

The Jewish Theological Seminary

Strategic Plan

April 2010

TABLE OF CONTENTS

THE VISION

INTRODUCTION	4
THE CHANGING JEWISH COMMUNITY	5
A PROUD LEGACY OF INNOVATION	6
MOVING FORWARD FROM STRENGTH	9

JTS MISSION STATEMENT	12
------------------------------------	-----------

THE PLAN

STRATEGIES FOR TRANSFORMATION	13
ACADEMIC PROGRAMS	15
Overview	15
Graduate and Undergraduate Studies	17
Religious Leadership	19
Educational Leadership	21
ACADEMIC SERVICES	22
The Library of The Jewish Theological Seminary	22
Information Technology	23
PUBLIC PROGRAMMING	23
The Louis Finkelstein Institute for Religious and Social Studies	23

Additional Public Programming	24
CAMPUS LIFE	24
STRATEGIC RELATIONSHIPS AND PARTNERSHIPS	24
REVENUE AND ADDITIONAL INCOME STREAMS	25
Development Department	25
Tuition	26
Additional Revenue	26
CONCLUSION	27
APPENDIX	28

THE VISION

INTRODUCTION

The Jewish Theological Seminary opens the latest chapter in its long and proud history at a moment of acute challenge for Jews and Judaism in North America—a moment that, we believe, is also one of unprecedented opportunity. While the obstacles to achievement are formidable and oft-rehearsed, the possibilities for growth and renewal, though perhaps less readily discerned, are truly remarkable. We at JTS are convinced that now, as at every previous turning point over the past century, the keys to success in meeting challenge and seizing hold of opportunity are **learning, leadership, and vision**. A clear and nuanced understanding of the Jewish past, combined with a firm grasp of present-day dilemmas and complexities, can equip Jewish leaders to shape a future for Jews and Judaism that is both vital and authentic: a way of learning and living Torah that is at once deeply grounded in the wisdom of our ancestors and thoroughly responsive to contemporary needs and sensibilities.

This is the mission to which JTS rededicates itself today. It is a mission that is, we believe, absolutely essential to the future vitality of Judaism in North America, and one that JTS is uniquely prepared to undertake. For almost 125 years, JTS has provided this Jewish community—and the world—with a clear-eyed vision of what Judaism has been and can be, and has educated leaders imbued with that vision and capable of directing its realization. Through groundbreaking efforts such as Camp Ramah, The Jewish Museum, and *The Eternal Light* program on radio and television, JTS changed the contours of Jewish life in North America. It also laid the early foundations for interfaith dialogue, conceived and developed Conservative and community day schools, and contributed far more than any other institution to the design and growth of academic Jewish Studies. We established sister institutions, now wholly or largely independent, in Los Angeles and Jerusalem, Buenos Aires and Moscow; founded and helped guide major initiatives and organizations of Conservative Judaism; and developed numerous programs that transcend denominational boundaries.

JTS has long nourished the religious and intellectual life of North American Jewry as a whole through our world-class library, our outstanding faculty, and our exceptional student body. In keeping with this tradition, JTS graduates in recent years have founded and led an array of dynamic new institutions, revitalized many others, stood at the forefront of organizations dedicated to reenergized worship and innovative pursuits of social justice, and created widely imitated models in education and the arts, scholarship and prayer.

We will build on this legacy. The times demand intensified efforts to provide in-depth learning, a sober vision, and creative religious leadership to the Jewish community. No less important is the potential stored up in the present moment. JTS's unique and

unsurpassed set of assets offers opportunities for growth and transformation of which we can and must take full advantage.

The strategic plan presented here outlines the changes through which we intend to seize those opportunities in coming years. It results from eighteen months of work by a task force composed of trustees, faculty, staff, and administration, ably assisted by consultant Jack Ukeles and informed by broad consultation with every JTS constituency and with leading experts on the Jewish community of North America. We are proud to present the fruit of that labor here. The plan sets out the ways in which JTS will marshal its unique network of resources and dramatically reshape nearly every aspect of what we do and how we do it. Our aim now, as ever, in words adapted from Solomon Schechter, is to put “scholarship in the service of Torah,” the vitality of Jewish tradition and the Jewish people. **We will bring to bear the immense learning gathered and furthered at JTS to meet the needs of Judaism and the Jewish community of North America—and of the larger world of which Jews have become an integral part.**

THE CHANGING JEWISH COMMUNITY

This mission required us, in setting the course for JTS’s development in coming years, not only to take stock of the exceptional assets that JTS possesses but to assess the array of present and emergent communal needs to which JTS seeks to respond. We have attempted to probe the social, economic, and intellectual forces at work outside the walls of our campus at 3080 Broadway, the better to provide learning, vision, and leadership ideally suited to the rapidly changing situation of Jews and Judaism in North America and beyond.

The changed condition of Jewish life can perhaps best be characterized in a single word: *choice*. Jewish identity, like every other, can no longer be taken for granted. It is contested, and must be won, again and again. Many Jews decide yearly, or even weekly, whether and to what degree Judaism and Jewishness will play a substantial role in their activities and their lives. A considerable number of individuals who are Jews today were born members of a different faith or no faith; an even larger number of individuals who were born as Jews or even raised as Jews adhere today to no ethnic or religious tradition whatever. (The fastest growing religion in America, according to a recent Pew Forum on Religion & Public Life study, is “none.”) It is hardly surprising that, with the doors to every opportunity and pursuit opened wide before Jews for the first time in history, many choose to walk or run through those doors and never look back.

These changes directly impact all the major institutions of North American Judaism: synagogues and schools, Federations and JCCs, and camps and welfare agencies. The impact of change is all the greater because those institutions, for the most part, have *not* changed dramatically in recent decades, and in most cases assumed their present form at least sixty years ago—when, for example, close friendships between Jews and Gentiles were still quite rare in America and intermarriage between Jews and Gentiles could still be measured in single percentage points. Ours is a very different time. Jews

are on the move in every sense, and their Jewishness is up for grabs. Denominational and congregational loyalty is largely a thing of the past. The fact that a Jew grows up Conservative (or Reform, Orthodox, or “secular”) is no guarantee that he or she will remain so. Communities once regarded as stable entities must be built and rebuilt repeatedly. Attachment to Judaism must be earned, one Jew and one experience at a time.

The remarkable thing is, perhaps, how many Jews, including individuals born as non-Jews, *do* make and retain strong connections to Jewish tradition and the Jewish people. Many others are searching for meaning and purpose for themselves and their families. They are powerfully attracted to experiences of tangible, face-to-face community that stand out all the more at a time of ever-increasing depersonalization and mass culture. Young Jews (and non-Jewish partners) seem particularly open to and even eager for Judaism if their experience of it supplies what they most need and want. They seek ethical lives of purpose, ritual observance that offers joy and profundity, life-cycle guidance, and celebration that fills their homes and hearts with spirituality and transcendence. Many seek a faith that elevates them and brings them to encounter with God and directs them to work for a better world.

It is clear from the record of recent decades that **leadership** and **vision** make all the difference in the tasks of providing life-giving meaning and building life-altering community. Schools and synagogues, camps and social justice activities, support and advocacy for Israel, adult education and the Jewish arts (many of these efforts and institutions established or revitalized in recent decades) attract and hold Jews through a combination of meaning and community available to them nowhere else. In a culture of faddish, throwaway “truths” as disposable as yesterday’s newspaper or today’s flood of emails, the key is guidance and experience that are not only relevant and compelling but unquestionably **authentic**. We must speak to contemporary dilemmas in a learned and compassionate voice that is firmly anchored in Jewish history and tradition, a voice as alive to what Jews and Judaism have been in the past as it is excited by the possibility of what Jews and Judaism might become.

A PROUD LEGACY OF INNOVATION

That balance of history and possibility is hard to find, but it is one that JTS has stood for and often achieved for more than a century. We have taught and demonstrated that there is no inherent contradiction between scholarship and belief, no conflict between faith and reason, no incompatibility between rootedness in one’s own tradition and pluralist respect for individuals and communities of other traditions. This commitment to exploring the dichotomies of human experience, on the contrary, allows both, in every case, to strengthen one another and, taken together, immeasurably strengthen the study and practice of Torah. One need not leave the worlds of science or art behind to enter fully into the world of Judaism. Attachment to other communities does not preclude full engagement with Jewish community. This approach is all too rare in today’s world, rare too even in some forms of Judaism. JTS has stood for this balance

proudly, articulated it clearly, and trained Jewish leaders dedicated to it since our inception.

We have also proclaimed and demonstrated that continuity with the practices and teachings of our ancestors goes hand in hand with the thoughtful alteration of those practices and teachings in order to make them live for new generations of Jews.

From the very outset, JTS took on the task of *conserving* Judaism faithfully by *changing* it faithfully. The task must be carried out carefully but resolutely, lovingly but boldly. Change—we have taught repeatedly by word and example—is an indispensable feature of Jewish tradition. It succeeds now as ever to the degree that it is thoroughly grounded in the variety of texts and practices that have defined and sustained Jews for over two millennia.

Our confidence that JTS can meet the unprecedented demands of the present moment with **innovation born of tradition** is based on the fact that JTS has been doing precisely that since its beginnings almost 125 years ago. The group of rabbis who first established JTS in 1886, under the leadership of Sabato Morais, understood that a new vision of Judaism was required for a new century in a new country. The civic leaders from all denominations who re-founded JTS at the turn of the twentieth century and brought Solomon Schechter to America to lead it, recognized that yet another vision was needed for the new, diverse society (born of immigration and experiment) that America was becoming. None of the other existing options at each of those junctures would have proved satisfactory. That is why the founders of JTS put in place a whole set of institutions, including the Jewish Publication Society, the Jewish Encyclopedia, and the American Jewish Historical Society; and why they gave Schechter the explicit mandate not only to train a new kind of rabbi for his new land, but to imbue the rabbis and teachers he educated with a new vision of Judaism.

To that end, Schechter gathered around him the finest collection of Jewish scholars in the world and began to develop the finest library he could assemble. He soon established the Teachers Institute, which helped to revolutionize American Jewish education, and laid the foundations of a synagogue movement—Conservative Judaism—that, he was convinced, held the key to the Jewish future in North America. In his eyes (and those of his successor Cyrus Adler, one of American Jewry's leading citizens in the period following World War I), nothing less than the combination of scholarship and faithfulness, exemplified by JTS, would do. Only that combination could enable Jewish leaders to develop and transmit a form of Judaism thoroughly grounded in the complexities and varieties of the Jewish past—and completely open to the society and culture of which Jews would for the first time be a full part.

The pattern repeated itself half a century later. Louis Finkelstein recognized at the close of World War II that America's unquestioned leadership of the free world meant that the Jewish community in America bore additional responsibility to know and teach its unique tradition to itself and to the world. The creation of the State of Israel only made this effort more imperative. Israel needed not only the support of America and of American Jews, but no less important and perhaps more so, a "Jewish State" required

the guidance of Judaism, carefully but boldly adapted for Israel's radically novel Jewish reality. Finkelstein therefore revamped the curriculum according to which rabbis and educators were trained. He gathered religious leaders at JTS for interfaith dialogue and brought together conferences on "science, philosophy, and religion" in relation to American democratic values. He made sure *The Eternal Light* program reached hundreds of thousands of Americans with teachings of Judaism dramatized and presented in a way that made them accessible to a mass audience composed of Jews and non-Jews alike. He founded The Jewish Museum to show that Judaism is more than texts and rituals, more too than religion and ethics: that the arts constitute an essential element of the expression of Torah. Finkelstein was supremely ambitious for Judaism at a time of great expansion for the United States, for its Jewish community, and for the Conservative Movement. He put JTS squarely in the service of that growth.

In the last third of the century, Finkelstein's successors responded in similar fashion to equally unprecedented opportunities and challenges. JTS recognized under the leadership of Gerson Cohen that American Jews had the chance to fulfill a dream that Jews in the West had nurtured since the beginnings of Jewish Enlightenment and Emancipation: the teaching and research of Jewish Studies at colleges and universities. Such programs would open new perspectives on Jewish tradition, greatly advance knowledge of Jewish history and culture, and bring awareness about Jews and Judaism to many thousands of Jewish and non-Jewish young people. JTS took the lead in building a comprehensive graduate school of Jewish Studies and seeding programs in the new field throughout North America. At one point, fully half the professors employed in Jewish Studies programs and departments were JTS graduates. The great bulk of faculty in the field today can still trace their academic lineage directly or indirectly to scholars trained and approaches conceived at JTS. Cohen drew on his own unsurpassed mastery of Jewish history to argue tirelessly that Judaism had always survived through learned innovation. He put that belief to the test in the courageous decision to ordain women as Conservative rabbis.

Cohen's successor, Ismar Schorsch, carried on this set of commitments. This resulted in a JTS faculty of unprecedented depth and breadth; the decision to invest women as cantors in the Conservative Movement; and, in a move designed to make sure that the new perspectives developed at JTS were transmitted to the next generation of students in Jewish classrooms, the establishment of the William Davidson Graduate School of Jewish Education as the largest, pluralistic school of Jewish education in existence outside Israel. Schorsch also tended devotedly to the growth of JTS's sister school in Israel, the Schechter Institute, that, through its program of teacher training and the network of "TALI" schools it spearheaded, has infused the secular school system in Israel with lively classes in Jewish Studies shaped by new educational methods and new knowledge of the Jewish past.

The Jewish community in North America finds itself today at a fourth crucial moment of change. A century after the beginning of the era of mass immigration to the new world; sixty-some years after the generation that witnessed World War II, the Holocaust, and the rise of the State of Israel; a full generation and more after the

turbulent '60s and '70s and the challenges those decades brought in tow, Jews once again face radically new conditions and confront unprecedented possibilities. Our community must meet these challenges despite economic constraints that severely limit the resources available for innovation, and render creativity a condition for institutional survival. But we should not forget that the resources we bring to the task are considerable; indeed, for all the serious obstacles that beset Jewish life in North America today, this community is arguably living at the single most fortunate time and place in the entire history of the Jewish people outside the Land of Israel. We enjoy the incalculable gift of a reborn sovereign State in that Land, as well as unprecedented prosperity, influence, and achievement in the United States and Canada. This double blessing calls on us to respond with all the resources and boldness at our disposal. Communal success will require all the learning, vision, and leadership that we can develop and bring to the task. JTS is determined to play a major role in that effort, as we have at every previous crossroad in the community's history for the past century.

That is why we undertake the latest changes at JTS with a certain sense of urgency. We are driven to transform our institution by the belief that North American Jewry as a whole, and the institutions at the vital "center" of Judaism in particular, face challenges at the start of this century's second decade that cannot be deferred any longer and possess opportunities that may not soon return. We act, too, out of the conviction that the new JTS—its academic structure reorganized, its assets redeployed, its reach more extended and inclusive, its engagement with Conservative Judaism more focused and intensive—will be uniquely positioned, thanks to the resources developed over the past century, to supply greatly needed learning, vision, and leadership to the Jewish community, to our society, and to the world.

MOVING FORWARD FROM STRENGTH

JTS resources include the following:

- A first-rate faculty, probably the largest and certainly the finest collection of scholars in Jewish Studies gathered in one place anywhere outside Israel; a set of scholars, moreover, who are committed to research and teaching of true originality and excellence, and to sharing that scholarship with the Jewish public and applying its findings to the needs of Judaism and the Jewish community. This faculty is large enough to offer comprehensive, in-depth, and interdisciplinary education in the long and complex history of Jewish tradition. It is also small enough to respond with agility to new intellectual, spiritual, and institutional challenges.
- A student body that consists of dedicated and talented men and women who will be future Jewish professional leaders (rabbis, cantors, educators, and more); of JTS graduate students in Jewish Studies who rank with the most qualified and gifted anywhere; and of undergraduates so committed to Jewish learning and future Jewish leadership that they have enrolled in our dual-degree programs for a full degree in Jewish Studies at JTS *and* a full degree at Columbia University or

Barnard College. Together, the students in all of JTS's programs make up a singular community of Jewish learning and Jewish practice. The ideas they exchange in class and cafeteria will do as much as any others and far more than most to shape Judaism in North America for decades to come.

- A superb library that ranks among the very finest in the world, and that serves scholars from all denominations and all parts of the globe who come to pore over its unmatched collection of Hebrew manuscripts, along with members of the general public who come to be inspired by those manuscripts and other precious items of Judaica or to use the extensive holdings of current scholarship that The Library of The Jewish Theological Seminary makes available to everyone, increasingly in digital form. The literal and virtual books on our “shelves” inspire and shape the faculty and students who use them on a regular basis, and empower new interpretations of the Jewish past and future.
- A unique and deep set of connections to institutions of the Conservative Movement in North America for which JTS has long served as the major intellectual, spiritual, and leadership center. A similar set of connections exists to *klal Yisrael* and other institutions that transcend both geography and denomination. The Ramah camping movement works under the educational and religious guidance of JTS. The Rebecca and Israel Ivry Prozdor High School program operates under the supervision of JTS, and in turn contributes students, methods, and ideas that fructify our campus community at 3080 Broadway. JTS remains closely tied to the clergy and educators, schools, and organizations of Conservative Judaism. Our students can take advantage of a nationwide consortium of graduate schools and of JTS's continuing association with The Jewish Museum, an institution created 106 years ago by the leadership of JTS. This connection in recent years has been growing ever closer. We have strong links to the Masorti Movement in Israel, Europe, and Latin America. We have working partnerships with Columbia University, Union Theological Seminary, Hebrew Union College-Jewish Institute of Religion, and Yeshiva University—associations that bear witness to the advantage of being an integral part of the largest, most diverse, and most exciting Jewish community outside Israel.
- JTS benefits, too, from the remarkable set of individuals who serve on its Board of Trustees and the thousands of individuals who constitute its loyal base of support. Their varied expertise informs all that JTS is and does, and serves as a constant prod to partnership and innovation. As our ambassadors, the members of our Board of Trustees play a pivotal role in helping JTS reach maximum potential. Their advice and counsel is invaluable and continually propels JTS forward.

JTS is singularly dedicated and equipped to address the particular challenges, tasks, and possibilities facing Conservative Judaism and the broader religious center of Jews in North America at this moment. This institution possesses and transmits an unparalleled depth of learning, always emphasizing text as well as context and immersing students in primary sources, studied as much as possible in their original

languages. Innovation, a hallmark here for more than a century, will be brought to bear with greater focus than ever in the coming decade. JTS imbues and articulates the distinctive vision that has proven so essential to contemporary Jewish life in North America, and is, therefore, uniquely well-equipped to provide the new sorts of leadership required to meet the unprecedented demands of this day and the challenges that lie ahead.

JTS MISSION STATEMENT

The pages that follow detail the principal strategies that JTS will employ in coming years; the academic, programmatic, and administrative changes that will be introduced to pursue those strategies; the priorities that will order those changes; and the financial resources that will be needed and secured to fund them. All of these strategies, changes, and resources will serve the core mission of JTS, which is as follows:

The Jewish Theological Seminary of America is a preeminent institution of Jewish higher education that integrates rigorous academic scholarship and teaching with a commitment to strengthening Jewish tradition, Jewish lives, and Jewish communities.

JTS articulates a vision of Judaism that is learned and passionate, pluralist and authentic, traditional and egalitarian; one that is thoroughly grounded in Jewish texts, history, and practices, and fully engaged with the societies and cultures of the present. Our vision joins faith with inquiry; the Covenant of our ancestors with the creative insights of today; intense involvement in the society and State of Israel with devotion to the flowering of Judaism throughout the world; service to the Jewish community, as well as to all of the communities of which Jews are a part: our society, our country, and our world.

JTS serves North American Jewry by educating intellectual and spiritual leaders for Conservative Judaism and the vital religious center, training rabbis, cantors, scholars, educators, communal professionals, and lay activists who are inspired by our vision of Torah and dedicated to assisting in its realization.

THE PLAN

STRATEGIES FOR TRANSFORMATION

We turn now to the major strategies, changes, and priorities that flow from our vision for The Jewish Theological Seminary and our statement of its mission. All are aimed at improving JTS's ability to provide learning, vision, and leadership to the Conservative Movement, the Jewish people, and the world; all seek to maximize use of the unrivaled assets that JTS commands. We shall achieve this goal in large measure by heightening the **cohesiveness** of all that JTS does, breaking down boundaries, and bringing together resources that have until now often functioned in isolation. The JTS of the near future will be more interdisciplinary in its scholarship, more inclusive in its reach, more innovative in its methods, and more openly engaged with Conservative Judaism and the vital Jewish center, but above all it will be more **unified in purpose, functioning, and structure**.

Greater focus and coherence will also result in a stronger financial position through savings and enhanced revenues. It should be made clear from the outset that the process of strategic planning, driven primarily by the desire to strengthen JTS in accordance with new communal needs and the vision of the new chancellor, was never conceived as a budget-cutting exercise. However, we have been sensitive throughout to the constraints imposed by the current economy and the problems presented by limited financial resources. The steps we describe in the pages that follow have been devised with full awareness of the desire to improve JTS's financial condition. They will be implemented over the next several years. New initiatives and programs will be undertaken only when they are vital for the overall mission of JTS, when rigorous research demonstrates need and demand for them, and when they are both affordable and sustainable. Several major changes that meet these criteria have already been introduced. JTS has significantly altered its organizational structure and begun to revamp existing academic programs. In the course of the next three to five years, as described in the pages that follow, we will establish several new programs, recruit faculty and students, mobilize required support from trustees and alumni, and develop the financial resources needed to get these initiatives underway and make them sustainable for the long term.

Six programmatic strategies guide and integrate these efforts. All build upon and carry forward directions and principles that have long been critical to JTS, while adapting them to new opportunities and challenges.

1. **Scholarship in Service to Judaism and the Jewish Community.** JTS will shape its programs and reorganize its operations with the primary goal of educating clergy, educators, scholars, and other leaders who can empower their communities in accordance with the vision of the Jewish past and future that JTS will continue to articulate. We shall bring the learning gathered in our unique collection of faculty, students, and programs to bear on the most pressing issues, dilemmas, and needs of the Jewish community of North America, and shall seek

to attract faculty and students drawn to JTS because they share JTS's commitment to that goal and want to be part of its achievement.

2. **Excellence in Teaching and Learning.** JTS's mission requires first-rate, cutting-edge research and teaching. Nuanced understanding of the past is essential to worthwhile thinking about the future. JTS will maintain its traditional commitment to excellence in Jewish learning. It will continue to accentuate the study of Jewish texts in three critical dimensions: their original languages and settings, the history of their reception and interpretation, and their continuing relevance and importance for the Jewish people and the world. Departmental structure and degree programs will be altered (indeed this process, as noted, has already begun) to accord with recent interdisciplinary trends in scholarship and in response to communal needs best served by innovative, interdisciplinary learning. JTS will explicitly promote the application of its learning for the growth of Jewish tradition and the Jewish community, but there shall be no compromise in the scholarly rigor and intellectual integrity for which JTS has been and remains justly renowned.
3. **Synergy.** JTS will take full advantage of the potential afforded by the diversity of programs, schools, faculty, and students present under one roof at 3080 Broadway, in particular the combination of advanced Jewish studies and the training of religious and educational leaders. The design of new programs that bring students and faculty from various schools together for shared learning will be a major feature of JTS. All of our students and schools will be fructified by interaction with one another, as well as with the constituencies outside 3080 that look to JTS for intellectual and spiritual leadership.
4. **Partnerships.** JTS will exploit to the fullest the opportunities arising out of distinctive assets such as its location in New York City, not least the partnerships available with nearby institutions such as Columbia University, The Jewish Museum, Hebrew Union College-Jewish Institute of Religion, Manhattan School of Music, Teachers College, Bank Street College, and Union Theological Seminary. Such partnerships will bring new students, faculty, and ideas to JTS; they will also enrich programs such as the Louis Finkelstein Institute for Religious and Social Studies of JTS, a major vehicle through which we fulfill our core mission of developing and articulating, for multiple audiences and in multiple ways, a vision of what Judaism has been, is now, and can be in the future.
5. **Reaching New Types of Students.** JTS justly enjoys an outstanding reputation for excellence in the transmission of Jewish learning to future educational and religious leaders, clergy and educators at various stages in their careers, and lay audiences throughout the United States and Canada. We shall develop and implement a broad array of adult learning opportunities to be offered primarily at the JTS campus and at other locations in the New York metropolitan area. These opportunities will include degree and certificate programs, and programs of continuing professional education. We shall also expand our role in providing

continuing education to Jewish religious and educational leaders throughout North America by way of our executive education programs, combining full- or part-time classes at 3080 with distance learning that reaches students via the latest Internet technologies.

- 6. Engaging and Strengthening Conservative Judaism and the Religious Center.** JTS will preserve and enhance its historic ties to Conservative Judaism and its component institutions, while continuing to reach out to the vital, capacious religious center of North American Jewry. This role includes but is not limited to the training of rabbis and cantors for Conservative synagogues; provision of curriculum and teacher-training for Ramah camps, Schechter and community day schools, and Conservative congregational schools; and contributing bold new thinking about Judaism (and needed expertise to put that thinking into practice) to Conservative institutions. In short, we shall reaffirm JTS's role as the primary religious, spiritual, and leadership fountainhead of Conservative Judaism and the vital religious center of North American Jewry and one of the primary sites for cutting-edge conversation about Judaism and the Jewish community more generally.

Because JTS is an institution of higher learning, academic programs constitute the key building block on which all else depends. Our strategic plan, therefore, concentrates above all on this key area of JTS's activity. The plan then moves to a discussion of other vital areas such as The Library, the Louis Finkelstein Institute, technological resources, the quality of campus life, development efforts, and strategic relationships between JTS and other institutions.

ACADEMIC PROGRAMS

Overview

As noted in the Vision section above, JTS has played a prominent role in the astonishing expansion of Jewish Studies in secular colleges and universities throughout the United States and Canada that has taken place over the last forty years. Two consequences of that development have immediate relevance to this plan.

First, while JTS must maintain its traditional excellence in scholarship, it is unnecessary for JTS to be a leader in every subfield of Jewish Studies. We need not duplicate expertise available at neighboring institutions. This plan calls upon JTS to maintain a broad-based, fundamental program in all core areas of Jewish Studies. At more advanced levels, JTS will focus on select areas of excellence that are unique or extraordinary.

Secondly, given the proliferation of Jewish Studies programs on the one hand and programs that train rabbis, cantors, and educators on the other, the uniqueness of JTS must relate to the ways that our first-rate teaching and learning is brought to bear upon

the needs of Judaism and the Jewish community. There is literally no other institution capable of bringing the combination of assets to this task that JTS possesses. Many of the changes to be undertaken are aimed at enhancing and better utilizing this distinctiveness.

For example, we shall significantly **streamline JTS's current academic structure**. In fall 2009, there were five schools, seventeen academic departments or programs, and forty-three graduate degree options. The large number of divisions and subdivisions inhibited efficiency and made it difficult to respond to changing needs and interests. Our plan calls for the following:

1. **Faculty and academic programs** will be reorganized to stimulate collaboration across schools and programs, facilitate interdisciplinary and multidisciplinary teamwork, and highlight distinctive areas of specialization. The **administrative structure** will likewise be streamlined (see Appendix). Curricular planning will be centralized in order to enhance synergy among programs and integration of curriculum.
2. The present array of **departments and programs** will be replaced with a unified faculty of Jewish Studies offering courses in four broad areas:
 - **Jewish Languages:** Developing skills in reading, translating, writing, speaking, and chanting Hebrew and other languages significant to the Jewish experience. JTS retains its historic commitment to the study of Jewish texts in their original languages, a prerequisite for the creative reinterpretation required for transmission of Jewish tradition to new generations.
 - **Jewish Texts and Interpretation:** Reading and interpreting Jewish texts of diverse genres and periods; this too carrying forward a signature commitment and contribution of JTS since Schechter's day. Textual foci include Bible, Talmud, and midrash; modern Hebrew and Yiddish literature; and contemporary Jewish thought.
 - **Jewish Cultures and Communities:** Examining Jewish societies and cultures through the lenses of history, the social sciences, and religious studies; analyzing the historical contexts that shaped and flowed from texts.
 - **Jewish Leadership:** Providing the professional skills needed for educational and religious leadership in the Jewish community today.

3. Determination of the **optimal size and distribution of the faculty** by academic field and type of appointment (tenure-track/contract; full-time/part-time; academic/clinical) will be mission- and resource-driven and based on program requirements. Priority in the hiring of new faculty will go to gifted individuals in core areas of strength who are committed to and capable of combining rigorous academic scholarship with the application of that scholarship for the betterment of the community.
4. A key to the integration of JTS academic programs will be the creation of **core courses and curricula** in every area of study. These courses will be designed both to inculcate fundamental skills and knowledge and to promote scholarship and teaching that serve the wider community. Towards the latter end, JTS will develop a **state-of-the-art approach to leadership education** adapted specifically for the training of Jewish leaders. Core curricula (for example, a J.C. [Jewish Civilization] course patterned on Columbia's famous C.C. core [Contemporary Civilization]) will add to the uniqueness of a JTS education, better prepare future lay and professional leaders alike, and prove adaptable for transmission to a variety of adult learners.
5. As stated above, every effort shall be made to promote shared learning across fields, degree programs, and methodologies. We shall **take maximum advantage of the size, interests, and diversity of JTS faculty and students**. For example, JTS has launched an Arts Initiative designed to make this key area of human learning and experience an integral part of all JTS study and programming. The initiative—building on JTS's long association with The Jewish Museum and our unique, joint MA program in Jewish Art and Visual Culture—began in 2009 with the appointment of an artist-in-residence who has been working with faculty, students, and staff (the combination is itself highly innovative), and continued in 2010 with the appointment of a theater artist-in-residence. Next year, the initiative will expand joint projects linking The Library with The Jewish Museum and the Metropolitan Museum of Art, among others.
6. Generous financial aid is essential for the recruitment and retention of excellent students. Our approach to financial aid may consider increased emphasis on merit-based support.

Graduate and Undergraduate Studies

The **Albert A. List College of Jewish Studies** (undergraduate) and **The Graduate School** will operate, beginning July 1, 2010, under the direction of a single dean (Dr. Shuly Rubin Schwartz, currently dean of List College and Irving Lehrman Research Associate Professor of American Jewish History). This will strengthen courses and programs in academic Jewish Studies, and in particular will promote the development of

new, interdisciplinary teaching and learning. Integration of the two schools will also facilitate greater interaction with the other JTS schools and programs that are devoted to training educational and religious leadership.

1. JTS has been and will remain a **premier venue for graduate Jewish Studies** in a relatively small number of “signature areas” of excellence that capitalize on faculty strength and are directly relevant to JTS’s institutional mission. The PhD program will focus on several specific areas that meet those criteria and are most likely to attract outstanding students, faculty, and supporters. While this narrowing of focus will lead to a substantial reduction in the number of doctoral programs, adequate fellowship resources will need to be secured to enable JTS to compete for and support the top candidates for admission.
2. Existing **MA programs will be expanded and new ones will be developed** in fields where no PhD is offered. New programs drawing on faculty strength will be established where there is evidence of community need and a potential tuition-paying market. MA programs will be flexible, offering ample opportunity for part-time study, including greater use of summer sessions, evening courses, and online instruction.
3. In addition to its degree programs, The Graduate School (as noted above) will explore the establishment of other opportunities for **post-baccalaureate learning in Jewish Studies**, including certificate programs and pre-professional programs.
4. List College will continue to offer undergraduate students the opportunity to receive a **BA in Jewish Studies from JTS and a simultaneous BA or BS at nearby Barnard College or Columbia University’s School of General Studies**. The undergraduates who attend List College live and study in an open and supportive Jewish community that is a model for the authentic, inclusive, and vibrant Jewish communities that many of them will serve in later years as lay and professional Jewish leaders.

This population makes List College truly unique. Donors, foundations, and community leaders throughout North America invest enormous effort in identifying and cultivating the small handful of activists involved at Hillel foundations and other campus groups: individuals with demonstrated commitment and leadership potential. List College regularly attracts two hundred such students. No other institution can boast such a gathering of talent. This uniqueness will be highlighted in marketing and recruitment efforts, and will serve as the basis for strengthening the academic, leadership development, and experiential dimensions of the college. JTS will explore the possibility of a “fast track” from List College to JTS’s professional programs while also strengthening Jewish lay leadership development for the majority of students who continue on to careers in the secular world.

5. While remaining in partnership with Columbia University and Barnard for undergraduate degree programs, **List College will seek additional partners** (including public institutions) for combined or dual degrees.
6. For students in degree programs at colleges and universities outside the metropolitan area, **List College will offer a “Semester in New York City” program** that takes advantage of the unique academic and religious environment of JTS.

Religious Leadership

The Rabbinical School and the **H. L. Miller Cantorial School and College of Jewish Music** will operate, starting July 1, 2010, under the supervision of a single dean (Rabbi Daniel Nevins, currently Pearl Resnick Dean of The Rabbinical School), so as to better prepare new types of religious leaders.

JTS must and will respond to the increasing diversity and fluidity of Jewish religious life in North America, both within and beyond the existing denominations. The Jewish community demands more and more from its religious leaders.

JTS revised its curriculum for rabbinic education two years ago so as to impart the *new skills* required. One new focus is pastoral care. The Center for Pastoral Education, established in 2009, operates a state-of-the-art program in Clinical Pastoral Education that can be adapted for different populations of students, from full-time JTS rabbinical and cantorial students to working clergy of all faiths studying part-time at 3080 Broadway. Additionally, we have emphasized the importance of enhanced familiarity with religious traditions other than Judaism; in-depth learning about Israel, the North American Jewish community, and Conservative Judaism; and acquisition of professional skills such as management and fund-raising. Our curriculum retains signature JTS emphasis upon proficiency in classical texts and the sweep of Jewish history.

We want the rabbis trained at JTS to be so deeply grounded in Jewish tradition that they can interpret Judaism for contemporary Jews with creativity and integrity. We want them, even while students at JTS, to be active participants in learned conversation about the Jewish future, prepared for that role by an education that simultaneously nurtures their spiritual and intellectual development and fills them with devotion to Torah and the Jewish people. The changes recently adopted in The Rabbinical School curriculum are designed to better achieve these objectives.

We shall also enhance and expand continuing professional education and support for clergy in the field (drawing on the great success of JTS's Rabbinic Training Institute that draws seventy-five rabbis every year to a five-day workshop). The goal is that every future religious leader who is trained at JTS will be able to take advantage of continuing education and professional development throughout his or her career. Knowing that students will be returning to JTS after graduation, of course, permits still greater flexibility and innovation in the curriculum they study while pursuing their degree(s).

The same drive to cultivate new skills for our clergy has led us to undertake a thoroughgoing review of the new roles that cantors will be called upon to fill in the Jewish community and how best to train them for these roles, and of the curriculum of the H. L. Miller Cantorial School. The process will begin this spring with the guidance of a broad-based task force of students, faculty, cantors, rabbis, and congregational leaders. It will complete its work in the fall, allowing for implementation of the new curriculum beginning in the 2011–2012 academic year. In summary:

1. JTS will develop an **integrated model of religious leadership education to prepare all clergy** systematically for the multiple roles already demanded of them as well as new roles yet to emerge. These roles require that clergy become experts in Judaica, education, counseling, institutional management, and the arts of worship, and that they serve as sources of inspiration and support for their communities. Rabbis and cantors each play distinct roles in Jewish life, and our two schools will continue to train them to excel in these tasks, while also fostering a sense of shared vision of Jewish life. Revision of the curriculum of the H. L. Miller Cantorial School is designed to serve precisely that objective.
2. There will be a creative and holistic approach to education in the arts of worship through an integrated program in **synagogue arts and practices** (liturgy, music, performance, etc.), including a move toward more song leading, meditation, and loving prayer. This will help JTS become a place of uplifting and unapologetic worship. There will also be fuller incorporation of synagogue worship at JTS into professional training of clergy. The synagogue will be a venue for teaching, collaboration, experimentation, and innovation in religious practice and ritual. We hope that the joint efforts of The Rabbinical School and the H. L. Miller Cantorial School will be a major force in revitalizing synagogue worship throughout North America: another way JTS can bring its unique resources to bear on the pressing needs of the community.
3. JTS will develop support mechanisms to welcome **second-career rabbinical and cantorial students**, and to develop customized programs of learning that recognize prior training and concurrent employment.
4. The **Center for Pastoral Education at JTS**, which has enjoyed notable success in its start-up year, will be expanded and developed as a self-sustaining or profit-making entity with its own director working under the auspices of the dean of Religious Leadership.

Training religious leaders for the Jewish communities of North America, the original impetus for the founding of JTS, remains central to our mission. We believe that a strong foundation of traditional texts, rituals, and melodies can be paired with new skills to prepare the outstanding clergy of a new generation. Our new curricula for the

rabbinical and cantorial schools are designed to meet this challenge.

Educational Leadership

The **William Davidson Graduate School of Jewish Education** is best known for MA and EdD programs that prepare students to serve as Jewish educators or researchers. Widely recognized outside of JTS and throughout the world of Jewish education, both in the academy and in the field, The Davidson School offers tracks in informal, day school, and congregational school education. It was established as, and will remain, a pluralistic school not limited exclusively to preparing leaders for Conservative Judaism. The Davidson School will engage in its own internal review in 2010–2011. After twelve years of success in training a new generation of educational leaders and in attracting ever-larger grants from prestigious foundations, the time has come to reassess its programs and priorities against the background of the changing landscape of Jewish education in North America.

The Davidson School now encompasses two different domains simultaneously: as a Department of Jewish Education with professors and students, and as a collection of applied research projects with discrete staffing. The school will develop a clear answer to two questions of priority: What is the optimal and sustainable balance between internal programs and service to the field? How will The Davidson School serve the JTS mission most effectively? In addition:

1. The Davidson School is already acting to deepen the content of all of its programs, especially in the areas of Jewish learning, Hebrew language competence, and connection to Israel. For full-time students, it will offer a **semester-long program in Israel** with significant immersion in Israeli Hebrew (provided that funding is available).
2. While redefining its profile and identity, The Davidson School will explore the development of **additional offerings in Jewish Education**, including a program to educate directors of early childhood programs; a program to train experts in special education for Jewish schools; and certificate programs to enhance the educational skills of professionals such as Israel educators, youth-program directors, Jewish Community Center and Federation staff, senior staff in Jewish camps, Hillel personnel, etc., as well as lay leadership. Whenever possible, the teaching side of the school will be integrated with the research and development side: projects that are vital for the field of Jewish Education will be connected to faculty research and the education of students.
 - JTS's close relationship with **Camp Ramah** offers a case in point: the training of camp directors and other senior staff will become an integral part of The Davidson School's program in informal education. The Davidson School should lead the efforts to reengage the faculty with the

Ramah camps and recruit JTS students for service to Ramah and possible careers in Jewish camping.

- o Another opportunity to integrate theory and practice is presented by the supplementary **Rebecca and Israel Ivry Prozdor High School**. We will explore a deeper connection between Ivry Prozdor's activities and The Davidson School's master's program. The Ivry Prozdor has the potential to serve as a testing ground for innovative ideas in contemporary Jewish educational practice.

The Davidson School will continue to be positioned as the leader in Jewish education in North America, combining top-quality full-time and part-time programs (degree, certificate, continuing education for professionals, etc.) with projects aimed at improving Jewish education in the field.

ACADEMIC SERVICES

The Library of The Jewish Theological Seminary

The Library is in many ways the heart and soul of JTS, symbolizing and facilitating JTS's role as a bridge between the riches of the Jewish past and the possibilities of the Jewish future. The Library is a university library, serving and providing resources to students, professors, and visitors at JTS's Manhattan campus. But it is also a global library for the Jewish people, renowned as one of the two or three most important Jewish libraries in the Western Hemisphere and as one of the finest in the world.

There is, of course, no rigid dichotomy between the global library and the university library. The rare books and manuscript collections, for example, serve JTS faculty and students as well as scholars worldwide. Yet the distinction remains important for planning purposes.

The Library is also two libraries in another sense: a physical library and a virtual library. In common with all major research libraries, JTS is experiencing the transformation of its primary domain from the physical to the electronic. At present, it is essential for The Library to maintain both physical and virtual space, which places considerable demand on JTS resources.

1. Through further strategic planning by the JTS administration and Board of Trustees, **the role of The Library will be redefined** in light of the new information technologies and concomitant changes in user demand.
2. The Library will **maintain and protect the quality of its collections**, especially the rare books and manuscripts that are the legacy of the Jewish people. In addition, it will carry on and expand projects to digitize rare books, manuscripts, and archival materials. It will determine the optimal allocation of resources for

acquiring printed material and providing access to electronic resources, respectively.

3. As the shape and goals of the “library of the future” become clearer, The Library will **delineate and assign priorities to its multiple functions**. It will balance the obligations to serve students, professors, and visitors on-site while simultaneously maintaining a library of record for the Jewish people.
4. JTS will **explore several options, including the creation of a new structure and funding mechanism** for the JTS “global library.” For example, we may seek a naming gift substantial enough to defray the cost of operation and fund needed capital improvement. When appropriate, The Library’s public space will be redesigned to serve as a community hub: a place where the learning community at JTS comes together.

Information Technology

JTS must remain current in the rapidly changing IT world.

1. In the near term, JTS will **develop and maintain unambiguous lines of authority and communication for setting technology policy and priorities**. The Committee on Information Technology will oversee the development of an IT plan to meet three basic needs: the requirements of The Library, academic support, and administrative services.
2. JTS will consider appointing a CIO (chief information officer) who has a deep understanding of academic institutions, solid communication skills, and technological expertise.
3. JTS **website architecture will be updated and simplified** to reflect the mission, structure, and profile of JTS.

PUBLIC PROGRAMMING

The Louis Finkelstein Institute for Religious and Social Studies

The Louis Finkelstein Institute (LFI) has a lengthy history of success in community education. The program’s ability to unite voices from different academic, social, and religious communities has resulted in unique conferences and interfaith cooperation and brought the relevance of Judaism and other religions to prominence on a myriad of issues.

The public events and publications of LFI will continue to express and impart the JTS vision to a worldwide audience, focusing on three areas: Judaism and medicine / health care in cooperation with the new Center for Pastoral Education; Judaism and public

policy, highlighting JTS's long commitment to assisting in the conception and building of a more just and compassionate society; and interfaith relations, in particular dialogue and cooperation with Catholic, Protestant, and Muslim leaders and institutions.

Additional Public Programming

JTS will continue to expand its long tradition of high quality public programming. Such programs are crucial to JTS's mission of developing, articulating, and communicating a vision of what Judaism in North America might become. In particular, we feature lectures and conversations that bring Jewish traditions into dialogue with current issues. We bring Torah to bear on matters of great concern and, by doing so, enrich the meaning of Torah.

CAMPUS LIFE

The non-academic side of campus life is an important dimension of any college or university experience, particularly for undergraduates. This is all the more true of JTS—an institution that is committed to the strengthening of Judaism and the Jewish people and attracts faculty and students who share that commitment. One of the best ways for JTS to foster its vision of Judaism is by **continuing to build a campus community that is open and welcoming to Jews of all persuasions as well as to non-Jews** who study or work at JTS, thereby nurturing the intellectual and spiritual development of all members of the JTS community.

The strategic dilemma that JTS faces in the area of **student services** is common to other elements of this plan: how to provide a full range of excellent services to a small but diverse student body in an institution with limited financial resources.

1. JTS will seek **further efficiencies in the administration of campus life activities and student services**, including student life, community outreach, student counseling, residences, residence life, student organizations, dining facilities, religious life, health services (via Columbia University), the registrar's office, and financial aid.
2. JTS will **encourage students to form a unified student organization** (with appropriate subcommittees) with the goal of creating a greater sense of community and improving the quality of life for all students.

STRATEGIC RELATIONSHIPS AND PARTNERSHIPS

Strategic relationships and partnerships offer many opportunities for extending JTS's reach, reinforcing the institution's identity and sense of purpose, strengthening its programs, increasing its potential audience, and improving efficiency through cost-sharing.

JTS will pursue promising opportunities for **strategic relationships**:

1. **with the Conservative Movement**, JTS will strengthen and expand its longstanding partnerships with the institutions and organizations affiliated with Conservative Movement as part of our renewed commitment to serving as the premier intellectual and spiritual center of Conservative Judaism. Partner organizations include the Rabbinical Assembly and the Cantors Assembly (e.g., shared initiatives for continuing education); United Synagogue of Conservative Judaism (e.g., curriculum and professional development for congregational schools); Ramah Camps; Women's League for Conservative Judaism; Federation of Jewish Men's Clubs; the association of Solomon Schechter day schools; and other members of the Leadership Council of Conservative Judaism.
2. **with nearby institutions** such as Columbia University, Barnard College, The Jewish Museum, Hebrew Union College-Jewish Institute of Religion, Manhattan School of Music, Teachers College, Bank Street College, and Union Theological Seminary.

REVENUE AND ADDITIONAL INCOME STREAMS

In order to flourish, JTS must, as discussed earlier, generate more revenue. Redirecting resources and reducing costs will continue, but in and of themselves these efforts will not enable JTS to carry out its mission. In fund-raising, JTS is setting a course to bring in more support at lower cost and increase program-generated revenue. As JTS becomes more mission-driven, it will be able to make a better case for itself to prospective supporters.

Development Department

1. The JTS Development Department has already begun to reassess its present regional structure, reorienting development activities. The goal is to engage current and prospective philanthropic investors in an ongoing dialogue that finds the intersection between their interests and the needs of the institution. To that end, the Kollot program will be maintained and expanded: teaching and inspiring Jews through high-level classes and lectures by JTS faculty and staff has proved to be an important element in the effort to connect with major donors.
2. Along with focusing on major gifts, the department will **seek new ways to generate smaller gifts**, expanding the use of e-philanthropy, targeting particular constituencies (e.g., parents and alumni) for specific purposes.

3. The department will continue to work with JTS's **Diane and Howard Wohl Office of Alumni Affairs** and build stronger connections with alumni for development purposes.
4. **Two new development initiatives** will be given high priority:
 - The department will **create a “Chancellor’s Fund for Innovation”** to support start-up costs associated with new programs and initiatives that will, once in place, provide new sources of revenue.
 - The department will pursue the funding necessary to **establish an institute devoted to the future of Conservative Judaism and the vital religious center of North American Jewry**—a place for applied research aimed at transforming Jewish religious thought and practice on this continent.
5. JTS's reinvigorated **Grants Office** will continue to **seek foundation resources** both to revitalize existing programs and to support experimentation with new ideas. The director of institutional grants, with support from the administration, will be charged with keeping a tight rein on grant applications, permitting the establishment of new organizational entities when there is a plan in place for long-term financial support for these initiatives. In the past several years, JTS has secured important grants from major funders, such as the Jim Joseph Foundation's generous support of scholarships for The Davidson School; the Revson Foundation's groundbreaking funding for the establishment of the Center for Pastoral Education (CPE); UJA Federation of New York's provision of stipends for the CPE's summer interns; the Covenant Foundation's underwriting an effort to develop, implement, and evaluate a new twenty-first-century curriculum for Conservative congregational schools; and the Tikvah Fund's endowment of the new Tikvah Institute for Jewish Thought.

Tuition

Bolstering recruitment and creating programs that attract more tuition-paying students is a potential revenue stream that will be a priority in coming months and years. JTS will explore new income-producing degree and non-degree programs that will satisfy the increasing demand for serious part-time study by members of the general community.

Additional Revenue

1. Community education is important for both outreach and income-producing potential. JTS will **establish an administrative office to develop a unified, institution-wide strategy for community education**. This office will be primarily concerned with audiences (mainly in the New York metropolitan area or

identified with targeted development prospects) that are important either to JTS's mission or to its continuing viability as an institution.

2. **JTS facilities will be used more fully and creatively** for income-producing programs, especially in the evening and during the summer.
3. **JTS will explore sharing operating costs with neighboring institutions** in Morningside Heights (Columbia University, Barnard College, Manhattan School of Music, Teachers College, Bank Street College, and Union Theological Seminary) for services such as security, facilities maintenance, purchasing, etc.

CONCLUSION

The strategies set forth in this document reflect a commitment to the fundamental values and strengths of JTS as they have evolved during the past 124 years. At the same time, many of the new directions outlined call for profound change in the way the institution conceives of itself and carries out its work. Transforming JTS will require diligent effort and an abundance of good will from all of its constituencies (the board, faculty, students and their families, administration, staff, and alumni), not to mention the community that JTS faithfully serves and from which it derives much of its support.

We believe that support will be forthcoming because the mission that JTS serves is vital to the survival and thriving of Judaism and the Jewish community in North America and beyond. What is more, the picture of what JTS can become in the years ahead is exciting to faculty, students, and supporters alike. We imagine a JTS where innovative, interdisciplinary scholarship and teaching are the rule; where commitment to Torah in its broadest sense—Jewish tradition and community—goes hand in hand with commitment to the most rigorous academic standards. The world-class faculty who choose to be at JTS because they stand for these very values will educate students who have chosen JTS because they too seek this integration of commitments. The students who are immersed in original texts, studied in the original languages and major contexts, will learn to wrestle effectively with contemporary challenges. We envision a JTS that continues to hum with great Jewish conversation that flows into and out of first-rate, twenty-first-century Jewish learning. This will be a place where faculty are so excited by the cutting-edge exploration of Jewish history and texts that they cannot wait to get back to their own learning and cannot wait to communicate what they learn to students and bring their knowledge to bear on the transformation of Judaism and the Jewish community. Such a JTS will fully realize the potential stored up in its unique assets and long history of innovation. It will teach and demonstrate that Jews can embrace the changes now overtaking our community, confident that learning, leadership, and vision, now as ever before, will enable us to take full advantage of present and future opportunities; confident too that, at this moment, as at previous critical moments in the history of North American Jewry, JTS can play a leading role in charting that path to the Jewish future.

“Until 120 years,” Jews say, wishing good health and long life. JTS approaches 125 years confident that its best years lie ahead.

Appendix

Appendix: Administrative Restructuring

Several individual programs under the direct or indirect auspices of the provost are omitted from the diagram below for the sake of clarity. They include the Louis Finkelstein Institute, The Library, Ivry Prozdor, Project Judaica, Publications, and the Tikvah Institute. In addition, while Public Education Programs are placed in the diagram under Educational Leadership, their actual location will be determined by the nature of the programs, which will in turn depend on market research and the availability of funds.

