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The American Jewish Committee and
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A Vision of Excellence

A CONFERENCE FOR PARENTS, LAY LEADERSHIP
& EDUCATORS IN SUPPLEMENTARY SCHOOLS

Sunday, March 16, 1997

from 1:00 to 6:00 pm

at Congregation Emanu-El, 2 Lake Street, San Francisco

Admission: \$20, Pre-registration required

Keynote Speaker: Dr. Barry Holtz

Conference schedule:

Registration	1:00
Welcome	1:20
Keynote Address:	
"The Success Stories of Jewish Education"	1:30
Refreshments	3:00
Workshops	3:30
Summary: Dr. Barry Holtz	5:00

For more information, call The American Jewish Committee 415.777.3820

Associate Professor of Jewish Education at the Jewish Theological Seminary of America, Dr. Holtz is a longtime consultant to the Council for Initiatives in Jewish Education and director of the "Best Practices Project in Jewish Education."

Dr. Holtz, a native of Boston and graduate of Tufts University, received his Ph.D. from Brandeis University. He has been a visiting professor at the Hebrew University in Jerusalem and is editor of *Back to the Sources: Reading the Classic Jewish Texts, a guide to reading, understanding and appreciating the great Jewish books*. He is the author of *Finding Our Way: Jewish Texts and the Lives We Lead Today* and *The Schocken Guide to Jewish Books*.



The American Jewish Committee
San Francisco Bay Area Chapter
121 Stewart Street, Suite 405
San Francisco, CA 94105-1236



Bureau of Jewish Education
of San Francisco, the Peninsula, Marin and Sonoma Counties
1897-1997

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639 14th Avenue, San Francisco, CA 94118-3539

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Conference Chair: Susan O. Epstein

Conference Sponsors:

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Funding provided by: American Jewish Committee, Bureau of Jewish Education, Bernard Osher Jewish Philanthropies Foundation, Hadassah, Sinai Memorial Chapel, Union of American Hebrew Congregations

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Choose from among the following workshops to study with innovative educators committed to excellence in our supplementary schools.

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Rabbi Robert A. Damm

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Creating the Family Friendly School

Vicky Kelman

A renaissance in family life and in Jewish communal life is being created by those who involve the whole family in the Jewish educational enterprise. Families are studying Torah together and gardening together, watching videos together, making havdalah together and feeding the homeless together. A. J. Heschel once wrote, "Educating children without engaging their parents is like heating a house while leaving the windows wide open." We will examine family education and the ways in which it meets the serious challenge of these words.

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Halachic Considerations Relating to "Land for Peace": Understanding the Controversy

Yael Lazar-Paley

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Lisa Malik is a doctoral student in Jewish Education at Stanford University. She is currently completing her dissertation, *The Link Between Lay/Professional Relations and the Institutionalization of Jewish Family Education in Synagogue Supplementary Schools*. She has served as Principal of Congregation Beth Shalom's Religious School and is currently the teacher of the Adult Bar/Bat Mitzvah and Torah Trope Class at Beth Shalom, as well as the Coordinator of their Munchkins and Mispacha Shabbat Program.

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Beth Am: Becoming a Congregation of Learners

Richard A. Block, Rabbi
Rabbi Laura Novak Winer,
Director of Education

Daryl Messenger, President

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Daryl Messenger is President of Congregation Beth Am in Los Altos Hills. She has served on its Board of Directors for the past nine years and has held a variety of positions, including Treasurer and Youth Activities and Havaarah Chairs. Daryl was a member of the 1990 Education Task Force that examined Beth Am's education programs.

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Name _____

Address _____

City _____

State _____

Zip _____

Day Phone _____

Evening Phone _____

Synagogue Affiliation _____

Attendance at each workshop is limited. We will attempt to accommodate your first choice. Please list your first three workshop choices.

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Deadline for registration is February 24th.

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The New York Times

Heavyweight Foundation Throws Itself Behind Idea of a Cultural Policy

By JUDITH H. DOBRZYNSKI

The Pew Charitable Trusts, the \$4.7 billion foundation that put its weight behind causes like global warming, civic journalism and campaign finance reform when they were first emerging, has a new crusade: shaping a national cultural policy.

Over the next five years, the Pew plans to devote about 40 percent of its culture budget, some \$50 million, toward getting policymakers to focus on issues like arts financing, intellectual property rights, zoning in historic areas and an arts curriculum for public schools. The effort will involve academic research, opinion polls and more media coverage, among other things.

"The next Presidential election should be the last one in which the parties are without a cultural policy plank in their platforms,"

said Stephen K. Urice, the Pew official who will direct the initiative. "But first they need to have smart academics, think tanks and data focusing on this, and that's where we're headed."

He added, "We're talking about developing an infrastructure for understanding the role of culture in America."

Some of the scholarly work the Pew intends to sponsor would try to establish the long-held but unproven belief in the arts world that cultural programs are valuable intrinsically and not simply as leisure activities, as many Americans see them, or as economic engines, a more recent view.

The Pew also plans to create an information center within a year, perhaps in Washington, to collect and publish data, conduct polls and organize conferences. It also plans to start a communications effort to support more media coverage of the arts, particularly on television. And it intends to work

with orchestras, theaters, museums and other arts institutions to develop ways to measure their value to society.

"This is really about strengthening the arts organizations of this country," said Marion A. Godfrey, the director of the Pew's culture programs, which include the new initiative.

A few other foundations and universities have also started thinking about cultural policy, though on a smaller scale, and many in the arts world think it is time to grapple with other issues, like Federal funding for the arts and humanities. Mr. Urice said it was "overstating the case just a bit to say that this is like the period following the publication of 'Silent Spring,'" the 1962 book by Rachel Carson that galvanized the environmental movement.

Arts and culture, which make up between 3 percent and 6 percent of the gross domestic product and which, including everything

from dance group tours to movie distribution, are the nation's second largest export after technology, also suffer from official indifference.

With few exceptions, the policymakers who venture into nearly every other corner of American life all but ignore culture. So do Federal officials. Although the Government knows, for example, that Americans spend \$5.1 billion on television repair, make 504 billion local phone calls, eat on average 4.4 pounds of canned fish a year and have 12,400 compatriots who produce leather goods at an average wage of \$10.98 an hour, it has no idea how many people attend dance performances, what violinists earn or how many art museums or community theaters exist across the nation.

As the program's first grant, the Pew has commissioned an 18-month study by the Rand Corporation that will map the locales, types and budgets, among other things, of

the 18,000 nonprofit cultural institutions that file annually with the Internal Revenue Service. Later, the Pew hopes to expand this databank to include other cultural outlets, from unincorporated storefront community arts centers to giant entertainment corporations.

Whether the United States wants or needs an arts policy is a matter of debate, even among people in the arts. The director of one large museum physically retreated from a conversation at the mere mention of the words "cultural policy," Mr. Urice recalled.

"The term jars people," he said. "They think you are talking about centralized authority or regulation" — not, as the Pew is suggesting as possibilities, discussions about grants to individual artists, about mandatory arts curriculum in schools or

Continued on Page 3

Foundation Supports a Cultural Policy

Continued From First Arts Page

about laws that would prohibit the export of items that are considered part of the national heritage.

Some fear that foundations would divert their money to the study of culture, rather than to cultural programs themselves. And some believe that anything that has an influence on creative activity is un-American.

On the other side, there are people like Glenn D. Lowry, the director of the Museum of Modern Art. In a new book called "250 Ways to Make America Better" published by George magazine, he makes the case for a national cultural policy. The United States, he writes, "must recognize that the arts are not just important to our society but a national responsibility, just as education, science, health and the environment are national responsibilities."

That view is gaining currency.

"Some time ago, a handful of us realized that there wasn't a solid research basis for advocacy," said James Allen Smith, a historian and the former executive director of the Howard Gilman Foundation. So in 1994, the Gilman, along with the Pew and the Ford Foundation banded together to form the Center for Arts and Culture in Washington, a policy center working to define the issues, themes and actions that affect the cultural sector.

Princeton, Northeastern, Harvard and a few other universities also are looking at cultural policy questions, as are scholars at other universities. Several nonprofit organizations, like the Rockefeller Foundation, are exploring cultural policy, too.

But the Pew, the Philadelphia-based behemoth started by the heirs of Sun Oil Company's founders, is taking the most comprehensive approach. "No foundation has gone as far as the Pew in starting a long-term strategic program," said Mr. Smith, now board president of the Center for Arts and Culture.

The Pew, which last year spent \$213 million on educational, environmental, health and social policy and cultural and religious issues, has so far shared its plans with only a few likely supporters.

"They'll ask what are the right questions, what is the right information we need to gather," said Joan Shigekawa, an associate director of the Rockefeller Foundation's arts and humanities program. "It's really about preserving and enabling American creativity."

In one sense, the Pew's initiative is fallout from the culture wars that flared in the late 1980's, when conser-

vatives began attacking the National Endowment for the Arts for financing artists whose work dealt with sexuality and other provocative themes. The endowment survived repeated attempts to kill it, but its annual budget, now \$98 million, has been cut nearly in half from its peak.

At the Pew, Ms. Godfrey was disturbed not just by the attack but by the lack of an articulate rebuttal. "I've watched the arts community really struggle in its ability to make the case for itself," she said. "That was the backdrop I was stewing about."

Ms. Godfrey, who is the initiative's main proponent, said she hoped that a case for more Government money for the arts can be made with data the Pew will collect.

But Pew officials dispute any notion that the initiative is really just about getting more money for the endowment. "People saying that will miss the point," said Mr. Urice. "It may be we discover the arts simply need reliable, more consistent support or consolidation in some areas

A new cause for a philanthropy that has often proved to be foresighted.

where there is oversupply. I wouldn't say more money is the solution; smarter money may be the answer instead. And there are many other forms of support — political support, for example."

Still, the fragile financial health of cultural institutions is a matter of concern. While many arts institutions, including museums and opera companies, are thriving, others, including many symphony orchestras and dance companies, are not. Many are "drastically undercapitalized," Ms. Godfrey said.

Even those arts groups that are doing well are highly dependent on individual and corporate donations, which in turn rest on the continued strength of the stock market, now in its ninth bull year.

Part of the problem stems from the way Americans view culture. "I don't think the arts are seen as integral to human existence," Ms. Godfrey said.

The few participation studies that exist — some are 10 years old or more — seem to indicate that hard-

core arts lovers comprise 10 to 12 percent of the population, but also that a large majority of people visit a museum, attend the theater or otherwise participate in the arts at least once a year. (One new, unpublished study of Philadelphians, financed by the Pew and the Heinz Endowment, found that 90 percent of those surveyed did so, and that 74 percent engaged in an arts activity three or more times a year.)

"The question is how to take participation and raise that to a level of concern," Mr. Urice said.

In the effort's early stages, however, the Pew has set its sights on a smaller target. "The primary audience of our initiative is really the arts community, policymakers and the media, to help people who think about the arts think about them in a more informed way," Ms. Godfrey said. "A big part of our effort will be the media part."

Already the financial sponsor of the National Arts Journalism Program at the Graduate School of Journalism at Columbia University, the Pew will look into supporting or creating a national arts news program in broadcasting. And it expects the results of its research and its polls, with precise subjects yet to be determined, to make news.

The Pew's goals with arts institutions may be the most difficult to accomplish: it wants to try to measure intangible results as an indicator of their value.

Arts groups usually depend on two other indicators of that, attendance and economic-benefits studies. But many people think those are at best mistaken and at worst traps: wrong-headed because neither is why arts institutions exist, dangerous because both could easily drop.

Instead, Ms. Godfrey said the foundation would center on documenting other benefits. For example, she said, "research shows that arts in schools help kids develop their thinking and learning skills, there is anecdotal evidence about the role of arts in community revitalization, and there is the impact of arts on individuals, the stories of how one person's life is changed."

Taken together, outsiders said, the Pew's plan could help frame a long-needed debate. "Their plan is very smartly put together," said Mr. Smith, the historian. "The question I have is whether they can make it as long a commitment as it needs. Will it disappear after five years? Will the board understand it? Will it draw in other foundations?"

פארווארט

EDUCATION

FORWARD

Heroes of Jewish Education: Puppeteers, Principals, Parents

FORWARD STAFF

A 32-year-old Reform rabbi in suburban Massachusetts who teaches Torah, assisted by a 4-foot-tall puppet. An Orthodox woman who founds Jewish schools wherever she lives — St. Louis, Mo.; Utica, N.Y., and now Teaneck, N.J. A pioneer in the trend toward “family education” who served as a consultant to the Dreamworks animated Exodus film, “Prince of Egypt.”

These are among the heroes of Jewish education discovered by the Forward staff, which scoured the country to find leaders in the world of Jewish learning. We found some in classrooms, interacting directly with students; others are principals who spend their time coaching teachers and building institutions. The list includes a smattering of lay leaders, some advocates of increased funding for education and even a few policy experts.

Our focus on elementary and secondary education produced a list heavy with those involved with Jewish day schools, but many of them began their careers in Jewish summer camps or at synagogue-based afternoon schools. Some of them have been recognized before — several are winners of the Covenant Award, which carries a prize of \$20,000 for the educator and an additional \$5,000 for the winner's home institution. Others labor in obscurity.

With a close reading of the list, some patterns emerge. The first is the importance of family background in creating Jewish educators. Michael and Avi Halzel make the list, for, being a father-son team of Solomon Schechter Day School principals. Hamutal Gavish's mother founded Jewish day schools, and now Ms. Gavish is running a school of her own. Rabbi Haskel Lookstein, the principal of the Ramaz School, is the son of the school's founder. Marcia Lapidus Kauffman's parents were both teachers.

A second pattern is the emergence of schools that welcome students and teachers from all of Judaism's religious movements. The list of educators includes those from schools in Waltham, Mass.; Westchester County, N.Y.; Atlanta, Ga.; and New York



TEACHER FOR A DAY: Mayor Giuliani visited a first-grade class at the Solomon Schechter School of Manhattan this spring. The school's head, Rabbi Steven Lorch, seated at right, is one of the “heroes” described below.

education “over my dead body.” At 38, she runs an institution that one Boston-area parent describes as the “perfect pluralistic day school.” When Ms. Gavish was an 18-year-old student at the University of Wisconsin, her mother — who has founded several day schools herself — begged her to tutor a bar mitzvah-aged troublemaker. An experience that would have turned others off for good inspired Mrs. Gavish to switch her major to elementary education from computer science. The native of Petach Tikva, Israel, went on to earn a master's degree in Jewish education and administration from the Hebrew Union College at Los Angeles and to run the Judaic studies program at the Epstein School, a day school in Atlanta. Ms. Gavish took on the role of head of school at the Jewish Community Day School, in Newton, Mass., in 1996, when the school had 21 students and was in the second

influential 1997 report on day schools and consultant to the Avi Chai Foundation, Mr. Schick is identified with the position that the organized Jewish world is failing to live up to its obligations to Jewish education. A perennial gadfly, he writes a newspaper column that takes frequent jabs at the Jewish establishment. Love him or hate him, Mr. Schick is a force.

The path from bad boy to educational advocate had several twists. In 1973, Mr. Schick, who holds a doctorate in political science and constitutional law from New York University, was working as an aide to Mayor Lindsay when his former yeshiva called. “The school was in a state of collapse. It had declined from 1,000 students to 30,” Mr. Schick remembered. “They asked me to be president, and in a fit of madness, I said yes.” Now he says of his work, “The hardest challenge is to get the American Jewish commu-

For Mrs. Krauss, the biggest challenge of educating young women has been “to maintain a good balance between a sophisticated intellectual approach and an emotional, spiritual involvement in Judaism” so that learning is “not just an intellectual exercise, but becomes a commitment.” She wants her students to “get...involved in empathizing with, and working for, their fellow Jews” and “to think and analyze, not just adopt [positions] because they read them in a book.” As a single-sex institution where many instructors are women, Maayanot gives its students role models and opportunities for leadership. Mrs. Krauss said: “They need to see young women committed to religious values but who have accomplished a lot intellectually and in their lives.”

Rabbi Daniel Lehmann

ing support for “Operation Jewish Education/The 5% Mandate.” Mr. Hanus's mission: to convince all Jews in America to devote 5% of their wills to a day-school endowment fund. The 51-year-old Chicago real-estate developer, who is himself the product of a day school, has put four children through day schools, and he has served as the president of three Chicago day schools. Mr. Hanus's fervor for the cause, combined with a network of grass-roots activists, has put the issue of day school funding on the map. Thanks to Mr. Hanus, who says that the wealthiest Jewish community in world history has a responsibility to provide free tuition to every child who wants a Jewish education, day schools across America are now working to build endowments that will do just that.

Rabbi Steven Lorch

When the Solomon Schechter Day School of Manhattan garnered this year's United Synagogue award for a prayer program, the head of the school, Rabbi Steven Lorch, was pleasantly surprised. Only three years into its existence, the 92-student day school that serves kindergarten through third grade, had surpassed numerous day schools nationwide that had been around for more than 30 years. A past recipient of the Jerusalem Prize, awarded by the Torah education department of the World Zionist Organization, the 48-year-old Rabbi Lorch has been at the helm of four day schools since he received his doctorate in religion and education from Columbia. Rabbi Lorch, who graduated from the Ramaz School, learned the importance of day school education from his father, who once served as the president of the Solomon Schechter Day School Association. In 1996, Rabbi Lorch was recruited from the Hartman high school in Jerusalem to head up the brand new Conservative day school. Under his leadership, what began as a class of 14

“There is an uncommon commitment of the community to this school,” said Mr. Wagner, who has been at Greenfield since 1994. “I grew up in the traditional wing of the Conservative movement, went to Orthodox schools and have been associated professionally with Conservative institutions. But the thing that makes me go at Greenfield is the community orientation. The fact that we have such a strong community despite the fact that students are Orthodox, Conservative and Reform is what I am proudest of.”

Marc Schulman

Marc Schulman, a professional educator, was unhappy with the Jewish education his daughter received at the local day schools in Westchester County, N.Y. — so he started his own.

“I had gone to Jewish day schools when I was a child, and was unsatisfied with my education in a lot of ways. My daughter has been through 15 years of Jewish day schools, and I've been impressed by how little they've changed,” Mr. Schulman, 44, who owns a company that produces CD-ROMs for history classes, said. “There's a real lack of innovation there.”

Mr. Schulman thought he could do better, so he got together a group of local parents who were frustrated with the available options and founded the Westchester/Fairfield Hebrew Academy in Port Chester, N.Y. The academy is nondenominational, though the bulk of the students so far have come from local Conservative families. Mr. Schulman is the academy's president, its top volunteer leader.

Mr. Schulman's academy maintains two teachers in each classroom at all times, one secular teacher and one Judaic studies teacher, in order to ensure the continuity and integration of Jewish education. The approach, Mr. Schulman said, is expensive, but it is one “we're absolutely committed to.”

So far the school, which will enter its second year in September, only has space for kindergarten, first

city that don't fall into the simple categories of Reform, Conservative or Orthodox.

Finally, the impression that emerges is of phenomenal growth. Several of the educators on this list work at schools that did not even exist 10 years ago. Others have seen their enrollments double or triple. As the number of Jewish schools across the nation increases, we hope the list of heroes will, too — so if you know of a teacher or school founder or principal who deserves to be on next year's list, please let us know.

Rabbi Pinchas Lipner

"Go west, young man" was the message that Rabbi Pinchas Lipner received in 1969 from the leadership of Torah Umesorah, the National Society for Hebrew Day Schools. So he packed up his office at the Yeshiva High School of Greater Washington, which he founded at age 28, and headed for San Francisco to start that city's first Jewish day school. Two years later, Rabbi Lipner sued the local federation for more support; they settled out of court, and the school has received funding ever since.

Now 62, the lively, bearded Rabbi Lipner still serves as the director of the Hebrew Academy of San Francisco, an Orthodox school at which 70% of the student body comes from nonobservant Russian and Ukrainian immigrant households. Rabbi Lipner sees his mission as saving immigrant children from assimilation, which he says would be a virtual inevitability were the academy not to exist. Immigrants, he said, do not have the same "hang-ups" about Orthodox Judaism that some American-born Jews do. Rabbi Lipner is himself a consummate immigrant: He left Romania with his family in 1945, and he spent time in German displaced-person camps, Israel, Canada and Chicago before going to Baltimore, where he was ordained at the Ner Israel Rabbinical College.

The 250 Hebrew Academy students also have plans for higher education: Out of last year's senior class of 22, two were admitted to Stanford, one to Princeton, one to Columbia and five to the University of California at Berkeley. "I'm 62, and I've been around," Rabbi Lipner said. "There's nothing, absolutely nothing, that can save our people except Jewish education, Torah education." When he wasn't seeking out young, energetic educators who are not merely knowledgeable but also "love Judaism," Rabbi Lipner founded the Institute for Jewish Medical Ethics, which holds conferences on the topic that attract as many as 400 physicians.

Hamutal Gavish

As a teenager, Hamutal Gavish declared that she would pursue her mother's chosen field of Jewish

education. Ms. Gavish has infused the school, which will welcome 75 students this fall, with her philosophy of integrating Jewish and secular studies and her emphasis on "child-centered" learning. In math class, students measure ingredients for Rosh Hashana honey cakes. Art class is taught in Hebrew, and every class incorporates some form of dual-language instruction. Units on ancient Greek civilization yield student-run toga fashion shows and school-wide Olympics days. For Ms. Gavish, the trick to education is nurturing the innate curiosity of children instead of curbing it as some schools manage to do, and having teachers ask what they did wrong instead of merely blaming students for classroom problems. When it comes to Jewish education, it's recognizing that "when a child comes in here he's one child" and teaching Jewish and academic subjects accordingly.

Terry Krulwich

An amateur equestrienne with a 22-page resume who is one of few women in a complex field of science called Bioenergetics, Terry Krulwich is used to jumping over hurdles. As president of the board of the Abraham Joshua Heschel School, her next challenge is creating a Heschel high school, which would be the first nondenominational Jewish high school in Manhattan. At the Mount Sinai School of Medicine, where Ms. Krulwich runs the doctoral and M.D.-Ph.D. programs, she is known for teaching more than almost any other graduate school professor. She started a seminar on the ethics of science there and has developed programs for under-represented minorities. At the Heschel School, Ms. Krulwich spearheaded an endowment fund and a move to increase teacher compensation, and she is working to expand the elementary school. The problem with Jewish education, some say, is that all too few academic stars like Ms. Krulwich put their time and brainpower toward it. According to Ms. Krulwich, the problem with education is that people tend to approach it as "a series of modules, all of which [are] leading up to some fixed point in everyone's mind," and to pressure children too early on. To educate, she said, means to "actively engage the students in a way that touches their awe, their wonder."

Marvin Schick

As a boy, Marvin Schick was briefly expelled from the Rabbi Jacob Joseph School for being rambunctious. Now, Mr. Schick, 65, is the president of the Staten Island school and three others, which together enroll a total of 1,100 pupils, and he is one of the most forceful advocates of Jewish education nationally. Author of an

essay to give what it takes to support day schools and yeshivas in the proper way. It isn't happening. Jewish education was always a communal responsibility. It's been shifted to a parental responsibility. The situation is worsening. It's tragic what it does to families."

Rabbi Haskel Lookstein

Rabbi Haskel Lookstein was born to be a Jewish educator. The 67-year-old principal of the Ramaz School and rabbi of Congregation Kehilath Jeshurun, both at Manhattan's Upper East Side, is the son of that school's founder, the late Rabbi Joseph Lookstein, and great-grandson of the school's namesake, Rabbi Moses Zebulun Margolies. Ramaz, at 62 years old the flagship Modern Orthodox day school in America, is proof that a Jewish school can combine excellence in Torah learning with excellence in secular subjects. All of its graduates go to college, many to Ivy League universities. Rabbi Lookstein, himself a Ramaz graduate, exemplifies this trend: His undergraduate degree is from Columbia University, while his rabbinical ordination and doctorate in modern Jewish history come from Yeshiva University.

Ramaz, which has always enrolled children from a variety of religious backgrounds, seeks a middle way in the Orthodox world, which in recent years has seen the resurgence of a muscular religious fundamentalism. Rabbi Lookstein told the Forward that his greatest challenge has been "maintaining the philosophy of centrist Orthodoxy and balanced, passionate Jewish commitment that my father pioneered.... It's my job to keep it going in synagogue and in school." This he is known for doing with a sharp wit and seemingly unending good humor.

Esther Krauss

Wherever Esther Krauss lives, she creates educational institutions. The founding principal of the 5-year-old Maayanot Yeshiva High School for Girls in Teaneck, N.J., Mrs. Krauss, 61, also founded the Shalhevet Torah Institute for Women in Queens. Along with her husband, Rabbi Simcha Krauss of Young Israel of Hillcrest, Queens, she started the Block Yeshiva High School in St. Louis, Mo., and a day school in Utica, N.Y. A graduate of a Bais Yaakov school and teacher's seminary who has a master's degree in Bible from Yeshiva University, Mrs. Krauss is at the forefront of promoting advanced Torah studies for young Orthodox women. "Torah learning is an important part of every Jew's identity as a Jew," she said. "It's very important that women should have access to every area of Torah learning to make them more committed Jews."

Maayanot, with 130 students, will graduate its first class next June.

Educated in Orthodoxy, Rabbi Daniel Lehmann, 37, spends his life promoting pluralism. The founding headmaster of the New Jewish High School of Greater Boston considers his community day school, where four different kinds of prayer services are held daily, to be a laboratory for a pluralistic synagogue of the future. However, the future, for Rabbi Lehmann, is profoundly rooted in the traditions of the past. The former principal of the Beth Tfiloh Upper School, a Modern Orthodox day school in Pikesville, Md., Rabbi Lehmann was ordained by Yeshiva University's Rabbi Isaac Elchanan Theological Seminary and as an undergraduate received the Professor David Mirsky Memorial award for representing the ideals of Yeshiva College. A former Wexner Heritage Foundation fellow, he worked for a year at Clal, the national Jewish Center for Learning and Leadership, studying there with one of Orthodoxy's most capacious thinkers, Rabbi Irving "Yitz" Greenberg.

For Rabbi Lehmann, "The greatest challenge is to make Jewish pluralism educationally viable — not a compromise, but an actual enhancing of intensity and commitment — making a text-centered Jewish culture something available and important for teenage Jews of all denominations." In the end, he said, his students should come away with "a sophisticated understanding of their tradition and an interest in that multi-generational conversation of what it means to be Jewish."



George Hanus

George Hanus has almost single-handedly brought the issue of day school funding to the fore of the American Jewish agenda. As the founder and chairman of the National Jewish Day School Scholarship Committee, he has spent the past two years prodding Jewish federation executives to pay more attention to the crisis in day school funding, and galvaniz-

ing them to serve as a model of day school innovation.

Rabbi Ronald Symons

A young rabbi in suburban Boston is bringing a novel approach to a traditional discipline: He's using a 4-foot-tall puppet, Shelly, to teach Torah.

"I'm a kid at heart," said Rabbi Ronald Symons, 32, the head of Jewish studies at the Rashi School, a Reform day school in Dedham, Mass. "When I'm teaching eighth-graders, I try to find the eighth-grader inside me, and when I'm teaching kindergartners, I try to find the kindergartener inside of me."

Rabbi Symons says Shelly, who combines a raspy voice with an "inquisitive" disposition, is designed to articulate questions about Torah that younger students have trouble giving voice to. The Rashi School has students from pre-kindergarten through eighth-grade, and though Rabbi Symons uses Shelly primarily to work with the younger students, he says that even the school's oldest students find an "embarrassed pleasure" in encountering the puppet.

Rabbi Symons grew up in what he calls an "observant Reform" home, and he sees his use of Shelly as an extension of his parents' religious philosophy.

"I've always thought of being Jewish as being about connecting with community across the generations and about connecting with God," Rabbi Symons said. "Shelly helps the kids forge that connection with the generations and with Torah."

Richard Wagner

Richard Wagner, 48, is headmaster of the Greenfield Hebrew Academy of Atlanta, which was just selected as a 1998-99 Blue Ribbon School by the U.S. Department of Education. The award was given to 266 elementary schools across the country, only four of which were Jewish day schools.

"I think the award committee was impressed not only by our commitment to excellence in learning and excellence in teaching, but also by the character of our children," Mr. Wagner said. "It's a validation of our success both as a Jewish school and as an academic institution."

The Greenfield Hebrew Academy is nondenominational (it maintains a consulting board of rabbis from all the movements), a feature that Mr. Wagner calls his greatest challenge — though he considers the school community's continued cohesion, in a less traditional Jewish environment, his greatest reward.

Schulman has been impressed by the community's response and is looking to expand the school.

"We're going to keep growing up as a school with our kids," Mr. Schulman said. "We're looking to add more grades, though that's probably going to mean either building a new school or leasing existing space. We're also looking to make our school an integral part of the community. Specifically, we're looking to add adult education classes, so the parents can help their children learn."

Mr. Schulman said, "Because we're nondenominational, we're working without a manual here. That can be frustrating at times, but in the same sense there's a tremendous amount of liberation in not having a tradition. We can work from scratch, and know that everything we produce here is ours."



Rabbi Amnon Haramati

Born in Jerusalem in 1930, Rabbi Amnon Haramati fought in Israel's War of Independence and attended Mizrahi Teachers College from 1947 to 1950. He then studied for his bachelor's and master's degrees at Hebrew University and taught in a variety of schools before being invited by Joel Braverman to join the faculty of the Yeshiva of Flatbush in 1956. From 1959 to 1963, Rabbi Haramati studied with H.L. Ginsburg in a doctoral program in Bible studies at the Jewish Theological Seminary, and he received rabbinic ordination from Yeshivat Eretz Israel in 1970. He is a recipient of the Covenant Award and the Gruss Award, which honor the finest Jewish educators, and the Joel Braverman Yeshiva of Flatbush Humanitarian Award.

Since joining the faculty of the Yeshiva of Flatbush, Rabbi Haramati has taught Talmud, Bible, Hebrew language and literature, Jewish thought and Jewish law, and he has been chairman of the high school's Bible department since

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Today's Heroes of Jewish Education

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1964. His purpose, he said, is "to help young people establish themselves as happy and committed Jews." He does this by transmitting to his students that the Bible is relevant to their lives. "The Bible is the constitution of the Jewish nation," he said. "It has a set of values and helps any person with his life." He became interested in Jewish education when he realized after the Holocaust that "the future of the Jewish people depends only on the quality of Jewish education." He said Jewish education is key to creating committed Jews, ensuring a Jewish future. "Jewish education is a national mission, not a job," he said, adding, "There is now an ongoing Holocaust. People assimilate every day due to a lack of Jewish education."

Anne Lidsky

Anne Lidsky, the director of education at Temple



Jeremiah in Northfield, Ill., first stepped in the role of Jewish educator in her late teens. After she lost both her parents to illness within a short time, she worked to instill Jewish values in her younger sister. It was her work as a counselor in a Jewish camp in Wisconsin and her subsequent aliyah to Israel, however, that led her to a career in Jewish education. She was recognized in 1998 with the Covenant Award, a \$20,000 prize given each year to three Jewish educators. The award citation noted that enrollment in the temple's religious school has grown to 700 students from 350 in the 18 years she has been there. Her work goes beyond running the afternoon and Sunday school; she is responsible for organizing family retreats and is the creator of a workshop, "Bringing God Into the Classroom," which encourages parents to talk to their children about God. Ms. Lidsky, 52, describes receiving the Covenant Award as her "most awesome moment professionally," but she said that her greatest achievements are less tangible — such as teaching a non-Jewish woman from an interfaith family how to speak Hebrew.

Rabbi Moshe Zwick

The executive director of the Shulamith School for girls in

Brooklyn, Rabbi Moshe Zwick, was destined for Jewish education. He comes from a line of 36 generations of rabbis. His father was a dean at Mesifita L'Tifereth Yerushalayim in New York for 42 years. Education, for Rabbi Zwick, is a family matter. "It all starts with a warmth and a unison and a cohesion in the school," he said.

Rabbi Zwick assumed his position at the Shulamith School in September of 1968, only a few years after being ordained as an Orthodox rabbi. Under his guidance, enrollment has grown to nearly 1,000 from 300. Shulamith opened a high school in 1980; in 1981 the school moved from Boro Park to Flatbush. Just this year, its students excelled on a fourth-grade reading test administered for the first time in New York state. Rabbi Zwick, 57, has been showered with awards, but he says he places more importance on ensuring that his school remains "an island of Torah and secular learning in a rough and turbulent sea."

Vicky Kelman

When the movie-makers at Dreamworks wanted a Jewish educator to serve as a consultant to an animated Exodus film, "Prince of Egypt," they turned to Vicky Kelman, who exemplifies the trend toward "family education."



Ms. Kelman is in her fifth year as the director of the Jewish Family Education Project at San Francisco, Calif. She has been the director of the project since she founded it under the auspices of the Bureau of Jewish Education of San Francisco and the North California Bay Area. The goal of her program is to bring Jewish education to the entire family. "Jewish education is not just for children," Ms. Kelman said. Her commitment to this vision of Jewish education as lifetime education drew her into the field. Indeed, she has been a force in Jewish family education for as long as the field has existed. Through her work at Camp Ramah and the Whizin Institute for Jewish Family Life, she has helped bring Jewish family education to the fore.

Ms. Kelman was born in 1943. She attended a Jewish day school for her primary education, and she holds a master's degree from

Columbia Teachers College. She became interested in Jewish education at Camp Ramah, at which she was first a camper. She went on to found the Ramah Family Camp, where she further developed her ideas. Ms. Kelman serves on the faculty of the Whizin Institute for Jewish Family Life, which is affiliated with the University of Judaism in Los Angeles. She described her philosophy of Jewish education: striving to "get the parents out of the car and into the school, and get the school out of the synagogue and into the car."

Michael and Avi Halzel

When school opens this year at the Solomon Schechter School of Memphis, Tenn., the new 33-year-old head of school, Avi Halzel, will have a lifetime of experience in Jewish education available to him at the end of the telephone line. His father, Michael Halzel, has been the head of the Solomon Schechter School of Queens, N.Y., for five years.



MICHAEL HALZEL: Father.

The elder Mr. Halzel, a native of Boston, came to the Queens school after teaching and leading schools in Halifax, Nova Scotia, and Marblehead, Mass. Born in 1941, Mr. Halzel was educated at Yeshiva University in New York City. Two years ago, he received an honorary doctorate from the Jewish Theological Seminary. This summer, he took part in a conference at Jerusalem that focused on curriculum development for Jewish day schools in America. Jewish education for the Halzels is truly a family vocation. The elder Mr. Halzel's wife, whom he met while they were students in Israel, has also been a teacher in Jewish day schools. However, despite his distinguished career, when asked what his greatest achievement was, the elder Mr. Halzel replied, "I just told you that—



AVI HALZEL: Son.

my son!"

His family background notwithstanding, Avi Halzel originally planned a career in law. But attending a conference on Jewish education with his father changed his mind. After completing his bachelor's degree in political science and psychology at San Diego State, the younger Mr. Halzel earned his master's degree in Jewish education at the University of Judaism in Los Angeles. Again following in his father's footsteps, the younger Mr. Halzel met his future wife, Rayna Halzel, while she was studying for the same degree. Avi Halzel was recruited to the Memphis position after serving as the education director of a 450-student religious school in Columbus, Ohio.

Marcia Lapidus Kaunfer

I want this to be less about me and more about making Jewish education more desirable" as a career choice, said the director of Jewish studies at Alperin



Schechter Day School in Rhode Island, Marcia Lapidus Kaunfer. Ms. Kaunfer is an active proponent of Jewish education, as a curriculum writer, a Bible teacher and a recruiter of teachers into the field. In 1992, she received a Covenant Award for her work.

Ms. Kaunfer grew up in Boston, earning a bachelor's degree in English from Brandeis in 1967. That same year, she earned a master's degree in teaching from Harvard, as the first to enroll in the school's Jewish education program. For her imaginative teaching style — biblio-drama, the use of metaphor to help students understand biblical texts from a less literal perspective — she received the Goldberg Teaching Award in 1986. She and her husband were one of the six couples who founded Alperin Schechter, the first Conservative day school in Rhode Island, and she recently won a four-year grant to write a Bible curriculum for the school.

Ms. Kaunfer comes from a family of Jewish educators; her parents were both teachers, and her sister worked as vice chancellor at the Jewish Theological Seminary from 1993 until 1999. "Jewish education is the only way of passing on tradition," Ms. Kaunfer said.

York City's recent fourth-grade reading test, while most of the city's 9-year-olds had trouble passing. The school's principal is Moshe Rudin.

Rabbi Steven Brown

Rabbi Steven Brown, 51, names "resistance to change" as one of the worst obstacles he has had to face. For Rabbi Brown, creating change is in his job description.



His mission, as the director of the Melton Research Center for Jewish Education at the Jewish Theological Seminary, is to help "develop innovative and cutting-edge methodologies," he said. Since becoming the center's director three years ago, he has initiated a slew of new projects, including the development of a Hebrew immersion program for children ages 3, 4 and 5. Rabbi Brown also serves as the assistant dean of the William Davidson Graduate School of Jewish Education at JTS.

Before joining the staff of the Jewish Theological Seminary, Rabbi Brown was for 16 years the headmaster of the Solomon Schechter Day School of Greater Philadelphia. His book "L'Ela: L'Ela: Higher and Higher — Making Jewish Prayer Part of Us" is now used across America, he said.

After a lifetime of extensive involvement in Judaism, Rabbi Brown has a concise explanation of why Jewish education is important for Jews. "The people who are most comfortable in the salad bowl of America are the people who are rooted in their own heritage," he said, adding that "being Jewish is an enormous privilege and joy."

Rabbi Joshua Elkin

When it comes to Jewish education, Rabbi Joshua Elkin has an extensive wish list. "Education," he said, "needs to be a blend of child-centered and curriculum-centered experiences." It should include "active engagement of students; a strong role for Jewish text; a linking of the school, home and synagogue to promote Jewish practice and involvement; a very strong commitment to Hebrew language, and a deep connection to Israel....There [should] be a blend

required to move the school into its new 12,500-square-foot home at 91st Street and Central Park West. Founded in 1992 as the laboratory school of the Davidson Graduate School of Education of the Jewish Theological Seminary, the Solomon Schechter high school is unusual because it admits students at all levels of Hebrew. A former developmental psychologist, Mrs. Kekst, whose husband is the chairman of the board of the Jewish Theological Seminary, became involved in Jewish education when she sent her son to day school. Prior to joining the board of Solomon Schechter, Mrs. Kekst served on the board of the Ramaz School. She says that her commitment to Jewish education stems from the fact that her "whole generation grew up at a time when Jewish education was not a priority for the American Jewish community. This generation was denied. We must be sure that the next generation can learn, know and understand so that they need not rely on ignorance and superstition, and even more importantly that they need not be locked out of their rightful and most valuable legacy."

Joan Warner

Joan Warner worked in New York City for 13 years as a chef specializing in Northern Italian food before a friend recruited her to help work with an autistic child. The experience helped her discover a love for children, and it spurred Ms. Warner to begin a second career in education that has taken her to classrooms in Montessori schools, inner-city public schools and Manhattan's Heschele School. Now 48, Ms. Warner is the founding principal of the Hannah Senesh Community Day School, located in Brooklyn's Cobble Hill neighborhood. The school, she said, has an "extremely integrated" curriculum in which Jewish studies and general studies overlap. Kindergartners studying architecture's angles and beams apply those concepts to erecting the school's sukkah. Second-graders studying the science of soil conservation and composting also learn about the Jewish laws of land conservation. The school is a year old in its present form and has 60 students in kindergarten through sixth grade. Ms. Warner was also the founding principal of Senesh's predecessor school, the Congregation Beth Elohim Day School, which began with 14 students in first and second grades and existed for three years in Park Slope, Brooklyn. There are no other Jewish day schools in the Brownstone Brooklyn neighborhoods

Sylvia Navon

I'm just a parochial school teacher in a small school in Brooklyn," Sylvia Navon told the Forward. But that school, the Harry H. Halpern Day School, and its students are Ms. Navon's surrogate family. "I don't have children of my own," the 57-year-old library teacher said, "This is the way that I help."

Before joining the Halpern School in 1990, Ms. Navon, who has a master's degree in social work, split her time between America, where she taught English as a Second Language in various technical schools in Manhattan, and Israel, where she worked with wayward girls in Tel Aviv.

For inspiration, she looks to Janusz Korczak — the Polish educator and children's writer — who, during the liquidation of the Warsaw Ghetto, chose to march to his death with the children of his orphanage despite a Nazi reprieve. "He was so loyal to his students," Ms. Navon said, "[The Nazis] would have let him go, but his whole life was dedicated to those kids."

Ms. Navon runs a literacy program at the Halpern School that seeks to foster an understanding of the relationship between writers and their creations. "We read an author and study his life," Ms. Navon said, "We research what he was interested in." Perhaps it was this understanding of the nature of writing that allowed her students to score exceptionally high on New

of formal and informal educational experiences," he said.

Rabbi Elkin is the executive director of the Partnership for Excellence in Jewish Education, and, backed by some of the powerhouses in American Jewish philanthropy, he is trying to spread these standards. Rabbi Elkin, who spent 20 of his 50 years as the headmaster of the Solomon Schechter Day School of Greater Boston, has been with the Partnership for Excellence in Jewish Education since its formation two years ago. The organization offers grants to new and developing Jewish day schools, and it provides these schools with guidance in the form of conferences, publications and access to a *madrikh*, or coach.

One of the partnership's greatest accomplishments, Rabbi Elkin said, has been to "bring out in the open what it means to be an excellent Jewish day school." Indeed, PEJE has set very specific goals for its grantees; in its "portrait of excellence" PEJE sets forth more than 80 specific "characteristics of success" for a Jewish day school.

Carol Kekst

As the vice chairman of the board of trustees of the Solomon Schechter High School of New York, Carol Kekst has watched the school's enrollment more than double since she joined the board five years ago. She's also been instrumental in raising the funds

served by the school, so students who attend would likely have otherwise gone to either public schools or secular private schools. Ms. Warner's school offers an immersion in Jewish living and culture that would be difficult to obtain elsewhere. "We feel that being Jewish is a joyous thing," she said. "Every encounter is a place for God to be in that encounter.... Unless we give all of our children a Jewish education, where is American Judaism going to be in 20 years?"

Asylum Numbers Up

JEWISH TELEGRAPHIC AGENCY

WASHINGTON — President Clinton has authorized the legal entry of as many as 90,000 refugees during fiscal year 2000, up from 78,000 this year. The allocation includes slots for 20,000 from the former Soviet Union, down from 23,000 this year. About 6,000 Jews are expected to arrive during the next fiscal year.

While the overall increase is primarily because of refugees from Kosovo, those fleeing Africa and Afghanistan will receive more slots.

"We are pleased that the administration has reversed the decline in total admissions," said the executive vice president of the Hebrew Immigrant Aid Society, Leonard Glickman. Since the 1999 fiscal year began last October, more than 6,100 Jews have come to America, mostly from the former Soviet Union, according to Mr. Glickman.

MEMO

MANDEL FOUNDATION

September 28, 1999

To: All
From: Barry
Re: Atlantic Monthly

Here is an article on the New Jewish High School in Boston from the *Atlantic Monthly* of all places!



TRAVEL: FINDING THE MEANING OF "VALUE" / MUSIC: STEVE EARLE

The Atlantic Monthly

OCTOBER 1999

BY **PETER F. DRUCKER**

BEYOND

the Information Revolution

A prescient social philosopher

peers into what he has called

"the future that is already here"

[illegible]

SECRET



The Rise of Jewish Schools

The phenomenon comes at a bad time for the public schools—and opens up a new debate over the meaning of “integration”

IT'S Wednesday, third period, at the New Jewish High School, in Waltham, Massachusetts, and Susan Tanchel's tenth- and eleventh-grade Bible class has taken an unexpected turn. A discussion of prophetic verses contrasting God's treatment of Saul with his treatment of David has erupted into an attack on the text itself. "God is a nutcase idea," exclaims a young woman with dyed-blond hair and headphones dangling around her neck. "Do you think I believe in this? This is a fairy tale."

by Peter Beinart

It's a subversive moment. Tanchel admonishes the young skeptic to respect the beliefs of her classmates, and suggests that she will find a kindred sensibility when the class reads the cynical Ecclesiastes, later in the year. But no one seems fazed by the outburst. After all, the New Jewish High School is a rather subversive institution itself. Founded in 1997, atop a suburban bank building, it is helping to erode a century-old consensus about the way American Jews educate their children.

That consensus, once affirmed by all but a small Orthodox minority, held that separate schools for Jews were a relic of the Old World, a happily discarded vestige of societies in which Jews lived apart. As Samson Benderly, later the director of the Board of Education of the New York Kehillah, an early Jewish communal organization, put it in 1908,

What we want in this country, is not Jews who can successfully keep up their Jewishness in a few large ghettos, but men and women who have grown up in freedom and can assert themselves wherever they are. A parochial system of education among the Jews would be fatal to such hopes.

In 1956, the year the American Council for Judaism restated its opposition to schools that "take children out of the general American environment and train them to lead segregated lives," Benderly's vision seemed secure. Fewer than five percent of Jewish children attended Jewish schools.

Preparing children for "the general American environment" meant public education as both practice and ideology. "The public school," says Alvin I. Schiff, the Irving I. Stone Distinguished Professor of Education at Yeshiva University, in New York, "was considered sacred, holy. It was the method and setting by which Jews could become Americans." Religious education, which had dominated the yeshivas of Eastern Europe, had to be reconciled with the new commitment, and so a peculiarly American institution was born: the supplementary school. First in the crowded apartments and storefronts of immigrant neighborhoods, later in the suburbs to which Jews moved after the Second World War, religious learning was consigned to Sundays and weekday afternoons. Even as the public schools fostered upward mobility, the supplementary schools would instill in Jewish children sufficient knowledge and group attachment to prevent integration from becoming assimilation.

That model, which served for most of this century, is today coming apart at the seams. Since the early 1960s the number of children attending supplementary schools has fallen by half, to about 270,000. And the number in full-time Jewish schools—the kind that many Jew-

ish leaders once scorned as self-segregating—has more than tripled, to about 200,000. Currently the population of Jewish school-age children numbers roughly a million. The proportion enrolled in public schools has declined from more than 90 percent in 1962 to about 65 percent today. The rise of institutions like the New Jewish High School represents something close to a renegotiation of the terms of American Jewish life. And for America's battered public school system it could not come at a worse time.

THE New Jewish High School—or “New Jew,” as the students call it—is an institution virtually without precedent. The standard images of Jewish school—ultra-Orthodox boys in white button-down shirts and velvet yarmulkes poring over the Talmud in a strictly all-male environment—do not apply. A few of the boys at New Jew wear yarmulkes, but others sport sunglasses, headphones, and the occasional goatee. Almost none of the girls wear the long sleeves that symbolize Orthodox modesty. The students look like public schoolers, and a generation ago most of them would have been. Indeed, Daniel Lehman, New Jew's bearish headmaster, notes that only a minority of his students' parents attended Jewish schools themselves.

Most of the parents at New Jew associate themselves with the Conservative movement, and many are less than strictly observant. Indeed, a 1995–1996 study of Conservative parents with children in Jewish schools found that fewer than half kept kosher in their homes, and fewer than a quarter kept kosher outside them. Jennifer Miller, the head of The Rashi School, a Boston-area Reform elementary and middle school founded in 1986, estimates that only 10 to 15 percent of parents with children at her school can read and comprehend Hebrew. Yet such parents, by choosing Jewish schools, are preparing their children to lead more observant, less assimilated lives than they do. Some even describe the phenomenon as an inversion of a practice in nineteenth-century Europe whereby parents would remain Jewish but baptize their children.

Why a growing number of relatively secular Jewish parents are abandoning the education model of their youth is a topic of considerable debate within the organized Jewish world. One clear answer is that the supplementary schools have large-

ly failed to produce graduates well versed in Judaism. In the century's early decades, before the suburban migration, when Jewish children were less likely to take piano lessons or join soccer teams, the supplementary schools could require as many as twelve hours a week of study. But over the decades the hours were whittled down, with noticeable results. Rabbi David Shapiro, the principal of Maimonides, Boston's largest Orthodox school, says that often teenagers who have attended supplementary school for seven or eight years cannot read Hebrew as well as his school's second-graders. In addition to knowledge, the supplementary schools were supposed to inculcate sufficient Jewish identity to prevent intermarriage. Yet in 1990 the highly publicized National Jewish Population Survey made it abundantly clear that they had not. According to the NJPS, more than half of all Jews married between 1985 and 1990 married gentiles, and subsequent research has shown that graduates of supplementary schools are more than twice as likely as graduates of full-time Jewish schools to marry outside their faith.

All the talk about Jewish identity may also obscure a less high-minded reason for the Jewish-school boom: as Jews have moved up the economic ladder, their commitment to public education has waned. Jennifer Miller acknowledges that although Rashi's Jewish curriculum is an attraction, many parents choose the school for the same reasons that parents choose other private schools. “As the public schools have eroded,” Miller says, “we are no longer being compared so much to public schools as to other independents.” Jewish leaders argue that because Jews make up such a small proportion of the U.S. population, the growth of Jewish schools has no real impact on the overall health of American public education. But public schools rely more heavily on Jewish support than the numbers would suggest, in part because Jewish organizations, fearful of any breakdown of the wall between Church and State, have traditionally lobbied hard against school vouchers and other government aid to private schools. As awareness grows that voucher programs might benefit financially strapped Jewish schools, that opposition may diminish. Today most non-Orthodox Jewish groups still reject school choice. But Rabbi Robert Abramson, the education director of the United Synagogue of

Conservative Judaism, says that the Conservative movement is revisiting the issue. Rabbi David Saperstein, of the Religious Action Center of Reform Judaism, admits that in his movement as well there is “a growing minority” of voucher supporters. In New York, where Governor George Pataki last year signed a law that permits charter schools, some Jewish leaders are proposing the first ever government-funded school of Jewish culture.

THERE is another, even more sensitive issue lurking behind the Jewish-school phenomenon. Earlier generations of Jews, according to Eduardo Rauch, of the Jewish Theological Seminary, in New York, sent their children to public school not simply as a means of ascending into the middle class but as a show of national loyalty. Today, in contrast, parents are willing to consider Jewish schools in part because they no longer fear being viewed as outsiders. They take their integration into mainstream America as a given. But what if earlier generations were correct—that full equality in an overwhelmingly Christian country is, in fact, reliant on Jewish willingness to participate in a common system of education? In South Africa and Australia, where most Jews send their children to separate schools, discrimination is hardly pervasive, but the lack of a melting-pot ideology means that Jews remain more communally separate than they do in the United States. In fact, when discussing issues like Afrocentrism and bilingual education, American Jewish leaders sometimes bemoan the demise of the melting-pot ideal in this country. Yet separate religious schools both rely on that demise and exacerbate it. The Orthodox community, for its part, has rarely celebrated the melting pot, and generally worries less about total acceptance by the broader culture. But the mind-set is different at a place like New Jew, which aims to correct the troublesome aspects of Jewish integration—pervasive intermarriage and religious illiteracy—without accepting even the slightest diminution of the opportunities that full integration brings.

It is an ambitious venture—based on the inspiring, and perhaps slightly naive, premise that being a fuller Jew need never mean being a less complete American. And it will be tested in earnest starting next June, when the New Jewish High School sends its first graduating class out into the world. ☺

Community ...

Team Attends National Alumni Conference of Teacher Educators



Left to right: Robin Barnett Shiffrin, education director, Temple Sinai; Jan Katz, director, Jewish Education Services, Jewish Community Federation; and Eleanor S. Lewin, educational consultant.

NEW YORK — On May 20-23, the Mandel Foundation convened the third assembly of a new tier of senior professionals in Jewish education. Thirty-five alumni of the Teacher Educator Institute (TEI) met to exchange the most innovative ap-

proaches to the professional development of teachers in Jewish schools.

"TEI is the only program of its kind in the United States to focus on excellence in teacher education," says Dr. Gail Dorph, director of TEI. "Our graduates

'teach the teachers' who work in Jewish classrooms across the country, affecting thousands of children and adults every day."

At the TEI assembly from Rochester were: Jan Katz, director, Jewish Education Services, Jewish Community Federation; Eleanor S. Lewin, educational consultant; and Robin Barnett Shiffrin, education director, Temple Sinai.

The Mandel Foundation was established by Jack, Joseph and Morton Mandel, of Cleveland, Ohio. Its primary mission is to help provide outstanding leadership for the nonprofit world. The Foundation supports leadership education programs in its own institutions and at selected universities and organizations.

The Foundation has these areas of priority: higher education; Jewish education and continuity; the leadership and management of nonprofit organizations; and urban neighborhood renewal. ★

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Starin, Glosser attend conference for senior educators

NEW YORK — Late last month, the Mandel Foundation convened the third assembly of a new tier of senior professionals in Jewish education. Thirty-five alumni of the Teacher Educator Institute (TEI) met to exchange the most innovative approaches to the professional development of teachers in Jewish schools.



Carol Oseran Starin, Jewish Education Council, and Joanne Glosser, Herzl-Ner Tamid Conservative Congregation.

"TEI is the only program of its kind in the United States to focus on excellence in teacher education," says Dr. Gail Dorph, director of TEI. "Our graduates 'teach the teachers' who work in Jewish classrooms across the country, affecting thousands of children and adults every day."

Representing the greater Seattle Jewish community at the TEI assembly were: Carol Oseran Starin, director of the Jewish Education Council of the Jewish Federation of Greater Seattle; and Joanne Glosser, director of education at Herzl-Ner Tamid Conservative Congregation. Other TEI alumni from Seattle include Rivy Poupko Kletenik of the Jewish Education Council; and Beth Linder Weisberg, educator at Temple Beth Am.

TEI was established in 1995 as an initiative of the Mandel Foundation to improve the quality of teaching and learning in Jewish schools. An intensive two-year program, TEI has approximately 90 alumni from 25 communities nationally. Representatives of every denomination as well as of the Florence Melton Adult Mini-School have attended.

The next cohort of TEI held its first meeting on June 10-14 in Chicago. The Mandel Foundation was established by Jack, Joseph and Morton Mandel, of Cleveland, Ohio. Its primary mission is to help provide outstanding leadership for the nonprofit world. The foundation supports leadership education programs in its own institutions and at selected universities and organizations. The foundation has these areas of priority: higher education; Jewish education and continuity; the leadership and management of nonprofit organizations; and urban neighborhood renewal.

THE Maven

Chicago Jewish News

MOVIE MAN...



Scene from "Kadosh."

■ Chicagoans will have an opportunity to become intimately acquainted with the works of the man many consider Israel's greatest filmmaker, **Amos Gitai**, thanks to Facets Multimedia.

The Chicago film center will present "Israel and Exile: The Cinema of Amos Gitai," a retrospective featuring 22 works by the director of "Kippur" and "Kadosh," beginning July 6 and continuing throughout the month. Gitai will be present for "A Conversation with Amos Gitai" at 12:30 p.m. Sunday, July 8 to discuss "The Arena of Murder," a documentary about the assassination of Israeli Prime Minister **Yitzhak Rabin**.

The retrospective comes as Facets announces a monumental project, a multi-year, 20-volume set of Gitai's films in video and DVD. The first set will be released later this year.

Gitai was born in Haifa and trained as an architect, but decided to turn to filmmaking after a helicopter he was in was shot down during the 1973 Yom Kippur War. In the '70s and '80s, he primarily directed films and documentaries for Israeli television, while also receiving his Ph.D. in architecture from the University of California at Berkeley.

In 1983, he moved to Paris, where he lived for the next decade, directing documentaries and fiction films. In the mid-'90s he returned to Israel to live and saw some of his films, including "Kippur" and "Kadosh," receive acclaim at film festivals in Cannes, Telluride and New York.

The films in the retrospective deal with a wide range of subject matter, from the Israeli-Palestinian conflict to Jewish identity in America to the his-

tory of the pineapple around the world.

Here's the complete schedule and ticket information. Works on film: "Berlin Jerusalem," 9 p.m. Friday, July 6 and 5 p.m. Saturday, July 7; "Golem: The Spirit of Exile," 7 p.m. Saturday, July 7; "Golem: The Petrified Garden," 9 p.m. Saturday, July 7; "Devarim" ("Things"), 3:45 p.m. Sunday, July 8 and 6:30 p.m. Monday, July 9; "Yom Yom" ("Day After Day"), 6 p.m. Sunday, July 8; "Kadosh" ("Sacred"), 8 p.m. Sunday, July 8 and 8:45 p.m. Monday, July 9; "Pineapple," 7 and 9 p.m. Tuesday, July 10; "Kippur," 9 p.m. Wednesday, July 11 and 6:30 p.m. Thursday, July 12.

Works on video: "House" and "House in Jerusalem," 7 p.m. Friday, July 13 and 1 p.m. Saturday, July 14; "Wadi, 1981-1991," 4 p.m. Saturday, July 14; "Field Dairy," 7 p.m. Saturday, July 14; "In Search of Identity," 2 p.m. Sunday, July 15; "American Mythologies," 4 p.m. Sunday, July 15; "Brand New Day," 7:30 p.m. Sunday, July 15; "In the Valley of the Wupper," 7 p.m. Friday, July 20, and 3 and 7 p.m. Saturday, July 21; "In the Name of the Duce," 9 p.m. Friday, July 20 and 5 p.m. Saturday, July 21; "Give Peace a Chance," first half, 3:30 p.m. Sunday, July 22 and 3:30 p.m. Friday, July 27, second half, 6:30 p.m. Sunday, July 22 and 6:30 p.m. Friday, July 27; "The Arena of Murder," 3 and 4:45 p.m. Saturday, July 28 and 3 and 4:45 p.m. Sunday, July 29; "Orange," 6:30 p.m. Saturday, July 28 and 6:30 p.m. Sunday, July 29; "War Memories," 7:45 p.m. Saturday, July 28 and 7:45 p.m. Sunday, July 29.

Most of the films are in Hebrew with English subtitles (some are in English). All films will be shown at Facets Multimedia, 1517 W. Fullerton Ave., Chicago. Tickets for works on film are \$7, \$5 for Facets members. Tickets for works on video are \$5, \$3 for members. Tickets for "A Conversation with Amos Gitai" are \$10. Tickets may be purchased in advance at www.ticketweb.com or one-half hour before the event at the Facets box office. For more information call (773) 281-9075.

ART WINNERS...



Larry Mandel of The Piser Chapel presents the grand prize to Sarah Goldstein, mother of winner Jenny Goldstein.

■ More than 350 people attended a ceremony at which winners of The Piser Chapel KidsArt 2001 contest received their awards and had their art displayed.

Piser KidsArt is an annual contest in which children through grade 12 are invited to submit artwork, poetry and short stories celebrating Jewish life. This was the contest's fourth year. More than 250 artworks were submitted.

"We are pleased and proud that the Chicagoland Jewish community has so strongly embraced Piser KidsArt," said Alan Yaffe, Piser's managing director. "We encourage those who were unable to attend the reception to view all the artworks on the Internet at artsonia.com, and we look forward to even greater participation in next year's event."

KidsArt 2001 sponsors included: B'nai B'rith, the Chicago Jewish News, Starbucks and Artsonia.

Winners of the 2001 contest are:

Grand Prize winner: **Jenny Goldstein**. She and her family will enjoy a free trip to Walt Disney World for four, courtesy of Funjet Vacations.

Pre-K, Visual Arts. 1st: Mikaela Kaiser; 2nd: Rachel Traisman; 3rd: Joshua Silverman.

K-4, Visual Arts. 1st: Shira Redlich; 2nd: Sammy Shefler; 3rd: Avi Gutstein.

K-4, Literary Arts. 1st: Ariel Goodman; 2nd: Rebecca Ehrmann; 3rd: Tali Firestone. 5-8, Visual Arts. 1st: Jenny Goldstein; 2nd: Rebecca Neubauer; 3rd: Gabby Pasman.

5-8, Literary Arts. 1st: Tali Byrne; 2nd: Matthew

Silverman; 3rd: Keith Wresinski.

9-12, Visual Arts. 1st: Lisa Lofton; 2nd: Ryan Schultz; 3rd: Rachael Kaufmann.

9-12, Literary Arts. 1st: Elizabeth Davies.

TIME TO REUNITE...

■ If you're an alumni/ae of the Hebrew University of Jerusalem, your school is looking for you.

The university is inviting all of its thousands of graduates back for its first international Alumni Reunion set for Dec. 21-26. Besides the usual reunion events, this one is tentatively set to feature a panel discussion on the Israeli-Palestinian conflict; a presentation by Israeli Prime Minister and HU alumnus **Ariel Sharon**; a cocktail reception with Israeli president and alumnus **Moshe Katsav** at his residence; a visit to Israel's Supreme Court along with a VIP briefing; a Shabbat morning study group; discussions about university programs that have a positive impact on life in Jerusalem; an alumni/ae home hospitality dinner; and walking tours of the Old City of Jerusalem and Old Jaffa, plus a visit to the Israel Museum and a chance to see the Dead Sea Scrolls.

For more information on the reunion, contact **Viki Klee** at (800) 567-2348 or alumni@afhu.org.

TEACHING THE TEACHERS...

■ Chicago was the center of the universe for three days recently when it came to innovative approaches to the professional development of teachers in Jewish schools.

The event was the third National Alumni Conference of the Teacher Educator Institute, convened by the New York-based **Mandel Foundation**. At it, 35 TEI alumni/ae met to exchange ideas.

Representing the Chicago area were **Yaffa Berman**, director of the Hebrew Language Department at the **Florence Melton Adult Mini-School**; **Betsy Dolgin Katz**, North American director of the **Melton Mini-School**; **Judy Mars Kupchan**, director of the

Marshall Jewish Learning Center; **Shira Raviv Schwartz**, educator at **Bernard Zell Anshe Emet Day School**; and **Jane Shapiro**, **Melton Mini-School** assistant director.

TEI is a non-denominational program established in 1995 to improve the quality of teaching and learning in Jewish schools. Its graduates — about 90 of them from 25 communities throughout the country — serve as teachers to other teachers who work in all phases of Jewish education.

CAMP ADD-ONS AID DISABLED...

■ Camping just got easier for youths and adults with developmental disabilities with the opening of the newest additions to the **Jewish Council for Youth Services' Red Leaf Village**, located on the grounds of **JCYS' Camp Henry Horner** in Ingleside.

The **Shirley and Hilton Leibow Lodge** and the **Harriet Gerber Lewis Arts and Crafts Center** are the two new, state-of-the-art facilities. They were specifically created to be fully accessible to individuals with disabilities.

Marshall Klein, **JCYS** executive director, noted that Illinois ranks 39th in spending for community-based services for people with developmental disabilities such as mental retardation, autism, cerebral palsy, epilepsy and related conditions, even though there are some 144,500 Illinois citizens with these disabilities. Two Illinois residential camps for people with disabilities closed last year.

Future plans for **Red Leaf Village** include a new dining hall, an environmental education center, a second residential lodge, athletic fields, a landscaped park located around a meditation pond, and accessible paths, according to camp director **Carissa Miller**.

For more information on **JCYS** services, call (312) 726-8891 or click on <http://www.jcys.org>.

JEWS IN THE NEWS...

■ **Stanley Rosen**, long-time Chicago Jewish community activist, has been elected president of the **Jewish Community Council of Northern New Mexico**.

PressClype

Bennett, Shevitz and Furst to Head New Magazine

Alan Bennett, Executive Vice President of the Cleveland Bureau of Jewish Education and Dr. Susan Shevitz, Coordinator of the Concentration in Jewish Education of the Hornstein Program at Brandeis University, both JESNA Board members, have been appointed chairs of the Board of Contributing Editors of JESNA's new magazine, **Agenda: Jewish Education**. Fifteen individuals will serve on this Board to help identify the critical issues facing Jewish education and contribute perspectives in each issue of the magazine. Day-to-day operations of the magazine are vested in the Managing Board, co-chaired by JESNA Board member Dr. Norma Furst, President of Harcum Junior College, and Rabbi Arthur Vernon, who also serves as Executive Editor.

The theme for the first issue will be "The Emerging

Agenda For Jewish Education."

The magazine will be designed to open dialogue on the issues confronting Jewish education today as we move toward the new century. Major changes taking place in Jewish life today are creating challenges for Jewish education never before imagined. The participation of ever-widening circles of Jewish education and Federation professional and lay leadership, along with Jewish academicians, is necessary to

formulate strategies and explore the implications of new social conditions for creative Jewish survival. Future issues of *Agenda: Jewish Education* will focus on specific themes, such as the role of new technologies and the debate over educational goals, and will include interviews of prominent figures, reader response and symposia.

Current subscribers to *The Pedagogic Reporter* will receive the new magazine for the remainder of their subscription. *Agenda: Jewish Education* will seek to reach a broad audience of lay and professional decision-makers in Jewish education and to stimulate their collaborative involvement in addressing education's needs and future.



Alan D. Bennett



Dr. Susan Shevitz



Dr. Norma Furst

1492: Turning Point in the Sephardi Jewish Experience

In fourteen hundred ninety two, Columbus sailed the ocean blue.... and the Jews of Spain were exiled from their centuries-old home. This quincentennial anniversary has sparked renewed interest in the Sephardi Jewish experience and spawned a variety of Jewish educational programs around the world.

The Israeli Ministry of Education declared Sephardi Jewry as the annual special topic in all public schools this year. As a result, new material has been produced about Jewish life in Spain prior to 1492 and the growth of the Sephardi diaspora following the expulsion. While most of the material is in Hebrew, some is adaptable for North American schools. In addition, new materials have been produced in English, both in Israel and in the United States, for a wide range of grade levels and audiences.

JESNA, along with many central agencies for Jewish education, is participating in this year of special activity on many levels. With assistance from JESNA, *The Guide for Community Programming* was published by the JCC Association. Information about educational materials developed in Israel and the United States has been sent to central agencies for Jewish education, community resource and media centers. JESNA also provided guidance and support to other organizations which produced materials on Sephardi Jewry.



cut here

AGENDA: JEWISH EDUCATION

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Reaching intermarrieds

Suffolk Y program seeks to get them more involved in Jewish life

By STEWART AIN

An ambitious program designed to encourage intermarried Long Island families to become more active in Jewish life will begin next week under the direction of the YM-YWHA of Suffolk in Commack.

Funded by a \$100,000 grant from the Covenant Foundation, the three-year project is aimed at reaching Suffolk County's estimated 30,000 Jewish families — about one-third of whom are intermarried.

Lester Crown of Chicago, whose family established the foundation, said the grant is one of several "projects of excellence" the foundation will fund this year and hope to see replicated elsewhere. He noted that the foundation awarded \$20,000 prizes last year to each of three outstanding Jewish educators; another \$5,000 was given to their institutions.

"We want to recognize teachers who have done an outstanding job and to fund programs of excellence," Crown said during a recent visit to New York to be honored by the Jewish Theological Seminary of America.

Helaine Strauss, executive director of the Y, said the "compelling reason" for the Suffolk outreach project to the intermarried is illustrated by the 1990 National Jewish Population Survey that cited the "enormous growth of interfaith marriages within the American Jewish community in the past 20 years."

"According to the study, more than half of all Jews who married since 1985 have married someone who was not born or raised Jewish. This figure contrasts sharply with the approximately 11 percent who chose non-Jewish partners prior to 1965."

Many other Jewish organizations have begun creating outreach programs to intermarried families to encourage the non-Jewish partner to convert to Judaism, Strauss said. She added that the Y's project will stress the need for intermarried couples to first "feel at home



Photo/Sherwood Fohman

Lester Crown

in the Jewish community."

The Y is uniquely equipped to do this, she said, because it is not affiliated with any ideological movement within Judaism, is not a religious institution and thus has a "non-threatening environment for Jews of every persuasion or religious tendency."

Strauss stressed that the Y plans to work closely with the county's synagogues and Jewish communal organizations to help coordinate their efforts in dealing with the intermarried. The Suffolk Jewish Communal Coordinating Council, the umbrella organization of Jewish groups in the county, has already pledged its support for the project.

"Jewish continuity is the bottom line," emphasized Roz Grossman, the Y's director of Jewish education and

(Continued on Page 36)

Intermarrieds

(Continued from Page 4)
project coordinator.

She pointed out that Suffolk County has the youngest Jewish population in the New York region and "attracts a higher proportion of interfaith families than would be found elsewhere in the metropolitan area."

Grossman said Y officials estimate that 30 percent of the parents bringing their children to the Y's early childhood program are from intermarried families and that intermarried families represent about 20 percent of the Y's membership.

Working with Grossman and Strauss on the project will be Egon Mayer, a professor of sociology at Brooklyn College and author of several major studies on Jewish intermarriage.

During the first phase of the project, its contents, format and logistics will be developed with help of a cross section of the 600 intermarried families now participating in Y activities. A daylong public forum and work-

shops are also planned, as is a media blitz to reach as many intermarried families as possible.

The other phases of the project call for classes to be held in Jewish culture and tradition to "enhance the overall Jewish competency and comfort level of the intermarried within the Jewish community." In addition, there will be Shabbat/weekend retreats, guided visits to places of Jewish interest in the metropolitan area and the sharing of holiday experiences.

Marvin Padover, president of the Y, expressed appreciation to the Covenant Foundation and the Crown family for "affording us the opportunity to develop a program that we hope will be replicated throughout the country."

Lester Crown, 66, is president of Henry Crown and Co., chairman of Material Services Corp. and executive vice president of General Dynamics Corp. A major benefactor of Jewish education, Crown said he never learned to read Hebrew but is determined to see that every Jewish child who wants to read Hebrew has that opportunity.

Jewish Groups Urged to Attract Young People or Risk Withering Away of Cultural Heritage

By VINCE STEHLE

NEW YORK

AERICAN JEWISH GROUPS need to make dramatic changes in their educational and social programs so they can attract more young Jews, said leaders of the Council of Jewish Federations at their annual meeting here.

If such changes are not made, Jewish institutions won't be able to raise the money they need to support efforts here and abroad, the leaders said. What's more, a few speakers said they were worried that Jewish culture could wither away if Jewish groups didn't quickly change their ways.

Responding to growing evidence that young Jews are not active participants in traditional Jewish institutions like synagogues and Jewish community centers, the council's leaders called for efforts to beef up Jewish education programs and expand fund-raising efforts to reach people who have not traditionally given to campaigns of local federations. Some federation officials said that to pay for more and bigger Jewish education programs, Jewish groups may have to operate large-scale fund-raising campaigns, either nationally or locally.

"We face a major challenge: How do we survive as a strong Jewish community in an open society?" said Morton L. Mandel, the council's former president. "Our community has the freest environment of any Jewish community, and it is a challenge that maybe has in it the seeds of our demise," said Mr. Mandel, chairman of Premier Industrial Corporation in Cleveland. Because Jews are more welcome in most social, business, and educational institutions than at any time in history, many Jews are less likely to become involved in Jewish institutions than they once were, he said.

Need to Reach Unaffiliated Jews

Last year, the council released a study, the "Council of Jewish Federations 1990 Population Survey," that sent a chill through many local Jewish federations. The study showed that, among Jews who were married between 1985 and 1990, 52 per cent had married non-Jews, and among Jews who had children in mixed marriages, only 28 per cent of the children had been raised as Jews. Given those and many other troubling statistics, some speakers said that federations must be much more aggressive in creating programs to reach out to unaffiliated Jews.

Said Stuart E. Eizenstat, a Washington lawyer who was domestic-policy adviser to President Jimmy Carter and serves on the board of the UJA Federation of Greater Washington: "We all carry a heavy burden of having failed to react more urgently to the evidence which filtered into our country before and during World War II, about Nazi intentions and actions to destroy the Jews of Europe. And in the process we lost a third of all the Jews in the world.

"Faced today with a very different threat, one more subtle, without clear external enemies, but a threat nevertheless to the survival of meaningful Jewish identity in the United States, we continue to act as if no crisis is upon us at all.

"A huge bombshell was dropped in our midst—

the CJF national Jewish population survey—and yet our Jewish institutions and leadership have reacted as if a popgun had sounded.

"Only a major sea change in the priorities of the American Jewish community, which will place Jewish education at the top of the Jewish agenda, will provide any hope against the mounting tide of assimilation which threatens to engulf us all."

Jewish Education 'Woefully Inadequate'

In addition to the Jewish population survey, Mr. Eizenstat pointed to another study, which called for a major overhaul of the Jewish education system. He compared the report, "A Time to Act," published two years ago by the Commission on Jewish Education in North America, to "A Nation at Risk," the landmark report that has sparked many efforts to reform the public schools. Neither the education study nor the population survey has provoked a sufficient response from Jewish organizations, he said.

"If the United States is a nation at risk because our education system is inadequate to the challenges of the global economy of the 21st century, against competitors with a far better education system, then how much more are we, as a Jewish community, at risk because of a woefully inadequate Jewish education system in the competition we face against assimilation and indifference," said Mr. Eizenstat.

He said that compared to a generation ago, a much smaller percentage of Jewish children go to Jewish schools. For those who don't go, after-school and other supplementary educational programs are inadequate, he said.

Mr. Eizenstat called on Jewish federations to take these actions to improve the Jewish educational system:

- Provide increased financial support for Jewish education, because "priorities can't be established by rhetoric, they have to be demonstrated by money."

- Require their leaders to have a thorough knowledge of Jewish history, culture, and religion, in order to serve in high positions, both at the local and national level. "Jewish leaders cannot set an example if they themselves are educationally illiterate," he said.

- Allow donors to earmark a portion of their annual contributions for Jewish educational programs, even though in most cases, federations are reluctant to give donors much choice in saying precisely where their contributions should go.

If local federations refuse to allow donors to direct their contributions to education, the Council of Jewish Federations should start a nationwide fund-raising campaign to build Jewish education programs, he said. He suggested that the drive be patterned after other special campaigns the United Jewish Appeal has run, such as Operation Exodus, a \$1-billion fund-raising campaign to help resettle Jews from the former Soviet Union and Ethiopia in Israel, and Operation Moses, a \$60-million fund drive that financed a covert rescue of Ethiopian Jews in 1984.

The Council of Jewish Federations has established a special committee, the Commission on

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"Faced today with a very different threat . . . to the survival of meaningful Jewish identity in the United States, we continue to act as if no crisis is upon us at all."

Jewish Groups Urged to Attract Young People

Continued from Page 7

Jewish Identity and Continuity, to guide the council's response to its latest challenges. Under its chairman, Marvin Lender, former co-owner of Lender's Bagels and president of the United Jewish Appeal, the commission will oversee two committees: the Task Force on Inter-marriage and Jewish Affiliation and the Task Force on Services to Jewish University Students. Neither committee is intended to recommend specific programs, but they will encourage local Jewish institutions to collaborate in responding to the needs of students and intermarried couples.

Changes in Fund Raising

Several speakers here called on Jewish federations to make big changes in the way they raise money. Some said that if the Jewish groups want to continue to be successful as fund raisers, they will have to tailor their appeals to a broader Jewish audience than they are reaching now.

By using modern marketing techniques, Jewish federations would be better able to reach Jews who have not traditionally given to federation campaigns, said Steven Levine, president of microMarketing, a marketing company in Bala Cynwyd, Pa., and a volunteer at the Jewish Federation of Greater Philadelphia. Mr. Levine criticized Jewish federations for using almost all of their marketing budgets to reach the 10 per cent of Jews who already give to federation cam-

paigns, not the 90 per cent who do not give.

He said that a study in the Philadelphia area found that many Jews who did not give to the federation were very philanthropic, with a majority giving to 10 charities or more each year. To reach them, the federation placed advertisements in *The Philadelphia Inquirer*, and on television and radio stations, coupled with direct-mail appeals and telephone solicitations.

Use of Computer Techniques

Instead of dividing up the direct-mail appeal on the basis of people's jobs—as some Jewish federations do—Philadelphia used sophisticated geo-demographic computer-screening techniques. By using computer data bases to classify potential donors into categories based on the general financial and social characteristics of people who live in particular neighborhoods, Mr. Levine said, the federation was able to design a highly successful mail campaign.

For example, the federation sent one letter to potential donors in suburban and rural areas surrounding Philadelphia and another to people living in the city. For urban dwellers, the appeal stressed social services financed by the federation, such as child-care programs and services for the elderly, while letters to rural and suburban people said that "a true sense of community should not end at the county line."

At a total cost of \$120,000—in-

cluding the print advertisements, television and radio spots, computer screening, fund-raising letters, and telemarketing—the federation received \$1.4-million in gifts from 2,600 new donors.

Mr. Levine said many federations had failed to keep up to date with changes in marketing and communications techniques, believing that good marketing is just common sense. He said that the Philadelphia campaign was proof that federations should rely more on professional marketing and less on informal efforts.

Even so, Jewish federations are still among the most effective fund-raising organizations in the country. Last year, combined contributions from local federations, amounting to \$668-million, made the national United Jewish Appeal the country's biggest fund-raising group, according to *The Chronicle of Philanthropy's* ranking of the 400 charities that bring in the most private money (November 3).

Long-Term Challenge

The long-term challenge for Jewish organizations is to be as successful at raising Jews as they are at raising money, said officials at the meeting here.

Said Shoshana S. Cardin, former president of the council: "We are very sophisticated in the federation community in fund raising. We have tremendous campaigns. I suggest that we view Jewish renewal, Jewish continuity, Jewish identity, as a campaign."

BEST PRACTICES IN JEWISH EDUCATION

by Barry W. Holtz

Those of us in the field of Jewish education are often overwhelmed by tales of failure. Jewish education is blamed for many of the woes of contemporary Jewish life, in particular the intermarriage rates as reported in the 1990 National Jewish Population Survey. Of course, we all know that Jewish education has had its failures. Sometimes these failures have been due to the lack of support, both financial and moral, that education has received from the organized Jewish community. Sometimes, truth be told, these failures have been due to our own errors or lack of vision.

And yet, we also know that "failure" is not the only story. We all have seen Jewish education that works, both for children and adults. Perhaps it is time to document the good news about Jewish education and find ways to learn from the tales of success. That underlying concept—to record the examples of success in Jewish education and to learn from those examples—is the basic thrust of the Best Practices Project of the Council for Initiatives in Jewish Education (CIJE), which has been at work since 1991.

The CIJE is the small implementation organization created by the Commission on Jewish Education in North America.

Barry W. Holtz is the project officer and director of the Best Practices Project of the Council for Initiatives in Jewish Education (CIJE). He is currently on leave from his position as associate professor of Jewish Education at the Jewish Theological Seminary of America and is codirector of the seminary's Melton Research Center.

The Commission met from 1988 to 1990, chaired by the noted philanthropist and communal leader Morton L. Mandel of Cleveland. It included some of the leading religious and philanthropic figures in the continental Jewish community. Among the recommendations of its report *A Time to Act* was a call for the creation of "an inventory of best educational practices in North America."¹

The primary purpose of this inventory is to aid the CIJE in its

What do we mean by "best practice"? One recent book about this concept in general education states that it is a phrase borrowed "from the professions of medicine and law, where 'good practice' or 'best practice' are everyday phrases used to describe solid, reputable, state-of-the-art work in a field."²

It is important, however, to be cautious about what we mean by the word "best" in the phrase "best practice." The contemporary literature in general educa-



work as a "catalyst for change" for North American Jewish education. It will do this in two ways: (1) by helping create a larger "knowledge base" for Jewish education by documenting outstanding educational work that is currently taking place and (2) by offering a guide to Jewish educational success that can be adapted for use in local communities.

tion points out that seeking perfection when we examine educational endeavors will offer us little assistance as we try to improve actual work in the field. In an enterprise as complex and multifaceted as education, these writers argue, we should be looking to discover "good" not ideal practice.

"Good" educational practice is what we seek to identify for



Jewish education, that is, models of excellence. Essentially we are looking to document the “success stories” of contemporary Jewish education.

We should be clear, however, that effective practical use of the Best Practices Project is a complex matter. Observing a “best practice” in one community does not guarantee that other communities will be able to succeed in implementing it in their localities. Successful curriculum or early childhood programming in Denver or Cleveland is dependent upon a whole collection of factors that may not be in place when we try to introduce those ideas in other places. The issue of translation from the “best practice” site to another community is one that will require considerable imagination.

Of course “best practice” does not exist in the abstract. There is only “best practice” of “X” particularity: the supplementary school, JCC, curriculum for teaching Israel, etc. The first problem that the Best Practices Project encountered was the defining of areas for the inventory’s particular categories. We could have addressed the problem in a number of different ways. We could, for example, have looked at some of the sites in which Jewish education takes place, we could have focused on some of the subject areas that are taught in such sites, or we could have looked at the specific populations served. There were numerous other possibilities as well.

Our answer to the question of cutting into the problem of best practices was to focus on the venues in which we find Jewish

education conducted. Eight different areas were identified: supplementary schools, early childhood programs, JCCs and Ys, day schools, the Israel experience, college campus programming, camping/youth programs, and adult education.

Obviously there are other areas that could have been included and there were other ways that the project could have been organized. We chose, for example, to include family education within the relevant areas above—that is, family education programs connected to synagogue schools, day schools, JCCs, etc.—rather than identify it as a separate area.

We later chose to add a ninth area called community-wide initiatives. These were programs, usually based in a BJE or Federation, that were intended to have a large-scale communal impact on Jewish education, such as a plan to relate teacher’s salaries to in-service education credits.

The first area that the Best Practices Project chose to explore was the supplementary school. The “Version 1” volume was published by the CIJE in February 1993. While the research for that volume was in progress, we launched the second area, early childhood Jewish education. The method that we followed was very similar in both cases. A group of experts gathered to discuss the issue of “best practice” in each particular area. Based on that meeting and other consultations, we developed a *Guide to Best Practices*.

The guides prepared for the volumes on supplementary schools and early childhood Jewish education represented the wisdom of experts concerning success in each arena. We did not expect to find schools or programs that scored high in every measure, but the guides were to be used as an outline or



a checklist for writing reports.

A team of report writers was assembled and was given the following assignment: Using the *Guide to Best Practices*, locate good settings or successful individual programs. The researchers were asked to write short descriptive reports for inclusion in the volumes.

We believed that working in this fashion would give us reliable results in a reasonable amount of time. We also knew from the outset that the Best Practices Project was created to fulfill a pressing need for assistance that both the practitioners of Jewish education and the leaders of North American Jewry agree must be met. We did not have the luxury of creating a research project that would have to wait many years before its results could be made available.

The model that we have employed relies on the informed opinion of expert observers. The reports written by our researchers were based on a relatively short amount of time spent in particular schools or observing individual programs. To facilitate the process, we tried to use researchers who began the process with a "running start," that is, they had some familiarity with their sites

and could use that prior knowledge to move the process along quickly.

BEYOND "VERSION 1": THE NEXT STEPS FOR "BEST PRACTICE" RESEARCH

It is important to remember that the CIJE has always viewed the Best Practices Project as an enterprise with important long-range implications. The first two volumes have been consciously labeled "Version 1." We believe that these reports can give serious assistance to local communities that are seeking to improve the quality of Jewish education in North America, but we also know that more work can and should be done. We view the reports included in these volumes as the first "iteration," in the language of social science researchers—the first step in a process that needs to evolve over time.

We envision developing the research in two ways. First, the research can be broadened. We have only included a handful of examples in each report. The simple fact is we have no idea how many successful supplementary schools or early childhood Jewish education programs are currently operating in North America. We have

certainly heard our share of bad news about Jewish education over the past twenty-five years, but we have heard very little about the success stories. The "first editions" of our reports have included only a tiny sample. "Version 2" of these reports should include more examples.

A second way of expanding the research would be to increase the depth of the reports. In reports this short it is impossible to get more than a basic description of a program and a feel for the flavor of an institution. What needs to be added is the detail and elucidation that a longer report would allow. I have elsewhere called this the difference between writing a "report" and writing a "portrait" or study of an institution. As further iterations of the best practices volumes develop, we would like to see more in-depth portraits of educators, schools, and programs.

We hope to develop these and other ideas and plans as the Best Practices Project evolves during its next stages. At the same time new "Version 1" volumes will be published covering the other areas of contemporary Jewish education mentioned earlier in this article. We are currently at work on studies of "best practice" in day schools, Jewish Community Centers, and college campuses. These, too, will be the first stages in an evolving process of research that will be linked with action projects in the field. Thus research can fuel new thinking for the living practice of contemporary Jewish education. ■

Notes

1. Commission on Jewish Education in North America, *A Time to Act* (University Press of America, 1991), p. 69.
2. Steven Zemelman, Harvey Daniels, and Arthur Hyde, *Best Practice* (Heinemann, 1993), pp. vii-viii.

Dr. Elster Accepts Newly-Created National Educational Position

Dr. Shulamith R. Elster, JDS Headmaster, will leave the School at the end of this academic year to become the Chief Educational Officer of the newly formed Council for Initiatives in Jewish Education (CIJE).

Since 1982, Dr. Elster's vision for JDS has gone well beyond the establishment of an excellent K-12 Jewish day school. Her broader vision has included ideas for a setting and a partnership between professional and lay leaders, parents and teachers, students and principals.

"My personal association with the Charles E. Smith Jewish Day School began in 1968 and, four years later, in 1972, I began the professional relationship with the School that has in many ways formed the centerpiece of my life for the past eighteen years," stated Dr. Elster. "I am grateful to the School for the many opportunities that I have had to develop and refine professional skills. My life has been enriched by the relationships I have enjoyed with students and their families, the lay leadership, the members of the faculty and staff. All have helped me to develop a personal philosophy of education and a leadership style all my very own."

The Council's ambitious agenda is the product of two years' work by the

Commission of Jewish Education in North America, a body composed of 44 scholars, educators, philanthropists and community officials. Citing an "alarming" decline in "commitment to basic Jewish values, ideals and behavior by large numbers of people" in the United States and Canada, the Commission made the following recommendations: further professionalization of Jewish education including raising it to the top of the Jewish communal agenda, establishment of "lead communities" to function as local laboratories for change and development of a research agenda for Jewish education. The substantial resources of recently established foundations, a number of which have already given Jewish education a high place on their agendas, will make it possible for ambitious programs to be launched immediately. To implement the Commission's recommendations, the Council for Initiatives in Jewish Education was created.

The CIJE will work in close partnership with the Council of Jewish Federations, the Jewish Community Center Association, and the Jewish Education Service of North America. Additionally, the CIJE will work with the institutions and organizations that are delivering the services of Jewish education—the denominations, the



Photo by Sandy Kavalier

Bureaus of Jewish Education, the local federations, the professional organizations, and above all, the front line educators. The invitation to lead this multi-million dollar effort by the North American Jewish community was, in part, based upon the accomplishments of the Charles E. Smith Jewish Day School over the past decade.

"While we are sorry to see Shulamith go, we take great pride in the implicit acknowledgement of her preeminence among Jewish educators in North America," commented Michael R. Levy, President. "Under Shulamith's leadership, the Charles E. Smith Jewish Day School has become the premier school of its type in the country. We thus wish Shulamith great success with the utmost confidence in the future of the School." ♦

Letter from the President

As we pass the mid-point of the School year, my personal calendar of School-related activities in January reminds me that sometimes the larger picture is found in the details.

January 1—Meeting with Jan Maxwell and Ed Schonfeld, Co-chairs of the Headmaster Search Committee. As Chairs of our Education Committee and our Personnel Committee, respectively, they bring deep experience, expertise, and commitment to the task at hand. It is a process that demands patience, long hours, thoughtful deliberation, and extensive consultation with the broad spectrum of interested parties.

January 3—I join David Greene and Donna Oser, Chairs of the Development Committee, to interview one of several candidates to replace Patrice Teckler as our Development Director. Even as we bid Patrice a heartfelt and reluctant farewell, we can look for-

ward with anticipation and enthusiasm to a restaffed Development Office and a reinvigorated Development Committee.

January 3—Our monthly meeting of the Executive Committee. The immediate topic of concern is budgetary matters, both the current operating budget and the 1991-92 budget proposed by the Budget Committee. Characteristically, the twelve members present express a wide range of views, often divergent but consistently thoughtful, and bring welcome insight into the proper direction of the School.

January 14—Lunch with Philip Margolius, Chairman of Federation's Resettlement Committee. As Phil and I discuss the School's impressive role in the local resettlement program as well as the hard financial details of implementation, I am once again reminded of the number of people who are so fiercely committed to the betterment of our community. We are

privileged as a community to count people such as Phil among our numbers.

January 16—With my family I attend the School's all-Hebrew production of *The Sound of Music*. It is a wonderful production, filled with charm and humor. Yet, we are distracted as word trickles through the audience of the United States' initial assault on Iraq. At the play's conclusion, Shulamith, with characteristic sensitivity, reassures us by reciting the b'rachot for the State of Israel and leading us in singing Hatikvah and the Star Spangled Banner.

January 17—Meeting of the Health, Safety and Security Committee convened to consider the School's security in the context of the war in the Persian Gulf. Both the professional and lay leadership have spoken with large numbers of parents and heard their concerns. I am well satisfied that

At a recent three-day conference for Solomon Schechter Day School principals and lay leaders held at the Jewish Theological Seminary of America in New York City, Michael Levy chaired a session called "Our New Americans—A Challenging Gift." The session addressed ways to integrate into the Jewish community newly arrived Soviet Jews.

Developments

Field of Dreams – Knee Deep in Mud! —by Herlene Nagler, Project Chairman

Beyond the water catch basin and huge mountain of dirt you can see slides, bridges, ropes, a basketball court, a pirate ship, seesaws, horizontal bars, tunnels, tic-tac-toe and more . . . but you can only look longingly.

Since winter break, rain, snow, and endless days of slush and mud have prevented the work crews from putting in the walkways, mulching and moving the temporary fence so that students can use the installed play equipment and basketball court. Our contractor needs at least 5–7 days without precipitation to make the playground accessible to students.

Since the County requires a “stand of grass” present before we continue with such environmental safeguards as grading the field and filling in the catch basin, our Field of Dreams will not be completed until spring. Carpentry has been completed on the amphitheatre; however, grading, plantings, and resurfacing the blacktop will have to wait for warmer weather. With any luck the playground and basketball court as well as the lower amphitheatre blacktop will be ready for use a few days after the crews start work again.

We are so proud of the all-out effort of our “JDS family” to get the Field of Dreams underway. Students and faculty alike are being wonderfully patient while mother nature slows down progress. Stay tuned . . . a fun-filled dedication celebration sponsored by the PTA will take place in late spring. ♦



Photo by Sandy Kavalier

JDS President Michael Levy discusses construction plans with Carol Feder, former PTA President responsible for spearheading the PTA's Field of Dreams Fundraising Campaign.



Photo by Dimensions

Charles E. Smith and Robert and Arlene Kogod celebrate the dedication of our fourth building addition. Special thanks were given to Mr. Smith and the Smith-Kogod Family for their extraordinary generosity which provided giving \$1 million and raising \$1 million of the \$2.25 million building campaign goal.

The End of the Rainbow

—by Betsy Robinson, Auction '90 Chairman

Somewhere Over the Rainbow . . . the dreams that you dare to dream really do come true.” All the individuals who were a part of “Over the Rainbow: Auction '90” had a dream that this special event would not only be financially successful, but also would provide the Charles E. Smith Jewish Day School community with a relaxing, fun-filled evening. Everyone who attended the Auction had fun, and left the School that night with positive feelings and a sense of pride.

Auction '90 raised \$63,000. A special thank you for helping to make our dreams come true must go to Herschel and Goldene Blumberg. In an unprecedented demonstration of support, the Blumbergs, who won the free tuition raffle, generously returned their prize to the School to benefit a deserving Russian student. To everyone who worked on or attended Auction '90, thank you for helping to fill the pot of gold that we found “Over the Rainbow.” ♦

Special Gifts

- **Nehemiah and Naomi Cohen Endowment Fund**, of the United Jewish Endowment Fund, for the establishment of a Scholarship Fund in their name to help support the education of Russian students. Special thanks to Council of Advisor's member, Dr. Seymour Alpert, for his assistance in obtaining this grant.
- The **children and grandchildren of Minnie and Samuel Feldman** for the “Field of Dreams” Amphitheater.
- **Karen and Baruch Fellner** for the establishment of a Judaic Resource Collection in the Beit Midrash in memory of Karen's father, Simon Eudovich (z”l).
- **Arnold Gimpel**, grandfather of Rachel Vander Walde ('97), for the purchase of “Values and Choices”, curriculum materials for the middle school sex education program.
- **Haya Goldstein** for the library shelf in memory of her parents, Rivka and Melech Kinel (z”l).
- **Barry Gudelsky and the Harry and Leah Gudelsky Foundation** for the “Fitness for Life” physical education curriculum equipment.
- **Jewish Community Center** for the Universal Arm Pull-Over Machine for the fitness room in the new building addition.



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Alumni News

JDS alumna **Allison Atlas ('85)** improves daily from a life-saving bone marrow transplant that she received from her mother last summer in California. Allison's family express their heartfelt thanks to the students and faculty at JDS for their continuing love and support.

This letter is meant for all of you...

Dear Shulamith,

I am writing to thank you, on behalf of Allison, for the kindness that you have extended to her. She has enjoyed receiving your cards and good wishes and we thank you for the contribution in Allison's honor.

It does not seem possible that it has been over a year since our testing to find a donor for Allison took place at JDS. Your support, and the support and caring of the students and faculty is deeply appreciated and has changed the complexion of Jewish donors throughout the world. Now on the national registry, instead of a few thousand Jews, there are close to 40,000. That is quite an accomplishment!

Please extend Allison's sincere thanks to the group of students who made the beautiful New Year's card. It was a big hit on the wall of her hospital room. She enjoyed it very much and it was very thoughtful.

Please express our sincere thanks to the students and faculty at JDS for their love and support. The spirit of community and generosity on Allison's behalf has made a difference and affected fellow Jews around the world.

Fondly,

Arlene and Alvin Atlas

Alumni Notes

Marc Lee Shandler ('91) is a partner in the law offices of Korn, Kline & Kutner in Philadelphia, Pennsylvania.

A belated Mazel Tov to **Saul Kravitz ('78)** and Beri Kravitz proud, new parents of a daughter, Ayelet Hadas, born in Israel on May 4, 1990.

Ari Zymelman ('80) is serving on JDS' Steering Committee of the Long-Range Planning Committee.

Robert Bash ('81) is recently engaged to marry Elisa Shein.

Sharon Rosenblum ('85) is engaged to marry JDS faculty member **Sam Perlin ('83)**.

Shani Cohen ('86) was elected to Phi Beta Kappa at Goucher College.

Melanie Bowen ('88) organized SHOAH (Student Help to Organize Awareness of the Holocaust) at Northwestern University.

Sean Oser ('89) is the Photography Editor of Duke University's *Blue Magazine*.

Peter Fidler ('90) published an article on Israel in Cornell University's school newspaper.

Elliot Goldstein ('90) is Assistant Editor of the *Prospect Jewish Student Journal* at the University of Michigan.

"Senior" Alumni Event

A group of the more "senior" alumni have gotten together in an effort to coordinate and plan alumni events. At present, they are compiling updated address lists to be certain they know how to reach everyone. In addition, they are in the early stages of organizing a social event for the classes of 1978-1985. As soon as more details are available, you will be receiving information about the event.

Anyone interested in getting involved with coordinating the event or other alumni activities should contact Sammy Charnoff at (301) 299-3649. ♦





PTA News

—by Debbie Heller, Rhonda Lowell and Debra Luks

For the school year 1990–91, the Parent-Teacher Association (PTA), has undertaken and planned many varied activities. Listed below, by category, are highlights of our school year.

Membership: Approximately 250 families and staff are PTA members.

Field of Dreams Playground: The PTA successfully completed its fundraising effort to match the Jewish Community Center's contribution for the Field of Dreams Playground. The Playground is currently under construction and will be dedicated in the spring with a fun-filled day for families.

Holiday Programming: The PTA sponsors holiday celebrations in both the Lower and Upper Schools. Apples and honey were given out for Rosh Hashanah, snacks were distributed for Succot, and seders are planned for Pesach.

Teacher Appreciation: Last August, a welcome back brunch was held for the Upper and Lower School faculty. The PTA is encouraging parents to provide positive reinforcement to the faculty and staff. Notepads called "NICE NOTES" were distributed to all families to remind them to say thank you to the staff.

Upper School Projects: The PTA gives every student a gift on the occasion of his/her bar/bat mitzvah or 13th birthday. "Project 13" will continue and the PTA is working with the school administration to see that all students receive an aliyah at the School.

The PTA sponsored the 7th grade Tefilah breakfast held on November 11th and again presented the PTA School Spirit Award to a graduating senior.

Parent Peer Groups: Parent Peer Groups were held in October for Lower School parents. The groups provide parents with the opportunity to discuss relevant issues concerning their children. The groups will meet again in the spring.

New Families: In September, new families, including Russian and Israeli families, were invited to a social to meet other parents and learn about school activities.

Fundraising Activities: Fall Fundraisers include: Lulav & Etrog Sale; Lower School Individual Pictures; Subscriptions to *Kosher Gourmet Magazine*; Big Apple Circus; Chanukah Wrapping Paper & Gift Sale. Spring Fundraisers include: Passover Candy Sale; Yard Sale—May 5th; Lower School Class Pictures.

Assemblies: The PTA sponsors special assemblies for the children. The topics include science, holiday programming, library theatre and drama.

Recruitment/Retention: The PTA is working with the Recruitment and Retention Committees on several ideas and projects. The PTA sponsored a rally for students in grades 4–6 at a varsity basketball game. ♦



Onstage and Backstage

as JDS presents the all-Hebrew production of
The Sound of Music, directed by Carmi Kobren.

Orthodoxy's most notable advancement in the United States is now under imminent attack. The stark indifference to this attack typifies a minority of a minority divided against itself, which reacts, knee-jerk fashion, after the fact.

The day school movement is Orthodoxy's crown jewel, developed by the sacrifices of many during the most difficult of economic times. Its support frequently came from the lower economic classes; I can still recall the sale of sweepstakes tickets in a united effort to support the schools. The Reform movement opposed the day school concept, calling it an anti-American intrusion. Federations were universally indifferent and frequently antagonistic.

But by the 1980's, even the Reform movement accepted the day school, for it is the sole hope of Jewish survival. Neither the Reform movement, however, nor the assorted Conservative Solomon Schechter schools may ever pose a genuine threat to the Orthodox, for their appeal is limited and they lack support systems in the home and synagogue. Congregational structure without the educational reinforcement cannot turn the tide of intermarriage, nor surface the minimum demographic replacement rate.

The impending danger is emanating from somewhere else: the roof organizations, who are attempting to capture the queen in her house. I became first aware when the Jewish Agency sought to become involved in Jewish education. A Hebrew University professor and a research agency were appointed to research Jewish education in the Diaspora, and lo and behold! They concluded that there was a need for Jewish education. Research results were accompanied by colorful charts and dazzling graphics. A commission was established, a consultant named, and money allocated.

I can still vividly recall one of the delegates when the Jewish Agency allocated \$100,000, under the rubric of Jewish education, to establish Club Meds. Bob Loup, a pillar of the Federation in Denver, argued passionately and sincerely that luxury clubs for wealthy American youth in Israel would save his five-year-old grandson from assimilation. My response that the only place for that five-year-old grand-

son was in a yeshiva fell on deaf ears.

Subsequently the consultant from the Hebrew University, his wealthy sponsor, and the commission chairman fell into disfavor. The real story may never have been told, but the Jewish Agency's comptroller report revealed managerial laxity. The professor, a Conservative rabbi from an Orthodox background, could not disguise his resentment of Orthodoxy. But the consultant, the chairman, the research specialist have all reemerged again in the Mandel Commission.

The Jewish Agency, however, proceeded on its own, through the World Zionist Organization. Of this fading organization's two education departments, the far more successful is Torah Culture. The fundraising members of the Jewish Agency (i.e. the U.J.A. Federation) proposed a joint education authority, which would assume responsibility for all Jewish Agency and Zionist educational work in the Diaspora. Education by this definition includes informal, as well as assorted youth centers. If Young Israel were ever to get another Zi-

onist *shaliach*, he would fall under that category.

When I asked the late Leon Dulzin why we were doing this, he said it would bring five million dollars into education. Such funds were sorely needed in Latin America (Dulzin came from Mexico). Warnings that the surrender of the independence of the education department would mean the demise of the World Zionist Organization fell on deaf ears. The loss of five million dollars was far too great.

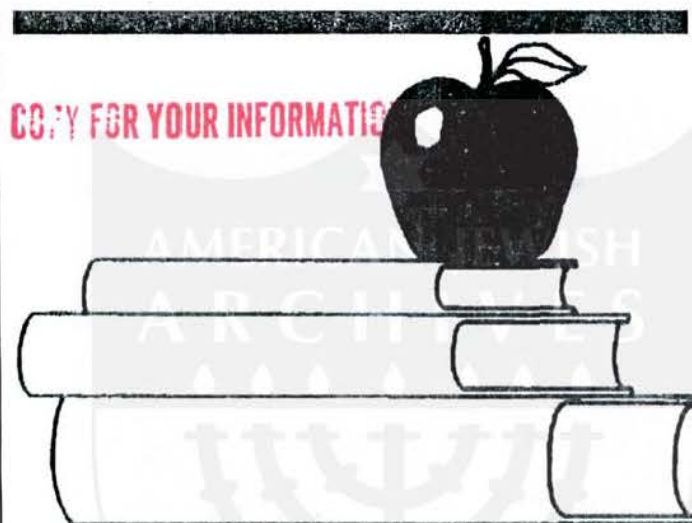
Had the Torah Culture Department chairman voiced opposition, the plan might have been aborted. But, oh, that promise of five million dollars. Even after the chairman of the board of governors said there could be no new funds, organizational blinders prevented jamming on the brakes.

The scoreboard can already record some facts: There are no new five million dollars. Whatever savings may accrue will be invested in new facilities *not* for the Jewish child. There is actually less money available for the department. The World Zionist Organization, having surrendered its remaining asset, has now stepped into the state where its very *raison d'être* is seriously questioned by its loyal adherents.

From our Orthodox perspective, the independence of the Torah Culture Department was subordinated to the authority. The authority contains not only secular voices but non-Orthodox denominational ones. Religious Zionism has always insisted that education not be a sphere for cooperation. For those of us who adhere to the guidelines on cooperation with the non-Orthodox, set by Rabbi Joseph B. Soloveitchik, there is nothing more *klupei pnim* (internal) than Jewish education, and therefore exclusive.

Jewish education in the United States is almost 100% religious. Yet the one making of it a total mockery is the regional advisory councils. The way of the Jewish Agency bureaucracy is this: the structure is established, the budget allocated, then ground rules are established. The advisory council, we were assured, would be only advisory. Nevertheless, we Zionists were coerced by budgetary threats to accept the plan. The plan in the United States seeks to place the real power in the hands of the council, if the program ever does take off, and if and when funds become

(Continued on page 21)



Education For The FUTURE

BY RABBI LOUIS BERNSTEIN

Education For The Future

(Continued from page 3)

available.

Despite assurances to the contrary, the dominant force that will emerge in the advisory council will be JESNA — the Jewish Educational Services of North America. It is best described as the educational arm of the federations in the United States.

This agency and its sponsors have shown little sympathy for Orthodox day schools. Its chief executive officer is an exponent of a civil religion in American Jewry. The agency itself recently appointed and defended the appointment of an intermarried woman to a key executive position.

On paper at least, the advisory council is supposed to be composed of representatives of the American Zionist Federation and the United Israel Appeal. The former is one of the unnecessary appendices of American Jewish life. The latter consists of people who have no knowledge of Jewish education, and its key members, including the chairman of the Jewish Agency's

Jewish educational commission, are totally unfamiliar to the Orthodox Jewish day school.

To compound the tragedy, the Mandel commission in the United States engaged in a costly survey of American Jewish education. Skeptics and doubters came aboard in hopes of receiving a handout. Like its predecessor, the survey conceded that Jewish education is in a sad state. The ubiquitous JESNA is also the key player here in whatever programs that may emerge.

All of the Kinneret's water will flow into the Dead Sea via the Jordan before a single Jewish child enjoys a penny's worth of education from these grandiose surveys and commissions. Orthodox laymen and educators who mistakenly play along or even pay lip service to them because of the hope of receiving crumbs from the still unbaked pie all doing Torah education a disservice. The very best that can emerge from this newborn commitment to Jewish education is a pluralistic kind of a day school — not *milchig*, not *fleischig*, not *pareve*, just plain *treife*.

Press Clipp

population will grow up without a formal Jewish education. We must also consider the 1989 Report of the Strategic Planning Committee of the Associated Jewish Charities and Welfare Fund of Baltimore which indicates that "roughly half of Jewish children in Baltimore receive no Jewish schooling at all."

- 4) More Jewish school pupils are ill-equipped for meaningful Jewish lives than ever before. The BJE of Greater New York study of Jewish supplementary schools adequately confirms this contention both on the affective and cognitive levels, as does the experience of the American Jewish community with this form of Jewish schooling during the last two decades.
- 5) There is the continuing, gnawing, ever-serious personnel problem — primarily, a grave shortage of qualified teachers and no opportunities for full-time career teaching in our network of supplementary schools.
- 6) Despite some instances of significantly enhanced communal support for Jewish schooling and efforts in many communities to increase the level of funding for Jewish education, all forms of Jewish education are underfunded. In general education circles, there is a difference of opinion regarding the relative level of education spending concerning the public sector. Recently, a widely publicized report by the Economic Policy Institute concluded that "The United States — contrary to frequent assertions by Bush Administration officials — lags behind most major industrialized nations in spending on precollegiate education." This conclusion was refuted last month by the Hudson Institute, an Indianapolis-based think tank, which claims that America's schools are not underfunded. They are just unproductive.

While not denying that unproductivity is a grave problem in some sectors of Jewish education, we

must conclude — based upon sad experience and available information — that Jewish education is seriously shortchanged. It will take more funding to make unproductive schools productive. Introducing new programmatic measures to enhance the effectiveness of Jewish schools requires more money. For this reason, The Baltimore Report, for example, clearly states that "The Jewish community as a whole . . . must more fully support Jewish education."

As we approach 2000 C.E., we must reinforce our educational assets and build upon our strengths. This means making the day school option more easily accessible to larger segments of the Jewish community. It means intensifying informal Jewish education and reaching larger numbers of youth through this medium. It means reinforcing higher Jewish education programs so that they reach a larger student audience with greater intensity and stronger Jewish focus. And, it means strengthening the efforts of bureaus and other institutions that provide quality in-service programs for Jewish educators. And, it means marketing exemplary programs to the field à la the National Diffusion Network in general education via a process which includes program development, validation, demonstration and dissemination.

Simultaneously, we must invest our talent and energy to reduce our educational liabilities and eliminate our weaknesses by responding to three key challenges. Jewish educational leadership must be in the forefront of responding to three critical *global* challenges relating to the family, to personnel and to the marginally affiliated.

- 1) *We must intensify efforts to universalize Jewish family education.* Without a supportive home environment and without parental reinforcement, based upon commitment and knowledge, Jewish school impact upon pupils will be negligible.

The problem today is that the children who are most in need of parental tutelage and reinforcement usually have parents who are least able to help

them. This challenge thrusts upon the school the task of educating parents to become partners in the day-to-day education of their children — a phenomenon that is now not only acceptable, but desirable in school systems throughout the country. This then becomes the synagogue's new educational role as it changes its thrust from Jewish schooling for children *only* to Jewish education for the entire family, including children and adults alike.

The new child-family focus means restructuring synagogue involvement in Jewish education whereby the rabbi, principal, teachers, cantor and youth leaders work as family educator teams. In practice, each of them would become a Jewish family educator, instructing children in classroom settings, leading informal educational groups, working with family members in their homes and providing individualized tutelage and Jewish family counseling, as needed, to parents and children alike. It means making available full-time career opportunities — at least one in each school — via which a teacher and/or principal would be involved in a variety of interrelated responsibilities: formal instruction, integration of formal and informal educational activities, Jewish family outreach and the development of appropriate programs and curricular materials. It means involving all stakeholders in the planning and development of the various aspects of Jewish family education.

And, it means creating partnerships with social workers and Center workers in responding to Jewish family needs.

Initiating Jewish family education programs will not be easy. It will stretch our imagination and pocketbook and try our patience. Planning and implementation will be a long process. It cannot be done at once for all schools. We will need to experiment with a variety of models in order

to develop the most effective approaches. In all, it is very challenging. It can be very exciting and extremely rewarding.

- 2) The second critical challenge that speaks loudly and clearly to Jewish educational leaders is the need for quality full-time personnel. Jewish educators *must take the lead in developing strategies to attract, recruit, train and retain qualified Jewish educators, particularly teachers.* During the last two years, the Mandel Commission on Jewish Education identified 26 possible options for improving the state of American Jewish education. Twenty-four of these were characterized as "programmatic options" — and two as "enabling options" without which none of the other options can be effective. The two enabling options are "community" and "personnel" — meaning the provision of adequate ongoing communal support and the availability of sufficient quality educational personnel for the total system of Jewish education.

More than anybody else, we educators know that without this Issachar (educator) and Zebulun (philanthropic/communal leader) combination, effective Jewish schooling is doomed.

- 3) The third challenge relates to outreach to marginally affiliated or under-affiliated Jews, to immigrant Jewish populations — Soviet Jews, Iranian Jews and Israelis, to Jewish teenagers and to intermarried couples.

It is clear that a key element of the outreach process should be the maximal use of the Holocaust and Israel to induce and strengthen Jewish identity. Those who participated in the March of the Living this year (April 20 through May 2) can give eloquent testimony to the effect of this program on the Jewishness of participants. The juxtaposition of the Holocaust with Israel — observing Yom Hashoah in Auschwitz, Poland, and then celebrat-

ing Yom Ha'atzmaut in Israel — is an unparalleled experience for the formation and reinforcement of Jewish identity.

There is an integral relationship between these three global challenges as Jewish family education relates to the problems of personnel and outreach.

Responding effectively to critical challenges — strengthening our educational assets and eliminating our liabilities — requires a new look at our funding capabilities and procedures. To be sure, more money, much more money, is *needed* to accomplish what is *needed*. As John Kenneth Galbraith once said of this nation's largest municipality, there is nothing wrong with New York that a few billion dollars can't cure.

Who is responsible for funding Jewish education? The answer is: no single resource. There are four levels of funding responsibility.

The first level rests with parents. We must try to insure that those who can afford it bear their share of the school's educational expense. In this effort, we need to be sensitive to parents who cannot afford the cost of educating their children. This is increasingly the case in Jewish day schools. The cost for three students in a day school can be as much as \$20,000 per year. Not many families can afford this kind of expenditure.

The second level of funding lies with the sponsoring institution. The boards of synagogues, day schools and Jewish centers must shoulder more responsibility for their respective educational endeavors. This depends upon a willingness on the part of lay leaders to increase their support and their resourcefulness in finding new sources of funding.

The third level of support rests with the Jewish community — essentially the Jewish Federation and Welfare Fund. Given the challenges re Jewish continuity, Federations must examine their current priorities and patterns of funding overseas and local needs in order to guarantee that Jewish education receives its fair share. Currently about one-third of the local Federation dollar is spent on services to the non-Jewish community. Consider how that money, \$12 million or even half of that amount, can affect positively Jewish educa-

tion. Jewish educational leaders must never relinquish their advocacy role vis-à-vis Federations' responsibility to fund adequately the Jewish education programs in their respective catchment areas.

The Mandel Commission recognizes the importance of this need. Its efforts to encourage greater communal funding have just begun. As Jewish educators, we must applaud this long-awaited development — a national resource that will help open the faucets of educational support to a thirsty, needy client.

On the fourth level, we must not ignore the potential of governmental support so long as it does not infringe upon the First Amendment. Government funding can flow to the nonpublic sector if properly nurtured. In New York, based upon the child benefit theory, some 40 million dollars annually in cash disbursements, goods and services are made available to yeshivot and Jewish day schools. These include free foodstuffs, free and reduced kosher commodities for breakfast and lunch programs, transportation, textbooks for general studies, guidance, health services and remedial instruction.

Besides the regular channels of state education departments and local school districts, state legislators can be helpful in finding sources of funding for Jewish day schools. The key here is keeping abreast of state legislation. U.S. Office of Education specialist Dr. Charles O'Malley's recommendations regarding this need are right on target. He strongly suggested that central agencies and/or individual schools, depending upon the size of the community, maintain regular contact with their local legislators, as well as local school superintendents, regarding educational legislation. There are numerous examples that demonstrate the practical value of this approach.

While Jewish educational leaders should be involved in maximizing income from each of the four levels, we have a special responsibility in motivating — even in guaranteeing maximal support from the sponsoring institutions and the Jewish community. New strategies for funding might involve the business community qua business community like the public sector is doing in some areas. For ex-

More and More Young Jews Are Picking Careers as Rabbis

By ARI L. GOLDMAN

Disenchanted with the prospect of careers in law, medicine and business — and searching for something more satisfying and often as remunerative — young American Jews are applying to rabbinical schools in record numbers.

The Reform and Conservative rabbinical seminaries are accepting larger classes for next fall than they have in almost a decade amid signs that the rabbinate has achieved heightened professional status.

Administrators are not certain why there has been an explosion of interest in rabbinical training. The trend is not matched in Protestant seminaries, where admissions for ministerial training have been steady for 20 years, or in Catholic seminaries, where admissions have declined.

'A Competitive Profession'

The phenomenon seems to be economic as well as spiritual. As the number of Reform and Conservative rabbis has dwindled in recent years, the rabbinical pay scale has risen to levels previously confined to a handful of more conventional professions. Starting salaries, including benefits, for graduates at the Conservative movement's Jewish Theological Seminary last year was \$60,000. Salary packages

of \$100,000 are common for experienced Reform and Conservative rabbis, and some earn twice that amount.

"In a falling economy, where the law is overcrowded, where medicine is on its way to socialization, where business is discredited, the rabbinate has become a competitive profession," said Rabbi Arthur Hertzberg, a professor of religion at Dartmouth.

There is also a sense that the trend may signify a movement away from the materialism of the 1980's toward more spiritual concerns. "I sense we've turned a corner in this country," said Rabbi Gary P. Zola, national dean of admissions and college relations at the Reform movement's Hebrew Union

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A Bright New Career Choice: Rabbi

Continued From Page A1

College-Jewish Institute of Religion in Cincinnati. "I sense more of an interest in the helping professions."

Salaries among the Orthodox, as among Christian clergy, tend to be considerably lower than those offered by the generally much larger Reform and Conservative congregations. The Orthodox rabbinate did not experience a surge in applications this year.

"Nobody does this for the money," said Martha Bergadine Zamek of Evanston, Ill., who just received her letter of admission to rabbinical school, "but it's nice to know that Reform rabbis make a good living."

Dr. Alfred Gottschalk, the president of the Reform seminary, said about his students: "Sure, they are looking for security, but they are also looking for a sense of inner security."

Forsaking a Double Income

Mrs. Zamek, who is 30 years old and a convert to Judaism, will be entering Hebrew Union College in the fall with her husband, Stanton, 31. She will be giving up her job with an advertising agency, and he will leave his job in a law firm. They will also be giving up a salary they describe as being in "the low six figures."

Mr. Zamek, a real-estate lawyer, said that a few years ago he realized that he was not happy being a lawyer, a profession he chose because "it was practical."

"I was so 'practical' that I found myself entirely unhappy with everything I was doing," he said. "I decided to switch to something I would enjoy."

The impetus for their decision came in an unusual way. Although they have been together for 10 years, the Zameks were estranged from organized Jewish life until four years ago, when they decided to marry. Their involvement in an educational program that led to Mrs. Zamek's conversion to Judaism was the beginning of their journey to the rabbinate.

Reform Judaism has admitted women to the rabbinate since 1972; Conservative Judaism since 1985. Seminary enrollments increased for both branches after women were admitted, but the numbers have leveled off until the surge this year.

Second-career applicants, like the Zameks, and converts, like Mrs. Zamek, have also added to the numbers in recent years, especially in the Reform seminary.

Story in Statistics

Admissions at the Rabbi Isaac Elchanan Theological Seminary, an Orthodox institution affiliated with Yeshiva University in Manhattan, have been steady for several years. Forty to 45 applicants have been admitted for next fall. The school admits only men for rabbinic training, and most of them are in their early 20's, right out of college.

At the Jewish Theological Seminary in Manhattan, admissions are up almost 40 percent, from 26 last year to 36 this year. Two thirds are men, and the average age is 25.

At Hebrew Union College, which also has a branch in Manhattan, the increase is about 20 percent, from 42 last year to 51 this year. Roughly half are women, and the average age is 27.

Facing a decline in the number of pulpit rabbis in recent years, the seminaries have recruited extensively on college and high school campuses with the help of grants from the Lilly Endowment, a foundation that has been working with both Christian and Jewish denominations to increase clergy recruitment and improve training.

Video Promotion

The movements have published or reissued several books on the profession, and the Reform movement even released a 27-minute video called "Rabbi." The video shows rabbis in a



Steve Kagan for The New York Times

Young American Jews are applying to rabbinical schools in record numbers. "Nobody does this for the money," said Martha Bergadine Zamek of Evanston, Ill., who just got her letter of admission to rabbinical school, "but it's nice to know that Reform rabbis make a good living." With her as she packed was her husband, Stanton, who will also be attending the Hebrew Union College-Jewish Institute of Religion.

teaching youngsters and working in politics.

Rabbi Zola, who worked on the video, said the message the Reform movement is trying to get across is this: "In a certain sense, lawyers, C.P.A.'s, business executives are a dime a dozen, but a rabbi — a true rabbi — is something very special."

Another motivator for those interested in the rabbinate is the growing availability of fellowship money, especially through the Wexner Foundation in Columbus, Ohio. For the last four years, the foundation has awarded dozens of grants to promising rabbinical students.

The executives at the foundation see applications from all the major Jewish movements, as well as from the smaller Reconstructionist seminary in Wyncote, Pa. Larry S. Moses, director of the Wexner fellowship program, said more applications have been received this year than ever before.

Amid a Recession

"I don't know if this is a blip on the screen," Mr. Moses said. "There is always the possibility that this recession has something to do with it. Maybe we are reaching the point economically where the high-status, high-salaried professions — medicine, law and business — are not so high status any more or high salaried, but in fact plagued by their own problems."

What has struck him about the 87 applicants for rabbinic fellowships this year, he said, is that "these are people with options." They are characterized by high grade-point averages, top scores on the Graduate Record Exam and degrees from the Ivy League.

The undergraduate schools most highly represented, Mr. Moses said, are Columbia, Brandeis, the University of Pennsylvania, Yeshiva University,

Robert Scheinberg of Rockville, Md., who just graduated from Columbia with honors, entered college four years ago intent on becoming a doctor. "I did all right in my pre-med courses," he said, "but I didn't care enough about being a doctor. I discovered that my real passion was for Judaism." He plans to enter the Jewish Theological Seminary in the fall with the hope of eventually being a Jewish educator.

Mr. Scheinberg said there are no rabbis in his family, although his grandfather was sent to a yeshiva on the Lower East Side of Manhattan in the hope that he would become a rabbi. "He became a doctor instead," said Mr. Scheinberg. "With me, I guess just the opposite is happening."

Daniel Levin, who is graduating from Colgate, will also be the first rabbi in his family. He will enter Hebrew Union College in the fall.

"When I tell people I'm going to rabbinical school, they say, 'Medical school? When I correct them, they do a double take. The next question is: 'Can rabbis get married?'"

addition to yesterday's article about William H. Gates

DOLLARS AND CENTS

A Lot of Money to Give Away

The 10 wealthiest private foundations in the United States.

FOUNDATION, LOCATION AND YEAR ESTABLISHED	ASSETS† IN BILLIONS	ESTIMATED 1999 GIVING, IN MILLIONS
Bill & Melinda Gates Foundation, Seattle, 1994*	\$17.1	\$500
David and Lucile Packard Foundation Los Altos, Calif., 1964	13.0	440
Ford Foundation, New York, 1936	11.4	550
Lilly Endowment, Indianapolis, 1937	11.1	500
Robert Wood Johnson Foundation Princeton, N.J., 1936	8.1	440
W.K. Kellogg Foundation Battle Creek, Mich., 1930	6.2	221
Pew Charitable Trusts, Philadelphia, 1948	4.8	230
John D. and Catherine T. MacArthur Foundation Chicago, 1978	4.2	168
Andrew W. Mellon Foundation, New York, 1969	3.5	153
Rockefeller Foundation, New York, 1913	3.5	175

*This foundation was created this year by the merger of two other Gates foundations, founded in 1994 and 1997.

†Asset values between June 30, 1999 and Aug. 16, 1999.

Source: The Chronicle of Philanthropy

Educator tells rabbis: Value Hebrew schools

LESLEY PEARL
Bulletin Staff

Barry Holtz recalls meeting a rabbi who was working with two bar mitzvah students.

One of the youths attended a Jewish day school. The other received his Hebrew education at the synagogue school. After the ceremonies, the rabbi commented, "Isn't it wonderful what a day school can do?"

The remark was not simply "rude and insensitive," said Holtz, an instructor in the school of education at the Jewish Theological Seminary in New York and a consultant to the Council for Initiatives in Jewish Education (CIJE) in Cleveland, Ohio.

It also showed that "the rabbi didn't value his own Hebrew school," said Holtz.

Because of that rabbi's attitude, chances are his religious school will never be successful either, Holtz added.

"The idea that Jewish education is a total failure and that we should throw up our hands is ridiculous," Holtz said. "If a community gets serious, a lot can be done."

On Sunday, Holtz shared his suggestions, culled from the CIJE's "Best Practices Project," at a conference for parents and teachers at Congregation Emanu-El in San Francisco.

Titled "A Vision of Excellence: Partnership for Strengthening our Children's Jewish Education," the meeting was a joint effort of the S.F.-based Bureau for Jewish Education and the regional office of the American Jewish Committee.

Nearly 100 people attended workshops on topics like "Making Hebrew Come Alive," "Creating a Family Friendly School" and "Inviting Tzedakah into the Bar Mitzvah Party."

Holtz, who also spoke at Congregation Netivot Shalom in Berkeley the same weekend, cited examples of successful Jewish congregation schools and the principles they share. He then asked participants to think about how they could bring these traits into their own schools.

For instance, all good schools the CIJE studied "are driven by a clear sense of mission: a vision

that underlies the school," he said.

"There's a clear sense of what they want to accomplish."

In most cases, successful schools receive strong support from the rabbi. He or she doesn't have to run the school or even be an expert in education. However, the rabbi does "have to help make the school a favorite child," Holtz said.

"The rabbis are keen on day schools for obvious reasons, but they need to support their own schools," he said. "Most kids still get their Jewish education in congregation schools."

A third key factor is "seeing the school as part of a bigger system, including Jewish summer camp, family education, youth group



Barry Holtz

and junior congregation," Holtz said.

"This way kids don't see Jewish education as [merely] four or six hours a day in school but part of a greater thing."

Holtz refuses to divine the future direction of religious-school education. In fact, he insists the CIJE "is not taking a national temperature."

"This is just to say there are examples of success," he added. "A conference like this is good for raising questions, getting people excited and starting to think."

Robert Sherman, BJE executive director, agreed.

"We learn from success as much as we learn from anything else," he said. "In a world of congregational school education, we focus an awful lot of time on what doesn't work and what failed."

"We spend insufficient time on that which is working and making a difference."

Parents, children meet in April workshops

Parents Place, at 3272 California St., S.F., offers a workshop for lesbian mothers at 7 p.m. Wednesdays, April 4-11. Cost is \$30 per person, \$50 per couple.

Mothers with babies under 6 months meet at 12 p.m. Wednesdays, April 9-May 28, for \$80.

Parents of babies aged 6-12 months gather at 10:30 a.m. Fridays, April 11-May 30, for \$80.

Parents of Preschoolers begins at 10 a.m. Wednesday, April 9, and continues through May 28 for \$80.

For information, call (415) 563-1041

Out Of Prayers?

A program teaching Jewish instructors about the fundamentals of prayer will be re-evaluated.

LISA S. GOLDBERG STAFF REPORTER

The philanthropists backing Machon L'Morim — a program designed to improve the quality of local Jewish schools through teacher development — have placed the year-old project on hold, pending study of its goals and direction.

An evaluation of the program's first year led project leaders to decline accepting a second class of participants who were to study for three years as a team. However, participants in the first class of participants were assured only last Sunday that they would continue a second year of study, as promised when they were accepted in 1993. Teachers were nominated by their principals.

The stated mission of the \$500,000 project, funded by the Children of Harvey and Lyn Meyerhoff Philanthropic Fund, was to instill Jewish teachers with broader knowledge of *tefillah*, or prayer. It was hoped that the teachers, in turn, would pass on this knowledge to their students.

The first class included middle school educators from large congregations that offer both day and supplemental school programs. Included were the Orthodox Beth Tfiloh, Conservative Chizuk Amuno and Reform Baltimore Hebrew Congregation.

Lee Meyerhoff Hendler, who is sponsoring the project with her siblings, said Machon L'Morim — as initially designed — may not be able to meet its long-range goal of improving Jewish education for students.

That conclusion came after the release of a 46-page program evaluation this summer by a Baltimore-based researcher from the Council for Initiatives in Jewish Education and a second researcher from Jewish Education Service of North America. Copies

of the report were not made public.

In the months since the initial class returned from a 10-day summer trip to Israel, discussion has arisen about the future of the ambitious and well-funded project.

Teachers originally were approached about participating in Machon L'Morim, which means teachers' institute, in May 1993. Dr. Shulamith Elster of Baltimore Hebrew University was named as Machon's program director in July 1993, and the original group of 12 teachers met for the first time October of that year. Two partici-



Lee Meyerhoff Hendler:
"We were trying something no one had ever done."

pants have since left the program.

"The idea was to use the program to change the way children are taught about prayer, and through that, be a catalyst for change in the institution," said Leora Isaacs, director of research for JESNA in New York. "Lee spoke from the beginning of wanting not just a teacher enrichment program but for it to make a case so kids would have answers to the question of why be Jews — so it would transform their lives."

The program included teacher training during the 1993-94 school year and the summer study ses-

PHOTO BY GRAG TERKOWITZ

continues on page 36

sion in Israel, led by Dr. Elster.

But participants and others close to the program said it lacked cohesiveness and direction from the start. Speakers seemed to be scheduled randomly and some lecturers overlapped in their presentations, they said.

Rabbi Avi Silverman, a middle and high school Judaic studies teacher at Beth Tfiloh's day school, said he was looking forward to learning the Conservative and Reform perspectives on prayer. But those discussions never materialized.

"We should've shared what prayer meant to us as an Ortho-

steps we missed."

Ms. Hendler said she has since learned that "you don't invent curriculum as you go."

Until last Sunday, when the initial Machon class met to discuss its summer Israel experience and plans for the 1994-95 school year, teachers were unsure what they would be doing during their second year. This year, teachers will work with mentors to create tefillah projects for the classroom.

While recognizing there are problems to be addressed with the program, both Rabbi Murray Saltzman of Baltimore Hebrew and Rabbi Mitchell Wohlberg of Beth Tfiloh viewed Machon positively.

"It could be a program that benefits the community greatly by really coming to grips with critical issues for which teachers are not adequately prepared," said Rabbi Saltzman. Prayer, he said, is one such topic.

Rabbi Wohlberg said: "Sometimes, a program is successful in ways it is not intended to be," explaining that bringing teachers of different ideologies together was one of the project's pluses. "There was no question [Machon] was making an impact."

And Rabbi Joel Zaiman of Chizuk Amuno said that although the decision not to go ahead with a new class of teachers was a surprise, "everyone knew going in that this program was going to be evaluated."

"One of the great shortfalls of most funded initiatives is we are notoriously remiss in evaluation," Ms. Hendler said. "I knew that was critical because we were trying something no one had ever done."

For that reason, she said, evaluation was a key component in the first year.

Zipora Schorr, director of education for Beth Tfiloh schools, called the decision to pull the program back for review a "gutsy move."

But she said Machon may just be too ambitious. Four teachers, in an institution such as Beth Tfiloh with 150 teachers and support personnel, cannot make a broad enough impact on the whole school.

"I think it had some transforming effect" on teachers, Mrs. Schorr said. "I can't tell you it will transform education in the community." □

**"[Machon L'Morim]
was not
tied together
in a coherent whole."**

— Marietta Jaffee

dox Jew, as a Conservative woman, as a Reform male," said Rabbi Silverman. "It was more, 'This is a prayer. This is what we want to say about it.'"

"There was no sense of continuity for speakers," said Marietta Jaffee, a fourth-grade teacher in Chizuk Amuno's congregational school. "There were bits and pieces of information, but it was not tied together in a coherent whole."

However, the teachers stressed the program was personally enriching. Ms. Jaffee said her studies allowed her to reflect on the role of prayer in her own life and on new techniques to reach students.

And Rabbi Silverman said he learned more about what makes his middle schoolers tick. The program, he said, also yanked him out of prayer by rote, reinforcing "the focus of I'm talking to HaShem."

Ms. Hendler said, however, that the program was never designed to just provide enrichment for individual teachers or individual institutions; it was supposed to create a model for Jewish education. But that vision, she said, was not shared by the participating teachers and their rabbis and principals.

"The reason for that probably developed in the early stages," Ms. Hendler said. "Because we were so excited about getting it up and running, there were probably