



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 29, Folder 8, INSEARCH: The Future of Religion in America -
"A Study of Values", 1971-1973.


AGENDA

Advisory Committee
George D. Dayton Foundation
June 1-2, 1972
Minneapolis

Thursday Evening

Discussion with Jørgen Randers on a conceptual model of value change to integrate the findings from the research.

Friday

- 
- I. Review of Research Design
 - A. List of Trend Setting Religious Groups
 - B. Review of Delphi Future Forecasting Questionnaire
 - C. Process for Interpreting Findings

 - II. Publicity
 - A. Brochure
 - B. Arrangements with Bill Thorkelson
 - C. Publications

 - III. Conference Design
 - A. Simulation
 - B. Visual Events
 - C. Policy Formation Seminars
 - D. Worship

 - IV. Other Business

WHAT IS INSEARCH?

The word comes from Carl Jung's Modern Man In Search of a Soul.

In the crisis and increasing change in modern society, with agonizing conflicts over

- racism
- the war in Southeast Asia
- poverty in the midst of affluence
- what it means to be fully human
- the shape of the family, education, and other institutions in society.

What are the emerging patterns by which religious communities are helping to heal the value conflicts and confusions of persons and to shape the vision of a more humane social order?

The purpose of INSEARCH is to address that question--

- to document the evolution of religion in American society-- modern man in search of a soul, and
- to make that documentation available for policy formation and strategizing for change in church and synagogue.

The documentation is taking place in three phases:

1. Model building of the most important social and cultural changes taking place in our society and the value conflicts and confusion they are creating.
2. Studies of 50 to 75 "trend setting" religious groups, each of which is offering a different and vital case study of creative responses to these conflicts.
3. The responses of a 500 member panel representing the spectrum of religious life in America on the probability and desirability of major changes in religious institutions.

The documentation will be made available to a conference of Roman Catholic, Protestant, and Jewish representatives in January, 1973 through

- monographs of the research findings
- film and videotape studies
- simulation of major issues in religious life
- policy formation seminars

Regional meetings and publications will make this process available to a wider audience after the conference.

We hope that INSEARCH will become a continuing facility to document and facilitate the contributions of religion to the quality of life and the renewal of society.

INSEARCH

the future of religion in america

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new york
10027
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870-2364
870-2458



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project director
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a second conference
on the relevance
of organized religion
january 2-5, 1973
a project of the
george d. dayton
foundation

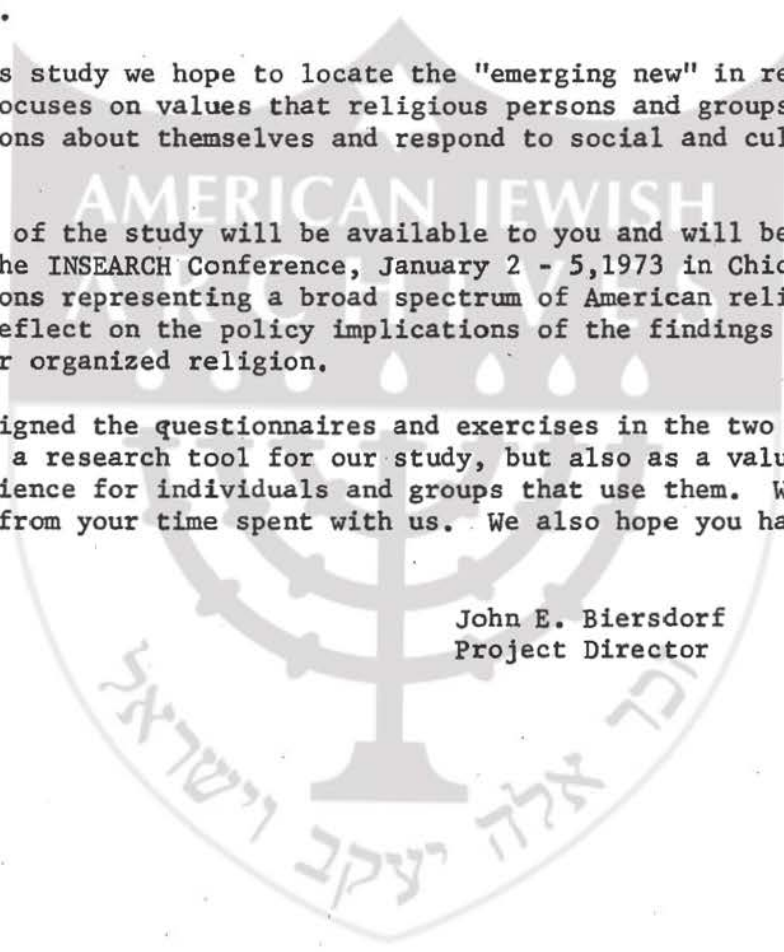
Before starting, we want to thank you for the time you are contributing to INSEARCH.

Through this study we hope to locate the "emerging new" in religion. The study focuses on values that religious persons and groups use to make decisions about themselves and respond to social and cultural change.

The results of the study will be available to you and will be discussed at the INSEARCH Conference, January 2 - 5, 1973 in Chicago. There, persons representing a broad spectrum of American religious life will reflect on the policy implications of the findings of this research for organized religion.

We have designed the questionnaires and exercises in the two booklets not only as a research tool for our study, but also as a value clarifying experience for individuals and groups that use them. We hope you profit from your time spent with us. We also hope you have fun.

John E. Biersdorf
Project Director



FORM 12

DO NOT WRITE IN
THIS SPACE

(First Card)

Col#	Punch#
1	6
2	7
3	1
4	2
5	
6	
7	
8	
9	
10	
11	
12	
13	

NAME (Optional) _____

CODE NUMBER _____
(to be assigned by researcher)

Do your best to answer all of the following questions. Do not ignore any of them, but do not spend too much time on any one item. Give your impression and move quickly to the next item.

1. Age: (Write your age in the space) _____

Write the letter of each response in the spaces below.

2. Sex: a. Male _____
 b. Female _____

3. Are you: a. Black _____
 b. Spanish American _____
 c. White _____
 d. American Indian _____
 e. Asian _____
 f. Other _____
 (specify)

4. Generally speaking, of which of these groups do you consider yourself to be a member: _____
 a. Lower Class _____
 b. Lower Middle Class _____
 c. Middle Class _____
 d. Upper Middle Class _____
 e. Upper Class _____

(73)

Write the letter of each
response in the spaces below

5. Are you:
- a. Married _____
 - b. Separated _____
 - c. Divorced _____
 - d. Single _____
 - e. Widowed _____

14

6. Are you employed? _____

15

- a. I am employed, full-time
(and not a student or housewife).
- b. I am employed, part-time
(and not a student or housewife).
- c. I am a student, not employed
- d. I am a student, employed part-
or full-time.
- e. I am temporarily unemployed.
- f. I am a housewife, not employed.
- g. I am a housewife, employed
part-time outside the home.
- h. I am a housewife, employed
full-time outside the home.
- i. I am retired and employed
part-time.
- j. I am retired, not employed.
(and permanently disabled)
- k. I am permanently disabled.

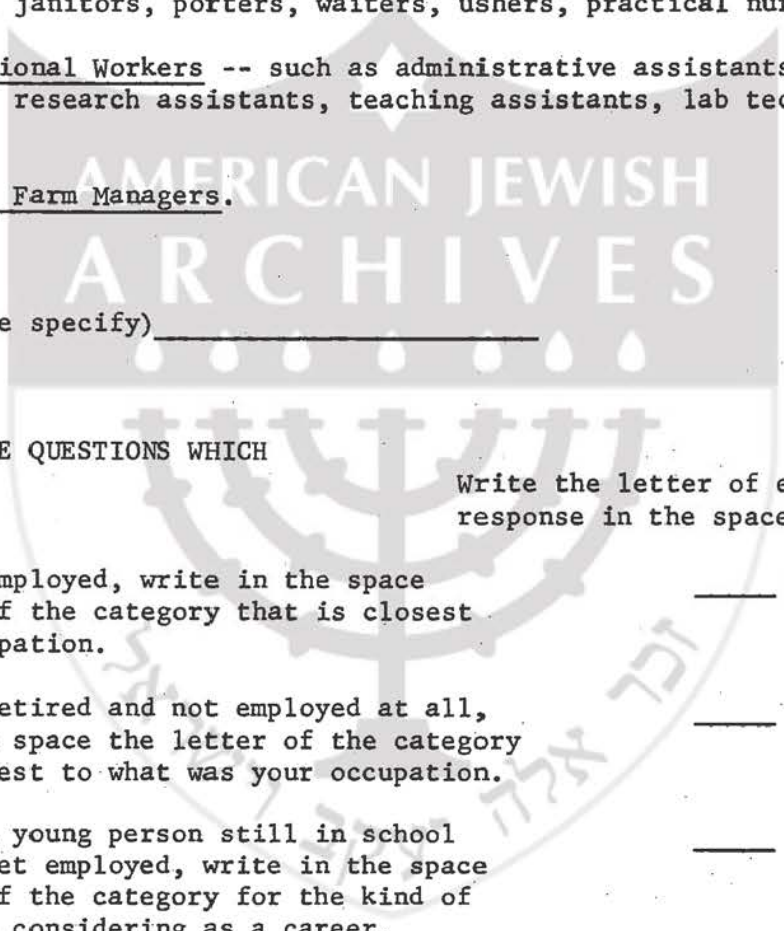
16

(73)

THE FOLLOWING ARE YOUR CHOICE OF ANSWERS FOR QUESTIONS 7 THROUGH 12.

- a. Clerical and Related Workers -- such as bookkeepers, stenographers, cashiers, mail carriers, shipping clerks, secretaries, ticket agents, telephone operators, etc.
- b. Craftsmen, Foremen, and Related Workers -- such as tinsmiths, bakers, carpenters, masons, shoemakers, electricians, inspectors, cement workers, jewelers, machinists, painters, garage mechanics, etc.
- c. Laborers -- such as garage laborers, car washers, stevedores, lumbermen, teamsters, gardeners, unskilled helpers in construction, manufacturing, farmhands, etc.
- d. Operatives and Related Workers -- such as chauffeurs, delivery men, laundry workers, apprentices, meat cutters, semi-skilled and unskilled employees in manufacturing establishments (bakers, tobacco, textiles, etc.), wholesale and retail workers, mine laborers, bus drivers, motormen, farm renters, etc.
- e. Private Household Workers -- such as servants, laundresses, housekeepers, etc.

- f. Professional, Technical, and Similar Workers -- such as teachers, editors, dentists, clergymen, professors, instructors, doctors, lawyers, nurses, architects, librarians, social workers, funeral directors, photographers, dancers, optometrists, aviators, surveyors, chiropractors, athletes, etc.
- g. Proprietor, Manager, or Official -- such as public official, credit man, bank officer, floor manager, proprietor, businessman, etc.
- h. Sales Workers -- such as salesmen, insurance and real estate agents and brokers, stock and bond salesmen, newsboys, demonstrators, etc.
- i. Service Workers, except domestic -- such as fire, police, barbers, beauticians, janitors, porters, waiters, ushers, practical nurses, etc.
- j. Semi-Professional Workers -- such as administrative assistants, accountants, research assistants, teaching assistants, lab technicians, etc.
- k. Farm Owners, Farm Managers.
- l. Housewives.
- m. Other (please specify) _____



(73)

ANSWER ONLY THOSE QUESTIONS WHICH APPLY TO YOU.

Write the letter of each response in the spaces below.

- | | | | |
|---|-------|----|-------|
| 7. If you are employed, write in the space the letter of the category that is closest to your occupation. | _____ | 17 | _____ |
| 8. If you are retired and not employed at all, write in the space the letter of the category that is closest to what was your occupation. | _____ | 18 | _____ |
| 9. If you are a young person still in school and/or not yet employed, write in the space the letter of the category for the kind of work you are considering as a career. | _____ | 19 | _____ |
| 10. If you are not employed, write in the space the letter of the category that is closest to the occupation of the one who provides the main support for the household. | _____ | 20 | _____ |
| | | 21 | _____ |
| | | 22 | _____ |
| | | 23 | _____ |
| | | 24 | _____ |

Write the letter of each
response in the spaces below.

11. Write in the space the letter of the category that is (was) closest to the occupation of your mother. _____ 25 _____
12. Write in the space the letter of the category that is (was) closest to the occupation of your father. _____ 26 _____
(73) _____ 27 _____
_____ 28 _____
13. Would you classify your present kind of work as: (Choose one) _____ 29 _____
- A step in your planned career.
 - A way of providing security and/or income.
 - Part of a total life-style, not separate from other aspects of your life.
 - Other (please specify) _____
 - Not employed
14. How many younger brothers and sisters have you had? Include all whether living or not. _____ 30 _____
- None
 - 1
 - 2
 - 3
 - 4
 - 5
 - 6
 - 7
 - 8 or more
- (73)
15. How many older brothers and sisters have you had? Include all whether living or not. _____ 31 _____
- None
 - 1
 - 2
 - 3
 - 4
 - 5
 - 6
 - 7
 - 8 or more
- (73)

Write the letter of each
response in the spaces below.

16. How many children have you had? Include
all whether living or not. _____

32

- a. None
- b. 1
- c. 2
- d. 3
- e. 4
- f. 5
- g. 6
- h. 7
- i. 8 or more

(73)

17. How many close friends do you have
(not family or relatives) whom you
really feel care about you. _____

33

- a. None
- b. 1
- c. 2
- d. 3
- e. 4
- f. 5
- g. 6
- h. 7
- i. 8 or more

(73)

18. Do you live with _____

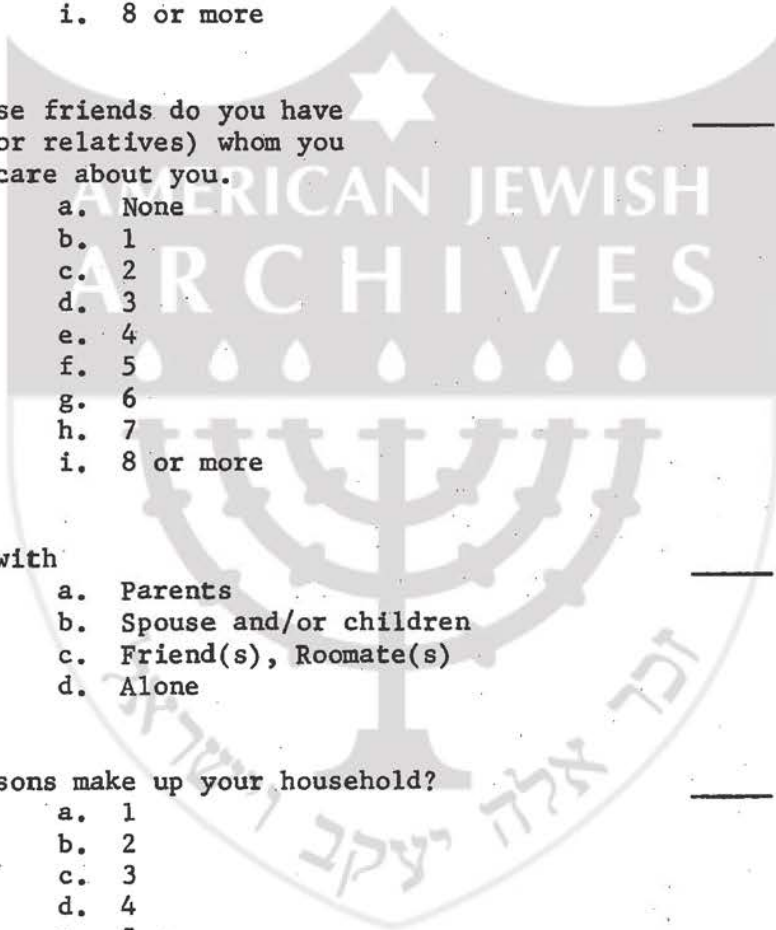
34

- a. Parents
- b. Spouse and/or children
- c. Friend(s), Roomate(s)
- d. Alone

19. How many persons make up your household? _____

35

- a. 1
- b. 2
- c. 3
- d. 4
- e. 5
- f. 6
- g. 7
- h. 8 or more



Write the letter of each response in the spaces below.

20. What is your position in your household? _____

- a. Head of house
- b. Partner with spouse as head of house
- c. Spouse
- d. Dependent
- e. Friend, Roommate
- f. Other (please specify) _____

(26)

36

21. Choose the figures that come closest to your annual income before taxes. (Include non-monetary income, such as a parsonage. Estimate and add in.) _____

- a. Under \$3,000
- b. \$3,000 - \$5,999
- c. \$6,000 - \$8,999
- d. \$9,000 - \$11,999
- e. \$12,000 - \$14,999
- f. \$15,000 - \$17,999
- g. \$18,000 - \$20,999
- h. \$21,000 - \$23,999
- i. \$24,000 or more

(73)

37

22. How many persons pool their income in your household? _____

- a. One person provides income for household.
- b. Income is not pooled; each member supports him/herself.
- c. 2
- d. 3
- e. 4
- f. 5
- g. 6
- h. 7
- i. 8 or more

38

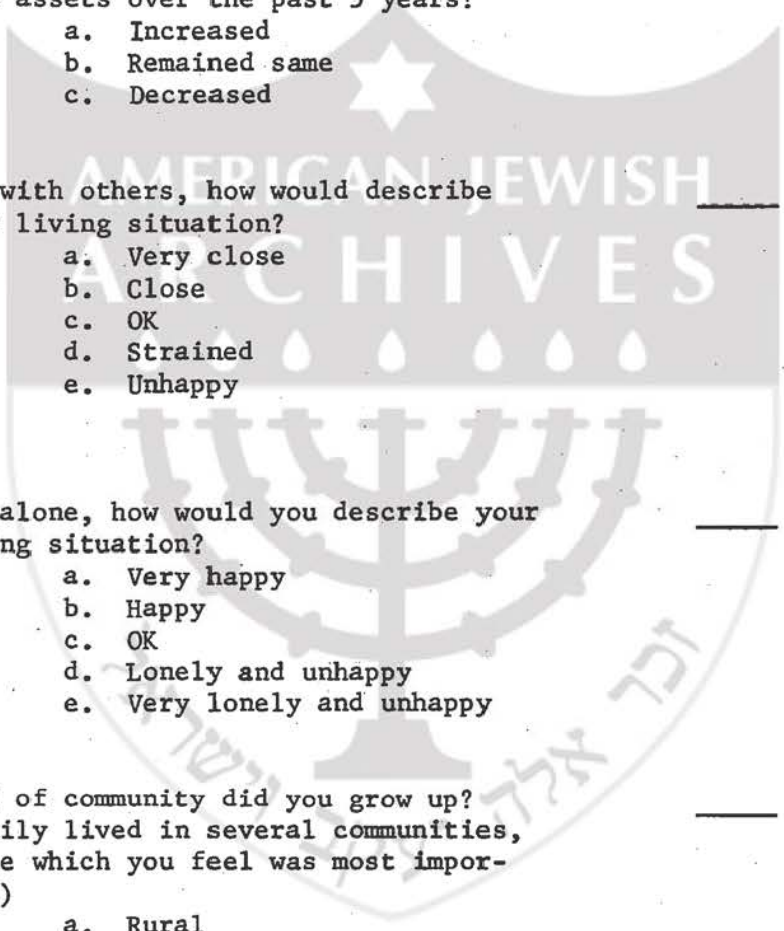
23. If persons in your household pool their income, choose the figures that come closest to the total annual pooled income before taxes. _____

- a. Under \$3,000
- b. \$3,000 - \$5,999
- c. \$6,000 - \$8,999
- d. \$9,000 - \$11,999
- e. \$12,000 - \$14,999
- f. \$15,000 - \$17,999
- g. \$18,000 - \$20,999
- h. \$21,000 - \$23,999
- i. \$24,000 or more

39

Write the letter of each response in the spaces below.

24. In general, how adequate is this income? _____ 40 _____
- a. Very adequate
 - b. Adequate
 - c. Barely adequate
 - d. Inadequate
 - e. Very inadequate
- (26)
-
25. Excluding real estate and car values, what has happened to the level of your financial reserves and assets over the past 5 years? _____ 41 _____
- a. Increased
 - b. Remained same
 - c. Decreased
-
26. If you live with others, how would describe your present living situation? _____ 42 _____
- a. Very close
 - b. Close
 - c. OK
 - d. Strained
 - e. Unhappy
- (26)
-
27. If you live alone, how would you describe your present living situation? _____ 43 _____
- a. Very happy
 - b. Happy
 - c. OK
 - d. Lonely and unhappy
 - e. Very lonely and unhappy
-
28. In what kind of community did you grow up? _____ 44 _____
 (If your family lived in several communities, check the one which you feel was most important to you.)
- a. Rural
 - b. Small town (under 10,000)
 - c. Small city (under 100,000)
 - d. Suburb
 - e. Urban center city
- (26)



Write the letter of each response in the spaces below.

29. In what region of the country did you grow up? _____

45 _____

a. New England (CT, ME, MA, NH, RI, VT)

46 _____

b. Mid-Atlantic (NJ, NY, PA)

c. East North Central (IL, IN, MI, OH, WI)

d. West North Central (IA, KS, MN, MO, NB, ND, SD)

e. South Atlantic (DE, DC, FL, GA, MD, NC, SE, VA, WV)

f. East South Central (AL, KY, MS, TN)

g. West South Central (AR, LA, OK, TX)

h. Mountain (AZ, CO, ID, MT, NV, NM, UT, WY)

i. Pacific (AK, CA, HI, OR, WA)

j. Foreign

30. In what kind of community do you now live? _____

47 _____

a. Rural

b. Small town

c. Small city

d. Suburb

f. Urban center city

31. In what region of the country do you now live? _____

48 _____

a. New England

b. Mid-Atlantic

c. East North Central

d. West North Central

e. South Atlantic

f. East South Central

g. West South Central

h. Mountain

i. Pacific

DO NOT WRITE IN THIS SPACE

(First Card)

Col# Punch#

Write the letter of each response in the spaces below.

32. What kind of housing do you live in? (Choose only one. If you live in more than one place, choose the one you call "home".)

- a. Single family dwelling
- b. Duplex
- c. Apartment
- d. Room
- e. Other (please specify) _____

(26)

49 _____

33. What are the most important magazines, journals, and newspapers you read regularly?

50 _____

51 _____

52 _____

53 _____

54 _____

55 _____

34. List the books you have read during the last six months that you would recommend to a friend.

56 _____

57 _____

58 _____

59 _____

60 _____

61 _____



DO NOT WRITE IN THIS SPACE

(First Card)
Col# Punch#

Please check the highest level of formal education you have attained in the first column of boxes below, what level you would like to have in the second column, how much your mother had in the third column, and your father in the fourth column.

35. YOU WOULD LIKE MOTHER FATHER

Elementary				
1 to 4 years	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5 to 7 years	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8 years	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

36. High School

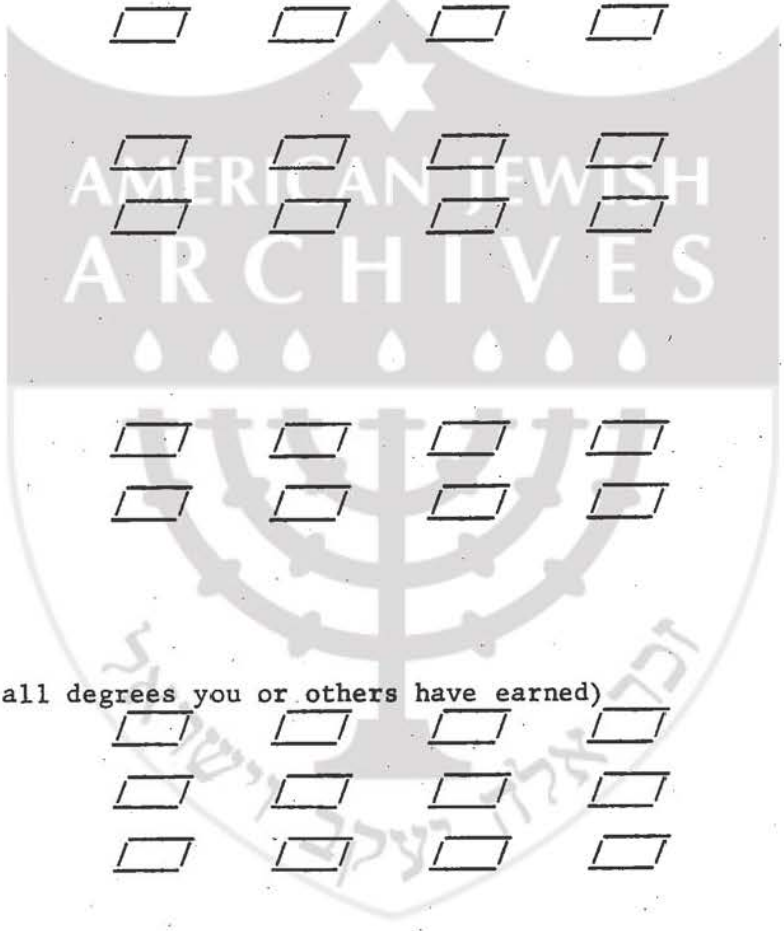
1 to 3 years	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4 years	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

37. College

1 to 3 years	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4 years	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

38. Graduate (Check all degrees you or others have earned)

M.A. level	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ph.D. level	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Professional	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



62	_____
63	_____
64	_____
65	_____
66	_____
67	_____
68	_____
69	_____
70	_____
71	_____
72	_____
73	_____
74	_____
75	_____
76	_____
77	_____
78	_____
79	0
80	1
(Second Card)	
1	6
2	7
3	1
4	2
5	_____
6	_____
7	_____
8	_____

DO NOT WRITE IN
THIS SPACE
(Second Card)
Col# Punch#

39. In general, how satisfied are you with the quality of the formal education you have received?

- a. Very satisfied
- b. Satisfied
- c. Neither satisfied nor dissatisfied
- d. Dissatisfied
- e. Very dissatisfied

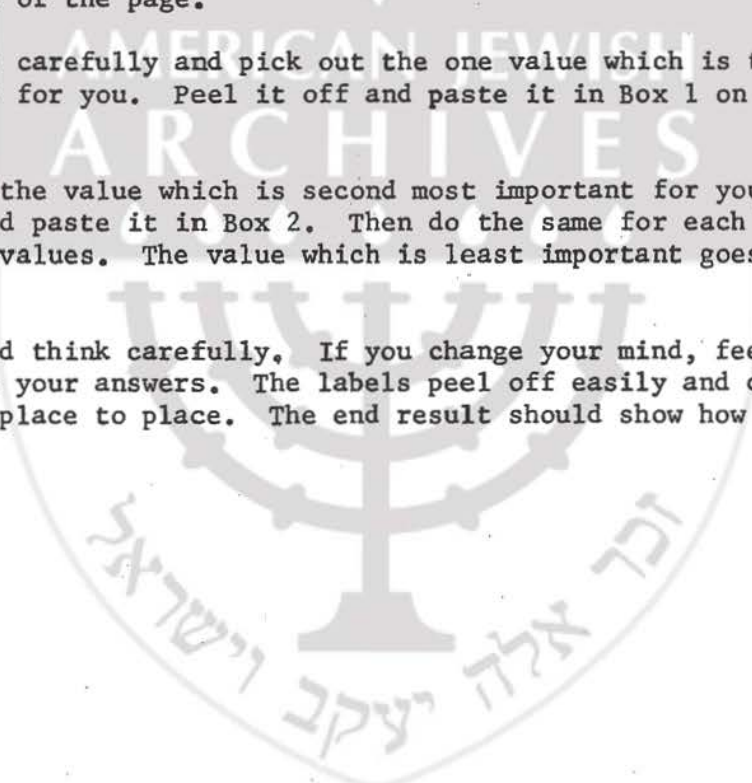
(26)

40. On the next page are 18 values listed in alphabetical order. Your task is to arrange them in order of their importance to YOU, as guiding principles in YOUR life. Each value is printed on a gummed label which can be easily peeled off and pasted in the boxes on the left-hand side of the page.

Study the list carefully and pick out the one value which is the most important for you. Peel it off and paste it in Box 1 on the left.

Then pick out the value which is second most important for you. Peel it off and paste it in Box 2. Then do the same for each of the remaining values. The value which is least important goes in Box 18.

Work slowly and think carefully. If you change your mind, feel free to change your answers. The labels peel off easily and can be moved from place to place. The end result should show how you really feel.



9	_____
10	_____
11	_____
12	_____
13	_____
14	_____
15	_____
16	_____
17	_____
18	_____
19	_____
20	_____
21	_____

Below is another list of 18 values. Arrange them in order of importance, the same as before.

1		AMBITIOUS (hard-working, aspiring)
2		BROADMINDED (open-minded)
3		CAPABLE (competent, effective)
4		CHEERFUL (lighthearted, joyful)
5		CLEAN (neat, tidy)
6		COURAGEOUS (standing up for your beliefs)
7		FORGIVING (willing to pardon others)
8		HELPFUL (working for the welfare of others)
9		HONEST (sincere, truthful)
10		IMAGINATIVE (daring, creative)
11		INDEPENDENT (self-reliant, self-sufficient)
12		INTELLECTUAL (intelligent, reflective)
13		LOGICAL (consistent, rational)
14		LOVING (affectionate, tender)
15		OBEDIENT (dutiful, respectful)
16		POLITE (courteous, well-mannered)
17		RESPONSIBLE (dependable, reliable)
18		SELF-CONTROLLED (restrained, self-disciplined)



DO NOT WRITE IN THIS SPACE (Second Card)

Col#	Punch#
22	_____
23	_____
24	_____
25	_____
26	_____
27	_____
28	_____
29	_____
30	_____
31	_____
32	_____
33	_____
34	_____
35	_____
36	_____
37	_____
38	_____
39	_____
40	_____
41	_____
42	_____
43	_____
44	_____
45	_____
46	_____
47	_____

DO NOT WRITE IN THIS SPACE (Second Card)

Col#	Punch#
48	_____
49	_____
50	_____
51	_____
52	_____
53	_____
54	_____
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56	_____
57	_____

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(Second Card)
Col# Punch#

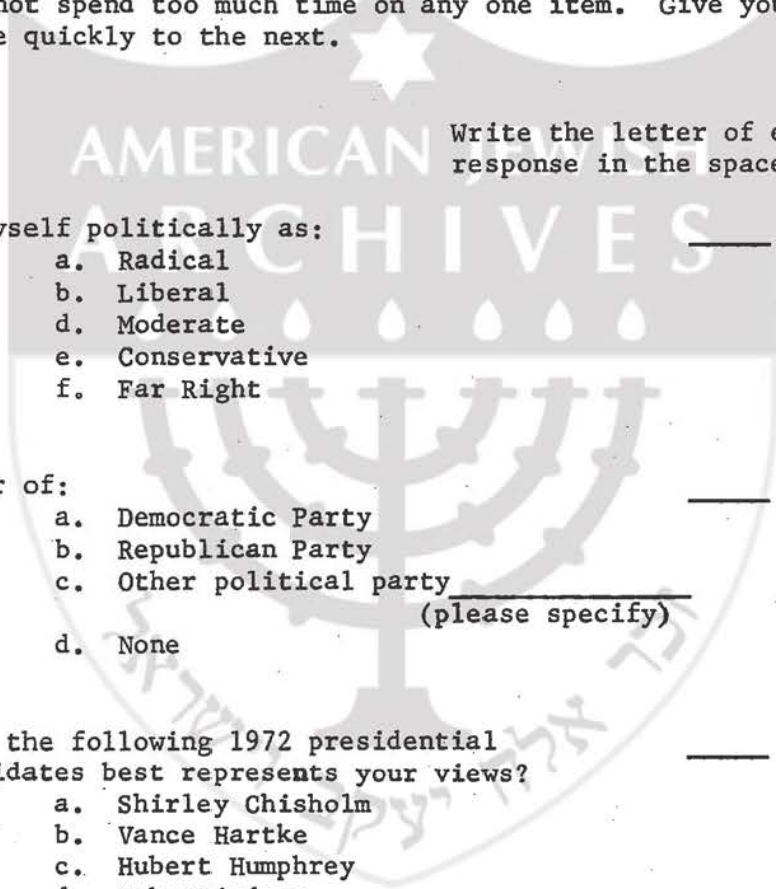
58	6
59	7
60	1
61	3
62	
63	
64	
65	

FORM 13

NAME (Optional) _____

CODE NUMBER _____
(to be assigned by the researcher)

Do your best to answer all of the following questions. Do not ignore any of them, but do not spend too much time on any one item. Give your impression and move quickly to the next.



Write the letter of each response in the spaces below.

1. I think of myself politically as: _____

- a. Radical
- b. Liberal
- d. Moderate
- e. Conservative
- f. Far Right

66 _____

2. I am a member of: _____

- a. Democratic Party
- b. Republican Party
- c. Other political party _____
(please specify)
- d. None

67 _____

3. Which one of the following 1972 presidential primary candidates best represents your views? _____

- a. Shirley Chisholm
- b. Vance Hartke
- c. Hubert Humphrey
- d. John Lindsay
- e. Eugene McCarthy
- f. Ed McCloskey
- g. George McGovern
- h. Edmund Muskie
- i. Richard Nixon
- j. Wilbur Mills
- k. George Wallace
- l. Sam Yorty
- m. Other _____
(please specify)

68 _____

69 _____

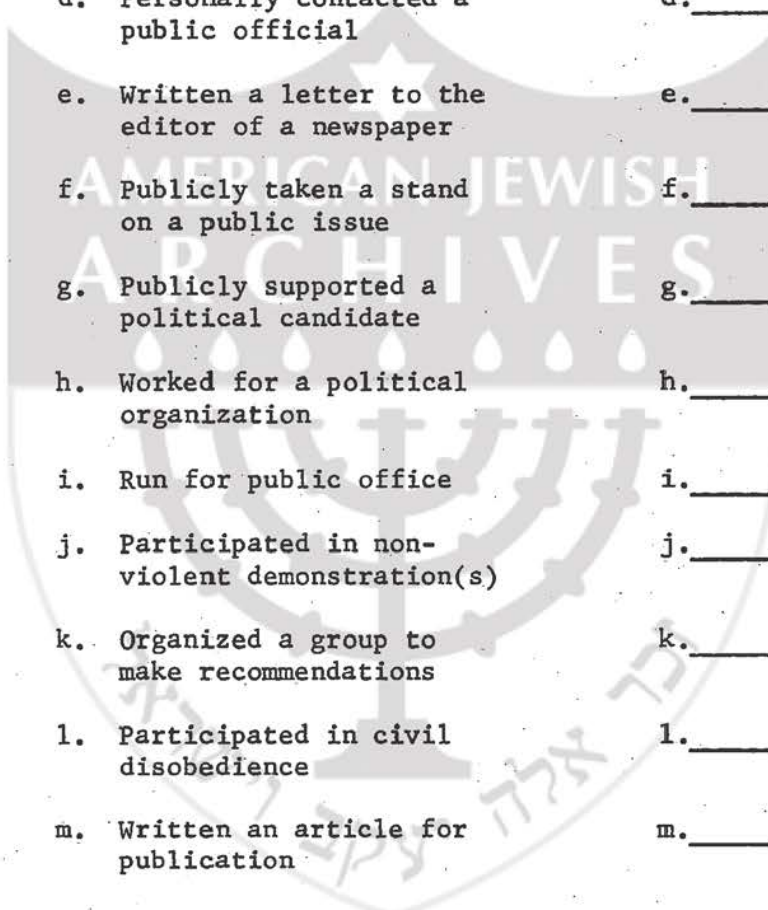
- n. Undecided
- o. Not interested in politics

Write the letter of each response in the spaces below.

4. Have you made your views on public affairs known in any of the following ways during the last 5 years? (Check as many as you have done: if none, leave blank.)

- a. Signed a petition a. _____
- b. Circulated a petition b. _____
- c. Written a public official c. _____
- d. Personally contacted a public official d. _____
- e. Written a letter to the editor of a newspaper e. _____
- f. Publicly taken a stand on a public issue f. _____
- g. Publicly supported a political candidate g. _____
- h. Worked for a political organization h. _____
- i. Run for public office i. _____
- j. Participated in non-violent demonstration(s) j. _____
- k. Organized a group to make recommendations k. _____
- l. Participated in civil disobedience l. _____
- m. Written an article for publication m. _____

DO NOT WRITE IN THIS SPACE (Second Card)	
Col#	Punch#
70	_____
71	_____
72	_____
73	_____
74	_____
75	_____
76	_____
77	_____
78	_____
79	0
80	2
(Third Card)	
1	6
2	7
3	1
4	3
5	_____
6	_____
7	_____
8	_____
9	_____
10	_____
11	_____
12	_____
13	_____
14	_____
15	_____
16	_____



(73)

Write the letter of each
response in the spaces below.

5. When you think of the problems which we now face in the world, how do you personally feel? (Choose one)

- a. I feel able to make a significant contribution to change.
- b. I feel able to facilitate some change.
- c. I find my efforts to bring change completely frustrated.
- d. I make no effort to bring about change.

(26)

17

AMERICAN JEWISH

We would like to know something about the voluntary organizations and clubs, including religious organizations, to which you belong other than your local church or synagogue and the group through which you received this questionnaire. Voluntary organizations can include the following:

- A. Political interest or action groups (other than being a registered voter in a particular party).
- B. Religious organizations, other than your local church or synagogue.
- C. Groups related to your occupation, such as labor unions or professional societies.
- D. Personal interest or association groups, such as lodges, alumni associations, art clubs, or self-improvement associations.
- E. Charitable organizations, such as the Red Cross.

Keeping this list in mind, answer the questions on the next

Write the letter of each
response in the spaces below.

6. What is the total number of such groups to which you belong? _____
- a. None
 - b. 1
 - c. 2
 - d. 3
 - e. 4
 - f. 5
 - g. 6 or more

18 _____

7. You may also belong to one or more informal friendship groups which meet regularly or have some institutional life beyond a single evening with friends. What is the total number of such groups to which you belong? _____
- a. None
 - b. 1
 - c. 2
 - d. 3
 - e. 4
 - f. 5
 - g. 6 or more

19 _____

Take the most important and second most important groups to which you belong, other than your local church or synagogue and the group through which you received this questionnaire, and answer the following questions:

8. Group most important to you: Name _____

9. Purpose in a phrase or sentence _____

20 _____

21 _____

10. What responsibilities or office do you hold in the group, if any? _____

22 _____

23 _____

11. About how often do you attend a meeting or other activity connected with this organization? _____

24 _____

- a. More than once a week
- b. Once a week
- c. More than once a month
- d. Once a month
- e. Less than once a month

DO NOT WRITE IN
THIS SPACE
(Third Card)

Write the letter of each
response in the spaces below.

Col# Punch#

12. What event, person, or situation was most instrumental in getting you into the group or organization? _____

25 _____

26 _____

13. How satisfied are you that the group or organization is living up to its purposes? _____

27 _____

- a. Very satisfied
- b. Satisfied
- c. Neither satisfied nor unsatisfied
- d. Unsatisfied
- e. Very unsatisfied

14. How important is your membership or participation to you? _____

28 _____

- a. Very important
- b. Fairly important
- c. Neither important nor unimportant
- d. Unimportant
- e. Completely irrelevant

15. Second group most important to you: Name _____

16. Purpose in phrase or sentence _____

29 _____

30 _____

17. What responsibilities or office do you hold in the group, if any? _____

31 _____

32 _____

18. About how often do you attend a meeting or other activity connected with this organization? _____

33 _____

- a. More than once a week
- b. Once a week
- c. More than once a month
- d. Once a month
- e. Less than once a month

19. What event, person, or situation was most instrumental in getting you into the group or organization? _____

34 _____

35 _____

Write the letter of each response in the spaces below.

20. How satisfied are you that the group or organization is living up to its purposes? (Circle the appropriate number)

36

- a. Very satisfied
- b. Satisfied
- c. Neither satisfied nor unsatisfied
- d. Unsatisfied
- e. Very unsatisfied

21. How important is your membership or participation to you?

37

- a. Very important
- b. Fairly important
- c. Neither important nor unimportant
- d. Unimportant
- e. Completely irrelevant

22. Rank the two groups or organizations you have listed and your local church or synagogue, if you attend one, and the group through which you received this questionnaire in order of their importance in your life.

38

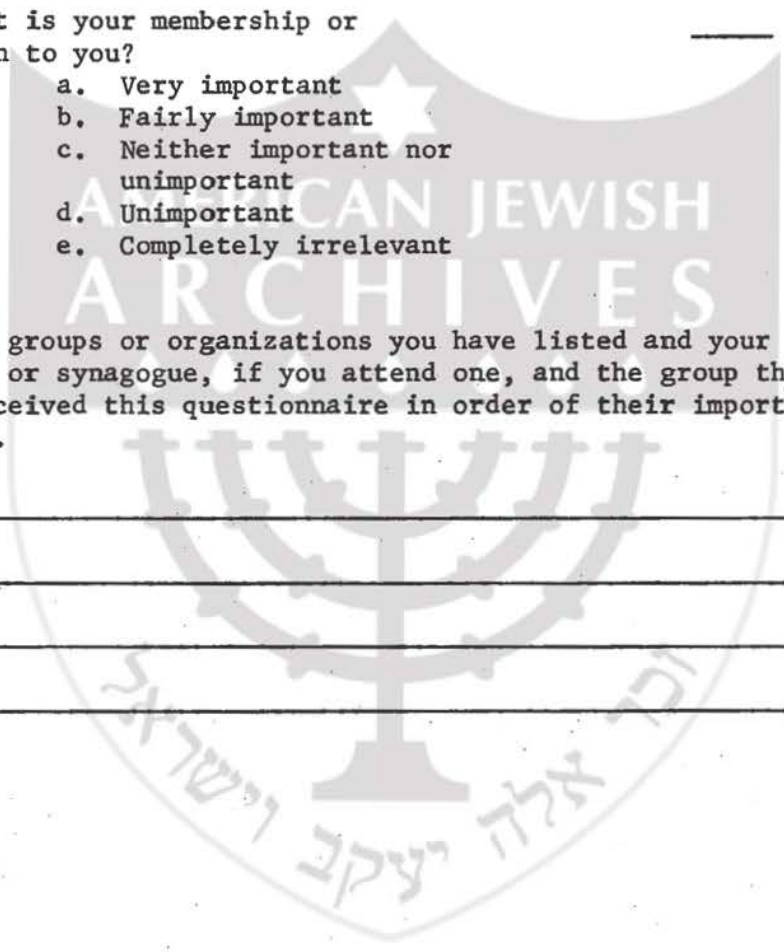
39

40

41

- 1. _____
- 2. _____
- 3. _____
- 4. _____

(26)



DO NOT WRITE IN THIS SPACE	
(Third Card)	
Col#	Punch#
42	6
43	7
44	1
45	4
46	
47	
48	
49	
50	
51	
52	
53	
54	
55	
56	
57	
58	
59	
60	

FORM 14

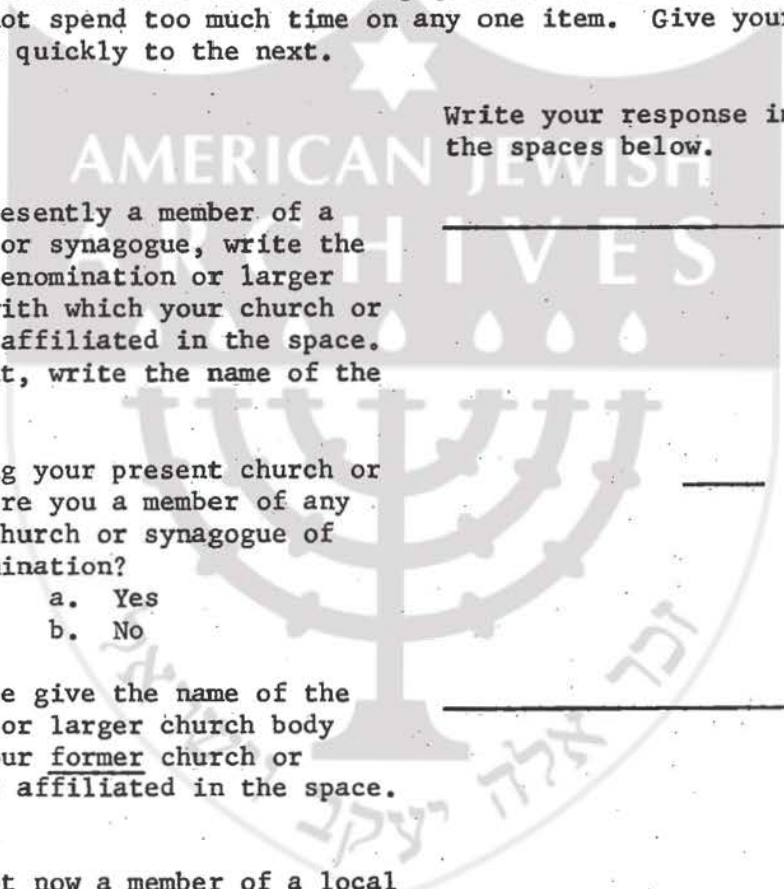
NAME (Optional) _____

CODE NUMBER _____
 (to be assigned by the researcher)

Do your best to answer all of the following questions. Do not ignore any of them, but do not spend too much time on any one item. Give your impression and move quickly to the next.

Write your response in the spaces below.

1. If you are presently a member of a local church or synagogue, write the name of the denomination or larger church body with which your church or synagogue is affiliated in the space. If independent, write the name of the local body. _____
2. Before joining your present church or synagogue, were you a member of any other local church or synagogue of another denomination? _____
 - a. Yes
 - b. No
3. If yes, please give the name of the denomination or larger church body with which your former church or synagogue was affiliated in the space. _____
4. If you are not now a member of a local church or synagogue, were you ever associated with one? _____
 - a. Yes
 - b. No
5. If yes, please give the name of the denomination or larger church body with which your church or synagogue was affiliated in the space. _____

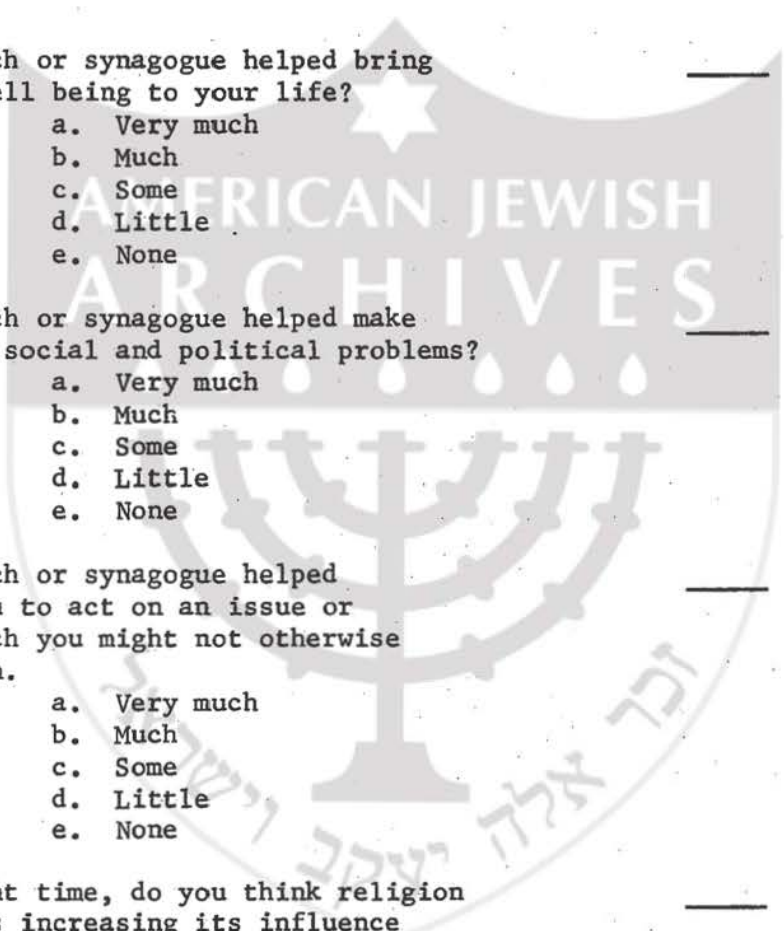


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(Third Card)
Col# Punch#

Write your response in the spaces below.

- | | | |
|---|--------------|---|
| <p>6. What was the religious preference of your mother while you were growing up? Write your response in the space.</p> | <p>_____</p> | <p>61 _____</p> <p>62 _____</p> |
| <p>7. What was the religious preference of your father while you were growing up? Write your response in the space.</p> | <p>_____</p> | <p>63 _____</p> <p>64 _____</p> <p>65 _____</p> <p>66 _____</p> |
| <p>8. Has the church or synagogue helped bring a sense of well being to your life?
a. Very much
b. Much
c. Some
d. Little
e. None</p> <p>(26)</p> | <p>_____</p> | <p>67 _____</p> |
| <p>9. Has the church or synagogue helped make you aware of social and political problems?
a. Very much
b. Much
c. Some
d. Little
e. None</p> <p>(26)</p> | <p>_____</p> | <p>68 _____</p> |
| <p>10. Has the church or synagogue helped stimulate you to act on an issue or position which you might not otherwise have acted on.
a. Very much
b. Much
c. Some
d. Little
e. None</p> <p>(26)</p> | <p>_____</p> | <p>69 _____</p> |
| <p>11. At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence? (Choose one)
a. Increasing
b. Losing
c. No difference
d. No opinion</p> <p>(2)</p> | <p>_____</p> | <p>70 _____</p> |



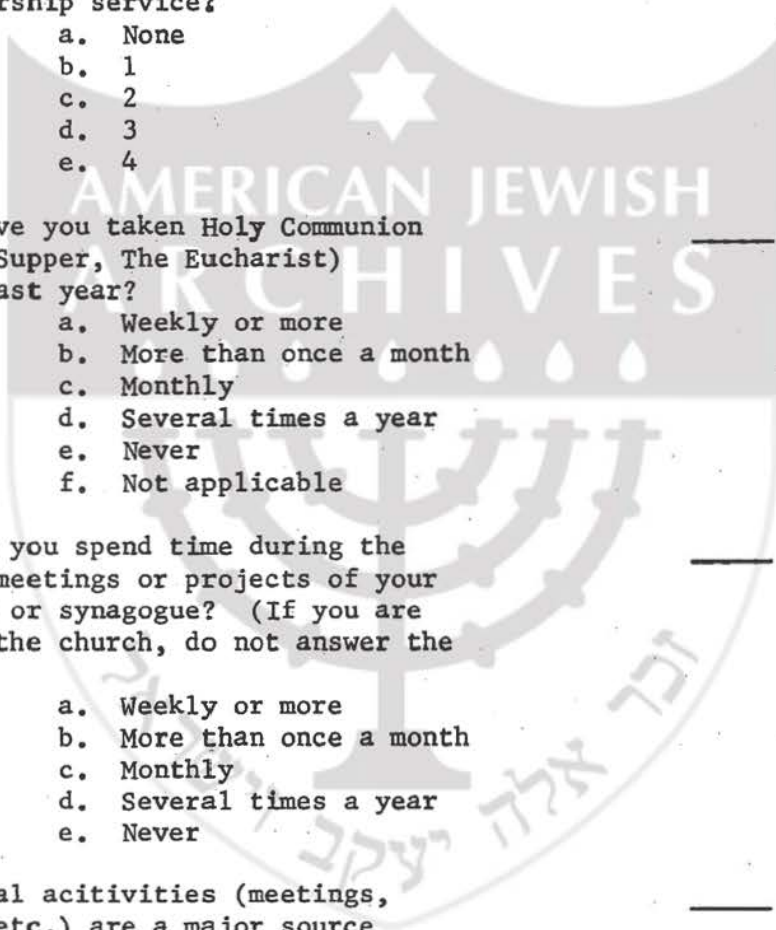
DO NOT WRITE IN THIS SPACE
(Third Card)
Col# Punch#

Write the letter of each response in the spaces below.

- | | | | |
|--|--------------|--|--|
| <p>12. How would you rate your activity in the church or synagogue you attend?</p> <p style="margin-left: 40px;">a. Very active
b. Active
c. Occasionally active
d. Seldom active
e. Inactive</p> | <p>_____</p> | <p>71</p> | <p>_____</p> |
| <p>13. During the last year, how many Sundays per month on the average have you gone to a worship service?</p> <p style="margin-left: 40px;">a. None
b. 1
c. 2
d. 3
e. 4</p> | <p>_____</p> | <p>72</p> | <p>_____</p> |
| <p>14. How often have you taken Holy Communion (The Lord's Supper, The Eucharist) during the past year?</p> <p style="margin-left: 40px;">a. Weekly or more
b. More than once a month
c. Monthly
d. Several times a year
e. Never
f. Not applicable</p> | <p>_____</p> | <p>73</p> | <p>_____</p> |
| <p>15. How often do you spend time during the week at meetings or projects of your local church or synagogue? (If you are employed by the church, do not answer the question.)</p> <p style="margin-left: 40px;">a. Weekly or more
b. More than once a month
c. Monthly
d. Several times a year
e. Never</p> | <p>_____</p> | <p>74
75
76
77
78</p> | <p>_____

_____</p> |
| <p>16. Congregational activities (meetings, committees, etc.) are a major source of satisfaction in my life.</p> <p style="margin-left: 40px;">a. Very important
b. Important
c. Neither important nor unimportant
d. Unimportant
e. Very unimportant</p> | <p>_____</p> | <p>79 0
80 3
(Fourth Card)
1 6
2 7
3 1
4 4
5
6
7
8
9</p> | <p>_____

_____</p> |



Write the letter of each response in the spaces below.

17. List the congregational and denominational offices, jobs, committees in which you served during the past 12 months.

10 _____

11 _____

12 _____

18. How often do you talk about religion with your friends, neighbors, or fellow workers?

13 _____

- a. Frequently
- b. Occasionally
- c. Seldom
- d. Rarely
- e. Never

19. How often do you read the Bible?

14 _____

- a. Daily or more often
- b. Weekly or more often
- c. Monthly or more often
- d. Several times a year
- e. Never

20. Are your financial contributions to your local church or synagogue:

15 _____

- a. Tithe, 10% or more of your income
- b. Regularly give 3% or more of your income on a rough estimate
- c. Regularly give less than 3% of income
- d. Give irregularly when you attend church
- e. No contributions are made.

Please read each of the following statements and do two things: first, decide whether the statement is from the Bible or not (Quotations are taken from the Revised Standard Version of the Bible.); and second, indicate whether or not you agree with the statement. (Please do this even if you think the statement is not from the Bible.) If you are Jewish, begin with question #24.

21. For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

A. _____

16 _____

B. _____

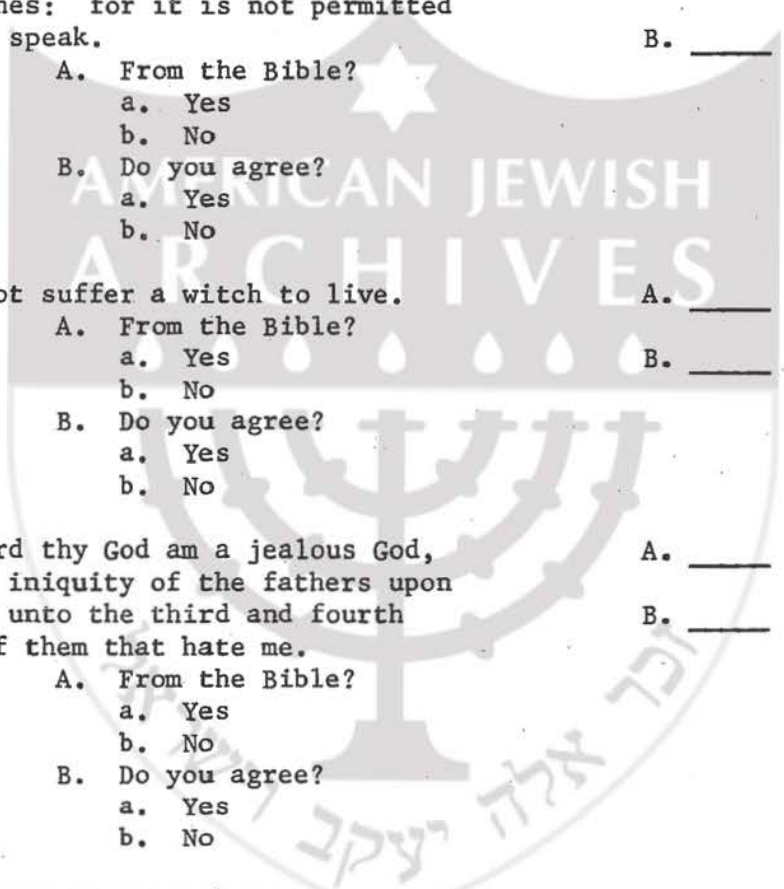
17 _____

- A. From the Bible?
 - a. Yes
 - b. No
- B. Do you agree?
 - a. Yes
 - b. No

DO NOT WRITE IN
THIS SPACE
(Fourth Card)
Col# Punch#

Write the letter of each
response in the spaces below.

- | | | | |
|--|----------|----|-------|
| 22. Blessed are the strong: for they shall be the sword of God. | A. _____ | 18 | _____ |
| A. From the Bible? | B. _____ | 19 | _____ |
| a. Yes | | | |
| b. No | | | |
| B. Do you agree? | | | |
| a. Yes | | | |
| b. No | | | |
| 23. Let your women keep silence in the in the churches: for it is not permitted unto them to speak. | A. _____ | 20 | _____ |
| A. From the Bible? | B. _____ | 21 | _____ |
| a. Yes | | | |
| b. No | | | |
| B. Do you agree? | | | |
| a. Yes | | | |
| b. No | | | |
| 24. Thou shalt not suffer a witch to live. | A. _____ | 22 | _____ |
| A. From the Bible? | B. _____ | 23 | _____ |
| a. Yes | | | |
| b. No | | | |
| B. Do you agree? | | | |
| a. Yes | | | |
| b. No | | | |
| 25. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. | A. _____ | 24 | _____ |
| A. From the Bible? | B. _____ | 25 | _____ |
| a. Yes | | | |
| b. No | | | |
| B. Do you agree? | | | |
| a. Yes | | | |
| b. No | | | |
| 26. Check the spaces next to those names you believe were Old Testament prophets. | | | |
| a. Elijah | a. _____ | 26 | _____ |
| b. Deuteronomy | b. _____ | 27 | _____ |
| c. Jeremiah | c. _____ | 28 | _____ |
| d. Paul | d. _____ | 29 | _____ |
| e. Leviticus | e. _____ | 30 | _____ |
| f. Ezekiel | f. _____ | 31 | _____ |
| g. None of these | g. _____ | 32 | _____ |



DO NOT WRITE IN
THIS SPACE
(Fourth Card)
Col# Punch#

FORM 15

NAME (Optional) _____

CODE NUMBER _____
(to be assigned by the researcher)

Do your best to answer all of the following questions in relation to the group through which you received this questionnaire.

1. Write in the space the number of years you have been a member of this group. _____

2. What responsibilities do you presently hold in the group? _____

3. Why did you join this group? _____

4. What do you see as the purpose of this group? _____

33	6
34	7
35	1
36	5
37	
38	
39	
40	
41	
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44	
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47	
48	

DO NOT WRITE IN
THIS SPACE
(Fourth Card)
Col# Punch#

5. What are the two or three most important things the group is doing?
Why is the group doing them? _____

49 _____
50 _____
51 _____
52 _____
53 _____
54 _____

6. Do you feel committed to the group and its task? _____
a. Yes
b. No

55 _____

7. Why or why not? _____

56 _____
57 _____

8. If you are married, is your spouse a member of the group? _____
a. Yes
b. No

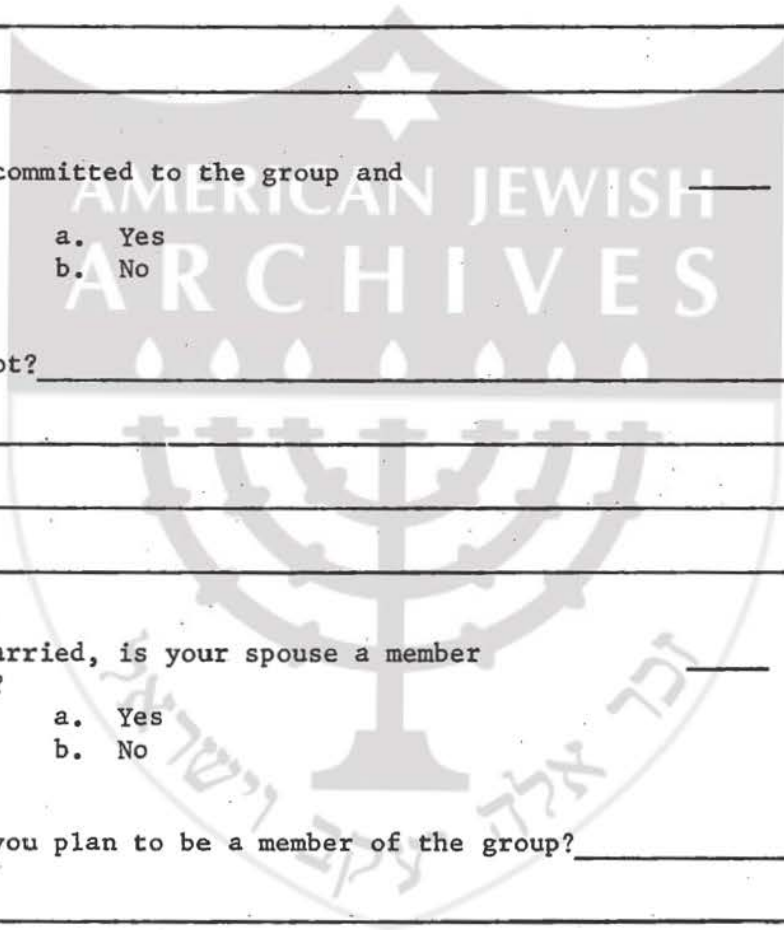
58 _____

9. How long do you plan to be a member of the group? _____

59 _____
60 _____

10. Were you friendly with members of the group before joining? _____
a. None
b. 1
c. 2
d. Many of the members
e. All of the members

61 _____



DO NOT WRITE IN THIS SPACE

(Fourth Card)

Col# Punch#

11. Do you see members of the group outside of scheduled meetings? _____

- a. Frequently
- b. Occasionally
- c. Seldom
- d. Rarely
- e. Never

62 _____

12. Has your relationship to friends outside the group changed because of your group membership? _____

- a. Yes
- b. No

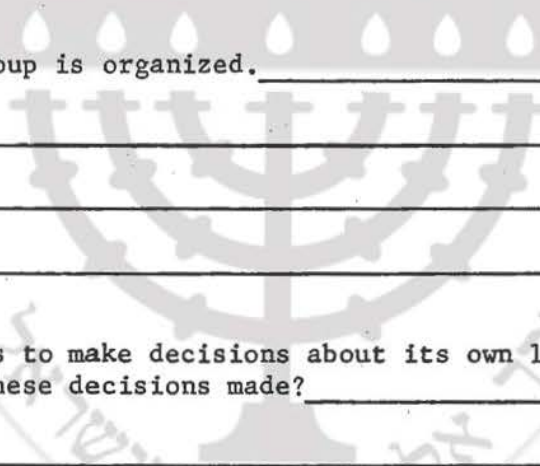
63 _____

13. If yes, how? _____

AMERICAN JEWISH ARCHIVES

64 _____

14. Describe how the group is organized. _____



65 _____

15. When the group needs to make decisions about its own life or about its task, how are these decisions made? _____

66 _____

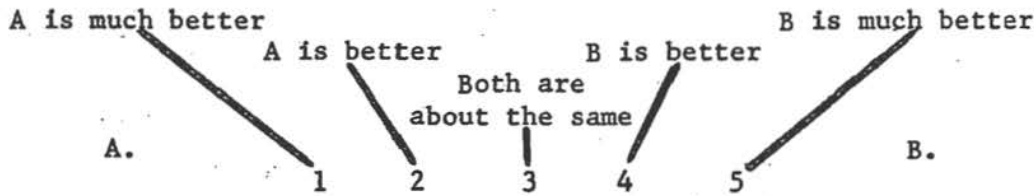
16. How do members communicate their interests and desires concerning group decisions? _____

67 _____

DO NOT WRITE IN THIS SPACE

(Fourth Card)

Col# Punch#



74	_____
75	_____
76	_____
77	_____
78	_____
79	0

23. I cooperate with group members in all group activities 1 2 3 4 5 I compete with members in all group activities.

80	4
(Fifth Card)	
1	6

24. I am encouraged to express my problems and concerns in the group and am listened to by others. 1 2 3 4 5 I am not encouraged to express my problems and concerns and am not listened to by others.

2	7
---	---

25. I am more respected and listened to in the group because of the office I hold or the length of time I have been in the group. 1 2 3 4 5 I am more respected and listened to in the group because of the skills I have to contribute in a particular situation.

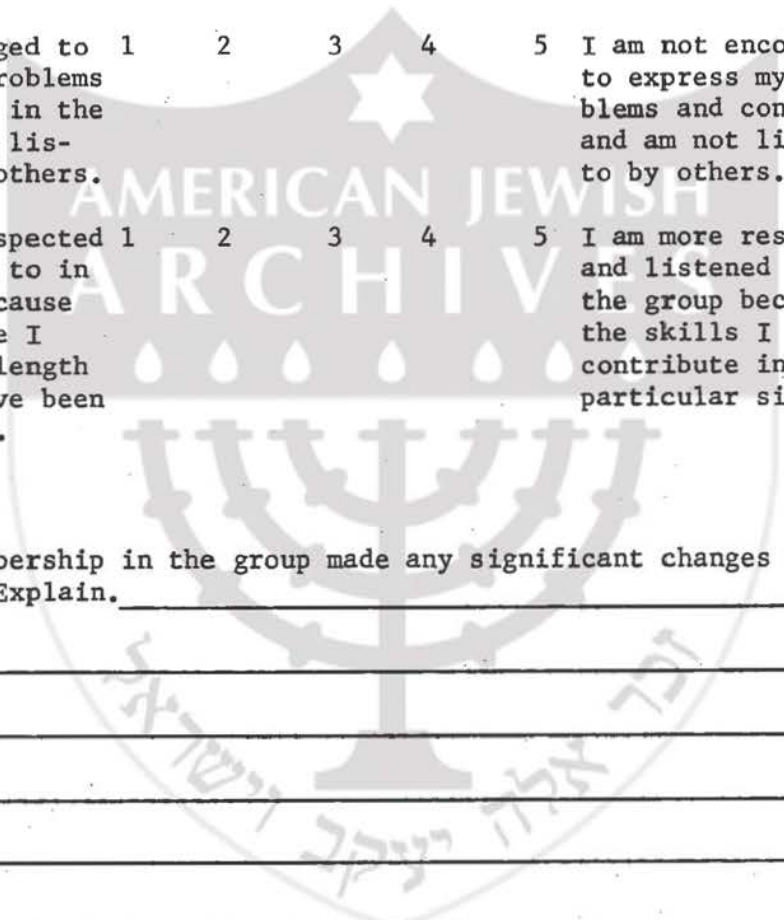
3	1
4	5
5	_____
6	_____

26. Has your membership in the group made any significant changes in your life? Explain. _____

8	_____
9	_____
10	_____
11	_____

27. How would you feel about dissolution of the group? _____

12	_____
----	-------



DO NOT WRITE IN THIS SPACE

(Fifth Card)

Col# Punch#

28. How satisfied are you with the group? _____

- a. Very satisfied
- b. Satisfied
- c. Neither satisfied nor unsatisfied
- d. Unsatisfied
- e. Very unsatisfied

13 _____

29. Would you like to see any changes in the group? Explain. _____

14 _____

15 _____



CODE NUMBER

1: A B C D	41: A B C D	80: A B C D	119: A B C D	158: A B C D	197: A B C D	34: _____
2: A B C D	42: A B C D	81: A B C D	120: A B C D	159: A B C D	198: A B C D	31: _____
3: A B C D	43: A B C D	82: A B C D	121: A B C D	160: A B C D	199: A B C D	28: _____
4: A B C D	44: A B C D	83: A B C D	122: A B C D	161: A B C D	200: A B C D	22: _____
5: A B C D	45: A B C D	84: A B C D	123: A B C D	162: A B C D	DIRECTIONS: <u>Blacken</u> the <u>letter</u> of your choice. Please DO NOT <u>circle</u> the letter. Make sure you have marked only <u>one</u> response for each item.	1: _____
6: A B C D	46: A B C D	85: A B C D	124: A B C D	163: A B C D		9: _____
7: A B C D	47: A B C D	86: A B C D	125: A B C D	164: A B C D		23: _____
8: A B C D	48: A B C D	87: A B C D	126: A B C D	165: A B C D		24: _____
9: A B C D	49: A B C D	88: A B C D	127: A B C D	166: A B C D		33: _____
10: A B C D	50: A B C D	89: A B C D	128: A B C D	167: A B C D		15: _____
11: A B C D	51: A B C D	90: A B C D	129: A B C D	168: A B C D		16: _____
12: A B C D	52: A B C D	91: A B C D	130: A B C D	169: A B C D		21: _____
13: A B C D	53: A B C D	92: A B C D	131: A B C D	170: A B C D		2: _____
14: A B C D	54: A B C D	93: A B C D	132: A B C D	171: A B C D		35: _____
15: A B C D	55: A B C D	94: A B C D	133: A B C D	172: A B C D	3: _____	
16: A B C D	56: A B C D	95: A B C D	134: A B C D	173: A B C D	29: _____	
17: A B C D	57: A B C D	96: A B C D	135: A B C D	174: A B C D	20: _____	
18: A B C D	58: A B C D	97: A B C D	136: A B C D	175: A B C D	14: _____	
19: A B C D	59: A B C D	98: A B C D	137: A B C D	176: A B C D	13: _____	
20: A B C D	60: A B C D	99: A B C D	138: A B C D	177: A B C D	19: _____	
21: A B C D	61: A B C D	100: A B C D	139: A B C D	178: A B C D	26: _____	
22: A B C D	62: A B C D	101: A B C D	140: A B C D	179: A B C D	4: _____	
23: A B C D	63: A B C D	102: A B C D	141: A B C D	180: A B C D	30: _____	
24: A B C D	64: A B C D	103: A B C D	142: A B C D	181: A B C D	7: _____	
25: A B C D	65: A B C D	104: A B C D	143: A B C D	182: A B C D	17: _____	
26: A B C D	66: A B C D	105: A B C D	144: A B C D	183: A B C D	25: _____	
27: A B C D	67: A B C D	106: A B C D	145: A B C D	184: A B C D	8: _____	
28: A B C D	68: A B C D	107: A B C D	146: A B C D	185: A B C D	10: _____	
29: A B C D	69: A B C D	108: A B C D	147: A B C D	186: A B C D	12: _____	
30: A B C D	70: A B C D	109: A B C D	148: A B C D	187: A B C D	18: _____	
31: A B C D	71: A B C D	110: A B C D	149: A B C D	188: A B C D	27: _____	
32: A B C D	72: A B C D	111: A B C D	150: A B C D	189: A B C D	32: _____	
33: A B C D	73: A B C D	112: A B C D	151: A B C D	190: A B C D	11: _____	
34: A B C D	74: A B C D	113: A B C D	152: A B C D	191: A B C D	6: _____	
35: A B C D	75: A B C D	114: A B C D	153: A B C D	192: A B C D	5: _____	
36: A B C D	76: A B C D	115: A B C D	154: A B C D	193: A B C D	37: _____	
37: A B C D	77: A B C D	116: A B C D	155: A B C D	194: A B C D	(D: _____) M: _____ F: _____	
38: A B C D	78: A B C D	117: A B C D	156: A B C D	195: A B C D	36: _____	
39: A B C D	79: A B C D	118: A B C D	157: A B C D	196: A B C D	38: _____	
40: A B C D	June 1966	SPIEGEL PERSONALITY INVENTORY			# _____	D: _____

 Booklet for the
 SPIEGEL PERSONALITY INVENTORY

This inventory consists of 200 numbered statements. You are to read each statement and decide whether it is TRUE or FALSE as applied to you.

Each statement may be answered in one of four ways as follows:

- A - This statement is definitely true.
- B - I think this statement is true, but I am not quite sure.
- C - I think this statement is false, but I am not quite sure.
- D - This statement is definitely false.

Mark your answer to each statement on the separate answer sheet.

If the statement is definitely true, blacken letter A (as shown for item 201 on the sample answer sheet at the right).

If the statement is definitely false, blacken letter D (as shown for item 202 on the sample answer sheet at the right).

If you think the statement is true, but you are not quite sure about it, blacken letter B (as shown for item 203 at the right).

If you think the statement is false, but you are not quite sure about it, blacken letter C (as shown for item 204 on the sample sheet at the right).

Section of Sample Answer Sheet Marked Correctly

	T	F
201:	<input checked="" type="radio"/> B	<input type="radio"/> C D
202:	<input type="radio"/> A B C	<input checked="" type="radio"/> D
203:	<input type="radio"/> A <input checked="" type="radio"/> C D	
204:	<input type="radio"/> A B	<input checked="" type="radio"/> C D

REMEMBER -

Mark answer A or D when you are sure the statement is TRUE or FALSE.

Mark answer B or C when you think the statement is TRUE or FALSE, but you are not quite sure of your choice.

Give your own opinion of yourself. Be sure to answer every item. Erase completely any answer you wish to change. **BLACKEN THE LETTER** of your choice. **DO NOT CIRCLE** the letter because it will not be scorable.

 PLEASE DO NOT MARK ON THIS BOOKLET

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DO NOT MAKE ANY MARKS ON THIS BOOKLET

1. I feel that I have achieved most of my goals and aims up to now.
2. I believe I tend to think about things too much.
3. I seldom get very upset or disturbed about anything.
4. I feel that I am achieving about as much as it is possible for me to achieve in life.
5. I usually prefer colors like red or orange to colors like blue or violet.
6. I believe most people will do almost anything if offered enough money.
7. As a rule I prefer work which involves more thinking than physical action.
8. I would not be afraid to drive racing cars as a profession.
9. I wish I were able to have more fun out of life.
10. Once I find a nice place to live, I seldom have any desire to look for a better one.
11. I have a strong need to have other people around me most of the time.
12. I often get a desperate feeling that life is passing too fast.
13. I sometimes find the taste of bitter things rather pleasant; for example, the taste of a peach stone, quinine, or bitter chocolate.
14. I almost never suffer from feelings of guilt.
15. I do not like to spend much time in a place where it is very quiet.
16. Not all of my desires and impulses would be considered perfectly normal by society.
17. I laugh about many things that most people regard as serious.
18. I never get tense enough to get a headache from it.
19. I think my environment has made me what I am today.
20. I usually assert myself so strongly that I often make people a little angry or annoyed with me.
21. My attention is sometimes so drawn to my own thoughts and fantasies that I don't notice when my name is called.
22. The smell of a cigar is more pleasant than unpleasant to me.
23. Sometimes I tend to get carried away with my thoughts and ideas.

24. I would feel much more comfortable living in a large spacious house than in a small compact house.
25. I don't find it very difficult to talk about my personal problems with other people.
26. I worry a great deal about what may happen to people I love.
27. I find it very disturbing to ride with a driver who starts and stops rapidly, or who speeds up and slows down over and over again.
28. I believe that after death I will live again in another body.
29. I feel it is my duty to try to teach other people the right way to live.
30. I don't like to have other people give me advice or suggestions.
31. When I want something, I usually find it very difficult to wait for it.
32. If people knew some of the things I think about, I feel they would think I was pretty strange.
33. At times I feel inspired and ideas and thoughts seem to come to me from out of nowhere.
34. It doesn't matter how warm I am or what I am doing, I just don't like cold weather.
35. I don't mind holding things that are slippery or slimy.
36. I don't think I would be able to thoroughly enjoy sexual intercourse under any conditions.
37. I would feel that I had missed a lot if I were unable to rear a family.
38. I have had a feeling lately that I may not be alive much longer.
39. Most of the time my emotions are on an even keel.
40. I enjoy doing almost anything that is dangerous.
41. I think that I fall far short of being the sort of person I would like to be.
42. It is often difficult for me to concentrate on what I am doing.
43. I don't let anything upset me very much.
44. I feel that I am developing my talents and abilities as much as I can at present.
45. I would rather have a living room painted yellow than grey.
46. It seems to me that using your talents is more important than fame or fortune.
47. Nowadays, I often take part in sports which involve a lot of physical action.
48. I don't think I would be afraid to jump from a plane with a parachute.

49. I wish I had more close friends than I have.
50. When I find a good restaurant, I would much prefer to keep going back regularly than to eat at a wide variety of places.
51. As a rule I love to participate in group activities.
52. I very much dislike to make plans for more than one week in advance.
53. As a rule I prefer foods which have a mild flavor to foods which have a strong flavor.
54. I am easily embarrassed.
55. Sudden loud sounds such as the slamming of a door or the ringing of a phone are quite annoying to me.
56. When I was younger I frequently did things I would have been embarrassed to tell my parents or teachers about.
57. People often take me seriously when I am really only kidding them.
58. I frequently have a sort of gnawing feeling in my stomach.
59. I think I would be much better off today if I had had parents who provided me with a better background.
60. I never back down as long as I am convinced that I am right.
61. Sometimes I feel more involved in my fantasies or daydreams than I do in what's going on in the world around me.
62. I usually find the smell of a barnyard or a zoo very unpleasant.
63. I spend a lot of time thinking and puzzling over the meaning of life.
64. I prefer a small cozy living room to a large living room.
65. There is nobody in the world that I feel able to tell all my thoughts and feelings.
66. It seems that I usually expect the worst to happen.
67. I find it very disturbing to ride in a fast elevator which starts and stops abruptly.
68. I have such strong religious beliefs that it is doubtful if they will ever change very much.
69. I feel that I should obey every law of my government and help to see to it that other people do the same.
70. I have a strong need to solve my problems without help from anyone else.
71. I may regret it afterward, but I usually go ahead and have my fun.

72. I think many people feel that I am not a friendly person.
73. I sometimes feel an inner peace, joy and serenity that is more wonderful than any thing I have experienced in the world around me.
74. As a rule I think I am in a better mood when it's sunny outside than when it's cloudy.
75. I would find walking barefoot in the mud very unpleasant.
76. I am never anxious about sexual relations.
77. I think I am very much like my mother in the way I think and feel about most of the important things in life.
78. I am sure that things could never get so bad that I would take my own life.
79. Many times I try to laugh and be cheerful when I don't feel like it.
80. I think that I pretty well live up to my own expectations.
81. Sometimes I am so deep in thought that I am hardly aware of other things.
82. I very seldom feel angry at anyone.
83. I think I am becoming a finer person each day.
84. Most of the time I prefer to be in a room where the lighting is more bright than dim.
85. I would be willing to lose good friends, if necessary, in order to become wealthy.
86. I think I am physically more active now than the average person of my age and sex.
87. I would not be afraid to walk alone at night down a dark unfamiliar street.
88. I wish I felt more at ease around other people.
89. For the sake of variety I like to shift the position of the furniture where I live every once in a while.
90. I almost always look forward to meeting new people and making new friends.
91. I have thought very little about what I may be doing five years from now.
92. As a rule I would rather have my foods highly seasoned than lightly seasoned.
93. When I enter a room full of people, I am usually self-conscious and uneasy about being stared at.
94. I am often bothered by noises around me.
95. Every once in a while I get the urge to do things I would be ashamed to have my friends know about.

96. I can usually see the funny side of things even though other people can't.
97. I sometimes feel too much pressure inside my head.
98. I believe that my fate has already been decided by a power greater than myself.
99. It is difficult for me to voice my opinion in a group when the opinion of the other group members is different from mine.
100. Some of the experiences I go through in my imagination are so real that I sometimes lose track of what's going on in the world around me for a time.
101. I think I am probably more annoyed by strong odors than most people.
102. I spend considerable time trying to find the reason for things being the way they are.
103. It usually makes me extremely uncomfortable to be in a small closed room.
104. I can't seem to get very much interested or involved in anyone anymore.
105. Even familiar objects seem a little strange to me at times.
106. I have never (or almost never) been motion sick from riding, as in a car, boat or plane.
107. I have some beliefs which are so strong that I think I would rather die than give them up.
108. When I make plans, I am usually very much concerned about their effect on my family or friends.
109. I have a strong desire to be completely independent and on my own.
110. I often do things without thinking that I am sorry about later.
111. I feel that some people who are friendly to me on the surface laugh at me behind my back.
112. I feel that a close harmony exists between my own strivings and some universal purpose or plan.
113. It doesn't matter how cool I am or what I am doing, I just don't like hot weather.
114. I don't like to touch objects which are wet or greasy.
115. I am deeply in love with someone of the opposite sex.
116. I think I am very much like my father in the way I think and feel about most of the important things in life.
117. I feel that there are no goals in life worth struggling to reach.
118. I am often filled with great joy.

119. I feel I am a self-confident person.
120. I think about so many things that sometimes I get confused.
121. When I get in a bad mood, it is usually very difficult for me to get out of it.
122. I feel that I am becoming the sort of person I would like to be.
123. As a rule I prefer dark colors to bright colors.
124. I think that how you do something is more important than what you get for doing it.
125. I would rather observe or read about sports than take part in them myself.
126. I never worry much about dying.
127. I often wish other people liked me more.
128. When I get used to a circle of friends, I don't particularly care to make new ones.
129. I would rather be by myself most of the time than around people.
130. I prefer to think of today and make very few plans for the future.
131. I prefer foods which are mild or bland to foods which are hot or spicy.
132. I think I would be a lot happier if my sense of guilt were not so strong.
133. Much of the time I wish I could just get clear away from some of the sounds around me.
134. I am very much attracted sexually to someone I don't really love.
135. I often tease people I know well.
136. I am often bothered by an ache in my muscles or bones.
137. I feel that I am not responsible at all for some of my personal problems.
138. I almost always speak up and say what I think even when I know others may disagree with me.
139. I spend a lot of time daydreaming.
140. I am very often disturbed by unpleasant odors.
141. I spend a lot of time trying to understand myself better.
142. I often feel cramped for space.
143. I feel that there is at least one person in the world who really understands me.
144. I often have a feeling that something dreadful is about to happen.
145. I get dizzy easily from rides like a merry-go-round where there is a rapid whirling motion.
146. I believe that I will live on after the death of my body.

147. I make a real effort to live the way I think one ought to live.
148. I prefer the sort of job where I am told what to do rather than give orders myself.
149. I tend to act first and ask questions later.
150. I feel that people don't pay much attention to what I have to say.
151. At least once in my life I have had a very profound or wonderful religious or mystical experience.
152. I prefer a cold climate to a mild climate.
153. I am so sensitive to touch that clothes made of certain fabrics are very uncomfortable for me.
154. Society should permit the homosexual to live as he pleases as long as he is quiet about it, and doesn't molest anyone or seduce children.
155. It is usually very difficult for me to remember what I was doing only a few days ago.
156. Life is such a struggle that much of the time I feel as if I can't go on anymore.
157. Much of the time I am simply bored with life.
158. Most of the time I am pretty happy and light-hearted.
159. I am one of those people who think about things so much that I don't get much done.
160. There are many days when it doesn't take much to make me boiling angry.
161. I feel that I am becoming the sort of person most parents would be proud of.
162. As a rule I don't like brightly colored clothes, even when worn by other people.
163. It is more important to become rich than respected.
164. As a rule I don't care to take part in anything which involves a lot of physical activity.
165. I often feel very unsafe when I am alone because of all the reports of murders and attacks in the news.
166. I wish I were a different person than I am.
167. I like to try out new things just for the fun of it.
168. Most of the time I prefer to be around people who tend to be more quiet and reserved than cheerful and laughing.
169. I actually don't feel much concern about the future.
170. I almost never like pepper on foods of any sort.
171. I often have kind of a guilty feeling around other people without knowing why I should feel this way.

172. I think I am probably more disturbed by certain sounds than most people.
173. I have very good control over my sexual impulses.
174. I like to tell jokes and make people laugh.
175. A tense, irritated feeling inside my abdomen sometimes keeps me from sleeping.
176. I believe that the actions of people are controlled and directed by some super-human force.
177. As a rule I would not hesitate to do something other people feel is wrong as long as I feel that my goal or purpose in doing it is a good one.
178. My imagination is so vivid that I can clearly picture faces or objects in my mind.
179. I am often annoyed by odors which other people don't even seem to notice.
180. I believe I think about things more seriously than most people.
181. I often feel confined - as if I have very little space for free movement.
182. I feel that there is at least one person in the world who cares about me very much.
183. I am very much afraid I'll be involved in a serious car accident.
184. I enjoy the rocking motion of a boat, a swing, or a rocking chair.
185. I have no strong religious beliefs or convictions.
186. I usually have a strong feeling of what is right and wrong for me to do.
187. I would rather have a job in which the work is planned for me by someone else than a job in which I have to figure everything out for myself.
188. I fly off the handle pretty easily.
189. I feel that many people who know me don't take me very seriously.
190. I have a strong belief that I receive help, strength and support from some supernatural source.
191. Having my body exposed to direct sunlight is usually more unpleasant than pleasant to me.
192. I am frequently aware of itching, burning, or tickling sensations on my skin.
193. I would rather be dead than be a homosexual.
194. I feel that I am not as sharp as I used to be.
195. I see nothing in the future for me.
196. It often seems to me as if I am not free to do anything I would like to do without feeling a lot of guilt or remorse later.
197. Most of the time I am pretty depressed and downhearted.

198. Sometimes thoughts and ideas race through my mind so fast that it's a little upsetting.

199. I seem to have "ups" and "downs" more than most people.

200. I feel confident that I am heading in the right direction in life.

PLEASE CHECK TO BE SURE YOU ANSWERED EVERY ITEM



ACKNOWLEDGEMENTS

PART I

Form 12

Items # 20, 24, 26, 28, 32, 35-39 adapted from the New Forms Process. Developed by E.W. Hutchinson and associates in The Bureau of Community Research, 1798 Scenic Avenue, Berkeley, California 94709. Used by permission of Dr. Hutchinson.

Item # 40 from "Value Survey," by Milton Rokeach, 1967, distributed by Halgren Tests, 873 Persimmon Avenue, Sunnyvale, California 94087.

Items # 4, 6, 7-10, 14-18 from "A Study of Generations," 1970, used by permission of Youth Research Center, 122 West Franklin, Minneapolis, Minnesota 55404.

Form 13

Items # 3, 5, 6-22 adapted from the New Forms Process. Developed by E.W. Hutchinson and associates in The Bureau of Community Research, 1798 Scenic Avenue, Berkeley, California 94709. Used by permission of Dr. Hutchinson.

Item # 4 adapted from "A Study of Generations," 1970, used by permission of Youth Research Center, 122 West Franklin, Minneapolis, Minnesota 55404.

Form 14

Items # 8, 9, 10 adapted from the New Forms Process. Developed by E.W. Hutchinson and associates in The Bureau of Community Research, 1798 Scenic Avenue, Berkeley, California 94709. Used by permission of Dr. Hutchinson.

Item # 11 from Religion in America, 1971, edited by George Gallup, Jr. and John O. Davies, III, The Gallup Opinion Index, April, 1971, Report # 70.

Items # 21-26 from Charles Glock and Rodney Stark, Christian Beliefs and Anti-Semitism, New York: Harper and Row, 1965, used by permission of Charles Glock.

Items # 12-19 adapted from "Measuring the Religious Variable: Replication," Morton B. King and Richard A. Hunt, Journal of the Scientific Study of Religion, Volume 4, Number 2, June, 1972. Used by permission of Morton B. King.

Form 16

Used by permission of the author, Dr. Donald E. Spiegel, Veterans Administration Center, Los Angeles, California.

INSEARCH

the future of religion in america

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john e. biersdorf

a second conference
on the relevance
of organized religion
january 2-5, 1973
a project of the
george d. dayton
foundation

DO NOT WRITE IN THIS SPACE

Col# Punch#

5. This I believe about prayer.

6. How often do you pray? _____

- a. Once a day or more
- b. Once a week or more
- c. Once a month or more
- d. Several times a year
- e. Never

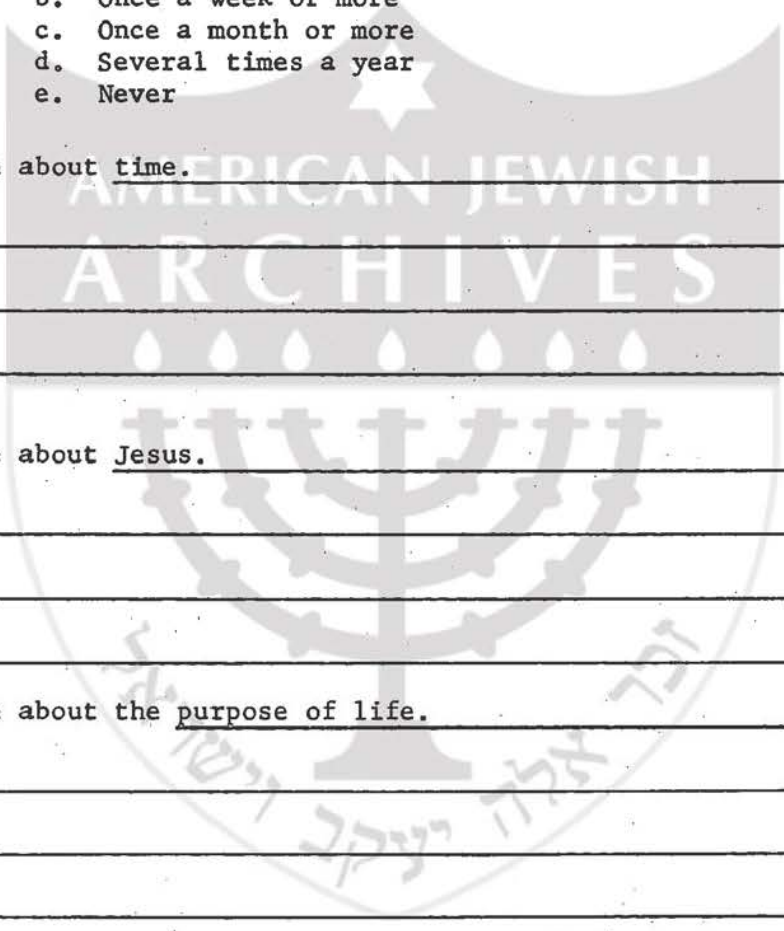
7. This I believe about time.

8. This I believe about Jesus.

9. This I believe about the purpose of life.

10. This I believe about race.

11. This I believe about doing good.



DO NOT WRITE IN THIS SPACE

Col# Punch#

12. This I believe about conflict.

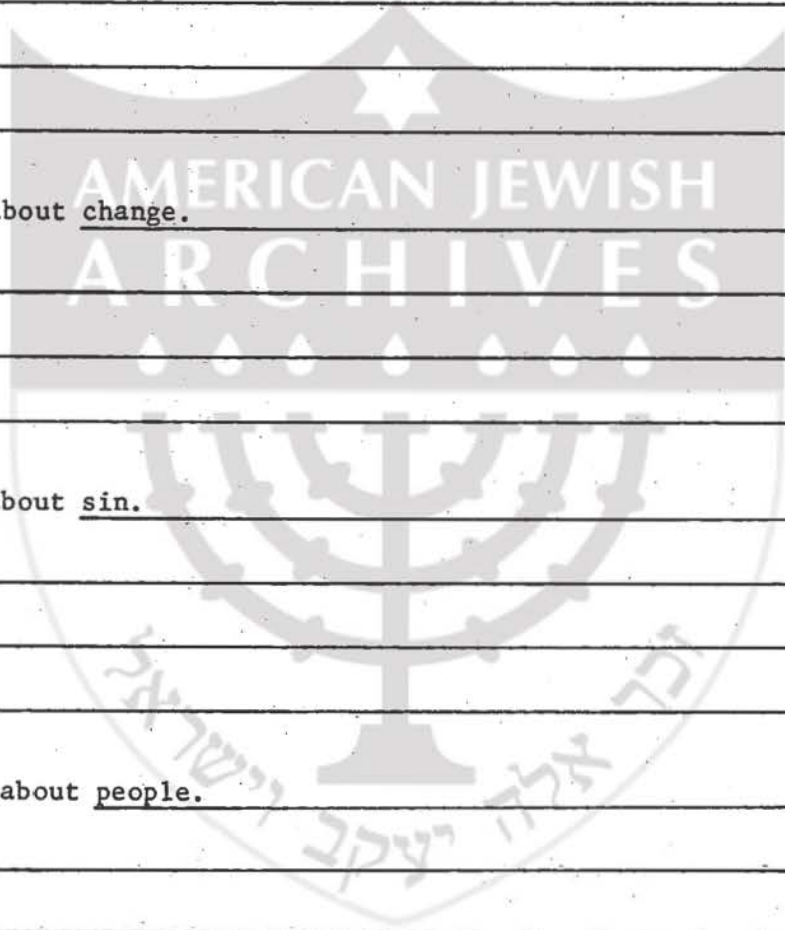
13. This I believe about institutions in our society.

14. This I believe about change.

15. This I believe about sin.

16. This I believe about people.

17. This I believe about sexual relationships.



DO NOT WRITE IN THIS SPACE

Col# Punch#

6

7

1

8

FORM 18

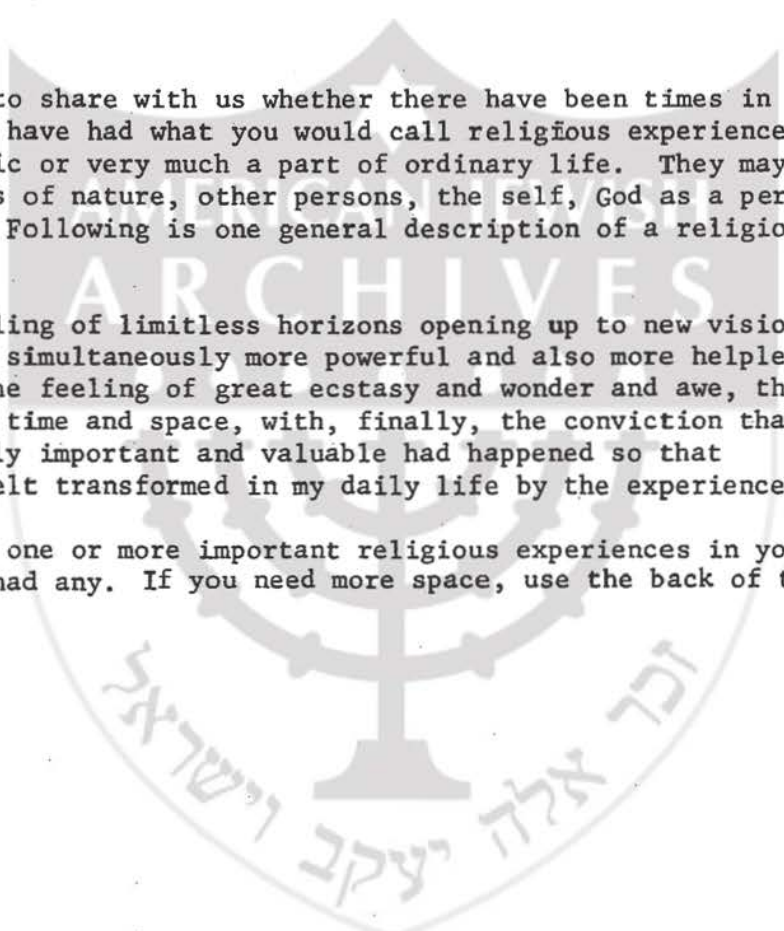
NAME (Optional) _____

CODE NUMBER _____
(to be assigned by the researcher)

We would like you to share with us whether there have been times in your life when you have had what you would call religious experiences. They may be dramatic or very much a part of ordinary life. They may involve experiences of nature, other persons, the self, God as a person or other content. Following is one general description of a religious experience.

"It was a feeling of limitless horizons opening up to new vision, a feeling of being simultaneously more powerful and also more helpless than ever before, the feeling of great ecstasy and wonder and awe, the loss of placing in time and space, with, finally, the conviction that something extremely important and valuable had happened so that to some extent I felt transformed in my daily life by the experience."

Would you describe one or more important religious experiences in your life, if you have had any. If you need more space, use the back of the sheet.



2. Number of card _____ Name of card _____

Col# Punch#

Alternatives _____

How important would this group be to you in working for the change you suggest. Circle the appropriate number.

- 1 Completely irrelevant or not applicable
- 2 Unimportant
- 3 Neither important nor unimportant
- 4 Important
- 5 Very important

3. Number of card _____ Name of card _____

Alternatives _____

How important would this group be to you in working for the change you suggest. Circle the appropriate number.

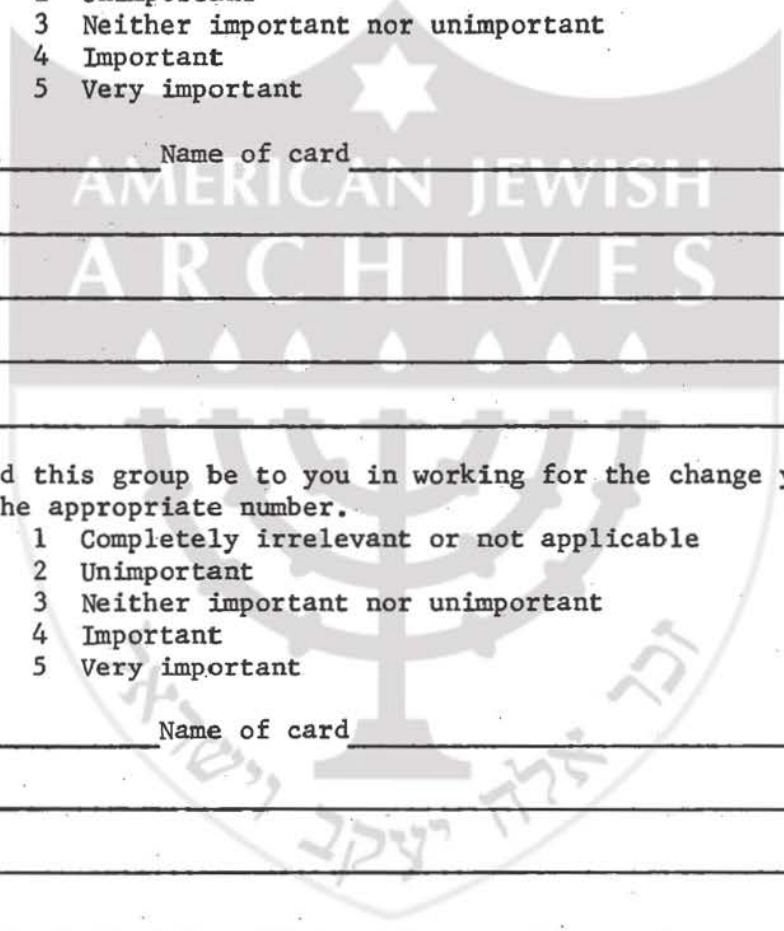
- 1 Completely irrelevant or not applicable
- 2 Unimportant
- 3 Neither important nor unimportant
- 4 Important
- 5 Very important

4. Number of card _____ Name of card _____

Alternatives _____

How important would this group be to you in working for the change you suggest. Circle the appropriate number.

- 1 Completely irrelevant or not applicable
- 2 Unimportant
- 3 Neither important nor unimportant
- 4 Important
- 5 Very important



DO NOT WRITE IN THIS SPACE

Col# Punch#

6

7

2

5

FORM 26

NAME (Optional) _____

CODE NUMBER _____
(to be assigned by the researcher)

All of us want certain things out of life. When you think about what really matters in your own life, what are your wishes and hopes for the future? In other words, if you imagine your future in the best possible light, what would your life look like then, if you are to be happy? Take your time in answering; such things aren't easy to put into words.



Vertical column of horizontal lines for data entry, corresponding to the Col# and Punch# headers.

ACKNOWLEDGEMENTS

PART II

Form 17

Adaptation of the "This I Believe" Test by Dr. O.J. Harvey, Department of Psychology, University of Colorado at Boulder. Used by permission of the author.

Form 22

Adaptation of the Priority Card Sorting from the New Forms Process Workshops. Developed by E.W. Hutchinson and associates in The Bureau of Community Research, 1798 Scenic Avenue, Berkeley, California 94709. Used by permission of Dr. Hutchinson.

Form 26

From The Pattern of Human Concerns by Hadley Cantril, Rutgers University Press, New Brunswick, New Jersey, 1966, p. 23. Used by permission of the publisher.



DELPHI INSTRUMENT

WHY STUDY THE FUTURE?

We can know the past, but we cannot change it. We cannot know the future, but we can change it by the choices we make now. Thinking about the future, planning for it, choosing wisely in regard to it, is an important and peculiar kind of human activity.

It is important to the extent that we intend religious values, experiences, and institutions to have some place in shaping the directions of our society.

It is important because so much of the future is already past, i.e., we have already shaped some of the future by the resources we have allocated, the leadership we have trained, the programs we have already launched. We need to extend the amount of lead time in our planning if our choices are to be most effective.

It is important, because we need to develop creative and flexible responses to the complex issues that increasingly rapid cultural and social change raise.

HOW TO THINK ABOUT THE FUTURE?

We bring to our thinking about the future our own values and basic beliefs about the world, the range and depth of information at our command, and our own theories and strategies for planning and choosing. For example, our analysis of the direction of social and cultural change will heavily influence our assessment of the future of religion.

Some things are certain about the future, e.g., that a person who is twenty-two years old in 1972 will be thirty-two years old in 1982. In order of decreasing certainty, there are logical and mathematical certainties, physical realities, and even social realities that give a framework within which to forecast changes.

Since even the best future forecasting cannot predict the occurrence of future events, it instead tries to describe what we may reasonably expect to happen. Therefore, it is essential to formulate the chain of information and reasoning that has led us to any particular estimate about the future. Research has indicated that forecasts are more accurate when based on such explicit rationales.

We can expect that there will be surprises in the future as there have been in the past.

GO ON TO THE NEXT PAGE

It is not necessary to forecast all the changes about the future, only the ones that have major implications for us. Deciding which changes are major is, of course, also a matter of choice and discernment.

THE DELPHI INSTRUMENTS

This first Delphi instrument gives you an opportunity to assess the probable occurrence of certain major future events in religion in America, along with your rationale as to why you believe they will or will not occur, and what the implications of them will be. You are also invited to add other events not listed in the instrument.

The second instrument in September will feed back to you the summary of the opinions of the panel in relation to these possible futures and invite you to take the next step towards policy formation and strategizing in relation to them.



I.B.

DELPHI INSTRUMENT

NAME _____

CODE NUMBER _____

1. AGE: _____

2. SEX: a. Male b. Female
(check appropriate box)

3. Are you:
(check appropriate box)

a. Black b. Spanish American c. White

d. American Indian e. Asian f. Other _____
(please specify)

4. Denominational affiliation _____

5. Please describe briefly your professional and/or voluntary activities in
the church.

Following is a list of possible future events. Someone believes that each will occur. We want to know what you think, and why. After each event there is a space for you to note by what year the event will occur, if you think it will (Part A). If you think it will not occur, mark the box in Part B. Then, in Part C describe briefly the chain of reasoning that led to your conclusion. Finally, in Part D list some effects you believe will follow the occurrence or non-occurrence of the event.

As you give your opinion about each possible future event, remember that we need to know if and when you believe it will occur, whether or not you believe the event is desirable.

A.
Will occur by
the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

FUTURE EVENT

6. All property owned by religious groups will be taxed at full value.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____

A.
Will occur
by the year

B.
Will not occur
(check box)

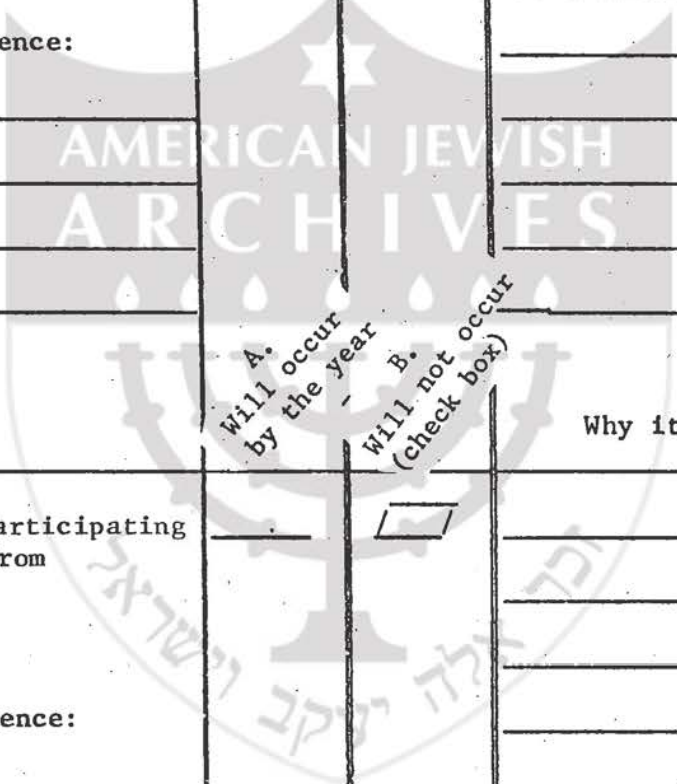
C.
Why it will or will not occur:

FUTURE EVENT

7. The median age of those actively participating in major religious groups will move from forty to fifty years of age.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____



FUTURE EVENT

A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

8. The majority of churches and synagogues will be staffed by lay persons or tent-making ministers whose principle source of income is not the religious institution.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____

FUTURE EVENT

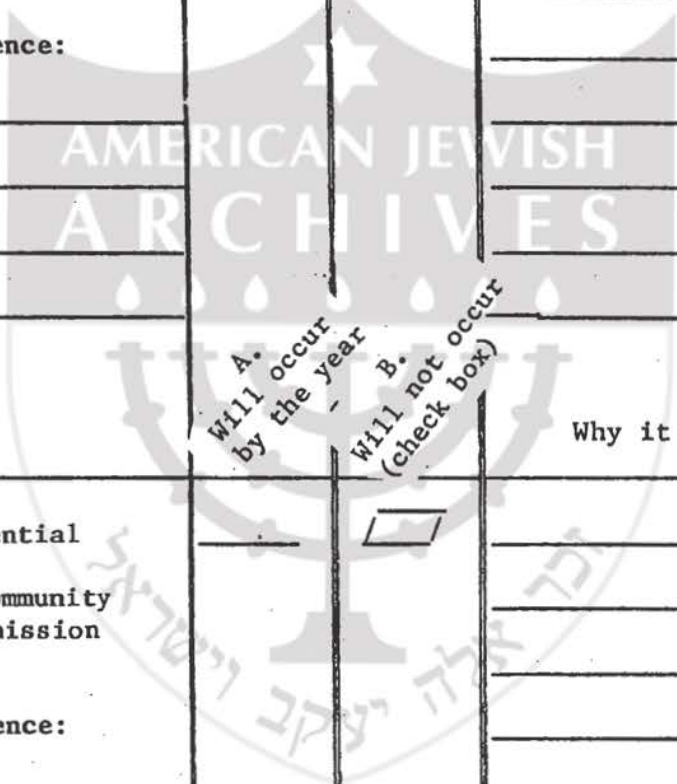
A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

9. House churches, communes, human potential groups, and other experiences of self-actualization of persons in intimate community will clearly emerge as the most vital mission of churches and synagogues.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____



A.
Will occur by
the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

FUTURE EVENT

10. A more conservative, literal, evangelical understanding of the Bible will emerge in the major Christian and Jewish bodies.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____

A.
Will occur
by the year

B.
Will not occur
(check box)

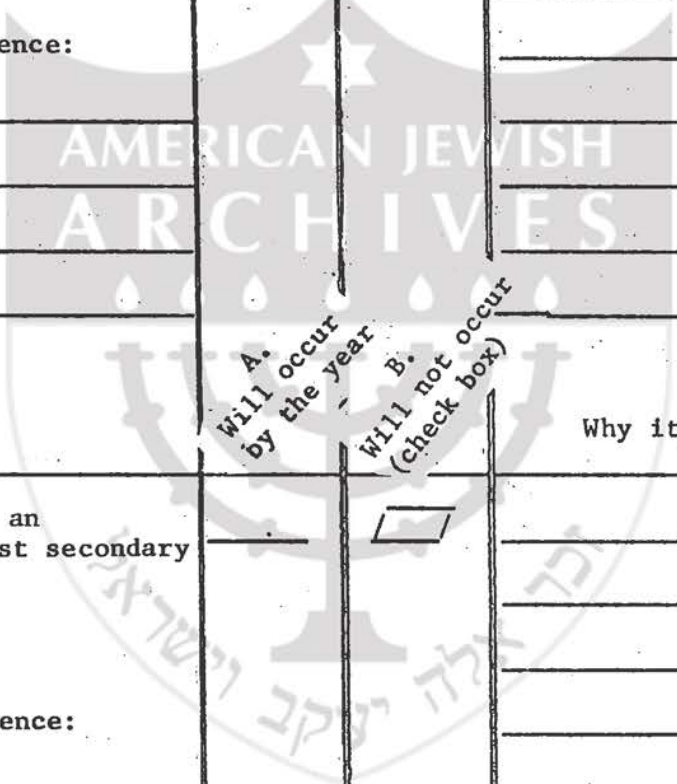
C.
Why it will or will not occur:

FUTURE EVENT

11. The objective study of religion as an academic subject will be offered in most secondary and post-secondary schools.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____



FUTURE EVENT

A.
Will occur by
the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

12. The Gallup poll will find that most Americans believe religion is increasing in influence in American life. Membership in religious groups as a whole is increasing faster than the population.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____

FUTURE EVENT

A.
Will occur
by the year

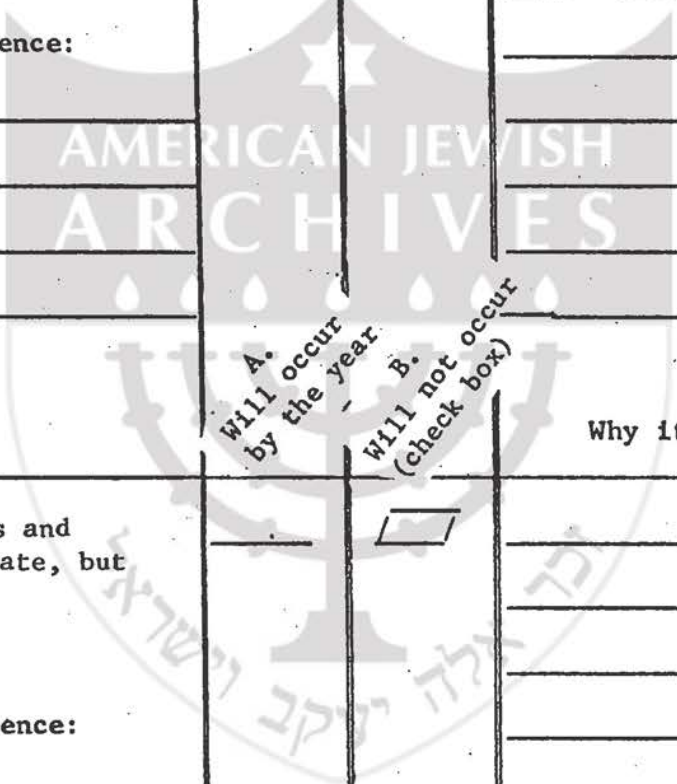
B.
Will not occur
(check box)

C.
Why it will or will not occur:

13. At least a third of local churches and synagogues will no longer own real estate, but meet in homes or rented space.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____



FUTURE EVENT

A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

14. At least a third of all local congregations will be clustered with at least one other congregation across denominational lines.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____

FUTURE EVENT

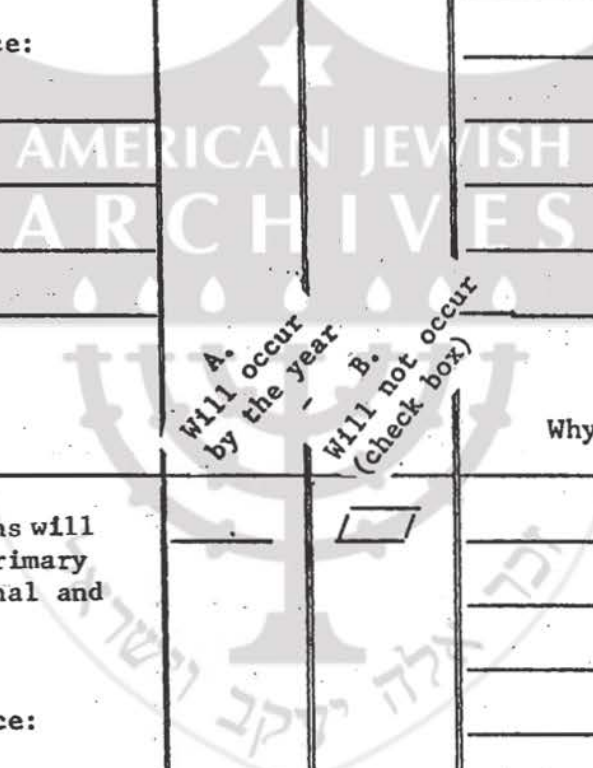
A. Will occur by the year
B. Will not occur (check box)

C. Why it will or will not occur:

15. Most national religious organizations will exist principally as symbols as their primary functions have been taken over by regional and local bodies.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____



FUTURE EVENT

A.
Will occur by
the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

16. Minority groups and women will have authority and leadership positions in religious organizations in proportion to their membership.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____

FUTURE EVENT

A.
Will occur
by the year

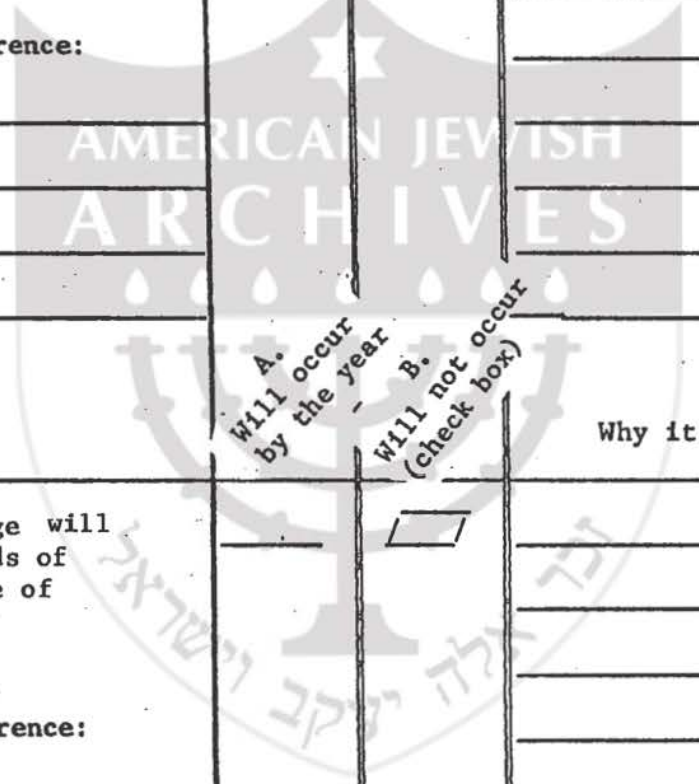
B.
Will not occur
(check box)

C.
Why it will or will not occur:

17. Corporate action for social change will become clearly recognized in the minds of most members as essential to the life of churches and synagogues.

D. Effects of occurrence or non-occurrence:

- 1. _____
- 2. _____
- 3. _____
- 4. _____



FUTURE EVENT

A.
Will occur by
the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

18. Formal religious institutions will largely disappear from American life, and only a small minority of citizens will openly acknowledge holding Christian or Jewish beliefs.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____

FUTURE EVENT

A.
Will occur
by the year

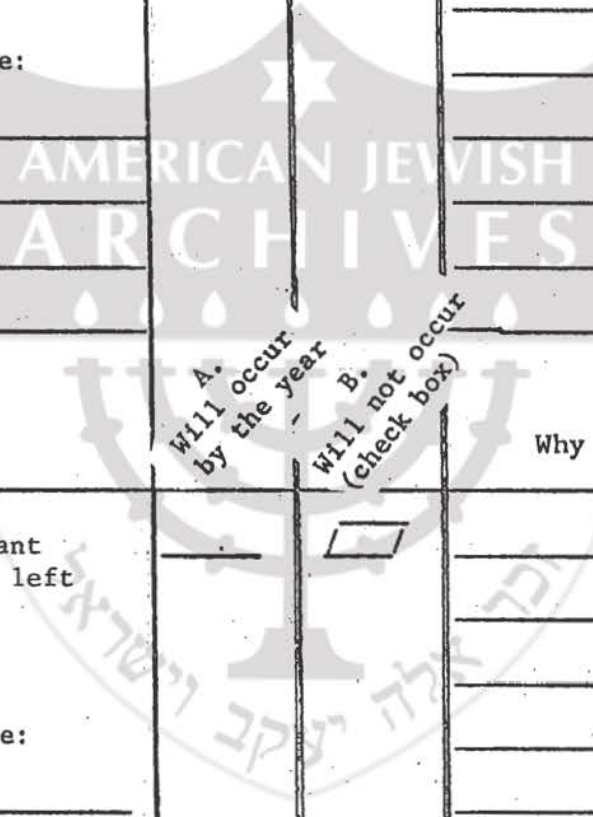
B.
Will not occur
(check box)

C.
Why it will or will not occur:

19. Write your own if you feel an important dimension of change in religion has been left out of the above list.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____



FUTURE EVENT

A.
Will occur by
the year

B.
Will not occur
(check box)

C.
Why it will or will not occur:

20. Write your own if you feel an important dimension of change in religion has been left out of the above list.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____

FUTURE EVENT

A.
Will occur
by the year

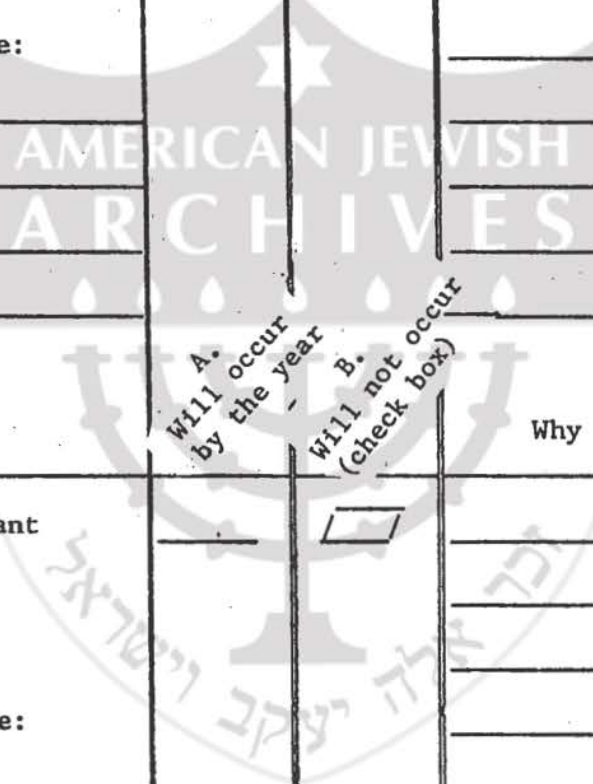
B.
Will not occur
(check box)

C.
Why it will or will not occur:

21. Write your own if you feel an important demension of change in religion has been left out of the above list.

D. Effects of occurrence or non-occurrence:

1. _____
2. _____
3. _____
4. _____



DATA GATHERING DESIGN FOR "TREND SETTING"

RELIGIOUS GROUPS

"To exist, humanly speaking, is to name the world, to change it. Once named, the world in its turn reappears to the namers as a problem and requires of them a new naming." (PEDAGOGY OF THE OPPRESSED, Freire, p. 76.)

I. Goals

A. To document the evolution of religion in American society.

B. To make that documentation available for policy formation and strategizing for organizational change in religious institutions.

II. Understanding of culture and values

A. In addition to his biological inheritance, man creates culture, i.e., thought forms, social institutions and integrating symbols, which along with his biology help form who he is.

B. Cultural change, or the re-naming of reality, happens as persons and groups come up against limit-situations of their existence and transcend them in a new naming of reality which changes that reality by the action that flows from the naming.

C. This renaming of reality can also be called conscientization, the process whereby persons and groups transcend the limits of past cultural assumptions by becoming aware of the contradictions of their existence and developing the hope to rename and work to change the conditions of their life.

D. Conscientization, or the naming of reality focuses in the development and use of values as fundamental beliefs and evaluative criteria for action. Values can be categorized in two dimensions:

1. Fundamental beliefs and assumptions about:

- a. Self
- b. Others
- c. Institutions
- d. God and religion
- e. Time

2. Processes for reception and coding of information, analysis and interpretation of information, including understandings of authority, preferred strategizing for action, evaluation of the results of action.

D. The following value conflicts and normlessness in contemporary society point to the need for conscientization:

1. Value conflicts and normlessness trouble people in relation to the following characteristics of new scientific and technological advances.

- a. Increased geographic mobility
- b. Increased transiency of personal relationships
- c. Increased transiency of institutional affiliations
- d. Increased number of new ideas
- e. Increased amount of new information presented as relevant

2. The combination of population growth with new scientific and technological advance is causing value conflict and normlessness through

- a. The growth of large organizations
- b. The disruption of stable inter-personal relationships and primary groups
- c. The obsolescence of old organizations and institutions
- d. The press of large numbers of people in daily life

3. Different cultural groups in society hold contradictory and increasingly self-conscious values.

- a. Dominant groups in our society are increasingly uncertain about their own values.
- b. Newly self-conscious groups in society, such as youth, blacks, women, are increasingly certain of their values.

4. There is a long-term trend in Western Civilization towards greater responsibility by the individual for his beliefs, actions, and the maintenance or even generation of the social institutions in which he participates.

III. Understanding of religion

A. Institutional religion has helped furnish values to integrate and give direction to personal life and to society.

B. These comprehensive values were based on and sanctioned by key experiences of transcendence; that is, the Judeo-Christian tradition has understood key events in the naming of reality in past history, and in the present, to be the action of the loving God who creates and redeems us.

C. In the present time of cultural conflict and change, religious beliefs serve these functions in the lives of persons.

1. Religious beliefs conserve past values for some persons.
2. Religious beliefs are important for some persons in passing on the best of the culture to their children.
3. Religious beliefs and practices are important for some persons to create islands of personal security and comfort in our uncertain world.
4. Religious beliefs are important for some persons in forming visions of a better social order.
5. Religious beliefs are important for some persons in motivating them to fight for social change.
6. Religious beliefs and practices are important for some persons for consciousness expansion and mystical experiences.
7. Religious beliefs and practices are important for some persons to support personal rigidity and bigotry.

D. In the present time of cultural conflict and change, religious organizations can be characterized as follows as they attempt to preserve the best of their past values and participate in the contemporary re-naming of reality.

1. Religious groups are experiencing fundamental value conflicts over:
 - a. The definition of a fully human life.
 - b. The nature of institutions.
 - c. Poverty and the present economic system.
 - d. Racism and the relationships between different ethnic and racial groups.
 - e. War and peace, particularly in relation to Vietnam.
2. Religious rituals, beliefs, organizational participation are becoming less credible and less significant for increasing numbers of people.
3. Most religious organizations are currently declining in membership, attendance, and budget.
4. Radical groups, pentecostal groups, and other religious groups continue to exist side by side in fairly stable numbers in our society, even though, from time to time, one or another of them receive high visibility.

5. There are a number of religious groups which experience spiritual vitality and optimism about themselves and the future.
6. Religious groups continue to be in conflict over whether the function of religion is to facilitate social change or to conserve traditional values.
7. Churches and synagogues are generally recognized as having most to contribute in relation to the private sector of society, especially in relation to primary groups and personal morality.
8. Many cultural religious beliefs are different from the official theologies of major denominations.
9. The church and synagogue is experiencing increasing competition from education, media, and the social sciences in offering integrating understandings of the social world.
10. The church and synagogue is increasingly dependent on education, media, and the social sciences for offering integrating understandings of the social world.

IV. Values and beliefs of "trend setting" religious groups

A. Some religious groups are making fresh and important contributions to conscientization or the re-naming of reality in response to current cultural conflict and change.

B. In their response to cultural conflict and change and group conscientization, persons in trend setting religious groups are moving away from these beliefs and values:

1. Traditional theological categories are less used in describing religious experiences, and religious knowledge is decreasing.
2. Orthodox religious beliefs are continuing to become less accepted and less significant in persons' lives.
3. Life after death is becoming less important in the lives of religious people.
4. Supernaturalism understood in traditional ways is becoming less important in the values of religious people.
5. Identification and affiliation with the church as an institution is becoming less important in the values of religious people.
6. Employment is not based on the values of the Puritan Ethic.
7. National political values and identification with the United States is becoming less important in the values of religious people.

8. Individualism is becoming less important in the values of religious people.
9. Competition is becoming less important in the values of religious people.
10. Materialism is becoming less important in the values of religious people.
11. Persons are more interested in novelty and are uncomfortable with routine.

C. In their response to cultural conflict and change and group conscientization, persons in trend setting religious groups are moving toward these beliefs and values.

1. Persons are redeveloping careers defined not by a specific set or responsibilities, but by a changing base of knowledge and skill that can be applied in the number of settings according to personal interest and vocation.
2. The need for friendships and close sustained relationships is becoming more important in the values of religious people.
3. Opportunity for sexual expression is becoming more important in the values of religious people.
4. Persons are moving from traditional structures of intimacy and unfulfilled personal needs, such as sexual deprivation, loneliness, alienation, to counter-cultural alternatives.
5. Self-defined religious feelings and experiences are becoming more important in the lives of religious people.
6. More life experiences are now seen as religious by religious persons.

V. Organizational history and characteristics of trend setting religious groups

A. Members of trend setting religious groups can be differentiated from members of typical religious groups in terms of such sociological characteristics as the following:

1. Age
2. Sex
3. Ethnic or racial group
4. Rural or urban environment, past and present

5. Region of country, past and present
6. Child-rearing culture, background
7. Education
8. Present intimacy groups
9. Occupation
10. Participation in voluntary groups
11. Participation in community and political life
12. Income
13. Housing
14. Religion

B. The following characteristics of trend setting groups will be explored:

1. Sociological
 - a. Age of group
 - b. Affiliation
 - c. Composition of the group (sex, age, race, ethnic origin, SES)
2. Reasons for joining
3. Purposes, originally and presently
4. Level of involvement
5. Satisfaction with group life
6. Organizational Style
 - a. Recruitment, selection, and integration of members
 - b. Structure of meetings
 - c. How group works together--trust, conflict, competition, decision-making, sharing feelings and concerns
 - d. Budget
7. Informal Structure

8. Group History

- a. Major events in group life
- b. Changes in group membership over time
- c. Changes in task and purpose over time

C. Trend setting religious groups can be placed on the following typology of strategies for personal and social change.

1. Delegitimation of institutions by encouraging alienation through disidentification and disaffiliation is an important strategy for value change.
2. The following strategies of increasing value dissonance are being used by religious groups.
 - a. Exposing a person to contradictory information
 - b. Simulating dissonant social systems
 - c. Exposing a person temporarily in a powerless role in a dissonant social system
 - d. Adopting a permanent life-style in a new social location
3. Some religious groups are developing a new sense of power and responsibility for forming and nurturing the social organizations they need for their existence.
4. Planning, goal setting, and evaluating are being increasingly used as strategies of value clarification.
5. Religious groups are finding that strategies for value clarification which teach people to control and suppress their individuality are less effective than strategies which put people in touch with their own potential.
6. Religious groups are developing strategies for increasing the number and variety of value systems that exist among their members.
7. Personal religious devotional practices and experiences are becoming more important as a strategy for religious groups.
8. New rituals, especially as influenced by Eastern religions and the human potential movement, are becoming important for persons in religious groups for nurturing experiences of intimacy and increased self-awareness.
9. Strategies for institutional change are becoming increasingly important in trend setting groups.

10. The themes of humanization, justice, liberation, and development are becoming increasingly important in trend setting groups.

D. On the basis of the cultural analysis, these groups might be built around the following concerns:

1. Radical social change
2. Institutional change
3. Human potential movement
4. Black church
5. Women's consciousness raising
6. Evangelical groups
7. Pentecostal groups
8. Jesus communes
9. Contemplative communities
10. Jewish groups
11. Catholic action groups
12. Former religious communities
13. Local congregations
14. Lay occupations

E. Criteria for selection of trend setting groups:

The invitees to the conference and the 500 member Delphi panel will be asked to nominate groups from personal participation in them on the basis of the vitality of the group, its effectiveness in terms of its goals, and its potential or actual significance in affecting the direction of organized religion. A sample of approximately 50 groups from these nominations will be studied. The sample in each category will be roughly proportional to the size of the category.

VI. Presuppositions of the data gathering design

A. The purpose of the design is to invite persons in trend setting religious groups to participate in a reflection process which is meant to be helpful to them in their own conscientization and in addition furnishing data for the study. The participant is helped to consider his major life

concerns, the problematic areas in his life, and to plan for his own future and for the future of the group. In this way he is asked to disclose the level of re-naming that is taking place and to indicate what dimensions he considers to be religious.

B. Persons will be asked in the following ways how they construe their social world along the various value dimensions listed above in order to enhance and extend the range and clarity of their experience.

1. How they remember the past and understand their identity.
2. How they make decisions in the present.
3. How they anticipate the future, including responses to cultural codifications of values, e.g., Rokeach Value Survey.

C. Because values are a construct referring to the actual operating principles by which persons understand and act in their social world, they emerge out of specific situations and are not usually clearly articulated as such. Therefore, rather than asking persons what their values are, they will be asked how they handle life decisions important to them in the major value areas.

D. If persons in trend setting religious groups are in fact engaged in re-naming reality, typical social survey questions (e.g., "Do you believe in the birgin birth?") are usually not helpful in discovering that renaming process. Such questions do not allow a person to describe his experience in his own terms. Instead he has to "code" his experience to fit the researcher's terms. In addition, they do not give him a chance to communicate which concepts are important in his own life space and which are not. He is supposed to react equally to all items on the questionnaire.

E. The groups themselves will be invited to participate in a conscientization process and to plan for their future. Through structured group exercises and discussions they will disclose what experiences they offer their members and how they "code," i.e., interpret and structure the needs, interests, and experiences of their members. Comparisons will thus be possible between how the researcher from an outside perspective understands the experiences of the members of the group, and how the group itself understands those same experiences.

INSEARCH CONFERENCE

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Accepted (11)

Rejected (1)

Tentative

No Reply (1)

Mr. John Dixon

Ms. Theresa Hoover

The Rev. Randy Nugent

Mr. R.H. Edwin Espy

The Rt. Rev. John Hines

The Rev. Kent S. Knutson

The Rev. Robert J. Marshall

The Rev. Robert V. Moss

The Rev. Porter Routh

The Rev. Robert G.
Stephanopoulos

Mr. William P. Thompson

The Rev. Lucius Walker, Jr.

The Rev. James K. Mathews

Regional Figures

Accepted (3)

Rejected

Tentative (2)

No Reply (1)

Dr. William B. Cate

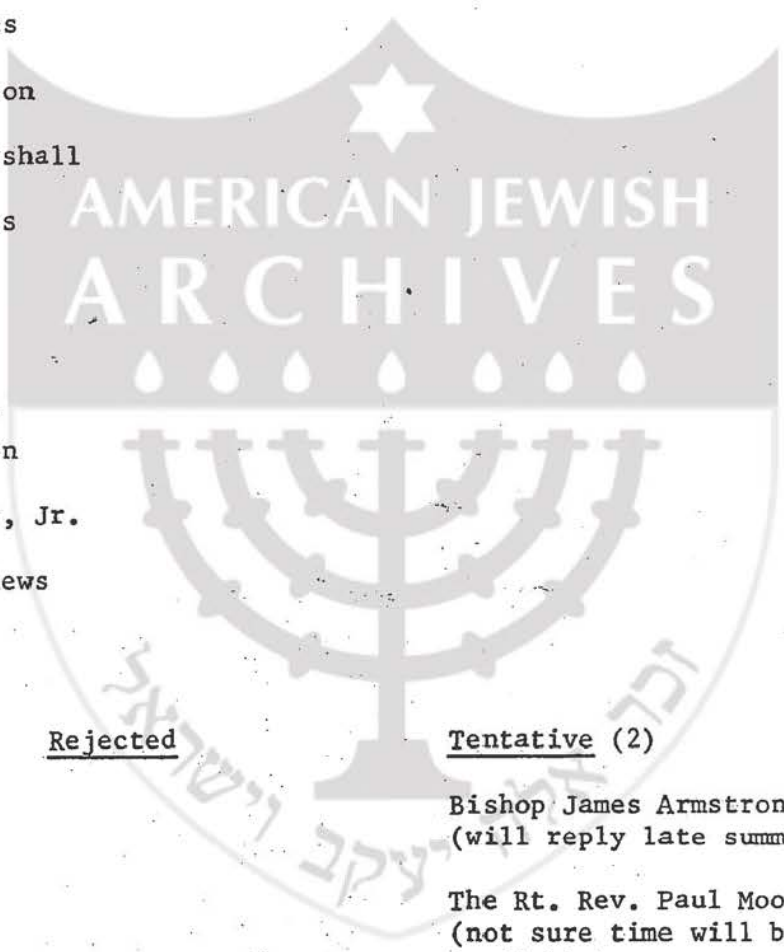
Dr. Alton M. Motter

The Rev. Carl W.
Segerhammar

Bishop James Armstrong
(will reply late summer)

The Rev. Joe Duffy

The Rt. Rev. Paul Moore
(not sure time will be
available)



Local Pastors

Accepted (5)

The Rev. Howard Conn
 Ms. Elizabeth O'Connor
 The Rev. Robert Raines
 The Rev. Andrew Young
 The Rev. Msgr. Vincent
 A. Yzermans

Rejected

Tentative (1)

Dr. Browne Barr
 (in the Orient)

No Reply (2)

Honorable Walter
 Fauntleroy

 The Rev. Polly
 Robinson

Catholic Establishment

Accepted (5)

Fr. Geno Baroni
 The Rev. Frank Bonnike
 Sr. Martin de Porres
 Grey, R.S.M.
 The Most Rev. James
 Malone
 Sr. Mary Luke Tobin, S.L.

Rejected (1)

The Most Rev. Joseph
 L. Bernardin

Tentative

No Reply (1)

The Most Rev. William
 Baum

Catholic Renewalists

Accepted (1)

Mr. Jim Forest

Rejected (2)

Mr. Peter Steinfelds
 Mrs. Sidney Callahan

Tentative

No Reply (2)

The Rev. Msgr. Jack
 Egan
 Mr. Tom Thorman

Catholic Educators

Accepted (2)

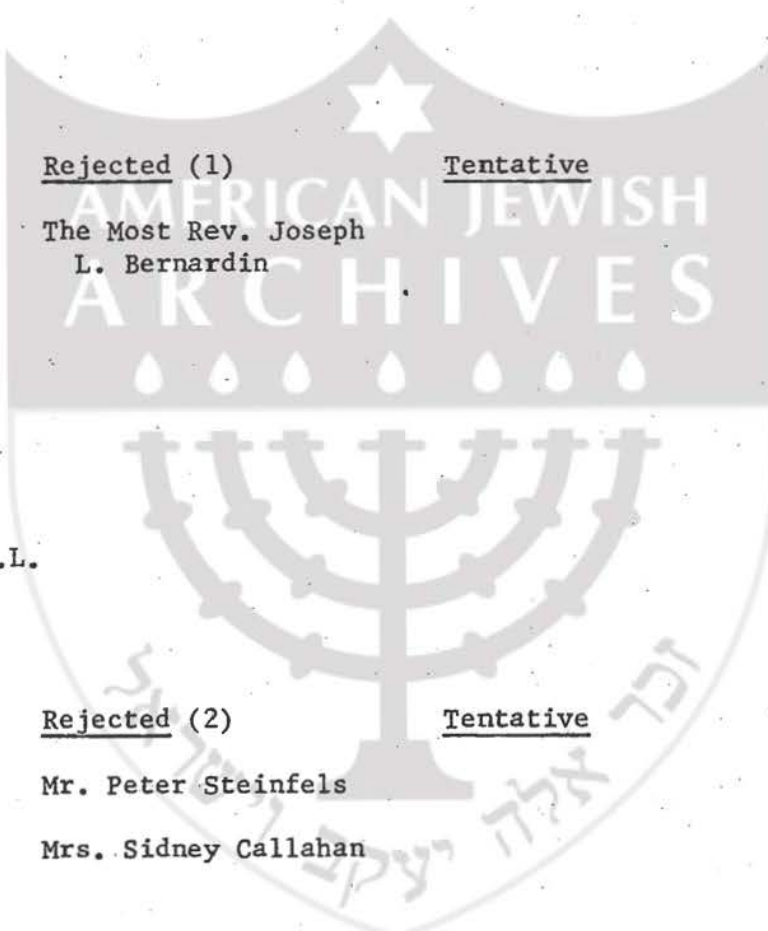
The Rev. Colman Barry,
 O.S.B.
 Dr. Andrew M. Greeley

Rejected

Tentative

No Reply

Msgr. Albert Koob



Jewish Community

Accepted (5)

*Schwartz
Lamm*

Rejected (1)

Tentative

No Reply (1)

Rabbi Balfour Brickner Dr. Natham Glazer

Mr. Leon A. Jick

Rabbi Wolfe Kelman

Rabbi Henry Siegman

*Leonard Fern
Rabbi Benz. Kahn*

Rabbi Marc Tanenbaum

Rabbi Israel Klavan

Call

Lay People

Accepted (6)

Rejected (3)

Tentative

No Reply (2)

Mr. Andrew Hobart

Mr. Elmer Anderson

Mrs. Abigail McCarthy

Mr. Cesar Chavez

Mrs. Morton Phillips

Mr. Nathan Pusey

Mr. Phillip Scharper

Mrs. Theodore Wedel

Dr. James Shannon

Educators, Scholars, Researchers

Accepted (6)

Rejected (3)

Tentative

No Reply (1)

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Dr. Robert McAfee Brown

Dr. Thomas Campbell

Dr. Harvey Cox

Mr. H. Rhea Gray

Mr. William Moyers

Mr. Alan Green

Dr. Martin E. Marty

Dr. Colin Williams

Dr. Jeffrey Hadden

Radicals

Accepted (2)

Rejected (1)

Tentative

No Reply (1)

The Rev. John Cupples

Jorge Lara-Braud

Ms. Dee Hopkins

The Rev. Steve Rose



Evangelicals and Jesus People

<u>Accepted (2)</u>	<u>Rejected (1)</u>	<u>Tentative</u>	<u>No Reply (1)</u>
The Rev. Graham Barnes Dr. Vernon Grounds	Mr. Leighton Ford	Duane Pederson (In Vietnam)	The Rev. Tom Skinner

Human Potential

<u>Accepted (1)</u>	<u>Rejected</u>	<u>Tentative (2)</u>	<u>No Reply</u>
Mr. Paul Dietterich		Dr. and Mrs. Gerald Jud	

TOTALS (80 invitations)

<u>Accepted</u>	<u>Rejected</u>	<u>Tentative</u>	<u>No Reply</u>
49	13	5	13





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MEMO

June 1, 1972

TO: INSEARCH Advisory Committee Members

FROM: Tom Lee

MEDIA LIST

This is a list of media representatives and publications, to be used during public relations efforts for INSEARCH. It is broken down according to Protestant, Jewish and Catholic denominations, and includes a religious writers section which should cover all of the writers currently covering religion news for national magazines and local newspapers. The overall list also includes several names suggested by Advisory Committee members.

So that we are sure this roster is complete, please list below any additional media representatives you feel appropriate.

In July, we will send a letter to all persons on the list, informing them of the project, and asking whether they plan to attend the January conference in Chicago (definite or tentative).

T.L.L.

Add to INSEARCH Media List (if address not available, we will find):

MEDIA LIST

"INSEARCH, the Future of Religion in America"

1. Protestant Publications

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New York, N.Y. 10016

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Wheaton, IL. 60187

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CHRISTIAN MINISTRY
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Chicago, IL 60605

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Minneapolis, Minn. 55415

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Witherspoon Bldg.
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297 Park Ave. S.
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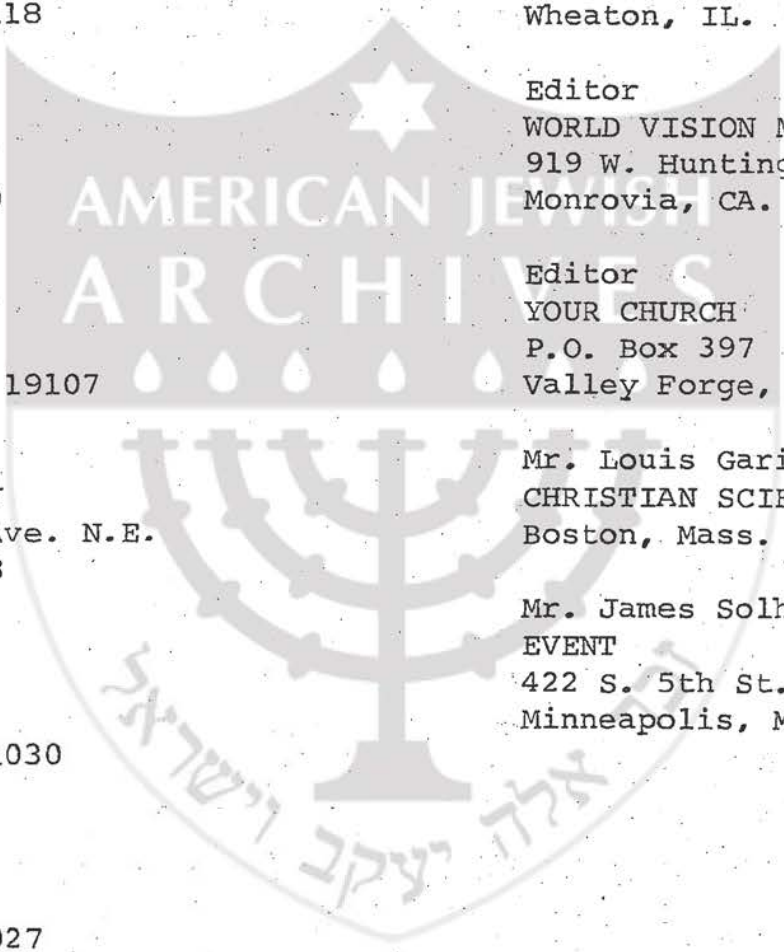
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VENTURE
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Monrovia, CA. 91016

Editor
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Valley Forge, PA. 19481

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CHRISTIAN SCIENCE MONITOR
Boston, Mass. 02115

Mr. James Solheim
EVENT
422 S. 5th St.
Minneapolis, Minn. 55415



2. Jewish Publications

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Editor
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Minneapolis, Minn.

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Fort Worth, TX. 76102

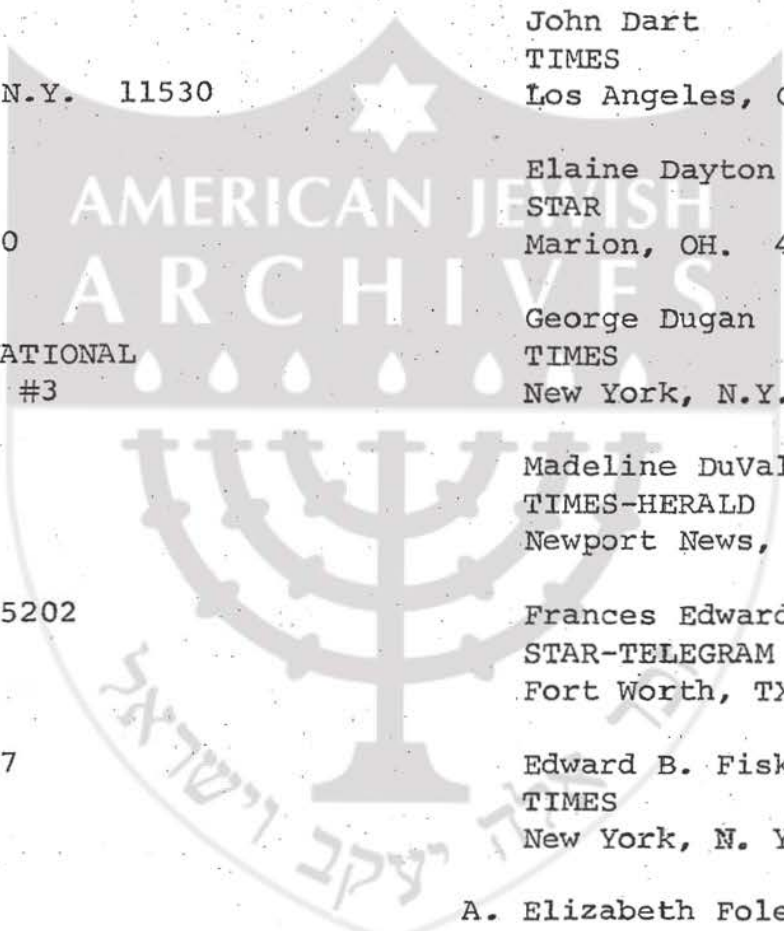
Edward B. Fiske
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New York, N. Y. 10036

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Jersey City, N.J. 07306

William Folger
COURIER-EXPRESS
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CLARION-LEDGER
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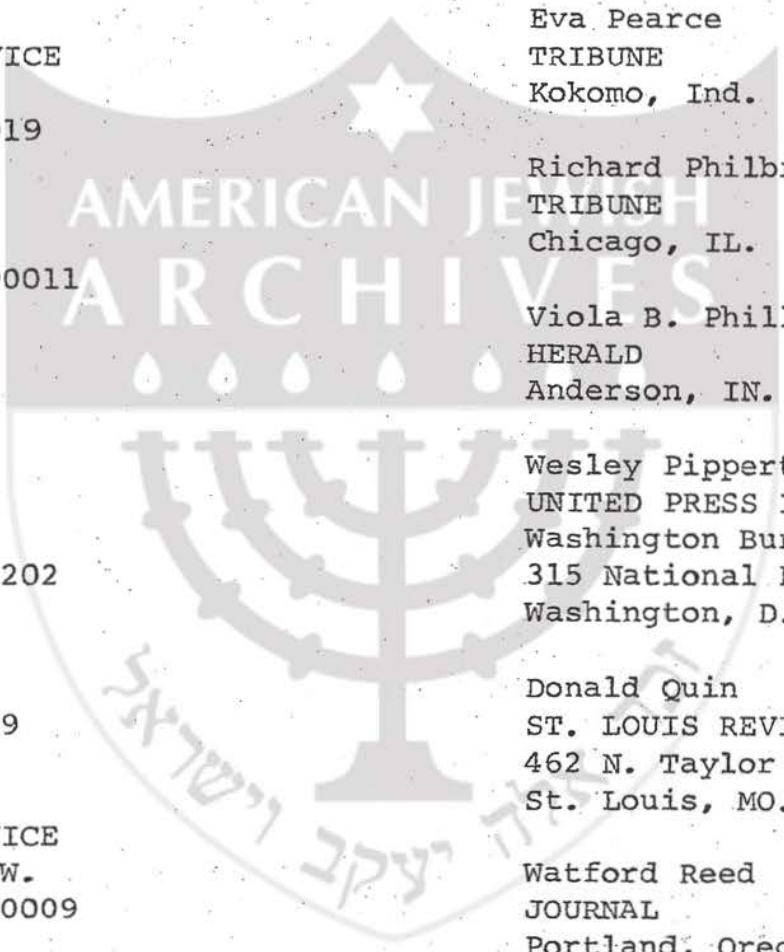
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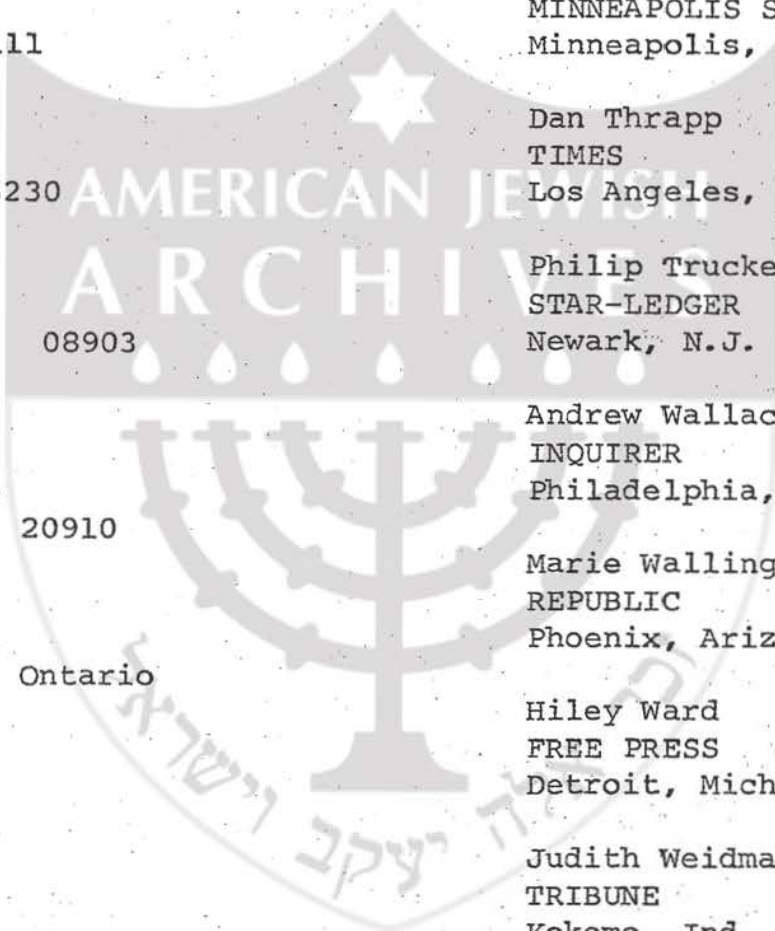
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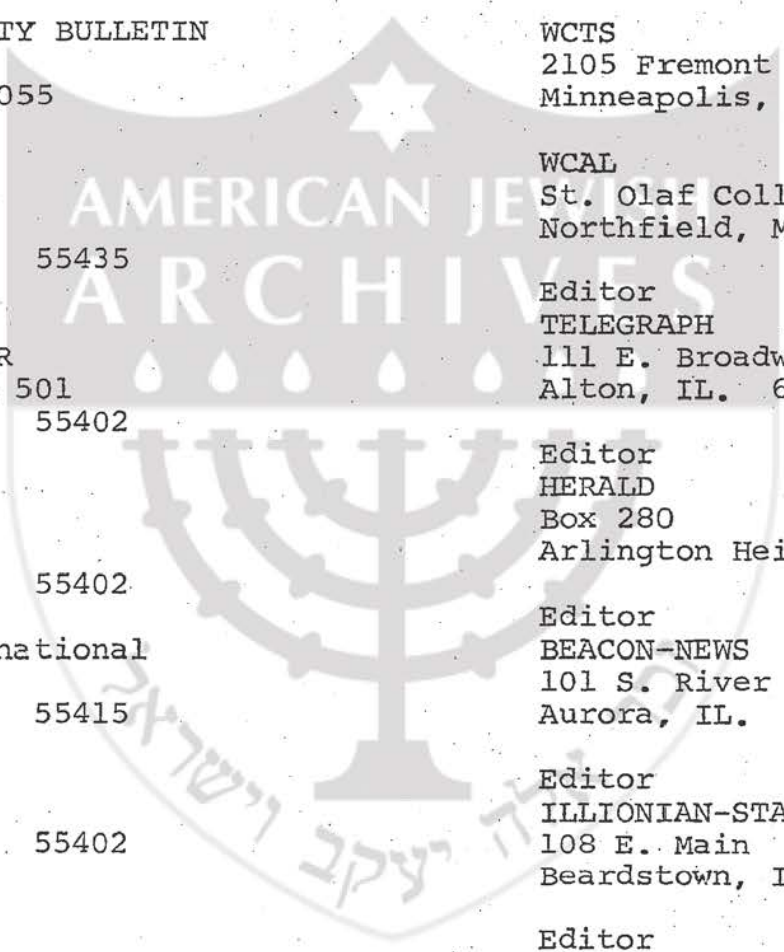
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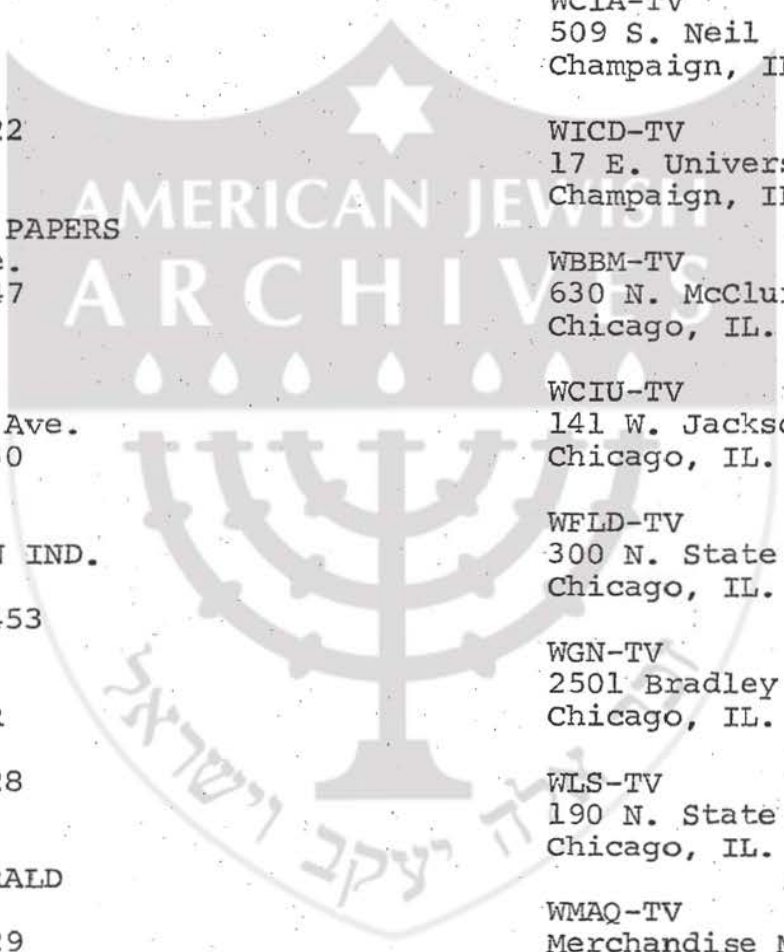
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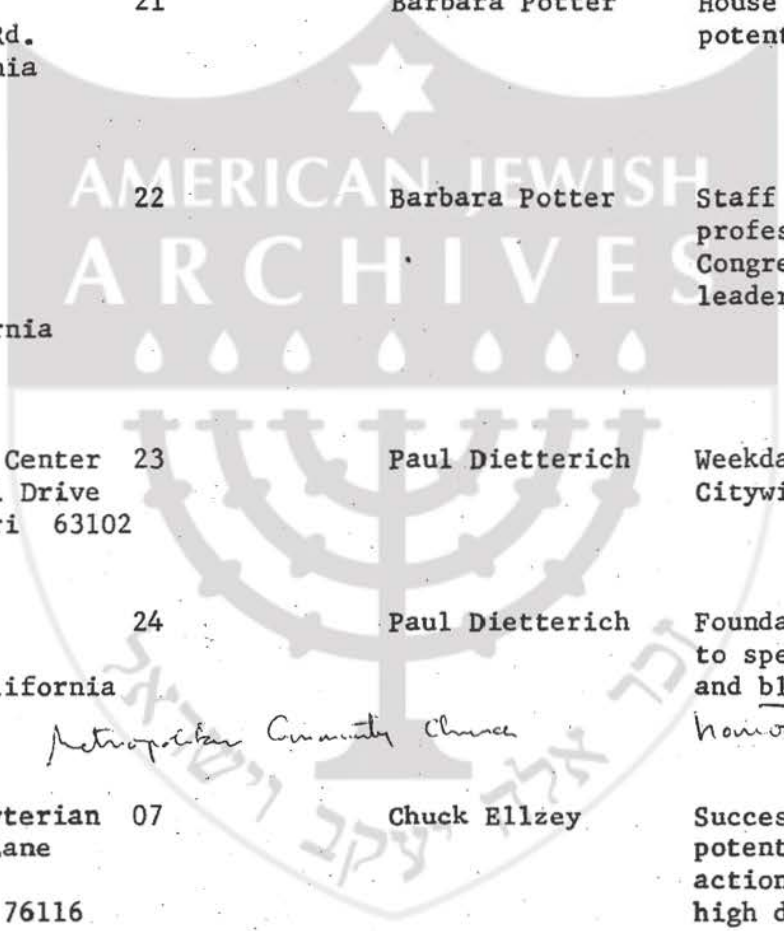
Steven Windmiller

I.A.

TREND SETTING RELIGIOUS GROUPS

Congregations

<u>Name and Address</u>	<u>Code #</u>	<u>Researcher</u>	<u>Reasons for Selection</u>
1. FLOC Church of the Saviour 2025 Massachusetts Avenue, N.W. Washington, D.C. Fred Taylor	05	Hans Scherner	Enduring, highly visible model of a high discipline church renewal group.
2. NOW Church 582 Blossom Hill Rd. San Jose, California 95123 Pete Koopman	21	Barbara Potter	House church using human potential techniques.
3. Church of the Celebration 1401 South Valley Center Avenue San Dimas, California 91773 Ted Gilliland	22	Barbara Potter	Staff supported by fees for professional services. Congregation built around lay leadership.
4. Riverfront Church Center 225 North Memorial Drive St. Louis, Missouri 63102 Carl Beyer	23	Paul Dietterich	Weekday ministry to businessmen. Citywide religious events.
5. Glide Memorial 330 Ellis Street San Francisco, California 94102 Lloyd Wake	24	Paul Dietterich	Foundation funded. Ministry to special urban population and <u>black preaching to whites.</u> <i>Homosexual</i>
6. St. Francis Presbyterian 4200 Country Day Lane Apartment 122 Fort Worth, Texas 76116 Charley Harnest	07	Chuck Ellzey	Successfully combines human potential techniques, social action in the community, high discipline, and liturgical renewal.
7. COACT 3400 Forrester Lane Waco, Texas 76708 Kenneth Solberg	16	Chuck Ellzey	House church using human poten- tial techniques and heavily involved in social action in the community.



Metropolitan Community Church

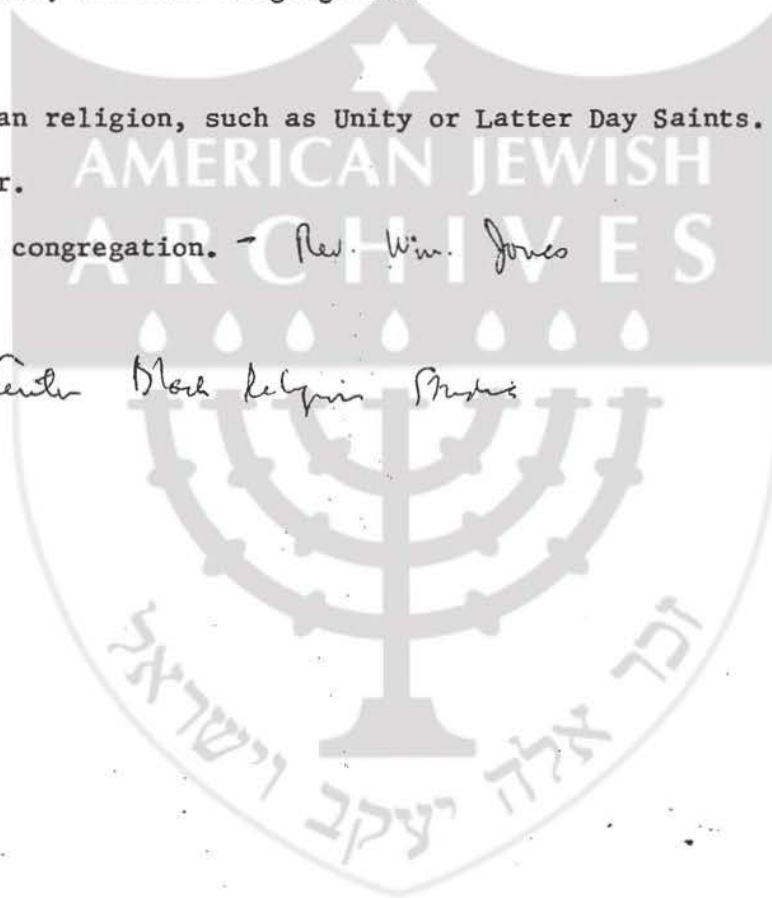
<u>Name and Address</u>	<u>Code #</u>	<u>Researcher</u>	<u>Reasons for Selection</u>
8. Thomas Road Baptist Lynchburg, Virginia	17 <i>10 yr old - \$10 million</i>	Dale Crain	Very large, successful, independent, fundamentalist church.
9. Free for All Baptist Atlanta, Georgia W.J. Stafford	25		Black religion reaching middle-class blacks.
10. King's Temple 15555 15th Street, N.E. Seattle, Washington Charlotte Baker <i>orchestra - choir - 8 spiritual songs - single Bible verse - social service ministries</i>	16 <i>20 or 30 churches</i>	Jack Biersdorf	New frontier of pentecostalism involving ministry of prophecy.
11. Voice of Calvary Mendenhall, Mississippi John Perkins	26	Dale Crain	Black congregation developing alternative economic institutions.
12. Open End 101 Ross Avenue San Anselmo, California Barbara and Frank Potter	15	Jack Biersdorf	Alternative congregation built on <u>human potential model</u> .
13. Calvary Chapel <i>Home of Jesus people - blue collar people (Well-being young Xans non-hierarchical clergy)</i> Costa Mesa, California Chuck Smith	09	Dale Crain	Birth place and continuing home of the Jesus people.
14. Coral Ridge Presbyterian Fort Lauderdale, Florida	27	Dale Crain	Most widely copied training program in evangelism for lay people.
15. Lubavitcher Brooklyn, New York	33	Bernard Riesman	Main Hassidic community in America.
16. Synagogue Highland Park, Illinois Arnold Wolf	36	Bernard Riesman	Successful urban synagogue.
17. St. Francis de Sales Oakland, California Donald Osuna	44	Paul Dietterich	Successful Roman Catholic parish.
18. NOVA Virginia	45	Hans Scherner	Experimental Roman Catholic parish.

Torch Session - W. P. A. Advertising

<u>Name and Address</u>	<u>Code #</u>	<u>Researcher</u>	<u>Reasons for Selection</u>
19. St. Patrick's Word of God Providence, Rhode Island Raymond Kelly	47	Walter Gaffney	Roman Catholic Pentecostal parish and school.

1. Church in transition from white to black.
2. Successful main line, suburban congregation.
3. Black Muslims.
4. Indigenous American religion, such as Unity or Latter Day Saints.
5. Ecumenical cluster.
6. Avant-garde black congregation. - *Rev. Win. Jones*

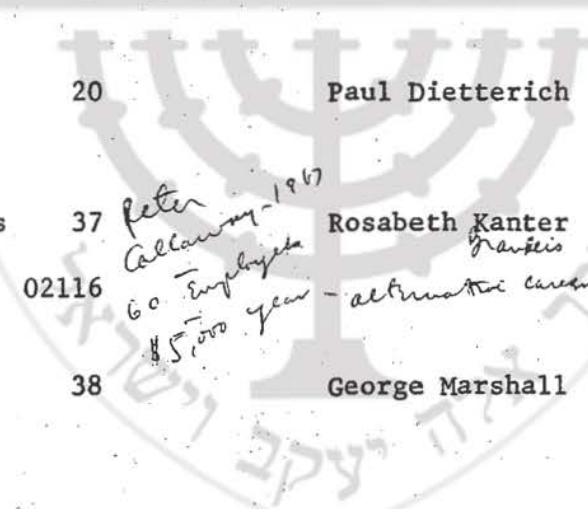
Chicago Center Black Religion Studies



Alternative Communities

<u>Name and Address</u>	<u>Code #</u>	<u>Researcher</u>	<u>Reasons for Selection</u>
1. Rancho Colorado 4172 Wilson Lane Concord, California 94312 Bill Smith	14	Jack Biersdorf	Alternative living arrangement for middle-class suburbanites.
2. Lighthouse Ranch R.R.# 1, Box 28 Lolita, California 95551 Ron Juncal	12	Jack Biersdorf	Successful, fast-growing Jesus commune.
3. Koinonia Partners R.R.# 2 Americus, Georgia	19	Dale Crain	Enduring, Christian action commune with a national board and support.
4. New Clairveaux Monastery Vina, California 96092 Fr. Thomas Davis	11	Jack Biersdorf	Contemplative community.
5. Emmaus Community 241 E. 116th Street New York, New York Jim Forest	03	Chick Judd	Work and living collective. Center for the Catholic Left.
6. Vanguard Magazine 141 Lyndhurst Avenue Toronto 4, Ontario	20	Paul Dietterich	Communication collective. <u>Conservative theologically; radical politically.</u>
7. New Community Projects 302 Berkeley Street Boston, Massachusetts <u>Rick Paine</u>	37 02116	Rosabeth Kanter Francis	Work collective. Counter-cultural institution organizing and counseling communes. <u>Drug/monks</u>
8. Tail of the Tiger Vermont	38	George Marshall	Eclectic, Eastern meditative community with guru. <u>Tibet abbot</u>
9. Lawyers Commune Boston	39	Paula Rayman	Professional work collective.
10. The Pottery Boston	40	Paula Rayman	Living collective with children.

AMERICAN JEWISH ARCHIVES



Troopish

*Peter Callaway - 1967
60 employees
\$5,000 year - alternative career*

<u>Name and Address</u>	<u>Code #</u>	<u>Researcher</u>	<u>Reasons for Selection</u>
11. Arthur Fink <i>Boston -</i>	41	Paula Rayman	7-year old commune involved in peace.
			<i>Quaker Non-violent</i>
12. Havurat Shalom Boston, Massachusetts	35	Bernard Riesman	Jewish educational commune.
13. Congregation of Notre Dame New Haven, Connecticut	43	Walter Gaffney	Vital convent.
14. St. Anselm's Abbey Manchester, New Hampshire	49	Walter Gaffney	Monastery involved in prayer work, <i>Social action of protests</i>



Task Groups

<u>Name and Address</u>	<u>Code #</u>	<u>Researcher</u>	<u>Reasons for Selection</u>
1. CALC Boston, Massachusetts John Cupples	04	Chick Judd	One of the most effective local Clergy and Laymen Concerned groups.
2. Operation Breadbasket or Operation PUSH Chicago, Illinois	28	John Cartwright <i>Jesse Jackson</i>	Black economic action.
3. Teen Challenge P.O. Box 352 Cucamonga, California 91730 Juan Ramos	10	Jack Biersdorf	Fundamentalist drug rehabilitation.
4. Chicago Center for Black Religious Studies Chicago, Illinois	29	John Cartwright <i>African ties (U of Pittsburgh - Phil of Science - Mobiti at Harvard)</i>	Black alternative education.
5. Project Test Pattern Mount St. Alban Washington, D.C. 20016 Loren B. Mead	31	Hans Scherner	Organizational development services for congregations.
6. Corporate Investment Center 475 Riverside Drive New York, New York 10027 Frank White	32	Chick Judd	Research center on church investments.
7. M.U.S.T. 235 E. 49th Street New York, New York	34	Jack Biersdorf	One of the oldest urban training centers.
10. Brandeis Camp California	42	Bernard Riesman	Jewish art education center.
11. Center for Liturgical Renewal St. John's Abbey Collegeville, Minnesota	46	Walter Gaffney	Catholic liturgical renewal.

<u>Name and Address</u>	<u>Code #</u>	<u>Researcher</u>	<u>Reasons for Selection</u>
12. Catholic Women's Lib	52	Dot Savage	Women's Liberation

Mary Daly

1. Jewish service agency involved in a Jewish experience.
2. Jewish underground press.
3. Youth groups involved in Charles Glock's study *in Calif.*
4. Educational group.
5. Group working on communications. *N.C.*
6. Group working on the health delivery system. *WCC*
7. Group working on economic issues. *Los Ang. Seattle in recession*
8. Housing, brokerage corporation. *Conn. - Good Samaritan Corp.*
9. College Gospel Chorus.



Coordinating Agencies

<u>Name and Address</u>	<u>Code #</u>	<u>Researcher</u>	<u>Reasons for Selection</u>
1. Faith at Work 1000 Century Plaza Columbia, Maryland 21043	18	Dale Crain	Conservative, enduring lay training center.
2. Black Methodists for Church Renewal	30	John Cartwright	National, black denominational caucus.
3. Society of Priests for a Free Ministry	48	Walter Gaffney	National, unofficial reform agency.
4. Project Challenge 15936 Dalmatian LaMirada, California 90638 Darrell Terry	08	Dale Crain	Training center for lay campus ministries.
5. Center for Urban Ethnic Affairs 702 Lawrence Avenue, N.E. Washington, D.C. 20017 Geno Baroni	50	Walter Gaffney	Specializes in ministry to ethnic groups.
6. National Association of Laymen Washington, D.C.	51	Walter Gaffney	Active Catholic national association of laymen.

-
1. National black agency, such as IFCO or SCLC.
 2. Justice, Liberation, and Development Task Force of the NCC. Working on consciousness-raising and catalyzing action in the areas of justice, liberation, and development.
 3. United Methodist Board of Social Concerns. Political action in relation to the 1972 political conventions.

- Healing Fring
- Religious Based analysis group. Science & public interest - chemical analysis
- Center for Concern - Peter Ryan
- Jung Institute - in touch with dreams (
- Process - Satan worship
- Religious Symbolization

J SAC - New Jersey - New Towns

THE AMERICAN JEWISH COMMITTEE

Task Force on the Future of the Jewish Community in America

Conference - March 27-29, 1971

Monday Morning Session
Sub-Group II

on

THE SYNAGOGUE

RABBI KELMAN: The nature of housing in the United States and Canada today is such that you'll find certain areas attract certain income levels--even certain industries and professions. So that there is a fantastic homogenization taking place in the American synagogue. Even in large synagogues there is a remarkable amount of homogenization so you won't find the need within the synagogue for a separate shul for the rich balabatim and a sctiebel for the lower income people.

HIMMELFARB: Do you have any pressure in individual synagogues for different modes of worship?

MRS. KAUFMAN: We have pressure for different modes of worship.

HIMMELFARB: Going on side by side?

MRS. KAUFMAN: Going on side by side and age by age. But I'm fascinated with the fact that many of those who are the main financial supporters of the congregation don't worship any more. They have their feet in the American community as well as in the Jewish community. But the foot in the Jewish community only has the big toe in it today. And their children haven't even been educated in Sunday school.

STERN: This is part of the syndrome of the big congregation. It's perfectly possible and, as a matter of fact, acceptable to join and remain a member as one way of identifying yourself with the Jewish people. But involvement is not required. You don't even have to show up at Kol Nidre services.

RABBI KELMAN: People do join the congregation for very real reasons. They want to be buried in Temple Rodeph Sholem's cemetery, and so on.

ELAZAR (CHAIRMAN): Picking up what Lou's said, there's no condition on the use of the synagogue service.

RABBI ROZENBERG: Question. I think what you are going to have is a holdover in the Conservative synagogue of the traditional Jew who opts for a more traditional kind of davening as opposed to perhaps a more liberal form of the service.

HIMMELFARB: No, Wolfe is absolutely right. You can go all the way up and down the age range. In my congregation for instance when you see the long woolen Taleisim you're more apt to see them on an 18-year-old man than on a 50-year-old.

RABBI ROZENBERG: Well, I don't find that phenomenon to be true in the Reform synagogue. It isn't because of the mode of worship that stratification takes place. Perhaps the only exceptions are the youth who might want to have their guitar services. But I think that this isn't so much that they are exercising a liturgical option but that they are seeking social cohesiveness on their own age level.

What I do find to be true is that there is stratification within the congregation not as regards the liturgy per se but in terms of what

else happens during the service. For example, there are some people who will choose to come to the adult education service which we happen to have once a month. Another group prefers to hear a sermon which we have once a month. Still others like to be involved in a discussion of some issue. Now, we also have the family service on a Saturday morning and there you get a totally different group of people who are interested because of their children or who may not be interested at all but come because they have to bring their children.

RABBI KELMAN: We keep talking of synagogues in terms of tradition which we try to translate to contemporary situations that are entirely different. There are still Orthodox Jews for whom the idea of praying with a minimum quorum of ten men is a requirement. To them the synagogue is the one place where you can perform this indispensable daily or weekly Mitsvah. Now that is not true for the overwhelming majority of the Jews who do not belong to Orthodox synagogues. Then affiliation with the synagogue has no relationship to their traditional Halachic requirement for prayer with a quorum. They come for a variety of other reasons. They come for prayer or whatever that means to them. It isn't even a requirement that it be done for them in a synagogue in the form of ten. So that I would say in my experience in Conservative and Reform synagogues that the participation of membership has very little relationship to prayer.

ELAZAR: If I may summarize, affiliation is not necessarily or even primarily for purposes of public worship but rather is related to a whole range of Jewish identification interests which may be religious or may not be and which have a variety of styles. We have relative homogeneity

but we have certain demands by smaller groups of worshipers within the congregations. I think we can make that kind of generality, and then perhaps we'll get back to this at the end.

Now let's get to the agenda for this session. I believe we should start with point 4--the question of general communal concern in synagogue life--the synagogue in the Jewish community. I think all the rest of the recommendations flow from this one.

ZORENSKY: I'd like to start by zeroing in on Rabbi Kelman with this thought. I'm President of the Federation of St. Louis. All through the last two days I kept comparing the problems in the synagogue in education to my personal exposure as a Federation Jew. I don't have the chutzpah to think that I was elected to my position by my constituents. There is no polling, no voting. I was placed there by the wealthy members of our community--the establishment. Federation, of course, gets the same criticism as the synagogues that we are ignoring the low-income group, the young and the intellectuals.

What are we doing about it? We're saying that we've done a very good job to a degree. Nobody can top us in fund-raising. We are doing our job, we think, in this field. Suffering by comparison is the synagogue situation; there's no excitement in that. The feeling is that they're not really doing their job. Criticism is similar, yes. But Federation is shifting its gears into education in almost every major community. We're creating agencies for it. The American Association for Jewish Education is working very closely with us. We're examining and changing our priorities. Let's talk about staff and lay people in synagogues. Federation staff is better organized. I think there is

not much training in organization in synagogues right now. And maybe I'm not close enough to my synagogues to be aware of it.

I think that the lay leaders in synagogues suffer in comparison to the lay leaders in the field of Federation work. I think that synagogue leadership is comprised of do-gooders and not-doers. I'm glossing over this so quickly that it may be somewhat overstated but it's a degeneration of the synagogue that I feel.

One more point on the rabbis. I think we get what we deserve in rabbis. Because we have a system whereby the rabbis have to look to the Balabatim, to the big wheels with the money, and thereby relinquish their spirituality and leadership. We have to find a method whereby the rabbis don't have to look to the money and can really do their job even if they cross the so-called establishment. I have that problem in Federation. I have to be candid about it. If I have a Reform community that says they do not want to see their money go to Israel but want it for the local hospitals, etc., I also often give in to them in order to get their contributions.

HIMMELFARB: Perhaps it is the function of Federation to do. And therefore, it should be judged by how it does. I suggest that perhaps it is the function of the synagogue not to do but to be. Thus you shouldn't judge a synagogue by whether it does but rather by whether it is.

RABBI KELMAN: You can't make this comparison. It's like comparing, as the Talmud says, oats and wheat. Because the job of Federation is to get the maximum amount of money for very worthy causes. It agrees to get as much for a worthy cause as you agree to be worthwhile.

AVRUNIN: That may be the function of the New York UJA but not of any Federation I know.

MRS. KAUFMAN: I want to tell you you can't compare the New York Jewish community with the rest of the country.

WINDMUELLER: I really feel that we are in the post-synagogue age. But that I'll come back to later because I think there are a number of reasons why I believe this. As to the relationship of the synagogue to the communal situation, I should suggest that the synagogue's role is to give authenticity and moral leadership to the community. Its responsibility is to determine through the role of the rabbi and the structure that the synagogue represents a kind of direction as to what tradition and culture has to say to the community on social issues. Therefore, when the community does move into social welfare and issues of political concern, it is the synagogue that gives the moral underpinning for that action.

Secondly, it is the job of the synagogue to provide us with the new leadership in the Jewish community. For as long as the religious schools system remains in the synagogue, which is the unfortunate situation in which we find ourselves, it is necessary that we call upon that institution to provide the leadership development for the next generation of the Jewish community.

Leadership development, however, must go beyond the basic value system of what Jewish tradition has to say. It must try to develop an understanding by young people of what the political and social dimensions of the Jewish community are. So that the synagogue becomes an agent for the total community and not just the voice of an ideological denomination or one set of issues in the Jewish community.

Thirdly, I would suggest that it is the synagogue which should be used as a kind of think-tank agent. Because of the value of the rabbi

as a resource on Jewish tradition, it is my suggestion that we pull together a think-tank of rabbis from all the denominations in local or in regional communities to begin to think out what the future community problems will be, both from their religious and community vantage points.

So that my three suggestions are: (a) the authenticity of the community as determined by the synagogue; (b) that leadership development is born in the synagogue to talk to the total Jewish community, and to prepare young people for the total Jewish community; and (c) that the rabbi and the synagogue are the think-tank agents for the total community.

MRS. KAUFMAN: I find that fascinating, particularly in that the rabbi does not have the role of leadership in the community today. And being the daughter of a rabbi I still have to say that our rabbis are not the leaders of the Jewish community any more. They appear at moments of crisis, or moments of joy or sorrow. I think it's sad because it reflects the quality of the rabbinate as much as it reflects the reality of what they're doing. Therefore, we have to look at the life styles of the coming generation and the quality of their lives; then we have to do something with our rabbis to put them in a new role. Which is in reality an old role, that of teacher, leader and being the bulwark of the community. I don't know how you go about doing this. Let me take Baltimore, and again this may not be comparable to the New York situation. We have a rabbinic council. It doesn't affect the Baltimore Jewish Federation. And if the Federation is the money of the community, how do we interplay? The Federation now is making a move in terms of involving rabbis and inviting them to conferences.

STERN: I think as a general statement, boards of rabbis do not influence community life generally and are not an effective piece of machinery. As a matter of fact, they don't even influence the synagogues which are in a sense the constituent bodies.

RABBI KELMAN: I am delighted that the day is over when Mrs. Kaufman's father and uncle and my father-in-law were the only people around to speak for the Jewish community. Thank God there are laymen like Lou Stern who can speak English. You don't have to hire a rabbi to speak for them. By the way, I don't think that the traditional role of the rabbi was to be a political community leader in the sense that you are talking about. The role of the rabbi was to be a teacher--a resource--and I'm very glad we're coming back to that model.

I'll tell you where the confusion arises. As an example, Professor Mordecai Kaplan, my revered teacher, still is repeating the same speech that he's given for seven years. The essence of that speech is that the rabbi is a servant of the total community and that you can apply the principles of the field of health, security and welfare to the realm of religion and education. That to me is not so and is the heart of all the confusion that you get in the areas of Jewish education and the synagogue.

I very often hear it said, if only the rabbis could get together transdenominationally as they do in Federation. Why can't it be done in the synagogue or in Jewish education? The answer is that there's some wicked conspiracy of malicious, manipulative rabbis who have only denominational interests at heart and prevent the Messianic development of one communal school and one communal rabbi.

The fact of the matter is that when your uncle and father played a role in the community, they divorced it from their religious functions. If they had carried over their religious identity commitments into the communal field, they would have been totally ineffective and divisive. In the practice of Judaism there are irreconcilable differences on theological and religious questions. It's not a case of wicked people defending ideological interests. On the other hand, the beauty of Jewish existence is that when you have a Jew who is sick you don't ask him for his ideological identity card before you help him. Or when he needs Matzoh for Passover, you don't ask him whether or not he keeps a kosher home, you give it to him.

The same simply won't work in terms of communal schools and the rabbis' involvement in Jewish education. The reason rabbis organized congregational schools was because they could no longer accept the communal school which was really an Orthodox or Hebraic school. That's what a communal school means. It's either neutral and stresses language or it becomes an Orthodox school in order to please the extremes. So we have to accept the fact that what applies to Federation, inter-group activities, hospitals, welfare, Israel and Soviet Jewry does not apply to the synagogue and to the Jewish educational institution. The Jewish educational institution, if it is to have any kind of impact, must represent a specific viewpoint. A neutral education is ineffective.

Now I want to underscore what Milton said. The role of the synagogue is to be. I really do believe in the totally voluntary society of America. I don't want a synagogue that's going to be sponsored by the community such as there is in Israel, England or Buenos Aires. There the system is empty and really dead. Here you will have some

synagogues where people come to daven and some where they don't. I want many competitive synagogues which are going to appeal to different interests, inclinations and ideologies. The rabbi in those communities should be the resource and model to whom people turn. If they don't like that model, then they can go to a synagogue that has no rabbi at all. I know perhaps better than all of you how bad some of the synagogues are and that some of the rabbis are inadequate. But I think that trying to impose patterns on the synagogue which are valid in other areas of Jewish life is at the heart of a great deal of our frustration.

AVRUNIN: I go along with much of what Rabbi Kelman says but I separate from him sharply at other points. I don't want to be a philosopher of the Federation movement here. However, I think we should remind ourselves that the Federations in most communities were started by the synagogues. The rabbis decided it was better to do something together than separately and organized what was called United Jewish Charities.

RABBI KELMAN: Which was charity.

AVRUNIN: Right. And that's very important. They performed the services for sisterhood, provided milk for the poor, taught English, and assisted in buying a horse and wagon. Things were great. The Federations had a successful experience, by and large, in dealing with the social welfare problems. But then problems were created. Because they were responsive to the developments in the American Jewish community, they began gradually to move into other fields--culture, enrichment of Jewish life, and so on. In some places they were more successful, in others less so. Nowhere was there the whole satisfaction of the people who work directly in these areas. You're right, it isn't quite as easy to reach agreement

on things which touch upon ideology as it was to deal with purely social problems. If Federations are going to proceed, they need the cooperation of people who deal with ideology and those who provide the services required for the enrichment of Jewish life.

Now, who are some of those people? Some of them are in the synagogues. They are in many cases the rabbinical leaders. What we are really talking about is the possibility that the synagogues and other institutions will help the American Jewish community to develop in a direction which is inevitable and cannot be stopped. It isn't youngsters who are moving us. If there is going to be any renaissance of the Jewish community, this is one of the hopes for it. The problem in this isn't the synagogue, it's institutionalism. If there was more security in the synagogue as an institution and they did not perceive that this was a threat to them, we'd have a lot more cooperation.

The Council of Jewish Federations has developed the idea of sending a rabbi to the General Assembly as a representative of the community. The rabbi who went from Detroit last year wrote us a letter and said that he was very pleased to attend and enjoyed the meeting very much, but he said he felt a little uncomfortable. He would have liked to have gone there as somebody who had a contribution to make rather than as a rabbi. He said every time he was asked to do something he was conscious of the fact that he was being asked because he was a rabbi and not because he had a contribution to make.

RABBI KELMAN: Isn't it a patronizing fact that you sent a rabbi?

AVRUNIN: Perhaps it is. But I want to say that his letter and attitude pointed out to me that one has to be careful when making generalizations

about synagogues and rabbis. Because there are rabbis who do participate in the development of the central community and in the enrichment of life's services, whether it's through a center or school or in some other way. The ideology that you're talking about is only in the minds of institutional people. We have innumerable studies which show that parents send their children to the school that's closest to them geographically and that they can afford without any concern with ideology.

Now, let me get back to the main point. Instead of continually saying that synagogues can't or aren't doing their job, I want to pose it in quite a different way. I want to say that there is an inevitable movement of increasing concern on the part of organized communities in the enrichment of Jewish life's services. All of these Task Forces are symptoms of that. The old idea of Federation being Torah on the one hand and Mitzvah on the other hand is almost behind us. The idea that we're going to take care of the poor, and religious institutions are going to take care of enlightenment is outmoded. I think we have to face the fact that we have to work out the apparatus for it together--even if the Federation has to change to do it.

Now, I come back to my original point. I think it's a lot easier if we somehow overcome institutionalism. I don't know how we do it. But we have developed some techniques for dealing with institutionalism. The problem is that the institutions want to survive and sometimes at the price of Jewish survival. I think that's the central question we have to address ourselves to.

RABBI ROZENBERG: I think that at least part of the implied criticism would have to be accepted by the rabbinate and that is that they have a tendency to be insular in terms of community concerns. I think the

rabbi seems to think more in terms of his own congregation rather than from a broader community perspective. Or at least he conveys that to the community.

But on the other hand I think there is a kind of contradiction in some of the things that the laymen are saying in regard to the rabbi and the ritual. There's a tendency to make a priesthood of the rabbi-nate. At the same time there is also a criticism leveled at the rabbi that when we come to the synagogue you don't let us pray. You lead us. You don't give us a chance to participate. You can't have it both ways. There is a tendency to make of the rabbi the professional Jew in terms of pastoral work. Comforting the mourners and visiting the sick are Mitzvahs that were given to every Jew, not only to rabbis.

In terms of communal leadership and participation by the rabbi, I think that there are dangers in this. I think that communal leadership is primarily a layman's job. You have to set your priorities. If the rabbi devotes a great deal of time to communal leadership, as the layman would want him to, then something has to give. Rabbi Routtenberg mentioned that 40% of his duties were pastoral. I would say that even at the cost of giving up his pastoral duties or communal duties, the rabbi's initial duty is passing on the heritage of his people. And in so doing, of course, he has to study. And he has to lead his congregation to the point that they become a resource for the community. If the rabbi does the job within the congregation, then I don't think the community has anything to worry about because there will be a natural production of the kind of people needed for leadership. In other words, I view his role as the opera coach and not necessarily the singer. Now

occasionally he may also sing. If the personality of the rabbi is such that he becomes involved in communal affairs, fine. But I think that the most important and perhaps most difficult job of the rabbi is to withstand the pressures of the layman to play the kind of role that they want him to play rather than the one he thinks he really should play. It is this tension that I think is most burdensome to the rabbinate.

HIMMELFARB: I'm going to pick up on the business about attracting the intellectuals. I think there's a unanimity among intellectuals who have any orientation toward the synagogue that they don't want anti-ballistic information or information on environment. They don't even want race relations information of a general kind from the rabbi. They know more than he about it.

What the rabbi knows that they don't know, that in which they truly stand in a student or a lay relation, is the Jewish tradition. That's what they want the rabbi to talk about.

In addition they don't want a big kind of congregation. Intellectuals tend to be attracted, if at all, to sectarian synagogues. By sectarian, I mean very small. In Berkeley the University of California professors go to the California equivalent of Lucy Dawidowicz's Young Israel synagogue.

VOICES: Same's true in Philadelphia, Boston, etc.

HIMMELFARB: What I'm suggesting is that we have incompatible ends because what you're asking for, however justified it is, excludes the possibility of attracting intellectuals to the degree that they are attractive at all.

Perhaps what we are again coming back to is a reiteration of the need for pluralism. You have to have different kinds of synagogues. Some of which emphasize doing, some being, some worshipping, and some studying. You have to have different kinds to attract different kinds of people. Here again, we come to the people emphasis rather than the institutional emphasis. Maybe mainstream synagogues will tend in one direction and sectarian synagogues in another. We only hope that in this confusion of pluralism there will be an ultimate good for all Jews and for worship and all the rest of it.

I just want to add one final thing. You [Avrunin] are from Detroit. I remember fifteen years ago that your Jewish community newspaper had an editorial about day schools which was a gem. It went something as follows: For us the separation of church and state is a sacred principle. Isn't that lovely where you make secularism a sacred principle? This has two clear implications for us: (1) that anything which works against the public school is wicked. But (2) that Federation on the same separation principle is barred from assisting religion. Because a separation of church and state means a separation of Jews from Judaism. It was like a reductio ad absurdum. What I'm suggesting is if they had communalism in synagogue life then there would have been a veto on the development. So that you have to have a cooperative relationship of tension, it seems to me, between the community generally and all kinds of individual synagogues and convictions specifically.

GOLD: Can we elaborate on that a little bit? Granting the need for pluralism and separate ideologies and the need for the kind of models we're talking about, what is the relationship of this to what Bill says is happening? --that the Jewish organized communities and Federations are

becoming concerned with the life enrichment kind of programs.

ELAZAR: To sum up--I think what we're talking about here is a new sharing. It is now clear that the community as a whole and the particularistic institutions are all going to be involved in certain common things. If you read Harry Lurie's book on the Federations which was written in the late 1950's, it sounds so out of date today. It doesn't talk about the Federations that you describe, Bill, and your description, of course, is what has happened.

One of the problems of this new Jewish sharing is that of defining rabbinical roles. Although this is a crucial problem, I think we should put it aside for the time being because if we try to redefine the roles first, we're not going to get anywhere. And I think you're right, Wolfe, when you say that isn't the main task of the rabbi to be active in that way in the community. So this is a problem that remains.

I think what we really have in the American scene is the beginning of a shift of the roles of cosmopolitan institutions and local institutions. This is, of course, a concept of sociology which is very useful for us. The cosmopolitan dimension looks at the community as a whole, and the local inquires what do I need personally and what do my immediate friends need? Most human beings share these two dimensions but some are only concerned with their own particular needs.

Now, in effect we've already developed institutions which play each of these roles but there's still some confusion of roles between them. The Federations and their constituent agencies have essentially been devoted to cosmopolitan tasks. The synagogues are really the places where most localistic needs are to be met. The problem is that some have tried

to make a localistic institution into a cosmopolitan one. It didn't work.

There was a time when the Jewish community could think that maybe the synagogue could be both a cosmopolitan and local institution. But it turns out that they do the cosmopolitan things poorly and are now even having problems with the localistic things. Just as Federations ran into trouble when they tried to get too localistic. But Federations had the advantage of better organization.

There is also a gray area in the community. The gray area is in Jewish education where it's not clear to what extent this is a cosmopolitan or local function. I would suggest that it has to be some of both. The question is how do you deal with this gray area. There are other gray areas, too. Jewish centers are constantly involved in them.

So I would suggest that the new sharing will have to be based on a proper recognition of cosmopolitan and local interests and institutions in the same community. And recognition that the same people are going to want to express themselves both as cosmopolitans and as locals. Indeed, this must be the case in order to have a healthy community. To the extent possible, institutions have to sort themselves out in terms of how they respond to these respective roles. I think that we can move now in this direction.

STERN: Let me take a step back. I don't necessarily share your definition of the role of Federation. I'm certainly convinced that there is no profit in trying to draw a parallel or to compare Federation and synagogues to the disadvantage of synagogues. If there are any weaknesses in the synagogues, they are not weaknesses in their relationship to

Federation. They are weaknesses in and of themselves--in the way they relate to people and function as institutions. Whatever role Federations have and whatever else they can bring into this framework, they have a considerable body of experience and know-how about management of institutions. I think synagogue people can learn something from Federation people about the management of the synagogue board, for example. It's a secret only to the people who are professionally concerned with synagogues that the layman gets less satisfaction out of membership on a synagogue board than he does from a great many other communal institutions. There is nothing to stretch your mind on a synagogue board because you don't really have a voice in the decisions that count.

RABBI KELMAN: Is that because there is a rabbi in the synagogue and there is no rabbi in the Federation?

STERN: I think it's because of a division of function.

AVRUNIN: A past president of the Federation, who was also president of a synagogue, used to say that they were so glad when I was president of the synagogue. I left them alone. They didn't bother me. At Federation you're always after me to do something. His point was that we wanted him involved in the congregation. They were just as happy if he wasn't.

STERN: I admit it may be a mistake but the general view of the layman is that the synagogue is a reflection of the rabbi, not of the people. Now, I was talking about some of the things that Federations have to offer. One of these things is some knowledge about what's happening demographic-ally in a community. The Federation office is the place where you can get information for community and congregational planning. Some communities

may only have information based purely on observation. In other communities there will be population studies in varying degrees of breadth and currency.

If we were really sophisticated about congregational planning, there would be a joint planning process (on an informal basis, if nothing else) between those who have access to this kind of information and regional synagogue bodies or, if they don't exist, with individual congregations. The effort would be to plan synagogue development for maximum usefulness and to limit the frightful loss of capital which we see year in and year out as a result of bad planning. The losses to communities due to errors in judgment and planning in terms of synagogue and center buildings shrink into insignificance the sums of money that are needed for constructive programming. If we simply did a better job in terms of planning, we would have the resources to do some of the things which we would like to do and for which we say we don't have the money.

ELAZAR: If the synagogue, as a manifestation of local needs, remains very large, then your point is very well taken. If the synagogue changes itself and becomes lots of small synagogues, then it will be a different story. This will raise the question for the community as to who assumes the problem of Jewish education and other programs that a large synagogue can provide for but that a small synagogue may not be able to do. Let's put that question on the table as one of the things that emerges from this kind of analysis.

WINDMUELLER: The maintenance of the synagogue system is implied in Mr. Stern's comments. I would suggest that for all but the Orthodox community there is probably a new question that's come up. The young

liberal and conservative Jews, as well as others, have raised the question of the legitimacy of the synagogue as an institution as we have traditionally defined it--as a center for worship and as a place where we would draw from our Jewish background or source. To a large number of Jews, young and old, one cannot pray and commit an act of worship unless one knows what he is worshipping and why there is a need to worship. A lot of young people are looking for identity in tradition or in some kind of a ritual. But they have not been given enough answers from the synagogue or for that matter from Jewish tradition to allow them to say that they are committed to a particular part of the Jewish mode of worship. Therefore the synagogues primary responsibility isn't even being fulfilled....

SKLARE: First I think we need a more definitive statement of the new Federation movement in these areas. Perhaps it's premature to ask. What seems to me to be the great difficulty is that as the Federation is moving in a new program direction, it must also move into an ideological direction. You can only do something about the youth problem, for example, if you have an ideology to sell. You can only overcome a lack of commitment by having commitment. One way to solve the problem, of course, is to put your money on many horses. You can say we'll give money to you for Genesis II or Response, and so on. Or we'll give money to anybody who is a warm, breathing Jew.

But I think we've been suggesting something else here and that is, what is the Federation's role vis à vis synagogue life? Now, certainly if there is to be a new role, it must be more than the passive role which you are suggesting, Lou: that we have all this demographic information in our files, (I wish those files were so beautiful.); and don't build

your synagogue until you come down and see us. I think it's a fallacy, by the way, to assume that the money saved if the synagogues were not built would flow into a central communal fund. The point that Dan is making is that there are localistic needs and cosmopolitan needs and money that is not spent on local needs will not flow into cosmopolitan, and vice versa.

Should there be a more aggressive role of Federations in synagogue life? If the Federations have a new commitment to Jewish identification, certainly the synagogue is the most important aspect of this. Should the Federation now conceive of itself as central to synagogue planning as it does in planning for other areas? Should it make studies of new Jewish neighborhoods, for example? Should it attempt to have small storefront facilities catering to different segments of the community which it will subsidize in each new area as it does with the community centers.

So if you take that role seriously it pushes Federation into a real synagogue building or subsidizing kind of thing.

Now, Lou, is that the role one foresees in the Federation? If so, it is a head-on collision with the Kelman approach, as I understand it, which is, let this alone, continue with your classical role.

RABBI KELMAN: Getting back to what you said, Mrs. Kaufman, that the rabbi should be a communal leader; the rabbi should be involved; the rabbi should take a role. And after saying this long enough the rabbis and rabbinical students began to do it. They really got involved in the civil rights problem, in the peace movement, and so on. Once they did--then it was said, just a minute, if you're not going to be this

separate priest whom we protect from any contamination with the world, we're going to take away the special privileges which you have, such as deferments from the Armed Services for divinity students. So I think that what we're seeing is the coming to full circle of the consequences of the rabbi being expected to be involved in the total community and having all issues be his concern. This may be good or bad depending on the issue.

Now, as to the question of the new role of Federation and why they're headed for a major frustration. Let's go back a few years to when the Council of Jewish Federations and Welfare Funds decided to establish a national foundation for Jewish culture. What went wrong? Was it the malicious institutionalism of the great cultural institutions that prevented it from becoming effective? Or was it this search for a neutral communal kind of culture which could easily meet the criteria established by the foundation and didn't really affect anyone's ideological principles?

I'm struck by the fact that you use the word institutionalism in talking about synagogal, cultural and religious interests and you don't use it in an area where most of the money the Federation raises goes. I suspect that about \$500 million will be sent to Israel from various parts of the world. Now, no one suggests that the \$500 million that goes to Israel for the Jewish Agency for education, immigration and all the rest should be given only to the communal non-ideologic institutions. Most of the money goes to support highly partisan ideological institutions. It's wonderful. It should be that way. Where there is vitality, where there is life, where there is voluntarism, there's bound to be an irreconcilable ideological clash.

The great frustration in American philanthropic life, and, as I said, I blame it on Professor Kaplan and his disciples, is this idea that somehow you can translate what happens in the public school and the general field of communal work to areas which are high ideological. The fact of the matter is, if I'm going to be committed to my method of education, I don't want to have a school sponsored by Rabbi Solevechick. I want a Solomon Schechter school system. I don't want any Federation to tell me about my curriculum. The only role a Federation can have is to provide vouchers. That's what Marshall was alluding to. Federations are going to have to accept that or go through the same confrontation as occurred in Boston.

Why is nothing happening and why is nothing likely to happen? Phil Bernstein has heard me shouting about this. When he set up his task force, there wasn't one full-time Professor of Jewish Education, Theology, and so on, on it. It's like having a medical task force without a Professor of Surgery. You had a whole task force viewing Jewish identity and the only people excluded are those that spend their whole professional life studying that question. It's got to be somebody neutral. So you choose someone who teaches sociology at Brooklyn College rather than a Seymour Siegel.

As I see the role of Federations and their getting involved in these matters, it is exactly what Marshall Sklare alluded to. You've got to have the same relationship to Jewish cultural and religious life here as you have to that of Israel. Nothing more than that.

AVRUNIN: I'd like to get off of this because, to use the frame of reference that was used yesterday, I'm more optimistic. I think there is a good opportunity and a good possibility that Federations will move for-

ward in the field of enrichment of services along with the synagogues.

I want to make this point about the role of Federations. I make it to Marshall as well as to others. There is a feeling that the way you create a meaningful, vibrant, organized Jewish community is to assign it the role of the money barrel. You don't entrust it with policy decisions or cultural or educational responsibilities. You only relegate to it the function of providing a good resource for money and then passing it out. I don't buy that. Not because it's personal or professional for me but because I think it means a destruction of the American Jewish community as we now know it.

I think one of the answers to Marshall's question is that you must not regard the organized Jewish community--the Federation or Council as a total Jewish community or Kehila. Nobody had any pretensions to achieve that. Nobody assumes that every cultural and educational expression is going to be under some central auspices. Quite the contrary. It wasn't even true in the health and welfare field. There is no such thing in America as a centrally organized, tightly knit, totally dictating central community. No matter how authoritative it may seem. The fact is it is a voluntary thing with which some people and many organizations never affiliate.

We have always said that the whole success of organizations like ours is that they serve as a platform on which diverse groups which make up American culture can meet together, stand together, work together and still maintain the richness of their diversity. There is no intention to melt every Jewish institution down to a single model. If there was, then I would agree with you. It would be doomed to failure.

We have had a long experience now in Detroit of about 70 years in which different diverse Jewish organizations can stand together. We have Reform, Conservative, even Orthodox schools as affiliates with a central communal school system. If we have any future in American life as an organized Jewish community, it's as a platform on which the diverse groups in Jewish life can stand together and beyond that leave plenty of room for those who can't or won't stand together.

However, our standing together as a community and creating an image for our young people of a viable useful strong unit would be infinitely reinforced if we could work something out with what I consider to be a very important part of Jewish life--synagogue life in America. Now I'm not proposing that we take over prayer. I'm proposing that there are some things which we can do together. Education is one of them. A variety of cultural programs is another.

We've just come through a process of organizing what we call the Jewish community of the Ann Arbor campus into a single board. They were made up of sixteen diverse groups, each of which came to us twice a year for some special project. We said, "Look, we're in the community organization business, we'll serve as a platform for you if you'll get together." Now, that's one approach to it. I think the chances of having a strong, organized, and good community is better when there are good congregations. I am in no sense saying that I want to weaken them. What we might be concerned with are the ethnicity areas--the places where the synagogues are doing the things which overlap with what others are doing. For instance, it is conceivable that instead of a congregation having its own camp, there might be a community camp. Our strength is a measure of our limitations. Don't condemn us for wanting to be less than every-

thing and stay away from us because you want us to be everything.

ZORENSKY: I used Federation only as a model of a fairly successful voluntary institution. I say let's find that which is good in the model and adapt it to the synagogue. Somewhere we got off on a tangent and are trying to bring Federation into the synagogue functions. I say we shouldn't. And, of course, since in every major community we usually have the same personalities in Federations and on synagogue boards, we're doing it with a different hat. We're not doing it as an institution.

Now, we do have problems. There is quality in synagogues. I'm not degrading that. But the question is how to raise the level--how to give rabbis the functions that they were prepared for. I touched on that previously in relation to the financing of rabbis. Congregations shouldn't finance their rabbis.

Several years ago, I very facetiously brought up as a possible subject for a General Assembly meeting the question of how to phase out those institutions which have outlived their usefulness. They laughed at me and I didn't push the point. But I think there is an analogous situation in both Federation and the synagogue. How do we relate? How do we decide on our priorities? How do we get ride of the do-gooders that are all steamed up and doing their own thing? How do we get those who control the purse strings on the children's homes which have been phased out to put that money back into the community? What can we do about synagogues that are still trying to do their own thing with camps and so on? How can we bring this back into the community? It's all Jewish money. It's all Jewish minds. It's all Jewish people.

SKLARE: Why do you think it's wrong for a synagogue to run a camp?

ZORENSKY: I'm not saying that. I'm saying that if we have drained the monies out of the pocket of the Jewish community to build a camp somewhere, why not use that same money? Whether it's Orthodox or Conservative or Reform, it is just a camp.

RABBI KELMAN: It's not just a camp.

MRS. KAUFMAN: I feel that there is too much concern with the idea that if you get into something central, you will lose individuality. If there is anything that a Federation person knows, it's the sophistication of being able to accept a variety of philosophies. I am a Reform Jew who happens to like what I am, but I can love the Conservative service. And when I went to Israel, I cannot tell you what it did to me. All my orthodoxy came forth and I didn't even know it was there. So I'd like to stop worrying about one philosophy of religion because we're not concerned about it. That's not the point. If you erase everything and start with the Ten Commandments you'd have fifty different ways of attacking the problem. Let's go on to what we can do about the synagogues today to make them exciting and important.

I have two things that I'd like to point out that I feel very strongly about. One is the fact that I have a kind of loyalty to my congregation to which I have belonged for years and therefore I'm going to stay there. However, I am intrigued with Rabbi Agus and so I pop in there periodically because I'm a templegoer and I enjoy hearing him speak. Now I also know that I have friends who are joining other congregations because of the quality of the rabbinic leadership. That's something new on the American scene, to me anyway.

My other point is that if our rabbis are to be the authorities in terms of the religious tradition and are going to transmit that to the next generation, they will have to do it in terms of the realities of living in 1971. Therefore that means ecology, the SST, and the political scene. I don't want to deny the rabbi that role because that's the strength of the pulpit to me. Politics and ethics somehow or other relate to each other.

GOLD: I don't think you can just put aside the fears that Wolfe Kelman seems to be expressing. And I think that Bill's picture of a kind of partnership with Federation seems to be somewhat oversimplified. I also think Wolfe Kelman's fears of control are a little overexaggerated. But there is a problem which you can't gloss over. I don't think it's a matter of ideology. The problem is almost as Lou expressed it. In our concern for planning we very often tend to subvert the very institutions that we're planning for and with.

For example, take camping. I can make a great case that Wilshire Boulevard Temple in Los Angeles shouldn't have a camp because the Jewish Association also has a camp. Maybe it would seem to be better planning to have only one camp. But there's a much better opportunity for kids to have a good camp experience by having both varieties of camping than if we had gone through a great big beautiful planning process and said we need one camp that's three times as large as the two separate camps. Furthermore, by having to plan for the two separate camps, more people are getting involved in the community and Judaism than if we had one camping operation.

I see it all the time in my field. I get fed up to the gills with coordination in community relations to avoid duplication. Sometimes I think I'm spending more time and more money to avoid duplication than if they just let us alone to do our job. Because whenever you get involved in this type of coordination, you lose the creative impulse to do the kinds of things that you think have to be done and could do well alone. That's where you settle for the lowest common denominator. It's not so much that you get stymied on ideology. It's in the excellence of output that we feel ourselves thwarted when we are not permitted this kind of multiplication. I don't think The American Jewish Committee would have done as fine a job as it's been doing if it hadn't had a sense of uniqueness and separateness.

Having said that, how do you get to the question I asked before? How do you get a kind of partnership that will permit some kind of creative tension between the institutions? I think this is important. I come from the Center field and I think it has lost a lot because it is too coordinated. It can't be creative enough. I think they would have been better institutions today if they didn't have to go through so many levels.

What I'm getting at is that we have to try to develop other kinds of ways of achieving relationships. Because I too am convinced that we are going to have to develop a relationship between synagogues as institutions and the Jewish common life patterns and then relate them to Federations and other institutions. Dan might have one kind of functional model. In our field there is another kind of model. I think the relationship which The American Jewish Committee has with local and national Federations permits it to be part of a community pattern and

community mainstream. It receives funds from them. Yet it can raise its own funds in a disciplined kind of way and have its own sense of identity. I would not like to see The American Jewish Committee completely dependent for funds on the Jewish Federation.

AVRUNIN: I certainly wouldn't.

GOLD: I think it's a question of having implicit criteria. You don't establish them in developing the pattern but I think you have to have a certain common understanding of the kind of pattern that you're trying to develop. And I think it's even more true of synagogues than it would be for another kind of institution.

ELAZAR: I think that it's a question of emphasizing the model of partnership rather than rivalry. This doesn't solve conflicts or problems by any means. But the conflicts are in a different framework with a different set of premises. Partnership, sharing or cooperation is the principle on which all parties to the partnership come. And I would hope that we can move as a Task Force to recommend that Federations and synagogues have a partnership approach of some sort with due accommodations rather than a rivalry approach.

Given that, the next step is to see in what areas there is a utility to the partnership. Let's start with the area of demographic planning. It may be an easy one.

FINE: Demographic planning, if anything, should be done centrally rather than ...

SKLARE: Well, no, I think that's the difference between information gathering and planning. I'm not sure but I think we're going to agree

very quickly about information gathering. Actually, I'm not certain, by the way, that I would agree that all information gathering should be done centrally but at least there's a point of departure there. Planning is another question and maybe we want to say that there are problems there that we don't want to get into.

AVRUNIN: I'm going to say for myself that I'm against it. I don't think there's a kind of authority in the Jewish community that can tell any synagogue or other institute where they ought to build their next building. I think the farthest we can go is to make available to them the best possible information and leave the decision to them.

STERN: Can I give some advice? Formal planning with a rigid system of sanctions is impossible.

RABBI KELMAN: To me the real sign that the synagogal movement in America has reached a state of equilibrium is the fact that in the last few years more national, regional and local synagogal groups are planning where they are going to put their buildings, and so on.

SKLARE: By the way, with all due deference to demographic planning, I do not know of one Jewish community study that has even one page that deals with the location of synagogues. There are many pages devoted to the location of community centers.

RABBI KELMAN: Does that reflect the sponsorship?

SKLARE: Well, I put it out on the table.

RABBI KELMAN: I should give one caveat. I am reminded of the Russian sociologist who wrote a study in 1902 stating that by 1970 the Jewish

population in Odessa and environs would be about 10 million and they would require a certain number of schools and hospitals under Jewish sponsorship.

AVRUNIN: One sub-point that I'd like to make on my own position about there being no local central authority. It's conceivable that this authority could be within the national synagogal groups. There's no reason why there should be three Reform synagogues, for example, in one suburban center of Jewish population. The planning for that should be done within their national group. At this stage in American Jewish life we are not ready to have a central local authority do that kind of planning.

SKLARE: You mean some non-synagogal authority?

GOLD: Marshall is asking whether anybody should do that kind of planning.

RABBI KELMAN: There are some kinds of relocation that nobody can control. For example, when synagogues sell their buildings to public schools and have the money to relocate wherever they want to. Or when a charismatic leader, such as Morris Adler, gets the population to follow the establishment of his synagogue, such as happened in Southfield.

ELAZAR: Fifteen years ago that sort of thing happened. Now things have become more sophisticated. Federations buy land in advance. Congregations sometimes buy land in advance. People do some kind of forecasting of trends. But even in that case, Morris Adler already built on an experience that the Jewish community knew that the population was going that way. There was already a school there. There was land

purchased for other Jewish institutions. He simply said, smartly and wisely, that Oak Park, which was the next Jewish community after Southfield, was going to have a certain limit. So he went three miles further out than maybe some other man might have and pushed the population growth a little faster. But it's become far more complex today and institutions really don't make these kinds of decisions alone the way they once may have.

RABBI KELMAN: May I draw a distinction between those synagogues whose relocation nobody can control and new synagogues that are private which don't emerge out of an existing relocated synagogue. The new synagogue, without resources from a building that they have sold or a cemetery that they own, come to the national or regional office and ask for help. That is the emerging pattern. Then we can tell them, Why do you have a synagogue there? Why don't you use the school of the Pelham Park Jewish Center and merge the two?

UNIDENTIFIED VOICE: How much pressure do you use in this internal process?

RABBI KELMAN: We help a great deal and give them rabbis and free youth leaders.

ELAZAR: I think as a practical matter your point is well taken. But the present situation is that in the relocation of synagogues many flowers bloom but not because of great differences in them. Certainly it is not because of ideological differences and often not even because of significant differences in the characters and personalities of the members of the congregation. It's just simply the problem of institutions competing with sister institutions.

RABBI KELMAN: The real problem of relocation and mergers (and I'm not kidding) is what's going to happen to the memorial tablets of the old synagogue. I spend more of my time adjudicating these differences than in any ideological problems of relocation.

HIMMELFARB: Some time ago there was a little piece of research which compared two Baptist congregations in Canada, one of which was ecumenical and one of which wasn't. There was no difference between them socially or ideologically. Now this relates to the business about cosmopolitan and local. The ecumenical one lost its morale. Whereas the one that stayed away from ecumenism apparently seemed to serve needs of congregants in all sorts of unsuspected and untheological ways. It was not because of the "rabbi" at this church. It was that the people felt that it gave them a grip on life which they had otherwise lost.

STERN: What are you saying? That a cluster of 75 to 125 families in the process of building a new congregation will go through an experience that will never be duplicated again in that institution if it lasts 150 years?

ELAZAR: What happens when a fat congregation of 1,600 families decides to move?

RABBI KELMAN: There are all kinds of factors that wouldn't occur to a communal planning committee that determine whether a synagogue is going to disintegrate or move. There are also numerous factors that determine the loyalty to a particular synagogue. In some cases it may be the cemetery. I don't think that is a trivial consideration. On the other hand, Temple Emanu-El will never disintegrate and it doesn't have a cemetery.

GOLD: Can we say three things? One, that synagogues should make better use of demographic information that may now be available in terms of communities. Two, Federations that do local or national demographic studies ought to take into consideration obtaining information about synagogues and synagogue patterns. This is something that they have not been doing up to now. And three, any planning that's done for synagogues along demographic lines is probably the responsibility of the synagogical bodies rather than the communal bodies.

SKLARE: Can we have a Number 4: that Federations aggressively present their material.

GOLD: Yes.

RABBI KELMAN: I think there is one area that may belong in there. I think one role the Federation will increasingly have in the synagogues is in the schools. This is a pattern that's already developing in a place like Milwaukee. Here the same kind of subsidy is given to the congregational schools as is given to the communal school. I think this is one area where the community is going to have to take a greater role, especially since there are mergers of schools in many communities. The synagogues will no longer feel that they have the prime responsibility for their own schools. And here, I think, the local Federation is going to have to find a logistical device in order to help those schools without getting involved in controlling them.

ELAZAR: I think that's absolutely vital. This is being dealt with in the other session but I think that it certainly should be on the record here. Now let's move on to the question of planning for excluded constituencies.

GOLD: Perhaps it would be better to use the term "neglected" constituencies.

WINDMUELLER: Each of the communities listed is totally unique unto itself and each deserves a different treatment. I don't think that they should be lumped in any kind of recommendation. Young intellectuals may require encouragement to be participants in and involved with synagogue life. Young people, whether correctly or not, want to develop and self-generate their own kinds of synagogue experiences or innovative contacts. Or minimally, to have resources made available to them to function within the synagogue on their terms. Or, at least, to have an agenda that has been set aside for them.

With regard to the low-income group--here there is the possibility for a joint response from the total community and the synagogue. Because the low-income community is generally located within the inner city or traditionally Jewish communities or where a Jewish middle class exists, they might be the responsibility of the existing synagogues and those community agencies concerned with the Jewish poor.

HIMMELFARB: As a model proposition I think it is almost outrageous to mention the poor as an afterthought. Professors who deliberately keep themselves away from religion and all the rest of it come last from any moral point of view or any perception of what the basic obligation of Judaism is. It's the poor that obviously have to be brought front and center and we ought to be ashamed of having forgotten that there Jewish poor.

SKLARE: It's a very complicated problem, really. If you look at rates of synagogue affiliation, you find that it is poorer people in richer

communities who have a low rate of synagogue affiliation. If you did a study in Lakeville now, what you would find is that the people with under a \$30,000 income have a lower rate of synagogue affiliation than people with over \$30,000.

RABBI KELMAN: Is that related to age?

SKLARE: Well, there is some relationship to age.

HIMMELFARB: They're not comfortable because they can't keep up with the rich congregants.

SKLARE: That's a different problem--the Brooklyn ...

HIMMELFARB: No, my problem is the Junior College students who show up on the American Council for Education study. They are like a different tribe of Israel, who are about to be lost in the Assyrian captivity. They break completely in attitudes and in every other way. You keep on talking about upper-class assimilation but lower-class assimilation is what we're losing.

SKLARE: That's right, Milton, in the better or richer suburban communities there is a lower segment which is not low by any means. Then there is a lower-middle class low and then there is something, which I don't think you can deny, which is the Brooklyn low income and they are actually highly affiliated.

RABBI KELMAN: I'm very much involved now in Coop City. We sent a rabbi there. By the way, you might be interested to know that there are 300 Jewish taxi drivers in Coop City. Belonging to the Coop City synagogue is expensive. It's not because of the salary of the rabbi which is

really quite nominal and is divided over the membership. It is because of the cost of running the school and youth program. Now I think there's something obscene, if you'll forgive me, about the fact that the Federation will give a lot of money to a youth program which is in the Jewish center but will not give it to the synagogue for the same type of program--especially in that kind of synagogue.

I don't think they should give money to the Temple Emanu-El program but there's no reason why a formula shouldn't be worked out for that part of the impoverished Coop City budget which provides for an intensive youth program. I have to go around begging student volunteers to go there. Or teachers and young students make the sacrifice and teach there because the taxi drivers' kids also have to be Bar Mitzvah. The reason that a poor Jew in Williamsburg can belong to the shteibel is because it doesn't run a school or a youth program.

WINDMUELLER: Did the congregation submit a proposed agenda to the New York Federation's Youth Committee for the funds it needs? Because there is a fund source for young innovative activities.

RABBI KELMAN: Taxi drivers aren't interested in innovation. In any event, I have suggested that they talk to Federation but it's a complicated business.

STERN: Just as we talk about people being medically indigent, to a greater degree than we realize, there are people who are indigent in terms of use of the congregation, center or casework services. There is this whole lower-middle, middle-middle group who really can't afford to pay the bill and are too proud to ask for any kind of help. I have a

suspicion that neither the synagogue nor communal institutions have found the formula which will make people comfortable about getting help which in many cases is available if the effort were really made.

ZORENSKY: It is because it hasn't reached out to these people.

STERN: I don't know. I wouldn't want to say whether it's because they didn't reach out or because the people are reluctant. All I'm saying is, is that there's a problem here whose solution is in everyone's interest.

ELAZAR: May I at this point summarize. I think we're in agreement that this is a problem of significant dimensions to be of concern to the synagogues and the community. They must address themselves to providing services or resource for services to these congregations or to these Jews. I think we should leave open the question of whether they should provide services or resource for services because that has to be explored.

RABBI KELMAN: Do you know how many kids are not Bar Mitzvah because the family is not a member of the synagogue and they cannot afford \$150 that they'd have to pay for its use?

ELAZAR: To me that is a strong argument for overthrowing the present system and having community synagogues. One could say that there's no ideology involved here and that it's just a question of providing services. This is a whole different level. But I presume we can't do that today. So I would suggest that we broaden the system to include the unreached constituencies and leave it at that.

AVRUNIN: I think that they ought to be dealt with separately.

ELAZAR: Yes, we ought to clearly indicate that in the summary. That there is a significant difference between the Jewishly indigent and groups such as the young and the intellectuals, all of whom present different kinds of problems.

WINDMUELLER: I think that we should say that we encourage the experimentation of new forms of worship and communities of worship. And that the synagogue's responsibility in this area is to encourage those groups within them, whether they be families, young people, intellectuals, or any other category of membership. By encouraging these free forms of worship and creative thinking ...

HIMMELFARB: That is a totally ideological statement which has no business coming out at this conference. As a good Orthodox Jew (I'm role-playing) I tell you that it is infamous and idolatrous. How dare you say that there should be new forms of worship! If you're a Reform Jew you can say it, but you're not offering Reform Jewish recommendations.

ZORENSKY: 200 years ago we had the type of setting where young people were coming in. We had a tremendous Shul and on a High Holiday all the kids and the parents were there. We didn't put some of them in the basement. We had a unit including those of low income, etc. They didn't pay their way. They were in.

HIMMELFARB: It's simply that I object to Steve's way of formulating it. The whole notion of trying out a multi-level congregation is fine. But to say that we should encourage innovation, that's Steve's business, but I don't think it is our business. The whole point is maybe we shouldn't encourage reaction.

STERN: Well, can't you turn it around? Can't you approach it from the standpoint of the individual who wants to create something like this rather than from the viewpoint of the institution. Don't we have a right to say (a) this person has a right to this kind of a view and (b) Jewish communities and Jewish institutions ought not to put roadblocks on these kinds of things. They ought to make it possible for these kinds of things to happen.

RABBI KELMAN: I think this goes much deeper than the question of not putting up roadblocks.

ELAZAR: Incidentally, I would want to amend item 2 myself, not to limit it to these constituencies [low income, young and intellectual] but to different constituencies and leave that open. I would suspect that if there were a division in my synagogue, it would not be along the lines of youth or intellectuals. There would be other kinds of differences that would cut across all kinds of lines.

HIMMELFARB: When John Slawson was Executive Vice President of the American Jewish Committee we had an analysis of our own membership. We used to speak of our concentric circle--the inner core and all the way out to the outermost periphery. There is a certain group of people, we said this about congregations yesterday, who want to belong to an institution for various reasons but who don't want to be very involved. And for them large synagogues are ideal. It would be imposing on them if you put them into the intimacy of a small group and made demands on them necessary when there are few to call upon. They want to be in and out.

RABBI ROZENBERG: I'm trying to get a gut reaction to this from myself. And the whole thing keeps taking on an air of unreality. I just don't think this is the way we live and this is the way things happen. You just can't stratify a community on the basis of the assumption that people in low-income groups want to be together or that the young or intellectuals want to be together. If that is the assumption, it's simply not true.

VOICES: We agree that that is not the assumption.

WINDMUELLER: We agreed that that wasn't the issue. They should be involved but how they are involved is a different question.

RABBI ROZENBERG: I want to ask Wolfe a question. Unless I misunderstand him, I see an inconsistency in the position he has taken. I understand yesterday morning that you took a position against the communal school.

RABBI KELMAN: Yes, as the communal school is, I still do.

RABBI ROZENBERG: If you're going to have these separate little school groups, you're going to have to be realistic and recognize that the most expensive item in the synagogue budget is education. This cannot exist unless you do it on a communal basis or you get funds from Federation or some other place. Therefore number 3 [If you have separate synagogues for these constituencies, intellectuals, youth and low-income, then you could experiment with several congregations in an umbrella synagogue.] seems to be the more realistic thing that could possibly happen but not the way it is stated here. To have several congregations under one congregation just doesn't work from my own experience. I own

one and it's just not real. I think they are finally going to move out of our building. What the synagogue does have to do is plan many programs on various levels to attract the different groups within the congregation.

Let me give you just one simple example. As I look through the adult education programs of most of my synagogues (I'm the National Chairman of our commission), I notice that most of them have one general program. An intellectual in some large synagogues would find no place in the system. He has nothing to relate to. On the other hand, the novice coming into the synagogue also often has nothing to relate to. The cultural programs within the synagogue have to cater to different interests which will sometimes align themselves according to the stratification that you have here, but at other times will include all of them. I don't see a simple answer to this at all. In a way it's futile to even try to plan because life is going to direct you, instead of you directing it. We're trying to plan things out very carefully with the view that then the synagogue will fit into these pre-grooved slots. I don't think it can work.

ELAZAR: At the same time we could recommend two things if we chose. We could recommend that congregations consider multi-level programming in ways which are suitable for them. We could also recommend that communities consider providing the infrastructure for small congregations where there is a demand for them.

RABBI ROZENBERG: I think this is the more realistic approach.

STERN: It's also not likely--take Steve's example. If he creates what he is talking about inside an existing congregational structure, isn't

it likely that it is going to spin off sooner or later and become an entity on its own.

RABBI KELMAN: I'm all for innovation as long as it's spontaneous. I'm very suspicious of highly subsidized, manipulative innovation.

ZORENSKY: Rabbi, would you be suspicious of any subsidization--even if it had no strings?

RABBI KELMAN: No, as long as there are no strings attached--as long as it is equally accessible to all ...

ZORENSKY: Do you think it would solve the problem of those who want a small school or a large school if some central entity such as Federation subvented synagogues?

RABBI KELMAN: No, I would not want to see any subvention of synagogues. You'll end up with the United Synagogue of England which is a disaster.

HIMMELFARB: He doesn't mean total budget.

RABBI KELMAN: Any synagogue that runs a school or a youth program should be able to obtain the same per capita allocation for its program that is given to the Center youth program.

ELAZAR: I think that raises other questions. For example, would you have any standards as to size? Does one get to run a school of three children and receive money for the three children or not? Maybe yes, maybe no. I don't think we're going to decide that. Again, I think that we should encourage congregations to develop multi-level programs of the character that they find suitable. We should also encourage the

communities to consider providing infrastructures for small congregations. We can work out whether this means providing central services or subsidizing individual services. Maybe we can move ahead on that. I think that we are really unrealistic when we talk about communal concern with congregational standards such as trustee responsibility and so forth. Unless there is anybody here who disagrees with me, I'm going to ask that we move on to the next point.

HIMMELFARB: There is one point to come back to if I may. There is, it seems to me, a totally unrealistic recommendation made about elevating the status of the Chairman of the Board of Education. It was suggested that one reason why people aren't happy with members of the boards and trustees of the synagogue is that the rabbi hogs the limelight. I have sat in occasionally on meetings of professional Jewish educators who do everything possible to cut the layman down to size, to diminish him, to keep him outside.

UNIDENTIFIED VOICE: Rabbis do also.

HIMMELFARB: I understand but I haven't seen them. I have sat in on Jewish boards of education in local synagogues. I can see that the laymen are given scut work to do. I think the professional-lay tension in Jewish education is very intense. This, therefore, is the kind of thing that would have to be solved before you can reasonable hope for lay influence and interest in board of education work. It was ignored in the entire discussion and seems to me to be very important.

AVRUNIN: Elevation by resolution? It's just something that has to happen. It's frame of mind rather than action.

ELAZAR: For the moment at any rate, we've now finished the first of the two tablets of the Covenant. Now let's open up the second tablet because this raises all sorts of questions and complications. Marshall, maybe you can read them.

SKLARE: If synagogue leadership caters to membership, then what is the stress on models of influence, leadership, responsibility? Communal concern with congregational standards in such areas as trusteeship responsibility, the board of education trustee, tenure rule?

ELAZAR: We have another one, the pastoral role of rabbi as surrogate for community versus education.

ZORENSKY: You only get what you pay for. In this case I think that our problem is that we're paying for it. If we could find a method whereby the pursestring of the rabbi isn't tied to the balabatim, he would have a freer hand to really bring our people and community together.

RABBI KELMAN: If you're dependent on a bureaucrat like me, it would be a disaster.

ZORENSKY: I don't say 100%. You would subvent part of it, maybe.

RABBI KELMAN: As I said yesterday, if you had a communally supported rabbi, his promotion, effectiveness and recognition would be dependent on nice guys like me and that would be terrible!

ZORENSKY: Well, isn't the same thing happening now?

RABBI KELMAN: No. I think that it is a highly exaggerated notion that balabatim give a million dollars and then say, you must do what I tell

you or else. The Jewish psyche is such that the moment a rabbi becomes controversial--whether he divorces his wife, attacks Vietnam, or whatever--he is immune from dismissal. In all my 20 years of experience, I have never known a rabbi in a Conservative synagogue (I can't speak for the Reform with equal certainty) who was fired for ideological, theological or political reasons. That is an unequivocal statement.

VOICES: Objections.

RABBI KELMAN: I said Conservative. In the Conservative I don't know of any such case. And that reflects the fact that the Jewish community has this prophetic tradition of Nathan denouncing King David and King David saying, "Yes, you have a right to denounce me."

ZORENSKY: Rabbi, I'll buy your point. Is it good? Is there any way we can change it?

RABBI KELMAN: It's terrible but the other alternative is worse.

RABBI ROZENBERG: The problem is not how the rabbi gets paid but his leadership quality--his personal integrity and courage. Take a look at what happens to rabbis who receive life tenure. Life tenure doesn't give greater security to men who have been basically insecure to begin with. I tell my students at the Hebrew Union College that as a rabbi you must have your bags always packed. You should be ready to leave on an issue of principle. And that security comes basically from within yourself and perhaps from the support that the movement can give you. It does not come through the particular synagogue or a board of trustees.

WINDMUELLER: I'm interpreting the word leadership here to apply beyond the role of the rabbi to the general congregational lay leadership. At a conference this weekend, a number of young innovators suggested that one of the problems we are facing is the failure of the synagogue to be responsive to its own democratization. They cited the need to allow those who are not equipped with wealth or position to play an important part in the decision-making of the synagogue. The total congregation has to be more involved in the process of the congregation's future.

ELAZAR: Yes, but you have to remember Milton's point. We must constantly be aware that there are those who only want to put in a toe.

RABBI KELMAN: When he is talking about democratization, he doesn't really mean democratization. Congregations do reflect the democratic choice of their membership. What he means is that young people will come along and say, "We think you're corrupt, bourgeois and vulgar and we want you to change." Since they represent the minority and the congregation is the majority, how can you call this an exercise in democracy?

WINDMUELLER: These people at this conference were not talking about themselves because they've already opted for other courses of religious expression. What they were saying about the synagogue is that there are many voices in the middle-class sector of the congregation that are not being heard. Their ability to get onto the temple board was really very limited because they felt that there was a closed network of leadership. They pointed to a number of particular institutions that they had become familiar with where a congregation has a board of governors that hasn't changed for 12 to 15 years. They felt so disturbed by it

that they opted for an alternative.

ELAZAR: I think we may have disposed of this, as much as is possible, in our recommendation to encourage different size congregations. Maybe we want to add this as a footnote. Because it seems to me that the kind of participation is part of the issue in big versus small congregations. I tend to agree in this case with Wolfe that most congregations get what they want in this regard. I've encountered totalitarian ones but it's mostly because the congregation is perfectly happy with them.

RABBI ROZENBERG: Are we prepared to say what is big and what is small?

MRS. KAUFMAN: I always felt that the impetus for this Task Force was a desire for change. Can't we simply add that we want to listen to other voices?

GOLD: We can't be against it.

ELAZAR: I think we shall have to pick up on this at some later point.

-- END OF SESSION --