Jewish Education Must Begin in the Home

By Mrs. Tovar Lichtenstein

Judaism has always considered the study of Torah to be of central importance. Within our religious scheme, Talmud Torah study is not limited to intensive and regular Torah study but extends to an integral part of the parent-child relationship. If the father has an educational role, and if Judaism recognized the emotional and psychological forces at play in a child's development, he would understand that the child’s growth is not only a matter of instruction, but one that is dependent upon the person’s background and opportunities.

What are the answers?

- Keep the commandments for ulterior motives.
- To be a religious community means a sense of creation and divinity values. The modes of culture and the methods of Jewish education must be cultivated through intensive Jewish education. We must fight the decrease in Torah true living. Judaism is our only weapon.
The Sunday School Viewed in Perspective; Only a Cornerstone in a Jewish Education

By PENNIA GROSSMAN

In every generation, wherever Jews settled, the Jewish community made every effort to give its children a Jewish education. This has also proven to be true in the American Jewish community, where it has been estimated that ninety percent of the Jewish children receive some type of religious instruction. Indeed, there is an enormous degree of agreement upon the importance of Jewish education. However, their opinions differ concerning the kind of education they feel is best for their children. Therefore, there are different kinds of Jewish schools functioning on the American scene.

One of the most prevalent types of Jewish schools is the Sunday school where children receive from sixty to eighty hours a year of instruction. The major subjects studied are Jewish history; Bible stories, and Jewish customs and ceremonies.

Sunday schools are conducted chiefly by Hebrew Sunday schools, however, many of the Orthodox and Conservative congregations also have Sunday schools. These are attended by young children before they enter Talmud Torah classes. Nor is it clear, particularly girls, whose parents do not intend to continue their children's Jewish education beyond the Sunday school level.

The Sunday school, if it does act as a forerunner to more intensive education in Hebrew schools, can be quite beneficial. During the impressionable early years, it can mold a child's mind and set the stage for a lifetime of learning. However, the Sunday school is only the beginning. It is important that the pupils will continue their Jewish education. In the Talmud Torah, it is imperative to say that the spiritual security and Jewish identity that a child may gain through the Sunday school, one-and-a-half hours' work, would be anywhere close to what he will need to maintain his basic Jewishness. As it is measured for the Sunday school to have sufficient time to teach Hebrew and Bible. A "Hebrewization" Jewish education is of insufficient value. Furthermore, only in the Talmud Torah and in Yeshiva do we find the truly professional teachers who can devote all their time to the building up of a child's knowledge and eventually of his character. It is clear that the Sunday school can give something for the principles of Judaism.

Unfortunately, a prolonged education in the Hebrew school is often not obtained. Too many parents send their children to Sunday school for one or two years, thinking that that will be sufficient. The recent rise in the number of Sunday school classes for girls is evidence of the situation. Parents feel that their children do not need as much Hebrew education as boys do, since girls don't have to go through a "Bat Mitzvah" ceremony. The community has gone along by giving parents a way out. But an hour or so a week can do incompleteness in the life of a Jewish girl. A few parameters, he be male or female. It is up to the community at large and to the parents to decide the extent to which their sons and daughters should continue Jewish education.

The Sunday school is not an end in itself but a beginning. It should be utilized as a stepping stone to further education. It is important that the Sunday school teacher sees a young child as an early positive experience. It can be a place where Jewish education, by making children, who can then become a sense of belonging to the Jewish community. This is as it all too often happens, a child lacks a religious home life, the Sunday school can give the child the basics for achieving the spiritual security and Jewish identity that he needs. However, it should be emphasized that a real picture of a Sunday school is only given when it is assured that the pupils will continue their Jewish education. It is imperative for the teacher to see to it that the pupils will continue their education.

The Sunday school can provide the child with a sense of belonging to the Jewish community. It is an abject necessity for the Sunday school to be continued. And so it is that we learn basic human values at home. However, not all Jewish children will be, are not Jewish, in fact, are but "general moral" illnesses as learning to distinguish right from wrong, to be honest, is not only the problem of every Jew. Jewish education, along with Hebrew education, itself, is left to the Hebrew school. It is there, in one or two or three times a week after school, that Jewish children learn about Judaism and the meaning of their religion. It is there, too, that they learn the Hebrew language, learn how to read and write Hebrew, but rarely to appreciate it. These years, usually those between eight and fifteen, are formative ones, when a child learns how to think, and begins to select ideas which he will follow throughout life. Although in most areas Hebrew school administrations do not seem to be concerned with impressing in their students a genuine interest in their language and heritage, they do at least give children an opportunity to experience what is being Jewish. Often a child is influenced by the personal involvement that the learning of a new language, especially Hebrew, involves for him with his Jewishness. Although he may struggle miserably after school, he will discover a new world, the world of Judaism. If this opportunity is often a world for different Jews from the one he must pursue, it is not sufficient to understand when parental motivations are considered. For Judaism is more than a national state to the child, it is a something one introduces to his child at school age to be terminated when he finally finds the whole issue quite unimportant.

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Orthodox Oppose Traditional Way

By Esther S. Lehman

Perhaps one of the most serious deficiencies of my Jewish education has been the failure of many of the teachers to make the student understand the uniqueness of the Jewish and the uniqueness of Judaism without at the same time sacrificing the principle of the worth and the dignity of each and every human being. This failure becomes especially evident if one observes, as I do, that there is no grounding in Jewish faith or tradition. One cannot teach Judaism if the teacher himself is indifferent, if he is not aware of his own Judaism or if his view of Judaism is colored by indifference, at best, to the involvement in "non-Jewish" activity.

Each generation underwent a period of total immersion in Jewish life, as the general one, so that when they have the eyes of faith open to them, they will see that they are American citizens of the first rank and as they will contribute to American life in the most powerful way.

This self-assurance and pride pervades all aspects of Jewish education — especially in the classroom. They approach their studies with a much more positive attitude than the ghetto children, and they are proud of their work and have access to the ghetto school. The child who has been met with failure after failure and has come to expect little or nothing of himself. Teaching in such an atmosphere of self-deprecation cannot serve the child, nor does it serve the teacher. In the ghetto school this vicious circle becomes more intense (Continued on Page 8).

The Jewish Child Faces a Secular World

(Continued from Page 1)

The parent is halachically obligated to help the child experience the full range of religious feeling by inculcating in him an awareness of the total world and of the child's future commitment, but has to actively contend with the forces of secularism and the parents' own lack of commitment. This is a problem that exists in Jewish education in the modern liberal egalitarian tradition which equates all that is egalitarian and good and all that is authoritarian as bad. Yet one of the keynotes of Judaism is authority. Thus the religious parent is caught in a dilemma. While he teaches his child religious values, it is important for the child's self-esteem to be free of judgment. It is important that the child learn to make decisions and to act accordingly. That is the aim of the child's education.

The Jewish child is taught to have a sense of morality and responsibility. He is taught to respect the authority of his father, to be honest with him, to do his work, and to respect the authority of his teacher. The child must be honest and be able to judge for himself. He must also be able to observe, to analyze, to understand, and to act accordingly. The aim of the child's education is to inculcate in him a love and reverence for Judaism, to instill in him a sense of morality and responsibility.

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Jewish Learning Stifled in Russia

By GLENN MICHAEL

The young Soviet Jew who dares to sing and dance outside the Great Moscow Synagogue on Simchat Torah will find himself temporarily in jail. This is thanks to the new.Zionist (Maccabi) movement, which has now turned its attention to the Jew in his Jewishness but not in his Judaism. How can he be otherwise, when in the environment of his barracks or a nearby high school, he is allowed to teach. The찾shorehead of Jewish learning that was Russia has been forcibly driven into the barracks. It is no longer possible to pretend to a language where the word has long been banned: Yiddish, the "official" Jewish tongue, survives through the few miscellaneous books and one journal that make hollow mockery of a vibrant Yiddish cultural life as late as the 1950s.

In every age of Jewish history there has been a "class of readers" — a reading class, indeed, to which I belong. I note, in the Soviet Union, the potential for Jewish education exists among a few and, if officially encouraged, could engender a substantial class of readers.

But who has really known more than the moribund fact that Jews have a hard time "over there"? Who sees that, in truth, the ancient House of Israel in Russia is burning? For writing into a life of Jewishness, one must not only read through the subsequent individual action for Soviet Jewry; moreover, every such kind act, audiophile, answer, answer, add to, and the "official" Jew is made to turn in: trust the Jews, it is a way of thinking. It is not possible to find new and more shocking statistics and the direction of social modernization, often perhaps less dramatic manifestations of emigration from our faith.

A range of formal educational programs has been established by Y.U. to make it possible for serious young people to acquire knowledge — the day school and Talmud Torah graduates on the one end, and the unaffiliated and uninterested on the other, who are cut off into a life of Jewishness and who will inevitably produce new and more shocking statistics and the direction of social modernization, often perhaps less dramatic manifestations of emigration from our faith.

Talmud Torah Leadership Seminar: Its Origin and Purpose

The Youth Bureau-sponsored Teenage Torah Leadership Seminar is reviewed in this context. Though a major component of Youth Bureau effort, it is but a single element in an overall Yeshiva program to share its abundant spiritual resources with the community.

Talmud Torah Leadership Seminar was conceived to serve a dual purpose — 1) to educate, to enable teenagers to acquire knowledge and an appreciation of the faith in a relaxed country setting conducive to learning, and 2) to simultaneously equip young people with material in a modern context and so that they could in turn impart new-fangled ideas and convictions to their peers.

Talmud Torah Leadership Seminar was to be open to all teens regardless of background, training, or education. It was understood or exhibited interest or even curiosity in the kind of program offered.

The principle guiding seminar today, 13 years after its institution, is the same as that which prompted its founding — to create"a fundamental shift in the education of the youth, from the teaching of folklore to a learning that is democratic and constructive. Of course, we do not want to return to the old Russian Jewish institutions, not even the Jewish academic institutions that existed during the pre-revolutionary era. We want to create a new Jewish educational system that will serve the needs of the modern Jew.

The seminar was intended as a supplement rather than as a substitute for formal Jewish education — to awaken and encourage new Jewish leadership during vacation periods, in a setting conducive to the acquisition of knowledge and development of character.

The seminar was intended to be open to all teens regardless of background. The age range was 15-18. The seminar was taught by teachers who were experienced, and therefore able to understand or exhibit interest or even curiosity in the kind of program offered.

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The successful functioning of the schools of advanced American Jewish higher education is dependent, in large part, on the quality of点钟 student, faculty, and administration. The traditional Jewish educational system has been criticized for its rigid curriculum, lack of innovation, and failure to prepare students for the challenges of modern life. However, several new schools have emerged in recent years that are attempting to address these issues and create a more relevant, engaging, and dynamic learning environment.

One such school is the Yeshiva University in New York City, which was founded in 1918 as a merger of the Rabbi Abraham Isaac Kook’oh and Rabbi Shalom Arnowitch, two prominent rabbis who were instrumental in shaping the early years of the school. Today, Yeshiva University is one of the largest and most influential Jewish educational institutions in the United States, with a student body of over 15,000 and a faculty of over 1,000.

Yeshiva University is committed to providing a high-quality education that is rooted in traditional Jewish texts and values, while also embracing modern academic disciplines and technological advancements. The university offers a wide range of undergraduate and graduate programs, including studies in Jewish religious, cultural, and social sciences, as well as fields such as business, law, and medicine.

In addition to its academic programs, Yeshiva University is known for its innovative approach to Jewish education, which includes experiential learning opportunities, service learning projects, and a strong emphasis on community service. The university’s commitment to social justice and ethical leadership is reflected in its many service initiatives, which range from domestic and international service projects to community outreach programs.

Overall, Yeshiva University is a testament to the ongoing evolution of Jewish education in the United States. As the school continues to adapt to the changing needs of its students and the wider Jewish community, it is poised to provide a dynamic and relevant educational experience that will prepare its graduates for success in a wide range of professional and social endeavors.
ON THE PLIGHT OF SOVIET JEWS (Continued from Page 1)

not the emotional feeling. Facts, however, travel, and this very swift and impressive documentation of the oppression of Soviet Jews rarely fails to sway the intellect. Statistics on the closure of synagogues, the lack of religious instruction, the harassment of the out-of-sowers—all in comparison with other religious and national groups, and discrimination in higher education and job categories stand in the mind. Facts elucidate where the public cannot personally investigate.

The very urgency of this movement has presents itself in dramatic fashion. Exhibits, graphs and photographs can help make this documentation public knowledge from literature to public demonstration. A Barnard student read the opening passages of The Jews of Slavonic, a Stern College student recounted her first visit to the USSR which crystallized for her the plight of the Jews, and a participating rabbi led the audience in a "kol". Interpreted were songs of despair and hope, and belied it "even" they find meaning in it. The emotional experience for both the speaker and audience was overwhelming. This section of the program was followed by the setting up of a Jewish information table which distributed material and answered questions. Many of the participants have subsequently been followed up for personal involvement in Soviet Jewish activities.

Action

Public manifestations on behalf of Soviet Jews have helped, even though the Soviet government is sensitive to protest on the home, and documentation in this effect is available. All levels of action are meaningful—from literature to political protest, from personal to national. Indeed, a group of Soviet Jews has been activity in their own country, and is indeed worried about the situation. Their support for this movement is therefore important.

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Secularism vs. Religion Continued Conflict

By JACOB HIRSCH

I am sitting here writing a letter of love and looking through the telescope at life and its effects. What has made me write this letter, and where can I stop? After having spent the past seven years in a total Jewish community I am faced with the problem of whether or not to remain here any longer. If one studies the outlook on Judaism, it can only become greater, but what of the necessity of the soul? I am sure that I will continue to write about the college until the advantages of more career opportunities outweigh the creation and possible repression of my Jewish growth? I believe we are not alone on that category known as "Ortho bocher." But have we grown or have we grown to that called as "Kollel bocher." This preceding is a fragment of the thoughts running through the head of a young man three years out of high school and remaining full time in yeshiva. I feel that there is a problem that has many branching complications. Any decision he makes must satisfy himself and be predictable.

As has been said, "no man is an island." It is rare for anyone to say this is the way I feel and even though the entire world says I am not, I still feel this way.

Therefore, in making his decision the young man must consider the point of the people. There is a great segment of people in our society who feel very strongly that instead of just sitting and learning they have a reason and a purpose. They have intentions of becoming Roshhei Yeshiva but it also serves to teach a person the aspects and complexities. People say whether or not a man is an island. It is hard to make a comparison of the two environments. At the school and remaining full time in yeshiva, one feels he is a member of a family, and remaining full time in a secular school and remaining full time in a secular school.

The kollel bocher can honestly say after a day's work "I feel proud - I have really accomplished something." A person who goes into business may after a day's work feel a sense of accomplishment and indeed by society's standards he may have accomplished a great deal. But what did he do for Hashem? What has he done for God? The writer was amazed one day to hear a very successful business man say, "I have nothing to look at, I feel no satisfaction with my life." However, a person who sits and learns - he does feel a sense of accomplishment and a sense of satisfaction.

The kollel is made just as tough, if not more so, for the layman as for the bocher who wants to become a Rosh Yeshiva. If anything is judged by numbers the numbers will bear me out. Certainly in a hull of fifty young men not all fifty have intentions of becoming Rosh-Yeshivos. By being in the kollel, the young man acquires an interest in the torah which enables him Lairoch to designate specific time for the study of Torah after his life as a business man, professional, or rabbi has been formed.

In the prayers we say every morning and evening, we ask for the ability to understand, to learn and to keep all of G-d's mitzvos. Yet the businneses, unless they are monotone, do what he asks for. This is because he does not want to or would not like to, but because he did train himself to do so.

Obviously, this is depicting a utopian life, everyone knows that sooner or later a kollel bocher will have to leave the protective four walls of the Beis Hamidrash, but won't he be better off and won't he be better for the Yiddishkeit of his own Jewish population, if he has a good firm background?

In this age of mad mothers, can we be so flippant about the urgency and importance of the insurance policy. If we pay our premiums regularly, when the time comes to collect we will indeed be grateful.

The All-Jewish Atlantis Utopia

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Establishment and Dynamism of Yeshiva High School and Yeshiva College, Its Growth and Influence

(Continued from Page 6)

Establishment and Dynamism of Yeshiva High School and Yeshiva College, Its Growth and Influence

(Continued from Page 6)
Of Schools and Problems

(Continued from Page 1)
more aggravated, until in the end the child school gives up and he is taken to a quiet school.

As was stated at the outset, the parochial school has been in the news lately. Yet, its appearance has not been on account of curriculum. The major issue has been how much the religious aspects of the school, for all that it could find in ways to spend additional膳食 expenditure. The yeshiva, on the other hand, is not supported by the government, but by individual contributions. Theoretically, the tuition paid by the parents covers the cost of their child's education. But in practice this is far from the truth. Even for those families sufficiently, there are a good number of families who do not pay tuition, but whose children are on scholarships.

And here is the answer to a problem unique to the yeshiva. The parents feel that since they are paying for their child's education, they not only are able but must, take an active part in determining curriculum, classroom management, etc. This problem is further aggravated by the fact that yeshivas provide an intensive education and feel that this qualifies them to interject. Thus, although this is an extreme view, it has happened that parents take a day off from work to sit in on a class to see if the teacher is satisfactory. To put it mildly, who do they think they are to pass judgment on their child's teacher?

Although, in moderation, such an interested attitude can be of great help to the teacher; however, there is this inherent danger: If a child eventually hears his parents evaluating the teacher, he will come to think that the teacher is one to be criticized. And when the teacher begins to feel this, she has a productive learning atmosphere is virtually impossible. This attitude, although, is especially prevalent in certain yeshivah, which are collectively called "Teachers' Yeshiva." Although it would seem that one could use the same methods to deal with another on a professional level, it does not happen. Often, another teacher who works with an iron hand in his classroom and exerts the utmost of authority is the first one to criticize his child's teacher.

A second partner also helps in the process of undermining the professional status of the teacher. This is the student. In many yeshivas, the principal field of his studies is at almost all costs — especially when the child is the son or daughter of the school's greatest benefactor. At home and use, Workshops are offered in dietary practices at which seminarians may view the processes involved in kashering meat and the purging of utensils. Others illustrate Sabbath practices with demonstrations on setting the Sabbath table, blessing, the Miheardin, the Mekhilah, the Asher, the Mashki, the two levées, Zemiroth, etc.

Seminars are supplemented by a series of special interest clubs or "Sukkot" which are intended to elaborate upon an area of interest or involve every other day of the year. Meetings are held in room at Seminar, include clubs on learning how to paint, conventional Hebrew, learning how to be a Baal Koray, a Baal Tfillah and others.

Sabbath at Seminar

Sabbath at Seminar is distinctive. Instructions on Sabbath customs, observations and practices are available for each group. Orientation and practical work sessions on the day take place. The music of the Sabbath is studied. Arts and crafts groups work diligently on the preparation for decorations for the synagogue and the dining hall. Sabbath meals are elaborate. Religious services are improvised. Sabbath meals are oriented — an Omer Shabbat, a Shabbat of the returning to the melachim, the Torah portion as discussed at each table. In short, an attempt is made to create a total mood based on the atmosphere and the choys of the day. To many a young person constitutes a first traditionally observed Sabbath.

The backbon of Seminar is a highly capable and dedicated staff. Since the Seminar program relates to the whole curricular integration, staff members are selected from a variety of disciplines and from many different backgrounds. Any student may select from the numerous Seminar complexes. High, frequently averaging one to five. Young and dynamic rabbinical personalities are drawn to a creative capacity as well as for spiritual re-awakening of the group work agencies and synagogues youth programs. Skilled leaders are drawn from the ranks of rabbis and youth leaders and other specialists — doctor, cook, waterfront, and office personnel from a variety of settings. The bulk of advisors are former seminarians who have been nurtured at Seminar and who have been members of the student body of Yeshiva University and other universities. It is the location of the particular Seminar. Though each staff member has an area of specialization, in the striving for a common goal, the Seminar has always been of interdepartmental overlapping. It is the seminar that may find himself involved in discussions with the advisors, in leading Seminar workshops, and rabbis, in conducting bunk "sukka sessions."

Epilogue

The Seminar experiment has now rounded out its 15th year. From an initial program at Yeshiva attended by 28 participants in 1959, some 2,000 teenagers from all sections of the United States and Canada have during the years experienced this activity. Seminar has spread from the East to Central America, from the Midwest to the Southeast, from the Midwest to the Southeast, and in Canada, to Quebec, Ontario and British Columbia. To date a total of 44 Seminars have taken place.

Putting Seminar into the field meant more than merely arranging programs and selecting staff, but an entire staff effort to locate prospective facilities and to create suitable Seminar "campuses." No less creativity and imagination than needed to produce the unique program were required to convert dude ranches, motels, camps and rest homes into kosher facilities. It is common for food products, religious supplies and materials to be flown with staff literally across the country to meet the exacting requirements at Seminar. The results, we believe, have been rewarding and have justified the considerable investment.

Seminar has triumphantal plowed winter and summer school vacation periods for thousands of young people into periods to explore and experience an integrated and fruitfully set aside for leisure and relaxation, youth minds have been stimulated to become active and to grapple with religious issues — to discuss, probe, challenge, and think through the implications of being Jewish, and possibly to hammer out a new and more meaningful way of life. Virtually everyone who has attended Seminar has been moved by the experience. Hundreds have come to believe in the value of Seminar, Yeshiva, and at other Jewish schools. Seminar has been the envy and the subject of copycat seminars, the Seminar ideal has been the object of intense study and the Seminar has been the envy and the subject of copycat seminars, the Seminar ideal has been carried over to a number of other institutions, among others, to the Jewish "Yeshiva of the New World," and at other Jewish schools. The Seminar leadership training sessions which helped cultivate the Seminars' innovative faculty have led to many an inspired group to the Seminar ideal being brought to life in close contact with friends in local home groups. The process of transformation has affected communities as well as individuals.

In order to strive for an intelligent Jewish existence, to the searching of the Jewish knowledge gap, and to make up years of neglect.