



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  
2004

CIJE correspondence and articles, 1992.

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

---

**Mandel Institute****מכון מנדל**

For the Advanced Study and Development of Jewish Education

**Board of Directors**  
**(in formation)**Morton L. Mandel  
*Chairman*Marc Besen  
*Australia*Jaime Constantiner  
*Mexico*Isaac Joffe  
*South Africa*Felix Posen  
*U.K.*Esther Leah Ritz  
*U.S.A.*Garry Stock  
*Australia*

13 December, 1992

The Chief Rabbi  
Dr. Jonathan Sacks  
Adler House  
Tavistock Square  
London WC1H 9HN

Fax: 004471-383-4920

Dear Chief Rabbi,

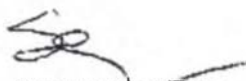
Annette and I learned a great deal and very much enjoyed our meeting with you.

Seymour Fox  
PresidentAnnette Hochstein  
Director

We will be happy to arrange for a consultation for the team that you select to meet with our Institute staff. I understand that this will involve a one day retreat in Jerusalem. We would be happy to arrange the consultation with whomever you designate to handle this matter in your office.

I look forward to working with you and hope that we will soon have an opportunity to continue our conversation.

Sincerely yours,

  
Seymour Fox

# THE ROLE OF THE UNITED SYNAGOGUE IN THE YEARS AHEAD

A REVIEW AUTHORISED BY THE HONORARY OFFICERS OF THE UNITED SYNAGOGUE 20 Oct 1991

Stanley Kalms Chairman  
Simon Caplan Secretary to the Review

3 First Avenue  
London NW4 2RL

081 203 9044  
081 203 5285 (Fax)

A Hochstein  
Mandel Institute  
POB 4497  
Jerusalem 91044  
ISRAEL

AMERICAN JEWISH  
ARCHIVES

3 March 1992

Dear Annette

The enclosed includes the contents of the second mailing to the Research Advisory Panel, and various diary notes and reports which give you some background into the main areas of investigation.

I am looking more closely at the issues of "ownership and/or diffusion" raised at our recent meeting. We have 4 separate constituents being a) The Rabbinate, b) Senior Professionals, c) Lay leadership, and d) the Rabbi. These require, in some respects, differing treatment. Perhaps we could review our situation on this at our next session.

Any reactions in the meantime would be gratefully received.

Yours sincerely



Simon Caplan

Secretary to the Review

PS I am also enclosing a piece I wrote on "The Mission". Ultimately we want a chapter of the report to deal with this. Clearly what I have written is unusable in public - but it does express, I think, the fundamental range of options available to us in straightforward language. Your reaction to this piece would be particularly welcome.

- The willingness of members to pay.

Will they pay if they perceive a clearer end goal? What are they prepared to pay for? Will the new structure create motivation to achieve new members? Should we revert to a system of telling people precisely what they're paying for? How to create the right balance between taxation and paying for benefits. Paying for benefits is perhaps more dangerous, but on the other hand has other alternative attractions : what is the correct balance?

- How much do we know about the profile of the member? What do members really want? Need for market research.
- A negative definition of the "problem" : the desire not to have a Church of England equivalent for the Jewish community, which is what the United Synagogue of a generation ago represented.
- The role of Shechita within the US.

Clearly a religious jurisdiction role but is there a commercial role? Shechita in other communities helps to pay for other communal services.

- Restructuring the council.

The role of council members. Shareholders? Representatives? Should there perhaps be just one person from each community? The parliament of the United Synagogue?

- The role of the executive of the central organisation.

Should we introduce "party politics"? Should a platform of individuals stand en masse? Should we operate a presidential system where a president and vice-president would nominate the other members and then be responsible to the council? Can we cut out the third tier of executive committee, and merely have communities and then a council?

- In principle, it was agreed that the diagram should be inverted, and that communities should come at the top, but it was also agreed that this would be politically very difficult in the current climate as a method of expression even if it is an accurate statement of the reality we are portraying.



- The problems of transition.

The fact that the quicker the better, from the point of view of change being subverted on the path of transition. Is finance the only issue in respect of a speedy transition, or are there other factors? (personnel, and so on).

- The need for massive emergency funding to ensure that the United Synagogue survives in the short-term, whilst the transition takes place.

### 3. FUTURE ACTION

Having achieved a reasonable consensus that the pattern that was being described is not fundamentally flawed, and is worthy of more detailed consideration. The group agreed to assist in specific task forces that would analyse a range of specific problems.

The entire proposition was divided into four : Education, Communities, Rabbinic, and Political Structure.

SK would contact individuals to chair these groups prior to inviting both individuals who are participants in the meeting, and others who are available to assist, on to the groups.

The private and confidential nature of the discussion was stressed and it was also pointed out that this was not the official committee of the review, but a group of individuals who could be expanded or contracted as necessary who would assist SK in his attempt to analyse the details of the proposed new structure.

S Caplan  
15.12.91

## AIDE MEMOIRE

Meeting at the offices of Stanley Kalms  
Subject : The United Synagogue Review.

15<sup>th</sup> December 1991.

Present : Peter Angel, Keith Barnet, Gerry Kurzon, Adrian Wallace, Leslie Wagner, Seymour Saideman, Harold Pasha, Ronald Metzger, Anthony Ansell, Mark Dembovsky, Michael Goldmeier, Ian Livingstone, Michael Gross, Stanley Kalms, Simon Caplan, Sherry Begner.

### 1. INTRODUCTION

SK introduced the discussion with a presentation of the current working hypothesis for a new structure for the United Synagogue. He pointed out that the purpose of the meeting was to analyse the proposed new structure in macro terms and to establish whether there are any fundamental weaknesses which would suggest that we should not take investigative work further.

In the absence of fundamental weaknesses, SK proposed that participants would assist in the task force work to analyse the many ramifications of the proposed structure.

This was agreed by the participating group.

### 2. POINTS ARISING

- The role of the annual "assessment"

What would this achieve? Would it help to set terms and conditions of employment in advance? Perhaps the assessment should be expressed as "personal development" rather than "assessment". The delicate balance between the employment of the Rabbi by the local community and his relationship with the central employer who would now be the Chief Rabbinate.

- The role of women

Would the new community structure and the way in which the Chief Rabbinate and the religious jurisdiction would be more independent, allow for equality for women?

- The system arising for local "ownership" of communities, a rental system, a rates paying assessment, other possibilities. Would there be central support for non viable synagogues, where it was felt that these should be maintained? Would it be possible for synagogues to cope with non central shul billing and general financial management? Where would there be room for sharing

expertise between communities? How to combat the natural psychological fear of local communities for devolution out of a feeling that perhaps they would not cope. The financial problems of transition.

- The relationship of the Chief Rabbi to the Bet Din and his responsibilities.

The Chief Rabbi and control of the Rabbinate. Would there be maintained a central salary structure, or would there be a mixed solution? Would the new structure in relation to the Chief Rabbinate, but also generally, be one which would enable others, such as the Federation or independent congregations, to join in.

- What is the "problem" that the United Synagogue and the Anglo-Jewish community faces?

Should we not be looking at this first, and the organisational structure only as a response to that, perhaps the two things run in tandem, as the current proposal recommends itself under any scenario as to the fundamental problems.

- The need to do considerable work on the proposed new education board.

What work it would embrace, what other partners it might embrace. The arrangements for making schools into Trusts and for pushing Chadarim onto the local list of responsibilities.

- Would the system encourage better leadership at all levels?
- What use would there be for the centre at all under the new scenario?

Clearly control over the Chief Rabbinate, a proactive role in relation to new communities, but what else? Comparison made with the current situation in the USSR.

- The rabbi's central role within a community.

How to create clear definitions and how to ensure that he has the role in relation to the other aspects of community work.



Diary Notes : 10.02.92 S Caplan

Meeting of the Task Force Chairmen.

Present : S Kalms, A Ansell, S Saideman, S Caplan

Apologies : L Wagner

#### EDUCATION

SS reported on his activities to date, which included planning sessions with SC, considerable background reading and consultative meetings with Dennis Felsenstein, Jo Wagerman, Jonathan Lew, Michael Cohen, David Lerner, and the Chief Rabbi. He is still due to meet Nat Ruben, Bernard Taub and Maurice de Vries and the Board of Education of the United Synagogue in due course.

In terms of process, the proposition of de-centralising the Chedarim will be examined via consultative sessions with the Belmont Catford and Roding centres which are regarded as the key marginal constituencies, on the basis of the 1987 policy document of the United Synagogue which gives a checklist of Cheder functions.

On day schools, N Rubin is to be asked to write an article outlining a plan for turning each day school into an independent charitable trust.

With regard to the future role of a Board of Education, an American educationalist working in a Board of Education is to be asked to write an article about the functions of an American style Board of Education.

In terms of substantive issues, there are still many grey areas, some of which were discussed. With regard to day schools, it was clear that ultimately, the brunt of payment for Jewish studies teaching would fall on the parents and on the school itself. The question of whether the United Synagogue should be providing a subsidy for children whose parents could not afford to pay, either via the local community, or through central response, in terms of a voucher system.



This would need further analysis to strike a balance between ensuring that the main costs are borne by the school itself and the parents, and maintaining the United Synagogue's image as being involved with and concerned about Jewish Day School education and supportive of members of the US who send children to Jewish day schools.

With regard to Chedarim, there remains an issue as to whether division between Junior and Senior should come at 11, 12 or 13, as it is currently.

The case for total local management of Chedarim up to the age of eleven is clear cut, and the attempt would be to make this entirely a local communal affair, and to allow communities to negotiate with other communities where there would be a need for regionalisation or coordination.

There is a strong case to make post-Junior Cheder education a national concern, and one possibility is to set up a teenage centre trust, as a national body which would operate rather as a day school, perhaps with one head teacher and a number of regionalised centres.

Consideration would have to be given as to whether the change over would be at eleven, as in the school system; at twelve, or at thirteen. It is possible that some communities would resist handing over their children as early as eleven, pre-barmitzvah, and it may be possible to construct a system of choice, where there would be an 11+ and 13+ entry.

The role of the central Board of Education was discussed, and reference was made to the election or selection of the lay constituent of the Board of Education. It was hoped to create a system that would produce strong leadership, and that would ensure that the United Synagogue controlled the Board of Education, but which would allow for the Board of Education to expand its lay constituency as its client-base expanded to include perhaps the ZFET, etc.

With regard to Adult Education, there was a feeling that this might perhaps be situated within the Chief Rabbinate structure than through education, which would give the Education Brief a clear focus as being up to 18, and would allow for adult education plans which were very much community based in line with the localisation of the plans in general.

#### COMMUNITIES

AA reported on his activities to date which included planning sessions with SC, report background reading, and preparations for consultative meetings with an information technology specialist, a local HO with a strong understanding of the accounting side, and an internal staff member of Woburn House.

The strategy being involved was to prepare a strong understanding of what was involved in local management of shuls and then to meet with between six and eight communities for consultation.

The financial basis for the new arrangement between local and centre was discussed. Whilst clearly the basic franchise fee would relate to premises and location, in terms of what might be described as an alternative site use; or other systems such as straight housing property valuation.

It was discussed whether there ought to be an additional element of a membership per capita taxation, albeit set at a low level. The question of whether the tax should be a single tax or a mixed one was left for further consideration, although it was agreed that ultimately, the system would have to produce not only enough taxation to cover central expenses on the Chief Rabbinate, Beth Din, etc, but also a surplus with which to fund pro-active new development within the United Synagogue.

The lack of marketing strategy and presentation within the United Synagogue system was noted.



There was a discussion on burial, and whether this would be retained as a central institution. It was agreed that it should be. The question of whether burial should continue to act as a "milch cow" because it is easy to tax, should be analysed in greater detail. In general it was agreed that more details are needed on burial.

Pensions : again, it was agreed that it would be logical to maintain this under central control, from the point of view of maintaining a reasonably sized scheme. Again it was agreed that more information on pensions was required.

Visitation : it was agreed that in principle there should not be a central function, or at least not a central function of the United Synagogue; however, since visitation is in effect operating as a supplementary pension scheme for ministers whose pensions are too low to support them, the chances of making a rapid change in this area were strictly limited.

The system of a political power structure at the local community level was discussed. If each community would be an independent trust, it would have a chairman and non-executive directors who would be elected by the membership possibly with a mixed system of election and selection, with key lay figures serving possibly a two or three year term.

The affiliated synagogues : it was agreed that there was a need for much more information. It is not clear whether or not they own their own property or if it is owned by United Synagogue. And in financial terms, how much they are paying to the centre reflected as a percentage of income.

It may be that their payment to the centre would be around 15% payment, in which case they might be brought into the overall scheme to achieve merely one form of association with the centre. However, it was also felt that there is some benefit to be maintained in having a two tier structure with property owned constituents and non property owned affiliates in that this would leave room for other synagogues' communities such as Ner Yisrael etc, to join the new United Synagogue.

It was pointed out that Western Marble Arch's associate status could also be used for this purpose.

The need for strong financial modelling was agreed. If, for example, the property tax is based on a housing rate, and someone could do a model for the entire United Synagogue.

The problem of cash-flow was raised. If one localises everything, then financial problems of a short term nature become more serious, for example, how do the teachers get paid in the trough periods where membership subscriptions are not coming in? This could be managed through a centralised equalisation fund, or, it may be left to the local communities to manage themselves to achieve a reasonable cash flow.

This issue raised the tactical problem of how far the Kalms' review has to answer issues of detail as opposed to issues of principle. If it sticks with the principle, then the charge can be made that the propositions have not been thought through, because they do not stand up to detail. On the other hand, if too much detail is included, then it will lay open for the charge that whatever detail is not considered should have been considered, and would impose tremendous amount of work on the review as opposed to the management of the United Synagogue to work out detail plans, and would perhaps not be healthy in a management sense in imposing too much fine detail on the management of the organisation, which after all, ultimately, would have to be responsible for the change.

#### RABBINICAL TASK FORCE

In LW's absence, a written report on the Rabbinical Task Force was submitted.

**NEXT MEETING : 8TH MARCH 1992, 10:30 AM.**

**AT THE HOME OF STANLEY KALMS.**



Beth Din

- Ivan Binstock
- Dayan Berger

Lay Leadership

- Sidney Frosh
- Alan Grant
- Alan Tunkel, Woodside Park
- David Taylor, Pinner
- Mark Dembovsky, South Hampstead
- Eddie Ofstein, Hendon
- Ronnie Metzger, Stanmore
- Keith Barnet
- Valene Adler
- Joy Conway
- Rhoda Goodman - Practical Rabbinics

6 I doubt if I can interview all those identified, although in some cases a phone call will do. Any guidance on priority is welcome.



A THE RABBI AND THE COMMUNITY

- A1 COMPREHENSIVE DEFINITION OF ROLE
- A2 COMPREHENSIVE DEFINITION OF PROFESSIONAL AND PERSONAL QUALITIES
- A3 ROLE DEFINITIONS/PERSONAL QUALITIES - PRIORITIES AND FLEXIBILITY FOR LOCAL CHOICE
- A4 THE RABBI AS EXTRA-COMMUNITY FIGURE - USE OF SPECIALIST SKILLS
- A5 THE STRUCTURE OF EMPLOYMENT - CONTRACTS ETC
- A6 PERFORMANCE REVIEW/DEVELOPMENT
- A7 PRE-SERVICE TRAINING - THE ROLE OF THE US
- A8 IN-SERVICE TRAINING - THE ROLE OF THE US
- A9 REGULATIONS FOR LICENSING RABBIS
- A10 PLACEMENT - THE ROLE OF THE US
- A11 THE POWERS OF THE RABBI
- A12 THE RIGHTS OF THE RABBI
- A13 THE PROFESSIONAL COMMUNITY OF THE RABBINATE
- A14 SALARIES AND CONDITIONS
- A15 THE ROLE OF THE RABBI'S WIFE

B THE RABBINATE AND THE OFFICE OF THE CHIEF RABBI

- B1 THE AUTHORITY OF THE CHIEF RABBI OVER THE RABBINATE
- B2 THE ROLE OF THE CHIEF RABBI IN LICENSING
- B3 THE ROLE OF THE CHIEF RABBI IN PLACEMENT/MOBILITY
- B4 THE ROLE OF THE CHIEF RABBI IN THE PERSONAL/PROFESSIONAL DEVELOPMENT OF RABBIS
- B5 THE ROLE OF THE CHIEF RABBI IN PERFORMANCE REVIEW
- B6 THE ROLE OF THE CHIEF RABBI WITHIN THE RABBINICAL COMMUNITY

C THE BETH DIN AND ITS RELATIONSHIP WITH THE CHIEF RABBI

- C1 MANAGEMENT STRUCTURE/POLICY DEVELOPMENT WITHIN THE BETH DIN
- C2 SCOPE OF DUTIES
- C3 SIZE OF BETH DIN
- C4 FINANCIAL POLICY OF BETH DIN
- C5 SUCCESSION PLANNING
- C6 RELIGIOUS JURISDICTION IN THE UK
- C7 THE RELATIONSHIP OF THE BETH DIN WITH THE RABBINATE
- C8 THE LOCATION OF THE BETH DIN

THE BETH DIN AND IT RELATIONSHIP

WITH THE CHIEF RABBINATE

Operating Principles

- to clarify the relationship between the Beth Din and the Chief Rabbi
- to indentify and distiguish between the necessary and the optional functions of the Beth Din
- to provide a clear financial policy for the Beth Din based on payment for services.
- to determine appropriate staffing requirements of the Beth Din
- to establish ideal person specification for future dayamim based on communal needs to ensure successful succession planning
- to clarify the role of the Beth Din on religious policy issues within Londonand more widely within the UK

Single Goal

To clarify the relationship between the Beth Din and all sections of the community (communities/Rabbinate/Chief Rabbinate).

## Role of United Synagogue

### Task Force on Rabbinate

#### Report to 9th February meeting

- 1 Since the meeting a month ago I have met with Simon Caplan on a number of occasions and have had 2 meetings with the Chief Rabbi. Simon and I agreed that the first month would be spent on thinking through the agenda of issues. This would be useful in itself and at the same time provide the context for discussions with appropriate people. These discussions would take place during the rest of February and into March, after which the focus could be narrowed.
- 2 We have identified 5 main subjects and within these 5 subjects a range of sub-headings, making in all 51 possible topics. These are shown in the attached annexe. Some of these topics are substantial and require major reports on their own. It is neither possible nor appropriate to deal with all of these and in many cases the only sensible approach in the final report will be to flag these as issues which need further consideration.
- 3 Given this potentially wide scope, and the sensitivity of the subject, it is important that we have a clear focus for our interest which can easily be explained. It seems to me that this should be the effect of the decentralisation of the United Synagogue on the individual rabbi, his relationship with his community, his relationship with the Office of the Chief Rabbi and the Beth Din, the Chief Rabbi and the United Synagogue and the Chief Rabbi and the wider Jewish community. This covers our 5 main subjects but locates them in the main purpose of the enquiry.
- 4 To this end, we have identified key operating principles for each main heading and these are appended. Comments are welcome.
- 5 From discussion with Simon and the Chief Rabbi, the following names have been suggested for interview/discussion:

<u>Rabbinate</u>	- Lord Jakobovits
	- Alan Plancey
	- Emmanuel Levy
	- Eddie Jackson
	- Israel Fine
	- Pinchas Rosenstein
<u>Rabbis' Wives</u>	- Rachel Binstock
	- Naomi Rosenstein



RABBINATE TASK FORCE

Main Subjects Index

- A The Rabbi and the Community
- B The Rabbinate and the Office of the Chief Rabbi
- C The Beth Din and its relationship with the Chief Rabbi
- D The Role of the Chief Rabbinate and its Relationship with the Central Organisation
- E The Role of the Chief Rabbinate in Relation to Communal Religious Functions



D THE ROLE OF THE CHIEF RABBINATE AND ITS RELATIONSHIP WITH THE CENTRAL ORGANISATION

- D1 DEFINITION OF ROLE
- D2 MANAGEMENT STRUCTURE/ POLICY DEVELOPMENT
- D3 SCOPE OF DUTIES
- D4 POWERS OF THE CHIEF RABBI
- D5 FINANCIAL POLICY
- D6 PERFORMANCE REVIEW/DEVELOPMENT FOR THE CHIEF RABBI
- D7 THE STRUCTURE OF EMPLOYMENT
- D8 THE CHIEF RABBI'S ROLE BEYOND THE US : PROVINCES & BRITISH SOCIETY
- D9 THE RELATIONSHIP OF RELIGIOUS DEPARTMENTS (KASHRUT/BETH DIN/CHIEF RABBI/CHAPLAINCY/RABBINATE) TO THE CENTRAL ORGANISATION

E THE ROLE OF THE CHIEF RABBINATE IN RELATION TO COMMUNAL RELIGIOUS FUNCTIONS

- E1 RABBINATE
- E2 CHAPLAINCY
- E3 BETH DIN
- E4 KASHRUT/SHECHITA
- E5 CHAZZANIM
- E6 MARRIAGE AUTHORISATION
- E7 CIRCUMCISION
- E8 BURIAL/TOMBSTONES
- E9 TZEDAKAH
- E10 PROVINCES
- E11 REST OF JEWISH WORLD
- E12 UK SOCIETY
- E13 EDUCATION



THE RABBI AND THE COMMUNITY

Operating Principles

- to deliver to each community the most appropriate Rabbis for their needs
- to stimulate personal growth, career development, enhanced performance and greater accountability within the Rabbinate
- to empower the community as the employer of the Rabbi
- to empower the Rabbi
- to give safeguards to the centre towards
  - (a) Best Practice
  - (b) Orthodox practice
- to provide far greater job mobility and career change
- to provide clearer lines of responsibility between the Rabbi and his community
- to deliver a clearer relationship between training and performance review and career development
- to ensure a clear role for the Rabbi's wife (to delineate the roles and responsibilities of the Rabbi's wife)

Single Goal

To improve the quality of the service of the Rabbi to the community.

B THE RABBINATE AND THE OFFICE OF THE CHIEF RABBI

Operating Principles

- to strengthen the relationship between the Chief Rabbi and the Rabbinate
- to enhance the role of the Chief Rabbi in the career development of the Rabbinate
- to increase the accountability of the Rabbinate to the Chief Rabbi as well as to their communities for their performance

Single Goal

To encourage the concept of a profession within the Rabbinate.





D     THE ROLE OF THE CHIEF RABBINATE AND IT RELATIONSHIP  
          WITH THE CENTRAL ORGANISATION

Operating Principles

- to specify the role and duties of the Chief Rabbinat within the United Synagogue organisation
- to introduce and specify the appropriate mechanism for performance review of the Chief Rabbi to provide a role model for the review of all Rabbis and increase the accountability of his office
- to clarify the distinction (if any) between the Chief Rabbi, the Chief Rabbinat, and the Office of the Chief Rabbi
- to provide a clear financial policy for the Chief Rabbinat
- to strengthen the UK (and beyond) role of the Chief Rabbinat within the Jewish Community and maintain its representational role in non-Jewish society

Single Goal

To clarify the role and powers of the Chief Rabbinat within the UK religious structure.

E        THE ROLE OF THE CHIEF RABBINATE IN RELATION TO  
COMMUNAL RELIGIOUS FUNCTIONS

Operating Principles

- to identify and distinguish between the necessary and optional functions of the Chief Rabbinate
- to clarify the respective powers of the Chief Rabbinate and individual Rabbis
- to establish the role of the Chief Rabbinate in communal wide religious functions

Single Goal

To define the powers and responsibilities of a central Orthodox religious authority in the UK.



DRAFT DISCUSSION PAPER BY COMMUNITIES TASK FORCE

AIMS:

1. To encourage new membership of the United Synagogue, particularly from the younger group in an attempt to win back (without compromising on religious matters) some of the "middle-ground" previously occupied by the United Synagogue.
2. To provide better facilities at a local level, particularly for the youth and elderly.
3. To get better value from membership fees by leaving most of the money collected in the local Synagogues subject to proper accountability.
4. To make better use of the often under-utilised and outdated Shul premises.
5. To provide a variety of religious services covering all age groups and different abilities.
6. More dynamic leadership locally of both religious and lay leaders.

AA/maw

12 February 1992

S. Kalms Esq  
Dixons Limited  
29 Farm Street  
LONDON  
W1X 8AA

BY FAX & POST

FAX NO: 071 499 3436

Dear Stanley,

RE: UNITED SYNAGOGUE REVIEW

I enclose a note of the points I raised at last Sunday's meeting which I trust will be of assistance to you in preparing your summary and also the further discussions that you will be having with the Honorary Officers and the Senior Managers of the United Synagogue.

Enjoy your skiing trip and I will speak to you on your return.

Kindest regards.

Yours sincerely,

ANTHONY ANSELL

Encs.

the creation of local community  
of all the community in both

tration/finance from running the  
burden to expect those people who  
's box on a Sabbath that they  
en to spend every Sunday morning

ted for three years to include a  
Treasurer. 25% of seats on the  
30 and at least 25% to be for  
omen would have the vote).

ble for running the services and  
ogue. There will be a senior,  
ected for a total of three years  
e up in seniority. They could  
re preferably chosen by the

re a full-time Administrator,  
utive.



7. Ultimately, to encourage the creation of local community centres serving the needs of all the community in both religious and secular areas.

#### SYNAGOGUE MANAGEMENT:

1. Split functions of administration/finance from running the services. It is an unfair burden to expect those people who are sitting in the Warden's box on a Sabbath that they should also be expected then to spend every Sunday morning in the Synagogue.  
*S.K.  
except O.K.  
ordine nor  
just - they  
- want to think  
at a community  
seminar.*
2. An Executive Committee elected for three years to include a Chairman, Vice-Chairman and Treasurer. 25% of seats on the Committee for people under 30 and at least 25% to be for women members (all men and women would have the vote).  
*Quoras*
3. The Warden is to be responsible for running the services and religious side of the Synagogue. There will be a senior, middle and junior Warden elected for a total of three years and each year they would move up in seniority. They could either be elected or more preferably chosen by the Executive Committee.
4. Most Synagogues will require a full-time Administrator, Community Director/Chief Executive.

5. There will be a Sub-Committee structure reporting to the Executive. Those Sub-Committees should include:-

- (a) A Services/Ritual Sub-Committee to include the three Wardens, Rabbi Chazan and possibly Chairman and Vice-Chairman and Treasurer.
- (b) Education Committee.
- (c) Welfare Committee.
- (d) Ladies Guild.
- (e) Children/Youth.
- (f) House Committee.

PAY OVER TO CENTRE

1. How base?

- (a) Combination of "rent" or "franchising" basis which must take into account the locality of the Synagogue and the size of the premises.
- (b) Number of members. The theory for this being that the more members there are, the more it is likely that they will be calling upon the services from the Centre. Also there is still an element that the larger Synagogues by contributing to the Centre's funds may be helping the more needy and smaller communities.

2. What proportion of Synagogue bill to be paid over to the Centre?

Not more than 15% and if possible, nearer to 10%. Each Synagogue will obviously have a greater burden than at present in terms of administration, running its Hebrew School and financing Community Director as well as capital projects.

3. What does the Centre do with its money?

- (a) Chief Rabbinate - to include overall control of Rabbis, marriage licensing, issue of status, Shechita and prison visitation.
- (b) Grants for education to the Education Trust.
- (c) Developing of small communities and also large capital projects for Synagogues.
- (d) Statistical monitoring.

4. The money that comes in from the Synagogues must be properly audited and budgeted with strict controls of the Centre with defined amounts going to the Chief Rabbinate, Education and Central Functions, each with their own strict budget control and treasury functions.



LOCAL FUNCTIONS:

1. Fully computerised local administration to deal with the collection of all membership fees, invoicing, banking and paying the suppliers.
2. All staff to be paid locally - query whether a PAYE system is run by the Synagogue or probably set up by a local accountant member who will also be the auditor of the accounts.
3. Each Synagogue will have to set up as its own charity in order to maximise covenant income.
4. Existing pension arrangements at the Centre will probably continue subject to the feasibility of splitting up the existing pension scheme (subject to it being properly funded at the present time).
5. All Synagogue houses will devolve locally. The Synagogue premises will probably be leased from the Centre on a full repairing covenant and looked after locally subject to possible loans from the Centre for substantial repairs or development.

6. Up to the age of 11, a Chedar to be run locally unless small communities can combine. The Chedar will be funded out of general Synagogue funds, fund-raising and parental contributions. Over 11 or 13 the children will go to teenage Torah Centres funded again by parental contributions, and possibly some Synagogue grants and grants from the Centre. Query also the question of bursaries available to local needy families to cover the costs of Hebrew education at Jewish State Schools.

LOCAL COMPUTER SYSTEM:

It must be the same system installed throughout the United Synagogue with possible links to Head Office, Burial Society, Board of Deputies and J.I.A. This will have to deal with all accounting purposes, plus provide the statistical information about the Synagogue membership including age groups. It will also have to deal with Yahtseit reminders.

RABBI/CHAZAN:

More power locally to include Halachic issues with a contract review periodically. In particular, both Rabbi and Chazan to play a much greater role in education and social and welfare activities, e.g. supervising the Chedar, preparing education courses. Also, very important for them to be involved in a Welfare Committee which will include:-

- (a) Sickness visiting.
- (b) Bereavement counselling.
- (c) Financial problems.
- (d) Marital problems.
- (e) Child problems.
- (f) Loneliness of the Elderly.

They should be paid a realistic salary but should not charge for extra involvements in local education.

#### COMPARISON OF OTHER COMMUNITIES:

We should compare similar structures and the Reformed Synagogues Federation of Synagogues in America.

#### LOCAL EDUCATION:

As previously mentioned, funding for the local Chedar will come from Synagogue funds and parental contribution, plus fund raising. The Central Board of Education will probably set the syllabus and provide inspectorate facility and will deal with the setting of teachers' standards and regular assessments of them.



ACCOUNTING:

Accounts to be audited once a month by an accountant. It will also be necessary for the Synagogue to maintain a standard figure of reserves, either locally or at the Centre to overcome any cashflow problems.

AFFILIATED SYNAGOGUES:

Look at the present scheme, probably not much change. The level of pay-over would not be property based but based on per capita calculation.

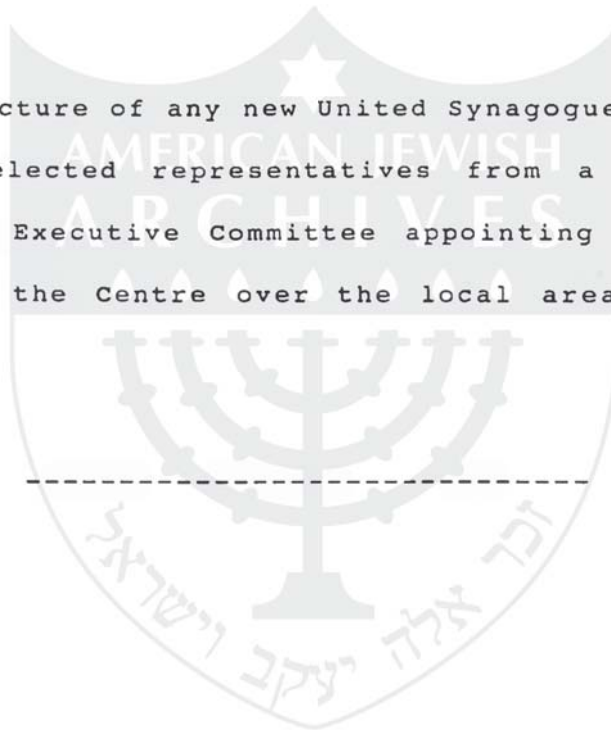
FUNERAL EXPENSES SCHEME:

Payments and monies produced should equate to the real cost of the burial and should not be used as it is at present to subsidise other activities within the United Synagogue. A big complaint is from members who have paid F.E.S. for many years and who reach retirement and see no reason why they are not fully paid up by this time. We should therefore investigate the question of having fully paid up F.E.S. members after they have made contributions for a specific number of years. This would protect the elderly and it would mean that any sums that the elderly did pay would come into the Synagogue coffers rather than going to the F.E.S.

LEGAL CHANGES (THERE ARE MANY):

1. A detailed look at the present United Synagogue Act, its scheme and the Bye-Laws which require considerable alteration.
2. Each Synagogue will have to have a set of Bye-Laws. They would have to be uniform throughout the United Synagogue.
3. All men and women to be members. Could women become Chairman or Treasurer? Possibly there would be Halachic objections and limitations.
4. Proper checks on people becoming members of the United Synagogue from a religious point of view and also to make sure that they do not owe debts to other Synagogues.
5. Proper reservation of powers to the Chief Rabbinate and the Beth Din in certain matters.
6. Transfers of properties from Centres to locality. Check on Stamp Duty, Charity Commissions and Tax implications.
7. Any other assets owned by the Centre that are going to be split off to locality.

8. Check on taxation of possible non-charitable activities, e.g. Ladies Guild providing regular catering facilities.
9. Local Data Protection Registration.
10. Implications of becoming an employer. New contracts of employment to be drawn up as standard throughout the United Synagogue.
11. Future structure of any new United Synagogue Council. Would there be elected representatives from a local level or merely the Executive Committee appointing representatives? Power over the Centre over the local area to be properly defined.





# IN THE YEARS AHEAD

A REVIEW AUTHORISED BY THE HONORARY OFFICERS OF THE UNITED SYNAGOGUE 20 Oct 1991

Stanley Kalms Chairman  
Simon Caplan Secretary to the Review

3 First Avenue  
London NW4 2RL

081 203 9044  
081 203 5285 (Fax)

MEMO TO : A HOCHSTEIN

FROM : S CAPLAN

25 February 1992

## Additional Note Re : Education Task Force

Annette - there isn't a document which explains, as it were, in the form of a report, the work of this task force. The minutes of the meeting on 9 February 1992 do this to a certain extent and the attached memo is a summary of my meeting with the Chairman at which the major tasks were decided.

The work, essentially, is as follows :

- 1 Devise and test a prototype for local management of the cheder.
- 2 Devise and test a prototype for Independent management of Day Schools.
- 3 Define the role of a Central Board of Education.
- 4 Analyse the current arrangements for Adult Education - recommendations for restructuring.



Diary Notes : 28.01.92 S Caplan

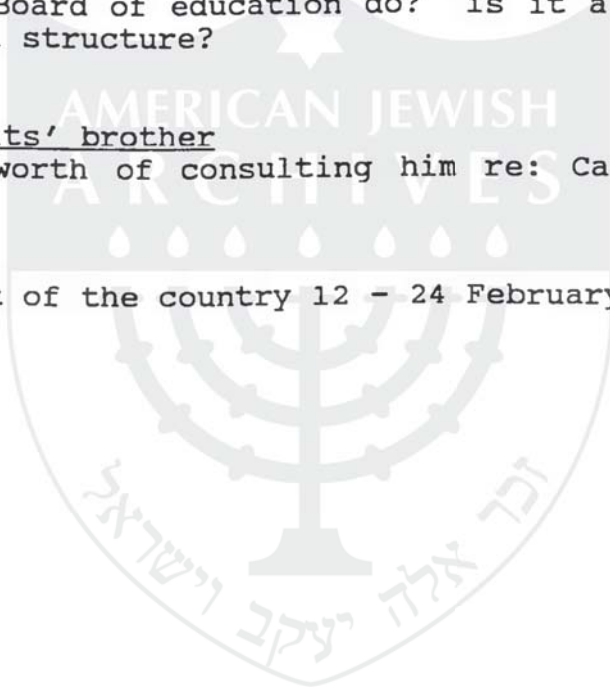
Meeting with S Saideman

Action agreed:

1. Trust Hospitals  
Look at the system. (SC)
2. Nat Rubin  
Arrange meeting. (SS)  
Ask him to help us analyse the legal and financial issues relating to the decentralisation of Day School management.  
Analysis to include :
  - a) State schools opting out - does it assist or hinder the Jewish Studies element financially.
  - b) the pluses and minuses of establishing each school as a separate Charitable Trust, and the practical issues to be considered in so doing.
  - c) the ownership of property under b) above.
  - d) Religious Jurisdiction under b) above.Also mention the idea of a separate organisation for the management of teenage centres - could it be handled as in b) above.
3. David Lerner  
Arrange meeting. (SC)  
Ask him to help us analyse the educational ramifications of decentralisation of Day Schools.
  - a) employment of teachers.
  - b) religious ethos.
  - c) educational development - role of centre?
  - d) training
  - e) monitoring and supervision (inspection - consultancy or full time?)
4. Political ramifications of decentralisation  
How much is it reasonable to expect members of the US to pay for day schools.  
Action : await outcome of market research and re-evaluate.
5. Transitional relief  
Develop a plan and cost it.  
Action (SC) : to ask I Livingstone to cost models based on 3 - 4 - 5 year transition.
6. Belmont re : Cheder  
Arrange meeting. (SC)  
Meet with FR / Chairman of Board of Education / Rabbi / S Saideman as confidential basis to develop a plan for autonomy that could work for Belmont.

7. Bernard Faigel  
Arrange meeting. (SS)  
To analyse educational consequences of decentralisation.
8. Jeffrey Leader  
Arrange meeting. (SC)  
S Saideman and SC to meet him to discuss independent  
teenage centre plans.
9. Brent Teenage Centre  
Arrange meeting.
10. USA Boards of education  
Commission objective piece from Gil Graf in Los Angeles.  
What does a Board of education do? is it a CT? what is  
its political structure?  
Action SC.
11. Lord Jacobovits' brother  
Investigate worth of consulting him re: Canadian Jewish  
education.  
Action SS.

NB. S Saideman out of the country 12 - 24 February.





# THE ROLE OF THE UNITED SYNAGOGUE IN THE YEARS AHEAD

A REVIEW AUTHORISED BY THE HONORARY OFFICERS OF THE UNITED SYNAGOGUE 20 Oct 1991

Stanley Kalms Chairman  
Simon Caplan Secretary to the Review

3 First Avenue  
London NW4 2RL

081 203 9044  
081 203 5285 (Fax)

## INCLUDING JEWS WITHIN TRADITION : THE MISSION OF THE UNITED SYNAGOGUE IN THE TWENTY FIRST CENTURY

The United Synagogue must define its mission clearly if it is to survive beyond the twentieth century. We are recommending the preparation of a mission statement, and we are further recommending that the statement should be based on the principle of "including Jews within Tradition".

Here is how our Chief Rabbi put it in 1989, "What then is the task of the United Synagogue? The answer consists of two words "including Jews". The task of the United Synagogue is to make as many Jews as possible feel included not excluded by Judaism".

What does the phrase "including Jews within Tradition" mean? It consists of two clauses, "including Jews" and "within Tradition". In one sense the second clause qualifies the first -the tradition, "halacha", is the framework within which the United Synagogue operates, a wall that will not be breached even for the sake of "including Jews". In another sense it works the other way round. "Including Jews" is an imperative for the United Synagogue. "Including Jews" is the only continued meaningful role for a broad-based umbrella organisation in an age of fragmentation and polarisation. "Tradition" must find a way to let Jews in wherever and using whatever means it can.

Again, listen to Rabbi Sacks on the operation of Jewish law, "There are areas of Jewish law where rabbinic tradition allows a wide latitude of application. The standard rubric in such cases is, everything depends on the assessment of the halachic authority and the ruling depends on the place and time. There are



areas of Jewish law where these statements are made explicitly, others where we recognise the implicit operation of such judgements. Restrictive or open policies on conversion, interactions between Jews and non-Jews, the place of women within religious life and decisions on how to relate to those who break the Jewish law, all come into this category, as does the cluster of issues embraced by the phrase "Torah im Derech Eretz". In all these cases we can trace differences of policy between different Jewish communities at different times. This is not to say that halachic rulings are subjective or historically conditioned or the result of sociological causes, they are not. The halacha is judicial - the application of precedent to specific circumstances. There are areas of halacha, however, which require for their application a careful evaluation of the present, one which may involve historical and sociological judgement".

"Including Jews" as a mission should be the focus for the work ethic and aspirations of everyone who acts on behalf of the organisation from the caretaker of the Shul who is often, for the stranger, the first point of contact with the community, to the board of management thinking about local priorities, to the Chief Rabbi and the Dayanim as they plot the religious course of Anglo Jewry.

The lack of a clear statement of mission has been one of the critical weaknesses of the United Synagogue over the past twenty years. Understanding ones mission helps one to set parameters, clarify objectives, establish priorities - all elements that have been missing from the management of affairs at all levels. Understanding ones mission gives those who work for the organisation a sense of identity, of initiative, of drive, and an expectation that good work will be recognised and applauded.

When the mission is not made explicit what happens is that several missions develop. Each individual works towards what he/she believes to be the mission and this produces, at best, confusion and at worst outright conflict. Let us look at some of the implicit missions of the United Synagogues that are currently espoused by different elements within it.

There are those who believe that the mission of the United Synagogue is to preserve what might be called "Minhag Anglia", a version of Jewish life and practice that is the product of the fusion of traditional Judaism with British society. "Minhag Anglia" is encrusted in the architecture of our Shuls and in the minds of some of our members. We recommend the preservation of

"Minhag Anglia" as one preserves a museum piece that reminds one of a valued past. That is the level of priority that we recommend should be given to "Minhag Anglia" in the context of discussions about carving out a future without mutilating the past. But we also suggest that "Minhag Anglia" as the mission of the United Synagogue is not only irrelevant but actually harmful since it is today an essentially exclusivist phenomenon, rather like a gentlemen's club.

The majority of today's Anglo-Jews did not grow up in the world of "Minhag Anglia", and many of those that did have voted firmly with their feet to leave it. The influence of Israel on the one hand and of assimilation on the other have changed the profile of the anglo-Jew beyond all recognition. As Rabbi Sacks puts it "in Anglo-Jewry the people at the margins are the members of our synagogues". "Minhag Anglia" is no longer a shared culture but in some ways even an alienating force. And worse in that some of the symbols of "Minhag Anglia" are today almost comic caricatures - the top hats, the pomp, the mimicry of the church - which bring Judaism into disrepute by association. If the mission of the United Synagogue today is to be "Including Jews within tradition", then we have to come to terms with the fact that customs and practices that once engendered a warm sense of belonging can now have the impact of excluding rather than including Jews.

There are those who believe that the mission of the United Synagogue is to promote "modern" or "centrist" orthodoxy. In a world in which many people are searching for authentic expressions and lifestyles in the spiritual domain the "wishy washiness" of this umbrella called the United Synagogue constantly loses out to the right and to the left. At least by giving the U.S. a definitive ideological edge one would give the benefit of having a stall in the marketplace. There is of course a tactical problem associated with locating the U.S. firmly in the modern orthodox camp and that is that it is such a small camp! And understandably so. Behind all the disparaging jokes about those who walk in the middle of the road there lies an essential truth. The traffic on the motorway of human society is heavy. In one direction come the juggernauts of secular culture immensely powerful influences speeding by at a thunderous pace. In the other direction come the equally disturbing vehicles of extremism and fundamentalism. With all this traffic about there is some considerable temptation to quit the highway in favour of the safe country lanes of separatism and segregation. Nevertheless, despite these problems we would not shirk at



recommending that the U.S. stand up and be counted in the modern orthodox camp if we thought that this could be the way forward. But we don't, and we don't for some very important principles.

The most important principle to be established is to reject, out of hand, the reduction of content to slogans. As Rabbi Sacks puts it, "The twentieth century has witnessed an extraordinary phenomenon in orthodoxy: the labelling of Jews despite the fact that they all subscribe to halacha and aggada (Jewish law and Jewish faith). There is today a self-consciously right wing, left wing and centrist orthodoxy... Labels and adjectives have no precedent or place in the rabbinic tradition. They flow from and in turn accelerate the politicisation of Jewish life. They make the false assumption that an approach to issues of Jewish law and life can be determined a priori by ideology instead of being analysed case by case in light of traditional sources. They allow us to delegitimize and in turn be delegitimized by those with whom we disagree. Labels are destructive of Jewish unity, integrity, kinship and collective responsibility". What we share within the United Synagogue are issues of content and not of labels. We are a community set in the context of and not removed from a secular society, we share in varying degrees many western values, our commitment to the peoplehood and Statehood of Israel is profound - this is the content of the United Synagogue and not some label called modern orthodoxy. As Rabbi Sacks summarises "The terms modern, or centralist or middle road orthodoxy are unhelpful and misleading. The Torah cannot be sliced up into adjectives.

The other point to be made on the subject of modern orthodoxy is that it is, like any ideology, exclusivist and not inclusivist. Whilst we clearly recognise how badly the U.S. has suffered of late for the lack of a clarified sense of mission, and whilst we can see that the type of issues which the U.S. faces share common ground with the proponents of modern orthodoxy, it is equally apparent that the constituency of the U.S. is not the small band of committed, observant modern orthodox Jews, but "rov hatzibbur" the majority of the community. If we cannot establish a statement of mission with which "rov hatzibbur" can identify then we cannot, in effect, justify the continued existence of the organisation.

There are yet others who believe that the mission of the United Synagogue is to make people more "religious" or "observant". Those who espouse this point of view are often found in leadership positions because theirs is a very clear and a very

powerful sense of purpose. This definition of mission is in the deepest sense non-ideological but it is nevertheless exclusivist. The real members of the club are those who keep the mitzvot. The legitimacy of other Jews is based only upon their potential to be "shomrei mitzvot". Moreover, although in principle it doesn't have to be so, in practice the definition within this group of what it means to be more religious or observant, is drawn very narrowly. It means to be more ritually observant - Shabbat, Kashrut and so on. There is precious little room in this camp for the non-conformist - Franz Rosenzweig would have been unintelligible to their thinking. The advocates of this kind of thinking include some of the most ethical and sensitive of our lay and professional constituency, as well as many of the most creative of our workers. But their mission cannot be adopted as the mission of the United Synagogue because it excludes the majority who would not support such narrow terms of reference.

A mission statement must achieve "leadership" and "responsiveness". It must inspire the people to do more, but cannot be too far removed, too remote from the majority of the people. On this score alone the "make people religious" mission is, at best, a sub category of a broader goal.

It should also be said that while this definition of mission is highly focused in its aim, and often pursued with superb methodology, it is, in fact the most "parev" in its content. Judaism becomes "nice", like "apple pie" (or cholent, perhaps the kosher equivalent!). It is a homogenised version of Judaism, in which there are no real issues, controversies, tensions, or even alternatives. The Chief Rabbi promotes what is in essence fundamental to the halachic and broader religious process - the idea of "machloket leshem shamayim" (argument for the sake of heaven). This is a vision of a very different type of community, a live community, a community which is capable of contributing to the intellectual development of Jewish thought and practice. In this "ideal" community the members neither accept the status quo merely because it is supported by the religious authorities, nor reject it out of hand because it is remote from the reality of their daily lives. In this community the members participate in the debate, and to participate in the debate they need to learn at least some of the language of the debate. We are recommending many measures that are designed to encourage a livelier and perhaps more controversial community. The presentation of Judaism as "parev", "apple pie", "cholent", is far removed from the type of community we have in mind.



But what is "including Jews within tradition" if not the most "parev" of all missions? How does begin to tackle what is understandably the besetting fault of our large umbrella organisation - lack of focus, lack of content and avoidance of controversial issues?

Let me give you a few examples of what we believe to be the natural consequences of adopting as a mission the imperative of "including Jews within tradition", examples which reveal that content behind this overtly simplistic phrase.

Firstly take a look at the metaphor used by Rabbi Sacks as his illustration of the philosophy of "inclusivism", in his Jakobovits Chair lecture in 1989 entitled "building the Jewish future". "Let me propose one simple image which defines the role of the United Synagogue. It is not the middle of the road, it is a moving escalator. The United Synagogue should not think in terms of static commitments. He who does not increase his learning diminishes it, said Hillel. The United Synagogue's task is to move Jews from one level of commitment to another and higher level. Some people get on the escalator at the bottom, others will get off at the top. The escalator will always be crowded so long as Rabbis and lay leaders make sure that at least as many are taking the first step on as are taking the last step off. The theme of the United Synagogue should be "shir hamaalot", a song of rising steps. The historic responsibility of the United Synagogue is to shape the religious direction of "rov hatzibbur", the majority of Anglo-Jewry. For the foreseeable future there will be a small but growing minority who will seek greater Jewish intensity than the United Synagogue can provide and a similar number in the opposite direction who cannot be accommodated within orthodoxy. We may view the former with admiration and the latter with regret, but neither is the United Synagogue's primary concern. Its concern instead is with the majority of the community".

"A moving escalator". In this mission it is at least as important to think about how to get people on to the first step as to assist others to get off at the top. And the escalator is smooth in its ascent, there is no one step more critical than the others, no threshold entry point to "real" membership of the club. And what is even more daring in the analogy is the element of automation because it stresses that what is really important is the motivation of the individual to make the journey rather than the control of the organisation along the way. The United Synagogue, through its communities and its Rabbis is capable of

encouraging motivation through intelligent leadership. It is not capable of controlling the ascent of the individual. Therein lies the difference between "inclusivism" and say "making people religious". It is the difference between a policy of leadership and one of control.

A second implication of the phrase "including Jews within tradition" is that it places the emphasis on the individual. "Minhag Anglia" puts the stress on the community, the locus of "modern orthodoxy" is in the realm of ideas, whereas "including Jews within tradition" (like "making people religious") is primarily dedicated to the future of the individual member and potential member. We are in fact suggesting a distinct if subtle change in policy from an organisation which is primarily dedicated to the preservation of buildings and institutions to one which primarily responsive to the needs of people. The ramifications of this shift for decision making in respect of the property of the U.S. in particular could be far reaching.

The difference between a mindset of "including Jews" and one of "making people religious" is that the latter tends to establish "ins" and "outs", members of the religion club who are "in" paternalistically helping the less fortunate who are "out". In the philosophy of "inclusivism" "out" is defined purely and solely by non membership. Everyone else is "in", but that does not necessarily make them "included". "Included" is a state of mind, not payment of a membership fee. In the philosophy of "inclusivism" every Jew has a responsibility and a role in relation to every other - and even the caretaker can play a part in fulfilling the mission of the organisation as a whole!

"Including Jews" does not tamper with halacha. "Within tradition" sees to that. However it does provide the pressure of the present in the halachic debate. Remember the words of Rabbi Sacks, "This is not to say that halachic rulings are subjective or historically conditioned...there are, areas of halacha, however, which require for their application a careful evaluation of the present, one which may involve historical and sociological judgement". The Jewish community worldwide clearly stands at the crossroads in relation to certain fundamental issues, not least of which are those of personal status and the status of women. We are suggesting that the mission of the U.S. to include Jews within tradition has, not a veto, but certainly a vote on these issues.



To leave the final word with our Chief Rabbi, "We have argued then against a conception of orthodoxy that sees it as a set of conflicts of ideologies. Tradition then speaks in a series of strident voices, each of which denies the legitimacy of others, instead of in its classic mode as an open ended argument between different perspectives. This delegitimation of alternatives within the same tradition is what is sometimes called fundamentalism and it is important to note that there can be a fundamentalism of the left and centre no less than of the right. In its place we have argued for the recovery of a non-ideological approach to Jewish thought - one that sees its role as the application of a single Torah to a specific time, place and constituency".

We are recommending the adoption of the philosophy of "inclusivism" as the mission of the United Synagogue. Many people have written to us to question the loyalty of various groupings or individuals to "what the U.S. stands for". We are defining a standard against which that loyalty can be measured. The standard is not one of religiosity, any more than it is one of ideology. We are recommending that the standard should be defined instead by attitude towards "clall yisrael" (the community) and towards "rov hatzibbur" (the majority of the community). Those who do not feel the call to work towards "including Jews within tradition" or accept the implications should not be working within the United Synagogue. Those that do should be welcomed irrespective of their legitimate right to adopt positions located within the panoply of alternative approaches that constitutes traditional Judaism in the late twentieth century.

# THE ROLE OF THE UNITED SYNAGOGUE IN THE YEARS AHEAD

A REVIEW AUTHORISED BY THE HONORARY OFFICERS OF THE UNITED SYNAGOGUE 20 Oct 1991

Stanley Kalms Chairman  
Simon Caplan Secretary to the Review

COPY FOR A.H.

3 First Avenue  
London NW4 2RL

081 203 9044  
081 203 5285 (Fax)

Professor Daniel Elazar  
Beit Milken  
13 Tel Chai Street  
Jerusalem 92107  
Israel

26 February 1992

Dear Professor Elazar

May I firstly take this opportunity of expressing my appreciation for the many observations and comments made in response to the material forwarded to you in December/January. These have been most helpful to us in formulating plans of action for the research and investigation phase of the project.

With the final report due to be published in August/September 1992, we are well into our second phase which is one of detailed analysis of specific proposals in addition to continued research, information gathering and consultation. A brief interim statement indicating the range of activities in hand is enclosed to give you an overview of the project. Your reactions to this would be most welcome. From your knowledge and understanding of research, policy planning and communal life, do you feel that the work in progress is adequate and comprehensive enough in general and in detail to yield results? Can you suggest additional or alternative approaches? If you would like more details in any particular area I would be happy to supply them.

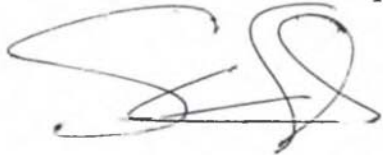
Please also find enclosed the report submitted to us on completion of the first "qualitative" phase of our market research. This will now form the basis for a Questionnaire to be sent to a sample survey of 1,000 households. The questionnaire will be devised at a series of meetings in March 1992. Your immediate reactions to the report herein enclosed would thus be particularly helpful to us at this stage.



Finally, we are always interested in increasing our understanding of the problems facing the United Synagogue through published works and research on relevant topics. Your advice in this respect would be most valuable. Based on your understanding of our project, can you recommend any reading material that might help us?

Thank you in advance for your continued cooperation.

Yours sincerely



Simon Caplan  
Secretary to the Review



# THE ROLE OF THE UNITED SYNAGOGUE IN THE YEARS AHEAD

A REVIEW AUTHORISED BY THE HONORARY OFFICERS OF THE UNITED SYNAGOGUE 20 Oct 1991

Stanley Kalms Chairman  
Simon Caplan Secretary to the Review

3 First Avenue  
London NW4 2RL

081 203 9044  
081 203 5285 (Fax)

## WORK IN PROGRESS

### (A) TASK FORCES

Various lay led groups are being or have been established to pursue major lines of investigation. They are :

#### 1 Education

Chairperson : S Saideman

Tasks : to produce recommendations re the Cheder system, the Day School system, Adult Education (?), and the role of the central Board of Education.

#### 2 The Rabbinate

Chairperson : L Wagner

Tasks : to produce recommendations for improving the Rabbinate, the structural relationship between the Rabbinate, Chief Rabbinate, Beth Din, Chaplaincy, Adult Education (?), and other religious provisions, eg, kashrut.

### 3 Communities

Chairperson : A Ansell

Tasks : to produce recommendations re the relationship between local communities and the central organisation, and to improve the quality of local community life.

### 4 Political Structure

Chairperson : H Pasha

Tasks : to produce recommendations for new political/constitutional structures at the centre, to best serve the needs of local communities.

### 5 Property

Chairperson : to be decided

Tasks : to analyse current property situation of US and make recommendations for development and to produce a valuation formula as basis for a new taxation system.

## WORK IN PROGRESS

### (B) RESEARCH

Very little research into Anglo Jewry is available to assist the review process. Some research has been commissioned by the review as follows :

#### 6 Qualitative Market Research

Group discussions with members (80%) and non-members of the US. Recruited on a matrix of age / geographical area / commitment levels.

#### 7 Quantitative Research

Sample survey to 1,000 households following up findings of item 6 above.

#### 8 Information Technology Survey

A survey of US Shuls to assess current situation re IT / Shul Administration in terms of Hardware / Software / Personnel.

#### 9 Studies of Community Life

(Still in discussion stage). Studies into aspects of life at the Community level. Subjects under consideration include frequency of use of the Shul buildings, relationships between staff and members.



## WORK IN PROGRESS

### (C) ARTICLES COMMISSIONED

The review has commissioned a few articles as appendices to the main report. These are in areas where editorial comment may enhance recommendations made in the report. The articles to be written specifically for the review include :

#### 10 An Orthodox Shul in the States

A look at a Model of Community life in a medium sized "Independent" Orthodox Shul in the USA.

#### 11 Jewish Community Centres

A look at the Jewish Community Centre in the context of centrist Orthodoxy in the USA, and its relevance to the situation in the UK.

#### 12 An American Board of Education

A survey of the work and the potential of an American Board of Education in the context of Jewish Community life.

#### 13 Successes in community life in the UK

(Still under discussion) Articles dealing with successful experiments within the context of the Shul in the UK.

## WORK IN PROGRESS

### (D) BLUEPRINTS

The main recommendations in the review will be substantiated by working documents to serve as blueprints for change. These will include :

#### 14 The Relationship of Shuls with the Centre

Financial models illustrating a new system for taxation.

#### 15 Shul Administration

Financial and management models illustrating the feasibility of increased local management of Shuls.

#### 16 Performance Review / Personal Development

A detailed plan for the Rabbinate / Chief Rabbinate.

#### 17 Day Schools as Independent Trusts

A working paper illustrating the feasibility of increased independence and responsibility for day schools.

#### 18 The management of the Cheder

A feasibility study, with financial model and management models to illustrate the impact of increased local management of the Cheder.

## WORK IN PROGRESS

### (E) INFORMATION GATHERING/CONSULTATION

Various investigative initiatives have been mounted by the review in order to arrive at an understanding of the problems facing the US. They are as follows :

#### 19 Analysis of Documentation

Existing documentation including minutes of meetings, strategy papers, marketing material and so on, in all the major areas of US activity including management of Shuls, central office, Chief Rabbinate, Beth Din, Kashrut, Education, Burial, Property and so on, has been examined.

#### 20 Consultations

Consultative meetings and interview have been held with groups and individuals. These include Lay and Professional leadership at central and local level, special interest groups (eg Women, Chazanim etc), and individual.

#### 21 Discussion Groups

Periodic group meetings of interested parties have been held to assess progress and to analyse working hypotheses.

#### 22 Visits to Communities

A substantial number of US communities will have been visited during the course of the review. The UK's only JCC (in Redbridge) has also been visited.

## 23 Submissions from Communities

Several communities have undertaken their own internal consultation as part of the review process. Findings from these will be made available for the report.

## 24 Letters and articles from the Public

In response to requests, a large number of individuals have made submissions to the review on the full range of concerns.

## 25 Background Reading

Various material has been recommended, much of which has been of assistance in the formulation of recommendations. Such material, includes Peter Drucker's "Managing the Non Profit Organisation", Aubrey Newman's "History of the US 1870 - 1970", Basil Herring's "The Rabbinate as a Vocation", Alvin Schiff's study on the supplementary school system in Greater New York, and Marlena Schmool's recent study of British synagogue membership.