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

Series C: Council for Initiatives in Jewish Education (CIJE). 1988–2003.

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Goals Project. Jerusalem Goals Seminar. Follow up, 1994.

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NACHSHON AT THE SEA

Seymour has called the efforts of CIJE for reforming Jewish education a revolution. I tried to think of a Jewish revolutionary event and the archetype of leaving Egypt -- **להבדיל** -- came to mind. But leaving Egypt was in some ways easier than what we are trying to do, because in the darkness of night, with the wails of Egyptian mothers and fathers in their ears, and the momentum of hundreds of thousands all on a mission together, **בני ישראל** simply followed, caught up in the excitement of the moment.

But when they stood at the sea, with the Egyptians bearing down on them with their chariots and armor, they faced their first crisis of faith. For what must have seemed like an eternity, they had no direction, no idea where to turn. So with apologies to Moshe Greenberg, and to the midrashim on which the following is based, I have conceived the following fantasy/aggada of what went on in those minutes before Moses lifted his arm and the Red Sea actually parted.

Many of you know the midrash that Nachshon, prince of Judah, was the first to enter the sea, thereby showing his faith in God's deliverance, and causing the sea to part. This midrash fills in the gap in the text, where one might ask the question, "How did Moses' vision become translated into a practical program?"

You see, Moshe was a vision-driven leader. He knew where he was going, and even if he didn't have a map of exactly how to get there, he knew that the way was clearly marked--if only by a pillar of cloud by day and fire by night. Moses had only begun to convey his goals to his people, however. They were not entirely convinced of what kind of life lay ahead for them, what would be expected of them. You might say the stakeholders had not all bought in. So as long as the going was easy, no one argued. Everyone went along for the ride. At the very least, it was a vacation from slave labor.

But at the sea, standing between death by drowning and a more violent death by the hand of Pharaoh's army, their unity disintegrated. The wall-to-wall coalition fell apart at the seams.

According to one midrash (Shemot Rabbah, Beshallah), the people broke into four different factions. One group took the position that it would be better to jump into the sea than to die at the hands of the Egyptians. These were the group who had bought into the vision, but weren't exactly clear on the goals yet. They knew they had to leave Egypt, but whether they arrived in Eretz Yisrael was not part of their plan.

A second group urged surrender and return to Egypt. This group had given up on the vision in the face of current reality. Better to be a living slave than a dead one. They never gave the vision a chance.

The third group believed in fighting back. They too had caught a whiff of Moses' vision, but weren't exactly rooted in the real world. After all, Pharaoh's army had weapons and they didn't. This group's strategy for implementing their goals was clearly counter-productive.

The fourth group wanted to try to bluff the Egyptians. They were convinced that they could defeat Pharaoh's army without any bloodshed. In essence, they

pretended there was no problem, and had no vision. They weren't headed anywhere, and weren't likely to get there either.

In addition to these four groups (according to the Me'am Lo'ez commentary) there was a group--probably a few in every camp, who simply kvetched (as we see in the Torah text itself):

וַיֹּאמְרוּ אֶל-מֹשֶׁה הַמַּבְלִי אֵין-קְבָרִים בְּמִצְרַיִם לְקַחְתָּנוּ לְמוֹת בַּמִּדְבָּר מִה זֹאת עָשִׂיתָ לָנוּ לְהוֹצִיאָנוּ מִמִּצְרַיִם

They said to Moses, "Weren't there enough graves in Egypt? Did you have to take us here to die in the desert? How could you do such a thing to us, bringing us out of Egypt? Isn't what we told you in Egypt now coming true? We then said, 'Leave us alone, and let us serve Egypt.' It would have been better to serve Egypt than to die in the desert.

The complainers go on and on, without an alternative plan. What they have plenty of is 20-20 hindsight.

So Moses tried to reach consensus and keep his vision alive. To those who urged jumping into the sea, Moses asked them to be patient, wait and see how God will deliver them. To those who wanted to fight, he answered "God will fight for you." To those who counseled returning to Egypt, Moses promised that the Israelites would never see the Egyptians again. And to those who had the idea to bluff, Moses recommended they keep their mouths shut, except in prayer.

The midrash praises Moses, providing a model for future federation execs, for his patience and ability to answer each group, so that each could feel "heard."

At this point, all the Israelites cry out to God, since Moses hasn't done anything for them. Moses also starts to pray. Meanwhile, the Egyptian army is getting closer and the Red Sea is not a centimeter shallower.

So (according to midrash found in Mekhilta and BT Sota) the tribes start to argue. Some say they argued over who would have the honor of jumping into the Sea first. Others say they argued over who would be the sucker to jump into the Sea first.

Now Ackie pointed out yesterday that at times, one ordinary person "gets ticked off" and rises to the occasion. Nachshon was that kind of person. He's not mentioned at all in the text here. Only Moshe gets credit for parting the Red Sea. But while the tribes were quarreling, Nachshon suddenly caught onto Moshe's vision, and literally jumped into the sea.

At this point, God speaks to Moses and says, "my people are drowning and you decide to spend the morning davening? get going already." Moses is a little dumbfounded. "what should I do now?" he asks.

"Tell the Israelites to move forward, lift up your rod, and divide the sea." In other words, stop waiting for total buy-in, or for a perfect plan, or for a miracle. If you don't move now, you'll lose your opportunity.

Of course, Moses lifts his rod and the sea parts, as we all know.

And who was this Nachshon? How did he suddenly understand Moshe's vision, and see the strategy for making that vision a reality? How was he able to translate the vision, when Moses himself was stymied?

My theory is that Nachshon had been to the Egyptian version of Camp Ramah, where Moshe Greenberg, or his predecessor had been the swimming counselor. And through that extraordinary educational encounter, Nachshon was transformed not only into a competent swimmer, but a believer as well.

Rabbi Barbara Penzner
Jerusalem, Israel
July 13, 1994

5 Av 5754



FAX

Council for Initiatives in Jewish Education

Date: July 15, 1994

To: Danny Marom

From: Barry Holtz

at Fax number: 212-532-2646

Number of pages (including this one):

Re: Goals

Danny,

Thanks for all your good work at the Goals Seminar. I look forward to our continuing efforts in this important arena. On the plane home I wrote down some reflections on the seminar and the issues that arose, which are enclosed with this fax.

I showed the memo to Gail and will run it by Alan when he comes. I view this as the first cut of looking into those issues that the mutual collaboration of CIJE and the Mandel Institute should be helpful with. I'd appreciate it if you share this with Seymour (and whoever else at the Mandel Inst. who is involved with this project-- Annette? Shmuel?-- I don't know how the staff is organized).

I don't remember how long Danny P is going to be in Israel. If you will be in touch with him, could you give him a copy of this? Otherwise I will send it to him in Madison.

Dan: Could you please send me via e-mail or fax Danny Pekarsky's phone number in Israel?

July 15, 1994

To: CIJE staff and Mandel Institute Staff
From: Barry Holtz
Re: The Goals Project: Next Steps

Follow-Up to the Israel Seminar

We ought to think about possible follow up to this week's seminar. Should we be sending the participants materials? (E.g. a transcript of Mike Rosenak's talk, etc)

Based on my work with the Melton (JTS) Teacher Retreat Program, it feels to me that having engaged in this intense experience, the participants may want to stay in touch. I don't mean this for "social" reasons, but because once they have been exposed to the ideas of the conference, follow up may help them develop as they think about this idea. For example, we could send them Moshe Greenberg's article on the religious school teacher (I believe that it originally appeared in English and the Hebrew version is only different by two paragraphs. I taught both versions when I was on sabbatical at the Mercaz five years ago.)

[A very separate issue-- but perhaps more important--is the way that we present the Israel seminar to the steering committee of the CIJE and the Board.]

Post Seminar Questions for future discussion

The following questions come to mind as I think about the issues still unresolved in my head about moving forward with Goals in practice. Based on our last conversation, it seems likely that the Mandel Inst. has done a lot of thinking about at least some of these matters and we at CIJE can benefit from that thinking:

1) Is the intention that there will be additional papers in the Educated Jew project, i.e. are the current papers only a prototype?

This obviously is a complicated question. A great deal of effort has been put into the work with the current group of paper writers, and perhaps the intention has been to work with the small group, creating a model that can be studied.

But as the Educated Jew project comes in contact with the Goals Project, the question of additional voices takes on a different hue. The educators and lay people who might want to use the intellectual resources of the Ed Jew project in a Goals endeavor might well want more than the five papers that exist. Why? Because it might be felt that other voices are needed: perhaps because the current paper writers are a bit of a closed circle. They all (with perhaps Brinker as an exception) seem to present a similar portrait (despite their many ideological differences) in terms of: a) generation; i.e. we don't have any voices under 55 or so; b) gender; obviously there are no women; c) Local perspective: although Scheffler, Twersky, and Meyers are all Americans-- none seem particularly part of the real life of American Jewish communities (with perhaps Meyer as an exception; nonetheless even he is an academic; d) academic "credentials"

Perhaps some of this could be dealt with by adding American scholars who are in a younger generation (e.g. Arnie Eisen), rabbis in the field (and that would allow women's voices fairly easily), or more ideologically diverse thinkers-- e.g. Art Green (the current Ed Jew writers are an extremely Mitnaged/Litvak crew as I look at it!) or Edy Rauch (who would bring a more "spiritual"-- in the current American sense of the word, not in Greenberg's-- and politically engaged perspective). Women academic scholars might include: Paula Hyman, Ellen Umansky, Judith Plaskow. Women rabbis are another group of which there are good number.

It might be argued that the scholars of the younger or slightly younger group are not at the same level of eminence as the people currently in the Ed. Jew project. This may be true (although in the case of Green and maybe Eisen that might be arguable); still the disadvantage might be outweighed by the hearing different approaches and by a greater level of being in touch with the contemporary American Jewish community that these folks may bring. Seymour has often spoken of the fact that the members of the Ed Jew Project had veto power over who else was in. I've always thought that that was quite impressive. On the other hand, the effect of the veto is to close the shop. (My impression, by the way, from the "oral tradition" is that the original Melton seminar of fame that Seymour and Schwab ran did include a range of younger and older scholars. I may be wrong about this.)

It's also interesting that "Jews of content" who are primarily educators are not part of this picture. Wouldn't one think that a Jack Bieler or a Dovid Silber (to name two Orthodox educators), a Josh Elkin or a Carol Ingall (to name two Conservative educators) would have a lot to say about this question of the educated Jew. (I don't know the reform educators well enough.) These educators are not "world-class" Judaica academics like Twersky and Greenberg, but they are people who have spent a lot of time thinking about education and they come at it with respectable Judaica content to inform their thinking.

Now I'm hesitant to suggest any of this because really the Ed Jew project is the Mandel Institute's and you have your own plans and program. What I'm raising here are matters that may emerge in the practical use of the work by the Goals Project. I'm interested to know what you folks see happening in this regard.

2) When will the other papers (beyond Greenberg) be available to be seen?

3) Are there "educational translations" for all of the papers and are they in written form? If they're not written are there notes of deliberations?

4) How does the Mandel Inst. view the whole thing playing out in the field? What is the process that a school would go through (what Alan called Stage 2 after the intro seminars)? Would it be like the process that Gail and Barry presented at our Seminar? In what way would the process matters resemble what Isa Aron, Kyla Epstein's synagogue, Ted Sizer, Hank Levin, etc. are using-- or not?

5) How does the Mandel Inst, for example, view the use of the Ed Jew project? Would local alternative views (e.g. from rabbis, etc.) be solicited in a local institution's goal's development process? Would the Mandel Ed Jew papers be taught? Would the translation into practice materials be taught or developed by the locals themselves, etc?

I hope this is a start toward our continuing dialogue.



MILWAUKEE JEWISH FEDERATION

July 18, 1994

Dr. Alan Hoffman
Director
CIJE-Cleveland Office
P. O. Box 94553
Cleveland, OH 44101

Dear Alan:

Both personally and on behalf of the Milwaukee delegation I want to thank you for the time and effort you put into organizing the Goals Seminar and for the concern you showed to the Milwaukee participants. There were many issues to discuss both before and during the seminar. The one thing I can now say after completing the five days is that there is a lot more work to do.

The Goals Seminar provided a model which we intend to use for our educational institutions and with some adjustments, potentially for other Jewish communal organizations as well. As we prepare for the challenges ahead and specifically in the preparation in our upcoming Vision and Goals Seminar in Milwaukee we will look forward to our continuing partnership with the CIJE.

Again, it was great getting together with you in Jerusalem. I look forward to seeing you soon in Milwaukee and in the interim wish you a successful transition to the States.

Please extend our thanks and appreciation to Gail and Barry as well.

Cordially,

Richard H. Meyer
Executive Vice President

RHM/jj

P.S. I look forward to picking your brain for some thoughts and suggestions as I prepare for my 3 month sabbatical next summer in Jerusalem.

JEWISH COMMUNITY CENTER OF MILWAUKEE



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Milwaukee, Wisconsin 53217
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July 19, 1994

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Michelle - send a copy to me
by fax to Israel

Mr. Alan Hoffman
CIJE
P. O. Box 94553
Cleveland, OH 44101

Dear Alan:

It was nice spending time with you and the staff of CIJE in Jerusalem last week. I think the issue of developing a vision driven institution regarding Jewish education is a critical issue to the future of Jewish Community Centers. Given the scope of services that we provide, and the large number of people we serve, it is vital that JCCs define their vision and goals in the area of Jewish education. To that end, I found the conference, and the material and information shared, to be very helpful. It is not a simple process for the JCC, but one that we must embark upon and address.

I will follow up with both Eddie Abramson and Roberta Goodman. But I also wanted to ask you to continue to think about anybody else that you think might be appropriate for the position in case it doesn't work out with either of them. There is a particular issue related to Roberta in that our experience with Tzivya strongly suggests that it is preferable to have someone who lives in the Milwaukee community.

I assume that the next steps in both the day and resident camp process that we discussed will be addressed by you and Barry Chazan. I would be delighted to talk to any of the Executives of the communities that you and Barry select or feel should participate in this process. I would also suggest that even as we work towards a meeting of the Executives, the Camp Directors and the Judaic Educators sometime in late October, that we still might want to take advantage of the fact that the Executives of the four or five agencies will most likely be in New York for the JCCA Board meetings in October. That might give us a chance to just get together and do some thinking, brainstorming and directions and goal settings.

I do agree with Barry that whatever we decide, it is going to be dependent upon the CIJE and the JCCA working together to get sufficient staff to help the agencies involved address the issue of Judaic education and the camping environment.

I look forward to hearing from you regarding the next steps. Hopefully, when you are next in Milwaukee we can get together. Thanks for everything.

Regards,

Jay
Jay R. Roth
Executive Vice President

c: Barry Chazan

Bob Riches
PRESIDENT

Warren Blumenthal
VICE PRESIDENT

Eric Bultin
VICE PRESIDENT

Barry Goodman
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Lawrence Rubin
CO-TREASURER

Jay R. Roth
EXECUTIVE VICE PRESIDENT

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Milwaukee Jewish
Federation, Inc.,

THE GOALS SEMINAR AND FOLLOW UP QUESTIONS

1. Are we sending out any or all of the following:
 - minutes to day 5
 - portraits
 - addresses
 - Greenberg essay on the teacher
 - Rosenack speech
2. What's going to be the approach to my brother/Baltimore and goals?
3. Is Ackerman going to be our point person for following up on the Goals Project in Milwaukee?
4. How are we going to follow up in terms of Institutions of Higher Learning and Denominations? (Are we going to contact Abramson, Rossel, etc about this enterprise? If so, what do we want from them?)

CIJE AND THE CENTRAL AGENCIES

1. What is CIJE's relationship to central agencies in lead communities? Let's try to clarify the ways in which we can picture our working with central agencies vs. working with our "point people."
2. What ever happened to that BDF invitation? What have we promised and when do we have to deliver?

PERSONNEL ACTION PLANS

1. How are we thinking about "pulling this off?"
Even if we make it up, how do we renegotiate what communities think?

DENOMINATIONS

1. Gesher I'keshet -- what is our take on inviting other denominations?

BOARD RELATED ISSUES

1. Didn't we say that we wanted to invite lead community pro's to meeting? Have we done this?
2. Jonathon Woocher and the Steering Committee
Botwinick and Woocher

MISCELLANEOUS

1. David Behrman and His Conference
2. Hank Levin and MEF
3. Steve Chervin Orientation
4. Our relationship with Cleveland
5. chairs for office

To: Alan, Barry, Ginny, and Nessa

From: Gail

RE: Latest Lead Community Update

THE CRITICAL PATH alias THE GARDEN PATH

(Better thought about as: what Barry and I thought we were "supposed" to be doing (the Montreal curriculum) versus what modifications/adaptations/adjustments did I make as I went about my business in the lead communities.)

Attached to this report is a copy of our Montreal notes on the critical path so you will have a basis for comparing what we actually said/thought in advance. This will be helpful in terms of thinking about what happened in reality.

I. Data Analysis Completed

There may indeed be a critical path. It is not exactly the one that Annette led us down in October (with Ellen's help in follow through in Montreal).

We told communities that they were to be involved in studying the data, thinking about the questions they wanted to answer, thinking about the implications of the answers, planning to address those implications through a personnel action plan.

We ended up modifying this approach:

We did create a committee in each community to "study" the data.

And they did do a modified study.

It certainly did not involve them in coming to "own," or understand the data and/or prepare them to figure out what critical questions they wanted to answer.

In Milwaukee, in fact a large committee went through a report prepared by Data Demographics. They burned themselves out trying to wade through all the stuff. By the time the report came out, their study process prevented them from gaining the full benefit from reading and asking questions about the report itself and what did it mean.

In Baltimore and Atlanta, we set up the process differently. First of all they never got a report from Data Demographics. They only received tables. Several presentations and conversations based on the tables did take place. In each community this happened differently. In Baltimore, I went to a meeting in which a lot of questions were raised. Barry (accidentally) accompanied me. Because of how much we didn't know with only the tables, the second meeting of the committee was put off until the crosstabs were completed. At that point, Ellen made a presentation to the larger committee and to the smaller committee. In Atlanta, Bill and I made presentations to the CJC committee, the various educators council groups, etc. They are still waiting for their crosstabs.

In Baltimore and Atlanta, these presentations in fact played a role in community mobilization and education around the issues (which is surely important and necessary). And in fact, we did ask people for input and questions. But, the input and questions did not become

grist for the mill in terms of how the cross tabulations and final integrated reports were written.

The committees did not function as set out in the critical path as sounding boards to study and raise issues. They functioned as tools for community mobilization.

The reports (and crosstabs) were done based on MEF's (does this mean Adam and Ellen; does this include Annette et.al?) sense of the issues, not on the community's sense of the issues.

II. Reports Discussed

A. "Professional Lives of Jewish Educators"

In Milwaukee, there were two discussions of The Professional Lives of Jewish Educators: one that I facilitated and one that Roberta facilitated. Both discussions took place in Personnel Action Team. Neither was "owned" by local CIJE folk. There were always questions as to "how much can we learn from a study in which so few people were actually interviewed." This report never went to teachers and as far as I know CIJE committee never received it either.

In Atlanta, I had one discussion at mini-CAJE with most of supplementary school administrators about the underlying questions that the study came to address. The CJC committee actually got copies and discussed the report at a meeting. It was not a meeting that I was invited to attend. People again questioned reliability of study and it never went farther.

Baltimore has not yet received their report. Because they will receive it after they receive the integrated report, it's hard to picture what kind of "read" it will get.

Bottom line: "The Professional Lives of Educators" has never been understood as the powerful tool that it has to potential to be. It has never been used as teacher education material.

B. "Educators Survey"

The discussions of the survey itself were discussed above. Except for Milwaukee no educators survey emerged as a vehicle for discussion. Baltimore and Atlanta received only tables.

C. "Policy Implications Reports"

In Milwaukee, the policy implications report was discussed (and I use this term loosely) in three different fora:

1. In the personnel issues action team which is charged with the creation of a personnel action plan (These discussions were poorly done)
2. In a reception for teachers (in which Adam and I gave presentations and began a discussion process which has no rubric for follow-up)
3. In a reception for community leaders and CIJE committee (in which Adam and I presented and began a discussion which also has no rubric for follow up)

Other two communities have not yet gotten to this point

III. Community Develops Personnel Action Plan

As conceived of in critical path, paps were also to emerge from a committee process. As I have watched Milwaukee struggle with this step, it feels to me that part of the problem is that personnel action plans can be reviewed, discussed and prioritized in communal committees but not created, designed, constructed.

If this is indeed the case, how are they to emerge?

In Atlanta, we began to spin out the components and shape of comprehensive personnel action plans, but when I tried to actualize any of the ideas in terms of Milwaukee, I got nowhere. Part of it is Milwaukee, but perhaps part of it is the expectations, structure and frame that has been set up.



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July 19, 1994

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*Michelle - send a copy to me
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AUG 1 1994



the agnon school

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July 27, 1994

Mr. Mort Mandel
Mandel Associated Foundations
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mort,

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*Past President
**PTA President

On behalf of the faculty and Board of Trustees of Agnon School, I would like to thank you and your foundation for two significant growth opportunities this summer. Your generous grant to the School for staff development work at the Melton Centre for Jewish Education in the Diaspora at Hebrew University in Jerusalem allowed a group of General Studies and Judaic Studies teachers to participate in a seminar designed to meet the needs of Agnon. The gifted Melton faculty arranged for us to study Bible in the Judean Hills and to pursue the complexities of the peace process with Israeli-Arab high school students in Sachnit and Jewish residents in the Golan Heights. We participated in an archaeological dig, studied Islam with a Muslim sheikh outside the Al-Aksa Mosque, considered the impact of secular culture upon Jews at the Herodian mansions from the Second Temple period, and read material by Shai Agnon in his home. These experiences could clearly not have been provided in Cleveland. They allowed us to focus upon the impact of field experiences as integral components of a school curriculum, develop preliminary plans for an eighth grade educational trip to Israel planned for the spring of 1996, and to examine the mission of the School. As a faculty group, we now know each other well and can build on the trust and understandings that extend across grade levels as we work on refining and coordinating our curriculum at home.

During the period that I was in Jerusalem, Agnon Board of Trustees President Dan Polster and I were extremely fortunate to join a group from Cleveland at the CIJE Goals Seminar. The benefits of this seminar were enormous. The opportunity for me to spend four days together with our Board President considering vision allowed us to sharpen and better articulate the vision of Agnon while strengthening our working relationship. I cannot overstate the value of bringing lay and professional leadership together in this type of study session. Regular and intensive meetings in a setting far removed from the daily demands of our professional positions allowed the Cleveland constituency to build far deeper

communications network while collectively considering the future of Jewish education in Cleveland. Presentations and dialogue with very strong thinkers among the CIJE staff pushed our own thinking to new creative ends, encouraging us to consider carefully the ways in which we translate vision into practice and compare our achievements to our goals.

We are in the process of preparing a full report about our summer experiences which we will forward shortly. In the meantime, I want to express my appreciation to the Mandel Associated Foundation. As a result of our work this past summer, we look forward to strengthening our partnership with the Melton Centre and to building an ongoing working relationship with CIJE.

Sincerely yours,



Ray Levi

Copies: Mark Gurvis
Steve Hoffman
Ze'ev Mankowitz
Dan Polster
Peter Rzepka



*file
Grals Serm
follow-up*

Dan Aaron Polster
President, Board of Trustees
Agnon School
Cleveland, Ohio

Sunday

I spent a nice day with the family. We went for a long hike in the woods, something we do often. Somehow this atmosphere usually prompts some easy-going, yet significant discussion. We communicate in a relaxed, non-judgmental way.

My children asked some profound questions. I have always taken the greatest pride not in the achievements of my children, but in the questions they have asked and the friendships they have made. An educated Jew should be a probing person, one who chafes at the superficiality that too often passes for knowledge.

I get the greatest satisfaction spending time with my family. The older I get, the more I realize that family and friends are the essence of life. I guess that's why the standard Jewish tombstone says simply: "Beloved Husband and Father" or "Beloved Wife and Mother." When all is said and done, that's how a good Jew should wish to be remembered.

Monday

Back to work. If one is lucky, his or her job is not just a way to put bread on the table, but is a vehicle for the creative use of those unique talents which each of us possesses.

There are two ways to look at the week. The first view is that Sunday--Friday is the profane, workaday world, which we must endure in order to reach the holy Shabbat, which is the day which makes life worth living. The second view is that the creative work we do throughout the week mirrors G-d's creation of the world. As G-d rested on Shabbat, so do we; it is because of the work we do throughout the week that we can enjoy and appreciate Shabbat.

I subscribe to the latter view. The challenge is to apply Jewish values to the workplace, even when those around you do not. It's very easy to treat people with kindness and respect; the hard part is remembering to do it. It costs nothing to saying something nice to a colleague, and you almost always get a warm response in return.

Tuesday

One of the amazing things about the Jewish religion is how the same stories or teachings you learn as a child mean so much more to you as an adult. I don't know why, but Hillel's famous saying, "Love thy neighbor as thyself" popped into my head today. Most children are self-centered, so Hillel's words focus a child's attention on the need to be kind to others. But it is the unspoken

assumption behind Hillel's teaching that makes it such a profoundly Jewish statement. Hillel assumes that a Jew "loves himself". Someone who believes that people are created in G-d's image, that each person has the capacity to be G-d-like, and that each life is sacred, will tend to have a positive self-image. This, of course, is the Jewish view of life, so different from the Christian concept of original sin.

Wednesday

Why do I spend so much of my time doing volunteer work in the Jewish community? So many meetings, discussions, committees, and the endless fundraising. Is it worth all this time, when I could be doing so many other things? The answer lies in the notion of Jewish peoplehood. Why is it that our most sacred prayers must be said in the company of at least nine other Jews? We have a responsibility for each other--no Jew can live alone, in isolation. We are part of a sacred people that has survived for nearly 4000 years, far longer than any other civilization. One of our greatest challenges is to maintain the cohesiveness that has fostered the creation of so many great institutions.

Thursday

What does it mean to apply Jewish values to the workplace? Can it really be done? There is a great temptation to be like everyone else, and not to hold oneself to such a high standard. No other religion has a Yom Kippur, where we prostrate ourselves before G-d and the rest of the community, admitting all the ways we have missed the mark in the past year. Everyone else just says: "Hey, I'm not perfect" and moves on.

Friday

I'm in a better of frame of mind today. No, the problem I had yesterday has not disappeared. It's just that today I don't feel burdened by being Jewish. It's comforting to know that we are not just drifting through life, twisting like a weathervane depending on how the wind is blowing that day. Why do I want my children to live Jewish lives? It's because one who lives his/her life Jewishly is more likely to reach his/her fullest potential, in terms of both work and interpersonal relationships. It has to do with aiming high, and with believing in the essential dignity of each human being.

Shabbat

I have come to the conclusion that what matters most is not that each Jew observe Shabbat in the same manner, but that each Jew observe Shabbat in some manner. Our capacity to take a break from our work, as G-d did in creating the world, enables us to be as creative as possible, and also to keep our work in perspective. No matter how important our work is, the only place where we are indispensable is at home. Spending at least one day each week where our attention is focused upon our family insures that we don't get out of balance during the rest of the week.

For Israel - Do I set + mail to
Abby with distribution list
Ackerman
Brian
For
etc.

OK

(49) get memo, day 5, .
Greenberg
16 (on fax) — get his
as well
as day 5
+ Greenberg

MEMO

TO: Participants ⁱⁿ of the Goals Seminar
FROM: Alan D. Hoffmann
DATE: August 2, 1994

Now that several weeks have passed, I hope you have had an opportunity to digest much of what we did at the Goals Seminar and to begin to think of ways it applies to your work.

I am pleased to enclose a copy of the proceedings for the final day of the seminar, as well as an article by Moshe Greenberg, which was referred to during the seminar. We have asked the community representatives who reported on the final day of the seminar to provide us with summaries of their remarks and will forward them to you in the near future. For those of you who were not able to join us for the concluding dinner at which the biographical summaries were distributed, a set is enclosed.

I look forward to staying in touch with you as we undertake the next steps in this Goals project.

3 Inserts

OK - Fax ~~to~~

~~LADH for
comment~~

bcc: Chemin
Sarnat
Wm. Schatten
Joel Zaiman

Council for initiatives in Jewish Education

Israel office: POB 4556, Jerusalem, ISRAEL tel: 972-2-817-418 fax: 972-2-818-951

FACSIMILE TRANSMISSIONDate: August 2, 1994No. of pages include cover: 1To: Ginny LeviFrom: Abby PitkowskyOrganization: CIJEFax Number: 972-2-619-951Fax Number: 216-391-5430**COMMENTS:**

Ginny,

Below is the list of Goals Seminar participants who did not attend the final dinner, and did not receive a packet of the biographies.

Great Bio

Walter Ackerman
Isa Aron
Aryeh Davidson
Roberta Goodman
Beverly Gribetz
Rabbi Robert Hirt
Ina Regosin
Barbara Steinberg
Robert Toren

ROANNA SHARDEFSKY -
Kyla Epstein

Fragment # of rec

Sarnat
Chernin
Schatten
Nessa R.
Zaiman

Get Pub

If I don't speak to you before Wednesday, have a great time in Hawaii!

-Abby

if there are any problems receiving
this transmission, please call
972-2-617-418



THE COMMISSION ON JEWISH CONTINUITY

*A joint project of CJP and its agencies, UAHC, United Synagogue,
Synagogue Council of Mass. and the Council of Orthodox Synagogues*

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

Irving Belansky and Mark Goldweitz
Co-Chairs

August 2, 1994

Carolyn Keller
Director

Dr. Alan Hoffman, Executive Director
Council for Initiatives in Jewish Education
15 East 26th Street
New York, NY 10010-1579

Dear Alan:

Once again, I want to thank you for inviting Carolyn Keller and me to the CIJE Seminar. Even the casual observer would know that the program was exceedingly well planned. The CIJE Staff made excellent, thoughtful and rich presentations, and your office associates paid attention to even the most minute detail.

Alan, the work that has to be accomplished at the national level is a herculean task that involves not only a national and community vision, but a well executed implementation process that embraces the day schools, supplemental schools, and adult education programs. If we are to make dramatic changes in our educational service delivery systems for the purposes of transforming Jews, we will need to create true partnerships between Federations, synagogues, and the movements at the local and the national levels.

We will need to have an all-encompassing vision that reaches out to all stakeholders. That vision must be well articulated, and be representative. Both the vision and implementation process must have compelling and joyful reasons for our people to remain and become educated, passionate, and literate Jews devoted to "repairing the world."

Alan, I want to meet with you as soon as possible to share how I can be a significant player in the accomplishments of community goals.

I look forward to speaking with you to arrange a meeting, and I will telephone you the week of August 8 to arrange a meeting.

Warmest personal regards,

Irving Belansky

Irving Belansky

IB:rw

C:\mm\Irving-Alan



CIJE

Council
for
Initiatives
in
Jewish
Education

Chair

Morton Mandel

To: Ruth Cohen

From: Gail Dorph

Vice Chairs

Billie Gold
Matthew Marglies
Lester Pollack
Maynard Wishtner

CC: Alan Hoffmann, Jane Gellman, Louise Stein

Re: Next Steps

Honorary Chair

Max Fisher

August 4, 1994

Board

David Arnow
Daniel Bader
Mandell Berman
Charles Bronfman
Gerald Cohen
John Colman
Maurice Corson
Susan Crown
Jay Davis
Irwin Fleid
Charles Goodman
Alfred Gottschalk
Neil Greenbaum
Thomas Hausdorff
David Hirschhorn
Gershon Kehst
Henry Koschitzky
Mark Lainer
Norman Lamm
Marvin Lender
Norman Lipoff
Seymour Martin Lipset
Florence Melton
Melvin Merians
Charles Ratner
Esther Leah Ritz
Richard Scheuer
Ismar Schorsch
David Teutsch
Isadore Twersky
Bennett Yanowitz

Thanks so much for sending me the notes from Milwaukee's work group meetings at the Goals Seminar. I'm wondering if Amy has the CIJE office fax number (212-532-2646) because I found the notes near my home fax when I got home last night.

All the community notes will be going out in the next mailing since the mailing with Day #5 and the Greenberg article on teaching Torah just went out from the Cleveland office.

In reading the notes that you sent, it seems like August 18 will be an important meeting in terms of deciding the actual next steps of the Goals Project in Milwaukee.

In terms of the other projects on which we are working together, I'm wondering::

1. Did you receive the funding from the Bader foundation that you requested to send principals to the Leadership seminar?
2. Do you have a sense of who's coming?
3. What are your plans for working with the personnel issues action team?
4. Is there information that you need to gather in order to move that team forward that CIJE can help you obtain?
5. Are there specific issues that we (CIJE team and Milwaukee core planning group) could be discussing that would help move the personnel action plan forward?

Executive Director

Alan Hoffmann

COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION

FAX COVER SHEET

C - File -
Goals Seminar
follow-up

Date sent:

Time sent:

No. of Pages (incl. cover):

To: Alan + Genny

From: Gail

Organization:

Phone Number:

Phone Number: 212 532 2360

Fax Number:

Fax Number: 212 532 2646

COMMENTS:

update on conversations with
Caroline Keller
Bob Hirt

(Genny: something is wrong with fax line
in Israel. Things aren't going there to
office (- even though they'll go
there to the house.)

DISTRIBUTION TO Those ✓'d.

THE CIJE GOALS SEMINAR
Jerusalem, July 10-14, 1994

PARTICIPANTS

* ✓ Walter Ackerman Beer Sheva, Israel	Roberta Goodman Madison, WI	✓ Barbara Penzner Jerusalem Israel
Isa Aron Log Angeles, CA	Beverly Gribetz New York, NY	✓ Abby Pitkowsky Jerusalem, Israel
Irving Belansky Boston, MA	Mark Gurvis Cleveland, OH	Dan Polster Cleveland, OH
✓ Caroline Biran Jerusalem, Israel	Robert Hirt New York, NY	Ina Regosin Milwaukee, WI
Chaim Botwinick Baltimore, MD	✓ Annette Hochstein Jerusalem, Israel	Jay Roth Milwaukee, WI
Ruth Cohen Milwaukee, WI	Alan Hoffmann Cleveland, OH {Jerusalem}	Lifsa Schachter Cleveland, OH
Aryeh Davidson New York, NY	Barry Holtz New York, NY	Richard Scheuer New York, NY
Marci Dickman Baltimore, MD	Carolyn Keller Boston, MA	Zipora Schorr Baltimore, MD
Gail Dorph New York, NY	Ginny Levi Cleveland, OH	Roanna Sharofsky New York, NY
Kyla Epstein Cleveland, OH	Ray Levi Cleveland, OH	Jerry Stein Milwaukee, WI
✓ Seymour Fox Jerusalem, Israel	Daniel Margolis Boston, MA	Louise Stein Milwaukee, WI
Jane Gellman Milwaukee, WI	✓ Daniel Marom Jerusalem, Israel	Barbara Steinberg W. Palm Beach, FL
Larry Gellman Milwaukee, WI	Richard Meyer Milwaukee, WI	Robert Toren Cleveland, OH
Ellen Goldring Nashville, TN	Searle Mitnick Baltimore, MD	✓ Shmuel Wygoda Jerusalem, Israel
	Daniel Pekarsky Madison, WI	Susan Wyner Cleveland, OH

* COPY OF THE BID'S
FOR W. ACKERMAN.

COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION

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T

DATE SENT: 8-5-94 TIME SENT:

NO. OF PAGES (INCL. COVER): 35

TO: ABBY PITKOWSKY

FROM: Ginny Levi / CAROL KEIL

ORGANIZATION: CISE - ISRAEL

PHONE #:

PHONE #: 216-391-1852

FAX #:

FAX #: 216-391-5430

COMMENTS:

Abby -

Could you distribute the attached
memo^{to} the people checked on
the Goals Participants listing:

Walter Ackerman is the only one
I have noted who needs a copy
of the bio's.

Thanks for your help.

Carol

MEMO

TO: ALAN, BARRY, GINNY, NESSA

RE: NOTES ON PHONE CONVERSATIONS

A. WITH CAROLYN KELLER

Surprisingly, Caroline said that she had a good time at good for Boston. "Good for Boston" means that they realized community in developing a process that works for them.

She felt that the seminar started off strong, fell off with Seymour's presentation and never was able to regain its momentum. She felt Seymour's presentation was weak both in substance and in tone. And that his tone (condescension) carried the day until the very end. She felt that the interactive sessions were quite good, but that in general the work that people had been doing in their own communities had not been adequately validated.

She is still asking herself how communities other than the lead communities can learn more about what CIJE is doing. It is not clear to her how additional communities become part of the enterprise. It is not clear to her how we integrate with other organizations; how we use existing networks to get "our word" out.

She suggested maybe twice annual sessions in which issues of mutual interest be discussed. This seems to me to fit into other conversations we have had about involving others in our work through some kind of regularized or not so regularized "Yom Iyun" type seminar on topics of importance and interest. It also raises in my mind the following rather important question: what's our dissemination plan for Adam and Ellen's report?

Additionally, she had several interesting suggestions in terms of "making the educated Jew project more practical:"

1. CIJE prepare a synopsis of a variety of visions of the educated Jew ala the Commentary collection on "Conditions of Jewish Belief." That these be include statements prepared by 10 American rabbis. She said that she was at some CLAL "thing" in which Yitz presented an image of the educated Jew from which they had done an exercise in terms of what would an educational institution look like that used that image (and that Betsy Katz had taken notes on exercise).

2. CIJE create a "bank" of vision statements that could be used by educational institutions as a starting point for their work.

3. Each of the former could include a guide to the 5 questions that must be addressed or something like that which could give form to peoples' inquiry.

Alan,

I'm not sure that
I sent this to you. It
may have been the day
that your fax was not
working
Sue

B. WITH BOB HIRT

I called Bob Hirt because I was following up on issues that had been raised at our last subcommittee meeting on Building the Profession.

Once we were talking, so the conversation switched over to the seminar. He pumped me a little on how we had felt about it. So I pumped him back. He said some interesting things so I'm including them here as well.

He thought that the conference had actually helped reframe the conversation between him as a representative of a national institution in a good way. Usually he said, local communities don't have a good picture of what national organizations actually do for them and phrase their questions in a confrontational manner: what have you done for us lately or what can you do for us? He felt his interactions with community leadership created some good feelings in terms of the potential to work together in the creation of something that would serve a community. And that the sense was one of collaboration and cooperation, on working together (rather than "what can you do for us) and that was positive.

He sensed that this was an important seminar for Louise and Jerry Stein. He felt that they were strongly committed to the project and felt much more positively toward CIJE than when they had arrived on the scene. He felt that we didn't yet have sufficiently strong representation from Baltimore to move the work ahead. He was impressed with Mark and the Cleveland group.

He was impressed with Pekarsky and with Marom, neither of whom he had known before. Additionally, he said, he felt Isa had "her own issues" and they had shown through and that Ellen functioned in a bifurcated kind of way. Often she seemed to respond like a lay person or a mother not like a professional. He felt that this was somewhat problematic. This latter issue is something we need to touch base about in terms of whether we should be giving Ellen feedback on this issue.



Rabbi Isaac Elchanan Theological Seminary

500 West 185th Street • New York, NY 10033 • (212) 960-5263

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OFFICE OF THE
VICE PRESIDENT
FOR ADMINISTRATION
AND PROFESSIONAL
EDUCATION

August 10, 1994
3 Elul 5754

Dr. Allan D. Hoffman
Council for Initiatives in
Jewish Education
15 East 26th Street
New York, NY 10011-1579

Dear Alan:

Yashar Kochacha to you and your staff for a well-conceived and thoughtful implementation of the recent Goals Seminar in Jerusalem! I trust that you derived the appropriate satisfaction from the efforts expended to make the conference challenging and productive.

On a personal level, I want to thank you for the courtesies extended by you and your staff to me and my wife at the seminar.

I look forward to working together in the months and years ahead to advance our shared commitment to enhance Jewish education and the commitment of Jews to Jewish continuity in a meaningful way.

Best wishes for a Ketivah V'hatimah Tova, and a trouble-free adjustment on your relocation to the States!

Sincerely,

A handwritten signature in dark ink, appearing to read 'R. Hirt', is positioned above the typed name of the sender.

Rabbi Robert S. Hirt
Vice President

RSH:sk

Gail

Subject: goals meeting in baltimore
Date: 10-Aug-94 at 15:47
From: Gail Dorph, 73321,1217

To: Virginia Levi, 73321,1223
danny, INTERNET:danpek@macc.wisc.edu

CC: gail, 73321,1217
Barry, 73321,1221
Alan, 73321,1220

this am was the scheduled meeeting for the team that went to Israel to brief local leadership. turned out that local leadership meant Ilene and Genine not beyond (although I thought that Chaim had said that he had invited others): I'm not sure if he invited and they didn't come or he didn't invite, but I will clarify this when we next speak.

first of all, Chaim had not prepared the meeting. he didn't have a shred of paper in his to give to Ilene and Genine. he did not have his own packet. he did have the CIJE goals seminar bag. thank God, Marci had berought hr whole packet which she had put into a three ring binder.

enuf of that stuff. what was interesting was the story they told about what they had gained from the seminar.

Searle: too academic and theoretical. not particularly practical. a lot of frustration in the middle at the theory and leadership of seminar did switch gears to respond to this issue. by the end it was very useful. It taught me the importance of having goals and knowing what you want to do. In terms of the two institutions in the community with which I am involved, in CJES we ought to be thinking about what is and ought to be our mission; in Beth Tifiloh, our mission statement tries to be everything to everybody and that can be a problem."

Tsippi: "if we can sell the concept that institutions need to be vision driven, each institution will itself be strengthened. I'm going back to our mission statement; I'm sending it out with the info to faculty at beginning of year to relook at. We're going to involve our lay leadership in studying the statement too. Main thing I learned was about the importance of buy-in on a lot of levels and going back to statement regularly."

Marci: "impt of vision of institution ivolving everyone in the discussion. The opportunity to think again and in a creative way about the issue of communal vision (made reference to Rosenack presentation which was echoed by others as particularly meaningful and helpful."

Ilene asked what was different about what was suggested at the seminar and what we have here at work. Chaim answered in terms of the process itself that was suggested; the active engagement of different constituencies in process; does everyone who needs to know about it know about it.

I added the piece about the beginning question itself being somewhat different and the notion of study in order to raise the level/image of the discussion itself (giving study of Greenberg piece as example from seminar). They experienced this piece of seminar as weakest.

In terms of next steps, Searle focused on the next steps for Beth T'filoh and CJES almost as though nothing else happened. It was Marci who explained seminar idea and their notion of a kick off seminar. Chaim then told about Hirshhorn money and said that Marci would be charged with moving this along at communal level. (I could see that Genine and Ilene were surprised by this info. So much, for the idea that Chaim --if not working whole heartedly on the project-- was at least moving the project along skillfully on the communal level.

By now, Searle had to leave, we had to vacate the room. People were getting nervous about how all the CIJE pieces were going to fit together and agreed to meet again to schedule another planning meeting next Friday, August 19 when the group reviewing the integrated report meets again..



JUL -28' 94 (THU) 612:08

6/25/94
C. I. J. E.

cc: Robin M. - 12-13-94

HEBREW COMM

copy (B)

MEMO

TO: Steering Committee
FROM: Alan D. Hoffmann
DATE: August 23, 1994
SUBJECT: Goals Seminar Feedback

We thought you would be interested in the attached letters which have come in regarding the Goals Seminar.





TOGINNY
BETH TFILOH COMMUNITY SCHOOL

RAS V
file - Goals Sem.

Zipora Schorr
Director of Education

Rabbi Mitchell Wohlberg
Dean

Carolyn Van Newkirk, Ed. D.
Principal, Lower School

Rabbi Daniel Lehmann
Principal, Upper School

Thanks
will mortgage
this?

November 15, 1994

Dr. Alan Hoffman
Council for Initiatives in Jewish Education
15 East 26th Street
New York, New York 10010

Dear Alan,

Having just returned from a faculty meeting dealing with our mission statement, I wanted to share with you my enthusiasm at having had the opportunity to use what I learned this past summer at the CIJE Goals Seminar in Jerusalem.

It was clear throughout my dialogue with the faculty that, although there has been a mission statement developed for our school, faculty members did not have the understanding necessary for total commitment to the goals set forth in it. We spent much time, in break-out sessions and frontal presentations - in an attempt to understand the underlying principles, and then in an honest effort to evaluate whether those principles did indeed obtain in our school environment.

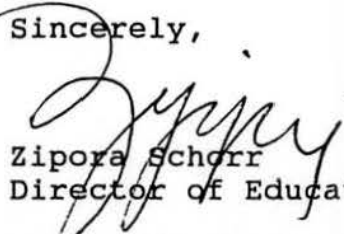
Our lay leadership, parents, and even students have been involved in this effort, which has become a growth experience for us. We have objectively (we hope!) analyzed the status quo, and have collectively realized the need for our school "first, to have an image of what it can be and, second, to have the drive, support, and skills, to make that image approximate reality." (Blumberg & Greenfield, 1980). In all of my research, I came across again and again confirmation of the primary focus of our seminar: "Schools need to run for a purpose rather than running from force of habit, and that 'goal setting' is seen as the first step in creating a strong educational environment with effective instructional leadership." (Larsen, 1989).

We are truly all engaged now in that very necessary introspection, resulting inevitably in high-powered initiatives

and aggressive action being taken to further our goals - after first having articulated, clarified, evaluated and prioritized those goals. It has taken us this long to re-commit to some of them, but I am extremely pleased to share a hard-earned sense of satisfaction with you, since it is rooted not in theory but in reality; not in the potential for change but in actual change - change of the most elemental sort, arising out of a collectively thought-out process, resulting in collective engagement, and therefore collective transformation. We have re-committed to a clarified, over-arching statement of mission, have identified specific practical goals that will be worked on institutionally, and we have begun to develop professional development programs to support the efforts of the staff to achieve those goals.

For this, I must thank you and the people behind the Goals Seminar. We are using words like "goals", "objectives", "mission" freely and with understanding, and I attribute that new focus to my involvement in our Seminar, and to the subtle and overt impact it had on me. Todah Rabbah for that wonderful opportunity - and I know you share in the enormous "nachat" that I have in describing Beth Tfiloh, truly, as an institution that is "vision driven."

Sincerely,


Zipora Schorr
Director of Education

cc: Gail Dorph
Chaim Botwinick



wednesday, July 13

Session led by Barry Holtz and Gail Dorph:
Towards vision-driven education.

ELEMENTS IN THE PROCESS OF MOVING INSTITUTIONS TOWARD CREATING A VISION

Step One: What is a Vision and Why is it important? (replication of our opening process at this seminar)

A. What do we mean by vision?

(contrast to other meanings--impt of content in our conceptual framework)

A vision statement addresses two questions:

1. who is (are) person(s) we want to nurture?
2. what is our vision of a meaningful Jewish existence?
(what are the individual and social dimensions of this issues)

B. Why is vision important?

(in vision driven school, all aspects of school are influenced by vision)
etc.

What could a vision driven institution look like? (Dewey's kitchen; Heilman's haredi institution)

Step Two: Taking Stock: What is the Nature of Our School's Vision?

1. explicit

a. let's gather all written statements that school has produced and study them in order to figure out: what is educational/Jewish vision; Who is the person we want to produce)

b. are the documents internally consistent with each other?

c. is the explicit vision actually realized in the school? (see 2a)

d. how is this vision like/different from the notion of vision explicated above?

1. does it incorporate an image of the Jewish person we want to nurture?

2. is it rooted in an image of a meaningful Jewish existence?

2. implicit

a. let's look at the school through eyes of educational anthropologist
b. is the vision shared? where/what are shared elements?

we will use these methods to address questions 2a and 2b:
interviews, observations, focus groups of parents, teachers, etc.
c. how is this vision like/different from the notion of vision explicated
above?

1. does it incorporate an image of the Jewish person we
want to nurture?
2. is it rooted in an image of a meaningful Jewish existence?

Step Three: Study of Several Responses to "who is the person we want to nurture?"
(institutions may choose to study a variety of responses or not; they may choose to study responses based on competing ideologies or not)

This might include:

1. study of educated Jew papers;
2. study of other written Jewish thinkers in the light of these questions (Buber, Rosenak, Borowitz);
3. examination of personal statements of teachers/ rabbis/ scholars/members of community who would respond to the two key questions above

Step Four: What are the education implications of any one of these approaches?

This might include:

Spinning out each of commonplaces (teacher, student, subject matter, milieu) and what are the challenges of each of the visions in terms of the commonplaces

Step Five: Is there a way to arrive at a shared vision?

If so, via what process?

- Is this democratically decided? (1 person/1 vote)
- Is some oversight committee charge with decision?
- Is rabbinic/denominational entity charged with decision?
- Who can help community/school do this?

If not, are there other ways institutions can move toward being increasingly organized around shared, clear and compelling goals?

From Kyla Epstein's presentation

Anshe Chesed Congregation - Fairmount Temple Strategic Plan

- I. A. July 1992 - Need for Vision Statement evolved out of planning process of 150th celebration
- B. Vision Committee appointed by president (Lay chairperson, president, Rabbi, Executive Director and broad-based representation of constituent members)
- C. Creation of Vision Document created such complicated questions, led to need for an organized strategic plan
- II. A. July 1993 - Strategic Planning Committee was organized, headed by Chair
 - 1. Revisited Vision Document which gave way to Vision Statement
 - 2. Controversary regarding outside consultant
 - 3. Controversary regarding role of laity and role of senior professional staff within each step of process
- B. Working Plan I of Strategic Planning Committee
 - 1. Hired outside consultant
 - 2. Developed and implemented written survey of Constituent Leadership
 - 3. Developed and implemented phone survey of Random Congregants
 - 4. Compiled Environmental Scan
- C. Working Plan II of Strategic Planning Committee
 - 1. Pulled Critical Categories from Leadership Survey and Congregational Survey
 - 2. Developed "critical issues" within Critical Categories
 - 3. Developed list of screens
 - 4. Developed 5 Task Forces to address categories in detail
 - a. Tradition, Spirituality, Worship
 - b. Relationships within Temple/Temple as Community
 - c. Religious School and Other Educational Programming
 - d. Inreach-Outreach/Temple in the Community
 - e. Financial/Fiscal Sensibility

D. Role of 5 Task Forces:

A. View particular critical issues through screens

B. Articulate Strategic Goals

III. June 1994 - Strategic Planning Committee met to review compiled Strategic Goals

IV. July 1994 Plans

A. Prioritize Strategic Goals

B. Educate: Executive Board, Board of Trustees, Constituent Groups, Congregation

C. Implement

D. Evaluate



VISION STATEMENT

Fairmount Temple, Anshe Chesed (People of Loving Kindness), is a congregation of Jews affiliated with the Reform Movement. Cherishing our covenant with God and believing in the teachings of the Torah, we view the following as playing pivotal and pragmatic roles in our individual and congregational lives:

- ...Traditions of the Jewish People
- ...Perpetuation of Judaism
- ...Tzedakah
- ...Individual and Family Relationships
- ...Moral and Ethical Learning, Living, and Teaching
- ...Worship and Spirituality
- ...State of Israel
- ...United States of America

Our vision is that Fairmount Temple will possess a dynamic willingness and ability, based on our Jewish heritage and congregational history, to respond to a changing world in creative and constructive ways.

We envision Fairmount Temple as being the primary source of spiritual and religious experiences for its congregants. As an extension of, and in partnership with, the home, it will be at the heart of communal Jewish life, serving as a center of learning—for the young and old—to build community and perpetuate Judaism. It will function inclusively, reaching out to congregants, to non-Jews, and to members of mixed marriages—any who wish to learn about Judaism, teach it to their children, and/or live a Jewish life. It will be a catalyst for social action advocacy and the pursuit of social justice. By its declarations and its deeds, it will be an example for and voice to the community-at-large.

Fairmount Temple will reflect democratic participation in all aspects of congregational life and encourage the development of dedicated lay leadership as it helps congregants adapt Judaism to the 21st century.

MISSION STATEMENT

The mission of Fairmount Temple is to worship in accordance with the principles and faith of liberal Judaism, enhance Jewish family life, and preserve and strengthen Jewish identity and Judaism.



Anshe Chesed • Celebrating 150 Years Of Light (see page 3!)

THE ANSHE CHESED CONSTITUTION

February 28, 1842

150 YEARS AGO

"The purpose of the Congregation shall be to promote Judaism, to worship in accordance with the principles and faith of liberal Judaism, to encourage the studies of Jewish learning, history, culture, traditions and ceremonies, and the application of the values therefrom, and to foster the principles of righteousness and brotherhood."

After a year of meetings, study focus groups & serious consideration, the Board of Trustees of Anshe Chesed Fairmount Temple has adopted at its January, 1993 meeting, a new VISION STATEMENT on the occasion of our 150th Anniversary, to be distributed to our congregation and community as our statement of purpose. May it strengthen our resolve and our vision for another 150 years.

VISION STATEMENT — 1993

Anshe Chesed (People of Loving Kindness) Fairmount Temple, is a congregation of Jews affiliated with the Reform Movement.

We cherish our covenant with God and believe in the teachings of the Torah. We recognize that the following play pivotal and pragmatic roles in our individual and congregational lives:

- Worship
- Moral and Ethical Living
- The Traditions of the Jewish People
- The Perpetuation of Judaism and Jewish Identity
- Learning and Teaching
- The United State of America
- Tzedakah
- The Family
- The Individual
- Life Cycle Events
- Social Justice
- The State of Israel

We consider the congregation to be an extension of, and in partnership with, the home. We strive to function as an open and inclusive congregation, reaching out to our congregants, to non-Jews, and to members of mixed marriages — any who wish to learn about Judaism, teach it to their children, and live a Jewish life. We advocate democratic participation in all aspects of congregational life and encourage the development of dedicated lay leadership.

Our vision is to possess a dynamic willingness and ability, based on our Jewish heritage and congregational history, to respond to a changing world in creative and constructive ways.

THE FAIRMOUNT TEMPLE CONSTITUTION

AS OF FEBRUARY 1, 1983

ARTICLE I
NAME

This Congregation shall be known as the ANSHE CHESED CONGREGATION or the FAIRMOUNT TEMPLE.

ARTICLE II
PURPOSE

The purpose of the Congregation shall be to promote Judaism, to worship in accordance with the principles and faith of liberal Judaism, to encourage the studies of Jewish learning, history, culture, traditions and ceremonies, and the application of the values therefrom, and to foster the principles of righteousness and brotherhood.

ARTICLE III
MEMBERS

Subject to such rules and regulations as may be prescribed by the Board of Trustees of the Congregation, any adult person of Jewish faith subscribing to the purposes of the Congregation shall be eligible for membership therein. Each spouse of Jewish faith of a married couple shall be a member, and each such spouse shall have a vote at all meetings of the Congregation.

ARTICLE IV
MEETINGS

Section 1: The annual meeting of the Congregation shall be held between September first and December thirty-first, the date, time and place to be determined by the Board of Trustees. At said meeting the election of Trustees shall take place and the business of the Congregation shall be transacted.

ANSHE CHESED/FAIRMOUNT TEMPLE CRITICAL ISSUES

Tradition, Spirituality, Worship

- o How do we increase our Jewishness (sense of Jewish pride, Jewish knowledge, Jewish ritual)?
- o When kids are most excited about being Jewish (birth-10years?), how do we encourage or excite parents and/or grandparents about being and "doing" Jewish?
- o How do we increase the number of members who achieve a meaningful spiritual experience?
- o How do we assist in achieving a greater comfort with dialogue about God and faith?
- o How do we increase the number of members who achieve an enhanced sense of connectedness to the ritual aspects of both home and synagogue Jewish life?

Relationships Within the Temple/Temple as Community

- o How do we create a sense of community which embodies warmth and contributes to congregants having positive feelings of belonging and ownership?
- o How do we involve (and intergenerationally connect) more congregants in Anshe Chesed/Fairmount Temple?
- o How do we strengthen the identity, effectiveness, and interconnectedness of groups within Anshe Chesed/ Fairmount Temple?
- o How can communication be improved?
- o What are the appropriate roles and responsibilities of clergy, staff, lay leaders, and congregants in achieving enthusiasm and vitality at Anshe Chesed/Fairmount Temple?
- o How do we strengthen our congregational leaders' abilities to increase volunteerism (to draw congregants into committee work and subsequent leadership roles)?
- o How do we address the personal and interpersonal needs of our congregants?

Religious School & Other Educational Programming

- o How do we meet the educational needs of our children?
- o How do we meet the educational needs of our adults?
- o How do we meet the special educational needs of specific groups of individuals, e.g., intermarrieds, single parents, blended families, and/or two-income families?
- o On all of the above, how do we achieve a level of comfortability?
- o What is the desired basic level of Hebrew competency for Reform Jews at Anshe Chesed/Fairmount Temple?
- o What is the desired balance between congregational and individual fiscal responsibility for the education of our children?

Financial/Fiscal Sensibility

- o How do we create a stable funding base which allows for program continuity and provides opportunity for growth?
- o How do we compete for philanthropic dollars?
- o How do we access foundation philanthropy?

Outreach/Inreach/Temple in the Community

- o How should we address the issue of assimilation?
- o How do we effectively deal with Reform Jewish outreach issues?
- o How do we involve youngsters (5th -12th grades) in supplementary youth programming in the synagogue?
- o How do we create "gateway opportunities" for people to affiliate and become involved in the congregation?
- o How do we improve upon how we welcome people into our congregation?
- o How do we foster a covenant of membership (life long affiliation) with Anshe Chesed/Fairmount Temple?

- o How do we strengthen the way we deal with people who are leaving the congregation?
- o How do we improve or strengthen the image of Anshe Chesed/Fairmount Temple in the Jewish and wider community?



"SCREENS" THROUGH WHICH TO VIEW PROPOSED STRATEGIES

- **Adult Education, Children & Youth Education, Hebrew**
- **Relationships within the Temple, Temple as a Community**
- **Tradition, Spirituality, Worship**
- **Assimilation, Demographic Changes, Outreach**
- **Facilities, Physical Plant**
- **Financial, Fiscal Sensibility**



FAIRMOUNT TEMPLE ENVIRONMENTAL SCAN

A number of trends in the external environment of the Fairmount Temple will directly and indirectly help shape its future. The following trends were taken from a variety of existing documents, including materials developed by the Jewish Community Federation in its most recent strategic planning efforts. (Those trends from the JCF materials are identified by three asteriks.)

Among the trends likely to have impact upon the Fairmount Temple are:

- o General Shifting of Societal Values
 - ... More reliance on individual responsibility, less on large institutions
 - ... Quality of life issues, especially health of the individual and state of the environment, emerging as key areas of public concern
 - ... Greater emphasis upon grassroots solutions to societal problems
 - ... Increasingly conservative attitudes about social changes
 - ... Blurring of boundaries traditionally defining the roles of public and private sectors
- o Maturing, Changing Mosaic Society
 - ... Slowing down of U.S. population growth, increasingly dependent upon immigration
 - ... Entirely Jewish household size continues to trail national average household size (2.2 persons to 2.63 persons)
 - ... While the Northeast has the greatest concentration of Jews, the Midwest has the smallest population, with the migration patterns continuing to the South and West
 - ... Immigration from abroad reinforces the Jewish population rise in the West and helps offset declines in the Northeast
 - ... Jewish population increasingly mobile, with less than 10% of Jewish adults living in same home as 25 years ago (majority of moves within same state)
 - ... Dramatic growth in percentage of Americans ages 35-54
 - ... Increasing number of older persons (65 years of age and older) in real numbers and percentage of total population, living longer, healthier, and more active
 - ... Minorities moving towards being the majority in more than half of America's largest cities, with increasing political power and influence
 - *** Continuing geographical dispersed, shrinkage, and aging of Jewish population

- *** Increasing assimilation
 - ... Increasing remoteness from Judaism with each successive generation a family is resident in America
 - *** Increasing intermarriage
 - ... In recent years, over half of born Jews who married--at any age and whether for the first time or not--chose a spouse who was born a Gentile and has remained so, while less than 5% of these marriages include a non-Jewish partner who became a Jew by choice
 - ... Since 1985, twice as many mixed couples (born Jew with Gentile spouse) have been created as Jewish couples (Jewish, with Jewish spouse)
 - *** Continuing loss of Jewish identity
 - ... Increasing numbers of children under age 18 living in mixed households being raised "no religion" or "other religion" (only 27.8% being raised Jewish)
 - *** Increasing antisemitism
- o Economic Restructuring & Philanthropy
- ... Increasingly international and competitive economy
 - ... Continuing streamlining of American companies
 - ... Increasing, unprecedented numbers of small firms
 - ... Slowing down of workforce growth, fewer young people as new entrants
 - ... Increasing number of women as new entrants (approximately two-thirds)
 - ... Slightly over 70% of all adult Jewish males are employed and just over 50% of all females
 - ... Increasingly flexible work schedules and retirement options
 - ... Increasing number of self-employed, many working at home
 - *** Sluggish economy
 - *** Less "super wealth" being created
 - *** Narrowing of the donor base
 - *** Increasing competition for philanthropic dollars
 - *** Weakening of power of past generation's "hot buttons," e.g., Israel, Holocaust
 - *** Weakening consensus about government of Israel policy positions
- o Challenging Social Issues & Directions
- ... Increasing rates of poverty, especially among children
 - ... Increasing income inequality, with two-income families gaining and single parent households falling behind

- ... Increasing concern for individual, family, and community safety and security
- ... Rising concern about individual, family, and community violence
- *** Decreasing (or "flat") funding for community social programs and services
- *** Increasing costs of providing community social programs and services
- *** Increasing community challenges related to education, homelessness, hunger, etc.
- *** Continuing questions about the quality of local Jewish education



In the area of **RELIGIOUS SCHOOL & OTHER EDUCATIONAL PROGRAMMING**, Anshe Chesed/Fairmount Temple seeks to instill, in children and adults, a positive Jewish identity and a commitment to Judaism. To attain these ends, the Temple will pursue the following strategic goals and strategies.

Strategic Goal 7: Create an educational environment in which children and youth develop an enthusiasm for learning and living Jewishly.

Strategy 7.1: Implement educational programming to increase "prayer book competency."

Strategy 7.2: Increase the rabbis' role(s) as a teacher of children.

Strategy 7.3: Revitalize the post-6th grade level retreats by striking a better balance between religious and teen interests.

Strategy 7.4: Revamp and/or reinstitute the 7th-8th grade family education program.

Strategy 7.5: Design and offer programs on Jewish ethics and why it's important to be Jewish.

Strategy 7.6: Provide educational opportunities for young people who do not attend Monday high school.

Strategy 7.7: Develop a pre-college seminar to educate young people regarding potential challenges to Judaism. *inquiries* Jewish Computers *enter 11th grad*

Strategy 7.8: Reinstitute clergy visits to college campuses.

Strategy 7.9: Clarify the specific goals and competencies expected to be achieved in the Hebrew school.

Strategy 7.10: Conduct Hebrew tutorials prior to the start of each new year for those children needing extra assistance.

Strategy 7.11: Explore, and implement if desirable, competency testing.

Strategy 7.12: Clarify, and communicate to parents, the advantages of two-day Hebrew school.

Combine 7.15
Strategy 7.13: *Explore* ~~Establish~~ a "weekend only" class for children (who do not attend weekday Hebrew) to learn sight reading and prayer.

Strategy 7.14: Provide elective classes for "serious" students (e.g., preparation and participation in the national Bible contest).

Pre School
Adult

Israel

Computers / media

Strategy 7.15: Explore the feasibility of coordinating the "2-day class + weekend" into a seamless 3-day program.

Strategy 7.16: Investigate, and develop if feasible, a one day per week parent/child Hebrew class.

Strategy 7.17: Produce a prayer tape using the melodies taught in school.

Strategic Goal 8: Maximize children's education by creating a partnership between parents and the Religious School.

Strategy 8.1: Clarify the mission of the Religious School..

Strategy 8.2: Define and communicate explicitly expectations for parental involvement in the education of children.

Strategy 8.3: Conduct an open house at the beginning of each school year to explain goals, roles, and curriculum.

Strategy 8.4: Hold a Rally Day for families on the first day of school.

Strategy 8.4: Create, and update yearly, a Religious School Handbook.

~~Strategy 8.5: Institute quarterly informal Friday night Shabbat family services.~~

Strategy 8.6: Include a "School News" column in the Temple bulletin.

Strategy 8.7: ^{view/revitalize} Re-establish the Parenting Program.

Strategy 8.8: Establish an open-ended Sunday study session for parents.

Strategy 8.9: Balance classes among the school districts to create a sense of community.

Strategy 8.10: Build community by using room parents/staff to plan 2-3 family events per year.

Strategy 8.11: Produce videos of retreats to be shown to parents and students.

Strategic Goal 9: Strengthen the quality of the Religious School and integrate it more fully into the Temple.

Strategy 9.1: Create a strong identity for the Religious School.

Strategy 9.2: Employ teachers who both respect and teach Reform Judaism.

Parent Education

Motto, logo theme

- Strategy 9.3: Implement an evaluation system to assess teachers' performances.
- Strategy 9.4: Revamp the compensation system to provide merit raises.
- Strategy 9.5: Implement ongoing in-service training for teachers.
- Strategy 9.6: Increase the presence of and teaching opportunities for the rabbis and cantor, especially in the lower grades.
- Strategy 9.7: Institute a Religious School report at each monthly board meeting.
- Strategy 9.8: Conduct some board meetings in the Religious School wing.

In the area of **OUTREACH/INREACH/TEMPLE IN THE COMMUNITY**, Anshe Chesed/Fairmount Temple seeks to have the Temple (religious leadership and congregants) actively involved--and be noted for being involved--in Temple life and in the Jewish and larger community. These outcomes will be achieved through the following strategic goals and strategies.

Strategic Goal 10: Initiate an aggressive outreach program to attract new members.

- Strategy 10.1: Institutionalize a program to encourage current members to planfully seek out and recruit new members.
- Strategy 10.2: Establish a once-a-month coffee house in the library for non-affiliated couples.
- Strategy 10.3: Schedule more events/parties for prospective members.
- Strategy 10.4: Expand rabbinical outreach and counseling services to interfaith couples.
- Strategy 10.5: Develop, for each constituency, a plan for welcoming interfaith couples contemplating marriage.
- Strategy 10.6: Sponsor ongoing discussion groups for intermarried members (and prospective members) and blended families.
- Strategy 10.7: Present grandparenting programs for parents of mix-married couples.
- Strategy 10.8: Institute conversion classes for prospective Jews by Choice

Reflections and insights after Kyla Epstein's presentation

There exists between an institution a tension between the history and the need (even when there is desire) for vision

between the	lay	and the	professionals
	constituents		who are more than translators, who bring their own
vision but also expertise			

These tensions must be confronted in both dialogue and structure of planning

-not only to address the emotional sensitivities involved but to generate the creative energy that is needed.

After a presentation of a case study, the following issues were raised:

Ownership of and responsibilities for an institution

The potential for enormous growth in a process of self-reflection (although, unchecked, there is also potential for an enormous amount of divisiveness).

The need for the professional to be part of the process; in the absence of ongoing involvement, the professional needs to be able to "ride the crest" and use the process to further his/her legitimate educational goals.

The professional-lay leadership partnership, where each respects the others' contribution to the working relationship is something that needs to be part of an educational process before [we] go forward.

Outside "experts" or advisors also validate your views and allow ideas to be seen for the value of themselves.

I don't think it is reasonable to assume that the strategic planning committee is invested in the entirety of its work. There must be people who see the dilemmas, who are frustrated by the time it took, who can't imagine it ever getting implemented and who will run the opposite way when asked to do such a thing again. The notion that such a process in and of itself is worthwhile regardless of results is very risky.

There is a difference between a vision statement and a vision.

A vision statement needs to be interpreted in order to be meaningful. Vision statements from various communities are very similar, which may indicate that their "creators" were more interested in process than content.

The need for a process to be informed by expertise and knowledge beyond the usual "personal opinion driven" method.

Kyla's presentation is, in many ways, a reflection of building "readiness"; a climate for beginning the process of looking at what the "product" (?) of her congregation's education could be.

-Educational visioning is a "jealous spouse" with unique demands of its own.
planning

-The price in institutional "cultural change" of moving from an emphasis on continuity alone to continuity based on content, meaningful Jewish content.

I. Professionals need to equip themselves with a better understanding of why the community process doesn't seriously involve Jewish education.

II. Jewish educators need to better prepare themselves to meaningfully interact (?) in the process.

-training institutions and CIJE have significant roles to play here.

Insight:

This example played out for us how the process goes very far into the outcome in a variety of ways - beyond the written document.

It would appear from all the models that we have looked at so far that the most useful approach in looking toward vision would:

- 1) build a team rather than cause division
 - 2) be informed as well as building on "brain storms" (I believe there is room for both)
 - 3) start with a premise of building and growth
 - 4) not "throw the baby out with the bath water"
-

I. Vision must be shared by lay and professional or it doesn't work (professional leads but they are accountable!!)

II. Process must never be allowed to bury or overpower the vision.

"when you are up to your 'tuchis' n alligators, it is hard to remember that original purpose is to drain swamp"

III. 3rd parties are not always a positive (consultants, etc)

If two parties disagree, only thing worse than going to court to have '1' judge decide - who knows little about the dispute - is to have 12 (jurors) decide who know nothing

The professional, from the inception, must include himself/herself as a key participant in a process of such far reaching consequences.

Some questions/thoughts re: Kyla's presentation

Would it help to develop an ongoing "Rashi" to the mission statement?

Can ongoing inquiry be made a part of the process, so that issues such as the ones Kyla listed can be surfaced more quickly and addressed?

Can the process of developing a strategic plan include the study of conceptions of the educated Jew and the study of Jewish texts?

The development of vision and action should go hand in hand.

It is not true that vision should always precede action.

Part of the problem in this case study which feeds into several issues (ownership, authority, process-content, vision) is that the entire procedure is committee-directed.

Without a leader (or a team of lay and professional leadership) generating vision, providing content expertise, developing both process and content, etc., many of these ideas are bound to develop.

The question is, if no such leader initiates the process, is charged with directing the process, or is part of the process' history, how can this flaw be corrected?

It is critically important that institutions look beyond themselves for inputs and resources into their strategic planning/vision processes for two reasons:

- 1) To provide such examples of vision against which they can ___?___ / react.
 - 2) To gain wisdom about practical guidelines and resources about how to conduct such processes.
-

Perhaps a generalizable insight or two:

In developing vision, the planners should deal with what the institution and the vision mean to the various constituencies involved - this would clearly place the issue of lay/professional role on the table in the event that one or the other group has not been considered.

Given lemons, professionals should try to make very good lemonade - Seymour's advice to Kyla essentially translates to this - if you still can live in the system, after the system has acted upon you, then work with the system, create your own model exemplar(s), enfranchise people as you believe the work should be done. If you can do this, others will beat a path to your door for the lemonade "recipe"

General Principles/Cursory (?)/Observations

Working relationship between lay leaders and professional staff must be enabled in advance. Professionals must be an integral part of the evaluation/strategic planning process.

Insight

The lay involvement in this process is crucial to them. They must own because in the end the changes are directed at them.

The vision, the goals may not become all that the professional wants, but the lay involvement is more important in the long run.

Something seemed amiss in the overall lay-prof. relations regardless of the vision-goal process.

The educator needs to be able to approach others directly.

2 insights - 1 criticism

a) For processing/facilitating the "translation" there needs to be an exploration for key stakeholders of the "corporate cultures" of the major agencies involved: federation, synagogue, BJE, etc. - there are significant distinctions (p.s. I hereby "own" the idea for this article - which I have been working on for a while)

b) We must acknowledge the differences between
philosophy and philosophy of education (or philosophy of Judaism)
philosophy of education (Jud.) and educational vision
educational vision and mission statements
missions statements and goals
goals and objectives
objectives and strategies

<all accompanied by thoughtful process strategies>

c) critique - THE CASE

turned into a private consultation - not a case and since Kyla was not involved in stage of "vision development", its' utility was questionable.

THE RABBI JOSEPH H. LOOKSTEIN UPPER SCHOOL OF RAMAZ

MISSION STATEMENT

(The following statement was prepared for the school's Middle States evaluation, which took place in April, 1993.)

The Mission of the Ramaz School, a co-educational Yeshiva-Day School from nursery through 12th grade, is to educate its students in the two civilizations of which they are a part. The first is the world of Torah, mitzvot, the Jewish people and its culture, Zionism and the State of Israel. Simultaneously, and with equal emphasis, we teach our students the disciplines and the finest values of western civilization and the American democratic heritage.

As part of our commitment to both civilizations we strive to cultivate within our students an informed love of Torah and a love and reverence for God. These lead them to the observance and acceptance of the mitzvot relating to God and to humanity, a personal commitment to the well-being of the Jewish people, and a sense of on-going responsibility for all mankind and for the world in which we live. We also endeavor to develop within our students a commitment to the ideals of freedom, democracy, human dignity, justice and fairness. We foster a spirit of objectivity, an awareness and respect for a diversity of views among ourselves and in American society, and an understanding of the equality and dignity of all people and their God-given opportunity to realize their potential.

We believe that these two realms should be well integrated within our students. We encourage each student to think critically, to grow intellectually, to reach for excellence in academic studies, and to maintain the highest standards of *menschlichkeit* in attitude and behavior, reflecting moral sensitivity, personal refinement and human decency.

In support of these educational goals, Ramaz offers its students a comprehensive and enriched program in both Judaic studies and General Studies, designed to encourage them to grow to their own potential in all areas of personal development. The curriculum is designed to meet the needs of a broad range of abilities within our students through the use of a variety of levels of instruction. All teaching is in co-educational classes where every student is given the same opportunities to learn and to develop a lifelong passion for scholarship attended by critical thinking, rigorous analysis of texts, a sensitivity to aesthetics, and a commitment to truth. We encourage our students to think creatively and openly about moral as well as intellectual issues. We are as interested in questions as we are in answers. We encourage our students to think, act and express themselves independently while maintaining a proper respect for peers and teachers and an uncompromising reverence for Torah.

The Judaic Studies curriculum includes: the study in Hebrew of the basic, classical texts of Biblical and Talmudic literature; the learning of Hebrew as a modern language to be spoken, written and read fluently; Jewish law and practice; and Jewish history and philosophy. The General Studies curriculum includes: English language and literature (communication arts); history and social sciences; mathematics; the physical and biological sciences; foreign languages (French and Spanish); and computer science. Health and physical education and the arts complete our total course of studies.

We view education not merely as a learning process and, therefore, we encourage our students to live their education as well as learn it in keeping with the Talmudic judgment that "study is important because it leads to action." (*Talmud Bavli, Megilah, 26a*). This

encouragement begins with an effort to involve the students' families in the commitment we are teaching in school. It continues through bringing the contemporary issues of modern life into the classroom with all of the complexities and moral dilemmas reflected in those issues.

Outside the classroom we involve the students in daily prayer, preparation for and observation of the Sabbath, religious festivals and fast days, and Israeli and American national holidays, both in and out of school. Students also have many opportunities for a rich involvement in extracurricular activities, including: clubs, the performing arts, student publications, *tzedakah* drives, *chesed* and community service projects, service to the school, athletic competition and work-study programs. We try to involve them actively in political action, demonstrations and public rallies. We foster an active Student Government and - in the Upper School - a Student-Faculty-Administration Committee. At various times throughout the year we hold student-led programs such as *Yemai-Iyun* (days of inquiry, study and analysis of contemporary historical and/or religious/moral issues), seminars, *Shabbatonim* and assemblies designed to help our students gain maturity, acquire a sense of communal responsibility and develop their capacity for leadership.

Our approach in educating Ramaz students in the two civilizations of which they are a part is to develop an intellectually and spiritually integrated person who grapples with the issues involved in both civilizations, understands their points of conflict and tension and endeavors to address those points honestly. This approach represents our commitment to what is called today modern or centrist Orthodox Judaism. In teaching our students to live fully as Jews and Americans we believe that the Torah our students learn enhances their understanding and appreciation of western civilization while their General Studies enrich their comprehension of and commitment to Judaism. We are aware that sometimes the conflicts will be particularly sharp. When they are, we begin with adherence to *Halakha* (Jewish Law) and we must understand that sometimes there are lines which must be drawn and limits which must be accepted. Nevertheless, we view the two spheres as complementary and mutually reinforcing, and we try to educate our students not to see them as antithetical.

To further this integrated approach, the Ramaz faculty is organized into one unit rather than two; both General and Judaic Studies are given full emphasis, and courses in both areas are given at any time during the day. We strive to introduce wherever possible aspects of both curricula into courses in either area without compromising the authenticity of any given discipline and its modes of study. Talmudic concepts can enrich the students' comprehension of history or the humanities, while insights from literature can deepen the students' understanding about personalities and issues in the Bible. In our Upper School, world history is integrated with Jewish history in a two-and-a-half-year course sequence. Programs in art, music and extra-curricular activities throughout the school include aspects of both civilizations. We believe that this approach is correct both ideologically and pragmatically. It prepares our students to live productive and Jewishly committed lives in contemporary society, and it enables them to feel an unhyphenated and proud loyalty to both America and Israel.

Our ultimate goal is to educate students to become learned American Jews who will live lives of *kiddush Ha-Shem* (sanctifying God's name), in a manner that also brings personal satisfaction and endows them with a sense of responsibility for others individually and collectively. Our ideal is the student whose inner ear will be sensitive to the question God asked of Isaiah, "Whom shall I send and who will go for us?" (*Isaiah*, 6:8) and who will answer, as Isaiah did: "Here I am; send me!"