Looking back on 35 years of teaching and leading at the Los Angeles Jack H. Skirball campus of HUC-JIR there are many ideas and causes that have engaged and inspired me, so the task of preparing this address seemed daunting. Foremost in my mind however was the conviction that whatever I said should be addressed to the minds and hearts of our graduates and our honored alumni and would somehow reflect what has been at the core of what I have taught and advocated. Over the course of my career at HUC, I have taught, thought about, and experimented with understandings of leadership and what kind of leadership really can meet the challenges we confront as Jews and members of the larger society, while making a difference in creating a vibrant Jewish future…We have portraits of leaders and leadership like Moses from the texts of our tradition. We have historical evidence, giving testimony to how Jewish leaders like Isaac Mayer Wise and David ben Gurion, have shaped the course of Jewish history. One of the most suggestive Jewish ideas for me about leadership has been the contribution of the 19th century philosopher and writer, Ahad Haam, as captured in his 1893 essay, “Priest and Prophet.” … Ahad Haam draws a very sharp distinction between the Prophet and the Priest. For him the Prophet is the ideal type and as a prominent thinker and writer about early Zionism, he believed the Prophet embodied the Hebrew national spirit that was essential to building the Jewish nation. In his essay he describes the Prophet and I quote:

The Prophet is essentially a one-sided man... He can only see the world through the mirror of his idea... His whole life is spent fighting for this ideal with all his strength; for its sake he lays waste his powers, unsparing of himself, regardless of the conditions of his life and the demands of general harmony. His gaze is fixed always on what ought to be in accordance with his own convictions. The Prophet is thus a primal force.

Of the priest Ahad Haam states:

It is otherwise with the Priest. He appears on the scene when Prophecy has already succeeded in hewing out a path for its Idea; when that Idea has already had a certain effect on the trend of society, and has brought about a new harmony or balance between the different forces at work. The Priest also fosters the ideal and desires to perpetuate it. The Priest however takes a wider view of the relation between his Idea and the facts of life. Not what ought to be, but what can be, is what he seeks.

I suspect that many experts and researchers on leadership and change would be quite suspicious of this sharp differentiation. The Prophet, as described here, seems more like the overzealous leader who has a great idea and pushes ahead without regard for the conditions or people around her. Yet the Prophet would carve new significant paths for the society, if successful in inspiring people with her message. The experts would say that at the same time the path of the Prophet might be a potential formula for failure, if not disaster, because of its single-mindedness. These same experts might find the description of the Priest as characterizing a leader who is stuck with the current reality, has little imagination for what should be and would be unlikely to take the risks that the Prophet might take. Yet the Priest might maintain a society where stability and sensitivity to people's needs and welfare would be a core concern. What our experts might say is that leadership for

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excellence needs to be some kind of blend of these two types. I want for the time being to keep these types distinct in terms of how we might come to understand them in slightly different ways and see how each is a necessary component for visionary leadership for the Jewish future. The Prophet is clearly an individual with a vision of what might be and should be. Her starting point is not what works now and is generally accepted as possible. She turns to deeply held values and commitments about what the world, or a particular institution or community, might be at its best with clarity about the direction which must be taken and the possible resistances to be overcome.

As leaders, you will confront many challenges facing the Jewish people... Your grounding in the ethical teachings of Judaism will also demand that you respond and inspire others to respond to the brokenness of the world in which we live... In the face of our task I want to suggest that we must be as Prophets. We will need clarity of vision as to what Jewish life as communities and individuals might be at its best and what our responsibility is to the world beyond our own people. That vision will need to be rooted in deeply held Jewish values and commitments we have as individual Jews and as professional Jewish leaders. That is to say that whatever theories and skills of leadership we bring to our work, they are necessary but not sufficient to make the kind of difference for the future of the Jewish People and humanity that we so sorely need. It is an inspiring vision, a platform for your leadership, like that of the Ideal held by the Prophet, that will in the end enable you to answer the question — What has been the purpose of my leadership? — in a way that will bring you a sense of fulfillment and change the world around you for the better. What then is the priestly role in our leadership? A vision for what should be cannot be sustained in the absence of a community of people dedicated to that vision and concrete ways to move toward the vision. The great Ideal of the prophetic leader will lose its power if that leader must sustain it by himself; or if the members of the community or society perceive no way to advance the vision so that it reshapes and renews their situation. As a community undertakes those changes and transformations called for by the vision, sensitivity to current realities, the needs of members of the community and a respect for the history and traditions of the past are all essential... The Priest must always balance what should be with what is possible in light of the current situation. Visions seem unattainable. Visions challenge us and can be uncomfortable because they demand changes in who we are and how we live our lives. Visions represent an unknown future as opposed to the comfort of the present we know, even if it is far from the Ideal. It is not too much of a stretch from Ahad Haam's portrait of the Priest to suggest that the Priest must both challenge and support the people in his community. He must be sensitive to the voices of fearfulness about the new direction in which the vision takes the community and the individuals in it; the voices of disappointment when the progress toward the vision seems blocked; and the voices that demand we turn back.

Pesach and the narrative of our redemption from Egypt and journey to become Am Yisrael, the people of the Covenant, are still fresh in our minds. Our master narrative reflects all the things we have been talking about. There is a new reality toward which the Israelites are progressing — a vision of their destiny. Moses is a Prophet, who must inspire his people as the representative and spokesperson for God’s plan. Moses is also a Priest who must care for his people and guide them with understanding toward their destiny — the vision — to be a people in covenant with God, creating a society in the Land which God promised to their ancestors. The narrative about Moses suggests that leadership at its best is attention to both the Prophetic and the Priestly roles. The challenge is to know when we must exercise each of these roles and to be aware of the dangers of neglecting either... To be the visionary leader, blending the roles of Priest and Prophet and exercising them as circumstances demand, these different kinds of leadership roles require more. That kind of leadership, that takes on the challenges facing us head on, that holds out a vision of what should and can be, that takes risks and yet responds to the needs of individuals and the reality of communities as they are, demands that you know where you stand on the core

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values and beliefs of Judaism, the practices that define a Jewish community, and the enduring aspirations we have as a Jewish People. These are the commitments that will shape your vision of your own leadership and the impact you want to have on Jewish life and the Jewish future. May we go from strength to strength together to translate our and the impact you want to have on Jewish

From the Chair

Ellen Lefkowitz ('99)

As another school year closes, the leadership of the Alumni Association has many achievements to celebrate and many people to thank as they end their terms of service. First and foremost, we thank and honor Cindy Reich ('84) for her leadership as the Chair of the Alumni Association. She led the leadership team with a quiet thoughtfulness and insight. I am continually inspired by her dedication and commitment to our community of alumni and the College-Institute. We are fortunate to have her continued involvement now as past chair of the alumni association. Thank you, Cindy!

This was also a year of rich learning, both face-to-face and virtually. Our February Kallah at Brandeis-Bardin was a weekend of deep Jewish learning, networking with colleagues, and schmoozing with friends. We thank our Kallah leadership — Karen Strok ('00), Shaina Wasserman ('06) and Tami Weisman ('10) — for a wonderful weekend. We welcome new leadership to the Kallah working group — Olga Bluman ('08) and Jonathan Kupetz ('97) will join Tami in planning our next Kallah scheduled for February 2014. The Professional Learning Groups, developed by Brad Cohen ('10), enticed over 75 of our alumni to meet either face-to-face or virtually to engage in on-going learning discussions. This is a model of continued learning we hope to offer again in the upcoming year.

As we explore these new ways of learning together as an alumni association, we recognize that it is time for us to rethink how our leadership structure supports these new models of education. The recent leadership of the Sustaining Alumni Education is stepping down from their roles after a wonderful stretch of service to our alumni. Thank you to Tamara Lustgarten Gropper ('94) and Renee Rubin Ross ('99) for their work over the last number of years to bring thoughtful and varied learning opportunities to us. We are excited to think about new ways we will learn together in the short and long term. As we sunset the Sustaining Alumni Education working group, the alumni association will continue to offer learning opportunities. We are grateful to alumni who are stepping up to be involved in these projects. Marci Dickman ('82) and Mara Braunfeld ('06) are the co-chairs of our upcoming Day of Learning this November 12th in New York City (with video participation in Los Angeles). We welcome and invite your thoughts and ideas for continuing education.

Our Honorary Doctorates working group, chaired by Barry Lutz ('84) and Stephanie Eshel ('04) recommended three colleagues from the class of 1988 to the committee on honors to receive their Honorary Doctorates next year. The Alumni-in-Residence working group, chaired by Debra Sagan-Massey ('99) and Rebecca Goodman ('00) is thrilled to announce that Julie Lambert ('97) will serve as the Alum-in-Residence on campus this November.

We continue to look for ways to connect our alumni with current students and are grateful to Julia Levine ('07) and Sharon Amster Brown ('00) for their on-going leadership of the Outreach to Students working group. In addition, we are always working hard to connect each of us, as alumni, back to the College-Institute. To that end, we plan to reinstitute our Development working group that will help alumni understand how we can serve and be served by the work and programming of HUC-JIR and the Alumni Associations. If you are interested in learning more about the work of any of these working groups, or interested in serving on any of these working groups, please contact me directly at lefkowitz.ellen@gmail.com or our Coordinator of Alumni Engagement, Debbie Niederman at dniederman@huc.edu we welcome your input and involvement!

Finally, I want to thank all of the leadership of the alumni association. It is a dedicated group of volunteers who are committed to helping us find enriching ways to stay connected, deepen our learning, support the College and welcome new colleagues to the field. And, we are so appreciative of the hard work of our staff partners, Debbie Niederman and Joy Wasserman. Be sure to stay connected to us on our Facebook group. Have a wonderful summer — keep in touch! L’hitraot.
Focus on Excellence: Alumni in the Field

By Lori L. Abramson ('91)

When I made aliyah with my family five years ago from the San Francisco Bay Area to Yqneam (a small city near Haifa), I worried that I wouldn’t be able to find work in Jewish education. After years in congregational and day school education, starting over from scratch was a daunting thought. I began to network, and before long, I found my way to the Department for Jewish Peoplehood at Oranim College, where I am now the Head of Educational Tourism and Marketing.

The Dept. for Jewish Peoplehood designs programs which build Jewish identity, a sense of belonging to the Jewish People, and engagement with Israel. We work in a variety of arenas: educational tourism, school-to-school and community-to-community partnerships, and professional development for teachers and educators. Being a part of Oranim College allows us to bring together the best of educational theory and practice.

By design, the Mifgash — a facilitated, face-to-face meeting — is at the center of all of our programs. Jewish Peoplehood is a concept that only works when we are in dialogue with each other — when there is a two-way street. We cannot “do” Jewish Peoplehood only by having Diaspora Jews come to see the sites in Israel. There must be authentic dialogue and a sense of mutuality between Jews from both sides of the ocean. The best part of my job is that moment when Mifgash participants cut through the niceties, say what they truly believe about any aspect of Jewish or Israeli life, and come away from the encounter with profound insights.

Each educational program itinerary I build focuses on central questions, such as: How does the encounter with the “other” help us to clarify our own identity? How do we teach the “real” Israel and still promote the value of Ahavat Yisrael (love of Israel)? How can we integrate different voices and narratives in Israeli society into our own connection to Israel, and how do we help our students engage with them? How can we expand our learning communities, not only to benefit our own personal and professional growth, but also to bring about a process of change in our schools? Each site we visit becomes a springboard for exploring these questions, and for meeting people whose responses allow participants to clarify the issues for themselves.

Twenty-four years ago, when I came to Hebrew Union College I had no basis for understanding the power of these concepts and questions. I entered the MAJE program with a strong but warm and fuzzy Jewish identity, a newfound love of Israel (having lived in the country the prior year), and amazing Jewish Peoplehood stories of being adopted by Persian, Yemenite, German and Polish Jews who immediately felt like family. All I wanted to do was to package up my feel-good Judaism and life-transforming Israel experiences and bring them back to the American Jewish community.

My time at HUC-JIR filled in the massive gaps in my knowledge of history, philosophy, and ritual and taught me how to enter into dialogue with sacred texts, commentators and contemporaries. The Rhea Hirsch School gave me the tools to understand not only my personal Jewish experiences but also to design curricula and programs enabling others to develop their own relationship to Judaism. Jewish identity, Jewish Peoplehood and connection to Israel — at the core of my work today — were woven into the fabric of the RHSOE. And of course, I could never have designed a proper Mifgash without Dr. Bill Cutter’s Confluent Education!

Finally, the visioning and strategic planning skills that I first honed at the RHSOE are still a cornerstone of my work today. It was a privilege to lead the department in a strategic planning process for marketing, the implementation of which has helped us to better define who we are and what we do, professionalized our marketing materials, and expanded our audience.

In the last week alone, I facilitated a Mifgash via video conference between 9th graders at a congregation in Virginia and the Zichron Yaakov Youth Council, led a Canadian delegation whose program about Israeli society I designed, planned an upcoming five-day seminar for university students, helped develop the educational program itinerary for a teacher delegation, and contributed to the Department’s strategic planning process. Exhausting, yes, but it’s extremely fulfilling to continue the sacred work of Jewish education in the Holy Land.
BOOK REVIEW

Making Thinking Visible: How to Promote Engagement, Understanding, and Independence for All Learners

By Ron Ritchhart, Mark Church and Karin Morrison (Jossey-Bass Teacher, San Francisco, 2011)

Reviewed by Bryan Conyer ('97)

Small groups of teachers gathered around a separate sheet of paper, each with a different word in its center. This word referenced one concept that influences contemporary Jewish identity: Antisemitism, Israel, ethics, Hebrew and more. The teachers were asked to consider how that concept influenced their students’ Jewish identity. In quiet, they wrote their responses using colorful markers. They then passed this page to an adjacent group where they added their response to those from the previous group. Every participant expressed a view and shared what were previously unspoken thoughts. Together, they also created a permanent and shared record of the ideas that each learner was bringing to the conversation.

This above thinking routine, called ChalkTalk, is one I recently utilized to commence a professional development session for teachers in our Jewish Day school. This routine, is one of manifold routines that Harvard University’s Project Zero has developed to facilitate, scaffold and support explicit thinking in classrooms. This practical book records the results of their research, located in significant part in a Jewish Day School in Melbourne, Australia.

In the book's first of three sections, the authors succinctly argue that thinking is a process that leads to deep understandings, which in turn underpins genuine learning. While thinking is not a novel concept, they contend that the culture in which a school is constructed either promotes meaningful thinking, or hampers it. This culture is in large part determined by the routines that teachers establish in their classrooms and the visibility that they give to thinking. Teachers often publicize the final product, not the thinking process itself. Furthermore, different types of learning require different types of thinking. For example, understanding Torah interpretations may be best facilitated by evaluating the textual evidence or generating alternatives. Discussing Israel may be best facilitated by identifying biases or clarifying what evidence is known.

The authors acknowledge that it is challenging to make meaningful and purposeful thinking explicit, if only because the term thinking has become ubiquitous. Additionally, while many teachers intuitively encourage thinking, most have only a limited repertoire of tools to maintain it. Hence, our students are not given many tools to become better thinkers.

The second and largest part of this book, offers a range of thinking routines designed to foster specific types of thinking.

The routines are conveniently divided into those that introduce and explore ideas, synthesis and organize them and then dig deeper into them. The authors offer practical steps for implementation, made easier by illustrations of completed routines and other practical tips, and include a DVD showing teachers implementing them in regular classrooms. An associated website provides yet a further layer of support: <http://pzweb.harvard.edu/vt/VisibleThinking1.html>. The book’s brief final section guides us to create a school culture that promotes this type of thinking in all that we do.

As an educational leader, I can never have enough easily learned tools to enhance the classroom experience. As a Jewish educator, I take seriously the notion of Shivim Panim b’torah — that there are seventy facets to every aspect of Torah. I believe that the best way to enable our students to independently uncover them is to provide a learning space where thinking is explicit, taught and valued, and our teachers feel empowered to do so.

Imagine a classroom filled with posters. On each poster is a record of the thinking that its students brought to each stage of every learning activity. What do you see? What does this make you think about? What challenges does it raise for you? And why do you say that? Simple routines like this change the focus in a classroom, and empower the teacher to let the students do the thinking.
Honoring Our Alumni: Recognizing 25 Years of Service as Jewish Educators

LISA LIEBERMAN BARZILAI
Gifted educator
DOCTOR OF JEWISH RELIGIOUS EDUCATION, honoris causa
Los Angeles, California
May 14, 2012 • 22 Iyar 5772

Whose service to Reform synagogues in New York and New Jersey, and to the Union for Reform Judaism for more than a decade, has been one of dedication
As a LOMED: Learner Outcomes and Measurement for Effective Educational Design consultant, she effectively directed congregations, as well as the Hebrew Union College-Jewish Institute of Religion and The Jewish Education Project, to further their educational vision and enhance their new models of education
Whose devotion to Jewish education has found expression as co-author of the CHAI: Learning for Jewish Life curriculum core developed by the URJ Department of Lifelong Jewish Learning
And who has been awarded the title, Reform Jewish Educator, a reflection of the high esteem in which she is held by her colleagues in the Reform Movement

ELLIOT FEIN
Dedicated educator
DOCTOR OF JEWISH RELIGIOUS EDUCATION, honoris causa
Los Angeles, California
May 14, 2012 • 22 Iyar 5772

Whose devotion to Jewish education and learning has found expression as an educator in the congregations he has served
Whose love of Torah has enabled him to transmit his knowledge of Jewish Studies at the Tarbut V’Torah School
Who has designed programs for non-formal education settings, and has engaged students and parents together in intergenerational family learning experiences
And whose career has been marked by the awarding of the title Reform Jewish Educator by the National Association of Temple Educators

MELANIE COLE GOLDBERG
Distinguished educator
DOCTOR OF JEWISH RELIGIOUS EDUCATION, honoris causa
Los Angeles, California
May 14, 2012 • 22 Iyar 5772

Whose congregations and organizations have been enriched and inspired by her dedicated leadership
Whose hallmark of her life has been the teaching and instruction of Jewish youth through their adulthood
Whose passionate devotion to education is evident from the numerous professional and communal organizations on which she serves with distinction
And who has been awarded the title, Reform Jewish Educator, a reflection of the high esteem in which she is held by her colleagues in the Reform Movement

CHANI OPPENHEIM
Consecrated educator
DOCTOR OF JEWISH RELIGIOUS EDUCATION, honoris causa
Los Angeles, California
May 14, 2012 • 22 Iyar 5772

Whose abiding commitment to Judaism has directed the course of her career
Who has given of her gifts of heart and mind to religious schools and now to Hillel at the University of California at Davis and Sacramento
Who inspires her students, by example, to explore the many facets of Judaism to find personal meaning and fulfillment in living a Jewish life
Who was able to fulfill her dream of living in Eretz Yisrael, where, among other things, she volunteered in a rescue effort to airlift Jewish children to Israel during the war in Serbia and Bosnia-Herzegovina
And who models Jewish values by word and by example

EVE MELMAN FEIN
CERTIFICATE OF RECOGNITION
Los Angeles, California
May 14, 2012 • 22 Iyar 5772

Whose extensive experience in both formal and experiential educational realms has led the myriad of Jewish institutions she has served to new heights of success
Whose dedication to Jewish education has found expression in her development of Innovative programming at Morasha Jewish Day School, Rancho Santa Margarita, California, where she served as Jewish Studies Coordinator, School Principal and Head Master for seventeen years
A reflection of the high esteem in which she is held by her peers
And whose devotion to her alma mater is manifested as a member of the faculty of the Rhea Hirsch School of Education
Faculty Bookshelf: For Your Continuing Professional Learning

We have asked two fellow alumni to share what they are reading this summer.

**From Nachama Moskowitz (’77)**

I find myself intrigued with the idea of educational change, especially in part-time Jewish education. It’s no exaggeration to say that the readings I’ve shared below inform my work and thinking almost on a daily basis. I’ve included an article and a few books; with summer upon us, the reading is on the lighter side.


This article offers the thesis that we are “living in a period of uncertainty, of wandering — a transition from one Judaism to another” that is just as seismic as the period after the Fall of the Second Temple; Libenson suggests that are moving into Judaism 4.0. Finding ourselves in the midst of a Jewish-life-paradigm-shift, we can either keep doing business as usual (“Sunday School, 9:30 a.m.”) or we can rethink the form and content of Jewish education. While others have offered similar arguments, the elegance with which Libenson creates his case has given me the courage as a Jewisheducator to think beyond the impossible task of “changing the tire on a moving truck.” I love how Libenson talks of the struggles facing Jewish educators who would have lived around the time of Bar Kochba. This article empowers us all to take up the gauntlet for seismic educational change.

**Education on the Edge of Possibility,** by Renate Nummela Caine and Geoffrey Caine (ASCD, 1997)

I was going to offer the Caines’ more recent book (Natural Learning for a Connected World: Education, Technology and the Human Brain, 2011) which our local congregational educators’ network read in a book group this past year. Natural Learning was good, but I find myself still thinking about their earlier book: Education on the Edge of Possibility. The Caines argue that since many systems thrive in a state of appropriate disequilibrium, a messy state can offer untold possibilities. This book puts in tension traditional education with controlled knowledge (“I’ll teach you what you need to know”) and education within a “dynamical system” with its attention to brain/mind learning principles that energize learning for student, teacher and the system.

The Caines offer theory, followed by peeks at “the edge of possibility” within educational settings.

**Switch: How to Change Things When Change is Hard,** by Chip Heath and Dan Heath (Crown Business, 2010)


While the Libenson article and Caine/Caine book are a bit messy in thought, *Switch* and *The Tipping Point* are pretty straightforward. Both offer principles that are named by catchy terms. In *Switch*, the authors offer The Elephant, The Rider, The Path, Bright Spots and a few others. In *The Tipping Point*, Gladwell offers Connectors, Mayvens and Salespeople. Both books offer countless illustrative stories of real people in real situations. These easy-to-hold-onto-and-understand principles can anchor our Jewish educational work as we consider how to create and encourage change, and then how to help it stick.

**Who Moved My Cheese? An Amazing Way to Deal with Change in Your Work and in Your Life,** by Spencer Johnson (GP Putnam’s Sons, 1998)

While the books offered above assume that WE are active change agents, *Who Moved My Cheese?* is an allegory about change that is out of our control: the cheese has moved! Like one of the mice in the book, we can stare at the now empty spot where the cheese was (“I’m going to have committee members call parents and tell them that their children HAVE to attend on Sundays, 9:30 a.m.”), or we can put on our sneakers and run to look where our cheese has moved (“Let’s think about this new generation of parents and children — how might education better match their schedules, their interests, and their needs?”). I truly believe that we get stuck in our work because we don’t want to admit that the cheese has moved…

…which takes us back to the top of this reading list. Recognizing that our cheese has moved, i.e., that our Jewish world is in a state of disequilibrium, empowers us as Jewish educators to play on the edge of possibility. And that’s an energizing place to be!

**From Joy Wasserman (’81)**

**An Ethic of Excellence** by Ron Berger (Heinemann, 2003)

If you are looking for an inspiring and passionate book about education that matters, read Ron Berger’s book. It is a compelling story about a classroom teacher determined to engage with his students with a focus on excellence, passion and community. Ron Berger and his approach to education will be the centerpiece of the December NATE Conference.

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Digital Habitats: Stewarding Technology for Communities by Etienne Wenger, Nancy White, and John D. Smith (CPSquare, 2009)
Technology-enabled communities of practice are popping up everywhere... even in the Jewish educational world. This book is a very accessible and helpful guide to the theory and practice of creating and growing online communities of practice.

During the Second World War, Shanghai became the refuge for 20,000 Jews who fled from the Nazis. In March 1939, RH SOE alum Fred Marcus ('75) left his home and childhood in Germany and escaped to the Far East. Fred’s diary, translated and published after his death by his wife and RH SOE alum, Audrey Friedman Marcus ('76), records the story of the 10 years he spent in Shanghai.

I Shall Not Hate: A Gaza Doctor’s Journey on the Road to Peace and Human Dignity by Izzeldin Abuelaish (Walker and Company, 2012)
A true story about doctor from Gaza and his work and family that puts a human face on aspects of the conflict that we do not usually have easy access to. It is a tragic story that found its way into newspaper headlines in January 2009. It is an important book to share because it paints a picture more detailed that newspaper headlines and radio sound bites.

Have you moved?
We want to make sure you are still receiving our publications; if you have moved, please send Debbie <dni ederman@huc.edu> or Joy <jwas serman@huc.edu> your updated information and we will make sure you don’t miss a thing!

Adam Allenberg ('05) and his wife Lauren welcomed their daughter, Sophia Esther Allenberg into the world on March 13.

Rebecca Berger ('07) and her husband Steven are thrilled to announce the birth of their daughter, Maya Gavriella, on April 3.

Florence Zeldin, mother of Michael Zeldin ('77) and wife of HUC/LA Founding Dean Rabbi Isaiah Zeldin, died May 20 after a prolonged illness. She spent her last days surrounded by her husband of 70 years, her children, her grandchildren, and her great-grandchildren.

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