From the Director:


This is the cycle of reflection in and on action that we teach students at the Rhea Hirsch School of Education. And this is the cycle of reflection that we ourselves practice. Recently, we’ve been engaging in this cycle with a vengeance as we plan new initiatives for Jewish education studies at HUC-JIR. And we are thrilled that the new initiatives we have planned have been funded by a very generous $15 million grant from the Jim Joseph Foundation.

The RHSOE faculty has engaged with education faculty members from Cincinnati, Jerusalem and New York as well as the national administration of HUC-JIR to develop strategies to graduate many more well-prepared, highly qualified Jewish educators. I’ve already reported to you on the first prong of the strategy: full-tuition scholarships for students who study Jewish education full-time at HUC.

We are gearing up to launch the second prong of the strategy: an Executive MA program for Jewish educators with at least 5 years of leadership experience in the field. Modeled after high quality Executive MBA programs and excellent Executive doctoral programs in education, the Executive MA will draw heavily on students’ professional wisdom developed through their years of leadership and will provide them with the conceptual, reflective and Judaic lenses that will help them deepen their practice. We believe that opening this option will allow mid-career professionals who are not able to relocate to Jerusalem and then to Los Angeles or New York the opportunity to benefit from HUC’s experience and excellence in preparing professionals...all to the benefit of the congregations and organizations in which these professionals serve.

The program will be offered in a hybrid fashion combining summer institutes, short-term intensives, on-line coursework, and mentoring. The most salient features of HUC’s masters programs in Jewish education will be incorporated into the Executive MA program so that students graduate with the same areas of expertise as students who graduate from the flagship residential programs. All the courses in the program will be taught by full-time members of the HUC faculty and will parallel the content of courses in the residential programs. This will allow graduates of the Executive masters to engage in professional discourse with alumni of the residential masters using a common language (e.g. the “four frames,” reflection, enduring understandings, etc.).

The program will require an intensive Israel experience that will include exposure to faculty at HUC’s Jerusalem campus, the spiritual and religious life of the Progressive Movement in Israel, and key Jewish educational institutions throughout the country. The program will also require students to study the breadth of textual genres that are part of the Jewish canon. The program will have a Hebrew requirement equivalent to 2 years of college Hebrew. Together, these requirements are designed to insure that graduates of the program have the breadth of Judaic content knowledge that has been the hallmark of HUC education alumni since the RHSOE was founded.

Perhaps most important, the Executive MA program will be conducted as a cohort-based program. Students will start the program together, take all their coursework together, engage in other curricular experiences (like the Israel experience) together, will work on their capstone projects together (doing individual projects but drawing on the cohort for feedback and guidance along the way), and will complete the program together. Just as other high quality executive programs and the RHSOE itself utilize the cohort model for support, networking, and the social construction of knowledge and professional expertise, the executive MA program will draw on the power of cohort learning.

continued on page 2
We are planning to launch the first cohort in January, 2011, so if you know of colleagues with the requisite professional leadership experience who do not currently hold MAs in Jewish education, please bring this opportunity to their attention. More detailed information will be available soon.

And there’s still more to come. As part of its strategy, HUC will also be launching certificate programs in Jewish Education for Adolescents and Emerging Adults, and in Jewish Early Childhood Education. The adolescence/young adulthood certificate will be open to Jewish education professionals already in the field as well as to youth advisors, educational entrepreneurs, professionals on college campuses, etc. The 9-month hybrid program (in-person intensives and on-line learning) will bring students the latest thinking about developmental psychology related to the target population (ages 13-30) and the newest models of Jewish education, new media and social justice leadership.

The certificate in Jewish early childhood education will comprise two tracks: one for directors and lead teachers in early childhood programs who have training and credentials in early childhood but who do not have the Jewish background necessary for high quality Jewish programming in the early childhood setting, and one for Jewish educators and clergy who supervise ECE professionals in their institutions and who seek a deeper background in early child development and education. (RHSOE alumni would be excellent candidates for this second track.)

We will send you more information about all these opportunities as it becomes available.

As we plan these new initiatives, we maintain our focus on the RHSOE’s flagship program: the residential masters. In May, we graduated eight students, three of whom are beginning their careers (Bradley Cohen at Baltimore Hebrew Congregation, Lauren Luskey at Congregation Or Ami in Lafayette Hill, PA, and Tamara Weisman at University Synagogue in Los Angeles) and five of whom will be continuing their studies towards ordination. In the fall, we will welcome 10 second-year students returning from Jerusalem (seven of whom are joint masters students) and 6 rabbinical students taking a year to earn their MAJE degrees. In addition, five students are setting off to start their studies in Jerusalem.

We are also thrilled to be welcoming two Rhea Hirsch alumni to the administrative team of the RHSOE. Robert Tornberg (MAJE ’75) is joining the DeLeT faculty in the position of Educational Director. He will be teaching and mentoring students and working alongside me to lead and manage the program. Eve Fein (MAJE ’87) will become the Coordinator of Clinical Education, working on the Jim Joseph initiatives, focusing on recruitment, and guiding students in their internships.

These are exciting times for Jewish education studies at HUC, and we want you, our alumni, to be part of the excitement. Please let me know if you have questions about our current activities or any of our future plans.

All my best wishes for a summer of excitement in your own professional and personal lives,

B’shalom,

Michael
From the Chairperson: Get Involved in the RHSOE Alumni Association

Cindy Reich ('84)

The growing number of alumni of the Rhea Hirsch School of Education presents an interesting challenge to the leadership of the Alumni Association. How do we serve the needs and concerns of an increasingly diverse group of alumni? How can we keep track of the talents and tap into the energy of our graduates to support our work on behalf of the College-Institute? When the Alumni Association was smaller it was a simpler task. Leaders of the Association called others to ask them to take on responsibility for various working groups and projects. While networking will remain an effective way to engage alumni in our work, we need expand our repertoire. That’s why we say to our alumni: “Don’t wait to get invited!” If you have an interest in the work of the Alumni Association, ranging from recruitment to development, from outreach to new graduates to sustaining alumni education, please let us know. If you have ideas for ways in which the Alumni Association can support our alumni and promote the RHSOE and the College-Institute, please speak up.

Updates on working groups:

Our current (5770 academic year) working groups and chairs are:

1. Development: Julie Vanek ('88)
2. Educator in Residence: Lesley Silverstone ('86)
3. Honorary Doctorates: Barry Lutz ('84) and Audrey Friedman Marcus ('76)
4. Membership: Sharon Amster Brown ('00), Julia Witkow ('07), Beth Young ('02) and Jane West Walsh ('85)
5. Rabbinic-Education Alumni: Beth Nichols ('05)
6. Recruitment: Lori Sagarin ('84) and Debra Cotzin Kellner ('04)
7. Social Media: Melissa Buyer ('00)
8. Sustaining Alumni Education: Tamara Lustgarten-Gropper ('94) and Renee Rubin Ross ('99)
9. Website: Michelle Shapiro Abraham ('96)

Our Honorary Doctorate Working Group, chaired by Audrey Friedman-Marcus and Barry Lutz, has begun reaching out, in advance, to alumni who will, soon be invited to submit materials to receive the Honorary Doctorate degree. Those in the class of 2012 were very grateful for the advance contact and the explanation of the requirements and procedure.

We are starting a new working group! Tamara Lawson Shuster ('92) our first Communications Chair on the Executive Committee will be forming a Communications Working Group. The Social Media and Web Page Working Groups will become an integral part of this new group, which will also be made up of members from many of our other working groups and additional alumni who will work with Tamara to spread the word about the amazing work and accomplishments of our Alumni Association and our alumni.

We continue to cultivate and grow our virtual Rhea Hirsch Community. Reach out and find us on Facebook, where we facilitate conversations about Jewish education and social media tools. In addition, find the latest information about Rhea Hirsch Alumni events and enrichment opportunities. Or simply — STAY IN TOUCH! There are two ways to join in:

1. For Alumni, we offer our Alumni Group Page — Members only!!

2. For Alumni, families and friends we have the Rhea Hirsch Fan Page. Encourage all your Facebook friends to become a fan and help us spread the news about the great and innovative work of the college!

Our Sustaining Alumni Education Working Group continues to think strategically about how to serve the on-going professional development needs of our alumni. Watch for many new opportunities for learning, both in-person and virtually, this year!

Our Development Working Group had an amazing year. Thanks to the support and generosity of so many of our alumni, we were able to complete the campaign for the Sara S. Lee Chair for an Emerging Scholar in Jewish Education. In March, with great pride, many of us were able to watch the milestone inauguration event via live streaming video!

Our Membership Working Group continues to develop new ways to reach out to current students and all our alumni to continue to build our community.

Our Educator in Residence Working Group nominated Lisa Langer (JM ’94) to serve as the Alumna-in-Residence this Fall, and Michelle Lynn-Sachs ('96) to be the next Cutter Colloquium Scholar in the Fall of 2011.

The Recruitment Working Group continues to build important partnership efforts with Deborah Abelson, the College-Institute’s Director of Admissions and Recruitment. Watch for news of upcoming events in your area, including, “HU on the Road.”
Authoring, Authority, and Authenticity: The Storying of Jewish Education

Tali Zelkowicz, PhD ('00)

Since the major Jewish immigration wave to America in the 1880s, Jewish educators and communal leaders have argued over the proper ways to socialize the next Jewish generations into American society. The integration story is fraught with the tension of multiple and competing values: shifts from outsider to insider and back again, from material scarcity to abundance, the ongoing dialectics between universalism and particularism, faith and peoplehood, content and relevance, survival and transformation. These have been the main characters in an ongoing story whose tensions can be managed, periodically even embraced, but not resolved.

This is the case I make to my Jewish education graduate students each fall, in a course called the Sociology of Jewish Education. There are no guarantees for Jewish continuity, only experiments, I suggest to an initially unnerved classroom. Together we explore how, by relinquishing belief that we can control the future, we become bold and powerful in the present, especially if we use knowledge of the past. For example, we investigate the evolution of the American bar/bat mitzvah — how it became tied to those infamous “minimum religious school requirements” over which parents and administrators engage in power struggles, daily; who determines what a “real” bar/bat mitzvah entails, and how such copyrights become established. And through stories and narrative we uncover the fluid nature of the field — how it changes and how all the stakeholders in the field of Jewish education — educators, students, parents, institutional leaders, and philanthropists — are responsible to author or reinterpret our story.

Most of us have inherited an overarching and often unconscious master narrative, which I refer to as the “Humpty Dumpty Narrative.” With uncanny precision, Humpty’s tragic tale echoes contemporary American Jewish communal anxieties about qualitative and quantitative survival:

Humpty Dumpty sat on a wall —
There was a putatively whole, “authentic” place where Jews once lived and belonged; namely Europe (the master narrative is thoroughly Ashkenazic).

Humpty Dumpty had a great fall —
Leaving Europe for America, even thanks to Emancipation, and shifting Homebase to new shores, may even represent the “sin” of Jewish modernity. Indeed, in 1900, Jacob David Wilovsky, the famous rabbi of Slutsk, Russia, told an audience in New York City that any Jew who came to the United States was a sinner.1

But all the king’s horses and all the king’s men could not put Humpty together again.
American culture and ideology have driven an unnatural and unholy wedge down the middle of a once-integrated Jewish life, leaving Jews and “Jewishness” bifurcated between ethnic and religious dimensions, hyphenated, truncated, and episodic.2 In short, American Jewish identities are broken in pieces. And now, all the Jewish educators and all the Jewish professionals, cannot seem to put Jewish life back together again in America.

Was there ever a high, holy place — a “wall” from which we fell? And are American Jews expecting just the right educational antidotes and formulae that will (ideally, once and for all) heal and fix the wounds from our “fall”? Though besieged with news about the woes of contemporary Jewish life, today’s students are rejecting Humpty’s story of loss. They are experimenting with a new way of interrogating the narrative of change and loss and, under the surface, the politics of authenticity surrounding Jewish identity formation — a key to Jewish education. In class we’re learning to ask: How can we as Jewish educators navigate multiple and competing definitions of authenticity? How do we relate and respond to the boundary pushing?3 In other words, how do we make explicit and transparent some of the stories Jews tell about themselves, to each other, about the authentic and authoritative, and ultimately generative, versions of Jewish identity formation?

Here’s one way we’re experimenting: Each student identifies one artifact of contested authenticity — something that pushes Jewish boundaries in a controversial, threatening, or problematic way — then

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analyzes and examines their own personal and professional strategies for how they might address its boundary pushing.

I suggest to the students that examples of such artifacts could include: Photos of Halloween books featured in a religious school or Jewish day school; a “Miriam’s Breast Pump” as a Jewish ritual object; the canine ritual of “bark mitzvahs”; an article in Nete Vôícês magazine that extols the virtues of intermarried clergy; the text of a blessing offered to all the non-Jewish spouses in a congregation offered during High Holiday services by the senior rabbi; or a YouTube excerpt of Rabbi Funnyc Capers leading his African-American congregation in Shabbat services in Chicago. Along with a tangible version of the chosen artifact, the students should bring to class responses to these questions:

- What are the advertent and/or inadvertent purposes (religious, physical, sociological) of the artifact?
- What boundaries does it push? How, for whom, and why?
- What questions, feelings, and dilemmas does this artifact raise for you, personally?
- How, as a Jewish educational professional, do you relate to this artifact using the concepts of Stuart Charmé and Shaul Kelner? Where do you draw the boundaries and how might you communicate this stance to a group of congregants, learners, campers, or colleagues?

After examining the artifacts among ourselves, we invite a Jewish historian and a feminist theologian to offer critical responses to the students’ treatments of the artifacts. The discussion — between students, respondents and other faculty guests — is charged and stimulating. One of our respondents probes the group with the intriguing question, “What is the difference between “inauthentic” and “kitsch,” if kitsch denotes mass produced art that evokes easy, one-sided, single-meaning responses, such as “aw, how cute” or, “ooh, that’s revolting?”

That day, graduate students of Jewish education, scholars and faculty, the campus librarian and even one student’s visiting father became the main characters in an ongoing story whose tensions can be managed, periodically even embraced, but not resolved. Indeed, reflecting on the session the next day, one student reported feeling “both frustrated and appreciative of the lack of definitive answers.” Rather than seek resolution, each generation’s leaders must accept their authorial power and write new culture responsibly, that is connected to our rich and varied past.

Another student imagines bringing this method of inquiry to the classroom where seventh graders “would identify things that are marginal or on the boundaries, and [I’d] invite my own colleagues to be the respondents.” While it can be deeply unsettling to learn that boundaries are not fixed, it should be equally empowering to realize they can be navigated and negotiated. Herein lies part of the authority of today’s liberal Jewish educator: to determine what it really means to push the limits. With the example of Jew-Bu’s, for example, the authenticity question becomes, “Is there some kind of acceptable syncretism, the blending of two religions, two systems of thinking?”

Liberal Jews want their boundaries to be porous, but not too porous. An orienting metaphor of porosity emerged that day, which, not surprisingly, also applies well to the social scientific study of Jewish identity formation as a whole. Swiss cheese won’t do. But neither will chain link fences surrounded by Dobermans nor thick concrete walls; indeed, as one of our respondents reminded us, there are not a lot of boundaries like these in the natural world. No, instead, she invoked the metaphor of a living cell, with a semi-permeable membrane. A cell has a way for it to let things in from the outside and to let things out from the inside, without being inundated or losing its integrity. Words, metaphors, narratives, these shape our understanding of the past and the present, and our vision for the future. Write on.

Reprinted with permission from Sh’ma: A Journal of Jewish Responsibility <www.shma.com> March 2010, as part of a larger conversation on Jewish stories and the art of storytelling.

Note: Articles with responses from colleagues in the field, many of whom are fellow alumni, can be found at <http://urj.org/learning/teacheducate/publications/tatc/?syspage=document&item_id=39380>

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1 In his view, Judaism had no chance of survival on American soil, “It was not only home that the Jews left behind in Europe,” he said, “it was their Torah (Biblical text and learning), their Talmud (Rabbinic texts and learning), their yeshivot (Jewish academies of learning) — in a word, their Hiddushin, their entire Jewish way of life.” The Slutsker Rav (rabbis) implied not only that observant Jews placed themselves and their children in peril by coming to the United States but that their presence in the country condemned the heresy of America. (Cited by Marshall Sklare in his now classic 1967 study of “Lakeville” Jews, entitled Jewish Identity on the Suburban Frontier: A Study of Group Survival in the Open Society. p.3, by Sklare, Marshall and Joseph Greenblum. 1967, second edition 1979. New York and London: Basic Books, Inc.)


BOOK REVIEW

Sacred Strategies: Transforming Synagogues from Functional to Visionary

By Isa Aron, Steven M. Cohen, Lawrence A. Hoffman, and Ari Y. Kelman (Herndon, VA: Alban Institute, 2010)

Reviewed by Michelle Lynn-Sachs

As students at Rhea Hirsch, we were taught to see ourselves as change agents. The study of change theory and organizational behavior was on equal footing with our coursework in Judaic studies and pedagogy. Most of us went into our jobs eager and prepared to be educational leaders in a changing environment. And we tried. Two or 20 or 40 years later, alumni look back at the places we’ve worked, and we wonder if the changes we helped create were meaningful and enduring. When we take an honest look, we know that only some changes truly made a difference, while many changes simply made things different. The authors of Sacred Strategies: Transforming Synagogues from Functional to Visionary had the same question: Why does enduring change take hold in some congregations and not in others?

The stellar team of co-authors includes Isa Aron and Lawrence Hoffman, the thought leaders behind two national synagogue change efforts (The Experiment in Congregational Education and Synagogue 2000/3000, respectively). Invested as they were in the results of their efforts to help congregations change, Aron and Hoffman write that they wanted to understand why some congregations that participated in their projects (and in independent change efforts) succeeded in transforming themselves, while other congregations — who worked just as hard — saw more modest results. In their efforts to answer the question, they are joined by co-authors Steven M. Cohen, the sociologist of contemporary Jewish life, and Ari Kelman, who brings a cultural studies approach to the study of congregations.

In some ways, Sacred Strategies fits in well with other recent titles about synagogues, such as Learning and Community,1 Rethinking Synagogues,2 The Self-Renewing Congregation,3 and This House We Build.4 Like these books, Sacred Strategies is a useful resource for synagogue professionals and lay audiences, grounded in both theory and the real life of congregations. It can also be in conversation with congregational studies titles like Congregations in Conflict,5 not only adding the Jewish experience to this discourse but also advancing its treatment of congregational change overall. The team of co-authors is somewhat revolutionary in the field of congregational studies, combining the wisdom of content, policy, and methodological experts. Furthermore, of the synogogue titles mentioned earlier, Sacred Strategies alone uses a rigorous empirical methodology to address the broadest range of synagogue activity, including education, worship, community building, and social justice. Finally, the book fills a gap in the synagogue literature: rather looking at great synagogues and asking what they have in common, as if these characteristics were static, Sacred Strategies looks at synagogues as dynamic, asking what characterizes synagogues that are constantly in motion, able to continually transform themselves. More than anything else, this is what makes the book an invaluable resource for RHSOE alumni who can use it to understand, analyze, and ultimately help create visionary institutions.

Part 1 includes portraits of congregations who succeeded at creating an enduring cultural change, helping the reader understand what the authors mean by a visionary congregation. In short, they are interested in synagogues that succeeded at transforming themselves into participatory congregations where individuals are engaged in meaningful ways with each other and with Jewish life.

Part 2 offers explanations for these congregations’ success, drawn from the empirical data and supported by theories of personal leadership, congregational models, and organizational analysis. In answering the big question — why do some synagogues succeed at change — the authors do not try to offer one big answer. Rather, they turn to different disciplines to answer different parts of the question, an honest approach to a complicated reality.

Not surprisingly, the authors do not try to offer a step-by-step guide or a formula for becoming an extraordinary congregation. As alumni of RHSOE, we are trained to be analysts of our own institutions; Sacred Strategies will move us beyond what we learned in school and gives us a richer, more sophisticated toolkit with which to do our work.

4 Terry Bookman and William Kahn, This House We Build: Lessons for Healthy Synagogues and the People Who Dwell There. Herndon, VA: Alban Institute, 2007.
RHSOE Alumni Entered the Pardes of Philanthropy Together...

By Jane West Walsh, EdD, RJE (MAJE ’85)

Thanks to the miracle of live streaming video, I felt like a member of the kehillah on March 22, 2010 when, in the midst of a special shacharit service on the LA campus President Ellenson delivered a moving tribute to our colleagues Professor Sara S. Lee (MAJE ’77) and Dr. Tali Zelkowicz (MAJE ’00) as he formally inaugurated the Sara S. Lee Chair for an Emerging Scholar in Jewish Education. Sara beamed proudly, noting that she was especially honored that it is a gifted student of the RHSOE who was chosen to serve as the first scholar to occupy this Chair. She went on to credit her students and the RHSOE Alumni Association for accomplishing what no other HUC-JIR alumni organization had ever done before in creating this Chair for the RHSOE. Tali confidently acknowledged this unprecedented opportunity, inspiring everyone attending with her articulate response. It was a day that will long be remembered in the history of HUC-JIR and by each member of the alumni association who played a part in making it happen.

It is important to note that the culture of giving back to the RHSOE was, in itself, a conscious and purposeful goal inspired by Sara Lee, and fostered by members of the leadership team of the RHSOE Alumni Association for many years. Many alumni volunteers and staff led the way, in different ways, over many years. In my mind, celebrating our 30th anniversary in the year 2000 propelled us forward in very a significant way.

In the late ’90s, Nachama Skolnick Moskowitz (MAHE ’77) and I accepted an invitation to co-chair a RHSOE Alumni Association working group to plan events and a consider identifying a major gift to the school marking the 30th anniversary of the RHSOE in the year 2000. After much discussion about what such a gift might be for, we decided that endowing Clinical Education of our MAJE program with a major gift of hundreds of thousands of dollars would be a stellar goal.

At the time, such a major philanthropic gift had never been imagined by a group of RHSOE alumni. Yet, we saw a trend gaining traction in the field that called for any serious senior educator to know more than how to be a responsible manager of communally raised dollars or synagogue dues allocations for Jewish educational programs. Successful Jewish educational leaders needed to know how to write proposals for grants, articulate clear benchmarks for venture philanthropists, and cultivate donors from their stakeholder communities who care about Jewish education. It was timely to not only raise these funds but also use the project to transform our culture by helping alumni understand what it meant to be savvy travelers in the universe of Jewish philanthropy. We approached it like a postgraduate learn-as-we-go course for alumni who wanted to learn. Julie Lambert (’97) and I worked closely with Joy Wasserman to plan the official launch of the campaign at the RHSOE 30th anniversary dinner in San Francisco in December 2000. Amidst a celebratory evening program and dinner, Julie announced that $50,000 had raised in the quiet phase of the campaign and asked everyone to help get us the rest of the way. In 2004, with more than $350,000 raised, we successfully closed the campaign endowing the Clinical Education component of the MAJE program for the benefit of students for many years to come.

This success gave us the strength to imagine an even bigger project: a campaign to raise $1.5 million for the Sara S. Lee Chair. Julie Vanek (’84) spearheaded our efforts with support of Joy Wasserman, the leadership team of the RHSOE Alumni Association and HUC-JIR’s Development staff.

Month by month, year by year, ask by ask, RHSOE alumni generously contributed multi-year gifts. The inauguration of the Sara S. Lee Chair was a powerful culmination of symbolic moment for all we have accomplished, together. May RHSOE alumni continue to imagine and accomplish great things together, inspired by the profound success we share this year, long into the future.

**FACULTY BOOKSHELF:**
For Your Continuing Professional Learning

This new “bookshelf” has been initiated by the Sustaining Alumni Education Working Group in their efforts to provide for your continuing professional growth and see hope will become a valued part of each issue Tikshore.

**Michael Zeldin recommends:**
- First on everyone’s list should be: Sacred Strategies: Transforming Synagogues from Functional to Visionary by Isa Aron, Steven M. Cohen, Lawrence A. Hoffman, and Ari Y. Kelman (Alban Institute, 2010)
- My favorite book of the past year is not directly on education, but is definitely related to leadership. It’s called How We Decide, and the author’s name is Jonah Lehrer. (Houghton Mifflin Harcourt, 2009)
- If you haven’t read Powerful Designs for Jewish Education, it’s a conscious and purposeful goal this Chair for the RHSOE. Taliconfidently acknowledged this unprecedented opportunity, inspiring everyone each member of the alumni association who played a part will long be remembered in the history of HUC-JIR and by attending with her articulate response. It was a day that it is important to note that the culture of giving back to the RHSOE was, in itself, a conscious and purposeful goal inspired by Sara Lee, and fostered by members of the leadership team of the RHSOE Alumni Association for many years. Many alumni volunteers and staff led the way, in different ways, over many years. In my mind, celebrating our 30th anniversary in the year 2000 propelled us forward in very a significant way.

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Honorary Doctorate Recipients

CAROLYN MOORE MOOSO
Gifted educator
DOCTOR OF JEWISH RELIGIOUS EDUCATION, honoris causa
Los Angeles, California • May 17, 2010 • 4 Sivan 5770

Who has given exceptional service as an educator to Temple Sinai of Glendale, California, for more than two and a half decades, twice being honored by its Woman of Valor award
Who has successfully strengthened the fabric of her synagogue, expanding and enhancing its Jewish education programming for post B’nai Mitzvot, promoting and advocating stronger ties to Israel
Who has been a nurturing mentor for her teachers as they transmit the message of Judaism to the next generation
And who has faithfully served her alma mater, the Rhea Hirsch School of Education, serving on its admissions committee and encouraging future Jewish educators to ultimately become HUC-JIR alumni

SHEVA LOCKE
Innovative educator
DOCTOR OF JEWISH RELIGIOUS EDUCATION, honoris causa
Los Angeles, California • May 17, 2010 • 4 Sivan 5770
Whose commitment to Judaism has directed the course of her life as a Jewish educator for over two and a half decades, transmitting her expertise to generations of Jewish children and adults
Whose devotion to Jewish education has found expression in her development of innovative programs and educational techniques and methodology while spearheading the Laatid, Niri, and Nevatim professional development programs while at the Bureau of Jewish Education in San Francisco and the Agency for Jewish Education in Detroit

Honorary Doctorates
Class of 2010

STEVEN E. STEINBOCK, R.J.E.
Committed author
DOCTOR OF JEWISH RELIGIOUS EDUCATION
New York, New York
April 29, 2010 • 15 Iyar 5770

Whose service to the Jewish communities in California and Virginia, and now in Maine, has been one of dedication to innovative Jewish educational programs to both youth and adults
Who, for the past six years, has guided each and every B’nai Mitzvah at Bet Ha’am Congregation, South Portland, Maine, assisting them in understanding the significance of their parshat and divrei Torah
Who is a nationally recognized authority on mystery and detective fiction, and the president of the International Association of Crime Writers, as well as the author of books on Judaism and the Torah for the URJ Press
And who has been awarded the honor, Reform Jewish Educator, a reflection of the highest esteem in which he is held by his colleagues in the Reform Movement

Masel Tov!

Rick Abrams (’96) and his wife Lori Price Abrams celebrated with their daughter Sonya when she became a Bat Mitzvah on February 6, 2010. She chanted Aseret Hadibrot.

Josh Brown (’07) and his wife Carrie are busy getting to know their new daughter, Hannah Joyce Brown. Hannah arrived just after 12 noon on June 7 and weighed 6lbs, 5ozs and was 19 inches long. She came out with a very full head of hair and was practically smiling.

Jeremy Schneider (’04) and Rachel Schneider (SJCS ’04) happily share the news of the arrival of Micah Eitan Schneider, born May 24. He joins big brother Ezra Matan.

Ann Sanguinet (’07) is engaged to Mike Whiting. Mike is the basketball coach at Milken High School, where Ann was placed for her day school externship through RHSOE. The wedding will be on April 16, 2011.

Don’t be shy. Please email us your personal and professional updates to share with fellow alumni at <tikshoret@huc.edu>

RHSOE Executive Committee 2009-2010/5770

Chair
Cindy Reich

Past Chair
Julia Berger

Vice Chair
Ellen Lefkowitz

National Director of Alumni Affairs
Joy Wasserman, ex-officio

RHSOE Coordinator of Alumni Affairs
Deborah Niederman, ex-officio

Director of the RHSOE
Michael Zeldin, PhD, ex-officio

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