The Covenant Foundation
The First Ten Years
1990-2000
Celebrating a Decade of Commitment to Jewish Education
The Covenant Foundation was established in 1990 by the Crown Family Foundation in partnership with the Jewish Education Service of North America, Inc. (JESNA). The purpose of the Foundation is to build on existing strengths within the field of Jewish education in North America across all denominations and in all educational settings. By honoring outstanding Jewish educators and supporting creative approaches to programming, the Covenant Foundation hopes to strengthen endeavors in education which perpetuate the identity and heritage of the Jewish people.
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1994 Bureau of Jewish Education of Orange County, Costa Mesa, CA
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1995 Central Agency for Jewish Education, St. Louis, MO
1995 Liz Lerman Dance Exchange, Takoma Park, MD
1996 Washington Institute for Jewish Leadership and Values, Rockville, MD
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Guidelines are available on our website: www.covenantfn.org
When an organization celebrates its tenth anniversary by issuing a report, there is a temptation to be self-congratulatory. That temptation will be resisted here, because ten years of operation have taught us how much we have yet to learn. In tribute to our first decade, we offer ten observations about the work of the Covenant Foundation.

1. We at Covenant believe in betting on people who voluntarily take up the torch to illuminate who we are—spiritually, intellectually, socially, politically, and historically. Ten years of experience has taught us that these are exactly the right kinds of bets to make.

2. Jewish identity is not taught. It is conveyed by example and embraced in the context of relationships.

3. Family is the core system for the transmission of identity and values. In this new millennium, family denotes a new assortment of configurations. It serves us well to support families, in whatever forms they take.

4. It has become cliché to mourn the fact that teachers are not accorded the credit they are due. It is surprisingly easy to recognize and reward excellence in teaching.

5. Covenant is about finding common ground, not analyzing differences. A great deal can be accomplished on common ground.

6. Hubris and parochialism are counter-productive to the advancement of the field of Jewish education.
7. We consider it a mark of success that not everything we’ve supported has worked according to plan. We’ve taken risks. We make it a point to learn as much from our failures as our successes.

8. To maintain its relevance, a program must be willing to hold up a mirror, engage in self-examination, and improve.

9. Covenant was established based on the belief that pockets of great strength exist in the field of Jewish education. Several critics of the program warned us that we would run through the list of excellent people and programs in short order. After ten years, we are still finding much to celebrate, and no shortage of people to admire and support.

10. Anyone wishing to tell a wonderful story should try to assemble a team made up of people like Judith Ginsberg, Jon Woocher, Eli Evans, able professional staff, and our remarkably intelligent and invested board of directors. A coalition of this caliber is destined to achieve wonderful results.

Thanks to Lester Crown, Charles Goodman, and other family members for standing strong every step of the way.

And we wish to convey our appreciation to the hundreds of people who have helped—in this small and specialized effort—to keep the Covenant forged at the summit of Sinai.
In presenting this ten-year retrospective of the Covenant Foundation, we acknowledge the generational character of its history in two ways: first, in purpose, as an entity devoted to enhancing the role of teachers as shepherds of future generations; second, the Foundation, itself, was conceived of by two cousins of the third generation of the Crown family. As one of the leaders of the more than 6,000 Jewish family foundations in America, the Crown family is an active participant in both the Jewish and general community in Chicago, as well as Jewish institutions in Israel and around the world. The Covenant Foundation, now at a landmark point after ten years of existence, is a model for other Jewish family foundations around the country.

Remarkably, throughout the twentieth century, the torch has been passed from one generation to the next. Lester Crown and Charles (Corky) Goodman have followed the tradition of the family founder, the legendary Colonel Henry Crown, and listened carefully to the ideas of their children. They taught their daughters well. Susan Crown, Lester’s daughter, and Barbara Goodman Manilow, Corky’s daughter, discovered their common inspiration in the Jewish education they wished they had experienced. They conceived a national strategy of rewarding great Jewish teachers and improving Jewish education in America which resonated deeply with their fathers, who themselves were leaders in national and international Jewish life.

Susan and Barbara sensed the power of recognizing excellence. By honoring teachers, the two believed, teachers would be more deeply respected wherever they taught. In schools, congregations, camps, Hillels, in communities across the country, the great Jewish teacher-educator would be celebrated. A parallel grant program would be created to support innovative new programs and to replicate excellent existing programs in other venues in the United States and Canada.

Look at the range of thirty award winners including classroom teachers and principals, to be sure, but also a teacher of the deaf, a teacher who prepares the learning disabled for their Bar and Bat Mitzvah, a storyteller who brings to life classic tales of Jewish literature, and an Internet Talmudist with hundreds of students. The three selected educators per year receive an award of $20,000—without strings—in the words of Lester Crown, “just to say thank you.” The institutional home of each winner receives an additional $5,000. The Covenant awardees are recognized in front of family and friends at an annual luncheon during the General Assembly of the United Jewish Communities.

A rotating Board of Directors made up of outstanding lay and professional leaders, teachers, writers, academics, and artists were invited to join the family in the Foundation’s governance, bringing together different perspectives. Susan and Barbara are great listeners and learners themselves, who sit on the Board as equals in shaping the priorities of the Foundation. We thank the Board members who have served and given their advice and wisdom to the idea.

We pay special tribute to Robert S. Adler who served as Covenant’s chairman from 1990 to 1995. Bob led the Covenant Foundation with his characteristic warmth, wit, and an uncommon skill in bringing a group together.

We are also grateful to a small but hard-working staff, headed for all these ten years by Judith Ginsberg; she has run a responsive and fair-minded process that is highly respected.

The Foundation continues to be open to new ideas as it assesses the needs of Jewish education—not only for training and rewarding current teachers but also for recruiting the thousands of new Jewish teachers needed in the coming decades.
The Covenant Foundation celebrates its tenth anniversary at a time when North American Jewry is embracing the possibility of a “renaissance” of Jewish life on this continent and globally. When the Foundation began its work, the mood was far different. There were loud voices of anxiety and even despair about the Jewish future. Jewish education became the focal point for both the concerns and hopes of Jewish leaders. Its reputed failures were often seen as a primary cause of American Jewry’s perilous situation. The repair, reform, and renewal of Jewish education became the major plank in the platform of those seeking to promote “Jewish continuity.”

From the outset, the Covenant Foundation was both part of and somewhat apart from the broad Jewish continuity endeavor, with its many commissions, task forces, and initiatives. Certainly, the decision by the Crown family, spearheaded by Susan Crown and Barbara Goodman Manilow, to launch a foundation in 1990 devoted to strengthening Jewish education could not have been more welcome or more timely. What made the Covenant Foundation unique, however, was its core vision and strategy. Yes, there was much about Jewish education that needed to be improved. But the best way to do this, they believed, was to identify and nurture the “pockets of excellence” that did exist. Jewish education is ultimately the product of the efforts of thousands of individuals working on the front lines. Too often, the most talented and dedicated of these individuals never receive the recognition or support they deserve. Their energy and their ideas never have the chance to infect larger spheres of Jewish education, to initiate transformation and renewal from the bottom up and the inside out.

Thus were born the Covenant Awards and the Covenant Grants. Over the past decade, dozens of educators have received a gift that can be measured in more than dollars. It is the gift of being taken seriously for their achievements and their aspirations. In turn, they have given back enormously to Jewish education. The institutions they have enriched, the programs they have initiated, the influence they have had on others—all enhanced by being brought into the orbit of the Covenant Foundation—have helped to make a Jewish renaissance imaginable.

From its inception, the Covenant Foundation has been unique in another way. It is a partnership of a very special philanthropic family and a national agency. Here, too, Susan and Barbara began with a vision. They wanted the Covenant Foundation to belong not just to their family, but to a larger community of leadership. They wanted to be linked, from the beginning, to the educational and communal system that needed to embrace their vision of how to transform Jewish education and make it part of its own. They wanted to take advantage of the synergies and leverage that being attached to an agency like JESNA could provide.

This was also a wonderful gift, to JESNA institutionally and to me personally. I can assess the success of this partnership only from JESNA’s side, but from here, it looks magnificent. Over the years, we have been able to realize more and more of the potential implicit in this partnership. Today, there is genuine common cause. The Covenant Foundation staff, so capably led by Dr. Judith
Ginsberg, and the JESNA staff work collegially at every turn. We focus together on critical issues, like recruiting and nurturing young educators. Covenant grants serve as a priceless laboratory for understanding the processes of educational innovation and change, and JESNA’s evaluative skills help maximize the learnings from these projects. The brilliant minds on the Covenant Board represent a source of creative thinking perhaps unmatched in the North American Jewish educational world; and JESNA’s involvement “on the ground” with dozens of communities and partner agencies gives the Covenant Foundation ready access to a rich storehouse of grassroots knowledge and experience.

Most of all, the privilege of working with the Crown family, and especially Susan and Barbara, has been a personal highlight of the past decade. They are models of the new generation of philanthropists for whom extraordinary generosity is only the starting point. They have put far more than their money into the Covenant Foundation; they have put themselves. And this makes all the difference.

This tenth anniversary is justly a time for celebration. But, the hallmark of the Covenant Foundation, placed there by its founders, is that we are never satisfied. We won’t say, “dayyeinu.” Just as we ask our Award and Grant recipients to keep learning and growing, so must we. This and a commitment to being as excellent as we can be are parts of the “improvement strategy” for the Jewish education we are pledged to model. So, I look back with pride, gratification, and gratitude. And, I look forward with excitement and a renewed sense of dedication.

North American Jewry is ready for a Judaism of substance and spirit. Jewish education can bring the experience of such a Judaism to millions. The Covenant Foundation will continue to celebrate our achievements and to stimulate us all to make them the birthright of every Jew.
The Covenant Foundation completed its first decade of service to Jewish education in September 2000. In the ten years since Susan Crown and Barbara Goodman Manilow conceived of and launched the Foundation, much has changed for the better in the field of Jewish education. During this time, the Foundation has led the North American Jewish community in its recognition of the creativity, commitment, and talent of our best educators with the prestigious Covenant Award. The Foundation has also taken the lead in supporting innovative educational programs in a broad range of institutions and areas.

We have prepared a feast to celebrate this first decade of work. Please join us in the pages of our report to see what has happened in the last ten years and how compelling, varied, and meaningful Jewish education can be. There is a veritable cornucopia for the entire community of whatever stream, of whatever age, of whatever ability. The wisdom of our tradition is now available on-line and at summer camp, in a traditional book, in a non-traditional CD-Rom, through dance and music, and on video.

We will introduce you to thirty magnificent educators and give you a look at more than sixty innovative programs. We will tell you how we evaluate the results of our efforts. We encountered some problems and failures along the way, but we also savored many successes.

We would like to hear from you. As we enter our second decade we continue to seek ideas from the community, to listen and learn. Nominate an extraordinary educator in your community; tell us about a terrific program that should be widely disseminated; encourage a talented person to find professional and personal fulfillment in the expanding field of Jewish education. It is our belief that, in part, the Foundation helps to attract the best and the brightest to the important and life-affirming work of Jewish education.
The Genesis of the Foundation Since 1838 when Rebecca Gratz founded the first Hebrew Sunday School in Philadelphia and served as its superintendent, Jewish education in the United States and Canada has been an important communal enterprise. No longer confined to Sundays, nor to any one venue or subject, today’s Jewish education occurs in settings undreamed of in 1838—Hillels, summer camps, youth groups, on the web, in a video, on the stage, on trips to Israel, on a hike, and through e-mail, CD Roms, and video conferencing as well as in special education classrooms. Thanks in part to the work of the Covenant Foundation, Jewish education has assumed an ever more important role in Jewish continuity and renewal, and a greater role in the lives of Jews of all ages in the past decade. The new millennium will likely see even greater changes and accomplishments as the field is continuously enriched by new technology, new strategies, new venues, and the deepening commitment of the Jewish community to the perpetuation of its heritage.

The vitality we experience today represents a sea change from the now historical dissatisfactions of the 1970s and 1980s. Alarmed by evidence of diminishing enthusiasm for the enterprise, numerous reports, studies, debates, and commissions appeared about the state of Jewish education. Calls for restructuring, rethinking, redoing, and even starting completely over came from all sides.

In Chicago in the late eighties, two cousins, Susan Crown and Barbara Goodman Manilow, were thinking about Jewish education, their own mediocre experiences, and what they could offer to their own families. They were well aware of the criticism of contemporary Jewish education, but they knew that there was considerable talent in the field that was not receiving the attention and support it deserved. At first they considered doing something specifically for a local synagogue to improve its educational programs. But as their ideas evolved, they envisaged a foundation devoted exclusively to excellence and innovation in Jewish education across the entire United States and Canada.

It is not surprising that Susan and Barbara would think big philanthropically. Susan’s grandfather, Henry Crown (1896–1990), was one of the most important philanthropists of the twentieth century. The child of Orthodox Jewish immigrants from Russia, he established the family tradition of generosity and caring. He and his brothers, Sol and Irving (Barbara’s grandfather), established Material Service in 1919 with an initial investment of $20,000. Through the years his business interests included coal mining, farming, real estate, recreation, trucking, barge and railroad lines, and the defense industry. Henry Crown and his family believed in giving back; they gave away an estimated nine figures in his lifetime. Lester Crown, Henry’s son and Susan’s father, recalls the powerful legacy of his forebears. When he remembers his father he speaks of Jewish values, ideals, compassion, and honor. Irving’s son-in-law and Barbara’s father, Charles Goodman, sees Jewish values as “the commitment to helping others.”

Susan and Barbara had grown up in Chicago in the sixties and seventies. After Susan graduated from Yale University and Barbara from Colorado College, both women eventually returned to Chicago. They led independent professional lives, but wanted to become involved with the Crown Family Foundation, which has as part of its broad mission lending support to Jewish causes and institutions.

Susan and Barbara began planning a special initiative to create better Jewish literacy experiences than those of their youth. The final concept was endorsed by a large group. They had several clear guiding ideas in mind. First, as Susan says, “We wanted to find great Jewish educators and honor them, and we wanted to help raise the standards even higher.” She was interested in a focus on individuals, rewarding them for what they had accomplished, and inspiring them to do more. Barbara brought
the teacher’s perspective—the way in which educators, both religious and secular, were themselves in need of mental, emotional, and spiritual replenishment.

Susan and Barbara’s effort would be funded by the Crown Family Foundation, but it would be an entity quite on its own—in fact, it was decided that it would be headquartered in New York City, not Chicago, and would have its own president and board. A professionally run foundation in New York would hold as its only standard excellence, and discourage any attempts, as Susan put it, to “use back doors.” The richness of Jewish culture in the City and the availability of qualified professionals were additional factors in New York’s selection as home for the new entity.

Susan and Barbara consulted with other family members: Susan’s brothers, James F. and A. Steven Crown, and her mother, Renée Schine Crown. Lester Crown and Charles Goodman (“the fathers”), with many years of foundation experience, offered their advice with enthusiasm, and some tough questions. How, they wanted to know, could you identify the talent in the field of Jewish education? How would you find the educators? Who would select them? What could be accomplished for the larger Jewish community by focusing on a few individuals or a few projects? In a field with so many needs, was this the best use of resources?

Susan and Barbara envisioned this new idea as also providing seed money for dynamic, creative programs—with a Jewish focus. And they thought that by supporting innovative educational programs across North America they would be providing a boost for Jewish education in many communities.

Then Susan and Barbara began to meet with people in Jewish education. “We traveled,” Barbara recalls. “We met with people all over the country in the field of Jewish education.” “We asked for their views and thoughts,” says Susan. “We began to identify exactly what we needed to do. It was grass roots research.”

They were ready and put a plan of action in place. “Instead of continuing the conversation ad infinitum, we took action,” says Susan. “We had heard plenty about what was wrong in the field.” So she and Barbara decided to focus on what was right—the talent, energy, and commitment that exists in abundance amongst educators—and to shine the spotlight of recognition, honor, and praise there. This activist philosophy has guided the Foundation in its first decade with remarkable success.

At Yom Kippur services, Susan and Barbara were reminded of the words of Isaiah:

“This is My covenant with you... the words which I have put into your mouth shall not depart from you,... Nor from your children, nor from your children’s children henceforth and forever.”

— after Isaiah 59.21

Covenant. They were both struck with the perfect name for this effort.

At a major meeting of lay leaders and professionals in 1989, Susan, Barbara, and Lester met Dr. Jonathan S. Woocher, the Executive Vice President of the Jewish Education Service of North America, Inc. [JESNA], the communal coordinating body for Jewish education in the
United States and Canada. A dynamic scholar and educational leader, Dr. Woocher impressed the Crowns with his vision, energy, and competence. It was decided that the new Foundation would have its administrative home at JESNA, thereby ensuring it a well-spring of knowledge of the Jewish community as well as a smooth-running office. Susan, Barbara, and Jon then began a national search for an Executive Director of the new foundation.

The Foundation Begins Its Work In September 1990, Dr. Judith Ginsberg, a professional with a deep personal commitment to Judaism as well as extensive experience in elementary, secondary, and higher education, and leadership experience at the National Endowment for the Humanities in Washington, DC, and at the Modern Language Association in New York City, signed on as Executive Director. Dr. Ginsberg’s leadership, says Lester Crown, was central to making the Foundation a dynamic reality.

To begin, the Foundation initiated two major programs—the Covenant Awards and the Covenant Grants. The Covenant Awards are designed to honor outstanding Jewish educators. Three Awards are made annually; each carries with it a prize of $20,000, and an additional $5,000 is donated by the Covenant Foundation to the institutions that serve as home base to the Award recipients. Recipients of the Award are nominated by letter by someone in their community, for example, a colleague, a lay leader, a student, or a student’s parents. The nominator solicits three letters of support for the nominee. The nominee in turn prepares biographical information and two essays on his or her experience with Judaism and Jewish education.

The Covenant Grants support innovative programs in Jewish education and are awarded to institutions. The two-step application process requires an initial three-page Letter of Inquiry from an applicant institution which briefly describes the idea for the project, who would carry it out, and an estimate of what it would cost. The Letters of Inquiry are reviewed and approximately twenty-five applicants are invited to submit ten-page full proposals. Up to ten grants are made each year. Initially, the Foundation made grants of up to $100,000 for up to three years. In 1993 the Board decided to make grants of up to $250,000 for up to five years.

The first Awards were scheduled to be presented in Cleveland on 9 June 1991 at a banquet that was part of JESNA’s Continental Leadership Conference. Work had to begin quickly. Guidelines were printed and mailed all across the United States and Canada. The process was to be an open one and comprehensive mailing lists were purchased, numerous professional meetings attended, presentations made, press releases distributed in order to get out the word that the Foundation was looking for the very best.

Leonard Baskin’s beautiful rendition of a wreathed pomegranate, symbol of the Torah’s 613 mitzvot, was selected as the Foundation’s logo. The materials reflected the honor and respect the Foundation has for Jewish educators, and the handsome design even won a special prize for the designer from the manufacturer of the recycled paper they were print-
ed on. Inquiries of all kinds came flooding into the Covenant office, initially a windowless room with a telephone and a computer in the JESNA offices at 730 Broadway.

The word was successfully spread. The first Covenant Awards competition drew 253 nominations.

The Foundation’s Operating Principles

With the commencement of the first Awards competition, the Foundation established four defining and enduring operating principles.

Peer Review. All nominations for the Covenant Awards and all proposals for Covenant Grants undergo peer review. The reviewers, whose names appear later in this report, are highly qualified professionals with impressive credentials in Jewish education. They are drawn from every stream of Judaism. Different reviewers are used for every competition, every year.

Each Grant proposal and each Award dossier is read by at least four reviewers whose suggestions and evaluations are incorporated into our work. They have performed their work anonymously, and they will continue to do so, as it is still impossible to know exactly which reviewer would have read which materials in any particular year.

Evaluation. An evaluation plan and budget are required for every Grant application. Project Directors are required to report semi-annually. Covenant Award recipients are interviewed annually. Independent evaluators visit for post-auditing grants. The Foundation uses what it learns to improve its procedures and to help subsequent grantees. Some of the lessons learned are included in this report in the words of the Award recipients and Project Directors themselves.

Deadlines. The third operating principle is the strict adherence to deadlines. Late callers learn that nothing is accepted after 5:00 p.m. on a deadline date. No exceptions. Fairness is achieved by respecting deadlines, which are always the same every year, except for a weekend or a holiday interruption of no more than a day.

Celebration. The Covenant Awards are presented by members of the Crown Family, Board or staff members, and previous Award recipients at a large, festive banquet. A high point of the Covenant year is hearing these presentations, the profound responses from the recipients, and celebrating Jewish teaching and learning as a community.
The Awards—called over the years, perhaps with touching exaggeration, the Jewish Nobel Prize, the Jewish Academy Award, or the Jewish Pulitzer Prize—have helped to change Jewish education for the better. They have inspired numerous, and very welcome, imitators in communities across the United States and Canada. They have infused the communities that have had recipients with renewed pride in their efforts for Jewish education and new appreciation for their educators. They have encouraged communities to nominate and honor their own outstanding educators. They have validated classroom teachers as well as those working in areas of the Jewish educational enterprise that had been considered marginal—Jewish special education, storytelling, music education, and adult education. They have changed the lives of the recipients, who in turn affect more and more fellow Jews engaged in learning every year. And they have changed the way the Jewish community perceives Jewish education and Jewish continuity.

The Awards achieved their place in Jewish education over time. The first year was particularly exciting, but in fact, since the honor was so new, it had not yet really been defined. Everyone was aware that it was the largest such award in the Jewish community, and that it signaled a different approach to community recognition of educators. But it could only be truly defined by its recipients, and by the community’s reaction. Award recipients, who now number thirty, cannot be easily characterized, except for their abiding love of Judaism and the Jewish people and their devotion to the perpetuation of the Jewish heritage. Award recipients do not share one denomination, one pedagogical approach, one teaching venue, or one definition of teaching.

What Does It Mean to Receive a Covenant Award?

Covenant Award Winners, 1991-2000

1991

Harlene Winnick Appelman
Detroit, Michigan; Supervisor, Jewish Experiences for Families, JCC of Detroit; Senior Consultant, Jewish Education Planning and Development, Detroit Jewish Welfare Federation; Currently, Director, Alliance for Jewish Education; Nominated by Joel Lurie Grishaver.

“I believe family education is what merges the values of the educational institution and the home, and that without this merger, Jewish education is futile.”

Ateret Cohn
Milwaukee, Wisconsin; Teacher, Milwaukee Jewish Day School; Currently, Director, Holocaust Education Center; Nominated by Rabbi David Brusin.

“The most successful teachers in my experience are those who are active in the Jewish community, who study, who are advocates for their students, who support their students, who love and demand from them, and who touch them.”

Sara Rubinow Simon
Rockville, Maryland; Director, Special Needs Department, Board of Jewish Education of Greater Washington (BJE); Currently, Special Needs Field Consultant, BJE of Greater Washington; Nominated by Chaim Lauer.

“I have tried to demystify special education and blur the boundaries between special education for ‘students with learning disabilities’ and effective regular education so that each teacher understands that she/he is unique and each student is unique.”

*please note: We have included positions and affiliations at the time of the receipt of the Award. A portion of the prize money was directed to the mentioned institution(s). We have also listed current positions and affiliations, if different.
Rabbi Israel David Eliach
Brooklyn, New York; Teacher and Principal, Yeshiva of Flatbush; Currently, Consultant, Yeshiva of Flatbush, Nominated by Sora F. Bulka.

“Wouldn’t it be wonderful if we, educators, could raise the realm of education above the materialistic and open our students’ eyes to the wonders of the pursuit of wisdom, and allow our students and ourselves to indulge in being truly idealistic!”

Marcia Lapidus Kaunfer
Providence, Rhode Island; Assistant Director and Teacher, The Ruth and Max Alperin Schechter Day School of Rhode Island; Currently, Director of Judaic Studies, The Ruth and Max Alperin Schechter Day School; Nominated by Cindy Kaplan.

“Most important, I hope to be able to touch the lives of students in my own classroom and to help them to be independent enthusiastic learners of Jewish texts and values.”

Tova Shimon
Montreal, Quebec, Canada; Director of Curriculum Development, Jewish Education Council of Montreal; Nominated by Dr. Elaine R.S. Cohen.

“By being a Jewish educator I am fulfilling my artistic aspirations through using creativity in designing learning experiences and implementing them. I am fulfilling my hope to be a scientist by employing scientific methods of research, testing, analysis, and problem solving to develop curricula.”

1993

Dvorah Smolensky Heckelman
Delmar, New York; Principal and Teacher, Bet

Shraga Hebrew Academy of the Capital District; Currently, Madrich, Partnership for Excellence in Jewish Education; Nominated by Ronni Sims.

“Even today, after forty years of teaching, studying, and writing about education, when I stand before a class, I feel humbled by the overwhelming responsibility. To some extent, large or small, I will affect the life of that student that day. If I succeed, I will tie him or her closer to our heritage, to our people. If I fail, I may drive that child away.”

Danny Siegel
Rockville, Maryland; Chairman and Founder, Ziv Tzedakah Fund, Inc.; Nominated by Louise Cohen.

“The purpose of my work would be for it to be made superfluous, and then to be able to move on to other areas of teaching. When those who have it give—up to the standard of tzedakah, in time, money, effort—and when those in need have been taken care of to the full limit of needs... then I could retire or go into more theoretical, pure Torah teaching.”

Rabbi Berel Wein
Monsey, New York; Dean, Shaarei Torah of Rockland; Currently, Director, The Destiny Foundation, Jerusalem; Nominated by Emanuel Schwartz.

“If God placed me in this time and this place with such great opportunities, I would be most remiss in not attempting to play a meaningful role in Jewish life. Jewish history is a strong motivation for me. Our generation writes a bold and vital chapter in this history. I want to help write that chapter.”
1994

Rabbi Amnon Haramati
Brooklyn, New York; Teacher, Yeshiva of Flatbush High School; Currently, Chairman of Bible Department, Yeshiva of Flatbush High School; Nominated by Rabbi Emanuel Rackman.

“I strongly believe that my calling is to guide our young people in their formative years.... As our sages said: ‘One who teaches Torah to another person’s child, it is as if that person gave birth to that child.’ With these strong motivational words in mind, I have dedicated myself to my chosen profession: the education of Jewish youth.”

Rabbi Richard Levy
Los Angeles, California; Executive Director, Los Angeles Hillel Council; Currently, Director, School of Rabbinic Studies for Hebrew Union College—Jewish Institute of Religion; Nominated by Rabbi Jerrold Goldstein.

“College students are the pivotal generation—they need to be prepared in high school to choose campuses wisely from a Jewish perspective; they need to be contacted, engaged, and Jewishly transformed in college; and they need to be assisted as they graduate to continue to make their mark in the wider Jewish community.”

Linda Rabinowitch Thal
Los Angeles, California; Director of Education, Leo Baeck Temple; Currently, Doctoral Candidate in the joint program in Religion and Education at Union Theological Seminary and Columbia Teachers College, New York, New York; Nominated by Rabbi William Cutter.

“Jewish education has allowed me to integrate my life’s passion with my life’s work. That work has been fueled and guided by my own Jewish exploration and experimentation. Along the way, I have been blessed with many teachers and the companionship of fellow sojourners.”

1995

Misha Gabriel Avramoff
New York, New York; Co-director, Project Ezra, Teacher and Coordinator, Judah Nadich Hebrew High School at the Park Avenue Synagogue; Nominated by Peter A. Geffen.

“Since 1966 my wife and I have traveled every summer. We planned our trips so that we could spend time with and learn about Jewish communities, the smaller and the more remote, the better. Each encounter has added to my understanding of what it means to be Jewish and the myriad ways in which we have lived tenaciously, as a people, learned to accommodate, to flourish, to survive.”

Rabbi Martin Schloss
New York, New York; Director, Special Education Center, Board of Jewish Education of Greater New York; Nominated by Dr. Don Well.

“I have recently begun to realize, more and more, how profoundly my students have affected my life. They taught me that there are few things in life more powerful than the human spirit, that although each was challenged by life in a unique way, each was capable of reaching greater heights than those set by society. Each is a creation of God. And, most important, each should be entitled to assume his or her rightful place in the Jewish community.”
Peninnah Schram
Yorktown Heights, New York; Founding Director, Jewish Storytelling Center at the 92nd Street Y and Associate Professor of Speech and Drama, Stern College of Yeshiva University, New York, New York; Nominated by Gerald Fierst.
“As a storyteller, I never know when a story or an image or words from a story will take hold, like a seed that is planted that may take seven years to root and flower. But I know that with these Jewish stories I have been nourished and nurtured in my understanding of people and the wisdom of Judaism. And so I hope to enrich others with these stories.”

Fred Rosenbaum
Berkeley, California; Founder, Executive Director, and Instructor, Lehrhaus Judaica; Currently, Founding Director, Lehrhaus Judaica; Nominated by Dr. Jehon Grist.
“We cannot compare ourselves to these luminaries [Buber, Heschel, and Rosenzweig] and their vast accomplishments. But it is true that today’s American Jewry, with its great resources and potential, faces momentous decisions.... I view my work as that of a catalyst in helping to create a community of searching and learning Jews.”

1996

Debbie Friedman
New York, New York; Educator, Composer, and Singer/Songwriter; Nominated by Randee Friedman.
“I have attempted through song to minimize the gaps that exist between Jewish life and ‘secular’ life. I believe that by using music and embracing meaningful text, one’s Jewish life can easily be incorporated into one’s secular life. The idea that ‘Jewishness’ is separate from life is a hurdle that is not insurmountable.”

Ellie Bach Gelman
Calgary, Alberta, Canada; Teacher, Akiva Academy; Currently, Teacher, Gan Harmony, Jerusalem, Israel; Nominated by Agi Romer-Segal.
“Before I even received formal education training I was fortunate to have found the principles that still guide me—learning is teaching and teaching is learning, and Jewish education belongs everywhere.... Moving to a small community provided an opportunity to do everything, all at once. Here a teacher automatically becomes a community educator, and each day is filled with teachable moments.”

1997

Rabbi Yaakov Bender
Far Rockaway, New York; Founder, Rabenstein Special Education Center and Rosh HaYeshiva, Yeshiva Darchei Torah; Nominated by Richard Altabe.
“I vowed to make a difference. I believed then, and fervently believe now that EVERY child deserves a place in his community’s school. I believe that no child should dread going to school, should fear being called upon, should develop negative feelings towards learning. Every child can learn.”

Michael Brooks
Ann Arbor, Michigan; Executive Director, Mandell L. Berman Center for the University of Michigan Hillel, Nominated by Rabbi Judd Kruger Levingston.
“That night I had a dream:.... I am living in a three-story house and am opening a closet. Although I have lived in the house all my life, I notice a door on the sloped ceiling of the closet. I push the door open, and
contrary to all logic and experience, I see a passageway leading up to some kind of super-attic. I find myself in a room filled with the most extraordinary things: rare books, paintings and other works of art, beautiful furniture, clothing, fascinating diaries... I say to myself in the dream: ‘I could have gone on living in this house all of my life never knowing about any of this, and been quite happy.... But now that I have discovered this, how can I pretend that it does not exist, and how can I not make it my own?’”

Henia Lewin
South Burlington, Vermont; Teacher, Ohavi Zedek Synagogue and University of Vermont; Currently, Goldfarb Chair of Yiddish Education, National Yiddish Book Center, Amherst, Massachusetts; Nominated by Joe Greenwald.

“My parents, like many parents of their generation, suggested I become a teacher. Since I was shy and self-conscious of my foreign accent I didn’t think I would succeed in a teaching career. I decided to study chemistry and physics so I could work in a laboratory. During my freshman year in college I was visited by a former teacher. He felt that I would make an excellent Hebrew and Yiddish teacher. Looking back after thirty-five years, I know that this is exactly where I ought to be.”

1998

Joel Lurie Grishaver
Los Angeles, California; Creative Chairperson, Torah Aura Productions; Nominated by Debi M. Rowe.

“I still believe that the role of every Jew is Tikkun Olam. I believe that my life’s calling—my vocation—is to teach Jewish texts. But, I know that my purpose is to stand in dialogue with all those I am privileged to teach, and with whom I am privileged to learn. I continually try to get better at that.”

Rabbi Elana Kanter
Birmingham, Alabama; Teacher, N.E. Miles Jewish Day School and Temple Beth El; Director, Federation Institute for Jewish Community Leadership; Nominated by Richard Friedman.

“As Jewish educators, if we truly feel the holiness of what we do, we need a way to articulate our goals in Jewish terms. I believe that the more the profession of Jewish education understands itself in Jewish terms the more vibrant it will become.”

Dr. Anne M. Lidsky
Northfield, Illinois; Director of Education, Temple Jeremiah; Nominated by Cantor Amy Landau.

“We, as Jewish educators, have that opening, to help our children find what is good. Let us help them experience that person-to-person relationship where soul touches soul, for if we do not take this task on as our own, who will do it? As we feel passionate about our Judaism, let us strive to show its beauty, its power, and its possibilities to those we teach.”

1999

Rabbi Judith Z. Abrams, Ph.D.
Houston, Texas; Founder and Director, Maqom: A School for Adult Talmud Study; Nominated by Shirley Barish.

“To watch students become acquainted with the sages and come to know them and love them is to be, in some ways, a spiritual matchmaker. A teacher has to love a student as that student is, and let that student’s soul open. My job, as I see it, is to keep the sages alive within myself and then almost to disap-
pear so that they can speak to these students through me.”

Cheryl R. Finkel
Atlanta, Georgia; Head of Epstein School; Nominated by Sol Singer.
“How could it be that I was so sensitive to the beauty of Chaucer and Shakespeare yet knew almost nothing about Yehuda HaLevy, Maimonides, or Bialik? Why did I know Ben Franklin’s sayings but not Pirkei Avot?... I promised to reclaim as much of my heritage as I could in the years to come. Today... I am still trying to give back what I, myself, was so determined to learn.”

Macy B. Hart
Jackson, Mississippi; Director and Founder, Museum of the Southern Jewish Experience; Director, Henry S. Jacobs Camp; Nominated by Karen S. Franklin.
“The first conclave I attended was held in Memphis. Since there were no other Jewish children in Winona, Mississippi except for my younger siblings, I made this trip by myself. Nothing in the world could have prepared me for the explosion of emotion I was about to experience. As I entered the social hall, I stared in amazement at the 420 teenagers assembled... they were all Jewish!”

2000

Rabbi Yosi Gordon
St. Paul, Minnesota; Teacher, Talmud Torah of St. Paul and the Twin Cities Jewish Middle School; Nominated by Roberta Louis Goodman.
“As long as I can remember, my fantasies and fascination were with teaching. I have always preferred the title ‘teacher’ to ‘educator.’ It conveys what is most important for me in my work and my life. A teacher is a person who works directly with students, who conducts a class, who transmits Jewish learning and helps students create a community of Jewish learners, one which shapes them and gives them the tools and purpose to continue to live lives of Jewish communal learning forever.”

Dr. Karen Shawn
Englewood, New Jersey; Assistant Principal and Director of Holocaust Studies, Moriah Day School; Educational Consultant, The American Friends of the Ghetto Fighters’ House; Nominated by Deborah Nahshon.
“I seek to develop in students the desire and ability not only to observe but also to judge and act; to have self-confidence in their intellectual and emotional responses to this subject; to realize that the study of the Shoah leads to questions and to exploration and clarification of personal and communal values. It is my goal that my students will take whatever personal lessons they need from this event to help them remain on their path towards a committed Jewish adulthood.”

Rabbi David S. Silber
New York, New York; Founder, Dean, and Teacher, Drisha Institute for Jewish Education; Nominated by Kathleen Peratis.
“All of [my] experiences and exposures to different types of people have contributed to my strong belief that there is more than one authentic way to be Jewish and that people who learn Torah together can also learn from and about each other. In truth, my real goal is to share and inspire a more reflective and thoughtful Judaism, a Judaism embedded in deeper understanding of Jewish text and tradition and its relationship to the present moment. It is to that end that I dedicate my energy.”
Linking Idealism and Pragmatic Realism in the Quest for Excellence in Jewish Education

From Jewish Continuity to Renaissance and Renewal

A decade ago few predicted the efflorescence of Jewish life and learning that is currently taking place in the North American Jewish community. In 1990 Jewish communal leaders expressed grave concerns about the future of Jewish identity and of the Jewish community in North America. In spite of recognized pockets of Jewish commitment and vitality, vocal doomsayers depicted a moribund Jewish community that would be unlikely to flourish, or even to sustain itself in the coming century. They focused on high rates of assimilation and insufficient concern for Jewish learning and living. Ensuring “Jewish continuity” was considered the paramount challenge facing the North American Jewish community. Jewish education was declared the solution by some, and the problem by others.

Traditional organizations and structures within the Jewish community responded to the challenge of strengthening Jewish identity and ensuring Jewish continuity, as did new groups and individuals who were eager to attempt alternate approaches. The Covenant Foundation is one such entity. In establishing the Covenant Foundation, its founders forthrightly identified and acknowledged many of the significant challenges facing the field of Jewish education. They saw a need to enhance the quality of Jewish education in all its scope and variety. The founders of the Covenant Foundation were not content to merely ameliorate deficiencies in a severely strained system. They sought (and continue to seek) ways to infuse new life and vitality in Jewish education, a fundamental component of Jewish renaissance and renewal.

In less than a decade the Covenant Foundation has acquired a reputation for excellence and has emerged as a powerful catalyst for Jewish educational innovation. Many consider it “the preeminent Jewish educational foundation.” Recipients value the Covenant Grants not only for the financial support they provide, but also for the prestige associated with them. Other foundations see Covenant as a model of “best practices” in grants management.

Idealism Meets Pragmatic Realism

The Covenant Foundation addresses the challenges facing Jewish education by combining idealism and pragmatism. It envisions the possibilities of exciting, engaging, content-laden initiatives that span a wide range of Jewish educational venues, while recognizing that innovation in Jewish education takes more than “great ideas.” It requires the ability to translate these ideas into reality. Furthermore, the Foundation is keenly aware that innovating means taking risks and venturing into uncharted territories. Even the most promising and carefully researched proposal is likely to encounter unanticipated obstacles once the arduous task of implementation begins. For this reason, the Covenant Foundation developed and instituted a number of strategies to encourage bold ventures, while providing the requisite scaffolding needed to maximize success and minimize missteps.

Risk Taking Mitigated by Risk Management

Feedback from systematic ongoing evaluation provides the safety net which allows the Covenant Foundation and the projects it supports to dare untired new ventures, and to learn what they need to know “as they go.” Formative evaluation is thus a key element of the Foundation’s risk management system.

Throughout its existence the Foundation has not only demanded rigorous evaluation from its grant recipients, but has also evaluated its own performance. Each applicant for a Covenant Grant is required to submit a detailed evaluation plan as part of its proposal, and to conduct an ongoing evaluation throughout the grant period. The Foundation
board and staff rely on findings from exit interviews with project directors at the completion of their grants and from analyses of grant outcomes to guide their own policies and to inform their work with grantees.

In 1995, interviews with the earliest grant recipients revealed a great deal about the “life cycles” of the program grants, their “peaks and valleys,” successes and challenges. These findings resulted in the Covenant Foundation instituting significant changes in its own modus operandi. (Results of the Covenant Foundation’s first self-study were published in: Isaacs, L. 1996. “Flying Kites in the Wind: Lessons Learned by a Young Foundation.” The Journal of Jewish Education.) These changes included: offering technical assistance in a variety of areas, particularly program evaluation; providing contingency funding once projects are underway to engage consultants or to allow projects to make mid-course corrections in response to unanticipated difficulties; and strongly encouraging applicants to lay substantial groundwork in advance of receiving grants to avoid unnecessary delays in initiating their projects if they are funded.

Practical Ways to Support Fantastic Ventures
The Covenant Foundation undertook a second self-assessment in Fall 1999, anticipating the conclusion of its first decade of grants-making. Grant recipients from the earliest years were re-contacted to determine the current status of funded projects and to obtain their assessments of how receiving a Covenant Grant affected their projects and institutions. Directors of more recently funded projects were interviewed to learn from their experiences, and to compare them with those of earlier grant recipients. The evaluation sought to determine: How similar were the experiences of the earlier and more recent grantees, and what has changed? Did the changes that the Foundation instituted positively affect later cohorts of grantees? What factors support innovation in Jewish education? How might the Covenant Foundation’s experiences generalize to other realms of philanthropic and organizational activity? The following are but a few of the insights gleaned from a decade of practice.

Dream the Impossible Dream – But Keep (At Least) One Eye Open
At the Covenant Foundation, the grant selection process begins with the submission of a Letter of Inquiry. The Foundation receives between 150 and 400 Letters of Inquiry for each year’s grant selection cycle. Of these, approximately 25 are invited to submit full proposals. The Covenant Board and outside reviewers carefully assess the merit, creativity, and potential impact of the proposed projects. Very often, the Foundation also conducts site visits to determine the capacity of the project staff and of the host institution to sustain the project. Experience has demonstrated that, sometimes, individuals can conceive of extraordinary educational possibilities, but lack the ability or organizational support to execute them. Assessing individual and institutional capability is therefore a critical early evaluation task that can help funders balance dreams and reality.

Applicants must also balance dreams with reality. One program director noted:

*Our original idea was initially so “huge” and ambitious that we never could have gotten it off the ground. Although I still believe that it was that “big idea” that attracted the attention of the Foundation, the staff at the Foundation helped us focus our ideas so that we could design a project that retained the essence of what we wanted to do, but was actually do-able.*

To Everything There Is a Season
Covenant Grants are announced in January, and recipients are expected to begin their projects immediately. Recent findings echo and amplify the patterns discovered in the earlier
research about the chronology of the Covenant Grants. Grants in the most recent cohorts also developed in three phases: during Phase I recipients celebrate their selection, plan and organize, and figure out how to begin their projects; Phase II remains the period of most intensive learning and activity, and often involves re-designing aspects of the project; during Phase III projects are refined while project managers engage in feverish efforts to secure continued funding and/or to integrate the project into the ongoing work of the sponsoring organization.

Efforts by the staff of the Foundation to hasten the process only partially succeeded. Encouraging semi-finalists to identify and approach potential staff and consultants, to create an infrastructure within the host institution, to garner community support, and to engage in other preparatory activities did allow many grant recipients to begin their work more quickly upon notification of their selection. This was particularly true for recipients who had preliminary or pilot versions of their projects underway and for those who received Covenant funding to expand or further develop aspects of previously funded projects. However, most projects still required a six-to-twelve month preparatory phase because most organizations cannot afford to implement new programs or new phases of existing programs without the certainty of funding. In addition, some programmatic and professional development projects necessarily experience delays because they typically operate on program or academic calendars.

Nearly every grant recipient emphasized how the Covenant Foundation provided them with the security to experiment.

*This grant taught me not to be afraid of making changes, of improvising, of admitting and learning from my mistakes. I’d be amazed if anyone is as supportive as the Covenant Foundation. I was surprised and thrilled that the Foundation was able to understand that the grant project was an experiment and that we were allowed to move along freely and make changes whenever it was necessary.*

Grantees feel the Foundation’s support for real experimentation is essential to successful innovation.

**Wanted: Don Quixotes AND Robinson Crusoes, Sancho Panzas AND Fridays** People determine the success of projects. This lesson was learned early and reinforced throughout Covenant’s history. The most successful projects were conceived by visionaries who could translate their dreams to reality, or who had the wisdom to surround themselves with capable consultants and assistants who could do so. Both parts of the equation are necessary. When there were staff changes and the founding visionaries left, projects foundered; when practical implementers were unavailable, very promising ideas could not get off the ground.

Finding and retaining staff remained the most troublesome challenge for the most recent grantees, just as it had been for the earlier ones. Staff turn-over plagued nearly every project, and nearly every project director faced the challenge of finding capable skilled educators. Some responded by assuming primary responsibilities...
responsibility themselves. Others came to see professional development as the central focus of their work.

**No Project Is an Island: Ripple Effects Are Inevitable** None of the projects developed in a vacuum. Each was strongly influenced by its host institution, and most had profound reciprocal effects. Turbulence in the host institutions inevitably stressed the projects. The projects often opened the door to new involvements by the host institution. These ripple effects persisted and grew even after the grant was completed.

*When the project began there was much more emphasis on production of educational materials. Thanks to the grant our agenda is now much broader, dealing with grander questions of what “quality Jewish education is” and how to achieve it. So it brought about a change in culture and vision, along with curriculum.*

**When Don Quixote Meets Robinson Crusoe** In Cervantes’ novel, Don Quixote spends much time thinking and talking rather than accomplishing valorous deeds. He is a revolutionary visionary who does not see things as they are, but as they might be in an idealized state. Unfortunately, although he inspires others, he is unable to realize his utopian vision. Robinson Crusoe, on the other hand, accomplishes impressive feats despite great adversity. However, his creations are merely clever—and he is unable to escape his preconceived notions of the society in which he has been reared.

Successful innovation comes about through the melding of idealistic vision and realistic pragmatism. A decade of successful grant-making attests to the ability of the Covenant Foundation to achieve this feat.

Dr. Leora Isaacs, JESNA’s Director of Research and Evaluation, at a presentation at the 2000 Conference on Alternatives in Jewish Education.
Shomrei Adamah 1991
Wyncote, PA, Curriculum of Judaism and Ecology, Ellen Bernstein, Founder

Shomrei Adamah, Keepers of the Earth, received a Covenant Grant in 1991, the largest grant we had received to date, to create a curriculum of Judaism and ecology with a teacher-training component. I had founded Shomrei Adamah in 1988 as a Jewish response to the environmental crisis. I had decided to bring together my interests in Judaism and ecology and start the first organization devoted solely to illuminating the ecological dimensions of Judaism.

I encountered many stumbling blocks during the evolution of the grant: the search for the perfect project coordinator; the writing of a curriculum by a volunteer-led committee; the constant writing (and later re-writing) of a book, rather than a curriculum, addressing the needs of Jews who didn’t necessarily identify strongly with Judaism and who might be drawn into Judaism through an interest in nature. Ultimately, we submitted this book to the Covenant Foundation one year late. At present, the book has not found commercial publication but there has been a wealth of learning along the way.

Although I have not yet succeeded in doing exactly what I set out to do for the Foundation, there have been many accomplishments and spin-offs which can be traced to the Covenant Grant. Material created for the book found its way into Shomrei Adamah’s programs, my own writing projects, speaking engagements, and teaching. Publicity of the grant brought new leadership to the organization. Understanding the grant process has helped me in my work at Philadelphia’s Jewish Federation as I suggest ways for our grantees to navigate the system so that they can make their ideas realities. I encourage them to discuss their challenges and frustra-

tions, not just their achievements, as I was urged to do by Covenant.

I think the most significant dimension of Covenant’s work is its commitment to risk-taking and its support of work and individuals in the Jewish community that fall outside of the standard categories.

It is my hope that other foundations and philanthropists will have the courage to follow Covenant’s lead so that the Jewish community will become a more dynamic, inclusive, and compelling place to live.
In 1988 the Jewish Federation of Greater Philadelphia asked me to conduct a survey of the special needs of Jewish children in the area. The survey made apparent that there were thousands of children from birth to age twenty-one with special needs in the Philadelphia Jewish community of 240,000; however, very few of them were receiving or had received a Jewish education in our schools.

The original Covenant Grant was conceived with two purposes in mind. First, to begin a formal special education track, leading to a certificate in Jewish special education, within the Master’s in Jewish Education program. Second, to provide direct educational opportunities for high school students and young adults with special needs.

Over the three years of the grant, a curriculum of courses was developed for a special education track. Students are trained to understand special needs methodology, to consult with mainstream teachers, and to initiate special education programs within Jewish schools. With the help of a member of the National Special Needs Advisory Board, Gratz College and LaSalle University joined hands to become the first joint Masters in Special Education between a Catholic and a Jewish college in the United States. In addition, students from Gratz College can use the courses taken in the special needs track at Gratz to apply for certification in special education at the Pennsylvania Department of Education.

In 1991 a class was established at a branch of Gratz College High School for twelve young adults with mild developmental delays and severe learning disabilities. During the first Covenant Grant there were some wonderful surprises in the high school program. A student with a profound hearing impairment became the first to attend the March of the Living program with an oral interpreter. A young man with quadriplegia, Eugene, was portrayed in a documentary film. Sixteen students from the special needs class celebrated their Bar/Bat Mitzvah, confirmation, and reaffirmation ceremony in front of hundreds of teary-eyed friends and families.

In 1995 Gratz College received a second Covenant Grant to provide an intensive summer program for college and graduate students both locally and nationally. The program led to twelve students receiving certificates in Jewish special education and four students receiving a Master’s degree with a major in Jewish special education. Hundreds, and perhaps thousands, of children will benefit from the training that their teachers received.

Although the Covenant Grants are formally over, the programs continue to flourish. Both the college and the high school programs are deeply embedded in the fabric of Gratz College and the Philadelphia Jewish community. We hope that the programs will continue to grow and that we may serve as a model for communities throughout the United States.

www.gratzcollege.edu
Hillel: The Foundation for Jewish Campus Life
1993
Washington, DC, Campus Leadership Initiative, Rhoda A. Weisman, Senior Advisor for Creative Development and Director, Center for Jewish Engagement

Hillel’s Campus Leadership Initiative Program (CLI), started with a grant from the Covenant Foundation, is a project which aims to recognize and cultivate Jewish student leaders on campus. To this end, participating college campuses select individuals who have demonstrated leadership ability, and who are currently uninvolved in campus Jewish activities, to participate in a series of high-quality learning, training, and social experiences. The program began on six sites (University of Maryland, College Park, MD; Haverford College, Haverford, PA and Bryn Mawr College, Bryn Mawr, PA; Brown University, Providence, RI; University of California, Los Angeles, CA; and Florida Hillel Council, Miami, FL) and at its height expanded to sixteen campuses. Below are some highlights from the many learnings gleaned from the CLI program that can be applied to other organizations and target populations.

Competing in the Secular Market Each CLI budget was designed to provide Jewish student leaders with elements that Jewish campus life has not always offered. Prestige, handsome marketing materials, impressive human resources, and influential leadership helped with recruitment. CLI participants felt valued for who they were, and because of it were much more willing to take risks and involve themselves in Jewish campus life.

Peer-to-Peer Modeling The CLI programs were administered in large part by paid student interns, who worked closely with the Hillel professional staff, but who were the first point of contact with CLI student participants. Students responded positively toward working with their peers as was seen by an increased enthusiasm and a willingness to communicate in an ongoing manner.

Campus Partnerships The most successful programs partnered with university departments as well as student activity centers. These partnerships add credibility, and human and financial resources, and raise Hillel’s visibility immensely.

Organizational Leadership

The CLI program flourished when it was led by Hillel International Center staff members who were available to answer questions, motivate staff, and grant funding proposals for new and ongoing CLI programs.

Building on Success Several Hillel foundations have grown in exciting and unexpected ways from their CLI programs. For example, Hillel of St. Louis, following in the steps of Brown University, has used the program to target students interested in public service. Consequently, this has led to funding from Mazon: A Jewish Response to Hunger and the Nathan Cummings Foundation as part of the Tzedek Hillel Initiative. In addition, the University of Maryland’s CLI program targeted students in the Greek system by concentrating on philanthropic/tzedekah work. CLI is also expected to play a significant role in Hillel’s follow-up with participants on the Birthright Israel program.

www.hillel.org/hillel/newhille.nsf
In 1993 the Covenant Foundation awarded a grant for the creation and development of Liz Swados’ *The Hating Pot*. An award-winning production of music, dance, and drama, performed by a racially mixed cast of high school students, the piece addresses issues of racism, anti-Semitism, and human relations. Since its debut, it has received rave reviews from students, educators, and general audiences. It toured widely in schools, museums, synagogues, churches, and community centers in the New York and Chicago metropolitan areas, receiving much praise. With additional support from a broad range of philanthropic organizations, including Academy Award-winner Steven Spielberg, through his Righteous Persons Foundation, the Charles H. Revson Foundation, and the Dorot Foundation, it was made into an extraordinary video with accompanying educational materials. The video broadcast was shown on PBS stations around the country, and was distributed to 15,000 public schools. It is still used widely in schools where teachers and students give it very high marks for both its artistic quality and its content.

www.jewishculture.org

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*A Statement from the Director*

“I started *The Hating Pot* because, as a Jew, I was extremely upset with what was going on between blacks and Jews. I thought this tension and new kind of alienation was a metaphor for what was going on everywhere. I wanted to create a show that would talk about what all these tensions were and where they originated. So, I went out to all kinds of schools and I found all kinds of kids, untrained kids, kids who didn’t do theater. They came and did workshops with me that consisted of improvisations: spur of the moment singing, dancing, creating scenes about being bigots or being attacked by a bigot, what it felt like, where it came from. Out of these workshops came the show.”

—Liz Swados, Composer, Playwright, Writer, and Director of *The Hating Pot*

(from *The Hating Pot Teacher’s Guide*)
In 1994 the Bureau of Jewish Education in Orange County (BJE), California, was awarded a five-year Covenant Grant to implement an avocational teacher recruitment and training program as the core of a comprehensive program to improve the quality of Jewish education in nine Orange County synagogue schools. This project, From Synagogue to Community, was an extension of Congregation Kehillat Israel’s 1991 Covenant Grant, Preparing Avocational Teachers: A Model for Small Communities. One aspect of Orange County’s grant was to explore how a program developed for a single congregation could be redesigned for an entire community. Informing our work was the strongly held conviction that good Jewish teaching can only occur where there is good Jewish learning. The Covenant Foundation provided us with the money and, equally important, the time and space to create a program which would meet our needs.

We found it difficult to encourage teachers to value something that was not valued by their communities, which, in most cases, saw Jewish study as something to be imposed on those least able to protest: children between the ages of eight and thirteen. We knew we needed to deal with the culture of the organizations, to begin to create “communities of learners” in which adult learning was valued for its own sake. Rabbis, educators, and project staff came together with an outside facilitator to examine their leadership styles as well as their organizational structures. Together, each team of rabbi and educator developed a series of strategies designed to improve both the status of the teachers and the status of learning in their congregations.

Before the Covenant Grant, Orange County had no professional development for its Jewish educators. In 1999 Covenant funding came to an end, but professional development in Orange County has continued. We now have in place a serious professional development program which responds to the needs of individual teachers and congregations using the resources of the staffs of those congregations. Our principals have had four years of training in educational leadership, our rabbis are beginning to look upon themselves as Jewish teachers to those who teach in their schools, and our community has taken the first small steps to recognizing its responsibility to its religious school children by taking on the funding of stipends for long-term study for their teachers. Among the nine congregations with which we worked, three are well on the way to becoming true communities of learners.
In discussions of the “continuity crisis” synagogues are often viewed as part of the problem, rather than the solution. A common complaint is that they are run more like corporations than religious communities, offering their members a menu of programs and activities, instead of involving them in a community of meaning. The congregational school, in particular, has been criticized repeatedly for offering too little content in ways that are too boring. Many have argued that day schools, Israel trips, and/or Jewish Community Centers are the key to making Jews more knowledgeable, committed, and connected to one another. While few would say so explicitly, the implication of many of these statements is that it may not be possible to save the congregation.

Of course, a vibrant Jewish community requires a panoply of institutions, however, it would be a mistake to overlook the synagogue’s potential for connecting Jews to their heritage and to one another. The synagogue is a “gateway” institution, the first point of entry for Jews into the community. As such, the synagogue has an unrivaled potential for reaching people on a continuous basis throughout their lives and in the context of their families.

Unfortunately, this potential is not always actualized. Participation in synagogues tends to be episodic, rather than continuous.

It wasn’t always this way. The kehillah kedoshah (holy congregation) of “the Old Country” was a bet tefilah (a house of prayer), a bet midrash (a house of study), and a bet knesset (a house of assembly) all rolled into one, and Jews brought this tri-partite structure with them to America. But over the course of the past century, as Jews became more assimilated into American society, two of these functions dwindled, and were supplanted by other institutions.

But times have changed, and the pendulum has begun to swing back. During the past decade, Americans (Baby Boomers in particular) have been returning to religious institutions, seeking places that offer a blend of spiritual inspiration and social support. During the 1990’s the Jewish community has slowly woken up to the fact that synagogues can be rethought and reconfigured, so that they can become central in the lives of their members, meeting their psychological, spiritual, and social, needs.

The Covenant Foundation responded to this need very early, joining the Mandel Foundation and the Nathan Cummings Foundation with its 1995 grant to the Experiment in Congregational Education (ECE). Sponsored by the Rhea Hirsch School of Education at HUC-JIR in Los Angeles, the ECE works with fourteen Reform congregations (varying in size from twenty-five to three thousand member units) located throughout the United States. The project has two goals: [1] to create Congregations of Learners, in which members of all ages are actively engaged in learning throughout their lives; and [2] to evolve Learning Congregations, which practice shared leadership, and have incorporated deliberation, self-reflection, and ongoing assessment into all of their activities.
The ECE was begun with the premise that synagogue revitalization requires more than a batch of new programs. It requires a change in the congregation’s culture and expectations. A number of fundamental, though often unstated, assumptions must be challenged: that the purpose of religious school is to prepare children for their B’nai Mitzvah; that Jewish learning is primarily for children; and that the teaching of adults can only be done by rabbis and experts. People must experience the power learning has to give them insight into their lives, and to ground their ethical decisions; they must also experience learning as being enjoyable. Professional and lay leaders must learn to work in partnership; and the institution as a whole must become self-reflective.

The seven congregations which began as part of the ECE in 1995 have, indeed, become Congregations of Learners. More adults are learning in a variety of new and exciting ways, which include holiday workshops, on-line text study, and one-on-one mentoring. Today there are over twenty projects which see themselves as promoting synagogue transformation. Three of these projects are modeled after the ECE. Others work in the area of prayer, healing, or building community. But none of this could have been foreseen in 1995, when the Covenant Foundation took a gamble on this fledgling and untested project, granting planning funds to the first seven congregations. Before “synagogue transformation” became the buzzword it is today, the Covenant Foundation had the foresight to invest in an idea and a dream.

www.betham.org

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**Jewish Community Center of Denver**

1994

Denver, CO, *Apples & Honey*, Lisa Farber Miller, Editor

*Apples & Honey* is a series of sixteen, eight-page newsletters written for parents of young children who want to create a Jewish home. Designed specifically as an outreach tool to reach those parents who are too commonly missed: the unaffiliated, interfaith couples, and those who do not know where to find resources, the newsletter is filled with practical tips about parenting in a Jewish context.

Each issue is geared to the child’s developmental stage, from newborn to age five and is dedicated to addressing topics that interest young parents: celebrating Shabbat and Jewish holidays; choosing a pre-school; the spiritual development of young children; birthday parties with a Jewish twist; interfaith issues; arts and crafts; recipes; and more.

At the same time the invitation to contribute to the Covenant ten-year report arrived, I received Steven Cohen and Arnold Eisen’s study, *The Jew Within: Self, Community, and Commitment among the Variety of Moderately Affiliated*. As I read their policy implications section, which suggests ways to stimulate adult Jewish development, I was surprised to find validation for my work on *Apples & Honey*. Their research shows that, “Early parenthood is a time when people are searching for community for themselves as well as for their children, and are anxious to be the very best parents they can be—a new major locus of personal identity and worth. Young parents are open to advice on how to create a Jewish home, and welcome rituals which will strengthen family bonds.”

Capitalizing on parenthood is one of five ways suggested by the authors to devise more effective means of promoting Jewish involvement. That is what *Apples & Honey* does.
After reading *The Jew Within*, I returned to my original 1994 grant proposal to the Covenant Foundation, where I described the need for *Apples & Honey*, and again I was struck by the parallels between Cohen and Eisen’s scholarly work and my original hypothesis: “Parents are their child’s first teacher, often a teacher without any formal training in parenting, child development, or religion. Their inexperience, combined with the new weighty responsibility of being a parent, propels new parents to seek information, guidance, and advice. New parenthood is a special time, a true teachable moment when parents need and are receptive to information and help... New parenthood offers Jewish educators a receptive time to teach and draw couples back to Judaism.”

Readers were surveyed twice as part of the evaluation of *Apples & Honey*. Our readers gave us high marks regarding their satisfaction with the newsletter. Additionally, the data indicates that *Apples & Honey* succeeds as a vehicle to promote Jewish education and practice. It also is credited with some behavioral changes, including an increase and expansion of the celebration of Jewish holidays and Shabbat. The results also indicate that *Apples & Honey* seems to play a unique and important role in the lives of intermarried parents.

We are convinced we have the right product at the right developmental time for the right audience at the right price. Reaching the audience is the challenge. Finding expectant Jewish parents is like looking for a needle in a haystack. Due to the expense and inconsistency of broadcast advertising, we have relied on word-of-mouth, building contacts with hospitals and new baby home visitation programs, advertising in the JCC newsletter, direct marketing to Jewish educational venues, carefully placed public relations efforts, and, our next marketing frontier—the Internet.

While *Apples & Honey* may never be commercially viable and turn a profit, it should generate enough income to pay for marketing efforts to keep it in print and in the hands of new parents—parents who love the fact that it gives them contemporary, accessible, and easy-to-read information about how to create a Jewish home. As one reader put it, “It is important, informative, and helpful for raising children in Judaism.”

www.jccdenver.org
It was a hot humid day, ninety degrees by eleven in the morning. I was sitting in the basement of the church that serves as the current home of Kesher—the nation’s first and only program to combine substantive Jewish learning with after-school child care—talking to Linda Echt, Kesher’s brilliant, innovative director, and Kesher’s two education directors. They spend more than full-time each week leading and teaching in a program, funded by the Covenant Foundation from 1994 to 1998, that has grown from twenty-three students seven years ago to 117 students today. Perhaps more significantly, in a community with its share of intermarried, unaffiliated families, and people one might call “skeptical” Jews, our program has a certain caché. To put it bluntly, Kesher is “cool.” But why? How did Kesher, an independent, non-synagogue-based school, get “cool?” What makes Kesher tick?

Kesher operates Monday through Friday, from the time area schools close until 6:00 p.m. (5:00 p.m. on Fridays). Most children come to us on school buses, directly from school. We are the first people they see after a full day, the first to hear that a tooth fell out, a fight took place, or someone mastered long division. Our teachers relate to children in a warm, familial manner. They listen to them, joke with them, dispense hugs. They engage them as partners in setting up snack or tightening a loose doorknob. They sit with them at snack—eaten kibbutz style around a table—using Hebrew language as much as possible.

In short, before our kids even crack open a book, significant, caring Jewish adults listen to them, relate to them, and draw them in as partners. No wonder Kesher works.

We teach nearly an hour of modern, spoken and written, Hebrew language, with the goal of functioning in the language and using it to reinforce identity. We teach a second hour of Jewish-themed learning—history or holidays/Jewish calendar or values. This second hour relates to Hebrew—indeed Hebrew is incorporated into it, but allows children to live through, for instance, Jewish history, and make it their own.

But what is it after all that makes Kesher tick? As Linda and our teachers pondered and schvitzed and scratched their heads, they came to one conclusion: respect. “We teach the kids about respect for the environment, for themselves, for others, and for learning. They know that when they tell us things, we listen. Their ideas affect our continuing conversation. They are part of what Kesher is and becomes. They make it their own.” Not surprisingly, respect at Kesher extends to parents and teachers too.

Receiving funding from the Covenant Foundation shined a spotlight on Kesher. It gave us standing in the Boston Jewish world and beyond and allowed us to take risks and move in directions that were otherwise unthinkable. The grants from the Covenant Foundation gave us the time and brought in the experts to help us step back, analyze, and reflect upon what we do well and what we need to do better.

It helped us to see that, as a program that is both “Jewish school” and “after-school,” we care for children while we teach them.

At Kesher, we all consider that “cool.”
Shari Lewis 1933–1998

We pay special tribute to Shari Lewis who, after being diagnosed with uterine cancer, passed away in 1998 at the age of sixty-five. She was a gifted singer, dancer, writer, ventriloquist, and musician who wrote over thirty books, sold thousands of videos, won twelve Emmy awards, and, most importantly, used her position in the media to have an impact on generations of children. The daughter of a distinguished rabbi, she had always wanted to do something special for the Jewish people. And she did. The Foundation is proud to have supported “Lamb Chop’s Special Chanukah” and “Shari’s Passover Surprise.” May her memory, songs, and laughter be a blessing to us and to our families.

WTTW Public Television

1994

Chicago, IL, Lamb Chop’s Special Chanukah,
Martha Minow, Professor, Harvard Law School; Member, Board of Directors, The Covenant Foundation

My daughter was only three and we had already hit the winter holiday crisis. “But why don’t we have a Christmas tree?,” evolved to the slightly more subtle, “Can we have a wreath if it’s not for Christmas?” Of course, I did my best to remind her that we Jews have our own holidays. I tried not to suggest that Chanukah is a counterpart to Christmas. But I recognized in her questions the frustrations of growing up Jewish in a world saturated by Christmas. I did wonder where was she getting all this, at the age of three, and of course quickly realized, it’s the media, notably, the kid-oriented media. December is filled with Christmas movies and television specials.

Should I not let my daughter watch them? What could I do besides strike the negative pose and set the boundaries: that’s not for us, we’re different?

The next year, I braced myself, because a four-year-old’s persistence and arguments are even more impressive. “Lamb Chop’s Special Chanukah” appeared hot off the production process. I brought the video home, and from the first opening song and dance, with Shari Lewis shopping for the holiday, the video mesmerized my daughter. “Lamb Chop and her family are Jewish!” roared my daughter with delight, as she giggled with the jokes, danced with the dances, and sang with the songs. She loved the songs about latkes and dreidels. She avidly followed the play-within-the-video in which Lamp Chop and friends re-enact Judah Macabee’s rebellion against the Syrians, and the miracle of one-day’s worth of oil for rekindling the Temple lamp that lasted eight. Later, and for weeks thereafter, my little girl belted out the songs while brushing her teeth and while pretending to go to bed.

I loved the video’s honest depiction of the holiday not as a major religious event but as a military victory for Jewish freedom, and an occasion through the ages and today to celebrate freedom and courage. I also loved the tone of inclusivity: guest star Pat Morita from “The Karate Kid” joins the celebration. So does Alan Thicke, who first says he can’t come because he’s not Jewish, but Shari replies, “You go to birthday parties when it’s not your birthday, don’t you?” This simple
sentence helped our family figure out a new way to relate to the Christmas celebrations surrounding us as well as to our own holiday events.

“Lamp Chop’s Special Chanukah” also offers a thoughtful exploration of heroism. Charlie Horse, a reluctant celebrant, is busy playing with a computer-game contest to design the ideal hero. Over the course of the holiday preparations, he learns a lot about what qualities to value, qualities which include, but go far beyond, physical strength and courage. And wonderfully, the wit and depth of the special endures. When we pull out the video—and not only in December—my daughter invariably says, “I love that one.”

KCET Public Television
1995
Los Angeles, CA, Shari’s Passover Surprise, Ari L. Goldman, Assistant Professor of Journalism, Columbia University Graduate School of Journalism; Member, Board of Directors, The Covenant Foundation

Turn on an educational video and the kids will come, especially if it has music and a singing puppet or two. But the real test of a video comes when you turn it off. What stays with the child? What lesson is learned? What change occurs? “Shari’s Passover Surprise” passed the test in so many ways in our home—and in homes across America. My four-year-old, Judah, was enchanted, first by Shari Lewis and her puppet friends, and then by the story. In the video, Shari is planning an intimate seder gathering, but Lamb Chop has different plans: he wants to invite his whole class. With considerable hilarity, Lamb Chop takes on the tasks of cooking and inviting. Shari is overwhelmed, but with the help of some friends and neighbors, they pull off a wonderful seder. And then, of course, there is the story within the story: the enslavement of the Israelites in Egypt and their miraculous rescue by God working through the character of Moses. Shari, Lamb Chop, Charlie Horse, Hush Puppy, and their friends sing and dance their way through Passover.

Judah was hooked. And what did he do? He started to invite his friends at school to our seder. That would be fine, except that his school is Union Theological Seminary. Let me explain. Judah is in the non-sectarian preschool at Union, a Protestant seminary near our home in Manhattan. Several of Judah’s classmates are the children of church historians, ministers, and New Testament scholars. My wife Shira and I decided to hold a special Seminary seder. We remembered the thrill of our own model seders as youngsters. We also remembered the special genius of Shari Lewis, who inspired us to song and silliness in our own childhoods.

A few days before Passover, we gathered Judah’s friends together for the seder. We didn’t watch the video, but it certainly inspired us. We reserved a special place for Lamb Chop at the table. Judah helped us prepare a “matzoh bar” that had oodles of toppings: butter, cream cheese, jelly, and peanut butter. We ate, sang, told stories, and searched for the afikomen—just like in the video. There are some things that span the generations: Matzoh and butter, the seder, Shari Lewis, and Lamb Chop. We were all so shocked when Shari died two years ago (1998) of cancer at the age of sixty-five. “But she’s just a kid,” we said to one another. Shari Lewis kept alive the kid in all of us. Long may we sing her songs and celebrate her seder.
Central Agency for Jewish Education

1995

St. Louis, MO. *Our Jewish Home*, Joan Wolchansky, Director, Jewish Family Education Department; and Sonia Dobinsky, Evaluator

The Our Jewish Home program, sponsored by St. Louis’ Central Agency for Jewish Education in cooperation with the Jewish Community Center, received a Covenant Grant in December 1995 to provide for the dissemination of the Our Jewish Home model to two pilot sites. The model involves the whole family in a unique educational process which operates on three levels: (1) information and education for parents on an adult level; (2) information and activities for children on a pediatric level; and (3) information and activities for parents and children as a family unit.

In the course of the last three years, the Jewish Educational Council of Montreal and the Jewish Community Center of Indianapolis have successfully launched Our Jewish Home programs using the St. Louis model. Each city’s sponsoring agency went through the process of securing funding, developing a steering committee, hiring educators, becoming trained, recruiting families, and conducting a series of four home visits with the Our Jewish Home curricula.

Upon completion of the full four-curricula cycle of the Our Jewish Home program (home visits covering Pesach, Shabbat, the Fall Holidays, and Mitzvot/Jewish Values), each family in Montreal and Indianapolis was sent a one-page evaluation form to be completed anonymously. The first question asks participants to rank the importance of what was learned through participation in Our Jewish Home.

The variety of responses reflected the variety of people who participated in this program. Of the choices that were given: Jewish activities that could be done with children, learning about Friday night Shabbat home observance, home observance of Pesach, home ritual objects, Jewish values, getting more involved in the Jewish community, and creating a Jewish home environment, the first two were given the greatest weight but, of the remaining choices, not one feature was singled out as most important. All families felt that the combination of written materials and discussions with the family educator, as well as the activities and games contributed to the learning process.

We have found in St. Louis that the most profound impact of the program is revealed through follow-up surveys. These questionnaires indicate that the seeds planted have started to take root. One-to-two years post-program, St. Louis families have joined congregations, taken on leadership roles in the community, and incorporated more ritual into their lives. We anticipate that a similar situation will take place in Montreal and Indianapolis.

The three years of the Covenant Grant have been a time of incredible growth for the Our Jewish Home program. The original model in St. Louis continues to thrive, attracting about twenty new families a year, including New American families. Additionally, the success of the program has helped bring the Jewish Federation of Greater Philadelphia and the Jewish Federation of Southern Illinois to the program in 2000. Clearly, the creation of a program which addresses the individual needs of Jewish families and offers the opportunity to learn in a home setting are innovations to the field. High-quality training programs and careful selection of personnel are key to the success of this modality of education.

www.jewishinstlouis.org
In 1996, the Washington Institute for Jewish Leadership and Values (WIJLV) was awarded a Covenant Grant for its Jewish Civics Initiative (JCI) program. Though hardly one of the largest grants made by the Covenant Foundation, it may well represent one of the best examples of how a grant can be leveraged into increased visibility and additional funding. After receiving initial funding from both the Nathan Cummings Foundation and the Covenant Foundation, additional support came in from the Cummings Foundation, and new support was secured from the Dorot Foundation and the Richard and Rhoda Goldman Foundation.

The JCI program was created to bridge the gap between the decreasing interest of young Jews in the organized Jewish community and the contrastingly high level of engagement of young Jews in general community service. The challenge existed to create a comprehensive experience that would allow young Jews to understand the extent to which the Jewish community has and continues to play a central role in the realm of politics, social justice, and community service.

Each community enrolled in JCI is expected, as part of a year-long experience, to implement a three-part program: delivering the curriculum (Jewish Civics: A Tikkun Olam/World Repair Manual), bringing students to a Jewish Civics Initiative Retreat in Washington, and developing a sustained community service/social change project in the home community in which all students would participate.

Many of the communities have undertaken impressive service/social change projects. Examples of service projects undertaken by current communities enrolled in JCI range from Columbia, Maryland, initiating a tutoring program for disadvantaged youth; Akron, Ohio, organizing donations to a domestic violence shelter for women; New Haven, Connecticut, organizing a series of dialogues with counterparts in the African-American, Hispanic, and Gay and Lesbian communities; and San Jose, California, organizing a book drive to help stock a library at an inner city community center in Washington where students volunteered during the JCI Retreat.

Many young people who would not be engaged in any program of Jewish educational content have been drawn to JCI because of its activist and hands-on nature.

www.epu.org
American Friends of the Shalom Hartman Institute

1997

New York, NY, Training Workshops for the Family Participation Seder, Cindy L. Miller, North American Coordinator

With funding from the Covenant Foundation, from 1998 through 2000, during the months before Passover, Noam Zion, a teacher at the Shalom Hartman Institute in Jerusalem, led workshops in major American cities and in Jerusalem for various American student and professional groups. The purpose of the workshops was to teach North American educators and family leaders how to study the Haggadah as a central Jewish text, and how to creatively adapt it for their own seders. Over the three-year period of the grant, Zion has lead approximately 145 sessions.

The Passover seder is widely celebrated; recent surveys indicate that it is one of the essential links to Jewish identity retained by the majority of Jews in North America. Many Jews do not find meaning in institutional structures; however, more Jews participate in a Passover seder than in any other Jewish experience. For many, this is the last bastion of Jewish living. Yet precisely at the home seder, there are no professionals to guide Jews through the evening.

In the workshops, Noam Zion contrasts the standard understanding of the seder as a ritual reading of a holy text with a new understanding of the seder as an interactive, flexible, and relevant ritual integrating questioning, answering, and storytelling. Zion helps people explore their past seders, then models the new role of the seder leader as a facilitator who delegates responsibilities to seder participants.

The workshops provide information on the structure and content of the Haggadah, which gives individuals the knowledge and confidence to prepare for and lead more participatory and creative seders. For parents, lay leaders, synagogue members, university students, and other adults the workshops seem to make the important connection between what is learned at the workshop and how one can transform the preparation for and running of the home seder. The workshops begin to demystify the text. Finally, the workshop trains educators, principals, and rabbis to be community resources at the seder.

The sessions are teaching that the haggadah provides rituals and directions, but that it also contains questions, anecdotes, and short stories designed to arouse curiosity. The workshops demonstrate how a seder leader can be part master of ceremonies, part discussion moderator, and part storyteller. From people struggling to find meaning in the ritual of the Passover seder, to those who never enter a public Jewish space and whose Jewish identities are concentrated around a few select home rituals, workshop participants have learned to decide how to use the traditional and modern resources available to them.

www.jajz-ed.org.il/hartman

The publication of A Different Night and the resulting Covenant-sponsored workshops have created new understandings of the Passover seder for both educators and lay people.
In the four years that Jewishfamily.com has been quietly answering hundreds of thousands of people’s questions about Judaism, parenting, holidays and life, we’ve learned as much about twenty-first century institution building as we have about the World Wide Web. And we are only beginning to understand the power of the Web, and of our project, as a gateway to Jewish living. Not only can the Internet be a medium for teaching, but it can also facilitate the fulfillment of mitzvot. At times the Internet can create instant community, however brief and transient, around a person, event, or idea.

Being a Jewish Web publisher is much like being a chef. People sample your work everyday, so the pressure is on to make them happy. We continue to learn lessons that have application to both the Jewish Internet world and to the larger Jewish community. Here are some lessons we learned by ongoing trial and much error:

1. Frequently changing your content helps to create an ongoing relationship with people via your site.
2. People are looking for two things on-line from Jewish sites: good content and a sense of community.
3. A Website reaches people who would not usually walk through the doors of communal institutions.
4. If you are a .org, many will assume that you have an agenda and will go elsewhere.
5. Shlock is out. Users demand a high standard of products and publications.

There are many challenges that lie ahead for Jewishfamily.com. What would happen if a million Jews on-line decided to try out real Jewish life, with real people and real institutions? How can the various Jewish media outlets converge and create a meaningful, seamless, and coordinated educational experience for each user? Ultimately, can a non-profit educational Web venture keep pace with the technology, marketing, and financing that propels each new Internet IPO into the public consciousness?

It is clear that the World Wide Web is transforming American society, and creating an opportunity to invite into every home Jewish materials, values, and teachings. Our evaluation to date shows that large numbers of end users yearn for home-based Jewish initiatives and education. But our communal and funding experience has demonstrated that a contradiction exists in organized Jewish life that may undermine our collective long-term success on-line: namely, that the organized Jewish world may well have the resources to create a major Internet player with maximum educational impact, but it will only succeed, ironically, if it is free of organizational taint, slow-moving bureaucracies, outside agendas, and denominationalism.

In short, the generous support of the Covenant Foundation and of our other funders has empowered us to create a working and revolutionary model of on-line Jewish informal education.

www.jewishfamily.com
Jewish Community Centers
Association of North America
1998
New York, NY, Harnessing the Virtual Organization to Strengthen Jewish Early Education, Dr. Ruth Pinkenson Feldman, Project Director; Ann Peck, Video Producer

In 1998 the Jewish Community Centers Association of North America (JCCA) was awarded a Covenant Grant to build a virtual community of early childhood educators. Partially supported by the Brill Family Foundation, early childhood educators from eighteen North American JCC communities participated in a two-week Israel seminar designed to give them a chance to re-examine their own Jewish identity through a more global Jewish experience.

The Covenant Grant meant that we could share this experience by creating video footage documenting the seminar and the two years following it. Not a travelogue or promotional piece, this first video captures the immediacy of Jewish learning and shows each participant connecting with her own, deep excitement: a tree full of giant etrogim; reading about King David in the Tanach while sitting on the very steps of his fortress; touching Jerusalem stone; connecting with Israeli pre-schoolers; and learning midrash with a patient and deeply knowledgeable teacher.

The Covenant Grant also enabled us to create a virtual journal on the JCCA website. The JCCA posted photos from the seminar on the Website and documented messages on an electronic bulletin board allowing teachers in Israel to answer children’s questions in a timely manner.

In addition to creating a “virtual community” and producing short video segments of the seminar and the educators’ ongoing learning process, our Covenant Grant is enabling us to develop a pilot of technology training for early childhood professionals. The Israel Seminar was the impetus; now, as the participants act on their experience and as others begin to benefit from the reverberations, we are reaping the data we need in order to take the next steps in two directions: further development of content on our Website for individual enrichment, training, and implementation in the classroom; and technological training so that all means of multidirectional communication are readily available.

In the next two-and-a-half years, it will be important to maintain a balance between technological tools and educational content. Digital media will disseminate experiences that would otherwise be unavailable: real-time views of Israel; access to specialists; focused discussion among our early childhood educators; and easy exchange of materials. Technological competence will enable the educators to generate, as well as receive, the benefits.

The rapidly changing world of technology makes us think carefully about the actual needs of our own constituency. While we intend to link our JCC community to outside resources as frequently as they are relevant, we plan to keep the focus on connecting our teachers with their own colleagues, and with the expertise they need in order to develop as Jewish educators. Our ultimate goal is to expand further the content and form of communication among the families of our young children and their teachers. The record, on video and Web, produced with Covenant support, will allow us to share a picture of that process.

This New Month is a new feature on the JCCA website which highlights activities, resources, and information on the Hebrew months for early childhood educators.

www.jcca.org
Since its founding in 1995, the Jewish Women's Archive [JWA] has been a national leader in the effort to uncover, chronicle, and transmit the rich history of Jewish women, their impact on Jewish culture, and their participation in society at large. The Women of Valor (WOV) educational outreach program, developed in collaboration with Ma'yan: The Jewish Women's Project in New York, was introduced to confront the problem of visibility at its roots.

JWA launched the program by developing a series of posters featuring remarkable Jewish women. Posters as an educational tool held several advantages. Through effective use of color and striking visual elements, they attract attention and draw viewers to their content. Posters also subvert and enhance the visual environment in which young women and men learn, sending a message about the importance of women’s lives and contributions; they become visual reminders that Jewish women can do great things. Since the required curriculum is very full in Hebrew and day schools, Jewish educators and historians advised JWA to create opportunities for informal education to ensure widespread use. Grants from the Covenant Foundation and the Righteous Persons Foundation enabled JWA to launch a three-year campaign to promote, anchor, and evaluate the WOV program.

One of JWA's most ambitious goals is the implementation of an Internet-based virtual archive where anyone with access to a modem will be able to point and click their way to all available information and documentation on American Jewish women. The early development of this project linked perfectly to the growing WOV program. The site offers audiences of different ages, interests, and sophistication multiple pathways to learn about the women profiled each year.

In 2000 the site expanded with great success to include Web exhibits on the newest Women of Valor, Bobbie Rosenfeld, Bella Abzug, and Barbara Myerhoff. With jwa.org the Jewish Women’s Archive has created an on-line space where the stories of Jewish women’s lives, experiences, accomplishments, and contributions are told, studied, honored, and seen by hundreds of thousands of women and men, young and old, around the world. This new technology has enabled JWA to provide access to the knowledge they need to transform our vision of the Jewish past.

The challenge ahead is for the Jewish Women’s Archive to secure the funding that will enable it to steadily increase the available resources on the lives and experiences of American Jewish women and to build the partnerships that will enable this knowledge to be woven into the fabric of Jewish educational and communal life.

www.jwa.org
The 1991 Covenant Grants


Bureau of Jewish Education of Greater Boston, Newton, MA, with Geshernet, West Hills, CA. Community Electronic Jewish Learning Center. To provide immediate access to a resource database of Jewish information for schools, synagogues, and private homes. Original Project Director: Jeffrey Liberman; $180,000 (3 years).

Congregation Kehillat Israel, Lansing, MI. Preparing Avocational Teachers: A Model for Small Communities. To recruit, prepare, and support a corps of volunteer teachers for the religious school and to develop a thematic curriculum for the school built around existing materials. Original Project Director: Dr. Sharon Feiman-Nemser; $69,510 (2 years).

Mendocino Coast Jewish Community, Littleriver, CA. A Jewish Electronic Bulletin Board. To develop a program for Jewish teens consisting of weekly discussion forums from their homes through a computer bulletin board, monthly “Study and Schmooze,” and retreats. Original Project Director: Rabbi Margaret Holub; $75,750 (2 years).

Shomrei Adamah, Wyncote, PA. Curriculum of Judaism and Ecology. To create a curriculum for grades 5–8 on Judaism and ecology, and to prepare teachers in its use. Original Project Director: Ellen Bernstein; $100,000 (3 years). See page 23 for additional information.

YM-YWHA of Suffolk, Commack, NY. Project RIF (Reach Out to Interfaith Families). To develop a series of programs for intermarried families, including study sessions, retreats, and discussion groups. Original Project Director: Roz Grossman; $100,000 (2 years).

The 1992 Covenant Grants

Drisha Institute for Jewish Education, New York, NY. Scholar’s Circle. To develop a model program to enable women to engage in advanced Talmudic study and teaching. Original Project Director: Rabbi David S. Silber; $100,000 (3 years).

Eldridge Street Project, New York, NY. Our Synagogue: Pride of Place. To develop a guide for American synagogues to investigate history and architecture. Original Project Director: Dr. Amy E. Waterman; $100,000 (3 years).

Gratz College, Melrose Park, PA. Jewish Special Education. To expand individual courses in Jewish special education and to expand courses for special-needs teenagers that will serve as “laboratory” sites for graduate students in Gratz’s MA in Jewish Education program. Original Project Director: Dr. Sharon Schanzer; $100,000 (3 years). See page 24 for additional information.

Jewish Principal’s Council of the Federation of Greater San Jose & The Agency for Jewish Education of the Greater East Bay, Oakland, CA. Shoresh: Striking Roots. To develop a program for teachers and principals to enhance their teaching skills and their knowledge of Hebrew and Judaic studies. Original Project Directors: Rabbi Stuart Kelman and Victoria Kelman; $90,000 (3 years).
Jewish Reconstructionist Federation, Wyncote, PA. *Integrated Jewish Education.* To establish a network of ten-to-twelve cooperating schools to serve as prototypes for the development of “integrated” programs in family, adult, and child-oriented education. Original Project Director: Dr. Jeffrey Schein; $90,000 [3 years].

**The 1993 Covenant Grants**

American Friends of Melitz, Southfield, IL. *Numbers 2000.* To expand in North America a project offering Jewish teenagers an educational framework in which to explore and document their family history through research and a software data-entry application. Original Project Director: Mike Prashker; $90,000 [3 years].

Hillel: The Foundation for Jewish Campus Life, Washington, DC. *Campus Leadership Initiative.* To create a program of outreach to Jewish campus leaders to strengthen their understanding of how their Jewish identity informs their activism and leadership. Original Project Director: Rhoda Weisman; $80,000 [2 years]. *See page 25 for additional information.*

Facing History and Ourselves, Brookline, MA. *Warsaw Ghetto Curriculum.* To develop a curriculum about the Warsaw Ghetto for Jewish day and supplementary schools and to train teachers in its use. Original Project Director: Jan Darsa; $116,550 [1 year].

Jewish Community Centers of Chicago, Skokie, IL. *Shalom Sunday: The Family School.* To publish an educational program for Jews from the former Soviet Union, and an institute to train professionals in using the program. Original Project Director: Rabbi Yehiel Poupko; $94,200 [2 years].

Lilith Publications, New York, NY. *Beyond ‘Women of Valor’: Innovative Jewish Education for Women and Girls.* To develop a series of special reports on innovations in Jewish education for publication in Lilith Magazine over a period of one year. Original Project Director: Susan Weidman Schneider; $20,000 [1 year].

National Foundation for Jewish Culture as fiscal agent for Elizabeth Swados, New York, NY. *The Hating Pot.* For Elizabeth Swados’ creation of a musical performance piece and a video, exploring racism and anti-Semitism for a multi-ethnic cast of young New Yorkers. Original Project Director: Elizabeth Swados; $142,600 [2 years]. *See page 26 for additional information.*

**The 1994 Covenant Grants**

Bureau of Jewish Education of Orange County, Costa Mesa, CA. *From Synagogue to Community.* To recruit, develop curricula, and offer teaching workshops for one community’s avocational teachers. Original Project Director: Joan S. Kaye; $195,885 [5 years]. *See page 27 for additional information.*

Congregation Beth Am, Los Altos Hills, CA. *Experiment in Congregational Education.* To reconceptualize Jewish education within the synagogue by examining core values of Jewish life and Jewish learning with an emphasis on non-traditional forms of education. This project includes a consortium of seven congregations. Original Project Director: Daryl Messinger; $250,000 [3 years]. *See page 28 for additional information.*
Kesher, Cambridge, MA. *Kesher After-School Child-Care and Hebrew Education Program.* To develop training materials for teachers to combine more effectively after-school child care and Hebrew education. Original Project Director: Linda Echt; $50,000 (1 year). See page 31 for additional information.

Robert E. Loup Jewish Community Center, Denver, CO. *Apples & Honey.* To develop a series of newsletters for new parents and their children from birth to five years to help instill Jewish values. Original Project Director: Lisa Farber Miller; $130,000 (3 years). See page 29 for additional information.

Torah Umesorah, New York, NY. *National Day School Recruitment Campaign.* To develop and execute a national promotion campaign to increase day school enrollment. Original Project Director: Jesse Cogan; $150,000 (3-year challenge grant).

WTTW Public Television, Chicago, IL. *Lamb Chop’s Special Chanukah.* To support the production of a one-hour television special, starring Shari Lewis, about Chanukah for national broadcast. Original Project Director: Shari Lewis; $100,000 (1 year). See page 32 for additional information.

The 1995 Covenant Grants

American Friends of the Hebrew University as fiscal agent for the Florence Melton Adult Mini-School, Chicago, IL. *Mini-School for Jewish Teachers.* To support a two-year training program for North American Jewish educators. Original Project Director: Dr. Yonaton Mervis; $150,000 (3 years).

Central Agency for Jewish Education, St. Louis, MO. *Our Jewish Home.* To replicate an in-home family education program in three new cities. Project Director: Joan Wolchansky; $130,000 (3 years). See page 34 for additional information.

Gratz College, Melrose Park, PA. *Jewish Special Needs Education: Transforming a Successful Local Model into a National Program.* To support a summer training program leading to certification/master’s degree for teachers in Jewish special education. Original Project Director: Dr. Sharon Schanzer; $150,000 (3 years). See page 24 for additional information.

KCET Public Television, Los Angeles, CA. *Shari’s Passover Surprise.* To support the production of a one-hour television special, starring Shari Lewis, about Passover for national broadcast. Original Project Director: Shari Lewis; $100,000 (1 year). See page 33 for additional information.

Liz Lerman Dance Exchange, Takoma Park, MD. *Sustenance Project.* To implement the community education component of *Shehechianu,* the company’s evening-long performance piece. Original Project Director: Liz Lerman; $75,000 (1 year). See page 35 for additional information.

National Ramah Commission, New York, NY. *Camp Darom.* To support activities related to a new facility serving small rural communities in the Southeastern United States. Original Project Director: Rabbi Sheldon Dorph; $150,000 (3 years).

The 1996 Covenant Grants

Association of Institutions of Higher Learning for Jewish Education, New York, NY. *Covenant Fellows.* To support a career development seminar for promising Jewish educators with five-to-eleven years of experience. Original Project Director: Dr. Susan L. Rosenblum Shevitz; $63,000 (1 year).
Hebrew College, Brookline, MA. **Me-ah On-Line.** To support the expansion on-line of the Me-ah program for adult learners. Original Project Director: Nathan Ehrlich; $197,000 (3 years).

KCET Public Television, Los Angeles, CA. **Shari's Passover Surprise.** To support the development and distribution of educational outreach materials to accompany Shari Lewis' Passover video. Original Project Director: Shari Lewis; $15,000 (1 year). See page 33 for additional information.

Kesher, Cambridge, MA. **Kesher After-School Child-Care and Hebrew Education Program.** To support the development and testing of a model four-year curriculum, with Hebrew language at its core, and additional training models for teachers. Original Project Director: Linda Echt; $75,000 (2 years). See page 31 for additional information.

Jewish Television Network, Los Angeles, CA. **The Celebration of Judaism.** To support the creation of a six-part television series, “The Celebration of Judaism,” a how-to family education series in conjunction with the Whizin Institute. Original Project Director: Jay Sanderson; $10,000 (1 year).

National Foundation for Jewish Culture as fiscal agent for the Theatre Company Jerusalem, New York, NY. **Artist-in-Residencies.** To support a series of residencies in the U.S. which include performances with biblical text discussion. Original Project Director: Gabi Lev; $90,000 (1 year).

Washington Institute for Jewish Leadership and Values, Rockville, MD. **Jewish Civics Initiative.** To support the Jewish Civics Initiative, a social-action program for Jewish teens, in three communities. Original Project Director: Rabbi Sidney Schwarz; $90,000 (3 years). See page 35 for additional information.

The 1997 Covenant Grants

American Friends of the Shalom Hartman Institute, New York, NY. **Training Workshops for the Family Participation Seder.** To support workshops in American cities to train American Jews to lead and participate in Passover seders. Original Project Director: Noam Zion, $100,000 (2 years). See page 36 for additional information.

Congregation Kehilath Jacob, New York, NY. **Carlebach Shabbat Experience.** To support the creation of materials and to train leaders to bring the unique Carlebach Shabbat experience to three distant congregations. Original Project Director: Libby Dresinger; $44,000 (1 year).

Etta Israel Center, Los Angeles, CA. **Promoting Jewish Education for the Disabled via the Internet.** To support the development of a virtual community for Jewish disabled students and support groups. Original Project Director: Dr. Michael Held; $150,000 (3 years).

Hospice of Michigan, Southfield, MI. **What Does It Mean to Die?** To develop a treatment for a family-oriented video about Jewish traditions surrounding death and dying. Original Project Director: Sue Marx; $35,000 (1 year).

Jewish Family & Life!, West Newton, MA. **Jewishfamily.com.** To support the creation of an on-line community of Jewish and unaffiliated parents with an on-line library of articles and discussion groups. Original Project Director: Yosef I. Abramowitz; $160,000 (3 years). See page 37 for additional information.

Jewish Federation of Greater Hartford, West Hartford, CT. **La-Atid: Synagogues for the Future.** To support the strengthening of supplementary education in three area synagogues. Original Project Director: Cindy Chazan; $10,000 matching grant (1 year).
Jewish Women’s Archive, Brookline, MA. Women of Valor. To support a campaign to incorporate Jewish women into formal and informal curricula. Original Project Director: Dr. Gail Twersky Reimer; $180,000 (2 years). See page 39 for additional information.

Makor, Los Angeles, CA. Makor Program. To support the expansion of the Makor outreach program to Jews in their twenties and thirties. Original Project Director: Rabbi Gordon Bernat-Kunin; $139,500 (3 years).

Solomon Schechter Day School of Greater Boston, Newton Centre, MA. A Rabbinics Lab and an On-line Bet Midrash. To support the creation of a “Rabbinics Lab” to allow students to converse electronically with rabbis and Rabbinic tradition. Original Project Director: Jeffry A. Spitzer; $150,000 (3 years).

The 1998 Covenant Grants

Camp Ramah in California, Los Angeles, CA. Lishma. To support a summer program of yeshiva-like study for ages 18 to 25 at Camp Ramah. Original Project Director: Brian Greene; $72,000 (2 years).

Cleveland College of Jewish Studies, Beachwood, OH. Master of Judaic Studies in Jewish Education Program. To provide Jewish educators in three distant communities with graduate-level training using live interactive video conferencing. Original Project Director: Nancy D. Lurie; $175,000 (4 years).

Community Hebrew Schools of Greater Philadelphia, Philadelphia, PA. Making Connections. To support a community outreach program to encourage unaffiliated families to expand their involvement in Jewish life. Original Project Director: Rabbi Philip Warmflash; $87,000 (2 years).

Genesis Program at Brandeis University, Waltham, MA. Genesis Live! To complete and expand Genesis Live!, an on-line learning and discussion group, as an addition to the Genesis summer program. Original Project Director: Simon Klarfeld; $80,000 (2 years).

Jewish Community Centers Association of North America, New York, NY. Harnessing the Virtual Organization to Strengthen Jewish Early Education. To support the development of training programs, based on significant on-line and video components, for early childhood educators and administrators. Original Project Director: Dr. Ruth Pinkenson Feldman; $175,000 (3 years). See page 38 for additional information.


Lehrhaus Judaica, Berkeley, CA. Partners in Learning. To develop adult education consortia in several cities in North America. Original Project Directors: Karen Nelkin and Dr. Jehon Grist; $75,000 (3 years).

Lights in Action, New York, NY. Boot Camp in a Box. To expand a peer-led educational and leadership program on college campuses. Original Project Director: Beth Packman; $75,000 (3 years).
The 1999 Covenant Grants

The American Jewish Museum of the Jewish Community Center of Greater Pittsburgh, Pittsburgh, PA. *Encountering the Second Commandment: Visual Images from the Jewish Soul.* To support educational activities and materials for an international juried art exhibit. Original Project Director: Leslie Golomb Hartman; $75,000 (3 years).

The Center for Creative Educational Solutions, Cedarhurst, NY. *Making the Talmud Accessible to Everyone.* To support the creation of a computer-based tool to allow students and teachers to experience and engage in Talmud study with greater ease and depth. Original Project Director: Dr. Yehuda Wurtzel; $100,000 (2 years).

Gesher, Portland, OR. *Rekindling the Flame.* To support the creation of curricular materials to assist in the nationwide dissemination of a home-based outreach program in three communities. Original Project Directors: Rabbi Laurie Rutenberg and Rabbi Gary Schoenberg; $130,000 (3 years).

The Jewish Community Center of Dallas and the Jewish Federation of Greater Dallas, Dallas, TX. *Strong Families, Strong Schools.* To support a program to increase the Judaic knowledge and practice level of parents of students in Jewish day schools. Original Project Directors: Laura Seymour and Gordon Fuller; $100,000 (4 years).

Jewish Women’s Archive, Brookline, MA. *Women of Valor.* To support programs that integrate the experiences and contributions of Jewish women into the overall teaching of Jewish history in a broad spectrum of settings. Original Project Director: Dr. Gail Twersky Reimer; $300,000 (3 years). *See page 39 for additional information.*

Ziv Tzedakah Fund, Inc., Milburn, NJ. *Building a Mitzvah-Oriented Community.* To support the dissemination of the Ziv Tzedakah Curriculum. Original Project Director: Naomi Eisenberger; $15,000 (1 year).

1999 Special Initiative in Avocational Teacher Training

The Center for Jewish Educational Resources of the Jewish Federation of Rockland County, New City, NY. To support a second year of training for avocational teachers with an emphasis on mentoring. Original Project Director: Laurie A. Hoffman; $12,000 (1 year).

The Central Agency for Jewish Education, Miami, FL. To develop an early childhood training program for high school students in conjunction with Dade Community College. Original Project Director: Margie Zeskind; $12,000 (1 year).

The Central Agency for Jewish Education, St. Louis, MO. To develop a teacher-training program based on teacher teams to work with education directors to strengthen synagogue in-service programs. Original Project Director: Rabbi Vicki Lieberman; $12,000 (1 year).

Jewish Educational Services, Atlanta, GA. To support Judaic and pedagogic training and mentoring for avocational teachers. Original Project Director: Janice Alper; $12,000 (1 year).
1999 Special Initiative for the Recruitment and Induction of Young Educators

Bureau of Jewish Education of Greater Boston with and as fiscal agent for the Greater Boston Professional Development Collaborative, Newton, MA. *Educators for the Jewish Renaissance.* To support recruiting, training, and mentoring of Jewish educators in the Greater Boston area. Original Project Director: Dr. Daniel J. Margolis; $170,000 (3 years).

The Detroit Alliance for Jewish Education in conjunction with the Agency for Jewish Education, Detroit, MI. *Community Education Interns: A Program That Makes a Difference.* To support the recruitment of college seniors to become community interns to receive specialized training and mentoring as they work in community agencies. Original Project Director: Judah Isaacs; $321,000 (3 years).

Hillel at The Ohio State University and The Columbus Commission on Jewish Education, Columbus, OH. *Partnership for College-Age Teacher Development and Recruitment of Jewish Communal Professionals.* To support a program to recruit and support college students teaching in Jewish schools. Original Project Directors: Rabbi Scott Aaron and Edward Frim; $321,000 (3 years).

The Western Canadian Coalition of Jewish Educators and York University, Toronto, Ontario, Canada. *A New Model for Partnership in Jewish Teacher Recruitment and Preparation.* To support a program at York University to recruit and train educators for Western Canadian communities. Original Project Director: Dr. Alex Pomson; $125,000 (4 years).
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<tr>
<th>Name</th>
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<td>Rabbi B. Elka Abrahamson</td>
<td>Mount Zion Temple, St. Paul, MN.</td>
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<td>Arlene Agus</td>
<td>Rita Poretsky Foundation, Baltimore, MD.</td>
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<td>Elaine Albert</td>
<td>Council on Jewish Life, Los Angeles, CA.</td>
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<td>Misha Avramoff</td>
<td>Park Avenue Synagogue and Project Ezra, New York, NY.</td>
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<td>Stephen Bailey</td>
<td>Shalhevet High School, Los Angeles, CA.</td>
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<td>Dr. Adrianne Bank</td>
<td>University of Judaism, Los Angeles, CA.</td>
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<td>Dr. Ehud Benor</td>
<td>Dartmouth College, Hanover, NH.</td>
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<td>David E. Behrman</td>
<td>Behrman House Publishers and Booksellers, Springfield, NJ.</td>
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<td>Rabbi Tsvi Blanchard</td>
<td>CLAL, The National Jewish Center for Learning and Leadership, New York, NY.</td>
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<td>Dr. Chaim Y. Botwinick</td>
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<td>Sandee Brawarsky</td>
<td>New York Jewish Week, New York, NY.</td>
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<td>Michael Brooks</td>
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<td>Beatrice Chankin</td>
<td>Jewish Community Center Association, Los Angeles, CA.</td>
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<td>Rabbi Mark S. Charenoff</td>
<td>Andrea and Charles Bronfman Philanthropies, New York, NY.</td>
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<td>Howard E. Charish</td>
<td>The Mandel Foundation, New York, NY.</td>
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<td>Barry Chazan</td>
<td>Hebrew University of Jerusalem, Jerusalem, Israel.</td>
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<td>Ateret Cohn</td>
<td>The Milwaukee Jewish Day School, Milwaukee, WI.</td>
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<td>Rabbi William Cutter</td>
<td>Hebrew Union College—Jewish Institute of Religion, Los Angeles, CA.</td>
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<td>Jeffrey Dekro</td>
<td>Shefa Fund, Philadelphia, PA.</td>
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<td>Alan S. Edelman</td>
<td>Central Agency for Jewish Education, Kansas City, MO.</td>
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<td>Rabbi Joshua Elkin</td>
<td>Partnership for Excellence in Jewish Education, Cambridge, MA.</td>
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<td>Dr. Shulamith Reich Elster</td>
<td>Hillel of Greater Washington, Rockville, MD.</td>
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<td>Chaim Feder</td>
<td>Education Matters, Jerusalem, Israel.</td>
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<td>Dr. Ruth Pinkenson Feldman</td>
<td>Jewish Community Centers Association of North America, New York, NY.</td>
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<td>Rabbi Louis Feldstein</td>
<td>Atlanta Yad: The Jewish Young Adult Agency of the Atlanta Jewish Federation, Atlanta, GA.</td>
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<td>Isaac Fink</td>
<td>Yeshiva Torah Vodaath Elementary School, New York, NY.</td>
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<td>Cheryl R. Finkel</td>
<td>The Epstein School, Atlanta, GA.</td>
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<td>Dr. Sylvia Barack Fishman</td>
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<td>Howard Gelber</td>
<td>Stephen S. Wise Temple Religious School, Los Angeles, CA.</td>
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<td>Dr. Shalom Goldman</td>
<td>Emory University, Atlanta, GA.</td>
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<td>Dr. Douglas Greenberg</td>
<td>Survivors of the Shoah Visual Foundation, Los Angeles, CA.</td>
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<td>Rabbi Arthur Hertzberg</td>
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<td>Dr. Stephanie Hirsh</td>
<td>National Staff Development Council, Dallas, TX.</td>
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<td>Dr. Jerry Hochbaum</td>
<td>Memorial Foundation for Jewish Culture, New York, NY.</td>
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<td>Dr. Barry W. Holtz</td>
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<td>Judah Isaacs</td>
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<td>Dr. Sherry Israel</td>
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<td>Professor Jenna Weissman Joselit</td>
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<td>Ferne Katleman</td>
<td>The Wexner Foundation, Columbus, OH.</td>
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<td>Rabbi Elana Kanter</td>
<td>N.E. Miles Jewish Day School and Temple Beth-El, Birmingham, AL.</td>
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<td>Rabbi Amy Wallk Katz</td>
<td>Council for Initiatives in Jewish Education and Kansas City's Florence Melton Adult Mini-School, Overland Park, KS.</td>
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<td>Marcia Lapidus Kaunfer</td>
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<td>The Ohio State University Hillel, Columbus, OH.</td>
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<td>Elaine Kellerman</td>
<td>Houston Bureau of Jewish Education, Houston, TX.</td>
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Lydia Kukoff, Avi Chai Foundation, New York, NY.

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