival of Sukkot, which had been missed that year due to the uprising. (Ironically, today the most "Hellenistic" organization and event in Israel are Maccabi [sponsor of soccer and basketball teams] and Maccabiah, the quadrennial Jewish olympics.)

Because the Hasmonean rulers began to assimilate toward the end of the talmudic period, the rabbis rechanneled the historical military victory of this no-longer-so-pure family into a more theological one. They told the story (in *Shabbat 21b*) of a small cruse containing a quantity of oil sufficient to keep the Temple's *menora* lit for one day which miraculously lasted throughout the eight days of rededication.

Personalities: Despite the rabbis' misgivings, the hero of Hanukka remains Judah Maccabee, who learned from his equally heroic father Mattathias how to stand up to tyranny, and who taught his brothers and a small band of followers the martial tactics that allowed the few to defeat the many. The rabbis, ever inventive, noted that the Hebrew letters of the surname Maccabee could be used as an acronym for the expression in Moses's "Song of the Sea," *Mi kamokha ba'eilim Adonai*, "Who is like You among the gods, O Lord" (*Exodus 15:11*).

The rabbis accorded two women a prominent place of honor in the Hanukka pageant. The story of Judith's heroic slaying of Holofernes is a Hanukka story either because it was composed during the Hasmonean period to give the rag-tag band of Jews courage, or because Judith was herself a member of the Maccabean family. An even more poignant story is told of the anonymous woman—later called Hannah—who encouraged her seven sons to accept martyrdom in sanctification of God's name. She would not permit her youngest son even to feign eating pork. The rabbis who composed the *midrash* compared this woman favorably to the patriarch Abraham, who offered up only one son—who was saved—while all seven of Hannah's sons went to their deaths.

Besides Antiochus Epiphanes, the villains of Hanukka are Jason, a collaborating Jewish priest, and John Hyrcanus, the last of the great Hasmonean warriors, who permitted Hellenism to go too far and in the end was considered a Sadducee by the rabbis.

Places: The focus of the story of Hanukka is Jerusalem, specifically the site of the Holy Temple that was defiled and then repurified. The spark which kindled the uprising ignited not in Jerusalem, however, but in the village

of Modi'in, some 15 miles to the north. Modi'in was the hometown of Mattathias and his family. In Israel, you can get the flavor of what it was like in the Second Temple-period by visiting Hakfar Hahashmona'i, a reconstructed Hasmonean Village near Moshav Shilat, some 10 miles east of Lod on the northern road to Jerusalem.

Objects: It is essentially in the home (though in the synagogue as well, but without fanfare) that the Hanukkah *menora* (*hanukkiya*) is kindled. The *hanukkiya*, the nine-branched candelabrum, is among the most popular Jewish ceremonial objects. Many families have taken to collecting *hanukkiyot* made out of clay, brass, silver or other materials and using them—as many as 30 different kinds in some instances—as a way of decorating their homes for the festival.

While you can purchase a *hanukkiya* in almost any Judaica shop, more than 15 different varieties of *hanukkiyot* are available by mail order from Hamakor Judaica in Chicago. (Call 312-463-6187 for a catalog.)

Since the *mitzva* of Hanukkah is to publicize the miracle, the *menora* is lit in the window for all to see. In some municipalities Jews obtain permission to erect a giant *menora* in a public place. The propriety of displays of *menoras* (and creches) on public property will be addressed by the Supreme Court this year, and the displays remain controversial. Mainstream American Jewish organizations oppose them on the grounds of separation of state and religion, while the Lubavitch hasidic movement supports them in the name of Jewish education.

Another object associated with Hanukkah is the *dreidel*, a spinning top bearing four Hebrew letters. The letters stand for *nes gadol haya sham*, a great miracle happened there. (*Dreidels* in Israel, *sevivonim*, say *poh*, "here" instead of "there.") Since each Hebrew letter has a numerical value, the top is used for a game of chance. Card-playing has become a Hanukkah custom among adults, as can be seen in the description of the Hanukkah party in S. Y. Agnon's novel *A Simple Story* (Schocken).

Foods: The oil linked to the origin of the Hanukkah miracle explains the presence of fried delicacies on the tables of Jewish households during the holiday. Fried potato pancakes, called *latkes* in Yiddish, vie with jelly donuts, called *sufganiyot* in Hebrew, for popularity. In Israel at Hanukkah the price of jelly donuts—virtually omnipresent on every street corner—is regulated by the government like the price of bread, so that everyone, rich or poor, will be able to gorge himself on this pastry. In recent years, a scandal was reported in the newspapers: Some bakers were skimping on the jelly in their donuts to assure themselves an adequate profit. In the spirit of the season, other bakers, refusing to deny the people either quantity or quality, would overstuff their *sufganiyot* with jelly, and market them as loss leaders. Surely these latter bakers are also heroes of Hanukkah.

Art: The form dictated by the *hanukkiya* has lent itself to magnificent works of art and craft. Among the most exquisite is that in the collection of the Skirball Museum in Los Angeles. The nineteenth-century German lamp blends form and content by rendering the *hanukkiya* in

Courtesy of the Israel Museum



Holiday warmth: Moritz Oppenheim's oil painting, "The Kindling of the Hanukkah Lights" (1880)

the form of the Holy Temple. A modern sterling silver *hanukkiya* wrought by the late Ilya Schor—most famous for his synagogue doors—represents eight great Jewish leaders: Moses, Isaiah, Sa'adia Gaon, Hillel, Maimonides, Rashi, the Ba'al Shem Tov and Isaac Meyer Wise. These figures may be turned by spinning the four *dreidels* which adorn the top of Schor's *menora*.

Paintings associated with the holiday illustrate both the history and the celebration of Hanukkah. A depiction of Judah the war hero can be found in Peter Paul Rubens's *Judas Maccabeus* (Musée des Beaux-Arts, Nantes, France). David Sharir's *Hanukkah* (Pucker Safray Gallery, Boston) depicts a battle against the Syrians arrayed in a phalanx and armed with elephants. Moritz Oppenheim's 1895 *A Hanukkah Evening* portrays a family lighting the *menora* at their window; in the background a group of revelers play cards. The heroine Judith has captivated artists since the Renaissance. A striking portrait of Judith and Holofernes was created for the cover of this issue of HADASSAH MAGAZINE by the artist Theo Tobiasse.

Liturgy and Music: Compared with the extensive services of other Jewish holidays, Hanukkah's liturgy is limited. That is not to say that the Jewish people have not made a fuss over what we have. The daily prayers are augmented by a recitation of the Hallel, of the special *Al Hanisim* prayer ("For the miracles"), and by the reading of the biblical portion in *Numbers* which describes the eight-day dedication of the *Mishkan*.

The big event, however, comes in the evening with the family's lighting of the Hanukkah *menora* and singing of the hymn *Maoz Tzur* ("Rock of Ages"). In Israel, riders of the 4A bus, which winds through a great variety of

Jerusalem's neighborhoods, will note a kindled *menora* in what appears to be every third window along the route. In Tel Aviv, during the month of *Kislev*, strollers in the downtown area will be drawn to the tones of *Maoz Tzur* mingling with the display of fire and water at the Agam Fountain in Dizengoff Square. The same hymn has given rise to beautiful songs by both Jewish and gentile Italian composers, including Salomone de' Rossi (seventeenth century) and Benedetto Marcello (eighteenth century). The Off-Broadway musical *Yours, Anne* (an adaptation of *The Diary of Anne Frank*) contains a lilting round called "The First Hanukka Night." Of course, the music most universally associated with Hanukka is Handel's oratorio, *Judas Maccabeus*.

Film and Literature: Thanks to the miracle of modern technology, the imaginatively executed 28-minute film on Hanukka, *Lights*, produced by the Geshen Foundation in Israel, is available on videocassette. The film, which is suitable for children of all ages, can be ordered from the Jonathan David Company for \$23.95; 718-456-8611.

The history of Hanukka is recorded in the *Book of Maccabees*, the first two parts of which make fascinating reading. This book was excluded from the Jewish canon, by the way, because the rabbis felt that it was wrong to glorify military prowess. Rather, they emphasized the holiday's spiritual aspect. Even more fascinating is Howard Fast's beautifully written 1948 novel *My Glorious Brothers*, (Hebrew Publishing Co.) which tells the story of Mat-

tathias's five sons from the point of view of Simon, the older brother whom Judah overshadowed. A little more dated is a play by Henry Wadsworth Longfellow, *Judas Maccabeus*. If you wish to read excerpts of that drama and would like a taste of other literary works, you would do well to consult Philip Goodman's rich and rewarding *The Hanukkah Anthology* (Jewish Publication Society).

Spelling: Notice the second "h" in the title of Goodman's book. The question most frequently asked in connection with the Festival of Lights is "What is the correct spelling in English of the Hebrew word for dedication?" While HADASSAH MAGAZINE adheres loosely to the rules of transliteration laid down in the *Encyclopaedia Judaica*, these rules have not stopped the Jewish people from coming up with more than a dozen different spellings of the word, most often beginning with "Ch."

What is so special about Hanukka, any way you spell it, is that virtually every detail associated with the holiday involves choices. For example: The houses of Hillel and Shammai debated whether we should add a candle every night or begin with eight and eliminate one progressively. We have chosen to add (in accordance with Hillel) on the theory that "we increase in holiness, and do not decrease." This choice, and others made by the Jewish people in the 2,154 years since the holiday was first celebrated, have influenced both the spirit of the festival and our image of the Jewish people as one which seeks to increase in holiness and strive for self-improvement. ■

Public school religion classes must urge tolerance, panel told

By Debra Black Toronto Star

WINDSOR — Ontario should develop a religious education course for public schools that teaches tolerance and respect for other beliefs, a local representative of a parent-teacher group says.

"It is important that all students in the province of Ontario are made aware of the variety of beliefs," Bette Turner, past-president of the Windsor Home and School Council, told a provincial inquiry studying religious education in public schools.

"This is the only way we will learn tolerance and respect for one another."

The inquiry, headed by Glenn Watson, began a series of 17 public province-wide meetings yesterday in Windsor.

Provincial regulations require some form of religious instruction

in all public classrooms. But many boards have shied away from the issue.

The 13 submissions in Windsor came from a wide spectrum, including: evangelists, a private citizen, representatives from the Kent County Board of Education and the Windsor Board of Education, spokesmen from the United Church, the Anglican Church and the dean of arts at the University of Windsor.

No visible ethnic group or non-Christian religious group appeared at yesterday's proceedings.

There were several calls for the establishment of a multi-faith religious studies program designed by the Ontario education ministry or some advisory body and taught by trained teachers.

"I am concerned about any practice that divides our society, our

families or the children sitting side by side in our classroom," Marjorie Willms, a trustee with the Windsor Board of Education, told the inquiry.

The Windsor board wants any form of religious education to be "multi-faith and multi-cultural rather than confessional" and taught by a regular classroom teacher, she said.

Joseph Culliton, a professor of religious studies and dean of arts at the University of Windsor, favors religious education in schools but it must be presented in an academic manner, he said. Culliton represented a coalition of 10 university religious studies departments.

Carole Davidson, vice-chairman of the Kent County Board, said her board wants classes emphasizing the "Judeo-Christian" religions.



JEWISH MUSIC SOCIETY OF TORONTO

SECOND GREAT SEASON

1989-90



SAFAM

Introducing a brand new Jewish-American Sound!

This internationally acclaimed 5 man band from Boston blends the beat of reggae and rock, ballads and blues with the traditional cantorial and chassidic music that appeals to people of all ages

Temple Sinai, 210 Wilson Avenue

Admission \$15

Sat. Nov. 11th, 8 p.m.

Discounts for members, Snrs. & students

GERINELDO

JUDEO- SPANISH MUSIC OF THE MOROCCAN JEWISH COMMUNITY

This outstanding Montreal ensemble accompanies their songs on traditional folk instruments. They discuss the fascinating background of their charming, distinctive repertoire.

Beth Tzedek Synagogue, 1700 Bathurst Street

Sun. Feb. 18, 8 p.m.

Admission \$12

Discounts for members, Snrs. & students

An Illustrated Lecture

"MUSIC OF THE GERMAN-JEWISH COMMUNITY: Secular Traditions in the Modern Era"

Dr. Philip Bohlman (University of Chicago) has won many fellowships and awards for his research of the Central European Jewish music tradition. Since the Holocaust, most of this folk and popular musical heritage has all but disappeared.

Lipa Green Building, 4600 Bathurst St.

Sun. December 3, 8 p.m.

Admission \$5

Free to members

HELENA AND HER MAGIC BASKET

Jewish Music for Children

Helena Fine, backed by instruments, sings children's songs in English, Hebrew and Yiddish that parents and grandparents will also enjoy!

Lipa Green Building, 4600 Bathurst St.

Sun. May 6, 2 p.m.

Admission \$7 Adults, \$5 children.

Members accompanied by children, free

A CONCERT OF MUSIC & DANCE

The Amati String Quartet

Lawrence Cherney (Oboe)

Terrill Maguire (Dance & choreography) Erica Goodman (Harp)

Programme highlights include newly commissioned dance and the World Premiere of INVOCATIONS, a Ben Steinberg composition for oboe and strings.

Du Maurier Theatre Centre (Harbourfront)

Mon. Jan. 22, 8 p.m.

Admission \$15

Discounts for members, Snrs. & students

MUSIC BY JEWISH COMPOSERS

featuring international baritone Jerome Barry

with Barry Shiffman (violin)

and Andrew Burashko (piano)

The Israel Philharmonic and the Boston Pops are among the leading orchestras with which Jerome Barry has appeared. He has toured extensively throughout Europe. His repertoire includes oratorio, opera, cantorial, folk, and popular music.

Beth Emeth Bais Yehuda, 100 Elder St.

Thur. March 22, 8 p.m.

Admission \$15

Discounts for members, Snrs. & students



YES! ENROLL ME AS A MEMBER OF THE JEWISH MUSIC SOCIETY OF TORONTO FOR THE 89-90 SEASON

Choosing To Be Jewish

Creating a Strong Identity in our Youth

by Lisa Cohen Bennett

From Biblical times when Pharaohs tried to enslave and kill Jews, to the Crusades for Christendom; from the Spanish Inquisition to the Holocaust, Jews have been persecuted for being "...a certain people, scattered and dispersed among the other peoples in all the different provinces of [the] realm, whose laws are different from those of any other people and who do not obey the king's laws..." (Esther 3:8). Due in large part to

"...we marry those whom we date! Thus, we either lock our children in a closet through puberty... or we look for alternatives."

continual anti-Semitism and small numbers of Jews in the world, Judaism has been consistently adamant about maintaining a unique separateness.

In order to survive, Jewish parents and community leaders have passed on their heritage and traditions from generation to generation, not thinking that the next 'enemy' might come from *within*. Lewis Benjamin, in 1912, stated exactly what many Jews feel today: "...what centuries of persecution had been powerless to do has been affected in a score of years by friendly intercourse" (p. 496).

Jews fought for centuries to be integrated into society. We have battled prejudice in schools, sororities, fraternities, the workplace and country clubs (Shanks, 1953). When given the chance, we have often excelled in many visible areas of American life such as theater, business, education and science. Yet, while "...interfaith cultural and social activities all have the beneficial result of

helping the Jew and the gentile understand each other...[they also] increase the social and cultural contact that leads to intermarriage" (Shanks, 1953, p. 375).

Intermarriage is among the most significant challenges to Judaism today. Current estimates claim that approximately 40% of the Jews in most urban areas will marry someone who was not born Jewish, with a slightly higher rate of intermarriage in smaller or rural areas. This figure is up from 2% in the 1900's and 20% as recently as the 1960's (Mayer, 1985; Seltzer, 1982).

What has changed? The desire for Jews to be accepted by society at large has encouraged us not only to learn about the 'outside world', but to allow and urge our children to mingle with 'their' children — intimately. The fact is, and contrary to what most young people believe, we marry those whom we date! Thus, we either lock our children in a closet through puberty, only opening the door to introduce prospective Jewish partners, as one rabbi blithely suggested, or we look for alternatives. "Since American Jews want both integration and survival, the development of strategies of accommodating to both needs will determine the American Jewish future" (Winer, 1987, p. 7).

Rather than forbidding interdating and intermarriage, it is my opinion that we would better spend our energy helping our youth feel good and secure as Jews. When we parents, educators, youth advisors and adult role models show our children why Judaism is an important and sweet heritage to preserve, we increase the chances that if they do intermarry, they will choose Judaism as the religion to follow in their homes. In fact, is that not what we have been begging our children from the start — to remain Jewish because they *want* to?

What, then, can we do to assist movement in this direction? Teens are continually searching for role-models and people who will allow them to question their beliefs and values. Despite what most people believe, adolescents do listen to and learn from adults. The messages that parents, teachers and other members

of the Jewish community send out regarding their own Jewish identity impact the Jewish self-image formed by our youth.

Based on over a dozen years of experience with pre-teens and teens, I would suggest that there are several general constants which remain true for adolescents:

- A. Adolescents want to talk
- B. Adolescents want to be heard
- C. Adolescents want to be validated
- D. Adolescents want to discuss
- E. Adolescents want to be challenged

Of course there are exceptions to every rule, but barring those exceptions, scratch the surface of any teen-ager and the points listed above appear.

With this understanding, we can program effectively for youth. Topics such as "Being Jewish in a Predominantly Christian Society", and "Interdating and Intermarriage" are among the challenging areas we might explore with our teens. The following are a few brief programming ideas:

A. Initially you may want to tread lightly on the issues of interdating and intermarriage, particularly if you do not know family histories (e.g., Are there parents, sisters or brothers, or other family members who are intermarried? What are the rules about dating in their family?). Therefore, you may wish to start with a program that will catch attention but not leave the participants feeling too vulnerable.

1. A simple large or small group discussion, fueled by a thought-provoking quote about Jewish identity or being part of a unique culture, is an appropriate beginning.

2. Role-plays with themes about interdating or interreligious relationships in general, are excellent discussion-starters.

B. Second programs can delve more deeply into the issues discussed in the previous session.

1. Use of a video, such as the Union of American Hebrew Congregation's "Intermarriage: When Love Meets Tradition", can begin to

touch upon explosive topics for teens. What is the connection between intermarriage and interdating? What are some of the issues raised by intermarriage for the Jewish partner? the non-Jewish partner? the Jewish parents? the Jewish community? What kind of religious upbringing would you like to give your own child? What has been said in your own family about intermarriage?

2. A collage expressing how a participant's Jewish identity meshes with his or her overall identity uses a different medium to get at difficult subjects.

C. A third set of programs can enable participants to examine feelings brought up by the previous sessions.

1. By this time, the youth should be fairly willing to speak freely about their fears, expectations and confusion. They also will probably want to begin raising some important questions (e.g., "Why remain Jewish?", "How can I live a Jewish life?").

2. If prepared for properly, a dynamic program can be planned for parents and their teens together. Giving them a forum to discuss volatile issues with one another, while hearing opinions of peers and parents, might enlighten the experience.

Believing that youth with a strong, committed Jewish identity will have a better likelihood of staying Jewish makes our efforts with them worthwhile. We can no longer spend our time merely telling our children not to intermarry. Our youth are challenging us, looking to us for role models, demanding that we engage in study and discussion with them — that we begin to respond to their questions about Jewish responsibility and Jewish survival. Tomorrow's adults will taste Judaism's sweetness through the joy, knowledge and excitement we exhibit. This is how we can honor our ancestors, and ensure a strong Jewish future. ■

Lisa Cohen Bennett is currently the Regional Outreach Coordinator for Northern California and the Pacific Northwest Council while she is writing her Ph.D. dissertation in psychology. She has counseled and trained individuals, couples, families, children's groups, and adolescents. She also works extensively with interfaith families, and families with teen-agers in crisis.

References

1. Benjamin, L.S., "The Passing of an English Jew", *Nineteenth Century and After* LXXII, (1912, Sept).
2. Mayer, E. *Marriage Between Jews and Christians*, New York and London, Plenum Press, (1985).
3. Seltzer, S. "Why Jews Intermarry. An Interview with Rabbi Sanford Seltzer", *Reform Judaism*, (1982, Summer).
4. Shanks, H. "Jewish-Gentile Intermarriage: Facts and Trends", *Commentary*, XVI, 1953.
5. Winer, M.L. "Mom, We're Just Dating," *Reform Judaism*, XV, no. 5 1987.

Annotated Bibliography

Jacobs, S.J. & Jacobs, B.J. *Clues About Jews for People Who Aren't* California, Jacobs Ladder Publications, 1985.

An excellent resource — a question and brief answer format allows the reader to get a clear picture of some basic Jewish tenets, as well as some common misperceptions. Jews can use the book to brush up on forgotten facts, while people of other faiths can find answers to commonly asked questions about Judaism.

Jacobs, S.J. and Jacobs, B.J. *122 Clues for Jews Whose Children Intermarry*, California, Jacobs Ladder Publications, 1988.

Once again in question and answer format — for parents whose children have already intermarried, or who may do so, this will prove a useful tool for exploring issues that might arise. Intermarried couples will also find wisdom on these pages when dealing with their parents.

Petsonk, J. and Remsen, J. *The Intermarriage Handbook: A Guide for Jews and Christians*, New York, Arbor Books/William Morrow, 1988.

Petsonk and Remsen offer practical advice and insights for intermarrying couples and their families. This book is designed to promote communication and self-awareness, and is an excellent resource.

Reisman, B. *The Jewish Experiential Book: The Quest for Jewish Identity*, New York, KTAV, 1979.

This book is purely programmatic in nature. Reisman has gathered a wide variety of superb program outlines from many sources. He has broken down the chapters by topic and has indicated appropriate age groups and possible uses for each program.

Union of American Hebrew Congregations. *Reform Jewish Outreach: The Idea Book*, 1988.

A book with programs specifically for interfaith couples and their families and Jews-by-Choice, as well as programs designed to sensitize born Jews to the needs and concerns of the various outreach target populations while reinforcing positive Jewish self-esteem. In addition, this resource book provides Jewish identity programs for teen-agers and adults and can serve as a catalyst for creating your own programs as well.

סכת מיכל

זאת

ענמי עז

כפות הקפה

קטעי שקדים ופופים קהיל

קצה עז

קדמית

משפחה מן הסוג הנדול

והמנהג נל

סכת מיכל

רמון אדם

רוח הדם

שרוני נמן מכרמי יזרעאל

תפוחי גליל

רוח אתרוג

רוח רוח מכל ארץ ישראל

ואגל טל

סכת מיכל

בתקופה

הד פעם

המלך דוד ואבות העם

קול הקוץ

גנון שיר

יהודים בסכת בכל העולם

לאיחוד

סכת מיכל