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Lead communities project. Milwaukee. Milwaukee JCC camp,  
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**MILWAUKEE  
1997  
JCC Maccabi  
Youth Games**  
*11 7 4 1 1*  
JUST FOR THE FUN OF IT.

Post-it* Fax Note	7671	Date	6/26/97	# of pages	3
To	Dan Pekarsky		From	Jay Roth	
Co./Dept.			Co.		
Phone #			Phone #		
Fax #			Fax #		

June 26, 1997

# JCC MACCABI YOUTH GAMES

August 10 - 15, 1997  
Milwaukee, Wisconsin

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Affiliated with the  
JCCA of North America,  
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of Greater Milwaukee

Mr. Dan Pekarsky

Dear Dan:

Thanks so much for coming to meet with Ed, Jon, Pnina, Judy Young and myself a couple of weeks ago. I have enclosed the minutes of that meeting. We are now going to follow up and will be in touch with you as we work on it.

Have a nice summer.

Sincerely,

Jay R. Roth  
Executive Vice President

JRR/jm  
Enc.

## JEWISH COMMUNITY CENTER OF MILWAUKEE

MINUTES OF MEETING WITH DAN PECARSKY  
THURSDAY, JUNE 5, 1997

Dan started out by raising some key questions regarding the film project that we have talked about. Some of these questions include the following: who we are; what are we trying to accomplish and show with this kind of project; who do we want to address; why do we want to address them; what do we want to say about the camp; how do we want to present the camp; is it an educational tool or a promotional tool or is it a mixture of both and how does that play out; how are we going to demonstrate the impact on Jewish life beyond the visibility that the camp has had; what questions do we hope to answer, for example, the issue of respect and diversity and how that is addressed at camp in terms of defining common grounds; the issues of spirituality and pluralism; are we doing a two generational sweep since Interlaken is already over 30 years old; do we want to and how will we evaluate the impact it has on the community.

The question arose as to whose film is it. Is it Dan Klein and his group or is it the JCCs or is it a film for the movement to demonstrate what JCC camps can do. How does it deal with ideology, i.e. what is the distinctive about our camps in terms of their appeal and what they achieve in terms of informal Jewish education.

What Dan said is that institutions are shaped by a compelling vision. Interlaken has had a compelling vision but now we want to take that compelling vision to the next level and we may need to redefine it and define how we are going to do that and what is involved in that. In creating a new vision for the camp, we need to ask the questions of how that vision can permeate all of the things that the camp does and impact the children that it serves. We need to also ask questions about the curriculum and the program of the camp.

**Our ultimate goal is to develop a more deliberate, thoughtful and systematic approach to informal Jewish education.**

Dan said that basically we have to ask two key questions: what is the aspiration for the camp in terms of its being a provider of systematic Jewish education; and secondly, what is the best way to approach that strategically. Those two questions need to be answered before we can decide the focus of the film.

It was also agreed that the following points need to be covered:

1. It needs to exhibit where we are in terms of a compelling vision.
2. It needs to discuss what we want to be and how we are going to get there
3. It needs to raise the critical issues and how we are going to address them

It is all right to say that we have a long way to do, but even in that process we need to define where it is we want to go and why it is a long way and how we are going to get there.

We started with a movie that the kids want to do; we then talked about doing a movie collaboratively with other JCCs to demonstrate Jewish education. But I think we focused in on the JCC of Milwaukee, through Camp Interlaken, doing something special related to our vision of how we are going to become a more systematic deliverer of informal Jewish education using Camp Interlaken as a vehicle. So the film, in essence, would be about camp. Where we are at, where we envision it going to, and how we are going to get there in terms of the concept of becoming a "more deliberate, thoughtful and systematic deliverer of informal Jewish education to the children and families within our community."

It was further decided that Jon, Ed and Judy, at Camp, would meet with Dan Klein and other staff to involve them in the process and get their thoughts and input. It was also agreed that this ties into the article that Mark Charendoff suggested that the JCC write since he felt that the Jewish Community Center of Milwaukee was in the forefront of defining or determining a more systematic approach to delivering informal Jewish education. So, Ed, Jay and Pnina will also meet to look at the article and then we will bring the two processes together because they compliment each other. Dan also indicated that Camp Ramal completed a film that he felt would have value in our seeing. Judy will call David Soloff and get a copy of that film for us to review.

-- D R A F T --

Concept Paper: Capturing the Power of Jewish Overnight Camp Experience On Film

Wide agreement exists that Jewish overnight camping is a powerful, formative experience for young people which helps them to establish lasting Jewish identities. The 1990 Jewish Population Study and other recent studies have shown that Jewish overnight camp provides an informal learning opportunity which significantly impacts the way children think about their Jewish heritage and identity. At overnight camp children learn about Judaism through living Jewishly. Judaism is a religion of doing, and only through "doing Jewishly" in a Jewish setting can its meaning be truly understood. The fun of overnight camp makes learning a painless, seamless experience where activity, education, and joy go hand in hand.

Anecdotal information abounds on youngsters who make major changes in lifestyle because of a Jewish camping experience. An intensive Jewish camping experience leads to positive behavioral and attitudinal changes which deeply influence many young people, campers and college-aged staff alike. Through a ripple effect, families of these young people also are impacted. The number of camp alumni who return to work on staff, serve on the camp committee, and otherwise become professional and lay leaders in the Jewish community provide testimony to the impact of a Jewish camping experience such as that provided at Camp Interlaken JCC. Thus the camp community becomes a spawning ground for future Jewish families and future Jewish leadership; a Jewish community camp such as Camp Interlaken JCC is indeed a nurturer of the larger Jewish community.

Although anyone who has witnessed life at camp will attest to its power to transform and inspire, the majority of Jews have never seen for themselves how camp actually works on its

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To	<i>Sam Pekarsky</i>	From	<i>Ed Ketting</i>
Co./Dept.		Cc.	<i>JCC</i>
Phone #		Phone #	<i>414-967-8199</i>
Fax #	<i>7-608-262-9074</i>	Fax #	<i>414-964-0922</i>

participants. We propose, through the medium of film, to document and bring this experience to a wider audience. All Jewish camps will be able to "tell the story" through the film which we propose to do at Camp Interlaken JCC in the summer of 1998. Young, aspiring Jewish film makers at camp, working in concert with documentary film professionals, will record the life of the camp as it unfolds. Through film documentation of such aspects of camp as the lighting of Shabbat candles, the singing of songs in Hebrew, the raising of the Israeli flag, and filmed events which show children and staff living according to Jewish values, the transformative power of the Jewish camping experience will become clear.

# FAX TRANSMISSION

## JCC OF MILWAUKEE

6255 NORTH SANTA MONICA BOULEVARD  
MILWAUKEE WI 53217  
414 967-8199  
FAX: 414 964-0922

**To:** Prof. Dan Pekarsky (guest) c/o Sheraton Commander  
**Date:** March 18, 1996  
**Fax #:** 617-868-8322  
**Pages:** 15, including this cover sheet.  
**From:** Ed Rettig  
**Subject:** Camp Interlaken Committee Retreat

Dear Dan,

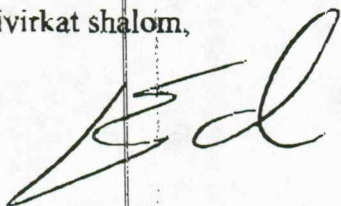
Hope you are enjoying the conference. Here is the packet that we are preparing to send out to our committee members, if it looks good to you.

We would like to ask you to moderate the session. We have allocated the largest blocks of time for the lay people to deal in groups with this material and to share their input. It would be very helpful if you could circulate in the groups while they are working. We would particularly appreciate it if you could stay for a short (½ hour?) evaluation session with Jay, Jeff, Pnina, Jon and me, after the formal session breaks up.

This looks like it is shaping up into an interesting retreat that we hope will be able to serve as a model for our work with the other programming committees.

Hope you are enjoying the Conference.

bivirkat shalom,



JCC OF MILWAUKEE CAMP INTERLAKEN COMMITTEE RETREAT

VALUES AND OUTCOMES

SCHEDULE

1. Projected Program (Total time: 3 Hours)

a. Introduction

i. 9:15 History: Jay

ii. 9:20 Explaining the program: Dan:

(1) Purposes of the retreat (in connection with the Vision Statement Process with which they are all familiar)

(2) Introductions of participants

(3) Review Agenda for the Session

b. 9:35 Where we already are Jon:

i. A rich summary of the ways in which the overnight camp is already substantially involved in Jewish Programming.

c. 9:55 Explain the concept of an "Outcome" Dan and Pnina (Using Pnina's 'Outcomes' piece)

d. 10:15 Review of the Vision Statement as the basis for developing outcomes. Ed (see grid form)

e. 10:35 Break

f. 10:45 Group work: Break into groups of up to six. Receive a page explaining one of the four Jewish values on which we are focusing. Engage in a session designed to develop outcomes in terms of the Vision Statement.

2. 11:30 Report Back

a. Each group will report on its suggested outcomes. These will be entered in a comprehensive grid that summarizes what has been suggested.

3. 12:15 Wrap Up

a. Discussion of the next task of staff, to take these outcomes and apply them to programming.

4. A careful record will be kept of the proceedings so that they will provide a basis for the next stage at which the camp's and the JCC's leadership will systematically develop a strategy for working these values into Camp Interlaken programming through upcoming staff training and development and into the long range planning of the camp.

5. 12:30 Evaluation discussion of the retreat with Dan, Jay, Jeff, Pnina, Ed and Jon.

*Starts w/ what's - place.*

*Hand of intro?*

*Explain to me.*

*Do they know each other?*

*what do they do w/ it!?*

a) Alone  
 b) Shake

c) Leave "open" b  
 Can't fit.

6. The Vision Statement Outcomes grid

	Commitment to being a learning Jew who is consciously Jewish	Respect for Jewish difference	Knowledge of and Commitment to Jewish Values and Practice.	Commitment to Jewish Communal, Cultural and Synagogue Life.	Commitment to Making Israel an Important Component in Jewish Identity.	Manifesting Jewishness in Lifestyle, Life Choices and Life Commitment.
Tselem Elohim	Learn concept of T. E. <u>Ke...</u>	Thought different, we are all... <u>Respect</u>	<del>use</del> concept with treat each other respect-fully		Israel's efforts	
Tikkun Olam	will understand concept.	Service social action				
Kehillah						
Israel	Aware of importance nature of ~					

Shabbat

Understands value nature of

Encouraging help ways of celebrating shabbat

Commitment to making shabbat as shabbat

Shabbat on Israel

## Jewish Audit of Camp Interlaken JCC

### Daily Functions

- Strictly Kosher meals
- Hamotzi before meals
- Birchat Hamazon after meals
- Hebrew songs
- Hebrew names for buildings (Hebrew & Interlakenese)
- Hebrew names for Activity Hours and Daily Schedule
- Raising of Israel Flag
- Rom Kol introduction announcement in Hebrew
- Cabin Names - Tribes, Historical figures

### Shabbat

- Shabbat prep-cleaning, dress, decorations, dining hall set-up
- Shabbat walk
- Friday Evening Shabbat Services
- Shabbat Dinner
- Saturday Morning Torah reading
- Friday evening Oneg
- Israeli Dancing
- Full Kiddish Friday Night
- Hand washing & Prayer
- Extended Birchat
- Afternoon Sicha - discussion
- No motorized activity
- No arts and crafts

### Program Topics

- Ancient Jewish History
- Historical Jewish Figures
- Modern Jewish events
- Historical events involving Jews
- Israel

### Chugim

- Art with a Jewish Theme/product
- Israeli Dance
- Drama productions with Jewish theme/topic
- Bar/Bat Mitzvah prep

### Jewish Living

- Sharing of chores and responsibilities
- Praise for effort and accomplishment
- Communal living
- Overall atmosphere

## Camp Interlaken JCC Judaic Components of Camp

**Hanafat Hadeigel (Flag Raising)** - Each morning begins with cabins gathering at the Flag circle to raise the American and Israeli Flags. One of the Camp Schlichim will teach the entire camp the Hebrew word of the day. The cabin raising the flag then performs a "shtick".

**Horadat Hadeigel (Flag Lowering)** - At the end of the day, just before dinner, the camp gathers again to lower the flags. This time every cabin performs a shtick. Emphasis is not placed on the length, meaning or content, but on the group effort behind the shtick. The idea is for each cabin to meet together to plan and perform their cabin shtick. This ritual is a key ingredient to the bonding of the cabin groups.

**Motzi** - Each meal begins with Hamotzi. The nice tradition at Interlaken is passing out bread to each cabin to recite the prayer for bread over an actual piece of bread. No food or drink is touched until the prayer is recited and the bread is consumed.

**Song session** - After each lunch and dinner the tables are cleared and guitar playing songleaders lead the camp in a variety of Hebrew and English songs. Most of the songs in the camp repertoire are Hebrew or have a Jewish orientation or theme. In addition, the camp song, B'nei Atid, a Hebrew song about the Children of the future, is sung on occasion.

**Birchat** - At the end of each meal, after any song session, announcements, etc., the last event of each meal is the singing of Birchat Hamazon. One cabin is selected to lead the camp in prayer, with an extended version sung on Shabbat.

**Kashrut** - Camp Interlaken is a kosher camp and the campers and staff are instructed how they help maintain this practice and, more importantly, what kashrut means and why we follow these dietary laws.

**Shabbat Walk** - Just prior to the beginning of Shabbat a mood is set in camp. All the campers and staff return to their cabins to make final preparations for the Sabbath. Hebrew music is played over the Rom Kol until is in turned off for the duration of Shabbat at 6:00pm. As Shabbat begins, the Adstaff gathers at the office and begins walking to the girls side of camp, holding hands and singing Hebrew songs. As they travel to each cabin, the campers and staff are waiting outside as the group passes the cabin joins on the line. The group travels through camp, hand in hand until all the girls and then boys cabins join the enormous line. The Director leads the camp onto the athletic field to join in a large circle. The director and a few selected individuals then meet in the center of the circle to light the Shabbat candles to welcome Shabbat. The circle then breaks up and people hug each other wishing a good Shabbat to each other.

**Services** - Each Friday night, Saturday morning and Saturday evening, the camp joins together for Shabbat services. The services are planned with staff assistance, but led by the campers, including the entire Torah service on Shabbat morning. The services are creatively based with a theme, creative readings, songs and prayer tunes.

**Shabbat Dinner** - Following services the staff depart the amphitheater before the campers and go into the Chadar to dance traditional Israeli dances. The campers remain at the amphitheater for a story that ties into the parsha or theme of the week. As the campers enter the dining hall they enter to the staff singing and dancing in the middle of the Chadar. Everyone sits down at their tables and prepares for the Shabbat meal. The Shabbat version of the prayer over wine is sung, followed by the prayer for the washing of hands, ending with a story and Motzi over two challot. The meal is then served in courses. After the meal, brother and sister cabins sit together to join in an extended Shabbat song session with only Hebrew songs.

**Oneg** - After the Friday night Shabbat meal, the entire camp returns to the amphitheater for a presentation on the parsha of the week. Usually performed by one of the younger cabins, this traditional skit involves all the campers and staff in the cabin and presents the portion of the week in a creative style.

**Sicha** - Following Saturday morning Services, each cabin meets with a staff member from outside their cabin for a discussion. Each week the Judaic educator prepares discussion materials centered around various aspects of the parsha. The group meets for 45 minutes to discuss the parsha and how that particular portion may relate to today's world and their own lives.

**Programming** - In all likelihood, the most important element of Judaism at Camp Interlaken. The campers will return with the rote knowledge of Motzi, Birkat and many prayers done in services, and hopefully the meaning behind those things. Evening programs, however, provide the opportunity to reach the Judaic souls of the campers. The programs are where the real messages of Jewish beliefs can be conveyed. On average, three evenings a week are devoted to a program with a Judaic theme attached. This program may be centered in a fun activity, but in a variety of ways will culminate with a related Jewish theme. These themes can range from clearly identified Jewish topics like Tzedakah, to related themes that are important to Judaism and the world in general, like the environment, human rights, etc.

#### Camp Interlaken Vocabulary

Hanafat Hadegel  
 Aruchat Boker  
 Nikayon  
 Chugim  
 Aruchat Tzaharayim  
 Minucha  
 Chofesh  
 Horadat Hadegel  
 Aruchat Erev  
 Sichá

Chadar  
 Ulam  
 Beit Am  
 Misrad  
 Mirpa'ah  
 Bayit  
 Sha'ar  
 K'far

## Vision Statement on Judaic Education of the JCC of Milwaukee

The vision of the Jewish Community Center of Milwaukee is to maximize the use of the programs and services, the position in the community, and the accessibility of the Jewish Community Center to welcome all Jews and their families, to help them move along a continuum of Jewish growth, and to build Jewish memories. Pursuing cooperation and harmony with other Jewish institutions in the community, the ultimate goal is to create a community of learning Jews who are consciously Jewish; who are respectful of Jewish differences; who are knowledgeable of and committed to Jewish values and practice; who participate in synagogue life and in Jewish communal and cultural life; who make Israel an important component in their identities as Jews; and who manifest their Jewishness in lifestyle, life choices, and life commitment, thus creating a Jewish community capable of continuing creative renewal.

## OUTCOMES

Outcomes are measurement tools to determine if a project or program is successful.

Success is defined as a change, may it be knowledge, attitude or behavior, in the target audience.

Outcomes are different than goals as they measure change as a result of a program, not what the program developers are doing. (E.g. **Goal:** To have 40 people participate in the "Shabbat Connection" program. **Outcome:** Forty people, who participate in the "Shabbat Connection" program, will celebrate Shabbat in their homes once a month.)

Note: The outcome approach progresses from the number of people served to the number of people who meet the identified outcome.

### Developing Outcomes:

The first step in developing outcomes is to ask yourself, "How will the participants look different as a result of the program?" "What will they learn?" "How will they behave?" If one cannot answer these questions, then one must question the viability of the program. There is little value in a program for program sake.

An outcome basically has two parts: 1) defining the performance target area(s) and 2) defining a level of performance.

Ex. As a result of Shabbat programming in the nursery school, each child in the class will be able to sing four Shabbat songs independently by the end of the school year.

### Measuring Outcomes:

Measuring the results is the essence of the outcomes approach to program development. However, it does not require complex statistical analysis. The rule of thumb is to keep it simple. Don't be afraid to use measures and standards that are straightforward and appeal to common sense. There are simple, cost-effective, and user friendly ways to measure impact.

The type of measure you choose depends greatly on the objectives of the program. For example, if you want to affect attitude, measure attitude shifts. If you want to measure behavioral change, measure behavior.

Data can be gathered in many ways. Some common methods include: asking direct questions to participants, surveys, observing change, pre-post "testing" or analyzing records. You can also gather data from all participants or use representative samples.

It is important to identify possible measurement tools simultaneously when developing the outcome objective.

### Evaluation of Outcomes:

Developing outcomes is not simply an exercise. If taken seriously, the data gathered from the measurement of outcomes should provide information relevant to the viability of a program. If change has not taken place as a result of a specific program, this should be viewed as an opportunity to revise or even discard. Basically, we need to listen to our participants. Are they benefitting? Are their needs being met?

For example, if an outcome objective for a Purim Carnival is that the participants will have greater understanding of the meaning of Purim and in fact we have hundreds of people attending, but there is no evidence of learning, then some programmatic changes may need to take place. (Measurement of this particular outcome is tricky, but one could have an evaluation form that is filled out by families that include such a question.)

The end of a short, easy course!

Dr. Pnina Goldfarb

JCC OF MILWAUKEE CAMP INTERLAKEN COMMITTEE RETREAT: VALUES AND OUTCOMES

# JEWISH VALUES

Tselem Elohim, Tikkun Olam, Kehillah, Eretz Israel,

## Tselem Elohim



Tselem Elohim - a core belief of Judaism is that all human beings are created in Tselem Elohim, the image of G-d. In the Second Commandment G-d commands that no image shall be made of Him. The reason for this is that on the sixth day of creation G-d already made an image of Himself. That image is us. This core idea has many far reaching implications. Since each and every one of us is in G-d's image we deserve to be cared for as a precious and holy item. Since each and every one of us is in G-d's image, we are all fundamentally equal in value and therefore should be equal in rights. Since each and every one of us is in G-d's image, it behoves us to conduct our lives in a manner that brings credit and pride upon our Creator who gave us the gift of reflecting that image. Tselem Elohim is the cornerstone of the Jewish concept of Justice and righteousness.

Shemot (Exodus) 3:78 *And G-d created Adam in His image, in the image of G-d He created Adam; male and female He created them.*

**Tselem Elohim** is a concept that forms the basis for the whole complex of mitzvot that relate to the fundamental worth of each and every human being. It involves:

- i. concept of *mitzvah*
- ii. *kibud atzmi*, self respect
- iii. *kibud hazulat* respect for others
- iv. *kibud horim*, respect for parents
- v. *vehadarta pnei zaken*, respect for the elderly
- vi. *akhrayut*, responsibility in interpersonal relationships
- vii. *Shabbat*, proper relationship in time
- viii. *ahava*, developing loving, caring relationships, Jewish approaches to sexuality

## 2 JEWISH VALUES

## TIKKUN OLAM



Rabbi David J. Wolpe The Healer of Shattered Hearts p.65

*“Tikkun Olam presupposes that the world is ‘broken’ and needs to be fixed by the care and application of people working with the guidance of G-d. Moral tasks both exalted and everyday, from giving money to one in need to saving a life are under the inclusive rubric Tikkun Olam. For each act, no matter the human agent, involves G-d, if only because He initially pointed the way to mutual care and social justice. In instruction and concern, G-d participates as friend of both the doer and the one in need. Together some progress can be made in repairing the world, in making it habitable, in the manner appropriate to a place one must share with a friend.*

*In each act of decency there is a divine stake. That is why, in the Talmud, a beggar will solicit money with the curious phrase ‘acquire merit through me’. By giving to those in need, we are credited with merit by G-d. He has a stake as well.”*

**Tikkun Olam** is a concept that builds on *Tzelem Elohim*. If each and every human being is of value, the world needs to be changed so that intrinsic value can be realized Tikkun Olam involves:

- ix. *tzedakah* The importance of doing the "righteous" thing
- x. *zekhuyot ha'adam*, human rights
- xi. *Bal Tashkheet*, protecting and enhancing the environment
- xii. *rodeph shalom*, pursuit of peace
- xiii. *bikur kholim*, visiting the sick
- xiv. *nikhum aveilim*, Jewish mitzvot dealing with mourning and loss
- xv. *khinukh*, the value of study and education
- xvi. *aseh lekhhah rav*, the responsibility to seek out teachers and to develop spiritually

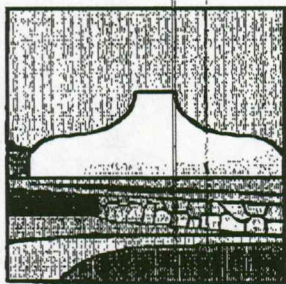
## 3 JEWISH VALUES

## Kehillah - Community

This concept refers to the idea of Jewish community. Throughout the ages, Jewish life has been characterized by highly organized communal structures which embody basic Jewish values and meet the needs of all sorts of Jews.

Exodus 18: 14-26

*But when Moses' father in law saw how much he had to do for the people, he said "what is this that you are doing to the people? Why do you act alone, while the people stand about you from morning until evening?" Moses replied to his father-in-law, "It is because the people come to me to inquire of G-d. When they have a dispute, it comes before me, and I decide between one person and another and I make known the laws and teachings of G-d."*



*But Moses' father in law said to him, "The thing that you are doing is not right; you will surely wear yourself out and these people as well. For the task is too heavy for you; you cannot do it alone. Now listen to me. I will give you counsel, and G-d be with you! You represent the people before G-d; you bring the disputes before G-d and enjoin upon them the laws and teachings, and make known to them the way they are to go and the practices they are to follow. You shall also seek out from among all the people capable men who fear G-d, trustworthy men who spurn ill-gotten gain. Set these over them as chiefs of thousands, hundreds, fifties, and tens, and let them judge the people at all times. Have them bring every major dispute to you, but let them decide every minor dispute themselves. Made it easier for yourself by letting them share the burden with you. If you do this - and G-d so commands you - you will be able to bear up; and all these people too will go home unwearied."*

*Moses heeded his father in law and did just as he had said. Moses chose capable men out of all Israel and appointed them heads over the people - chiefs of thousands, hundreds, fifties, and tens, and they*

#### 4 JEWISH VALUES

*judged the people at all times: the difficult matters they would bring to Moses and all the minor matters they would decide themselves.*

**Kehillah** is a concept that teaches that Jews live in community and Judaism is practiced in community. Community functions on many levels (e.g. Jewish and general, community of youth and the adult community). An individual does not have to accept or endorse the actions or ideas of any particular segment of the community. Nevertheless, Jewish values and Jewish redemption are not realized in a vacuum, but rather through building the community relationship with other humans created in God's image. Kehillah involves:

- xvii. *khaverut*, the association with Jewish contemporaries as an enjoyable activity in and of itself.
- xviii. *minyan*, the responsibility to be part of a group that can help others meet their needs.
- xix. *kol yisrael areivim*, all of Israel is responsible for each other, the mutual responsibilities of Jews to support and help each other.
- xx. *haganah*, recognizing and dealing with external threats to the community (anti-defamation, recognizing and combating antisemitism, recognizing and combating missionary work)
- xxi. *al tifrosh min hatzibur*, do not separate yourself from the community

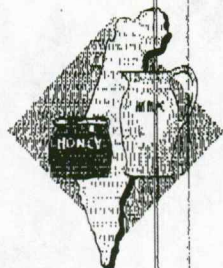
## 5 JEWISH VALUES

## Israel

Eretz Israel means the Land of Israel which has been one of the cornerstones of Jewish belief and behavior from the beginning of Judaism until today. Eretz Israel has impacted on the People Israel. The value "Israel" includes both. Jewish law, tradition, lore and behavior throughout the ages and across continents has emphasized the centrality of the Land of Israel and the Covenant between G-d and Israel and the responsibility of all of the House of Israel for each other's welfare.

*Beresheet - Genesis 15:18*

*In that day did G-d make a covenant with Abraham saying: To your children do I give this land."*



*Shemot - Exodus 3:7-8*

*And G-d said to Moses, "I have seen the suffering of my people in Egypt ... I am come down to save them from Egypt and to bring them up to this land, to this good and broad land, to the land flowing with milk and honey."*

THE JEW IN THE MODERN WORLD (p.429) *"The First Zionist Congress, The Basle Program"*

*"The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law. The congress contemplates the following means to the attainment of this end:*

- 1. The promotion, on suitable lines, of the colonization of Palestine by Jewish agricultural and industrial workers.*
- 2. The organization and binding together of the whole of Jewry by means of appropriate institutions, local and inter-national, in accordance with the laws of each country.*
- 3. The strengthening and fostering of Jewish national sentiment and consciousness.*
- 4. Preparatory steps towards abstaining government consent where necessary to the attainment of the aim of Zionism."*

**6 JEWISH VALUES**

*Israel* is a value that teaches the richness and beauty of Jewish ethnic identity. It works 'horizontally' in building a sense of connectedness and identification with Jewish communities around the world and with the people of the State of Israel. It works 'vertically' in building identification with the Jewish past, with Jewish history, and with the building of the Jewish future. The value "Israel" involves:

- xxii. *am olam*, eternal people, Jewish History as a source of pride, identification and a responsibility to transmit to future generations.
- xxiii. *tarbut*, Jewish culture, learning and internalizing Jewish mores through exposure to Jewish music, dance, art, poetry, theater and literature
- xxiv. *zionut*, Zionism as the liberation movement of the Jewish people
- xxv. *eretz yisrael*, the connection to the Land of Israel as a value that has a relative place among other Jewish values (i.e. pursuit of peace), as the locale of our history, as a place of great beauty, and of the largest community of Jews
- xxvi. *Ivrit*, the value of Hebrew as a language of Jewish creativity and the language of the State of Israel
- xxvii. *bitakhon*, protecting the security and physical safety of Jews everywhere
- xxviii. *vikuakh lishem shamayim*, argument for the sake of Heaven, learning about the cultures and mores of different Jewish 'denominations' and communities in an atmosphere of respect.

bivirkat shalom,

Ed Rettig

Milwaukee Program - JCC

History (Jay)

Purposes (DP)

Delight  $\vee$  Seriousness - Model

Indices: Jay - Vision-Statement - Next Steps

Today: Basic  $\&$  via Intermediate Step  $\rightarrow$  outcomes

Begin w/ some preliminaries

Introduce participants

Review Agenda: a) "where we are" - Context

b) "Outcomes" - what are they?

c) Review Vision-statement (+) How use?

Then: Heart of Program: 4 values/4 groups

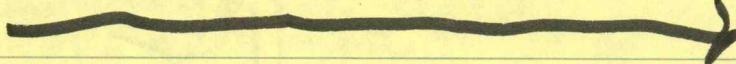
$\Rightarrow$  Identify outcomes (study, too)

Report back -- Integrate - Narrow

Then: Next Step

# Instructions to Groups

- ① Review material re: "Value"
- ② Fill out alone
- ③ Develop list : a) what falls under V.  
b) what makes sense?
- ④ Don't worry about overlaps

Give an Example 

Human will :

- Skill
- Knowledge
- Behavior
- Attitude

Commit to Communal, Cultural &  
Synagogue-life

-- Familiar w/ Shabbat Service

-- Will desire to celebrate ~~our~~  
in community

Israel - How is ~~our~~ celebrated  
by different groups in Israel.  
"the battle over Jerusalem"

Alumnus will

## Shabbat

Commitment to being a learning Jew who is consciously Jewish

a) Study on Shabbat

b) Understand what Shabbat is  
-- why & how it is different  
-- what it contributes

## Respect for J. Difference

a) Know of different ways of celebration

b) Support practices that allow different ways

---

Knowledge/commit. to g. values/practices

→ Know Shabbat customs/principles

- Find way to make it off as special

Shabbat - Alumnus will. . . .

Commitment - Learning Jew/Consciously Jewish

→ 1) Study on 27c 2) Understand why/how/contribution

Respect for difference

Know/Respect/Encourage diff. beliefs/practices

Know/Commit - Values/practices

- Appreciate centrality

- Make it off as special

Communal/Cultural life

- Service -- Celebrate in community

Israel - Battle over Jerusalem  
→ Diversity

Where we are (Jon)

Concept of An outcome (Prina)

→ Beyond "what/how" → More Basic Q

How do we hope people will be different?

Attitudes/Beliefs/Knowledge/Skills/Behavior

The more concrete, the better.

"Strong Jewish Id." VS - Membership  
- Practices  
-

Outcome v Practice:  
Alumnus will ...

Introduce Ed. (on grid)

① How/why? — answer

② Dimensions

③ Beyond "vagueness"

④ Practices

our alumni  
will

Interest

# Milwaukee JCC Program

History (Gay)

Purposes of Program (DA)

My delight ~ Serious effort at integration!

Commend the JCC for its seriousness, in effect modelling what it means to be S.

Indices: 1) Gap - GP 2) Natl. Seminar

2) The Vision Statement

Forceful, eloquent, carefully crafted

3) Beyond symbolic gestures

Most vision-statements vs this JCC (what does it mean?)

→ This program:

If the vision-statement, what implications for practice?

Intermediate Step: Outcomes Desired

→ Today's process.

מלאכה 3

① Comfortably Jewish, want  
to share it with  
many other Jews

{ ② Find meaning —  
Jewish ritual  
— why & what.

③ Knowledge about  
Jewish approaches  
to drugs, sexuality,  
responsibility,  
commercial & business  
ethics, & Jewish self-discipline

# Tikkun Olam

① Understand what it is.

~~②~~ Learning certain Mitzvot —  
Visiting the sick!

② Skill/knowledge/behavior/attitude  
Be Jewish, live Jewish  
in a secular world

# קריטריונים

- ① Understand & be comfortable with ways in which you're different
- ② Will demonstrate leadership roles —  
Jewish bf/orG
- ③ <sup>Exhibit</sup> Acceptance of range of different ~~practices~~ observance forms & ~~community~~

# Israel - Group

(1) Will visit Israel  
before age of 25.

(2) Will know words to  
2 meanings of  
הקדמה.

{ Desire to continue  
{ Jewish education

Similar themes:

---

① Put other groups into  
process

② Accumulate outcomes

---

Base-line data!!

---

To: Daniel Pekarsky  
From: Daniel Pekarsky

Date: 2-5-96  
Page 001 of 006

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MEMO TO: Jay Roth  
FROM: Daniel Pekarsky  
RE: JCC Camp retreat  
DATE: Feb. 5, 1996

To move our process along, I'm putting together what is best viewed as a rough first try at formulating our upcoming retreat. This draft is based on some shared assumptions that emerged during our last meeting (on Superbowl Sunday). These assumptions included the following:

1. There have been a number of JCC efforts to articulate guiding values. These efforts are to be built upon, rather than ignored, in developing our retreat. The challenge of the retreat is not to identify guiding values but to reflect on the ways in which guiding values already identified might be interpreted and applied in the context of the camp.
2. The camp is already substantially engaged in Jewish programming. Efforts to strengthen the camp Judaically should be built on what is already in place.
3. Contrary to what we may have first thought, because this retreat is building on substantial prior work, it may be that a single session, rather than two, will be adequate to our needs.
4. The retreat needs to be viewed -- and presented -- as a stage in a process that began earlier and will continue beyond the retreat. The retreat is primarily designed as an effort to interpret and think through ways to embody certain guiding values in the life of the camp. Succeeding stages will focus on implementation and then on periodic evaluations of the effort to implement.

I begin by articulating some general goals for the projected retreat and then suggest a programmatic framework. Needless to say, all of this is open to review, criticism, and revision -- by you as well as by me.

#### GOALS

1. To educate participants:
  - a. concerning the importance of the Judaic dimension of camp life at this moment in American Jewish history;
  - b. concerning guiding values that have been identified as important by designated Milwaukee JCC committees over the last year;

c. concerning the extent and nature of Jewish programming already taking place in the JCC overnight camp.

2. To deepen the understanding of participants concerning core-values that are to guide Jewish programming in the camp setting.
3. To think through how these core-values might more effectively be embedded in the life of the camp, culminating in a set of suggestions that will inform the efforts of the leadership of the JCC and the Camp to strengthen the place of these values in camp life.
4. To articulate next steps in the process.
5. To develop enthusiastic lay and professional support for the effort to enrich the camp's Jewish content and impact.

#### PROJECTED PROGRAM

I am imagining a program which lasts about four hours, including time for a working dinner and a short break.

#### 1. **Introduction** (30 minutes)

Purposes of the retreat in relation to the situation of the Jewish People today and the efforts of Milwaukee's JCC to deepen its Jewish dimension.

Introductions of participants

Agenda for the evening.

#### 2. **Where We already are.** (30 minutes)

A summary of recent efforts in the JCC aimed at clarifying the JCC's Jewish mission, with special attention to the results of these efforts.

A rich summary of the ways in which the overnight camp is already substantially involved in Jewish programming.

#### 3. **Four guiding values: Tselem Elohim, Tikkun Olam, kehilla, Israel.** (Please note that this important session uses the values articulated in the Chazan/Charendorff session as a framework for discussion.)

Participants will divide into four groups, each with responsibility for one of these values. In these groups, they will do the following:

a. Engage in a study-session, designed to deepen their understanding of the Jewish sources and meanings of the value in question. (45 minutes)

Note: Ed may need to play an important role in determining the content of these study sessions, and it may be that we will need to draw on outsiders to help lead these study-sessions.

b. Come up with some suggestions concerning how the value might be reflected in appropriate contexts that we will have to specify -- like bunk-life, evening programming, Shabbat programming, the sports program, and/or other day-to-day activities, etc. (45 minutes)

4. **Report back to the larger group** concerning the ideas each sub-group has arrived at, as well as concerns that have emerged. Perhaps develop a comprehensive grid that summarizes what has been suggested. (45 minutes)

Note: These reports need to be carefully recorded so that they will provide a basis for the next stage, a stage at which the camp's and the JCC's leadership will systematically develop a strategy for working these values into upcoming staff-training and development and into the life of the camp.

5. **Discussion of next steps and conclusions** (15 minutes)

I hope this is helpful, Jay. Please share it with the rest of your team and encourage them to send me their reactions, suggestions, etc. My email number at the UW School of Education is 1608-262-9074. I look forward to hearing from you.

From: Daniel Pekarsky at 608-233-4044  
.To: Daniel Pekarsky at 262-9074

02-05-96 12:28 am  
005 of 006

From: Daniel Pekarsky at 608-233-4044  
To: Daniel Pekarsky at 262-9074

02-05-96 12:28 am  
006 of 006

**From:** Barry  
**To:** Danny Pekarsky  
**Date:** Thursday, February 1, 1996 8:08 am  
**Subject:** hi

Hi

I need to talk to you about the upcoming Rosenak meeting and setting up the agenda. As we see it here, there are 4 items to deal with: 1) discussing with Mike the community goals business-- what it really might mean? how we might go about it, etc. 2) Preparing Mike for his meeting with top lay and prof. people the next week on community goals; 3) Discussing where we are at with the goals project in general (updating him, getting reactions); 4) Preparing him for his meeting in Atlanta the next Sunday.

These are listed in descending order of importance. What do you think?

Alan is concerned about the partnership with Mandel I and whether Marom/Fox are "in the loop" in various things that we are doing. You and I ought to talk about what this might mean. (and when they DON'T have to be in the loop too.)

We need to talk about the evening meeting that you want to have. (about the "coaches") Do you have any word on the Fox schedule for this summer?

Let's set up a phone call.

barry



JEWISH COMMUNITY CENTER OF MILWAUKEE

6255 N. Santa Monica Blvd. • Milwaukee, WI 53217 • (414) 964-4444  
Direct line (414) 967-8199

Fax (414) 964-0922

*Memo from*

**RABBI ED RETTIG**

Director of Judaic Education

DATE 22 Jan. 96

*Dear Dan,*

*Here is the material:*

- ① Memo "organizing" the results of the values clarification exercise
- ② The Vision Statement Packet
- ③ The memo from Jeff describing the meeting on the Vision Statement at our Campaign Committee.
- ④ The Antislavery "Judaic Inventory", Schedule, program, schedule 1995 and Shabbat schedule.

*Ed Rettig*

VISION  
STATEMENT  
ON JUDAIC  
EDUCATION  
OF THE J.C.C.  
OF  
MILWAUKEE

Dear Committee Member,

We are pleased to bring the enclosed draft Vision Statement of the JCC of Milwaukee for your deliberation and discussion.

1. In order to insure an appropriate mechanism for the adoption of the Vision Statement the Board has mandated the process you will find described in the attached note entitled "Steps for Review and Approval of the Vision Statement in Jewish Education for the Jewish Community Center" that is included in your packets. The Board of the JCC held its retreat several months ago. Participants brain-stormed suggestions for the Vision Statement. Based on those discussions, the staff drafted a proposed Vision Statement which was then reviewed and revised by the Judaic Education Committee. The committee then brought the revised draft to the Board for review. The board has asked all of the committees to review the draft Vision Statement and to prepare reactions and feedback. This is the stage at which the draft comes to you. Once you have finished your work, the final draft of the Vision Statement will be brought back to the Board for final review. We hope to complete this process by the February 1996 Board meeting.
  
2. To create optimal conditions for review of the Vision Statement in committee the discussion will be in two stages.
  - a. After the Vision Statement is distributed and read aloud, we suggest that the first stage of the discussion be devoted to clarifying the meaning of words or phrases used. At this point, any suggestions regarding alternative language or style that you feel might enhance the clarity of the document would be very helpful.
  
  - b. The second stage is to engage in the exchange of substantive responses to the direction charted by the Draft Vision Statement.

3. Committee Chairs will keep a careful written record of the responses, ideas and suggestions raised at the meeting. These will be conveyed to the Judaic Education Committee and used in preparing the final draft that will be brought to the Board for approval at its February meeting.
4. Every document needs to be understood in context. In order to evaluate the draft Vision Statement of the JCC of Milwaukee we begin with the famous Council of Jewish Federations (CJF) survey and other sociological studies of the American Jewish Community done over the last few years. Among the major findings in this research were some challenging facts.
  - a. We live in a Jewish community that is in a very real sense fighting for its life. Demographically we face a critical situation.
    - i. On a world wide basis we have not yet come close to making up the numbers that we lost in the *Shoah*.
    - ii. In America the general population has grown by about 40% since 1945 while in the Jewish community our numbers are evidently slightly less today than they were in at the end of World War II.
    - iii. The birth rate among Jewish people in America is very low. In fact it is one of the lowest birth rates of any ethnic group in the country.
  - b. In addition to our small numbers, on the national level our affiliation rate is inconsistent and low. While some 70-80% of American Jews will affiliate with a Synagogue, JCC, Federation, or other Jewish organization at some time in their lives, at any given period only about 20% are affiliated.

- c. Our Jewish educational systems reach only a relatively small portion of our young people. Fully half of the children born to a Jewish parent receive no Jewish education. Very few of our adults engage in adult Judaic education.
  - d. Demographers were surprised to discover that a *majority* of marriages of Jews in America take place with a spouse who is non-Jewish. The research shows that children of mixed Jewish and non-Jewish parentage are even less likely than the children of two Jewish parents to receive impactful Jewish education. Only about 25% of the children of mixed marriages self-identify as Jewish. (See the attached chart number 1)
  - e. When we add together the children of at least one Jewish parent who are being raised with no religion and the children of at least one Jewish parent who are being raised in other religions, we come to a startling conclusion. In the United States 54% of the children of at least one Jewish parent are being raised as what demographers have called “could’ve been” Jews.(see the attached chart number 2)
5. The message implicit in these studies is that even successful institutions like our JCC of Milwaukee, need to take stock and to engage in a process of introspection. We believe that we are an effective agency. The question is: “How can we *increase* our effectiveness so as to meet the important challenges of American Jewish life?”
6. We in the American Jewish community are in a position unique in Jewish history. Paradoxically, it is the very openness of American society that creates both the challenges to our future and exciting possibilities for dealing with those challenges. We are faced with the question of continuing the experiment that is American Judaism: Can we thrive, spiritually, materially, demographically, as

a Jewish community in a democratic environment such as our people have never encountered in our four thousand years of Jewish history? We have no choice but to acknowledge the diagnosis that present trends have raised a serious possibility that the “answer” to the American Jewish experiment will be negative.

7. Now to the good news:

- a. The same research that has shown the problems has also highlighted ways in which we can insure our future as a community. The research shows clear and meaningful correlations between successful Jewish communal renewal and the encouragement of specific values and priorities. These values are implicit in our longstanding Mission Statement, a copy of which is included in your packet. In articulating our commitment to these values in a Vision Statement on Judaic Education, we are in a very important sense stating aloud the values that guide, and have always guided, our Agency.
- b. Our visioning process is a part of a larger national process in which Jewish organizations are engaging in self-examination. The direction that is being pursued in JCCs around the country is to encourage knowledge of and commitment to Jewish values, respect for Jewish differences, consciousness of and enthusiasm for Jewish identity, participation in Jewish communal, synagogue and cultural life, knowledge of and commitment to Jewish practice (however our members *individually* define that term), and making of our relationship with Israel an important component in our Jewish identity.
- c. We wish to stress that we are not going to become a synagogue. Neither are we going to try to foist particular religious customs or practices on our members.

- d. We also need to stress that while we are committed to the deepening of the Judaic educational work of the JCC, we are absolutely committed to remaining a welcoming and warm place for those of our members who are not Jewish.
8. The Judaic Education Committee's draft of the Vision Statement on Judaic Education expresses important educational goals. The Vision Statement, when adopted, will be a crucial element in our Agency's preparation for the task of ensuring that there *will* be a Jewish Community in Milwaukee in the twenty first century; that it *will* be an active, thriving, spiritually and materially successful community; that it *will* be a part of a larger, thriving American Jewish community. In order to achieve our goals we will strive to provide a greater degree of access to Judaic knowledge, to enhance our cooperation with other agencies, to grow the many programs that we offer at the present time so that we will be an even more welcoming place for all of our members. Most of all, we are acting to insure that our Milwaukee JCC is in a position to do its part so that the Milwaukee Jewish community will be a place in which our children, grandchildren and great-grandchildren will continue to grow Jewishly and make their contributions to the story of the Jewish people.

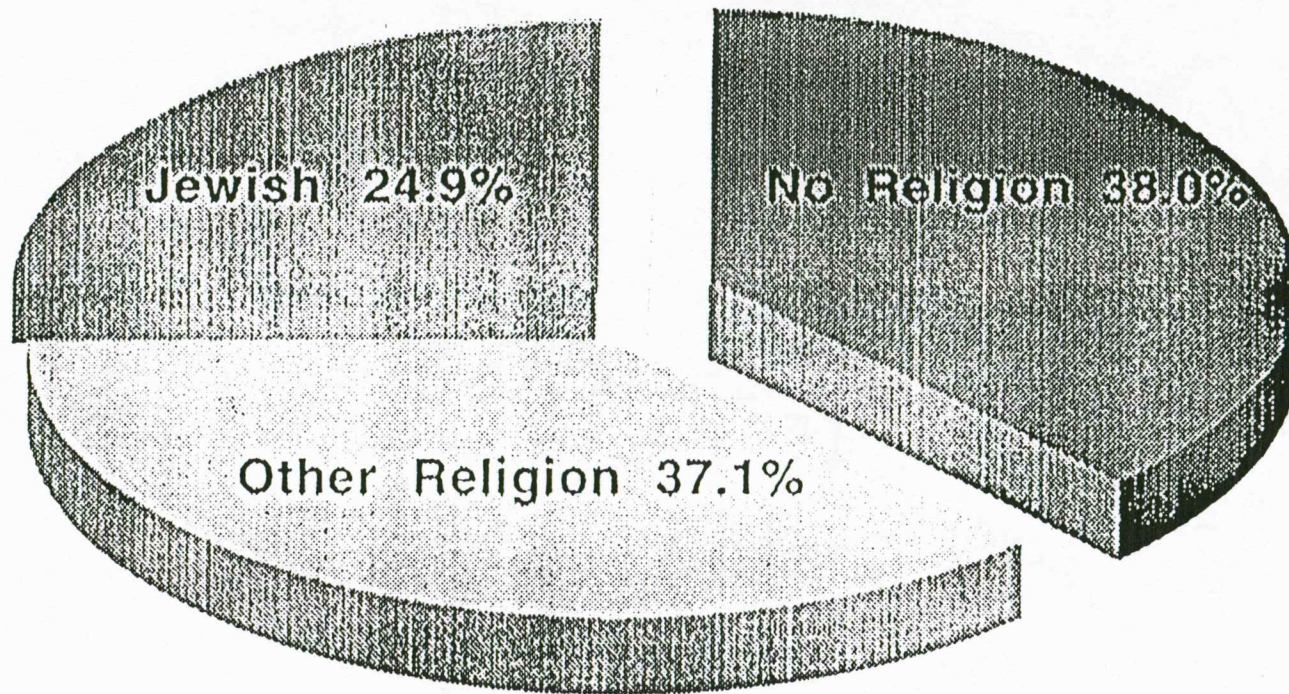
shalom,

Bob Riches  
President

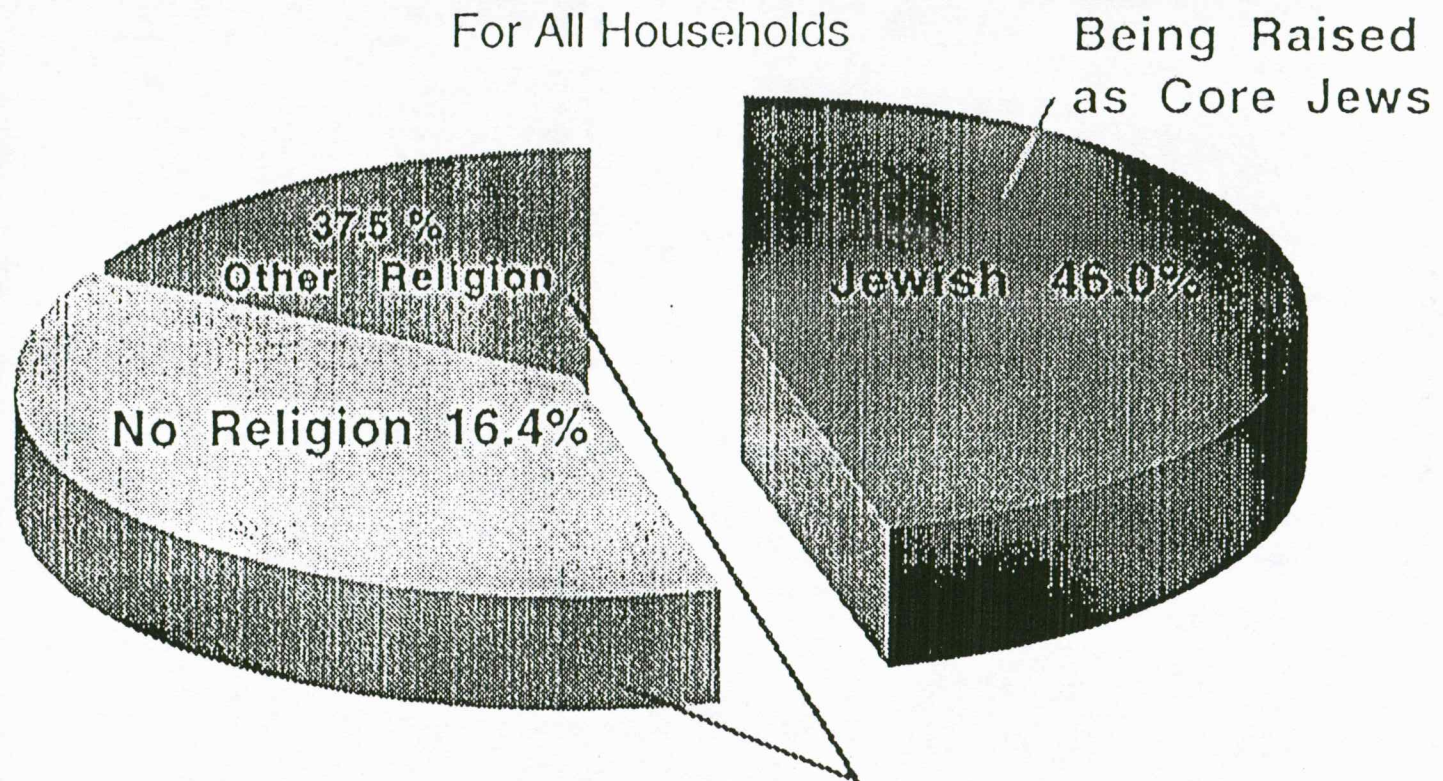
Jay Roth  
Executive Vice President

# Raising Our Children As Jews

Inter-Married Households



# Raising Our Children As Jews?



**54 % of Our Children Are Being Raised as "Could've Been" Jews!**

## The JCC Mission

The Jewish Community Center is a non-profit, social service agency founded upon Jewish ethics and values. It is committed to meeting the ever-changing needs of the entire Jewish community for strengthening Jewish identity and for enriching the quality of Jewish life.

The Center provides the total community with a forum for open dialogue regarding matters affecting Jewish life here, in Israel, and throughout the world. It initiates diversified social, educational, recreational, and cultural programs within a Jewish setting.

# Vision Statement on Judaic Education of the JCC of Milwaukee

The vision of the Jewish Community Center of Milwaukee is to maximize the use of the programs and services, the position in the community, and the accessibility of the Jewish Community Center to welcome all Jews and their families, to help them move along a continuum of Jewish growth, and to build Jewish memories. Pursuing cooperation and harmony with other Jewish institutions in the community, the ultimate goal is to create a community of learning Jews who are consciously Jewish; who are respectful of Jewish differences; who are knowledgeable of and committed to Jewish values and practice; who participate in synagogue life and in Jewish communal and cultural life; who make Israel an important component in their identities as Jews; and who manifest their Jewishness in lifestyle, life choices, and life commitment, thus creating a Jewish community capable of continuing creative renewal.

## STEPS FOR REVIEW AND APPROVAL OF THE VISION STATEMENT IN JEWISH EDUCATION FOR THE JEWISH COMMUNITY CENTER

Step 1.

Board Retreat

Step 2.

Staff develop a draft of a vision statement based upon the feedback and experience and priorities established at the Board Retreat

Step 3.

Draft will then be reviewed and modified by the Jewish Education Committee who will then recommend it to the Board.

Step 4.

Board of Directors of the JCC will review it. There will be no final approval at that point. It will then go back to the committees for their involvement, reactions and feedback so that all feel involved and invested in the vision statement.

Step 5.

After all the JCC committees review the draft vision statement it will go back to the Board for final approval at its February 1996 meeting.

Step 6.

Once approved by the Board, the vision statement will be used by the committees to develop a Jewish educational plan for the various programs of the Jewish Community Center. Part of that implementation plan will include a determination of the appropriate Jewish values to be used in each of the programs provided by the JCC. Those Jewish values will be used as the core of any presentation to the Board regarding Jewish education in each of the JCC's service areas.

Step 6A.

Met with chairs and staff management team to orient to vision statement and identify high priority value statements for each department.

Step 6B.


Each department identify means of integrating values into programs.

Step 7.

When each department reports to Board, describe how specific values were integrated into the respective programs.

{ JANUARY 22, 1996 }

**To:** Ed, Jay, Prina, Jane, Jim

**From:** Jeffrey S. Metz 

**Subject:** Vision Statement

**Date:** January 9, 1996

# MEMORANDUM

The vision statement was presented to the CIL committee on January 3. It was presented by me using the format designed for its presentation. The letter was read out loud and then the discussion began. My observations were as follows:

1. The letter read out loud was valuable in setting up the background needed for a discussion.
2. In general, people felt good about the statement.
3. Issues that came up were done so only by a few people and they included;
  - A. "It sounds like a checklist of what it is to be a good Jew, and if you don't do them, then maybe you don't measure up."
  - B. "The language is a little lofty for the average person."
  - C. "The language could be softer using encourage, promote or foster, instead of 'create'."
4. Bobo Gruenberg brought out the issue that this statement seems to be sending the JCC into a different direction than its been going. He felt that we will be moving into areas that are clearly for the synagogues including performing weddings. Bar/Bat Mitzvah, etc... It was pointed out to him and the entire committee that the intention of the JCC is not to move in this direction, but it is clearly our intention to provide education as we are now doing, but to do so with some clarity about where we are going and how to get there.
5. There was also some question as to why we are doing this now, and whether it is related to the fact that we have a Rabbi on staff? The answer was given that we have been on this course for several years now and it is only a matter of circumstance that our Judaic Educator is a Rabbi. Our last one was not, and the job does not call for that training, only to have Judaic knowledge and ability to educate. It just so happens that Rabbis have those skills.
6. They also felt that the two sentences could be broken down into a few more, making it a little easier to read.
7. Despite these few issues, the overall tone was accepting of the statement.
8. The committee voted to endorse the statement with their comments duly noted.



## Jewish Audit of Camp Interlaken JCC

### Daily Functions

- Strictly Kosher meals
- Hamotzi before meals
- Birchat Hamazon after meals
- Hebrew songs
- Hebrew names for buildings (Hebrew & Interlakenese)
- Hebrew names for Activity Hours and Daily Schedule
- Raising of Israel Flag
- Rom Kol introduction announcement in Hebrew
- Cabin Names - Tribes, Historical figures

### Shabbat

- Shabbat prep-cleaning, dress, decorations, dining hall set-up
- Shabbat walk
- Friday Evening Shabbat Services
- Shabbat Dinner
- Saturday Morning Torah reading
- Friday evening Oneg
- Israeli Dancing
- Full Kiddish Friday Night
- Hand washing & Prayer
- Extended Birchat
- Afternoon Sicha - discussion
- No motorized activity
- No arts and crafts

### Program Topics

- Ancient Jewish History
- Historical Jewish Figures
- Modern Jewish events
- Historical events involving Jews
- Israel

### Chugim

- Art with a Jewish Theme/product
- Israeli Dance
- Drama productions with Jewish theme/topic
- Bar/Bat Mitzvah prep

### Jewish Living

- Sharing of chores and responsibilities
- Praise for effort and accomplishment
- Communal living
- Overall atmosphere

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
SESSION 1 JUNE - JULY 1995	EVENING PROGRAMS	20 Session 1 Begins  Chugim Follies	21  Capture the Flag	22  Jewish Values/ Tzedakah	23  Shabbat	24  Unit Night
25  Religions of The World	26  Cabin Night	27  Women & Judaism	28  Respect	29  Jewish Holidays	30  Shabbat	1  New Games
2  Ellis Island	3  Campstock	4  American Jewry	5  Fun & Fantasy	6  Ba'al Tashkit	7  Shabbat	8  Talent Show
9  Holocaust	10  Unit Night	11  Western Night	12  Israel Program	13  Performnce Night	14  Shabbat	15  Final Banquet
16 Session Ends	17	18	19	20	21	22

Programming schedule: Second Session, 1995

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
	July 18 Machanapoly	July 19 capture the flag	July 20 Respect	July 21 Shabbat	July 22 Unit Night	July 23 Uptighty!!
July 24 Tzedakah	July 25 Inner Space	July 26 Women in Judaism	July 27 Environ.	July 28 Shabbat	July 29 Unit Night	July 30 American Indian
July 31 Talent Show	August 1 Entering Canaan	August 2 Casino Night	August 3 Holidays	August 4 Shabbat	August 5 Tisha B'av begins	August 6 Tisha B'av, Holocaust
August 7 British and the Hagganah	August 8 Israel	August 9 1st Amend.	August 10 Performanc Night	August 11- Shabbat	August 12 More Perform.	August 13 Final Banquet
August 13 bye-bye						

Respect  
 Robin  
 Greg F.  
 Josh M.  
 Liza  
 Megan

Uptighty  
 Megan  
 Ashley  
 Stacey

Tzedakah  
 Andrea  
 Mollie  
 DJ  
 Pinto

Inner Space  
 Adam  
 Jeff B.  
 Scott  
 Jeff Kl.

Women in Judaism  
 Ellie  
 Marsha  
 Josh B-L  
 Amy

Environ.  
 K'far

American Indian  
 Mica  
 Andrew  
 Zach  
 Abby S.  
 Mike P.

Talent Show  
 Ari D.  
 Karee  
 David B.

1st Amendment  
 Sasha  
 Sharon  
 Mike W.  
 Arik  
 (Esser)

Holidays  
 Ariei  
 Jared  
 Jeff Katz  
 Meghan

Casino Night  
 Susan  
 Dan Z.  
 Jesse  
 David S.

British and the Hagganah  
 Hal Zing  
 Mikel  
 Gabe

Israel  
 Ari Gaby  
 Chad  
 Adam

Final Banquet  
 Aaron  
 Josh Roth  
 Abbie  
 Lexy  
 Sward  
 JoEllen

CAMP INTERLAKEN JCC DAILY SCHEDULE

TIME

7:20	Boker Tov (Wake up)
7:30	Sick Call
7:45	Toranim (Table Setters)
8:00	Hanafat Hadegel (Flag Raising)
8:10	Aruchat Boker (Breakfast)
9:00	Cabin Nikayon (Clean-up)
9:15	Public Building Nikayon (Clean-up)
9:45	Chug Aleph (1st Activity)
10:45	Chug Bet (2nd Activity)
11:45	Chug Gimel (3rd Activity)
12:45	Toranim (Table Setters)
1:00	Aruchat Tzaharayim (Lunch)
2:00	M'nucha (Rest Period)
3:00	Chug Daled (4th Activity)
3:50	Nosh (Snack)
4:00	Chug Hay (5th Activity)
5:00	Chofesh (Free Swim/Time)
5:30	Sick Call
5:45	Toranim (Table Setters)
6:00	Horadat Hadegel (Flag Lowering)
6:15	Aruchat Erev (Dinner)
7:30	Evening Program
9:15	Med Call (Following Evening Program)
9:30	Curfew (3rd, 4th, 5th grades)
9:45	Curfew (6th, 7th, 8th grades)
10:00	Curfew (9th graders)
10:45	Curfew (10th and 11th grades)

**CAMP INTERLAKEN SHABBAT SCHEDULE**

<u>Time</u>	<u>Erev Shabbat (Fri.)</u>	<u>Shabbat (Sat.)</u>
7:20	Boker Tov (Wake-up)	
7:45	Toranim	
8:00	Hanafat Hadegel (Flag Raising)	
8:10	Aruchat Boker (Breakfast)	
(8:30-9:30)		Continental Breakfast
9:10	Chug Aleph (1st Activity)	
10:00		Shabbat Services
10:10	Chug Bet (2nd Activity)	
11:00		Kiddush
11:10	Chug Gimel (3rd Activity)	
11:15		Shabbat Recreation
12:10	Chug Daled (4th Activity)	
12:45		Toranim
1:00		Aruchat Tzaharayim
1:10	Aruchat Tzaharayim (Picnic Lunch)	(Lunch)
2:00		M'nucha (Rest period)
2:15	Big Sweep (Grounds clean-up)	
2:30	M'nucha (Rest period)	
3:15	Cabin Nikayon (Clean-up)	Nosh & Sicha (discussion)
3:45	Public Nikayon (Clean-up)	
4:00		Shabbat Recreation
4:15	Shabbat Service Preparation	
4:45	Personal Nikayon (Clean-up)	
6:00	Shabbat Walk	Toranim
6:15	Horadat Hadegel (Flag Lowering)	Aruchat Erev (Dinner)
6:30	Shabbat Services	
7:15	Aruchat Erev (Dinner)	
7:30		Havdallah
8:00		Evening Program
8:30	Oneg Shabbat	
9:30	Curfew (3rd, 4th, 5th grades)	
9:45	Curfew (6th, 7th, 8th grades)	
10:00	Curfew (9th graders)	
10:30	Curfew (10th and 11th grades)	

JEWISH COMMUNITY CENTER OF MILWAUKEE



Post-it® Fax Note	7671	Date	1/12/96	# of pages	3
To	Dan Pckarsky		From	Jay Roth	
Co./Dept.			Co.		
Phone #			Phone #		
Fax #			Fax #		

6255 North Santa Monica Boulevard  
 Milwaukee, Wisconsin 53217  
 Telephone 414 964 4444  
 Fax 414 964 0922

January 12, 1996

Dr. Daniel Pckarsky  
 Madison, WI

Dear Dan:

I know that we will be hopefully be getting together this Sunday. In addition to talking about the two-part session that we wanted to do for the Board committee for Camp Interlaken, I also wanted to share with you, and ask your help, regarding my Executive Seminars Group. Each year, the Executives of Jewish Community Centers gather for a four day seminar/training experience.

In 1995, we brought in Isa Aarons and Yehiel Poupko to talk about the role of the JCC in Jewish education and to focus on the role of the Executive in that process. We spent a lot of time talking about the need to develop an ideology so as to be able to determine the outcomes that we want to achieve. We also discussed the role of the Executive and the need for the Executive to have a commitment to the process to Jewish education within the JCC.

We are now trying to work out the next steps in this process. I am enclosing two memos, one from Jeanne Siegel who is a colleague of mine and who is chairing a session on Jewish education at our upcoming conference in February, and the other from Mark Charendoff, responding to Jeanne's thoughts.

What we see ourselves doing is placing the Jewish educational process in a three year context: year one, which was last year, focused on the importance of a Jewish ideology and outcomes and the role of the Executives in that process; year two, which is this year, we are going to assume certain outcomes and take a look at models of Jewish education going on in the JCC in three particular areas, staff, lay leadership and program development; lastly, in year three, we would like to go back and take a look at how one develops an ideology and/or outcomes through the development of Jewish educational goals and a vision statement for an institution.

Naturally, it is our hope to ask you to come to our conference in January or February of 1997 to fulfill that third part. But I did want to share with you these two memos and our thoughts and get your sense as to whether or not you see us on the right path.

We will have a chance to talk more on Sunday, but any help that you can give me in this process would be appreciated. Looking forward to seeing you shortly.

Sincerely,

Jay R. Roth  
 Executive Vice President

- Bob Riches  
PRESIDENT
- Warren Blumenthal  
VICE PRESIDENT
- Eric Butlein  
VICE PRESIDENT
- Terry Goodman  
VICE PRESIDENT
- Mark Jubelirer  
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- James Zucker  
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- Jerold Peristeta  
SECRETARY
- Lawrence Freschi  
TREASURER
- Lawrence Rubin  
CO-TREASURER
- Jay R. Roth  
EXECUTIVE VICE PRESIDENT

JRR/jm  
 Encs.

c: Ed Rettig  
 Jeanne Siegel

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 United Way of  
 Greater Milwaukee

**jee**

## JEWISH EDUCATIONAL SERVICES

## MEMORANDUM

TO: Jeanna Siegel, Jay Roth, Mich Jaffe  
 SUBJECT: Exec. Seminar

FROM: Mark S. Charvachoff  
 DATE: January 5, 1996

Shalom Jeanna. Thanks for your note. Let me try to build on your model based on my notes of the call. We will articulate to participants that this is not an isolated session. It is year two of a three-year process. There will be two goals for the session:

- A brief discussion / presentation of the goals / outcomes of Jewish education at the JCC in general and in particular departments. This part of the session would focus on the necessity for stated goals and would paint, in broad strokes, a picture of what some of these outcomes might look like (especially regarding knowledge and behavior).
- Assuming that each center (and possibly each department within a center) will develop their own list of particular outcomes, what is the methodology by which a center can ensure their actualization? This second point would form the basis for the major part of the session and could focus on three areas:

Staff (eg. The staff seminar in Israel, etc.- Jeanna)  
 Lay Leadership (The development of a Vision Statement - Jay Roth)  
 Program Development (ECE Curriculum - Ellen Kort)

It is critical that this not simply be the starting of a new model. Each presentation should be highly focused and should answer the following three questions:

What was the desired outcome, specifically, in this area (IE, Staff, Lay or Program)?  
 Why did we choose this approach? - *with care*  
 How is it working?

These questions could be sharpened or changed based on Jay's discussion with Peterky. In fact I would recommend that Jay review the content of the session with him (especially if he is to be our 2nd year presenter).

I am anxious to hear your comments.

Shabbat Shalom!

Mark

Items in parenthesis are merely examples and can be changed.

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## **Executive Directors Seminar**

### **Defining the role of Jewish Education in the Centers**

At last year's seminar we brought Dr. Isa Aron and Rabbi Poupko and spent some time on thinking about an ideology for our institutions. There was some enthusiasm from the initial process and thinking through of what we mean when we say the Jewish Ideology of our center. Some of us wanted to bring Isa back and to do an extended workshop with her and fully develop a model ideology, recognizing that what we would do together as colleagues would need to be done at each agency with the key players.

However, others felt this would not be the best use of our time together so we have reworked this session.

I still have the same interest; namely defining our educational goals or **Outcomes**:

What do we expect a youngster will learn after spending 5 summers in our day camp? resident camp?

What will the preschooler know after 2 years in our preschool?

What will the family have learned/participated in during the years their children were in our programs?

What are our desired outcomes, and are we achieving them?

If we don't define what we want to achieve, can we ever know if we have succeeded?  
Have the Hebrew schools in America failed because the rate of intermarriage is over 50%?  
If the Centers are to be taken as serious players in the field of Jewish Continuity, don't we need to define our role and what we can/will do in enhancing Jewish identity?

We will begin to tackle these questions in a 3 part session. In order to achieve substantial progress in the field we need to look at 3 components: Staff, Board, Program. Each of these must be strengthened in order for the agenda to go forward.

Jay Roth will present some work that he has been involved with focusing on the Board. Ellen Kort will focus on program. Kansas City has developed a day camp curriculum which we will examine as a model, and finally I will discuss a number of staff development ideas we have been doing in New York that further our goal of transforming the center into a Jewish Learning Institution.



(1996)

# DRAFT

Dear Deliberation Team member,

At our first meeting, with the help of Barry Chazan and Mark Charendoff, we set out to delineate the values framework of our planned Youth activities. We arrived at a consensus that named four values, *Tselem Elohim*, *Tikkun Olam*, *Kehillah*, *Yisrael*. Most of those present felt that these are particularly appropriate to form the frame upon which to build our concept of youth work. Reasons for seeing these four as the cornerstones had to do with the belief of the participants that these four are age-appropriate concerns and motivations of teenagers, and represent crucial messages that we want to transmit to our young people. In our second meeting, with the help of Barry Chazan, we discussed and fleshed out those values in a study session. Afterward we brainstormed ideas as to how we might program to teach in an informal youth oriented setting. Discussions of this nature tend to be disorganized. What follows is my organization, based on my notes, of the values clarification into an outline form. We are circulating this letter in order to solicit your comments and clarifications, before proceeding to the next stage - outlining resources and programs to meet the challenge of informally teaching these values in the context of our Youth work.

Congratulations on a difficult job, well done.

We discussed the four values: We tried to develop a working understanding of what it is that makes them important and to attach correlative values that flow from them.

- a. ***Tselem Elohim*** is a concept that forms the basis for the whole complex of mitzvot that relate to the fundamental worth of each and every human being.
  - i. concept of *mitzvah*
  - ii. *kibud atzmi*, self respect
  - iii. *kibud hazulat* respect for others
  - iv. *kibud horim*, respect for parents
  - v. *vehadarta pnei zaken*, respect for the elderly
  - vi. *akhrayut*, responsibility in interpersonal relationships
  - vii. *Shabbat*, proper relationship in time
  - viii. *ahava*, developing loving, caring relationships, Jewish approaches to sexuality
  
- b. ***Tikkun Olam*** is a concept that builds on *Tzelem Elohim*. If each and every human being is of value, the world needs to be changed so that intrinsic value can be realized.
  - i. *tzedakah* The importance of doing the "righteous" thing
  - ii. *zekhuyot ha'adam*, human rights
  - iii. *Bal Tashkheet*, protecting and enhancing the environment
  - iv. *rodeph shalom*, pursuit of peace
  - v. *bikur kholim*, visiting the sick
  - vi. *nikhum aveilim*, Jewish mitzvot dealing with mourning and loss
  - vii. *khinukh*, the value of study and education
  - viii. *aseh lekhhah rav*, the responsibility to seek out teachers and to develop spiritually

- c. ***Kehillah*** is a concept that teaches that Jews live in community and Judaism is practiced in community. Community functions on many levels (e.g. Jewish and general, community of youth and the adult community). An individual does not have to accept or endorse the actions or ideas of any particular segment of the community. Nevertheless, Jewish values and Jewish redemption are not realized in a vacuum, but rather through building the community relationship with other humans created in God's image.
- i. *khaverut*, the association with Jewish contemporaries as an enjoyable activity in and of itself.
  - ii. *minyán*, the responsibility to be part of a group that can help others meet their needs.
  - iii. *kol yisrael areivim*, all of Israel is responsible for each other, the mutual responsibilities of Jews to support and help each other.
  - iv. *haganah*, recognizing and dealing with external threats to the community (anti-defamation, recognizing and combating antisemitism, recognizing and combating missionary work)
  - v. *al tifrosh min hatzibur*, do not separate yourself from the community
- d. ***Israel*** is a value that teaches the richness and beauty of Jewish ethnic identity. It works 'horizontally' in building a sense of connectedness and identification with Jewish communities around the world and with the people of the State of Israel. It works 'vertically' in building identification with the Jewish past, with Jewish history, and with the building of the Jewish future.
- i. *am olam*, eternal people, Jewish History as a source of pride, identification and a responsibility to transmit to future generations.
  - ii. *tarbut*, Jewish culture, learning and internalizing Jewish mores through exposure to Jewish music, dance, art, poetry, theater and literature
  - iii. *zionut*, Zionism as the liberation movement of the Jewish people
  - iv. *eretz yisrael*, the connection to the Land of Israel as a value that has a relative place among other Jewish values (i.e. pursuit of peace), as the locale of our history, as a place of great beauty, and of the largest community of Jews
  - v. *Ivrit*, the value of Hebrew as a language of Jewish creativity and the language of the State of Israel
  - vi. *bitakhon*, protecting the security and physical safety of Jews everywhere
  - vii. *vikuakh lishem shamayim*, argument for the sake of Heaven, learning about the cultures and mores of different Jewish 'denominations' and communities in an atmosphere of respect.

leshanah tovah tikateivu,

## ORIGINS, CHARACTER AND IMPACT OF JCCA CAMPING RETREAT

November 1995  
Daniel Pekarsky

In November 1995 CIJE ran a retreat for the professional leadership of several JCC summer camps on the question of Jewish educational goals for these camps. This report summarizes the background to the retreat, what happened at the retreat, and possibilities for follow-up.

### **Background**

One of the participants in the CIJE Goals Seminar in Jerusalem in July 1994 was Jay Roth, the Executive Director of Milwaukee's Jewish Community Center. Excited by what he learned and eager to enhance the Jewish dimension of JCC programming, Roth brought some of his lay leadership and professional staff to a series of Goals Seminars run by CIJE for Milwaukee-area institutions in the spring of 1995. Towards the end of that series Roth approached CIJE with the suggestion that it work intensively with Milwaukee's JCC camp on a Goals Agenda; his thought was that this could serve as one of CIJE's Pilot Projects. As a result of the conversations with Roth, some preliminary activities were scheduled for January and February 1996.

But Roth did not keep his excitement to himself. In his conversations with the JCCA leadership, which shares his strong interest in strengthening the Jewish dimension of JCC programming, Roth's positive experience with CIJE led him to encourage the JCCA to sponsor a Goals Seminar organized around the needs of select JCC overnight camps from around the country. Roth's conversations with the JCCA in turn gave rise to conversations between the JCCA and CIJE around the possibility of such a seminar. Believing that JCC camps represent an important and interesting potential player in the field of Jewish education, CIJE was extremely interested in exploring the possibilities. In the end it was decided that a two-day seminar would take place at the tail-end of the JCCA's annual meeting, to be held in Washington in early November.

Planning for the retreat began with CIJE proposing some ideas that seemed promising; these ideas were then reviewed by the JCCA leadership, after which a final program was developed. The program that was agreed on was organized around a number of desired outcomes. These included: 1) a deeper appreciation among the participants for the ways in which having determinate and compelling goals can guide educational practice; 2) greater self-consciousness concerning the kinds of goals associated with the participants' camps and the ways these goals have and have not been reflected in practice; 3) an understanding of what might be involved in approaching the realization of a goal strategically in a camp setting; and 4) an interest in making more progress on a goals-agenda beyond the retreat itself, along with some thoughts about how to go about this.

### **The retreat**

Scheduled for November 8 and 9, the invited participants included institutional teams associated

with five JCC camps. In most cases, camp directors were accompanied by the JCC executive director and by the agency's Judaic educator. Participating institutions included the JCC's of Atlanta, Milwaukee, and St. Louis, and Pittsburgh, along with the leadership of New Jersey's Y Camp. Also participating were five staff members and consultants associated with the JCCA and four CIJE staff members. All in all, there were approximately 23 participants.

The program itself included a short frontal presentation concerning the importance of vision and goals for Jewish education, but it was otherwise highly participatory. It also featured a structured opportunity for participants to scan their institutions with attention to their difficulties and dilemmas in the Judaic realm, as well as an opportunity to experiment with what might be involved in systematically trying to use the camp setting as a vehicle of realizing a particular goal. These activities generated some exceptionally interesting discussions concerning what are - and what are not - appropriate Jewish goals for a JCC camp serving a very diverse set of constituencies. Indeed, so very interesting were these discussions that it was decided mid-stream to let the participants continue these discussions at the price of omitting a planned session organized around the question "Are Community Goals for Jewish Education Possible?"

Towards the end of the retreat, institutional teams met by themselves around questions designed to stimulate honest reflection and deliberation concerning their own camps. These questions focused on a number of themes, including the following: the official Jewish goals of their camps; the goals implicit in their actual practices; the outcomes of the camp-experience undergone by campers; the two goals which, on reflection, seemed to them the most important.

A final session, organized around the question, "Where do we go from here?" elicited a strong interest on the part of the participants to go further with this process. Many of them feel pressure to develop a stronger Jewish presence in their camps, and many of them genuinely want to move in this direction. But there is considerable uncertainty among them concerning what an appropriate mission is for a non-denominational JCC camp. A hope was expressed by some that future deliberations would focus on this question, and that perhaps a mission statement could be developed that would offer JCC camps guidance in this important area.

### **Follow-up to the retreat**

In preparing for it, CIJE had viewed the retreat as an opportunity to raise the consciousness of the participants concerning the need to wrestle with questions of Jewish content. However, the interest shown by many of the participants in going further with this process, combined with our own assessment that this is an important piece of the Jewish education puzzle, has led CIJE to think seriously about follow-up activities that would prove fruitful.

In addition to Pekarsky's projected work on a goals-agenda with the Milwaukee JCC camp, the following possibilities are under consideration:

1. A second retreat with the same constituencies as the first, possibly organized around the

question of identifying an appropriate mission for JCC camps.

2. A seminar dealing with goals that brings lay leaders in the JCC movement into the process. Conceivably such a seminar could be organized for the JCCA's biennial meetings scheduled for this spring.

3. A seminar or retreat on the model of the seminar held in Washington, but in this case aimed at the leadership of camps not represented at the first retreat.

**JEWISH COMMUNITY CENTER OF MILWAUKEE**



6235 North Santa Monica Boulevard  
 Milwaukee, Wisconsin 53217  
 Telephone 414 964 4444  
 Fax 414 964 0922

November 14, 1995

Mr. Daniel Pekarsky

Madison, WI

Dear Dan:

I wanted to thank you for coming to Washington to work with the five resident camps that participated in the program. You did a great job. I know it wasn't easy because JCCA resident camping is not an area that you are familiar with. But as usual, you carried it off with skill and came across as if you understood every nuance of our camping services.

We do look forward to working with you and the group on follow up sessions to define the Jewish educational goals for our camps. Once that is done, we will then be able to develop curriculum and set certain programs in place consistent with what we want to achieve.

We are excited about the two in-service session, that you will be doing with our camp committee in January and February, 1996. I am going to ask Julie Miller, my secretary, to call you next week to set up a time where Jon, Jeff, Ed and myself can visit you in Madison to plan the contents of those two sessions and to set the dates.

Thanks for everything. Hope the wedding in Cleveland was great.

Regards,

Jay R. Roth  
 Executive Vice President

JRR/jm

c: Lenny Rubin

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Post-it <sup>®</sup> Fax Note		7671	Date 11/14/95	# of pages 1
To Daniel Pekarsky	From Jay Roth	Co.	Phone # 414-964-4444	Fax # 414-964-1345
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**C O V E R****S H E E T****FAX**

**To:** Prof. Daniel Peckarsky  
**Fax #:** 608-262-9074  
**Subject:**  
**Date:** November 10, 1995  
**Pages:** 1, including this cover sheet.

Dear Dan,

Here is the draft of our Vision Statement. Right now it is circulating among our committees. 

## Vision Statement

The vision of the Jewish Community Center of Milwaukee is to maximize the use of the programs and services, the position in the community, and the accessibility of the Jewish Community Center to welcome all Jews and their families, to help them move along a continuum of Jewish growth, and to build Jewish memories. Pursuing cooperation and harmony with other Jewish institutions in the community, the ultimate goal is to create a community of learning Jews who are consciously Jewish; who are respectful of Jewish differences; who are knowledgeable of and committed to Jewish values and practice; who participate in synagogue life and in Jewish communal and cultural life; who make Israel an important component in their identities as Jews; and who manifest their Jewishness in lifestyle, life choices, and life commitment, thus creating a Jewish community capable of continuing creative renewal.

From the desk of...

**Ed Rettig**  
Director of Judaic Education  
Jewish Community Center of Milwaukee  
6255 North Santa Monica Boulevard  
Milwaukee, Wisconsin 53217

414-964-4444  
Fax: 414-964-0922

## JEWISH COMMUNITY CENTER OF MILWAUKEE

MEMORANDUM

Post-It® Fax Note	7671	Date	8/3/95	# of pages	4
To	Don Karasik	From	Jay Ruch		
Co./Dept.		Co.			
Phone #		Phone #	414-964-4444		
Fax #		Fax #	414-964-1345		

August 3, 1995

I have summarized the minutes to our meeting the other day. I appreciate the fact that you came in from Madison on two consequent days for important meetings. Before I proceed to send this out to my lay people and my staff, I would appreciate your reviewing it and getting back to me to make sure that it reflects the discussion and the decisions that we made on Wednesday.

JRR/jm



**Jewish Community Center of Milwaukee****MEETING WITH BARRY CHAZAN, DANNY PEKARSKY, JAY ROTH  
WEDNESDAY, AUGUST 2, 1995**

We met to discuss several initiatives being undertaken by the JCC regarding Jewish education. There was some concern on my part regarding overlap and also making sure that we are focusing on the appropriate issues in all of these areas. The initiatives include the following:

1. The Deliberation Team regarding teen service/CIJE.
2. The Board Retreat.
3. The visions/goals project for day and resident camp (Camp Interlaken).
4. The national initiative that CIJE and JCCA are taking regarding Jewish education in JCC resident camps - of which one of the pilot camps will be Camp Interlaken.

There was a shared concern regarding the potential of confusing people, as well as exhausting them, by doing too many things concurrently.

Barry and I shared with Dan the content of the Board Retreat which is being planned for September 10th. That will focus on developing a vision statement in Jewish education for the JCC using the COMMJEE II vision statement as a guide for its development. The second part of the Board Retreat will focus on values which can then be used to implement the vision statement as developed by the Board.

It was agreed that the vision statement, though promulgated by the Board, needs to go through the committees in such a way that they have a chance to react to it and know that they can influence changes if necessary. Once the committees review it, and get feedback to the Board, the Board will then review it once again and give it final approval.

There was general discussion about vision statements and how it relates to goals. There was a concern that goals need to be somewhat flexible in terms of JCCs and need to point in a general direction of where we want to get to. However, it is important to correlate the Jewish educational goals to the vision statement of the agency to the greatest extent possible.

The following timeframe and timeline were decided for these projects:

1. The Deliberation Team for the teens will continue on its course with the next meeting set for September 11th.
2. The Board Retreat will be held on September 10th and will focus in on the outline described above.
3. Dan's work with the camp committees will be deferred until January/February 1996. The purpose of his meeting with the camp committees will take the following approach:
  - A. The meeting in January will be with both camp committees and will focus on the vision statement and its interpretation. It will also concentrate on defining educational goals theoretically and how they relate to a vision statement.
  - B. In February, Dan will do a follow up session specifically with Camp Interlaken. That will be devoted to defining specific educational goals for the camp in conjunction with the Jewish educational values which have been determined by the agency at its Board meeting and which the camp committee will review as appropriate for Interlaken.
  - C. The camp committee retains the right to modify the values and/or select those that are appropriate for the camp to implement. It is important to make these educational goals realistic within the context of Camp Interlaken.

- D. Dan suggested that it would also be important to use at those meeting texts related to the meaning of community, since camp is so closely correlated with that concept and that value. The text would not only deal with meaning of community but also being a member of the community.
- E. Once the vision has been determined and the values and educational goals identified, we will then curricularize the content in terms of its use in camp.
- F. We recognize that the implementation of these educational goals/values will be incremental based upon a priority system developed by the camp committee and the realities of overall camp programming.

The timing of January/February will also be valuable from two perspectives:

- A. It gives Interlaken time to use their fall meetings to deal with the business issues of the camp, i.e. budget, review of prior year, planning for next year, etc.
- B. It also allows for the fact that there is a meeting date of November 7 and 8 in Washington for the national resident camp study being undertaken by CIJE and JCCA. Interlaken will be participating in that, and we will have the benefit of the input of that two day retreat which is going to focus on Jewish education within JCC resident camps. We will be able to put the results of that meeting into the process as well.

JRR/jm



**Lead Community Initiatives**  
for Jewish Education

Commission Co-Chairs  
Jane Gellman  
Louise Stein

Project Director  
Dr. Ruth Cohen

TO: DANIEL PEKARSKY  
608-262-9074

**LEAD COMMUNITY INITIATIVES**

**DELIBERATION TEAM PROJECT**

I want to put down some initial thoughts via a vis the forthcoming teen project. This is the beginning of thinking and these are thoughts for discussion and surely not ideas carved in stone.

**PURPOSE**

The overall purpose of the project is the development of a constructive Jewish educational environment for Jewish teens and adolescents of Milwaukee. This effort is based upon the recognition that the adolescent years represent a critical point in the Development of Jewish identity. This environment will be developed in such a way as to reflect, exemplify, and hopefully transmit key Jewish values that can shape the Jewish lives of these adolescents. The project is rooted in a value-oriented approach to Judaism and an informal educational perspective of Jewish education. This project will attempt to create linkages through the value oriented approach to both formal and informal Jewish educational programs in the community.

**COLLABORATION**

The intent of the project is to enhance existing youth serving organizations in the community, and provide opportunities for joint programming utilizing the value oriented approach and the ideas developed by the Deliberation Team.

**PROCESS**

The development of the project will reflect a commitment to collaborative Jewish and educational thinking. This means that a group of involved and committed educators, religious and communal leaders, center staff and other people will work together to develop the main value contents that will then become the cornerstone of the educational activities.

There will be a three pronged planning process:

**Stage 1. August 1, 1995**

The project will begin with a deliberation of rabbis, educators, community leaders, and JCC staff to develop a framework of some key Jewish values that are regarded as particularly appropriate and applicable to young Jews in the teen years. The purpose of this first deliberation is to develop a short list of the key Jewish values that will constitute the backdrop of this program (this process is not about the discussion of what Judaism is or where different positions

differ; rather, it is about finding a group of several Jewish values amongst the large fabric of

A planning process of the Milwaukee Jewish Federation, in partnership with the Council for Initiatives in Jewish Education, leading to systemic change in Jewish education

1360 North Prospect Avenue • Milwaukee, Wisconsin 53202-3094 • 414-271-8338 • FAX 414-271-7081



**Lead Community Initiatives**  
*For Jewish Education*

Commission Chair  
Jane Gellman  
Louise Stein

**Jewish values that are jointly shared by a wide range of denominations and that are age-appropriate for Jewish teens).**

Project Director  
Dr. Ruth Cohen

The outcomes to be realized by the end of this session are:

1. A list of the Jewish values that will be emphasized in this project
2. Consensus about the meanings of the values to be chosen
3. Initial brainstorming about the kinds of educational activities that might be developed to teach these values

This session will be chaired by Barry Chazan. Barry Chazan and Mark Charendoff will be responsible for the development of the structure of this session. It will be inter-active, and will include: discussion, deliberation, study, and perhaps audio-visual methodologies. The proceedings of this deliberation will be summarized and serve as a working document for the second deliberation.

#### Stage II. September 11, 1995

The second deliberation will focus on the development of a map of educational experiences, activities, programs, and projects to be developed in the emergent teen Jewish youth culture. The task in this instance moves from the focus on the identification of key Jewish values to the development of informal Jewish educational activities in which these values can be reflected. The specific structure of this session will be developed in light of the dynamics of the first session. The outcomes to be reached by the end of this session are:

1. A list of educational experiences - correlated with desired Jewish values
2. Texts and sources that might be relevant to preparing for such programs
3. A tentative calendar of activities for the year
4. Creation of a representative sub-committee to help monitor the program

The team of Jay Roth, Jeff Metz, and Jon Levin will assume leadership for translation of this discussion into a plan of action. Such a plan will be completed after the second deliberation, and will be reviewed by the sub-committee to assure its consistency with the values and experiences identified. The sub-committee will meet periodically to review the content and duration of the program.

#### Stage III. Winter 1996

The third deliberation will take place several months after the process has been initiated and observed. This deliberation will look at the progress in developing activities, recruiting and training staff to implement values, and emergent issues and programs.

Barry Chazan and Mark Charendoff will be responsible for flow of sessions. The Milwaukee staff, working closely with Barry and Mark, will be responsible for translation of ideas into practice.

A planning process of the Milwaukee Jewish Federation, in partnership with the Council for Initiatives in Jewish Education, leading to systemic change in Jewish education.

1360 North Prospect Avenue • Milwaukee, Wisconsin 53202-3094 • 414-271-8338 • FAX 414-271-7081



## DELIBERATION TEAM

Questions  
June 30, 1995

Commission Co-Chairs  
Jane Gellman  
Louise Stein

Project Director  
Dr. Ruth Cohen

1. How will linkage to LCI be maintained
  - evaluation
  - Input into the Deliberation Team process (participation in sessions)
  - Input into the development of experiences(Phase II)
  - Input into development of job description of Teen Services Coordinator
  - development of action plan
  - approval of action plan by LCI Steering Committee
  
2. How do we involve other youth serving agencies?  
How do we encourage them to participate in the project from its inception?  
How do we make them feel comfortable in the process and feel that there is something for them in this project?
  
3. State that one of the major goals of the project is to create linkages between formal and informal Jewish education programs.
  
4. Who will be invited to participate in the deliberation process?

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# TEENS TEENS

GAIL DORF

The Lead Community Initiatives Project  
is inviting *you* to participate  
in a  
"think tank and development team"  
to work toward a constructive, educational environment  
for  
Jewish teens of Milwaukee.

As a participant you will design a Jewish value  
oriented approach to teen programming.

When: Tuesday, Aug. 1 4 - 8:30 p.m.  
Monday, Sept. 11 4 - 8:30 p.m.

Where: Jewish Community Center  
Rm. 125 (Art Gallery)

*R.S.V.P. to Dr. Ruth Cohen at  
The Milwaukee Jewish Federation 271-8338*

Details of the project are in the enclosed materials.

TEENS  
TEENS  
TEENS

TEENS  
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TEENS

# TEENS TEENS

~~CTE~~

center-project

① List.

② List for content

~ not just 2 spaces

JEWISH COMMUNITY CENTER OF MILWAUKEE

MEMORANDUM

April 10, 1995

TO: Dean Ellis, Jane Gellman, Jerry Perlstein, Marilyn Pelz, Cindy Werner, Jim Zucker, Staff: Jeff, Jon, Carolyn, Tracy

FROM: Jay Roth

I had lunch with Danny Pekarsky on Friday, and we agreed to the following arrangement regarding the next steps in the Visions/Goals process for Camp Interlaken and Camp JCC.

1. Given the fact that we are going to focus nationally on resident camps, we should concentrate our efforts and energy on Camp Interlaken in the first stage. We would, however, be asking the leadership of both camps to participate in the process since whatever we do for Interlaken will next be done with Camp JCC.
2. We are talking about two meetings that Danny is personally willing to commit to:
  - A. The first meeting will be with the leadership of both camps to talk about and to strategize how we go about developing a vision statement and the Jewish educational goals for the resident camp.
  - B. We will then take that plan and do an in-service retreat with the Camp Interlaken Committee. We will be using them as a model of how we can develop a vision statement and Jewish educational goals with outcomes. We would hope that whatever we develop here will be applicable, process wise and to some extent content wise, to Camp JCC.
3. I will meet with Danny upon my return from Israel and lay out the time frame of both of these meetings. We see the first one taking place in early September when Jon is back from camp and the second one in early October right after the Jewish holidays.

If you have any thoughts or questions about the process and plan that I have laid out, please give me a call.

I also want to remind you that the JCC Association and the Lead Project will be meeting in late

October in New York to begin planning the development of a vision statement and Jewish education goals for resident camps. Based upon this national effort, I also think it makes sense to start with Interlaken.

One other thought should be added: that with the prospective funding by CJE of a teen program, we can begin to tie these processes together. The CJE teen project will also be working on a vision statement and Jewish educational goals, and outcomes that will tie into this - though exactly how needs to be determined.

JRR/jm



6255 North Santa Monica Boulevard  
 Milwaukee, Wisconsin 53217  
 Telephone 414 964 4444  
 Fax 414 964 0922

March 3, 1995

Professor Daniel Pekarsky  
 University of Wisconsin - Madison  
 Educational Policy Studies  
 221 Education Building  
 1000 Bascom Mall  
 Madison, WI 53706

Dear Dan:

We had our Executives seminar in Phoenix last week. We devoted an entire session to "Defining the JCC's role in Jewish Continuity." There were two presentors, Isa Aron and Yehiel Poupko. Isa did a great job of laying out the issues in terms of developing goals in the area of Jewish education and then coming up with an ideology for the JCC. From the discussion, Isa gained a great deal of insight into the complexity and problems of the Center in terms of undertaking this process. I was hopeful that the two of you could speak prior to the next goals meeting on March 9, and come up with an approach which could serve as the basis of involving the staff and the leadership of the JCC in a goal defining process.

Personally, I am more convinced than ever of the importance of establishing Jewish educational goals for our agency, but at the same time I realize that it is a complex and difficult process - one that we might not be able to do without a Jewish Educator and the input of people such as yourself and Isa. My hope is that you will devote a session to meeting just with staff and lay people of the JCC.

If you think a three way discussion would be helpful, I would be glad to coordinate it. Let's talk soon.

Sincerely,

Jay R. Roth  
 Executive Vice President

c. Isa Aron  
 Jane Gellman

- Bob Riches**  
PRESIDENT
- Warren Blumenthal**  
VICE PRESIDENT
- Eric Butlein**  
VICE PRESIDENT
- Terry Goodman**  
VICE PRESIDENT
- Mark Jubelirer**  
VICE PRESIDENT
- Marilyn Pelz**  
VICE PRESIDENT
- Les Weil**  
VICE PRESIDENT
- James Zucker**  
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SECRETARY
- Lawrence Freschl**  
TREASURER
- Lawrence Rabin**  
CO-TREASURER
- Jay R. Roth**  
EXECUTIVE VICE PRESIDENT

Affiliated with the  
 JCCA of North America,  
 Milwaukee Jewish  
 Federation, Inc.,  
 United Way of  
 Greater Milwaukee

# JCC Planning Session

## Issues:

- ① Where would you like to see this come out?
- ② What could be the Camp's distinctive mission?

Rosenack

We are a Jewish Camp. We:

- 1) Celebrate ~~our~~ <sup>our</sup> ~~own~~ <sup>own</sup> ~~identity~~ <sup>identity</sup>.
- 2) Engage children ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~issue~~ <sup>issue</sup> that ~~concern~~ <sup>concern</sup> ~~the~~ <sup>the</sup> ~~life~~ <sup>life</sup> of Jewish people
- 3) We actively encourage pluralism. ↓

## 2 Sessions:

Se

Session #1:

Demographic

A) The Occasion for Concern.

B) Study A Text that speaks to many members of a community

C) Knowledge / opportunities

A) Look at Reality, using guide-questions

B) Intro

C) Some Ideas in Rosemary or Dublin

D) A process of articulation

## JCC

- 1) What do you want/see as outcome?
- 2) All on-board.
- 3) Participants

## ~~4)~~ Structure

- a) Introduction Re: "Our situation"  
"Power of Camps"  
Uniqueness of JCC.
- b) Study -- A text that will illuminate.
- c) One or 2 "takes" on the problem, e.g. Dubin, Rosenau
- d) An exercise to identify an approach, Core-values

Session 2 : A) Review/React  
B) Implications for Practice.  
C) Study

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# Maximizing Jewish Educational Potential

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The JCC which seeks to reach its potential as an institution of creative Jewish continuity will:

- welcome all Jews and encourage them to participate at the level of their interest while having program and service strategies in place to encourage each Jew to move along a Jewish growth continuum.
- have an ambiance that is warm, embracing and visibly Jewish.
- create a new Jewish "neighborhood" in the JCC with its unique smells, sounds, and diversity. This will include a Jewish library, Jewish media center and other resources for Jewish living.
- forge alliances with synagogues and other Jewish institutions concerned with enriched Jewish continuity. The JCC will also have services in place to encourage Jews to join synagogues, to seek intensive Jewish schooling for their children and to engage in quality Jewish learning experiences wherever they are found.
- have in place programs that provide Center members with opportunities to help others and understand how the impulse to help derives from their Jewish heritage.
- take a leadership role in joining with others to plan and advocate for ways to meet unmet Jewish educational needs.
- create opportunities for young Jews to meet other young Jews.
- encourage marriage between Jews as a value, design programs and services that will facilitate this goal and mobilize community resources to help strengthen existing marriages.
- be mindful of, welcome, and design appropriate services for Jews living alone.

- have in place programs and services which will encourage Jews to adapt to the rhythm of the Jewish calendar [incorporating the celebrations that have become part of Jewish life since the creation of the State of Israel], celebrate life cycle events Jewishly, internalize Jewish values and live full Jewish lives.
- emphasize the centrality of Israel, connect Jews to Israel and build an ever more intensive relationship between the JCC constituency and the land, the state and the people of Israel.
- sensitize and educate its constituency about Jewish communities around the world and in the State of Israel and encourage this constituency to support Jewish needs wherever they may be.
- make budgetary provision for Jewish educational experimentation and innovation.
- evaluate its experiences annually and set new goals to meet its evolving Jewish continuity challenges.
- see itself in the business of sustaining Jewish memories and building Jewish life.
- offer a range of Jewish educational possibilities that include:
  - programs and services for those with limited Jewish education.
  - age-appropriate curricula which provide Jewish educational opportunities for individuals and families including those with special needs to move to an ever more intensive engagement with Judaism.
  - opportunities, too, for the most Jewishly educated among us to continue their study and share their knowledge and experience.
  - programs and services designed to deepen the connection with Israel with special emphasis on helping young people get to Israel as part of an organized experience.
  - Jewish programs which are offered free as part of the basic membership package.

*The JCC  
views lay  
leaders  
as an  
important  
link in  
Jewish  
history.*

- services that demonstrate a sensitivity to the changing needs of the Jewish family.
  - services and strategies designed to help individuals and families function more effectively as Jews in their homes.
  - opportunities to help Jews articulate the meaning of being Jewish.
- have a Jewish professional staff that
- is led by a Jewishly knowledgeable and learning executive.
  - is involved in Jewish life and living to such a degree that they can serve as models for Center members.
  - has Jewish educators as part of its staff, including a senior Jewish educator as part of its executive staff.
  - constantly upgrades its level of Jewish knowledge and connection with Israel including travel and study in Israel.
  - uses time spent in Jewish studies as a key criterion for agency advancement.
- view lay leaders as an important link in Jewish history and seek to assure that
- they enhance their own Jewish education in order to realize their full potential as Jewish leaders and serve as models for their peers.
  - they understand and strongly support the Jewish education mission of the JCC.
  - they understand and support local community efforts to maintain Jewish services and enhance Jewish community building.
  - they develop a personal relationship with and commitment to the continental and world Jewish communities and Israel including travel and study in Israel.
  - time spent on Jewish studies is seen as a key criterion for advancement.

### **Recommendation 1A**

JCC Leaders should review the JCCs Jewish education-identity enhancement mission at least every three years with the goal of updating the mission and strengthening the resolve of current leaders to vigorously pursue this mission.

### **Recommendation 1B**

JCC Leaders should periodically review the COMJEE II Vision Statement as a means of evaluating what has been accomplished in their JCC and determining future priorities. Lay leadership commitment to the Jewish continuity enterprise is essential for its success.

### **Recommendation 2**

JCCs should seek to hire staff even more Jewishly knowledgeable and should give priority to continually upgrading professional staff Jewish knowledge and commitment. Time invested in helping younger professionals understand Jewish community and upgrading their Jewish knowledge will have the additional benefit of encouraging them to view work in the JCC as a career, not just a job.

### **Recommendation 3**

JCCs, which have the capacity to do so, should employ an Advanced Jewish Educator and Jewish Programming Specialist(s). Others should endeavor to find individuals who best synthesize the strengths of both. Ideally, the Advanced Jewish educator should be supervised by the JCC executive and serve on the JCCs Executive Staff so as to be better positioned to influence JCC policy and program.

### **Recommendation 4A**

JCCs looking for the greatest impact of their Jewish educational efforts should focus on:

- Jewish families with young children
- Teens
- Single Adults - 18-35

Positive Jewish identity development in those areas will have major impact on the Jewish community of the future. Centers have access to these populations through current programs.

### **Recommendation 4B**

JCCs should continue to be as accessible as possible to individuals otherwise unaffiliated with the Jewish community and, where possible, act as a bridge to the rest of the Jewish community. The work JCCs have done with interfaith families is an example of this.

### **Recommendation 5**

JCCs should seek endowed funding for Jewish education staff positions and for enhanced Jewish education service. At the same time, JCCs should make every effort to increase their own resources to reflect the Jewish continuity priority.

### **Recommendation 6**

JCCs should consider themselves a part of an interactive continental system where the ongoing sharing of ideas and program models take place.

### **Recommendation 7**

JCCs should review their programs and develop strategies to help people move to greater in-depth involvement with Judaism and their own Jewishness.

### **Recommendation 8**

JCCs should see themselves as leaders in bringing their communities closer to Israel and in fostering greater understanding, appreciation and love for the people, the culture, the language and the land.

### **Recommendation 9**

JCCs should make use of the materials produced by COMJEE II to help lay and professional leaders do a more effective job of interpreting the Center's role in Jewish education and continuity.

### **Recommendation 10**

Jewish Community Centers working with their Federations should seek to expand their Jewish identity enhancement impact by reaching to local synagogues, Bureaus and other Jewish educational instrumentalities to undertake joint ventures.

### **Recommendation 11A**

JCC Association, working with CJF, should create a demonstration program whereby the resources of a large community can be shared with smaller communities in the same geographic area. For example, while smaller communities may not be able to afford a quality Jewish educator for their JCC, they might be able to purchase service from the Jewish education department of the JCC in the larger community.

**Recommendation 11B**

JCC Association should undertake a model cities pilot project in which JCCs in a similar geographic area would pool resources to engage a Jewish educator who could be supervised by JCC Association's Jewish education Consultant. JCC Association would bring other resources to bear during this three year project aimed at raising the Jewish continuity service delivery system in each of the participating communities.

**Recommendation 12**

JCC Association should give leadership to the development of guidelines for reviewing local JCC efforts. This could include a review process where professionals and lay leaders from other JCCs periodically visit a JCC, or it could involve a self assessment tool that would encourage local leaders to periodically assess their efforts.

**Recommendation 13**

JCC Association should sponsor a Jewish education Think Tank every year as a means of continuing to stimulate the system. Lay leaders could participate with professionals or in separate endeavors.

**Recommendation 14**

JCC Association should appoint a committee to implement the recommendations of the COMJEE II Task Force.