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Communal schools, 1967-1976.

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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,

Max N. Staitman

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

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

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,

David

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 Schools

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 Shurman.

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.

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.

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.
Alec + Danny*

*Am Delighted
Am sharing
the good
news
with our
people
Good luck
etc*

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
RALPH FEINSTEIN,
Vice President

Judy Bin-Nun
JUDY BIN-NUN,
Director, Day School

Rabbi Meyer Heller
RABBI MEYER HELLER

Theodore Sharfman
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

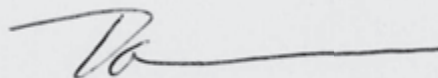
From Rabbi Daniel Syme

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

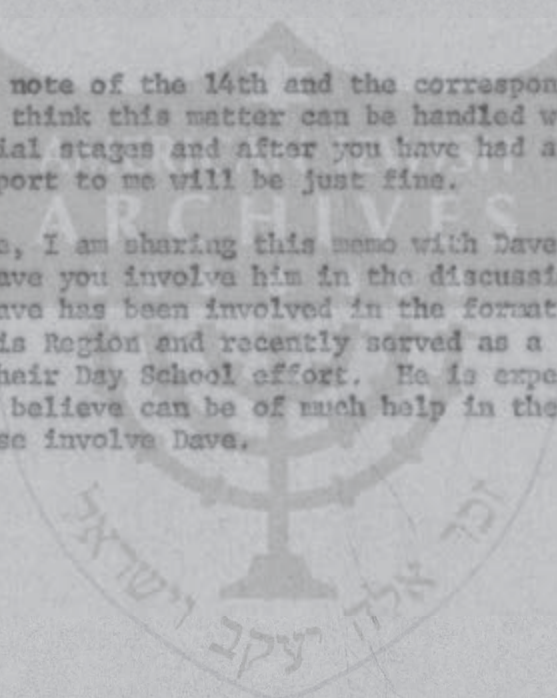
Rabbi Alexander M. Schindler

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. I 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, 1975

From Abraham Segal

To Rabbi Alexander M. Schindler

Copy 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.
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,

A handwritten signature in cursive script, appearing to read 'Martin'.

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

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 Kindergarten and First Grade, \$1500; Second Grade, \$1550; Third Grade \$1600; and Fourth, ^{for} 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 Shalom 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 pay ^{There is also a} \$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 ^{Hebrew} ~~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} ~~master~~ 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 "Interas". 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} 30 minutes of French instruction ^{each} ~~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} ^{in 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 ^{the} ~~acts as~~ director of the school. There are also several co-teachers and assistants who move from class to class. Each class is team taught by ~~Co~~ General Studies Specialist and a Judaic Studies Specialist.

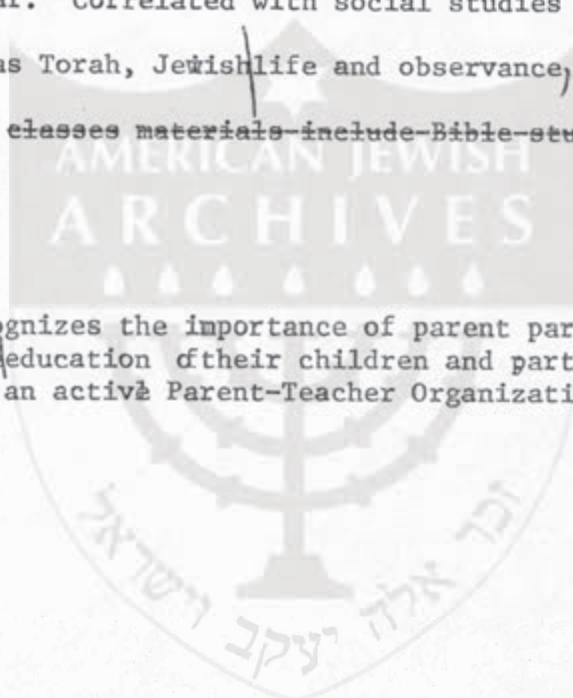
CURRICULUM: Temple Emanuel Day School's curriculum is divided into two parts: 1. Secular and 2. Judaic which are integrated throughout the day:

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

2. Language arts including audio-lingual method of teaching Hebrew, reading readiness, 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 \$20 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, ~~further 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, health as well and Jewish studies including holidays, customs, Shabbat

JP

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-Mun
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

TOWARD A SINGULAR EXISTENCE

(The Emanuel Approach)

AMERICAN JEWISH
ARCHIVES

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

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
בְּכַשְׁוֹ 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, תֵּהוֹ וּבֵהוּ... 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 impassess 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
וְיִהְיֶה 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 maintenance
- 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.

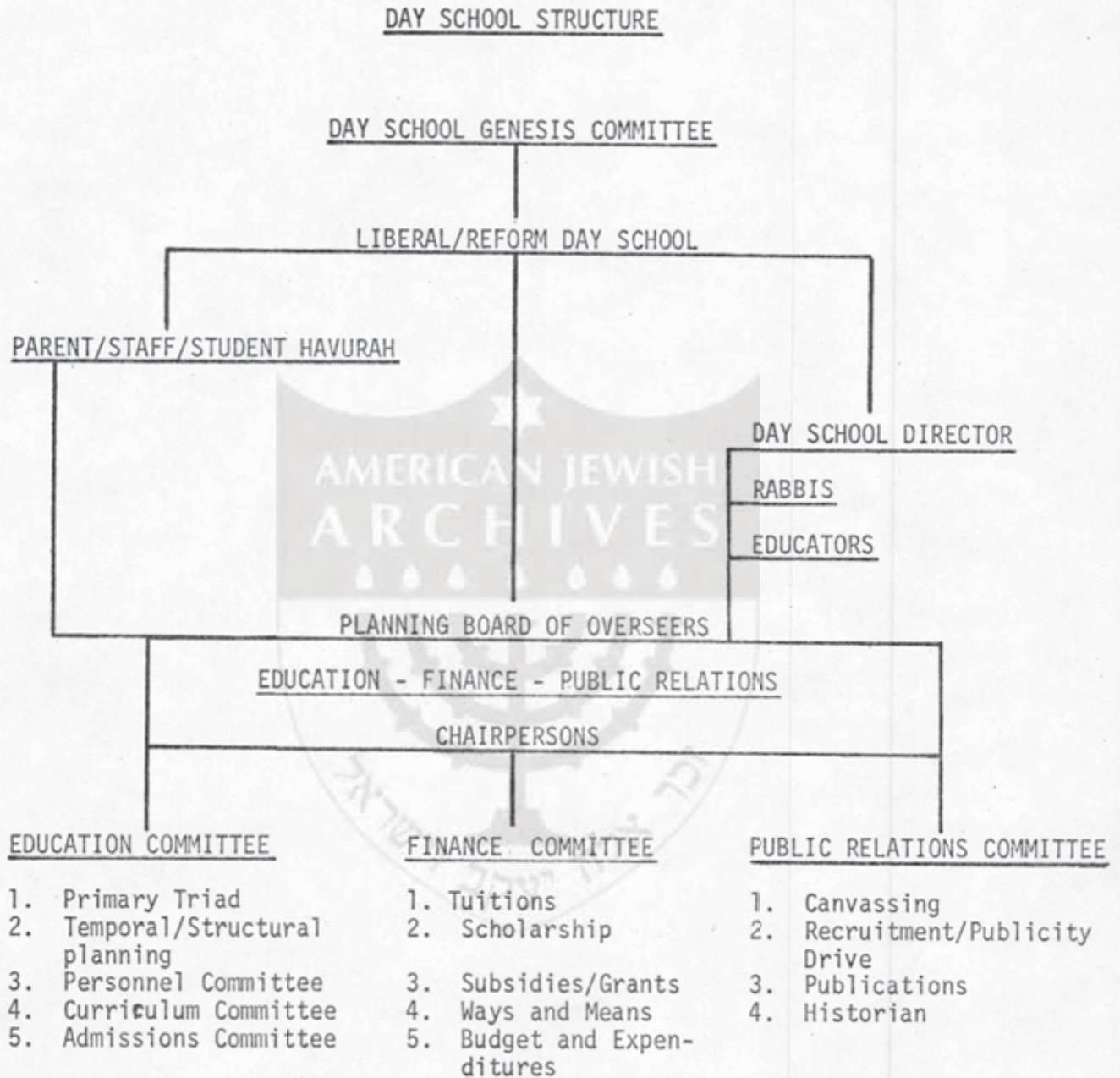
5. Historian: Accurate records of publicity releases and program sketches indicating all stages of school development should be maintained for future reference. Newspaper clippings and photographs can be entered into a publicity scrapbook.

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 סוֹפָה לְהִתְקַיֵּם

"Every undertaking which is for the sake of Heaven will in the end be established." (Pirke Avot)
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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.

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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:

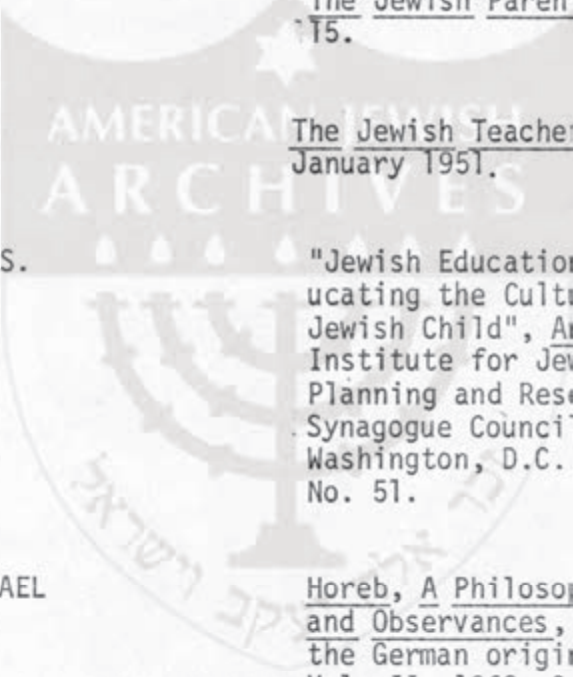
1. Curriculum - cooperatively designed and unified for a singular thrust
2. Faculties - professionally trained and doubly equipped

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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