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Communal schools, 1967-1976.

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

March 8, 1976

Rabbi Mark N. Staitman
Redef Shalom Temple
4905 Fifth Avenue
Pittsburgh, Penna. 15213

Dear Mark:

Many thanks for your letter of February 29. I am delighted that you found the Day School Conference to be a meaningful experience. And I am grateful to you for writing to express your appreciation for the Conference and to commend members of the staff for their efforts in making the Conference the success that it was. It's nice to know our work is appreciated!

With fondest regards, I am

Sincerely,

Alexander M. Schindler

RABBI MARK N. STAITMAN

RODEF SHALOM TEMPLE

4905 FIFTH AVENUE

PITTSBURGH, PENNSYLVANIA 15213

February 29, 1976

Rabbi Alexander M. Schindler
President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Schindler:

I have just returned from the Day School Conference and want to express my thanks to the Union for sponsoring this Conference. It is my sincere feeling that full-time education within the Reform movement is the only viable means of creating a Jewishly educated laity. These first embryonic steps toward the creation of a Reform Day School movement are indeed the beginning of an exciting new period in Jewish history.

I want you to know how much I appreciate the work done by Rabbi David Hachen and Ms. Judith Paskind. It was their dedication which made this Conference as productive as it was. David did a phenomenal job chairing the Conference and seeing that each of us, with disparate needs, had his needs met. Judy's painstaking preparation and organization made the Conference such that it ran smoothly.

I spent a considerable amount of time speaking with Judith Paskind and found that she truly knows a great deal about Jewish education. She is creative, innovative and knowledgeable. It is a "shanda" that Judith has not been given a greater opportunity to help those of us in the Reform movement. I trust that her abilities will not remain unused.

It is my hope that the UAHC will join together with the College - Institute to work toward the establishment of a Reform Day School movement. This would necessitate the Union working to develop administrative and curricular materials for the Day School. It would necessitate the College - Institute developing a program to train Day School teachers and administrators. I also hope that the Union will grapple with the problem of costs in the Day School being so high that of necessity, the school must be "elitest."

MS

Once again I want to thank the Union for sponsoring the Day School Conference.

Cordially,

A handwritten signature in black ink, appearing to read "Mark N. Staitman". The signature is fluid and cursive, with the first name "Mark" and last name "Staitman" clearly legible.

Mark N. Staitman
Rabbi

MNS:jj

cc: Rabbi Leonard Schoolman

Commission on Jewish Education

Union of American Hebrew Congregations & Central Conference of American Rabbis

838 FIFTH AVENUE, NEW YORK, N.Y. 10021 • (212) 249-0100

December 8, 1975

Rabbi Alexander Schindler
Union of American Hebrew Congregations
838 Fifth Avenue.
New York, New York 10021

Dear Alex,

The UAHC-CCAR Commission on Jewish Education and the UAHC Department of Education are happy to invite you to be a participant in a special Day School Conference which will explore full-time education in the Reform Movement, Sunday, February 22nd to Wednesday, February 25th, 1976.

PURPOSES OF THE CONFERENCE

- A. The directors of the five operating Reform Jewish Day Schools have been invited to share their successes, challenges and problems in establishing day schools. You will have a chance to meet with them and listen to their experiences.
- B. In addition, representatives from congregations which have expressed interest in establishing their own full-time education programs have been invited to the conference so that they may meet and direct their many and varied questions to those who have experience in this field.
- C. Finally, we hope that the conference will lead to the publication of day school materials for all interested UAHC congregations.

TIME

The conference will begin with dinner at 6:00 p.m. on Sunday, February 22nd and conclude around 3:00 p.m. on Wednesday, February 25th. We ask that you attend all sessions. If you have schedule problems, please contact me. We don't want participants walking in and out of sessions.

LOCATION

Sunday and Monday sessions will be held at the House of Living Judaism, 838 Fifth Avenue, New York City. Sessions Tuesday and Wednesday will be held at Congregation Rodeph Shalom, 7 West 83rd Street, New York City, one of our existing day school sites.

AGENDA

A copy of the conference agenda has been enclosed. We have limited it to very general topics and hope it reflects your concerns.

*Commission on
Jewish Education*

Union of American Hebrew Congregations & Central Conference of American Rabbis

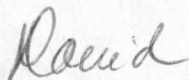
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page 2

AT ONCE

If you will be able to attend the conference, please R.S.V.P. to me personally at the UAHC Department of Education. We hope to have you with us.

Sincerely,



Rabbi David Hachen
Chairman
Day School Conference

encl.

AGENDA

Day School Conference
February 22-25, 1976
Rabbi David Hachen, Chairperson

1. Why a Day School?
2. A School Philosophy
3. First Steps
 - a. a commitment and a committee
 - b. determining legal requirements
 - c. cementing parental interest and commitment and broad community support
 - d. financing
4. Building the School: from kindergarten up or high school down?
5. The Director
6. Building Curriculum: secular and Jewish
7. Engaging Faculty: standards, salaries, benefits
8. Recruitment and Standards for Admission
9. Tuition and Total Budget: how much of a community subsidy is requested?
10. Facilities, Books, and Materials
11. Administration
 - a. transportation
 - b. meals
 - c. length of school day and year
12. Evaluation and Constant Refinement of Program
13. Long Range Planning
14. How Can the UAHC Help?

UAHC-CCAR COMMISSION ON JEWISH EDUCATION

DAY SCHOOL CONFERENCE
February 22-25, 1976

SCHEDULE

SUNDAY, FEBRUARY 22nd, House of Living Judaism, 838 Fifth Avenue, NYC

6:00 pm Cocktails and dinner for all participants followed by Session I
10:00 pm Adjourn

MONDAY, FEBRUARY 23rd, House of Living Judaism, 838 Fifth Avenue, NYC

9:30 am Session II
12:30 pm Lunch followed by Session III
4:30 pm Break for dinner (on your own)*
7:30 pm Session IV
10:00 pm Adjourn

TUESDAY, FEBRUARY 24th, Congregation Rodeph Sholom, 7 West 83rd Street, NYC

9:30 am Session V
12:00 noon Break for lunch (on your own)*
1:30 pm Session VI
4:30 pm Break
6:00 pm Meet at the Autopub Restaurant, 5th Avenue at 59th Street in the General
Motors Building Plaza, for dinner followed by Session VII.
10:00 pm Adjourn

WEDNESDAY, FEBRUARY 25th, Congregation Rodeph Sholom, 7 West 83rd Street, NYC

9:30 am Session VIII
12:00 noon Lunch followed by Session IX
3:00 pm Adjourn session and conference

*Please note that these two meals will be on your own. If you wish to see friends or relatives while you are in New York, we suggest that you make plans to see them during these meals or after sessions each evening.

Day School

Rabbi Alexander M. Schindler

Abraham Segal

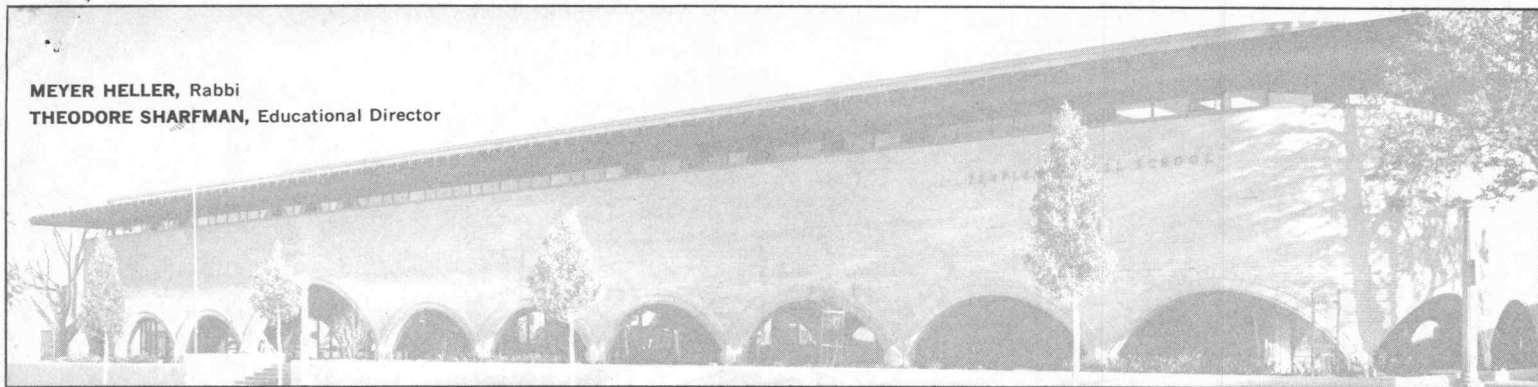
cc: Rabbi Daniel B. Syne
Al Vorspan (For REFORM JUDAISM)

December 18, 1974

An exciting new development --- the creation of the Emanuel Day School at Temple Emanuel of Beverly Hills. I enclose herewith information on the school and you can obtain any further details from Ted Sharfman.

Al, Abe has the brochure which you might wish to see. This should be written up in R.J.

MEYER HELLER, Rabbi
THEODORE SHARFMAN, Educational Director



TEMPLE EMANUEL • 8844 BURTON WAY • BEVERLY HILLS • CALIFORNIA 90211 • 274-6388

December 11, 1974

Rabbi Alex Schindler
House of Living Judaism
838 Fifth Avenue
New York, New York 10021

Dear Alex:

I think it is about time to share with you what seems to be at the present time a well guarded secret although it was never intended to be this way.

Am del. f. the good news with our people

I have the pleasure of informing you that I started a Day School at Temple Emanuel in September 1973. This year we expanded to include a Grade One and we are now projecting a second grade for September 1975. At the present time we have eighteen (18) students with three (3) uniquely gifted teachers. My projection is that we will double the student body in 1975. We also hope that in time the other Reform Temples in our area will offer support to this project.

We established the Emanuel Day School with a philosophy which is different in one important aspect from the other Orthodox and Conservative Day Schools in our community. Our school provides a totally integrated educational program. The Judaic and Secular studies are taught by faculty members who are qualified and accredited in both areas. We plan to continue this approach as we add a new grade each year.

Good luck etc

The enclosed brochure with the update letter will give you an idea of what we are trying to accomplish. The main reason for not sharing this information with you previously was that I intended to make absolutely certain that the school was a going concern and had a viable future.

I trust that this letter finds you enjoying good health and although I did not see your name on the program for NATE, I hope that you will be able to be there so that we can discuss this further.

Bivrachot Shalom

Theodore Sharfman
THEODORE SHARFMAN
Educational Director

TS/lc
encl.

Send copy to AL for R.J. Allee + Danny

MEYER HELLER, Rabbi
THEODORE SHARFMAN, Educational Director

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DAY SCHOOL UPDATE - DECEMBER 1974

The Day School at Temple Emanuel is now a full fledged Reform Day School - the only one in the Greater Los Angeles Area. As of September 1974, we've expanded our Kindergarten to include Grade One; and project a Grade Two class for the Fall of 1975.


We have a bright and enthusiastic group of eighteen youngsters, a dedicated staff of three (the Director serving also as a full time teacher) and an involved and committed Parent Havurah Program for partnership and friendship in education.

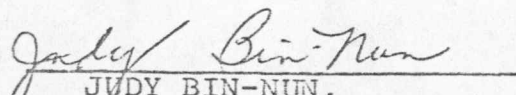
The Day School is proud of an innovative educational environment that stresses integrated General Studies and Judaic Programming. We maintain a 'Total Day' atmosphere that blends, without separating, the Secular and Judaic elements; the youngsters flow from one area to another with ease, and are comfortable in their 'open' learning centered classroom. The learning centers, bulletin boards and manipulative materials reflect our objective of enriching the American child's life with his Jewish cultural heritage.

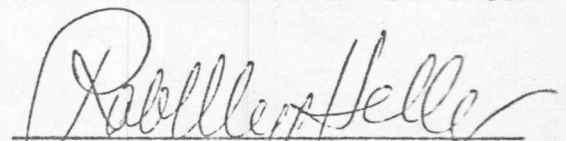
We are compiling our own integrated curricular material and have presented, in conjunction with the Hebrew Union College Rhea Hirsch School of Education, a joint chapel service for the Day School and the Hebrew Union College student body.

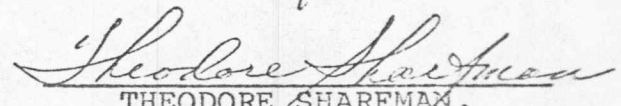
The school is affiliated with the Los Angeles Bureau of Jewish Education and is registered with the California State Board of Education.

We are looking ahead to greater growth and towards infusing into the Los Angeles Reform Jewish community a greater depth of understanding and commitment to a total Jewish education for their youngsters.


RALPH FEINSTEIN,
Vice President


JUDY BIN-NUN,
Director, Day School


RABBI MEYER HELLER


THEODORE SHARFMAN,
Educational Director,
Temple Emanuel

December 18, 1974

Mr. Theodore Sharfman
Educational Director
Temple Emanuel
8844 Burton Way
Beverly Hills, Ca. 90211

Dear Ted:

What a joy it was to learn of the development of a Day School at Temple Emanuel! I was truly delighted to receive your letter and the brochure on the Emanuel Day School. Mazal Tov!

I am sharing the details with our Department of Education staff and I know they will be as pleased with this development as am I. You will undoubtedly be hearing from them directly, and most probably in person at the forthcoming NATE Conference. Alas, I will not be able to be in Cincinnati for the sessions and I do rue that fact.

With every good wish and warmest regards, I am

Sincerely,

Alexander M. Schindler

MEMORANDUM

From Rabbi Daniel Syme

To Rabbi Alexander Schindler

Date April 23, 1975

Alex,

You will be interested to know that interest in Day Schools is picking up. Judy Paskind informs me that three new communities have written for substantive information on initiating a Day School program for Reform children in their cities. These include Seattle, Denver and Atlanta. It is too early to tell, but we may be seeing the beginnings of a ground swell movement in the direction of full time Jewish education.



Day Schools

March 17, 1975

Rabbi Alexander M. Schindler

Abraham Segal

Rabbi David S. Hachen

Thanks for your note of the 14th and the correspondence on Day Schools. I think this matter can be handled without me for the initial stages and after you have had a chance to discuss a report to me will be just fine.

As you will note, I am sharing this memo with Dave Hachen. @ am eager to have you involve him in the discussions with Stu Gertman. Dave has been involved in the formation of a Day School in his Region and recently served as a consultant to Toronto in their Day School effort. He is experienced in this area and I believe can be of much help in the discussion with Stu. Please involve Dave.

March 17, 1975

Rabbi Alexander M. Schindler

Rabbi David S. Hachen

The enclosed correspondence is self-explanatory. I have suggested to Abe that he follow alternate #3 but with one provisio. I am eager to have you involved in any discussion and have asked Abe to include you in the initial meeting with Stu Certman.

I hope that you and Pearl had a great visit to Florida and that it was wonderful in every way.

MEMORANDUM

Date March 14, 1975From Abraham SegalTo Rabbi Alexander M. SchindlerCopy for information of Rabbi Martin S. Rozenberg
Rabbi Daniel B. Syme

Subject _____

How do you want to handle this? The alternatives:

1. You and Stuart at an Executive Committee meeting of our Commission.
2. Stuart and you in a private interview.
3. We handle it ourselves and report to you. *+ Dave H*
4. Other?

On your April 10th visit to the Executive Committee the only agenda for you is the new curriculum task force. I don't think Stuart should be there to take up more of your time on this subject.

RABBI MARTIN S. ROZENBERG

THE COMMUNITY SYNAGOGUE

150 MIDDLE NECK ROAD

SANDS POINT, NEW YORK 11050

STUDY: 883-3168
HOME: 883-8589
AREA CODE 516



March 11, 1975

Mr. Abraham Segal
838 Fifth Avenue
New York, New York 10021

Dear Abe:

I recently had a conversation with Stuart Gertman with reference to the material contained in his letter (attached) which I asked him to put in writing.

I would like to place this matter on the agenda for our executive meeting on March 13th. What do you think of asking Stuart to come and present his ideas?

Waiting to hear from you, I am

Cordially yours,

Rabbi Martin S. Rozenberg

MSR:fb

Call

April 10th

WESTCHESTER REFORM TEMPLE

255 MAMARONECK ROAD • SCARSDALE, N. Y. 10583

DR. STUART A. GERTMAN
Associate Rabbi

March 7, 1975
24 Adar 5735

Rabbi Martin Rozenberg
Community Synagogue
150 Middle Neck Road
Port Washington, Long Island 11050

Dear Martin:

In response to your request, I am putting in writing the question that I asked you in person last week. As you recall, during the last Commission meeting I offered a resolution the substance of which was that UAHC Regional Directors should involve themselves with already existing day-schools in their area and offer the assistance of the Union in strengthening them. In this way, I feel, we would be establishing a relationship with the burgeoning day-school movement in Reform Judaism without first having to go through the birth struggle that would require so much time, energy and expense. It would also be a testing ground for our direct involvement with founding such schools. At the same time, we would be doing a service to our Reform communities and building the image of the Commission and the Department as a leader in the field of intensive Jewish education.

After some discussion, I withdrew my motion at the behest of Roland Gittlesohn. He felt that it would be unfair to saddle the Union with such a resolution without first consulting Rabbi Schindler and getting his advice and direction. It was promised that the Executive Committee of the Commission would meet with Rabbi Schindler in the near future to sound him out on this proposal.

As I continue to think about the question of Day Schools and our movement's relationship to them, and as I continue to hear of more and more Reform Day Schools being created, I am more convinced than ever that we should be actively involved in this

WESTCHESTER REFORM TEMPLE

255 MAMARONECK ROAD . SCARSDALE, N. Y. 10583

DR. STUART A. GERTMAN
Associate Rabbi

Rabbi Rozenberg p. 2

direction. I know that Rabbi Schindler has expressed his positive feelings for the creation of Reform Day Schools as well. If the Commission is to continue its role as a leader in Jewish education, and if it truly wishes to serve the needs of our Movement, I think it is very important that we be in on the ground floor of this movement, aiding and assisting wherever we can.

Furthermore, in a time of very tight money, it seems to me that the most reasonable way to become involved with day schools is through those that already exist. It would be particularly difficult at this time to attempt the founding and funding of a day school from the beginning. By involving ourselves with those already in existence, or even those just beginning, we can make a substantial contribution without a large expenditure of funds.

I am raising this question again now because I do not think it can be swept aside in the rush of other matters. I hope that Roland's suggestion of a meeting between Rabbi Schindler and the Executive Committee will be carried out, so that the Commission can begin moving at its next meeting. If there is anything that I can do to help, I will be glad to.

Sending best regards for a wonderful Pesach season, and looking forward to seeing you soon, I am

Cordially yours,



Rabbi Stuart A. Gertman

from the desk of:

6/4

Rabbi Daniel B. Syme
Asst. Director, Department of Education

Alex - Here is a rough draft of a new day school report which will be going to the Commission in October. I thought you might like to have it in rough form for background. The fact-finding meeting which we discussed will be a natural outgrowth of the reports' findings.

D.

Day Schools

June

~~April 14~~, 1975

DRAFT OF REVISED REPORT TO THE COMMISSION ON REFORM JEWISH DAY SCHOOLS

INTRODUCTION

There are 522 Jewish Day Schools operating in the United States and Canada with enrollment close to 100,000. 470 of these schools are Orthodox with a student population of approximately 90,000, 47 of the schools are under the auspices of the Conservative movement with students numbering over 8,100. Only five schools are affiliated with the Reform movement with 704 students attending. According to Stephen Schoenholz's article "Jewish Day Schools Take Stock" reprinted in the Jewish Digest in April 1974 and originally published in The Times of Israel, the large majority of students, who attend Orthodox and Conservative sponsored Day Schools come from non-observant homes. "Some parents, only moderately religious themselves, send their children to day schools because they want them to acquire a sense of Jewish identity and awareness not obtainable through the home. Others, having tried the afternoon or weekly Hebrew school and found it wanting, decide that if their child is to have a religious education at all, it might as well be as intense as possible. And still others turn to day schools for purely secular reasons." The secular reasons referred to are those such as busing and the quality of education available in the family's school district.

REFORM JEWISH DAY SCHOOLS

Rodeph Sholom
7 West 83rd Street
New York, New York 10024
Mrs. Justine Eisenberg, Director
Gunther Hirschberg, Rabbi

Temple Beth Am
5950 North Kendall
Miami, Florida 33156
Mrs. Sima Lesser, Director
Herbert Baumgard, Rabbi

The Leo Baeck School
120 Colony Road
Willowdale, Ontario, CANADA
Mr. Morris Sorin, Director

Temple Emanuel
8844 Burton Way
Beverly Hills, California 90211
Mrs. Judy Bin-Nun, Director
Meyer Heller, Rabbi

Temple Beth Israel
3310 North Tenth Avenue
Phoenix, Arizona 85013
Mrs. Natalie Freedman, Director
Albert Plotkin, Rabbi

RODEPH SHOLOM

GROWTH: Rodeph Sholom began operation in September, 1970, with a Kindergarten and First Grade. Each year since then, another grade has been added, and ^{by Fall 1975} seven years of instruction will be available ~~in 1975~~ (K-6). 104 children are presently enrolled in Grades K-5.

LOCATION: The school is located in the temple building, sharing classrooms with the religious school. This fall, 1975, the renovation of four brownstones owned by the congregation will be completed and ready for occupancy by the Day School.

TUITION: Tuition presently runs \$75 for supplies plus ^{for} Kindergarten and First Grade, \$1500; Second Grade, \$1550; Third Grade \$1600; and Fourth ^{and} Fifth ~~and Sixth~~ Grades, \$1650.

Scholarships are available and are based on need. Fund drives are conducted by the school itself, not by the temple. The school asks that parents either become members of Rodeph Sholom or contribute to the temple an amount of money equal to membership dues in addition to tuition.


BACKGROUND:; The family backgrounds of the students show that 20 percent come from mixed marriages, one child from an Orthodox home, and the remaining 80 percent from Reform families.

FACULTY: The nine ~~full~~ ^{full} time and 7 part-time teachers at the Day School all hold B.A.'s and M.A.'s. All are Jewish with the exception of some of the specialists.

CURRICULUM: The curriculum is divided into two parts:

1. Secular:

On the Kindergarten level the emphasis is on learning "how to learn", language arts, arithmetic concepts, and assuming responsibility in the school community.



In Grades I to V emphasis is on reading, language arts, mathematics, social studies, human values, science, art, music, drama and physical education. The general curriculum is concerned with the development of independently functioning, concerned, aware human beings. Therefore the school is actively engaged in helping children to achieve mastery of skills not only in the cognitive and physical areas, but also in the affective domain. Aim is for development of the understanding of the self and mutual respect.

2. Jewish:

The goals of the Day School at Rodeph Sholom are to create a sense of identity with Judaism and the Jewish community, and to develop familiarity with basic Jewish customs, traditions, and literature, a way of thinking about Jewish values and culture, and the beginnings of knowledge related to key periods in Jewish history.

Each grade level studies The Jewish Community and How Judaism Can Affect Everyday Life, Jewish Values, History, Holidays and Shabbat, Literature, and Israel. Hebrew is incorporated into the curriculum on an informal basis in Grades K-3. Formal instruction begins in Grade Four.

TEMPLE BETH AM

GROWTH: Temple Beth Am Day School began operation in September, 1970, by expanding the already successful pre-school to a Day School incorporating Grades 1-3. At present the school includes Grades 1-6 with an enrollment of 115 children. The pre-school enrollment totals 215.

LOCATION: The Day School functions in the temple itself and shares the facilities with the religious school.

TUITION: The tuition for children of non-members of Temple Beth Am ^{was this} is \$1400 a year. Members ^{There is also a} pay \$1200. ~~A~~ \$70 supply fee and a \$40 non-refundable registration fee ~~also~~ ^{which} covers the cost of testing prior to admission. Parents are not required to join the congregation, but preference is given to children of members. Consequently, the majority of parents join. Tuition fees for the 1975-76 academic year will be \$1350 for members and \$1600 for non-members.

BACKGROUND: The children come from families ranging from Conservative to agnostic. The common denominator is the desire for an excellent education. Jewish and ^{Hebraic} ~~Hebrew~~ aspects of the curriculum are regarded by the parents as bonuses, not as essentials.

FACULTY: The 32 teachers at Beth Am are all state certified teachers, ^{and} ~~They~~ are all Jews. Each class has a ^{master} ~~mr~~ teacher and an assistant.

CURRICULUM: The school uses a modified open-classroom approach which is developmentally based, is concerned with cognitive growth, and is sprinkled liberally with an experiential approach. The goal is to integrate secular and Judaic studies into life. The curriculum is in two parts--1. Secular and 2. Jewish.

1. Emphasis is on language arts, mathematics, science, social studies, art, music and physical education.

2. Holidays and Shabbat are the central themes for Judaic studies in the pre-school department. History through current events is begun in the primary grades, and includes the study of Israel as well as Jewish personalities and human values. Beginning in the Third and Fourth Grades Jewish literature such as Pirke Avot, Biblical Proverbs and Bialik's poetry are introduced.

THE LEO BAECK DAY SCHOOL

GROWTH: The Leo Baeck Day School began operation in September, 1974, with 188 children enrolled in the pre-school and Grades 1-3. Their intention is to add a grade per year until all grades up to and including Grade Eight are part of the school.

LOCATION: The school conducts classes at Temple Emanu-El in Toronto, but ~~it~~ is not only affiliated with this congregation. The Leo Baeck^{Day School} School is a joint project of all the Reform congregations in Toronto.

TUITION: Tuition fees for the opening year were \$500 for the half day pre-school and \$1000 for Grades K-3. There was limited financial aide for those who required it. The fees for 1975-76 are \$600 for the pre-school and \$1450 for the Day School. The actual cost per child has been estimated at \$1700 for the year, consequently the school will be subsidizing every child for at least \$250.

BACKGROUND: 74% of the childrens' families belong to Reform congregations. The remainder are affiliated with the Conservative or Orthodox movements. One of the requirements for entrance to the school is that the student's family belong to any congregation not limiting the family's ~~choice~~ ^{choice} to Reform.

FACULTY: The Leo Baeck School employs 15 staff members who are divided into categories according to education and experience. There is one "Master" teacher so far who provides inservice, ongoing teacher training for the "Professionals" and "Interns". Morris

Sorin, the director of the school, was the director of the Agnon School in Cleveland, Ohio.

CURRICULUM:

CURRICULUM: The general goals of The Leo Baeck Day School are to provide a positive Jewish identification ^{through} ~~with~~ knowledge and understanding incorporating the principles of liberal (Reform) Jewish life. It recognizes the important role of Hebrew both as a conversational tool and a skill to unlock text material. The intent of the school is to help the child feel comfortable ^{as} ~~with being~~ a Jew in Canadian society recognizing that Judaism is a dynamic religion and can be fulfilled in life outside of Israel. The school tries to build a relationship with the State of Israel both spiritually and historically and ^a ~~a~~ homeland should a Jew desire to make aliyah. The Leo Baeck Day School tries to provide an integrated program with the Judaic and Hebraic studies continuing throughout the day and interwoven wherever possible with the secular studies ~~which includes~~ ^{language each} 30 minutes of French instruction ~~every~~ day for Grades K-3. The school accepts the concept that choice is only meaningful when one is aware of alternatives. Therefore the student is given a comprehensive background of Jewish life at three levels: Things which Jews have practiced traditionally, but Reform Jews do not do, things which Jews have practiced traditionally, and are optional for Reform Jews, and things which ^{Jews} ~~have~~ practiced traditionally which Reform Jews are urged to do. The emphasis of the Judaic program ^{is on} ~~includes~~ Hebrew, the holiday cycle, parashat hashavua, B'rachot, congregational responses prayer responses, music and topical themes such as tzedekah and Shabbat. Many of these are integrated into social studies classes. The methodology of the school is one of success orientation and "family grouping" ~~as part of its organizational pattern.~~ ^{where students} ^{is older grades help to teach younger pupils} ^{and thereby learn themselves}

TEMPLE EMANUEL

GROWTH: Temple Emanuel Day School began classes in September, 1973, for Kindergarten students and expanded the following year to include First Grade. For September 1975 there are approximately 18 students enrolled for the Kindergarten classes and 16 for the combination First and Second Grade. The Day School plans to expand definitely through the Sixth Grade with the possibility of moving into Junior High school programming and up.

LOCATION: The school functions in the temple building itself.

TUITION: Tuition fees for families who are members of Temple Emanuel are \$1095 for 1975 and for those who are not members, \$1295 per year. This amount includes texts, materials, supplies and refreshments throughout the year. There are a limited number of scholarships available upon request.

BACKGROUND: The children come from various backgrounds. Many of the families are affiliated with the Reform movement while others are members of Conservative congregations. There are also several families in which either one or both parents are converts to Judaism. And still other families in which one of the parents has had a traditional Jewish upbringing and education. All the families have been deeply influenced by the "Jewish" spirit of the school.. Home rituals have undergone an evolutionary change from some non-observance to ^{parents} celebrating Shabbat and the holidays with their children.

FACULTY: There are three members of the faculty at Temple Emanuel Day School, one of whom ^{is} ~~also, acts as~~ ^{the} director of the school. There are also several co-teachers and assistants who move from class to class. Each class is team taught by a General Studies Specialist and a Judaic Studies Specialist.

CURRICULUM: Temple Emanuel Day School's curriculum is divided into two parts: 1. Secular and 2. Judaic which are integrated throughout the day:

1. Language ~~arts~~ including handwriting, reading, spelling, creative writing and literature--poetry, mathematics, ^{art} social science including science and social studies.

2. Language arts including audio-lingual method of teaching Hebrew, readingvreadiness, reading, writing, grammar. Correlated with social studies are holiday materials.

Prayer and Judaic such as Torah, Jewish life and observance, and mitzvot are also taught. Jewish history ~~classes materials include Bible studies~~ studies include Bible and Israel.

Temple Emanuel also recognizes the importance of parent participation in the school, as they are partners in the education of their children and partners in the welfare of the school. Consequently, they have an active Parent-Teacher Organization.

TEMPLE BETH ISRAEL

GROWTH: Temple Beth Israel Day School began operation in September, 1974, with 46 children enrolled in the ^{1st} Kindergarten through 3rd grades. They have 78 children registered so far for the 1975-76 academic year in [/]grades ~~X-4~~ and in the preschool. Their intention is to expand to ^{grade 8} by adding one grade per year.

LOCATION: The school functions in the temple building.

TUITION: Tuition fees are \$70 per year for members of Temple Beth Israel and \$30 in addition to tuition per year for non-members. There is a \$45 per annum fee/for books, insurance, etc. The school is presently working to obtain funds for scholarships. f

BACKGROUND: Nearly 95% of the children who are enrolled in the school come from Reform affiliated families. Only a few are from Conservative homes.

FACULTY: The school employs seven teachers, ~~and their faculty~~. Those who teach subjects in English all hold B.A. and M.A. degrees. The Hebrew teachers are Israelis. ~~which speaks~~

CURRICULUM: The school day is divided into two parts:

1. The morning session is devoted to secular studies including reading, handwriting and ^{phonics} ~~phonetic~~, mathematics, social sciences, general science, language arts, ^{and} health as well as Jewish studies including holidays, customs, Shabbat

[Handwritten mark]

2. The second half of the day is spent in Hebrew classes combining both written Hebrew and Hebrew taught as a modern language, music, Bible, Famous Jewish Personalities, physical education and a creative writing course in which the students write their own literary magazine and publish a school newspaper.

To emphasize the importance of Shabbat and other holidays, the students take turns in assisting the rabbi of the congregation as "rabbi of the week," during their morning tefilah.

Day School

January 8, 1976

Ms. Judy Bin-Nun, Director
The Emanuel Day School
8844 Burton Way
Beverly Hills, Ca. 90211

Dear Judy:

It was thoughtful of you to share with me your excellent "Vibration Handbook." I am deeply grateful and I want to extend my very warm and hearty mazal tov on this fine presentation.

I, too, look forward to meeting you at the Day School Conference in February. It was wonderful to learn that you are preparing a slide show of the Emanuel Day School and I am eager to have an opportunity to view it and I feel certain it will indeed demonstrate the "Ruach" of your school.

With every good wish and warmest regards, I am

Sincerely,

Alexander M. Schindler



The Emanuel Day School

8844 BURTON WAY BEVERLY HILLS, CALIFORNIA 90211
(213) 274-6388

December 30, 1975

Rabbi Alexander Schindler
U.A.H.C.
838 Fifth Ave,
New York, New York 10021

Dear Rabbi Schindler:

Shalom! I trust you will accept this letter as the best form of introduction until we personally meet at the Day School Conference in February. I am indeed excited and anticipatory as to the range of possibilities surrounding our discussions; I realize that "Kol Chatchalot Kashot" - yet I seem to be the constant idealist (optimist?) when faced with the concept and the need for day schools in the Liberal vein.

I hope that both Rabbi Syme and Rabbi Rozenberg shared some first-hand impressions of our programmatic singularity and purposeful philosophic model; it was especially verifying to be a part of their enthusiastic reception. I am busily preparing a slide show of the Emanuel Day School to be shown at the Conference so that all involved will have the opportunity to visually experience our 'Ruach'.

I am enclosing a "Vibration Handbook" that I have written as a basic receipe for those congregations who wish to embark upon the road toward establishment of a Liberal/Reform day school. Rabbis Syme and Rozenberg have been given individual copies. I would greatly appreciate any personal attention that you might give to my work.

Best wishes for a healthy, happy and peaceful 1976.

Warmly,

Judy Bin-Nun
Director
Emanuel Day School

TOWARD A SINGULAR EXISTENCE

(The Emanuel Approach)

A Vibration Handbook For the Establishment
of a Liberal Jewish Day School

The Emanuel Day School Paradigm

Temple Emanuel of Beverly Hills, California

Judith F. Bin-Nun, Director

December 1, 1975

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Minor Paper

Judith F. Bin-Nun

Hebrew Union College

December 1, 1975

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Judith F. Bin-Nun

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I. BACKGROUND/RATIONALE

"IF NOT NOW, WHEN?" (HILLEL) *Pirke Avot 1:14*

וְאִם לֹא
עַכְשָׁיו אֵימָתִי

In September of 1973, Temple Emanuel of Beverly Hills opened its doors to a small nucleus of kindergarten youngsters, whose pioneering parents were willing to embark upon a relatively unknown venture - the beginning sparks of full time Jewish education in a Reform setting; the creation of the Emanuel Day School was a self-generated happening. The developmental path was not steady, and the inspirational task was formidable for those ultimately involved in the genesis phase.

However, at the close of the first year, the incipient sparks began to burst into their own quiet revolution producing the impetus to propel the day school forward, with the addition of grade one, for the coming school year. An interesting phenomenon began to take root so naturally in the form of an educational philosophy of 'integrated-team taught' general and Judaic/Hebraic Studies; this innovative system served to guide Emanuel Day School's motivational progress. Eighteen youngsters (our 'Chai' contingent), in a combined kindergarten-Grade One program, formed a singular 'Ruach' (spirit) within their special TOTAL environment that afforded affection and linkage between the General and Judaic domains. The integrated studies approach became the mainstay for this most different day school. And the initial eighteen youngsters have doubled in number (Kindergarten-Grade Two) capturing a Jewish spirit that defies written reproduction. The unusual beauty and warmth of the daily

program is shared by all intimately attached to the school; parents, children and staff are bound together in a vital partnership echoing the words of Samson Raphael Hirsch: "When you have handed your child to the school, do not forget that the school also is only a portion of the education you give and must be like another room fitted into your house. Do not imagine that the school is everything. The house can do little without the school, but the school can do nothing without the home."¹

The Emanuel Day School exists as an idealistic example of a modern, educationally open, child centered program complemented by the inherent openness of Jewish Religio/Cultural living; all this in a maximal Reform day school setting!

At this juncture, it is important to note that the Emanuel pioneers set forth on their own footing, lacking a central authority from which to receive encouragement or information regarding their unique attempt. Printed Reform day school educational material was noticably non-existent. Reform Judaism was not outwardly opposed to full-time Jewish education as an alternative form for their affiliates; as in the past, the great majority of Reform Jews will continue to enroll their children in part-time religious or Hebrew schools and camps as the mainstreaming mechanisms for Jewish educational transmission. It is altogether plausible, given the time and staff pool inadequacies, that maximalism will serve as the needed stimulant for enrichment of the existing part-time goals and objectives. The Reform movement, through day schooling, will possess the optimal vehicle

¹ Samson Raphael Hirsch, *Horeb - A Philosophy of Jewish Laws and Observances*, Translated from the German original, Dr. I. Grunfeld, Vol. II, 1962, Soncino Press, pp 415, 416.

for producing an informed laity, future rabbis, educators and communal workers who have derived relevant commitment and intelligent inquiry tools from their early educational background. The building blocks for constructing the model Liberal day school graduate are within reach today.

The Commission on Jewish Education of the U.A.H.C. (1969 Resolution) was authorized to, "Encourage the establishment of pilot programs and experimental projects in full-time Reform Jewish Education."² Yet the Commission did not consciously engage support in local communities to embark upon this enterprise; as a result, the Commission's power to act with any knowledgeable clout, as an information and consultation bureau, was nullified at the outset. A philosophic stance as to curricular thrust, religious policy, theological imperatives, Judaic content, skill expectations (and the like) were cloudy apparitions -- issues never directly faced or tackled with initial head-on force. The realm of Reform full-time education was an authorized continent being held in abeyance for self-discovery.

In the past, Reform Jews addressed themselves to the major debate revolving around whether or not day schools should be posited as a vital force in the Reform educative process. In 1964, Rabbi Jay Kaufman, then Vice President of the U.A.H.C., clearly interpreted the 'ikar' - crucial issue, and 'al achat kama v'chama' (how much the more so) does this statement find application to our present situation.

"I wish with admitted lack of patience, we could cease spending

2 Commission on Jewish Education of the U.A.H.C. and the C.C.A.R., Policy Handbook 1923-1974. Revised Edition, p. 23

time and energy on debates over whether there should be Reform Jewish Day Schools and devote ourselves to the more difficult problem of their feasibility. To my mind the Reform Jewish Day School issue is no longer moot. The existence of such institutions for intensive Reform Jewish education is critical and perhaps indispensable to our strength and growth in the United States. Better we might wrestle with how we are going to create the advanced curricula and education materials, the high level faculties and finances required for Reform Jewish Day Schools."

Or this statement, thirteen years earlier, voiced by the late educator, Emanuel Gamoran:

"We must face the facts squarely and seek under our own auspices and in certain favorable situations to establish day schools for perhaps ten percent of our pupils that will meet our needs."

The reality of 1975 sheds new light on day schools for Reform Jewry -- the self-discovery era is underway; five distinctly Liberal/Reform day schools are in operation and are exploring this untapped educational resource on a self-serving basis. The communication to date is unchanneled, the curriculum is not a cooperative effort and questions are arising over justification for a singularly REFORM core curriculum. Appearing on the horizon are overtures intimating translation of part-time goals to maximal education, seemingly overlooking the connotation bound up in the words full-time. Philosophic dilemmas are surfacing as to what factors, if any, could

3 Rabbi Jay Kaufman, C.C.A.R. Journal, October 1964

4 Emanuel Gamoran, The Jewish Teacher, Vol. 19, 2, January, 1951

earmark a day school as being truly 'Reform', in addition to numerous issues encompassing the daily administrative duties of budgeting, staffing, parent education, consonance with State standards and onward into the programmatic framework.

It is apparent that our signs of life are causing the Commission on Education to more closely scrutinize full-time Jewish education, and to augment the schools' unchanneled search with some meaningful communication. Hopefully, a workable network will develop; and with flexibility and patience, the Liberal day school will weave a pattern uniquely its own in the American/Jewish educational fabric.

I am writing this handbook as a dedicated effort for Liberal/Reform Jews (rabbis, educators, and lay people), who stand on the brink of day school development -- be it uni-congregational or co-congregational in design. The handbook is intended for those individuals who have diverted their search away from "why Reform full-time education?" (the proponent and opponent pastime) and have entered the arena of "how to's -- beginnings, considerations and the organizational scheme.

I term this document a 'Vibration Handbook'. The concept of vibration and its inherent feeling-tone offer variegated shades of meaning. On one level, 'vibration' can be connected to intangibles such as commitment and faith belonging to a few individuals who give tirelessly of themselves to nurture day schooling. Such feelings and their ensuing intensity are major forces in day school development. A 'vibration' may indeed transmit waves of wonderment that go hand in hand with the creative task of school planning. How can we plan a child-centered project if a wondrous world

view is not maintained? Full-time Jewish education is davka an awe-inspiring and awesome undertaking.

No day school, be it Reform, Conservative or Orthodox, can exist without its individualistic Ruach -- its own special affective force, i.e. driving 'vibration', which marks it unique in its own right. The Emanuel 'vibration' in a concrete sense, is one of co-curricular mergers; a team-taught environment of Judaica, Hebrew and general studies linked within the open classroom model. The singular approach is woven throughout the developmental/organizational framework that follows. The framework embodies universalistic guidelines for planning a school structure once primary questions are thoroughly reviewed and the school model and philosophy are clearly articulated and adopted.

I owe a debt of gratitude to Pesach Schindler, formerly of the Department of Education of the United Synagogue of America, who created a pamphlet in 1965 entitled, "Organizing and Developing a New Day School" for the Solomon Schechter Day School movement. I was privileged to have been guided by Mr. Schindler when I was a teacher; and his document was a vital resource in the creation of this handbook.

####

II. STAGE ONE

MOTIVATION: TO QUESTION AND TO JUSTIFY

וְהָאָרֶץ הָיְתָה תֶּהוֹ וּבִהוּ... וְרוּחַ אֱלֹהִים מְנוּחָה
עַל פְּנֵי הַמַּיִם

"And the land was but a vacuum, and the spirit of God hovered on
the face of the water" (Genesis 1:2)

Although the day school begins as an unresearched dream it is apparent that spiritual guidance surrounds the initial launch of events. The first stage begins as a core-committee search to gather facts for future assessment of day school feasibility for a congregation or a community. Immediate progress may not occur, as the normative follow-up process requires well-founded justifications for the entrance of a Liberal day school into the educational stream of a community. The following questions must be researched and answered.

A. Major concerns and blockages

- 1.) Who are the constituents of the day school genesis committee? Is there an objective blend?
 - a. Are representatives of the organizing body solely comprised of rabbis and Jewish educators?
 1. Are general educators represented?
 2. Are lay people represented?
 - b. Is the core committee attuned to the heartbeat of the Liberal Jewish Community and cognizant of its educational needs?
- 2.) The Communal Ear - Look closely at your community - assess the interest level of commitment to Jewish education.
 - a. Have Liberal families in the past and present exhibited interest in full-time Jewish education?

1. What percentage of children attending Conservative or Orthodox day schools belong to families of Liberal leaning or affiliation?
- a. How many day schools are in the area? What is the scope of their appeal? Is there a yearly increment or attrition in the student body?
- b. Are Reform congregational pre-schools in evidence?
 1. If in evidence, are the pre-schools well enrolled and attended with parental interest?
 - a. Are the parents of pre-schoolers opting for continuity of their child's Judaic education into the Primary years?
 2. Will pre-school directors and their congregations be receptive to the idea of day school education?
 - a. Will the pre-school authority system permit its institution to become a 'feeding ground' complex for the day school?
- 3.) School design and the designation of support systems
 - a. In what manner will day school support be articulated?
 1. If the day school is drawn on uni-congregational lines, the 'k'lal yisrael' feeling may not surface due to impasses arising from the school's appearance of being exclusive; although the school may outwardly espouse communal outreach and appeal.
 2. If the day school is drawn on multi-congregational lines (in the larger community), there may be a greater avenue for sustaining the project. However, the decision involving "who runs the show?" (administratively and curricularly) may constitute a multi-faceted set of issues for future problem solving.
 - a. This situation may be minimized through designation, at the outset, of a chain of command and committee organizational structure with appropriate checks and balances.
 3. If the day school is drawn on the monolithic approach (in the metropolitan community) engaging genuine support from the entire Liberal/Reform body, there may be a

greater chance of viability and continuity; families, from the community at large, may be visibly encouraged (via rabbis and educators) to consider the day school as an alternative form of Jewish education.

4.) Is there a Upswing in Private Schools - Both Secular and Parochial?

A. For evaluation, assorted causes are presented underscoring the drive toward private education. Consider your community and its change agents.

1.) Social Issues and Their Educational Reflection

a. What is the situation confronting public education in your community?

1. Assess the effects of school decentralization, desegregation, busing, over-crowding of classrooms, lack of materials and innovative programming, funding cut-backs and the effect of multi-ethnic programming regarding the need or failure to include Jewish consciousness raising material. (These factors heavily populate the day school classrooms.)

2. Day schools typically offer a superior general education; secular excellence is often at the heart of a parental decision for enrollment into full time Jewish programs.

2.) Economic Factors

a. Is there a prestige mystique associated with private schooling in general and day schooling in particular?

1. Modern Jewish day schools do not fit into the traditional 'ghetto' mold and, by and large, are more universalistic in their appeal.

b. Are day school tuitions affordable?

1. Is there consonance with the cost of living and wage earning index?

2. Are tuition discounts or other allowances made for congregational affiliates?
 3. Is there an available donor-pool for scholarships funding?
- 3.) Philosophical/Emotional Factors - Is there a culturally pluralistic response to the Jewish consciousness-raising stimulus?
- a. Bases, for consideration
 1. Linkage to Israel - the effects of Zionism and Statehood coupled with strong Diaspora Judaism in America.
 2. Is there a Jewish reaction-formation to the rise of non-Jewish religio/cultural sects that attract youthful adherents?
 3. The Liberal/Reform re-engagement to tradition - today's open search for 'rootedness'.
 - a. The prevalent nostalgia aura
 1. Overt evidence found in the Gates of Prayer which includes more Hebrew, re-institution of prayers and services (e.g. Tisha B'Av).
 2. Stronger part-time programming for the youth (conclave orientation-Hevra building) stressing feeling as well as content.
 3. Adult education, Havurot and lecture series to achieve connectedness between the congregation and the home.
 4. Maximal programming at Hebrew Union College emphasizing its schools of Education and Communal Service which serve to broaden the Rabbinic sector.
- 4.) Subvention of Funds - Take a close look at available resources
- a. Federal/State aid through Title programs for tax exempt private and parochial schools.

1. Aid for textbooks, school libraries, resource centers, milk programs.
 - b. Jewish agency support - Jewish federations and bureaus of Jewish education with their ever-increasing role in the establishment of pilot projects via outright fund allocation or in a consultative/informative capacity.
 1. The availability of Bureau consultants defrays the cost of having to bring in private educational resource experts.
- 5) The Disenchantment with Part-time Jewish Education
- a. The dilemma of part-time education leading to part-time commitment.
 - b. The after-school crunch - involving the world of externals (car pooling, little league, music lessons, interest classes, youth groups) versus Religious-Hebrew school attendance.
 - c. The lack of highly trained faculties in part-time Jewish education and the disparity in transit time from the innovative environment and materials in general education filtering down to the after-school Judaic program.
 - d. The post Bar/Bat Mitzvah educational pause and the availability of Junior and Senior Hebrew high programs.
- 6) What Will Be the Role of the U.A.H.C. in the Day School's Developmental Process?
- a. At present, new directions are taking place forming a wide range of possible action.
 1. Creation of U.A.H.C. network of Liberal/Reform Day Schools.
 2. The overall 'umbrella' approach.
 - a. Formal approval from the U.A.H.C. central body with designated support from regional offices.
 3. Day School curriculum development with appropriate sequencing, skill flowcharts and model

programming emanating from the U.A.H.C. Department of Education.

4. Active U.A.H.C. enlistment of communal support to engage day schooling as the alternative form for Liberal Jews desiring a full-time education for their children.
5. Will the U.A.H.C., without stimulating encouragement, take the acknowledgement route in respect to Liberal day schools?

B. Differential Diagnosis

These are but a few of the potential concerns that gather at the idea stage. Considering that suitable justifications can be pronounced for the creation of a Liberal day school, and following a review of the concerns, the fact-finding committee should project their aspirations onto a continuum of crucial steps.

The core committee, like the perennial toddler, will confront a myriad of stumbling blocks, revisit prior issues and will altogether skip stages in the organizational process. A variety of methods and techniques may be recognized as most suited to each individual genesis committee. As a point of clarification, however, there are basic areas for broad consideration. These major areas characterize Stage Two.

####

III STAGE TWO

ILLUMINATION: DECISION AND DESIGN

THE GATHERING OF MOMENTUM ON A CON-

TINUUM OF CRUCIAL STEPS

יְהִי אֹר
וַיְהִי אֹר

"Let there be light; and there was light." (Genesis)
1:3

It is central to the developmental process to begin committee separation for sharing of work-load and responsibility. The original core committee should be regrouped into relevant committees of immediate concern. The chairpersons of each committee, in addition to rabbis and educators (general and Judaic), should constitute a planning board of overseers - coordinating all functions.

A model budget, simplistic at the outset, must be speedily executed making available funds for office supplies, publicity, mailings, etc. The funding may have as its source: private donations, genesis committee pool, federation grants, congregational funding for pilot educational projects or U.A.H.C. support (contingent upon actualization of future plans).

A. Committees of Concern - The Check and Balance System

1. Education Committee (a Board of Education)

a. Concerns

1. Primary Triad: Philosophy → Religious Policy →
School Model Development

The philosophic issue is tantamount to further progression. The

school's design, educational thought and policy must be thoroughly underscored by clear philosophic underpinnings which should have, as its base, commitment to the Jewish way of life.

To fully develop this tangent, it is necessary to state the initial philosophic issue: WHAT (IF ANYTHING) IS SPECIFICALLY REFORM ABOUT A LIBERAL/ REFORM JEWISH DAY SCHOOL? This is the elusive ontological question that serves to spur Reform day school educators and rabbis toward confronting the horns of the definition dilemma.

The Jews, in America today, are living in a basically open society, not struggling for entrance into a world as newly emancipated citizens. In order to demonstrate Jewish amalgamation with society, it is not necessary to slough off traditional encumbrances to make palatable the spark of ethical monotheism. Reform Judaism's relaxation in adapting more traditional modes helps to underscore a delicate balance that is gradually shifting to produce the Reform 'Neo-Maximalist' ritually and educationally. The clarity of the Reform message lies in an accepting, non-dogmatic approach that encourages its affiliates to gain familiarity with the basic tenets of our faith -- theologically, historically, culturally, ritually, and further, to knowledgeably make practical choices from the individualistic standpoint. Reform Judaism maintains a healthy confluence in past, present and future orientation for the individual as well as for the collective.

Perhaps decision making with its counterparts - responsibility and accountability, should be at the core of a Liberal/Reform day school model if we, as Liberal Jews, wish to "Train up the child in the way he

should go..." (Proverbs). 'Reform' expression should embody the utilization of an open-classroom -- learning centered model, replete with student initiated choice and teacher guidance and facilitation of individual courses of study and small project groupings. If a Liberal Jew is ultimately to arrive at a 'meaningful choice' position as to how he/she wishes to express adherence to our faith, then it would be to his/her advantage to have the environmental background of a decision making, inquiry oriented education.

The Jewish day school can provide such a background. The curriculum should be open-ended, presenting the fullness and beauty inherent in Judaism and its ceremonial observances in a manner that stimulates inquiry into the sources of our faith. Simultaneously, we must not lose sight of natural curricular correlations within the general studies program; societal relevancy has always been a cornerstone of Reform Judaism's platform. And what better way to maintain a Judeo-General connection than through a program of educational mergers. The total-singular existence for the American/Jewish child should be the foundation for Reform day school growth and purpose. A day school, wherein the allegiances developed do not have as their basis disproportionate time slots for curricular execution; the misplacement of time into split programming (A.M. vs. P.M. - General Studies vs. Judaica) places stressful tension on both domains, nourishes an artificial separation and is overtly separatist in intent. This scheme is not quite unlike the Jewish minimalists consciously espousing separate (after-school) religious training while mainstreaming their children during the prime day-time hours into the neighborhood public schools.

Liberal day schools could build the bridge between the Limuday Kodesh and Limuday Chol through timed unity in a team-taught daily scheme. "Do not be separate from the community" -- herein lies the strength for building a cooperative spirit; to present teachers (general and Judaic) working and planning together -- sharing with their students, appreciating individual differences, merging for group benefit, instilling values, widening the learning centered horizon with team-eyes, weaving Hebrew language throughout the daily flow and altogether living content and affective integration in a bi-cultural program. In such a program, the child discovers comfortability as a one worldly citizen, shattering the barriers inherent in time slotting and teacher/curricular separation. It is possible to approach the essence of singularity -- monotheism in its educational sense, by guiding the child's being, synthesizing the emotional, social, spiritual, intellectual and physical components into a core system of JEW-NITY (JEWISH UNITY) surrounded by the Ruach of our traditional heritage.

Religious policy should flow from the school model and its shared philosophy. Issues regarding KASHRUT, KIPPOT and the like must enter Liberal day school thought (curriculum), if not into day school practice. Holiday and Shabbat celebrations, customs and ceremonies, synagogue ritual and liturgy should be centered curricularly and then used as springboards for integrated units and values clarification within the general studies.

2. TEMPORAL/STRUCTURAL PLANNING COMMITTEE

A projected opening date should be slated from twelve to eighteen months following the decision for day school genesis. It is most beneficial if the day school is an outgrowth of a successful pre-school:

and therefore the school is regarded as a natural extension of total Jewish programming adding grades slowly and deliberately. The opening grades (along with future articulation), class size, school hours, State registration and/or accreditation are based upon various realities of planning; without knowledge of the school's physical plant, it would be unrealistic to attempt implementation of prior decisions.

- a. Day school location - ideally the school should be centrally located in relationship to communal transportation ease as a main consideration. The usage of a congregation's educational facility to house the day school is the normative situation as the rooms lie relatively dormant during general school hours.
1. The problems surface concerning the feasibility of room partnerships - day school/Hebrew school/religious school combinations. Available equipment (appropriate to a child's growth level), bulletin boards, learning center configurations and text, manipulative and software displays if rearranged daily (or even weekly) cause undue aggravation for a teacher in an open, dynamic environment. Planned partnerships, opening lines of communication, and pairing of class models with teaching staff of both the ^{day} school and Hebrew/religious school aids in smoothing out difficulties before they arise.

2. A further consideration is the existence of a outdoor play facility with space for future expansion for a viable movement education program in the day school. If the play facility, assuming that it is appropriately equipped, belongs to the morning pre-school, already an alternative physical outlet is required for morning day school activity.
 3. It is crucial for long-range planning to note availability of a kitchen, office, auditorium and library facilities for immediate and/or future usage. A congregational facility with a composition of multi-purpose rooms is situationally ideal.
 4. It is highly desirable to generate a cooperative relationship between the host congregation and the day school. A substantive sharing of resources -- from audio-visual equipment to custodial service, occurs in the most optimal environment. Congregational representatives, ostensibly from the education and administrative departments, should be integral parts of the day school's education committee.
- b. Day School naming - a name should be chosen in consort with the school's support system of development. A uni-congregational school may want to use the Temple's name with the addition of the words day school; a multi-congregational or monolithic school would be wise to combine

efforts in choosing a thematic name to signify their cooperative spirit.

3. Personnel Committee

- a. Make-up: This body should be comprised of professionals in the field of education (general and Judaic), rabbis and lay representatives.
- b. Function: Their primary function is to engage a director/administrator who is committed to the overall day school program and is a knowledgeable professional in the field of education -- preferably with the double qualifications of a general and Judaic/Hebraic background.

1. Many embryonic day schools utilize the host congregation's educational director as a part-time day school director; the problems contained in this solution involve time limitations, orientation and familiarity with general educational research, texts and curricular framework.

- a. A great majority of pioneering day school families come with the twin concern of quality/quantity regarding the general studies program -- the Judaica portrayed as 'icing' on the educational cake. Liberal families need concrete assurance that their child will receive the minimum requirements (and more) in the basic content areas; with an untrained professional coordinating the curricular input, the

school rests on a weak foundation. Most often it is to the new school's benefit to hire a part-time director who would teach in a morning team and is involved administratively and curricularly during the afternoon hours.

- c. Development of a Mini-Code of Practice - the Personnel Committee requires the rudiments of a code of practice prior to staff hiring. Together with the director, guidelines should be established in the following areas:
 - 1. Development of criteria for staff selection, job description, hiring and firing practices.
 - 2. The contractual agreement - with legal assistance and binding validity.
 - 3. Salary scale
 - a. Dependent upon experience, competency, performance, certification.
 - b. Co-existent with scales devised by community public school district or State standards.
 - c. Co-existent with bureau of Jewish education's wage scale.
 - 4. Fringe benefits including: a comprehensive medical policy, disability, pension plan and other variances.
 - a. Guidelines for sick leave and personal leave must be established.

5. Professional development - provisions to include in-service, training, seminars, workshops, professional conferences or conventions, and professional associations.
6. Criteria for substitute teachers - available listing, duties and salary on a daily basis.
7. Creating a professional team - the following professionals should be 'on-call' as school resources:
 - a. School psychologist.
 - b. School psychometrist - testing and measurement.
 - c. School health staff - physicians and nurses, audiologist and speech therapist.
 - d. Special education consultant - remediation and learning disability.
 - e. Consultant forum
 1. General studies - early childhood and general elementary years.
 - a. Specialists in the major content areas - language arts, mathematics, social sciences, science (natural/biological).
 2. Judaic/Hebraic studies - early childhood and general elementary years.
 - a. Specialists in the major content areas -- Hebrew language and literature, audio-lingual

methodology, liturgy, history-Biblical and Rabbinic texts, Israeli song and dance.

- d. Staffing - Once the director is hired, he/she can begin enlisting aid for a staff recruitment drive. For each grade level there must be a general studies teacher and Judaic/Hebraic studies teacher ideally functioning as a teaching team. As the school grows in size, specialists in the field of the creative arts (music, art, dance, drama) and physical education can be hired.
 1. The criteria for staff selection should be outlined in the school's code of practice and staff choices should be made in harmony with the school model and philosophic thrust.
 2. The Personnel Committee should direct the ingathering of candidates through publicity of the job openings at bureaus of Jewish education, professional associations and journals, colleges of Jewish studies and schools of education, newspapers and Jewish periodicals.
 3. An interview committee led by the director, as supervisor, should wield decisive approval for each candidate selected; the teacher's accountability and work-ability, on a daily basis, rests solely within the supervisory sphere.
 4. It is vital to reiterate the essence of compatibility

in hiring day school personnel. Both the general and Judaic studies teachers should be openly committed to Judaism; their spirit of excitement and dedication is a source of modeling and inspiration to the children they will guide.

- a. If the environment is 'integrated' (the Emanuel vibration), both teachers must orchestrate their instruction and discipline through team togetherness. The classroom climate should flow from the 'together' affect of the staff, each of whom are optimally in possession of double qualifications.

1. The director should coordinate the avenues for integration.

- b. If the content areas are to be individualized, tailored to the readiness stage of each child, the staff necessitates background and training in the open-classroom, classroom meeting humanistic approaches.

1. The maximal teacher:pupil ratio for effective individualization is 1:7, however, a teaching team can handle sixteen children with relative ease in meeting the individual needs of each

child.

2. Aides (parent volunteers or paid assistants) can assist in freeing the teacher for program individualization. Parent or grandparent aide programs are highly expedient and successful as are student internships on 'work and study' programs from neighboring high schools and junior colleges.
5. For decision-making -- the following broad categories should be reviewed prior to hiring a teacher:
 - a. Teacher certification -- consonance with state, district or bureau of Jewish education requirements for licensing.
 - b. Teacher background
 1. Personal - Judaic leaning, hobbies, special talents, personality, child orientation.
 2. Professional - training, experience, competency, dedication.
 - c. References - recommendations and evaluations.
4. Curriculum Committee
 - a. Make-up: This body should be comprised of professionals in the field of education (general and

Judaic), rabbinic representation, parents and the school director. The director should oversee this committee as he/she ostensibly handles curriculum implementation and translation of goals and objectives into workable practice together with the teaching staff.

1. Selected staff members and upper grade students should ultimately be represented on this committee.
- b. Curriculum development: Day school curriculum is not a transfer of religious school material to a maximal situation.
1. A workable model of what type of Jew do we wish to produce through the Liberal day school ranks must be clarified so that the curriculum can be presented in spiraling stages in accordance with research in child growth and development.
 2. Beginning with a thorough review of available day school curricula via compendiums of existing day schools (Solomon Schechter, Torah U'Mesorah, community day schools et al), the focus is on determination of religious observance, patterns for theological discourse and goals for Hebrew language, textual and

liturgical courses of study.

3. Critical assessment of the State Board of Education's requirements and the frameworks in the major subject areas.
4. The curriculum committee, taking stock of their philosophy and school model, should define the broad subject/content areas for the initial program, hopefully integrated general with Judaic studies.
 - a. Once the areas are defined, goals and objectives on a flowchart of skills can be placed on a Kindergarten through Grade Three (early childhood program) continuum listing major learnings from simple to complex that are within reach of the developing child.
5. The Curriculum review must encompass broad knowledge of:
 - a. State minimum requirements for subjects taught, hours of instruction, and length of school day and year (including holidays).
 - b. State textbook adoptions listing.
 - c. Textbook review - general and Judaic/Hebraic (be cognizant of stated school

goals and subject matter).

1. Send form letters to text publishing houses requesting catalogues, information and price lists.
2. Attend a textbook and educational materials fair (there is a dearth of Judaic manipulatives).
3. Visit a local public school or bureau to review sources.
4. Write to other day schools for their book lists.

c. Curricular Integration: the arena of related mergers. This area is the most decisive if curricular connectedness is the Liberal day school's priority. Thematic development in both general and Judaic studies should be complementary, exhibiting a cohesiveness in unit development, instituting related material and resources, Jewish holidays emphasizing shared values, ideas and aspirations plus thematic 'spin-offs', and spoken Hebrew as a dominant undercurrent taught Ulpan-style and sparking unit development with the necessary linguistic tools.

5. Admissions Committee:

- a. Make-up: This body should be comprised of lay people and interested professionals in education and related fields.
- b. Concerns: This body should be clearly familiar with the State age requirements (cut off dates) for school entry and enrollment procedures.
 - 1. Underage children are frequently accepted into private and parochial schools to enhance enrollment figures; and the day school, like any other private school, can find itself used as an entry vehicle.
 - a. This is not a simplistic issue and requires future discussion.
 - b. However, one point is absolutely certain: underage children are given a great measure of concern at promotion time.
 - 1. Readiness coupled with future educational achievement depend upon the critical school evaluation.
- c. Function: Day school entrance requirements.
 - 1. The entrance requirements for day schools often involve testing programs measuring the intellectual and emotional development of prospective students.
 - 2. Because of the bi-lingual intensity and double program, children of average and above average

intelligence are considered as prime enrollees.

- a. The elitist attitude perpetuates a homogeneity that does not generally allow for an expanse of individual differences.
3. Children with minor learning disability do not meet the entrance requirements and are turned away for lack of remedial programs.
 - a. The solution is to provide spaces for such children together with special concern in programming and outside consultation.
4. Day schools are often considered prime locations for housing children with emotional problems.
 - a. The school should interview the parent and the child - requiring a class visitation.
 - b. Pre-school evaluations and former school records can give available information regarding each school applicant.
 - c. If necessary, the school psychologist can be brought in for consultation.
- d. Transfer policy: policies must be established regarding youngsters who transfer into the on-going day school program.
 1. If the program is not geared toward individualization some tutoring may be needed to acclimate the child to the Hebrew program.

2. Finance Committee

- a. Tuition: In general, tuition is the constant source of day school financing. Tuitions should realistically parallel private school tuitions in the day school area.
 - 1. A special discount should be made available to congregational affiliates - not specifying a Judaic branch.
 - 2. In proposing a tuition rate, it is necessary to be aware of the day school clientele and their economic background, and to alleviate individual hardship situations through scholarship grants.
 - a. As a liberal guide it costs between \$1,600 - \$1,800 yearly to educate the individual day school child.
 - 3. Tuition contracts, legally valid, must be signed by a family member designating a suitable payment schedule during the school's fiscal year.
 - 4. A separate registration fee (non-refundable) is generally required as an additional pre-payment to hold a child's class place.
 - 5. Penalty clauses should be in evidence for failure to pay tuition as scheduled or for unexplained withdrawal from the school.
- b. Scholarship: An objective manner of determining scholarship need is reached by affiliation with the School Scholarship

Service, a subsidiary of Educational Testing Service on behalf of the National Association of Independent Schools.

(It is assumed that limited scholarships are made available from charitable donations, fund-raising or synagogue support)

1. The S.S.S. evaluation is computerized and accurate.
2. Moreover, the day school itself never handles the confidential financial disclosures of prospective applicants.
3. The S.S.S. evaluation and scholarship recommendation should be presented to the scholarship committee for final approval.

- c. Subsidies and Grants: As stated previously, Federal, State and local districts have existing Title grant programs providing aid to tax-exempt, private and parochial schools. The aid ranges from distribution of textbooks on 'permanent loan' to milk programs.

Often Jewish communal agencies, i.e., Federations and Welfare funds, offer subsidies per student, through their bureaus of Jewish education.

- d. Ways and Means: In order to remain viable, day schools engage in fund-raising programs under parent-group leadership. This complex arena is fraught with the prospect of turning the school into a business enterprise while subtly ignoring the educational backbone of its existence. With the present outlook of school deficits, fund-raising is here to stay.

1. The ways and means committee should research fund-raising projects undertaken by other day schools and private fellowships.
 2. The committee should make every attempt to connect their outreach to the Liberal congregations in their area - possibly through a blend of supportive projects.
 3. Fund-raising can be specifically aimed at the development of school resources: play equipment, library center, audio-visual equipment and the like; or for the ever present necessity of compensating for a school deficit.
- e. Budget-Expenditures: Often in the first years of day school growth, many services are donated expense free -- classrooms, office space, secretarial help, utilities, maintainance, shared furnishings and equipment are mutual resources of the host congregation and the day school.
1. Often there is a noticeable absorption of the day school deficit by congregational funds.
 2. Educational consultants, physicians and assorted ancillary aides offer their services, without cost, to augment the budding program.
 3. The general outlay of funds that must be considered include:
 - a. Total staff salaries and benefits

1. Professional development
2. Conferences
3. Substitutes
4. Consultants, specialists
5. Ancillary aides
- b. Textbooks for students and teachers
 1. Library development
 2. Professional magazines and periodicals
- c. Educational manipulative material
- d. Audio-visual equipment and aids
- e. Basic school supplies
- f. Arts and crafts supplies
- g. Office supplies - printing, telephone, mailing expenses
- h. Outdoor play equipment
- i. Furnishings
- j. Nutrition - snacks, lunch, Shabbat celebration and holiday treats
- k. Publicity expenses
- l. First aid equipment
- m. Field trip transportation
- n. Insurance
- o. Equipment maintainance
- p. Contingency Fund
3. Public Relations Committee
 - a. Make-up: This body should be comprised of those indi-

viduals who are highly dedicated to the day school 'dream' and who are willing to give of themselves to see their dream translated into a vital reality. It is clear that those few individuals will be proponents of potentiality - selling an unproven school to pioneer parents. The enthusiastic commitment generated by this group is a healthy contagion; the 'word of mouth' methodology underscores their zeal. Rabbinic members of this body should be encouraged as the 'Bima' approach (especially on Family Night) has great potential.

b. Canvassing:

1. Make a check list of the potential clientele resources for the day school.
2. Arrive at a plausible number of children for the projected school opening class.
3. In order to obtain a listing of resources, cooperation should be enlisted from the following agencies within the school's broad geographic area:
 - a. Local Liberal/Reform pre-schools
 - b. Local private pre-schools that have considerable Jewish enrollment.
 - c. Congregational religious/Hebrew schools
 - d. Federation Council - available survey of young Jewish families with school age children.
 - e. Young Jewish Fellowship Circles, Jewish Center groups, lodges and service clubs.

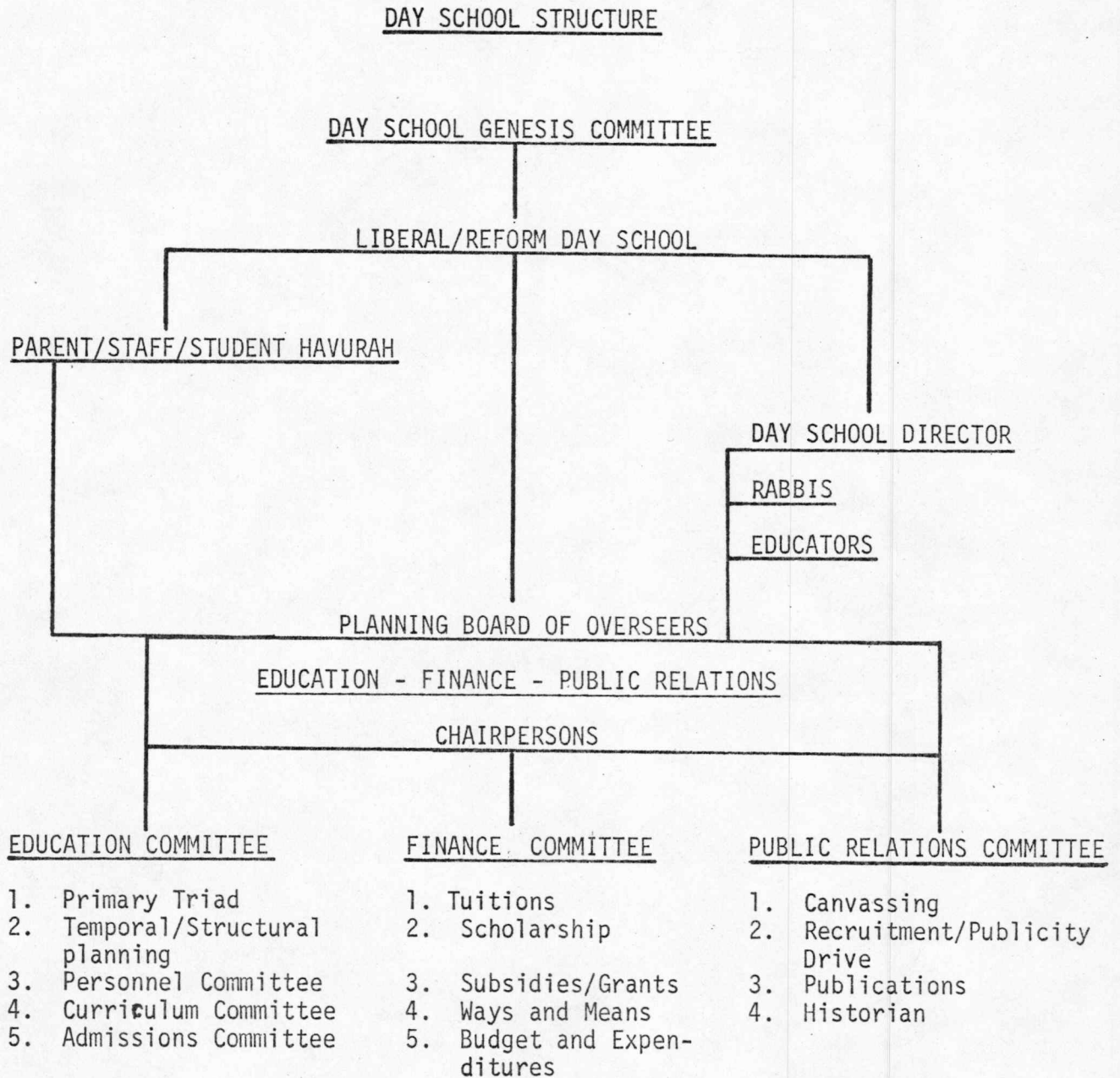
- c. Recruitment-Publicity Drive: Once the check list is compiled, a publicity campaign to approach the future clientele should commence.
1. Logo: a school logo should be designed with a thematic representation in mind, and possibly embellished by a maxim or quote from traditional sources. Logo reproduction should appear on posters, stationery, flyers and news releases.
 2. Prospectus: The drive should begin with the creation of a prospectus - giving enough advance information to arouse interest and gain support. The prospectus should follow the mimeographed brochure format listing relevant details and future plans; items to be included are: philosophy, school model, facility, program, goals, staff projections, class size, future articulation, registration procedures, committee contacts (and the like).
 3. Campaign: The campaign should involve direct home visitations, pre-school coffee meetings with directors and parents, bureau of Jewish education newsletters, local Jewish and general press releases, flyers sent to prospective clientele and to local Temple membership, speakers at Temple board of education and related educational platforms, letters stating rabbinic endorsements and U.A.H.C. central and regional support and actual approval.

4. Publications: Once the enrollment process has begun and before the school opening date, a parent's manual should be released to each family of an enrolled child. The manual is intended to be a handy reference throughout the school year and should contain information regarding the school calendar, ancillary aides, student roster, committee membership, staff biographies, program development and rationale, guidance program, standards and policies of concern, lunch and nutrition program, health program, insurance, tuition and related procedural detail.
5. Historian: Accurate records of publicity releases and program sketches indicating all stages of school development should be maintained for future reference. Newspaper clippings and photographs can be entered into a publicity scrapbook.

B. Review and Super Structure

Once the genesis committee has separated into the three major committees of concern just described (Education, Finance, Public Relations and their various offshoots), the planning machinery should flow into a composite picture; this is accomplished through meetings of committee chairpersons, who constitute the day school planning board of overseers. In addition, the planning board of

overseers should include the school director, rabbis, educators and parent representative whose close input is a valuable resource for ongoing school design. The school's superstructure could be graphed thusly:



The stage is set for integration of committee results with "TACHLIS" material necessary for school opening and professional preparedness.

IV STAGE THREE

TACHLIS: PRE-OPERATIVE MACHINERY OUTLINE

A. Re: Director - Administrative and Academic Duties

1. Budget performance and projection
2. Ordering supplies, food and educational material
3. Record keeping
4. Office work
5. Supervision and observation of staff, a process:
 - a. Teacher interview and selection
 - b. Orientation and expectations
 - c. Staff in-servicing-workshops
 - d. Communication
 1. Formal staff meetings
 2. Informal modes
 - e. Classroom observation
 1. Curricular
 2. Environmental
 3. Teacher comfort
 - f. Staff evaluation and feedback
6. Liaison to boards of education
7. Curriculum development and coordination
8. Parent/public/student relations
9. Creation or compilation of necessary school 'forms'
10. Resource files
11. Resumé files for staffing

B. Re: Students - Information and Data Processing

1. Pre-enrollment forms

- a. Registration and background information
- b. Pre-school evaluation (or prior elementary school)
- c. Class visitation report, prior to enrollment
- d. Health form
- e. Insurance
- f. Testing survey (if deemed appropriate to school program and philosophy)
- g. Field trip release form

2. Permanent forms

- a. Cumulative record
 - 1. Evaluative check listing - skill development
 - 2. Conference report
 - 3. School testing scores (intellectual and/or achievement)
 - 4. Diagnostic work-ups
 - 5. Attendance
 - 6. Recommended placement
- b. Health card - immunization record
- c. Anecdotal student log

3. Assorted extras

- a. Withdrawal form
- b. Transfer form

C. Re: Parents - Responsive Partnership

- 1. Havurah development - families and staff in an extended fellowship

a. Functions

1. Leadership - board representation
2. Programming
3. Food committee
4. Transportation committee (car pooling)
5. Mitzvah corps
6. Fund-raising
7. Publicity
8. Parent recruitment
9. Newsletter

2. Ozayr (Aide) Program

- a. Survey: Listing hobbies, talents, professional ability and availability for school enrichment programs.
- b. Listing daily availability for a classroom aide program

3. Parent programming - curricular sharing

- a. Curriculum review and discussion
- b. Open houses
- c. "Back to school" nights
- d. Workshops
- e. Rap groups
 1. Sharing common concerns
 2. Jewish consciousness raising

4. Meeting parental needs

- a. Extended school care for working parents
 - 1. Early arrival program
 - 2. After school program
 - a. Art enrichment
 - b. Physical activity
 - c. Nutrition and rest

D. Re: Staff

- 1. Housekeeping procedures
 - a. Attendance records
 - b. Pupil evaluations
 - c. Parent conferencing
 - d. Unit development format ('integration')
 - e. Text and materials inventory
 - f. Classroom management
 - g. Experimental evaluations (e.g., speakers, field trips, consultant, program-assembly)
 - h. Mode of reimbursement for staff-bought supplies
- 2. Professional Development
 - a. Staff meetings
 - 1. Cooperative agenda planning
 - 2. Meeting individual or group needs
 - b. Professional growth
 - 1. The gamut of in-servicing
 - 2. Consultant contacts
 - 3. Other day school colleague contacts
 - 4. Curriculum building

5. Creation of teaching materials

c. Individual growth

1. Self-awareness

- a. Teaching style - knowledge and comfort
- b. Relationships to colleagues, pupils, parents, supervisor

d. Evaluation

- 1. Formal feedback mode - level of competency and performance

E. Re: Daily Class Scheme - Time Frames

A sample of a full day Kindergarten schedule from 9:00 A.M. - 2:30 P.M. with two full time team teachers (general and Judaic/Hebraic), one morning assistant, bi-lingual, open classroom, and fully integrated program.

8:15-8:30 Staff arrival - preparation

8:45- Student arrival

9:00 Opening, welcome, song

9:15-10:15 Workperiod I

- 1. Language arts emphasis
- 2. Hebrew center - linguistic emphasis
- 3. Block center or housekeeping unit
- 4. Manipulatives
- 5. Experimental Science/Social science center
- 6. Listening stations
- 7. Art Center

10:15 - Snack (appropriate blessings)

10:30 - Tefilot and Torah

10:45-11:45 Workperiod II

1. Math emphasis
2. Writing center
3. Hebrew center - holiday or unit emphasis
4. Block center or housekeeping unit
5. Manipulatives
6. Outdoor groupings
 - a. Easels
 - b. Construction
 - c. Sand play
 - d. Physical movement
 - e. Play equipment
7. Listening stations

11:45 - Clean up and story-time

12:00 - Lunch (appropriate blessings)

12:30 - Outdoor play

1:10 - Quiet time, rest, music listening

1:30 - Shared social science unit (interchangeable with science)

1. Values
2. Ethics
3. Holiday cycle
4. Heroes

2:00 - Follow-up project - small clusters

1. Art
2. Rhythms
3. Dance
4. Dramatic play
5. Simulations
6. Experience charting

2:20 - Daily scrapbook - review

2:30 - Dismissal

3:30 - Staff departure

The 'Tachlis' section briefly demonstrated the theory of consciously placing the 'horse before the cart' in school organization. It is incumbent upon the genesis builders to prepare the ground for realistic school development, rather than assisting to create a hindsight potpourri of technique and design. The day school's achievement^{of} credibility is a long process; and a well run future program depends upon well thought out initial projections that covered each barren arena with 'Tachlis' and hope.

####

V STAGE FOUR

FUTURISTIC AIMS

(Meeting the Goals of Reform Jewish Education)

כָּל כְּנִסְיָה שֶׁהִיא לְשֵׁם שָׁמַיִם סוּפָה לְהִתְקַיֵּם

"Every undertaking which is for the sake of Heaven will in the end be established." (Pirke Avot^{4:14})

Listed below are the Goals of Reform Jewish Education, adopted at the 1975 U.A.H.C. Biennial Conference in Dallas, Texas.

GOALS OF REFORM JEWISH EDUCATION

The goal of Jewish education within the Reform movement is the deepening of Jewish experience and knowledge for all liberal Jews, in order to strengthen faith in God, love of Torah, and identification with the Jewish people, through involvement in the synagogue and participation in Jewish life. We believe that Judaism contains answers to the challenges and questions confronting the human spirit, and that only a knowledgeable Jew can successfully discover these answers.

The Commission on Jewish Education, therefore, calls upon every synagogue to provide a program of Jewish education which will enable children, youth and adults to become:

1. Jews who affirm their Jewish identity and bind themselves inseparably to their people by word and deed.
2. Jews who bear witness to the brit (the covenant between God and the Jewish people) by embracing Torah through the study and observance of mitzvot (commandments) as interpreted in the historic development and contemporary liberal thought.
3. Jews who affirm their historic bond to Eretz Yisrael, the State of Israel.
4. Jews who cherish and study Hebrew, the language of the people of the Jewish faith.

5. Jews who value and practice tefila (prayer).
6. Jews who further the causes of justice, freedom and peace by pursuing tzedek (righteousness), mishpat (justice), and chesed (loving deeds).
7. Jews who esteem their own person and the person of others; their own family and the family of others; their own community and the community of others.
8. Jews who celebrate Shabbat and the festivals and observe the Jewish ceremonies marking the significant occasions in their lives.
9. Jews who express their kinship with K'lal Yisrael by actively seeking the welfare of Jews throughout the world.
10. Jews who support and participate in life of the synagogue.

Such Jews will strengthen the fabric of Jewish life, ensure the future of Judaism and the Jewish people, and approach the realization of their divine potential.

####

It is a massive educational undertaking to meet the aforementioned goals. However, full-time Jewish education is the precious singular vehicle of insurance and assurance that Liberal Jewish life will not want for appreciation. Clearly content knowledge may be imparted through innumerable modes; however, in terms of rooted commitment one can not tangibly measure the positive effect of daily living and instruction within the walls of Jewishly expressive interaction.

For a future of Liberal day school excellence, the needs are many:

1. Curriculum - cooperatively designed and unified for a singular thrust
2. Faculties - professionally trained and doubly equipped

3. Reform leadership - renewed and rededicated to support this growing educational enterprise
4. Reform Jewish Communities - open to Liberal day school establishment as a full-time means for imparting Jewish consciousness and content, and not an escape from the public domain
5. Reform Educational Philosophy - clearly articulated, choice centered, compatible with open school model and firmly rooted in Jewish tradition and culture
6. Educational Model - in the finest mode of dynamic openness to the child-centered trends in education today.

It is within the annals of Liberal Jewish history, that Reform Jews tried to synthesize Jew and Man in order to create one entity. Integration of being is not a foreign rationale; and infusing a singularity of spirit into the ranks of our youth will only serve to emphasize the drive toward unity. Liberal day school graduates will be the creative builders of Reform's tomorrow; they will be the segment of Jewish youth meeting the goals of Reform education by natural extension of their daily lives. They will be able to comfortably confront issues, decisively question and present solutions to the drama of life today with a reservoir of knowledge and skills. Moreover, they will possess an overwhelming feeling and commitment to the perpetuation of Jewish peoplehood.

####

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Day School

February 5, 1976

Ms. Eleanor H. Kurz
2 Woodland Drive
Sands Point, N.Y. 11050

Dear Ms. Kurz:

Thank you for your beautiful letter of January 29th. Needless to say, I share your commitment to the creation of an educational elite within Reform Judaism, which will lead and inspire our Movement - and our people - in all areas of creative endeavor.

It has long been my dream to found precisely the sort of school which you describe. Massive funding requirements have, until now, precluded its establishment. But I continue to dream, to envision a time, hopefully not too far off, when men and women like yourselves will make their voices heard - and their resources available - for the great task which you have crystallized so well.

We should talk further about this at some time in the near future. I will be in touch. In the meantime, let me thank you for affirming, through your letter, Herzl's passionate belief, "If you will it, it is no dream."

With warmest regards, I am

Sincerely,

Alexander M. Schindler

LAW OFFICES OF

Eleanor H. Kurz

2 WOODLAND DRIVE

SANDS POINT, NEW YORK 11050

AREA CODE 516

TELEPHONE 883-8033

January 29, 1976

Rabbi Alexander M. Schindler, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N.Y. 10021

RE: UAHG PREPARATORY SCHOOL FOR GIFTED STUDENTS

Dear Rabbi Schindler:

In May of 1974 a letter was printed in "Reform Judaism", written by the undersigned, concerning the establishment of the above named academy.

In the December 1975 issue of the same paper I have the pleasure of reading your opening sermon to the Dallas Biennial, and felt deep excitement at your words foreseeing the establishment of just such a school as I had envisioned.

In the course of an intensive study of American and English secondary education it became clear to me that America is currently struggling out of an era of super homogeneity in the education of all youths, with a concomitant downgrading of the learning offered to, and the standards expected from, gifted and talented teenagers. I also learned that academies of great note were invariably of Christian sponsorship, even Eton, which, if memory serves, was first encouraged by Henry VIII, and connected with his establishment of the Anglican Church after his revolt against the Pope and the Catholic Church for refusing him his divorce from Catherine of Aragon.

In the U.S. Phillips Exeter and Phillips Andover led the way. There were other interesting experimental schools. And you find that religious considerations were foremost. Exeter, which has a joint ideal of knowledge combined with goodness, was one of the first important academies to lessen chapel requirements, but nevertheless, the school is Christian, has a school minister, and the Jewish students there must take pot luck. Yom Kippur of 1975 found a group busing into Boston, while I took my own son up to Portsmouth, making a special trip for the purpose.

We need to nurture a future Maimonides or a Judah Halevy. How will we do it when our own Jews become anti-intellectual, oppose special education for the gifted, and vie with their gentile neighbors in providing baseball, tennis and hockey lessons for their children?

(please continue)

LAW OFFICES OF

Eleanor H. Kurz

2 WOODLAND DRIVE

SANDS POINT, NEW YORK 11050

AREA CODE 516

TELEPHONE 883-8033

Page two Jan 29 1976 to A.M. Schindler

Rabbi, what I see is a Jewish Exeter, only better. A boarding school which will attract brilliant teachers and brilliant students. Which can turn out people not only for the rabbinate, but for scholarship, for government, for art and science, whose orientation is to promote the civilization of man, but with the beauty of the Jewish ideal.

Thus, perhaps, a Kissinger, with his brilliance, might have a better understanding of his own people. A Leonard Bernstein would write fewer masses, and more services, and contribution to philosophy and learning could be our joyful reward.

A thousand years from now, when the history of this time will be read, as we read of Alexandria, and Spain, will there still be Jews, exerting their necessary civilising effects on otherwise still more barbaric western man? Will the histories record the flowering of knowledge, such as happened in Poland, or the inspiration of religious intensity of the Baal Shem? Or will it be a dreary recital of tennis courts, swimming pools, neglect and abandonment of Jewish old to the likes of greedy Bergman and others, while the affluent Reformed movement expended its substance in self-gratification?

You said you "dream great dreams which fire my imagination and which might ~~spark~~ strike answering ~~sparks~~ in yours as well".

I believe you.

Let's do something about it.

Respectfully yours,

Eleanor H. Kurz

Eleanor H. Kurz

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE — JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

DEPARTMENT OF
INTERRELIGIOUS AFFAIRS



Handwritten: S
H. S. important
RV

June 6, 1975

Dear Friend:

Some inaccurate and unfortunate things have been said and written about the role played by representatives of the Jewish community when, last January, the Vatican issued its Guidelines on the Relations of the Church to the Jewish people. Regretfully, some have even maligned IJCIC (The International Jewish Committee for Interreligious Concerns) and its members.

Because of the distortions that may be current and in the interest of accuracy and fairness, I think you should have the attached, which hopefully will correct some of the misinformation to which you and your community may have been exposed.

Sincerely,

Handwritten signature: Balfour Brickner
Rabbi Balfour Brickner

/as

COPY

COPY

COPY

INTERNATIONAL JEWISH COMMITTEE ON INTERRELIGIOUS CONSULTATIONS
Suite 1000 432 Park Avenue South
New York, N. Y. 10016

May 20, 1975

Mr. Elmer Winter
President
American Jewish Committee
165 East 56 Street
New York, New York

Dear Mr. Winter:

I am writing to you in my capacity as chairman of the International Jewish Committee on Interreligious Consultations (IJCIC) which, as you know, coordinates the activities of several major Jewish organizations in their relations with the Roman Catholic Church and the World Council of Churches.

I personally serve on this committee as the representative of American Jewish Committee.

All of us who have been involved in the work of IJCIC were shocked by an article by Rabbi Marc Tanenbaum which appeared in a number of Anglo-Jewish publications in the United States, in which he makes a number of irresponsible and even libelous accusations against responsible Jewish organizations and respected colleagues.

It would be a great disservice to truth and to the interests of world Jewry to permit Rabbi Tanenbaum's distorted version of IJCIC's relations with the Roman Catholic Church to stand unchallenged. However, because of our concern for the good name of American Jewish Committee and of the larger Jewish community, the organizations that comprise IJCIC have decided not to respond to Rabbi Tanenbaum's article in the public press. Instead, we are sending the enclosed communication to you, as President of American Jewish Committee, and to the several Jewish organizations that have been following these developments with understandable concern.

2.

We would appreciate your sharing this information with the responsible officers and board members of American Jewish Committee.

With warm good wishes, I am,

Sincerely yours,

Rabbi Joseph H. Lookstein

cc: Dr. Bertram Gold

THE VATICAN AND THE JEWISH COMMUNITY

A Statement by the International Jewish Committee on Interreligious Consultations

Rabbi Joseph H. Lookstein, Chairman

In an article published in the Anglo-Jewish press in the United States the week of Passover, Rabbi Marc Tanenbaum of American Jewish Committee makes a number of accusations against major Jewish organizations and their representatives on the International Jewish Committee on Interreligious Consultations (IJCIC).

IJCIC is comprised of World Jewish Congress, Synagogue Council of America, American Jewish Committee, Jewish Council for Interreligious Relations in Israel, and B'nai B'rith-Anti-Defamation League, and has been carrying on discussions with the World Council of Churches and the Vatican since 1970.

The burden of the article is that Guidelines on Catholic-Jewish Relations recently issued by the Roman Catholic Church were a disaster, and were actually intended as reassurance from the Vatican Secretariat of State to the "Arab-Muslim-Communist world."

The article charges that the Vatican Guidelines were intended as a "clear and unambiguous message to the Arab world" that there will be no concessions to the Jews or to the State of Israel. They communicated a "reassuring message to Arab Christians, such as Patriarch Maximos Hakim, defender of gun-running Archbishop Capucci." The Pope's statement to the Jewish delegation "conformed entirely to the Secretariat of State policy of total silence on Israel, even in spiritual terms," and representatives of the Jewish organizations that comprise IJCIC served as "defenders of and apologists for anti-Jewish forces in the Vatican." The reason for their betrayal is "institutional needs and personal careerist publicity."

What the article does not report is that following the IJCIC meeting with the Vatican in Rome in January, Tanenbaum wrote a letter to Pope Paul which was highly laudatory, expressed warm appreciation to the Pope for his statement to the Jewish delegation during the audience, and did not contain a word of criticism or reservation.

In a personal statement on the Guidelines issued by Tanenbaum in December, he declared that "in their entirety they represent from an informed Jewish perspective a significant clarification of a number of vital issues central to Christian-Jewish relations which we welcome as a constructive and timely

contribution to the advancement of Jewish-Christian understanding and co-operation."

Tanenbaum is therefore saying one thing to the American Jewish community and a totally different thing to the Roman Catholic Church, misleading both the Jewish community and the Vatican.

It is such irresponsible behavior which led representatives of the major Jewish organizations that comprise IJCIC to the conclusion that Tanenbaum's continued participation in the work of IJCIC has become impossible. (He is no longer the American Jewish Committee representative on IJCIC.)

The article makes the following charges:

1. "...representatives of World Jewish Congress and the Synagogue Council of America have found it necessary repeatedly to explain why the Vatican has not found it possible to adopt enlightened views toward those issues which count most to Jews today," specifically the centrality of Israel in Jewish thought.
2. The Guidelines contained "a contrived reference to the Catholics' need to 'witness' their Christian faith to Jews," and failed to affirm that Judaism "endures forever."
3. "...bureaucrats of World Jewish Congress and Synagogue Council of America who - truth to tell - are actually theological illiterates, ganged up to silence the objections of the American Jewish Committee and cravenly issued a press release in Rome denying that there was any proselytizing intent."

These charges are false. The facts are as follows:

1. None of the organizations that comprise IJCIC ever offered explanations for omissions in the Vatican Guidelines. Indeed, the official IJCIC response to the Vatican document criticized the Vatican for its failure to refer to the inseparable connection between land, faith, and people in Jewish tradition.
2. The press release issued in Rome contained a statement by the Catholic side, not the Jewish side, disavowing proselytism - in response to a demand by the Jewish Committee that they do so! That press release was drawn up with the participation of Dr. Zachariah Shuster of American Jewish Committee and bore Tanenbaum's name, as well as the name of Rabbi Joseph H. Lookstein, as Chairman of IJCIC, who attended the Rome meeting as American Jewish

Committee's representative.

3. The IJCIC response was based on a statement prepared by the Committee on Interreligious Affairs of the Synagogue Council of America, which is chaired by Rabbi Walter Wurzburger, a leading Orthodox Jewish theologian, and comprised of representatives of the three branches of American Judaism - including theologians on the faculties of our major seminaries. It is the position of this committee - a position endorsed by other major Jewish organizations that comprise IJCIC - that it is undignified, demeaning and dangerous for Jews to demand that the Catholic Church "recognize" the legitimacy of Judaism. The legitimacy of Judaism is totally independent of Catholic doctrine. We do not seek such legitimation, nor are we prepared to offer such legitimation in Jewish theology to Christianity. That is why we reject Tanenbaum's position that we request such legitimation from the Vatican. On the other hand, several members of IJCIC pressed for the inclusion in the IJCIC response of a sentence which affirms "the incommensurability of Jewish and Christian theology." It was Tanenbaum who vetoed the stronger statement and watered it down to "the theological distinctiveness of the two faiths."
4. IJCIC's statement raised the issue of Catholic "witness" and challenged the Catholic Church to explain the compatibility of such "witness" with the admonition contained in the Guidelines that "dialogue demands respect for the other as he is; above all, respect for his faith and his religious convictions."
5. IJCIC did not silence any objections by American Jewish Committee. It did decide to silence Tanenbaum, and to bar his participation in the January meeting with the Vatican. (He attended as an observer without floor privileges.) The reason for that decision was the grave damage done by Tanenbaum to IJCIC and to Jewish interests when he issued a personal response to the Vatican Guidelines - without informing any of the member organizations of IJCIC - at the very time that he was sitting with these organizations to work out a united Jewish response - to which he had put his signature.

The irresponsible treatment of sensitive relationships with the Roman Catholic Church by Tanenbaum constitutes a terrible abuse of public trust. It is difficult to assess the damage that his behavior has done to vital Jewish interests.

MEMORANDUM

DATE: January 19, 1976

FROM: Rabbi Erwin L. Herman

TO: Rabbi Alexander M. Schindler

COPY FOR INFORMATION: _____

SUBJECT: _____

Norm and I had a full and fruitful meeting in re Temple Emanuel Day School, and, of course, we visited the classes. What a delicious experience! I will not add another word of comment concerning the visit, lest I spoil your own experience when you are out here.

We want to move ahead now, hand in glove with the congregation, in converting the school into a regional experiment under national auspices. To get started properly, we would like to take advantage of your presence during February. We feel that a breakfast on Wednesday, February 18, not only would not interfere with your plans at HUC that day, but would probably make it possible for rabbis and lay leaders to join in greater numbers. At that time, you could speak to us concerning the importance of the project, and Mike Heller and his crew will have prepared a brief slide presentation. Out of all of this we hope to build a regional advisory committee.

Please let me know of your availability and continued interest, and I'll get moving.

Judy Bin-Nun, school director, told me that you will be attending the Union's Day School Conference in New York, which begins on February 22. I had remembered that you wanted to get away for a couple of days following the Tucson Shabbat, and then I noted more recently, in a letter from Tucson, that they expected you for the entire weekend. I'm certain that you plan to attend the Day School Conference, but I am eager to give assurance to Judy, who feels it just couldn't happen without you.

H.

*Via Phone
1/23/76
not in LA
Zeh*

June 5, 1974

Judge Abraham J. Multer
1397 East 21st Street
Brooklyn, New York 11210

Dear Abe:

Your good wishes were conveyed to me and I am deeply grateful for your concern and consideration. I am doing very well, feeling much better and eager to return to full activity in the near future.

It was good to learn of the interest of the Brooklyn Reform Jewish community in establishing a Day School in your borough under Reform auspices. This is a development which pleases me and one which I shall be watching with great interest. I trust that by now you have heard from the Union's Department of Education and you may be certain they will do their utmost to be of help to you and the members of the planning group.

I am taking the liberty of sharing your letter with Rabbis Brickner and Mersky of our New York Federation of Reform Synagogues for they, too, will be able to provide counsel in this connection. You have but to call upon them.

With repeated thanks for your good wishes and with my warm good wishes for the success of the Day School endeavor, and my warm personal regards, I am

Sincerely,

Alexander M. Schindler

cc: Rabbi Balfour Brickner
Rabbi David Mersky
Mr. Abraham Segal

May 30, 1974

Edith J. Miller

Abraham Segal

I spoke to Judge Multer and acknowledge the enclosed letter and explained that Rabbi Schindler would not be able to meet with the leadership of the Brooklyn congregations on June 20th. He knows that I am sharing the letter with the Dept. of Education and will expect to hear from you or Danny.

Keep us posted please.

Write Multer -
tell him how eager I am to
see this development -
involve not only the Dept of Ed
but Mensky + Brindman too!!



SUPREME COURT OF THE STATE OF NEW YORK
JUSTICES' CHAMBERS
BROOKLYN 1, N.Y.

ABRAHAM J. MULTER
JUSTICE

Personal and
Unofficial

May 24, 1974

Dr. Alexander Schindler
838 Fifth Avenue
New York, N. Y.

Dear Rabbi,

The Brooklyn Reform temples feel there is a great need for a Jewish Day School under Reform auspices in our borough.

We are the largest Jewish community outside of the state of Israel. It is estimated that 25% of the school population of the many Orthodox and Conservative day schools come from reform oriented families. These children are being fast weaned away from Reform Jewry.

This will accelerate the loss of temple membership in the years ahead.

It has been suggested that you meet with the leaders of the Brooklyn Temples on Thursday evening, June 20, 1974 and discuss the matter with a view to establishing such a school. Obviously, with their financial burdens, they could not do that either alone or even in combination with each other.

We can meet either at Beth Emeth or at Ahavath Sholom and invite to attend the leaders of all the Brooklyn congregations or their entire memberships.

Please let me hear from you. I can be reached by phone at 643-7078.

Warm personal regards.

Sincerely,

cc Rabbi Schindler, Rabbi Brickner, Rabbi Mersky, Dr. Jaffe

June 10, 1974

Judge Abraham J. Multer
1397 East 21st Street
Brooklyn, New York 11210

Dear Judge Multer:

In accordance with the correspondence between you and Rabbi Schindler on a Reform Day School for the Brooklyn temples, I have arranged with Rabbi Mersky and Dr. Philip Jaffe for the latter to attend the meeting on June 20th.

Dr. Jaffe, Education Consultant to the New York Federation of Reform Synagogues, has previously acted in this capacity, and of all of us here probably has the greatest expertise in this area.

I suggest you get in touch Dr. Jaffe at once, to confirm the date and inform him of the place of meeting. Please note that June 20th is the last possible date this season for Dr. Jaffe to be with you, as on June 21st he begins his summer education sessions at Great Barrington. In case the date must be changed, you will want to discuss this directly with Dr. Jaffe.

He can be reached mornings at the New York Board of Jewish Education, Ci.5-8200, and afternoons here at 838, 249-0100. He is holding the evening of Thursday, June 20th, for your meeting.

Enclosed is a recent report on the three existing Reform day schools, which may be of interest to you. I congratulate you on the Brooklyn move in this direction, and wish you all success in this project. If I can be of any further help, please let me know.

Cordially,

Abraham Segal
Director of Education

AS:kf
encl.

March 25, 1974

Rabbi Alexander M. Schindler

Abraham Segal

In regard to speaking on the Day School for a group in Philadelphia, my response would depend upon the time and also the "who." Let me know when you have more details and we'll see what can be arranged.

To

Rabbinchindler

Date

MAR 12 1974

From

Legal

THE ATTACHED IS SENT TO YOU FOR THE FOLLOWING ACTION

- | | |
|--|---|
| <input type="checkbox"/> Please call me | <input type="checkbox"/> Give me related correspondence |
| <input type="checkbox"/> Please see me | <input type="checkbox"/> As per your request |
| <input type="checkbox"/> Please answer | <input type="checkbox"/> Please note and return |
| <input checked="" type="checkbox"/> For your approval | <input type="checkbox"/> Note and file |
| <input checked="" type="checkbox"/> For necessary action | <input type="checkbox"/> Note and destroy |
| <input checked="" type="checkbox"/> For your information | <input type="checkbox"/> Note and circulate |
| <input checked="" type="checkbox"/> Give me your recommendations | to _____ |

ADDITIONAL COMMENTS

Assuming you had all background facts and there seemed to be something you could accomplish, would you be willing and able to speak as he requests?

Dr. JOSEPH LEVITSKY . . . 1004 Stratford Avenue, Melrose Park, Philadelphia, Pa. 19126

February 28, 1974

Dear Ade:

I presume you are too busy to handle my "dissertation". I do not have the slightest intention to pressure you, I am writing to get from you some information.

As you probably know, the local ^{DAY} SCHOOL committee, due to the pressure of Mr. Leon Olsomayer and Rabbi Weil, refused to sponsor an All-Day School under the auspices of the Reform movement. However, there are some people who are ready to bypass the antagonists and revive the project.

Do you think Rabbi Schindler would consent to come to Philadelphia and address a small group in behalf of an All-Day School? Please. Thank you. Yours,

J. L.

February 26, 1973

Mr. Alan V. Iselin
41 State Street
Albany, New York 12207

Dear Alan:

Your note of the 21st and the evaluation report from the Albany Academy for Girls reached our office after Rabbi Schindler had left for meetings in England and Israel. He's due back on or about March 12th.

We do have an evaluation and accreditation procedure available for our religious schools and it is handled by the Religious Education Committees in our various Regions. In the larger cities where there are Bureaus of Jewish Education the program is a cooperative effort and the Reform religious schools work with the local Reform consultant.

Enclosed is a copy of the Standards for Accreditation for the New York Federation of Reform Synagogues' Committee on Religious Education. It will give you an idea as to the procedure involved. There is no fee involved in this instance. In fact, I don't believe there is a charge for this service in any of our Regions.

With warmest regards, I am

Sincerely,

Edith J. Miller
Administrative Assistant

Encl.

From the desk of

2/21/73

ALAN V. ISELIN

To: Rabbi Schindler,

For your attention:

In reading the report from the Albany Academy for Girls regarding its evaluation from the Middle States Association, it occurred to me that this evaluation concept might be valuable for our commission on education to render. In other words, committees could visit various religious schools and make recommendations based on curriculum, staff administration and faculty.

This service could be on a fee basis or, at least, reimbursement of expenses.

Has this idea been employed before?

ERWIN H. KITZROW
Headmaster

MRS. J. VANDERBILT STRAUB
President of the Trustees

Albany Academy for Girls

Founded 1814
140 Academy Road
Albany, N. Y. 12208

February 1, 1973

Dear Parents and Friends of the Academy:

The report of the evaluation committee that visited AAG on November 14, 15, and 16 has now been received from Middle States Association. Official action renewing the school's accreditation will not be taken until the next meeting of its Secondary School Commission in July. The transmittal of the Visiting Committee's report, and the content of that report, however, indicate that the Commission's action will be pro forma.

The evaluation report does not rate the school on a scale of performance or in comparison to any other school. The position of Middle States is that evaluation "is concerned with the inherent possibilities of one school and not with a ranking of schools." Following the Evaluative criteria prescribed for both the self-evaluation and the Visiting Committee, the report consists of comments, commendations, and recommendations.

The report is described by the Association as "suggestive only, submitted for use by the school in improving its program." "It will have attained its purpose if the school staff studies it carefully and tries to put into practice such suggestions as seem feasible and desirable."

During the coming weeks, the evaluation report will be studied thoroughly by the faculty and trustees, and reported to the school community. To assist with this task, a special committee of faculty, trustees, parents, alumnae, and students will shortly be convened. The committee is as follows:

Mrs. J. Vanderbilt Straub	President, Board of Trustees
Mrs. Noel S. Bennett, Jr.	Alumna Trustee, Education Committee
Dr. Arthur D. Hengerer	Chairman, Education Committee
Lewis G. Swyer	Chairman, Property Committee
Mrs. Albert Hessberg	President, Alumnae Association
Mrs. Robert H. Reiss	President, Mothers Association
Mr. Robert D. Mercer	President, Fathers Association

Erwin H. Kitzrow	Headmaster
Marion Thorstensen	Faculty Steering Committee
Gail F. Keller	Faculty Steering Committee
Arvilla Cline	Upper School Coordinator
Elizabeth Smith	Class Advisor
Laura Tolman	President of School Council
Margret Patricopoulos	Senior Class President
Claudia Lewis	Junior Class President
Laura McKay	Sophomore Class President
Ann Holden	Freshman Class President

The report of the Visiting Committee consists of an introduction, comments, commendations, and recommendations in the areas of curriculum, guidance, student activities, media services (library and audio-visual), school facilities, and staff and administration. In addition, there are specific suggestions to the faculty of the school for the further study and improvement of the academic program in each area.

In its opening statement, the Visiting Committee expressed awareness and appreciation of "the total involvement of the school staff in developing the statement of philosophy" and the thoroughness of its self study. "The thorough and realistic manner in which they studied their over-all program was evident."

The Committee also commented on the school's progress, its "modern, most attractive plant," its length of service, "fine reputation," and stability, and the "active involvement of students, parents, and Trustees as well as faculty and staff in the discussion of the school's philosophy."

The Committee acknowledged that "no committee, however conscientious and diligent, can, in three days, make as accurate an estimate of a school in totality as it would like to do," but said that, nevertheless, it had made an honest attempt to do so.

The report is too long to be reported on in its entirety at one time. It will, therefore, be reported to the school community in three installments. Curriculum and staff & administration sections will be summarized in this letter. This will be followed by reports of the sections on guidance and student activities, media services, and school facilities.

Curriculum

The Committee characterized the curriculum as "the kind of college preparatory program to be expected in a school with so long and proud a tradition," commenting that "newly developed courses such as Area Studies, Humanities, and Personal Values, as well as emphasis on creativity. . . show a readiness to adapt to contemporary needs."

The school was commended for its commitment to curriculum evaluation and development "as evidenced by the newly added courses and the investigation of further possibilities through the Wednesday Afternoon Program and Exploration Week." The Committee commended the recent appointment of faculty coordinators to oversee the curriculum planning in each area, and singled out for particular comment "the meritorious nature of the offerings, procedures, and instruction in the foreign languages," and "the emerging inclusion of the arts in the curriculum."

The Committee recommended continuing joint student-faculty curriculum discussions, a greater exploration of the programs and methods of comparable schools, improved sequential coordination of curricular offerings (as recommended by the faculty in its own self-evaluation), a more vigorous effort throughout the school to stimulate superior students to greater realization of their potential, a greater emphasis on conceptual learning in certain areas of the curriculum, more class visitation by the headmaster and faculty coordinators, a greater emphasis on speech and oral communication, and a reorganization of math-science offerings. Most of these recommendations echoed or endorsed objectives defined by the faculty in its own self-evaluation.

Staff and Administration

The administration, faculty, and staff of the school are described by the Committee as "exceptionally devoted, diligent, and amicable." The relationship among trustees, administration, faculty, staff, and students is characterized as "superb," with all parties "cooperative and supportive of the educational purposes and philosophy of the school."

The report further mentions the "unusual devotion and involvement of the Board of Trustees," the "warmth, ease, and availability of its Headmaster, which engenders confidence and ease of communication for both staff and students," the "dedication, cooperation, and sound academic foundations of the faculty," and the "efficiency and courteousness of the non-teaching staff."

The Committee felt that the total program at AAG would benefit by the addition of a guidance counselor, "so that the present staff (Mrs. Blatner) can devote full time to her other administrative duties"; the review of faculty salaries, fringe benefits, and faculty scholarships to achieve more "realistic and competitive" levels and greater equity; the consideration of an increase in tuition; the granting of more scholarship aid "to achieve a more heterogeneous student population"; and the establishment of a joint committee of trustees, alumnae, parents, and faculty and staff to discuss short and long range plans for future growth and development.

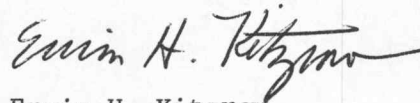
The appointment of the special committee named above, which was authorized by the Board before the evaluation report was received, institutes the kind of joint discussion and planning called for by the Visiting Committee. Clearly, the other recommendations of the Committee in this section and in the others are going to demand careful thought and consideration. Extended study will be required to decide what should be done, what can be done, and what the sequence of steps should be, in moving toward the goals decided upon.

A final comment. In a report of this kind, recommendations outnumber commendations. This should not be interpreted to mean that the school is failing in its task, or that its re-accreditation is in any way endangered. It is, rather, the reflection of the intent of the accrediting body to be helpful to the school by suggesting ways in which it might improve its program and better meet the needs of its students.

While many of the suggestions of the Committee restate conclusions which the faculty and staff had already come to in their self study, there are others which are quite new, and give the school the benefit of an outside point of view. Whether any visiting committee can ever fully escape its own biases is problematical. But the intent of the Committee was to be impartial, searching, and helpful, and the school stands to benefit by its observations.

The report is not judgmental, it is "suggestive only"; but it gives us much to think about. There is much in the report from which we can take pride, satisfaction, and reassurance that our school is of high quality and has demonstrated a capacity to grow and develop in response to changing needs and constructive self-criticism. We must now set about, through sober and thoughtful study, deciding what seems "feasible and desirable" to do in the light of the Visiting Committee's recommendations. This the faculty, the joint special committee, and the Board of Trustees will, with your support, and with the best interests of the students at heart, now begin to do.

Sincerely,

A handwritten signature in cursive script, reading "Erwin H. Kitzrow". The signature is written in dark ink and is positioned above the printed name and title.

Erwin H. Kitzrow
Headmaster

May 24, 1973

Mr. David S. Cohen
Kiryat Yovel
5/16 Guatemala Street
Jerusalem, Israel

Dear Mr. Cohen:

I regret not having responded fully to the points you raised in your letter of April 20th but I must confess that my recollection of the period referred to is a bit hazy. One thing I can tell you and that is that to my knowledge Temple Emanu-El of New York City never tried to create a Day School. A member of that Congregation, Mrs. Lucy Broido, z.l., was a proponent of the Day School and undoubtedly had conversations with Professor Duskin who is a friend of Mr. Louis Broido, her husband. However, her conversations in regard to a Day School were undoubtedly as a result of her many activities in the Jewish community rather than any special interest on the part of her congregation for a Day School.

As to your question on Dr. Jacobs it is an enigma to me. Dr. Jacobs was a member of the UAHC staff and could not have made any proposal to our Board on the Day School or any other matter nor would he have been involved in the writing of a proposal. The materials which I sent you in my previous letters are the only items we have in our files of resolutions and proposals.

If I am in New York during the time of your visit I will be happy to meet with you but at the moment my summer plans are not finalized. Of course, staff members of our Education Department will be available and I am certain a meeting can be arranged.

With every good wish, I am

Sincerely,

Alexander M. Schindler
President-Elect

David S. Cohen
Kiryat Yovel
5/16 Guatemala St.
Jerusalem

May 16, 1973

Dear Rabbi Schindler,

I would like to take this opportunity to acknowledge your prompt reply to my letter of April 20th. Thank you very much for your assistance.

Verole act
I would like to also take this opportunity to ask you again about some points you left unanswered in my last letter. My reference is to the conversation I had with Professor Alexander Dushkin which I summarized in the previous letter. He referred to a mid-60's attempt to start a Day School at Temple Emanuel of New York City. This attempt was indicated by a Mr. Brodie. Professor Dushkin said he was not sure of his name, but he was sure that such a proposal was made and he remembers you and ~~you and~~ he discussing it.

The second question which I still have is in reference to Dr. Arthur T. Jacobs' proposal of April 19, 1964. The proposal called for an establishment of a series of six day schools in New York City and the area. It was tabled. There was no reference made to this proposal at the next meeting in May 1966 when the day school was again discussed by the Board of the CCAR. I was hoping that you could help fill in the missing history of this proposal, as well as a copy of the original proposal and its implications. Reference is also to an actual written plan by Mr. Irvin Schlender and Dr. Jacobs. If you do not have these proposals and plans could you please inform me how, if at all possible, to get in touch with these people.

I will be in New York this coming August and hope to fill in the gaps in my research. Perhaps you and I can get together and discuss my research. I am planning on doing some work in the UAHC library and archives in both New York and Cincinnati.

I hope that you can lend me a further hand and we can meet in August. Again, thank you for your help and quick reply.

Most Sincerely,



David S. Cohen

May 16, 1973

Rabbi Gunter Hirschberg
Congregation Rodeph Sholom
7 West 83rd Street
New York, New York 10024

Dear Gunter:

For too long a time, Reform Jews eager for a more intensive Jewish education for their children have had no recourse but to enroll them in a Conservative or even Orthodox day school. At the same time, the Reform Movement itself, and all its institutions from the synagogue, outward, have been suffering from a lack of professional leaders with a sufficiently intensive background of preparatory learning.

Out of these two needs has come the nascent movement for several of our temples, individually or as part of a congregational cluster, to initiate a full-time elementary school program, and a proposal for a national Reform Jewish Academy on the secondary level.

The UAHC-CCAR Commission on Jewish Education and the UAHC Biennial Assembly have officially gone on record respectively for these moves, the one in 1969, the other in 1971. Both the congregational day school and the national academy must, under the present circumstances, be sponsored and financed outside the regular UAHC structure and funding. They must be an autonomous temple project or a privately financed national prep school.

And they should be. The congregation, the concerned parents, these are the ones best equipped to plan and conduct a day school that best meets their needs in their own community.

The UAHC stands behind such congregations and parents, morally and educationally. We encourage and congratulate such efforts as yours at Rodeph Sholom. We offer all possible aid, through information and consultation, to other temples or communities considering a Reform day school, to any group considering a national Reform secondary school.

We urge more pilot and experimental programs of this kind, we welcome all new projects, we offer a hearty yasher ko-ach to Rodeph Sholom and its fellow-pioneers where the pilot and experimental program has become a reality, an established program, an example to others.

May your hearts and hands continue to be strong, may your hopes as you realize them grow into ever higher hopes, and may our handful of Reform day schools multiply over the land in our lifetime.

Sincerely,

Alexander M. Schindler
President-Elect

Rodeph Shalom

For too long a time, Reform Jews eager for a more intensive Jewish education for their children have had no recourse but to enroll them in a Conservative or even Orthodox day school. At the same time, the Reform Movement itself, and all its institutions from the synagogue, outward, have been suffering from a lack of professional leaders with a sufficiently intensive background of preparatory learning.

Out of these two needs has come the nascent movement for several of our temples, individually or as part of a congregational cluster, to initiate a full-time elementary school program, and a proposal for a national Reform Jewish Academy on the secondary level.

The UAHC-CCAR Commission on Jewish Education and the UAHC Biennial Assembly have officially gone on record respectively for these moves, the one in 1969, the other in 1971. Both the congregational day school and the national academy must, under the present circumstances, be sponsored and financed outside the regular UAHC structure and funding. They must be an autonomous temple project or a privately financed national prep school.

And they should be. The congregation, the concerned parents, these are the ones best equipped to plan and conduct a day school that best meets their needs in their own community.

The UAHC stand behind such congregations and parents, morally and educationally. We encourage and congratulate such efforts as yours at Rodeph Shalom. We offer all possible aid, through information and consultation, to other temples or communities considering a Reform day school, to any group considering a national Reform secondary school.

We urge more pilot and experimental programs of this kind, we welcome all new projects, we offer a hearty yasher ko-ach to Rodeph Sholom and its fellow-pioneers where the pilot and experimental program has become a reality, an established program, an example to others.

May your hearts and hands continue to be strong, may your hopes as you realize them grow into ever higher hopes, and may our handful of Reform day schools multiply over the land in our lifetime.

May 7, 1973

Mr. David S. Cohen
Kiryat Yoel
5/16 Guatemala St.
Jerusalem, Israel

Dear Mr. Cohen:

I have your letter of April 20th and unfortunately you are not really up-to-date with the official position of Reform Judaism on the subject of the Day School. To begin with, the Commission on Education did not reject the issue, it did in fact assume a position which was favorable, in effect calling for the establishment of a Day School System under Reform Jewish auspices. I enclose herewith the Resolution which was first adopted during my years as the Director of the Commission on Education. Based on this stand by our Commission on Education, some efforts were made to have our Biennial as a whole adopt this position. The first attempt, in 1969, was a failure but when it was again brought to a Biennial in 1971 it was adopted and I enclose a copy of that Resolution.

Unfortunately, since we were not able to use our own funds for this purpose all efforts to bring a Day School into being have not been overwhelmingly successful. However, Congregation Rodeph Sholom of New York City has begun a Day School project and it is for the primary grades. In Southern Florida an effort was made - alas abortive. In Albany, New York the Reform Jewish community joined in the establishment of a trans-denominational Day School, i.e., Orthodox, Conservative and Reform. There is some talk now of the Reform Jewish congregations of Toronto, Canada combining for a Day School in their community although no immediate progress is indicated. Lastly, our own UAHC Chicago Federation has just announced an effort which can be considered a firm step in this direction.

Rabbi Maurice N. Eisendrath, the President of the UAHC, has called for the establishment of Day School's in his Presidential Messages of 1967, 1969 and 1971 and, of course, I have always been for them and have been outspoken in my own position. To this record of support for the Day School in the Reform Movement I want to add, by way of tribute and memory, the further support given by Rabbi Jay Kaufman, Olav Ha-Sholom, my immediate predecessor in office who subsequently went on to become the Executive Vice President of B'nai B'rith.

Dr. Alvin Schiff of New York City's Bureau of Jewish Education wrote a comprehensive volume on the Day School movement generally with many specific references to the Reform Jewish stand. If I am not mistaken, this book was published in 1964 or thereabouts.

I trust this additional information will be of help. With every good wish, I am

Sincerely,

Alexander M. Schindler

Encl.

האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM



CENTRE FOR JEWISH EDUCATION IN THE DIASPORA

המרכז לחינוך יהודי בתפוצות

April 20, 1973

Dear Rabbi Schindler,

I am writing to you after talking with Professor Alexander Dushkin and Rabbi Hank Skirball. First, let me introduce myself, I am a student at the department of Contemporary Jewry here at the Hebrew University. I am writing my master's thesis on the development trends of Reform Judaism in America towards the all day private Jewish School.

I have discussed the topic with Prof. Dushkin who remembers talking with you back in the 60's about a person who he thinks was called Mr. Brodia, of Temple Emanuel, who was interested in using the facilities of the Temple for a Jewish School in the early 60's. I was hoping that you could fill me in with the full story behind his thinking, what motivated it and what became of it and why? Also, what was your role in the development of events?

As for the following questions I have been directed by Rabbi Skirball to ask you since he feels you would probably be the source with the most accurate answers or you would know where I could turn next to find the needed information.

In the minutes of the Board of Trustees of the U.A.H.C. of May 22-23, 1966, the Commission on Jewish Education did not reject the Day School issue when it was raised by Dr. Arthur T. Jacobs of Larchmont, New York. He presented a resolution which had been adopted by the New York Federation of Reform Synagogues on April 19, 1964 which states that the Federation saw a "need and feasibility of a program for the establishment of a chain of 6 all day Jewish Schools as proposed in the statement of Rabbi Alvan Rubin". Dr. Jacobs further suggested that "a special commission of the U.A.H.C. be formed for the purpose of establishing an all day schools under the Reform Jewish auspices..." Mr. Irvin M. Schlender seconded the motion. Rabbi James G. Heller moved the motion without recommendation.

That is the first and last reference I have found of such a motion. It is important for it is the earliest modern suggestion I have come across for a day school under the direction of the Reform movement. I was hoping you could send me more information on the original 1964 resolution, where I could perhaps find the original copy of the resolution and if I could possibly get in touch with Dr. Jacobs or Mr. Schlender.

I was also interested in any history you could add to this above incident and to what happened to it within the UAHC. I have found no reference to it since.

I was hoping that you could also be kind enough to add any personal observations which you feel would be helpful in my research and any people you feel might be important for me to get in touch with. I am writing on the development of the trends since 1949 in particular, but I have planned two chapters which will cover from 1873 to 1948.



I thank you for your time and I thank you in advance for as quick a response as possible. I hope you had a happy Passover holiday.

Shalom,

David S. Cohen

My address - David S. Cohen
Kiryat Yovel
5/16 Guatemala St.
Jerusalem, ISRAEL

April 3, 1973

Rabbi Bennett M. Hermann
Temple Emanu-El
2956 St. Paul Boulevard
Rochester, New York 14617

Dear Bennett:

Your letter was a source of nachas. It would be truly marvelous if indeed a Reform Jewish High School might be established in the city of Rochester. Needless to say, we stand ready to be of assistance in this regard in terms of curriculum planning and with whatever advice and counsel we have to offer. As you know, there is a mandate from the UAHC General Assembly to be of assistance to any communities where Reform Day Schools are to be established and we would be eager to be of aid.

Of course, we do have to know just how ready you are. Have you any ideas as to financing, site, possible student population, etc. It would be helpful for us to have as much data as possible so we can have a serious discussion.

I look forward to hearing from you in greater detail and then perhaps we can arrange for a mutually convenient meeting time for initial conversations to determine how best to move toward the formation of a Rochester Jewish Day School.

With warmest regards from house to house, I am

Sincerely,

Alexander M. Schindler
President-Elect

cc: Abraham Segal

Rabbi Bennett M. Hermann

TEMPLE EMANU-EL

2956 St. Paul Boulevard • 716-266-1978 • Rochester, New York 14617

March 30, 1973

Dear Alex.

I feel that the time
is ripe for the establish-
ment of a day high
school in Rochester, N.Y.
We have 3 Reform Synagogues
4 Rabbis. educators, etc.
I think we could pull
it off. Are you ready?
The time is ripe for a
"Jewish alternative" to the
public schools. drug-scene-
port Bar-Mitzvah cop-out,
etc.

Yours truly

Bennett Hermann

January 26, 1973

Rabbi Leonard Winograd
Temple B'nai Israel
536 Shaw Avenue
McKeesport, Penna. 15132

Dear Leonard:

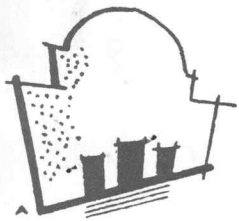
I have your letter of January 22nd and must advise that I cannot make any statement on the projected Jewish community all-day school in Pittsburgh not lend my support to the project without having any details as to the structure and curriculum. Of course, you may quote me as being in favor of this direction for religious education. This is not only my own view, but the UAHC's and I am enclosing herewith a copy of the resolution adopted by the General Assembly of the UAHC in 1971 on this subject. I am also enclosing some of the resolutions adopted by the Joint Commission on Jewish Education which will be of interest.

Such a day school has been established in the Albany, New York area and it has been eminently successful and there are a goodly number of students enrolled who come from Reform Jewish homes. I wish there were such a school in my own community so I could send my kids to a Jewish day school.

With warmest regards, I am

Sincerely,

Alexander M. Schindler
President-Elect



TEMPLE B'NAI ISRAEL

536 SHAW AVENUE • MCKEESPORT, PA. 15132 • (412) 678-6181

DR. LEONARD WINOGRAD
RABBI
PHONE 673-3719

STANLEY G. BROWN
PRESIDENT

LARRY BONDY
VICE-PRESIDENT

MRS. RONALD KENDAL
SECRETARY

CYRIL ISRAEL
TREASURER

G. J. SELKOWITZ
EXECUTIVE SECRETARY
PHONE 672-5966

January 22, 1973

Rabbi Alexander Schindler
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Alex:

How are you enjoying this especially unpredictable weather? We are all fine and hope that you are too.

I have been asked to help with the formation or organization of a non-orthodox non-denominational Jewish community all-day school in Pittsburgh and several people of strong Reform convictions have indicated that they would support such a school if the idea had the support of the Reform Jewish leadership. Could you send me a letter expressing your views on the subject, with permission to quote them in your name at meetings where this matter might arise?

I would be most grateful for this.

Sincerely,

Leonard
Leonard Winograd

*the
larger
financial
needs*

**MAXIMUM UTILIZATION OF OUR EDUCATIONAL RESOURCES-
COOPERATION WITH INTER-CONGREGATIONAL
AND
COMMUNAL PROGRAMS OF JEWISH EDUCATION**

A Policy Statement by
The UAHC-CCAR Commission on Jewish Education
May 21, 1968

ACKNOWLEDGMENT

The term "community," particularly as it applies to Jews, is ephemeral and elusive. In Jewish education, it once was said to mean the sum of individual and institutional interests in providing for education of the Jewish child on the elementary level. Today, it implies at least a series of organizational, institutional, and private concerns with the education of the total Jew in formal and informal settings. The fact that almost all of elementary and secondary education is sponsored by congregations, which are themselves part of national movements, introduces a new dimension to the concept of communal organization for Jewish education purposes.

In recognition of this fact of community structure, the AAJE formally reorganized itself several years ago and enlisted the several major congregational bodies of this country as its constituent agencies. From the time of its founding in 1939, the AAJE had enjoyed the support and participation of the Orthodox, Conservative and Reform segments of the Jewish community. Formal state-

ments of joint policy enunciating this relationship had been issued in the past. In accepting the Constitution of the new AAJE, each member agency presumably accepted anew the philosophical basis for such a central national organization.

The present statement of policy adopted by the Union of American Hebrew Congregations is the first issued by a national ideological body following the reorganization of the AAJE. It advances the purpose of central agencies by emphasizing the relationship of congregational schools and their regional associations to Bureaus of Jewish Education and to the AAJE, even while their allegiance to their parent ideological group remains intact. We regard this as an encouraging translation of the commitment of UAHC leadership to the concept of communal responsibility.

Isaac Toubin

Executive Vice President, AAJE

I. The Dictates of Reason: An Introduction

In a time when the American Jewish community faces, on the one hand, grave threats to Jewish survival and on the other, severe shortages of trained, gifted and Jewishly-qualified "civil servants" to help overcome those threats, reason dictates cooperative action. Reason demands a pooling of resources, talents, energies, ideas and the wisest possible utilization of the precious reservoir of able manpower we now possess—for the common good.

But this manpower is inadequate to our needs; we suffer from a painful dearth of rabbis, principals and teachers. And even such trained personnel as we possess we do not always put to the best use. Every thoughtful Jew is aware that this is a time for strengthening, not weakening, Jewish education, that indispensable instrument of Jewish survival. Standards must be raised, not lowered; quality, rather than mediocrity must be made the hallmark of Jewish education at every level. Let us frankly proclaim that inadequate, incomplete, undistinguished Jewish education is a form of slow suicide for American Jewry, and a drastic change must be instituted in our approach to the problem throughout the country before it is too late. Recognizing the shortage of educators, as well as of facilities, in all segments of American Jewry, the UAHC-CCAR Commission on Jewish Education submits that the old patterns of educational separatism no longer universally serve the highest

interests of the American Jewish community, nor the urgent educational needs of every man, woman and child affiliated with Reform Judaism. While striving to increase the resources at our command, let us see that those we have are wisely utilized in a common effort for the common good.

II. Recommendations of the Commission on Jewish Education

A. Accordingly, the Commission on Jewish Education urges Reform congregations earnestly to consider whether they are now offering quality Jewish religious education to every child and adult member, in compliance with the maximum standards set forth by this Commission, and in consonance with the various resolutions on education adopted by the General Assemblies of the UAHC, and by regional and local Reform groups. When a congregation—particularly a small one—cannot offer such a program, this Commission recommends that wherever geographically possible, congregations shall cooperate in forming an inter-congregational school or department, or a community school in partnership with other congregations, regardless of ideological affiliation.

B. This Commission further recommends that all Reform congregational schools cooperate with one another and with the local central agency for Jewish education, to upgrade the quality of Jewish education for every member of the Jewish community in the

✓ locality. Those Reform congregational schools blessed with skilled teachers and good physical facilities should consider it their privilege and duty to share their experiences, advice and equipment with neighboring schools and with their communities, regardless of ideological affiliation.

C. This Commission once more emphasizes its concern with quality Jewish education for *every* member of the American Jewish community. It calls upon every Reform congregation affiliated with the UAHC to demonstrate similar concern by renouncing any lingering "isolationist" or "separatist" policy and by joining whole-heartedly in the common effort to lift the Jewish educational performance of their community.

III. *Resources for Guidance and Aid to Congregational Schools*

The Commission on Jewish Education commends the devotion and extraordinary efforts of laymen and religious leaders everywhere in the country who have worked to improve the educational programs offered by their temples, and directed their energies and resources to that end. The Commission recognizes that no member congregation offers inadequate Jewish education out of indifference or deliberate policy. The teacher shortage is frequently beyond the control of individual congregations, no matter how high the degree of their devotion to the ideal of Jewish education. But apart from this admittedly crucial problem—which affects American Jewry universally—other problems relating to Jewish education are susceptible of solution with the assistance of professional and experienced Jewish educators. Members of the Reform movement can call upon the following for counsel and aid:

A. The Commission on Jewish Education, the policy-making body of the UAHC-CCAR which is charged with establishing standards for quality Jewish education in the Reform Movement.

B. The UAHC Department of Jewish Education, the service arm of the Commission and the Reform Movement in matters relating to Jewish education on all levels, textbooks, teaching materials, curricula, teacher-training programs, etc.

C. The UAHC Regional Directors, most of whom have the assistance of an Educational Consultant to work specifically in problems of Jewish education within the area.

D. The National Association of Temple Educators (NATE), whose members are professional educators

actively engaged in Jewish education. NATE maintains a placement service for its members, and receives requests from Reform congregations for qualified educators.

E. The American Association for Jewish Education (AAJE), a national agency, which is concerned with problems of standards, content, facilities, etc. in all branches of American Jewish education.

F. Local agencies of Jewish education, which help all Jewish schools in the area regardless of national ideological affiliation, are prepared to offer two kinds of help:

1. Professional assistance, including individual class supervision and school consultation.
2. Financial help, in the form of grants from communal funds, to schools which meet certain defined standards and can qualify for such help. In the case of Reform congregational schools grants are intended to encourage maximum adherence to the standards of Jewish education, as established officially by this Commission, and by the local central agency of Jewish education in cooperation with the Reform congregations.

IV. *Inter-Congregational and Community Schools*

A. A congregation unable to conduct a viable Jewish educational program or any section of such a program, should plan the establishment of a consolidated school or a department, to be sponsored jointly with other congregations, regardless of ideological affiliation, or under communal auspices.

B. A congregation planning such a venture should first seek the advice of its UAHC Regional Director, the local Bureau of Jewish Education (where one exists), and the UAHC Department of Jewish Education.

C. Most local Jewish educational agencies (see III. F. above) provide communal grants to qualified schools.

D. When a single congregation cannot alone conduct high-level programs in all aspects of Jewish education, it should consider cooperation with neighboring Reform congregations, and with the community-at-large for a consolidated program. The following are some of the types of programs which can be offered:

1. Consolidated inter-congregational weekday elementary Hebrew schools (or departments), particularly in the small community.
2. High school programs, especially on the senior high school (or post-confirmation) levels.
3. Teacher education programs.

V. *Respect for Religious Ideological Affiliations*

Any congregation which joins in an inter-congregational or community school should make provision for institutional and ideological needs in order to assure respect for the orientation of all the partners in the venture. Among the ways in which a child attending such a community school will continue his commitment to the "home" temple are these:

✓ A. He attends the community school during the week and religious school at his home congregation on weekends. (This method is now being practiced in some of the best cooperative afternoon elementary Hebrew schools and high school programs.)

✓ B. He participates in his congregation's religious services on the Sabbaths and festivals.

✓ C. He participates in his congregation's youth programs, and social and cultural activities.

✓ D. His Rabbi continues to seek opportunities to guide his religious and spiritual needs.

VI. *Guidelines for Effective Participation in Community Schools.*

A. Any Reform congregation which becomes a partner in an inter-congregational or community school,

or a department, should feel bound to remain a partner for a given period of years, fixed among the partners in advance of the agreement. Sufficient time should be allowed for a program to be developed and become fully operative. No unilateral change should be made during this period by any partner—that is, no withdrawal from the school, administrative or educational policy change, or the like. Any recommendations for change should be made only after full discussion by all the partners.

B. Any agreement should contain sections devoted to mutually agreed upon ongoing evaluation procedures, periodic policy review procedures for any necessary revisions, and methods of arbitration, should intractable problems arise.

C. Every partner in the cooperative venture should be sufficiently interested in the venture to be an active participant. Qualified representatives, lay leaders, parents, etc. should of course attend meetings, help make policy, and work whole-heartedly for the success of the enterprise.

D. If any insoluble problems arise concerning a community agency and a congregation, congregations are urged to call upon the AAJE and this Commission.

It seems to us that our discussion should flow from the sequence of events which have occurred, and to avoid misstatements and areas of misunderstandings ~~that~~ the reading of a position paper would be helpful.

1. In mid-winter a group of parents of the Temple's 7th grade honors group had a meeting with Rabbi Klein and expressed their dissatisfaction and concern with their children's education.
2. A second meeting with more parents involved and expressing the same sentiments was held with President Sheftel and School Committee Chairman Mr. Freeland.
3. A third meeting was held on the same matter with the Rabbi, the School Committee and the concerned parents.

- a. We make no judgment on the validity of the criticism.
- b. So far as we can ascertain, there were no ultimatums or threats of withdrawing children or memberships.
- c. We are told by some parents involved that no positive results came from these three meetings and the most frequent word used by these parents was "frustration".

4. This is where the matter stood when one parent made the decision that, at least for her own child, she was going to investigate other educational possibilities.
5. She knew that there was a Community School but knew nothing about its structure, standards and operations and she called Mel Cohen for information. He referred her to Mr. Raphaelson, president of the school.

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Meeting held - children of 8th-8th w. the Rabbi asked

6. According to Mr. Raphaelson, he told her that there had been a Community School predating the Federation; that it had always been open to any child regardless of congregational affiliation; when the merged Community High School was established four years ago, its constitution provided for an English Track Education if there was a demand for it; that such a Track ^{had} ~~was~~ been introduced but dropped because there were not enough students for a viable program.

7. On her own initiative, she procured lists of parents in the grades of her concern and asked Mr. Raphaelson to invite them to a meeting at which time he would provide information about the School. He saw this request as an act of public relations which he was obligated to perform. About 30 families of all congregations were present.

8. The Federation was then asked to provide more information about the general situation in Jewish Education and the place of the Community School in that picture. Since Dr. Dinsky of the American Association for Jewish Education was to come here for other business, a meeting between him and the parents was arranged.

9. Rabbi Klein, without calling in his dissatisfied parents and without seeking first to explore the matter with the Federation, took to the pulpit and charged these parents and the Federation leadership with seeking to destroy his school. I will not repeat the terms he is purported to have used because all second-hand reports tend to distort and enlarge on what has been said.

This is the sequence of events. Where are we now? We candidly admit that what started as a family problem and might have been resolved within that context, has now taken on other dimensions.

1. Do parents have an inherent right to choose how and where their children should be educated? We have never heard this right challenged on a secular level. Does membership in a congregation make children of members captive attendants at its school? We have never heard this as being Jewish practice. In fact, Temple Emanuel children have attended other schools; Beth Israel members have sent their children to Temple Emanuel, and Rabbi Fogelman says his is a community school since he has children from every congregation. We seriously doubt that Rabbi Klein would stand on such a position although the same rumor factory has him saying that he would deny Bar Mitzvah and other religious services to children who were sent to another school by parent members.
2. Does the Federation have a role in Jewish Education? Its Constitution Article II, Sections 4 and 5 provide the basis for its involvement. A Committee on Jewish Education is one of Federation's standing committees. The organized Jewish community supported and operated a Community School before there were Congregational schools or a Federation. If this obligation is discharged by laymen who are amateurs and may be ignorant as has been charged, be it remembered that in everything that the Federation has done in this area, it has always invited the advice and help of the Rabbis and local and national professionals.

3. This brings us to our latest concern -- the reconstituted Community High School. What is its validity and role? Is there anyone with the least interest in Jewish Education who is unaware of the general dissatisfaction with Jewish Education -- dissatisfaction with the quality of administrators and teachers; the unseemly competition in a short teacher market, books, methods, curriculum. Out of this came the professional opinion that the greatest weakness is in the higher grades and secondary level and that within certain limits the Community School was the best response to the problems. Let us read to you the Policy Statement of the Union of American Hebrew Congregations and the Central Conference of American Rabbis --

(read underlined portions of the report)

CHECK MARK -- P.1-2

4. Out of this dissatisfaction and ferment came a professionally oriented drive on Federations to expand their activities in Jewish Education. This led the Federation to bring in Dr. Kaplan of the Baltimore Bureau of Jewish Education to make a survey. Out of his recommendations came the merger of the Ivriah and Beth Israel into a community-supported single school. It did not come easily. Nowhere was this school proposed as a substitute for the Congregational Schools. It was recognized that not every child would be able or willing to go to this school and not all parents would have the educational commitment to enforce attendance. Within the structure of the school, there ^{are} no religious services or special train-

the Union's Policy Statement were within the framework of the whole idea even before the statement was made and we are told that at whatever point the concerned parents are, in coming to any decision, these conditions are involved.

(read report)

READ CHECKS -- P. 3

As a federation, we are in no way involved in persuading these concerned parents in making any kind of change. Believing as we do in the inherent right of parents to decide on their children's education, neither are we involved in dissuading them. We are not involved in establishing a new school in order to satisfy their requirements, although if that was involved, as a community-wide organization, we would have an obligation to listen to them. The School is here and we are only suggesting that if Temple Emanuel cannot satisfy the desires of these parents or convince them that they are wrong in their criticism, that this is the time to examine this specialized, innovative venture on behalf of Jewish Education over and beyond ideological divisions and vested educational interests. Much more important to us is the acceptance of Dr. Kaplan's recommendations for the role which Temple Emanuel can play in supporting this elitist experiment in Jewish Education recommended by professional educators and the UAHC-CCAR. It is our hope that this will be the objective of our discussion grounded on the principle that the religious concerns of all our synagogues must be safeguarded.

We feel strongly that the whole story of the Community School should be brought before your board and school committee members as an essential educative program.

JUN 18 1970
JUN 18 1970

MEMORANDUM

Date July 18, 1967.From Abe SegalTo Rabbis Jack Bemporad, Alexander M. Schindler and ^{Rabbi} Mr. Robert Widdom

Copy for information of _____

Subject C.J.F. meeting

Please note on your calendar a meeting of the Council of Jewish Federations on Thursday, 9/21/67, 10:30 A.M. to 4:00 P.M.

The purpose of this meeting is to continue exploration of the problems of cooperation between national commissions of education and community federations and of cooperation between congregations and communal bureaus of Jewish education.

I hope you will be able to attend on behalf of the Department of Education. I have been receiving mail and material on this project on behalf of Rabbi Schindler but the entire Department is obviously involved.

*May, 1968 - Comm on J.E. J. N.A.H.C
received statement -
Copies in J.E. office*

Communal Schools

January 19, 1967

Rabbi A.M. Schindler

Rabbi Saul Besser

Abe Segal

Abe Segal told me of your phone call regarding the Sunday School in Washington which does not wish to affiliate with any congregation. Abe tells me that you want to know whether or not I have any suggestions on handling this kind of situation."

Your request is a little bit too vague to allow me to give you concrete counsel. Still, on the matter of general principle I never encouraged, and once they were established, never supported religious schools of this sort. It just doesn't make any sense, never mind from a religious point of view, even from an educational point of view, for how can you prepare children for participation in Jewish life in the full sense of the term without the example of the communal home fully supported in all its aspects by the adult community?

Needless to say, if you have more specific questions please don't hesitate to get in touch with me.

MEMORANDUM FROM
ABRAHAM SEGAL

1.17.67

Alex,

Saul Besser, in a phone call to me, asked me to relay to you information about a Sunday School in Washington, involving a Mr. Langer, on which you and he have corresponded.

It is a "Non-affiliated Religious School," started about 20 years ago, maintained by people who are in Washington for only 2-3 years--"transients"--and who therefore do not wish to get involved with building, building fund, etc., etc.

Saul wants to know if you have any suggestions on handling this kind of situation.

AS

MEMORANDUM

Date September 6, 1967From Abraham SegalTo Rabbi SchindlerCopy for information of Rabbi Jack SpiroSubject Des Moines

Isaac Toubin of the American Association for Jewish Education informs me of a local situation in Des Moines where we might be of help.

For at least six years our congregation there has cooperated fully with a community Hebrew program beginning in the third grade for 8-year-olds, who attend their own congregation on Sundays and are required to take Hebrew studies in a community program for two additional week days.

Rabbi Goldberg, who replaced Ed Zerlin, reported some difficulties with some of his laymen over this program and an unwillingness to continue cooperating. They wrote to Sylvan Schwartzman for his opinion, and he replied that a two-day-a-week program of this kind was a "waste of time." Apparently this was an individual reaction and suggests a misunderstanding of the fact that the pupils attend three days a week, one of which is in their own temple.

Toubin suggested that Rabbi Goldberg write to us for an "official," national opinion or policy. Obviously we should not support any recession in an intensified program which has operated successfully in the community for so many years.

Do you wish to wait until Rabbi Goldberg does send a query, or would you consider writing to him on Toubin's information, expressing concern over the problem and urging that everything possible be done to continue this excellent program of past years?

*would prefer
inquiring - would
like copy of
Schwartzman's
letter*

MEMORANDUM

Date July 18, 1967.From Abe SegalTo Rabbis Jack Bemporad, Alexander M. Schindler and ^{Rabbi} Mr. Robert Widdom

Copy for information of _____

Subject C.J.F. meeting

Please note on your calendar a meeting of the Council of Jewish Federations on Thursday, 9/21/67, 10:30 A.M. to 4:00 P.M.

The purpose of this meeting is to continue exploration of the problems of cooperation between national commissions of education and community federations and of cooperation between congregations and communal bureaus of Jewish education.

I hope you will be able to attend on behalf of the Department of Education. I have been receiving mail and material on this project on behalf of Rabbi Schindler but the entire Department is obviously involved.

December 16, 1966

Rabbi A. M. Schindler

Rabbi Sanford Seltzer

Myron Schoen

Hebrew Branch Schools

I have little to add to Myron's memo on this subject. Unfortunately I too know of no questionnaires to help congregations determine whether to fulfill branch schools in outlying communities.

I can of course provide you with the names of some congregations who have such schools, and you might have Harry Roth contact the respective rabbis to gain the fruit of their experience:

<u>Rabbi</u>	<u>Area</u>
Jacob Shankman, New Rochelle	New York
David Wise - has 2 schools	Philadelphia
Dick Hertz (and his educational associate Jim Levbarg) - is establishing 2 schools.	Detroit

I hope the above is of some help to you.

MEMORANDUM

Date December 14, 1966

From Myron E. Schoen

To Rabbi Sanford Seltzer

Copy for information of Rabbi Alexander Schindler

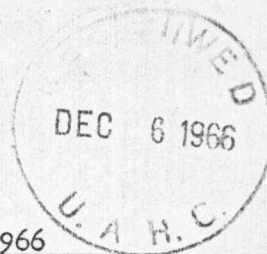
Subject Hebrew Branch Schools

I regret to advise that I have no knowledge of questionnaires created by congregations to determine whether to create school facilities in the outskirts of a community. I do know that this problem has come up in several communities and I believe that it is a very pregnant one right now with Bob Marx and the Chicago Federation.

The problem has come to my desk in another form. I have gotten inquiries as to the desirability of creating "branch" facilities such as exist (to name only two) in Atlantic City and Buffalo. The question arises because the temple building is no longer in the neighborhood where most of the families reside, particularly the younger ones with children. When asked my opinion, I have opposed "branch" operations because they tend to be divisive and fragment the congregation. In the heart of the city you have the older people who aren't much interested in the educational needs of the younger family and get less concerned since they have little contact with the younger element. On the periphery of the city or in the suburbs you have the younger families whose sole interest becomes the school and the education of the young and who fail to see the totality of the synagogue's program because they don't come to worship services or feel the impact of the overall program.

I am sharing your memo with Alex, so he can possibly respond more specifically as to the educational aspects.

MEMORANDUM



Date December 2, 1966

From Rabbi Sanford Seltzer

To Mr. Myron Schoen

Copy for information of _____

Subject Hebrew Branch Schools

Harry Roth of Lawrence, Mass. has asked whether the Union has any material pertinent to questionnaires created by congregations for the purpose of determining whether to provide Hebrew School facilities in the outskirts of a community.

If you have any information of this type would you furnish him with it directly.