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Sh'ma

A JOURNAL OF JEWISH RESPONSIBILITY

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**Learning is the key
to Jewish identity,
and teachers are
the key to learning.
But what makes
effective teachers?
We asked four
master teachers,
recognized nation-
wide for their
remarkable skills,
to reflect on what
makes them so
good.**

On teaching Lydia Kukoff

I am a teacher of Judaism; generally, I teach adults about Judaism and Jewish identity. That is my subject but, for me, it is not academic. What I teach is not separate from my life but rather it is central to my life. I have a passion for Judaism and that passion is what impels me to teach it. My purpose in teaching is that I want those I teach to love Judaism as much as I do (or, at least, to understand how someone could), to see in it the beauty, power and possibilities that I do, and to own it for themselves. I want them not just to learn about Judaism cognitively (they can do that by reading a book). I want them to want to live Jewish lives. Consequently, I believe that I am both teacher and positive Jewish role model. In order to be successful, I need to use myself fully. Learners need not only the factual information I can impart, but they need the "Rashi" to it: my enthusiasm and my experience.

Reading the Students

I, however, am only half of the encounter, for the teacher needs a learner and for me, the learner is central. By coming to this class, he or she has expressed a need to learn and grow. In preparing to teach, I ask practical questions. Who am I trying to reach? How can I engage them? What do I want them to own when they leave the classroom that they didn't own when they entered? Teaching is, at its heart, the encounter between teacher and learner. I try to understand where the learners are, begin there and take them to the next

place--step by step. In trying to be responsive, I have to ask myself who the learners are, what moment of their day they are in, what stage of their life they are in. Understanding where the learners are, though, has many dimensions. Since I often teach Basic Judaism, I deal with adult learners who have minimal knowledge of Judaism. At the same time, a class may be composed of learners who have varying levels of secular education. In teaching a class with learners as varied as these, I have to be responsive to the cues they give me, so that I can connect with them.

Context Creates Content

There are different modes of teaching which are appropriate to different subjects. Those different modes are also affected by the variables of teacher, learner, setting, mood and purpose. For instance, if I am teaching Basic Judaism, there is a certain amount of factual information that I have to convey. That will affect my teaching mode. In addition, the way in which I communicate that informa-

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tion will be affected. For instance, if I am teaching synagogue members, I may be able to make certain assumptions about common points of reference that I may not be able to make if I am teaching Basic Judaism to people who are not all Jews. In any case, there must ultimately be a connection between cognitive and affective if learners are to own Judaism.

The Centrality of the Text

If I teach poetry, it will not be a class in literature. We will not engage in intricate literary analysis (a fact which always comes as a relief to the poetry-shy!). Rather, we will read Jewish poetry as a way to connect with the Jewish experience and to enable learners to explore their own Jewish identity. In this kind of teaching situation, I will not be so concerned with factual information as with creating a connection between the learner and the text so that associations are made between the text and the learner's own experience.

Jewish texts are very important to my teaching because they are artifacts of the Jewish spirit. Our sources help us know who we are. They ground us and they center us. They link Jews through time and space. To be a Jew is to live in dialogue with the words, the texts. It is important for teachers of Judaism to bring Jews back to their wellsprings (which may be contemporary as well as classical). Texts have a yielding concreteness and I have found them to be powerful points of entry (or re-entry) into Judaism. It is thrilling to see the joy and sense of accomplishment and ownership that comes about when Jews reclaim their sources, when they begin their own dialogue with the text, and realize that (even though they may be absolute Jewish beginners) they have something to say.

Bringing the Self Into the Classroom

My teaching style is basically interactive, midrashic, and associative. I believe that it is stories and fortuitous digressions that often allow the subject matter to "stick" in the mind of the learner. It is possible to become so focused on "teaching" the subject that imparting information becomes an end in itself. It can become easy to lose sight of whether the learner is actually absorbing what is being imparted.

I have always loved the *mashal*, that classic rabbinic

teaching device which brings the subject at hand close to the learner's own experience. I always think "to what can this be compared?" I use examples from my own life and draw from the memory bank which I've built over years of hearing the stories of others. I will sometimes remind them, through a story from my own experience, that I also started from a point of knowing nothing about Judaism. I want to give them the message that I connect with them--their questions, concerns--to establish a credibility which will empower them.

I believe that it is not possible to step into the same teaching river twice. Even if I've taught a subject before, I approach it as if I never have. The subject matter may be the same, but I am not the same person I was when I last taught it. I am teaching it to new people. Interactions, stories, questions will be different. Having prepared as fully as I can, I am nevertheless prepared to adjust my presentation to turn on a dime, as the situation may warrant. I have a plan in mind but, above all, I want to be responsive to the questions and concerns of the learners. Sometimes I have scrubbed most of my plan for a class because a wonderful question was asked and

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LYDIA KUKOFF, through her work at the Avi Chai Foundation, works to strengthen personal commitment and mutual understanding among all Jews.

everyone resonated to it. If I am fortunate enough to be presented with a teachable moment, I go for it.

Successful teaching brings about growth, change, transformation. Transformation doesn't happen all at once, in a blinding flash of insight. It happens gradually, as a result of learners having heard, "gotten", the messages, concepts, texts, themes, feelings I came into the room wanting to give them. With enough of those encounters, bit by bit, time by time, soul by soul, transformation will occur.

In the end, teaching for me is poetry. Teaching, like poetry, is an interaction of soul with word, of soul with soul, a resulting recognition, then increased and heightened awareness--all in all, a transcending. □

My top ten teaching techniques

Ron Wolfson

I am a Jewish educator. I teach graduate students how to teach and I teach adults and families how to live Jewishly. I learned most of what I know about teaching from my own master teachers: my parents--Bernice and Alan Wolfson, my wife--Susie, and my rabbi-mentors--Bernard Lipnick, Harold Schulweis, and David Lieber. But, as the text teaches, I have learned most from my students, and that is where whatever success I have as a teacher begins.

So here are my Top Ten Strategies:

1. Introduce Yourself to Your Students

I begin every class, every workshop I have ever taught, well before the bell rings. I position myself outside the classroom door and greet my students by introducing myself (always by my first name), and begin some sort of conversation. When I am invited to be a Scholar-in-Residence at a synagogue, I ask the host Rabbi to excuse me while I stand at the door of the sanctuary or social hall and say "Shabbat Shalom" to people as they arrive.

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I will not remember everyone's name, but that brief moment of contact establishes the fact that there is a real person behind the teacher, a person who genuinely desires to establish a connection between teacher and student. Without that, how can I possibly teach anything?

2 Tell Your Own Story/Let Them Tell Theirs

I continue building this connection by sharing a story or two about my own experience with Jewish living. If I am teaching Shabbat, I will tell my by-now-oft-quoted story of how I wanted our baby daughter Havi to have a white dress to wear on her first Shabbat with us and ended up buying a christening outfit. If Passover is the subject, I will talk about my Zadie Louis-the-grocery-man's Haggadah--Maxwell House, of course--and the rather abbreviated Seder I remember as a kid back in Omaha. If it is the December Dilemmas, I will admit to my nervousness the first time our son Michael asked if we could put up "those pretty lights" on our house. If it is my newest book, *A Time to Mourn, A Time to Comfort*, I will share my own bereavement experiences as a way to enable the audience to identify with me.

Then, I ask them to tell their stories. Inevitably, the stories are similar as are their messages--"I'm searching," "I'm frustrated," "My kids know more than I do..." I want them to see that they are not alone and I want them to know that I am there to listen and respond to their needs and concerns. This is the essence of comforting a mourner--and it is the essence of good teaching.

3. Use Humor

My stories are almost always humorous, often down-right hysterical. I use humor not just as a way to "grab" an audience at the beginning of a class or lecture; I use it to make people feel comfortable.

One of the most difficult obstacles for laypeople to overcome is their fear of Judaism. Many people I see are intimidated by Jewish practice. Why? Because as smart as they are, as competent as they are in most things secular, put them in a Jewish environment and they turn to mush. They have little fluency, if any, in Hebrew language, their experience with ritual is spotty, and their knowledge of Judaism is Sunday School level, at best.

Yet, they are at that lecture or workshop because they are motivated to learn. They are courageous enough to admit "I don't know"; the ones who aren't there have said "I don't care." So, as their teacher, I want then to welcome them--with warmth, with humor, with a personal connection--because once they are relaxed, I can begin to teach.

4. There's No Such Thing as a Silly Question

Early on in any class I teach, I send a message loud and clear that any question, every question is a great question. I cannot count the number of times I have heard people preface their queries with "I know this is a stupid question...". And they're the ones brave enough to ask. Think of all the students who never raise a hand!

I learned this lesson when an adult student once asked me which Shabbat candle is lit first. I began to chuckle, because, of course, it doesn't matter. Big mistake. The student, by then embarrassed, told me she had been to a workshop on Hanukkah where the teacher had made a big deal about setting up the candles on the *hanukkiyah* to the left and lighting them to the right. It was a great question! From that day forward, I have never laughed at any question about Jewish practice. In fact, I invite any and all questions, no matter how insignificant they may think it is. This creates a climate of comfort in the class and gives the student permission to learn.

5. Create Easy Access Opportunities

A problem many laypeople have in approaching Jewish studies is the feeling that the material is simply overwhelming. There is such a long history, so many observances, so much Hebrew. It often feels insurmountable.

One of the techniques I utilize in the *Art of Jewish Living* series, I learned from books like the *Metzudah siddur* and *machzor* and the old Camp Ramah *siddurim*. I break down the text I'm teaching into small phrases, number them, and position them linearly on the page in three columns: Hebrew on the right, transliteration on the left, and translation in the center. This allows those who can read phonetic Hebrew to read right-to-left in the right column, while those who cannot read Hebrew read left-to-right in the left column, and we all meet in the center.

I want them to say the words, to understand the words, and to learn to chant the words. It is an approach that is called "direct instruction". It is an approach that offers "easy access" to all learners.

6. Model Behaviors

It has always amazed me how much time is spent teaching "about" Judaism and not how to "do" Judaism. My audience has not, by and large, grown up with Jewish ritual practice in their homes. And, if they did, they

hardly know why they do what they do when they "do Jewish".

So, I spend a lot of time actually modelling the ritual behaviors I'm teaching. I light the candles, I break the matzah, and I spin the dreidle. When I teach the chant of a *berakhah*, I sing the loudest. I constantly provide a model for the learner to follow.

A rabbi once told me it was "beneath" him to teach this way. He wanted to teach spirituality to his people. Well, guess what? It's no accident that the center of "spirituality" is "ritual". I suppose there are other ways to find God, but for me, and most of the students I work with, ritual behavior is the fundamental path to spirituality.

7. Don't Be Afraid of the "F" Word

Here's another heresy: Jewish living can be fun. I teach people that it's OK to laugh at a Seder. I teach families to do the "wave" during a boisterous singing of "Shalom Aleichem". I teach people how my brilliant wife Susie turns holiday celebrations into "theme" parties (her avocado "froggy" Passover centerpiece has graced lots of Seder tables!).

There is a joy in Judaism that we must teach to our people. Not only is having fun during most Jewish holidays a good motivational "hook", it happens to be true to the tradition. I don't want my students to think of Judaism as a series of "no's". Clearly, there are plenty of prohibitions, and I certainly teach them. But, I prefer to begin with the "yes's", the permission to enjoy being Jewish.

8. Take Baby Steps

One of my favorite "lessons" is about the meaning of the world "halacha". I explain that the literal meaning is "to go", or "to walk". And, where do we walk? Along a path. Jewish law offers a path, a way. Each of us is somewhere along that path, some further along than others. But, no matter where I am or where you are at this moment, we can progress to the next point.

This is my version of the "Rosenzweig" story, the "Do you keep kosher, Dr. Rosenzweig? Not yet..." gambit. One of the most powerful ways I empower those who want to learn how to live Jewishly is to accept them "where they're at" when they come to me and then encourage them to take baby steps along that path.

"But, aren't I hypocritical to have Shabbat dinner with my family and then go to work on Saturday?" "I can keep

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We make Jews
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kosher for Passover because it's only for eight days, but I can't manage it during the year." I want to ban the word "hypocrite" from any discussion of Jewish living. It's used as an excuse, an obstacle, a "put-down". It can easily be used to justify the elitism of those who are already way down the path, or to mix the analogies, up the mountain. Well, it's about time for those who are on high to come down and meet the people. For God's sake, even Moshe did that!

We would be much better served to encourage people to add one more step to their ritual, to try one new thing at their seder--to understand that, unless you are a true "ba'al/at t'shuvah," adopting a fully Jewish "lifestyle" takes years of practice. Let's enable our people to "move on down the road" one step at a time.

9. Be Enthusiastic

We have this "Course Evaluation" form that our students at the University of Judaism fill out at the end of the semester. There are some forty statements about us professors that they get to rank on a scale of 1-5, 5 being best. They are mostly the typical things you find on surveys like this: "knows the subject", "comes prepared to class...". The one I've always liked is: "Enthusiastic about the subject."

If there is one quality that is absolutely fundamental to my approach to teaching it is enthusiasm. I truly love what I do. I truly love Judaism. And I want my students to know it.

So, I approach teaching or lecturing with all the enthusiasm I can muster. I suppose the best indicator of this is how spent I am at the end of a class or a talk. It takes enormous energy to teach for an hour or two or three.

But, it's worth everything. Because enthusiasm is catching. It rubs off. If I'm excited about what I'm teaching, the students often get excited, too. And when they get excited, when they learn what Jewish living can do for them, their kids, their families--the baby steps get bigger, the crawl turns to a jog, and the learning flows.

10. Jews Are Made One at a Time

One of the nicest compliments I ever received was from the president of a synagogue, a rather wealthy man who owned a group of car dealerships, after a Friday night Scholar-in-Residence lecture. It had been a particularly responsive crowd and the talk really sizzled. He approached me at the Oneg Shabbat and said: "That was great. Gee, you could make a million. Have you ever thought of being a salesman?" I replied: "I *am* a salesman."

If you think about it, there are a lot of characteristics that salespeople and teachers share: good communication skills, knowledge of product, enthusiasm for the product, marketing ability and knowing when to close.

I'll close with my last point: Jewish education is a retail business. We make Jews one at a time. It takes a lot of work to reach and teach someone to be Jewish. It begins with the personal connection and proceeds from there. And even then, it is only a beginning. Once on the path, it takes a supportive community to keep someone with us.

But, in the end, when a student tells you she took your idea and had the best Seder her family ever had, or he tells you he decided to celebrate Shabbat every week, or she tells you she gathered up enough courage to make the shiva call and it went fine, it feels like more than a million. It is one of the most rewarding feelings any human being can ever have. □

Lessons to be learned, lessons to be taught

Shulamith Reich Elster

I am a teacher and the way I have chosen to lead my life reflects the lessons I have learned along the way. My principles and beliefs are inherent in the way I view the world.

For me, being an educator--a Jewish educator--is a way of life--a way of approaching and looking at the world through my own lenses. I look at things as they are and as they can be. These same lenses keep my eyes focused on both the present and the future but also remind me of past experience.

The lenses I wear allow me to see things in many perspectives--as a student, as a teacher, and as an educator of educators. Three questions emerge as I peer through my lenses.

What can I learn from what I see?

How can this influence what I do and what I hope to do?

How can I help myself and others to grow, to realize our potential, and come closer to the achievement of our goals?

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These are both wide-angle and high-speed lenses. Though the frames change, the prescription remains the same!

Reading Books...And People

I wear reading glasses. I love to read, and I read everything in sight. Though my pile of reading materials may seem so very diverse and often disparate, reading widely and critically helps me to learn new things and to discover new ways. As I read, I refract. Reading between the lines is also important. I search for ways in which these new ideas can teach me and others and influence what we do. Though reading is my primary personal and professional development activity, I also read so that I can teach and help others learn. I highlight, clip, turn down and tear out pages, forward tidbits and articles and books to others, and continue to interrupt others as I read passages important to me aloud.

I also read people--I seek to understand their points of view, and look for ways to help them expand their horizons. Along the way, I have come to realize that often the view is enhanced by the company of others. My specialty is in seeing people in ways they cannot yet see themselves. It is what makes my role as a mentor so fulfilling. As a teacher and through the relationships which I develop with my students and with my colleagues, I can help to build "unimagined bridges" into the future.

Shifting the Perspective

I also wear binoculars. With my binoculars, I can bring what is far away closer. I can continually search for what is new and different, and for what is ahead on the horizon. I can look far and wide as I have learned that there is so very much students can learn from all people, and from their ideas and experiences. I look towards worlds beyond my own, and at the settings where diverse people have met the challenges of transmitting culture from one generation to another.

And, I can turn my binoculars and take what is close and familiar and transport it far away. What is it that I have learned and done here that can be carried away to stimulate and to encourage others. What can I do for you, I ask people. What can I do for them, I ask myself.

Teachers Are Optimists

People say that my lenses are always rose-colored--that my cup is always half full. I do look for the best in people. I look at things and I want to find what is good. I have faith in students and teachers and schools and

synagogues and camps and in the power and potential of the process called learning. And, I believe that the world is good, and we can as students, and as teachers, work towards its perfection.

I look through all these frames simultaneously. As I see myself, I am the child and the parent, the colleague and the friend, and the student and the teacher. In each of these roles, there are lessons to be learned and lessons to be taught. □

The gift of being average

Ephraim Buchwald

Me, a "Master Teacher?!" If Rav Soloveitchik, of blessed memory, considered himself a *melamed*, then I hardly deserve to be called a "Master Teacher". I have, however, always considered myself a "fortunate teacher" because *all* my teaching experiences, primary, secondary, tertiary, adult, camping, informal and formal have been exciting, positive and fulfilling. How many Jewish educators can make that claim?

Each day I am moved to acknowledge the special gifts with which I have been blessed. But prodigious intellect was not one of those gifts. In fact, at Lincoln Square Synagogue I am known as the "Beginners' Rabbi", a title which some might find offensive, but which I find quite accurate, indeed flattering. Neither am I trying to be self-effacing or unduly modest by arguing that a good part of my so-called success as a teacher may very well be due to the fact that I'm just "average".

The Secret of Motivation

Being "average" has its advantages. As a child, I found much of my religious studies boring and irrelevant. But when I was properly motivated and stimulated, my soul would catch fire. To this day I deeply empathize with Jews who are unmotivated. I know very well how they feel, because I was one of them. If I possess a pedagogic gift, it is the ability to simplify and popularize concepts and ideas, and to present those ideas in a non-threatening manner, so that unaffiliated and/or alienated Jews don't get ruffled and run away in the first five minutes of my

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presentation. Almost instinctively I can identify those concepts and ideas that excite *me*, and can be relatively certain that others will react in a similar manner.

But good teaching is much more than instinct. Early on in my teaching career I was made to understand, often the hard way, the importance of proper preparation. To this day, I usually find myself cramming and revising to the very last minute before a class. I am very much the reverse of the *Shabbat Chulent*--never ready, even though I have been "cooking" for hours! I am still nervous before I start, and after a lecture or class, I frequently write myself notes how to improve the class.

I've had many outstanding teachers to guide me in my pedagogic career, and from whom I've learned much: Rav J.B. Soloveitchik, Rav Aharon Kreiser, Rabbi Shlomo Riskin, Dr. Alvin Schiff, Rabbi Moshe Kahane, Rabbi Louis Bernstein and many other teachers, colleagues and friends. Perhaps more than anyone, my

Unaffiliated and marginal Jews can be reached, but they're scared.

father, of blessed memory, provided the critical model for me--that of an exuberant and passionate Jew. His very being exuded love of

Judaism, in an infectious and caring manner. And Lord knows, American Jewry today desperately needs caring and exuberance!

Jews, in record numbers, are walking away from Jewish life today, not because of their dissatisfaction with Judaism, but out of ignorance. Many American Jews never had a chance! I have often said, only half in jest, that if the Jews for Jesus were smart, they would pay to send every Jewish child to an afternoon Hebrew school, because unfortunately, in most instances, these experiences have proven to be the greatest turnoff to Jewish life. Except for few extraordinary exceptions, much of Jewish education, particularly supplemental Jewish education, is gravely lacking. In fact, the brutal findings of the 1990 CJF Population Study are in effect a statistical reflection of these unfortunate educational experiences, and its victims.

Sharing the Passion

Here my own personal experiences come to the fore. By placing myself in the position of a turned-off Jew, I ask myself, how would I react, were I subjected to these negative educational experiences? Can these feelings be undone? If so, how? "Only by emphasizing the positive, the joyous, and the beauty of Jewish life," says my father's voice within me. Where did American Jewry go

wrong? I recall the words of the prophet Jeremiah, and realize that I am not the first Jewish teacher to perform before an unappreciative audience. "I have planted you with noble vines, all with choicest seed, and how have you been transformed into a base, alien vine?" Judaism is a most exciting philosophy. Jewish life is a most extraordinary and meaningful lifestyle. It deserves to be communicated with joy and happiness, with humor and a sense of fun. This is what excited *me*, and I am no easy candidate. We need to teach our heritage by emphasizing the positive and revolutionary features of our faith and tradition. We need to show the magic of our tradition. We need to be upbeat!

In order to convey this message effectively, we ourselves must come to recognize, and communicate to all, that it was *our* Torah which first introduced the world to the concepts of justice, charity, concern for the poor, the orphan and the widow, kindness to animals, sensitivity to the environment, and to the remarkable idea of Shabbat. We have much to be proud of. But our sons and daughters, brothers and sisters are ignorant of this precious legacy. If so, how can we expect them to become or remain proudly identified Jews?

Convincing the Skeptic

That is why I am so anxious about the proliferation of Holocaust memorials. "Is there no balm in Gilead?" Only if we communicate the positive, will our young Jews ever come to value the sacrifice of the martyrs, and thereby give true meaning to memorializing the Holocaust.

Unaffiliated and marginal Jews can be reached, but they're scared. I know that I would be reluctant to subject myself to a setting where my ignorance was apparent to all. Being a beginner is always daunting, but especially for those who are highly accomplished in other areas. Being a beginner should not be infantilizing. Basic concepts can be taught in a sophisticated manner.

Turned-off Jews can be turned on by seeing how easy it is to learn to read Hebrew; that it can be accomplished in only five free fun-filled lessons, through a Crash Course in Hebrew reading. Uneducated or poorly educated Jews must be given the opportunity to master the basic concepts and vocabulary of Judaism, which is why NJOP promotes a "sophisticated" Crash Course in Basic Judaism. Uninspired Jews must be treated to a "taste of the world to come"--by experiencing a traditional Shabbat, at a *Turn Friday Night Into Shabbos* program. And finally, marginal and unaffiliated Jews must be made to feel that they too have a voice in Jewish life, which they can discover at a Beginners Shabbat Service, a service which they can stop at any time and let a

lifetime's load off their chest.

To be effective, Judaism must be presented in a compelling and exciting manner. Marketed with substance and sophistication, and shown to be of great personal existential relevance to all Jews. It's absurd, nay criminal, that we've kept the beauty and cogency of Judaism and Torah a secret. It's time to let the beauty shine forth and let the world know. That is what the "teacher" in me is trying to do, and I hope, that every committed American Jew will join in this vital endeavor. □

But others say...

Jewish Continuity

As Dru Greenwood mentioned in her *Sh'ma* article (24/458), we have to decide "what groups are to be 'targeted' and when we should give up and let go." This is part of a strategy, and that strategy I will here describe briefly.

An analogy: you face an investment decision for a \$1,000 you have for this purpose. There is a 40% chance that company A will double your money and a 50% chance that company B will do the same. All other things being equal, you'd put your money in company B.

Now consider the choices our Jewish community can make. Consider only two groups, both large and growing. (There's no need to repeat the dire statistical outcomes of the NJPS.) One group is the intermarried--very large and apparently growing. Another group is that which is *not* intermarried but not at all affiliated with the Jewish community or only very lightly affiliated. We should make the assumption here, I believe very strongly, that the second group is more like company B.

The intermarried have *behaved*, they have committed, to a break with the Jewish community. The unaffiliated have *omitted* affiliation, but they have not taken the positive rejection step which characterizes the intermarrieds. Wouldn't it seem reasonable, then, to conclude that for every thousand dollars we spend on an unaffiliated couple that we are more likely to get a committed Jew than for the same thousand dollars we spend on a couple one of whom has rejected, in some way, a continuation of Jewish affiliation and heritage.

I'm not angry with the intermarrieds--I'm only saddened. The NJPS figures tell us that only about a quarter of children of intermarrieds are raised as Jews. In another generation, that could be a quarter of that, or about 6%. To get intermarrieds into the synagogue to raise their kids as Jews seems to be a very uneconomic way of spending our limited resources.

Robert Schreiber
Stamford, CT

It's Thanksgiving on the calendar but we have Purim on our mind. Once again, Sh'ma invites you to send us your hilarious, outrageous, silly or just downright funny pieces for our annual Purim issue.

In the spirit of the Peace Accord, our special theme will be "Surprising Reconciliations", or "When the Messiah Parties".

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ENJOY!

Sh'ma

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