MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.
Series C: Council for Initiatives in Jewish Education (CIJE). 1988–2003.
Subseries 1: Meetings, 1990–1998.

Box	Folder
27	2

Steering committee. 6 February 1997. Meeting book, January 1997- February 1997.

3101 Clifton Ave, Cincinnati, Ohio 45220
513.487.3000
AmericanJewishArchives.org

עת לעשות A Time to Act

CIJE Council for Initiatives in Jewish Education

MEMORANDUM

Date: January 23, 1997

To: CIJE Steering Committee Members

From: Alan D. Hoffmann
Karen A. Barth

Re: Steering Committee Meeting of February 6, 1997

This is to confirm that the next meeting of the CIJE Steering Committee is scheduled to take place from **9:30 am to 4:00 pm on Thursday, February 6th** at the CIJE offices in New York.

Enclosed you will find a set of materials for your review prior to the meeting:

1. Change Philosophy document
2. Willow Creek case
3. Strategic Planning Interviews summary
4. "The Tipping Point"
5. An update on publications and communications

We look forward to an interesting discussion on this material.

Please call Chava Werber at 212-532-2360, ext. 442, to indicate your attendance plans.

15 East 26th Street, New York, NY 10010-1579 • Phone: (212)532-2360 • Fax: (212)532-2646

DEPT. OF DISPUTATION

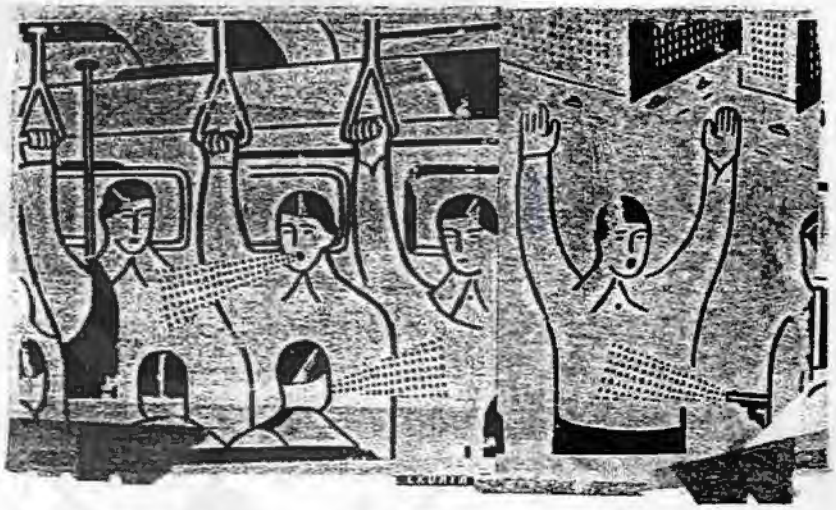
THE TIPPING POINT

Why is the city suddenly so much safer—could it be that crime really is an epidemic?

BY MALCOLM GLADWELL

As you drive east on Atlantic Avenue, through the part of New York City that the Police Department refers to as Brooklyn North, the neighborhoods slowly start to empty out: the genteel brownstones of the western part of Brooklyn give way to sprawling housing projects and vacant lots. Bedford-Stuyvesant is followed by Bushwick, then by Brownsville, and, finally, by East New York, home of the Seventy-fifth Precinct, a 5.6-square-mile tract where some of the poorest people in the city live. East New York is not a place of office buildings or parks and banks, just graffiti-covered bodegas and hair salons and auto shops. It is an economically desperate community destined, by most accounts, to get more desperate in the years ahead—which makes what has happened there over the past two and a half years all the more miraculous. In 1993, there were a hundred and twenty-six homicides in the Seven-Five, as the police call it. Last year, there were forty-four. There is probably no other place in the country where violent crime has declined so far, so fast.

Once the symbol of urban violence, New York City is in the midst of a strange and unprecedented transformation. According to the preliminary crime statistics released by the F.B.I. earlier this month, New York has a citywide violent-crime rate that now ranks it a hundred and thirty-sixth among major American cities, on a par with Boise, Idaho. Car thefts have fallen to seventy-one thousand, down from a hundred and fifty thousand as recently as six years ago. Burglaries have fallen from more than two hundred thousand in the early nineteen-eighties to just under seventy-five thousand in 1995. Homicides are now at the level of the early seventies, nearly half of what they were in 1990. Over the past two and a half years, every precinct in the city has recorded double-digit decreases in violent crime. Nowhere, however, have the decreases been sharper than Brooklyn North, in neighborhoods that not long ago were all but written off to drugs and violence. On the streets of the Seven-Five today, it is possible to see signs of everyday life that would have been unthinkable in the early nineties. There are now ordinary people on the streets at dusk—small children riding their bicycles, old people on benches and stoops, people coming out of the subways alone. "There



BRIAN CRONIN

Catching violence: one of the hottest ideas in criminal research today.

was a time when it wasn't uncommon to hear rapid fire, like you would hear somewhere in the jungle in Vietnam," Inspector Edward A. Mezzadri, who commands the Seventy-fifth Precinct, told me. "You would hear that in Bed-Stuy and Brownsville and, particularly, East New York all the time. I don't hear the gunfire anymore. I've been at this job one year and twelve days. The other night when I was going to the garage to get my car, I heard my first volley. That was my first time."

But what accounts for the drop in crime rates? William J. Bratton—who as the New York City Police Commissioner presided over much of the decline from the fall of 1994 until his resignation, this spring—argues that his new policing strategies made the difference: he cites more coördination between divisions of the N.Y.P.D., more accountability from precinct commanders, more arrests for gun possession, more sophisticated computer-aided analysis of crime patterns, more aggressive crime prevention. In the Seven-Five, Mezzadri has a team of officers who go around and break up the groups of young men who congregate on street corners, drinking, getting high, and playing dice—and so remove what was once a frequent source of violent confrontations. He says that he has stepped up random "safety checks" on the streets, looking for drunk drivers or stolen cars. And he says that streamlined internal procedures mean that he can now move against drug-selling sites in a matter of days, where it used to take weeks. "It's aggressive policing," he says. "It's a no-nonsense attitude. Persistence is not just a word, it's a way of life."

All these changes make good sense. But how does breaking up dice games and streamlining bureaucracy cut murder rates by two-thirds? Many criminologists have taken a broader view, arguing that changes in crime reflect fundamental demographic and social trends—for example, the decline and stabilization of the crack trade, the aging of the population, and longer prison sentences, which have kept hard-core offenders off the streets. Yet these trends are neither particularly new nor unique to New York City; they don't account for why the crime rate has dropped so suddenly here and now. Furthermore, whatever good they have done is surely offset, at least in part, by the economic devastation visited on places like Brownsville and East New York in recent years by successive rounds of federal, state, and city social-spending cuts.

It's not that there is any shortage of explanations, then, for what has happened in New York City. It's that there is a puzzling gap between the scale of the demographic and policing changes that are supposed to have affected places like the Seven-Five and, on the other hand, the scale of the decrease in crime there. The size of that gap suggests that violent crime doesn't behave the way we expect it to behave. It suggests that we need a new way of thinking about crime, which is why it may be time to turn to an idea that has begun to attract serious attention in the social sciences: the idea that social problems behave like infectious agents. It may sound odd to talk about the things people do as analogous to the diseases they catch. And yet the idea has all kinds of fascinating implications. What if homicide, which we often casually refer to as an epidemic, actually *is* an epidemic, and moves through populations the way the flu bug does? Would that explain the rise and sudden decline of homicide in Brooklyn North?

WHEN social scientists talk about epidemics, they mean something very specific. Epidemics have their own set of rules. Suppose, for example, that one summer a thousand tourists come to Manhattan from Canada carrying an untreatable strain of twenty-four-hour flu. The virus has a two-percent infection rate, which is to say that one out of every fifty people who come into close contact with someone carrying it catches the bug himself. Let's say that fifty is also exactly the number of people the average Manhattanite—in the course of riding the subways and mingling with colleagues at work—comes into contact with every day. What we have, then, given the recovery rate, is a disease in equilibrium. Every day, each carrier passes on the virus to a new person. And the next day those thousand newly infected people pass on the virus to another thousand people, so that throughout the rest of the summer and the fall the flu chugs along at a steady but unspectacular clip.

But then comes the Christmas season. The subways and buses get more crowded with tourists and shoppers, and instead of running into an even fifty peo-

BIRTHDREAM

This time I had given birth
to a child with a dark, remarkable tail.
Part animal, part girl.
I wanted no one to see her,
not even the father. I wanted my privacy
to put her back inside me,
back through the glop of the birth neck,
into the bluish glue my body had made
for her for seven months. It was not time,
she must wait, come back
when the animal had been outgrown. I held her briefly
in my arms, stroked her tail before
we parted, her eyes
nursing the dark moons.

She was never my daughter, and yet
she brought
her own wild light
into the room so that when I opened my eyes
at daybreak
the first thing I saw was snow
spinning small
shoulders in the windows.

The last I saw of her.

—Laurie Kutchins

ple a day, the average Manhattanite now has close contact with, say, fifty-five people a day. That may not sound like much of a difference, but for our flu bug it is critical. All of a sudden, one out of every ten people with the virus will pass it on not just to one new person but to two. The thousand carriers run into fifty-five thousand people now, and at a two-percent infection rate that translates into eleven hundred new cases the following day. Some of those eleven hundred will also pass on the virus to more than one person, so that by Day Three there are twelve hundred and ten Manhattanites with the flu and by Day Four thirteen hundred and thirty-one, and by the end of the week there are nearly two thousand, and so on up, the figure getting higher every day, until Manhattan has a full-blown flu epidemic on its hands by Christmas Day.

In the language of epidemiologists, fifty is the "tipping point" in this epidemic, the point at which an ordinary and stable phenomenon—a low-level flu outbreak—can turn into a public-health crisis. Every epidemic has its tipping point, and to fight an epidemic you need to understand what that point is. Take AIDS, for example. Since the late eighties, the number of people in the United States who die of AIDS every year has been steady at forty thousand, which is exactly the same as the number of people who are estimated to become infected with H.I.V. every year. In other words, AIDS is in the same self-perpetuating phase that our Canadian flu was in, early on; on the average, each person who dies of AIDS infects, in the course of his or her lifetime, one new person.

That puts us at a critical juncture. If the number of new infections increases just a bit—if the average H.I.V. carrier passes on the virus to slightly more than one person—then the epidemic can tip upward just as dramatically as our flu did when the number of exposed people went from fifty to fifty-five. On the other hand, even a small decrease in new infections can cause the epidemic to nosedive. It would be as if the number of people exposed to our flu were cut from fifty to forty-five a day—a change that within a week would push the number of

flu victims down to four hundred and seventy-eight.

Nobody really knows what the tipping point for reducing AIDS may be. Donald Des Jarlais, an epidemiologist at Beth Israel Hospital, in Manhattan, estimates that halving new infections to twenty thousand a year would be ideal. Even cutting it to thirty thousand, he says, would probably be enough. The point is that it's not some completely unattainable number. "I think people think that to beat AIDS everybody has to either be sexually abstinent or use a clean needle or a condom all the time," Des Jarlais said. "But you don't really need to completely eliminate risk. If over time you can just cut the number of people capable of transmitting the virus, then our present behavior-change programs could potentially eradicate the disease in this country."

That's the surprising thing about epidemics. They don't behave the way we think they will behave. Suppose, for example, that the number of new H.I.V. infections each year was a hundred thousand, and by some heroic AIDS-education effort you managed to cut that in half. You would expect the size of the epidemic to also be cut in half, right? This is what scientists call a linear assumption—the expectation that every extra increment of effort will produce a corresponding improvement in result. But epidemics aren't linear. Improvement does not correspond directly to effort. All that matters is the tipping point, and because fifty thousand is still above that point, all these heroics will come to naught. The epidemic would still rise. This is the fundamental lesson of nonlinearity. When it comes to fighting epidemics, small changes—like bringing new infections down to thirty thousand from forty thousand—can have huge effects. And large changes—like reducing new infections to fifty thousand from a hundred thousand—can have small effects. It all depends on when and how the changes are made.

The reason this seems surprising is that human beings prefer to think in linear terms. Many expectant mothers, for example, stop drinking entirely, because they've heard that heavy alcohol use carries a high risk of damaging the fetus. They make the perfectly understandable linear assumption that if high doses of alcohol carry a high risk, then low doses

must carry a low—but still unacceptable—risk. The problem is that fetal-alcohol syndrome isn't linear. According to one study, none of the sixteen problems associated with fetal-alcohol syndrome show up until a pregnant woman starts regularly consuming more than three drinks a day. But try telling that to a neurotic nineties couple.

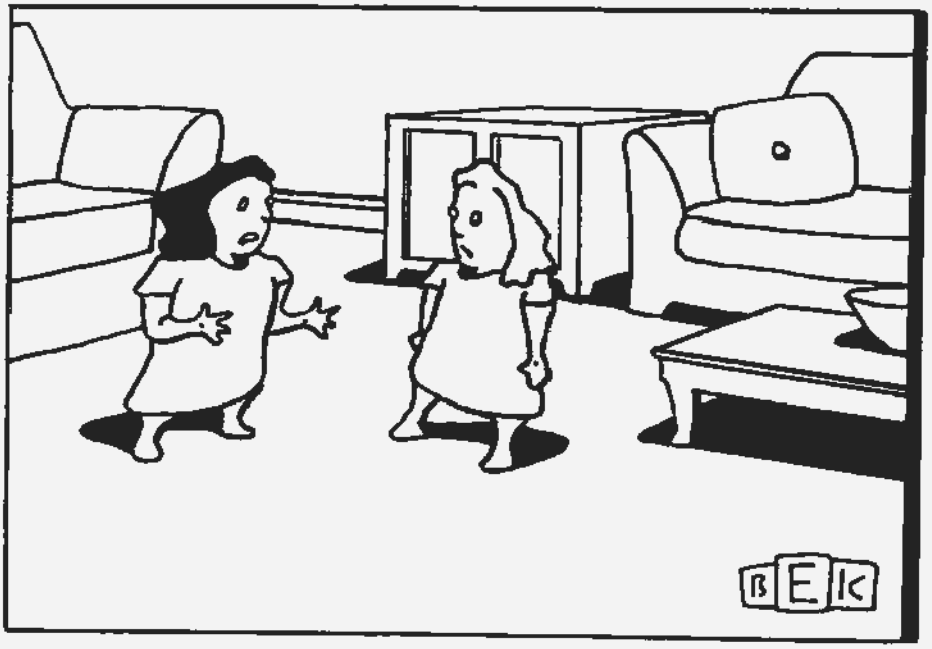
I can remember struggling with these same theoretical questions as a child, when I tried to pour ketchup on my dinner. Like all children encountering this problem for the first time, I assumed that the solution was linear: that steadily increasing hits on the base of the bottle would yield steadily increasing amounts of ketchup out the other end. Not so, my father said, and he recited a ditty that, for me, remains the most concise statement of the fundamental nonlinearity of everyday life:

> Tomato ketchup in a bottle—
> None will come and then the lot'll

WHAT does this have to do with the murder rate in Brooklyn? Quite a bit, as it turns out, because in recent years social scientists have started to apply the theory of epidemics to human behavior. The foundational work in this field was done in the early seventies by the economist Thomas Schelling, then at Harvard University, who argued that "white flight" was a tipping-point phenomenon. Since that time, sociologists have actually gone to specific neighborhoods and figured out what the local tipping point is. A racist white neighborhood, for example, might empty out when blacks reach five per cent of the population. A liberal white neighborhood, on the other hand, might not tip until blacks make up forty or fifty per cent. George Galster, of the Urban Institute, in Washington, argues that the same patterns hold for attempts by governments or developers to turn a bad neighborhood around. "You get nothing until you reach the threshold," he says, "then you get *boom*."

Another researcher, David Rowe, a psychologist at the University of Arizona, uses epidemic theory to explain things like rates of sexual intercourse among teenagers. If you take a group of thirteen-year-old virgins and follow them throughout their teen-age years, Rowe says, the pattern in which they first have sex will look like an epidemic curve. Non-virginity starts out at a low level, and then, at a certain point, it spreads from the precocious to the others as if it were a virus.

Some of the most fascinating work, however, comes from Jonathan Crane, a sociologist at the University of Illinois. In a 1991 study in the *American Journal of Sociology*, Crane looked at the effect the number of role models in a community—the professionals, managers, teachers whom the Census Bureau has defined as "high status"—has on the lives of teen-



"All he did was stick gum in my hair, and now I have to put up with all this innuendo."

agers in the same neighborhood. His answer was surprising. He found little difference in teen-pregnancy rates or school-dropout rates in neighborhoods with between forty and five per cent of high-status workers. But when the number of professionals dropped below five per cent, the problems exploded. For black school kids, for example, as the percentage of high-status workers falls just 2.2 percentage points—from 5.6 per cent to 3.4 per cent—dropout rates more than double. At the same tipping point, the rates of childbearing for teen-age girls—which barely move at all up to that point—nearly double as well.

The point made by both Crane and Rowe is not simply that social problems are contagious—that non-virgins spread sex to virgins and that when neighborhoods decline good kids become infected by the attitudes of dropouts and teen-age mothers. Their point is that teen-age sex and dropping out of school are contagious in the same way that an infectious disease is contagious. Crane's study essentially means that at the five-per-cent tipping point neighborhoods go from relatively functional to wildly dysfunctional virtually overnight. There is no steady decline: a little change has a huge effect. The neighborhoods below the tipping point look like they've been hit by the Ebola virus.

It is possible to read in these case studies a lesson about the fate of modern liberalism. Liberals have been powerless in recent years to counter the argument that their policy prescriptions don't work. A program that spends, say, an extra thousand dollars to educate inner-city kids gets cut by Congress because it doesn't raise reading scores. But if reading problems are nonlinear the failure of the program doesn't mean—as conservatives might argue—that spending extra money on inner-city kids is wasted. It may mean that we need to spend even more money on these kids so that we can hit their tipping point. Hence liberalism's crisis. Can you imagine explaining the link between tipping points and big government to Newt Gingrich? Epidemic theory, George Galster says, "greatly complicates the execution of public policy. . . . You work, and you work, and you work, and if you haven't quite reached the threshold you don't seem to get any payoff. That's a very tough situation to sustain politically."

At the same time, tipping points give the lie to conservative policies of benign

neglect. In New York City, for example, one round of cuts in, say, subway maintenance is justified with the observation that the previous round of cuts didn't seem to have any adverse consequences. But that's small comfort. With epidemic problems, as with ketchup, nothing comes and then the lot'll.

EPIDEMIC theory, in other words, should change the way we think abour whether and why social programs work. Now for the critical question: Should it change the way we think about violent crime as well? This is what a few epidemiologists at the Centers for Disease Control, in Atlanta, suggested thirteen years ago, and at the time no one took them particularly seriously. "There was just a small group of us in an old converted bathroom in the subsubbasement of Building Three at C.D.C.," Mark L. Rosenberg, who heads the Centers' violence group today, says. "Even within C.D.C., we were viewed as a fringe group. We had seven people and our budget was two hundred thousand dollars. People were very skeptical." But that was before Rosenberg's group began looking at things like suicide and gunshot wounds in ways that had never quite occurred to anyone else. Today, bringing epidemiological techniques to bear on violence is one of the hottest ideas in criminal research. "We've got a hundred and ten people and a budget of twenty-two million dollars," Rosenberg says. "There is interest in this all around the world now."

The public-health approach to crime doesn't hold that all crime acts like infectious disease. Clearly, there are neighborhoods where crime is simply endemic—where the appropriate medical analogy for homicide is not something as volatile as AIDS but cancer, a disease that singles out its victims steadily and implacably. There are, however, times and places where the epidemic model seems to make perfect sense. In the United States between the early sixties and the early seventies, the homicide rate doubled. In Stockholm between 1950 and 1970, rape went up three hundred per cent, murder and attempted murder went up six hundred per cent, and robberies a thousand per cent. That's not cancer; that's AIDS.

An even better example is the way that gangs spread guns and violence. "Once crime reaches a certain level, a lot of the gang violence we see is reciprocal," Robert Sampson, a sociologist at the University of Chicago, says. "Acts of violence lead to further acts of violence. You get defensive gun ownership. You get retaliation. There is a nonlinear phenomenon. With a gang shooting, you have a particular act, then a counter-response. It's sort of like an arms race. It can blow up very quickly."

How quickly? Between 1982 and 1992, the number of gang-related homicides in Los Angeles County handled by the L.A.P.D. and the County Sheriff's Department went from a hundred and fifty-eight ro six hundred and eighteen. A more interesting number, however, is the proportion of those murders which resulted from drive-by shootings. Between 1979 and 1986, that number fluctuated, according to no particular pattern, between twenty-two and fifty-one: the phenomenon, an epidemiologist would say, was in equilibrium. Then, in 1987, the death toll from drive-bys climbed to fifty-seven, the next year to seventy-one, and the year after that to a hundred and ten; by 1992, it had reached two hundred and eleven. At somewhere between fifty and seventy homicides, the idea of drive-by shootings in L.A. had become epidemic. It tipped. When these results were published last fall in the *Journal of the American Medical Association*, the paper was entitled "The Epidemic of Gang-Related Homicides in Los Angeles County from 1979 Through 1994." The choice of the word "epidemic" was not metaphorical. "If this were a disease," H. Range Hutson, the physician who was the leading author on the study, says, "you would see the government rushing down here to assess what infectious organism is causing all these injuries and deaths."

Some of the best new ideas in preventing violence borrow heavily from the principles of epidemic theory. Take, for example, the so-called "broken window" hypothesis that has been used around the country as the justification for cracking down on "quality of life" crimes like public urination and drinking. In a famous experiment conducted twenty-seven years ago by the Stanford University psychologist Philip Zimbardo, a car was parked on a street in Palo Alto, where it sat untouched for a week. At the same time, Zimbardo had an identical car parked in a roughly comparable neighborhood in the Bronx, only in this case the license plates were removed and the hood was propped open. Within a day, it was stripped. Then, in a final twist, Zimbardo smashed one of the Palo Alto car's windows with a sledgehammer. Within a few hours, that car, too, was destroyed. Zimbardo's point was that disorder invites even more disorder—that a small deviation from the norm can set into motion a cascade of vandalism and criminality. The broken window was the tipping point.

The broken-window hypothesis was the inspiration for the cleanup of the subway system conducted by the New York City Transit Authority in the late eighties and early nineties. Why was the Transit Authority so intent on removing graffiti from every car and cracking down on the people who leaped over turnstiles without paying? Because those two "trivial" problems were thought to be tipping points—broken windows—that invited far more serious crimes. It is worth noting that not only did this strategy seem to work—since 1990, felonies have fallen more than fifty per cent—but one of its architects was the then chief of the Transit Police, William Bratton, who was later to take his ideas about preventing crime to the city as a whole when he became head of the New York Police Department.

Which brings us to North Brooklyn and the Seventy-fifth Precinct. In the Seven-Five, there are now slightly more officers than before. They stop more cars. They confiscate more guns. They chase away more street-corner loiterers. They shut down more drug markets. They have made a series of what seem, when measured against the extraordinary decline in murders, to be small changes. But it is the nature of nonlinear phenomena that sometimes the most modest of changes can bring about enormous effects. What happened to the murder rate may not be such a mystery in the end. Perhaps what William Bratton and Inspector Mezzadri have done is the equivalent of repairing the broken window or preventing that critical ten or fifteen thousand new H.I.V. infections. Perhaps Brooklyn—and with it New York City—has tipped. •

M E M O

To: Steering Committee Members

From: Nessa Rapoport

Date: January 23, 1997

Re: Report on CIJE Publications

Forthcoming Publications

"Vision at the Heart: Lessons from Camp Ramah on the Power of Ideas in Shaping Educational Institutions," **by Seymour Fox and William Novak**

Jointly published by the Mandel Institute and CIJE, this is a lively, wide-ranging essay about a "vision-driven" institution and its important lessons for today's efforts in educational transformation. Forthcoming in March, the essay will be of interest to communal and professional leaders interested in issues of vision and goals, as well as those building new institutions or involved in revitalizing existing ones. 1997 also marks the 50th anniversary of the Ramah movement, offering a range of additional opportunities for dissemination.

***

Dissemination

For your interest, we have enclosed the following materials:

The *Best Practices* Series:

An announcement in the winter issue of the ***Wexner Heritage Review*** about CIJE's ***Best Practices*** volumes. The *Review* is distributed to over 500 alumni and current participants in the Wexner Heritage program.

15 East 26th Street, New York, NY 10010-1579 • Phone: (212)532-2360 • Fax: (212)532-2646

The Jewish Funders Network:

The first session of the JFN's national conference in Boca Raton this March will focus on Jewish education. I have been asked to give the opening speech, articulating principles and examples to help funders make sound decisions toward improving Jewish education. The Jewish Funders Network is an organization of Jewish foundations, funders and trustees

TEI:

A photograph of Baltimore participants in the second CIJE Harvard Leadership Institute, which appeared last fall in the ***Baltimore Jewish Times***.

Religious Education:

In the Fall 1996 issue of this journal, CIJE consultant Barry Holtz published the enclosed article: ***"How Do Adults Learn? The Catholic-Jewish Colloquium and the Possibilities for Personal Transformation."***

***

CIJE's publications are having a "ripple effect." Mark Gurvis, of the Jewish Education Center of Cleveland, has called to inquire about how to create a Policy Brief to disseminate the results of Cleveland's Study of Educators. Susan Shevitz, of Brandeis University's Task Force on Jewish Education, called to ask about the specific steps involved in bringing papers and research from draft to publication for a wider audience.

Finally, we have enclosed a *New York Times* editorial about models of excellence in New York City schools. The article summarizes the shared attributes of high-achieving schools in a paragraph we have highlighted for its resemblance to CIJE's approach. (See p. 2.)

Wexner Heritage Review

WHAT'S NU?
an eclectic collection

The Council for Initiatives in Jewish Education has a series of best practices guides. The most recent, *Jewish Education in JCCs*, documents the educational advances made in six JCCs. Previous booklets are *Best Practices: Supplementary School Education* and *Best Practices: Early Childhood Education*. Available from the Council for Initiatives in Jewish Education, 15 East 26th Street, New York, NY 10010-1579; 212-532-2360; fax 212-532-2646 The cost is $5 for each JCC booklet and $4 for each of the others plus shipping and handling. Call or fax your order today!

$1.00 / September 27, 1996/14 T

Baltimore
JEWISH TIMES

Four senior Jewish educators participated in the second CIJE Institute for educational leaders which was held at Harvard University on the theme of: "Leadership and Vision for Jewish Education." Sandy Vogel, Director of Secondary Education and Principal of the Judaic Academy, Sandee Lever, Director of the Chizuk Amuno Preschool, Roberta Orman, Principal, Temple Oheb Shalom Religious School, and Francine Klensin, Principal, Temple Beth Shalom Religious School, Arnold, Maryland and Teacher Recruitment Consultant for the Council on Jewish Educational Services, were among participants.

Time Act
CIJE Council for Initiatives in Jewish Education
15 East 26th Street, New York, NY 10010-1579

In this issue of Religious Education, a number of scholars and educators respond to a description of the Catholic-Jewish Colloquium, a project supported by the Lilly Endowment from 1992 to 1995. The colloquium, which met at the Institute for Christian-Jewish Studies in Baltimore, consisted of twenty-two professional educators who met for six intensive two-day sessions.

CIJE consultant Barry Holtz was not a member of the Colloquium, but was asked to respond to the paper that described its work. He used the opportunity to focus on some issues related to adult Jewish learning.

HOW DO ADULTS LEARN? THE CATHOLIC-JEWISH COLLOQUIUM AND THE POSSIBILITIES FOR PERSONAL TRANSFORMATION

Barry W. Holtz
The Jewish Theological Seminary of America

Several years ago I was invited to participate in an interesting experiment in adult religious education. The Reconstructionist Rabbinical College had received a grant to bring together a group of six American Jewish poets with six Jewish scholars and teachers. As one of the teachers, I had the chance to spend five intensive days teaching Jewish texts to the poets, many of whom were world-renowned and most of whom were fairly unlearned in Judaism or Jewish literature. In many ways that week was one of the most extraordinary teaching experiences I had ever been involved in, but one small moment is relevant to our concerns here. At the opening reception on the first night, one of the poets came up to me with a question. We had never met, but he knew my name because each of the poets had received in advance a copy of the book I had edited, *Back to the Sources*. "I have only one question," he said to me. "Yes?" I asked. "Mishnah, Midrash, Talmud," he answered, "which is which and what's the difference between them?"

I was taken aback. Not because the question was difficult but because the very last thing I expected from this literate, sophisticated man, the author of three or four books of poetry (who would a year after our meeting win the national award for poetry that is second only to the Pulitzer Prize) was a question of simple description and definition. He was not asking about theology or philology or literary structure. He just wanted to know the *facts*.

In matters of religion what adults want to learn and how they want to learn it is a tricky matter, more complex, it seems to me, than what we may assume. Some of our expectations about adult learning may be shaped by the literature currently available in the adult-education field. But at the present moment approaches

to adult learning are extremely variegated, and it would be difficult to argue that there is one dominant theory or paradigm of adult learning in that literature (Langenbach 1988; Merriam 1993; Rossman & Rossman 1990).

For example, we may believe—and find in the literature—that adult learners prefer "collaborative" models of education, settings in which they learn from one another rather than from the teacher. Yet we will often find that learners in religious settings may want to learn in a teacher-centered environment precisely because such situations seem to suggest a kind of religious truth, and such teachers an aura of *authority*, which is what the adult learner is seeking when turning to a religious class rather than to a Great Books discussion group or a course in pottery making.

For me these issues are made more complex still by the *specific* nature of the Jewish religious tradition. For Jews the question of learning and religious "formation" (a term rarely used in Jewish circles) are related in two essential ways. First, because Judaism itself is a complicated religious tradition that requires a host of competencies and knowledge, learning is a critical component of gaining access to the tradition itself.

To be an "insider" in Judaism, one needs first and foremost to master at least one language (Hebrew) in its various historical permutations ranging from biblical texts to the latest editorials in the Israeli press. One needs to know in addition the choreographic movements of synagogue ritual (when to sit or stand or bow or sing) and the skills of daily and festival practices, all of which insiders perform with a kind of second-nature ease. Add to that the musical tropes for the public readings of Torah and Prophets, the languages (Aramaic and Yiddish are the obvious choices, but others are possible as well) that Jews have used both for religious and secular purposes over many centuries, and the bits of knowledge that insiders always seem to have at hand—historical facts, aphorisms and quotations, and so on—and it is no wonder that the challenge for education seems almost overwhelming.

But the second aspect of learning is perhaps even more important. For Judaism the fundamental religious act *is* learning. Every day Jews recite a Talmudic passage in the traditional prayer book, asserting that the study of Torah is *equal to* a whole variety of other commandments including honoring of parents, visiting the sick, and devotion in prayer. Studying Torah in its

various guises is not simply a matter of learning the *whats* and *hows* of being Jewish. Studying is the essence of being a Jew. It defines who one is. Hence Jewish learning is not only the instrumental gaining of skills, knowledge, and competencies. It is the religious act par excellence. And religious education is not only a preparation for what will come later; it is *being a Jew*, realizing one's Jewishness, in the very act of studying.

Innumerable statements in the literature of classical Judaism attest to centrality of Torah study as the religious act *sine qua non*. Study is not instrumental. It is not pursued because of honor, gain, or even practical knowledge. One studies, in the vocabulary of the rabbis, "*Torah lishmah*," Torah for its own sake. Hence the Mishnaic tractate *Avot* relates the following discussion:

> . . . Rabbi Zaddok said: Do not make words of Torah a crown with which to magnify yourself, nor a spade with which to dig. And thus Hillel used to say: He who makes worldly use of the "crown" shall perish. From this you learn: one who uses words of Torah for his own benefit, removes his life from the world (4:5).

The Jew studies Torah because it is the core value of Jewish identity. Indeed, we know that we should study because even God sets aside the first quarter of every day for learning Torah (Talmud, *Avodah Zarah*, 3b)! Thus for Judaism one crucial aspect of *imitatio dei* is the model God offers of one who learns, indeed, as one who dedicates a fixed portion of every day for Torah study.

And study is not only an individual's act, sanctioned or modeled by God's behavior. Study is the way that Jews build community. Hence the moving story related in the sixth chapter addendum to *Pirkei Avot* (6:9):

> Said Rabbi Yose ben Kisma: One time when I was walking along a road, I met a man who greeted me. I returned his greeting.
> He said to me: My teacher, where do you come from?
> I answered him: I am from a great city of sages and scribes.
> He said to me: My teacher, if you agree to live with us in our place, I will give you thousands of golden dinars, precious stones, and pearls.
> I answered him: Even if you give me all the gold, silver, precious stones and pearls in the world, I would only live in a place of Torah. So it is written in the book of Psalms by David, King of Israel, "I prefer the Torah You proclaimed to thousands of gold and silver pieces" (Psalm 119:72).

Especially in a religious culture as literary as the Jewish tradition is, learning offers its own rewards and goes to the heart of membership in the religious world of being a Jew.

For children these matters have obvious implications, but issues of adult Jewish learning are raised by the Catholic-Jewish Colloquium described so movingly in the article by Boys and Lee. Hence before turning to the Colloquium itself, I want to say a few words about adult Jewish learning and what I have experienced not so much as a formal researcher, but as a teacher of adults over a good number of years.

What are these learners seeking? To begin with, it seems to me, they are looking for a sense of connection to the past, a sense of place on the family tree that is the history of the Jewish people. What does it take to acquire that feeling of belonging? One obvious starting place—as with my poet friend described above—is with the rudiments of factual knowledge. Who was who? When was what? What does this term mean?

But beyond facts there is something else. Jews today are seeking an experience of *authenticity*, a belief that their confrontation with Judaism is real, complex, and not watered down. I gave a talk not long ago to a group of adults interested in Jewish study and afterward one of the participants told me about the very positive experience she had recently had studying Talmud in a group. "Why did it work so well?" I asked. Talmud is hard stuff and I wanted to try to understand why she had had such a good experience with it. Her answer: "No Xeroxes!" And I think I understand what she meant. Walking into class, holding a real book in hand, she felt she wasn't just "taking a course." She was instead part of the ancient tradition of learning Torah.

Finally, I think that we need to think about what Theodore Rozack has called "the contemporary hunger for wonders," a search for meaning in an age that supposedly has seen the "eclipse" or "death" of God (Rozack 1981). Rozack claims that despite the secularity of our age—or perhaps *for* that very reason—we live in a time of religious search. It is clear to me that Jews too care about religious search and that therefore we must look at the ways that Judaism is more than an accumulation of ancient facts or a great intellectual tradition. Judaism makes another claim. It says: ***These bones live. This tradition is mine too.*** As I have written elsewhere: "I believe that anyone who studies the works of the Jewish past must begin with a kind of faith assumption. . . . Simply put it is this: We believe that there is, to use an old-

fashioned word, *wisdom* to be found in the library [of the Jewish tradition]. The texts of the past can teach us something, can speak to our lives" (Holtz 1990, 8).

What does the discussion above have to do with the Catholic-Jewish Colloquium? It seems to me that one fruitful way of looking at the Colloquium is as an experiment in adult religious learning, and reading the report by Boys and Lee raises a number of interesting issues directly related to the questions that I have discussed earlier. The most crucial is the question of what it means to learn another religion's tradition. The Colloquium raises the possibility that learning about another's religion may, in fact, be a way—in the words of the article by Boys and Lee—"of deepening one's particularity." How might the three aspects of learning about Judaism that I have mentioned above—knowledge, authenticity and meaning—connect to the hypothesis suggested by Boys and Lee?

At first glance their suggestion seems to fly in the face of our earlier argument. If one is seeking authenticity and meaning (here the category of "knowledge" may be less relevant), why would one find these qualities in an encounter with *another's* religious tradition? Indeed, we often talk about the distinction between learning *about* a religion as opposed to *learning* a religion. Michael Rosenak, the Jewish educational philosopher, speaks about this as the distinction between first-order and second-order relationships to tradition. We can study about Judaism, in a second-order way, as a matter of historical interest, the way one might study about the ancient cultures of China or the world of Elizabethan England. But

> first-order teaching and thinking is concerned primarily not with what Jews have said in defense of Judaism and how they have explained its beneficent functioning but how, under new circumstances or in conditions of changed consciousness, it has been seen as *still true*. (Rosenak 1987, 106)

One can, as he says, "*instruct* about a tradition in a secondary relationship, but one cannot *teach* it; one cannot educate toward commitment to it."

Learning another's religion seems to be the most obvious example of *learning about*. As Rosenak continues,

> Second-order justification makes my friend or colleague of a different faith appear more reasonable to me; his philosophical reflections and rhetoric are "interesting," and I am happy to learn that his tradition deals with issues that [are] indicated in mine as well. I am not "converted" to another faith by second-order justification but reconciled to its existence.

Yet Boys and Lee have raised another possibility in their article: "Study in the presence of the other was the key to transformation." By transformation they mean gaining new insights into one's own tradition, a "reformulating [of] one's own religious identity."

How this process may come about is not entirely clear, but it does appear that the dialogic relationship that participants were put in, together with the safe and encouraging environment of the Colloquium, broke through natural defensiveness and moved the participants to a deeper connection to their own religious tradition. Although this was not "authentic" Jewish religious learning in the traditional sense, the environment created by the Colloquium led the participants toward reflection on their own self-identity, and clearly this self-reflection must have been a crucial part of the Colloquium's success. And just as importantly, we must remember that the participants in the Colloquium were themselves educators, not a lay audience. How much the project described here might be relevant to a nonprofessional setting is an issue that would need more exploration.

The report offered by Boys and Lee is an example of some of the surprises that may be in store for us as we think about adult religious learning. The elusive process by which individuals come to know, value, appreciate, and even love their own traditions is mysterious and more complex than any of us may suspect. The report by Boys and Lee helps us see new dimensions in this ever-unfolding story.

Barry W. Holtz is Associate Professor of Jewish Education at the Jewish Theological Seminary of America in New York City.

REFERENCES

Holtz, B. W. 1990. *Finding our way: Jewish texts and the lives we lead today*. New York: Schocken Books.

Langenbach, M. 1988. *Curriculum models in adult education*. Malabar, Florida: Robert E. Krieger Publishing Company.

Merriam, S. B., ed. 1993. *An update on adult learning theory*. San Francisco: Jossey-Bass.

Rosenak, M. 1987. *Commandments and concerns*. Philadelphia: Jewish Publication Society.

Rossman, M. H. & M. E. Rossman. 1990. *Applying adult development strategies*. San Francisco: Jossey-Bass.

Rozack, T. 1981. On the contemporary hunger for wonders. Originally published in *Michigan Quarterly Review*, anthologized in *The Pushcart prizes VI: Best of the small presses, 1980–81*, ed. Bill Henderson. New York: Avon Press.

The New York Times

NEW YORK, SATURDAY, JANUARY 4, 1997

Best of the City's Schools Share Vision, Not Methods

By JACQUES STEINBERG

At Public School 31 in Greenpoint, Brooklyn, 5-year-olds sit up straight with their hands folded on their desks while teachers with rubber-tipped pointers drill them in spelling and arithmetic.

At P.S. 234 in lower Manhattan, fourth and fifth graders call teachers by their first names and lead class discussions themselves on everything from 15th-century Incan culture to the construction of suspension bridges.

And at P.S. 29 in the South Bronx, third graders pretend that school is the office. They learn reading and math on the job, writing copy and balancing the books for their own greeting-card business.

Despite different approaches, the three share success: their students are among the highest-performing in the state.

While the school reports released by the State Education Department on Thursday present a bleak picture of public education in New York City — the city's schools generally rank far below those elsewhere in the state in reading and math — these were among the bright exceptions.

And the State Education Commissioner, Richard P. Mills, said he hoped the successful schools could serve as role models.

"We hope this will cause principals to make phone calls, to find out what other schools are doing," said Mr. Mills, whose academic accounting was the first in state history to assess every school. "If I am a principal, and there are schools like my school in some important ways, and yet their performance is higher, I want to know what they are doing."

So does Chancellor Rudy Crew. "If it can happen in one place," he said yesterday in formally responding to the reports, "it can happen in many places."

Judith Rizzo, the Deputy Chancellor for Instruction, said she had already begun to showcase the methods of good city schools at the monthly meetings she conducts for the city's 32 district superintendents.

"We use data, and we say, 'This school is going particularly well, what is different about it?' " Dr. Rizzo said. "And then, of course, we visit the schools."

In general, there is no single approach to teaching that works for every school, given the wide

disparity in students' needs and backgrounds. While students at P.S. 31 have benefited from an almost military style approach, those at P.S. 234 have flourished in an atmosphere more like that at the University of California at Berkeley.

"There is no magic bullet," said Thomas Sobol, Mr. Mills's predecessor, a professor at Teachers College at Columbia University. "That having been said, there are some things you can't get away from."

The high-achieving New York City schools share certain characteristics: a strong principal who articulates a clear vision; a cohesive curriculum, where lessons learned in one grade are built on in the next; extensive teacher training, and active support from parents.

What follows are snapshots of four elementary schools where students perform much better than students from similar income and language backgrounds at other schools.

Academic Discipline, The Old Way

Patricia Synan logged 16 years as a student in the city's Roman Catholic schools — and that is evident in the way she administers P.S. 31 in Greenpoint, where she has been principal since 1992.

Sixth graders who misbehave are routinely punished by being demoted, for a week, to the first grade. Kindergartners are seated, not on the cozy rugs that are in vogue across the country, but in long rows of wooden desks, from 9 A.M. to 3 P.M., with no break for recess.

"They play on Saturday," Mrs. Synan reasons. "Why waste their time here?"

Once a month, the entire school assembles in the auditorium for a class competition in which students duel using their knowledge of old-fashioned math facts, like multiplication tables. "I'm a traditionalist," says Mrs. Synan, who has spent her entire 27-year career at the school.

The hard work has paid off. The school's 772 students speak at least eight languages among them — including Bengali, Urdu and Spanish — but virtually all learn to speak English: 94 percent of the third graders achieved minimum competency in reading last year, and 34 percent of the third graders were reading at a sixth-grade level. Over all, when the school is compared to others in the state whose students are equally poor and unfamiliar with English, it vaults to third in achievement.

Mrs. Synan does not believe in bilingual education, in which students may be taught partly in their native tongues for six years. She advocates a "sink or swim" philosophy in which every student is put in a mainstream classroom, with those requiring help pulled out in groups for 45 minutes of extra attention a day — but only in English.

"I can talk to my friends in English," Jean Chicona, a fourth grader who immigrated from Peru last year, said proudly. "And I can read."

Making Learning (Gasp!) Fun

Sometimes, it is difficult to tell the teachers from the students at P.S. 234 in TriBeCa. Every day, for example, in Maggie Siena's combined fourth-and-fifth-grade class, the 31 students break into groups to research a topic and then reassemble to brief the rest of the class. Recently, the subject has been Incan civilization, which the students have learned about by making pots, dying wool and visiting museums.

"Women worked outside on a mat," said one girl, addressing her classmates as they sat around her on a recent morning. "They would rinse the wool and then leave it out in the sun, then use vegetable dyes."

Reading may not be structured, but it gets done. More than half of the third-grade students read at a sixth-grade level. Among elementary schools in the city, it ranks fourth on that high scale.

The building that houses the 663 students has a relaxed, whimsical air, reflecting what goes on inside. Its beige brick facade is dotted with portals and curved like the hulls of the ships that dock nearby. "We're all here together, to learn and work together," said Anna Switzer, the principal. "We don't have to set up a kind of artifice by making it more formal. We work toward making reading a pleasurable, lifelong endeavor."

Creative Rewards And Practice Tests

Reading is considered serious business — literally — at P.S. 29 in the South Bronx, where students with the best grades are rewarded with employment at Kid Card, Ink, the school's student-run greeting-card business. The children are drawn mostly from two public housing projects on the opposite side of Courtlandt Avenue.

The workers, in the third through the fifth grades, interview prospective colleagues, write and illustrate the cards, place advertisements and sell their wares out of classroom storefronts. The price per card is $1.00 for adults; 50 cents for students. "I do real business," said one 8-year-old girl. "I never did business before in my life."

In the classroom, the students benefit from an experienced teaching staff: 78 percent are certified; 58 percent have master's degrees, and only 13 percent have been at the school less than two years.

"We only leave for maternity reasons or retirement," said Dorothy Carmichael, who became the school's interim principal in November after its principal of 21 years, Arnold Santandreu, left to take a district administrative position.

The school keeps classes small — no more than 22, or 10 fewer than allowed by the teachers' contract — by hiring more teachers and fewer teaching assistants.

But the school's high rank in third-grade reading — it placed fifth in the state, adjusting for poverty and foreign languages — may be most attributable to its "test sophistication program." Every third grader takes three sample standardized reading tests, beginning in October, under conditions so real that they are administered on the same day of the week as the real test. Those who fare poorly receive remedial help, either during or after school.

"It's coaching, like Kaplan for the SAT," said Mr. Santandreu, who started the program and is unapologetic about teaching to the test. "If you want to do well in life, you have to do well on tests. We're all being measured."

Location, Location, Curriculum

Carmen Farina, the principal of one of the best schools in the state, P.S. 6 on the Upper East Side of Manhattan, says she does not believe in "teaching the test."

"I think a good curriculum and strong educational practices are the best thing for test preparation," said Ms. Farina, who has been principal since 1991. She does not let her teachers begin test preparation until the end of February, less than two months before the standardized tests are administered.

The school, at 81st Street and Madison Avenue, has the advantage of being in one of the city's most affluent neighborhoods, with some of the best educated residents, and the children have many advantages.

Prospective kindergartners who do not live in the neighborhood, or who do not have siblings attending the school, must take a test to get in, scoring above 90 percent on either the Stanford-Binet I.Q. Test or the test of the Educational Record Bureau, which private schools use. Only one in three applicants is admitted.

But Ms. Farina says that the school's ranking — it vaulted from 78th in the city in 1988 to first in the city, and second in the state, last year — cannot be attributed to location and selectivity alone, since other schools in the district have similar advantages but do not score as high.

Among other factors, Ms. Farina cited a curriculum in which all students in each grade must read a long list of the same books — fourth graders, for example, are expected to read "Sign of the Beaver," written on the fifth-grade level — so that their teachers the next year can build on that knowledge.

And students who are identified as falling behind as early as first grade receive support services, including the part-time attention of an additional teacher, who works with students in class, rather than pulling them out to a separate room, and consultations with a social worker.

"Educationally, they are every bit as good as the private schools at this level," said Andrew Chapman, a venture capitalist whose son, Jordan, is a kindergartner at P.S. 6 and whose daughter is in the third grade there.

ADH

CORRECTION TO THE CHAIRMAN'S NOTES
For the Steering Committee Meeting - February 6, 1997:

John Colman and Lee Hendler will not be attending the meeting.

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

STEERING COMMITTEE, THURSDAY, FEBRUARY 6TH, 1997
[15 E 26TH ST., 9.30 - 4.00]

CHAIRMAN'S NOTES

9.30 - WELCOME ALL. [**MORRIS OFFIT** WILL NOT BE COMING AS WILL NOT **DAN BADER]**
JOSH ELKIN WILL BE AT THE MEETING AS A CIJE CONSULTANT, ALTHOUGH YOU HAVE INTRODUCED HIM BEFORE

- GO THROUGH BOOK.

9.35 **MASTER SCHEDULE CONTROL (MLM)** **I** on Agenda

[MORT,

THIS IS THE MEETING AT WHICH WE HAVE TO ANNOUNCE THAT THE BOARD MEETING OF APRIL IS NOT GOING TO TAKE PLACE AND THAT IN ITS STEAD WE WILL HAVE A FULL 2-DAY STEERING COMMITTEE MEETING WITH MEMBERS BEING ASKED TO KEEP THE EVENING OF APRIL 9TH OPEN FOR THE NEXT TWO WEEKS UNTIL WE MAKE A FINAL DECISION ABOUT THE SOCIAL DINNER.]

THAT MEANS THAT WE WILL MEET APRIL 9TH, 9.30 - 4.30 P.M. WITH AN OPTION FOR A 7.00 P.M. DINNER AND RECONVENE ON THURSDAY, APRIL 10TH, FROM 9.30 - 2.30

YOU COULD SAY THAT ALTHOUGH WE HAVE HAD MANY DISCUSSIONS ABOUT THE STRUCTURE OF THE BOARD, WE PROBABLY NEED TO WAIT UNTIL THE END OF THE STRATEGIC PLANNING PROCESS [AROUND THE END OF APRIL] TO DECIDE WHAT IS THE APPROPRIATE STRUCTURE FOR IMPLEMENTING THE PLAN.

YET, ON THE OTHER HAND, YOU AND THE STAFF ARE UNCOMFORTABLE ABOUT ANOTHER BOARD MEETING WITH THE PRESENT CAST OF

CHARACTERS AND THAT IS WHY YOU ARE RECOMMENDING POSTPONING THIS BOARD MEETING.
YOU MAY WANT TO TAKE SOME DISCUSSION ON THIS ISSUE.

9.50 MINUTES AND ASSIGNMENTS (KAREN JACOBSON) **II** and **III** on Agenda

10.10 STRATEGIC PLANNING [KAB +GZD + DNP] IV on Agenda.

SHOULD TURN TO TAB 6, WITHIN WHICH THERE ARE 3 DOCUMENTS

KAREN WILL INTRODUCE THE ENTIRE SESSION WITHIN WHICH **DAN PEKARSKY** WILL REPORT ON THE RESULTS OF THE THE INTERVIEWS, **GAIL** WILL PRESENT THE WILLOW CREEK CASE AND **KAREN** WILL REVIEW PROGRESS ON THE CHANGE PHILOSOPHY DOCUMENT.

12.30 - 1.15 LUNCH

SHOULD RECONVENE AT 1.15 EXACTLY

1.15 TEI VIDEOTAPE: PREVIEW OF WORK IN PROGRESS [V ON AGENDA]
REFER GROUP TO TAB 6a WHICH ARE TRANSCRIPTS OF THE VIDEO SO THAT THE STEERING COMMITTEE CAN FOLLOW THE VIDEO.
IT IS A VIDEO OF A TEACHER IN A LANSING CONGREGATIONAL SCHOOL TEACHING A LESSON TO FIRST GRADERS.

GAIL WILL PRESENT THE FIRST PILOT OF TEI VIDEO PROJECT.

2.00 LAY PROFESSIONAL LEADERSHIP SEMINAR [VI]
REFER GROUP TO TAB 6b WHICH INCLUDES THE PROGRAM AND THE LIST OF ATTENDEES.

THE REPORT ON THE LEADERSHIP SEMINAR AT HARVARD AND WHAT CIJE HAS LEARNED FROM IT WILL BE ORCHESTRATED BY **ELLEN GOLDRING,** AND WILL INCLUDE **CHUCK RATNER** AND **JOSH ELKIN**

2.30 CIJE GENERAL UPDATE [ITEM VII ON AGENDA]

CALL ON ADH:
I WILL CALL ON DIFFERENT MEMBERS OF THE STAFF TO UPDATE THE GROUP ON VARIOUS ACTIVITIES OF CIJE

1. **KAREN:** STAFFING AND ADMINISTRATION
2. **BARRY:** PROFESSORS SEMINAR AT END OF JANUARY
3. **NESSA:** MILWAUKEE LAY LEADERSHIP
4. **CONSULTING: [ADH]**
   WEXNER
   HUC
   BRANDEIS
   COMMUNITY HIGH SCHOOLS
5. **GAIL:** DECEMBER TEI
6. **NESSA:** FORTHCOMING LUNCHEON SEMINAR
7. **ADAM:** LEADING INDICATORS - SOME EARLY THOUGHTS

3.45 CONCLUDE BY REMINDING EVERYONE THAT WE WILL MEET ON APRIL 9TH AT 9.30 THROUGH 4.30, LEAVING THE EVENING AS AN OPEN OPTION, AND ON THURSDAY APRIL 10TH FROM 9.30 THROUGH 2.30

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
STEERING COMMITTEE

AGENDA
Thursday, February 6, 1997
9:30 am - 4:00 pm
New York

		Tab	Assignment
I.	Master Schedule Control	1	MLM
II.	Minutes	2	KJ
III.	Assignments	3	KJ
IV.	Strategic Planning	6	KAB
	Interview Results		DNP
	Willow Creek case		GZD
	Change Philosophy		KAB
V.	TEI Videotape: Preview of Work in Progress	6a	GZD
VI.	Lay-Professional Leadership Seminar	6b	EG
VII.	CIJE Update		ADH

MASTER SCHEDULE CONTROL

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

Date Prepared: 1/30/97

	1997												1998		
ELEMENT	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC	JAN	FEB	MAR
1. Steering Committee 9:30 AM - 4:00 PM		N.Y. 2/6		N.Y. 4/9		N.Y. 6/26		N.Y. 8/7		N.Y. 10/13		N.Y 12/3			
2. Executive Committee 6:00 - 7:30 PM				N.Y. 4/9								N.Y. 12/3			
3. Board of Directors 7:45-10:00 PM; 9:30 AM - 3:30 PM				N.Y. 4/9 - 10								N.Y. 12/3 - 4			

C:\CIJE\MASTSCHE.WPD

2. MINUTES

CONFIDENTIAL

MINUTES:	CIJE STEERING COMMITTEE
DATE OF MEETING:	December 5, 1996
DATE MINUTES ISSUED:	December 10, 1996
PARTICIPANTS:	Morton L. Mandel (chair), Daniel Bader, Karen Barth, John Colman, Gail Dorph, Adam Gamoran, Ellen Goldring, Nellie Harris, Stephen Hoffman, Alan Hoffmann, Barry Holtz, Stanley Horowitz, Karen Jacobson (sec'y), Shlomo Offer, Morris Offit, Dan Pekarsky, Lester Pollack, Nessa Rapoport, Esther Leah Ritz, Jonathan Woocher
COPY TO:	Sheila Allenick, Josh Elkin, Seymour Fox, Lee Hendler, Annette Hochstein, Dalia Pollack, Charles Ratner, Richard Shatten, Henry Zucker

I. Announcements

The Chair, Mr. Mandel welcomed all members to the meeting. He then asked Alan Hoffmann to introduce Nellie Harris, currently a Jerusalem Fellow, who arrived from Israel earlier this morning. Nellie Harris will be spending two weeks in New York becoming acquainted with CIJE in preparation for her return as a staff member working with Gail Dorph in the area of Building the Profession.

Alan Hoffmann asked Karen Barth to introduce Karen Jacobson. Karen Jacobson was hired as a transition consultant in late October, to work on three specific areas of concern: 1) Recruitment and retention of CIJE support staff; 2) Assistance in the relocation of CIJE financial operations from Cleveland to NY; 3) Assistance in the search and relocation of CIJE to new office space.

Karen will also be responsible for handling day to day operations until a replacement is hired for Josie Mowlem's position as Assistant Executive Director.

The chair welcomed Morris Offit, a new member of the Steering Committee. Mr. Offit stated that he was looking forward to offering a positive contribution to CIJE in his role as a Steering Committee member.

II. Master Schedule Control

The master schedule control for 1997 was reviewed.

III. Minutes and Assignments

The minutes and assignments of October 16 were reviewed and accepted.

IV. 1997 Workplan

Karen Barth introduced the revised workplan by delineating its highlights. Within 1997 the five year strategic plan will be completed. CIJE will continue to build and redefine training pilots for teacher educators and principals. CIJE will consult to both new and existing programs in professional development for educators, expand the Goals project and conduct several pilots. In 1997, CIJE will focus attention on creating an extensive array of quality publications designed to tell the CIJE story, seed the culture, support policy-making with research and provide tools for change. The dissemination and utilization of Best Practices will continue, as will CIJE's support of lead communities. CIJE will also be preparing a major new initiative in Community Mobilization which will be defined as part of the strategic planning process.

Karen explained that CIJE will continue to expand its capacity by adding to the staff and by building a cadre of professors in General Education to help with this work. At the same time, CIJE expects to cut back on time devoted to core administrative activities.

Also on CIJE's agenda for 1997, is intensive planning for 1998 initiatives in Early Childhood, Senior Educational Leadership and Research and Evaluation.

John Colman, suggested that an evaluation process should be part of the workplan, to determine how items like the Best Practices are being implemented and if they are affecting change. Alan Hoffmann said that currently TEI is the focal point for an extensive CIJE evaluation process. Further discussion pointed to additional areas for evaluation, including the effect of the publications on communities where they have been disseminated.

Karen Barth then reviewed the workplan by domain and noted changes.

A. Building the Profession

1. TEI

Cohort 3 will be deferred to 1998. Alan Hoffmann explained that Cohort 3 participants should be decided upon based on the focus of the strategic plan. He also noted that the funding from the Cummings Foundation is already in place, and that two seminars will take place in 1998. Three video packages will be developed instead of four. Gail Dorph will be working on writing about TEI.

2. **Leadership Seminar**
A seminar that joins lay leaders and professionals together will be run in January. This program grew out of a request from the educational leaders with whom we have been working (who have participated in our previous seminars). There will be two seminars for our General education professors. Gail Dorph explained that a three day program in January will include two new professors and the one in June will include approximately five new professors. The goal is to recruit approximately 10 new people during the course of the year, and involve them in CIJE. We are searching for excellent candidates around the country to add capacity for our work in four major areas: Early Childhood, Educational Leadership, Research Evaluation and Professional Development. Gail explained that recruitment relies on recommendations.

Esther Leah Ritz suggested that the President of Alveras College, a Catholic College based in Milwaukee, be contacted as an excellent resource on innovation and change in education.

3. **Planning**
Karen Barth explained that major planning initiatives remain on the 1997 workplan: Building the Profession, JEWEL, Norms and Standards, and Early Childhood.

4. **Consultations**
Consulting work will continue with several different organizations primarily in the area of Professional Development.

5. **Professional Development Policy Brief**
Esther Leah Ritz challenged the members to think about how to move the process of building the community from the national to the local level; limiting what we do here in New York, and giving the local institutions the knowledge to develop these programs in their own communities.

Karen Barth stated that this is an essential issue in CIJE's strategic planning. Gail Dorph pointed to the professors program, which develops a cadre of regional professionals with the skills to help design and implement policies on a local level.

Alan Hoffmann explained that the second cohort is already working with individuals around the issues of community development and team building. He said that we are not where we would like to be ultimately, but that we are moving in the right direction.

B. Community Mobilization

Mort Mandel suggested that CIJE might want to sponsor a bi-ennial, bringing together participants by invitation. Issues to be examined in relation to the development of a bi-ennial are: defining the goals, dealing with governance, developing an advisory panel, identifying appropriate participants, as well as determining if this type of program fits CIJE's mission and objectives.

On the issue of CIJE's role as a catalyst, mobilizing leaders to meet together about Jewish Education, Alan Hoffmann defined the concept of a 'coalition of communities' citing the Essential Schools Network as an example. The coalition of communities may be an appropriate outgrowth of CIJE's consultations with communities. However, we need to set priorities, so that CIJE doesn't find itself in the service business. Mort Mandel suggested that 1997 be a year to determine our priorities, set our goals for the future, and decide which activities are central to implementing our strategic plan. Reflecting the sentiments of the members, he noted a programmatic vacuum in conferences, with little focus on Jewish education, and expressed disappointment that the emphasis on this topic has been diminished at the GA. He added that CIJE is a natural to pick up this piece.

1. Luncheon Seminars

The Luncheon Seminars will continue in 1997. ~~Strategic planning will help define goals for the seminar in '97, including issues of reaching non-~~ Steering Committee members, and pulling in local community leadership. Dan Bader pointed out that this program can also be strategically used as an opportunity to look for 'friends,' small and large foundations who would underwrite and/or host five or six seminars a year in their own community. He suggested that this approach will address several concerns, including: increasing our national organization network, moving programmatic development to the regional level, and easing CIJE's budget.

Alan Hoffmann envisioned the structure for this program as follows: develop an academic seminar here in New York, then take the seminar on the road. He suggested this would be an excellent format to discuss ground breaking, not yet published works. Dan Bader stated he was aware of a willingness to support this type of program in Milwaukee. Karen Barth concluded the discussion with her agreement to include this issue in future strategic planning discussions.

C. Content and Programs

The focus will be on the dissemination of the Best Practices materials. The future

Karen Barth then discussed the ten point "Vision Statement For Outcomes in the North American Jewish Community," which had been revised based on the last Steering Committee discussion, two staff workshops, and additional interviews. She stressed that this vision will never be complete. We will continue refining it throughout the strategic planning process and over many years. She noted that it is good enough to move on and discuss the question of change philosophy. To begin this discussion, she asked the question "What would it take for the Jewish community to reach this vision". This lead the group to a discussion of the 13 Generic Approaches to Achieving Transformational Change.

Karen noted that the inclusion of approaches and programs on the list did not indicate an endorsement, rather that they are examples of existing change programs the discussion of which would help formulate a clearer vision of options for CIJE. Some additional examples of effective change policies, and programs were discussed. Alberto Senderay's program in South America was noted as an interesting example. Senderay brought in talent from consulting firms and the Harvard Business School to help train change leadership. The result is a cadre of young leadership in South America. His program has been used as a pilot for other programs, and replicated throughout Europe. The question was raised as to whether these new leaders produced real change or just mandated the status quo.

The New York Continuity Commission's approach to affecting change was discussed as a model of creating change by seeding many small experiments in the hope that some will take root and grow. A discussion followed around the pros and cons of this type of approach. The group asked for the recent Continuity Commission report. Karen Barth said she will see if she can get copies.

Karen added two additional approaches to the 13 existing on the handout. The 14th approach to change is Best Practices, which is described as identifying and replicating best practices. Item 15 is restructuring and reengineering, which includes the redefining of boundaries between institutions.

A. Strategic Game Plan

Karen Barth distributed three versions of a "strategic game board," one for Institutions, one for People and one for Demographic Groups. Starting with Institutions, she asked the members to fill in the game board with a well known established program. ECE, the Continuity Commission, the Israel Experience, and others were chosen as the examples. The group then studied how these examples filled out the gameboard. The next step was plotting CIJE and examining its gameboard profile. There was some surprise as the profile developed. Some members felt that CIJE was too spread out across the board,

others thought that CIJE was leaving areas of concentration under-represented. This vehicle was presented as a tool to open the discussion of where CIJE should be in the future, to help define what its priorities are currently, and what change techniques will help achieve the vision.

After a brief break for lunch, the meeting resumed with a re-examination of the 13 (now 15) generic approaches to change. The strategic gameboard analysis prepared the members to examine the pros and cons of the approaches open to CIJE as change options. The discussion was captured on flip charts (copies are attached).

B. Strategic Plan Summation

Karen Barth concluded the strategic plan segment by delineating the progress that was made during the discussion. The development of a shared vocabulary for discussing strategic options, the design of a map of CIJE's current strategies and what the strategies of other institutions look like, an awareness of what tools exist to affect change and the pros and cons of each. Karen Barth said that the next meeting will focus in on what CIJE will do.

VII. CIJE Update

Due to a tight schedule, and early ending time, so that members could be home before the start of Chanukkah, Alan Hoffmann gave an abbreviated update of events.

A. GA

Alan mentioned that he, Karen Barth, Nessa Rapoport and Barry Holtz attended the GA in Seattle from November 13-15. Attendance for the GA was down from previous years. The many participants voiced disappointment that there was no forum for Jewish Education at this year's GA. Alan Hoffmann noted that he received many unsolicited comments stating that it is time to do something different focused on Jewish Education. This is another indication that there is a void that needs to be filled by CIJE. He reintroduced the concept of a bi-ennial as a timely idea.

B. TEI

Our next TEI seminar, which will take place December 15-18, is a first for two reasons. It will include members of both cohorts one and two, totaling approximately 65 people. We will have a chance to see the first of the videotape clips that we are preparing as a part of this initiative. This is a clip from a religious school classroom. It is a conversation between 6 year olds and their

teacher about when, why and how Jews pray.

The evaluation of TEI is underway. The evaluation plan has three parts: creation of communal maps of professional development, interviews of participants, case studies that will follow several participants and the changes that they are trying to institute.

With regard to the mapping project, our research and evaluation team (Adam Gamoran, Ellen Goldring and Bill Robinson) has gathered data about current professional development offerings in five communities which will serve as baseline data for future monitoring of changes in the scope and content of such offerings. They are currently writing reports that can serve as the basis for communal conversations to develop more comprehensive personnel action plans.

Ken Zeichner, one of the members of our professor's group, who is an expert on teacher education, will be joining our team to help analyze the interview data and set up the case study strategy.

C. Lay Professional Leadership Seminar at Harvard

CIJE's first lay-professional leadership seminar entitled: *The Power of Ideas: Leadership, Governance, and the Challenges of Jewish Education* will take place January 19 and 20. We are expecting between 20 and 25 teams (lay and educational leaders) from institutions in Atlanta, Boston, Cleveland, Hartford, Milwaukee and Montreal. Our guest faculty will include Judith Block McLaughlin, chair of the Harvard seminar for new presidents and lecturer in higher education at Harvard University; Michael Rosenak, Mandel Professor of Jewish Education at the Hebrew University; Tom Savage, former President of Rockhurst College and current head of its Continuing Education/Seminar Program and our own Karen Barth. Josh Elkin and Ellen Goldring have been instrumental in putting this program together.

D. Education Professors Seminar

We will be holding a seminar for CIJE's education professors at the end of January. Two new professors will be joining us: Bill Firestone of Rutgers University who's expertise includes the financing of education and Anna Richert of Mills College who's work is in teacher education and professional development. Moti Bar Or and Melilah Helner-Eshed, who were part of our Judaica faculty this summer will again be teaching the group. We are delighted that all of the professors who were with us this summer will be participating in this seminar.

E. Milwaukee Lay Leadership

Dan Pekarsky reported about the process of developing a curriculum for Milwaukee's Lay Leadership Development Project. He focused on the interplay between CIJE's guiding principles and local concerns and issues in the development of this curriculum. A curriculum framework is now in place. Remaining tasks include identifying one or more individuals to further specify the curriculum and to lead the seminar, as well as recruitment of an appropriate clientele. Nessa Rapoport and Dan Pekarsky noted that there is a great deal of excitement about this program among the local planning group.

F. Luncheon Seminar

On Wednesday, December 11 Barry Kosmin will be speaking on the role of Bar and Bat Mitzvah. His paper is based on his findings from a survey of nearly 1500 students and their parents--the class of 5755--from the Conservative movement.

The meeting was adjourned at 2:30 pm. Alan Hoffmann wished the members a Happy Chanukkah, and distributed a Chanukkah treat of chocolate gelt and dreidels to all.

3. ASSIGNMENTS

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

ASSIGNMENTS

73890 ASN (REV. 7/94) PRINTED IN U.S.A.

Function:	CIJE STEERING COMMITTEE		
Subject/Objective:	ASSIGNMENTS		
Originator:		Date:	12/10/96

NO	DESCRIPTION	PRIORITY	ASSIGNED TO (INITIALS)	DATE ASSIGNED STARTED	DUE DATE
1.	Discuss development of travelling luncheon seminars		KAB	12/5/96	TBD
2.	Obtain and distribute copies of recent Continuity Commission report		KAB	12/5/96	TBD
3.	Show TEI video tape to Steering Committee.		GZD	6/26/96	2/6/97

CRITICAL CHALLENGES AND ISSUES IDENTIFIED IN STRATEGIC PLANNING INTERVIEWS

Interviewees had a wealth of ideas about how to enhance the vitality of American Jewish life and Jewish education. Some of the critical emphases and issues are summarized below.

1. **A vision for the future**

   When asked what a more vital Jewish community of the future would look like, interviewees pointed in varied directions. Some emphasized the centrality of learning to Jewish life across different stages of the life-cycle. Others painted a community which offered substantially richer opportunities than are currently available for seekers in quest of a richer spiritual life that speaks to the need for meaning and transcendence. Others imagined an inclusive community in which various groups now pushed to the margins of Jewish life -- e.g. the gay community, secular Jews -- are embraced and allowed to enrich Jewish cultural life. Another pointed to a world in which compelling but, for many, yet-to-be-devised intellectual frameworks serve to integrate modern sensibilities and beliefs with central Jewish categories, thus ending the split in the contemporary Jewish consciousness. Another identified a future in which, informed by Jewish texts and sensibilities, Jews actively interpreted and addressed the critical moral, ecological and social challenges presented by contemporary life. Finally, while some imagined a Jewish future in which Judaism's distinctive religious insights and practices are at the center of Jewish life, and felt that it was only as such that Judaism would prove strong, others aspired to a Jewish community that featured a variety of diverse streams, both religious and secular.

2. **Is there a crisis and, if so, what can we do about it? Where we now are: the optimism/pessimism continuum.**

   Is there a crisis? While many feel that Jewish cultural life is in a state of disrepair (as witnessed by demographic data), at least one person suggested that there is no "problem" requiring revitalization. The so-called problem is only a problem for traditional "establishment" institutions that are losing their social support; at the same time as this is happening, other forms of Jewish life, e.g. those associated with the Jewish Renewal movement are spontaneously coming into being and engaging the human energies of many.

   Can the demographic crisis be meaningfully addressed? One person expressed the view that we are naive to think that the majority of American Jews can be engaged in Jewish life under modern conditions. At the other extreme, another expressed the view that we already possess the knowledge needed to develop educational institutions capable of revitalizing American Jewish life. In between are many who are cautiously optimistic and who urge the need for: new ideas about the nature and significance of Jewish life; new institutional forms (both communal and educational); new target populations; and higher quality leadership and other personnel.

3. Leadership

A number of individuals felt that the key to transformational change is dynamic leadership. Different kinds of leaders emerged as critical for different interviewees.

For some, high-quality, wealthy lay leaders seemed critical. A concern was expressed that there are not many young leaders of this kind on the horizon.

Others emphasized a critical need for "change-experts" -- for change agents and consultants who could help Jewish institutions develop and implement their change-agendas.

Others focused on charismatic congregational rabbis and emphasized the need to reconstruct rabbinic education so that rabbis could more readily meet the most critical challenges before them. Though there was a general sense that the roles of rabbis needed to be reconceptualized, different ideas were expressed about this reconceptualization. Ideas mentioned included: rabbi as teacher (especially of adults); rabbi as spiritual guide; and rabbi as community organizer.

4. Institutions

To repair or not to repair. Some interviewees were confident that, with appropriate inputs, existing institutions (for example, synagogues and schools) could be meaningfully repaired and urged investment in these primary institutions. Synagogues, day schools, and congregational schools were identified as arenas in which meaningful intervention is possible and desirable; what stands in the way is not inability but a failure of communal energy and will. It was suggested that outreach efforts that bring people into these existing institutions are unlikely to bear fruit if the institutions do not have something meaningful to offer those who walk in the door; there needs to be a message and responsiveness to people's needs. At the same time, some interviewees were skeptical that existing institutions could be transformed into adequate institutions for the American Jewish community. For example, the view was expressed that synagogues are so pathological as to be beyond repair, and a concern was expressed that by their very nature they seem always far behind and therefore unresponsive to the needs and concerns of their constituencies.

New institutional forms. Skeptics concerning the prognosis for existing institutional types, as well as some of their supporters, urged the development of new kinds of institutions that might more adequately address contemporary needs. New institutional forms that were proposed included: "virtual" universities, which while encouraging periodic face-to-face interaction, take advantage of interactive technologies like e-mail and video-conferencing; meditation centers; retreat centers; educational institutions organized around and lodged in familial-settings; after-school programs, very different from supplemental programs, that meet parents' needs for after-school day care; internally

pluralistic institutions that meaningfully bring together individuals representing very different Jewish outlooks and ways of life; institutions in which the distinctive ways of each group would be honored but in which opportunities for meaningful engagement across group lines would be written into the pattern of organization.

5. **Achieving high-quality institutions**

Critical ingredients. One set of discussions focuses on the ingredients of such institutions. Different emphases were found in the interviews. Some mentioned the need for strong, charismatic leadership (of the Marshall Meyer variety). Others noted that existing institutions typically have no compelling message that will engage people, and that they are unlikely to be vital unless animated by powerful ideas. Still others noted that we tend to build our institutions without attention to the felt-needs and rhythms of our potential constituencies, expecting them to adapt to us rather than the other way around; attention and responsiveness to the needs of relevant constituencies in designing institutional life is essential.

Design and/or fostering natural growth. Some interviewees felt that we now know - or can come to know - a lot about the character of strong Jewish institutions, and that therefore the job of a responsible Jewish community is to encourage, guide, and support the development of these institutions in a systematic way. Others (often skeptical of our ability to design institutions that are attuned to "the needs of the customer") emphasized the desirability of nurturing a cultural context that encouraged and supported grass-roots efforts of various kinds -- young shoots, some of which might evolve into tomorrow's powerful oaks.

6. **Powerful ideas**

While some interviewees emphasized the need for new institutional forms and/or new target-populations, others emphasized the spiritual/intellectual poverty of contemporary Jewish life and articulated a need for Jewish ideas that would prove compelling to contemporary American Jews. Jewish institutions -- new or old, explicitly educational or not -- are unlikely to prove engaging unless they are suffused with powerful Jewish ideas, ideas that infuse with rich meaning the acts and activities we associate with Jewish life.

One person ventured the idea that the critical problem we face is that our understandings of such terms as "prayer," "God," and "mitzvah" presuppose a world-view that is no longer credible to many contemporary Jews; therefore the challenge is to develop a new intellectual framework that will give such terms a meaning that can more readily be identified with.

One interviewee suggested that there is a need for a kind of Aspen Institute in American Jewish life -- an institution that encourages our most powerful and creative minds to address our deepest questions and that feeds the American Jewish landscape with a stream of rich ideas that enrich and challenge our understandings of ourselves as Jews.

Other interviewees emphasized the importance of ensuring greater access to powerful Jewish ideas -- for example, through a journal, or by making sure that rabbinical students routinely have opportunities to study under the most profound contemporary thinkers (so that they can be influenced in the ways that another generation of rabbis was influenced by thinkers like Heschel and Soloveitchik).

7. **Target-populations**

How inclusive should the community be? There are various echoes of the in-reach/out-reach debate in the interview data. Some interviewees expressed the view that the Jewish community needed to be more inclusive than it now is -- finding ways to be more welcoming and engaging to women, to gays and lesbians, to secular Jews, and to others who typically feel marginalized by, and sometimes alienated from, American Jewish life. It was suggested that not only does the Jewish community have the obligation to reach out to such groups on terms that are welcoming and affirming, but that such groups have the potential to make important contributions to the quality of Jewish life. Another group thought to be underserved by the community today was identified as "seekers" -- that is, individuals in quest of religious meaning and transcendent experiences; typically, very little provision is made for them in the organization of Jewish life.

Target-populations for education. While some interviewees explicitly resisted (as "magic bullet" thinking) the notion that Jewish educational interventions should focus on a particular target-population, others suggested that given scarce dollars and human resources, it would be strategically wise to focus on special target-populations. While those who took this position shared the view that we have to stop thinking of Jewish education as something that happens between the ages of 5 and Bar/Bat Mitzvah, there were very different views expressed concerning what special target-populations needed the lion's share of attention:

a. Adult education: Some believed that once adults have become powerfully engaged in Jewish learning, the education of their children follows in due course.

b. Adolescence: The view was expressed that this is the stage in which adult identities get shaped and that therefore Jewish education needs to be at its most serious at this stage of the life-cycle.

c. Early childhood and family education: Not only was early childhood viewed by some as a critical stage in human development; it was also suggested that at this stage it would be possible to draw the whole family into the orbit of education, giving rise to meaningful forms of adult education and family education.

d. The secular community: Some complained about the absence of adequate educational resources being directed at America's secular Jews, even though many

American Jews fall into this category. It was urged that this group not be written off, and that meaningful ways be found to engage them.

8. Improving Jewish education

A variety of ideas were expressed in the interviews concerning the best way to improve the quality of Jewish education. Below are some of the central ideas that were expressed:

Improve the quality of Jewish educators. Consistent with CIJE's emphasis on personnel, many interviewees spoke to the importance of improving the quality of Jewish educators. Some spoke to the desirability of attracting and training new populations of Jews for whom the work of educating would represent a sacred act laden with personal significance; Jews-by-choice, post-career individuals, and Russian immigrants were offered as examples. Others spoke to the need of professionalizing the field of Jewish education via licensing, standards, and strong pre-service and in-service education. Still others spoke to the need to facilitate the personal religious growth of educators working in schools, camps and other settings via retreats and sabbaticals.

Strengthen the content of Jewish education. a) Some urged that progress depends on moving away from an emphasis on what to do and how to do it and towards an emphasis on the "whys" of Jewish life, the powerful ideas or insights that underlie Jewish practices. Put differently, Jewish educating institutions need to be suffused with compelling Jewish ideas. b) Others urged that Jewish educational environments need to be welcoming and responsive to the genuine questions and the honest doubts of learners; otherwise, they will continue to be alienating institutions. c) While several individuals mentioned the need to make "text" central to Jewish education, more than one urged that we adopt a broad understanding of "text," one that includes works of art which gave the power to engage contemporary seekers.

Relationship between experience and education. While implicit in many comments was the suggestion that access, via education, to powerful ideas about Jewish life would transform otherwise empty Jewish practices into meaningful experiences, a very different view was also expressed: it was suggested that the hunger for Jewish education only arises after one has already <u>had</u> powerful Jewish experiences. It is such experiences that catalyze the desire to learn. As an example, it was suggested that, for many individuals, it is only after they have been deeply moved by a religious service (such as those at Bnai Jeshurun in New York) that they develop a desire to engage in systematic study. This suggests that facilitating powerful Jewish experiences should be the starting-point to Jewish education.

Emphasize the non-academic quality of Jewish learning. It was suggested that the Jewish learning we need to foster differs from the academic Jewish learning found in universities; it needs to engage the heart, to speak to the living concerns of the learner.

Improved institutional settings. While some felt that the supplemental school was a

dead-end, at least one interviewee felt that, suitably supported and enriched, it could be a powerful educating institution: not the quantity, but the quality of Jewish education is decisive, it was suggested. The possibility of substantially improving day schools was also mentioned by some. Others emphasized the need for other kinds of educational settings, e.g., those identified as "informal" or familial settings.

Religion and/or peoplehood. While some felt that Jewish religious ideas need to be at the heart of any Jewish renaissance, others felt that peoplehood -- the sense of ourselves as an enduring people with a multiplicity of outlooks, religious and secular -- needs to be at the center of Jewish education.

9. Eradicating financial barriers to quality education

Developing an army of educators that are up to the challenge of Jewish education is a costly endeavor, requiring substantial investments in salaries and both pre-service and in-service education. In addition, the view was expressed that the absence of money should not be an obstacle to a quality Jewish education; the community must ensure that all children have the opportunity for a quality education, regardless of their financial resources.

Harvard Business School

9-691-102

Rev. 11/20/91

Willow Creek Community Church

"It was never our intention to build a big church. From the very start, our vision was to just 'be' the church that God intended us to be."

-Bill Hybels
Senior Pastor
Willow Creek Community Church

In their quest to "be" that church, the Willow Creek Community Church (Willow Creek) had seen an explosion of growth since its founding in 1975. They attributed much of their success to the simple concept of *knowing your customers and meeting their needs.* Before starting the church, the founders asked the following simple question to thousands of people who did not attend church: "What are the reasons why you don't attend church?" Their responses were very frank. They found that people with no interest in church gave five general reasons for their indifference:

1. Churches were always asking for money (yet nothing perceived as personally significant seemed to be happening with the money).
2. Church services were boring and lifeless.
3. Church services were predictable.
4. Sermons are irrelevant to daily life in the "real world".
5. The pastor made people feel guilty and ignorant, so they leave church feeling worse than when they entered the doors.

With the survey data in hand, the founders of Willow Creek focused their attention on building a service organization that continually attracted new "customers" and empowered regular attenders to bring in more new "customers." The results speak for themselves:

James Mellado, MBA 1991, prepared this case under the supervision of Professor Leonard A. Schlesinger as the basis for class discussion rather than to illustrate either effective or ineffective handling of an administrative situation.

- They are the best attended church in America with close to 14,000 people flocking to Willow Creek on an average weekend of services and about 5,000 returning during the week for yet another service.

- The church has cultivated a volunteer work force of some 4,500 people who serve in 6,000 volunteer positions in over 90 different ministries.

- Yearly revenue has now topped the $12,000,000 mark.

- All this has been done with the support of a full-time paid staff of 147 with an average annual salary of approximately $30,000 and 110 part-time staff.

Numerous articles have been written on Willow Creek. Peter Drucker, in his *Harvard Business Review* article entitled, "What Business Can Learn from Nonprofits[1]", used them as an example of how productive an organization can be if driven by a clear sense of mission and focus on results. Three times a year over 1,000 church leaders from all over the world attend seminars which explain the whats, whys and hows of Willow Creek. (See **Exhibit 1** for attendance, membership and staff levels since 1978. Income statements for the years 1979 through 1989 are included in **Exhibit 2**. Balance sheets for the years 1979 through 1989 are shown in **Exhibit 3**.)

Two major issues confronted Willow Creek as they continued to grow. The first concerned potential organizational adjustments required to effectively assimilate even larger numbers of attenders. In 1991; Willow Creek successfully handled 14,000 weekly attenders, and most of their major ministries were still growing rapidly. The management at Willow Creek was trying to determine just how large the church could become and still remain effective. Could Willow Creek successfully grow to 50,000 or 100,000 attenders? What changes, if any, would Willow Creek have to realize if they wanted to continue growing effectively? Should Willow Creek be divided into smaller churches or was the present organization capable of continued growth?

The other major issue concerned an unintended by-product of the successful implementation of their strategy for getting unchurched people to attend. The major weekend services were designed to be a pressure-free environment where believers could invite their friends to explore the Christian faith with total anonymity. This was by design. However, Willow Creek's chosen strategy critically depended upon this relationship between a believer and the visitor to help integrate them into the church. In the past, most visitors were personally invited by regular attenders; therefore there was an established link with them. Today, a growing number of visitors were simply coming on their own without knowing anyone who could help them become a part of the church. How could Willow Creek assimilate the growing number of unconnected visitors when they promised them anonymity in their services?

1. "What Business Can Learn from Nonprofits"; *Harvard Business Review*, pp. 88-93; Peter Drucker; July-August 1990.

Trends in the Traditional Christian Church

Although the United States has a strong Christian heritage and is generally recognized by the American populace as a "Christian" country, most "mainline" traditional Protestant churches have been losing members for the last decade. Eighty-five percent of Americans identified themselves as "Christian" and sixty percent of these identified themselves as Protestant.[2] (See **Exhibit 4** for survey results of American religious affiliation. See **Exhibit 5** for membership levels and average annual growth rates from 1980 through 1990.)

Recent research indicates that the proportion of Americans who consider religion to be important has been declining (see **Exhibit 6**)[3]. Furthermore, the proportion of Americans calling themselves religious has also been going down (see **Exhibit 7**)[4].

The level of confidence and trust given to organized religion by the American public has declined precipitously in the last decade. Whereas the church used to be the most revered social institution in the country, it has dropped to about "third or fourth on the list."[5] An easy explanation for the confidence drop lies in the highly publicized scandals involving well known television evangelists. However, data shows that these events are not the main reason for the decline in trust[6]. The scandals simply reaffirmed existing "negative feelings that many adults previously held about the Christian church."[7] While churches preached love, the public saw strong divisions between different denominations and theological bickering within denominations. (See **Exhibit 8** for changes in confidence in selected institutions between 1979 and 1987). What was most troubling to concerned Christians was that the "unchurched person" that the church was trying to reach was finding the church to be increasingly less relevant to his/her life. In a recent survey, over six out of ten unchurched people found church to *not* be relevant to their lives (see **Exhibit 9**)[8].

For many churches which were growing, much of the growth was not from reaching the unchurched, but rather from taking away members from other existing Christian churches. The phenomena was described as a "reshuffling of chairs within Christendom", with the average growth rate attributed to conversion well below ten percent. When the unchurched attended church, most found that their experience was not positive. Recent research concluded that, "substantial numbers of people do not describe their church experience as inspiring, fulfilling, exciting or satisfying."[9]

The declining interest in traditional Protestant churches has not been due to individuals' lack of money or resources. In 1989 alone, "Americans donated more than $50 billion to churches, with the vast majority going to Protestant churches."[10] They also gave an estimated

---

2. Telephone survey of 113,000 households in the 48 contiguous states from April 1989 - April 1990 by ICR Survey Research Group of Median, PA., for the Graduate School and University Center of the City University of New York.
3. *The Frog in the Kettle* p. 113; George Barna; Copyright 1990; Regal Books, Venture, CA 93003.
4. Ibid, p. 116.
5. Ibid, p. 138.
6. Ibid, p. 115.
7. Ibid, p. 115.
8. Ibid, p. 138.
9. Ibid, p. 138.
10. Ibid, p. 135.

"$10 billion worth in volunteer time.[11]" Ironically, although an espoused goal of most churches was to reach the unchurched, they generally spent very little of their budgets on activities toward that end.

In addition, over the last decade there has been a deterioration in the loyalty exhibited to specific denominations. People were less hesitant to join a different church or denomination. They were opting to shop around and even attend many different churches. In addition, fewer people automatically accepted the denomination of their parents as a given.[12]

History of the Willow Creek Concept

Although only a small portion of what went on at Willow Creek, the "seeker service" was what they became famous for. Willow Creek provided two types of church services designed and targeted to reach two completely different audiences. The "seeker service" was specially designed to expose the Christian faith in a relevant and non-threatening way to basically unchurched people. Willow Creek estimated that over fifty percent of the attendance at these services was made up of people that would otherwise be unchurched. Another service was designed to meet the additional needs of people that have already converted to Christianity. It was similar, in many ways, to existing worship services in other churches across the country. The dual church service concept of Willow Creek emerged from the pastoral and life experiences of Bill Hybels.

Bill Hybels described the family environment he grew up in as a, "strong Christian family that regularly attended a traditional Bible-believing church." Bill commented that, "the church helped instill in me a strong sense of values, a good work ethic and a sound knowledge of the Bible." Despite the positive influence of church, when Bill was only thirteen years old, he had an odd experience that began to signal his problem with the standard operating procedures of a traditional church. As Bill and his father were driving home from church one day, his father mentioned a friend at work named Bob who was going through some hard times. He explained how Bob's wife had recently come down with a terminal illness. Due to this situation, Bob had started asking Bill's father questions about God. Bill's father mentioned that he was thinking about inviting him to church. Without so much as a thought, the thirteen year old yelled out, "Oh no Dad! Whatever you do, don't do that! You will extinguish any interest in 60 minutes if you do that!" Even as a child Bill sensed that somehow church wasn't very inviting to the nonbeliever.

Bill's initial involvement in the ministry came in 1972, when at the age of 20 he was asked by Dave Holmbo, a minister at a church west of Chicago, to lead a small youth group Bible study. After leading this group for some time he asked members if they wanted their friends to become Christians. They all enthusiastically replied, "Yes!" Bill told them to pray for their friends and invite them to the Bible study. He was taken aback by their response; a wall of blank glassy-eyed stares. He asked them what was the matter, and they replied:

> "Well Bill, we're sitting on these carpet squares down here in this basement next to the kitchen, and well, I'd be embarrassed to bring my friends here."

* * * * *

11. Ibid, p. 135.
12. Ibid, p. 113.

"And Bill, about these mushy songs we sing, that just won't cut it with my friends."

* * * * *

"And, well, about your 65 minutes worth of teaching. You know we like you and we'll listen to you, but my friends don't even know you! I don't think they can last that long."

* * * * *

"You know, If you could just make the Bible relevant to our friends. Talk about things that impact their lives. Then I think they would come and keep coming."

* * * * *

What Bill and this group of some 25 high schoolers were beginning to understand was that *"seekers were fundamentally different than someone who was already convinced and there was no way to meet the needs of both with a single service structure!"*

Bill took in all of the group's suggestions; he changed the place they met to somewhere that wouldn't be embarrassing, he cut his teaching time to 20-25 minutes, cut his subject matter to deal with only one topic at a time, and determined that the messages would somehow relate to the young people's lives. In addition, they started playing upbeat music at the meetings. They even titled meetings "Son City". The first Son City meeting occurred in May of 1973. The changes quickly were reflected in increased attendance. The group grew to over 1000 kids by mid-1974. After some time, Bill felt that it was time to challenge the group of seekers about becoming Christians. They set aside a Wednesday night for Bill to make the challenge. The response was tremendous. Over 300 young people were converted to Christianity. After this meeting in May of 1974, the enlarged group of Christian young people felt a burden to reach their unchurched parents. Under Bill, a group within the Son City youth ministry established a vision for starting a completely new church that would be based on similar principles that brought success at Son City. The group moved to the Willow Creek Theater located in a Chicago suburb and started the Willow Creek Community Church. Around 100 teenagers left the previous Son City ministry to help start the new church. They invited their parents to the first service on October 12, 1975. At that time, the whole leadership team was donating their time on a volunteer basis. Within a year, church attendance grew to over 1,000 people. In the following three years attendance tripled. In the late seventies, the church brought 90 acres of land and began construction of their existing auditorium. In 1981, the church moved their services to a new site in South Barrington just northwest of Chicago. They retained the name of Willow Creek with their move.

Purpose of Willow Creek[13]

The foundation of Willow Creek is anchored in their four-fold purpose statement:

Exaltation: Willow Creek Community Church exists to provide believers with the opportunity to worship and glorify God together.

Edification: Willow Creek Community Church exists to help believers build a foundation of Biblical understanding, establish a devotional life, discover their spiritual gifts, and encourage believers to become participating members in the church.

Evangelism: Willow Creek Community Church exists to reach people who are facing an eternity separated from God. Believers are encouraged to seek out the unchurched and look for opportunities to share God's love with them.

Social Action: Willow Creek Community Church exists to act as a conscience to the world by demonstrating the love and righteousness of God in both word and deed.

Philosophy of Willow Creek[14]

The uniqueness of Willow Creek lies not in its statement of purpose, but in its philosophy and strategy for accomplishing its purposes. Bill Hybels commented:

> In some ways, the Willow Creek Community Church is just like thousands of Bible believing churches across this country and around the world. We are like many other churches when it comes to our purpose. Almost every Bible believing church believes in the same Biblical four-fold purpose of being an exalting church that worships God, an edifying church that builds up believers, an evangelistic church that reaches nonbelievers, and a church that is committed in some form to social action...So really we are not that different when it comes to the purpose of the church. We are very different when it comes to the strategy of how we achieve those purposes. That is where Willow Creek Community Church is unique. I've never seen another church like us when it comes to strategy. I think almost every church leader...dreams about being a part of a church that is filled to capacity and that is all made up of people who are totally committed to exaltation, edification, evangelism and some form of social action...but we asked a question at a very early stage in our development, 'starting with no people, how are we ever going to get to a point where we have a building filled with people who have reached that level of commitment?' How are we going to get people from point "A" to point "Z"? We are starting with this person that we call "Unchurched Harry"...a composite man that is probably in his family room with his feet up on the foot stool reading the paper or watching TV with a can of beer in his hand. Now, that's point "A". There are thousands of unchurched Harry's that

13. Church Leadership Conference Notebook, Willow Creek: An Overview, p. 1.1-3;.
14. Ibid.

> are not being reached...How do we bring this guy out of his chair all the way to a point of Christian maturity? Now I contend that most churches understand their purpose to some extent, but they don't have a clue as to what kind of strategy they need to put into effect to take Harry out of his armchair and eventually bring him to a place of spiritual maturity.
>
> Many years ago through prayerful consideration...some survey results and through some lessons that we learned through the "Son City" youth ministry ...we developed what has come to be known as our 7—step strategy for reaching unchurched Harry...We don't contend that it is the only strategy or the best strategy. It fits us and to some extent, it is effective.

The development of Willow Creek's 7-step strategy was guided by four philosophical principles:

1. Every believer has the responsibility of being a witness in one's faith and relationship with God.

2. The needs of the seeker differ from those of the believer.

3. Believers must respect the individual's process of a faith decision and the journey one must travel to maturity in their relationship with God.

4. Every believer is a minister, gifted by God for the benefit of all in the church.

The 7-Step Strategy[15]

The 7-step strategy of Willow Creek had both a market and internal focus. The external focused part of the strategy was designed to bring unchurched Harry/Mary to conversion. The internally focused strategy was designed to mature the newly converted Harry/Mary to the point where he/she was involved in service and was ready to meet other unchurched people and help them along the way to conversion. Their strategies worked together and fueled each other. See **Exhibit 10** for a diagram describing the 7-step strategy. A more in-depth discussion of each step is provided below:

Market Focused Strategy

Step 1 - Bridge Building Bringing unchurched Harry/Mary into the church would only be accomplished when believers built a *relationship of integrity* with them. A relationship of integrity was one built on honesty and authentic concern for the other person. Every believer at Willow Creek was strongly challenged to build that kind of a relationship with unchurched people. In addition to merely challenging the believers, Willow Creek provided training to empower them to fulfill the challenge. It was the goal of the Evangelism Ministry to train believers to successfully implement steps 1 and 2 of the 7-step strategy. The Evangelism Ministry offered an

15. Ibid. Portions taken from p. 1.3-1 to 1.3-5.

Evangelism Seminar as a training device for believers. It was a four-week series which covered topics such as: Being Yourself, Telling Your Story, Making the Message Clear, and Coping With Questions. The seminar was designed to help believers clearly express the gospel message and prepare them for questions and/or objections the nonbeliever might raise. A "Defenders" ministry was also offered to prepare believers to be able to answer tough questions about Christianity that might be asked by atheists, agnostics, or members of other world religions. This was accomplished by monthly teaching sessions and outside "field trips" designed to give first hand exposure to people and groups that had different beliefs.

Unchurched Harry/Mary were presumed to be totally insulated from Christianity. They didn't listen to Christian radio or watch Christian TV. Their lives were not touched by bumper sticker evangelism and they had no intentions of going to church. However, there was hope when a relationship can be established. Surveys indicated that 4 out of 10 unchurched people would willingly attend a church service if invited by a friend[16]. "This represents some 15-20 million adults each Sunday who could have been involved...[17]" if they had been invited. The believers at Willow Creek were encouraged to do things and to go places where they might develop relationships with unchurched people. Bill Hybels himself was a member of a health club where he could keep in contact with unchurched people.

Step 2 - Sharing a Verbal Witness Once a relationship of integrity was established with unchurched Harry or Mary, believers were able to share what it has meant to them to be a Christian. The believers were encouraged to be sensitive to the right timing of such a witness and to be sensitive to give the seekers "their own space and time." Most people who heard about a believer's relationship with Christ would not immediately respond with a decision to establish a similar relationship. It was at this point that believers needed a place to bring their seeking friends so that they will continue to be challenged, in a relevant, creative and contemporary way.

Step 3 - Providing a Service for Seekers[18] There were two seeker services each Sunday morning at 9:00 and 11:00 and two Saturday evening services at 5:00 and 7:00. Each service had a capacity of 4,550 people. The structure of the seeker service was strongly influenced by the results of surveys.

If a service for unchurched individuals was to be successful, it was important that the obstacles hindering church attendance be removed. Those designing the seeker service began by developing a specific profile of the target person for the service; professional men between the ages of 20 and 50 (although the church reflected a much broader representation in its attendance). The reason for targeting males and designing a service to speak and appeal to men, was that males typically were more difficult to reach with the gospel message and were tougher in their demands upon the church.[19] Women tended to be more open, forgiving and easier to please in church matters[20]. Therefore if a service for seekers reached men, it should reach women as well. The idea was to pick the toughest segment to reach, design the service to reach that segment and hope that all other segments would respond as well.

16. *The Frog in the Kettle* p. 137; George Barna; Copyright 1990; Regal Books, Venture, CA 93003.
17. Ibid, p. 137.
18. Portions taken from Church Leadership Conference Notebook, Service for Seekers: An Analysis, p. 1.3-9 to 1.3-13; 1991 Edition; Copyright 1990; Willow Creek Community Church.
19. Ibid, p. 1.3-10.
20. Ibid, p. 1.3-10.

The seeker service was built on the following six principles:

1. All people (not just believers) matter to God; therefore they matter to us.

2. Non-believing unchurched people need to be reached.

3. Meeting the needs of believers and seekers cannot be done in the same service since the needs of the believer and seeker differ greatly.

4. Respect for the spiritual journey of the seeker must be communicated, allowed for, and legitimized.

5. Seekers do not want to be embarrassed, singled out, pressured or identified.

6. Excellence reflects the glory of God and has a positive effect on people.

It was hoped that basing the seeker service on these principles would eliminate the major obstacles of the unchurched. Willow Creek determined that they would respond and cater to the needs and desires of the unchurched in every way, except where, in their opinion, it conflicted directly with Biblical doctrine. All "man-made" traditions or biases were thrown out the window. For example, dancing was frowned upon in most churches in this country. Willow Creek incorporated choreographed dance every once in a while in their services. Nancy Beach, Programming Director, described the design of the seeker service:

> We basically start from scratch in designing each service thinking about the effect it will have on the unchurched...We are trying to identify with the unchurched...and reach them where they are in their life. Basically saying to them that we understand, we are humans also with many of the same needs. We are trying to use music, drama and other forms of art and communication to illustrate the problem the service is trying to address. A focused package is what we are after...something that flows and makes sense and prepares them for the message to come...We also want people to feel that if they missed a service, that they really missed something special. We never want them to be able to predict what is going to happen."

The staff attempted to see all their activities through the eyes of the seeker. The seeker's first impressions were considered extremely important. Looking for anything that would discredit what they were to experience, unchurched Harry/Mary scrutinized all aspects of a church including the facility, the grounds and the actual service. For this reason, the staff members and volunteers were dedicated to total service excellence. The dedication permeated all areas of the ministry, from grounds maintenance to the actual service. The staff and volunteers constantly visualized the path that a seeker took upon entering and exiting the church to make sure that every impression was a positive one. They called this path of first impressions "Main Street". The first part of the seeker's path through "Main Street" was described by Dan Hybels, Director of the Grounds Services Ministry:

> The first impression of the church is given as soon as a seeker enters the grounds. Initially, the seeker will encounter policemen at the entrance to the grounds who are there to facilitate traffic control. The grounds are immaculate, the lawns are mowed, trees and flowers have been planted and the overall appearance is pleasing to the eye. (The church actually looked more like a modern community college. The staff, in fact, called the church grounds "the campus". See **Exhibit 11** for a picture of Willow Creek.) Once on the grounds, the seeker is assisted in parking by a member of the traffic control team who is easily identifiable by a bright orange uniform. As the seeker approaches the church, he/she is again assisted by a member of the traffic control team who monitors crosswalks, stopping traffic to allow people access to the church building.

Once inside the building, the seeker found individuals who were happy to answer any questions he/she may have, but who were careful not to overwhelm. Upon entering the auditorium the seeker was handed a bulletin containing information on church activities. As the seeker sat in a comfortable theater-like atmosphere, he/she heard background contemporary instrumental music designed to make them feel comfortable (since silence is unsettling for most people). The auditorium was designed to be neutral. There were no crosses or other religious symbols which may make the seeker feel uncomfortable. The entire experience was designed to put the seeker at ease and allow him/her to be receptive to the message.

Larry Dahlenburg, Director of the Building Services Ministry, commented further about "Main Street":

> Eighty percent of our time in building maintenance is spent making sure that "Main Street" is in top condition. We intend to send a message to people that everything about Willow Creek, including the maintenance of the grounds and building, reflects how important the staff feel about the work that goes on here. We believe that first impressions are lasting impressions. We want to take every precaution to make the right lasting impression. We don't even like using any "out of order" signs anywhere in the building because we see that as sending a message that "it has been broken for some time." It is our desire to be very responsive to fix things immediately so that the seeker can focus on more important things.

The seeker services lasted approximately sixty-five minutes with six components:

Music The music performed was upbeat and contemporary. Seekers were invited to participate in only one chorus during the service. The musical selections, *were relevant to the message that would be given during the service.* For this reason, series of messages were planned some six weeks before they were presented. Musical selections were performed by members of the vocal team, orchestra or band.

Drama The majority of weekend services included a locally written sketch performed by the Willow Creek volunteer drama team. Drama did not attempt to preach or answer questions, rather it was used to provoke questions, provide identification with the issue and prepare the thought process for the message. These sketches dealt humorously, dramatically, sensitively with current issues and concerns and were *always relevant to the message that would be given during the service.* A sketch dealing with the problem of time management might show a dual career

couple trying to find time in their schedules to just "talk." The sketch ended with both of them putting off their time to talk to a "later" date.

Scripture Reading A member of the ministry staff was responsible for the scripture reading each week. Generally, a personal story or current event corresponding to the scripture was related, illustrating that Scripture was relevant in today's culture. The Scripture reading was *always relevant to the message that will be given during the service.*

Announcements Announcements were given by a member of the ministry staff and were informative for the seeker as well as the regular attender. This portion of the program was not designed to give details of an upcoming church picnic or to ask for volunteers to teach Sunday School; this time was designated to welcome everyone who was in attendance and inform those who would like additional information about the church how to obtain it. Registration about upcoming classes that may be of interest to seeker were also relayed. The announcements provided a smooth transition into the offering portion of the service.

Offering This portion of the service was presented in a very low-key style. A disclaimer was given at the beginning of the offering by the staff member who has made the announcements. The seeker was told that he/she was a guest and that as a guest he/she was not expected to participate. This was designed to put the seeker at ease, and to reinforce the fact that he/she was welcome at Willow Creek for himself/herself and not for their financial contribution.

Message The message was the final component in the service. Using contemporary examples to illustrate Biblical principles, the message dealt with current issues and problems and emphasized the relevancy of Christianity in the lives of seekers and believers today.

An underlying belief that permeated every aspect of the service was that seekers desired anonymity. Anonymity provided the seeker the chance to sort things out without being pressured to sing anything, sign anything, give anything or say anything. It was the belief of the leadership of Willow Creek that the seeker needed to have the opportunity to seek "from the shadows" and not be embarrassed or singled out. The only connection between the seeker and the church was a believer who invited them to come. Believers were encouraged to be sensitive to the seeker's need for anonymity and to make themselves available as resources for helping the seeker along the process. Total participation for the seeker was limited to the singing of one short chorus and greeting those sitting around him/her. Every other aspect of the service allowed for anonymity and reflection without obligation.

Internally Focused Strategy

Step 4 - Attending the New Community Service Recognizing that believers needed more "meaty" teaching and worship of God beyond that given in the seeker service, Willow Creek provided New Community service. Two New Community services were held each week on Wednesday and Thursday nights at 7:30. Some 5,000 believers attended these services each week. The vast majority of those attending these services were active financial supporters of the church. Jim Dethmer, a Teaching Pastor at Willow Creek, commented:

> It seems ironic that the group that is carrying the church financially have their worship service during a more inconvenient time in the middle of the week. Logic would say that you should cater first to those who provide the finances to

> keep the operation going. Instead, Willow Creek caters to those who are asked not to participate in the offering each weekend at the seeker service. These believers realize that they have the right to demand that they get the most convenient time to go to church (i.e. weekends, specially Sunday morning), but because they are so sacrificially committed to reaching unchurched Harry/Mary, they willingly forgo their right to the most convenient time period so it would be even easier for the unchurched to attend. Most churches meet the needs of the believers on the weekends leaving little if any time during the week to reach the unchurched.

The New Community service was specifically designed with the maturing believer in mind. Much more participation was asked of those attending. The service was intended to be a true worship experience with deeper and more challenging preaching. The commitment to variety, relevance and excellence was still as much a part of New Community as they were about the Seeker service. The New Community services also gave a platform to encourage believers to take the next few steps in the 7-step strategy.

Step 5 - Participating in a Small Group Believers who attended the New Community services were encouraged to participate in a small group ministry. Each small group consisted of four couples, each in a similar stage in life. One of the four couples was trained by the Small Group Ministry team to handle group leadership responsibilities. Single adults and high school students were encouraged to join small groups through the Single Adult and High School Ministries. These groups provided accountability, instruction, encouragement, and support for each of its members. Bill Hybels commented on the small group ministry:

> It is the dream of this church that every single believer be involved in a small group. Our church services are obviously way too large for people to have a sense of encouragement, accountability [in their lifestyle] and close fellowship...so we really believe that the small group setting is the only place where that sort of thing is going to happen. Traditionally, believers have been taught that they can mature [in their spiritual life] if they only pray and read the Bible. That is only two legs of a three legged stool. The other leg is fellowship (Christian friendships)...It is only a matter of time before believers are going to face a calamity or a major life decision...and are going to need someone who knows them well enough to be able to give them guidance and hold them accountable to their Christian beliefs.

Step 6 - Involved in Service This was undoubtedly one of Willow Creek's major strengths. Willow Creek has mobilized a 4,000 person volunteer work force. The strategy for identifying and empowering this work force was centered around helping people to discover their "gifts" and provide them with an opportunity to display them.

The vehicle to help people discover their proper place of ministry was the Networking Ministry. Between 140 and 200 people went through the Networking Ministry each month. In this ministry, people attended four two hour self-assessment and discovery sessions which covered the following topics:

> *Spiritual Gifts*: Willow Creek believed that the Bible taught that every Christian has been granted certain spiritual gifts by God and that they should be using them in service as an

expression of obedience and worship to God. Examples of some gifts were leadership, teaching, preaching, helping, administration, encouragement, counseling, hospitality, craftsmanship, wisdom, mercy, etc.

Ministry Passions: Identifying a person's passion for ministry was also key in correctly positioning that person in the right area of service. This step helped a believer to pinpoint their passion for ministry by identifying issues that caused a strong emotional stirring, groups of people they felt most attracted to and areas of need which were of importance to the person. For example, if someone had a gift of teaching, they needed to match that gift with a certain group of people. If they had a passion for high schoolers, it would be more appropriate for them to teach this group than toddlers.

Personal Temperaments: Temperaments reflected a person's personality and character traits. A person's temperament was identified by having the person take a personal survey. It was important to identify the person's basic temperament type to make sure the person was serving in an area that was consistent with their make-up. For example, if a person was gifted in teaching, had a passion for high schoolers, but was an introvert, this person would prefer to teach a small group of high school students; not an entire group of 500.

The person combined this data with their own knowledge of their talents, spiritual maturity level and time schedule to identify potential areas of ministry that fit with their self-evaluation. The person was then asked to make an appointment with a Networking Ministry consultant who assisted in exploring specific positions within the ministries that they have identified an interest in. This phase was crucial if the believer was going to be serving where they would be fruitful and fulfilled. After the meeting, the consultant notified the leader of a particular area of ministry that a volunteer was going to contact them. However, it was the responsibility of the volunteer to contact the ministry leader directly and begin to serve in a meaningful way. The believer was now ready to make his/her unique contribution in service.

Step 7 - Responsible Money Management Believers were educated in the area of sound financial management and were taught to recognize their individual responsibilities to manage their money properly. Believers were encouraged to reject excessive indebtedness, live within their means, be gracious with their possessions, share with those who are need, and give generously to the Lord's work. Willow Creek had a ministry called "Good $ense" to assist believers in developing money management skills.

Some people have gone through all seven steps of the Willow Creek strategy in as little as three to four years. For most the process of reaching spiritual maturity took a much longer time.

Organization

In 1991, the Willow Creek organization consisted of 147 full-time and 110 part-time staff members and 4,500 volunteers who served in over 90 ministries. See **Exhibit 12** for a list of the ministries. The whole organization was under the directorship of the Board of Elders. The Board of Elders consists of seven lay people and the Senior Pastor, each with one vote. See **Exhibit 13** for Willow Creek's organization chart. The Elders had the responsibilities of providing

a Godly role model; insuring that the church received quality preaching and teaching; refuting those who worked at counter purposes to the church; and praying for the people of the church; providing oversight and direction to the Senior Pastor, the Board of Directors, the staff and the members of the church. The Elders issued policy decisions and provided long-range planning after receiving recommendations from the Management Team, a group of senior staff managers who reported to the Senior Pastor and met weekly. Each year, the Elders evaluated each other's performance and either reaffirmed their positions as Elders for the following year or were asked to step down. Each year the Elders also determined the appropriate number of elders and evaluated potential candidates from the church membership. Approved candidates were appointed as Elders by a majority vote of the formal members of the church.

The Board of Directors was comprised of seventeen individuals (each with one vote) with the responsibility of overseeing legal and financial matters and providing for the care and maintenance of all properties of the church. If more board members were needed, the Elders selected new board members from a list of recommended candidates produced by the Board. Approved candidates were appointed as a board member by a majority vote of the formal members of the church.

Over 95% of the paid staff were people that developed within Willow Creek. Many times volunteers found that they were enjoying what they did so much that they quit their jobs and came on staff full-time. See **Exhibit 14** for an example of a person that went through the 7-step strategy and ended up leaving his job with the Chicago Tribune to join the staff at Willow Creek.

The Willow Creek organization has built upon a somewhat controversial philosophy that new service products *should not be started based on need but rather on leadership*. Most churches start out with a list of needs and then struggle to find people to fill the them. Church staffs are so intent on filling the slots that more often than not the only criteria for working in a particular area is being a willing, warm body. The volunteer may not have any of the right gifts, talents or passion for ministry that are needed, nevertheless they are happily accepted to serve and are told, "Well, just do your best."

Willow Creek decided from the very beginning that they would not add any ministry or activity until the right leader became available. They believed that an excellent service-product couldn't happen without excellent leadership. They were committed not to "providing service" but "providing excellent service"! Many times this meant that a valid community need would go unmet for years. For example, Willow Creek did not have a junior high school ministry for many years and received much criticism from some church attenders for it. Don Cousins, the Associate Pastor, related the following:

> Some families with junior high children left the church as a result. Despite the criticism, we did not begin that ministry until the right leader became available. It is so much easier to build a quality program from scratch then it is to correct an established poorly run ministry. Today we have a flourishing ministry for junior high school kids called "Sonlight Express" because we waited for the right leader in Scott Pederson to start it. Due to our patience in waiting for the right leader, we have been able to systematically build one excellent ministry upon another.

Willow Creek was constantly looking to add new ministries as leadership became available. A recent example was the Cars Ministry begun in 1988. Talented mechanics donated their time in repairing cars given to the church and gave them away to people needing transportation. As of 1991, 150 cars have been donated and of those, 80 have been repaired and given to needy people.

Both paid staff personnel and the volunteer work force were placed in ministries using similar selection criteria. The only difference was that the interview process for becoming a full-time staff person was much more intense. Higher standards were used in hiring full-time staff. A volunteer transitioning into a full-time position was forced to go through this more rigorous interview process. The leadership of Willow Creek looked for people that had strength of character and were spiritually authentic. In addition, they looked for people that had the right gifts, a passion for ministry, personality, and talents as well as the right relational fit with the rest of the staff. Most of the volunteer work force were processed into ministry through the Networking Ministry. Many of the paid staff were taken from the volunteer work force. Willow Creek liked to source their full-time paid staff from within their volunteer work force because answers to many of the selection criteria were known in advance. Don Cousins mentioned that, "It is extremely difficult to judge a person's character or spiritual authenticity in an interview. You have to see them at work for some time."

Church management strived to provide those under their leadership with clearly established expectations, personalized leadership, and honest, accurate and constant feedback. Detailed job descriptions and ministry goals were developed to fit each person in the ministry. The goal was to match what the person thought his/her responsibilities were with those of management. Leaders were also trained to recognize the developmental levels of those they led. The leadership at Willow Creek used four levels of worker development:

1. Heavy direction required
2. Coaching
3. Support
4. Delegation

Managers and workers together established the level the worker was at. This way, both parties have a clearer picture of what to expect from each other. Two main criteria were used for evaluating performance:

"Is the person's ministry *fruitful*?"
"Is the person *fulfilled*?"

Constant feedback was provided so that problems were identified and rectified immediately. Feedback was usually provided every other week after the worker submitted a progress review report to management. See **Exhibit 15** for an example of a weekly report. See **Exhibit 16** for an example of a bi-monthly report. Both formalized constant communication between workers and management. Yearly performance reviews were usually just a repeat of what the worker and manager discussed throughout the year.

Bill Hybels expected nothing of others that he didn't expect from himself. Every week, Bill Hybels' sermons were evaluated and he received feedback from the Elders of the church within an hour of each service. The Elders evaluated each message with one Elder consolidating

all the comments on one sheet and passing it on to Bill Hybels. In addition, each service was video-taped and evaluated weekly by staff. The objective of this exercise was simple; to look for how they could do things better.

Future Challenges Confronting Willow Creek

Despite the fact that Willow Creek advertised very little, they attracted huge amounts of attention. In addition, they have become known as a safe place for anyone to attend. This is exactly what Willow Creek wanted to communicate to the public at large. However, a growing problem has emerged. Seekers have come to the seeker service without the establishment of a relationship with a believer. They are stepping into step 3 of a 7-step strategy without having passed through steps 1 or 2. The establishment of a relationship was believed to be absolutely critical to the successful implementation of the 7-step strategy. Since invitations for seekers to become Christians were rarely given at the seeker services, conversion could not take place without the verbal witness provided by a believer friend. Without conversion, the seeker would never have the incentive to progress any further along in the 7-steps.

Church leadership was struggling with the question of how to get a relationship established between a seeker and a believer at the seeker service without breaking the promise of anonymity. The church leaders were considering the possibility of forming new small groups that would be made to establish a connection with seekers that came to the church without an established relationship with a believer. They would be drastically different than the believer small groups which were intended to establish deep seated *relationships between believers*. The seeker small groups would have, as their purpose, the establishment of *relationships between believers and seekers*. The seeker small groups would be more social gatherings than anything else. The church hoped to integrate the seekers into these small groups by announcing at the seeker service that various small groups were going to be started in certain neighborhoods. If any seeker wanted to make some friendships with some people from Willow Creek that lived in their area, they would be asked to fill out a small form on the bulletin and hand it in the offering plate. The information will be passed on to the appropriate small group leader who could then contact the seeker and invite him/her to the next social gathering. Another method Willow Creek was using to establish relationships with seekers was through the In Touch Ministry. A small tear-off section on the bulletin was provided for seekers to fill out if they wanted to meet with someone for any reason. A risk was that Willow Creek had already identified that the "seeker doesn't want to sign anything or say anything..." They were struggling to balance desire to make contact with seekers with their philosophy of allowing seekers to be anonymous.

Leadership of Willow Creek in the 21 Century

Since 1989, Willow Creek has seen a change in its leadership structure. The change was rooted in Bill Hybel's desire for Willow Creek to become a better service organization. He found he was unable to provide both preaching and leadership at the level of quality demanded by church attenders and staff. The result has been a movement toward the separation of preaching and leading functions for the senior pastor.

Many churches were in the midst of a transition from a "mom and pop" type church to a larger "shopping center" make. These churches had multiple ministries and much larger staffs. If the trend towards larger churches continued, the demands on the church leadership would shift

as it did at Willow Creek. When the average church grows to more than 1,000 people, the leadership demands required to successfully manage a larger more complex organization will outgrow the capacity of most of the preachers. Most ministers entered the ministry to preach and teach, not necessarily to lead. It has been very rare for a gifted preacher to also have the required leadership skills to properly manage a much larger organization. The demands of providing numerous high quality sermons during the week tended to undermine the ability of that preacher to lead from a sheer time stand point. Bill Hybels commented:

> For a while there, I was doing 30 to 50 hours a week just in sermon research and preparation, preaching and recuperation from preaching. I was virtually providing no leadership for a 250 member staff and 14,000 attendee church. Leadership just wasn't happening...Leadership is required to build the infrastructure that will involve all those people in meaningful assimilated ongoing ministry...As the church grows, the need for leadership grows much faster...What's interesting is that as the church grows, the need for quality preaching grows much faster...so as the church becomes larger the chances of finding one person to carry the preaching and leading load become very slim...It becomes a practical impossibility and an emotionally dangerous job for one person to try to do both functions as the church grows.

For this reason, Bill Hybels believed that the leadership function should be separated from the preaching function. He believed that the larger churches of the future would be led by people who were gifted with leadership skills. They may or may not provide any preaching at all. They would provide much of what the Chief Executive Officers provides a for-profit company. These leaders would cast a vision for the church, attract high quality people, align them with their unique giftedness, and have them all pulling together in the same direction. The church would continue to have multiple preacher/teacher types who would exercise their preaching gifts, but they would follow the direction of church "leaders."

Willow Creek was evolving to this sort of church leadership model in 1991. Bill Hybels perceived that he was gifted mainly in the area of leadership. In 1989 he felt he was reaching burn-out as the preaching demands increased with the size of the church. Bill was able to identify he was reaching burn-out stage by noticing that his internal motivation ceased to be love for God, and he was not able to live up to his standards of service quality. Bill commented that, "The way I was doing the work of God was killing the work of God in me." Together with the help of the Elders, the leadership of the church mobilized to find a solution to correct the situation. Willow Creek added another preacher, Jim Dethmer, to help carry the preaching load. In this way, both the preaching and leading functions were positioned to achieve the levels of service effectiveness that would continue to be demanded as the church continued to grow. This would also give Bill Hybels the freedom to lead. As Bill Hybels also has speaking gifts, he would continue to preach but to a lesser degree.

It was no surprise that Willow Creek was willing to adjust its structure to achieve an even higher level of service quality. It was also not surprising that Willow Creek gave Bill Hybels the opportunity to adjust his role to better serve his needs and the needs of their customers. This was what Willow Creek was all about.

> *"They help people find out what God made them to be and then empower them to provide that as a service to other people."*

Exhibit 1

Willow Creek Community Church
Weekly Attendance/Membership/Staff Levels
1978 to 1991

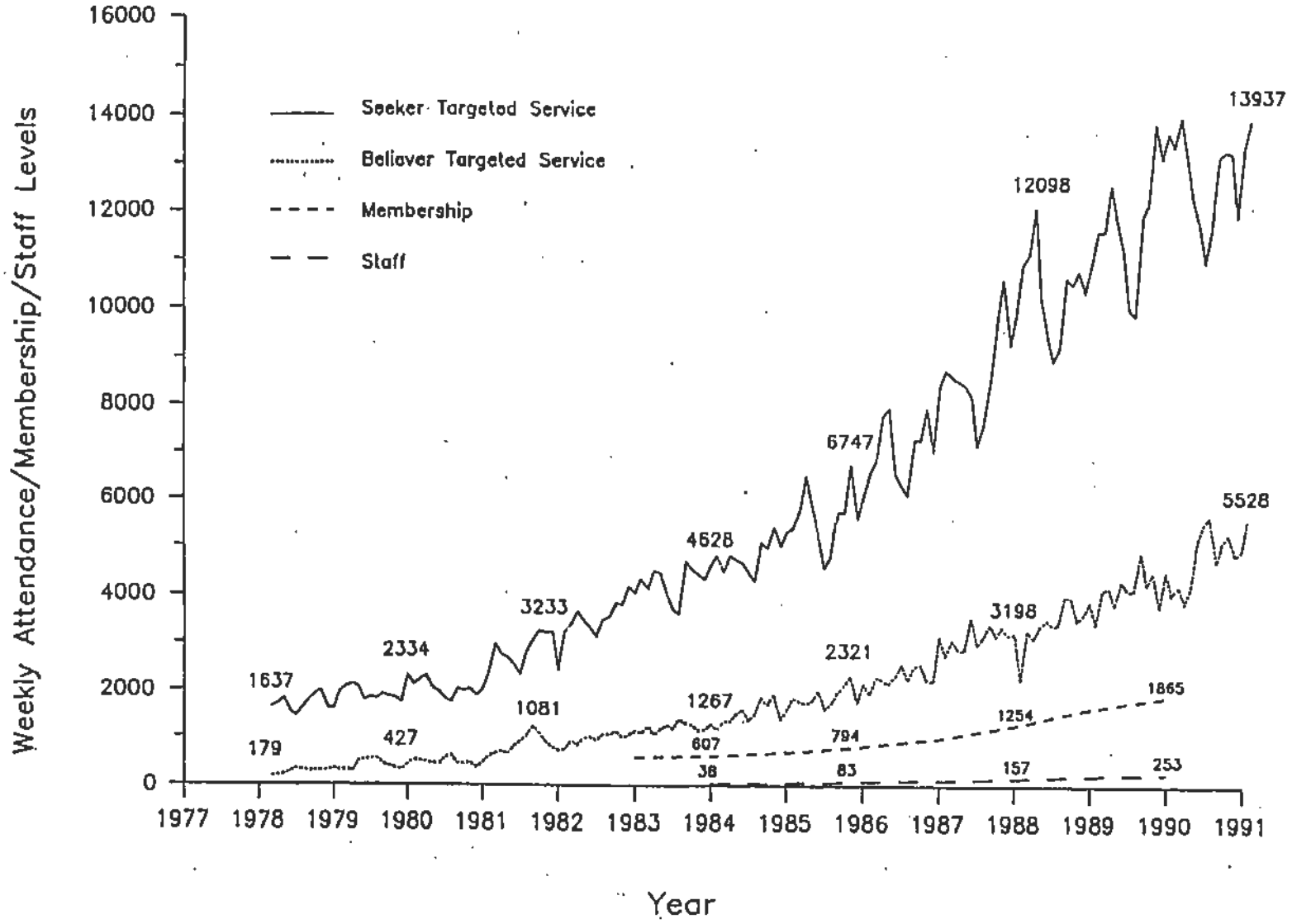


Exhibit 2

Willow Creek Community Church, Inc.
and Paradise Christian Youth Camp

Combined Statement of Revenue, Expenses,
Capital Additions and Changes in Fund Balances
(Year Ending December 31)

REVENUE	1989	1988	1987	1986	1985	1984	1983	1982	1981	1980	1979
Contributions and Bequests	$11,196,280	$8,161,791	$7,642,859	$5,606,511	$4,187,850	$3,080,302	$2,917,610	$2,081,194	$1,670,960	$1,328,921	$1,261,965
Fees for Service and Special Events	224,986	169,351	155,304	101,478	94,239	115,046	79,400	135,808	103,711	48,647	43,524
Audio Tape and Book Sales	1,029,042	622,205	613,964	461,718	317,077	248,443	198,410	167,783	101,712	19,703	21,189
Interest Income	416,240	166,360	123,896	63,918	77,866	52,774	78,117	39,135	20,337	5,659	49,349
Endowment Income	8,277	8,227	13,907	8,310	7,660						
Total Revenue	$12,874,825	$9,127,934	$8,749,930	$6,141,935	$4,684,692	$3,496,565	$3,273,537	$2,423,920	$1,902,740	$1,402,930	$1,376,027
EXPENSES											
Salaries	3,990,794	3,057,121	2,132,777	1,337,895	893,587	740,753	562,976	460,581	344,539	278,672	232,325
Payroll Taxes and Employee Benefits	894,589	643,728	285,173	167,832	85,855	35,443					
Materials and Supplies	119,539	98,899	59,409	48,005	75,799	53,125	42,914	29,378	30,339	28,705	32,979
Transportation	75,975	66,751	56,903	52,107	53,522	41,313	38,801	41,656	29,826	22,904	23,721
Equipment	171,545	94,541	62,340	37,316	44,324	39,043	11,186	10,388	12,070	35,207	39,323
Facilities Maintenance	86,606	75,118	94,983	51,897	37,025	17,068	14,108	8,383	7,624		24
Staff Development Expenses	64,118	26,268	55,110	46,449	26,140	12,870	17,841	14,264	12,282	12,945	7,377
Administrative Expenses	220,361	162,141	190,212	178,171	116,899	78,650	38,475	38,922	32,464	24,952	21,293
Telephone and Utilities	285,878	240,701	190,997	169,862	115,870	119,125	86,659	60,945	56,043	9,951	11,509
Insurance	111,154	102,915	90,311	56,870	36,883	24,456	18,436	19,862	22,534	14,955	9,955
Interest	184,620	176,570	199,444	269,158	307,841	339,529	383,387	403,452	360,529	17,619	21,869
Professional Fees	64,308	56,016	62,267	42,835	14,839	18,664	6,887	26,231	10,539	8,600	5,726
Special Events and Ministry Expenses	336,125	403,851	433,474	207,244	159,767	180,263	136,359	119,050	73,822	29,778	23,534
Benevolent Gifts	130,917	90,541	70,587	139,989	136,940	35,905	970	20,520	7,276	2,969	2,135
Traffic Control	71,032	54,699	42,660	31,756	13,489	9,360	7,686	6,172	4,043		
Audio Tape and Book Purchases	491,007	471,177	315,627	276,881	148,320	160,726	119,274	104,789	68,543	12,176	14,866
Depreciation	635,660	587,986	531,610	399,173	277,994	290,753	226,287	185,573	129,733	24,374	18,561
Classroom Leasing		27,363	63,409								
Loss on Disposal of Property											14,093
Other Operating Costs	108,227	64,698	79,152	54,265	61,419	108,606	39,548	23,103	16,566	9,181	62,564
Total Expenses	$8,032,557	$6,420,104	$5,025,505	$3,569,723	$2,608,513	$2,315,880	$1,755,796	$1,573,279	$1,218,772	$532,988	$561,954
Revenue in Excess of Expenses	$4,842,268	$2,907,830	$3,724,425	$2,572,212	$2,076,179	$1,180,685	$1,517,741	$850,641	$683,968	$869,942	$814,073
Fund Balances, Begining of Year	$18,356,457	$15,448,627	$11,724,202	$9,151,990	$7,075,811	$5,795,126	$4,277,385	$3,426,744	$2,742,776	$1,872,834	$1,058,761
Fund Balances, End of Year	$23,198,725	$18,356,457	$15,448,627	$11,724,202	$9,151,990	$8,975,811	$5,795,126	$4,277,385	$3,426,744	$2,742,776	$1,872,834

Source: Willow Creek Financial Statements (1979-1989)

Exhibit 3

Willow Creek Community Church, Inc.
and Paradise Christian Youth Camp

Combined Balance Sheets
(December 31)

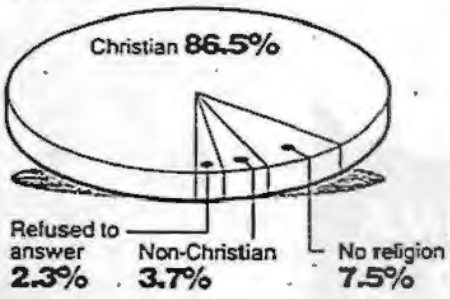
ASSETS	1989	1988	1987	1986	1985	1984	1983	1982	1981	1980	1979
Cash and Equivalent	$2,953,595	$1,792,062	$1,676,453	$1,450,797	$1,065,044	$278,130	$86,992	$353,322	$467,017	$388,192	$262,478
Short-term Investments (at cost which approximates market)	4,448,000	2,230,000	2,038,598	377,360	446,360	526,317	285,867	179,297	1,553	1,553	1,553
Real Estate Held for Sale			100,000	160,000							
Escrow Account				200,000	200,000	200,447	200,745	205,078	90,333		
Prepaid Expenses								950	4733	4824	3157
Inventories	199,914	148,053	107,521	71,913	68,505	32,826	65,719	48,405	31,324		
Property and Equipment (at cost, less accumulated depreciation)	17,243,324	16,252,557	13,824,837	11,684,790	10,178,271	8,720,728	8,442,391	7,041,035	6,503,059	5,735,806	2,609,533
						100,000					
						28,200	22,483	22,483	21,400	21,400	21,400
Other Assets	1,220,693	307,573	262,150	100,550	60,505	19,794	10,913	5,900	6,245	15,251	4,416
Total Assests	$26,065,526	$20,730,245	$17,909,565	$14,045,410	$12,044,685	$9,906,448	$9,105,110	$7,856,470	$7,125,664	$6,167,026	$2,902,537
LIABILITIES AND FUND BALANCE											
Accounts Payable and Accrued Expenses	$446,514	$432,521	$362,140	$210,472	$162,994	$70,541	$65,606	$61,405	$77,204	$12,766	$30,678
Accounts Payable—contractors	173,868	97,354	48,656	37,144	304,074		200,820	203,262	279,311	395,268	290,635
Installment Note Payable									1,486		
Employee Retirement Account								8,587	12,451	23,451	15,357
Payroll Taxes Withheld									4,119		2,207
Member's Deposits	70,956	45,694	25,281	22,871	1,300	7,999	4,615		3,445		
Long-term Debt	2,175,355	1,798,219	1,921,861	2,050,721	2,423,847	2,752,108	3,038,941	3,305,831	3,320,904	2,992,765	690,826
Fund Balances	23,198,725	18,356,457	15,448,627	11,724,202	9,151,990	7,075,811	5,795,126	4,277,385	3,426,744	2,742,776	1,872,834
Total Liabilities and Fund Balances	$26,065,526	$20,730,245	$17,809,565	$14,045,410	$12,044,205	$9,906,448	$9,105,110	$7,856,470	$7,125,664	$6,167,026	$2,902,537

Source: Willow Creek Financial Statements (1979-1989)

Exhibit 4

USA remains solidly religious

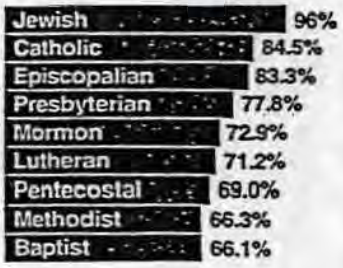
Overall



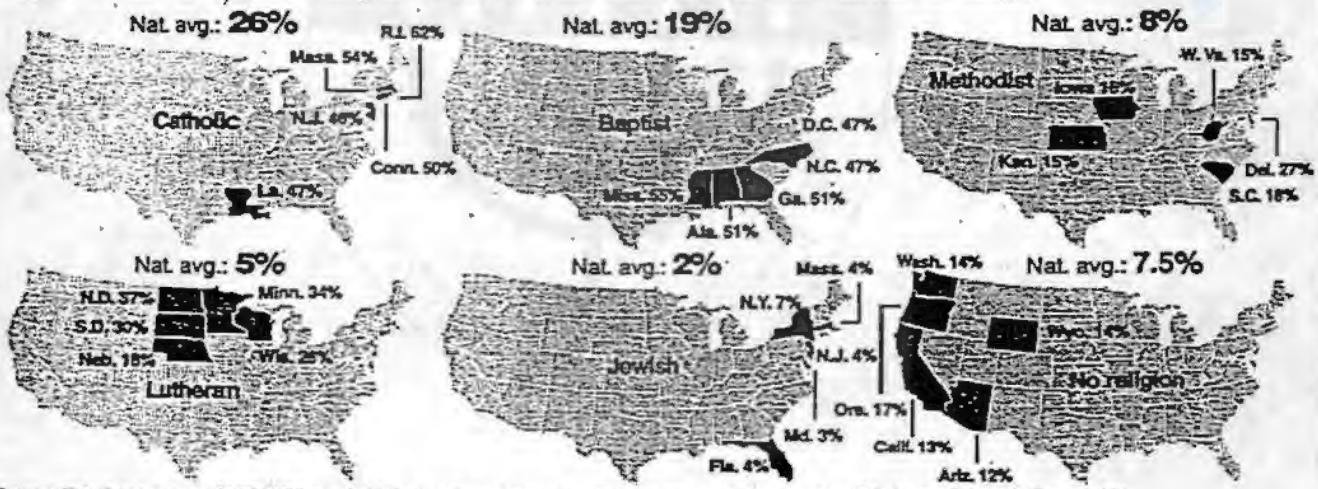
Pentecostals have lowest median age, Presbyterians are oldest

	Median age
Presbyterian	48.2
Methodist	48.0
Episcopalian	45.7
Lutheran	45.4
Jewish	44.4
Baptist	44.1
Mormon	41.6
Catholic	40.1
Pentecostal	39.8

Jewish are most urban, Baptists the least



Top 5 states with percentages of adherents that exceed the national average:



Source: Telephone survey of 113,000 households in the 48 contiguous states from April 1989-April 1990 by ICR Survey Research Group of Media, Pa., for the Graduate School and University Center of the City University of New York; sampling error:1%

By Julie Stacey, USA TODAY

Exhibit 5

Selected Data on Major Church Denominations

Denomination	Total Membership in 1990 (a)	Number of Churches in 1990 (b)	Average number of Members per Church in 1990	Annual Growth Rates 1980–1990
Episcopal Church	2,047,000	8,130	252	-3.0%
Presbyterian Church (U.S.A.)	2,798,000	12,321	227	-1.8%
United Methodist Church	8,973,000	41,279	217	-0.6%
United Church of Christ	1,689,000	7,027	240	-0.3%
Evangelical Lutheran Church in America	5,269,000	10,269	513	-0.2%
Lutheran Church – Missouri Synod	2,608,000	4,884	534	-0.1%
Roman Catholic Church	54,972,000	(c) 23,552	2,334	0.9%
Southern Baptist Convention	15,202,000	34,717	438	1.1%
Assemblies of God	2,478,000	11,746	211	8.8%
Willow Creek Community Church (d)	12,716	1	12,716	20.0%
United States Population				(e) 1.0%

(a) Projected by the Barna Research Group.
The Frog in the Kettle by George Barna
Copyright 1990
Regal Books, Ventura, CA 93003
Used by Permission.

(b) Churches in America as of February 1990.
American Church Lists, Arlington TX

(c) Number of Churches in 1988

(d) Attendance figures are used for Willow Creek to obtain a valid comparison with other churches. Most church's membership level is well above actual weekly attendance. The opposite is true for Willow Creek.

(e) 1980 actual population and 1990 projected population.
Statistical Abstract of the United States 1990; 110th Edition;
U.S. Department of Commerce; Bureau of Census.

Exhibit 6

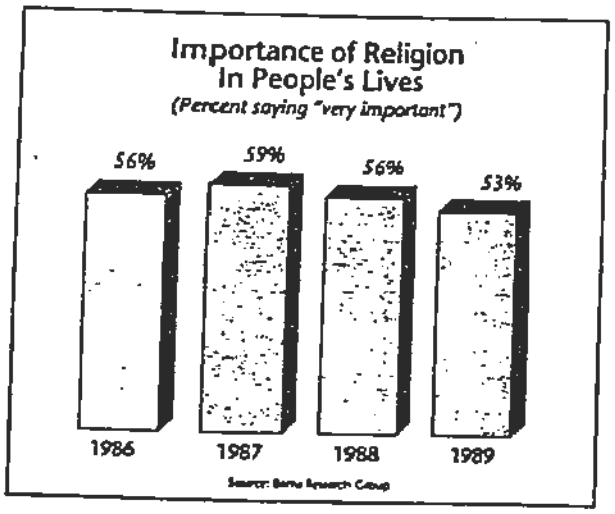


Exhibit 7

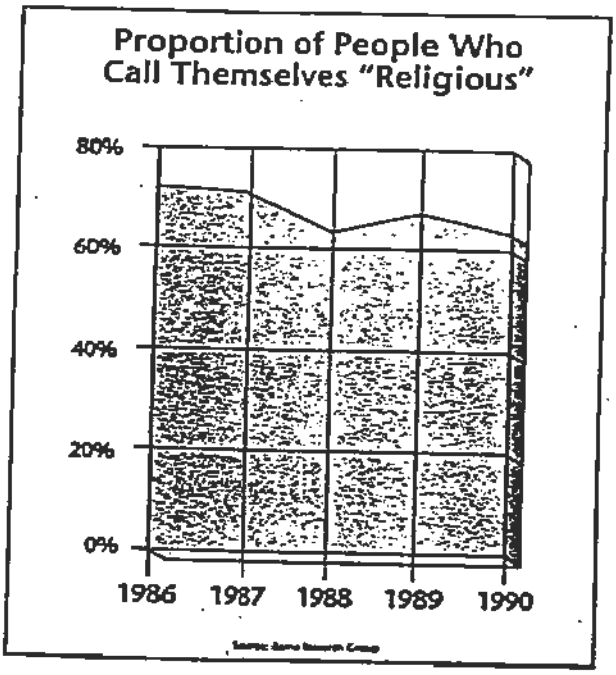


Exhibit 8

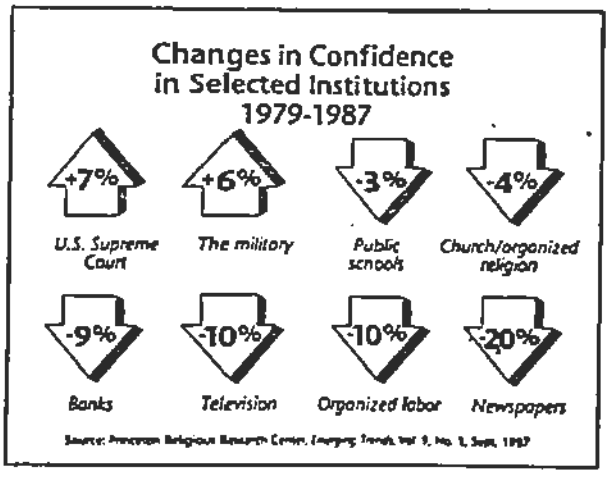


Exhibit 9

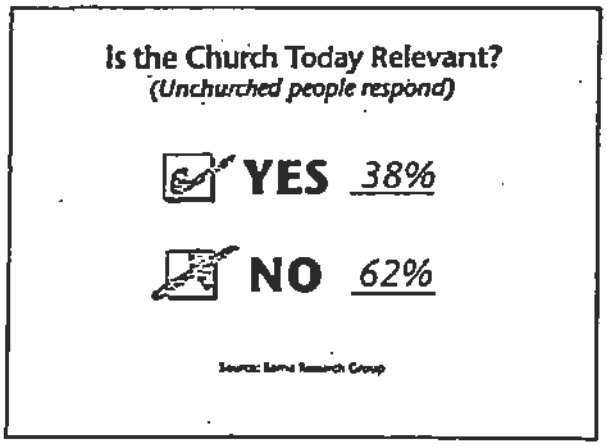


Exhibit 10

Willow Creek Community Church
7 - Step Strategy for Reaching "Unchurched Harry/Mary"

Believing Bob/Betty

Unchurched Harry/Mary

* Believing Harry/Mary establish a ***"relationship of integrity"*** with unchurched Larry/Sheri...

Believing Bob/Betty establish a ***"relationship of integrity"*** with unchurched Harry/Mary.

1

Believing Bob/Betty share a ***"verbal witness"*** of his/her faith with unchurched Harry/Mary.

2

Bob/Betty invite Harry/Mary to the ***"Seeker Service"*** designed to expose the Christian faith in a nonthreatening manner.

3

Conversion

4

Bob/Betty invite the now believing Harry/Mary to the ***"New Community"*** service designed to help believers mature in their faith.

5

The church encourages the now maturing Harry/Mary to join a ***"small group"*** for fellowship, accountability, discipleship, encouragement, and support.

6

The church encourages believing Harry/Mary to discover their gifts through the 4 week ***"Networking"*** program and get involved in service that utilizes their gifts.

**7 Resource Management

The church teaches Harry/Mary to properly manage their resources in a Biblical manner. Harry/Mary learn to share with those in need and give generously to the Lord's work.

External Strategic Vision

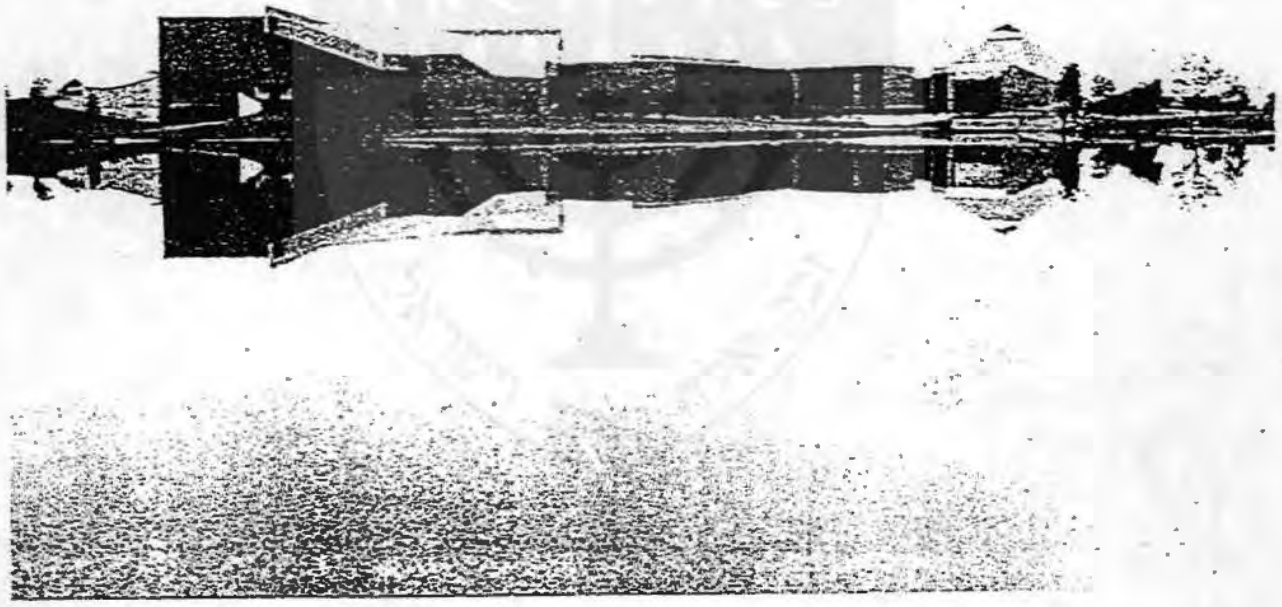
Internal Strategic Vision

THE HOLY SPIRIT

* Start of new cycle can actually begin right after conversion.
** Over 95% of staff were from people reaching this step within the church.

Exhibit 11

Willow Creek Community Church



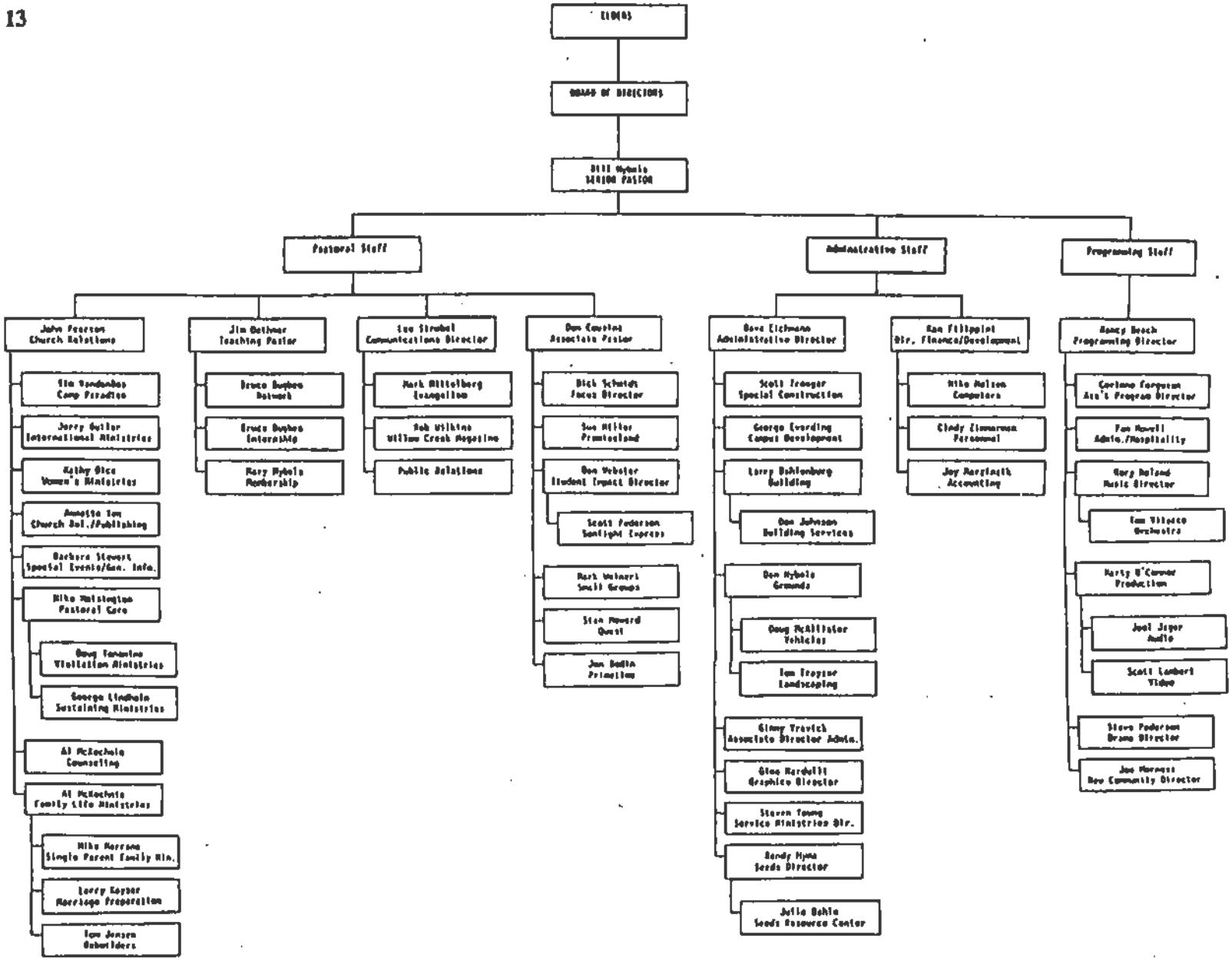
Source: Willow Creek Community Church

Exhibit 12 The Ministries of Willow Creek Community Church

Adopt-A-Bed
After-Hours Crisis Team
Artists
Attendance Counters
Benevolence Board
Board of Directors
BUDDY
Building Project Construction
Building Services
Business Office
Camp Paradise
Campus Development
Cancer Conquerors
Care For Children
Cars
Card and Letter Writers
CHILD
Church Relations
Collectors
Communion Preparers
Communion Servers
Computer Services
Counselling
Dance Team
Defenders
Discovery
Elders
Evangelism
Exodus
Focus
Food Pantry
Funerals/Memorials
General Office Assistants
Good Sense
Graphics
GRASP
Greeters
Grounds
HEAL
Hearing Impaired
Heartbeat
Hearthstone
Heritage
Heritage Singers
Hospitality Teams
Indoor Plant Ministry
Information Center
Insight
International Ministries
In Touch
Journey
Landscape Design Team
Lifebuilders
Magazine
Membership
Network
Odyssey
Offering Counters
Orchestra
Pastoral Care
Pathfinders
Photography Team
Plant Growers
Prayer Team
PrimeTime
Production
Promiseland
Rainbows
Rebuilders
Reception
Seeds Resource Center
Seed Tapes
SHARE
Small Groups
Son City
Sonlight Express
Special Events
Special Ministries
Special Promiseland
Suitcase
Tentmakers
Traffic
Transportation
Ushers
Video Team
Vocal Team
Voyagers
Wedding Ministry
Willow Creek Sports
Women's Ministries
Young Moms

Source: Willow Creek Community Church

Exhibit 13



Source: Willow Creek Community Church

'Unchurched Harry' goes from athiest to Christian

By Tom Valdo
Daily Herald Staff Writer

Meet "Unchurched Harry," the person Willow Creek Community Church in South Barrington is designed to reach.

For a period in his life, Lee Strobel, 36, of Arlington Heights, would have nothing to do with any church, yet today he is the director of service ministries for Willow Creek. Although his full-time staff commitment makes him far more involved with the church than most, his conversion to Christianity offers a vivid example of how effective the weekend services can be in reaching the unchurched.

Until 1980, Strobel not only was unchurched, he was indifferent to religion of any kind.

"I was an athiest," he said. "I just thought the idea of God was ridiculous. I'm a very skeptical person. My background is in journalism and law, so you've got to prove it to me, and the idea of God just sounded absurd."

In 1979, however, his wife, Leslie, started attending Willow Creek. At the time, Strobel was the legal affairs editor of The Chicago Tribune, and his career was soaring. He was doing work he loved, he was well-paid and he felt no need at all for religion.

But, in retrospect, he sees that he was silently looking for more meaning in life.

"There is in everybody a God-shaped void, and only God can fill it," Strobel said. "Some people try to fill it with other things — drugs, sex, work, whatever — but nothing else will fit into that space."

So Strobel wasn't entirely closed to spiritual ideas. Still, when his wife asked him to come to Willow Creek with her, he refused.

"Then I started seeing tremendous changes in her, and that made me curious," Strobel recalled. "She had always been shy, for example, but suddenly she came out of her shell. And the way she related to me and the baby was different. She knew I liked music, so she'd say, 'the music is really great; come to hear the music.' She really was after me, so I finally said OK, I'll check it out."

At the time, services were still being held in the Willow Creek movie theater on Northwest Highway just west of Route 53 (the building is now a banquet hall). The music was great, Strobel admitted, but he was more impressed with Bill Hybels' sermon about "Basic Christianity."

"He explained the concept of grace," Strobel recalled. "I always thought Christians believed that if your good deeds outweighed your bad deeds, you'd go to heaven. That's what I got out of Sunday school as a kid. But what Bill explained was that we're all sinners, and because of our sin we're separated from God. But Christ died on our behalf, and receiving that free gift of salvation is how you become a Christian. Good deeds are a natural outflowing of that."

That wasn't enough to convert Strobel, but it stimulated his curiosity. He spent more than a year attending services and doing research to determine if the New Testament accounts of Christ's crucifixion and resurrection are reliable. Finally, on Nov. 8, 1981 — Strobel remembers the date as readily as his own birthday — he concluded that Jesus Christ must be the son of God.

"It wasn't a particularly dramatic conversion," Strobel said. "I just came to the conclusion that the historical evidence is overwhelming."

After his conversion, Strobel left the Tribune to become the managing editor of the Columbia, Mo., Daily Tribune, a newspaper nationally recognized for its excellence. He had been offered a management position at the Chicago Tribune, "but I wanted to run my own ship," Strobel said. "The Bible said you should pray for your heart's desire, and my desire was to edit a newspaper. So when the offer came from Missouri, well, it's what Bill (Hybels) calls a divine coincidence. I believe God was responsible."

Strobel spent two years as the editor of the Daily Tribune, which was named the best paper in Missouri, but then he accepted the position of metro editor for the Daily Herald and moved to Arlington Heights, in part to be near Willow Creek once again. In 1987, Strobel resigned his job at the Daily Herald and accepted his current position at Willow Creek, taking a pay cut of more than 40 percent.

He has no regrets about the move. "I just want to help others find Christ," he said. "That's the only way my life will have meaning. I was happy before, but now I'm tremendously satisfied on a much deeper level."

Despite his devotion to Christianity, Strobel knows he never would have stepped into a church — for a second time, anyway — if he hadn't discovered Willow Creek.

"I would have been chased away by organ music, or by a pastor pulling his arm around me and saying, 'Why don't you come over for dinner?,'" Strobel said.

What allowed him to return to Willow Creek after his first visit was the anonymity there.

"I didn't want anyone to see me in church," Strobel recalled. "I used to carry a notebook with me so in case someone I knew spotted me, I could say I was working on a story. The anonymity gave me the time I needed to investigate at my own pace. I sat in the back of that church for a year, listening and thinking."

In addition, he was impressed by the creativity of the services — the drama, the music, the sermons that Hybels delivered.

"I expected a holier-than-thou approach, which is an easy target for a cynic, but Bill's messages were always topical, and I appreciated that. I could apply his message to my marriage, my role as a parent, my job, and that kept me coming back."

Strobel admits that his decision to abandon journalism to work for Willow Creek may seem odd to some.

"I'm making a lot less money here, and people think I'm nuts, but to me, my decision makes all the sense in the world," Strobel said. "On my deathbed, I'll know that when the opportunity came to leave a safe career and help others find Christ, I took it. What I'm doing now matters for eternity.

Lee Strobel is one of the many "Unchurched Harrys" who have become Christians after listening to Bill Hybels preach.

Source: Paddock Publications, Inc., P.O. Box 280, Arlington Heights, IL 60006

Exhibit 15

Please submit by 4:00 tne day before our meeting.
WEEKLY REPORT

Today's Date: February 11, 1991.

TO: George

FROM: Dan

A. **My 12-month goals are written down and up-to-date:**
[X] Yes [ ] NO (if no, target date is:_____

B. **This month or this week, I have made progress on these goals:**

1. Complete 50% of curriculum project.
2. Hired part-time secretary.
3. Finalized program/site/promo for Easter breakfast.

C. **For discussion (I need input before I can recommend.)**

1. Any ideas on a consultant for March retreat?
2. Okay to raise seminar fee by 15%?
3. Your philosophy on research surveys.

D. **Information/News, etc. you should know about:**

1. My vacation: April 1-10
2. Ned Nelson resigned
3. Personnel situation
4. Budget overruns

***E.** **Recommendations. I am recommending that:**

1. Curriculum target date: Extend to June 15.
2. We drop the "bold advance" program.

F. **I am waiting on you for the following:**

Your revisions on the rough draft seminar brochure.

***G.** **Overall, I think I'm:**
[ ] Doing Ok [ ] Overloaded
[ ] Frustrated [ ] On top of things
[X] Snowed under, but I'll be okay in 30 days or so.

H. **A highlight, for me, in the last 7 days ways:**

Attending the training seminar in San Diego!

*"THE TWO BIGGIES"

Source: Willow Creek Community Church

Exhibit 15 (cont.)

Here's my updated "To Do" list as of February 11, 1991.

		Target Date	Actual Completion Date
For the Month of: February.			
1.	Final Draft: 1991 Goals	Feb 15	
2.	Revise all department job descriptions	Feb 28	
3.	Mail Easter Breakfast invitations	Feb 20	Feb 9
4.	Set up 7 recruitment interviews	Feb 15	
5.	Develop timetable for task force	Feb 28	
6.	Hire part-time secretary	Feb 15	Feb 5
7.	Seminar brochure to printer	Feb 18	
8.	Join a health club!	Feb 28	
9.	Complete a curriculum rough draft	Feb 25	
10.			
For the next month of: March.			
1.	Plan and conduct department retreat	March 10	
2.	Mail research survey	March 15	
3.	Design ministry data base	March 31	
4.	Recruit 20 people for Evangelism group	March 31	
5.	Set up 7 recruitment interviews	March 15	
6.	Update April-May-June goals	March 31	
7.			
8.			
9.			
10.			

List specific projects that have a target/deadline date. Keep this same list going all month and report at month's end on your success at reaching target dates.

Source: Willow Creek Community Church

Exhibit 16

MINISTRY DIRECTOR - "A PRIORITIES"
Date: January 10-25 Due: Bi-monthly

1. **What are your "A-Priorities"?**

   A. Staff:
      1. Redefined job descriptions for 1991.
      2. Each staff person established goals for 1991.
      3. Established meetings to review performance.

   B. Plan upcoming events:
      1. Decide on program for next 3 PrimeTime nights.
      2. Plan leaders day May 16, 1991.
      3. Plan end of the year rally.

   C. Recruit 2 new Street Directors by March 1, 1991.

   D. Plan Director overnight for February 16, 1991.

2. **On a scale of 1-10 rate your effort this week** 9 .

3. **On a scale of 1-10 rate your performance this week.** 8 .

4. **Is each staff person in the right position?** No **(if no, explain).**
   Are they effective?___. **Are they fulfilled?** _____.

   Jeff is doing too much administration. Need to move him out of it. Everyone else is doing well.

5. **What have you done to prepare/plan for your next events?**

   Met with planning team to plan February PrimeTime night. Our Theme: "Waiting-Dating-Mating." Using media, drama and message. Social time will be a party.

6. **What did you do to recruit new Street Directors?**

   Interns: Interviewed 2 potentials from Trinity.
   Volunteer: Had lunch with Tom Mascari. Also, planning a potential Director sport night.

Source: Willow Creek Community Church

Exhibit 16 (cont.)

7. **What have you done to lead, build, shepherd existing Street Directors?**

Met with them last Thursday - talked about balance in ministry. Also called each guy this week. Met with 3 men for lunch.

8. **What is one thing that will take the ministry the next step?**

- Starting a PrimeTime band, it would be hot!
- Taking staff on a two day planning retreat next week.

Extra Credit: Have you <u>shared</u> your faith?

Not verbally, although I invited a friend to church Sunday.

****Are you managing your life in a God-honoring way?**

Yes, the holiday season helped me to get re-calibrated.

****Approximately, how many hours did you work this week?**

46 hours

Source: Willow Creek Community Church

DRAFT #3

CHANGE PHILOSOPHY AND EMERGING IDEAS ON STRATEGY

FEBRUARY 1997

HOW WE BELIEVE INDIVIDUAL JEWS CAN CHANGE

Fundamental Belief	Explanation/Implications
The ultimate goal needs to be to transform the lives of individual Jews; to make being Jewish central to their lives and their quest for meaning.	We need to define success in terms of how we impact the minds and hearts of individual Jews and how that turns into action in their lives.
The "Direct Service" institution is the most important vehicle for changing the lives of individual Jews in North America. It is only by finding a sense of community within these institutions that Jews will become more committed to being Jewish.	Change needs to take place in institutions where Jews interface with Jewish learning and living (e.g., synagogues, schools, camps, JCCs) to make them more relevant and appealing to the majority of Jews. This means transformation of existing institutions. It may also mean building new institutions or creating new types of institutions. Any change program that does not ultimately transform "direct service" institutions is not worth investing in.
Multiple access points are needed to reach different types of Jews.	Change needs to happen across a broad range of direct service institutions to offer a diverse population of Jews the opportunity to connect with the tradition. Any type of institution that has potential to be a site for authentic Jewish learning and living should be included. Therefore focusing on one type of institution (e.g., day schools) is not the total answer.
The effect of multiple positive Jewish experiences on children and adults is synergistic. On the other hand, the effect of scattered, infrequent experiences is often nonexistent.	If resources are limited, it is better to concentrate resources so that they impact on a smaller number of individuals than to spread resources around so that they barely toucb the lives of many people.
Family life is critical in the development of Jewish identity and commitment to Jewish living.	Change programs that focus on one age group are going to be less effective than those that focus on all age cohorts. Institutions need to be structured to support Jewish life in families.

WHAT WE BELIEVE ABOUT HOW INSTITUTIONS CAN CHANGE

Fundamental Belief	Explanation/Implications
Comprehensive Institutional change requires 6 things:	
1) Leadership is the most important factor in bringing about institutional change but (with the exception of the occasional genius) is not usually sufficient to bring about sweeping changes.	There needs to be an improved infrastructure to support the development of stronger lay and professional leadership for Jewish institutions.
2) Vision is the second most important factor. Vision cannot be created in a vacuum but must be supported by an "infrastructure of ideas."	An ongoing dialogue needs to be facilitated between the grassroots and the philosophical thinkers around the development of "big ideas." External facilitators will be needed to help institutions to adapt these ideas to their own situations.
3) Cultural change must be part of any change program. Without a real shift in mind set, change will not be ambitious enough and is unlikely to stick.	Institutional change programs need to explicitly address the culture of the institution. Tools need to be developed to help in this endeavor.
4) An explicit change process is needed as a road map for turning vision into reality.	Carefully specified methodologies need to be developed to help institutions through the difficult process of change. Ongoing evaluation needs to be a central piece of these methodologies.
5) Skill-building is needed to support the new methodologies and approaches initiated by change programs.	Training institutions need to become driven by their own vision of an educated Jewish leader and to build a program around that vision. New training programs or institutions may need to be created.
6) Sufficient and appropriate funding is needed to support a change process at the institutional level.	The funding approaches and methodologies of foundations and federations will have to change to focus resources on leadership development and institutional transformation, and to support longer time frames.

WHAT WE BELIEVE ABOUT HOW INSTITUTIONS CAN CHANGE - cont.

Fundamental Belief	Explanation/Implications
Piecemeal changes in institutions do not work. The whole institution must change from the inside out.	Isolated programs (no matter how good) that are not part of a broader vision of institutional change are unlikely to be effective in bringing about long-term meaningful change, especially when those programs are imposed from the outside. We need to help institutions transform themselves and design pilot programs for themselves that fit their long-term change vision.
The time frame of change is longer than most change programs acknowledge up-front	Transformational change programs need realistic time frames -- at least 5-10 years --and ongoing support throughout that entire period.

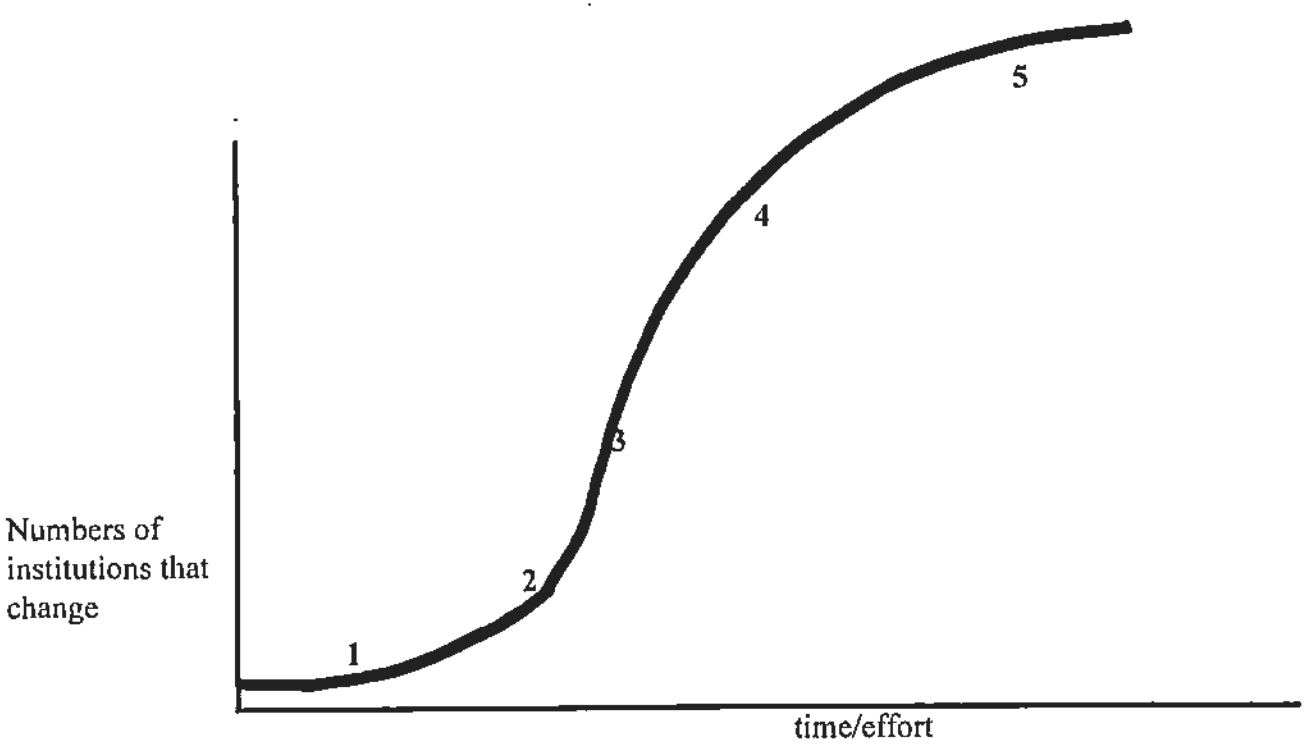
WHAT WE BELIEVE ABOUT HOW CHANGE IS DISPERSED

Fundamental Belief	Explanation/Implications
There is a model of change called the "S" curve, that is often used to describe the dispersion of technology. While it is not a perfect way of describing changes in educational systems and other highly complex social systems, it is a useful tool for thinking about dispersion of change. It suggests that the process of change has 5 stages (see Exhibit 1) 1. Problem awareness - the growing awareness and understanding of a problem with no real action taking place. 2. Invention - the development of new models and ideas to solve the problem. 3. Adaption - the integration of those new models and ideas into leading edge institutions. 4. Dispersion - The acceptance of the new ideas by the majority of institutions. 5. The institutionalization of the new ideas and the slowdown in the rate of change. Jewish educational change is at stages 2 and 3.	The focus of change efforts has to be on the development of models and ideas for change and on the integration of these models into leading edge institutions. It is better to focus energy and resources on leading edge institutions in order to create effective change models. (i.e. "invest in the best") than to spread resources thinly across all institutions regardless of their readiness for change.

WHAT WE BELIEVE ABOUT HOW CHANGE IS DISPERSED - cont.

Fundamental Belief	Explanation/Implications
There is a "tipping point" phenomenon* that can lead to rapid improvement in results when a critical mass of resources are concentrated in one place. (*see enclosed article)	Change programs are likely to be more effective if they apply enough energy in one place to reach the tipping point.
Change needs to happen in the way that institutions work together as a system.	The roles of different institutions and the boundaries between them need to be reconsidered to improve the functioning of the whole system.
Change needs to happen in the national infrastructure that supports direct service institutions (i.e. training institutions, movement, foundations)	National institutions need to develop their own change vision and process for supporting the change efforts of direct service institutions
Federations and central agencies can be an important vehicle (in some cases the most important vehicle) for planning and achieving transformation in direct service institutions. This importance is likely to vary from community to community.	Each community's landscape needs to be carefully assessed and a strategy developed for change that is specific to that community's situation.

THE PROCESS OF CHANGE
Exhibit 1



1- Problem identification
2- Invention
3 - Early Adoption
4 - Dispersion
5- Institutionalization

Judy's Mechinah Aleph Class • April 14th/21st 1996

JUDY

DARCY

SALLY

Robie

Joshua

Davy

Betty

Naom

Miriam

William

Collin

Micah

Judy's Mechinah Aleph Class (1996)

The setting for these teaching episodes is a small Midwestern synagogue located just outside a university community. The congregation recently affiliated itself with the Reconstructionist Movement and has made extensive use of avocational teachers in its educational programs.

Here is an excerpt from the synagogue newsletter, in which Judy writes about her Mechinah Aleph Class, which meets once a week, Sunday mornings from 9:00 a.m. - 12:30 p.m.

KITAH MECHINAH ALEPH
from Judy Horowitz

Our combined kindergarten and first grade - known as Kitah Mechinah Aleph - has an engaging curriculum that includes Hebrew, holidays, brachot, menshlichkeit, introduction to Torah, and its own weekly period of davening with the rabbi. We've established a two-year sequence of study, one year emphasizing concepts of God and prayer, the next focusing on the synagogue, particularly the sanctuary.

We began this year's study of God by discussing the children's own images as well as traditional Jewish concepts. The class has considered what and where God is, God's qualities, what God has done and continues to do, and evidence of God. The suggestion that every child and adult can have a relationship with God led to discussion of prayer and the various forms that communication with God can take. The year will conclude with students composing an illustrated class siddur. Last year our study of the sanctuary culminated in the construction of a model Bet Knesset that included a beautifully written and illustrated hand-sewn Torah, Torah coverings, ark, everlasting light, stained glass window, and mezuzot.

Hebrew instruction focuses on mastering the Aleph Bet and developing a vocabulary of everyday objects including classroom items, the natural world, and foods. University student, Darcy Bloom, has been wonderfully inventive in devising games that encourage comprehension and memorization. In addition to playing a form of College Bowl and a human board game, the children have acted out parts of nature and have pretended to be Israelis helping a tourist learn Hebrew. We incorporate the language in other areas of study so that, for example, when discussing mitzvot, the children learn the Hebrew name for each commandment. Knowledge is enhanced through Hebrew songs and weekly review of the vocabularies of the Jewish calendar, holidays, and Bet Knesset.

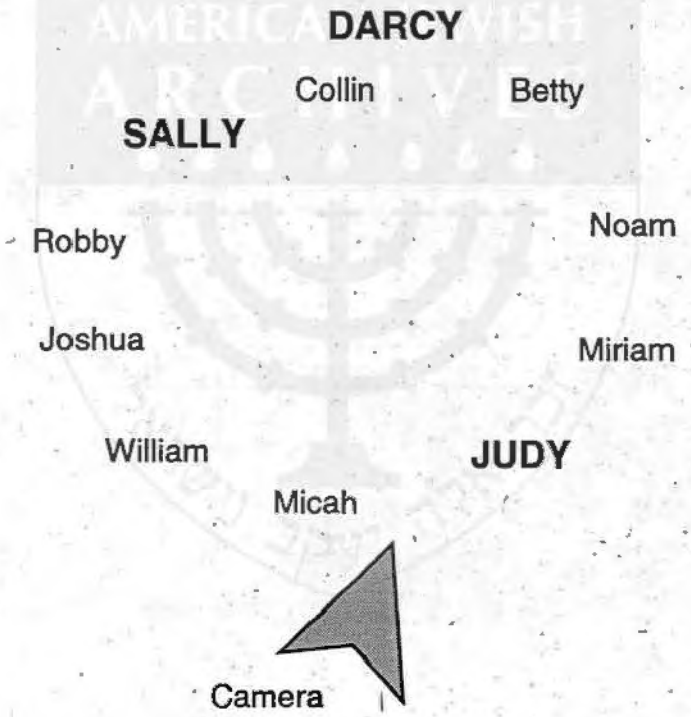
Avocational teacher Sally Stein reads and discusses stories and other curriculum concepts or holidays which we study week by week. Sally's sensitivity to young children and enthusiasm for all aspects of Jewish life make her highly effective in exploring religious practice with the class and helping children identify application to their own lives.

All of us on the teaching team have been impressed and moved by the children's eagerness to discuss spiritual matters, their openness to hearing and thinking about religious concepts, and particularly their eagerness in forming personal meanings about God, Jewish observances, and menshlichkeit. Kitah Mechinah Aleph demonstrates that five and six year olds are more than equal to group discussion of up to 30 minutes in which they grapple with the weightiest of issues and exchange ideas with insight, creativity, and humor.

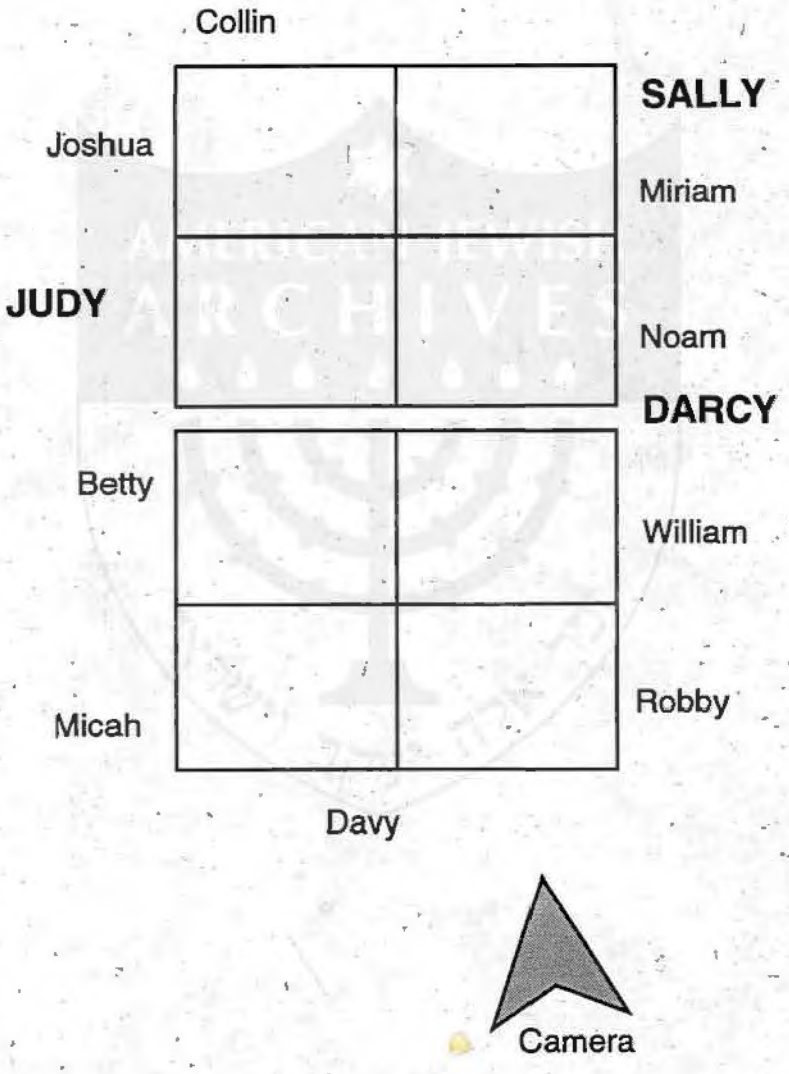
I became an avocational teacher three years ago to learn more about Judaism, to find a meaningful place for myself as a new member of our congregation, and as a way to get to know people, particularly the parents of my students. All this has happened. Yet somehow I didn't anticipate the obvious: how connected I would feel to another part of the congregation, as young children; how my students would not only become my charges but my study group and, I like to think , my friends. I have had a chance to get to know these children in a way that the typical causal social interaction among families doesn't always permit. I admire them. It will be a pleasure to watch them grow up having had this early glimpse at the qualities each revealed in class. I am grateful for the chance to be part of their study group and I strongly encourage others to share the very considerable rewards of avocational teaching.

Seating Chart
Judy's Mechinah Aleph Class
Sunday, April 14, 1996

(seated on floor in a circle)



Seating Chart
Judy's Mechinah Aleph Class
Sunday, April 21, 1996



In the opening few minutes of the lesson, Judy links the current lesson with the class's previous conversations about God and links that to today's discussion about prayer. She asks them how they would define prayer if a younger child asked them the question, "What is prayer?" They don't have a lot to say in answer to this question but do share some ideas about talking to God and about how Jews and Christians might pray differently. They list some of the prayers they already know reviewing the Shema, Etz Hayyim and HaMotzi

Judy: We've talked about prayers that ask God for things, right? Is it asking– is it like asking for a list of birthday presents?

[Several say "No!"]

Judy: What kinds of prayers of asking would we think about? Miriam?

Miriam: . . . God?

Judy: Sit up so we can hear you better, okay?

Miriam: . . .

Judy: Micah, Miriam has some idea about what we-- what an asking prayer might be about.

Miriam: . . .

Judy: You could ask a prayer and people who ask prayers for their family to be healthy. Asking for God's help to keep our families healthy. Joshua?

Joshua: Um, like if you got kidnapped or something and then the kidnappers, like, put a bomb in your room, you would pray to God, "Please help me."

Judy: So asking God for help when you have trouble. When you're in trouble or feel like you have a big big problem in your life.

William: You can pray to God to help you not be nervous.

Judy: To help you not be nervous.

Joshua: If you're going into a haunted house.

[William laughs]

Judy: So to help– to ask for God's help to be the kind of person you really want to be. William's example was asking God's help to help you be brave or strong when you've got a problem.

William: I remember that when I go to swimming lessons.

Judy: Okay.

Betty: Yeah, he's scared of swimming.

Judy: Well, the water--

William: I'm nervous!

Judy: Sure.

William: I come right to . . . like, . . .

Judy: That makes sense, William. That makes sense. And so when we are feeling nervous about something we can talk to–

Joshua: You bite your fingernails.

Judy: we can talk to other people for help. Robby, we could talk to other people. We might talk to the adults, we might ask for help from adults. William, we might ask for help from adults to help us be brave. And a lot of people think that another place they can go to to ask for help when they have a problem is to God. To talk to God.

Robby: I need to go to the bathroom.

Joshua: 'Cause he's always there for you.

There is some side conversation about going for drinks of water and going to the bathroom.

10:52 Judy: So let's think about the things we've talked about that prayer could be. Talking to God was the big idea that we had-- to thank god, to remember God, to ask for God's help for other people like the people in our family or to ask for God's help for ourselves when we need something, when we–

William: This wouldn't be a prayer - like "God, I want to fly"

[Joshua laughs]

Judy: When, when do we pray? Wha-- When can we pray?

William: Times that we need help.

: . . .

Judy: At dinner and in the morning. At dinner. You could pray at dinner. You might say a blessing about the food that you're eating. . .

There is some side conversation in which a few kids joke about how they think Chinese people pray.

Judy: That's just what I wanted to talk about– about what are some of the things that help us pray? Or help us get . . . about praying? Some people feel that the time that's best for them to pray is at a dinner or I know people who pray right away when they wake up in the morning. Rabbi Booth has talked about that, about the morning prayers.

Collin: . . . bed.

Judy: Or some people feel like that's a really good time for them to pray. When-- It's important for you to find the time– or for a person to find a time to pray when they feel like it's a time or place where they can think about the things that are important to them or feel close to God. Sometimes we pray– we always pray– we have to pray at a certain time, like before we eat. That's just the way things are organized. Or when we daven with Rabbi Booth. We know when we go into wh-- that's a time to pray. That's set up. But sometimes we'll just pray on our own, anytime we want. Can we do that? Is that okay?

: Yeah.

Judy: Just pray when you're walking to school? Pray before- - when you're in your bed?

Joshua: When you're going to the bathroom?

Noam: When we go to the bathroom?

Judy: When we go, when we go in to, to the Bet Knesset?

Noam: When we're going in to bathroom

Judy: When we go into the Bet Knesset that's an important time to pray together as a group. To, to say certain prayers toget-- together as a group.

Darcy: . . . This is silly but you asked the question. There is a prayer for going to the bathroom.

[Some laughter]

Darcy: You know, maybe– maybe you could ask Rabbi Booth to read it to you sometime. It's interesting.

Joshua: What is it about?

Darcy: It's--

Sally: It's about your body and how it's working the way it should.

Darcy: It's about your body and the functions of your body and how it works.

William: Could you say it?

Darcy: I don't know it, actually, by heart, but I've heard it before.

Joshua: But if you can't say it. . .

Noam: How do you know there is one if you, um, don't know it?

Darcy: Because I've heard it before.

Judy refocuses the kids on thinking about the Bet Knesset as a special place and the fact that some people feel closer to God there.

Deb: So some people like to be in the Bet Knesset when they sing certain prayers. But could there be other places where a person feels close to God? It's different for every person. Every person-- sometimes at some par-- times in their life they feel a place or more than one place that feels like a good place to pray. Joshua?

Joshua: Um, that big wall postcard she (pointing to Darcy) brought in.

Judy: The Kotel in Jerusalem? People feel very close to God when they go there and they want to pray. They go there to pray 'cause that's where they feel likethey can really talk to God.

Joshua: . . .

Judy: Where else might a person feel really comfortable, really able to think about something important to them, and a place where they can talk to God very well?

Sally: I like to do it in the woods. When I'm outside and I can just be in some place where it's really really quiet.

Judy: You feel that God is there? Or you're– or you're ready. . .

Sally: Definitely, definitely. I feel close to God.

William: . . . way up high. . .

Judy: . . . Joshua?

Joshua: Um, I pray to God when I am sleeping or I'm just about to go to sleep.

Judy: Is there something about that time that makes you feel like you can really feel close to God or say what you really are thinking about.

Joshua: Um, it's easier to talk to God then 'cause usually at night everyone's starting to go to bed and not talking to God – so it is easier.

Judy: . . . It's quiet. . . Robby, . . .?

Robby: . . . same thing.

Judy wraps up the conversation and tells a story using dolls as props. The story is about a little girl and her mother and bedtime prayer.

Judy: What a great day you've been having, you guys. Now you know– Remember last week and in other weeks– Davy and Robby. Remember, we've been talking about prayers and the different kinds of prayers that we already know and that we already say like the ones we said just now before snack. And how some of– some of the prayers we know come from prayer books and are made up by somebody else and we learn them and we say them a lot. The Sh'ma is another one that we've learned. We memorized it and then we can say it a lot. And then there are other prayers, Collin, that people make up for themselves. And you know, Jewish people and grown ups have been doing this for thousands and thousands of years. So when you make up a poem yourself, you're doing something that Jewish people have always done. And grown ups and kids do it together too. So wha– do you remember what Darcy explained about what people do when they go to Jerusalem and they get to this wall, the Kotel? Raise your hand if you can remember? Robby?

Robby: They write, they write a prayer as they say it and then they put it in a crack.

Judy: Right. And why do they do that in this huge wall that Darcy showed us pictures of? Joshua?

Joshua: Because, um, they do that and a rabbi comes and get it and burns it and then the prayers go up to God and God makes them come true.

Judy: Um hm. This wall is a very special place for Jewish people because as Darcy said. . .

Joshua: You can't say, um, "I want a Sega or something"

Judy: You can't say you want a Sega– you don't ask for presents, right? That's what you ask your parents for. God is not in charge of the presents that you get. So what kind of prayers do you think, think people write on the papers that they put in the wall? Joshua?

Joshua: Um, that thing on the radio I heard about. . . um, mad cow disease?

Judy: Oh, okay. So not to get mad cow disease or not to get sick. You mean, hoping that they won't get sick.

Collin: . . .

Judy: So Collin said that one prayer could be that– if it was his prayer, that the Jewish people won't get treated badly anymore. That would be a prayer–

Darcy: . . . That's a good prayer, Collin

Judy: – a good prayer for the Wall.

Judy: So these are asking kinds of prayers, right? We've talked about prayers that say thank you to God, and prayers telling God the terrific things that He has– God has done. And then prayers that ask for some thing to happen. And, and those are a couple kinds. Joshua?

Joshua: How do you know your prayer comes true . . .?

Judy: How do you know your prayer comes true?

Joshua: Or really comes true?

Judy: What do you think? How would you know if a prayer comes true?

Miriam: 'Cause it just happens you know it's true. . .

Judy: When the thing you e– you wished would happen does really happen?

Robby: If they ha– Maybe it would happen that single day.

Judy: That same day? It might even happen that same day; then you wouldn't have to wait.

Joshua: But you said– Darcy said the Rabbi doesn't burn the papers just . . .

Judy: Oh, you mean, he doesn't necessarily collect all the papers the same day?

[Joshua nods]

Judy: Yeah.

Sally: Do you think that everyone in the whole world puts their prayers on the Kotel?

[Someone says "no"]

Darcy: What about you guys [who?] haven't even been there.

Noam: I have.

Darcy: You have. Noam has but I don't think the rest of us in the class have so that means our prayers are . . . right?

Sally: That's one way to do it but there's other ways too.

[A couple of children comment at once]

Judy: And, and other weeks when we've talked about prayer, other kinds of, of wishes that people have talked about– I remember last week William said one thing he could imagine praying for, Betty, was that to be brave when he feels nervous in a certain situation. That, that he would ask God to help him be the kind of person to br– to have the kind of bravery he really wants to have. And Joshua had another hope that if he was in a scary situation that God could help keep him safe. So those are other kinds of things people can ask for or do ask for when they send prayers to God. The thing about the Wall is it was– You probably remember Darcy saying it was the wall, Micah, of one of– of the big temple of the Jewish people. It's the wall of the temple that the Jewish people used to have before it was destroyed years and years and years ago. And one reason some people especially like to pray there is because they feel somehow that they can really talk to God there or they feel close to God there. We've talked about different places where people do have that feeling that they can pray and feel close to God and that God– It's a good place for God to listen and hear our messages.

The class continues with the students asked to imagine that they are at the Kotel (they have learned about this on Yom Ha"Atzma'ut) and that they are writing a personal prayer to place in the wall. There is continued conversation about what happens to these written papers as Darcy, one of their teachers, has told them that there is a Rabbi who collects all the papers from the wall and burns them. There is more converstation about wishing prayers and present prayers and what it is okay to pray for. Students work at writing their prayers for their imaginery Kotel.

Judy Interview Clip #1

Karen: I think, you know, lot of people watching the tapes or coming to your class might say, these are really hard things to talk about wi-- I mean, they're hard enough for us to talk about uh, let alone discussing with little kids. Um, what, what do you think is hard about teaching ideas of prayer and God to young children? And why have you decided to spend-- to make this such a focal point of the curriculum this year?

Judy: Well, from the beginning of my teaching when I was prepared to discuss "This is how Jews do things for the holidays" or "This is how Jews do things in the Bet Knesset" or "This is the Torah." I mean-- it, it was clear immediately that you can't discuss any of that without saying it's because of God. So all of these things have their source in God and to wait six months or a year or three years to say, "By the way, the reason we're doing this is because God has asked the Jews to do this" or "Because God is behind the Torah" or "Because prayers are directed at God" I mean. . . It has no logic. It doesn't make any sense. And then I think even if they weren't going to grasp it I would have to try very hard to discuss things in a way that was appropriate for them grasp as much as possible about why we're even doing all this. . . Because it's a religious school and a religion is a way of thinking about God and I think they-- those words need to be said immediately. Or that idea needs to be conveyed in some way in the beginning.

Karen: But it doesn't make it easy to do.

Judy: I don't know if I would think of it as hard. I mean, I'm always trying to monitor my language so I, I'm using vocabulary that's appropriate for them, or encouraging them to talk about the topic so that I can see what their ideas are so that I know I'm in tune with what their ideas are.

Karen: Well, like, I was thinking about um-- I think it, I think it came up in the second lesson where Joshua says, "How do I know God hears our prayers?"

Judy: Yeah, uh-huh.

Karen: So I guess that's-- So when he asked that question what were you thinking? . . .

Judy: Yeah, Funny I thought about that. . . I made some notes on that, yeah.

Karen: 'Cause that just seems like a really, in, in a-- with the emphasis on having a personal relationship then. Communicating and saying things that are important to us. I mean, it seems like you're really, helping the children see that prayer is something that they-- it's a resource, it's something that they can have in their life and that-- This is a relationship that they can have. So then, when he asked that question I thought, "That is a great question!"

Judy: Oh, I know.

Karen: And I'm glad he's asking you.

Judy: Yeah, and I turned it back to them, didn't I? Didn't I say that? Like, "How do you know?" And I think Miriam or somebody said, "Well, then it happens"

Karen: Yes, Miriam says--

Judy: "'Cause if the thing you asked for happens then you know God heard it.

Karen: Right, but I– But I was just wondering– I mean, it's a very concrete question in a way. But it's also a question that seems to be struggling at understanding: What does it mean to have a relationship with something that– I mean, do we– Do our prayers get answered? I– You know, how are you– how are you thinking about that?

Judy: Well,. . .

Karen: As something to talk about with kids.

Judy: I was thinking of getting back to it because I'd let it go after they answered it.

Karen: How were you. . .

Judy: After, after they answered it in that one way and I think there's a lot of other ways to think about it or answer it and– Among them are, "Well, you know, sometimes it takes a long time for the thing you ask for to happen," but also, um. And I– and one of the things I was struggling about as I wrote these notes down is, uh. Well, the idea I was thinking of that I have to figure out how to say to them is, do you think that when you communicate with God– Well, one thing we talked about is waiting for God to give you a good idea.

Karen: Right. Yeah. I wanted that. . .

Judy: . . . That. So that maybe that takes time and maybe what prayer is too is a way of thinking, th– things through for yourself and even if you're not aware of it, God is helping you get good ideas for how to get what you want or solve a problem or cope with something that's difficult or mysterious. And so– But I, I don't– I, I have to think about how to say that, about maybe one thing prayer does and maybe a way our prayers get answered is we start thinking for ourselves in a different way because we have engaged in prayer. And we can make certain things happen or we can become a c– different kind of person or more the person we want to be because we've tried to communicate these things from God– with God rather than having the thing delivered to us–

Karen: Right. Yeah.

Judy: You know as– and then knowing that that's the answer. How d– - how do I convey to kids that there's another way that our prayers can be answered that's a little bit more long term and amorphous and has more to do with meditation.

Karen: And, and the effect on you in clarifying what you want. What you could do to make happen– make the things that you want happen. I mean, it seems like you were– this– you know, their, their image of asking for a present and getting it, is, is an analogy you're trying not t– you're trying to say this is a different– works differently. But exactly how it works and how to make that– what to pin that to that they could understand is a real– that's a really interesting challenge.

Judy: Because I think, just by saying, "Let's try a prayer where we're asking God for something." You–

Karen: You put yourself in a position of wanting to get it–

Judy: And it does create this image of God as Merlin who can just send it back down if He's ready to or we've prayed in the right way and tha– that's something we've got to work on too. Uh, I think it's sort of inevitable,. . . We don't want to have too many um, prescriptions about, "Well, don't ask for a Nintendo and don't ask for–

Karen: Two thousand dollars or whatever–

Judy: --Getting Mrs. Anderson for your teacher next year or something like that. I mean tha– and, and we've done some of that so– you know, it's hard to say, "Well, don't ask for this to happen next week and--" I guess I just want to encourage them to do a prayer of petition and do a prayer of thanks and get an idea of the process and the form and uh, and then maybe some of these other ideas will make more sense after they get used to the process

Judy Interview Clip #2

Karen: Right. Right. . . Are there other things that, that you want say about this particular lesson? This first lesson? Before we move on to the second lesson?

Judy: Um. It was a little bit disappointing because I've seen the kids engage in just this kind of discussion on other topics in a very uh, attentive, serious way that was sustained over at least twenty minutes and this was um, n– not the feeling in the room on that day. Uh, we'd been a– apart from each other for three weeks and I felt that. I felt the difference in the way I felt with the group because we were just getting back together. I arrived late 'cause my daughter had a fever so I wasn't there for the first half of class and I, I didn't have a sense of where the class was as the half hour sections went by. So, um– And then I discovered subsequently that they had been sitting for an hour and a half. Of some with the Rabbi, some with something else the other teachers had done, and we never– or virtually never do that. We'll change the pace of the format so that when we are going to have a discussion we'd give them s– another format before that to– uh, I think that's certainly more conducive to them sitting and thinking. So there was that and sometimes when someone turns on the switch of silliness we can't-- it's hard to turn off.

Karen: It's hard to un-- yeah. Undo it. Yeah.

Judy: . . . Mob reaction. So, um– So there was that, that-- it was a little bit difficult for me to keep the, the ball moving and certainly to keep their attention in the way that I wanted and draw on the kids' um-- and almost every child in that class has a way of responding very seriously that I wasn't able to elicit that, that day.

Judy Interview Clip #3

Karen: So wha– Those were the– I, I was also just wondering as I was looking at these lessons and thinking about these big, hard– I think they're hard issues to explore for ourselves as well as with kids. . . What effect the teaching and thinking about prayer has on you in thinking about prayer and praying.

Judy: Well, I, I agree that it-- It is pr– I don't think about it being hard too much I think I must have my first year of teaching but I don't think about it too much any more. Um, because a lot of what I think about is how easy the kids make it to dis– to discuss these. I think it's probably been one of the easier grades to approach, at least. . . Depends on, on what level of discussion a teacher's looking for. This-- I, I'm very interested in the level of– their cognitive grasp of this age. That's fine with me. It's very satisfying to me to discuss it with five and six-year-olds. But their-- the ease with which they-- I mean, I could say –

Karen: Respond.

Judy: Let-- we can-- let's talk about anything. I mean, the latest popular culture toy or t.v. but if-- and I can just say, "Now let's talk about God." And "Yeah, okay." And they make it so easy, and so natural that-- I mean, it's an ideal kind of environment for uh, at least approaching the topic. So their openness and responsiveness, um, have made it easy and th-- and their, uh-- and th-- that very quality, I think, has made me take it so seriously because they're just sponges. I mean, I know that's a metaphor that's used a lot but they're so ready to hear about it and talk about it and say, "Well, what about Jesus?" or "What about this?" or "Why does God let bad things happen?" or anything. . . they're just eager and earnest and, and in most cases, pretty attentive to that and so I ha-- I have found that uh, has made me take my role very very seriously.

Karen: Why, why do you think that is?

Judy: Why do I think--

Karen: That they're-- that these, these uh issues or topics about God and prayer are things that they're so open to?

Judy: Well, I think most people are but you know, these different veils come down of I don't want to say anything dumb or it isn't cool. These other things that get in the way of older children and adults, you know. It's, uh, I'm afraid to talk because I really don't know about this so I won't say that much. With them they don't have any of the that and they're not . . . They're not jaded, they're just ready. You know, they're interested in everything. They're interested in hearing about-- just about anything in seems to me. So, that's why we need to be really careful about what we talk to them about 'cause they're interested in everything and um-- And so there's just not too much you have to lift out of the way to get-- to talk to them. 'Cause they're right there. They're ready to talk about Nintendo and God or um, th-- the right way to eat an Oreo and-- *[laughter]*. . . It's just like, "Okay, what are we going to talk about now?" And I-- It has made it-- I, I feel the responsibility that that kind of openness evokes in me and, and I feel how important this topic is and um,--

Karen: Are there issues or questions that you're thinking about? Or that this has raised for you that either are on your mind personally or that relate to your teaching that have come up because of these incredible discussions and, and, you know, openness?

Judy: Um, a lot of it I think is just germinating in me and . . . I can't really articulate it because I don't quite know what's happening. I'm interest in why this is so important to me because I-- for much of my adult life I, I have not been an affiliated Jew. And I'm forty-four now and this is an important topic to me. I feel like I'm discussing something that's critical and that's working in my mind even though I haven't tapped it or paid much attention to it and so that's one motivation for me too, because I know that the more I read so that I can get to some of the central ideas because those are the ones I want to convey to the kids. So that I can do a lot of reading from adult literature to try'n'pull out what, what can be crystallized about some of these topics and then try and convey that in a simple and honest way, um. You know, I really feel like as I do that, so- something's happening to me and I don't know what it is and uh, I do want to continue to pursue it beca-- because of my awareness of how it seems to be to me emotionally. And th-- it's-- it's in me somehow and I, I, I'd like it to come out of me. . . And I want to watch how that happens and this has helped me move that along, I think. But um, . .

. I'm not quite sure how to explain how I think about some of these topics myself because I'm very much learning along with them.

Karen: Yeah, me too. I think these are-- Um, it's-- It-- I've found it really interesting to watch the tapes of the classes and, and to talk with you about these ideas and to think about my own journey in prayer and--

Judy: Yeah.

Karen: And. . . So it seems like it's really special opportunity to launch them on a path and to use it as a chance for us to also think about it for ourselves.

Judy: Um-hm. Um-hm. And I think, um, I almos-- I almost with the parents could really know what happens in the class and what their kids say because they are quite remarkable. The kids. And I think the parents would be very proud if they heard. I, I try and convey some of it but it's hard if you-- as you say if you-- There's not enough tape you could watch to really get the context but the, the kids are really something to be proud of. I think the parents would enjoy it.

Karen: I think trying to find ways to bring the parents together with this is what Jeff Schein was talking about and what the reconstructionists' emphasis on family education. And maybe that's, that's something that in our work together on, on curriculum around spirituality we could try to figure out because I think that's true. This would really t- - broaden the conversation. . . Figure out how to involve the parents in that also to be really special.

The Power of Ideas: Leadership, Governance, and the Challenges of Jewish Education

January 19-20, 1997

An Institute for
Professional and Lay Leaders
in
Jewish Education
co-sponsored by

CIJE
Council for Initiatives
in Jewish Education

and

Philosophy of Education Research Center
Harvard University

The Institute

This Institute is designed to help build strong, collaborative lay-professional leadership based on shared understandings of roles and responsibilities, which are rooted in Jewish ideas and educational theory and practice.

The Institute's program will include opportunities to:

- Study Jewish sources that address themes of leadership.
- Integrate Jewish ideas and value concepts into the fabric of the lay-professional team.
- Learn about change processes that can help transform institutions.
- Develop multiple perspectives on the nature and practice of professional-lay collaboration.
- Implement practical strategies for growing and nurturing positive lay-professional relations.

Why attend? You will benefit from this institute if . . .
● you want to learn about professional-lay leadership in a specifically Jewish context ● you are open to learning in a variety of formats with challenging instructors ● you are ready to share ideas with colleagues from other settings and denominations

Faculty

Karen Barth is Senior Consultant to the Council for Initiatives in Jewish Education. Before joining CIJE, she worked as a Management Consultant at McKinsey & Company and specialized in Change Management and Innovation.

Gail Z. Dorph is Senior Education Officer for CIJE. She works at both the national and local levels on issues of building the profession of Jewish education.

Joshua Elkin is Headmaster of the Solomon Schechter Day School of Greater Boston. He has been an Adjunct Lecturer in Jewish Education at Brandeis University.

Ellen B. Goldring is Associate Dean and Professor of Educational Leadership at Peabody College, Vanderbilt University. Her research examines the nature of changing forces on the work of school principals.

Barry W. Holtz is Associate Professor of Jewish Education at the Jewish Theological Seminary of America and a consultant to CIJE, directing the Best Practices Project. His writing has focused on issues of curriculum and teaching and learning in Jewish settings.

Judith Block McLaughlin is Chair of the Harvard Seminar for New Presidents and a Lecturer on Higher Education at Harvard University. She is an expert on lay/professional leadership in higher education.

Michael Rosenak is the Mandel Professor of Jewish Education at the Melton Center for Jewish Education at the Hebrew University. Among his most recent works is: *The Road to the Palace.*

Thomas J. Savage is the former President of Rockhurst College and current head of its Continuing Education/Seminar Program, a well-known provider of seminars on the governance of non-profit organizations.

The Council for Initiatives in Jewish Education

Created in 1990 by the Commission on Jewish Education in North America, CIJE is an independent, non-profit organization dedicated to the revitalization of Jewish education. CIJE's mission, in its projects and research, is to be a catalyst for systemic educational reform by working in partnership with Jewish communities and organizations to build the profession of Jewish education and mobilize the community support for Jewish education.

Philosophy of Education Resource Center

The center promotes philosophical inquiry into the processes, practices, and purposes of education, both in this country and abroad. It studies major areas of the curriculum understood as outcomes of creative processes of comprehension and critical thought. The center conducts a staff seminar on its current research, sponsors a series of open colloquia on work in progress, and plans a number of public presentations by distinguished visitors on problems of education and culture.

Harvard Attendees by Team

Atlanta-Atlanta Jewish Federation
Steve Chervin*

Atlanta-Congregation Beth Shalom
Jeanine Bekerman*
Stephen Cohen

Atlanta-Davis Academy
Mollie Aczel*
Beverly Kaplan

Atlanta-Epstein School
Cheryl Finkel*
Andy Kauss
Sue Sandalon

Atlanta-Greenfield Hebrew Academy
Michael Plasker
Richard Wagner*

Atlanta-Jewish Educational Services
Janice Alper*
Laurie Botstein
Donna Linder Jaffe*
Kevin King

Atlanta-Temple Beth Tikvah
Ellen Herold
Hassia Levin*

Atlanta-Temple Sinai
Berta Becker*
Elyse Zindler

Atlanta-Tichon Atlanta
Bob Cook*
David Schoenberg

Acton, MA-Congregation Beth Elohim
Karen Coll
Lewis Mintz*
Michael Swarrtz*

Boston-Jewish Community Day School
Hamutal Gavish*
Arnee Winshall

Boston-Temple Israel
Eliyana Adler*
Deborah Eisenbach-Budner*
Howard Levine

Cleveland-JECC
Sylvia Abrams*
Mark Gurvis*
Chuck Ratner
Alayne Reitman

Cleveland-Agnon School
Cheryl Adell
Ray Levi*
Gary Sadler
Steve Segar*
Jonathan Shanes

Hartford-Yachad
Leah Chatinover
Audrey Lichter*

Milwaukee-Congregation Beth Israel
Pamela Lager*
Gayle W. Rakita

Milwaukee-Milwaukee Association for Jewish Education
Laura Harari*
Martha P. Rettig*
Karen Torem

Milwaukee-Milwaukee Jewish Day School
Jay Beder
Phillip Nadel*

Milwaukee-Milwaukee Jewish Federation
Ruth Cohen*
Louise Stein

Montreal-United Talmud Torah
Elaine Cohen*
Bev Engel*
Molly Mann

Staff/Faculty
Karen Barth
Gail Dorph
Josh Elkin
Sarah Feinberg
Ellen Goldring
Barry Holtz
Judith McLaughlin
Nessa Rapoport
Mike Rosenak
Tom Savage

*professional leader

Power of Ideas: Leadership, Governance, and the Challenges of Jewish Education
An Institute for Professional and Lay Leaders in Jewish Education
January 19-20, 1996

SUNDAY, JANUARY 19

12:00-1:00	Registration and Lunch
1:00-1:30	**Purpose of the Institute** **Welcome and Introduction**
1:30-3:00	**Understanding Governance and Leadership** Tom Savage and Judith Block McLaughlin
3:00-3:30	Break
3:30-5:00	**Shared Governance: A Jewish Perspective on Roles and Responsiblities** Mike Rosenak
5:00-6:00	Break
6:00-7:00	Dinner
7:00-9:00	**Applying Basic Principles to Practice: A Case Study Analysis** Judith Block McLaughlin and Tom Savage

MONDAY, JANUARY 20

8:00-8:30	Hotel check-out/Breakfast
8:30-10:00	**Revisiting the Case: Jewish Perspectives** Mike Rosenak
10:00-10:15	Break
10:15-12:15	**Managing the Change Process** Karen Barth
12:15-1:15	Working Lunch (by community groups)
1:15-3:00	**Setting the Agenda for Back Home** Tom Savage and Judith McLaughlin

PORK AND SHELLFISH AT BRANDEIS UNIVERSITY[1]

In the summer of 1987, the Brandeis University food service included pork and shellfish on its menu for the first time ever in the institution's almost forty year history. The decision to serve this cuisine sparked a controversy that reverberated far beyond the University campus and raised important questions for the University regarding leadership and governance, financial viability, and institutional identity and values.

Brandeis University was founded in 1948 as a nonsectarian institution with a dual purpose: to provide high quality education to Jewish youth excluded from the nation's most competitive schools because of admissions quotas; and to create a nationally renowned research university, dedicated to graduate and undergraduate education, that would provide a stimulating college experience for a diverse student body. From its inception, Brandeis was unique in many ways. The only nonsectarian university founded and funded primarily by the Jewish community, it attracted famous academicians and an extremely talented student body, quickly establishing its reputation as a highly competitive academic institution. It also remained one of the smallest of the nation's leading research universities with less than three thousand undergraduates and one thousand graduate students.

The combination of Brandeis's youth, its dependence on a small percentage of the population (the Jewish community, Brandeis alumni and friends) for a significant portion of its financial support and applicant pool, and the expense of maintaining high quality research across twenty graduate departments provided serious challenges for the University as it attempted to sustain its academic standing and financial viability. The University was also affected by the changing climate and prospects for affluent Jews in the United States. As Ivy League institutions dropped their quotas, Jewish high school

---

[1]This case was written by Judith Block McLaughlin, based on a research paper by Rachel E. Reck. The case is designed as a basis for class discussion rather than to illustrate either effective or ineffective handling of a policy decision.

students were more comfortable applying to institutions formerly seen as inhospitable. As a consequence, in the late seventies and early eighties, Brandeis experienced a decline in the number and quality of applicants, as well as diminished donor support for the University.

New Institutional Strategies

In 1983, Evelyn Handler became the fifth president of Brandeis University following a protracted and heated search process. A late comer to the search, her appointment surprised many. Evelyn Handler was President of the University of New Hampshire, an institution not seen by some as "Brandeis quality." She was also the first woman president of the University and one of the first women to head a research university.

Topping President Handler's agenda was the need to fortify the fiscal and academic status of Brandeis University. In 1985, she submitted a report to the Brandeis Board of Trustees entitled Institutional and Academic Strategic Planning that affirmed "a commitment to the traditions upon the University was built and its mission as a research university with a deep commitment to liberal arts." The report recommended numerous academic and fiscal strategies "to maintain the quality of the faculty and enhance the stimulation of the academic environment for both faculty and students." Included among the suggestions were expanding the undergraduate student body to 4,000 students to increase the tuition base and help fund the graduate programs; launching a major capital campaign; eliminating the debt; adding three new professional schools; and examining the curriculum with a view to modifications in keeping with the vocational needs of students.

In March, 1987, an ad hoc committee of the Brandeis Board of Trustees responded with its Final Report. The report compared Brandeis with six "peer institutions" in order to gain perspective on the institution's unique strengths and weaknesses. This comparison enabled the committee to identify those issues that were peculiar to Brandeis from those reflective of overall trends affecting similar institutions of higher education.

Reflecting on the recommendation to increase the number of undergraduate students, the report expressed concern that Brandeis maintain the high quality of its student body while it expanded its size. One way to appeal to a wider body of applicants, the report noted, was for the University to tone down the religious and cultural aspects of the institution. "The most serious handicap in attracting qualified students, Jewish as well as non-Jewish, is the mistaken impression that the university is not only sponsored by the Jewish community but is also intended mainly for the use of the Jewish community." One suggestion offered to broaden the character of the institution was "the

establishment of an International Kitchen facility." The ad hoc committee report endorsed President Handler's Strategic Plan, with the caveat that expansion proceed along with efforts to diversify and that changes would need to be "implemented carefully and successfully." The Brandeis Board of Trustees voted to accept and implement The Final Report, which came to be known as "The Ranis Report" after its principal author, trustee Gustav Ranis.

"International Cuisine"

In July, 1987 a sign appeared on the wall of Usdan Student Center that "international cuisine will now be available in the cafeteria of the Center." The Usdan Student Center is one of four dining facilities on the Brandeis campus. Shortly thereafter, bacon appeared among the breakfast offerings available for students.

With few students on campus during the summer, the first written reaction to the new menu items came from a member of the Brandeis faculty who wrote Evelyn Handler cautioning her that this was an extremely sensitive issue. At the first faculty meeting in the fall, President Handler explained that the menu change had not come out of nowhere, reminding the assembled group that she had tested this idea at a previous faculty meeting. In response, some faculty members said that the euphemism of "international cuisine" had gone over their heads. Two faculty members were then quoted in the Justice, the oldest and most widely read student newspaper on campus, as opposing the policy because of the symbolic value that the Jewish community attributes to these foods. The faculty members predicted that many Jewish alumni, donors, parents, faculty and students, even those who do not observe the religious dietary prohibitions, would be offended by the appearance of pork and shellfish on the Brandeis campus.

On September 14, 1987, a story appeared in the New York Times about the controversy surrounding the introduction of pork and shellfish at Brandeis. The story, "At Brandeis, Ham Steak and Shrimp," also mentioned that for the first time in thirty years the University calendar no longer mentioned the Jewish holidays, merely stating "no University exercises" on the dates of Rosh Hashonah and Yom Kippur. The press had been invited to announce Brandeis's initiatives regarding enhanced diversity; instead, the news story highlighted the divisions within the University community.

The reactions to the University menu change continued to grow in number and intensity. A large contributor in the Jewish community placed a full-page advertisement in the largest Jewish newspaper in New York which read, "Shame on you, Brandeis." Shortly thereafter, several Rabbis sermonized against the "de-

Judaization" of Brandeis. Four outstanding Jewish high schools in New York declared their intention to discourage their students from applying to Brandeis. Brandeis Women's Committees, philanthropic organizations created to lend support to the University, voiced dismay about the introduction of pork and shellfish. As the year progressed there were more stories in the New York Times, one quoting Abraham Sachar, Chancellor Emeritus and the founding president of Brandeis. Sachar disassociated himself from the decision, saying that President Evelyn Handler had begun "a quarrel...that will haunt our school's welfare for years to come."

In response to the attacks on the University, President Evelyn Handler launched a campaign she called "damage control." Part of her strategy was to explain the rationale for the menu change. In the October 6, 1986 edition of the campus newspaper, The Justice, President Handler commented, "Brandeis is...an institution founded on the basis of a conscious and deliberate desire to be open to all qualified men and women, and to provide a community in which individuals of all faiths, races, and backgrounds would feel comfortable and at home." Handler stated that "Brandeis can achieve this oneness to all while at the same time preserving its sensitivity to the community from which it draws its support. Given the diversity within the Jewish community on many issues, it is not always clear how this sensitivity should be expressed."

A Policy of "De-Judaization"?

Despite the President's remarks, The Justice continued its harsh criticism of the new menu and cited several other changes that the student editors believed were also "de-Judaization" policies, deliberate strategies designed to divest Brandeis of its Jewish trappings. The editors pointed to the removal of the mention of the Jewish holidays from the University calendar, the rumored plan to remove the Hebrew letters from the Brandeis logo, and the fact that, although Evelyn Handler herself was Jewish, almost all of the members of her senior cabinet were not. In the October 27 issue of The Justice, Vice President for Communications and Public Relations Sallie Riggs answered charges regarding changes in the Brandeis seal. She stated that the student editors had their facts wrong, concluding, "It is a shame to see that someone who is pursuing an education at an institution founded to pursue the truth is not working with the facts as he tries 'to prove a point.'" On the opposite page, Editor-in-Chief Jonathan Krasner retaliated by describing the difficulty he and other reporters, both those on campus and those from off-campus media, experienced in their search for "the facts." Many important events are shrouded in such secrecy that even key administrators don't know when they are being fed doctored information, he charged. Subsequent to this written exchange, attempts to bar Justice reporters from meetings of the

Brandeis Board of Trustees and from a meeting with leaders from the American Jewish community further incited the reporters' wrath and heightened their determination to "dig up those covered burrows."

While President Handler spoke privately about the need to make Brandeis "less parochial" and complained about professors who used Yiddish expressions in their classes, she initiated a number of activities designed to demonstrate the University's concern for its Jewish supports and to affirm its commitment to Jewish studies. During the 1987-88 academic year, she invited Chaim Herzog, the president of Israel, to speak at the Brandeis Convocation. She sponsored the publication of a book about Jewishness at Brandeis, expanded the Sherman Student Center and the campus's Kosher dining facility, and provided generous support for the Hornstein Program in Jewish Communal Services.

These initiatives were not reported by the national media; instead, the news stories covered the protests against the University. A small group of students organized themselves as "the Anti-de-Judaization group" and took responsibility for keeping the pork and shellfish issue in the public eye. In this effort, they were quite successful. A small-scale protest involving approximately fifty students, the erection of some structures called "Pig Town" in front of the administration building, was reported on the radio and in the New York Times the next day. The protesting students had powerful political support: Chancellor-emeritus Abraham Sachar. Sachar repeatedly argued in the press and at every speaking engagement he accepted that Brandeis should preserve its non-sectarian character by ensuring objectivity in the classroom and in research and not through any dietary offering. Some members of the University administration believed that Sachar's actions were motivated by his sincere disagreement with the University decision. Others were more cynical about his stance, pointing to Sachar's history of opposing every president who succeeded him and noting that he felt especially hostile to Evelyn Handler because she had insisted that the Board change his title from Chancellor to Chancellor-emeritus at the time of her appointment to the presidency.

Support for the Menu Change

But while the protests received national notice, the support for the menu change was quiet but significant. In October, the Brandeis Board of Trustees voted to reaffirm its endorsement of the Ranis Report (the Board also voted to revoke the new calendar). Both the Student Senate and the Alumni Council voted their support of the food policy. Although there was no faculty vote, even the opponents of the menu change acknowledged that approximately two-thirds of the faculty supported the decision. And the reaction of "students of color" was highly positive.

Rick Sawyer, Director for Student Life, commented that when ribs were served in the cafeteria, the students of color were openly ecstatic.

Yet others commented that serving pork and shellfish barely touched the surface of the real concerns of non-Jewish students and that the University had failed to address the real questions about Brandeis's differing obligations to the Jewish and non-Jewish members of the campus community. Father Loiselle, the Brandeis Catholic Chaplain, blamed the discomfort that Catholic students experience at the University on the fact that the Admissions Office emphasized the secular aspects of Brandeis to prospective students, leaving them unprepared for the University's ethnic character. The University's mission statement, included in the University catalogue, linked Brandeis to its Jewish heritage only by the mention that the institution was founded under Jewish sponsorship. Fr. Loiselle said that student life at Brandeis would always be colored by the common cultural experiences of the majority of its students and that Gentile students would always feel excluded to some extent. Administrators in Student Services disagreed, arguing that the students' feelings of exclusion could be addressed successfully. They launched a number of initiatives designed to improve life on campus for minority students, including a special orientation program for students of color.

The following year, students expressed their own opinions on these issues in a survey sponsored by students. In the poll, students stated that Brandeis should celebrate both Jewish and Christian holidays (e.g., Brandeis should not hold classes on Good Friday as well as on Rosh Hashonah); the Admissions Office should be more open in its representation of the University; the University should organized more dialogue between the different religious and ethnic groups and offer courses on cultural diversity; and the University should continue its long-standing policy not to allow fraternities. Specifically with regard to pork and shellfish, the students' opinions were less clear. They voted to keep pork and shellfish now that it was offered, but also stated that it should not have been offered in the first place.

QUESTIONS FOR REFLECTION:

1. What do you think is going on in this case?
2. If you were talking with President Evelyn Handler in the fall of 1988, what would you say to her?
3. What would you recommend to the Brandeis Board?
4. What might the President and Board have done differently?
5. What can be learned from this case that can be applied to your own organization?

stitution with amendments, we sure ought to be able to

cil, such as 'In Hoc Quid Mihi?' ('What's in It for Me?')."

Sept. Number 1st, 1987

At Brandeis, Ham Steak and Shrimp

By MATTHEW L. WALD
Special to The New York Times

WALTHAM, Mass., Sept. 11 — Something new is on the menu this fall at Brandeis University: ham steak with pineapple, shrimp tetrazzini and a renewed debate over what it means to be a Jewish-sponsored but secular university.

Leviticus and Deuteronomy forbid Jews to eat shellfish and pork, but the offering this fall of what the administration calls "international dining" — and what the Jewish chaplain refers to as "the pig issue" — is important mostly as a symbol, according to both proponents of the move and the small group of opponents.

Another symbol of change at Brandeis is the calendar, which this year lists four days on which no classes will be held but does not give the reason, that they are Jewish holidays. The idea is to make non-Jews feel more comfortable here.

Shyness About 'Its Jewish Soul'

Brandeis has "appeared, at least perceptually, to become parochial," according to the president, Evelyn E. Handler, and insensitive to the feelings of the non-Jews it wants to attract to diversify the campus. But the chaplain, Rabbi Albert S. Axelrad, said he worried that the college might be growing shy about "its Jewish soul."

Introduction of pork and shellfish for the first time since the university's founding in 1948 as well as the calendar change originated with the trustees, most of them Jewish and alumni. The practice of not labeling the Jewish holidays prevailed in the 1950's, according to faculty members.

"Perhaps the most serious handicap in attracting qualified students, Jewish as well as non-Jewish, is the mistaken impression that the university is not only sponsored by the Jewish community but also intended mainly for the use of the Jewish community," said a report by a trustee committee last March, whose chairman was Gustav Ranis, a member of the first graduating class.

"International" cuisine, it said, "will better serve Asian and other ethnic and religious groups' preferential tastes."

'Need a Proper Balance'

"We're not trying to be less explicitly Jewish," one trustee, Rena Blumberg, class of 1956, whose daughter graduated in '79, said. "We are trying to be more hospitably open," she said. "You cannot learn when there are only the same kind of people there; you need a proper balance."

The kitchen and calendar changes have provoked little specific opposition, even from Rabbi Axelrad, but there are broader worries. "A lot of students are afraid the Ranis report is going to make this place into another Tufts," said Joseph Trotz, a senior, referring to a university in another Boston suburb, of roughly equal academic reputation and undergraduate population. "I mean, Tufts is a good school, but it's bland," he said.

Only 300 of the 2,800 undergraduates have contracts for their meals at the kosher section of the cafeteria system. The kosher section will be unaffected by the change.

The New York Times/Rick Friedman

Rabbi Albert S. Axelrad was concerned that, with current changes, Brandeis University might be growing shy about "its Jewish soul."

The New York Times

Evelyn E. Handler, the president of Brandeis University

spring with 300 students she asked for a show of hands who would object to serving pork and shellfish, and no one responded. "You could have bowled me over," she said.

In the midst of all this Jews are discussing sensitivity to religious minorities — from the majority side. "One of the issues is to be sensitive to the stranger in your midst," said Prof. Michael Fishbane, using a Biblical phrase.

Jewish vs. Secular

That issue, he argues, is an example of Brandeis's expressing "a Jewish character which is not a religious character." Dr. Fishbane, a professor of Jewish Religious History and Social Ethics, said the university must maintain its secular nature while still expressing Jewish concerns like recognition of the value of learning and of ethics in scholarship and other areas of

status quo issues," and concern for the elderly, sick and needy through its school of social work.

The university is now examining its level of Jewish enrollment and its attractiveness to non-Jews in order to assure a high-quality applicant pool. When Brandeis was founded, most Ivy League schools had severe quotas on Jewish enrollment, which gave Brandeis a captive market. But as the most prestigious American institutions have dropped quotas, they have drained from Brandeis Jewish applicants and probably donors and faculty as well.

Just how Jewish Brandeis is supposed to be is in dispute. "I don't think the prior administration set out to make it an exclusively, or even predominantly Jewish school," said Louis Perlmutter, a trustee and 1956 graduate, who said that Brandeis had to broaden its population base.

It is, but just how much so is a sensitive question. "I have no idea, and I have no interest," said the dean of admissions, David Gould, whose office sends out applications that ask race but not religion. "We recruit for diversity and select for quality, and we do our best to keep those separate," he said. One reason for seeking diversity, he said, is that 67 percent of students now come from New England and the Middle Atlantic states.

Other administrators indicate that the Jewish population is about two-thirds. Black, Asian and Hispanic students together make up 9.3 percent of the class that entered earlier this month, according to Mr. Gould; 7 percent are foreign students.

"International dining" may be only slightly related to the questions that gentiles have about putting themselves in the unaccustomed position of being in a minority, according to Brandeis officials. "No one ever said, 'I'm not coming to Brandeis because I can't get my clam roll,' " said Mr. Gould. And now that the cuisine has changed, he

'Pigtown' at Brandeis U. Protests Food Policy

Special to The New York Times

WALTHAM, Mass., April 24 — A group of Brandeis University students who say that the serving of pork and shellfish in campus dining halls is an affront to Judaism staged a protest today in which they erected a cluster of shanties and called it "pigtown."

Brandeis is a secular university, but it was founded in 1948 by Jews as an alternative to colleges that placed quotas on Jewish applicants, and it depends largely on Jewish donors. Two-thirds of the students are Jewish.

The school began offering shellfish and pork in the cafeteria last fall as part of an effort to attract a more diverse student body and make non-Jews feel more comfortable here. Jews who observe kosher dietary laws do not eat these foods.

But most Jews, as Brandeis and elsewhere in the United States, do not strictly observe Jewish dietary laws, and the conflict over the new menu has underscored the friction within Brandeis over the extent to which Judaism should affect the character of the university.

Most Brandeis students agree with the decision to serve pork and shellfish, according to a poll by the student newspaper, but some students and faculty members say they feel deeply insulted by the move. More than 50 students gathered in front of the school's administration building under cloudy skies today to debate the role Judaism should play in the life of the school and to unveil three shanties to represent the homes of the three little pigs in the children's fairy tale. The university has granted permission for the structures to stay up for a month.

Two Dining Halls

"Pork and shellfish have always been offensive symbols to the Jewish community," said Stuart Kulesky, a junior from Bellmore, L.I., who is a member of the student organization that sponsored the protest. "Throughout the ages, Jews have taken torture and death rather than eating pork and shellfish," he said.

Ted Frank, a member of the Brandeis student senate, said that a majority of students disagree. He said, "The general feeling is that we're not forcing them to eat pork and they shouldn't be forcing us not to eat pork."

Pork and shellfish are available in one of two campus dining halls, and are not prepared or served in the dining hall where kosher meals are offered. Of 2,900 undergraduates, 300 buy kosher meal plans.

When pork and shellfish were first served in the fall, their presence in the cafeteria sparked debates on campus and prompted some alumni to withhold contributions to the school. The issue has quieted since then. Administrators say that donations from alumni have not diminished and that clam chowder has become one of the most popular items on the menu.

Anger at President

A survey by the campus newspaper last fall indicated that 65 to 70 percent of students were not bothered by the new foods.

Jonathan Kramer, editor of the student newspaper, The Brandeis Justice, estimated that 15 percent of the students are still angry with the administration, particularly with president Evelyn E. Handler, over the decision to alter the menu. "There is a feeling that the president is much less interested in promoting the Jewish image," he said.

A report issued a year ago by a trustee committee concluded that stressing the university's nonsectarian character would help attract a more diverse student body. The report said an "international kitchen" would "better serve Asian and other ethnic and religious groups" and added, "no solution is viable which detracts from Brandeis' claim for the support of the American Jewish community."

Daniel Sokatch, a member of the campus Hillel organization, said that the new foods have made non-Jewish students feel more welcome. "I think it adds diversity to the school," he said. "It's not a detraction."

The students who protested today are also angry that some of this year's school calendars list four days on which classes are not held but do not give the reason, which is that they are Jewish holidays. The administration said that the omission of the names of the holidays was a printer's error.

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
1997 STEERING COMMITTEE

Daniel Bader
Helen Bader Foundation
777 East Wisconsin Avenue, Ste. 3275
Milwaukee, WI 53202
PH: 414-224-6464
FX: 414-224-1441

Karen Barth
CIJE
15 East 26th Street, Room 1038
New York, NY 10010-1579
PH: 212-532- 2360
FX: 212-532-2646

John Colman
4 Briar Lane
Glencoe, IL 60022
PH: 847-835-1209
FX: 847-835-4994

Gail Dorph
CIJE
15 East 26th Street, Room 1008
New York, NY 10010-1579
PH: 212-532-2360
FX: 212-532-2646

Adam Gamoran
University of Wisconsin
Department of Sociology
1180 Observatory Drive
Madison, WI 53706
PH: 608-263-7829
FX: 608-265-5389

Ellen Goldring
Peabody College-Vanderbilt Univ.
Box 514, Dept. Educational Leadership
Nashville, TN 37203
PH: 615-322-8037
FX: 615-343-7094

Lee M. Hendler
2734 Caves Road
Owings Mills, MD 21117
PH: 410-363-4135
FX: 410-363-9790

Stephen Hoffman
JCF
1750 Euclid Avenue
Cleveland, OH 44115
PH: 216-566-9200
FX: 216-566-9084

Alan Hoffmann
CIJE
15 East 26th Street, Room 1013
New York, NY 10010-1579
PH: 212-532-2360
FX: 212-532-2646

Barry Holtz
CIJE
15 East 26th Street, Room 1010
New York, NY 10010-1579
PH: 212-532-2360
FX: 212-532-2646

Stanley Horowitz
1150 Park Avenue, Apt. #16E
New York, NY 10128-1244
PH: 212-534-8928

Karen Jacobson
CIJE
15 East 26th Street, Room 1037
New York, NY 10010-1579
PH: 212-532-2360
FX: 212-532-2646

Morton Mandel
Premier Industrial Corporation
4500 Euclid Avenue
Cleveland, OH 44103
PH: 216-391-1852
FX: 216-391-5430

Morris W. Offit
Offitbank
520 Madison Ave.
New York, NY 10022
PH: 212-350-3800
FX: 212-593-4711

Daniel Pekarsky
4006 Mandan Crescent
Madison, WI 53711
PH: 608-262-1718
FX: 608-262-9074

Lester Pollack
Lazard Freres & Company
30 Rockefeller Plaza, #5050
New York, NY 10020
PH: 212-332-5851
FX: 212-332-5801

Nessa Rapoport
CIJE
15 East 26th Street, Room 1039
New York, NY 10010-1579
PH: 212-532-2360
FX: 212-532-2646

Charles Ratner
Forest City Enterprises
10800 Brookpark Road
Cleveland, OH 44130
PH: 216-267-1200
FX: 216-267-3925

Esther Leah Ritz
626 East Kilbourn Avenue, Apt. 2301
Milwaukee, WI 53202
PH: 414-291-9220
FX: 414-291-0207

Richard Shatten
Premier Industrial Foundation
4500 Euclid Avenue
Cleveland, OH 44103
PH: 216-361-2955
FX: 216-391-5430

Jonathan Woocher
JESNA
730 Broadway
New York, NY 10003-9450
PH: 212-529-2000
FX: 212-529-2009

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
1996 BOARD OF DIRECTORS

David Arnow
Swig, Weiler & Arnow Mgmt. Co.
1114 Ave. of the Americas
New York, NY 10036
Phone: 212-869-9700
FAX: 212-921-4967

Daniel Bader * +
Helen Bader Foundation
777 East Wisconsin Ave., #3275
Milwaukee, WI 53202
Phone: 414-224-6464
FAX: 414-224-1441

Mandell Berman *
29100 Northwestern Highway, Suite 370
Southfield, MI 48304-056
Phone: 810-353-8390
FAX: 810-353-3520

Charles Bronfman *
1170 Peel Street, #800
Montreal, Quebec H3B 4P2
Phone: 514-878-5201
FAX: 514-878-5296

John Colman * +
4 Briar Lane
Glencoe, IL 60022-1801
Phone: 847-835-1209
FAX: 847-835-4994

Rabbi Maurice Corson
The Wexner Foundation
158 West Main Street
P.O. Box 668
New Albany, OH 43054
Phone: 614-939-6060
FAX: 614-939-6066

Susan Crown
Ari & Ida Crown Memorial
222 N. LaSalle Street, #2000
Chicago, IL 60601-1102
Phone: 312-899-5030
FAX: 312-899-5038

Jay Davis
2167 West Wesley Road, NW
Atlanta, GA 30327
Phone: 404-696-9440
FAX: 404-691-0364

Irwin Field
Liberty Vegetable Oil Co.
P.O. Box 4236
Cerritoes, CA 90703
Phone: 310-921-3567
FAX: 310-802-3476

Max Fisher
Fisher Building
3011 Grand Blvd., 27th Fl.
Detroit, MI 48202
Phone: 313-871-8000
FAX: 313-871-5634

Billie Gold *
300 Central Park West
New York, NY 10024
Phone: 212-245-8200
FAX: 212-362-5870
(H) 212-799-3120

Charles Goodman
222 North LaSalle Street
Chicago, IL 60601
Phone: 312-899-5020
FAX: 312-899-5038

Alfred Gottschalk
Hebrew Union College
3101 Clifton Avenue
Cincinnati, OH 45220-2488
Phone: 513-221-1875
FAX: 513-221-2810

Neil Greenbaum
Sachnoff & Weaver, Ltd.
30 S. Wacker Drive, 29th Fl.
Chicago, IL 60606-4784
Phone: 312-207-3852
FAX: 312-207-6400

*Executive Committee Member
+Steering Committee Member

CIJE 1996 Board of Directors

CIJE 1996 Board of Directors

Lester Pollack *+
Lazard Freres & Company
30 Rockefeller Plaza, 50th Fl.
New York, NY 10020
Phone: 212-332-5851
FAX: 212-332-5801

Charles Ratner *+
Forest City Enterprises
10800 Brookpark Road
Cleveland, OH 44130
Phone: 216-267-1200
FAX: 216-267-3925

Esther Leah Ritz *+
626 E. Kilbourn Ave., #2301
Milwaukee, WI 53202
Phone: 414-291-9220
FAX: 414-291-0207

William Schatten
3280 Howell Mill Road, NW, #121
Atlanta, GA 30327
Phone: 404-351-5315
FAX: 404-355-8972

Richard Scheuer
21 Willow Avenue
Larchmont, NY 10538
Phone: 914-834-3546
FAX: 914-834-6936

Ismar Schorsch
Jewish Theological Seminary
3080 Broadway
New York, NY 10027
Phone: 212-678-8072
FAX: 212-678-8947

David Teutsch
Reconstructionist Rabbinical College
Church Road & Greenwood Ave.
Wyncote, PA 19095
Phone: 215-576-0800
FAX: 215-576-6143

Isadore Twersky
Harvard University
6 Divinity Avenue
Cambridge, MA 02138
Phone: 617-495-4326
FAX: 617-496-8904
(H) 617-232-7356

Maynard Wishner *
Rosenthal & Schanfield
55 East Monroe Street, #4620
Chicago, IL 60603
Phone: 312-899-5524
FAX: 312-236-7274

Bennett Yanowitz
Kahn, Kleinman, Yanowitz & Arnson
2600 Erieview Tower
Cleveland, OH 44114
Phone: 216-696-3311
FAX: 216-696-1009

10. AGENDA

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
BOARD OF DIRECTORS

AGENDA
Monday, February 2, 1997
9:30 am - 4:00 pm
New York

		Tab	Assignment
I.	Master Schedule Control	1	LP
II.	Minutes	2	KJ
III.	1998 Budget		KAB
IV.	JEWEL Planning	4	EG/GZD
V.	Leadership Forum	4a	CR
VI.	Updates	4b	KAB