



THE JACOB RADER MARCUS CENTER OF THE  
**AMERICAN JEWISH ARCHIVES**

**MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980 – 2008.**

Series E: Mandel Foundation Israel, 1984 – 1999.

---

Box  
D-1

Folder  
1966

CIJE Steering Committee meeting book, 1997.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

---

## CONFIDENTIAL

**MINUTES:**
**CIJE STEERING COMMITTEE**
**DATE OF MEETING:**

February 6, 1997

**DATE MINUTES ISSUED:**

February 17, 1997

**PARTICIPANTS:**

Morton L. Mandel (chair), Karen Barth, Gail Dorph, Josh Elkin, Adam Gamoran, Ellen Goldring, Stephen Hoffman, Alan Hoffmann, Barry Holtz, Stanley Horowitz, Karen Jacobson (sec'y), Bettina Klein, Shlomo Offer, Daniel Pekarsky, Lester Pollack, Nessa Rapoport, Charles Ratner, Esther Leah Ritz, Jonathan Woocher

**COPY TO:**

Sheila Albenick, Daniel Barber, John Coleman, Seymour Fox, Nellie Harris, Lee Hendler, Annette Hochstein, Morris Offit, Dalia Pollack, Richard Shatten, Henry Zucker

### **I. Master Schedule Control**

Mr. Mandel, welcomed all members to the meeting. In reviewing the master schedule control, he noted that the Board structure is currently under review and also mentioned that there is a feeling of dissatisfaction with the board's current level of participation. As an outgrowth of the strategic planning process, we will be able to redefine the governance structure of CIJE. He then recommended that the Board of Directors not meet in April. He suggested that the time be allocated to a mini-retreat for the Steering Committee, with the agenda built around the strategic planning process.

Alan Hoffmann added, having two full days would allow for the discussion of many important topics, which we never manage to get to at Steering Committee meetings; especially important is a thorough examination of the strategic plan.

Karen Barth said that the scheduled date for the completion of the strategic plan is April 1997. It would add value to the process if we scheduled time for the Steering Committee to sit and hammer through the plan. Lester Pollack agreed, saying that until we know what the goals of the organization and role of the Board are, we can't talk about structure.

Mort Mandel asked Steering Committee members to save the dates April 9 and 10 for a two day meeting, and requested that the members keep their calendars free on the evening of the 9th.

### **II. Minutes and Assignments**

The minutes and assignments of December 5, 1996 were reviewed and accepted.

### **III. Announcements**

Mort Mandel reminded the members that confidentiality must be respected on all documents distributed or discussed at the meetings, with special concern for those that are not public documents. Specifically, he noted that the package of documents sent out prior to this meeting are not for public dissemination.

Alan Hoffmann informed the participants that the search for a replacement for Josie Mowlem's position as Assistant Executive Director has been completed with Karen Jacobson's acceptance of the position. Karen was originally hired as a transition consultant in October. Alan Hoffmann warmly welcomed her in her new position at CIJE.

Karen Barth welcomed Bettina Klein and Shlomo Offer to the meeting. Shlomo and Bettina are consultants working on the strategic planning process. Shlomo Offer is mapping current programs in Jewish education and continuity and Bettina Klein is looking at the costs of Jewish education.

### **IV. Strategic Planning**

Karen Barth introduced this portion of the meeting, by giving a brief update on the strategic planning interview process. The original goal of 60 interviews has been passed. Karen said that when the process is complete, she estimates a total of 100 interviews will have been conducted.

#### **A. Interview Results**

Daniel Pekarsky defined the strategic planning process as not looking for consensus, but input --to stimulate our thinking. The interview material is a critical piece in helping us formulate a working hypothesis, and define our terms. It is useful as a guide in determining if something critical is missing in our formula, and helping us target areas that need to be revisited.

Daniel discussed the interview summary by defining four general topic areas: 1) Vision of the future, 2) Target populations, 3) High quality institutions 4) Improved institutional settings.

In response to the discussion of target populations, Esther Leah Ritz pointed out that a prevailing assumption exists within the Jewish world which results in Jews in or near poverty from being excluded from our vision. Our traditional conception of Jewish target populations has to be broadened to include outreach to diverse populations such as single parents and families that are not the traditional middle class models.

Josh Elkin, noted that the estimated cost of raising a family in the current Jewish community, i.e. children in day school, Jewish summer camp, family synagogue membership, etc. requires an annual family income of \$80,000. He added that 80% of the Jewish community doesn't earn that income.

Charles Ratner said that it is like the cliché: increasing the appetite- limits one's ability to eat the meal. The process becomes very problematic --when we work on one area others become affected. The better our programming the higher the costs. We must be able to look at the total, not just the parts.

The interview material reveals a need in the community for powerful experiences, both spiritual and intellectual. One-time, explosive, great experiences are part of the answer, but there is a strong need for excellent and consistent programs all along the way. The group remarked that the process indicated striking similarities to the results of the 1988 *A Time to Act* research. There is still the need to work on the issues of building the profession and mobilizing the community simultaneously. Daniel Pekarsky concluded his presentation by recognizing these parallels, and stated that it is important to revisit these issues periodically.

#### **B. Willow Creek Case**

Gail Dorph introduced the Willow Creek case. She noted that the case is a powerful example of an institution which successfully changes itself. Willow Creek is useful as a model of change, for the systematic approach the institution followed in achieving its results. Not only was the church successful in its own transformation, but it was instrumental in creating change in the lives of its members, and other like institutions. The first question the church leaders asked is "why aren't people here?" From that question they developed a seven point strategy to affect change. Gail lead the group in a discussion of the church's strategies for successful change. The discussion was captured on flip charts (copies are attached).

#### **C. Change Philosophy**

Karen Barth summarized the proposed CIJE change philosophy. She delineated the steps to achieve effective change as: 1) focus on holistic change in direct service institutions, 2) focus on diverse institutional models and multiple age groups, 3) the possible need to create new institutions, 4) the importance of concentrating resources - to reach "the tipping point" for change to occur, 5) the need to focus on building models of change before starting the process of dispersion, 6) the six factors that lead to institutional change: leadership, vision, culture, skills, change process, and funding.

The group discussed the merits of each of the six factors, and the consensus was that a strong leadership is a pivotal element in creating change. Steve Hoffman proposed the following conceptual framework: to affect change you put 75% of your energy into developing an elite team of lay/professional leaders, and 25% into everything else. As the process progresses and the leaders develop, they will be the catalyst to move the process onto the next steps.

Karen Barth next presented a listing of preliminary strategic ideas, a chart of what CIJE could do or encourage/help others to do, using a matrix created of the six factors for change as they affect national, communal and institutional levels.

Karen Barth presented a preliminary look at future CIJE initiatives. She explained that all initiatives would be informed by three consistent elements: advocacy, goals and planning. The four areas outlined were: JEWEL, consulting firm without walls, think tank and modeling change.

#### **V. TEI Videotape: Preview of a Work in Progress**

The group had the opportunity to view the first video created as a professional development teaching tool for TEI participants.

Gail Dorph explained that one of the purposes of creating a bank of videotapes of teaching in Jewish classrooms is to provide an opportunity for all members of a group to have a shared experience of teaching and learning which can serve as a catalyst for professional development. Some of the ways in which the videotape can serve as an instructional tool were highlighted in the discussion that followed the viewing.

Gail described the packet of support material that will be produced as a companion to the videotape. The range of materials will allow for multiple uses of these materials analogous to the study of classical Jewish texts.

#### **VI. Lay-Professional Leadership Seminar**

Ellen Goldring introduced the discussion of the January 19-20 seminar entitled *The Power of Ideas: Leadership Governance, and the Challenges of Jewish Education*. Josh Elkin reviewed the agenda for the seminar and stated that what made the seminar so successful was a highly qualified faculty, and the interest of the participants. He added that the case study developed for the seminar by Judith McLaughlin (chair of the Harvard Seminar for New Presidents and a lecturer on higher education at Harvard University) was one of the highlights of the Seminar. He also noted that the sessions led by Michael Rosenak (Mandel Professor of Jewish Education at the Melton Center for Jewish Education at the Hebrew University) was extremely engaging and thought provoking. The format combines lay and professional leaders together which was



important to the success of the program.

Chuck Ratner, who also attended the seminar, noted that the passion that the attendees, the CIJE faculty, and the Harvard people have for the topic results in a powerful learning environment, from which participants come away with tremendous capacity for creating change.

The group discussed the value of lay-professional programming, particularly for the development of new leadership. Mort Mandel noted that we cannot wait 10 years to turn out new leadership. The development of 20 to 30 new young leaders now, will change America's Jewish community profile dramatically.

## VII. CIJE UPDATES

Alan Hoffmann briefly updated the Steering Committee on current CIJE activities.

### A. Wexner Wexner

He mentioned that we are working with the Wexner group on issues relating to recruitment and training.

### B. HUC HUC

The new President and Provost at HUC have initiated meetings with CUE. They requested help defining and outlining a change philosophy to address issues they are facing on their four campuses. Karen Barth is in the very first stages of conversations with them on this matter.

### C. Brandeis Brandeis

Barry Holtz and Alan Hoffmann are working on the first steps in designing a "center," to deal with youth and adolescence. This center will build on the existing Genesis summer program for youth and other youth programs at Brandeis. Engaging faculty with expertise in the field, and developing exposure.

### D. ~~Non-Denominational Jewish Community Day High Schools Meeting~~

Daniel Pekarsky reported on the meeting that took place at the CUE offices in New York on Wednesday, February 5 which brought together leaders of a new type of institution on the North American Landscape. He convened the meeting

with leaders from established as well as emerging schools, including those in Boston, Atlanta and Cleveland. The participants included the high school principals as well as CIJE staff. They discussed their common challenges and concerns, setting an agenda for future meetings. The goal is for this group to become an autonomous vehicle for problem solving and information sharing, and to act as a resource for new schools.

#### **F. Administrative Update**

Karen Jacobson reported on several administrative issues.

We are working on moving financial operations from Cleveland to New York by April 1, working closely with the JCCA during this transition process and contracting with them for financial services.

We are also in the process of negotiating for office space on the 18th floor. This will accommodate our current staff as well as scheduled future growth and will allow for maintaining the advantages of our close working relationship with the JCCA. This move is scheduled for April 1.

CUE now has a full complement of support staff personnel. The last open position of Executive Assistant was filled by Megan Ifill on January 1. With this hire, the support staff now reflects a full range of competencies including: secretarial skills, computer technical skills, editorial, research and meeting planning skills.

In the past three months we have reduced expenditures on computer consultants, invested in staff training and established strong time management habits to increase staff productivity and work flow.

#### **F. Professors**

Barry Holtz reported on the Professors Seminar which took place January 30 - February 2, in Florida. There were 20 participants, three of whom were new to the group. One new participant, Bill Firestone, who's major area is educational standards, was so motivated by the program, that within two days of the event he presented a proposal to write a paper on norms and standards for Gail Dorph's consideration. All of the participants are contributing directly to CIJE's work. The participants were so involved in the seminar that they elected to convene for a study session on Saturday evening and worked until 11:30 at night, forgoing their free time. Gail Dorph noted that Jewish academics are a disenfranchised group, on the side lines, waiting to be mobilized.

## **G. Luncheon Seminar**

Nessa Rapoport said that the next Jewish Education Seminar is scheduled for March 10, at the CIJE offices. Tova Halbertal, of the faculty of the Melton Center for Jewish Education in the Diaspora of the Hebrew University, will discuss an excerpt from her dissertation, "Mothering and Culture: Ambiguities in Continuity."

## **H. TEI**

Gail Dorph described the most recent meeting held on December 15-18. Since the goal for TEI is to create a cadre of educators who have the knowledge and skills to design and implement new forms of professional development, this meeting provided an opportunity for members of both Cohort One and Two to meet together. She explained that this face to face contact could enhance their potential to work together over time and space beyond local institutional and communal contexts. There were 65 participants present.

Cohort Two will have its third meeting at the beginning of March. There is a plan in the works to bring members of both cohorts to Israel this summer to grapple with issues of Jewish content in greater depth. Both Deborah Ball and Sharon Feiman-Nemser will join a faculty of Judaica experts from Israel as members of the faculty. This is an exciting and much anticipated event and as many as 2/3 of the total group are expected to attend.

## **I. Leading Indicators**

Adam Gamoran discussed CIJE's work on the development of leading indicators for evaluating progress in the Jewish community. He stressed that the project would look at other institutions or organizations currently working on similar projects such as economists and the Department of Education. The purpose of the project is to analyze the progress being made by the Jewish community in building Jewish identity and involvement. He has designed a process beginning with a series of consultations. The first step will be deciding on a model. Three models are under consideration: 1) taking the temperature, 2) measuring causality and effect, 3) approaching the indicators as specific to a project. Additionally, the levels at which this will be measured: national, continental, community, institution, need to be decided upon. Stage one has already begun with consultations held at the Professors Seminar and another consultation planned for May at the AERA.

Following the CIJE update, Mort Mandel adjourned the meeting at 4:00 pm.



## **STEERING COMMITTEE MEETING 2/6/97**

### **Flip Charts**

#### **What made Willow Creek Successful?**

- Inspirational leadership
- Leadership infrastructure
- Willingness to take big risk
- Engaged individuals at their strengths
- Avoided incremental baby-step change
- Looked at and listened to the consumer
- Ready for change
- Articulated wanted result - built a strategy around it
- Leadership at all levels - a community of leaders
- Clarity of vision - what is and is not important
- Partnership between lay and professionals
- Separated out:
  - Vision - that they were very sure about
  - Everything else - merely a matter of strategy
- Took care of you
- Grew their own employees
- Didn't start any new initiatives before they had the right person
- The top job was held by an exceptional person
- Not just inspirational - also competencies
- Not just hearing the customer - but thoughtful response

#### **Implications for Our Project**

1. Critical role of the top leader
2. The need to prove that change can happen
3. Don't be seduced by growth
4. Lay leadership willing to support change
5. Environment and culture of change
6. Recognizing obstacles

**COUNCIL FOR INITIATIVES IN JEWISH EDUCATION  
STEERING COMMITTEE**

**AGENDA**

**Thursday, February 6, 1997**

**9:30 am - 4:00 pm**

**New York**

i h,

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

## CONFIDENTIAL

**MINUTES:** CUE 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 CUE 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 CUE support staff; 2) Assistance in the relocation of CUE financial operations from Cleveland to NY; 3) Assistance in the search and relocation of CUE 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 CUE 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

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

plan for new work is being reviewed. In the near term Barry Holtz's time will be used in the area of Building the Profession because we have urgent projects with no coverage.

#### **D. Monitoring, Evaluation and Feedback**

Karen Barth discussed the development of an Evaluation Institute. The group discussed the use of leading indicators to help the Jewish community see if it is making progress. There will be an early 1997 consultation that will pull together an interdisciplinary group to work on the issue. This will be added to the '97 workplan.

#### **E. ~~Conce~~**

Future CIJE fundraising efforts will be started earlier. Fundraising strategy will be added to the agenda of a future Steering Committee meeting. Dan Bader pointed out that current CIJE programming offers little incentive to local/regional funders due to the national focus of CIJE programs and that Jewish education is a difficult area to find funders for. We must get directly into the communities to interest community-based funders, he also suggested associating a fee with local programs.

Alan Hoffmann stated that the '97 workplan has been closely analyzed, and will be tightly followed. A task/cost analysis will be conducted for each project, including staff time allocation. 1997 will see closer control of budget and staff time.

#### **V. Budget**

Mort Mandel reviewed the budget for 1997. He noted that the projected budget is two million dollars, with \$400,000 coming from fundraising activities. The Chair noted that CIJE is the highest return on investment of all the Mandel projects. His hope is that in the future it will be "owned" by the American Jewish community, rather than by one foundation. He then asked that members speak with Karen Barth and Alan Hoffmann, if they have suggestions about fundraising strategy.

#### **VI. Strategic Planning Workshop**

Karen Barth explained that the strategic planning process is labor intensive, hard work, and requires a great deal of thought. She went on to review the four phase process: 1) Development of vision, 2) Change philosophy 3) CIJE mission, and 4) Specific strategies. Following this discussion, Karen Barth reviewed the activities since the last meeting.



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. GAA**

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 Judeaia 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.





## **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 had 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.



## 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.*

Copyright © 1991 by the President and Fellows of Harvard College. To order copies, call (617) 495-6117 or write the Publishing Division, Harvard Business School, Boston, MA 02163. No part of this publication may be reproduced, stored in a retrieval system, used in a spreadsheet, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without the permission of Harvard Business School.



- 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<sup>1</sup>", 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.<sup>2</sup> (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)<sup>3</sup>. Furthermore, the proportion of Americans calling themselves religious has also been going down (see Exhibit 7)<sup>4</sup>.

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."<sup>5</sup> 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<sup>6</sup>. The scandals simply reaffirmed existing "negative feelings that many adults previously held about the Christian church."<sup>7</sup> 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)<sup>8</sup>.

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."<sup>9</sup>

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."<sup>10</sup> 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, P.A.; 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.<sup>11</sup>" 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.<sup>12</sup>

### 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 bought 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<sup>13</sup>

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<sup>14</sup>

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<sup>15</sup>

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<sup>16</sup>. "This represents some 15-20 million adults each Sunday who could have been involved...<sup>17</sup>" 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<sup>18</sup>** 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.<sup>19</sup> Women tended to be more open, forgiving and easier to please in church matters<sup>20</sup>. 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. Nonbelieving/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 look 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 pulling 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 Delhmer, 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, counselling, 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 needy, and give generously to the Lord's work. Willow Creek had a ministry called "Good Sense" 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 than 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 Delhmer, 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.

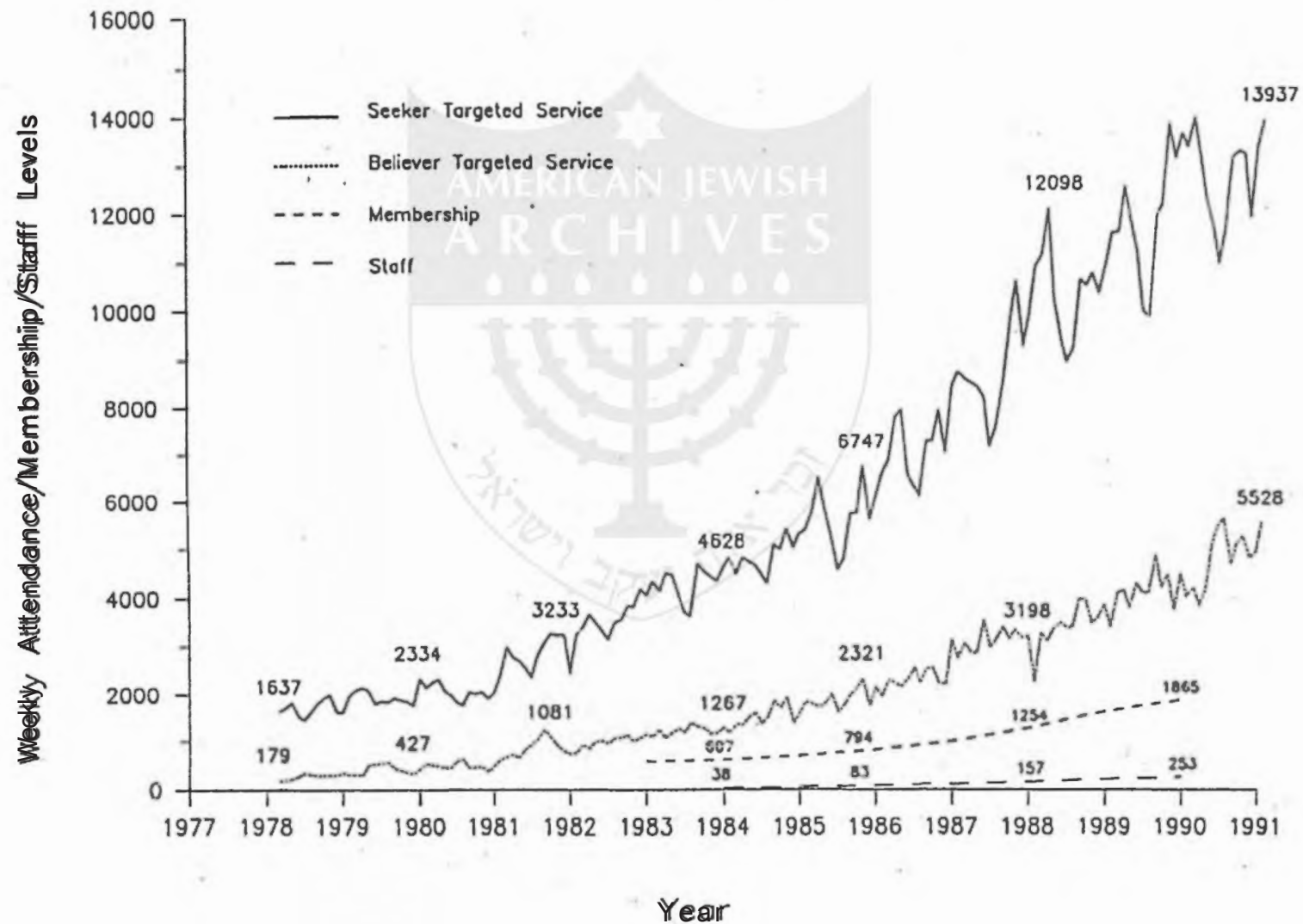
It was no surprise that Willow Creek was willing to adjust its structure to achieve an even higher level of service quality. It was also not surprising that Willow Creek gave Bill Hybels the opportunity to adjust his role to better serve his needs and the needs of their customers. This was what Willow 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	\$11,190,280	\$8,161,791	\$7,842,859	\$5,506,511	\$4,187,850	\$3,080,302	\$2,917,610	\$2,081,194	\$1,676,980	\$1,328,921	\$1,261,965
Fees for Service and Special Events	224,980	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	822,205	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						
<b>Total Revenue</b>	<b>\$12,874,825</b>	<b>\$9,327,834</b>	<b>\$8,749,930</b>	<b>\$6,141,935</b>	<b>\$4,684,692</b>	<b>\$3,490,565</b>	<b>\$3,273,537</b>	<b>\$2,423,920</b>	<b>\$1,902,740</b>	<b>\$1,402,930</b>	<b>\$1,376,027</b>
<b>EXPENSES</b>											
Salaries	3,990,794	3,057,102	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	543,728	285,173	167,832	85,855	35,443					
Materials and Supplies	119,539	98,899	59,409	48,005	75,799	63,125	42,914	29,378	30,339	28,705	32,979
Transportation	75,975	66,751	66,963	52,107	53,522	41,313	38,801	41,666	29,826	22,904	23,731
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	86,508	75,118	94,983	51,837	37,025	17,068	14,108	8,383	7,624		24
Staff Development Expenses	64,118	25,268	55,110	46,449	28,140	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	169,882	115,870	119,125	86,659	60,945	56,043	9,851	11,569
Insurance	111,154	102,915	90,311	56,870	36,883	24,456	18,438	19,862	22,534	14,955	9,955
Interest	184,620	176,570	198,444	269,156	307,841	339,529	303,387	403,452	360,529	17,619	21,869
Professional Fees	54,308	56,016	62,267	42,835	14,839	18,664	8,887	26,231	10,539	8,600	5,786
Special Events and Ministry Expenses	336,125	403,851	433,474	207,244	159,767	180,283	138,359	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	13,499	9,368	7,606	6,172	4,043		
Audio Tape and Book Purchases	491,007	471,177	315,627	278,881	148,320	160,728	119,274	104,789	68,543	12,176	14,866
Depreciation	635,860	587,986	531,610	399,173	277,994	290,753	226,287	185,573	129,793	24,374	18,561
Classroom Leasing		27,383	63,409								
Loss on Disposal of Property											14,093
Other Operating Costs	108,227	84,688	79,152	54,265	61,419	108,806	39,548	23,103	16,566	9,181	82,664
<b>Total Expenses</b>	<b>\$8,032,557</b>	<b>\$6,402,104</b>	<b>\$5,025,505</b>	<b>\$3,509,723</b>	<b>\$2,608,513</b>	<b>\$2,315,880</b>	<b>\$1,755,796</b>	<b>\$1,573,279</b>	<b>\$1,218,772</b>	<b>\$592,868</b>	<b>\$661,954</b>
<b>Revenue in Excess of Expenses</b>	<b>\$4,842,268</b>	<b>\$2,925,730</b>	<b>\$3,724,425</b>	<b>\$2,632,212</b>	<b>\$2,076,179</b>	<b>\$1,174,685</b>	<b>\$1,517,741</b>	<b>\$850,641</b>	<b>\$683,968</b>	<b>\$809,062</b>	<b>\$714,073</b>
<b>Fund Balances, Beginning of Year</b>	<b>\$1,883,556,457</b>	<b>\$115,448,627</b>	<b>\$11,724,202</b>	<b>\$9,151,980</b>	<b>\$7,075,811</b>	<b>\$5,798,126</b>	<b>\$4,277,385</b>	<b>\$3,426,744</b>	<b>\$2,742,776</b>	<b>\$1,872,824</b>	<b>\$1,058,761</b>
<b>Fund Balances, End of Year</b>	<b>\$23,198,725</b>	<b>\$18,356,457</b>	<b>\$15,448,627</b>	<b>\$11,724,202</b>	<b>\$9,151,980</b>	<b>\$6,975,811</b>	<b>\$5,798,126</b>	<b>\$4,277,385</b>	<b>\$3,426,744</b>	<b>\$2,742,776</b>	<b>\$1,872,824</b>

Source: Willow Creek Financial Statements (1979-1989)

## Exhibit 3

Willow Creek Community Church, Inc.  
and Paradise Christian Youth CampCombined 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	\$1,576,453	\$1,450,797	\$1,085,044	\$278,138	\$86,992	\$353,322	\$467,017	\$388,1492	\$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	31157
Inventories	199,914	148,053	107,521	71,913	68,505	32,826	55,719	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	8,720,726	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	262,156	100,530	66,505	19,794	10,913	5,900	6,245	15,251	4,416
<b>Total Assets</b>	<b>\$26,065,526</b>	<b>\$20,730,245</b>	<b>\$17,909,565</b>	<b>\$14,045,410</b>	<b>\$12,044,685</b>	<b>\$9,906,448</b>	<b>\$9,105,110</b>	<b>\$7,856,470</b>	<b>\$7,125,664</b>	<b>\$6,167,026</b>	<b>\$2,902,537</b>
<b>LIABILITIES AND FUND BALANCE</b>											
Accounts Payable and Accrued Expenses	\$446,614	\$432,521	\$362,140	\$210,472	\$162,994	\$70,341	\$65,608	\$61,405	\$77,204	\$12,786	\$30,678
Accounts Payable--contractors	173,666	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	70,966	45,694	28,281	22,871	1,300	7,988	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	3,305,891	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
<b>Total Liabilities and Fund Balances</b>	<b>\$26,065,526</b>	<b>\$20,730,245</b>	<b>\$17,809,565</b>	<b>\$14,045,410</b>	<b>\$12,044,205</b>	<b>\$9,906,448</b>	<b>\$9,105,110</b>	<b>\$7,856,470</b>	<b>\$7,125,664</b>	<b>\$6,167,026</b>	<b>\$2,902,537</b>

Source: Willow Creek Financial Statements (1979-1989)



## USA remains solidly religious

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	-33.00%
Presbyterian Church (U.S.A.)	2,798,000	12,321	227	-41.88%
United Methodist Church	8,973,000	41,279	217	-00.66%
United Church of Christ	1,689,000	7,027	240	-00.38%
Evangelical Lutheran Church in America	5,269,000	10,269	513	-00.22%
Lutheran Church - Missouri Synod	2,608,000	4,884	534	-00.11%
Roman Catholic Church	54,972,000	(c) 23,552	2,334	0.99%
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

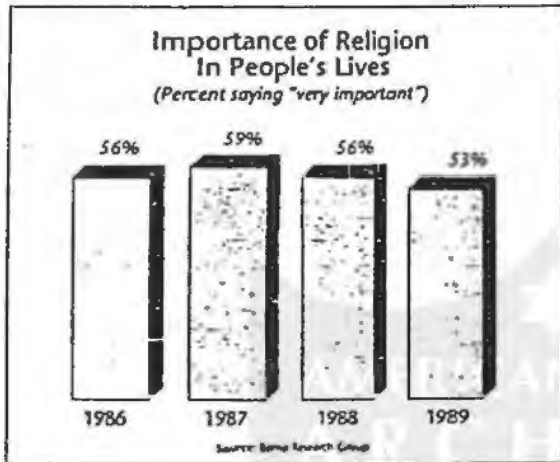


Exhibit 7

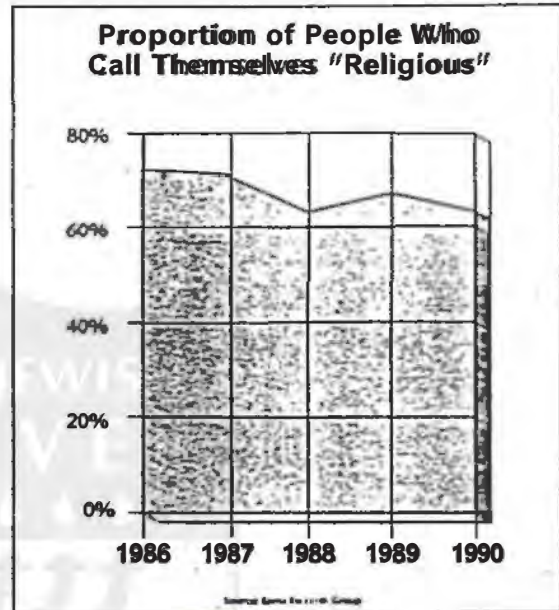
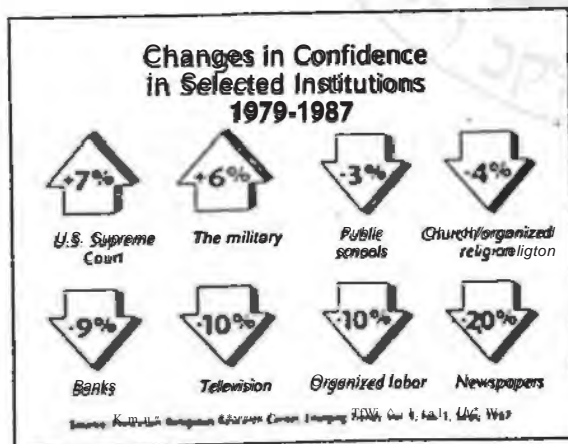
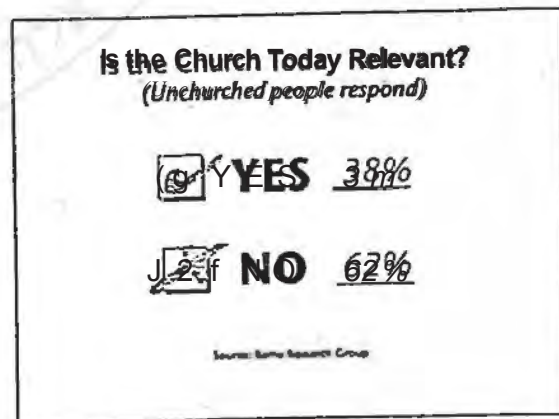


Exhibit 8



\* Exhibit 9



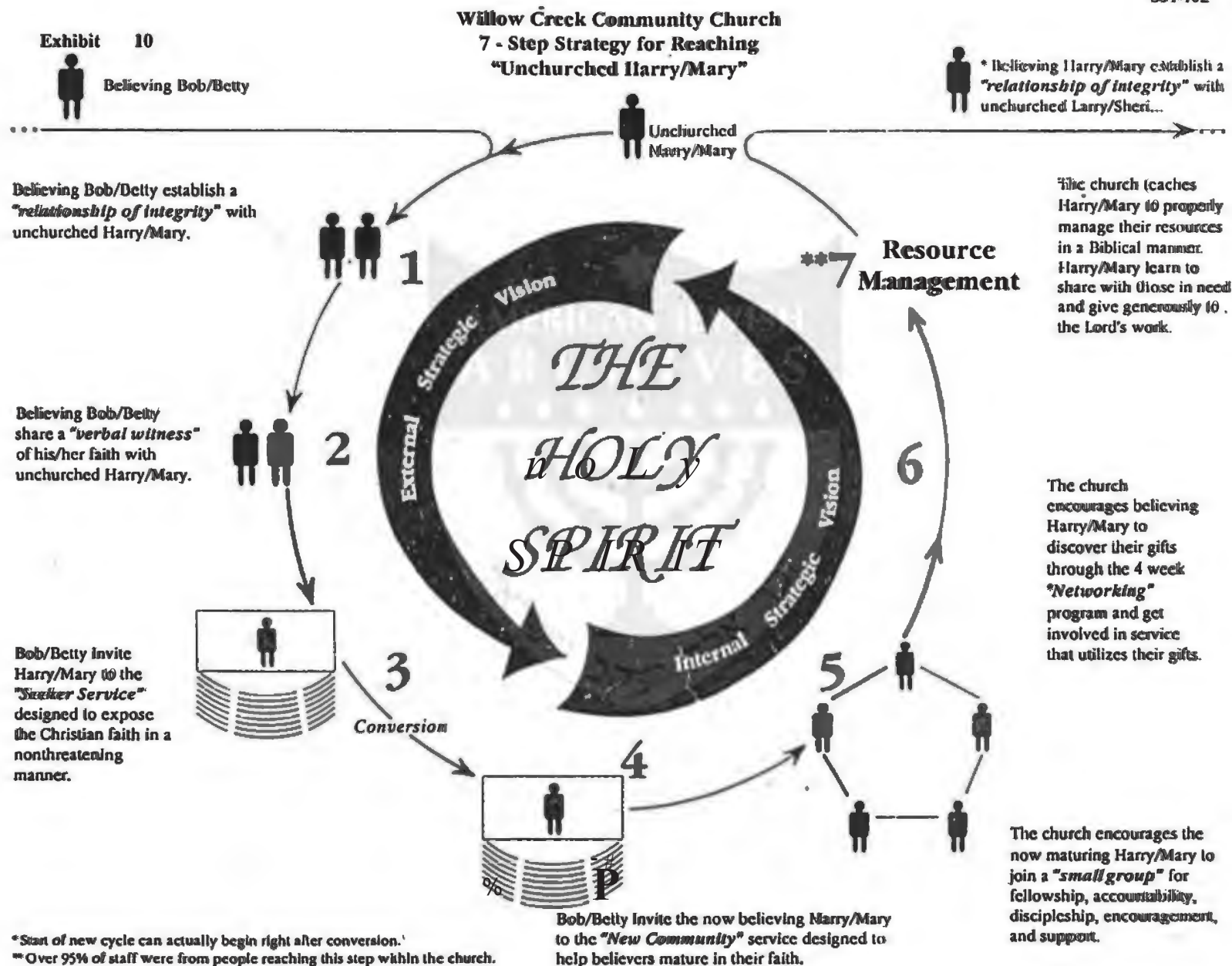


Exhibit 11<sup>11</sup>

Willow Creek Community Church



Source: Willow Creek Community Church



**Exhibit 12 The Ministries of Willow Creek Community Church**

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

Source: Willow Creek Community Church

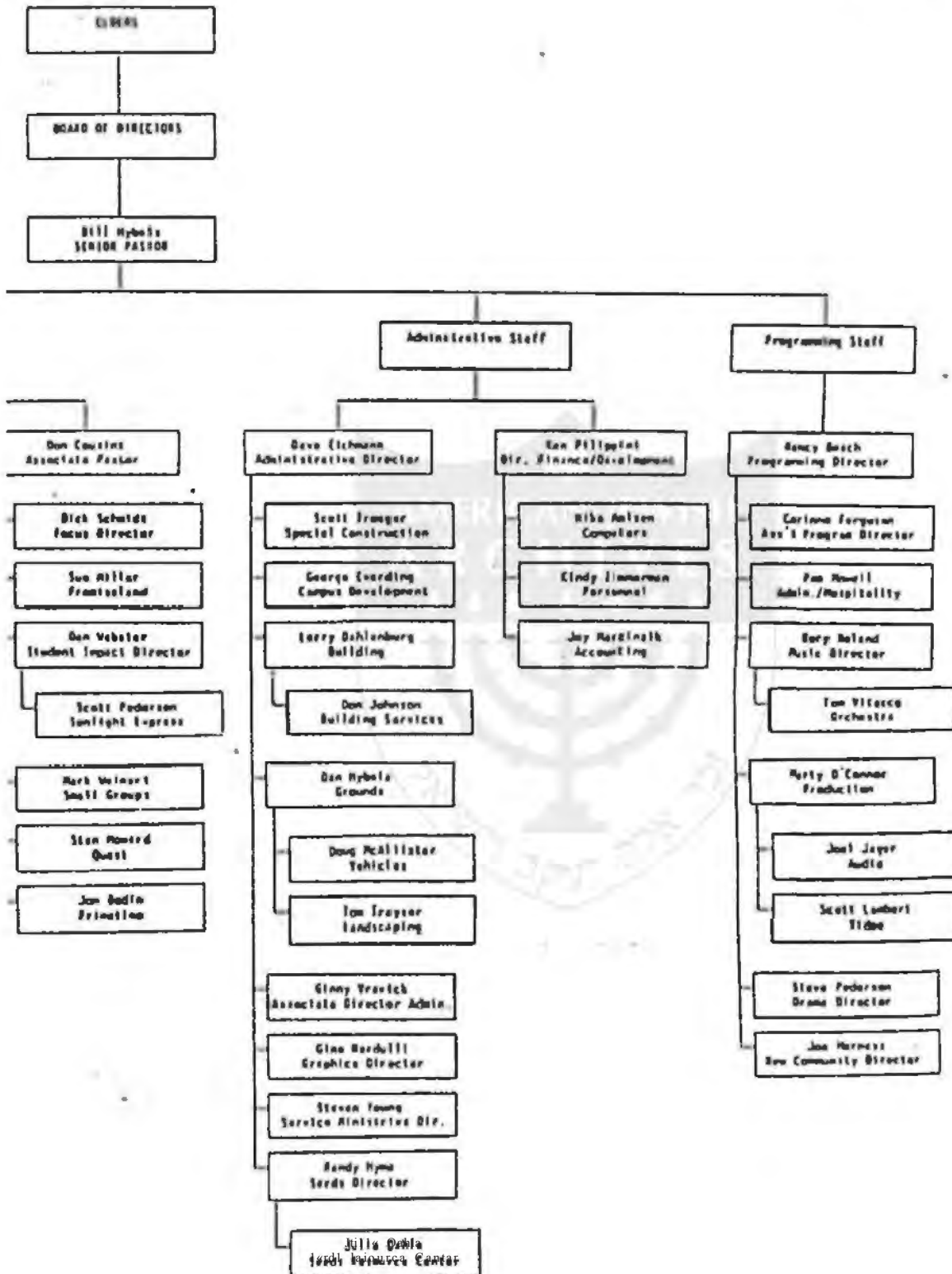
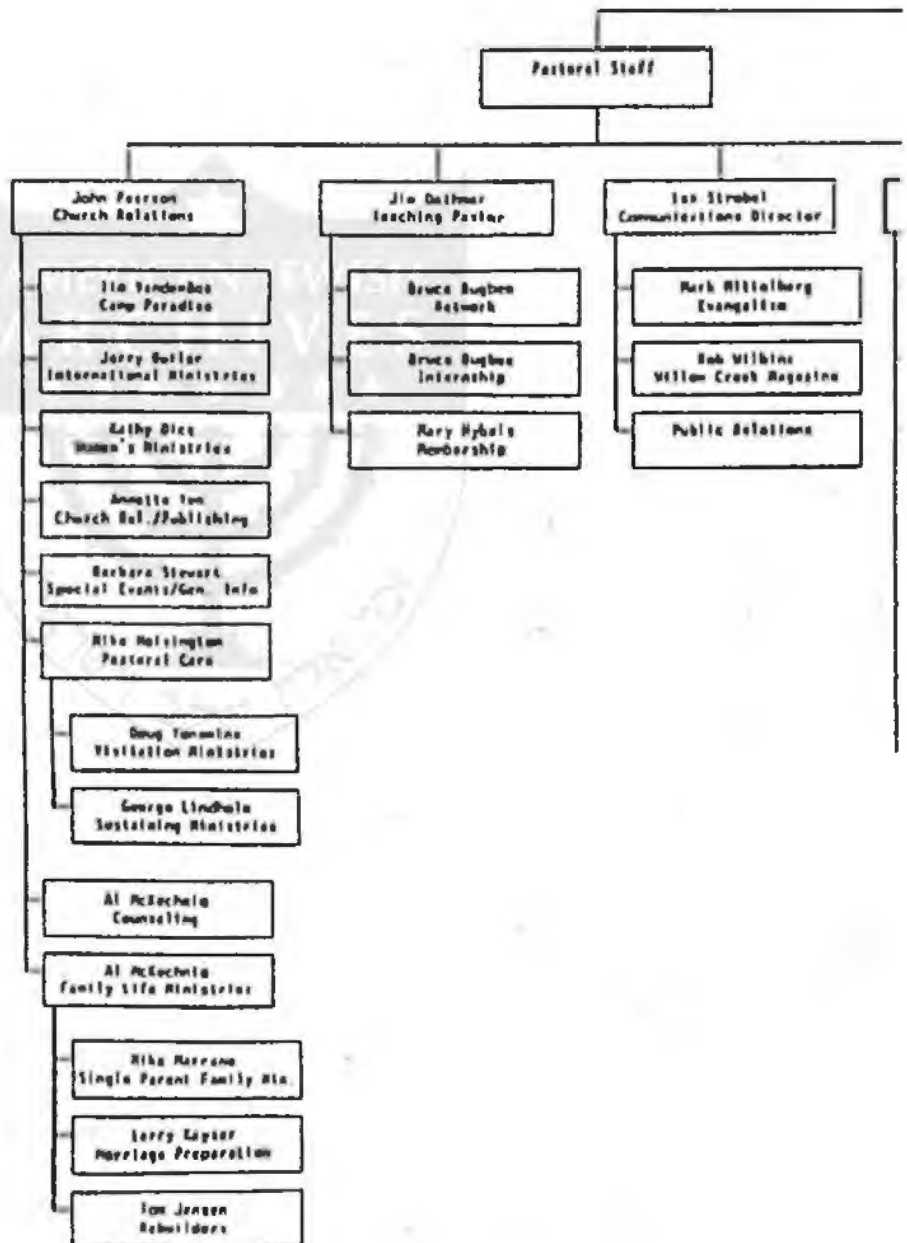


Exhibit 13



Source: Willow Creek Community Church

## 'Unchurched Harry' goes from atheist to Christian

By TOM VALED  
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, 34, 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 atheist," 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 af-

fairs 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 fill 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 his-

torical 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 putting 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 al-



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

ways logical, 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."

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



*jf* Exhibit 15

Please submit by 4:00 the 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:

☒ 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. <u>My vacation; April 1-10</u> | 3. <u>Personnel situation</u> |
| 2. <u>Ned Nelson resigned</u>     | 4. <u>Budget overruns</u>     |

\*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:

- |   |   |
|---|---|
| <input type="checkbox"/> Doing Ok   | <input type="checkbox"/> Overloaded       |
| <input type="checkbox"/> Frustrated   | <input type="checkbox"/> On top of things |
| <input checked="" type="checkbox"/> Snowed under, but I'll be okay in <u>30</u> days or so. |   |

H. A highlight, for me, in the last 77 days was:

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: <u>February</u>		
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 leathers 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, strengthen 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 something 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 shared 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 touch 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

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.

### Explanation/Implications

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.

<b>Fundamental Belief</b>	<b>Explanation/Implications</b>
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.

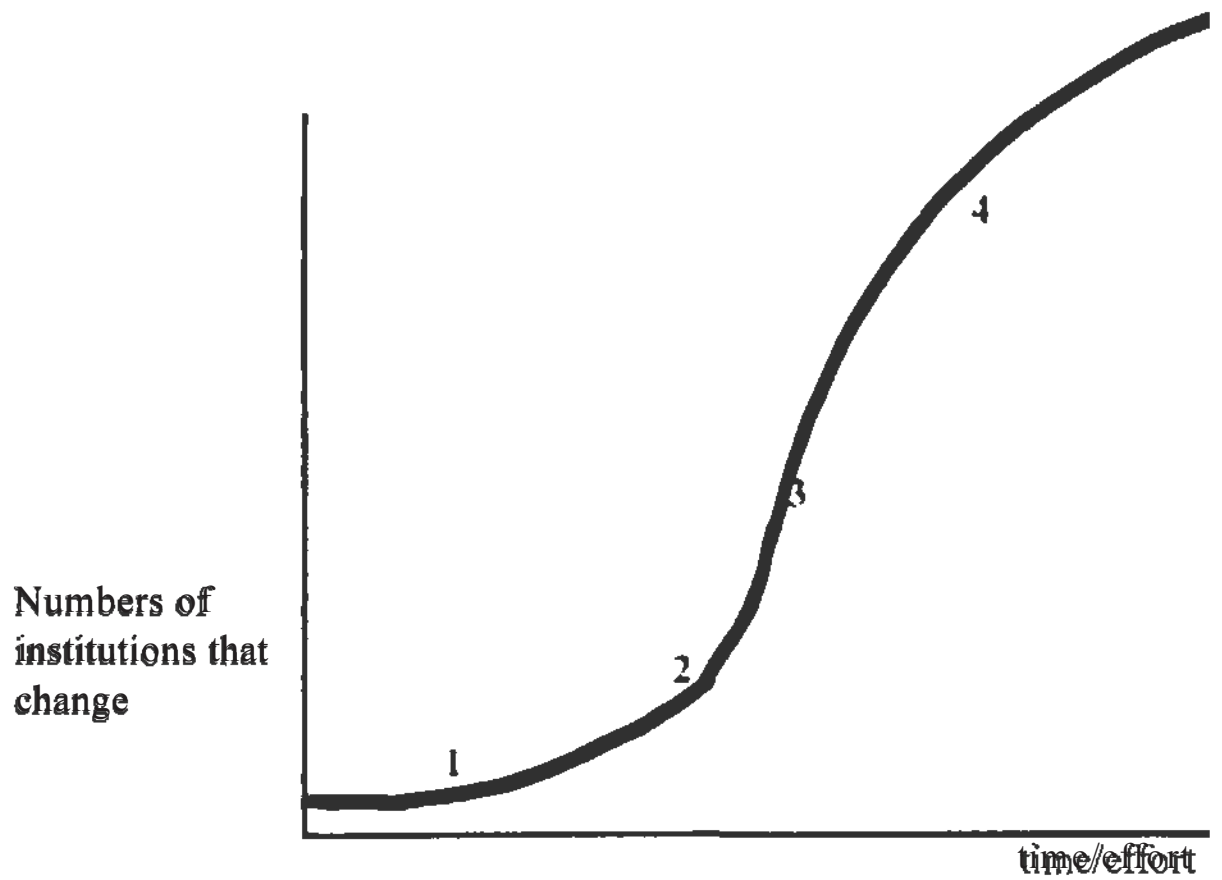
5

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

---

## THE PROCESS OF CHANGE

### Exhibit 1





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 explaining religious practice with the class and helping children identify application to their own lives.

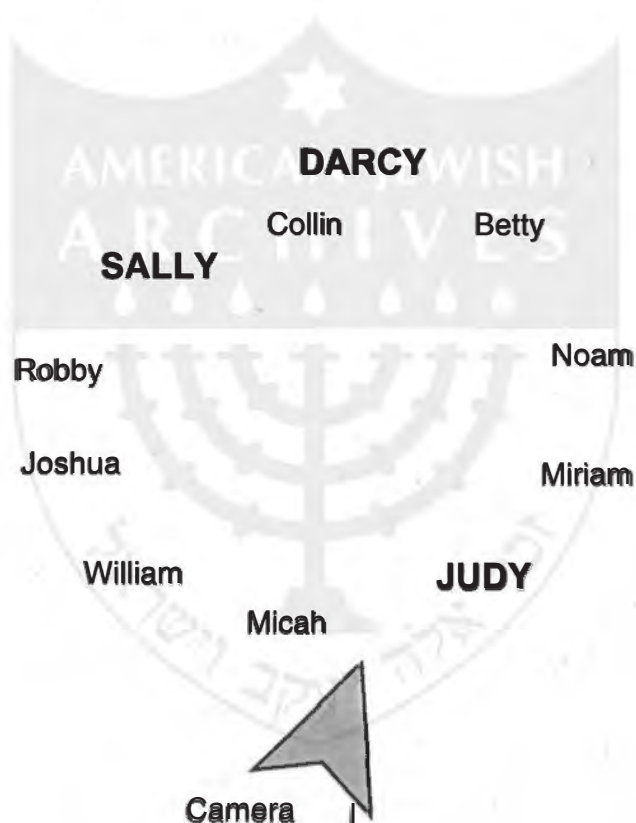
All of us on the teaching team have been impressed and moved by the children's eagerness to discuss spiritual matters, their openness to hearing and thinking about religious concepts, and particularly their eagerness in forming personal meanings about God, Jewish observances, and menshlichkeit. Kitah 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, it's 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.

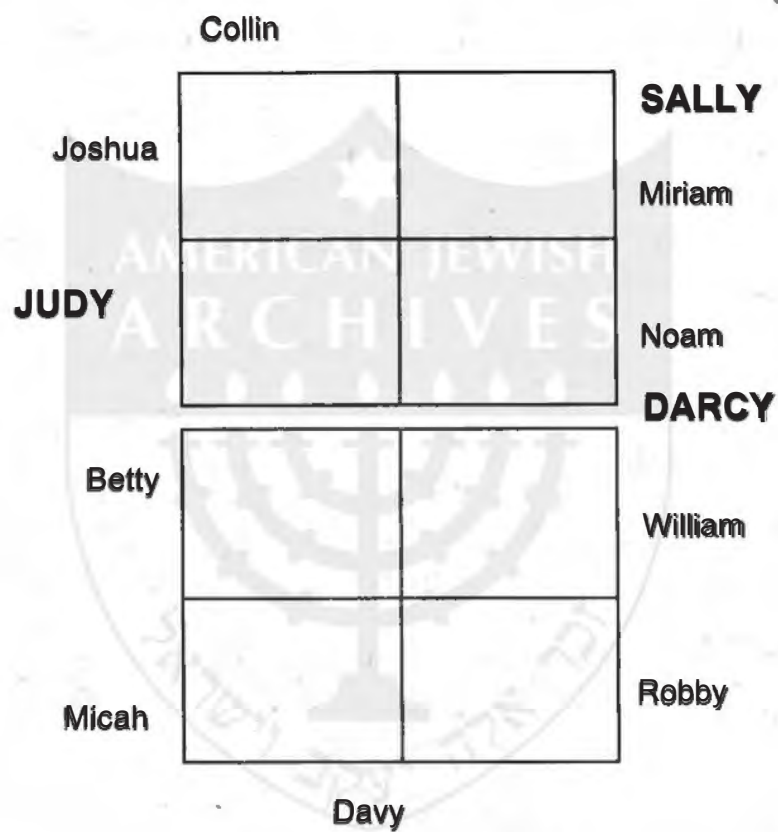
#### *Background Information*

**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**





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's Mechinah-Alf Class*

**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

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 conversation about wishing prayers and present prayers and what it is okay to pray for. Students work at writing their prayers for their imaginary Kotel.*

*1's Meehinah-Alef Class*

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



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.

### **Judy's Mechinah-Alaf Class**

*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.

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.

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 gett. . . 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



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's Mechinah-Aluf Class***

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 Kneset 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 Kneset 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 like they 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?

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.

*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



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 to-- 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: 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, 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

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. Un-- to 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 what-- 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 Interview (Prayer and Classroom Lessons on 4/14/96 & 4/21/96)*

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



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,...

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--



*Judy Interview (Prayer and Classroom Lessons on 4/14/96 & 4/21/96)*

. 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 almost--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.



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

**MONDAY, JANUARY 20**

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

## PORK AND SHELLFISH AT BRANDEIS UNIVERSITY<sup>1</sup>

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

---

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

Copyright 1997 by the Presidents and Fellows of Harvard College. No part of this publication may be reproduced, stored in a retrieval system, used in a spreadsheet, or transmitted in any form or by any means--electronic, mechanical, photocopying, recording, or otherwise--without the prior written permission of the author.

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<sup>7</sup> 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?



Take over the na-  
say that it may  
action is taken.  
say they are sur-  
the strong out-  
received from  
Nabon's establish-  
oliticians.

SA  
P

ral pro-  
ognition  
st deter-

t current  
and ad-  
are not

w d  
devc...p-  
oster a  
ictive  
tip. The  
electric  
ip. The  
ification

mon.  
Land.

» England,  
rmer U.S.  
cretary of  
griculture.  
Executive  
ice President  
the National  
lral Electric  
operative  
association.

mer-owned  
items

N.W.

Q

solution with amendments, we sure ought to be able to  
Gentlemen 1-A 1QX\*)

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

# At Brandeis, Ham Steak and Shrimp

By MATTHEW L. WALD

Special to The New York Times

WAI THAM, 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 2,600 undergraduates have contracts for their meals at the kosher section of the cafeteria system. The kosher section will be unaffected by the change.

President Handler said that at a



The New York Times/Chuck Freedman

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 pulling 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 student is now Jewish.

The school began offering shellfish and pork in the cafeteria that fall as part of an effort to attract a more di-

verse student body and make non-Jews feel more comfortable here. Jews who observe kosher dietary laws do not eat those foods.

But most Jews at 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 Kulmsky, a junior from Bellmore, L.I., who is a member of the student organization

that sponsored the protest. "Through out the ages, Jews have taken sin 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 clean shanties has become one of the most popular items on the menu.

### Anger at President

A survey by the campus newspaper last fall indicated that 63 to 70 percent of students were not bothered by the new foods.

Jonathan Kravetz, editor of the student newspaper, the Brandeis Liberator, estimated that 15 percent of the students are still angry with the administration, particularly with President Roslyn E. Mandel, 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 an outside committee concluded that steering the university's nonsectarian character

was not helping attract a more diverse student body. The report said an "international kitchen" would "better serve Asian and other ethnic groups" and added, "no solution is viable which detracts from Brandeis' claim to be a support of the American Jewish community."

Daniel Scheuch, 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 is not a detriment."

The students who protested today were 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 it is a Jewish holiday. The administration said that the omission of the names of the holidays was a printing error.

**Fly United or  
American coach  
to Chicago  
and get this.**

**Fly Continental  
coach to Chicago  
and get this.**



**Plus our new hourly service.**

## 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 Swartz\*

### 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

**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

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

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

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

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

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

Gail Dorph  
CIJE  
15 East 26th Street, Room 1008  
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

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

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

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

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

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

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

Esther Leah Ritz  
626 East Kilbourn Avenue, Apt. 23001  
Milwaukee, WI 53202  
PH: 414-291-9220  
FX: 414-291-0207

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

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

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

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

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



**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

\*Executive Committee Member  
+Steering Committee Member

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  
Cerritos, 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

## **CJF 1996 Board of Directors**

**Lee M. Hendler \*+**  
2734 Caves Road  
Owings Mills, MD 21117  
Phone: 410-363-4135  
FAX: 410-363-9790

**David Hirschhorn \***  
The Blaustein Building  
P.O. Box 238  
Baltimore, MD 21203  
Phone: 410-347-7200  
FAX: 410-659-0552

**Ann Kaufman \***  
5100 San Felipe, #261E  
Houston, TX 77056  
Phone: 713-461-1760  
Fax: 713-850-1761

**Gershon Kekst**  
Kekst & Co., Inc.  
437 Madison Avenue  
New York, NY 10022  
Phone: 212-593-2655  
FAX: 212-593-2430

**Henry Koschitzky**  
IKO Industries, Ltd.  
11 Yorkdale Road, #404  
Toronto, Ontario M6A 3A1  
Phone: 416-781-5545  
FAX: 416-781-8411

**Mark Lainer \***  
117527 Magnolia Blvd.  
Encino, CA 91316  
Phone: 818-787-1400  
FAX: 818-787-8719

**Norman Lamm**  
Yeshiva University  
500 West 185th Street  
New York, NY 10033  
Phone: 212-960-5280  
FAX: 212-960-0049

**Marvin Lender**  
M & M Investment  
P.O. Box 3937  
Woodbridge, CT 06525  
Phone: 203-397-3977  
FAX: 203-397-8506

**Norman Lipoff**  
1221 Brickell Ave.  
Miami, FL 33131  
Phone: 305-579-0500  
FAX: 305-579-0719

**Seymour Martin Lipset**  
George Mason University  
4400 University Drive  
Fairfax, VA 22030  
Phone: 703-993-2278  
FAX: 703-993-2284

**Morton Mandel \*+**  
Premier Industrial Corp.  
4500 Euclid Avenue  
Cleveland, OH 44103  
Phone: 216-391-1852  
FAX: 216-391-5430

**Matthew Maryles \***  
Oppenheimer and Company, Inc.  
1 World Financial Center  
New York, NY 10281  
Phone: 212-667-7420  
FAX: 212-667-5785

**Florence Melton**  
1000 Urlin Ave., #1505  
Columbus, OH 43212  
Phone: 614-486-2690

**Melvin Merians \***  
10 Bonnie Briar Lane  
Larchmont, NY 10538-1347  
Phone: 914-834-0235  
FAX: 914-834-3125

**Morris W. Offit**  
Offitbank  
520 Madison Ave.  
New York, NY 10022  
Phone: 212-350-3800  
FAX: 212-393-4711