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May 21, 1992

Rabbi A. M. Schindler
Union of American Hebrew Congress
838 Fifth Avenue
New York, New York 10021

Dear Rabbi Schindler:

On May 12, 1992, shortly after hosting a face-to-face meeting for leaders of major American Jewish organizations with former Soviet President Mikhail Gorbachev, the National Conference on Soviet Jewry convened a session of its Board of Governors.

What made the Board meeting so unusual is that hundreds of leaders participated without the need for a hotel ballroom and without the costs and time commitments usually associated with conducting such a gathering - no travel charges or hotel bills for participants and little precious time away from the office for busy Board members.

How was all this accomplished and the business of the National Conference conducted and completed? Through the revolutionary use of the CJF Satellite Network.

At present, 65 Jewish Federation and/or Jewish Community Center buildings throughout the United States and Canada are permanently linked via satellite as members of the CJF Satellite Network with expectations that by early 1993 that number will surpass 100. Established in 1988 by the Council of Jewish Federations, the Network's one-way video, two-way audio feature enables participants gathered at remote sites to play active roles in a meeting by asking questions and making comments - just as they would if the meeting were being held at a central site.

We at CJF invite you to follow in the footsteps of the National Conference on Soviet Jewry and hold your next meeting using the CJF Satellite Network. Your session can originate in any city while your members gather at Federation sites you select.

Although costs may vary somewhat depending on the length of your meeting and certain other factors, satellite meetings of the kind most often held by organizations similar to CJF cost about \$6,000. The beauty of this is that the figure does not increase as you choose to use additional viewing sites since the satellite and studio costs remain the same whether you use 10 or 50 receiving locations.

If you would like additional information about the National Conference on Soviet Jewry's use of the CJF Satellite Network, I invite you to contact either Shoshana S. Cardin or Martin Wenick at NCSJ. To further explore your organization's possible use of the CJF Satellite Network, please contact me at 212-598-3516 or by fax at 212-529-5842.

Very sincerely,

Frank Strauss

Frank Strauss
Director of Communications



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Very sincerely,

Frank Strauss

Frank Strauss
Director of Communications

CJF 7/17

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for

January 11, 1983

Mr. Theodore Comet
Council of Jewish Federations
575 Lexington Avenue
New York, NY 10022

Dear Ted:

Thank you for sharing with me the report on Federation and Jewish education. I appreciate your having done so and I look forward to having an opportunity to study this report.

I recently received a copy of the announcement of the Board of Directors Institute CJF to be held in Miami Beach, January 16 and 17. It looks like a very interesting discussion. May I request at this time that you be kind enough to share with me any papers which emanate from this conference. I would be most interested in the discussion on American Jewry and Israel.

With gratitude and with all good wishes, I am

Sincerely,

Alexander M. Schindler

Rec'd
5/9/83



CJF REPORTS

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FEDERATION ALLOCATIONS TO JEWISH EDUCATION

1976 - 1981

A Six-Year Analysis of Federation
Support to the Field of Jewish Education

COUNCIL OF JEWISH FEDERATIONS
STATISTICS UNIT
DECEMBER 1982

REVIEW AND STATISTICS
NAOMI LIEBMAN
RESEARCH ASSOCIATE



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FEDERATION ALLOCATIONS TO JEWISH EDUCATION

1976 - 1981

December 1982

A six year review of Federation allocations to Jewish Education by 79 Cities reveals that allocations increased 62% by 1981 -- from about \$24 million in 1976 to over \$39 million. In the same period, allocations for all local purposes (exclusive of United Way grants) increased 46%. In 1976, allocations to Jewish Education represented 22.9% of all local allocations; six years later, in 1981 it was 25.4%. (See Summary Table 1)

In the large city groups, while allocations to Jewish Education in 1981 from Chicago was over 3 million dollars, and just above 4 million from Toronto, support from New York reached nearly \$6 million. In addition, allocations from Philadelphia and Los Angeles were in the 2¼ to 2-3/4 million dollar range.

When 1981 is compared with 1980, a continuing pattern of growth for Jewish Education is seen; an increase of 9.8% -- from \$35.7 million to \$39.3 million in the 79 cities where a comparison is made. Allocations for all local services in the same cities, however, increased 6.4% and is weighed by the large city group where the increase was 7.6%. When support for local refugees is removed from the above computations, a different picture emerges. It shows an increase of 8.8% for all local services from 1980 to 1981, as compared to 9.8% increase for Jewish Education. It should be noted that funds for Jewish Education earmarked for local refugees are not included in the allocations for Jewish Education but are included in the totals for refugees and total local services. This is also applicable to all other local fields of service.

When the 1981 allocations to Jewish Education by 95 communities are broken down (see Table 7A), Day Schools (directly and through Bureau) received 49.8% of Federation allocations to Jewish Education in 1981 or 12.7% of all local allocations.

A further analysis shows the following pattern of support by these 95 Federations (directly and through Bureau) in the field of Jewish Education for 1981:

Total Jewish Education	<u>100.0%</u>
Allocations & Subsidies to Schools	63.4
Day Schools	49.8
Congregational Schools	3.3
Other Schools	10.3
Jewish Institutions of Higher Learning	6.2
Services & Programs by Bureau or Committee	29.3
All Other	1.2

A survey of local central agencies for Jewish Education reveals that a substantial part of its services is provided to congregational schools in such areas as selection and development of curriculum, in-service training for teachers, educational consultation and recruitment and placement of personnel.

SUMMARY - TABLE 1
ALLOCATIONS TO JEWISH EDUCATION
1976, 1980 AND 1981

NUMBER OF CITIES	LARGE CITIES 16	LARGE INTERMEDIATE 22	SMALL INTERMEDIATE 20	SMALL 21	TOTAL 79
<u>1976</u>					
TOTAL LOCAL	84,250,775	12,998,779	6,224,637	2,432,035	105,906,226
JEWISH EDUCATION	17,888,256	3,923,960	1,636,401	800,214	24,248,831
% OF JEWISH EDUCATION OF TOTAL LOCAL	21.2	30.2	26.3	32.9	22.9
<u>1980</u>					
TOTAL LOCAL	112,024,555	20,830,080	8,930,630	3,595,364	145,380,629
JEWISH EDUCATION	26,768,148	5,723,030	2,218,420	1,041,649	35,751,247
% OF JEWISH EDUCATION OF TOTAL LOCAL	23.9	27.5	24.8	29.0	24.6
<u>1981</u>					
TOTAL LOCAL	120,552,541	20,944,200	9,196,028	3,976,117	154,668,886
JEWISH EDUCATION	29,907,574	5,989,167	2,243,505	1,117,321	39,257,567
% OF JEWISH EDUCATION OF TOTAL LOCAL	24.8	28.6	24.4	28.1	25.4
<u>% CHANGE IN ALLOCATIONS(79 CITIES)</u>		<u>1976-1981</u>	<u>1980-1981</u>		
TOTAL LOCAL*		46.0	6.4		
JEWISH EDUCATION		61.9	9.8		

* - Excludes United Way Grants

TABLE 2

ALLOCATIONS TO JEWISH EDUCATION
1976, 1980, 1981
LARGE CITIES

CITY	1976 ALLOCATIONS TO:		1980 ALLOCATIONS TO:		1981 ALLOCATIONS TO:		PER CENT CHANGE IN ALLOCATIONS 1976-1981		PER CENT CHANGE IN ALLOCATIONS 1980-1981	
	TOTAL	JEWISH	TOTAL	JEWISH	TOTAL	JEWISH	TOTAL	JEWISH	TOTAL	JEWISH
	LOCAL*	EDUCATION	LOCAL*	EDUCATION	LOCAL*	EDUCATION	LOCAL*	ED.	LOCAL*	ED.
	\$	\$	\$	\$	\$	\$				
BALTIMORE	5,248,938	840,664	7,484,902	1,339,590	7,856,685	1,646,526	49.7	95.9	5.0	22.9
BOSTON	3,980,073	902,160	4,622,585	1,151,651	4,727,610	1,222,360	18.8	35.5	2.3	6.1
CHICAGO	10,767,844	2,181,874	14,522,196	2,922,108	15,940,715	3,148,562	48.0	44.3	9.8	7.7
CLEVELAND	3,737,335	1,254,226	4,168,880	1,599,894	4,337,707	1,724,106	16.1	37.5	4.0	7.8
DETROIT	3,499,208	865,400	4,953,820	1,105,270	4,970,765	1,194,570	42.1	38.0	0.3	8.1
LOS ANGELES	7,043,790	1,261,726	10,925,486	2,416,822	11,646,865	2,609,962	65.3	106.9	6.6	8.0
METROPOLITAN N. J.	2,933,962	410,856	4,470,334	593,677	4,055,755	653,346	38.2	59.0	-9.3	10.1
MIAMI	2,879,605	719,052	3,833,455	1,127,655	4,602,445	1,345,489	59.8	87.1	20.1	19.3
MONTREAL	3,780,756	617,885	5,746,274	865,872	6,104,139	869,027	61.5	40.6	6.2	0.4
NEW YORK CITY	25,108,742 (a)	2,505,808 (a)	29,673,784 (a)	4,984,900 (a)	33,693,028 (a)	5,889,400 (a)	34.2	135.0	13.5	18.1
PHILADELPHIA	4,235,897	1,752,350	5,153,932	2,169,169	5,056,523	2,339,169	19.4	33.5	-1.9	7.8
PITTSBURGH	1,311,030	494,076	1,968,507	579,886	1,942,586	627,726	48.2	27.1	-1.3	8.2
ST. LOUIS	1,740,109	280,829	2,000,625	423,300	2,280,497	481,833	31.1	71.6	14.0	13.8
SAN FRANCISCO	1,942,049	398,938	3,349,352	734,750	3,898,891	923,500	100.8	131.5	16.4	25.7
TORONTO	4,348,385	2,921,912	5,986,381	3,634,579	6,144,283	4,016,998	41.3	37.5	2.6	10.5
WASHINGTON, D. C.	1,693,052	480,500	3,164,042	1,119,025	3,294,047	1,215,000	94.6	152.9	4.1	8.6
TOTAL 16 CITIES	\$84,250,775	\$17,888,256	\$112,024,555	\$26,768,148	\$120,552,541	\$29,907,574	43.1	67.2	7.6	11.7
JEWISH EDUCATION AS % OF TOTAL LOCAL ALLOCATIONS		21.2		23.9		24.8				

TABLE 2

ALLOCATIONS TO JEWISH EDUCATION
1976, 1980, 1981
LARGE INTERMEDIATE CITIES

CITY	1976 ALLOCATIONS TO:		1980 ALLOCATIONS TO:		1981 ALLOCATIONS TO:		PER CENT CHANGE IN ALLOCATIONS 1976-1981		PER CENT CHANGE IN ALLOCATIONS 1980-1981	
	TOTAL LOCAL*	JEWISH EDUCATION	TOTAL LOCAL*	JEWISH EDUCATION	TOTAL LOCAL*	JEWISH EDUCATION	TOTAL LOCAL*	JEWISH ED.	TOTAL LOCAL*	JEWISH ED.
	\$	\$	\$	\$	\$	\$				
ATLANTA	670,405	329,002	1,376,773	529,863	1,436,544	554,902	114.3	68.7	4.3	4.7
BRIDGEPORT	268,665	21,180	281,324	38,500	307,810	37,775	14.6	78.4	9.4	-1.9
BUFFALO	354,561	221,750	477,265	251,000	462,034	235,200	30.3	6.1	-3.2	-6.3
CENTRAL N. J.	576,500	211,300	713,270	178,960	695,572	175,185	20.7	-17.1	-2.5	-2.1
CINCINNATI	851,122	215,920	1,233,720	255,060	1,205,830	279,800	41.7	29.6	-2.3	9.7
DALLAS	911,742	65,000	1,463,593	84,836	1,663,135	91,260	82.4	40.4	13.6	7.6
DELAWARE VALLEY, P	294,250	67,650	286,896	69,390	315,267	78,000	7.1	15.3	9.9	12.4
DENVER	796,933	184,500	1,340,551	225,038	1,420,828	248,388	78.3	34.6	6.0	10.4
HARTFORD	688,479	129,097	1,116,071	221,833	948,515	232,992	37.8	80.5	-15.0	5.0
HOUSTON	767,151	123,334	1,187,470	268,950	869,802	199,604	13.4	61.8	-26.8	-25.8
MILWAUKEE	1,160,937	238,720	1,723,520	413,161	1,856,118	450,497	59.9	88.7	7.7	9.0
MINNEAPOLIS	1,188,726	387,459	2,276,771	744,088	1,834,747	740,051	54.3	91.0	-19.4	-0.5
NEW HAVEN	197,536	54,736	408,050	166,440	482,262	178,394	144.1	225.9	18.2	7.2
NORTH SHORE	(345,950)	(70,349)	NA	NA	(501,108)	(118,100)	44.8	67.9	NA	NA
OAKLAND	571,453	85,576	505,050	66,300	545,240	75,140	-4.6	-12.2	8.0	13.3
PALM BEACH COUNTY	146,050	62,250	479,384	127,600	560,001	166,874	283.4	168.1	16.8	30.8
PHOENIX	490,398	128,995	750,593	173,137	877,876	194,991	79.0	51.2	17.0	12.6
RARITAN VALLEY	253,825	35,000	376,140	57,500	426,080	68,480	67.9	95.7	13.3	19.1
RHODE ISLAND	750,650	229,750	883,288	298,500	901,724	323,900	20.1	41.0	2.1	8.5
ROCHESTER	NA	NA	(468,140)	(221,543)	(517,349)	(238,671)	NA	NA	10.5	7.7
SAN DIEGO	366,394	82,178	867,854	184,000	897,780	214,000	145.0	160.4	3.4	16.3
SEATTLE	316,000	72,000	487,051	141,250	590,100	194,300	86.7	169.9	21.2	37.6
SOUTH BROWARD	399,837	137,300	997,250	192,624	1,046,935	209,434	161.8	52.5	5.0	8.7
WINNIPEG	977,165	841,263	1,598,196	1,035,000	1,600,000	1,040,000	63.7	23.6	0.1	0.5
TOTAL 22 CITIES	\$12,998,779	\$3,923,960	\$20,830,080	\$5,723,030	\$20,944,200	\$5,989,167	61.1	52.6	0.5	4.7
JEWISH EDUCATION AS % OF TOTAL LOCAL ALLOCATIONS		30.2		27.5		28.6				

TABLE 2

ALLOCATIONS TO JEWISH EDUCATION
1976, 1980, 1981
SMALL INTERMEDIATE CITIES

CITY	1976 ALLOCATIONS TO:		1980 ALLOCATIONS TO:		1981 ALLOCATIONS TO:		PER CENT CHANGE IN ALLOCATIONS 1976-1981		PER CENT CHANGE IN ALLOCATIONS 1980-1981	
	TOTAL	JEWISH	TOTAL	JEWISH	TOTAL	JEWISH	TOTAL	JEWISH	TOTAL	JEWISH
	LOCAL*	EDUCATION	LOCAL*	EDUCATION	LOCAL*	EDUCATION	LOCAL*	ED.	LOCAL*	ED.
	\$	\$	\$	\$	\$	\$				
ALBANY	186,205	45,035	315,110	103,455	312,100	100,000	67.6	122.0	-1.0	-3.3
CLIFTON/PASSAIC	301,150	32,200	328,525	34,600	354,050	38,600	17.6	19.9	7.8	11.6
COLUMBUS, OHIO	616,326	151,157	1,012,287	218,683	1,021,596	227,533	65.8	50.5	0.9	4.0
DELAWARE	182,411	56,500	159,270	54,540	159,994	52,540	-12.3	-7.0	0.5	-3.7
INDIANAPOLIS	360,138	131,800	680,732	196,720	671,630	196,720	86.5	49.3	-1.3	-
LAS VEGAS	NA	NA	(104,600)	(104,600)	(104,000)	(104,000)	NA	NA	-0.6	-0.6
LONG BEACH	171,515	8,750	259,961	9,419	261,575	11,175	52.5	27.7	0.6	18.6
LOUISVILLE	341,095	135,000	584,550	194,500	532,950	183,900	56.2	36.2	-8.8	-5.4
MEMPHIS	197,035	78,200	415,108	102,193	401,329	113,748	103.7	45.5	-3.3	11.3
MORRIS-SUSSEX	106,910	24,500	148,900	41,000	156,172	40,500	46.1	65.3	4.9	-1.2
NEW ORLEANS	527,422	161,296	775,767	148,000	737,933	105,080	39.9	-34.9	-4.9	-29.0
OCEAN COUNTY	NA	NA	(10,450)	(10,000)	(39,798)	(32,000)	NA	NA	280.8	220.0
OMAHA	516,109	61,888	558,335	105,323	609,037	127,512	18.0	106.0	9.1	21.1
ORLANDO	65,600	-	162,250	50,000	205,000	53,600	212.5	-	26.3	7.2
PORTLAND, OREGON	446,141	114,541	480,455	100,950	549,814	125,700	23.2	9.7	14.4	24.5
RICHMOND	249,192	27,820	378,380	42,000	409,029	44,500	64.1	60.0	8.1	6.0
ST. PAUL	423,338	147,274	609,007	178,768	710,773	210,709	67.9	43.1	16.7	17.9
SARASOTA	NA	NA	(40,100)	(1,000)	(49,200)	(3,000)	NA	NA	22.7	200.0
SOMERSET COUNTY	NA	NA	(37,550)	(500)	(48,700)	(2,000)	NA	NA	29.7	300.0
SPRINGFIELD, MASS	338,401	190,313	422,996	201,291	428,313	183,496	26.6	-3.6	1.3	-8.8
STAMFORD	217,026	49,000	262,333	59,190	233,632	50,690	7.7	3.4	-10.9	-14.4
TIDEWATER	NA	NA	(466,656)	(86,500)	(469,052)	(92,500)	NA	NA	0.5	6.9
TOLEDO	315,253	111,500	470,651	204,374	504,168	188,000	59.9	68.6	7.1	-8.0
TUCSON	260,540	26,800	317,133	55,957	339,341	59,860	30.2	123.4	7.0	7.0
WORCESTER	402,830	82,827	588,880	117,457	597,592	129,642	48.3	56.5	1.5	10.4
YOUNGSTOWN	NA	NA	(350,298)	(18,013)	(375,495)	(51,625)	NA	NA	7.2	186.6
TOTAL 20 CITIES	\$6,224,637	\$1,636,401	\$8,930,630	\$2,218,420	\$9,196,028	\$2,243,505	47.7	37.1	3.0	1.1
JEWISH EDUCATION AS % OF TOTAL LOCAL ALLOCATIONS		26.3		24.8		24.4				

TABLE 2

ALLOCATIONS TO JEWISH EDUCATION
1976, 1980, 1981
SMALL CITIES

CITY	1976 ALLOCATIONS TO:		1980 ALLOCATIONS TO:		1981 ALLOCATIONS TO:		PER CENT CHANGE IN ALLOCATIONS 1976-1981		PER CENT CHANGE IN ALLOCATIONS 1980-1981	
	TOTAL	JEWISH	TOTAL	JEWISH	TOTAL	JEWISH	TOTAL	JEWISH	TOTAL	JEWISH
	LOCAL*	EDUCATION	LOCAL*	EDUCATION	LOCAL*	EDUCATION	LOCAL*	ED.	LOCAL*	ED.
	\$	\$	\$	\$	\$	\$				
ALBUQUERQUE	14,335	2,000	44,941	2,000	44,359	1,000	209.4	-50.0	-1.3	-50.0
ALLENTOWN	174,985	37,500	260,642	47,800	298,015	57,361	70.3	53.0	14.3	20.0
ALTOONA	13,100	c	27,700	5,500	25,400	5,500	93.9	c	-8.3	-
BATON ROUGE	NA	NA	(40,735)	(100)	(43,190)	(2,000)	NA	NA	6.0	XX
BERKSHIRE CTY. MA	NA	NA	(149,424)	(52,724)	(193,765)	(58,863)	NA	NA	29.7	11.6
CALGARY	271,222	149,375	507,884	175,300	510,359	207,262	88.2	38.8	0.5	18.2
CHARLOTTE	66,614	15,000	126,608	30,000	169,500	30,000	154.5	100.0	33.9	-
DES MOINES	NA	NA	(342,077)	(90,308)	(332,249)	(94,252)	NA	NA	-2.9	4.4
DULUTH	35,200	8,000	45,210	8,960	30,705	10,805	-12.8	35.1	-32.1	20.6
EASTERN CONN.	15,990	7,425	20,100	12,000	24,685	14,500	54.4	95.3	22.8	20.8
EDMONTON	195,336	134,753	401,995	137,925	540,000	140,000	176.4	3.9	34.3	1.5
ERIE	59,270	38,520	47,915	25,487	31,350	5,000	-47.1	-87.0	-34.6	-80.4
GREENSBORO	59,200 (b)	31,977 (b)	92,700	39,000	99,700	35,000	68.4	9.5	7.6	-10.3
HAMILTON	245,769	108,490	301,491	141,752	397,000	148,000	61.5	36.4	31.7	4.4
HARRISBURG	302,462	43,690	398,237	50,125	342,099	50,608	13.1	15.8	-14.1	1.0
KNOXVILLE	NA	NA	(18,985)	(185)	(25,485)	(185)	NA	NA	34.2	-
LINCOLN	NA	NA	(20,700)	(1,800)	(15,650)	(1,950)	NA	NA	-24.4	8.3
MADISON	53,215	6,500	93,334	15,288	101,716	18,212	91.1	180.2	9.0	19.1
NEW BEDFORD	23,900	8,000	19,970	9,750	23,334	9,750	-2.4	21.9	16.8	-
PEORIA	18,750	13,000	28,645	23,600	30,995	25,000	65.3	92.3	8.2	5.9
PORTLAND, MAINE	NA	NA	(93,742)	(55,380)	(99,945)	(64,000)	NA	NA	6.6	15.6
SALT LAKE CITY	(71,481)	(12,750)	NA	NA	(128,916)	(16,822)	80.4	31.9	NA	NA
SAVANNAH	88,295	34,575	133,105	46,200	141,223	60,000	59.9	73.5	6.1	29.9
SCRANTON	199,934	53,800	253,140	104,000	266,894	110,444	33.5	105.3	5.4	6.2
SIOUX CITY	87,200	19,259	96,917	18,087	120,445	22,554	38.1	17.1	24.3	24.7
SPRINGFIELD, ILL.	NA	NA	NA	NA	(14,845)	(3,000)	NA	NA	NA	NA
TULSA	139,398	4,550	287,425	62,675	389,853	74,325	179.7	XX	35.6	18.6
WATERBURY	126,937	27,800	141,905	25,200	118,685	27,000	-6.5	-2.9	-16.4	7.1
WILKES-BARRE	240,923	56,000	265,500	61,000	269,800	65,000	12.0	16.1	1.6	6.6
TOTAL 21 CITIES	\$2,432,035	\$800,214	\$3,595,364	\$1,041,649	\$3,976,117	\$1,117,321	63.5	39.6	10.6	7.3
JEWISH EDUCATION AS % OF TOTAL LOCAL ALLOCATIONS		32.9		29.0		28.1				

FOOTNOTES FOR TABLE 2:

* - Excludes United Way grants

() - Figures in parenthesis are not included in totals

NA - Not available

XX - Percent change is greater than 500 or less than -500

a) - Includes both funds financed by the Fund for Jewish Education (previously called the Program Development Fund) which is administered by the Board of Jewish Education and funds from the Endowment funds. Allocations earmarked for Jewish Education programs in the Community centers, camps, and child care agencies have been excluded for reasons of comparability.

b) - Data are for 1977

c) - No allocation made in base year

TABLE 3

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	LARGE CITIES				
	BALTIMORE	BOSTON	CHICAGO	CLEVELAND	DETROIT
TOTAL LOCAL (EXCL. UNITED WAY)	7,856,685	4,727,610	15,940,715	4,337,707	4,970,765
TOTAL JEWISH EDUCATION	1,646,526	1,222,360	3,148,562	1,724,106	1,194,570
TOTAL TO BUREAU OR COMMITTEE	633,788	390,780	2,335,393	1,724,106	-
1. BUREAU SERVICES	633,788	384,780	597,091	368,439	-
2. <u>SUBSIDIES TO SCHOOLS</u>	227,820	295,975	1,892,247	1,136,450	1,194,570
FEDERATION	227,820	289,975	153,945	-	1,194,570
VIA BUREAU	-	6,000	1,738,302	1,136,450	-
<u>DAY SCHOOLS</u>	227,820	255,275	1,356,258	743,419	270,000
FEDERATION	227,820	249,275	153,945	-	270,000
VIA BUREAU	-	6,000	1,202,313	743,419	-
<u>CONGREGATIONAL SCHOOLS</u>	-	-	190,487	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	190,487	-	-
<u>OTHER SCHOOLS</u>	-	40,700	345,502	393,031	924,570
FEDERATION	-	40,700	-	-	924,570
VIA BUREAU	-	-	345,502	393,031	-
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	784,918	541,605	592,699	219,217	-
FEDERATION	784,918	541,605	592,699	-	-
VIA BUREAU	-	-	-	219,217	-
4. <u>JEWISH EDUCATION PROGRAMS IN ISRAEL</u>	-	-	66,525	-	-
5. OTHER	-	-	-	-	-

TABLE 3

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	LARGE CITIES				
	LOS ANGELES	METROPOLITAN N. J.	MIAMI	MONTREAL	NEW YORK CITY
TOTAL LOCAL (EXCL. UNITED WAY)	11,646,865	4,055,755	4,602,445	6,104,139	33,693,028
TOTAL JEWISH EDUCATION	2,609,962	653,346	1,345,489	869,027	5,889,400(a)
TOTAL TO BUREAU OR COMMITTEE	2,609,962	440,496	755,521	869,027	5,889,400(a)
1. BUREAU SERVICES	1,289,562	440,496	694,330	344,027	2,407,800
2. SUBSIDIES TO SCHOOLS	1,310,000	212,850	480,078	525,000	3,481,600
FEDERATION	-	212,850	480,078	-	-
VIA BUREAU	1,310,000	-	-	525,000	3,481,600(a)
DAY SCHOOLS	967,000	212,850	480,078	525,000	3,481,600
FEDERATION	-	212,850	480,078	-	-
VIA BUREAU	967,000	-	-	525,000	3,481,600(a)
CONGREGATIONAL SCHOOLS	325,000	-	-	b	-
FEDERATION	-	-	-	-	-
VIA BUREAU	325,000	-	-	b	-
OTHER SCHOOLS	18,000	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	18,000	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	109,890	-	-
5. OTHER	10,400(b)	-	61,191(b)	-	-

a) - See footnote "a" in Table 2

b) - Included in "VIA BUREAU"

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

TABLE 3

	LARGE CITIES				
	PHILADELPHIA	PITTSBURGH	ST. LOUIS	SAN FRANCISCO	TORONTO
TOTAL LOCAL (EXCL. UNITED WAY)	5,056,523	1,942,586	2,280,497	3,898,891	6,144,283
TOTAL JEWISH EDUCATION	2,339,169	627,726	481,833	923,500	4,016,998(c)
TOTAL TO BUREAU OR COMMITTEE	1,197,000	-	456,833	496,000	448,352
1. BUREAU SERVICES	584,000	-	393,900	415,000(d)	448,352
2. SUBSIDIES TO SCHOOLS	1,386,369	622,726	81,587	482,500	3,522,596
FEDERATION	1,069,169	622,726	25,000	427,500	3,522,596
VIA BUREAU	317,200	-	56,587	55,000	-
DAY SCHOOLS	870,300	136,200	81,587	427,500	3,465,340
FEDERATION	870,300	136,200	25,000	427,500	3,465,340
VIA BUREAU	-	-	56,587	-	-
CONGREGATIONAL SCHOOLS	317,200	-	-	55,000	57,256
FEDERATION	-	-	-	-	57,256
VIA BUREAU	317,200	-	-	55,000	-
OTHER SCHOOLS	198,869	486,526	-	-	-
FEDERATION	198,869	486,526	-	-	-
VIA BUREAU	-	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	295,800	5,000	6,346	26,000	-
FEDERATION	-	5,000	-	-	-
VIA BUREAU	295,800	-	6,346	26,000	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	28,000	-	-	-	-
5. OTHER	45,000	-	-	-	46,050

c) - Excludes \$53,287 for Teacher Training Programs at Local Universities

d) - Includes \$20,000 from Endowment Fund

TABLE 3

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

LARGE CITIES

WASHINGTON, D. C.

TOTAL LOCAL (EXCL. UNITED WAY)	3,294,047
TOTAL JEWISH EDUCATION	1,215,000
TOTAL TO BUREAU OR COMMITTEE	475,000
1. BUREAU SERVICES	475,000
2. <u>SUBSIDIES TO SCHOOLS</u>	740,000
FEDERATION	740,000
VIA BUREAU	-
<u>DAY SCHOOLS</u>	740,000
FEDERATION	740,000
VIA BUREAU	-
<u>CONGREGATIONAL SCHOOLS</u>	-
FEDERATION	-
VIA BUREAU	-
<u>OTHER SCHOOLS</u>	-
FEDERATION	-
VIA BUREAU	-
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	-
FEDERATION	-
VIA BUREAU	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-
5. OTHER	-

TABLE 3-A

BREAKDOWN OF 1981 ALLOCATIONS
TO JEWISH EDUCATION BY CLASSIFICATION
FOR 16 CITIES

LARGE CITIES

	DOLLAR AMOUNT	PER CENT DISTRIBUTION
TOTAL LOCAL (EXCL. UNITED WAY)	120,552,541	
TOTAL JEWISH EDUCATION	29,907,574	100.0
PER CENT OF TOTAL LOCAL		24.8
TOTAL TO BUREAU OR COMMITTEE	18,721,658	62.6
1. BUREAU SERVICES	9,476,565	31.7
2. <u>SUBSIDIES TO SCHOOLS</u>	17,592,368	58.8
FEDERATION	8,966,229	30.0
VIA BUREAU	8,626,139	28.8
<u>DAY SCHOOLS</u>	14,240,227	47.6
FEDERATION	7,258,308	24.3
VIA BUREAU	6,981,919	23.3
<u>CONGREGATIONAL SCHOOLS</u>	944,943	3.2
FEDERATION	57,256	0.2
VIA BUREAU	887,687	3.0
<u>OTHER SCHOOLS</u>	2,407,198	8.0
FEDERATION	1,650,665	5.5
VIA BUREAU	756,533	2.5
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	2,471,585	8.3
FEDERATION	1,924,222	6.4
VIA BUREAU	547,363	1.8
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	204,415	0.7
5. OTHER	162,641(b)	0.5

(b) includes \$71,591 "VIA BUREAU"

TABLE 4

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	LARGE INTERMEDIATE CITIES				
	ATLANTA	BRIDGEPORT	BUFFALO	CENTRAL N. J.	CINCINNATI
TOTAL LOCAL (EXCL. UNITED WAY)	1,436,544	307,810	462,034	695,572	1,205,830
TOTAL JEWISH EDUCATION	554,902	37,775	235,200	175,185	279,800
TOTAL TO BUREAU OR COMMITTEE	157,000	14,500	137,200	-	84,400
1. BUREAU SERVICES	157,000	-	137,200	-	84,400
2. SUBSIDIES TO SCHOOLS	397,902	37,775	98,000	173,185	195,100
FEDERATION	397,902	23,275	98,000	173,185	195,100
VIA BUREAU	-	14,500	-	-	-
DAY SCHOOLS	397,902	23,275	98,000	173,185	149,600
FEDERATION	397,902	23,275	98,000	173,185	149,600
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	-	-	-	-	45,500
FEDERATION	-	-	-	-	45,500
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	-	14,500	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	14,500	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	-	-	-
5. OTHER	-	-	-	2,000	300

TABLE 4

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

LARGE INTERMEDIATE CITIES

DALLAS DELAWARE VALLEY, PA. DENVER HARTFORD HOUSTON

TOTAL LOCAL (EXCL. UNITED WAY)	1,663,135	315,267	1,420,828	948,515	869,802
TOTAL JEWISH EDUCATION	91,260	78,000	248,388	232,992	199,604
TOTAL TO BUREAU OR COMMITTEE	5,260	-	113,438	231,242	164,404
1. BUREAU SERVICES	-	-	113,438	66,215	94,604
2. SUBSIDIES TO SCHOOLS	86,000	78,000	134,950	158,027	105,000
FEDERATION	86,000	78,000	134,950	-	35,200
VIA BUREAU	-	-	-	158,027	69,800
DAY SCHOOLS	86,000	73,500	134,950	130,000	105,000
FEDERATION	86,000	73,500	134,950	-	35,200
VIA BUREAU	-	-	-	130,000	69,800
CONGREGATIONAL SCHOOLS	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	-	4,500	-	28,027	-
FEDERATION	-	4,500	-	-	-
VIA BUREAU	-	-	-	28,027	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	1,750	-
FEDERATION	-	-	-	1,750	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	-	-	-
5. OTHER	5,260 (b)	-	-	7,000 (b)	-

b) - Included in "VIA BUREAU"

TABLE 4

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	LARGE INTERMEDIATE CITIES				
	MILWAUKEE	MINNEAPOLIS	NEW HAVEN	NORTH SHORE	OAKLAND
TOTAL LOCAL (EXCL. UNITED WAY)	1,856,118	1,834,747	482,262	501,108	545,240
TOTAL JEWISH EDUCATION	450,497	740,051	178,394	118,100	75,140
TOTAL TO BUREAU OR COMMITTEE	236,295	-	82,819	-	42,900
1. BUREAU SERVICES	185,000	-	82,819	-	42,900
2. SUBSIDIES TO SCHOOLS	265,497	737,745	95,575	118,100	32,240
FEDERATION	214,202	737,745	95,575	118,100	32,240
VIA BUREAU	51,295	-	-	-	-
DAY SCHOOLS	214,202	149,787	95,575	108,500	27,000
FEDERATION	214,202	149,787	95,575	108,500	27,000
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	51,295	-	-	-	5,240
FEDERATION	-	-	-	-	5,240
VIA BUREAU	51,295	-	-	-	-
OTHER SCHOOLS	-	587,958	-	9,600	-
FEDERATION	-	587,958	-	9,600	-
VIA BUREAU	-	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	-	-	-
5. OTHER	-	2,306	-	-	-

TABLE 4

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	LARGE INTERMEDIATE CITIES				
	<u>PALM BEACH COUNTY</u>	<u>PHOENIX</u>	<u>RARITAN VALLEY</u>	<u>RHODE ISLAND</u>	<u>ROCHESTER</u>
TOTAL LOCAL (EXCL. UNITED WAY)	560,001	877,876	426,080	901,724	517,349
TOTAL JEWISH EDUCATION	166,874	194,991	68,480	323,900	238,671
TOTAL TO BUREAU OR COMMITTEE	14,549	61,576	-	312,600	238,671
1. BUREAU SERVICES	14,549	61,576	-	164,810	93,267
2. SUBSIDIES TO SCHOOLS	148,825	133,415	68,480	157,590	145,404
FEDERATION	148,825	133,415	68,480	9,800	-
VIA BUREAU	-	-	-	147,790	145,404
DAY SCHOOLS	135,000	133,415	-	82,280	78,038
FEDERATION	135,000	133,415	-	-	-
VIA BUREAU	-	-	-	82,280	78,038
CONGREGATIONAL SCHOOLS	-	-	-	55,885	-
FEDERATION	-	-	-	3,200	-
VIA BUREAU	-	-	-	52,685	-
OTHER SCHOOLS	13,825	-	68,480	19,425	67,366
FEDERATION	13,825	-	68,480	6,600	-
VIA BUREAU	-	-	-	12,825	67,366
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	1,500	-
FEDERATION	-	-	-	1,500	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	3,500	-	-	-	-
5. OTHER	-	-	-	-	-

TABLE 4

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

LARGE INTERMEDIATE CITIES

	<u>SAN DIEGO</u>	<u>SEATTLE</u>	<u>SOUTH BROWARD</u>	<u>WINNIPEG</u>
TOTAL LOCAL (EXCL. UNITED WAY)	897,780	590,100	1,046,935	1,600,000
TOTAL JEWISH EDUCATION	214,000	194,300	209,434	1,040,000
TOTAL TO BUREAU OR COMMITTEE	145,000	54,700	97,859	1,040,000
1. BUREAU SERVICES	145,000	54,700	97,859	-
2. <u>SUBSIDIES TO SCHOOLS</u>	69,000	139,600	102,659	1,040,000
FEDERATION	69,000	139,600	102,659	-
VIA BUREAU	-	-	-	1,040,000
<u>DAY SCHOOLS</u>	69,000	139,600	91,955	1,040,000
FEDERATION	69,000	139,600	91,955	-
VIA BUREAU	-	-	-	1,040,000
<u>CONGREGATIONAL SCHOOLS</u>	-	-	-	-
FEDERATION	-	-	-	-
VIA BUREAU	-	-	-	-
<u>OTHER SCHOOLS</u>	-	-	10,704	-
FEDERATION	-	-	10,704	-
VIA BUREAU	-	-	-	-
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	-	-	-	-
FEDERATION	-	-	-	-
VIA BUREAU	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	6,240	-
5. OTHER	-	-	2,676	-

TABLE 4-A

BREAKDOWN OF 1981 ALLOCATIONS
TO JEWISH EDUCATION BY CLASSIFICATION
FOR 24 CITIES

LARGE INTERMEDIATE CITIES

	DOLLAR AMOUNT	PER CENT DISTRIBUTION
TOTAL LOCAL (EXCL. UNITED WAY)	21,962,657	
TOTAL JEWISH EDUCATION	6,345,938	100.0
PER CENT OF TOTAL LOCAL		28.9
TOTAL TO BUREAU OR COMMITTEE	3,234,413	51.0
1. BUREAU SERVICES	1,595,337	25.1
2. <u>SUBSIDIES TO SCHOOLS</u>	4,718,069	74.3
FEDERATION	3,091,253	48.7
VIA BUREAU	1,626,816	25.6
<u>DAY SCHOOLS</u>	3,735,764	58.9
FEDERATION	2,335,646	36.8
VIA BUREAU	1,400,118	22.1
<u>CONGREGATIONAL SCHOOLS</u>	157,920	2.5
FEDERATION	53,940	0.8
VIA BUREAU	103,980	1.6
<u>OTHER SCHOOLS</u>	824,385	13.0
FEDERATION	701,667	11.1
VIA BUREAU	122,718	1.9
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	3,250	0.1
FEDERATION	3,250	0.1
VIA BUREAU	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	9,740	0.2
5. OTHER	19,542 (b)	0.3

b) - Includes \$12,260 "VIA BUREAU"

TABLE 5

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL INTERMEDIATE CITIES				
	ALBANY	CLIFTON/PASSAIC	COLUMBUS, OHIO	DELAWARE	INDIANAPOLIS
TOTAL LOCAL (EXCL. UNITED WAY)	312,100	354,050	1,021,596	159,994	671,630
TOTAL JEWISH EDUCATION	100,000	38,600	227,533	52,540	196,720
TOTAL TO BUREAU OR COMMITTEE	20,000	-	-	-	181,720
1. BUREAU SERVICES	-	-	-	-	181,720
2. SUBSIDIES TO SCHOOLS	90,000	38,000	227,533	52,540	15,000
FEDERATION	80,000	38,000	227,533	52,540	15,000
VIA BUREAU	10,000	-	-	-	-
DAY SCHOOLS	80,000	31,500	120,000	30,000	15,000
FEDERATION	80,000	31,500	120,000	30,000	15,000
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	-	3,000	30,000	540	-
FEDERATION	-	3,000	30,000	540	-
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	10,000	3,500	77,533	22,000	-
FEDERATION	-	3,500	77,533	22,000	-
VIA BUREAU	10,000	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	10,000 (b)	-	-	-	-
5. OTHER	-	600	-	-	-

b) - Included in "VIA BUREAU"

TABLE 5

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL INTERMEDIATE CITIES				
	<u>LAS VEGAS</u>	<u>LONG BEACH</u>	<u>LOUISVILLE</u>	<u>MEMPHIS</u>	<u>MORRIS-SUSSEX</u>
TOTAL LOCAL (EXCL. UNITED WAY)	104,000	261,575	532,950	401,329	156,172
TOTAL JEWISH EDUCATION	104,000	11,175	183,900	113,748	40,500
TOTAL TO BUREAU OR COMMITTEE	-	7,000	83,050	113,748	-
BUREAU SERVICES	-	7,000	83,050	113,748	-
SUBSIDIES TO SCHOOLS	104,000	4,175	100,850	-	40,000
FEDERATION	104,000	4,175	100,850	-	40,000
VIA BUREAU	-	-	-	-	-
DAY SCHOOLS	54,000	4,175	65,000	-	40,000
FEDERATION	54,000	4,175	65,000	-	40,000
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	50,000	-	-	-	-
FEDERATION	50,000	-	-	-	-
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	-	-	35,850	-	-
FEDERATION	-	-	35,850	-	-
VIA BUREAU	-	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	500
FEDERATION	-	-	-	-	500
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	-	-	-
5. OTHER	-	-	-	-	-

TABLE 5

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL INTERMEDIATE CITIES				
	NEW ORLEANS	OCEAN COUNTY	OMAHA	ORLANDO	PORTLAND, OREGON
TOTAL LOCAL (EXCL. UNITED WAY)	737,933	39,798	609,037	205,000	549,814
TOTAL JEWISH EDUCATION	105,080	32,000	127,512	53,600	125,700
TOTAL TO BUREAU OR COMMITTEE	76,000	-	72,045	-	-
1. BUREAU SERVICES	-	-	72,045	-	-
2. SUBSIDIES TO SCHOOLS	105,080	32,000	55,467	53,600	121,000
FEDERATION	29,080	32,000	55,467	53,600	121,000
VIA BUREAU	76,000	-	-	-	-
DAY SCHOOLS	29,080	32,000	10,896	50,000	68,000
FEDERATION	29,080	32,000	10,896	50,000	68,000
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	-	-	44,571	3,600	-
FEDERATION	-	-	44,571	3,600	-
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	76,000	-	-	-	53,000
FEDERATION	-	-	-	-	53,000
VIA BUREAU	76,000	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	-	-	4,700
5. OTHER	-	-	-	-	-

TABLE 5

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL INTERMEDIATE CITIES				
	<u>RICHMOND</u>	<u>ST. PAUL</u>	<u>SARASOTA</u>	<u>SOMERSET COUNTY</u>	<u>SPRINGFIELD, MASS</u>
1. TOTAL LOCAL (EXCL. UNITED WAY)	409,029	710,773	49,200	48,700	428,313
TOTAL JEWISH EDUCATION	44,500	210,709	3,000	2,000	183,496
TOTAL TO BUREAU OR COMMITTEE	-	-	-	-	-
2. BUREAU SERVICES	-	-	-	-	-
SUBSIDIES TO SCHOOLS	40,000	210,709	3,000	2,000	183,396
FEDERATION	40,000	210,709	3,000	2,000	183,396
VIA BUREAU	-	-	-	-	-
DAY SCHOOLS	40,000	19,782	1,000	2,000	75,050
FEDERATION	40,000	19,782	1,000	2,000	75,050
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	-	-	2,000	-	-
FEDERATION	-	-	2,000	-	-
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	-	190,927	-	-	108,346
FEDERATION	-	190,927	-	-	108,346
VIA BUREAU	-	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	100
FEDERATION	-	-	-	-	100
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	4,500	-	-	-	-
5. OTHER	-	-	-	-	-

TABLE 5

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL INTERMEDIATE CITIES				
	STAMFORD	TIDEWATER	TOLEDO	TUCSON	WORCESTER
TOTAL LOCAL (EXCL. UNITED WAY)	233,632	469,052	504,168	339,341	597,592
TOTAL JEWISH EDUCATION	50,690	92,500	188,000	59,860	129,642
TOTAL TO BUREAU OR COMMITTEE	-	10,000	188,000	41,860	-
1. BUREAU SERVICES	-	10,000	8,000	20,930	-
2. SUBSIDIES TO SCHOOLS	50,340	82,500	168,800	35,581	128,142
FEDERATION	50,340	82,500	-	18,000	128,142
VIA BUREAU	-	-	168,800	17,581	-
DAY SCHOOLS	45,000	82,500	112,800	18,000	72,500
FEDERATION	45,000	82,500	-	18,000	72,500
VIA BUREAU	-	-	112,800	-	-
CONGREGATIONAL SCHOOLS	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	5,340	-	56,000	17,581	55,642
FEDERATION	5,340	-	-	-	55,642
VIA BUREAU	-	-	56,000	17,581	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	350	-	-	-	1,500
FEDERATION	350	-	-	-	1,500
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	11,200 (b)	3,349 (b)	-
5. OTHER	-	-	-	-	-

b) - Included in "VIA BUREAU"

TABLE 5

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

SMALL INTERMEDIATE CITIES

YOUNGSTOWN

TOTAL LOCAL (EXCL. UNITED WAY)	375,495
TOTAL JEWISH EDUCATION	51,625
TOTAL TO BUREAU OR COMMITTEE	51,625
1. BUREAU SERVICES	51,625
2. <u>SUBSIDIES TO SCHOOLS</u>	-
FEDERATION	-
VIA BUREAU	-
<u>DAY SCHOOLS</u>	-
FEDERATION	-
VIA BUREAU	-
<u>CONGREGATIONAL SCHOOLS</u>	-
FEDERATION	-
VIA BUREAU	-
<u>OTHER SCHOOLS</u>	-
FEDERATION	-
VIA BUREAU	-
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	-
FEDERATION	-
VIA BUREAU	-
4. <u>JEWISH EDUCATION PROGRAMS IN ISRAEL</u>	-
5. OTHER	-

TABLE 5-A

BREAKDOWN OF 1981 ALLOCATIONS
TO JEWISH EDUCATION BY CLASSIFICATION
FOR 26 CITIES

SMALL INTERMEDIATE CITIES

	DOLLAR AMOUNT	PER CENT DISTRIBUTION
TOTAL LOCAL (EXCL. UNITED WAY)	10,282,273	
TOTAL JEWISH EDUCATION	2,528,630	100.0
PER CENT OF TOTAL LOCAL		24.6
TOTAL TO BUREAU OR COMMITTEE	845,048	33.4
1. BUREAU SERVICES	548,118	21.7
2. <u>SUBSIDIES TO SCHOOLS</u>	1,943,713	76.9
FEDERATION	1,671,332	66.1
VIA BUREAU	272,381	10.8
<u>DAY SCHOOLS</u>	1,098,283	43.4
FEDERATION	985,483	39.0
VIA BUREAU	112,800	4.5
<u>CONGREGATIONAL SCHOOLS</u>	133,711	5.3
FEDERATION	133,711	5.3
VIA BUREAU	-	-
<u>OTHER SCHOOLS</u>	711,719	28.1
FEDERATION	552,138	21.8
VIA BUREAU	159,581	6.3
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	2,450	0.1
FEDERATION	2,450	0.1
VIA BUREAU	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	33,749 (b)	1.3
5. OTHER	600	-

b) - Includes \$21,000 via BUREAU

TABLE 6

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL CITIES				
	ALBUQUERQUE	ALLENTOWN	ALTOONA	BATON ROUGE	BERKSHIRE CTY. MA.
TOTAL LOCAL (EXCL. UNITED WAY)	44,359	298,015	25,400	43,190	193,765
TOTAL JEWISH EDUCATION	1,000	57,361	5,500	2,000	58,863
TOTAL TO BUREAU OR COMMITTEE	-	-	-	-	7,500
1. BUREAU SERVICES	-	-	-	-	7,500
2. SUBSIDIES TO SCHOOLS	1,000	57,361	5,500	-	51,363
FEDERATION	1,000	57,361	5,500	-	51,363
VIA BUREAU	-	-	-	-	-
DAY SCHOOLS	-	57,361	-	-	-
FEDERATION	-	57,361	-	-	-
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	1,000	-	-	-	14,745
FEDERATION	1,000	-	-	-	14,745
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	-	-	5,500	-	36,618
FEDERATION	-	-	5,500	-	36,618
VIA BUREAU	-	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	-	2,000	-
5. OTHER	-	-	-	-	-

TABLE 6

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL CITIES				
	CALGARY	CHARLOTTE	DES MOINES	DULUTH	EASTERN CONN.
TOTAL LOCAL (EXCL. UNITED WAY)	510,359	169,500	332,249	30,705	24,685
TOTAL JEWISH EDUCATION	207,262	30,000	94,252	10,805	14,500
TOTAL TO BUREAU OR COMMITTEE	-	-	94,252	-	-
1. BUREAU SERVICES	-	-	75,452	-	-
2. SUBSIDIES TO SCHOOLS	207,262	30,000	-	10,805	14,500
FEDERATION	207,262	30,000	-	10,805	14,500
VIA BUREAU	-	-	-	-	-
DAY SCHOOLS	207,262	30,000	-	10,805	14,500
FEDERATION	207,262	30,000	-	10,805	14,500
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	18,800 (b)	-	-
5. OTHER	-	-	-	-	-

b) - Included in "VIA BUREAU"

TABLE 6

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL CITIES				
	EDMONTON	ERIE	GREENSBORO	HAMILTON	HARRISBURG
TOTAL LOCAL (EXCL. UNITED WAY)	540,000	31,350	99,700	397,000	342,099
TOTAL JEWISH EDUCATION	140,000	5,000	35,000	148,000	50,608
TOTAL TO BUREAU OR COMMITTEE	-	-	-	-	-
1. BUREAU SERVICES	-	-	-	-	-
2. SUBSIDIES TO SCHOOLS	140,000	5,000	30,000	148,000	50,608
FEDERATION	140,000	5,000	30,000	148,000	50,608
VIA BUREAU	-	-	-	-	-
DAY SCHOOLS	140,000	-	30,000	99,356	-
FEDERATION	140,000	-	30,000	99,356	-
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	-	-	-	48,644	-
FEDERATION	-	-	-	48,644	-
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	-	5,000	-	-	50,608
FEDERATION	-	5,000	-	-	50,608
VIA BUREAU	-	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	-	-	-
5. OTHER	-	-	5,000	-	-

TABLE 6

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL CITIES				
	KNOXVILLE	LINCOLN	MADISON	NEW BEDFORD	PEORIA
TOTAL LOCAL (EXCL. UNITED WAY)	25,485	15,650	101,716	23,334	30,995
TOTAL JEWISH EDUCATION	185	1,950	18,212	9,750	25,000
TOTAL TO BUREAU OR COMMITTEE	-	-	-	-	-
1. BUREAU SERVICES	-	-	-	-	-
2. <u>SUBSIDIES TO SCHOOLS</u>	185	1,950	15,112	9,750	25,000
FEDERATION	185	1,950	15,112	9,750	25,000
VIA BUREAU	-	-	-	-	-
<u>DAY SCHOOLS</u>	185	1,950	-	1,000	25,000
FEDERATION	185	1,950	-	1,000	25,000
VIA BUREAU	-	-	-	-	-
<u>CONGREGATIONAL SCHOOLS</u>	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
<u>OTHER SCHOOLS</u>	-	-	15,112	8,750	-
FEDERATION	-	-	15,112	8,750	-
VIA BUREAU	-	-	-	-	-
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. <u>JEWISH EDUCATION PROGRAMS IN ISRAEL</u>	-	-	1,500	-	-
5. OTHER	-	-	1,600	-	-

TABLE 6

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL CITIES				
	<u>PORTLAND, MAINE</u>	<u>SALT LAKE CITY</u>	<u>SAVANNAH</u>	<u>SCRANTON</u>	<u>SIOUX CITY</u>
TOTAL LOCAL (EXCL. UNITED WAY)	99,945	128,916	141,223	266,894	120,445
TOTAL JEWISH EDUCATION	64,000	16,822	60,000	110,444	22,554
TOTAL TO BUREAU OR COMMITTEE	53,000	-	10,000	-	-
1. BUREAU SERVICES	53,000	-	10,000	-	-
2. <u>SUBSIDIES TO SCHOOLS</u>	11,000	16,822	50,000	110,444	22,554
FEDERATION	11,000	16,822	50,000	110,444	22,554
VIA BUREAU	-	-	-	-	-
<u>DAY SCHOOLS</u>	6,000	16,822	35,000	110,444	-
FEDERATION	6,000	16,822	35,000	110,444	-
VIA BUREAU	-	-	-	-	-
<u>CONGREGATIONAL SCHOOLS</u>	-	-	15,000	-	-
FEDERATION	-	-	15,000	-	-
VIA BUREAU	-	-	-	-	-
<u>OTHER SCHOOLS</u>	5,000	-	-	-	22,554
FEDERATION	5,000	-	-	-	22,554
VIA BUREAU	-	-	-	-	-
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. <u>JEWISH EDUCATION PROGRAMS IN ISRAEL</u>	-	-	-	-	-
5. OTHER	-	-	-	-	-

TABLE 6

BREAKDOWN OF FEDERATION 1981 ALLOCATIONS TO JEWISH EDUCATION BY CLASSIFICATION

	SMALL CITIES			
	<u>SPRINGFIELD, ILL.</u>	<u>TULSA</u>	<u>WATERBURY</u>	<u>WILKES-BARRE</u>
TOTAL LOCAL (EXCL. UNITED WAY)	14,845	389,853	118,685	269,800
TOTAL JEWISH EDUCATION	3,000	74,325	27,000	65,000
TOTAL TO BUREAU OR COMMITTEE	3,000	-	-	-
1. BUREAU SERVICES	3,000	-	-	-
2. <u>SUBSIDIES TO SCHOOLS</u>	-	74,325	21,500	65,000
FEDERATION	-	74,325	21,500	65,000
VIA BUREAU	-	-	-	-
<u>DAY SCHOOLS</u>	-	45,000	-	65,000
FEDERATION	-	45,000	-	65,000
VIA BUREAU	-	-	-	-
<u>CONGREGATIONAL SCHOOLS</u>	-	-	-	-
FEDERATION	-	-B	-	-
VIA BUREAU	-	-	-	-
<u>OTHER SCHOOLS</u>	-	29,325	21,500	-
FEDERATION	-	29,325	21,500	-
VIA BUREAU	-	-	-	-
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	-	-	-	-
FEDERATION	-	-	-	-
VIA BUREAU	-	-	-	-
4. <u>JEWISH EDUCATION PROGRAMS IN ISRAEL</u>	-	-	5,000	-
5. OTHER	-	-	500	-

TABLE 6-A

BREAKDOWN OF 1981 ALLOCATIONS
TO JEWISH EDUCATION BY CLASSIFICATION
FOR 29 CITIES

SMALL CITIES

	DOLLAR AMOUNT	PER CENT DISTRIBUTION
TOTAL LOCAL (EXCL. UNITED WAY)	4,830,162	
TOTAL JEWISH EDUCATION	1,358,393	100.0
PER CENT OF TOTAL LOCAL		28.1
TOTAL TO BUREAU OR COMMITTEE	167,752	12.3
1. BUREAU SERVICES	148,952	11.0
2. <u>SUBSIDIES TO SCHOOLS</u>	1,175,041	86.5
FEDERATION	1,175,041	86.5
VIA BUREAU	-	-
<u>DAY SCHOOLS</u>	895,685	65.9
FEDERATION	895,685	65.9
VIA BUREAU	-	-
<u>CONGREGATIONAL SCHOOLS</u>	79,389	5.8
FEDERATION	79,389	5.8
VIA BUREAU	-	-
<u>OTHER SCHOOLS</u>	199,967	14.7
FEDERATION	199,967	14.7
VIA BUREAU	-	-
3. <u>JEWISH INSTITUTIONS OF HIGHER LEARNING</u>	-	-
FEDERATION	-	-
VIA BUREAU	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	27,300 (b)	2.0
5. OTHER	7,100	0.5

b) - Includes \$18,800 "VIA BUREAU"

TABLE 7-A

BREAKDOWN OF 1981 ALLOCATIONS
TO JEWISH EDUCATION BY CLASSIFICATION
FOR 95 CITIES

	DOLLAR AMOUNT	PER CENT DISTRIBUTION
TOTAL LOCAL (EXCL. UNITED WAY)	157,627,633	
TOTAL JEWISH EDUCATION	40,140,535	100.0
PER CENT OF TOTAL LOCAL		25.5
TOTAL TO BUREAU OR COMMITTEE	22,968,871	57.2
1. BUREAU SERVICES	11,768,972	29.3
2. SUBSIDIES TO SCHOOLS	25,429,191	63.4
FEDERATION	14,903,855	37.1
VIA BUREAU	10,525,336	26.2
DAY SCHOOLS	19,969,959	49.8
FEDERATION	11,475,122	28.6
VIA BUREAU	8,494,837	21.2
CONGREGATIONAL SCHOOLS	1,315,963	3.3
FEDERATION	324,296	0.8
VIA BUREAU	991,667	2.5
OTHER SCHOOLS	4,143,269	10.3
FEDERATION	3,104,437	7.7
VIA BUREAU	1,038,832	2.6
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	2,477,285	6.2
FEDERATION	1,929,922	4.8
VIA BUREAU	547,363	1.4
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	275,204(b)	0.7
5. OTHER	189,883(c)	0.5

b) - Includes \$114,940 "VIA BUREAU"

c) - Includes \$12,260 "VIA BUREAU"

THEODORE COMET

Alex --

Thought you'd be interested in the enclosed report on Federation and Jewish education, as well as some of the General Assembly papers.

71 SP

T all



For Your Information
Bob Adler

BOARD OF DIRECTORS INSTITUTE



JANUARY 16 & 17, 1983

EDEN ROC HOTEL

MIAMI BEACH, FLORIDA

PROGRAM



DIALOGUE: AMERICAN JEWRY AND ISRAEL



*See -
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area*

Program



BOARD OF DIRECTORS INSTITUTE

DIALOGUE: AMERICAN JEWRY AND ISRAEL

SUNDAY, JANUARY 16

9:30 AM
to
12:00 Noon

PLENARY SESSION:
• PREPARATION FOR DIALOGUE

Chairman: MARTIN E. CITRIN
CJF President

Presentation of Issues: DR. DAVID SIDORSKY
Columbia University

Comments: BENNETT YANOWITZ, NJCRAC

Facilitator: THEODORE COMET, CJF

12:15 PM
to
2:30 PM

LUNCHEON SESSION

• D I A L O G U E I

Who we are, how do we see each
other and what is our common agenda?

Chairman: HAP LEVY, Miami

Presentation: YEHUDA BLUM
Israel's Ambassador to UN

Response: MORTON L. MANDEL, Cleveland

Panel: AMBASSADOR MOSHE ARENS
Israel's Ambassador to the U.S.
AMBASSADOR YESHAYAHU ANUG
Israel's Ambassador to Canada
ESTHER LEAH RITZ, Milwaukee



December 6, 1982

BOARD OF DIRECTORS INSTITUTE

January 16-17, 1983
Miami Beach, Florida

DIALOGUE: AMERICAN JEWRY AND ISRAEL

QUESTIONS FOR DISCUSSION

A. ISSUES

1. What do Israel and North American Jewry see as each other's most important areas of responsibility?
2. What role should North American Jewry have in impacting on Israel's social policy and human needs; religious issues; foreign relations?
What role should Israel have in impacting on North American Jewry's communal policy, Jewish education and youth services?
3. How is the Jewishness of Israel expressed differently from that of North American Jewry? What are our Jewish commonalities? Our differences?
4. How does Israel understand the structure of the American Jewish community -- its pluralistic, voluntary character; distinction among Jewish organizations; the role and functions of Federations?
How does North American Jewry perceive the structure of Israeli society: the patterns of relationships among ethnic groups; the role of religion; the political system?
5. How can both sides most effectively work together to insure Jewish continuity? What are the instruments that can serve this purpose?
6. What are the joint responsibilities in assisting Jews in other lands -- to strengthen Jewish life in free countries; to aid Jews in distress?
7. How is dialogue affected by the fact that it is between the voluntary Jewish communities of U.S. and Canada and a sovereign government of Israel?
8. How can differences of opinion on major issues between Israel and North American Jewry be handled without damaging Israel's position? And vice-versa? Who makes the judgment? What are the criteria, the principles? What are the means?

B. PRACTICAL CONSIDERATIONS

1. Public Relations and Hasbara: Reaching the Media

What expectations can North American Jewry have of Israel in the area of Hasbara information? What are Israel's expectations from North American Jewry? What differences are there in the perceptions of public relations -- its impact and significance? What are the means for consultation, coordination and interchange? For decision-making? For reaching the media? What are the potential problem areas?

2. Community Relations: Shaping Public Opinion

Is there a common understanding of the meaning of community relations? Of the variety of Jewish organizations involved in the U.S. and Canada -- and their efforts at coordination? How can Israel help with key groups that make up U.S. and Canadian public opinion: business, labor, church, ethnics, influentials, academicians?

3. Political Action: Impacting on Government

What are the distinctive roles of Israel embassies and consulates, AIPAC, the Presidents Conference, the national organizations, the local agencies? What are the procedures for arriving at common goals and objectives? For contacts with the Canadian parliament, Congress, U.S. Administration -- White House, State Department, Defense Department?

4. Differences of Opinion

How can differences be handled constructively? What are the appropriate issues and arenas for discussion and mutual influence?

Issues of potential differences of opinion:

- Noshrim
- Yordim
- Law of Return -- who is a Jew
- Conservative, Reform and Orthodox Judaism in Israel
- Aliyah: what role has each to play

5. Strengthening Ties Between North American Jewry and Israel

What roles, instruments and programs can help strengthen Jewish life and links in the areas of:

- Jewish education
- Jewish youth
- Academia

- People-to-people programs
- Fund-raising
- Jewish Agency
- Economic development?

6. Assisting World Jewry Communities

What are our common responsibilities in helping Jews in distress -- in the Soviet Union; Ethiopia; Syria; for helping strengthen the vitality of Jewish life in Jewish communities in the free world; what are the instruments for developing strategies and services? What are the potential pitfalls?

SUNDAY, JANUARY 16

3:00 PM
to
5:30 PM

• D I A L O G U E II
EXPLORING THE ISSUES

Five concurrent workshop groups will meet with Israeli participants and explore the issues raised in Dialogue I--to identify areas of consensus and disagreement (see list of suggested issues).

6:15 PM
to
7:00 PM

RECEPTION

7:00 PM
to
10:00 PM

DINNER AND PROGRAM

• ADDRESSING THE POLITICAL ISSUES
OF THE MIDDLE EAST

Chairman: CHARLES H. GOODMAN, Chicago

Speaker : AMBASSADOR MOSHE ARENS

QUESTIONS AND ANSWERS

MONDAY, JANUARY 17

8:00 AM
to
10:00 AM

PLENARY SESSION - BREAKFAST

• D I A L O G U E III
ENDING THE BEGINNING

Chairman: JACK M. ROSE, Toronto

Opening Statement: AMBASSADOR YESHAYAHU ANUG

REPORTS FROM WORKSHOPS

Closing Statements: AMBASSADOR MOSHE ARENS
MARTIN E. CITRIN

MONDAY, JANUARY 17

10:30 AM
to
12:30 PM

• DEVELOPING AN AGENDA
FOR FEDERATIONS AND CJF

Five concurrent workshop groups
will meet to identify the agenda
for CJF and Federations.

12:30 PM
to
2:00 PM

LUNCHEON SESSION

• THE WORK PLAN: SETTING OUR AGENDA

Chairwoman: ESTHER LEAH RITZ, Milwaukee

REPORTS FROM WORKSHOP GROUPS
DISCUSSION AND ACTION

2:00 PM
to
4:00 PM

• CJF BOARD MEETING

4:00 PM

A D J O U R N M E N T



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ACTIVITY REPORT

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CONNECTION TEL	7558598
CONNECTION ID	RICHARD COHEN
START TIME	10/13 08:36
USAGE TIME	04'56
PAGES	8

MEMORANDUM

VIA FAX: 212-755-8598

October 13, 1992

FROM: Rabbi Alexander M. Schindler
TO: Richard Cohen
COPY: Melvin Merians

Enclosed, the Dear Reader column of which we spoke, also a copy of the speech on which it was based. The speech is somewhat longer than the column and contains several paragraphs which might usefully be included in the editorial for the Anglo-Jewish press. As I indicated, I am anxious to have it in the issue which appears in New York during the week when the GA is held here, hopefully in the very issue which is distributed to the assembled delegates. Maybe you could even twist the editor's arms to have it boxed . . . Anyhow, thanks for your helpfulness here.

Have a good yom tov.

Jewish Federations and synagogues must go beyond the cordial but distant relationship that has kept them apart for decades. The new realities of American Jewry require that we establish strong bonds of interdependence and mutual support.

The Federation's own National Jewish Population study reveals that synagogue-affiliated Jews are more deeply committed than those who do not belong to a congregation. Temple members' attachment to Israel is more intense; their attitude toward intermarriage more wholesome from a communal perspective; their Jewish feelings so much more impassioned.

Synagogue-affiliated Jews are more likely to assume the mantle of Jewish communal leadership. The overwhelming proportion of American Jewish leaders are, in fact, synagogue affiliated; they attend worship with a measure of regularity; their children are involved in Jewish youth groups, summer camps, and a goodly number even attend day schools—all to a greater degree than the national average of all Jews.

This should not be surprising. After all, the synagogue is the heartland of Judaism. All other Jewish institutions mobilize and utilize Jews in behalf of the community; only the synagogue creates Jews. Let there be no doubt that the synagogue-affiliated Jews stand as guardians of the Jewish future.

If Federation seeks to assure Jewish continuity, it can do so most effectively by supporting specific synagogue programs, even at the risk of enduring some of our interdenominational frays. Such frays are simply the price paid for our passion. To be fearful of this passion is to embrace the "lowest common denominator Judaism" all too evident in too many communal schools, camps, and Israel programs. Why invest in a pale version of what the synagogue movements have already built? Instead, why not offer Federation scholarships for synagogue camps, Israel trips, Outreach programs, and other suitable points of Jewish connection, with each family choosing its own affiliation?

These and other beginning points of Federation involvement with synagogue life should be high on the agenda of leaders who stand in both worlds. Through their creative and diligent efforts, I am confident that we will bring to new heights our 3000 year old identity as a religious-national culture, united in our commitment to the land of Israel, the people of Israel, and the Torah of Israel—united in our dreams, our fate, our faith.

I wish to note that this edition marks a turning point in our magazine. *Reform Judaism*, like *Time*, has been redesigned to be more aesthetically appealing and to invite your continued interest. Our new logo—graceful, elegant, and forward looking—conveys the spirit of Reform Judaism.

We also are pleased to inaugurate a new 8-page supplement we call REFORM JUDAISM PLUS, which provides hands-on information for enriching your Jewish life at home and in the temple (pp.29-36). Hopefully, it will respond to your personal interests and concerns, whether they be keeping your kids Jewishly active in college or learning Torah while you drive. Also, REFORM JUDAISM PLUS will offer practical strategies for temples in such areas as synagogue financial management and strengthening Black/Jewish relations. And it will make readily available many of the products and services you are entitled to receive as a member of a UAHC affiliated congregation. Please let us know how we can serve you better.

On behalf of the staff and officers of the UAHC, I wish you and your loved ones a sweet and healthy New Year.



Rabbi Alexander M. Schindler
President, UAHC



REFORM JUDAISM

Official Publication of the Union of
American Hebrew Congregations

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Reform Judaism (ISSN 0482-0819) is published quarterly (fall, winter, spring, summer) by the Union of American Hebrew Congregations. Circulation Offices: 838 Fifth Avenue, New York, NY 10021. ©Copyright 1992 by the Union of American Hebrew Congregations. Second Class postage paid at New York, New York and at additional mailing office. Postmaster: Send address changes to Reform Judaism, 838 Fifth Avenue, New York, New York 10021. Members of UAHC congregations receive Reform Judaism as a service of the UAHC. Subscription rate: One year: 1-9 copies \$10 each; 10 or more \$8 each; Foreign \$16. Two years: 1-9 copies \$18 each; 10 or more \$14 each; Foreign \$30 each. The opinions of authors whose works are published in Reform Judaism are their own and do not necessarily reflect the viewpoint of the UAHC.

Statement of Purpose

Reform Judaism is the official voice of the Union of American Hebrew Congregations, linking the institutions and affiliates of Reform Judaism with every Reform Jew. RJ covers developments within our Movement while interpreting world events and Jewish tradition from a Reform perspective. Shared by 290,000 member households, RJ conveys the creativity, diversity, and dynamism of Reform Judaism. Members of UAHC congregations receive RJ as a benefit of membership.

The installation of Chuck Rothschild as the President of your Federation pleases me much.

I like to think of his ascendance to this position as a harbinger of growth, even in these times of battened down budgets -- for the growth of which I speak is not merely in numbers and dollars, but in the cohesiveness of our efforts on behalf of Jewish continuity.

During Chuck's years at the helm of the Reform Movement, Reform Judaism experienced a burst of such growth: numerically yes, but in our spiritual and organizational cohesiveness as well.

The gap between the "real" world and the world of Jewish devotion was bridged for tens of thousands of families; Judaism became more pervasive in their daily lives, a seamless web of significance, concern, and identity.

The time is ripe for similar bonds to be established between our Jewish Federations and our synagogue movements: bonds of interdependence and mutual support.

Our so-called secular and religious communities have been apart these decades in a cordial but distant relationship.

The newer realities of American Jewry, however, indicate the need for building bridges between these parallel streams of Jewish life.

These new realities are reflected in the Federation's own National Jewish Population study which reveals how much more deeply committed synagogue affiliated Jews are than those who belong to no congregation.

Their attachment to Israel is more intense;
their attitude toward intermarriage more whoselsome from a communal
perspective;
their Jewish feelings are so much more impassioned.

And this above all, synagogue affiliated Jews are infinitely more
likely to assume the mantle of Jewish communal leadership.

A recent borad-based AJC study established that the overwhelming
proportion of American Jewish leaders are, in fact,

synagogue affiliated,
that they attend worship with a measure of regularity,
that their children are involved in Jewish youth groups
and summer camps and a goodly proportion even attend
day schools

-- all far higher than the national average of all Jews.

Let there be no doubt about it.

It is the synagogue affiliated Jews who consistently emerge
as the guardians of the Jewish future.

All this should not be surprising.

After all, the synagogue is the heartland of Judaism.

The synagoge is where Jews are made, where the individual soul and the
community are joined.

Consider this: Who is responsible for teaching our chidlren to be Jews?
The synagogue -- our financially pressed, over-burdened, short-staffed
synaogues!

Who will assure that there will be a Jewishly educated,
Jewishly committed generation twenty years from now?

Who will provide the teachers and the rabbis and the scholars for that generation?

Who will assure those many other communal and national Jewish organizations a reservoir of Jews on which they will be able to draw for their membership a score years hence?

Who will provide the State of Israel with a continuing corps of understanding Jews?

The answer in every case, of course is the synagogue.

It has to be the synagogue -- the synagogue and those camps and seminaries and multitudinous educational efforts that they sustain.

The synagogue is the place where modernity and eternity cross-fertilize,
where the seeds of the Jewish identity are sown.

All other Jewish institutions mobilize and utilize Jews in behalf of the community...

Only the synagogue creates Jews.

It is the House of Assmebly which joins
the individual soul to the community.

It is the house of worship where modernity and eternity cross-fertilize,
where the seeds of the Jewish future are sown.

It is the house of study where the covenant is recreated and renewed
in every generation.

If Federation seeks to assure Jewish continuity, therefore,
it can best do so by supporting specific syngogue programs
even at the risk of enduring some of our interdenominational frays.

Such frays are simply the price paid for our passion

and that very passion is vital to the success of our efforts.

It is this subjective passion, and only this passion which can
make Judaism come to life in the hearts of our children.

Why be fearful of this passion then and therefore resort to the

"lowest common denominator Judaism" of too many communal schools and
camps and Israel adventures?

Why invest in a pale version of what the synagogue movements have
already built?

Why not instead offer Federation scholarships for synagogue camps,
and Israel trips and Outreach programs and other suitable
points of Jewish connection.

allowing each family to choose its affiliation,

in trust that affiliation per se means empowerment for the
Jewish community as a whole?

These and other beginning points of Federation involvement with
synagogue life should stand high on the agenda of leaders such
as Chuck Rothschild, leaders who stand in both worlds.

Through their creative and diligent efforts,

I am confident that we will bring to new heights

our 3000 year old identity as a religious-national culture,

united in our commitment to the land of Israel,

and the people of Israel and the Torah of Israel

-- united in our dreams, our fate and our faith.

MEMORANDUM

VIA FAX: 212-755-8598

October 13, 1992

FROM: Rabbi Alexander M. Schindler
TO: Richard Cohen
COPY: Melvin Merians ✓

Enclosed, the Dear Reader column of which we spoke, also a copy of the speech on which it was based. The speech is somewhat longer than the column and contains several paragraphs which might usefully be included in the editorial for the Anglo-Jewish press. As I indicated, I am anxious to have it in the issue which appears in New York during the week when the GA is held here, hopefully in the very issue which is distributed to the assembled delegates. Maybe you could even twist the editor's arms to have it boxed . . . Anyhow, thanks for your helpfulness here.

Have a good yom tov.

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Have a good yom tov.

Smp. Fed.

October 26, 1992
29 Tishri 5753

Michael B. Rukin
188 Beacon Street
Boston, MA 02116

Dear Mike:

Alex will be pleased to find your address to CJF National Planners' Institute on his return from the JAFI meetings in Israel. Thanks for sending it so promptly.

I had hoped to see you today at the CSA meeting but was told you are far away - in South Africa or some such. I wanted to express my appreciation of your paper...it's brilliant! Certainly no one listening to your presentation was able to tune you out; I certainly couldn't stop reading the paper. Having seen and heard you "in action," I'm confident everyone hung on to your every word and can well understand why you have received such praise for this paper!

Looking forward to seeing you at the ARZA Think Tank and with fondest regards to you and Bluma, I am

Sincerely,

Edith J. Miller
Assistant to the President

michael barnett rukin

188 BEACON STREET
BOSTON, MASSACHUSETTS 02116
(617) 236-1385

October 20, 1992

Rabbi Alexander Schindler
UAHC
838 Fifth Avenue
New York, NY 10021

Dear Alex:

Thanks for your kind note of inquiry. I am enclosing a copy of my keynote address to the National Planners' Institute of CJF. It was well received and a first -- time they invited a lay person into their inner sanctum.

My best regards to Rhea, in which Bluma joins.

Fondly,





COPY

RABBI ALEXANDER M. SCHINDLER • UNION OF AMERICAN HEBREW CONGREGATIONS
PRESIDENT 838 FIFTH AVENUE NEW YORK, NY 10021-7064 (212)249-0100

October 14, 1992
17 Tishri 5753

Mr. Michael B. Rukin
188 Beacon Street
Boston, MA 02116

Dear Mike:

At several meetings during these past months relating to Synagogue Federation's relations, people made reference to a paper you delivered at some meeting or another (I believe it was at Hilton Head). At any rate, it was to the professionals of the Federation field. Everybody sang the praises of that paper which, of course, makes me eager to read it.

Since you are a computer fiend, I am sure you have it in there. Could you ask your computer to spit out a copy and send it along to me? That would be wonderful.

Love to Bloomie. Rhea joins me in sending you both our best.

Fondly,

Alexander M. Schindler

Al
Ja P. 2

For Immediate Release

TIME FOR FEDERATIONS AND SYNAGOGUES TO POOL THEIR RESOURCES AND ENERGIES

By Rabbi Alexander M. Schindler

590-0895

Jewish federations across the United States and Canada, whose leaders will be meeting at their annual General Assembly this month in New York, have a great opportunity to infuse American Jews with a renewed sense of Jewish identity and community.

The way to do so is by joining hands with their local synagogues -- Conservative, Orthodox, Reconstructionist and Reform -- in a new and revolutionary relationship, pooling their resources and energies to provide every Jewish family and child with the possibility of leading a full, rich Jewish life.

The new realities of American Jewish life underscore the need for building bridges of mutual support between the federation and the synagogue.

These new realities are reflected in the Council of Jewish Federations' own 1990 National Jewish Population study, which reveals how much more deeply committed to Jewish life are synagogue-affiliated Jews than those who belong to no congregation. Their attachment to Israel is more intense, their attitude toward intermarriage more wholesome from a communal perspective, their Jewish feelings more impassioned.

Jews who belong to synagogues also are far more likely to assume the mantle of Jewish communal leadership. A recent American Jewish Committee-sponsored study established that most Jewish community activists are synagogue-affiliated: they attend worship with a measure of regularity, their children are involved in Jewish youth groups and summer camps, and a goodly number attend day schools -- all to a greater degree than the national average of all Jews. Let there be no doubt about it -- it is the synagogue-affiliated Jews who consistently emerge as the guardians of the Jewish future.

This should not be surprising. After all, the synagogue is the heartland of Judaism. Who is responsible for teaching our children to be Jews? Who will assure that there will be a Jewishly-educated, Jewishly-identified generation 20 years from now? Who will provide the rabbis and teachers and scholars for that generation? Who will assure those many other communal and national Jewish organizations a reservoir of Jews on which they will be able to draw for their membership and leadership a score years hence?

And who will provide the State of Israel with a continuing corps of understanding and supportive Jews in North America?

The answer in every case is: the synagogue. All other Jewish institutions mobilize and utilize Jews in behalf of the community; only the synagogue produces Jews, only the synagogue is where Jews are made, where the individual soul and the community are joined.

If federations seek to assure Jewish continuity, therefore, they can do so best by entering into a full partnership with their local synagogues to reach the common goal. The notion of this partnership assumes a shared vision, shared governance -- for planning and implementation -- and a shared financial responsibility.

This means, for example, federation support of specific projects -- for example, by offering scholarships for synagogue-sponsored camps, Israel trips, Outreach programs, nursery school education, family education. By the same token, synagogues must assume their fair share of the cost of these projects, and they must be held accountable for the expenditure of funds and for the quality of the programs these funds sustain. Under the partnership principle, standards of service should be established jointly.

These and other aspects of federation-synagogue cooperation should be high on the agenda of leaders who stand in both worlds. One who understands and advocates the need for federation support of many synagogue activities is Barry Shrage, president of the Combined Jewish Appeal of Boston. He has called for a new "communal covenant" that would create closer ties and funding relationships between local federations and local congregations.

I am confident that there are many others who agree that the time has come for the federation community and the synagogue community to jointly undertake a great mobilization to save and secure the Jewish future on our continent.

Their creative and diligent efforts, I am confident, will bring to new heights our 3,000-year old identity as a religious-national culture, united in our commitment to the land of Israel, the people Israel and the Torah of Israel -- united in our dreams, our fate, our faith.

Rabbi Alexander M. Schindler is president of the Union of American Hebrew Congregations, central body of Reform Judaism in the United States and Canada.

10/23/92

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ACTIVITY REPORT

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CONNECTION TEL	7558598
CONNECTION ID	RICHARD COHEN
START TIME	10/15 08:40
USAGE TIME	02'10
PAGES	3

VIA FAX/3 Pages

MEMORANDUM

October 15, 1992

From: Rabbi Alexander M. Schindler

To: Richard Cohen

Your draft editorial is perfect with but one minor reservation: it makes it appear that we expect a one way relationship rather than the establishment of a partnership involving mutual respect.

Faxed herewith is a draft letter which I am sending to the New York Federation/UJA people. Please note the boxed paragraphs which reflect some of my thinking on this score. You might include a sentence or two in your statement reflecting the needed obligation of the synagogue, particularly in the financial realm, e.g. bearing a fair share of the costs and being accountable for the expenditure of funds as well as the quality of the programs which these funds sustain.

Dear Alan and Steve,

Thanks, once again, for coming to see us and for asking us to react to the draft-report of your Subcommittee on Jewish Continuity. We studied this draft with great care and also submitted it for review to a select committee of the New York Federation of Reform Synagogues.

All of us respond warmly to your initiative and look forward to that partnership between our respective communities which you envisage. Such a collaboration is long overdue. Synagogue/Federation relationships have been cordial but distant too long. The new realities of American Jewry require that we establish the strongest possible bonds of interdependence and mutual support - and the sooner the better.

The concept of a full partnership assumes a shared vision and a disciplined determination to reach the common goal. It also necessitates a shared governance -- for planning and implementation. ~~too~~ We deem this a sine qua non, and on our part are ready to participate energetically in the work of the needed joint instrumentalities.

The notion of a partnership also assumes a shared financial responsibility, and we are fully prepared to meet it. Synagogues must bear their fair share of the costs involved in Federation supported projects, and they must be held accountable for the expenditure of funds as well as for the quality of the programs these funds sustain -- albeit, such standards of excellence should be jointly established with full respect for the integrity of each of the religious streams.

We feel deeply the sense of urgency reflected in your document and therefore hope that this matter will not be consigned to a host of committees with open-ended time frames. Priorities need to be set and heeded; a scattershot approach will only diffuse our energies and weaken our effectiveness.

There is a need for prompt action. Programs and services about which there is clear agreement should receive immediate support through the reallocation of existing resources. Given the seriousness of these survival issues, we ought not to wait for the influx of new funds. These will doubtlessly come, if we both bend our shoulders to the wheel and fulfill our respective tasks with diligence.

Inasmuch as the draft document articulates our shared sense of the centrality of the synagogue, we urge that this orientation be made explicit in concrete programmatic terms. As an example, while the Jewish Community Centers may serve as an initial magnet for the unaffiliated, or never-affiliated, synagogue affiliation should be the clear goal of its programmatic striving. Centers must not be allowed to evolve into a long-term, inexpensive alternative to the synagogue. The Federation's own National Jewish Population study establishes that synagogue-affiliated Jews are more deeply committed than those who do not belong to a congregation: their attachment to Israel is more

intense; their attitude toward intermarriage is more wholesome from a continuity perspective; their Jewish feelings so much more impassioned. Synagogue-affiliated Jews are also more likely to assume the mantle of Jewish communal leadership. Indeed, the overwhelming proportion of American Jewish leaders are, in fact, synagogue affiliated.

We at the UAHC have much experience to bring to this new partnership. We are proud of the many exciting and innovative programs that we offer. Indeed, our synagogues are growing in both numerical strength and spiritual substance, and we attribute our success to a variety of programs that we have already shared with much of North American Jewry.

Specifically, we envision our greatest contributions revolving around areas in which we have a proven record of achievement:

1. Nursery school education
2. Family education
3. Camp and youth activities
4. Israel experiences.
5. Outreach to the unaffiliated
6. Outreach to young singles
7. Outreach to mixed married couples and their children.

We currently reach tens of thousands of men, women, and children with these programs each year. In the context of our new partnership, that number can and should increase geometrically.

Just as you asked us to respond to your ideas, we would welcome your reactions to our commentary. Feel free to do so, either in writing, or by meeting with us once again.

Count on us to help you in every possible way. We are confident that by joining hands and hearts we will bring to new heights our 3000 year old identity as a religious-national culture, united in our commitment to the land of Israel, the people of Israel, and the Torah of Israel -- united in our dreams, our fate, our faith.

Cordially,

MN

AMS

Alex
Please let me
have your comments
and OK.

For Immediate Release

TIME FOR FEDERATIONS AND SYNAGOGUES TO POOL THEIR RESOURCES AND ENERGIES

By Rabbi Alexander M. Schindler

Rich

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The way to do so is by joining hands with their local synagogues -- Conservative, Orthodox, Reconstructionist and Reform -- in a new and revolutionary relationship, pooling their resources and energies to provide every Jewish family and child with the possibility of leading a full, rich Jewish life.

The new realities of American Jewish life underscore the need for building bridges of mutual support between the federation and the synagogue.

These new realities are reflected in the Council of Jewish Federations' own 1990 National Jewish Population study, which reveals how much more deeply committed to Jewish life are synagogue-affiliated Jews than those who belong to no congregation. Their attachment to Israel is more intense, their attitude toward intermarriage more wholesome from a communal perspective, their Jewish feelings more impassioned.

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And who will provide the State of Israel with a continuing corps of understanding and supportive Jews in North America?

The answer in every case is: the synagogue. All other Jewish institutions mobilize and utilize Jews in behalf of the community; only the synagogue produces Jews, only the synagogue is where Jews are made, where the individual soul and the community are joined.

If federations seek to assure Jewish continuity, therefore, they can do so best by supporting specific synagogue projects. Why should federations invest in a pale version of what the synagogue movements have already built? Why not, instead, offer federation scholarships for synagogue-sponsored camps, Israel trips, Outreach programs and other suitable points of Jewish connection? Let each family choose its own affiliation, in trust that affiliation per se means empowerment for the Jewish community as a whole.

These and other aspects of federation-synagogue cooperation should be high on the agenda of leaders who stand in both worlds. One who understands and advocates the need for federation support of many synagogue activities is Barry Shrage, president of the Combined Jewish Appeal of Boston. He has called for a new "communal covenant" that would create closer ties and funding relationships between local federations and local congregations.

I am confident that there are many others who agree that the time has come for the federation community and the synagogue community to jointly undertake a great mobilization to save and secure the Jewish future on our continent.

Their creative and diligent efforts, I am confident, will bring to new heights our 3,000-year old identity as a religious-national culture, united in our commitment to the land of Israel, the people Israel and the Torah of Israel -- united in our dreams, our fate, our faith.

Rabbi Alexander M. Schindler is president of the Union of American Hebrew Congregations, central body of Reform Judaism in the United States and Canada.

10/23/92

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X

X



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Rabbi Alexander Schindler
President
Union of American Hebrew Congregations
835 Fifth Avenue
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Dear Alex:

Alan Jaffe and I are looking forward to meeting with you on Thursday, September 17th from 8:30 a.m. to 9:30 a.m. at your office.


One of the issues that we look forward to discussing with you is our Strategic Planning to strengthen our community's ability to ensure Jewish Continuity.

In preparation for those discussions, I am enclosing a draft of our Jewish Continuity Sub-Committee's Report on that subject. I want to stress that no final recommendations have yet been made. We want to discuss this matter with you while we are still in the formative period.

We look forward to seeing you soon.

Best wishes.

Sincerely,


Stephen D. Solender
Executive Vice President
OUR FILE #6886

Encl.

cc: Alan Jaffe

United Jewish Appeal-Federation of Jewish Philanthropies of New York, Inc.
130 East 59th Street, New York, N.Y. 10022 (212) 980-1000 FAX (212) 888-7538

Preliminary draft of
the report of the subcommittee on

JEWISH CONTINUITY

5/6/92 draft

Note: This document is a preliminary and incomplete draft of a possible report. Though it is based largely on opinions expressed in past meetings of the subcommittee, its specific proposals remain to be discussed and decided upon. Some portions of the draft appear in full text, some only in outline. The outlined sections will be filled in after further discussion in the subcommittee or analysis of the data; their shorter length in this draft does not imply lesser importance.

From The New York Times June 3, 2017

Jewish Federation Closes Doors

Century of Service Ends with
Historic Ceremony

Special to The New York Times

New York, June 2. It was a time for memories and tears yesterday as the United Jewish Federation of New York formally ceased operations. The Federation, once known as UJA-Jewish Federation of New York, and its predecessor organizations had once served a community of more than 2 million Jews. Now that the Jewish community numbers fewer than 200,000 persons....

This report is a warning and a plea. It is a warning that, if current trends persist or accelerate the imagined Times article will prove not fiction but prophesy. The fact is that the Jewish community in the United States is disappearing. It is diminishing rapidly, and with increasing speed, in numbers, cohesion and influence. It will never entirely disappear - our long and difficult history gives us assurance of that - and it will survive longer in New York than elsewhere because here there is an almost critical mass. But in the past quarter century, in New York as elsewhere, intermarriage rates have shot upward while the proportions of non-Jewish spouses who convert and of children of intermarriage who are raised as Jews have plummeted.

The grim statistics appear later in this document. Suffice it here to say that the challenge to the continuity of the Jewish community is very great and rapidly deepening, and that we propose here to show why and how UJA-Federation must rise to meet this challenge.

We begin by making clear what we mean by Jewish continuity.

I. "JEWISH CONTINUITY" - WHAT DOES THAT MEAN?

There tend to be two differing reactions to the population studies we cite below. Some Jews worry primarily about the decreasing size of the Jewish population. They fear the effect of declining numbers on our capacity to maintain a strongly Jewish context for the lives of our children and grandchildren, and on our ability to support services here and overseas. Others point out that declining numbers are a symptom, and argue that we must deal with causes. They focus on the quality and magnetism of Jewish life and on the strength of Jewish institutions.

Both are right. The most important single fact for the survival of the Jewish community in in any American city is this: though for many thousands of years and in innumerable societies being Jewish was a matter of necessity - a given, like one's height or age or gender - it is now a matter of choice. In the open, tolerant and pluralistic America of the very late 20th century Jews will be Jews only because they choose to be, not because the surrounding society requires them to be. Though the magnetism of the Jewish community will depend in part on its size, therefore, its size will depend on its magnetism. Its size will depend on how much our children want to be what our ancestors simply were.

Throughout this document, then, when we speak of Jewish Continuity we have in mind two closely related objectives, namely:

the continued existence of a large and diverse Jewish community; and

the vitality and magnetism of those Jewish institutions, practices, experiences and beliefs on which the continued voluntary self-identification of Jews as Jews will depend.

II. HOW SERIOUS IS THE PROBLEM?

The trends. *(This section and the next appear in outline only.)*

The former basis of community is being eroded not only by the general characteristics of a predominantly open and tolerant US society, but also by:

the particularly high geographic mobility of American Jews, and patterns of emigration from New York to West and South;

a decline in residential concentration;

the opening of traditionally non-Jewish occupations

The growing proportion of Jews (half the Jewish population was born after 1955) with no experience or recollection of the Holocaust, birth of Israel or Six-Day War.

At same time, the size of the Jewish community is threatened by:

low and declining Jewish birthrates;

declining affiliation rates;

a dramatic increase in intermarriage, especially among the best educated and most upwardly mobile young Jews. (The "multiplier effect" on children: when half the single Jews intermarry, two-thirds of marriages involving Jews are intermarriages, and two-thirds of the children of Jews have intermarried parents. Intermarried couples with children now the fastest-growing Jewish household type.)

low and declining rates of conversion of non-Jewish partners and of children of intermarriage raised as Jews.

New York contrasted with the nation: New York some 10-15 years behind, but following same trend lines.

Similarly, though Orthodox far less affected in absolute numbers, trends are the same (intermarriage at 2.9% pre-1965; 7.5% after 1985.)

As CJP paper sums up, "With each passing generation there are patterns of behavior and sets of attitudes that indicate a steady erosion of commitment, association and affiliation with Jewish life."

An "Autopilot" future.

What are the likely characteristics of the NY Jewish community in 25 years, given current trends?

Size (considerably smaller; number to be estimated);

Composition (much smaller proportion Reform and Conservative);

Capacity to support services, in US or overseas (sharply diminished);

Political strength (similarly diminished);

Prospect for the farther future: more of the same.

The arguments against involvement.

Three arguments might be made against an attempt to respond to the threat to continuity. We reject them all, but believe them worth noting.

It can't be stopped. This argument is that over the course of three or four generations the pressures and inducements of an open society have eroded away what were originally strong communities of German-Americans, Swedish-Americans, Japanese-Americans and many others. The probability is that - no matter how hard we try or how much we spend - we can only slightly slow, and cannot stop, the gradual weakening of Jewish identification.

We make three responses. First, we have an obligation to try. It cannot be the case that we should simply accept the assimilation and eventual disappearance of most or all of the Jewish community. Second, a very long history suggests that Jewish tradition can indeed withstand the appeals of assimilation; the question is simply how to assure that it happens again. Third, Judaism is not simply, and not mainly, an ethnicity. It is also, and primarily, a religion; and religions do not disappear in three or four generations, even in the US. We believe, in short, that the task is absolutely essential, and that it is doable.

Not the Point. The second argument is that the natural tendency of any effort to maintain continuity is to focus on the size of the community, as the reaction to the recent population studies demonstrates. So we are likely to propose measures which may enlarge the number of people who maintain some slight measure of identification as Jews, but we will do little or nothing to enhance the quality of Jewish life for those not "at risk" of ceasing to be meaningfully Jewish.

Our response here is our definition of continuity. We are concerned with both the size and the vitality of the Jewish community, and our primary focus is on the latter since it is the fundamental. Only the quality of Jewish life and the power of Jewish spirituality will assure that our descendants identify themselves as Jews. We therefore cannot neglect the quality of Jewish life.

Not a UJA-Federation responsibility. The third argument is that continuity may be the responsibility of the synagogues, and perhaps of other institutions, but not of UJA-Federation. This organization's role is to raise funds and to support the agencies that established it, and whatever diverts it from that path is untrue to its history and purpose.

Our response has many elements but they can be summarized very briefly. Many organizations outgrow their original functions; the principal mark of organizational vitality is exactly the capacity to respond to new challenges. And throughout the US, Jewish communities have found it necessary to look to their federations to play a much broader and more central role than was originally envisaged for them. Moreover, our own carefully developed mission statement explicitly commits us to this course: "It is the Mission of UJA-Federation," it reads,

to ensure the continuity of the Jewish people, to enhance the quality of Jewish life and to build a strong and unified Jewish community -- in New York, in Israel and throughout the world.

But perhaps the strongest argument for committing UJA-Federation to the challenge of continuity is its necessity. Ensuring Jewish continuity will require a community-wide response. It will need to draw on the strengths - and to amplify the strengths - of many kinds of Jewish institutions. It will require realistic planning, substantial funding, and careful assessment of what works and what doesn't. UJA-Federation may not be as well situated to stimulate that planning, to raise and allocate those funds and to assess that impact as we would like, and it surely has other obligations as well, but the obvious fact is that there exists no other Jewish institution that can more effectively undertake those tasks. The central involvement of UJA-Federation in meeting the challenge of continuity is simply unavoidable.

Three initial conclusions.

The first three conclusions of this subcommittee, therefore, are these: the challenge of assuring Jewish continuity is the most fundamental and most pressing challenge the American Jewish community faces; that challenge must and can be met; and UJA-Federation must be centrally involved in that effort.

The question, then, is: What form should that involvement take?

III. HOW SHALL WE RESPOND?

The starting point for considering UJA-Federation's future role in the assurance of continuity should be a recognition that that role has barely begun to be played. Despite the prominence of continuity in our mission statement, the fact is that, until now, the day-to-day work of UJA-Federation has given continuity little systematic thought and no priority.

That truth is well illustrated by our most recent "Report to the Community." Its 48 pages have much to say - quite appropriately - about fundraising, about support for Israel, and about services in New York. But it explains no program and justifies no expenditure in terms of a concern for continuity; indeed, it contains no reference whatever to Jewish continuity or to any issue relating to it.

It is true, of course, that some current grants do serve the cause of continuity. The sums devoted to Jewish education, especially, strengthen important Jewish institutions and thereby help deepen the Jewish identity of their students. But even those grants are not made in accordance with any assessment of which populations show the greatest need for such strengthening. Still less are they the product of any overall strategy defining what kinds of effort, by what kinds of Jewish institutions, for which populations, are likely to yield the greatest strengthening of the community.

It is to those strategic questions that we now turn.

The case for priorities.

The questions noted just above - what kinds of effort, by what sorts of institutions, for which populations, should be strengthened - are obviously difficult ones. But it is important to recognize why they are difficult. It is not because few things work to strengthen our institutions or to deepen the Jewish identity of individuals. Those questions are difficult because we know that, to some degree,

many things work, but know also that trying to do more of everything, with limited resources, for a community of 1,400,000 Jews, would yield nothing but a fatal dispersion of effort.

So priorities will have to be set. We must focus on those measures likely to have the greatest impact. And we must select such measures even where the evidence as to effectiveness is not as conclusive as we would like. (We discuss below ways in which, over time, that evidence can and should be improved.)

With what populations should we be most concerned?

For purposes of setting priorities, it is helpful to think of Jews as falling into roughly three categories: the securely Jewish, the marginally or potentially affiliated, and those who, though of Jewish background, resist participation in Jewish life.

From the point of view of ensuring Jewish continuity, the first group, though absolutely vital to the community, presents no immediate challenge. Very few of its members are at risk of leaving the Jewish community, and its institutions are not in jeopardy.

The third group, at the other extreme, has already left. Its challenge to continuity is a challenge already failed. Everything we know about that group suggests that, while some portion of it may be won back to its heritage - and while the community must welcome that possibility and remain open to it - focusing primarily on those who resist affiliation would be a mistake because they are so difficult to reach.

The middle group is different. While the first group is largely unnecessary to reach and the third is largely unreachable, the second is both reachable and vulnerable. It is they, and their children, who hang in the balance. It is they who can most readily be drawn into deeper affiliation and more secure identity. It is they, and their children, who will be most affected by the quality of the institutions

and the programs that reach out to them. And those same institutions and programs may also attract some members of the third group, without being especially targeted on them.

Who are the typical members of that second group, the marginally or potentially affiliated? They are mainly:

in-married but unaffiliated or only nominally affiliated couples and their children;

affiliated intermarried couples and their children;

unaffiliated mixed married couples who have not declined affiliation;

teen-agers, college students and singles not already deeply affiliated.

That list is not intended to be exclusive, but it does reflect our priorities. It identifies the kinds of persons to whom a serious effort to enhance Jewish continuity should pay, we believe, the greatest attention.

What kinds of programs can most effectively reach them?

We identify here various programs which promise to most effectively reach one or another segment of that second category of marginally or potentially affiliated Jews. But it is essential to make two points at the outset.

Quality The first is that it is not enough that programs be of an appropriate type. UJA-Federation should support such programs only if they are well designed, well-staffed, and operated with genuine commitment by their sponsoring institutions. Only programs of high quality can be expected to make a difference, and a difference is what we are after. A number of high-quality programs of the kinds we discuss already exist. We may decide to help

provide the funds and/or other assistance necessary to create new programs of excellence, or to raise the level of efforts already underway. But in no case should we support mediocrity.

Connection. Though the discussion that follows is organized in terms of particular programs, it is a system of experience and learning that we seek, not a miscellany of unconnected initiatives. Linkages among programs magnify their impact. And coordinated planning can bridge critical gaps in the life cycle. Parent and family education reinforces at home what a child is taught at a Jewish school. Camps and retreats can deepen classroom lessons with experiential learning. The experience of Israel can strengthen identity in the period between Bar or Bat Mitzvah and marriage and the coming of children.

What we seek, therefore, is the synergy of a reinforcing progression of experiences. We discuss later the requirement this imposes for coordinated planning among the various autonomous institutions which must carry out this work.

Those points made, the programs we believe most deserving of support are the following. When offered with skill and dedication, each of them are capable of "searing the soul" - of establishing a Jewish identity deeply and durably.

Early Childhood. Early childhood programs are crucial in two ways: they provide a foundation for Jewish learning and an opportunity to work with parents and thus to strengthen family involvement in Jewish life.

As was also proposed by the Communal Planning Committee's Early Childhood subcommittee, UJA-Federation should support the strengthening the Jewish educational components of day care and nursery schools; the linking those programs to family education; and their more intensive marketing and outreach,

especially to unaffiliated in-married and affiliated and potentially affiliated intermarried couples and their children.

Supplementary schools. Supplementary schools provide the primary Jewish education for more than 40,000 children from Conservative and Reform families in the New York area. Because supplementary schools suffer the inherent disadvantages of being additive to secular schooling and of competing with other after-school and weekend activities, it is particularly important that their teaching be inventive and stimulating, and that their work be amplified both in the home and by the joyful experiential learning that should take place in camps, youth groups, community centers and, especially, in Israel.

Accordingly, UJA-Federation should encourage and support the integration of supplementary schools and experiential learning, the expansion of family education, and other efforts to enhance supplementary schools' capacity to transmit the emotional as well as cognitive appeal of Jewish learning and achievement.

Day Schools. Day schools can provide more intensive Jewish instruction and at the same time better integrate Jewish and secular learning. They can deeply inculcate Jewish identity and Jewish learning. But while more than 90% of Orthodox children are enrolled in day schools, fewer than 10% (*more exact figures to be supplied*) of non-Orthodox children in the New York area receive a day school education.

We propose greatly enhanced support for the establishment of day schools in those parts of the community currently underserved. Since their appeal to many Conservative and Reform families will depend not only on their religious instruction but on both high academic standards and strong extracurricular programs as well, UJA-Federation should help

support the achievement of each of those objectives, along with energetic outreach and marketing.

Camps. Summer camps can provide experiences that amplify and reinforce school-based learning, and deepen Jewish identity. UJA-Federation should help enlarge the Jewish education of camping staffs, enhance the Jewish educational and cultural components of camp programs, stimulate coordinated planning between camps, supplementary schools and other institutions; and help make at least one educational camping experience available to every Jewish teenager.

Youth Groups. Like camps, youth groups provide an environment in which Jewish identity as well as Jewish learning can be reinforced in the context of the peer relationships critical to teen-agers. Since youth group members also form an important resource for future leadership, UJA-Federation should support leadership training for youth group members. We should also seek to enlarge opportunities for voluntary service that strengthen Jewish communal involvement.

Israel. Well-designed educational experiences in Israel have deep and long-lasting effects. Many such programs already exist. UJA-Federation should set itself two challenges: to help make an Israel experience affordable and expected by every Jewish teen-ager in the New York area; and to ensure that, to the greatest possible extent, those experiences are linked to learning in the US - designed to make more vivid and meaningful what has been taught in school and practiced at home.

Campus programs. Almost 90% of Jewish youth attend college, and college is the setting in which, for the first time, they themselves decide to establish - or not to establish - connections with organized Jewish life. The college years are a

critical point in self-identification, and there are some 65,000 Jewish youth on college campuses in the New York area. Yet Hillels and other Jewish programs are typically understaffed and underfunded, and that situation is steadily worsening.

We agree with the conclusions of the Communal Planning Committee's study on college youth. UJA-Federation must help strengthen Hillels and other promising campus programs. It must also encourage and support efforts to better link secular college learning with Jewish studies, to assist college youth to visit Israel, and to provide opportunities for college youth to participate as volunteers and paid paraprofessionals in Jewish education and communal activity.

A Retreat Center. Retreats and other intensive, short-term programs of learning and reflection can be of great value to persons of all ages, especially when part of on-going programs. Yet the New York Jewish community has no central facility well designed for those purposes.

UJA-Federation should actively explore the purchase or construction of at least one such facility. Once in operation, that facility should offer a strong and continuously available program of educational, reflective, and decision-making opportunities.

The particular significance of synagogues and JCCs

Very few of the programs just cited are free-standing. Many are offered by one of two kinds of institutions.

The first are synagogues. Most supplementary schools and youth groups, and some Israel experiences are provided predominantly by and through synagogues; and day schools, camps and other Israel experiences are organized mainly by the religious movements of which synagogues are part. In New York, roughly

40% of Jews appear to be affiliated with a synagogue at any moment in time, but a considerably larger proportion (including, nationally, some 15-20% of intermarried families) makes some contact with a synagogue at some time in their lives. In one way or another, synagogues reach a larger proportion of the Jewish community than any other group of Jewish institutions. And synagogues represent not simply ethnicity or culture, but religion - the fundamental of Jewish identity and the uniqueness most proof against the heat of the melting pot.

If the many individual programs we want to assist are to be made truly effective, then, synagogues and their congregations must be understood to be the crucial educational institutions of Jewish life - and must be assisted to play that role with far greater effectiveness.

In the past, UJA-Federation, like most federations, regarded synagogues as largely outside its purview. Our various proposals lead us to the conclusion that, if the challenge to continuity is to be met, that pattern must change. Along with its agencies, and especially with the Board of Jewish Education, UJA-Federation must develop a closer partnership with synagogues. We must especially seek to raise the quality and strengthen the linkages among their programs, and to enlarge their capacity for sustained, effective and individualized outreach to the populations most at risk of slipping away from the Jewish community, or of never being drawn meaningfully into it.

Jewish Community Centers also have great unrealized potential as instruments of Jewish education and allegiance. Their pre-school programs create opportunities to reach out to very young children and their families. Many of their programs attract persons who are not ready to affiliate with a synagogue. JCCs can be a particularly important resource for establishing first links with mixed married families. They therefore establish one form of affiliation in their own right, and can generate a level of interest that may lead to synagogue

or other affiliations as well. UJA-Federation must help JCCs ensure that those potentials are more fully realized.

If, in such ways, UJA-Federation is to strengthen the work of synagogues, JCCs and other institutions - if, beyond that, we want to help make them the magnetic institutions they need to be to meet the threat to continuity - then we will have to invest not merely in programs but in overall institutional capacities. Mainly, that will mean augmented staffs of highly qualified persons, Jewishly learned, trained to cross disciplinary lines, dedicated to active outreach, motivated to community-building, and committed to the success of their work.

And those, of course, should be the characteristics not only of the lay and professional leadership of other Jewish institutions, but also of UJA-Federation itself. In its spirit, its capacities, its sensitivities and its openness to partnership with the other institutions of Jewish life, UJA-Federation should provide a model.

The importance of experiment and assessment

So long as US society remains open and tolerant, the challenge to continuity will remain with us. It is not a problem we will solve over the next decade, but a challenge we must work at for many generations. That fact creates both an opportunity and a responsibility: to see the challenge in a long-term perspective, and to begin now to improve our understanding of how best to meet it.

Anecdote, instinct, personal experience and a very few carefully evaluated programs give us enough evidence to propose the measures above as a way to begin. But those are poor bases for an effort as crucial as this to the preservation of our community. So while beginning immediately to implement those proposals, we must do so in a way that encourages experiments and demonstrations. And it is crucial that we carefully assess results - that, as a community, we sharpen our understanding of the kinds of programs,

with what leadership and staffing, have greatest impact on particular populations.

To accomplish that task, we propose that UJA-Federation establish a permanent Continuity Commission. The tasks of the Commission would be continuously to monitor demographic and attitudinal issues related to Jewish continuity; to assess the costs and effectiveness of the full range of programs - experimental and otherwise - that seek to enhance continuity; to propose innovative measures and programs as appropriate and, on the basis of its studies and evaluations, to assume a major role in determining how UJA-Federation's domestic funds should be allocated.

Because demonstrations and experiments will be particularly revealing over the next few years, and because, in any event, UJA-Federation will not be able immediately to fund all our proposals at full scale, implementation of our proposals should not begin with an effort across the board. Instead, UJA-Federation should select a limited number of congregations, college campuses, JCCs and day and supplementary schools that show themselves willing, with our assistance, to try to greatly raise the level of their game - to produce more intensive, higher quality, more integrated programs and, above all, programs that effectively reach out to the populations with which we are most concerned. Building, where possible, on efforts already begun, we should then work intensively with those organizations to make them models of institutional excellence. Once that work has been well begun, the Continuity Commissions should begin to assess impacts, to compare results with relevant experience elsewhere, and to encourage the continuous review and refinement of program design and operation.

An effort of this kind should yield multiple benefits. It will reward Jewish institutions eager to join in the work of assuring continuity. It will test a variety of approaches. It will strengthen the community's focus on results rather than on intentions. It will stimulate the development of better ways to measure outcomes.

And it will create, for later replication, local models of demonstrably effective programs.

Where will the funding come from?

Even if begun with experimental and demonstration programs, an effort of the kind here proposed will require very substantial funding. To the greatest possible extent, UJA-Federation should seek matching funds and other forms of contribution from the other participating institutions. Even so, the financial burden on UJA-Federation will be significant. How will the needed funds be raised?

We leave the detailed response to the funding challenge to our sister subcommittee on Financial Resources Development, but we want to assert three principles here. The first is simply that the challenge to continuity requires a response fully commensurate with both the responsibilities assumed in our mission statement and the hard demographic facts.

The second principal is that UJA-Federation must promptly establish a new Jewish Continuity Fund. The Fund, chartered specifically to support continuity-enhancing measures, would be governed and administered jointly with the Continuity Commission. The Fund might well comprise a family of funds - for camping, for advanced education for communal professionals, for travel to Israel, for family education and the like - each designed to support a measure both essential to continuity and of particular interest to donors.

But support for continuity-related initiatives cannot be limited to incremental funds. The continuity of the Jewish community is central to UJA-Federation's mission; its importance must be reflected, along with the other elements of that mission, in all our grantmaking. Our distributions should emphasize those services and institutions that most effectively strengthen the community or deepen Jewish identity. And all recipients of UJA-Federation support should be

given incentives to adopt the perspectives and approaches, and to join in the kinds of linked and jointly planned programs, that we have here proposed.

Appendix: The Bases of this Report

The subcommittee's assignment.

(Summary of the initial instructions to the subcommittee from the SPC)

How we proceeded.

Subcommittee meetings

Consultations with others

Acknowledgements.

Yours, Mine & Ours

Yours, Mine & Ours groups provide a valuable opportunity for couples to discuss sensitive issues such as "How do we raise the children?", "How do we celebrate holidays?" and "How can we be close to both of our families?" All groups are led by professional facilitators who will help to enable interfaith couples to explore feelings about their religion and strengthen communication in their relationship.

1. **Wednesday Evenings - September 30, October 14, 21 & 28, November 4 & 11** with Paula Brody, LICSW, Ed.D.
2. **Tuesday Evenings - November 10, 17 & 24, December 1, 8 & 15** with Deborah Whitehill, LICSW.
3. **Weekend - January 23 & 24** (Designed for couples who cannot attend a weekly format) with Paula Brody, LICSW, Ed.D.
4. **Sunday Evenings - January 17, 24, 31 & February 7, 14 & 21** with June Horowitz, Ph.D.
5. **Sunday Evenings - April 17 & 24, May 1, 8, 15 & 22** with Lisa Errico, LICSW.

Yours, Mine & Ours is \$150 per couple. Evening groups run from 7 to 9:30 p.m. For more information call the UAHC office (617) 277-1655.

The goal of of Reform Jewish Outreach is to welcome interfaith couples and Jews-by-Choice into Reform congregations, to create opportunities for Jewish learning, and to encourage Jewish choices in one's personal and family life.

Paula J. Brody, LICSW, Ed.D.
UAHC/NEC Outreach Director

Introduction to Judaism

Introduction to Judaism offers a wonderful opportunity to learn Jewish history, traditions, holidays, life cycle ceremonies, and some basic Hebrew. Participants will gain comfort and familiarity with the symbols, liturgy, music and traditions which accompany Jewish celebrations in the home and synagogue. This twenty week course taught by selected congregational rabbis, cantors and educators provides a "hands-on", interactive learning experience. Several class sessions are discussion-oriented and will focus on personal religious identity and family religious issues. This course is designed for individuals and couples wishing to explore Judaism as well as for those anticipating Reform conversion. Interfaith couples are encouraged to take this course together.

Please note: Each individual or couple enrolled in Introduction to Judaism must have a "referring rabbi." Course participants are encouraged to meet regularly with their "referring rabbi" to discuss personal questions and responses to the course.

1. **Tuesday Evenings beginning August 25** with Rabbi Cary Yales at Temple Isaiah, Lexington.
2. **Tuesday Evenings beginning October 14** with Rabbi Rifat Sonsino at Temple Beth Shalom, Needham.
3. **Tuesday Evenings beginning November 10** with Rabbis Matthew Cutler & Stephen Karol at Temple Shalom, Newton.
4. **Tuesday Evenings beginning January 5** with Rabbi David Wolfman at Temple Isaiah, Lexington.
5. **Thursday Evenings beginning February 11** with Rabbis Emily Lipof & Arthur Nemitoff at Temple Ohabei Shalom, Brookline.
6. **Tuesday Evenings beginning April 27** with Rabbi Henry Zoob at Temple Beth David, Westwood.

Introduction to Judaism is \$225 per individual or couple. Scholarship subsidy is available for registrants unable to pay the full registration fee. For more information regarding the course or a "referring rabbi," please contact Doris Toabe, Registrar, at (617) 277-1655.



New Beginnings — Becoming Jewish

This four week group is designed for individuals who are choosing to become Jewish and new Jews-by-Choice. The course, led by a professional psychologist, who is also Jew-by-Choice, will offer an opportunity to discuss the many personal issues related to conversion. Topics that will be explored are the conversion ceremony, Jewish ethnicity, feeling accepted by the Jewish community and relating to parents, in-laws, spouses and children with a new religious identity.

Four Wednesdays 7:30-9:30 p.m.
beginning April, 1993, with Dr. Robert Stier (Cost \$95 per individual or couple).

Please share this brochure
with a friend.

Please Note: Classes are filled on a first come/first serve basis. Please send your registrations early. Confirmation and directions will be mailed to you two weeks before the class begins.

We encourage participation in more than one of these UAHC offerings. Please call us for more information on discounted registration for individuals or couples who enroll in more than one program within a two year period.

Please Reserve _____ Spaces in:

_____ **Yours, Mine & Ours** Workshop # _____
Enclosed is the \$150 couple registration fee
(Make checks payable to "UAHC")

_____ **Introduction to Judaism** Class # _____
Enclosed is the \$225 individual/couple registration fee.
(Make checks payable to "Introduction to Judaism")

_____ **New Beginnings**
Enclosed is the \$95 individual/couple registration fee.
(Make check payable to "Introduction to Judaism II")

Mail this form, registration, & check to:
UAHC, 1330 Beacon St., Suite 355, Brookline, MA 02146

Name _____ Age _____

Address _____

City _____ State _____ Zip _____

Phone _____ Day _____

Occupation _____

Education: _____ Grad School _____ College _____ High School

Religious Background _____

If Jewish: _____ Reform _____ Conservative _____ Orthodox _____ Other _____

Name _____ Age _____

Address _____

City _____ State _____ Zip _____

Phone _____ Day _____

Occupation _____

Education: _____ Grad School _____ College _____ High School

Religious Background _____

If Jewish: _____ Reform _____ Conservative _____ Orthodox _____ Other _____

If registering as a couple, please indicate:

Length of Relationship: _____ Years

_____ Dating _____ Engaged _____ Married

If married, ceremony performed by: _____ J.P. _____ Rabbi

_____ Minister _____ Priest _____ Two Clergy _____ Other

Ages of Children _____ None _____

Religion of Children _____ Undecided _____

How did you first hear about UAHC?

If registering for Introduction to Judaism, you must have a "referring rabbi":

Name of Referring Rabbi _____

Congregation _____ City _____

Signature of Referring Rabbi: _____



The Union of American Hebrew Congregations Northeast Council



תאחדות
הקהילות
היהודיות
האמריקאיות

THE UNION OF AMERICAN HEBREW CONGREGATIONS
NORTHEAST COUNCIL
1330 BEACON STREET - SUITE 355
BROOKLINE, MA 02146
(617) 277-1655



Reform Jewish Outreach

1992-93
Programs For
Interfaith Couples,
Jews-By-Choice
&
Individuals
Exploring
Judaism

Union of
American Hebrew Congregations
Northeast Council

- "Yours, Mine & Ours"
- Introduction to Judaism
- New Beginnings

Intermarried couples represent the fastest growing segment of the Jewish community. Reform Judaism has attempted to respond to their needs and concerns with sensitivity and insight. The programs offered by UAHIC are a part of that effort.

Rabbi Sanford Seider,
Director, UAHIC/NEC Introduction to Judaism

PROGRAMS FOR INTERFAITH COUPLES & JEWS-BY-CHOICE

Reform Congregations in the Greater Boston Area

ANDOVER - Temple Emanuel
Rabbi Robert Goldstein
508-470-1356

BELMONT - Beth El Temple Center
Rabbi Fannie Ray
617-484-6668

BOSTON - Temple Israel
Rabbi Bernard Mehlman
Rabbi Elaine Zecher
Rabbi Ronne Friedman
617-566-3960

BROCKTON - Temple Israel
Rabbi Richard Messing
508-587-4130

BROOKLINE - Temple Ohabei Shalom
Rabbi Emily Lipof
Rabbi Arthur Nemiroff (Associate)
617-277-6610

BROOKLINE - Temple Sinai
Rabbi Frank Waldorf
617-277-5888

BURLINGTON - Temple Shalom Emeth
Rabbi Susan Abramson
617-272-2351

CANTON - Temple Beth David
Rabbi Neil Kominsky
617-828-2275

CHELMSFORD - Congregation Shalom
Rabbi Terry Bard
508-251-8091

FRAMINGHAM - Temple Beth Am
Rabbi Donald Splansky
508-872-8300

HAVERHILL - Temple Emanu-El
Rabbi Ira Korinow
508-373-3861

HINGHAM - Congregation Sha'aray Shalom
Rabbi Stephen Karol
617-749-8103

LEXINGTON - Temple Isaiah
Rabbi Cary Yales
Rabbi David Wolfman
617-862-7160

LOWELL - Temple Emanuel
Rabbi Everett Gendler
508-454-1372

MALDEN - Temple Tifereth Israel
Rabbi Stuart Pollack
617-322-2794

MARBLEHEAD - Temple Emanu-El
Rabbi David Meyer
617-631-9300

MELROSE - Temple Beth Shalom
Rabbi Benjamin Rudavsky
617-665-4520

NEEDHAM - Temple Beth Shalom
Rabbi Rifat Samsin
617-444-0077

NEWTON - Temple Shalom
Rabbi David Whiman
Rabbi Matthew Caster
617-332-9550

NEWTON CENTRE - Temple Beth Avodah
Rabbi Robert Miller
617-527-0045

PEABODY - Temple Beth Shalom
Rabbi Philip Aronson
508-535-2100

SHARON - Temple Sinai
Rabbi David Mersky (Interim)
617-784-6081

SUDBURY - Congregation Beth El
Rabbi Lawrence Kushner
508-443-9622

WAYLAND - Temple Shir Tikva
Rabbi Herman Blumberg
508-358-5312

WELLESLEY HILLS - Temple Beth Elohim
Rabbi Ronald Weiss
617-235-8419

WESTBOROUGH - Congregation B'nai Shalom
Rabbi Debra Hachen
508-366-7191

WESTWOOD - Temple Beth David
Rabbi Henry Zook
617-769-5270

WINCHESTER - Temple Shir Tikvah
Rabbi David Kadan
617-729-1188

WHAT IS REFORM JEWISH OUTREACH?

Commission on Reform Jewish Outreach
of the Union of American Hebrew Congregations
and the Central Conference of American Rabbis

838 Fifth Avenue
New York, New York 10021
(212) 249-0100



1991 COMMISSION ON REFORM JEWISH OUTREACH

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Co-Chair: Rabbi Leslie Gutterman
Director: Lydia Kukoff
Associate Director: Dru Greenwood
Program Consultant: Sherri Alper
Task Force for the Unaffiliated: Rabbi Renni Altman

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Dr. Robert Hess	Henry Seiff
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WHAT IS REFORM JEWISH OUTREACH?

Commission on Reform Jewish Outreach
of the Union of American Hebrew Congregations
and the Central Conference of American Rabbis

838 Fifth Avenue
New York, New York 10021
(212) 249-0100

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What is Reform Jewish Outreach ?

Reform Jewish Outreach is a program which aims to:

- Welcome those who seek to investigate Judaism;
- Integrate Jews-by-Choice fully into the Jewish community;
- Encourage them to affiliate with a congregation;
- Meet the needs of intermarried couples and encourage them to affiliate with a congregation. Outreach seeks to enable intermarried couples to explore, study and understand Judaism, thereby providing an atmosphere of support in which a comfortable relationship with Judaism can be fostered;
- Educate and sensitize the Jewish community to be receptive to new Jews-by-Choice and intermarried couples;
- Encourage people to make Jewish choices in their lives through special discussion groups, community support, adult education and availability of Jewish resources;
- Assist young people in strengthening their Jewish identity and in examining the implications of interdating and intermarriage for themselves.

What is the history of the Outreach Program ?

On December 2, 1978, Rabbi Alexander Schindler, President of the Union of American Hebrew Congregations, called upon the Board of Trustees to establish a program of Outreach which would develop responses to the needs of individuals converting to Judaism, intermarried couples, children of intermarriages and those interested in learning about Judaism. The UAHC Trustees unanimously adopted a resolution calling for the study and development of a program of Reform Jewish Outreach and endorsed the creation of a Joint Task Force with the Central Conference of American Rabbis. David Belin was named Chairman and Rabbi Max Shapiro Co-Chairman, followed by Rabbi Sheldon Zimmerman. This Task Force presented a report to the 1981 UAHC General Assembly, which then adopted five resolutions calling for a comprehensive program of Reform Jewish Outreach.

For a detailed report of the Task Force, see "A Summary of the Report of the UAHC/CCAR Joint Task Force on Reform Jewish Outreach," August 1981.)

In 1983, the Task Force became a Joint UAHC/CCAR Commission on

Reform Jewish Outreach with a mandate to develop programming, resources and materials for the various Outreach target populations. Lydia Kukoff was named Commission Director, David Belin continued as Chairman, and Rabbi Steven Foster was named Co-Chairman. In 1988, Mel Merians was named Chairman, and Rabbi Leslie Gutterman was named Co-Chairman.

Where is Outreach today ?

The program has expanded and currently includes programming for:

- Jews-by-Choice
- Those interested in choosing Judaism
- Intermarried couples and couples contemplating intermarriage
- Children of intermarried couples
- Parents of intermarried couples
- Jewish youth on interdating, intermarriage and Jewish identity
- Inreach to born Jews on issues relating to Jewish identity, attitudes toward the changing Jewish community, and policy for defining the role of non-Jews in the synagogue.

The goals of Outreach are implemented on many levels. The national UAHC/CCAR Commission on Reform Jewish Outreach meets annually and its Executive Committee meets four times a year to evaluate progress and set policy. Each UAHC Region has a Regional Outreach Committee whose members work closely with the Regional Outreach Coordinator to increase awareness of Outreach and disseminate a broad range of programs throughout the region. The Regional Chair and Co-chair sit on the national Commission. In addition, many congregations have Outreach Committees whose task it is to plan and carry out a variety of Outreach programs tailored to meet local needs.

The Outreach staff currently includes the Director, Lydia Kukoff, Associate Director, Dru Greenwood, Consultant for Special Programming, Sherri Alper and Outreach Coordinators in every UAHC region. Coordinators staff the Regional Outreach Committee and serve as resources for congregations in their regions, working closely with professional staff and Outreach committees to design and implement an Outreach program suitable for each congregation. Coordinators also administer regional and sub-regional programs such as Introduction to Judaism, "Times and Seasons," and various follow-up programs for intermarried couples and Jews-by-Choice.

What programs does Outreach offer for those contemplating conversion to Judaism as well as for those who are interested in learning more about Judaism ?

Introduction to Judaism classes are offered on both the community and congregational levels. The main focus of the class is basic Judaism, including holidays, life cycle events, history, theology and Hebrew. Students learn what it means to live a Jewish life and how to begin to practice Judaism. This program may include a psycho-social component which deals with the personal implications of choosing Judaism. A basic curriculum, as well as material on conversion, may be found in the *Introduction to Judaism* Resource Book and Teacher's Guide, available from the UAHC Press.

Post-introduction programs and various workshops and discussion groups are also offered. One of our hopes is that participants in these groups will integrate fully into temple life and take advantage of the many educational, social and worship opportunities in their own temples. Some congregations offer a series of programs designed to help the new Jew-by-Choice become integrated into the Jewish community. These programs often include discussion groups, workshops, study sessions and Shabbatonim. Program ideas may be found in *The Idea Book*, available from the UAHC Press.

What programs does Outreach offer for intermarried couples and couples contemplating intermarriage ?

"Times and Seasons: A Jewish Perspective for Intermarried Couples" is a program which was created in response to the needs of the intermarried, to serve as the critical first step taken by unaffiliated intermarried couples seeking to explore Judaism in the context of differences in their backgrounds.

This eight-week discussion group is designed to clarify the Jewish partner's feelings about Judaism and to provide the non-Jewish partner with a greater understanding of Judaism and the Jewish community. Relevant personal issues discussed include: religious involvement while growing up, the religious and cultural differences each partner confronts in the relationship with each other and with extended family, holiday celebrations, and each couple's concerns about the religious

upbringing and identity of their children.

Although the program is offered from a Jewish perspective, there is no attempt to convert the non-Jewish partner. The program, however, helps participants to articulate the differences between Judaism and Christianity. We believe that understanding these differences will allow fuller communication between partners and a more secure base for decision-making for the couple. Facilitators have been trained by Outreach staff to lead these groups. A complete guide to the program, *Times and Seasons: A Jewish Perspective for Intermarried Couples - A Guide for Facilitators*, is available from the UAHC Press.

In addition to "Times and Seasons" many congregations offer a variety of programs for affiliated intermarried couples and their children. Sample programs are presented in *Reform Jewish Outreach: The Idea Book*.

What program has Outreach created to assist religious school teachers, cantors, and rabbis in developing a sensitivity to the needs of children who have non-Jewish relatives ?

The William and Frances Schuster *Guidelines for Outreach Education* reflect the cooperative effort of the UAHC Department for Religious Education and the Joint Commission on Outreach. The Guidelines contain three basic sections:

- 1) A statement of background and goals;
- 2) A faculty workshop to:
 - Provide background information about Reform Jewish Outreach,
 - Articulate some of the needs of children who have non-Jewish relatives,
 - Help congregational and professional leadership clarify their own feelings regarding Outreach-related issues and policies,
 - Explore scenarios and strategies for dealing with various related situations which arise in the classroom;
- 3) A suggested approach to dealing with Outreach-related issues through the religious school curriculum.

Currently, the regional Outreach staff and the Department for Religious Education staff are available to assist with the faculty workshop. Training relating to classroom management and curriculum is handled by the Department for Religious Education, while the

psycho-social component is handled by the Outreach staff.

What programs does Outreach offer for the Jewish parents of intermarried couples ?

Jewish parents of intermarried couples, or couples contemplating intermarriage, are one of the most accessible Outreach populations. Yet these parents often report feeling isolated within the very community that they have been a part of for so long.

The goals of the discussion groups for parents are:

- To provide participants with a non-judgmental, supportive setting in which they can meet with others sharing similar concerns;
- To provide participants with an opportunity to discuss the impact of their child's interfaith relationship on their family and to develop constructive responses to various family dilemmas that arise;
- To communicate the philosophy and objectives of Reform Jewish Outreach;
- To acquaint participants with existing Outreach programs in their own community;
- To provide participants with the clear message that the Reform Jewish community seeks to continue to reach out to them, their children and their grandchildren.

These groups are led by trained facilitators, many of whom have been trained at regional Outreach training sessions. A complete guide to the program, *Jewish Parents of Intermarried Couples: A Guide for Facilitators*, is available from the UAHC Press.

What programs does Outreach offer for Reform Jewish youth ?

One of our goals is to assist young people in examining the implications of interdating and intermarriage for themselves as well as for the future of the Jewish people. We encourage our youth to explore and strengthen their Jewish identity so that they will be advocates for Judaism in all their relationships.

A number of programs have been created for use in a variety of settings. Several of them are highlighted in *The Idea Book* and *Reaching Adolescents: Interdating, Intermarriage and Jewish Identity*, available from the UAHC Press.

How is Outreach involved in inreach ?

The ultimate goal of the Outreach program is to strengthen Judaism by helping individuals build their personal connectedness to Reform Judaism. We seek to assist born Jews and Jews-by-Choice in developing and enhancing their Jewish identity. The success of Outreach is dependent upon our ability to strengthen the bonds between members of the Jewish community and those who have chosen to associate with the community. These bonds are strengthened when every individual has a clear sense of his or her religious and ethnic identity. Outreach is not only about conversion and intermarriage. It is about being Jewish. Outreach enables us to look inward at who we are as Reform Jews and outward toward our changing community. Awareness of each enriches the other. A valuable resource which enables congregations to explore the relationship between Outreach and Inreach is *Outreach and the Changing Reform Jewish Community: Creating An Agenda for Our Future* - A Program Guide, available from the UAHC Press.

How does Outreach prepare clergy, educators, mental health professionals and lay leaders to work with the various Outreach populations ?

Facilitator training sessions for "Times and Seasons" and groups for the Jewish parents of intermarried couples are held on a regional basis. During the past few years, professional development courses have been offered through the Hebrew Union College-Jewish Institute of Religion in New York to prepare clergy for meeting the changing needs of the Jewish community. HUC-JIR students also participate in special one-day Outreach seminars. An intensive one-week Outreach internship, hosted by Temple Emanuel in Denver, Colorado provides students with an opportunity to experience and learn about the implementation of Outreach programs on a congregational level.

Defining the Role of the Non-Jew in the Synagogue: A Resource for Congregations (available from the UAHC Press) provides a framework for congregations to explore issues relating to membership, governance and ritual participation of non-Jews. Our goal is to preserve the integrity of Judaism while remaining open and sensitive to non-Jews who have made a commitment to raising their children as Jews.

The Commission on Outreach offers on a regular basis workshops and presentations at various professional conferences, e.g. Central Conference of American Rabbis (CCAR), American Conference of

Cantors (ACC), Coalition for the Advancement of Jewish Education (CAJE), and the American Psychological Association APA). We also work closely with the CCAR Committee on Gerut.

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UAHC PRESS

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Joint Commission on Synagogue Music
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North American Federation of Temple Youth
(NFTY) Directory of UAHC Camp-
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College Programs

SOCIAL ACTION

Religious Action Center
Task Force on Soviet Jewry

INTERRELIGIOUS AFFAIRS

YAD TIKVAH (HAND OF HOPE)

Jewish Family
Task Force on Youth Suicide
Committee on AIDS

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NEW CONGREGATIONS

SMALL CONGREGATIONS

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- WUPJ - World Union for Progressive Judaism
- NFTY - North American Federation of
Temple Youth
- NATA - National Association of
Temple Administrators
- NATE - National Association of
Temple Educators
- ACC - The American Conference of Cantors
The Guild of Temple Musicians
- ARZA - Association of Reform Zionists
of America
- KADIMA - Canadian Council of Reform Zionists

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PRESIDENT'S MESSAGE

The synagogue has always been the magic ingredient of our people's wondrous endurance. This is true no less for the North American Jewish scene and for our time. Who will assure that there will be a Jewishly educated, Jewishly committed generation two decades hence? Who will provide the teachers and the rabbis and the scholars for that generation? Who will assure those other communal and national Jewish organizations a reservoir of Jews on which they will be able to draw for their future membership? Who will provide the State of Israel with a continuing corps of understanding Jews? The answer, in every case, is the synagogue.

It's the synagogue and those camps and seminaries and multitudinous educational endeavors that the Union pledges to strengthen. Your Union, its lay leaders, its staff, are at your service to accomplish these noble ends.



Rabbi Alexander M. Schindler
President

WHAT IS THE UAHC?

The Union of American Hebrew Congregations is a religious and educational organization dedicated to the principles of Reform Judaism. Central to Reform Judaism is the belief in one God, the universal God of all people and the source of values that invest human life with meaning and make it sacred.

Reform Judaism insists that creativity and progress are essential to religious life and that each generation must seek to bring contemporary expression to the beliefs and practices of its religious tradition. The UAHC's wide-ranging programs and publications are explicit expressions of this commitment.

The UAHC was founded in Cincinnati in 1873 by Rabbi Isaac Mayer Wise with an initial membership of thirty-four congregations located in twenty-eight cities. Its purpose, as stated in its constitution and bylaws is *"to encourage and aid the organization and development of Jewish congregations; to promote Jewish education and enrich and intensify Jewish life; to maintain the Hebrew Union College (and) to foster other activities for the perpetuation and advancement of Judaism."*

The UAHC is the oldest institution of its kind in North America. Through the dynamic interplay between the central body and its member congregations, the entire Reform Jewish community is strengthened and its vitality continually renewed.

This booklet is designed to help your congregation fully understand and use the many programs and services that the Union of American Hebrew Congregations offers to its members. For a more detailed guide, please consult *The Guide: Directory of Programs, Services and Resources*.

K'lal Yisrael

The UAHC actively participates with other religious and civic Jewish organizations in promoting the interest of K'lal Yisrael in the United States and Canada and around the world. Its vital concern for Jewry overseas is expressed through its support of the World Union for Progressive Judaism; ARZA, the Association of Reform Zionists of America, in the U.S.; and Kadima, the Canadian Council of Reform Zionists, in Canada. Its concern for the perpetuation and advancement of Judaism is expressed through its participation in such communal Jewish organiza-

tions as the Synagogue Council of America, the Conference of Presidents of Major American Jewish Organizations, and the National Jewish Community Relations Advisory Council, and the Canadian Jewish Congress.

Hebrew Union College-Jewish Institute of Religion

The UAHC is the patron body of the Hebrew Union College-Jewish Institute of Religion. The Hebrew Union College was founded in Cincinnati in 1875 by Rabbi Isaac Mayer Wise. In 1951, the HUC merged with the Jewish Institute of Religion in New York City, founded in 1922 by Rabbi Stephen S. Wise, and has since been known as the Hebrew Union College-Jewish Institute of Religion. Its campuses are located in Cincinnati, New York, Los Angeles, and Jerusalem.

Policy Making

The UAHC's policy-making body is the General Assembly. It is composed of delegates who are members of, and selected by, UAHC congregations in proportion to the size of the congregation. The General Assembly meets biennially in accordance with the UAHC Constitution and By-Laws. In addition to plenary sessions, the delegates participate in programs and workshops of interest and benefit to congregations.

The Board of Trustees meets twice each year and is responsible to the General Assembly. It numbers 180 men and women from all parts of the United States and Canada. Fifty percent of the Board is elected directly by the UAHC's fourteen regional councils and four federations throughout North America. The remaining 50 percent is made up of at-large members elected by the General Assembly itself. Representatives of the CCAR, the rabbinical arm of Reform Judaism, HUC-JIR and representatives of UAHC affiliates NFTS, NFTB, NFTY, NATE, NATA, ARZA, Kadima, and the ACC are ex officio members.

The Board itself elects thirty of its members to an Executive Committee that meets when the Board is not in session. Through this form of self-government, all segments of the UAHC's membership enjoy direct representation at the policy-making levels of North American Reform Judaism.

Moral Imperative

Since its inception, the UAHC has persistently sought to safeguard and promote the rights of Jews and other minority groups throughout the world. Over the years, its member congregations, through the UAHC General Assemblies, have spoken out in behalf of Judaism's commitment to peace, to the elimination of discrimination against any segment of any society, concern for the environment, and on a host of issues to which Judaism's moral teachings are relevant.

UAHC'S ADMINISTRATIVE STRUCTURE

The Program Staff

The president of the UAHC has the responsibility of guiding the staff and implementing policy. He heads a staff of professional experts who develop extensive programs and provide specialized services in

response to the needs of the UAHC's member congregations.

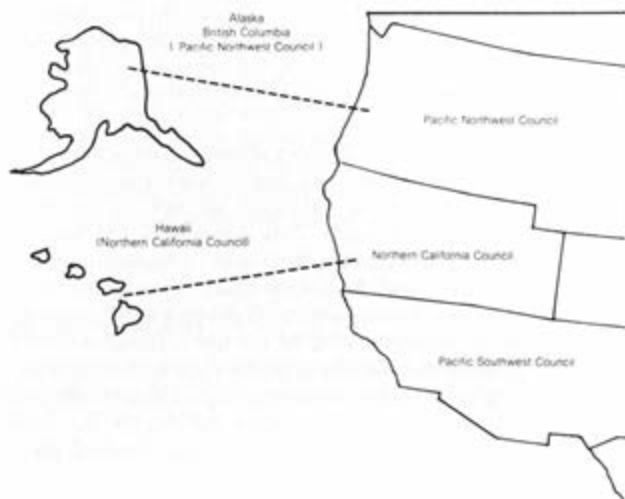
The UAHC staff works through a system of committees, commissions, and task forces that are composed of dedicated rabbinic and congregational lay leaders.

The experience and specialized knowledge of the professional staff, as well as the books, periodicals, audiovisual aids, and personal consultations are all available to enhance the viability of *your* synagogue.

The departments of the UAHC serve individual congregations by providing programs and ongoing consultation to assist in stimulating new areas of endeavor and to aid in solving problems when they arise. Most services of the UAHC are free to member congregations.

UAHC Regional Councils and Federations

To bring the programs and services of the UAHC closer to each of its member congregations, the UAHC maintains fourteen regional councils and



four federations, each of which is responsible for serving the congregations within its geographical boundaries.

Each regional council elects its own officers and executive board, and each is under the direction of a professional UAHC staff member, who serves with the title Regional Director. The president of each council and federation serves on the national Board of Trustees during his or her term of office.

In addition to bringing already established programs and services to the congregations within their

respective areas, the councils and federations also develop their own local programs to meet the needs of their particular communities.

Programs developed by councils and federations to meet regional needs enrich the overall program, just as the overall program greatly enriches the regions. Member congregations benefit both ways. Programs that originate in individual congregations are frequently incorporated into the ongoing UAHC programs. This constant interchange insures the free passage of ideas in both directions, unity without

Directory of UAHC Regional Councils and Federations

Canadian Council

1520 Steeles Avenue West, Unit 113
Concord, Ontario, Canada L4K 2P7
(416) 660-4666
FAX: (416) 660-3411

Great Lakes Council/ Chicago Federation

100 W. Monroe Street, Room 312
Chicago, IL 60603
(312) 782-1477
FAX: (312) 782-1642

Mid-Atlantic Council

2027 Massachusetts Ave., N.W.
Washington, DC 20036
(202) 232-4242
FAX: (202) 483-6550

Midwest Council

10425 Old Olive Street Road, Suite 205
St. Louis, MO 63141
(314) 997-7566
FAX: (314) 997-4041

New Jersey-West Hudson Valley Council

One Kalisa Way, Suite 104
Paramus, NJ 07652
(201) 599-0080
FAX: (201) 599-1085

New York Federation of Reform Synagogues

838 Fifth Avenue
New York, NY 10021
(212) 249-0100
FAX: (212) 570-0895

Northeast Council

1330 Beacon Street, Suite 355
Brookline, MA 02146
(617) 277-1655
FAX: (617) 277-3491

Northeast Lakes Council/ Detroit Federation

25550 Chagrin Boulevard, Suite 108
Beachwood, OH 44122
(216) 831-6722
FAX: (216) 831-2737

Northern California Council/ Pacific Northwest Council

703 Market Street, Suite 1300
San Francisco, CA 94103
(415) 392-7080
FAX: (415) 392-1182

Pacific Southwest Council

6300 Wilshire Blvd., Suite 1475
Los Angeles, CA 90048
(213) 653-9962
FAX: (213) 653-9236

Pennsylvania Council/ Philadelphia Federation

2111 Architects Building
117 South 17th Street
Philadelphia, PA 19103
(215) 563-8183
FAX: (215) 563-1549

Southeast Council/ South Florida Federation

Doral Executive Office Park
3785 N.W. 82nd Avenue, Suite 210
Miami, FL 33166
(305) 592-4792
FAX: (305) 477-7866

Southwest Council

12700 Hillcrest Road, Suite 180
Dallas, TX 75230
(214) 960-6641
FAX: (214) 960-6655

uniformity, and the vitality of Reform Judaism in the United States and Canada.

UAHC PROGRAMS AND SERVICES

RELIGIOUS EDUCATION

The Department for Religious Education, in conjunction with the Commission on Jewish Education, creates and implements a variety of programs that nurture the academic and spiritual growth of the Reform Jewish movement. The Department is guided by its Commission's mandate "to guide life-long Reform Jewish education by formulating the philosophy setting aims and objectives of that education." Since 1981, educational efforts have been guided by the internationally acclaimed William and Frances Schuster Curriculum guidelines for lifelong learning, from early childhood through adulthood.

The Keva Program for Adult Education

The KEVA program offers a complete guide to adult education by following the rabbinic mandate: "make your study of Torah a fixed habit." The program offers two certificate-granting programs that recognize individual achievement in adult Jewish education and accommodates adult students who participate in congregational classes. A special KEVA-by-Correspondence program addresses the needs of students in isolated settings and is tailored to the individual's educational needs.

The LEHIYOT Program for Special Needs Learners

In 1983, the Department for Religious Education introduced LEHIYOT (becoming), which provides special needs learners, parents, and teachers with resources for Jewish education. Task forces devoted to curriculum development have created unique classroom resources specifically for autistic, learning disabled, retarded, physically handicapped, blind, deaf, and the infirmed-aged. The program provides further support for families with *The LEHIYOT Connection* newsletter and *Pen-Pal Network for Parents of Special Needs Learners*. Sensitivity workshops, cosponsored by the National Federation of Temple

Brotherhoods, help to provide additional support. All activities are designed and evaluated by the UAHC LEHIYOT Advisory Committee.

Early Childhood and Parenting Programs

UAHC Jewish Parenting Centers are designed to encourage parents of infants and toddlers as well as young children to discover their Jewish identity and self-esteem in the temple setting. In recognition of the program's "exceptional contributions to the strength and stability of American Jewish families," the program has received the William Petschek National Jewish Family Center Award by the American Jewish Committee.

To further support parents and young children's positive experience in the congregation, the Department for Religious Education provides various resources in the areas of early childhood and parenting, such as *Parents are Teachers Too*, published through the support of the National Federation of Temple Sisterhoods; *Raising Your Jewish Child*, an idea book for parents, teachers, and grandparents of infants and toddlers; and *Guide for Establishing UAHC Jewish Parenting Centers*.

Curriculum Consultation

Through its Reform Curriculum Resource Center, the Department for Religious Education offers complete consultation and workshop services to individual congregations to guide the implementation of the William and Frances Schuster Curriculum and to improve general educational programming. The National Teacher Certification Program is steadily raising the standards of excellence for teaching in our religious schools. New model lesson plans, including lifelong learning guides related to AIDS and teenage suicide, have also been developed.

Resources

The Department for Religious Education continues to be in the forefront of publishing innovative curricular resources, books, and videotapes by producing publications such as *Reading: A Jewish Responsibility*, a guide to Jewish lifelong reading, which serves as a guide to Jewish literacy, and *Compass* magazine, the foremost professional magazine in Jewish education, read by rabbis, educators, teachers, and lay leaders. Published three times per year by the Department for Religious Education, this publication is a joint project of the School of Education of HUC-JIR in New York.

Audio and Visual Media

The Department for Religious Education's Video Education Project offers more than twenty-five Jewish-interest titles designed for home and congregational viewing on videocassettes with accompanying discussion guides. In addition, the department publishes *Cable TV: The Jewish Connection* and the *Celebrating Judaism Holiday Slide Kit* to help congregations develop their own local cable TV programming. *Come Let Us Welcome Shabbat* is a multimedia kit for Jewish family education.

The Department for Religious Education also publishes instructive and sensitive pamphlets and brochures, such as *Aliyah: One Step at a Time*, a Jewish teacher's education unit; *Educational Management*, an Educational Committee Resource; *Family Education for Shabbat*, which provides ideas for home activities for adults and children; *Fifty Lesson Plans for Minimum Competency*; and *Guidelines for Adult Jewish Study*, complete lesson plans focused on questions adults ask about Judaism.

RJ—REFORM JUDAISM MAGAZINE

RJ is the official voice of the Union of American Hebrew Congregations, linking the institutions and affiliates of Reform Judaism with every Reform Jew. *RJ* covers developments within our movement while interpreting world events and Jewish tradition from a Reform perspective. Received by two hundred ninety thousand member households (members of more than 800 UAHC congregations), *RJ* strives to convey the creativity, diversity, and dynamism of Reform Judaism. A special "focus" section (formerly *Keeping Posted*) presents multiple perspectives on a specific theme and is designed to give an overview of the topic to stimulate further reading, study, and discussion. Subjects covered include: Jewish history, ethics, the Holocaust, Israel and Zionism, Jewish movements, family, texts, holidays, theology, and more. A teacher's guide is provided for subscribers.

Keeping Posted "mini-course" editions, covering more than a hundred Jewish study topics are available through the *KP mini-course catalog*.

UAHC PRESS

The UAHC Press is the publishing arm of the UAHC. It is one of the largest publishers of books and educational material of Jewish interest. It also produces certificates to commemorate life-cycle

events and to recognize congregational leadership and involvement.

The UAHC Press is the publisher of one of the most highly respected books of biblical criticism ever published: *The Torah: A Modern Commentary*, edited by W. Gunther Plaut.

The 1990 UAHC Catalog details an extensive list of over three hundred titles.

MUSIC

Joint Commission on Synagogue Music

This commission, a joint effort of all the arms of Reform Judaism concerned with the quality of synagogue music (American Conference of Cantors, Central Conference of American Rabbis, HUC-JIR School of Sacred Music, and the UAHC), researches and disseminates information on the widely contrasting styles of Reform synagogue music in use today. Through biennial conventions, newsletters, repertoire workshops, and conferences for synagogue leaders and musicians, the Commission assists in development of quality music programming for the North American synagogue.

Transcontinental Music Publications

Transcontinental Music, the music publishing arm of the Reform movement, works with the Joint Commission on Synagogue Music to publish a wide variety of musical materials for synagogue and home use. It publishes an extensive variety of printed materials for solo voice, professional and/or volunteer choirs, and congregational singing. A large rental catalog includes materials for instrumental ensembles.

Additional services include: consultation for congregations or individuals regarding programming of Jewish music for worship services and special events; the distribution of Jewish music from additional sources such as Hebrew Union College-Jewish Institute of Religion, Israeli Music Publishers, as well as the Cantors' Assembly, Theopholous Music, and others.

Shaarei Shirah: Gates of Song, a Transcontinental publication, is the Reform movement's primary reference work for Shabbat music. It provides melody line and keyboard arrangements for all text in *Gates of Prayer* requiring music. Two editions of this publication are available: one includes a

keyboard, and the other is a congregational edition with chord indications.

A new publication from Transcontinental is *Yamim Noraim*, a musical reference for *Shaarei Teshuvah*, which includes organ preludes, solo pieces, and settings for cantor, choir, and keyboard.

YOUTH ACTIVITIES

North American Federation of Temple Youth (NFTY)

The North American Federation of Temple Youth (NFTY) and the Committee on High School Youth, which oversee UAHC programming for high school youth, provide a varied array of programs in the areas of worship, study, communal and congregational service, leadership training, and artistic endeavor for all Reform Jewish youth, grades nine through twelve. Functioning through more than five hundred temple youth groups and twenty-one regional federations in the United States and Canada, NFTY offers these services to all sixty thousand teenagers in UAHC congregations.

NFTY congregational youth groups may range in size from two to more than three hundred fifty members. Youth groups have one or more adult advisers, but their programs are planned and executed by the young people themselves. Their activities range from serious Jewish study to purely social events, from volunteer work with underprivileged children to Jewish art festivals, from creative worship services to projects to aid a variety of local, North American, and international causes.

The projects and pursuits of local youth groups are guided and strengthened by all NFTY provides. In particular, young people are challenged and aided by two resources: 1) NFTY's Tikkun Olam program, which sets standards for successful youth group programming and awards youth groups of all sizes for "improving the world" through their works, and 2) the NFTY newsletter *Ani V'Atah: NFTY's Visions*, which introduces youth group members to critical issues relevant to their own lives along with opportunities for involvement in Reform Jewish life.

Through their congregations, members participate in North American sponsored region-wide conclaves, featuring creative learning experiences, prayer, leadership opportunities, and cultural and social events. In addition, Reform Jewish youth from coast to coast come together biennially for the NFTY Convention, an exhilarating gathering of eight hundred youth, with speakers, programs, and enter-

tainers of the highest caliber.

Directory of UAHC Camp-Institutes

UAHC Kutz Camp-Institute
(National Youth Camp)
Warwick, New York
(914) 986-1174
838 Fifth Avenue
New York, NY 10021
(212) 249-0100

UAHC Coleman Camp-Institute
Cleveland, Georgia
(404) 865-4111/3521
c/o Temple Emanuel
1580 Spalding Drive
Dunwoody, GA 30350
(404) 671-8971

UAHC Eisner Camp-Institute
Great Barrington, Massachusetts
(413) 528-1652
838 Fifth Avenue
New York, NY 10021
(212) 249-0100

UAHC Goldman Camp-Institute
9349 Moore Road
Zionsville, IN 46077
(317) 873-3361

UAHC Greene Family Camp
Bruceville, TX 76630
(817) 859-5411

UAHC Harlam Camp-Institute
Kunkletown, Pennsylvania
(717) 629-1390
117 South 17th Street
Philadelphia, PA 19103
(215) 563-8726/8183

UAHC Jacobs Camp-Institute
Box C
Utica, Mississippi 39175
(601) 885-6042

UAHC Olin-Sang-Ruby Camp-Institute
Oconomowoc, Wisconsin
(414) 567-6277
100 West Monroe Street
Chicago, IL 60603
(312) 782-1477

UAHC Swig Camp-Institute
Saratoga, California
(408) 867-3469
703 Market Street
San Francisco, CA 94103
(415) 392-7080

Camps for Living Judaism

NFTY Kutz Camp offers high school student leaders a wide range of programs: through song, dance, drama, study, Hebrew language, and the visual arts Jewish scholars and teachers assembled from around the country lead the informal classes and guide the creation of new forms of Jewish expression. Participants learn song leading, assistant teaching, Israeli dance teaching, and leadership skills that benefit member congregations.

The nine UAHC Camps for Living Judaism are engaged in creative education with the goal of developing a knowledgeable and Jewishly literate community for the future. Tens of thousands of Reform Jewish youngsters experience Jewish living for themselves in a variety of summer and winter camp programs. The concept of total Jewish living includes both study and recreation in a balanced program tailored to the needs and abilities of each age group.

Israel Programs

Travel to Israel represents a wonderful opportunity for adventure, friendship and Jewish growth. Annually, close to a thousand Reform Jewish teens and college students travel to Israel and Europe under NFTY's auspices.

The *NFTY Israel Academy* combines touring the country with a week of kibbutz living and interaction with Israeli teens; the *NFTY Israel Safari* includes touring and visiting Israel's famous nature centers; the *NFTY Archaeological Dig* includes touring with participation in an archaeological dig. *NFTY Mitzvah Corps* combines touring with communal work; the *NFTY Ulpan* provides an intensive Hebrew study program as well as touring; the *NFTY Hagigah (Arts) Festival in Israel* is a program of study where participants can experience Israel through internships with Israeli artists (touring also included); *NFTY Schindler Leadership Program* includes touring Israel and the USSR; *NFTY in Europe* includes tours of London, Amsterdam, and Israel. *College Adventure in Israel* includes three-and-a-half weeks touring and an optional ten-day kibbutz or archaeological dig extension.

NFTY in Israel will arrange programs in Israel for groups of almost any size from congregations, UAHC camps, and NFTY regions. Long-term programs include:

■ The *NFTY Eisendrath International Exchange Program (E.I.E.)—Alexander Muss High School in Israel*

offers students a fall semester in Israel fully accredited by their home high school. This exceptional program includes courses in Ancient and Modern Jewish History, a Hebrew Ulpan, and a full touring experience. Students reside both on campus near Tel Aviv and with Israeli families in Jerusalem. EIE alumni have become leaders of Reform Judaism. In exchange, Israeli students spend six months living with Reform families, involved in NFTY activities, in communities across North America.

■ The *College and Kibbutz Program* (August through May) offers college students and high school graduates a personal opportunity to experience the life and culture of Israel. While residing in our dormitory complex on Kibbutz Tzora near Jerusalem, students register for a full year's college courses and credits offered through the Hebrew Union College-Jewish Institute of Religion.

■ The *Isaac Mayer Wise Inside Israel Program* offers a semester in Israel (late January to early June) during which students reside for two-and-a-half months with families in Jerusalem and then spend two months living and volunteering on a kibbutz. HUC-JIR grants fifteen college credits for academic courses taken while in Jerusalem. The program is open to college students and high school graduates.

College Programs

The UAHC College Education Department, in conjunction with the National College Committee (which provides services to children of members of Reform congregations who are on college campuses), establishes avenues through which college-age youth can establish and maintain their Jewish identity within the Reform movement. CED helps prepare high school graduates for campus life by providing College Kits and UAHC access cards that encourage students to connect with local UAHC congregations.

Reform *Chavurot* are active on some fifty campuses, often in cooperation with the local Hillel Foundation. These campus groups hold regular Reform worship services for Shabbat and holidays and plan programs involving Jewish study, social action, and social gatherings. Alumni of NFTY, graduates of UAHC camps, and returnees from UAHC Israel programs are among the active members of these campus groups; in addition, the groups on campus provide an important framework for outreach to students whose Jewish involvement had previously been marginal.

The UAHC College Education Department offers

regional weekend retreats at UAHC camps in various parts of North America, bringing college students together with leading Jewish teachers to examine the meaning of Reform Judaism in their lives. College colloquia and leadership training programs are offered at HUC-JIR campuses. *Machon Kaplan*, a summer social action institute, is offered at the Religious Action Center in Washington, D.C. Programs, ranging in length from six weeks to a semester to an academic year, are available to college students who wish to study and travel in Israel.

The *Jewish Connection*, the UAHC National College Newsletter, is distributed free of charge to all students. College Education Department publications include *Reaching Out to College Students: A Manual for Congregations*, *Choosing a College: A Guide for the Perplexed*, *The Reform Campus Network*, *Starting a Reform Jewish Chavurah*, *Planning a College Retreat*, *Doing Your Own Creative Shabbat Service*, *Passover Seder*, and *The High Holy Days on Campus*.

Congregational professionals and lay leaders may also take advantage of resources that help prepare high school youth for Jewish life in college.

SOCIAL ACTION

The Department of Social Action assists congregations in establishing social action committees that will help them to apply ethical Judaic principles to contemporary issues.

The department, in conjunction with the Commission on Social Action of Reform Judaism, a joint body of the Central Conference of American Rabbis and the UAHC and its affiliates, seeks to apply the insights of Jewish tradition to such domestic and foreign issues as human rights, world peace, civil liberties, religious freedom, famine, poverty, intergroup relations, as well as other major societal concerns. To help synagogue members become aware of social issues and stimulate them to appropriate action, the department provides a large selection of books, pamphlets, audio and videotapes, and other programmatic materials relevant to the whole range of contemporary social problems.

Religious Action Center

The Commission on Social Action also oversees the work of Reform Judaism's Religious Action Center in Washington, D.C. The RAC was established in 1961 by authority of the UAHC General Assembly and occupies a building at 2027 Massachusetts Avenue,

N.W., donated by the late Kivie Kaplan and his wife, Emily.

In implementing the policies established by the Commission on Social Action, the RAC serves as liaison between Reform Jews and various government agencies. It follows pending legislation of concern to Reform Judaism; alerts the national Department of Social Action to such legislation; testifies as required before congressional committees; operates educational programs for youth and adult congregational groups and for students of the HUC-JIR, as well as clergy and theological students of other faiths; and cooperates with other religious organizations on matters of common concern.

Task Force on Soviet Jewry

In response to the record-breaking influx of Soviet Jews into the United States, the UAHC Task Force on Soviet Jewry has developed a number of programs and projects to assist congregations in the resettlement process. Through the Religious Action Center, the Task Force keeps current on legislation and participates in advocacy events.

The UAHC produces literature for the benefit of Soviet Jewish immigrants, including a comprehensive nuts-and-bolts "how-to" manual and several publications such as *What Is Reform Judaism?*, which serves as an introduction to Reform Judaism, covering its history and principles; *A Worship Service for Erev Shabbat*, which is published in Russian, Hebrew, and English; *Highlights from High Holiday Services*; and *The Jewish Home: A Guide for Jewish Living* which is currently being translated for Soviet Jews in the USSR, the U.S., and Canada.

The Task Force has exciting plans for future programming, such as national and regional conferences, forums, camp institute study sessions, the development of a speakers' bureau, a special youth camp program, and audio/video materials.

INTERRELIGIOUS AFFAIRS

Reform Judaism is the only branch of Judaism to maintain a Department of Interreligious Affairs. Its purposes are to work consultatively and programatically with the national and international agencies of Roman Catholic and Protestant denominations, as well as other religious bodies, on matters of Jewish and interreligious concern, as well as to stimulate interreligious dialogue and cooperation on issues of religious thought and action in the local community. The Department of Interreligious

Affairs also sponsors a National Committee on Cults and Missionaries, which provides guidance and educational information regarding aggressive and deceptive missionary groups.

YAD TIKVAH (HAND OF HOPE)

Yad Tikvah is the umbrella grouping of UAHC Task Forces that address current family-related issues.

Jewish Family

The primary goal of the Committee on the Jewish Family is to enable congregations to be more responsive to today's Jewish families. Toward this end, it examines the circumstances and pressures impacting on the modern Jewish family in an effort to strengthen those family structures that promote mutual caring and responsibility and that enrich the individual and the Jewish people. At the same time, the Committee pays special attention to those segments of the population whose needs have not been fully addressed (such as singles, single parents, families without children, the divorced, the elderly), making recommendations designed to welcome all family structures in our congregations. The Committee also engages in researching the implications of changing family trends. The Committee conducts workshops and publishes *Family Concerns*, a quarterly designed to apprise Reform congregations of programs, issues, and trends affecting the contemporary Jewish family.

Task Force On Youth Suicide

The Task Force on Youth Suicide was established for the purpose of helping temple professionals cope with adolescent suicide. Through its publications, conferences, and programs the task force has become involved in the vital work of youth suicide prevention and intervention as well as providing guidance in dealing with bereaved families in the aftermath of suicide. The Task Force is dedicated to the Jewish principle that *the saving of a single life is tantamount to the saving of an entire world*.

Committee on AIDS

The Committee on AIDS seeks to raise the level of consciousness regarding AIDS by breaking down myths, biases, and prejudices and by providing comfort and support for those who suffer from this illness as well as for their families. This committee also provides information regarding legislative, medical, and social developments on the AIDS epidemic.

Task Force on Substance Abuse

The Task Force on Substance Abuse addresses the issue of the use of drugs by teenage and adult Reform Jews. Through educational programs and literature as well as working with other agencies, both religious and secular who are involved in this project, it seeks to achieve its goal of eliminating the use of drugs in the community.

SYNAGOGUE MANAGEMENT

The Ida and Howard Wilkoff Department of Synagogue Management has for the last three decades assisted congregations with management resources in such areas as dues structures, fund raising, constitutions/bylaws, finances, membership campaigns, board and committee structure, insurance, cemetery operations, computer hardware and software, and building maintenance and operation.

The Department's Leadership Development Program offers management skill-building workshops to temple boards. Workshops range from a half-day to two days and enable congregations to increase their managerial effectiveness. Workshops strive to teach leadership skills, enhance Jewish awareness, define temple purpose, improve teamwork, deepen the sense of common purpose, stimulate long-range planning, and aid in recruiting and training new leadership. Trained volunteer UAHC facilitators conduct the workshops under the supervision of the UAHC's professional staff. A new long-range planning module (including a pamphlet and video) is now available to congregations to aid in setting goals and future planning.

Working with the Committee on Synagogue Finance, the department has developed new materials regarding dues systems, fund raising and budgets. Day-long Finance Workshops are being prepared to aid congregations in this very important facet of temple life.

NATA, in cooperation with the Department of Synagogue Management, offers the Temple Administration Assistance Program (TAAP), a "Hot Line" (call Mark Jacobson at The Temple in Atlanta: 404-873-1731, or Joseph Bernstein at the UAHC in New York 212-249-0100), which gives congregation leaders the opportunity to discuss their problems with an experienced professional temple administrator. NATA published its first temple management manual in 1984 and issued the supplement in 1988. The UAHC Press serves as exclusive distributor of both publications.

Congregations planning new buildings or renovating or expanding present facilities can utilize the UAHC's Architects' Advisory Panel, the accredited list of synagogue artists and craftspeople, and the Architectural Library at the House of Living Judaism. The library contains the world's largest collection of slides dealing with synagogue buildings, ceremonial objects, and artistic embellishments.

The following publications are available from the Department of Synagogue Management: *Planning the Future: A Methodology for the Reform Congregation*, *A Guide to Computerizing the Administrative Functions of a Synagogue*, *Directory of Artists, Craftspeople and Architects for Synagogues*, *Trusteeship in a Great Tradition* (a guide for new and prospective synagogue board members), and *Improving Synagogue Board Performance*. The Department gets direction and support from the UAHC-CCAR Joint Commission on Synagogue Management.

NEW CONGREGATIONS

Each regional council supports the development of new UAHC-affiliated congregations. Upon recommendation by the regional committee, the New Congregations Committee evaluates candidate congregations for UAHC membership and votes on the acceptance of the new congregation.

SMALL CONGREGATIONS

Recognizing that congregations of different sizes have varying needs, the UAHC Small Congregations Department provides services exclusively to congregations with two-hundred-fifty membership units or less.

The Small Congregations Department, in coordination with HUC-JIR and the CCAR, is involved in recruitment of rabbis for small and/or isolated communities. The Department also works closely with the Corps of Service to the Jewish People in recruiting the graduates of the Rabbinic Aide Program.

The Department provides an on-site counsel and an informal "hot-line" (call 249-0100) for small congregations. The Department also provides a "Family Education Project of the Month," a "Program of the Month," and educational mailings eight times per year.

Just For You, the Small Congregations Department newsletter, has been expanded to include programmatic ideas, columns on topics of shared concern, and materials culled from the bulletins of small congregations.

New projects include the establishment of a "Mini-University of Judaica" for small congregations, making available the services of well-known rabbis and cantors on an affordable, one-time basis for leading services and programs, and sharing their experiences.

OUTREACH

Commission on Reform Jewish Outreach

The joint UAHC-CCAR Commission on Reform Jewish Outreach and the UAHC Outreach Department has as its mandate the development and implementation of programming to facilitate:

1. Welcoming, teaching, and involving new Jews-by-choice in the life of the synagogue, supporting them in their choice, and recognizing that they are as authentic in their Jewish identity as those who are born Jewish;
2. Making congregational services available to them and their families, and responding to the particular emotional and social stresses arising from their situations;
3. Planning a special program to bring the message of Judaism to *any and all* who wish to examine or embrace it.

With the assistance of a national network of regional coordinators, the Commission pilots and implements programs in the various areas of outreach for interfaith couples, which include: discussion groups, Jewish identity development for teens, programs for parents whose children are intermarrying, and educational opportunities for children of interfaith couples. Workshops on Outreach Education are available for the faculty of temple religious schools to help teachers deal sensitively with the issues raised in the classroom. Consultations and leadership training workshops are conducted for congregational outreach chairpeople. In addition, the UAHC sponsors "Introduction to Judaism" courses in cities across the continent, where those interested in learning more about Judaism, whether for conversion or not, can satisfy their educational needs.

Task Force on the Unaffiliated

Under the umbrella of the Commission on Reform Jewish Outreach, the Task Force on the Unaffiliated has been formed to focus the efforts of congregations on effectively engaging the three million Jews

who are currently unaffiliated with a synagogue. The Task Force is developing program materials in the following areas:

1. A national "Access Card" to reach out to young adults to invite them into Jewish communal life;
2. Adult Access programs that promote Jewish study, worship, and community among inactive Jews;
3. Congregational programing to encourage integration and retention of current members.

CORPS OF SERVICE TO THE JEWISH PEOPLE

The Reform movement's Corps of Service to the Jewish People, a jointly sponsored effort of the UAHC and the World Union for Progressive Judaism, cosponsored by the American Joint Distribution Committee and the Reform movement's Commission on Social Action, seeks to enable North American Jews to share their professional expertise with Jewish communities throughout the world on a volunteer basis. Corps of Service volunteers must be at least twenty-one years of age, and in fact, many are retired professionals with extensive experience in business, technology, and Jewish professional life.

CARING COMMUNITY

"The Caring Community" programs are designed as "Inreach" to the members of our own congregations. They deal with such diverse areas as hospital visitation, bereavement groups, and the development of support networks for a wide variety of needs.

The National UAHC Committee on the Synagogue as a Caring Community has prepared several program books that list many ideas that have found their way into congregational programing.

The Bioethics Sub-Committee was formed as a result of the work of the Caring Community Committee. This group is responsible for the creation of congregational educational/programatic material drawn from the ever-changing challenges created by expanding medical technology.

The Caring Community Committee and Bioethics Sub-Committee provide necessary programs and services to our own congregational members allowing for greater participation and involvement in Reform Jewish life.

RELIGIOUS LIVING

The Commission on Religious Living is a joint project of the UAHC and CCAR. Through its publications, conferences, and summer Kallot, it seeks to enhance the spiritual dimensions of Reform Jewish life. It serves as a clearinghouse for the creative ideas of individual congregations in the realm of prayer and study, publishing a quarterly newsletter, *To Live in Jewish Times*, providing congregations with information regarding trends in worship practice and observance.

SPECIALIZED SERVICES

PLACEMENT

The UAHC is a partner with the Hebrew Union College-Jewish Institute of Religion and the Central Conference of American Rabbis in the Rabbinic Placement Commission and with the American Conference of Cantors in the Cantorial Placement Commission. In addition, the UAHC participates in the placement programs organized by the National Association of Temple Administrators and the National Association of Temple Educators.

PENSION

The UAHC and the Central Conference of American Rabbis, through the Rabbinical Pension Board, provide life insurance, pensions, and long-term disability for rabbis, educators, and administrators of UAHC congregations and have organized the Temple Service Agency, Inc., to provide insurance coverage for other congregational and UAHC employees.

SYNAGOGUE RESOURCES LOAN FUND

The SRLF is a fund set up jointly by the UAHC, HUC-JIR, and CCAR to assist small congregations of promising potential in obtaining the full-time services of an ordained rabbi when it appears to the SRLF Committee that such placement would be beneficial to both the congregation and the rabbi. Loans may be made over a three-year period, if required, with a maximum of ten thousand dollars available in each year.

UAHC-CCAR NATIONAL COMMISSION ON RABBINIC- CONGREGATIONAL RELATIONS

This commission seeks to promote harmonious relationships between rabbis and congregations, establishes guidelines for the proper and equitable basis of rabbinic-congregation relations, and offers conciliation and arbitration services when necessary. It publishes the booklet *Suggestions for Procedures in Rabbinic-Congregation Relations*.

NATIONAL COMMISSION ON CANTORIAL-CONGREGATIONAL RELATIONS (UAHC-ACC)

This newly formed commission seeks to promote harmonious relationships between cantors and congregations by offering counsel to both parties before problems develop, and conciliation and/or arbitration when necessary and requested. The commission publishes the booklet *Guidelines for Cantorial-Congregational Relations*, approved by both the UAHC and ACC National Boards of Trustees.

HOW IS THE WORK OF THE REFORM MOVEMENT SUPPORTED?

The national institutions of Reform Judaism—the Union of American Hebrew Congregations and the Hebrew Union College-Jewish Institute of Religion—are supported just as our member congregations are themselves supported.

Congregational Dues

The major financial support of the UAHC and the HUC-JIR is derived from the annual dues paid by member congregations. By a vote of congregational delegates to UAHC General Assemblies and thereby through the bylaws, each congregation is mandated to a proportional dues plan. This plan calls for the remittance of 12 percent of each congregation's operating expenditures (less certain exclusions). The UAHC's Committee on Maintenance of Union Membership, composed of lay leaders from across the continent, administers the dues program.

Congregations have an implicit responsibility to place their obligation to the Reform movement on a priority level commensurate with the "lifestyle" of the congregation. However, no congregation is denied participation in the UAHC if it is unable to afford the constitutionally required dues.

Additional information about the workings of the proportional dues plan can be obtained from the MUM Department at the UAHC's headquarters in New York City, or through the UAHC's fourteen regional offices located throughout the U.S. and Canada.

UAHC Fund for Reform Judaism

The Union of American Hebrew Congregations Fund for Reform Judaism has, over the years, become a most important vehicle through which individuals, foundations and corporations, make free-will gifts that provide the finances required for much of our creative programming. The UAHC Fund for Reform Judaism has increasingly become the way in which these members and institutions express their individual and corporate commitment to the UAHC and its activities, thus insuring the continued growth and expansion of Reform Judaism. The funds received enable us to:

- Enhance programs for high school youth, and create new, dynamic ways to meet the religious needs of Reform Jewish college students.
- Combat the preventable tragedy of youth suicide. Every year, some 500,000 young people between the ages of 15-24 attempt suicide, and 5,000-6,000 die. Through the distribution of life-saving information, and the publication of vital educational material, thousands of peers, parents and professionals are better able to recognize the warning signs and provide effective intervention.
- Sustain the work of the Joint UAHC-CCAR Commission on Social Action which applies the insights of Jewish tradition to such urgent issues as world peace, civil liberties, religious freedom, world hunger, intergroup relations, and a host of other major societal concerns.
- Inaugurate programs that take advantage of television's capacity to teach and to explain and promote the programs and services that the UAHC provides for our member congregations.
- Strengthen our ties with the land of Israel and the new wave of Soviet Jewish immigrants.
- Provide innovative programs in informal settings, bringing families and friends together in study, prayer, and Jewish experience.
- Reach out to Jews by choice and intermarried couples and their children, and to born Jews who have not yet had the privilege of the rich Jewish experience we so often take for granted.

- Provide creative educational curricula, texts and materials for Jews of all ages to enhance their understanding of various subjects which relate to Jewish life.
- Support our national leadership in dealing with AIDS as a top health priority by providing programs and educational materials to assist in the world fight against this insidious disease.

The number of constituents, and friends of the UAHC who support the UAHC Fund for Reform Judaism is rapidly increasing, and there have been record breaking increases in support of its important work from friends of the Union, the corporate community, as well as private philanthropists who embrace our broad based program mandates.

Reform Jewish Appeal

Supplemental support for the UAHC and the HUC-JIR is provided through the generosity of individual members of UAHC congregations who respond to the direct mail campaign of the Reform Jewish Appeal.

UAHC AFFILIATES

NFTS—National Federation of Temple Sisterhoods

The National Federation of Temple Sisterhoods is the women's agency of Reform Judaism and is the oldest affiliate of the UAHC. It is the representative international organization of some six-hundred-thirty Reform temple sisterhoods, with more than a hundred thousand members. NFTS, also the women's agency of the World Union for Progressive Judaism, works on behalf of the HUC-JIR and participates with many national Jewish and non-Jewish groups on subjects of common concern.

Beneficiaries of its Youth Education and Sisterhood (YES) Fund include the UAHC's youth affiliate, the North American Federation of Temple Youth and its college department, rabbinic students at the HUC-JIR, rabbinic students of the World Union, and NFTS itself for the further development of sisterhood programs.

NFTS was the founder and is a patron of the Jewish Braille Institute of America, Inc. and operates a unique program on behalf of the Jewish and non-Jewish blind.

Through its member units, district federations, departments and committees, NFTS serves Jewish

and humanitarian causes, including projects for peaceful world relations and social justice, interfaith activities, religious education, and efforts in Israel. It publishes program guides and materials relating to Jewish women's roles in facing vital issues of the day in the home, congregation, and community, as well as providing a wealth of services to its constituents. Other services include religious education aids, advice regarding sisterhood problems, leadership training, a speakers' bureau, and family education.

NFTB—National Federation of Temple Brotherhoods and JCS—The Jewish Chautauqua Society

The National Federation of Temple Brotherhoods is the men's organization of Reform Judaism. It unites four hundred fifty men's clubs in UAHC congregations, which consist of over forty thousand members in thirteen regions.

NFTB provides a multiplicity of training and service programs through a national board of directors and professional staff. NFTB also conducts regional and national biennial conventions.

Brotherhood, the official NFTB magazine, is published three times a year to keep members aware of the wide range of activities NFTB is providing throughout North America. NFTB also publishes how-to booklets on programing, publicity, and fund raising.

NFTB has joined with the UAHC Department for Religious Education in cosponsoring the Lehiyot program, which is designed to make the public more aware of the problems confronting differently abled people.

In cooperation with the UAHC College Education Department's College Youth Program, brotherhoods invite students to enjoy home hospitality on Shabbat evenings, Passover seders, and other occasions. Brotherhoods also sponsor a "mentor program," where students are matched up with brotherhood members who are employed in the student's field of study. Lifelong connections and friendships often result.

In 1991, NFTB will introduce its Corps of Volunteers program to train brotherhood members to help lead services in temple and in the home.

NFTB sponsors the JEWISH CHAUTAUQUA SOCIETY, an interfaith educational program dedicated to teaching non-Jews about Jews and Judaism at colleges, seminars, and theological training institutes throughout the United States and Canada.

Each semester, JCS assigns rabbis to lecture on the Jewish religion at more than one hundred sixty colleges, donates Jewish reference books to college libraries, and fills requests to send rabbis to lecture at secondary, private, and parochial schools. The JCS film library is available to temples and schools free of charge.

JCS also organizes Interfaith Institutes, which provide Jewish and Christian clergy with the chance to build bridges of interfaith understanding by addressing issues of common importance to both faiths. Topics of discussion have ranged from ethics to the AIDS crisis.

WUPJ—World Union for Progressive Judaism

The World Union for Progressive Judaism is the umbrella organization for international Reform Jewry. Made up of congregations in six regional areas (North America, Latin America, Europe, Australia and New Zealand, South Africa, and Israel) it represents, in total, nearly 1.5 million Jews in twenty-three countries. Since 1972, the World Union's international headquarters has been in Jerusalem.

Its major task is the patronage of the Israel Movement for Progressive Judaism and the expansion of the movement in countries whose Jewish populations lack sufficient outlets for liberal Jewish expression. In recent years, new congregations have been started in France, Brazil, Costa Rica, New Zealand, and Israel.

NFTY—North American Federation of Temple Youth

Described under Youth Activities.

NATA—National Association of Temple Administrators

This affiliate is the organization of professional administrators of Reform congregations and works closely with the Department of Synagogue Management. In conjunction with the Commission on Synagogue Management, it undertakes nationwide research projects on all facets of synagogue management. The NATA Research Studies Committee publishes periodic surveys on finance, publicity, and

public relations practices, board and committee structure, use of facilities, and other aspects of synagogue administration.

Through its Congregational Survey Services, NATA offers a unique evaluation service to UAHC congregations to assist them in improving their administrative procedures and fiscal stability. In addition, its members conduct workshops for the training of lay leaders at UAHC and regional meetings. A journal is also published quarterly, and NATA provides a placement service.

NATE—National Association of Temple Educators

The National Association of Temple Educators, which works closely with the UAHC's Department for Religious Education, is the professional organization composed of directors of religious education, principals, rabbis, and cantors.

NATE collates and evaluates the latest developments in curricula, administration, teaching methods, audiovisual techniques, and the use of art forms in religious education.

NATE also offers a placement service to help congregations obtain qualified temple educators and a consultation service, which reviews and evaluates educational programs of member congregational schools. It also publishes *Nate News*, a quarterly newsletter.

ACC—The American Conference of Cantors

The ACC is the professional organization of over two hundred fifty invested and/or certified cantors. Responsible for raising the professional standards of synagogue musicians, the ACC offers continuing education programs in conjunction with HUC-JIR School of Sacred Music and professional development opportunities for its members.

Members of the ACC have special expertise in the music of the Jewish people and serve synagogues and communities in pastoral, worship, programming, and educational roles. The ACC sponsors an annual convention and publishes *Koleinu*, a semi-annual newsletter. It also offers placement services to its members and UAHC congregations through the Joint Cantorial Placement Commission.

The Guild of Temple Musicians (GTM) is an af-

affiliate of the ACC. Its membership consists of soloists, music and choir directors, organists, and composers serving Reform temples. A newsletter and periodic in-service workshops are offered to its members, as well as an annual convention cosponsored with the ACC.

ARZA—Association of Reform Zionists of America

The Association of Reform Zionists of America is the UAHC's newest affiliate, and the first to be organized on an ideological foundation. Created by the overwhelming vote of the 1977 (San Francisco) Biennial, ARZA in the U.S. and Kadima in Canada are rapidly growing organizations of UAHC congregational members who identify as Zionists under the banner of Reform Judaism.

ARZA's goal is to strengthen personal, political, and financial support for the State of Israel. As a Reform organization, it is particularly concerned with the building of Reform Judaism and the pursuit of religious pluralism in Israel.

ARZA is the founder and patron of the Israel Religious Action Center, which opened in 1987 to fight aggressively for religious rights for Reform Jews and all Israelis and to counter the extremism of Israel's Orthodox establishment. The Center initiates and finances legal action on behalf of those who have suffered discrimination at the hands of the Orthodox establishment and promotes women's and minority rights. The Center also educates Knesset members and government officials about Reform Judaism, conducts polls on religious attitudes, works with other groups to monitor and correct abuses of the Orthodox establishment, and plays a vital role in combating the never-ending attempts to amend the Law of Return.

ARZA in the U.S. and Kadima in Canada represent the North American Reform Movement in the World Zionist Organization and at the World Zionist Congress held every four years in Jerusalem. ARZA also directs the efforts of Reform institutions to assure that North American philanthropic funds going to Israel are distributed in a balanced proportion among the major streams of Judaism.

Every ARZA member contributes directly to Israel's small but growing Reform movement. ARZA has adopted numerous projects in Israel and allocates a portion of its dues to those projects. Among the projects are Reform nursery schools, an Arab/-

Jewish youth camp, a Reform youth movement for young adults, and a program to absorb Soviet and other immigrants in Reform congregations in Jerusalem. ARZA is the primary supporter of Har Halutz, the Reform free-enterprise settlement in northern Israel, and provides a Jewish studies program for the Reform settlements Yahel, Lotan, and Har Halutz. ARZA and Kadima also work with all three Reform settlements in their efforts to attract industry and new members.

The newsletter, received by all members, is the only North American publication that provides regular information on Reform Judaism and religious pluralism in Israel.

In addition, ARZA and Kadima sponsor programs of education and information for Reform congregations throughout the United States and Canada. They have available a variety of program materials for local synagogues and periodically offer a number of educational and leadership missions to Israel.

ARZA and Kadima represent the American Reform movement in the World Zionist Congress and in the Canadian and American Zionist Federation and subscribe to the Jerusalem platform.

KADIMA—Canadian Council of Reform Zionists

Kadima, the Canadian Council of Reform Zionists, sustains the second largest Canadian delegation to the World Zionist Congress and provides education and awareness of the Israel Reform Jewish movement. Kadima advocates and supports agencies and programs in Canada that work on behalf of the goals of Reform Judaism in Israel. It is a constituent member of the Canadian Zionist Federation.

Kadima publishes a quarterly newsletter and offers the Rabbi Michael S. Stroh Scholarship to enable high school youth to participate in long-term educational programs in Israel, under the auspices of the Reform movement.

Kadima is the patron of the Israel Movement for Progressive Judaism's Learning Centre, which produces educational materials on Reform Judaism for use in the Israeli state school system, as well as in the newly established schools of the Israel movement. The centre provides training for teachers who are teaching about Reform Judaism in the Israeli state school system, as well as training teachers for our own Israel movement schools.

ISRAEL

Reform Judaism, which only a few years ago was virtually unknown to most Israelis, has taken major strides toward becoming a significant force in Israel's religious life. An increasing number of Israelis, many of them young *sabras*, are being attracted by our vibrant expression of a living Judaism as an alternative to Orthodoxy or secularism.

There are now twenty Reform congregations in Israel. They are found in the large cities, suburban communities, and small towns. Israeli-born rabbinic leadership is being trained through a special program conducted by HUC-JIR, Jerusalem, and The Hebrew University.

With the establishment of Kibbutz Yahel in November 1976, Reform Judaism became "rooted in the Land." Located seventy-five kilometers north of Eilat in the Aravah, history's first Reform kibbutz has grown to more than one hundred members and candidates, a harmonious mix of *sabras* and *olim*. In 1983, about a mile or two from Yahel, the second Reform kibbutz—Lotan—was founded. It now has seventy-five members.*

A national youth movement involves young people ages twelve through seventeen. The Leo Baeck School in Haifa has expanded to include more than one thousand students. Scholarships enable a large number of *Sephardim* and *olim* from the Soviet Union to study at this unique institution, which integrates a standard Israeli curriculum with traditional subjects taught from a liberal perspective.**

Much of the responsibility of providing funds to Israel institutions has been met by North American Reform Jews through direct contributions to the World Union for Progressive Judaism and through ARZA membership dues.

* Har Halutz, a free enterprise settlement, was founded in 1985 in the Galilee. There are more than twenty families living at Har Halutz, most of whom earn their living in the surrounding area.

** In addition, the Israel Progressive Movement and ARZA provide scholarships for Soviet immigrants to attend one of the twenty Reform nursery schools located around the country.

► UAHC Northeast Council — Staff

Our regional staff is always available to work with our temple leaders. Informal phone consultations, congregational visits, and meetings with various committees can be easily arranged.

Rabbi Paul J. Menitoff

Regional Director

Rabbi Sanford Seltzer

UAHC Director of Research and Planning

Audrey J. Wilson

Assistant Regional Director

Monica Weinstein Kupferberg

Director of Youth Activities

Paula Brody, LICSW, Ed.D.

Outreach Director

Barbara Prolman

Social Action Coordinator

Maxine Weinstein

Fund for Reform Judaism Coordinator

Micha Balf

College Area Director/Israel Shaliach

Anne Frager

ARZA Regional Director

Doris Nectow

Registrar — Introduction to Judaism

Hilary J. Bortnick

Administrative Staff

Michele W. Karmazin

Administrative Staff

David Michael Rodriguera

Administrative Staff

"The UAHC/NEC serves as a constant source of information to congregations enabling Reform congregations to work together toward common goals."

David B. Goldenson
Temple Emanu-El
Utica, NY

UAHC Northeast Council

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Brookline, MA 02146

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Together We Strengthen Each Other



איחוד
ליהדות
מתקדמת
באמריקה

Northeast Council

The Union of American
Hebrew Congregations

Together We Strengthen Each Other

"The synagogue is the spiritual home of the Jewish People. The synagogue is where we and our children are educated in the ways of Torah. It is where we become close to the people who console us and celebrate with us. The synagogue is where we are taught to be humane and where we strive to transform the mundane into the holy.

The synagogue is the soul of our Jewish People. It is our sanctuary. The Union, through its lay and professional leadership, enhances the sanctuary and strengthens the soul of our People."

Rabbi Paul Menitoff
UAHC/NEC



אִיחוד
לִהְיוֹת
מִתְקַדְמֵת
בְּאַמְרִיקָה

► What the UAHC does

- How can we attract new members to our congregation?
- How can we balance our congregation's budget?
- How can we involve more of our members in the work and life of our congregation?
- How can we plan and fund the proposed renovation of our building?

These are just some of the many questions that the UAHC professionals and lay leaders respond to each day. Membership, budgeting, fund-raising, clergy recruitment, programming, education, youth, social action, and outreach to intermarried couples are critical concerns to all of our congregations.

Our UAHC professionals, complemented by a highly skilled group of lay leaders, are ready to assist with administrative, financial or governance issues which may arise in any of our UAHC/NEC congregations. *This expert consultation and training is provided at no cost to our UAHC member congregations.*

UAHC also offers an extensive publication department, offering books on every aspect of Reform Judaism, as well as reference materials on synagogue management.

"The UAHC enables us to do collectively what we could not accomplish alone. Our congregations know that they can share problems and ideas with other Reform congregations. Also, the UAHC can bring a congregation beyond their limited confines by broadening the scope of youth groups and by spreading awareness of social action issues."

Bonnie Millender
Temple Beth Avodah
Newton Centre, MA

What the UAHC does

Workshops and Consultants are Available in the Following Areas:

- | | |
|---|---|
| <input type="checkbox"/> Budgeting | <input type="checkbox"/> Outreach |
| <input type="checkbox"/> Education | <input type="checkbox"/> Presidents' meetings |
| <input type="checkbox"/> Finance | <input type="checkbox"/> Problem solving |
| <input type="checkbox"/> Fund-raising | <input type="checkbox"/> Publicity |
| <input type="checkbox"/> Future planning | <input type="checkbox"/> Social Action |
| <input type="checkbox"/> Goal setting | <input type="checkbox"/> Synagogue/
Federation relations |
| <input type="checkbox"/> Israel | <input type="checkbox"/> Temple Board
workshops |
| <input type="checkbox"/> Jewish family | <input type="checkbox"/> Temple dues |
| <input type="checkbox"/> Leadership
training | <input type="checkbox"/> Worship |
| <input type="checkbox"/> Membership | <input type="checkbox"/> Youth groups |

Other UAHC Programs and Services

- ☐ Adult Education
- ☐ AIDS Task Force
- ☐ American-Israeli youth exchange programs
- ☐ Association of Reform Zionists of America (ARZA)
- ☐ Audio-visual materials
- ☐ Cantorial consultation
- ☐ CHAI IMPACT (a social action newsletter)
- ☐ College programs and materials
- ☐ Compass (a magazine for those involved in educational leadership)
- ☐ Computer assistance
- ☐ Fund-raising manual
- ☐ Gerontology programs
- ☐ Interreligious programs

What the UAHC does

- ☐ *Introduction to Judaism* classes
- ☐ Jewish home-study programs
- ☐ Joint Committee on Reform Education
- ☐ *Keeping Posted* (a magazine for high school students and adults. Each issue treats a single topic in-depth.)
- ☐ Lehiyot (an educational program for children with special needs)
- ☐ National Federation of Temple Brotherhoods (NFTB)
- ☐ National Federation of Temple Sisterhoods (NFTS)
- ☐ Network for junior youth groups
- ☐ Next Phase (a program for "60-ish" singles)
- ☐ North American Federation of Temple Youth (NFTY)
- ☐ Outreach
- ☐ Rashi School (Reform day school)
- ☐ *Reform Judaism* (a magazine for adults about the Reform movement.)
- ☐ Religious Action Center in Washington, DC
- ☐ Shabbat and High Holy Day services for Jewish singles
- ☐ Stepping Stones (community education for interfaith families)
- ☐ Synagogue Architects Advisory Panel
- ☐ Synagogue Council of Massachusetts
- ☐ Task Force on the Disabled
- ☐ Temple management manual
- ☐ Yours, Mine and Ours (support groups for interfaith couples)
- ☐ Videotape library

► Leadership Development

Many of our temple presidents and board members say that their involvement in congregational leadership provided some of the greatest challenges and rewards of their adult lives. The UAHC offers an array of opportunities in leadership development so that our lay leaders can meet these challenges successfully and experience growth and satisfaction in their important roles.

Leadership Conference

This day is an annual event for congregational presidents and vice presidents, which focuses on issues and programs with the goal of providing the tools for them to become more effective leaders.

Regional Biennials

An eagerly awaited event in the Northeast Council is our gathering at regional Biennials. These Biennials offer the opportunity for worship, study, training, and celebration with members from Reform congregations throughout the region. Outstanding guest speakers highlight each Biennial program, which includes excellent seminars and workshops led by national and regional resource consultants.

Mini-Biennials

Our region also offers Mini-Biennials which provide our congregations with opportunities to share ideas and acquire leadership skills. In addition, each year the Northeast Council brings congregations together in lively subregional forums to address common concerns such as temple finance, fund-raising, membership recruitment, involvement and retention, social action initiatives and contemporary Jewish issues.

Leadership Development

Hebrew Union College- Jewish Institute of Religion

Founded in 1874 by Rabbi Isaac Mayer Wise, the Hebrew Union College-Jewish Institute of Religion (HUC-JIR) offers its students a rich program in Jewish history, contemporary issues, ethics, and liturgy, based on an in-depth study of Jewish traditions and texts. The five year post-college rabbinic education program includes a first year of study in Israel, with the remaining years on one of our campuses in Cincinnati, New York City or Los Angeles. HUC-JIR also graduates cantors, Jewish educators and Jewish community workers. Each of these professionals brings to our Reform congregations both a love of Judaism and an outstanding educational preparation.

"One-half of congregational MUM dues to the UAHC support the Hebrew Union College-Jewish Institute of Religion and its many fine programs. Certainly, no individual congregation could educate future generations of rabbis, cantors, communal workers, and educators. Together, as a Union, we have built and maintained this legacy of gifted professional leadership for our Reform congregations for generations to come."

Lois Gutman,
Temple Beth Am
Framingham, MA

► Youth Activities

If you ask people of any age to share their fondest memories of adolescence, those who were once members of NFTY will usually recount the meaningful Reform youth group experiences that helped shape their Jewish identity.

Our Reform youth programs offer valuable opportunities for friendships and Jewish learning that reach beyond a formal classroom to over 1000 teens. Involvement in NEFTY (the Northeast Federation of Temple Youth) and CNYFTY (the Central New York Federation of Temple Youth) builds in our young people self-esteem, leadership skills and pride in their Jewish identity. Individual congregational youth groups come together in regional or subregional conclavettes for weekends of learning, prayer and celebration.

Nationally NFTY serves over 8,000 teens. Reform youth leadership institutes are held each year at Eisner Camp in Great Barrington, MA and Kutz Camp in Warwick, NY. The NFTY Summer Israel Academy Tours provide additional opportunities for instilling in our teens the principles of mitzvot and of responsible social action, so central to modern Reform Judaism.

Eisner Camp

Positive involvements in regular youth groups and in Jewish Camp experiences help to create a strong commitment to one's Jewish identity. Our Eisner Camp, nestled in the beautiful Berkshire Mountains, is an ideal location for nurturing physical, intellectual and spiritual growth in our children. Each summer, Eisner offers a fully diversified, yet richly Reform, Jewish camping program serving over 500 children, 8 to 16 years of age. This scenic estate of over 600 acres also serves as a site for adult and youth retreats, and for Jewish family life enrichment programming throughout the year.

Youth Activities

Few individual congregations could sustain a Reform camp for their children, but working together, our movement has used our MUM dues and our donations to build nine excellent camps across the United States, serving thousands of children each year.

"The Reform movement is reaping wonderful rewards from our substantial budgetary commitment to quality youth programming. NFTY is celebrating more than 50 years, and we are now seeing many adults, who were NFTY leaders in their youth, choosing to become professional and lay leaders of our congregations."

James Abraham
Congregation B'nai Israel
Bridgeport, CT

College Programs

The creative survival of the Jewish people entails strengthening and maintaining a continuum of Jewish life. A vital link in that continuum is the connection of college-age young adults to the Reform movement. Our UAHC/NEC College Director creates relevant programs that link our congregations to New England campuses and preserve the connection between college-age students and the Reform movement.

Shaliach/Israel Programs

Our Israel Shaliach promotes knowledge and awareness of Israel. Working with our NEFTY and CNYFTY youth, college campuses, and our congregations, the Shaliach strengthens the bonds between American Reform Jews and Israel. Our Shaliach creates relevant Israel programs for all ages of the UAHC constituency, providing Israel resource materials, promoting participation in Israel programs and supervising the Eisendrath International Exchange program in the Northeast.

► Education

Reform Jewish Education

Boston Area Reform Temple Educators meet monthly as BARTE. The annual BARTE conference provides topnotch teacher training.

The Joint Committee on Reform Jewish Education is comprised of representatives from the Boston Area Reform Rabbis (BARR), BARTE, the Bureau of Jewish Education, and Reform lay leaders. Its purpose is to provide a forum for representatives of groups providing Reform education to share issues and concerns, discuss solutions to problems and to develop support, guidance and guidelines for Reform synagogues in the Boston area. The Joint Committee also represents the interests of the Reform synagogue community in Boston's wider Jewish educational community.

The Rashi School

An independent, community-based Jewish day school affiliated with the Reform movement, the Rashi School opened in 1986 with a kindergarten and first grade and is growing by one higher grade each year. The Rashi School offers a strong general studies curriculum, interwoven with Jewish studies, Hebrew language, music and creative movement. The school is founded on the belief that Judaism is essential to the process by which parents and children grapple with the dilemmas of human existence.

The Mini-University of Judaica

The Mini-University of Judaica enables any of our congregations to provide programs for its membership. To improve the quality of Jewish programming in our region, rabbis, cantors, educators, administrators and lay people from Northeast Council synagogues make themselves available to speak to (or perform for) congregations in areas of their expertise. These participants donate their time for a token honorarium.

► Social Action

The Union of American Hebrew Congregations has always been a leader in Social Action initiatives. UAHC/NEC is an active social action partner with other community coalitions on many important issues including abortion rights, civil rights, homelessness and hunger. Our UAHC/NEC social action coordinator enables congregational social action committees to respond effectively to the many concerns which affect us as Jews and as caring human beings.

UAHC/NEC works with our congregations throughout the Northeast who are assisting in the resettlement of Soviet Jews. Many congregations have adopted new Americans to ease their adjustment to life in the United States, a life which includes freedom to be Jewish.

Our UAHC/NEC AIDS Task Force has served as a nationwide model in the UAHC. It meets the need of those congregations who wish to educate their membership, toward greater sensitivity to the impact of AIDS on our society. An AIDS Shabbat Service, developed by the task force, is available to congregations throughout the region. It serves as a springboard for congregational involvement on this important issue. Understanding and compassion are Jewish values that are so clearly reflected in all of our social action programs.

"As a Reform Jew, I am encouraged to speak out about issues that will affect my life, my children's lives and those generations to come."

Phyllis G. Goldberg,
Temple Beth El
Providence, RI

► Outreach

Intermarriage touches the lives of most Reform Jews. For over ten years, the UAHC has been committed to a program called Outreach, by which we welcome interfaith couples and their families into Reform congregations. We offer opportunities for both the Jewish and the non-Jewish partner to explore, study and understand Judaism so that the partners and their children can comfortably become part of the Jewish community. Outreach also responds to the needs of Jews-by-Choice and others interested in learning about Judaism.

The UAHC Outreach Director and the UAHC/NEC Regional Outreach Committee consult with Reform congregations in our region to help them initiate and sustain outreach committees and programming. We work closely with temple leadership, clergy, educators, and members to sensitize them to the special concerns of the many people within our congregations whose lives are touched by intermarriage.

In the Greater Boston area, UAHC/NEC offers support groups for interfaith couples entitled *Yours, Mine and Ours—Bringing Two Religious Backgrounds into One Marriage* (formerly entitled *Times and Seasons*). These groups, led by a professional facilitator, provide a valuable opportunity for couples to discuss their religious differences. UAHC/NEC also offers *Introduction to Judaism*, taught by Boston area rabbis, and *Continuing Explorations in Judaism*, mini-courses enabling participants to integrate Jewish prayer and celebrations into their lives. Outside of Greater Boston, similar programs are offered by individual Reform congregations.

"UAHC Outreach ensures the growth and continuation of Judaism in the next generation."

David Silverman,
Cape Cod Synagogue
Hyannis, MA

► How the work is supported

The Union of American Hebrew Congregations is comprised of its member congregations. Our officers and board members, at the national and regional levels, are leaders from our member congregations. We are funded by the methods chosen by our membership. Each UAHC Reform congregation accepts an obligation to fund Reform Judaism and the institutions which make it a cohesive and powerful movement. Through our Maintenance of Union Membership (MUM) program, each Union congregation contributes 12% of its annual net-assessable base to the Union to support the education of future generations of Reform rabbis, cantors and educators, as well as to provide continuation of our national and regional Reform programming, including NFTY, camping, outreach, social action and the many other services available to our member congregations.

"We share a mutual commitment to preserve Reform Judaism and to strengthen our movement from generation to generation."

Irving Belansky
Temple Isaiah
Lexington, MA

The Reform Jewish Appeal (RJA)

is the UAHC's direct mail campaign, reaching the homes of individual members of our affiliated congregations throughout the country. Individual contributions which are pledged through the RJA are divided between the Hebrew Union College-Jewish Institute of Religion and the general operating budget of the UAHC.

How the work is supported

The Fund for Reform Judaism (FRJ)

is supported by the generous contributions of those individuals, corporations, and foundations who wish to express their strong commitment to Reform Judaism's values and ideals. Through FRJ, our movement has been able to fund important initiatives such as: AIDS Task Force, Youth Suicide Prevention, Outreach to Interfaith Couples and the Unaffiliated, and new Reform Jewish Education initiatives. For over 100 years, the Union of American Hebrew Congregations has been a beacon for the remarkable growth and strength of Reform Judaism. Your financial support, through MUM, RJA, and FRJ ensures the continuance of a strong Reform Jewish presence in both the United States and Canada, and throughout the world.

"FRJ donors have enabled UAHC to sustain its spiritual and moral leadership in these challenging times."

Jerome Somers
Temple Emanuel
Marblehead, MA



► UAHC Northeast Council — Officers

President

Irving Belansky
Temple Isaiah
Lexington, MA

Vice Presidents

James Abraham
Congregation B'nai Israel
Bridgeport, CT

James Friedman
Congregation Beth Israel
West Hartford, CT

Ruth Glazerman
Temple Beth David
Canton, MA

George Markley
Congregation B'nai Israel
Bridgeport, CT

Fred Wander
Congregation Beth Emeth
Albany, NY

Secretary

David Goldenson
Temple Emanu-El
Utica, NY

Overview of Selected UAHC Programs



איחוד
ליהדות
מתקדמת
באמריקה

UAHC Youth Programs

The UAHC Youth Division is organized into four departments:

1. High School - NFTY
2. College Education Department
3. UAHC Camp Institutes
4. Israel Programs

An interactive curriculum exists in which each age grouping is active in some way in each department. In other words, there are Israel programs for High School and College Age youth which are jointly planned by the Israel department and the College Department. The same is true of the Camp Department. At the same time there are specific programming opportunities for the age groupings outside the framework of Israel and Camps such as Retreats, Mitzvah Corps, Special Projects, Religious Celebrations etc.

The goal in all of the programs is to reinforce Jewish Identity. Experiential Education for young people attempts to be meaningful at the time of the experience and to have long term effects in building commitment and ongoing involvement in Jewish life. One builds positive Jewish feelings by enhancing one's personal esteem through activities which can be identified as having an essential Jewish character. At the same time that one is creating affect, one attempts also to expose the individual to the broadest spectrum of Jewish thought possible. No experience is alien to the informal program experience. Spiritual, cultural, recreation, social, activist and even study activities all have a role to play in the experiential identity commitment building process.

The following is a partial list of the programming opportunities in each department:

ISRAEL:

Academy and Safari Short Term Summer Experiences: Approximately 1,000 young people will participate in these six week summer programs. Each group of forty will spend significant time touring the country utilizing four or five bases. The three key activities are the Jerusalem experience, Interaction program and Negev camping. The interaction program is a week long event which brings Israelis and American youngsters together in study, discussion and touring. It culminates in a home hospitality week end in which the American youngster gets to meet the family of the Israeli brother or sister. The Negev Camping Experience is a four day camping program which builds the sense of community of the group in the Negev environment. It is a highly emotional experience which combines a Bedouin camping night of celebration with the climb up Masada and snorkeling in the Red Sea. The short term summer experience has evening programs of theatre, crafts, music and dance

and a tour program that ranges from an archaeological digging experience to a nature walk in the Galilee. During the summer of '93, the Israel Experience will focus on movement building. All 1,000 youngsters will be brought together for a four day Jerusalem program of study, touring and celebration beginning with a 15 mile March to Jerusalem and unity and solidarity banquet.

HIGH SCHOOL IN ISRAEL: The UAHC will sponsor two one semester fully accredited high school programs which will be housed at the Goldstein Youth Village in Jerusalem. Each semesters program will of course contain of the Sequential Courses necessary to insure full credits at the home high school. Each program has been individually worked out between the guidance counsellor of the local high school and the UAHC's representatives in New York. The main Judaic component is the Israel Experience field work course which is a twenty hour per week course of study that combines a study of Jewish history with touring the country. In addition there is a fifteen hour per week ULPAN. The youngsters will have an interaction program with three weeks on Kibbutz. Thirty entering high school juniors are accepted for both the Fall and Spring Semesters.

College and Kibbutz (CAY): The College and Kibbutz program is a two semester 36 credit program in which the Hebrew Union College - Jewish Institute of Religion is the accrediting and teaching institution. The students study and work at Kibbutz Tzora three days a week and travel to Jerusalem for study three days a week. the program contains a full touring component with a major Ulpán. All participants are active in the life of the Kibbutz through their work schedules and adoptive families. Over the year the a significant number of the program graduates have entered Jewish professional life in America or chosen to make aliya.

Reform Outreach: Beginning in the fall of 1993 the UAHC Youth Division will sponsor a program of outreach to all foreign students studying, working and living in Israel on a temporary basis. The program will consist of informal gatherings and retreats and an intervention hotline.

UAHC Camp Institutes:

There are nine Camps within the system of UAHC Camp Institutes. Eight are regionally based and focus on the 8 to 17 year old. One is a National Teen Camp. All UAHC Camps are Co-Ed. The Camps operate three basic programs: Main Camp - ranging in duration from two week sessions to four week sessions during the summer. Specialty Camp - Programs geared toward special communities of interest and need. Winter retreat programming - Programs which range from a weekend congregational religious school class or youth group retreat to one week events for youth regions.

Each camp program reflects its particular geography. All UAHC maintain a Reform ideology in which issues of spirituality and culture are the focus. Main Camp programs have the full range of recreation and special interest activities from soccer and softball

to waterskiing and horseback riding to canoe tripping and outward bound programming. The arts departments including music and dance theatre and the crafts all have a Jewish focus and are staffed by American and Israeli professionals. All UAHC main camp programs have fully qualified and accredited water safety programs.

There are specialty programs in each camp. Some of them focus on the teaching of Hebrew or broad range art skills. Others are activist programs which seek to serve the disabled, handicapped or disadvantaged. They focus on service to both the Jewish community and the general community in these programs of Mitzvah.

UAHC Camps sponsor winter retreat programs for clusters of Synagogue classes. Namely, a UAHC Camp might run a week end for children of the eighth grade. There are regional youth retreats with a wide range of themes. UAHC Camps have begun to experiment with family camping and with Elder Hostel style programming for adults. In its 1992 season UAHC Camps served over 22,000 campers and staff, ranging in age from 7 to 70 plus in all of its programs.

HIGH SCHOOL DEPARTMENT (NFTY)

It will be noted that the main term for programming today is High School Department and NFTY (The North American Federation of Temple Youth) is in parenthesis. NFTY represents the youth organization with approximately 16,000 members in 500 of the 850 UAHC Member congregations divided into 21 youth regions. But because there are 850 congregations and some 50,000 high school age youngsters in this service group, the UAHC has determined to multi track its youth program. Therefore youth programs are being encouraged for the so-called members and individual stand alone programs are being created for the non club members who might be activated within the synagogue a few times during a particular year.

In the 21 regions, the High School Department sponsors twenty part time and full time youth workers who support the congregational effort in this area. These professionals also coordinate the activities of a regional board which will include a full range of fall winter and spring retreats and conclaves and ongoing special interest activities as well as Israel and camp experiences during the summer. Each region will offer a series of retreats with special themes, a social action network project, an arts program, perhaps an ongoing group of Torah Study, a Mitzvah project with a special community and a range of leadership training workshops.

On the National Level, in addition to the supervision and support of the regional programs the High School Department sponsors a National Training Institute, Summer Leadership Institutes, the summer Israel Experience, National Board meeting, a National Convention and a host of publications and newsletters. In addition the National office has begun to involve itself in Advisor Training workshops and congregational support as well as a fledgling department for Junior Youth Programs.

The College Department:

The major program of the College Department is a series of retreats and a National College Convention conducted in partnership with the Hebrew Union College - Jewish Institute of religion. The college department publishes a Manual for congregations to reach out to their own students. IN addition it supplies students with a directory of local Synagogue services and programs open to the general college community. The Department has begun to work with individual congregations in a program which attempt to adopt particular campuses and students ion these campuses. A manual for this program has just been published. There is a College newsletter and a new text for the Reform college student entitled The Challenge of Jewish Identity. The College department has a program to support individual Reform groups in metropolitan areas on individual campuses. The College department supports a Summer Israel Experience, the College and Kibbutz program mentioned above and a program called Macho Kaplan in conjunction with the religious Action Center of the Reform Movement.

Goals and Objectives of the
UAHC College Program
1992-1993

- I. Serving our most committed college students on campus
 - A. Creation of database of 2000-3000 most committed Reform college students; UAHC Camp staff alumni, NFTY Leaders, College Program Alumni - Regional and National
 - B. Regional College Retreats coordinated by UAHC Camps
 - C. National College Convention on the Campus of HUC-JIR, March 11 - 14, 1993
 - D. Machon Kaplan Summer program of Service and Social Action: in Washington D.C. or New York
 - E. Summer College Israel Experience
 - F. College and Kibbutz - College Academic year in Israel
 - G. College Campus Program Resource Center - Guidance and program materials for campus groups on a wide range of issues.
- II. Enabling Reform Congregations to effectively reach out to their students on campus.
 - A. Creation of network of 500 - 600 congregational adult college contacts. The key list of individuals responsibility for college outreach in their congregations.
 - B. Staying in Touch - 2nd Edition of our guide to serving college students away from home. The "How To" manual of reaching out. Vastly expanded appendix of model student outreach programs.
 - C. Publications distributed by the College Department to congregations for their use in staying in touch with students on campus.
 - * The Challenge of Jewish Identity - A liberal Interpretation for the college campus. A series of essays on critical issues facing Reform College Students

* The Jewish Connection - a college newsletter published 3 times annually and mailed in bulk to congregations based on the number requested. Estimated circulation to Reform College Students; 20,000 - 25,000

- D. Access Directory - 3rd edition listing Reform Congregations who open their doors and hearts to Reform Students on campuses across North America. Attend services, teach in religious schools, crisis counseling and much more.
- E. Adopt-A-Campus - Adopt-A-Student - The "How To" guide for congregations reaching out to college students at school in their community.

III. Preparing High School Students for the College Campus

- A. Judah Program - Network of Reform Students on Campus available to counsel high school students concerning Jewish life on their campuses.
- B. College Prep Programs - Program models for congregation and youth groups to encourage discussion of challenges of college living.

IV. Develop Network of UAHC Regional College Chairpeople - making college outreach a priority of Reform Congregations.

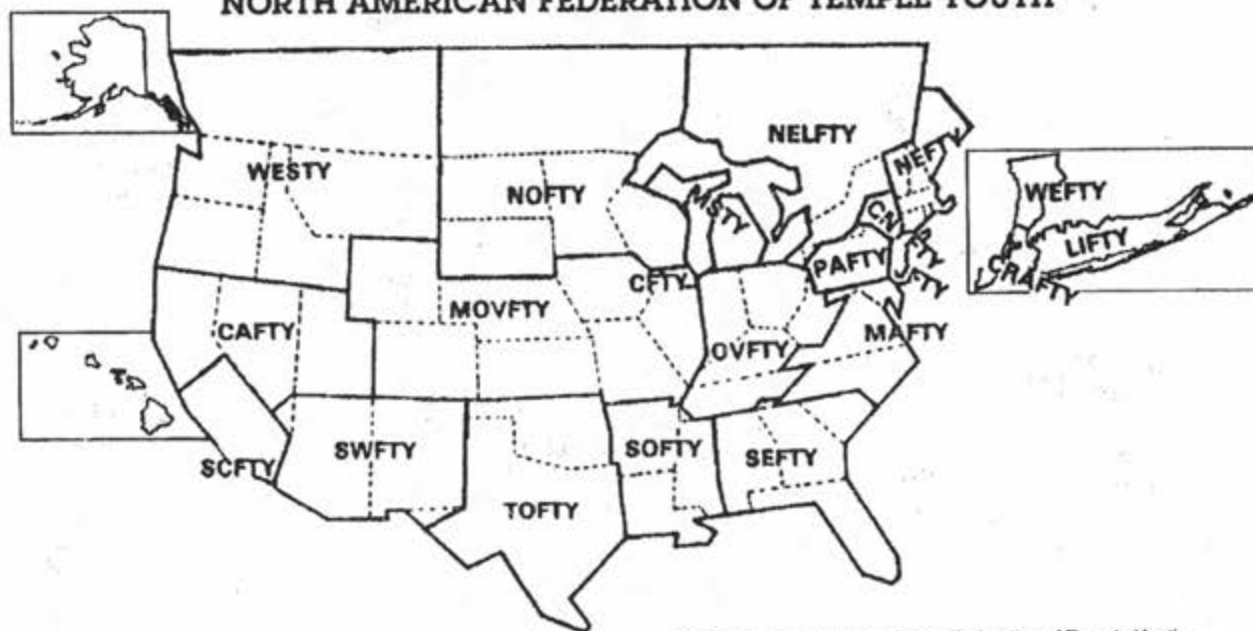


In 1939, the Union of American Hebrew Congregations founded what would come to be known as the North American Federation of Temple Youth (NFTY). In the more than fifty years of its existence, NFTY has touched the lives of literally thousands of young American Jews through the programs it runs and the relationships it fosters. NFTY has influenced both the Jewish community and the world as it has let its voice be heard on the issues which confront us as Jews and as human beings.

What is NFTY?

As the youth arm of the Union of American Hebrew Congregations, NFTY is comprised of over 450 Temple Youth Groups (TYGs) throughout the United States and Canada. These TYGs are in turn divided into 21 regions, each of which operates as part of the UAHC regional office in its area.

THE 21 REGIONS OF THE NORTH AMERICAN FEDERATION OF TEMPLE YOUTH



CAFTY Central Western Area Federation of Temple Youth
CFTY Chicago Federation of Temple Youth
CNYFTY Central New York Federation of Temple Youth
CRAFTY City Region (New York) Federation of Temple Youth
JFTY Jersey Federation of Temple Youth
LIFTY Long Island Federation of Temple Youth
MAFTY Mid-Atlantic Federation of Temple Youth
MOVFTY Missouri Valley Federation of Temple Youth
MSTY Michigan State Temple Youth
NEFTY North East Federation of Temple Youth

NELFTY North Eastern Lakes Federation of Temple Youth
NOFTY Northern Federation of Temple Youth
OVFTY Ohio Valley Federation of Temple Youth
PAFTY Pennsylvania Area Federation of Temple Youth
SCFTY Southern California Federation of Temple Youth
SEFTY South East Federation of Temple Youth
SOFTY Southern Federation of Temple Youth
SWFTY South West Federation of Temple Youth
TOFTY Texas-Oklahoma Federation of Temple Youth
WEFTY Westchester Federation of Temple Youth
WESTY Western States Temple Youth

What Does NFTY Do?

In addition to the thousands of TYG and regional programs which are held each year, NFTY holds several programs which provide opportunities for personal growth and learning for all of its members.

The NFTY Convention. The NFTY Convention was held for the first time in recent years in Washington D.C. in 1983. Hundreds of NFTYites gathered from all over the continent for the four day event. The Convention has been held every other year since then, and in 1991 it was moved to the New York area so as to take advantage of the many resources offered by the city. The NFTY Convention can provide you with a sense of belonging to a binational movement and with opportunities to deepen your understanding of yourself, your world, and your Judaism.

The NFTY North American Board Meeting. In non-Convention years, the NFTY General Board, consisting of representatives from each of the regional boards, gathers to conduct NFTY business. At the board meeting, they network with one another and debate resolutions which determine both NFTY's stance on the issues of the day and the way in which NFTY will operate.

The NFTY Tikkun Olam Program. Realizing the challenges involved in crafting a well-balanced TYG program, NFTY's Tikkun Olam program suggests a set of guidelines which can help lead your youth group toward creating a well-rounded calendar, incorporating different types of social, educational, and action-based programs. TYGs that meet the Tikkun Olam guidelines are awarded a special certificate in recognition of their programmatic achievements.

NFTY Leadership Programs at Kutz Camp. Every summer, hundreds of Jewish high school students gather at the UAHC Kutz Camp for the **NFTY Leadership Academy**. They attend this program, which consists of two 3 1/2-week sessions, in order to gain the skills they will need to be effective leaders in their congregations, TYGs, and regions. Additionally, Kutz camp provides opportunities for Jewish study, personal growth, and fun, in a unique campus-like environment.

The UAHC Kutz Camp is also home to the **NFTY Mechina** program. NFTY regional and executive officers gather at the beginning of each summer as part of the NFTY Leadership Academy at Kutz camp for several days of leadership training and fun. Mechina provides its participants with wonderful opportunities to meet youth leaders from around the continent and to prepare for the upcoming year. A general board meeting and the finals of the NFTY competitions are held within the context of Mechina as well.

NFTY in Israel. NFTY offers a wide range of summer programs in Israel. They range from participation in archeological digs to safaris to trips to Israel preceded by visits to the Soviet Union. All of them can provide you, the NFTYite, with opportunities to build your Jewish identity and to strengthen your ties with the land, people and history of Israel.

Summer Camps. As a NFTYite, you also have the opportunity to attend one of the eight other UAHC summer camps either as a senior camper or as a staff member. The camps are located throughout the United States, and they have provided thousands of young Jews with knowledge, growth and fun during the summers they have spent there.

What is NFTY Committed To?

NFTY IS COMMITTED TO...Educating Jews. NFTY is very much aware of the fact that to be a good Jew means, at the very least, being a Jew committed to one's own Jewish education. Indeed, throughout the years of its existence, NFTY has continuously exhibited its thirst for Jewish knowledge. We have taught each other and taught ourselves in creative, exciting, and challenging

ways, and we have played an integral role in the education of young, North American Jews. In so doing, we have helped to perpetuate the Jewish tradition and to allow its wisdom to play a role in our lives.

NFTY IS COMMITTED TO...Tikkun Olam. The world in which we live is in desperate need of repair. It is a world plagued by war, hunger, oppression, and injustices of many kinds. Although NFTY could have very easily decided to sit back and allow these injustices to continue unchecked, we have actually done just the opposite. One of NFTY's primary activities is that of Tikkun Olam, repairing our broken world. We are committed, through our many programs and activities, to doing whatever we can to address the social evils of our time, and thus to answer the prophetic call to pursue justice everywhere.

NFTY IS COMMITTED TO...a Jewish way of life. Our tradition is one which is worth preserving. Regular participation in worship can give us a unique perspective on the world, Shabbat observance is a wonderful way of celebrating life, the Jewish holidays can lead us to an appreciation of all that we have, the list could go on. In NFTY, we are committed to preserving all of these aspects of the Jewish tradition and more. We preserve them by making them a part of our own lives, both in and outside of our NFTY activities. When we are together, we pray, sing, give tzedakah, and, in short, do those things Jews do when they are part of a Jewish community. In so doing, we exhibit our commitment to living according to a Jewish way of life.

NFTY IS COMMITTED TO...the Jewish Community. NFTY does not exist in a vacuum. As part of a congregational movement, we are committed to encouraging NFTYites to be full and active participants in all aspects of the life of their own Temples. As part of the North American Jewish Community, we are committed to reaching out to young and old Jews in movements other than our own so as to ensure the unity of the Jewish community in our land. As part of the Jewish people, a worldwide community, we are committed to doing what we can to build "Klal Yisrael," the unity of Jews everywhere.

NFTY IS COMMITTED TO...Friendships and Fun. Almost everything NFTY does is done, in part, to help the NFTYites have a blast! Through the fun we have, friendships are made which can last for years. (In fact, there are many married couples today who first met one another at NFTY events!) When it comes right down to it, much of the magic which is made in NFTY stems from the close friendships which NFTYites build when we are together. In building these friendships, NFTY creates a community in the finest and deepest sense of the word.

A SHORT HISTORY OF NFTY - THE NORTH AMERICAN FEDERATION OF TEMPLE YOUTH

NFTY was founded in 1939 as the youth branch of the Union of American Hebrew Congregations. It was created at the urging of the National Federation of Temple Sisterhoods, to provide an outlet for young people to participate in the life of their synagogues. NFTY's early membership was of young adult age, rather than teen-age, and its national officers were in their twenties, some married. At that time, there were 3 NFTY regions — Pennsylvania, Chicago, and New York.

Growth in the number of Temple Youth Groups (TYGs) and NFTY regions continued steadily without significant change until 1948. At that time, NFTY held its last National Convention (until the 1980's), adopting a new constitution that created major structural changes in the young organization: NFTY Conventions were dropped in favor of summertime Leadership Institutes, the membership age of NFTY was dropped to high school, and the regions were given a relatively larger share in determining program and policy.

In 1951, NFTY entered the camping movement by, for the first time ever, holding its Leadership Institute at the UAHC's newly-purchased camp in Oconomowoc, WI. The camp, which would come to be known as the Olin-Sang-Ruby Union Institute Camp, was the first of nine UAHC camps. Since their creation, they have influenced the lives of thousands of NFTYites who have gone to the camps

for summers of work, study, and fun.

1952 was NFTY's Bar Mitzvah year. As a programming gimmick, the idea of emphasizing "mitzvah" programs and projects that "serve others rather than ourselves" was introduced. This idea has influenced NFTY ever since.

1954 was a year of significant expansion. In addition to two National Institutes, the number of regional summer camp sessions exceeded one dozen. The first NFTY Advisor's Institute was sponsored, and an experimental first NFTY trip to Israel and Europe was launched. The number of regions passed the fifteen mark, and the total number of regional conclaves exceeded 100. Two newsletters and dozens of programmatic resources were published by the NFTY office.

1960 was NFTY's 21st — and so it took the theme "Coming of Age." Taking a cue from the Children of Israel at Mount Sinai, NFTY marked its coming of age by announcing: "Na-aseh V'Nishma—We Will Do and We Will Hearken." The Na-aseh V'Nishma program was NFTY's first attempt to guide local TYG programming by providing guidelines for balanced excellence.

In 1961, NFTY inaugurated the Eisendrath International Exchange (EIE) Program, in which three boys from NFTY went for a semester of study to the Leo Baeck High School in Haifa, Israel, and three Uruguayan girls came to NFTY homes in the U.S. Today, EIE is a vibrant two-way exchange between Reform Jewish youth in Israel and North America.

From 1962-65, NFTY focused on innovation in international programming. The NFTY Summer Antiquities Tour brought NFTYites to see the sights and meet the Jewish youth of Europe and Israel. NFTY Bible Institute provided a thorough touring experience in Israel. Mitzvah Corps programs sprung up in Puerto Rico, Israel, and Mexico, as well as in New York and Chicago.

In 1965, NFTY acquired a new summer address: its own national camp, the UAHC Kutz Camp in Warwick, N.Y. Beginning that summer, Kutz became the site for NFTY's Leadership Institutes, Board Meetings, and other national programs. It continues to be the headquarters for NFTY leadership training.

In the late 1960's, NFTY's emphasis on mitzvah led it to the forefront of social action programming. NFTY stressed in all its programming that young people can really make a difference in the world we share. In addition, NFTY songs became an important art form, and NFTYites began to participate in a great flowering of creativity. The number of NFTY regions reached its current total of 21.

In 1970, NFTY began to offer outreach programming to its alumni on college campuses. Those programs grew into the UAHC's College Education Department which today offers student-directed Reform Jewish programming on more than 50 major college campuses.

Throughout the 1970's, NFTY's international program expanded. NFTY Israel Academy replaced the Bible Institute, and increasing numbers of groups went each summer. While NFTY Mitzvah Corps in Israel continued its growth, NFTY added an Archeological Dig to its summer travel menu. By the end of the decade, hundreds of NFTYites were experiencing Israel each summer.

Kutz Camp began a major innovation in 1972. The various programs fostering leadership skills, Jewish study, and creativity that had previously been offered separately were combined into the NFTY National Academy. Noted professionals and scholars were called upon to bring what they could offer as the country's best teachers to NFTY. At the same time, the NFTY National Torah Corps at Kutz Camp developed a program of serious Jewish exploration for leaders seeking to deepen their Jewish identity.

In the 1980's, NFTY'S Na-aseh V'Nishma program was succeeded by the Chai project, then by the Kavod award, and finally by the Tikkun Olam program. Tikkun Olam offers flexible guidelines for TYG programming that help NFTY youth understand that they have a part to play in bringing

about the improvement of our world.

In 1983 NFTY re-introduced the NFTY Convention in Washington, DC. NFTY Conventions are now held every other year in a major North American city. 700 high school youth gather for a long weekend of interaction, study, discussion, touring, and fun.

As we now enter our sixth decade, NFTY boasts more than 450 youth groups in twenty-one regions throughout the United States and Canada. NFTY alumni, numbering in the hundreds of thousands, have taken their places in the leadership of the Reform and general Jewish communities, both in North America and in Israel. Graduates of NFTY programs are prominent in the creative arts as well as in communal and political leadership spheres. These alumni agree that NFTY has helped its participants to grow as people, as artists, as leaders, and as Jews. NFTY is now reaching out to more than 60,000 Reform Jewish high school youth. We look back at our history with pride and to our future with confidence and hope.

NFTY PRESIDENTS Youth Leaders of Reform Judaism

1939-1941	Richard N. Bluestein	1971-1972	Steve White
1941-1946	Bernard Sang	1972-1973	Larry Rickel
1946-1949	Leonard Spring	1973-1974	Gary Blair
1948-1949	Arnold Levine	1974-1975	Josh Gottlieb
1949-1950	Paul Friedberg	1975-1976	Phil Jordan
1950-1952	Jerome K. Davidson	1976-1977	Brian Shore
1952-1954	M. Robert Seltzer	1977-1978	Abraham Morris
1954-1956	Joel Wittstein	1978-1979	Craig Wasserman
1956-1957	Michael Meyer	1979-1980	Andy Hodes
1957-1959	Robert Miller	1980-1981	Jeff Strauss
1959-1960	Roger Wolf	1981-1982	Dena Morris
1960-1961	Maurice Hirsch, Jr.	1982-1983	Adina Baseman
1961-1963	Don Mintz	1983-1984	Melanie Dornis
1963-1964	Kenneth Kudisch	1984-1985	Mitchell Warren
1964-1965	Charles Tobias	1985-1986	Jonathan Miller
1965-1966	Carl Lee	1987-1988	Steve Derringer
1966-1967	Zeev Chafets	1986-1987	David Barrett
1968-1969	David Altschuler	1989-1990	Roxanne Schneider
1969-1970	Doug Kahn	1990-1991	Deborah Sternberg
1970-1971	Mark Anshan	1991-1992	Jonathan Crane

THE DIRECTORS OF NFTY

1939-41	Rabbi Arthur Lelyveld, <i>Director</i>
1941-45	Rabbi Selwyn Ruslander, <i>Director</i>
	Helen Strauss, Helen Louise Goldstrom Wax (<i>WWII Interim Directors</i>)
1946-67	Rabbi Samuel Cook, <i>Director</i>
1948-49	Robert Herzog, <i>Assistant Director</i>
1951-59	Eleanor R. Schwartz, <i>Associate Director</i>
1957-58	Rabbi Erwin Herman, <i>Assistant Director</i>
1959-62	Rabbi Joseph Goldman, <i>Assistant then Associate Director</i>
1959-60	Sandra Benkoil, <i>Assistant to the Director</i>
1960-71	Carol Horn, <i>Assistant then Associate Director</i>
1963-71	Rabbi Henry Skirball, <i>Associate then Director</i>
1967-70	Rabbi David Davis, <i>Associate Director</i>
1971-86	Rabbi Stephen Schafer, <i>Director and Director Youth Division</i>

1971-86	Rabbi Allan Smith, <i>Director Camp & Youth Programming</i>
1986-	<i>Director, Youth Division</i>
1971-74	Linda Umansky Saiger, <i>Assistant Director</i>
1972-73	Rabbi Daniel Syme, <i>Assistant Director</i>
1974-77	Susan Lippman Knobles, <i>Assistant Director</i>
1974-87	Paul J. Reichenbach, <i>Co-Director, Kutz Camp</i>
1987-	<i>Director of Israel Programs</i>
1977-81	Rabbi Leonard Troupp, <i>Associate then Co-Director</i>
1978-87	Terry Goldstein, <i>Special Projects Coordinator then Assistant Director</i>
1978-86	Rabbi Daniel Freeland, <i>Assistant then Associate Director</i>
1982-89	Rabbi Ramie Arian, <i>Director</i>
1982-84	Carol Siegel, <i>Assistant Director</i>
1986-89	Ruth Bloomfield Margolin, <i>Assistant then Associate Director</i>
1987-89	Ira Schweitzer, <i>Assistant then Associate Director</i>
1989-90	Beth Shanus, <i>Assistant Director</i>
1989-91	Debora C. Fliegelman, <i>Assistant Director</i>
1990-91	Rabbi Mark Glickman, <i>Director of Youth Leadership</i>
1990-	David Frank, <i>Director of Education and Programs</i>

YOUR CALL TO LEADERSHIP

NFTY has had a long and illustrious history. Thousands of people have come through NFTY and benefitted from all that it has to offer. Now it is all up to you. Simply put, you have work to do. If others are to benefit from the Jewish community as we have, then that community needs **leaders** to take it along new and creative paths just as in the past. Becoming a Jewish leader is something that you can, and should, consider as an option for your own life.

You can do this in many ways. You can become, or continue to be, a leader in your TYG and congregation. You can continue to be a leader in your community when you are older, either as a layleader, a rabbi, an educator, a cantor, a Jewish communal service worker, or any other type of Jewish professional.

Let's be more specific. The possible motivations for engaging in Jewish leadership are many, too many to list here. But there are a few which we can mention—reasons that you should seriously consider Jewish leadership as a life-option for yourself.

The Jewish Past—Something Worth Preserving.

The Jewish heritage is a great one. Its history is filled with heroes and heroines, with stories of great accomplishments and with records of how we have dealt with tragedy. Our literature contains great lessons and wisdom which could be of benefit to us all. Doing what it tells us to do can make our lives rich, meaningful, and exciting adventures.

Becoming a Jewish leader would enable you to play a part in preserving the great Jewish past.

The Jewish Present—You Know What Works.

Despite the fact that we are an ancient people, we have very contemporary needs. You, based on your experience as a Jew of the 1990's, know what "works" as far as your Judaism goes. You know what is meaningful and what is nonsense. You may or may not be able to put it into words, but you can, for example, very easily distinguish between a worship service that really touches you and one that is really boring. You know what types of programs succeed in your congregation or TYG and which don't. You know what excites you about being Jewish and what makes you ashamed of it. Become a Jewish leader and you will allow others to benefit from what you already know.

Becoming a Jewish leader will enable you to play a part in creating a great Jewish present.

The Jewish Future—Something Worth Insuring.

If being Jewish means something to you, if your Jewish activities have played a meaningful role in your life, then it is hoped that you would want other people in the future to benefit from being Jewish as you have. You, your own children and grandchildren, future NFTYites, and indeed all future Jews, have something to gain from being Jewish. But they will not be able to benefit from their Jewishness unless you and others like you take a big step and commit yourself to becoming a leaders of the Jewish people.

Becoming a Jewish leader, simply put, will allow you to play a part in ensuring the potentially great Jewish future.

Consider this your call to leadership. The Jewish people needs your help. Remain deaf to the call and the potential of your contribution will go unrealized. Heed the call and you will put yourself in position to be of great service to yourself, your heritage, and your people.



in ISRAEL - 1992

Spectacular summer and semester adventures of fun, friendship and personal growth

Exciting Programs

Superb Leadership

Fully Programmed Day & Night

Regional & National Groups

30 Years of Experience

Full time professional staff in North America and Israel

Health & Safety - Always the highest priority

Carefully developed itinerary of travel and learning

Partial Scholarships Available

Interaction with Israeli teens



Union of American
Hebrew
Congregations

■ Why Choose a NFTY Israel Program ?

For over 30 years the UAHC Youth Division has sponsored superior summer and semester experiences in Israel for high school and college youth. Over 17,000 young adults are alumni of UAHC Israel programs. Our program participants feel a special bond with the land and its people. These youngsters return to their hometowns and congregations having had a thrilling, challenging summer or a superb semester filled with fantastic fun and great friendships.

It is our hope that young people who join our programs are selecting not only an exciting and worthwhile travel experience, but are striving to discover their Jewish roots and heritage in the miracle of modern Israel. It is our dream that high school and college

students who explore and enjoy Israel will choose to live meaningful, rewarding and involved Jewish lives. NFTY Programs are specially created for North American Reform Jewish Youth, responding to their personal needs and expectations. Our program and itinerary take special care in recognizing the social, cultural and Jewish environments of our participants.

Scholarships are available for NFTY Israel Programs to members of UAHC affiliated congregations and are granted on a financial need basis. Please request a scholarship application.

■ Health and Safety: Not all programs are created equal

Nothing is more important than the health and safety of each student entrusted to our care. Our group leaders are carefully chosen and bring to each program extensive experience in Israel, years of working with young people, a commitment to the values of Reform Judaism and an understanding of their special responsibility for the health and well-being of every participant. Parents are able to contact our summer offices in New York and Jerusalem 24 hours a day during the course of the program. NFTY/UAHC in New

York and Israel maintain a full-time professional staff whose sole responsibility is the creation and administration of quality programs in Israel. Great care is given in the choice of quality hotel accommodations, air-conditioned buses, and transportation to and from Israel. All itineraries are reviewed on a daily basis to ensure a safe and secure experience for participants and "peace of mind" for parents.

■ NFTY employs an extensive network of "base directors", staff members in the field who provide an extra level of support and supervision for our well trained teams of group leaders.

■ NFTY employs its own English speaking private doctors and nurses in all major bases throughout Israel.

■ Every NFTY program participant and their parent(s) sign our NFTY Code of Conduct clearly expressing our expectations for appropriate behavior.

■ Every NFTY group is thoroughly oriented by our staff in North America and Israel regarding health, safety and security concerns.

Questions and Concerns

Please do not hesitate to contact our office in New York or your regional UAHC office.

In New York:
UAHC
NFTY IN ISRAEL
P.O. Box 443
Warwick, NY 10990
914-987-6300

Our Professional Staff:

Rabbi Allan L. Smith,
Director, UAHC Youth Division

NORTH AMERICA

Paul J. Reichenbach,
Director, Israel Programs
Anita Hommel-Schnee,
Registrar
Meir Yoffie,
Shaliach, Los Angeles
Micha Balf,
Shaliach, Boston
Karen Cooper,
Bookkeeper
Fern Schnessel
Intern

ISRAEL

Rabbi David Forman,
Director, Israel Programs
Rabbi Lee Diamond,
Assoc. Director, Summer Programs
Dov Gilon,
Director of Operations
Terry Hendin,
Office Administrator
Gloria Gottesman,
Bookkeeper

NFTY acknowledges the support of the CRB Foundation and the Joint Authority for Jewish Zionist Education in the promotion of our programs.

NFTY SUMMER PROGRAMS IN ISRAEL

NFTY Summer Programs in Israel are an ideal combination of touring, exploring, togetherness, exciting learning and great fun. NFTY hires and trains its own staff of professional tour guides - educators who, with the support of each group leader, ensures a summer of fun filled Jewish identity and self-esteem building. Every day is filled with incredible sights, never ending surprise and delight. Every summer program includes an interactive experience with Israeli teens. Evenings are jam-packed with meaningful programs and entertainment.

Each Program Itinerary

Each program itinerary consists of an almost identical 24 day touring component (and a 10-13 day specialized experience) visiting virtually every major sight of ancient and modern Israel, all within the "green line" - Israel's pre-1967 borders. NFTY has developed a thrilling and rewarding travel itinerary and creative learning curriculum. As NFTY program participants tour Israel, they confront the critical issues facing Israel and the Jewish people. Our participants explore issues of concern in their own lives as teens and as North Americans.

Specialized Programs

NFTY offers a wide range of summer adventures to meet almost any interest. Below, you will find a description of our general itinerary, relevant for almost every program and specific descriptions of each specialized program on the pages that follow.

Eligibility - High School Programs - Participants must turn 15 during 1992.

College Programs - College students and high school grads may participate.

Dates of Departure - Program Duration - Most summer programs depart during the last week of June and the first 12 days of July. Programs are generally 36-37 days long.

General itinerary for most programs

JERUSALEM EXPERIENCE - Spend 10 days visiting the wonders of ancient and modern Jerusalem, City of David, The Old City of Jerusalem, The Jewish Quarter, The "Kotel". Take a "walk on the walls" of the Old City, "Dig for a Day" archaeological dig, miniature model of the Second Temple. Plant a tree in the NFTY Forest, Bar Kochba's caves, Mea Shearim, Ammunition Hill-1948-1967 battle sites, Mt. Herzl-burial place of Theodor Herzl and other heroes of Israel, Knesset, Israel Museum, Dead Sea Scrolls, Yad Vashem-Israel's Memorial to the Holocaust. While in Jerusalem, enjoy evenings of theatre, concerts and free nights for felafl and cafes. While travelling throughout Israel, young people are introduced to the cultures, religions and life styles of the Middle East. Spend exciting evenings confronting the critical issues facing Israel and the Jewish people.

TEL AVIV EXPERIENCE (3 days) - Visit "European" Tel Aviv, shop, enjoy felafl, Jaffa, the Weizmann Institute, the Museum of the Diaspora. Swim in the Mediterranean, travel beyond Tel Aviv to Ashkelon and Yad Mordechai. Visit the 1948 Egypt-Israel battle site; Window shop on the Dizengoff and more.

HAIFA AND GALILEE EXPERIENCE (5 days)-Visit the "San Francisco" of Israel, the Technion, the Bahai Gardens, the French Carmel overlooking the Mediterranean, the Leo Baeck High School, Port of Haifa. Discover the grottoes at Rosh Hanikra, Sahne, the necropolis at Beit Shearim. See the beautiful mosaic floor at Beit Alpha. Explore the ancient port city of Acco and the Crusader City below. Tour Kibbutz Lohamei HaGetaot and its fascinating museum and memorial to the Warsaw Ghetto. See the magnificent Roman City of Caesarea, Zichron Ya'acov, Megiddo, Solomon's Stables and more. Visit the beautiful artist's community of Safed, the cradle of Jewish mysticism. Trek through the Golan Heights. Visit one of Israel's famous nature study centers. Swim in the Sea of Galilee, visit the city of Tiberias.

SPECIALIZED EXPERIENCE (10 - 13 days) - Program options are listed on the pages that follow.

NEGEV DESERT CAMPING TRIP INCLUDING KIBBUTZ YAHIEL AND LOTAN

(5 days)-Visit the first Reform kibbutzim in Israel and meet the young Israeli and American pioneers who have settled there. Enjoy exciting days of desert camping where you'll learn how to "rough it" and love every minute of it! Climb Masada at sunrise-following the footsteps of the Zealots up the Snakepath to the summit. Swim in the Dead Sea, visit Solomon's Mines, the desert spring at Avdat. Visit Kibbutz Sde Boker (David Ben Gurion's kibbutz). Travel to the resort city of Eilat, snorkel in the Red Sea, visit the capital of the Negev, Beersheva.

FINAL VISIT TO JERUSALEM (2 days)-Time for shopping, noshing and exploring with your friends. Final friendship circle at the "Kotel".

NFTY ISRAEL ACADEMY

24 days of exciting touring, 7 unforgettable days on kibbutz and 6 days of meaningful interaction with Israeli teens. Here is an outstanding opportunity to become part of a real Israeli Kibbutz community and to discover for yourself the unique contribution of kibbutz to modern Israel. Discover the special sense of personal connection the Jewish people have with the land of Israel. Enjoy meeting Israeli teens in a specially designed program of touring and sharing. Together with Israeli teens, explore the critical issues of the day. Share your hopes and dreams while having great fun and adventure.

Program Fee - \$3995.00

NFTY ISRAEL SAFARI

25 unforgettable days of touring and 10 days visiting 2 of Israel's internationally known nature centers! Discover the beauty of Israel while visiting dramatically different and enchanting environments. Go where few tourists have gone before. Swim in clear mountain pools, climb through Nimrod's Castle and hike through the Golan to see Israel's borders and military outposts. Discover the Banyas, the source of the Jordan River, and the Monfort Crusader Castle. Roam through upper Galilee caves, mountains and valleys, visiting major archaeological sites. Enjoy an interaction experience with Israeli teens.

Program Fee - \$3995.00

NFTY ARCHAEO- LOGICAL DIG

25 fantastic days of touring and 12 days of fascinating involvement in an actual archaeological dig site! Under the supervision of professional archaeologists and university professors, you and your group will experience thousands of years of history with your own hands. You will help uncover ancient villages, streets and artifacts while learning the art and science of archaeology. You will visit famous biblical excavations. Places that were once only obscure names in bible stories will become excitingly alive. Enjoy an interaction experience with Israeli teens.

Program Fee - \$4095.00

Fall semester

NFTY EISENDRATH INTERNATIONAL EXCHANGE -

Alexander Muss High School in Israel

An exceptional program for serious students who are the future leaders of Reform Judaism. The only program of its kind, offering a challenging high school semester in Israel (Sept. - Dec.) fully accredited by North American high schools.

This remarkable experience is designed for high school juniors and seniors who seek to immerse themselves in the history of the Jewish people, Hebrew language, Reform Judaism and the culture of modern Israel.

Spend eight weeks on the campus of the Alexander Muss High School in Israel (near Tel Aviv) exploring ancient Jewish history.

Enjoy two weeks on kibbutz working the land, living kibbutz values, gaining a personal sense of connection and contribution.

Live with an Israeli family for five weeks discovering the rhythms of Jewish life in the ancient and modern city of Jerusalem.

Examine the critical issues of the modern Jewish experience.

The E.I.E. High School in Israel Program includes an ongoing Hebrew ulpan, and is filled with Reform Jewish values and celebrations.

Throughout the duration of the program, students are tutored in the subjects and course work from their home high schools, assuring that upon returning home they are academically up to date. An official transcript is provided and is recognized by virtually every North American high school.

Full program catalogue on request.

Program Fee - \$6150.00

College Programs in Israel - Summer, Semester(s)

COLLEGE ISRAEL ACADEMY

The Summer College Israel Academy, for college students and high school grads, provides an outstanding opportunity to share the wonders of ancient and modern Israel with college age students from across North America. The College Academy program consists of 24 days of quality touring, visiting all major sights of Israel from border to border and 12-13 days on kibbutz or an Archaeological Dig experience.

Program Fee - \$3995.00

COLLEGE CREDIT IN ISRAEL

NFTY and the UAHC offer two outstanding college credit programs for college students and high school grads - College and Kibbutz (September - May) and Inside Israel (February - June) provide rewarding semesters and credits through the Hebrew Union College-Jewish Institute of Religion.

Contact our office for separate program catalogues and applications.

APPLICATION PROCEDURES, CONDITIONS

The application below is sent to NFTY/UAHC Programs in Israel, 838 Fifth Avenue, New York, NY 10021. The deposit form and your \$200.00 deposit is sent to our bookkeeper, Karen Cooper, P.O. Box 443, Warwick, NY 10990. In order to assure your place in the program, your application and deposit must be submitted at the same time. The application deadline is May 1. Applications received after May 1 are on a space available basis. An additional \$50.00 fee will be charged for all applications received after May 1.

UPON RECEIPT OF APPLICATION AND DEPOSIT: We will send you an additional package of program information and forms to complete your application file (rabbi/guidance counselor recommendation form, medical form, waiver and release, etc.) These forms must be completed in order for you to be considered for acceptance on the program. This package will also contain information regarding clothing, passports, baggage, etc. Our bookkeeper will send you a bill for the balance due.

PROGRAM FEES*: Program prices in this booklet include round-trip transportation (NY-TLV-NY); mature and professional supervision; 3 meals a day; hotel accommodations; the complete touring program including all guided tours, admissions and special programs; basic medical coverage while in Israel; and all departure taxes. *All fees listed are based upon roundtrip airfares from New York and land costs in Israel as of October 1, 1991, and are subject to change. An interim payment of \$500.00 is due by March 1. Final payment for

summer programs is due May 1. Scholarships are available to members of UAHC affiliated congregations on a financial need basis.

NOT INCLUDED IN COST OF PROGRAM: Passport costs; pocket money for incidental expenses for snacks, gifts, etc; expenses associated with chronic disease or sickness or continuing medication such as allergy shots; cost of travel to New York and back to your hometown; baggage and theft insurance or any costs incurred through damage to, or loss of any personal property.

FLIGHT DEVIATIONS: For any deviation from the planned flight arrangements to and from Israel, there will be a \$50.00 administrative fee and any additional transportation costs which are incurred. Transportation rates are calculated on a group basis. Special requests must be put in writing. Of course, there is no guarantee that all requests can be accommodated.

REQUESTS TO BE PLACED WITH FRIENDS: We will do everything possible to see that you are placed with your friends—if the request is made with the application in writing.

REFUNDS: No refunds will be made once a program has begun. Full refunds will be made for cancellations due to health or security concerns before the departure of the program.

NFTY IN ISRAEL - APPLICATION

Please return this application to: NFTY IN ISRAEL, 838 Fifth Avenue, New York, N.Y. 10021
Please send deposit to: Karen Cooper, Bookkeeper, NFTY IN ISRAEL, P.O. Box 443, Warwick, NY 10990

Please indicate for which program you are applying: _____

If you are a member of a locally formed group, please indicate which group: _____

Last Name: _____ First Name _____ Mid. Init. _____

Permanent Address: _____

Telephone: () _____ Date of Birth: _____ Grade in Public School/College(as of Sept. 1992): _____

Your Mailing Address & Phone No. if different from above: _____

Name of Father / Guardian: _____ Occupation: _____ Bus.#: _____

Name of Mother / Guardian: _____ Occupation: _____ Bus.#: _____

Are Your Parents Divorced? _____ Separated? _____ If so, with whom are you living? _____

Do you wish to be placed with any other person on your summer program? Please list the name(s) and address(es). We will make every attempt to place you with your friend(s), but cannot absolutely guarantee our ability to do so. _____

My last day of school in June 1992 is. (Please give exact date) _____ Name of Temple: _____

Rabbi's Name: _____ Temple Address: _____

Are you a member of a Temple Youth Group? _____ College Campus Group? _____ Offices Held: _____

Have you participated in a NFTY Regional event, Youth Group or UAHC Camp? (Please specify) _____

How did you hear about our Israel Programs (Rabbi, Friend, etc.) _____

Why did you choose our Israel Program? _____

Should we send our Israel Program Brochure to your friends? _____

Name and Address _____

Name and Address _____

DEPOSIT FORM

Send this deposit form to the UAHC-NFTY IN ISRAEL bookkeeper, along with your \$200.00 deposit check made payable to NFTY IN ISRAEL. This should be sent at the same time you send your application to the office in New York City.

Send to: Karen Cooper, Bookkeeper,
NFTY IN ISRAEL,
P.O. Box 443,
Warwick, NY 10990.

Applicant's Name: _____

Last: _____ First _____ Mid. Init. _____

Address: _____

Area Code & Tel. #:() _____

Parent/Guardian Name: _____

Specific Program to which you are applying: _____



איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

1330 BEACON STREET, SUITE 355, BROOKLINE, MASSACHUSETTS 02146-3280 (617) 277-1655

FAX (617) 277-3491

NORTHEAST COUNCIL

Rabbi Paul J. Menitoff
Regional Director

Audrey J. Wilson
Assistant Regional Director

September 3, 1992
5 Elul 5752

MEMORANDUM

To: Rabbi Alexander Schindler
From: Rabbi Paul Menitoff
cc: David Belin

9/15

NORTHEAST COUNCIL

Regional President
Irving Belansky
Vice Presidents
James Abraham
James Friedman
Ruth Glazerman
George Markley
Fred Wander
Secretary
David Goldenson
Director of Youth Activities
Monica Weinstein Kupferberg
Outreach Director
Paula Brody, LICSW, Ed.D
Social Action Coordinator
Rabbi Arthur Nemitoff
National Board
Sherman Baker
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Dr. Harold Faigenbaum
Jack Fischer
Marvin Freedman
Rabbi Roland Gittelsohn
Lois Gutman
Robert Hoffman
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Rabbi Lawrence Kushner
Sol Levites
Michael Rukin
Marvin Rumpier
David Silverman
Jerome H. Somers
Judith Yoffie
National Honorary Treasurer
Howard Wilkoff
UAHC
Chairman
Melvin Merians
President
Rabbi Alexander M. Schindler

Thank you for agreeing to speak at our task force meeting September 15, 1992. The group will meet from 9:00 am to 5:00 pm (10th floor). Your presentation is scheduled for after lunch.

Per our earlier discussion, you will share your perspectives regarding survival/continuity issues, the UAHC's role in relation to these issues and your views regarding an effective potential CJF/UAHC joint effort in addressing Jewish continuity. Norbert Fruehauf (Director, Planning and Resource Development, CJF) and you will each speak for about twenty minutes followed by twenty minutes for questions and comments from the group.

Enclosed is an agenda (schedule) and background materials.

I know this has been a difficult time for you. I hope the coming year will be a good one.

:pjd

Plan to attend

Northeast Council Biennial, October 30 - November 1, 1992 • Worcester, MA



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NORTHEAST COUNCIL

Rabbi Paul J. Menitoff
Regional Director

Audrey J. Wilson
Assistant Regional Director

September 3, 1992
5 Elul 5752

MEMORANDUM

To: Members of the Strategic Planning Task Force for
Jewish Continuity and Survival

From: David Belin and Rabbi Paul Menitoff

We are pleased that you have agreed to serve on the Strategic Planning Task Force for Jewish Continuity and Survival.

Enclosed is the agenda for the September 15, 1992 meeting (9:00 am - 5:00 pm, UAHC, 838 Fifth Avenue (10th floor), NY, NY). In addition, we are enclosing an overview of UAHC programming that affect Jewish survival and continuity, a summary of the CJF population study and a copy of Barry Shrage's presentation to the UAHC Board of Trustees (Minneapolis, 1992). In preparation for the meeting, we think you will find the enclosed materials extremely helpful and hope you will read them in preparation for this meeting.

We look forward to participating with you in the important work of this Task Force.

NORTHEAST COUNCIL

Regional President

Irving Belansky

Vice Presidents

James Abraham

James Friedman

Ruth Glazerman

George Markley

Fred Wander

Secretary

David Goldenson

Director of Youth Activities

Monica Weinstein Kupferberg

Outreach Director

Paula Brody, LICSW, Ed.D

Social Action Coordinator

Rabbi Arthur Nemitoff

National Board

Sherman Baker

Irving Belansky

Dr. Harold Faigenbaum

Jack Fischer

Marvin Freedman

Rabbi Roland Gittelsohn

Lois Gutman

Robert Hoffman

Alan Iselin

Howard Kaufman

Carol Kur

Rabbi Lawrence Kushner

Sol Levites

Michael Rukin

Marvin Rumpel

David Silverman

Jerome H. Somers

Judith Yoffie

National Honorary Treasurer

Howard Wilkoff

UAHC

Chairman

Melvin Merians

President

Rabbi Alexander M. Schindler

Plan to attend

Northeast Council Biennial, October 30 - November 1, 1992 • Worcester, MA

SUBJECT: DEPARTMENT FOR RELIGIOUS EDUCATION

CONTACTS: Rabbi Howard Bogot, Director
Gail Teicher Fellus, R.J.E., Director for Curriculum Development
David P. Kasakove, R.J.E., Director of Media and Communications

House
Ext: 511-512-513

The UAHC Department for Religious Education (DRE) is dedicated to serving the ever-changing educational needs of Reform congregations and programs designed to foster liberal Judaism through a myriad of curricular, consultative, teacher-education, and other services.

SERVICES:

Reform Curriculum Resource Center (RC²). Assists congregations in using the Schuster Curriculum, "To See the World Through Jewish Eyes"

On-site and national workshops for parents and grandparents, teachers, administrators, and adult learners. Topics include: Parenting, Grandparenting, Holiday Experiences for the Home, Text Study, Spirituality, Classroom Management, Lesson Planning, Storytelling, Creative Dramatics, Jewish Assertiveness, Curriculum Implementation, Using UAHC Press Textbooks with Related Media and School Management. Complete list available.

Curriculum Advisory Committee for Reform Day Schools, conference for congregational leaders on Reform Day Schools, and assistance with Day School administration

Lehiyot Task Force for Special Education, pen-pal network for parents of special needs learners, and The Lehiyot Connection newsletter

Teacher Certification Program offering academic opportunities for personal and professional growth

Conferences on various subjects, such as the Creative Arts as a context for Jewish study

✓ Keva and Keva-by-Correspondence Programs in Adult Jewish Education, including educational consulting, program ideas, curricular materials, and certification for those who complete one hundred hours of adult Jewish study

Consultation with congregational education committees on structure, process, and programming

RESOURCES:

The Reform Curriculum Resource Center (RC2) is the UAHC's one-stop educational resource for teachers, educators, and all those involved in Jewish education. All materials offered by the Reform Curriculum Resource Center are field-tested and come with complete teacher's and discussion guides.

For the Religious School

- ✓ To See the World Through Jewish Eyes. The UAHC Schuster Curriculum Guidelines for Preschool, Primary, Intermediate, Junior High, Senior High, Adults, and Outreach Education. Guidelines for learners with special needs is scheduled for Fall '90. Each of these volumes contains 10 complete lesson plans designed for hands-on use by teachers in religious schools.

The 1990 Idea Book. An anthology of over 400 field-tested learning activities, contributed by accomplished educators and teachers.

AIDS: Insights and Strategies. This comprehensive resource for school and congregational program development includes curriculum guidelines, learning activities, and resources for AIDS education from K-adult.

- ✓ Youth Self-Esteem and Suicide Prevention: A Curriculum for Grades 7-10. This unit aims to help teenagers improve their self-esteem and strengthen bonds of friendship in order to help them successfully confront the stresses and complexities of the adolescent world.

Bringing Peace Home. A complete unit of study devoted to the topic of family violence and dating violence, designed for use with Jewish students in their high school years.

- ✓ The Law of Return: Who is a Jew? This monograph reviews the pertinent facts in this ongoing debate about modern Jewish identity.

The Story of Joseph (audio cassette). Biblical story of Joseph is told by master storyteller Diane Wolkstein.

- ✓ Come. Let us Welcome Shabbat. This introduction to Kabbalat Shabbat provides everything that's needed to begin celebrating Shabbat at home.

- ✓ Raising Your Jewish Child. This illustrated guide to Jewish parenting includes over 100 home activities for use with infants and toddlers.

- ✓ Shabbat at Home. This pamphlet spotlights 10 creative ways to celebrate Shabbat at home.

For Teacher Education and Educational Management

The Reform Jewish Day School: Visions of Excellence. Historical essay, address by Rabbi Alexander M. Schindler, and interviews with leaders of the Reform Jewish Day School Movement.

COMPASS Magazine. Published three times a year, each issue explores ~~the Reform~~ ~~movement~~

The Challenge of Reform Judaism: A Workshop for Teachers. Recommended orientation program for teachers in Reform Religious Schools.

COMPASS: Reform Judaism. This special issue is devoted to learning about Reform Judaism.

Educational Management Guide for UAHC congregational education committees.

✓ Childhood Is A Crown of Roses: A resource syllabus dedicated to early childhood, child care, parenting centers and day care programming for UAHC congregations.

Directions for Adult Jewish Education: Raising Competency, Commitment, and Involvement. A review of current opinions about how to improve adult Jewish study.

Teacher Certification. Guide to UAHC program for professional growth and recognition.

For Adult Jewish Study

Audio-Study Kit. Yamim Nora'im: Torah Study for the High Holy Days is a complete audio-study kit featuring Bible readings, modern commentaries, and background materials designed to enrich High Holy Day adult Jewish study.

AIDS: A Glossary of Jewish Values. This pamphlet offers Jewish insights about today's number 1 health crisis.

Lamed-Vav + One. This innovative commentary on classical Jewish texts, written by adult members of Reform congregations, provides a model for peer-guided adult Jewish study.

Keva. Guide to UAHC recognition program for adult Jewish study.

✓ Keva-by-Correspondence. Guide to individualized adult Jewish study.

LEHIYOT

The LEHIYOT Connection. Articles, news, and recommended resources for individuals with special needs and their families.

Lehivot Perspectives and Insights. A collection of views presented at the 1983 UAHC LEHIYOT Conference.

Lehivot Sensitivity Workshop. A syllabus for facilitators of LEHIYOT Sensitivity Workshops, designed for use with young people or adults.

Lehivot: Insights and Resources for the Jewish Deaf. This guide offers useful information to facilitate synagogue programming for Jews who are deaf.

SUBJECT: NATE ACCREDITATION COMMITTEE

CONTACT: Richard M. Morin, R.J.E., Executive Vice-President
National Association of Temple Educators c/o
707 Summerly Drive
Nashville, TN 37209-4244
Phone: (615) 352-0322 Fax# (615) 356-9285

The Accreditation Committee of the National Association of Temple Educators establishes and executes procedures for granting accreditation to congregational religious schools. Congregations interested in having their religious schools accredited should contact Mr. Morin.

Reform Jewish Outreach

For the past 14 years the Reform movement has pioneered an Outreach program to respond to the needs of the growing numbers of individuals converting to Judaism, intermarried couples, children of intermarriages and those interested in learning about Judaism. The goals of Reform Jewish Outreach are to:

- * Welcome and provide education and support for those who seek to investigate Judaism;
- * Integrate Jews-by-Choice fully into the Jewish community;
- * Welcome intermarried couples to take part in synagogue life and encourage them to explore and study Judaism, thereby fostering a comfortable relationship with Judaism;
- * Encourage and support the efforts of interfaith couples to raise their children as Jews;
- * Assist young people in strengthening their Jewish identity and in examining the implications of interdating and intermarriage for themselves;
- * Educate and sensitize the Jewish community to be receptive to new Jews-by-choice and intermarried couples;
- * Actively encourage people to make Jewish choices in their lives through special discussion groups, community support, adult education and Jewish resources.

The goals of Outreach are implemented on many levels. The national UAHC-CCAR Commission on Reform Jewish Outreach evaluates progress and sets policy. Regional Outreach Committees in every region of the UAHC works closely with the Regional Outreach Coordinator in increase awareness of Outreach and disseminate a broad range of programs throughout each region. On the congregational level, Outreach committees in more than half of UAHC temples plan and carry out a variety of programs tailored to meet local needs.

Part-time professional Outreach Coordinators serve in each UAHC region as resources for congregations, working closely with professional staff and Outreach committees to design and implement an Outreach program suitable for each congregation. Coordinators also administer regional and sub-regional programs such as Introduction to Judaism, Interfaith Couples groups, and various follow-up programs for intermarried couples and Jews-by-choice.

Under the auspices of the joint UAHC-CCAR Commission since 1983, Reform Jewish Outreach has expanded and currently includes programs for:

- * Jews-by-Choice
- * Those interested in choosing Judaism
- * Intermarried couples and couples contemplating intermarriage
- * Children of intermarried couples
- * Jewish parents of intermarried couples
- * Jewish youth on interdating, intermarriage and Jewish identity
- * Outreach to born Jews on issues relating to Jewish identity, attitudes toward the changing Jewish community, and policy for defining the role of non-Jews in the synagogue

Current Outreach Programs: Description, Availability and Resources

1. Introduction to Judaism classes are offered on both the community and congregational levels by 80% of UAHC congregations. The main focus of the class is basic Judaism, including holidays, life cycle events, history, theology and Hebrew. Students learn what it means to live a Jewish life and how to begin to practice Judaism. This program may include a psycho-social component which deals with the personal implications of choosing Judaism.

Resources: Introduction to Judaism Resource Book and Teacher's Guide.

Post-introduction programs, workshops and discussion groups are also offered. Resource: The Outreach Idea Book.

2. Programs for interfaith couples and couples contemplating intermarriage are provided in various formats in 60% of UAHC congregations. "Times and Seasons" (the pioneering 8-week discussion group model), as well as other similar programs, is designed to serve as the critical first step for interfaith couples seeking to explore Judaism in the context of differences in their backgrounds. Jewish partners clarify their feelings about Judaism and non-Jewish partners gain a greater understanding of Judaism and the Jewish community. Issues discussed include the meaning and value of religious identity, relationships with family and friends, and concerns about the religious upbringing of children. Outreach trains facilitators for these groups.

Resource: Working with Interfaith Couples: A Jewish Perspective (A Guide for Facilitators).

3. Faculty workshops for religious school teachers have been provided in 45% of UAHC temples. Their goal is to enable sensitive and responsible integration of children with non-Jewish relatives into the school. The workshop provides background information about Reform Jewish Outreach and the policies of the movement and the temple, articulates some of the needs of children who have non-Jewish relatives, helps teachers clarify their own feelings regarding Outreach-related issues, and explore scenarios and strategies for dealing with various related situations that arise in the classroom.

Resource: William and Frances Schuster Guidelines for Outreach Education.

4. Discussion groups for Jewish parents of intermarried couples or couples contemplating intermarriage are offered in 37% of temples. Parents often report feeling isolated within their own community and these programs enable participants to meet with others sharing similar concerns. The program's goal is to enable parents to cope with their own feelings and to develop constructive responses to various family dilemmas that arise.

Resource: Jewish Parents of Intermarried Couples: A Guide for Facilitators (currently out of print).

5. Programming for teens on interdating, intermarriage and conversion are offered in 46% of temples and through UAHC camps and youth programs. One of our goals is to assist young people in examining the implications of interdating and intermarriage for themselves as well as for the future of the Jewish people. We encourage our youth to explore and strengthen their Jewish identity so that they will be advocates for Judaism in all their relationships.

Resource: Reaching Adolescents: Interdating, Intermarriage and Jewish Identity.

6. Inreach is an inseparable part of Outreach. The ultimate goal of the Outreach program is to strengthen Judaism by helping individuals build their personal connectedness to Reform Judaism. We seek to assist born Jews and Jews-by-choice in developing and enhancing their Jewish identity. The success of Outreach is dependent upon our ability to strengthen the bonds between members of the Jewish community and those who have chosen to associate with the community. Outreach is not only about conversion and intermarriage; it is about being Jewish. Outreach enables us to look inward at who we are as Reform Jews and outward toward our changing community. Awareness of each enriches the other.

Resource: Outreach and the Changing Reform Jewish Community: Creating an Agenda for Our Future--A Program Guide.

Facilitator training sessions for interfaith couples groups and parents groups are held on a regional basis. During the past few years, professional development courses have been offered through the Hebrew Union College-Jewish Institute of Religion in New York to prepare clergy for meeting the changing needs of the Jewish community. HUC-JIR students also participate in special one-day Outreach seminars. An intensive one-week Outreach internship, hosted by Temple Emanuel in Denver, Colorado provides students with an opportunity to experience and learn about the implementation of Outreach programs on a congregational level.

As congregations succeed in welcoming increasing numbers of interfaith families, issues relating to membership, governance and ritual participation of non-Jews arise. Our goal is to preserve the integrity of Judaism while remaining open and sensitive to non-Jews who have made a commitment to raising their children as Jews.

Resource: Defining the Role of the Non-Jew in the Synagogue: A Resource for Congregations.

7. Other resources provided by Outreach are:

- * Reform Jewish Outreach: The Idea Book, a compendium of program designs and materials, publicity and suggestions for implementation of all Outreach programs
- * "What Judaism Offers for You: A Reform Perspective" and "Inviting Someone You Love to Become a Jew", pamphlets available to individuals and congregations
- * "Choosing Judaism" and "Intermarriage: When Love Meets Tradition", two films on Outreach topics.



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TASK FORCE ON THE UNAFFILIATED

UNION OF AMERICAN HEBREW CONGREGATIONS

SERVING REFORM JUDAISM IN NORTH AMERICA
838 Fifth Avenue, New York, New York 10021-7064 (212) 249-0100

August 13, 1992
14 Av 5752

MEMORANDUM

To: Rabbi Paul Menitoff

From: Rabbi Renni S. Altman

Enclosed is my report on the Task Force on the Unaffiliated for the Strategic Planning Task Force. I apologize for being so "down to the wire" on this; it's ended up being a rather hectic summer.

I look forward to learning about the progress of this Task Force. I wish you hatzlaha!

Director of Programs
Rabbi Renni S. Altman

Chairperson
Myra Ostroff

Co-Chairperson
Rabbi Steven E. Foster

Vice-Chairs
Sheila Thau
Geraldine Voit



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TASK FORCE ON THE UNAFFILIATED

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UAHC TASK FORCE ON THE UNAFFILIATED

The great rabbi Hillel taught: "Do not separate yourself from the community" (Pirke Avot 2:5). Yet, today the vast majority of Jews in North America, some 70% of the Jewish population, disregards Hillel's teaching and remains apart from the Jewish community by not affiliating with a synagogue. These statistics do not bode well for the future of Judaism in North America. Time and again, studies have shown that Jews who affiliate with synagogues are more involved in Jewish life, both in the community and in their homes, more actively support the State of Israel, are more philanthropic in general and volunteer more of their time than do those who remain unaffiliated. Our future as a Jewish community depends on the participation of Jews in synagogue life; the future of our synagogues depends on their participation as well.

In 1989, Rabbi Alexander Schindler called for the formation of a UAHC Task Force on the Unaffiliated, whose goal would be to actively reach out to the 3 million Jews who currently stand on the periphery of Jewish life and draw them in to the synagogue. The mission of the Task Force is two-fold:

To reach out to unaffiliated, marginally affiliated and previously affiliated Jews and inspire them to seek a place for themselves within our synagogue community;

To promote such change in the institutions and temples of Reform Judaism as will render our congregational programs more responsive and sensitive to the expressed needs of the unaffiliated.

The Task Force on the Unaffiliated, composed of some 60 lay leaders, rabbis and UAHC staff members from throughout North America, sets the direction for our activities and helps to promote our efforts within the movement. The Task Force is staffed by a full-time Program Director and half-time secretary.

The initial years of the Task Force have been dedicated to learning more about the unaffiliated and developing ways to make our congregations more welcoming to them. We have focused our energies in three major areas: development of the UAHC Privilege Card Program; creation of materials and workshops to help congregations hone their skills in membership recruitment, integration and retention; and participation in a joint research project on affiliation with the Cohen Center for Modern Jewish Studies at Brandeis University, under the leadership of Dr. Gary Tobin.

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1. UAHC Privilege Card Program

The UAHC Privilege Card program, a unique effort among synagogue movements, is designed to bring unaffiliated Jews in their twenties into the synagogue at a point in their lives where, up until now, they have felt excluded from synagogue life. This program attempts to bridge the tremendous gap that exists between college graduation and the generally accepted time of affiliation, when one's children are ready for religious school, by offering Jews in their twenties financial incentives to affiliate -- time-limited free or significantly reduced memberships -- and special programming geared for the young adult population. The program was initiated just two years ago and, already, more than 370 congregations are participating, with one-third of the congregations offering a year or two of free membership and one-half offering reduced memberships. Privilege Card congregations receive support from the Task Force in promoting the program in their communities and in developing appropriate programming for this population. Thus far we have sent out over 1400 Privilege Cards to young adults. We obtain most names by promoting the program within the movement, especially through advertisements in Reform Judaism, the movement's magazine.

In the fall, the Task Force on the Unaffiliated, together with the Manhattan Reform congregations participating in the Privilege Card Program, will co-sponsor a special evening program for unaffiliated young adults. Funds made available from the Task Force will enable the program to be advertised in the community at a level that will attract a significant number of people. This evening program is designed to foster connections for young adults with the Manhattan Privilege Card congregations and to encourage their involvement in congregational activities during the Holy Days and beyond. The Manhattan program will be written up as a model for other communities to follow.

2. Workshops and Resources on Reaching the Unaffiliated

While only approximately one-third of the Jewish population of North America is currently affiliated, 85% of Jews do affiliate at some point in their adult lives -- for the vast majority of Jews, synagogue affiliation is a revolving door phenomenon. These statistics have provided us with a new profile of the unaffiliated Jew: an individual who does affiliate with a synagogue for some time, but who drops that affiliation when it is no longer meaningful. Reaching out to the unaffiliated must begin, therefore, by reaching into our congregations and creating an environment in which our members will want to belong and maintain their membership over time.

Membership retention cannot be considered in isolation, however; a synagogue that successfully retains its members begins with a recruitment campaign, follows with a program of new member

integration, and then continues with various programs to aid in membership retention. Improving temple membership is a process, not simply the implementation of a variety of programs. To be successful, this process must also involve an examination of the fundamentals of congregational identity and essential purpose, an evaluation of the use of human and financial resources within the congregation (including the training of lay leaders, the involvement of volunteers, budgetary allocations, etc.), and an assessment of the welcoming nature of the congregation as a whole. Toward these ends, the Task Force has developed a variety of exercises and programmatic suggestions to aid congregations in evaluating and strengthening their efforts in reaching the unaffiliated and involving temple members. These materials have been incorporated into our first resource book, The Life-Cycle of Synagogue Membership: A Guide to Recruitment, Integration and Retention, which has been very well received by our congregations and outside of the Reform movement as well.

Our main vehicle for reaching congregational leaders has been through workshops on the national, regional and sub-regional level conducted primarily by the Program Director and occasionally by Task Force members. These workshops have been most successful in enabling congregational leaders to honestly evaluate the welcoming nature of their congregations and to develop appropriate responses that will make their congregations more vibrant and inviting. To provide more individual attention than is available in regional workshops, we have begun training volunteers to serve as facilitators who will work with individual congregations. Although this training program can only be offered on a limited basis at present, we expect that it will help to initiate significant changes within congregations, even on a small scale.

3. UAHC/Brandeis Joint Research Project

The research component of our work has primarily been a fifteen-month project on synagogue affiliation with the Cohen Center for Modern Jewish Studies at Brandeis University, funded by a grant from the Lilly Endowment. The culminating piece of the project will be the convening of a Think Tank on Congregational Affiliation in the fall that will bring together, in an interfaith and interdenominational setting at Brandeis University, academics who study affiliation and clergy and community professionals who work in congregations that effectively attract the unaffiliated. This will be a rare opportunity for dialogue between researchers and practitioners as well as a unique gathering of representatives from different faith communities from which we expect to learn about successful models for reaching the unaffiliated and the directions in which future research should head.



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UNION OF AMERICAN HEBREW CONGREGATIONS - CENTRAL CONFERENCE OF AMERICAN RABBIS

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
1330 Beacon Street, Suite 355, Brookline Massachusetts 02146-3280 (617) 277-1655 FAX (617) 277-3491

COMMISSION ON RELIGIOUS LIVING

MEMORANDUM

TO: Rabbi Paul J. Menitoff

FROM: Rabbi Sanford Seltzer

DATE: August 17, 1992

RE: Commission on Religious Living

Pursuant to your request, the following is a summary of the work of the UAHC-CCAR Commission on Religious Living. The Commission has been vested with the responsibility for exploring ways and means of enhancing the worship experience for individual Reform Jews both within the context of communal prayer as well as privately. It provides congregations with an update of innovations in custom and ritual as introduced throughout the country as well as cultural and religious trends affecting the entire Jewish community. It apprises Reform congregations about the programmatic endeavors of sister congregations in the realm of prayer and worship.

The Commission has sought to deepen the Jewish knowledge of Reform Jews in order that the latter can make responsible choices in determining what it means to be a Reform Jew at the turn of the 20th century. During the past four years, it has sponsored a series of unique summer Kallot, or adult education retreats. Literally hundreds of Reform Jewish men and women from throughout the United States, Canada and Central America, representing a diversity of age, backgrounds and religious philosophies, have come together for a four and one-half day experience. While at the Kallah they study classical Jewish texts with outstanding Jewish scholars four hours per day in addition to daily electives focusing upon ancient and modern Jewish themes. They pray together, socialize, hold informal discussions and fashion a unique community.

These Kallot have literally transformed the spiritual lives of the participants and intensified adult education programming and religious involvement when these men and women return to

Co Chairman
Rabbi Lawrence Kushner
Daniel S. Schechter
Director
Rabbi Sanford Seltzer

their own congregations. As a result of their motivation and guidance individual congregations, contiguous communities and UAHC regions are now sponsoring weekend retreats of their own based upon the Kallah model. The Kallah has been so well received that it is now being held on both the East coast and the West coast with plans now to add an additional Kallah in the midwest in the summer of 1994. Additionally, Canadian Reform congregations have also embarked upon their own Kallah program in response to the Commission's success.

The impact of the Kallah cannot be measured solely in terms of numbers, however significant the latter may be, or in requests for more Kallah around the country. Its true importance will be felt in the emergence of a Reform Jewish constituency which will no longer feel Jewishly inadequate but comfortable and fluent in its understanding and application of Jewish texts, Jewish theology and Jewish customs and ceremonies in today's world. It is fitting here to mention the name of the Commission Newsletter which epitomizes this goal - "To Live In Jewish Time."

The Kallah project complements the Commission's other agendas. These include the conduct of area and regional conferences on such topics as "The Meaning of Personal Prayer in the Life of the Reform Jew" and "Helping Cantors and Rabbis Enhance the Quality of the Worship Service." The Commission works cooperatively with the Hebrew Union College on its three campuses in Cincinnati, Los Angeles and New York co-sponsoring Shabbatonim for lay persons and involving faculty members in the program. The Commission works directly with its counterpart, the Commission on Synagogue Music in an effort to integrate the verbal and the musical, the meditative and the poetic, appropriately in the service.

In response to numerous inquiries from rabbis and the chairpersons of congregational worship committees, the Commission has surveyed current ritual practices of Reform congregations and has compiled a significant data base of information regarding them. The survey has enabled congregations to bring greater insights to bear when making their own decisions about the nature and degree of ritual in the synagogue service. Requests for this information and for workshops on the subject are frequent and ongoing.

The Commission works cooperatively with the CCAR Committee on Liturgy, a number of whose members are part of both groups. Members of the Commission were asked to critique the new Gender Sensitive Prayer Book before its publication by the CCAR. Many of their suggestions were incorporated into the final text. The Commission has been asked to undertake the responsibility for

developing appropriate suggested guidelines for the celebration of Bar and Bat Mitzvah and determining what is and what is not acceptable in holding receptions following these events. The Commission is discussing the potential for creating Kallot for college students and possibly on a high school level as well in conjunction with the North American Federation of Temple Youth. It also serves as a clearing house for collection and dissemination of creative worship services prepared by Reform rabbis. Some are thematic. Others are identified with the festival and life cycle of the Jewish year.

The importance of the Commission's work can perhaps best be summarized by noting that at the 1991 UAHC Biennial Convention in Baltimore, 24% of the total workshop schedule was devoted to some aspect of religious living and 52% of the delegates present participated in workshops with a religious living theme. It is no exaggeration to state that the work of the Commission will profoundly affect the shape and direction of Reform Judaism in the years ahead.

STRATEGIC PLANNING TASK FORCE FOR JEWISH CONTINUITY AND SURVIVAL
September 15, 1992 Meeting
UAHC, 838 Fifth Avenue, New York, NY
Agenda

- 9:00-9:15 am 1. Coffee
- 9:15-9:30 am 2. Introductions:
 Personal introductions around the table
- 9:30-9:45 3. D'var Torah:
 Rabbi Sheldon Zimmerman, President,
 Central Conference of American Rabbis
- 9:45-10:00 4. Remarks:
 David Belin and Rabbi Paul Menitoff
- 10:00-11:00 am 5. Demographic Overview:
 (40 min.) Dr. Egon Mayer, Director of the Center
 for Jewish Studies at CUNY
- a. What do we know about the affiliated
 population?
- b. Who comprises the unaffiliated population
 (hard core vs reachable)?
- c. What does the data tell us about the
 trends of intermarriage?
- d. What does the data tell us about
 intermarried couples?
- e. What does the data suggest regarding
 attracting the unaffiliated (including
 intermarried couples) and retaining the
 affiliated?
- (20 min.) Questions and Comments
- 11:00-11:15 am Break

(continued)

11:15-11:35 am 6. Review of UAHC Programming in Continuity/
Survival Areas:

Rabbi Daniel Syme, Senior Vice
President, UAHC
(Materials were pre circulated to Task
Force Members)

11:35-11:50 am Questions and Comments

12:00-1:00 pm Lunch

1:00-2:00 pm 7. Two Perspectives:

(20 min.)

Federation Perspective:

Norbert Fruehauf, Director, Planning and
Resource Development Department, Council
of Jewish Federations

- a. What is the CJF perspective(s)
regarding continuity/survival?
- b. How is CJF confronting these issues?
- c. How can the Synagogue and CJF worlds
work effectively together in this
venture?

(20 min.)

UAHC/Synagogue Perspective:

Rabbi Alexander Schindler, President,
UAHC

Rabbi Schindler will share his
insights regarding continuity/
survival issues, the UAHC's role in
relation to these issues and his
views regarding an effective
potential CJF/UAHC joint effort.

(20 min.)

Questions and Comments

(continued)

2:00-3:30 pm

8. General Discussion:

Questions for consideration:

- a. Are we in agreement with the survival issues presented...are there others?
- b. What are the successes of the synagogue and federation communities in addressing these issues (including a consideration of those who are affiliated/unaffiliated with either/both synagogues and federations and those who are mixed married)?
- c. In what ways are both the synagogue and federation communities "missing the boat" regarding these issues?
- d. What barriers have kept the synagogue and federation communities from successfully addressing these issues individually and collectively?
- e. How can these barriers be eliminated?
- f. How can the Jewish community's financial resources be expanded to address these issues?

3:30-3:45 pm

Break

3:45-4:30 pm

9. General Discussion: What's Next?

- a. Dates and places of future meetings
- b. Items to be included in the next meeting
- c. Concluding Remarks

STRATEGIC PLANNING TASK FORCE FOR JEWISH CONTINUITY AND SURVIVAL
September 15, 1992 Meeting
UAHC, 838 Fifth Avenue, New York, NY
Agenda

1. Coffee

2. Introductions:

Individual introductions of those present

3. D'var Torah:

Rabbi Sheldon Zimmerman, President, Central Conference of
American Rabbis, Senior Rabbi, Temple Emanu-El, Dallas, TX

4. Remarks:

David Belin and Rabbi Paul Menitoff

5. Demographic Overview:

Dr. Egon Mayer, Director of the Center for Jewish Studies
at CUNY

- a. What do we know about the affiliated population?
- b. Who comprises the unaffiliated population (hard core
vs reachable)?
- c. What does the data tell us about the trends of
intermarriage?
- d. What does the data tell us about intermarried
couples?
- e. What does the data suggest regarding attracting the
unaffiliated (including intermarried couples) and
retaining the affiliated?

***** Break *****

6. Review of UAHC Programming in Continuity/Survival Areas:

Rabbi Daniel Syme, Senior Vice President, UAHC
(Materials were pre circulated to Task Force Members)

Questions and Comments

(continued)

***** Lunch *****

7. Two Perspectives:

Federation Perspective: Norbert Fruehauf, Director,
Planning and Resource Development Department, Council of
Jewish Federations

- a. What is the CJF perspective(s) regarding continuity/survival?
- b. How is CJF confronting these issues?
- c. How can the Synagogue and CJF worlds work effectively together in this venture?

UAHC/Synagogue Perspective: Rabbi Alexander Schindler,
President, UAHC

Rabbi Schindler will share his insights regarding continuity/survival issues, the UAHC's role in relation to these issues and his views regarding an effective potential CJF/UAHC joint effort.

Questions and Comments

8. General Discussion:

Questions for consideration:

- a. Are we in agreement with the survival issues presented...are there others?
- b. What are the successes of the synagogue and federation communities in addressing these issues (including a consideration of those who are affiliated/unaffiliated with either/both synagogues and federations and those who are mixed married)?
- c. In what ways are both the synagogue and federation communities "missing the boat" regarding these issues?
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- e. How can these barriers be eliminated?
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(continued)

***** Break *****

9. General Discussion: What's Next?

- a. Dates and places of future meetings
- b. Items to be included in the next meeting
- c. Concluding Remarks

**FROM "SACRED SURVIVAL" TO HOLY COMMUNITY:
TOWARD A NEW FEDERATION-SYNAGOGUE
RELATIONSHIP**

Presented to the
UNION OF AMERICAN HEBREW CONGREGATIONS
BOARD OF TRUSTEES
MINNEAPOLIS, MINNESOTA
MAY 16, 1992

BY
BARRY SHRAGE, PRESIDENT
COMBINED JEWISH PHILANTHROPIES OF GREATER BOSTON

I want to thank Rabbi Menitoff for the nice introduction and say a few words about the people who helped teach me the "basics" of creating a good interdependent federation/synagogue relationship.

In Cleveland, Rabbi Dan Silver, Zichrono L'vracha, and Leon Plevin were both strong and supportive congregational leaders who helped define a new direction in federation/synagogue relations. In Boston, I'm very lucky to have people like Mike Rukin as the Chair of CJP's Social Planning and Allocations Committee; Irving Belansky, who is the Co-Chair of the Commission on Jewish Continuity; Rabbi Ronne Friedman, who was Chair of our Commission's Task Force on Children and; of course, Rabbi Menitoff, who has been a superb, thoughtful and wise architect of a greatly strengthened federation/synagogue relationship. And, of course, I want to thank Mel, who has become, in a very short time, a very good friend and a superb partner as we work to build a common agenda for the future.

THE CHALLENGE OF THE POPULATION SURVEY: UNDERSTANDING THE RELIGIOUS CORE OF JEWISH LIFE

There has never been a better time or a more compelling reason to build a common agenda for planning and action. We are at a turning point in the life of the American Jewish community. The CJF 1990 National Jewish Population Survey is both a wake-up call and an action guide for all of us as we face the future. It tells us that the spiritual state of our Jewish people has changed radically over the last ten years. It tells us that we must make choices about how we live and about our communal priorities if we are to convince the next generation that Judaism is a serious and meaningful choice. It tells us that we must rethink our most basic goals, attitudes, and structure. At the core of this reappraisal must be a new, strengthened and redefined relationship between our Federations and our congregations and congregational movements. As part of this process, congregations and Federations may both need to change and "reinvent" themselves and these changes will have profound implications for every aspect of our communal and personal lives.

As communities throughout the country develop commissions and task forces to address the critical demographic challenges we face as an American Jewish community, it's going to be essential to have strong, clear advocacy on the part of our congregational community. If you're not willing to speak up; if you're not willing to actively participate; if you're not willing to think very clearly about your educational priorities; if you're not willing to "reinvent" yourselves as congregations; if you're not willing to ask for Federation support for the change process, we may well lose the "window of opportunity" we currently have and with it, the majority of our children and grandchildren.

While I'm going to be talking about a process today -- the process of creating a delivery system to make Judaism a living reality for our people -- it's vital to remind ourselves that our process can never be effective if we're not clear about our values.

When I was in one of the small group discussions this afternoon, Rabbi Schindler said that creating warm, meaningful, supportive Jewish congregations and filling them with social justice and spirituality must be the highest priority of UAHF. These are the values, the content of Judaism -- Reform, Conservative, Orthodox or Reconstructionist.

Federations cannot hope to make an impact on the issues of Jewish education and Jewish continuity without facing the fact that a strong vibrant Jewish community can only exist and transmit its Judaism across the generations in the context of strong Jewish values, beliefs and norms. As the President of a Federation, I cry for the children and families who pass through our communities every year without a strong meaningful confrontation with Jewish values and without an opportunity to experience the joy and meaning that Judaism can bring to our lives.

As leaders of the Reform Movement, I know that you are also passionately concerned for every single Jew who manages to slip through a Reform congregation without being spiritually and ethically transformed. There has been a great deal of talk recently about outreach to mixed married and unaffiliated Jews and the unaffiliated and mixed married are very important targets. But we already have seventy to eighty percent of the American Jewish community affiliated with congregations at one time or another in their lives. You already have fifteen to twenty-five percent of all mixed married households as members of your congregations. The spiritual lives of these Jews must become our passion and our priority.

There must be a way for us to connect with our people on a one-to-one basis and assure their spiritual continuity as part of this Jewish people. And that's what this talk is about. It's about how federations and synagogues can cooperate to accomplish this goal.

I've envisioned this speech for a very long time. In a way, I've dreamed about this for years. There's so much for federation and synagogue leaders to talk about. But we talk so little, and when we talk, we frequently avoid the tough issues, the painful issues. We talk about our common survival agenda. We talk about saving Jews. We talk about defending the Jewish people. We talk about fighting anti-semitism. We talk about Tikun Olam -- repairing the world.

All of these are very important things to talk about. But somehow we don't quite communicate. We imagine we live in separate worlds. Kodesh and Chol. The holy and the secular.

- We remember you on official occasions. We invite your rabbis to bless our events.
- You congratulate us for raising all that money to save Jews.
- Sometimes we reproach you for not giving our fund-raising all the support we think we deserve.
- Sometimes you reproach us for ignoring you except in a crisis.
- We write community reports every ten years about Jewish education and identity, but don't mention the word "synagogue" or the word "religion" or the word "God" or the word "Kodesh."
- You struggle along with inadequate resources against the unimaginably difficult task of transforming the lives and enlivening the souls of a generation that just barely cares enough to affiliate.
- You rarely ask for help. You hardly ever demand the dialogue and resources that could save your future and ours. At times it seems you fail to take yourselves, your own sacred task, the spiritual transformation of the generation that God has put in your care, seriously enough.
- I'm not sure that any of us -- federation or synagogue leadership -- truly believe that we can transform this generation. And yet, we must transform this generation. You must believe that you can do it, and you must demand that it become our highest priority for the future.

Together, we have managed to separate church and state; Kodesh and Chol, synagogue and federation. Perhaps a good idea for America, but a disaster for our holy Jewish people.

So, here we are. Mel described the results of the Population Survey. Fifty-two percent of our children are marrying out of the faith; two-thirds of the households we are creating are mixed married households. But intermarriage is not the problem. It's a symptom of the problem and it's a harbinger of much worse to come.

Even more striking than the intermarriage statistics, the Survey tells us that only about half of all American Jews feel that being Jewish is very important in their lives. We're spending so much time worrying about intermarriage that we're not addressing the real problem -- the fact that most born Jewish families have little understanding or passion

for the thing called "being Jewish." Restoring that passion is our common challenge -- our common responsibility.

The Survey also tells us that less than one-third, less than one-third of American Jews are very attached to Israel. Israel was supposed to be our best bet. It was supposed to be that last hook that we were going to hang this thing called Jewish identity on. And yet, it's clear that it's not the answer. Somehow Israel, without God, without spirituality, without community is not a strong enough hook to support our Jewish future.

We have made Jewish survival our religion. "sacred survival" is how Jon Woocher has described the phenomenon, and our God has failed. This is the ultimate paradox. By concentrating on survival many of our own children, our own grandchildren will not survive as Jews.

In a sense the Population Survey is our last warning. It marks our ultimate failure as an American Jewish community, and our last hope, because now, finally, our leaders, all our leaders, yours and ours, are beginning to understand that we must be prepared to make the spiritual transformation of our people our highest priority. Now, for the first time, we must face the possibility, even the probability, that the vast majority of our children and grandchildren will live in other faiths or will live with no faith at all.

Some suggest that the 1990 CJE Population Survey reveals a Jewish community that is being "transformed" into some new, more dynamic entity. They are wrong. The American Jewish community is not being transformed. It is being dismantled and it is losing its children at a frightening rate.

Despite these extraordinary challenges, the Survey also reveals great strengths and great opportunities, including continuing high levels of congregational affiliation which we can use to strengthen our future.

The first step, however, in understanding the implications of the Population Survey and revitalizing our communal lives begins with the recognition that Jewish life and Jewish continuity are impossible unless we reintegrate the secular and religious elements in our personal and communal lives.

Judaism has been a religious national culture for 3000 years, encompassing our commitment to the people of Israel, the land of Israel, the Torah of Israel, including its absolute commitment to social justice as a principle of Jewish law, and indivisibly the living God of Israel. It's not likely to survive without its religious core.

The importance of an integrated, religious, cultural and historical perspective for the continuity of Jewish life is shown in the persistence of religious affiliation as the most wide-

spread form of Jewish connection for American Jews. Congregations are, in fact, our most pervasive gateway to Jewish life serving well over seventy percent of American Jewish families over time.

The need for an integrated approach is strikingly clear in the significant differences in Jewish identification between religiously affiliated and secular Jews. The differences are stark. Only six percent of secular Jews say being Jewish is very important in their lives, as compared to fifty-two percent of religiously affiliated Jews. Only eight percent of secular Jews say they are very attached to Israel, compared to thirty-six percent of religiously affiliated Jews. Most strikingly, secular Jews are far more similar to Jews who have adopted another religion in their minimal attachment to Israel, and Jewishness is actually less important in the lives of secular Jews than in the lives of Jews who have converted to another religion.

The great danger revealed in the CIF 1990 National Jewish Population Survey is the mutually reinforcing relationship between mixed marriage and secularization. The Survey shows that less than thirteen percent of mixed married households have a religious affiliation (though this will probably grow to about twenty-five percent over time) while earlier studies have shown that secular households are twice as likely to have a mixed married child as religiously affiliated households. It's easy to see how growing secularization will increase mixed marriage just as growing mixed marriage will inevitably increase secularization.

Our challenge as a community must be to integrate the secular and religious elements in our communal lives and to create a new synthesis that we can use to reshape the ideological basis, the priorities and the structure of communal life in America. And this is an excellent time for American Jewry to undertake a spiritual "chesbon nefesh" -- self-evaluation. The collapse of communism; the failure of '80's style materialism to make us happy or give meaning to our lives; the obvious limitations of science and technology -- all these have created a spiritual vacuum. This is indeed a special moment in Jewish history -- a good time to consider the special relationship between the God of Israel and the Jewish people.

The dialogue generated by the CIF 1990 National Population Survey must therefore shift from a debate about the number of Jews in the next century toward the creation of national and local strategic plans, aimed at providing every Jewish family and child with the resources to lead a full, rich, Jewish life.

We have no right to challenge our children's choice of marriage partner, if we make their choice easy by failing to provide them with the basic knowledge and experience that makes Jewish life worth living and that might make them stop and ask, "What am I about to lose for me and for the generations that will follow me?"

Assuring a creative, intense, joyful confrontation for every Jewish family and child entering the congregational gateway with the best of what Jewish religious life represents must therefore be the highest priority of our Federations – a priority that must be implemented through a new relationship and significant new funding for our congregational movements. Strengthening the congregational gateway and its relationship with our Federation agency system is an achievable goal if our efforts are focused and our funding is targeted at proven objectives.

THE RIGHT PROGRAMS IN THE RIGHT CONTEXT FOR FAMILIES, CHILDREN AND TEENS

We must provide the families, children, and teens passing through these gateways all the experiences that we know can inspire and empower them as Jews. These experiences are not a mystery. They are the same experiences that we have been discussing since 1969. What's been missing is the commitment to make them a standard part of every child and family's passage through the Jewish community. Also missing was an understanding of the important role that congregations can play as a delivery system and a framework for these activities.

1) Developing Effective Strategies for "Universal" Family Education

Since the vast majority of Jewish parents affiliate with a congregation during their children's school years, the point in time when parents enroll their children in a Jewish school can provide our best opportunity to reach out to parents to increase their personal commitment and involve them in the Jewish educational process.

The moment of affiliation is a critical moment in Jewish life – a moment in which congregations have a strategic opportunity to reach out to strengthen the religious character of the Jewish home, deepen the spiritual values of parents, and make them partners in the Jewish education of their children. Congregations, therefore, need to consider developing careful inreach strategies with most resources and efforts focused on incoming families with school-age children. By targeting each incoming class, the task of family education becomes manageable and it also becomes possible to focus enough resources on the families involved to make a real impact.

It's vital that the Jewish community focus on these young, moderately affiliated Jewish households. They are your members. They are the people who walk through your congregations every day, or rather, their children walk through your congregations every day. Our greatest challenge is to bring them in and cement their relationship to the Jewish community and the Jewish people through your congregations.

Making an impact won't be easy. It will be a difficult "one-family-at-a-time" process because these families are barely affiliated. They know much less and feel much less than their parents and grandparents. The transformation of their minds and their souls is the most complicated job facing the American Jewish community. The act of touching and moving tens of thousands of young Jewish households is complicated indeed, but it's not impossible if we think about the problem clearly and strategically.

Most congregations attract between thirty and one hundred new young families each year. The largest, like Fairmount Temple in Cleveland, absorbs perhaps one hundred young families through their school every year. If we could focus the vast majority of our resources on the spiritual transformation of these one hundred incoming families each year, over time we can transform the whole congregation, and in a way, we can transform the whole Jewish world. This cannot be done wholesale. The transformation of an individual Jewish family cannot be done with videotape cassettes. It can't be done by television. It can't be done by computers. It can't be done by osmosis. It's got to be done one family at a time.

Most of you have full-time educators. Most of you have significant staffs in your afternoon schools with trained staff and real resources, and yet somehow, we have failed to make the transformation of the lives of our families an equal priority. Each of your congregations should have trained personnel to reach out to every young family and help them confront the critical issues of Jewish life. The critical issue isn't the intermarriage of their children. The critical issue is whether Jewish life is worth living for them. If there is no joy of Shabbat, if there is no joy of Jewish holidays, if there is no understanding of Tikun Olam, if there's no feeling of connection to the God of Israel, what exactly are they asking their children to remain part of?

Federations should be your partners in this vital task by providing matching funds for full-time parent and family educators for larger congregations in order to provide a personal contact for each incoming family, a required in-depth intake interview, a personalized "contract," and a family education program that fits each family's own needs and lifestyle. In this way the community can help strengthen the critical link between families and congregations and help parents recognize that raising a Jewish child may require an increased commitment to and an understanding of Jewish life, religion and culture.

2) Jewish Youth: Jewish Experience as a Foundation for Jewish Life

After the need to involve young parents, the next most important transitional moment in Jewish life occurs during the teen years. Here again the congregational setting can provide very effective environments for experiencing Jewish life and for cognitive Jewish learning. Retreat programs, intensive Jewish summer camping, youth group activities and trips to Israel are all effective environments that provide the extended time, the role models, the social reinforcement and in Eric Erickson's terms, the "locomotion," the sense of movement and activity that teens need to learn and grow in a positive and joyful way. A key objective of communal policy might therefore be to provide matching grants and training for youth workers and incentive grants for congregations to make these highly effective "beyond the classroom" environments a standard part of every youngster's life experience. Each one of these experiences has proven effective by themselves and I believe that combining two or more for each child in the context of a total congregational / religious experience can have a cumulative impact that may be far more powerful and effective.

3) Day School Education

The Reform movement has made a significant commitment to day school education. Day schools and the intensive education they represent remain our best hope for a truly educated, highly committed community. While day school education may never be the majority choice for reform or conservative Jews, the future of these movements depends on raising the level of commitment and knowledge of an increasing proportion of their communities. In the end, the future lay and rabbinic leadership of your movement will depend on the intellectual leadership you're developing today in your camps, youth movements and day schools. Most Federations already have a strong and growing commitment to day school education. Only schools of unequalled Judaic and secular excellence can hope to attract an increasing share of our Jewish families. Accomplishing this will require a strengthened commitment from our Federations and our congregational movements.

4) Policy Objectives

Put simply, I believe Federations and congregations should set a relatively simple and concrete series of policy objectives:

- An intensive intake/parent and family education experience for every Jewish family;
- An educational trip to Israel for every American Jewish teen;

- An intensive Jewish camping/retreat program for every American Jewish child;
- A Jewish youth group experience for every American Jewish teen.
- A significant increase in the proportion of our youngsters receiving a day school education.

If we make these simple dreams a reality we can make a difference and we can save an important part of our Jewish future. There's no point in federations talking about Jewish continuity if we're not talking directly to our congregations and thinking strategically about how we can pool our resources to make a difference.

None of these ideas are brand new. All of these programs already exist. All of the resources to accomplish these goals lie within our grasp. A trip to Israel for every teenager is a good example. The resources exist through the WZO to provide incentives that could bring far more of our youngsters to Israel for an intensive experience.

The WZO currently pays for five "MASADA" Shlichim and provides hundreds of thousands of dollars in additional support yet few of us have ever heard of MASADA. The UAHF has two-and-one half Shlichim and little direct support for its Israel experiences, yet it takes thousands of Reform Jewish youngsters to Israel each year and serves tens of thousands in congregations throughout the country. And yet you have a hand in governing the WZO. You've got to join the battle. You've got to say to the WZO leadership, "If you care about aliyah, if you really want to increase aliyah, you must change your priorities." If WZO political spending priorities were transformed into incentive grants for congregations and congregational movements, we could triple the number of teens we send to Israel each summer.

The resources to provide incentive grants for trained parent and family educators and youth workers are significant but are also within reach. Strengthening our congregations will require new resources from Federations and congregations, but the cost of not acting will be much higher. Foundations and endowments can provide some of the required funding but we must also change our priorities and raise the level of our commitment to assure our Jewish future.

All of these programs, parent and family education, youth groups, camps, Israel travel require the religious framework that only strong congregations and congregational movements can provide. Sara Lee, one of America's most talented educators and a faculty member at Hebrew Union College, sees congregations as total learning environments encompassing afternoon schools, family education, youth groups, camps and Israel experiences. All of these experiences can and should be an integral coordinated

part of every child and family's passage through the congregational gateway. Federations and congregations can and should share the cost of hiring and training the youth workers and family educators and providing the incentives for the camp and Israel experiences.

COOPERATION BETWEEN FEDERATION AGENCIES AND CONGREGATIONS

As important as strengthening the relationship between the Federation and synagogues is, there is also a great deal of potential in a strengthened relationship between congregations and Federation agencies. While there is a long history of close working relationships between synagogues and Bureaus of Jewish Education and Hebrew Colleges/Colleges of Jewish Studies, a variety of other opportunities are also available that could greatly strengthen congregations and their ability to educate families and children. In Boston, we're blessed with creative and energetic agencies that have worked hard to establish warm and stable relationships between themselves, our congregations and our congregational movements.

Jewish Community Centers

Boston's Jewish Community Center, for example, initiated a wonderful "Creative Judaica" Program several years ago that reaches out to synagogues and synagogue schools and brings the cultural arts strength of the Jewish Community Center movement to the process of Jewish education. The JCC has also developed joint pre-school programs with a number of congregations – a relationship that greatly strengthens both institutions and the entire community.

Outreach to mixed married households is another program that could benefit from joint synagogue-JCC cooperation. Clearly, Reform congregations have a significant share (estimated at between fifteen and twenty-five percent) of mixed married households, but a recent survey shows that there is also a significant concentration of mixed married households in our Jewish Community Centers. The CJF 1990 National Jewish Population Survey revealed that over forty percent of JCC family members with young children are mixed married. There is great potential for joint programming between JCCs and congregations to provide the best opportunity to reach out to this population.

Jewish Family and Children's Services

Outreach to mixed married populations has also been the objective of a joint program between Boston's Jewish Family and Children's Service, the Union of American Hebrew Congregations, Northeast Council and the United Synagogue of Conservative Judaism, New England Region. A task force created by the Jewish Family and Children's Service with the movements has been working actively for over a year and has produced a vari-

ety of programs, including a highly successful community forum on mixed marriage. In addition, Jewish Family and Children's Services, in general, can play an important role in helping to train Jewish parent and family educators who can relate to families and to the complex family dynamics that can support or inhibit the growth of Jewish identity and the family's ability to transmit Jewish identity to its children.

FEDERATIONS AND CONGREGATIONS

Federations must strengthen their relationships with congregations as a high priority communal policy and Federations and congregations must both take the role of the congregations in Jewish life more seriously. Congregations are our most broadly based communal institutions involving far more young Jewish families (in-married or mixed married) than any other Jewish organization and probably more than all of our other institutions combined.

What's more, American Jews feel closer to their congregations than to any other institution in Jewish life. According to the American Jewish Committee's 1989 National Survey of American Jews (Content or Continuity by Steven M. Cohen), sixty-one percent of American Jews feel attached to their synagogue. Significantly, thirty-six percent feel very or extremely attached to their congregation and twenty percent feel very or extremely attached to their child's Jewish school, compared to only ten percent who feel very or extremely attached to a JCC or a Federation.

Most important, congregations and their national movements are uniquely positioned to strengthen and integrate all of the experiences most likely to impact Jewish identity and Jewish living. They are the primary gateways for young Jewish families; their afternoon and weekend schools educate the vast majority of Jewish children; their camps, youth groups, and Israel experiences dominate the market for these services and are generally among the most effective offered; and, of course, most day schools are religiously affiliated.

Since most congregations don't have the resources or manpower for this kind of additional sustained effort, new resources, more and better trained staff, new strategies and redefined missions may all be required. Federations must provide the resources that congregations need to "reinvent" themselves to meet the challenges of the very complex Jewish world revealed in the 1990 Population Survey.

And finally, only our synagogues can restore Kedusha -- holiness to the center of Jewish life -- and, without Kedusha -- holiness -- there will be no Jewish future. We can't tell our children that they need to marry within the faith in order to survive. We have to make Judaism so beautiful that they will struggle to fill their lives with Jewish meaning.

This is not about survival. This is about Kedusha; this is about the joy and meaning of Jewish life.

Last week's Parsha, Kedoshim, provides a clear vision ... a blueprint for a holy community, combining social justice and community and spirituality:

And the Lord spoke to Moses, saying: Speak to all the congregations of the children of Israel, and say to them: You shall be holy; for I the Lord your God, am holy.

You shall fear every man his mother and his father, and you shall keep My Sabbath: I am the Lord your God. Do not turn to idols or make yourselves molten Gods: I am the Lord your God . . .

And when you reap the harvest of you our Land, you shall not wholly reap the corner of your field, neither shall you gather the gleaning of your harvest.

And you shall not glean your vineyard, neither shall you gather the fallen fruit of your vineyard; you shall leave them for the poor and for the stranger: I am the Lord your God . . .

You shall not oppress your neighbor, nor rob him; the wages of a hired servant shall not abide with you all night until the morning.

You shall not curse the deaf, nor put a stumbling block before the blind, but you shall fear your God: I am the Lord. . .

You shall not take vengeance nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord.

Leviticus, Kedoshim, XIX, 1-18

TOWARD A NATIONAL ACTION PLAN

The action that I'm recommending for assuring Jewish continuity and particularly the new congregational agenda will take great national and local commitment and resources at a time when the American Jewish community seems overwhelmed by the overseas challenge and the debilitating effects of the recession. Moreover, our record as an American Jewish community -- as Federations and congregations -- in providing a vision and an action plan, has not been good.

If, God forbid, we follow our pattern as a national community, we will spend a year debating the meaning of these statistics, six months mourning in the ashes of our community, or patting ourselves on the back for our great success, and then we will launch dozens of half-hearted experiments without follow-up or replication before sinking back into our collective torpor. We can then wake again in ten years to count the new bodies littering the landscape of the Jewish future, along with the Menorahs and Christmas trees in the homes of our children and grandchildren.

Of course, we can always do it differently this time. We can follow up on the effort already begun by the Council for Initiatives in Jewish Education and create a full scale national process to review these issues and create an aggressive national work plan with real objectives and timetables. Like Jonah, we can wake ourselves from our collective sleep and carry the message of repentance and change. On this score, I too am an optimist. I believe that with the help of God we can and will emerge to shape our future for the sake of our children and grandchildren, for the sake of our communities, for the sake of our holy Jewish people.

Highlights of the CJF 1990 National Jewish Population Survey



A Publication of the

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Acknowledgements

As Chairman of the CJF National Technical Advisory Committee on Jewish Population Studies (NTAC), Sidney Goldstein guided the survey process along with the Vice-Chairman, Joseph Waksberg. The other members of the NTAC and their affiliation during this process are: Steven M. Cohen, Queens College, CUNY; Sergio Della Pergola, Hebrew University, Jerusalem, Israel; Donald Feldstein, CJF; Peter Friedman, Jewish Federation of Metropolitan Chicago; Calvin Goldscheider, Brown University, Rhode Island; Harold Himmelfarb, Ohio State University; Steven Huberman, Jewish Federation Council of Greater Los Angeles; Sherry Israel, Combined Jewish Philanthropies of Greater Boston; Vivian Klaff, University of Delaware; Daniel Levine, National Academy of Sciences, Washington, D.C.; Ricki Lieberman, UJA-Federation of Jewish Philanthropies of Greater New York; Egon Mayer, Brooklyn College, CUNY; Ron Meier, United Jewish Federation of MetroWest, N.J.; Frank Mott, Ohio State University; Bruce Phillips, Hebrew Union College, Los Angeles; Paul Ritterband, City College, CUNY; Ira Sheskin, University of Miami; Richard Sipser, Jewish Federation of Greater Philadelphia; Gary Tobin, Brandeis University; Linda Waite, The Rand Corporation; and Jerry Allan Winter, Connecticut College.

Barry Kosmin and Jeffrey Scheckner, of the CJF Research Department directed this entire project. The statistician for the survey was Dale Kulp, President, Marketing Systems Group, Philadelphia. The ICR Survey Research Group team who supervised the field work was comprised of A.J. Newman, John DeWolf and Adam Brackman. Nava Lerer and Ariella Keysar were responsible for the computing and data processing. Ira Sheskin assisted with the preparation of the maps. The funding for the survey was provided by the CJF Legacy and Endowment Fund along with contributions from member Federations.

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Introduction to the CJF 1990 National Jewish Population Survey

In 1988, the Council of Jewish Federations (CJF) agreed to conduct a National Jewish Population Survey (NJPS) during 1990. This followed an initial recommendation of the October 1987 World Conference on Jewish Demography in Jerusalem which was endorsed by the Council's National Technical Advisory Committee on Jewish Population Studies (NTAC).

The Council of Jewish Federations is the continental association of 189 Jewish Federations, the central community organizations which serve nearly 800 localities in the United States and Canada. Federations in turn work with constituent agencies and the voluntary sector to enhance the social welfare of the Jewish community in areas such as aging, youth services, education and refugee resettlement. Established in 1932, CJF helps strengthen the work and the impact of Jewish Federations by developing programs to meet changing needs, providing an exchange of successful community experiences, establishing guidelines for fund raising and operations and engaging in joint planning and action on common purposes dealing with local, regional and international needs.

A National Jewish Population Study was conducted by CJF in 1970-71. Significant changes have taken place since then in the social, demographic and religious structure of the American Jewish community which demonstrated the need for a new study. Furthermore, although approximately 60 communities have conducted local Jewish population studies since 1970, their scope and consistency vary considerably and generally do not cover smaller communities or rural areas.*

Following the recommendation of the NTAC, CJF commissioned ICR Survey Research Group of Media, PA, to undertake a national sample survey of 2,500 households drawn from a qualified universe of households containing at least

one person identified as currently or previously Jewish. This sample was to be obtained by random digit dialed (RDD) telephone interviews. The main, final stage of the data collection was timed to occur in 1990 following the U.S. Census, thereby insuring maximum comparability between the Jewish survey data and census statistics. The interviewing period (late spring and early summer) is a time when most college students can be reached in their families residences and other dwelling places that are more permanent than dormitories. The interviewing period is also commensurate with the time that most sunbelt part year residents are in their more permanent homes.

For approximately one year preceding the survey, beginning in April 1989, ICR conducted Stage I of the National Jewish Population Survey (NJPS). This entailed incorporating a series of four screening questions into its twice weekly general market Excel telephone surveys to obtain a random sample to determine Jewish qualification and recruitment of households. The four screening questions in Stage I were asked in the following order:

1. What is your religion?
If not Jewish, then . . .
2. Do you or anyone else in the household consider themselves Jewish? If no, then . . .
3. Were you or anyone else in the household raised Jewish?
If no, then . . .
4. Do you or anyone else in the household have a Jewish parent?

This screening stage of the survey obtained information on the religious preference of 125,813 randomly selected adult Americans and the Jewish qualification of their households. It was determined initially that 5,146 households

contained at least one person who qualified as "Jewish" or Jewishly affiliated as determined by the screening questions. During Stage II, the inventory stage, attempts were made to re-contact households to re-qualify potential respondents and solicit participation in the 1990 NJPS. During this procedure, a number of potential respondents dropped out of the survey sample due to changes in household composition or to disqualification upon further review.

Stage III, the final interviewing stage of the survey, yielded a total of 2,441 completed interviews with qualified respondents. The statistics reported here are drawn from these households. Through a process of scientific weighting procedures, utilizing all 125,813 Stage I interviews, the sample of Jewish households represents about 3.2 million American households nationally.

The survey interviews collected information about every member of the household. Thus, the study was able to ascertain important personal information about 6,514 persons in the surveyed households. Appropriate weighting procedures indicate that the number of persons in the surveyed households represents about 8.1 million individual Americans, a number of whom are not themselves Jewish, reflecting the mixed composition of the households in the Jewish sample.

During the interviews, a vast array of information was collected, only a fraction of which can be presented in this profile report. Since the information is derived from respondents, the data reflect a subjectivity factor on two levels. Firstly, respondents applied their own interpretation to the questions and secondly, they replied in terms which were personally meaningful. Readers must be aware that respondents fit themselves into constructs and categories in terms of their own understanding, experience and environment, rather than the official ideology of movements and organizations. This is

* For further information on the rationale for the 1990 NJPS, see Sidney Goldstein and Steven Huberman, *A Handle on the Future - The Potential of the 1990 Survey for American Jewry*, New York, North American Jewish Data Bank Reprint Series #4, 1988.

particularly true of questions dealing with attitudes and practices which are inevitably more ambiguous than demographic characteristics such as age or place of residence.

One must also accept the fact that in the United States, religion and ethnicity are voluntary expressions of identity. Americans are at liberty to construct identities and practices as they desire or require. Consequently many people exhibit inconsistencies in their behavior with respect to normative expectations. Neither the full complexity of the situation nor the underlying rationale for such behavior can be found in this abridged overview. For that, the reader will have to await later in-depth analyses and especially the series of monograph volumes to be published by the State University of New York Press in the coming years. The 20 thematic volumes in this planned series will explore in exacting detail the basic patterns and the explanations for them. Some of the subjects to be covered in the series include philanthropy, geography, education, labor, social stratification, household structure, Jewish identity, intermarriage, denominational change, fertility, women, the elderly, adolescents, children and social service needs. This publication can only provide a superficial preview of the much larger picture. However, the evidence presented indicates quite clearly that American Jews in 1990 are not a monolithic entity. The dynamics of social change are both the rationale and the theme for this research report.

An objective assessment of behaviors and attitudes among a diverse population obviously requires that, to be fair to both respondents and interested parties, researchers report the findings for different types of Jews and households separately, rather than merely providing overall rates and totals. For example, the NTAC believed it would be inappropriate to include in a single measure of Jewish religious behavior those persons who do not currently follow Judaism in a statistic along with those who do adhere to Judaism. On the other hand, it is important to know which

traditional religious rituals have been transformed into secular or ethnic ceremonies by non-religious Jews. The results are reported separately for different groups depending upon the respondents' perceptions of their own Jewishness.

Considerable attention and thought has been given to judging the logic and relevance of the data and the unit of analysis used. Therefore, in using this report it is very important for readers to clearly note the definitions of the type and size of the sub-population which accompany each of the charts and tables, and also whether the sub-population encompasses males or females, all persons, or just adults. Also it would be misleading to overstate the precision and accuracy in the estimation procedures (see methodological appendix). Numbers are rounded to the nearest 5,000 or 10,000, and even 100,000 for large totals. Thus, not all columns add up precisely, and some percentages are rounded causing totals to equal 99 or 101 percent. In the interest of space, some data are only provided in the narrative and do not appear in tables or charts.

Two final points need to be stressed:

- 1) The data presented relate to a cross-sectional view, a still frame photograph taken in the late Spring and Summer of 1990. Neither the attitudes and behaviors, nor the identities of the population, are static. Individuals and households are constantly moving in and out of the categories. The evidence suggests that very little is fixed in the dynamic community formed by contemporary American Jews.
- 2) The findings are based on a sample of the total population. They are, therefore, subject not only to errors arising from respondents providing wrong information but also to errors associated with the use of a sample to represent the entire universe of American Jewry. The Methodological Appendix at the end of this report discusses these issues and indicates the magnitude of the sampling errors associated with the data presented.

The People

Jewish Identity Constructs

It was the plan of this study to spread the widest possible net and provide an opportunity for as many people as possible to reveal whatever was Jewish about their identity, even if they did not currently consider themselves Jewish. This study does not therefore arrogate to itself the ultimate definition of who or what is a Jew nor the setting of permanent boundaries to the American Jewish community; it merely recorded and collated answers given by the public. No respondent was asked to document any claim or answer.

The four points of possible qualification in the screener were supplemented in the main questionnaire by questions on 1) each individual's current religion, 2) religion raised, and 3) religion at birth. The data produced the Jewish identity constructs shown in Table 1. It must be emphasized that it is possible to create alternative typologies from these data so that other analysts, if they wish, can create a "Jewish population" in keeping with their particular ideology or purpose e.g. a Halakhic population. The typologies reflect a principal feature of Jewishness, namely that it is an amalgam of ethnicity and religion, and the fact that America allows for choice about one's religio-ethnic identity.

BJR: Born Jews: Religion Judaism

Persons who were born Jewish and reported their current religion as Jewish, clearly belonged in the survey. They constitute the largest component of the population. The other five categories of Jewishness which relate to only one of the two dimensions of Jewishness, either ethnic or religious, present definitional problems at the conceptual and individual or practical levels.

JBC: Jews By Choice

This category comprises persons who are currently Jewish but were born Gentile. Within this group 70 percent have formally converted to Judaism, while 30 percent report that they practice Judaism though they have not undergone a formal conversion, at least as yet. Since we rely upon self-reporting, and no consensus exists among the religious denominations as to the acceptability of these "conversions," the neutral term, Jew by Choice has been adopted for the entire group. Children comprise only 10,000 of these persons.

JBR: Jews By Religion

Persons who were born Jewish and reported their current religion as Jewish (BJR) and Jews by Choice (JBC) collectively make up this group.

JNR: Born Jews With No Religion

Included are persons who identify as Jewish when asked but reported "none," "agnostic," or "atheist" to a question on their current religion. They are commonly referred to as "secular Jews".

Together, the above three categories total just over 5.5 million people, which we call the Core Jewish Population, our major focus in this report. The 1970 NJPS estimate for the Core Jewish Population was 5.4 million persons.

JCO: Born/Raised Jewish, Converted Out

This group comprises adults who report that at one time, they were Jewish by religion, but they have rejected Judaism and currently follow a religion other than Judaism. They are a diverse group, most of whom were the children of mixed marriages and are currently Christian. It must be remembered that the whole process is subjective. No precise definition was provided as to what being "born Jewish" or "raised Jewish" meant. Nevertheless, what they have in common is a decision to reject Judaism and follow a religion other than Judaism.

JOR: Adults of Jewish Parentage With Other Current Religion

This group consists of adult respondents who qualify for inclusion by reporting Jewish parentage or descent, but were raised from birth in a religion other than Judaism. For instance, they may report a Jewish mother, but also that they were raised as Roman Catholics and report that this is their current religion. Nevertheless, many consider themselves Jewish by ethnicity or background. Frequently the children of mixed marriages, they report an almost even balance of Jewish fathers and mothers.

JCOR: Children Under 18 Being Raised With Other Current Religion

This group is much larger in size than either the JCO or JOR. It consists of children under eighteen years of age, who have a "qualified Jew" as a parent (or step-parent in a few cases) but are being raised in a religion other than Judaism. The vast majority are currently Christians of various denominations. Among these children, over 40 percent have a parent in the categories BJR or JNR who is in an interfaith marriage. However, the majority are children of JCO or JOR parents and have one Jewish (BJR) grandparent. Obviously, none of this group has yet had the same opportunity as the adult JCO or JOR group members to identify themselves positively as Jews (by ethnicity) or to reject this identity option. Nor have they had much exposure to Judaism.

GA: Gentile Adults

Any adult who was not and had never been identified as Jewish by religion or ethnic origin was defined a Gentile. No Gentile adults were interviewed as respondents to the survey except in two cases where the only qualified Jewish person residing in the household was a child. However, basic socio-demographic information on each Gentile member of a household was obtained as part of the

household roster and such information is presented below where relevant to the understanding or completion of the picture for the Jewish population.

Aggregate Groups

It must be remembered that all these Jewish identities emerged from a common process. All of the people enumerated participated in the survey voluntarily, and the data exist as a result of their cooperation with the interview. This participation in the National Jewish Population Survey is a practical manifestation of their Jewish identification. Nevertheless, it was believed that a conceptual distinction should be recognized between two types of Jewish populations; a core Jewish population and a penumbra or peripheral population. These aggregates and their estimated population sizes are provided in Chart 2.

CJP: Core Jewish Population

The Core Jewish Population (CJP) is an aggregate which reports no non-Judaic religious loyalty. It is comprised of three identities: those who currently report their adherence to Judaism, both Born Jews and Jews by Choice (BJR, JBC), as well as those Born Jews without a current religion (JNR). This population is the one which most Jewish communal agencies seek as their clientele. This population can be subdivided when necessary into the Judaic population (JBR), i.e., currently of Jewish religion, and the secular Jews with no religion (JNR).

Jewish Descent Population

This group, which has Jewish ancestry, includes all the Core population except those born Gentiles (JBC), plus the three identity groups of Jewish descent or extraction which lie beyond the Core where persons currently follow another religion, i.e., JCO, JOR and JCOR.

Jewish Identity Constructs - 1990 National Jewish Population Survey

CHART 1

Jewishly Identified Population - 6,840,000

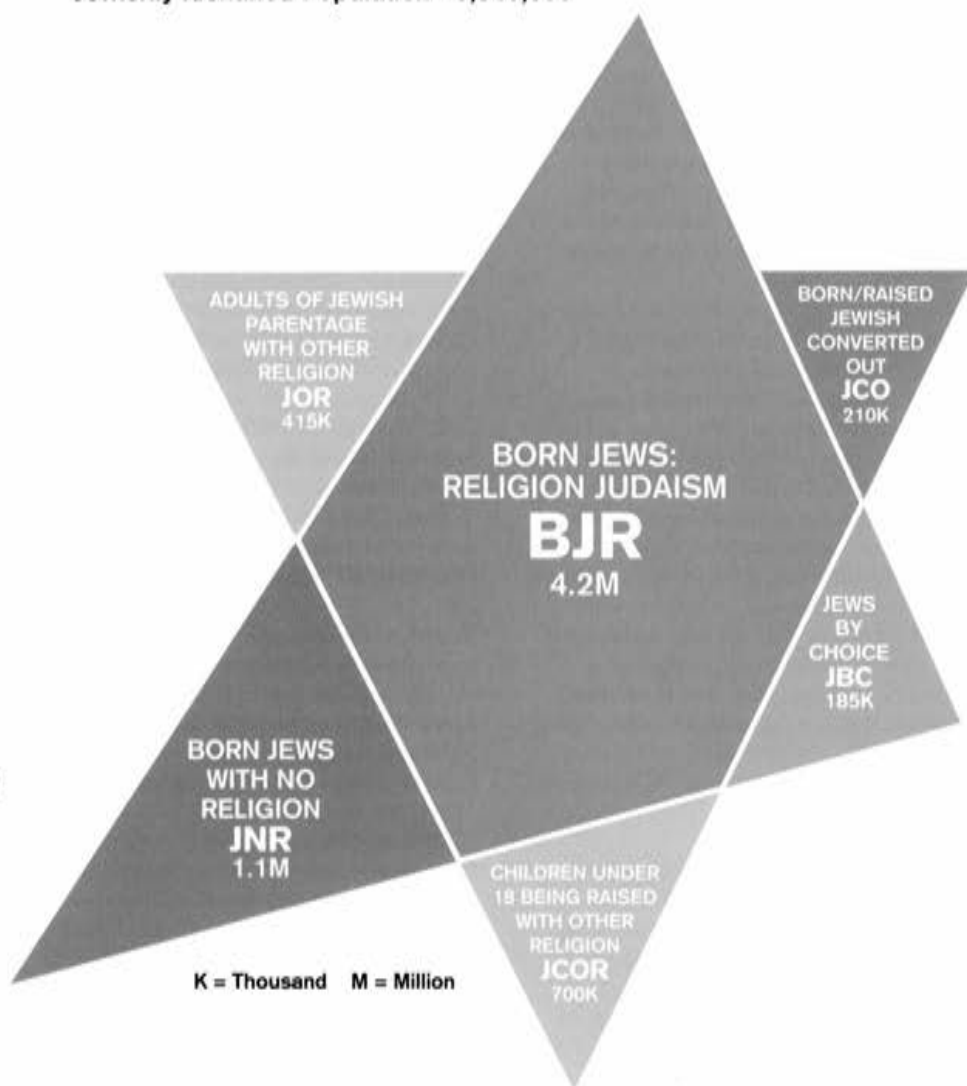


CHART 2

Core Jewish Population (CJP) - 5.5 Million



CHART 3

Jews by Religion (JBR) - 4.4 Million

(Includes 100,000 institutional and unenumerated persons)



CHART 4

Jewish Descent Population - 6.6 Million

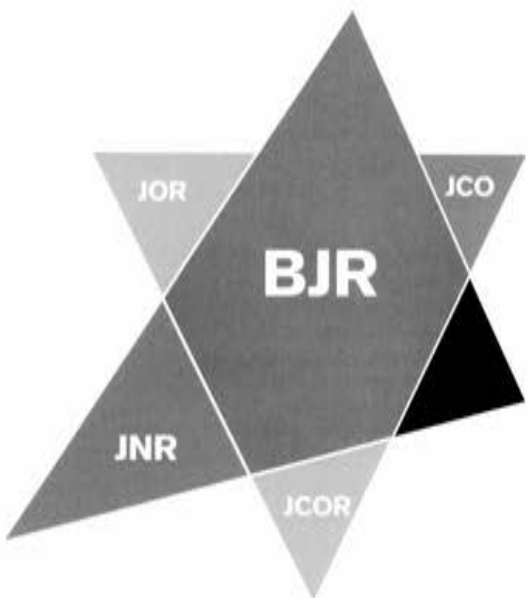
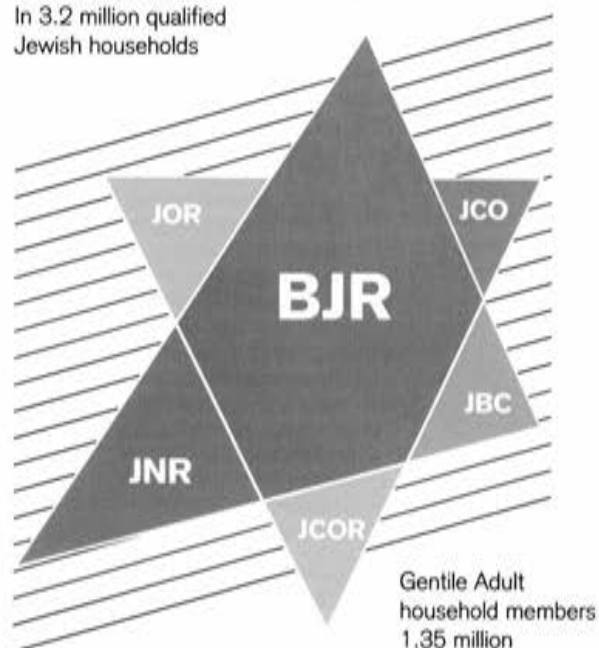


CHART 5

Total Population - 8.2 Million

In 3.2 million qualified Jewish households



The Total Population

The estimated total population of American Jewry in 1990 is presented in Table 1. The numbers are derived from extrapolating the survey findings using appropriate scientific weighting to the national level (see Methodological Appendix for details). The total population includes all 8.1 million persons currently residing in the 3.2 million households where some identify themselves either ethnically or religiously as Jewish. As Table 1 shows, it includes a considerable proportion (16 percent) of unqualified persons (Gentiles), as well as those who qualify by having some kind of Jewish identity.

The Unenumerated Population

In addition to the survey, a thorough investigation was carried out to estimate the population which our sampling methodology might have overlooked, i.e., those not residing in private households or without access to a telephone. It is estimated around 80,000 Jewish persons residing in institutions such as nursing homes, hospitals or prisons as well as the homeless were missed. In addition, based upon CJF data, approximately 20,000 Jewish immigrants arrived from the Soviet Union after the screening stage was initiated, and were thus unable to be included in the selection procedure for this survey. These 100,000 Jewish individuals have been included in the gross national totals in Table 1 and in Charts 1-6, but are necessarily excluded from results which rely on the survey questions.

TABLE 1
U.S. Jewish Population 1990

	JEWISH IDENTITY CATEGORY	Number	Percent of Jewishly Identified Population	Percent of Total Population in Qualified Households
BJR	Born Jews: Religion Judaism	4,210,000*	62	51
JBC	Jews by Choice - Converts	185,000	3	2
JBR	(Jews by Religion)(BJR & JBC)	(4,395,000)	(65)	(53)
JNR	Born Jews with No Religion (secular)	1,120,000	16	14
CJP	CORE JEWISH POPULATION (BJR, JBC, & JNR)	5,515,000	(81)	(67)
JCO	Born/Raised Jewish, Converted Out	210,000	3	3
JOR	Adults of Jewish Parentage with Other Current Religion	415,000	6	5
JCOR	Children Under 18 Being Raised with Other Current Religion	700,000	10	9
	Total Jewish Ethnic or Religious Preference	6,840,000	100	84
GA	Gentile Adults Living with Total Jewish Population	1,350,000		16
	Total Jewish Population in 3.2 Million Qualified Jewish Households	8,200,000		100

* Includes 100,000 institutionalized and unenumerated persons

The Age and Sex Structure - Population Pyramids

Six population pyramids are presented in this section. Charts 6-8 and 11 indicate populations by hundred thousands, and each is visually comparable.

Inflows and outflows from the Core Jewish Population are presented in Charts 9 and 10 indicating populations by thousands. The scales are different from the other four, but since the same scale is used for both, visual comparisons are again possible.

The Total Population (Chart 6)

This population includes all 8.1 million persons in the surveyed households. It excludes the institutional and un-enumerated population for whom detailed 5-year age and sex breakdowns are unavailable. The total population is well balanced by sex; 49.4 percent is male. It is also a comparatively young population for two reasons. Firstly, it excludes around 70,000 institutionalized elderly persons. Secondly, it includes a large number of persons who are young adult Gentiles living with Jews. Therefore, the top of the pyramid includes the Jewish grandparents of the children at the bottom but not the Gentile grandparents of children with mixed backgrounds. While 20.4 percent of the total population is under age 15, 13.7 percent is age 65 and over. The comparative figures for the total U.S. population are 21.6 percent under age 15 and 12.6 percent age 65 and over. For the U.S. White population this is respectively 20.6 percent and 13.5 percent.

The Core Jewish Population (CJP) (Chart 7)

This smaller population results when the Gentiles (GA) and persons of Jewish descent but currently following another religion (JCO, JOR, JCOR) are removed. A balanced sex ratio is maintained (49.6 percent male), but a considerably older population structure is evident. The subtraction of the Gentile and religiously

CHART 6

Age by Sex: Total Population in All Households
(In thousands)

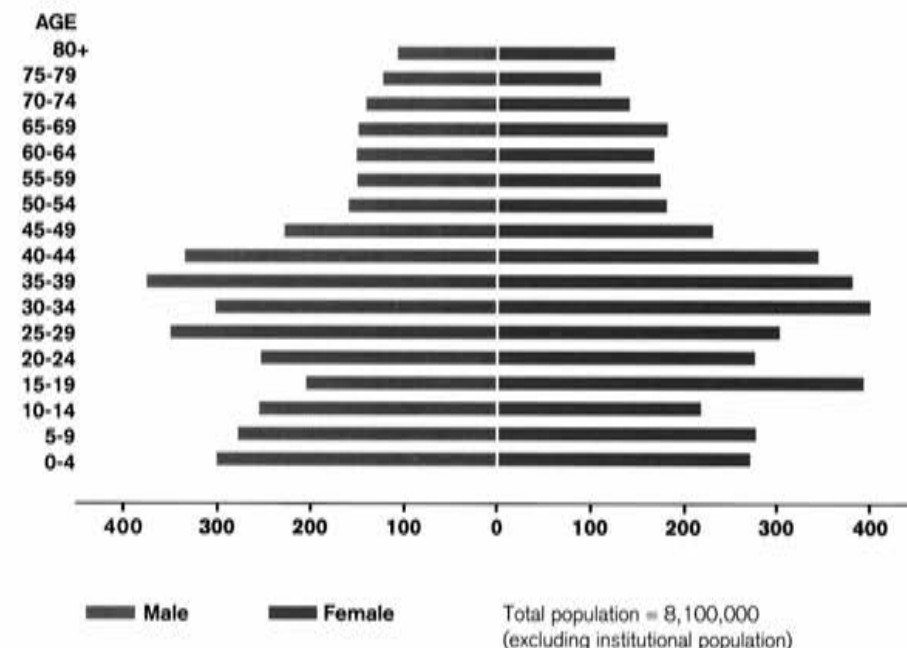
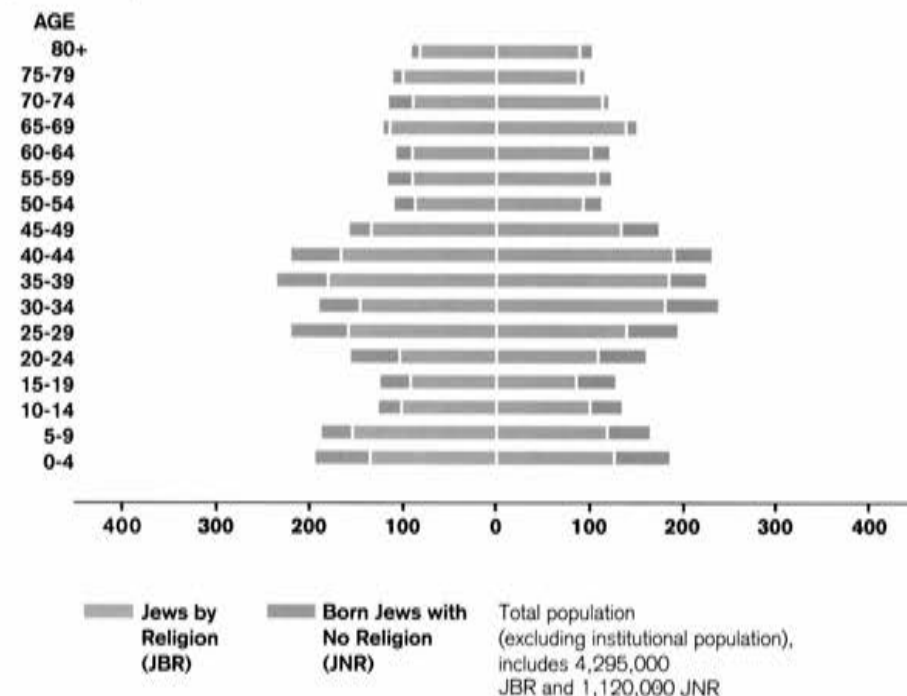


CHART 7

Age by Sex: The Core Jewish Population
(In thousands)



assimilated groups has larger effects at the base of the pyramid, among younger persons, than among older persons at the top.

When the Jews by Religion (JBR) and the secular Jews (JNR) are compared in this pyramid, it is clear that the JNR category contain a larger proportion of the younger age groups. Jews By Religion (JBR) have a relatively old age structure.

Of the Core Jewish population, 18.9 percent is under age 15 years while 15.3 percent is aged 65 and over. When the institutionalized elderly, most of whom are female are added, this elderly population rises to constitute 16.5 percent of the total Core Jewish population of 5.5 million persons. When compared to the total U.S. population age distribution the Core Jewish population contains proportionately nearly one-third more elderly persons.

Jewish Descent/Other Current Religion (Chart 8)

Composed of the JCO, JOR and JCOR populations, this group is comprised of the losses from assimilation out of the Core Jewish Population over the past two or three generations. It is obvious that the pace of such losses has increased in recent years as evidenced by the larger proportions in the younger age groups.

Jews By Choice (JBC) (Chart 9)

This population pyramid shows a clear bias towards females aged 30-50. Two-thirds of the Jews By Choice are females. This pattern clearly results from the conversion of many women upon their marriage to a Jew. Surprisingly, few conversions of children are evident considering the relatively high levels of adoption and remarriage in the Core Jewish population. The overall low numbers of converts to Judaism is also an important finding. Moreover, as of 1990, 30 percent of the Jews By Choice have not been formally converted to Judaism.

CHART 8

Age by Sex: Jewish Descent with Other Current Religion (In thousands)

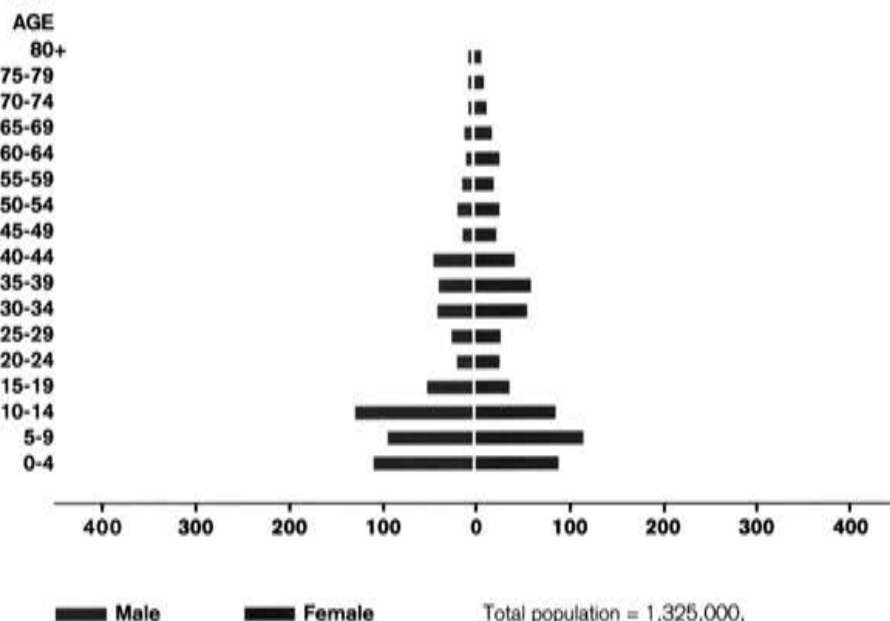
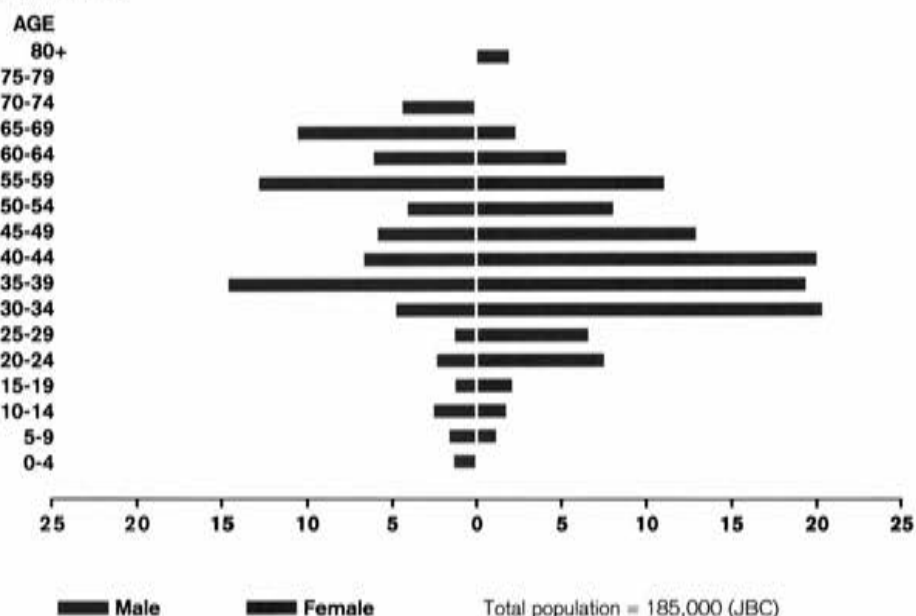


CHART 9

Age by Sex: Jews by Choice and Converts to Judaism (JBC) (In thousands)



Adult Converts Out Of Judaism (JCO) (Chart 10)

This population pyramid is directly comparable in scale to Chart 9. It is composed of persons who were either born or raised as Jews but have chosen to practice another religion. A majority are the offspring of intermarriages. Around a quarter were raised as Christians, possibly in mixed faith or syncretic households. Again, the sex ratio is heavily skewed towards women.

However, this population is a little older than that of Jews By Choice, which suggests the movement of converts in and out of Judaism has recently become more balanced. The overall picture on movement into and out of Judaism appears to consist disproportionately of an exchange of females between the Core Jewish and the Gentile populations of the United States.

Gentile Adult Population (GA) (Chart 11)

This population is mainly composed of the spouses of the Core Jewish and Jewish Descent/Other Religion populations. Again, the quickening pace of assimilation is evident in the shape of the pyramid, pointing to more younger adults reflecting the nature of this population. Interestingly, for those under age 45 no strong sex bias is evident suggesting that intermarriage now occurs equally among Jewish males and females. Among those age 45, and over there are somewhat more males.

CHART 10

Age by Sex: Adult Converts Out of Judaism (JCO) - Born or Raised Jewish (In thousands)

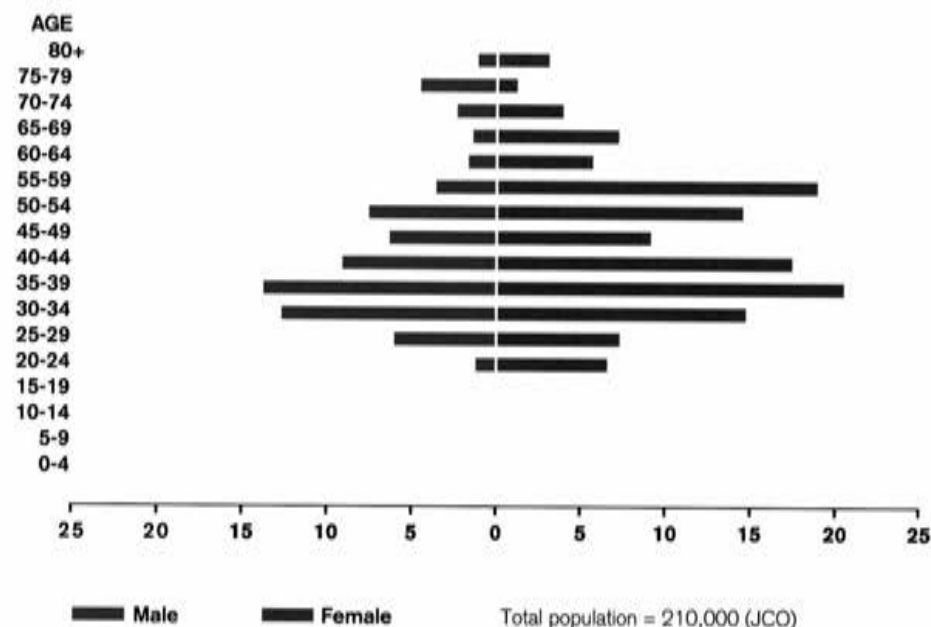
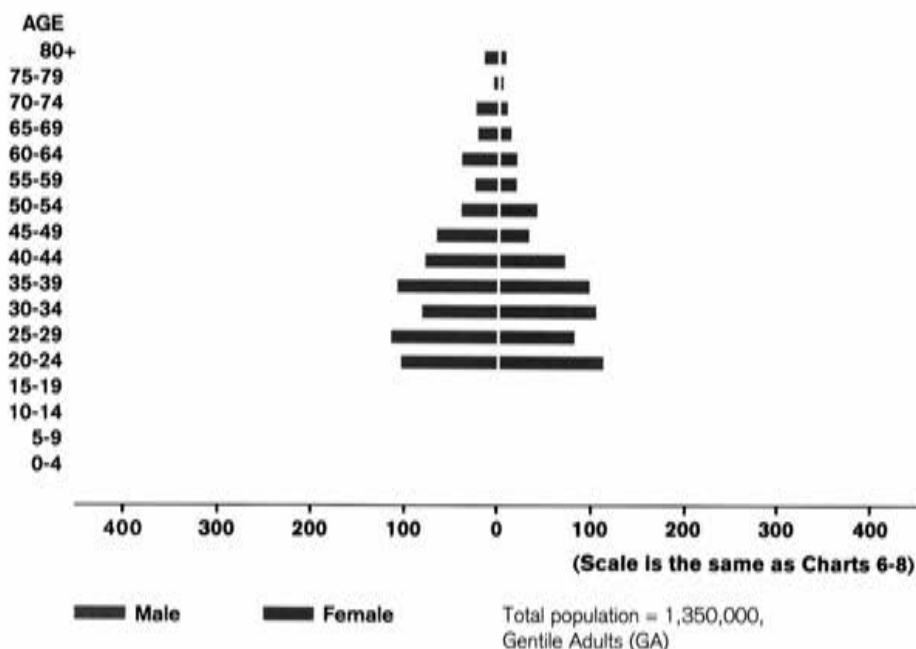


CHART 11

Age by Sex: Gentile Adult Population (GA) Living in Households with Qualified Jews (In thousands)



The Origins of the Population

By birthplace, the survey population is overwhelmingly American born. Nine of ten (91.8 percent) of the Total Population and a very similar proportion (90.6 percent) of the Core Jewish Population were born in the United States.

The Americanization of the population was measured by the number of each respondent's grandparents born in the United States. A clear inter-generational pattern of assimilation is suggested. The data in Table 2 show a clear trend (from the top left to the bottom right) which attests to an increasing remoteness from Judaism with each successive generation a family is resident in America. Whereas only 11 percent of Jews by Religion (JBR) had all four grandparents born in the U.S. and as many as 68 percent had all born abroad, almost half (46 percent) of the JOR group had all of their grandparents born in the U.S. and only one fifth had none born in this country.

In terms of race, 3.5 percent of all qualified respondents stated they were Black, and 3.0 percent stated they were of Hispanic origin. The respective rates for the Core Jewish Population were 2.4 percent Black and 1.9 percent Hispanic. Despite some confusion over terminology, when asked their Jewish ethnicity, 47.6 percent of all qualified adults identified as being of Ashkenazi origin, and 8.1 percent identified themselves as of Sephardi origin. The remaining 44.3 percent provided a variety of answers including a large proportion who did not know their ethnicity.

Education

The American Jewish population has a remarkably high level of educational achievement (Tables 3A and 3B). The Core Jewish Population shows very high proportions of college graduates and a declining gender gap in education.

TABLE 2

Number of Grandparents Born in the U.S. by Jewish Identity

JEWISH IDENTITY	PERCENT DISTRIBUTION			Total
	None	1 - 3	All 4	
JBR	68	21	11	100
JNR	38	47	15	100
JCO	30	38	32	100
JOR	20	34	46	100

TABLE 3A

Highest Level of Education of Males by Age and Jewish Identity

(Total = 2,450,000)

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent
	Less Than High School	High School Graduate	Some College	College Graduate	Post-Graduate	
JBR						
25 - 44	2.0	8.7	15.6	34.9	38.7	100.0
45 - 64	3.0	13.8	16.8	29.5	36.9	100.0
65+	16.1	33.2	18.6	17.8	14.3	100.0
TOTAL	6.1	16.8	16.8	18.8	31.6	100.0
JNR						
25 - 44	5.3	9.7	25.9	25.8	33.3	100.0
45 - 64	5.9	6.4	19.3	22.0	46.5	100.0
65+	7.1	39.0	17.8	19.3	16.9	100.0
TOTAL	5.7	12.4	23.2	24.0	34.8	100.0
JCO						
TOTAL*	2.1	31.0	21.0	26.5	19.4	100.0
JOR						
TOTAL*	13.1	26.5	21.9	15.7	22.9	100.0
GA						
25 - 44	5.0	36.2	20.1	25.5	13.2	100.0
45 - 64	10.4	40.8	13.5	20.3	14.9	100.0
65+	50.6	25.2	7.8	10.9	5.4	100.0
TOTAL	10.9	36.4	17.1	22.7	12.9	100.0
U.S. White Population** 25+	22.4	35.6	17.5	13.2	11.3	100.0

* Too few in sample for age breakdown

** Source: U.S. Census; Report P20 No. 428, Table 1, *Years of School Completed by Persons 15 Years Old and Over by Age, Sex, Race and Hispanic Origin*: March 1987

Proximity to the Core influences secular educational attainment. Among males an across the board educational gap exists in the percentage with college or higher education that widens as one goes from the Core Jewish Population on one hand to the Gentiles on the other.

Among females, the educational gap between the Core Jewish Population and the assimilated Jewish groups is even wider than among males. Jewish women who converted out of Judaism (JCO) show markedly lower educational attainment. Judging by the age differences, the educational attainment of the Gentile females married to Jews has increased in recent years narrowing the gap with Jewish women. The fertility implications of these educational patterns are described later.

TABLE 3B
Highest Level of Education of Females by Age and Jewish Identity
(Total = 2,600,000)

PERCENT DISTRIBUTION						
JEWISH IDENTITY	Less Than High School	High School Graduate	Some College	College Graduate	Post-Graduate	Total Percent
JBR						
25 - 44	2.6	11.6	18.9	29.6	37.3	100.0
45 - 64	5.5	27.6	22.1	24.0	20.8	100.0
65+	8.7	47.1	22.4	14.9	6.9	100.0
TOTAL	5.1	25.8	20.8	24.0	24.4	100.0
JNR						
25 - 44	5.4	15.4	21.0	28.7	29.6	100.0
45 - 64	7.9	28.2	13.2	20.6	30.0	100.0
65+	31.6	18.4	27.2	13.1	9.2	100.0
TOTAL	8.6	19.6	19.2	24.8	27.8	100.0
JCO						
TOTAL*	17.0	26.9	37.3	8.5	10.0	100.0
JOR						
TOTAL*	19.0	29.1	27.0	13.0	11.9	100.0
GA						
25 - 44	7.8	21.1	22.6	30.5	18.0	100.0
45 - 64	11.8	48.4	9.9	17.7	12.3	100.0
65+	23.5	47.9	15.7	7.3	5.6	100.0
TOTAL	10.2	30.7	18.6	25.1	15.4	100.0
U.S. White Population**						
25+	23.0	42.6	17.3	10.8	6.3	100.0

* Too few in sample for age breakdown

** Source: U.S. Census: Report P20 No. 428, Table 1, *Years of School Completed by Persons 15 Years Old and Over by Age, Sex, Race and Hispanic Origin: March 1987*

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

Employment

The total currently employed work force in Jewish households numbers 3,875,000 persons. This is an average of 1.2 employed persons per household, with more than 1.5 million two-earner households. As one might expect, Jewish identity has little effect on employment status. The age structure of the identity groups is a more important factor. Since JNR Jews are younger than JBR Jews and are more likely to be single, a greater proportion are students and employed females.

Employed persons on the average work 40 hours per week. Part-time workers (under twenty hours) constitute 15 percent of the work force, while 13 percent work more than 50 hours per week.

This population is largely a salaried one, primarily working in the private sector (Table 4). Only 16 percent are self-employed, and only 3 percent work in a family business.

Rates of unemployment seem close to the national average of 5 percent for the summer of 1990. As one would expect, the employment rate for men is somewhat higher than for women. Over 70 percent of all adult males and just over half of all adult women are currently employed, (Table 5). Again reflecting their older age, the JBR population has the largest proportion of retirees, about 20 percent for men and 17 percent for women. Because the status of a retiree may apply to any person who ever worked, the percentage of women reporting this status is only slightly less than that of men across all categories of Jewishness. Just under 10 percent of the total adult population are currently students and about 20 percent of adult women consider their status to be that of homemaker.

TABLE 4
Distribution of Employed Persons
Among Total Adults by Type of
Economic Organization

PERCENT DISTRIBUTION	
Private Sector	70
Non-Profit Sector	9
Government/Public Sector	15
Other	6
Total Percent	100

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

TABLE 5
Employment Status by Sex and Jewish Identity
(Percent Distribution)

All Adult Males (Total = 2,960,000)					
	JBR	JNR	JCO	JOR	GA
Employed	68	73	82	71	78
Unemployed	3	5	4	3	3
Homemaker	0	0	0	0	0
Student	7	12	3	6	7
Retired	20	9	9	16	11
Disabled	2	1	3	3	2
Total Percent	100	100	100	100	100

All Adult Females (Total = 3,145,000)					
	JBR	JNR	JCO	JOR	GA
Employed	53	64	55	53	61
Unemployed	2	4	1	6	3
Homemaker	18	13	21	15	20
Student	7	11	11	10	10
Retired	17	7	9	13	7
Disabled	2	2	4	3	1
Total Percent	100	100	100	100	100

Marriage

Current Marital Status

Chart 12 presents a snapshot view of the current adult (over age 18) population's marital status by Jewish identity. Few cases of current teenage marriage were found by the survey. The chart shows that a larger proportion of the JBR population is married than is true of the JNR population. This difference might be expected given the relative youthfulness of the JNR group.

The Gentile Population (GA) contains the highest proportion of married persons, since the only Gentiles included in the survey are currently living in a household with a qualified Jewish person. Hence, Gentiles also have a low proportion of divorced persons. Unmarried Gentiles are largely housemates or roommates of young Jews, though some are cohabiting with Jews. The small proportion of Gentile widows mostly consist of the parents of Gentiles or Jews by Choice, who are living with their son or daughter and their Jewish partner.

Intermarriage Patterns

We have observed that the majority of the adult population is currently married. The choice of current marriage partner is one of the contributing reasons for the heterogeneous nature of the 8.2 million Total Population. One way to assess intermarriage is to note the identification of the current marriage partner of anyone who was born Jewish and is now married, irrespective of their present Jewish identity. This population numbers 2.6 million.

Chart 13 shows that 68 percent of all currently married Born Jews (1.7 million) are married to someone who was also born Jewish. It should be remembered that this includes people from 18 to over 80 years of age. Four percent (105,000) are married to a Jew by Choice while 28 percent (739,000) are married to a Gentile. This last figure includes Born Jews (160,000) who converted to another religion (JCO).

CHART 12

Marital Status and Jewish Identity of Adults (Percent Distribution)

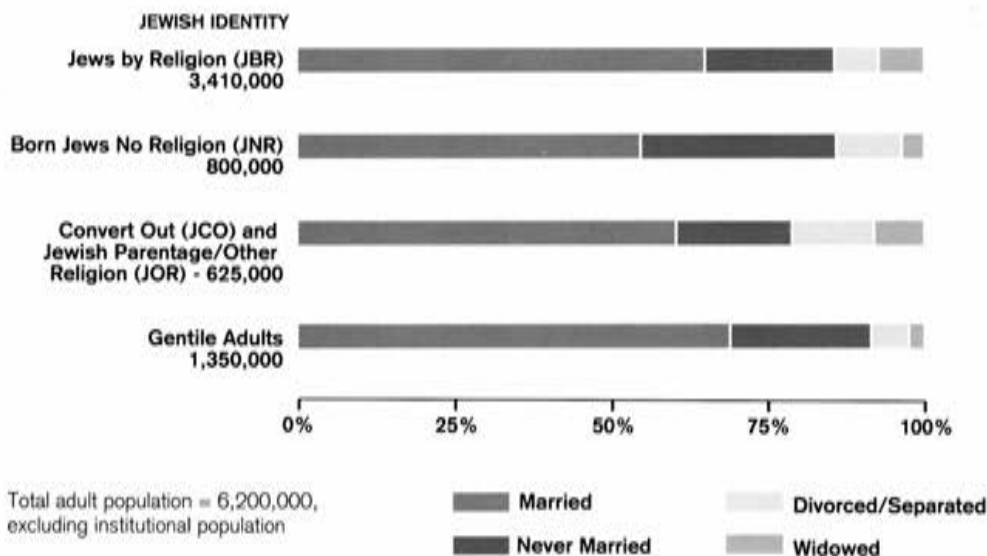
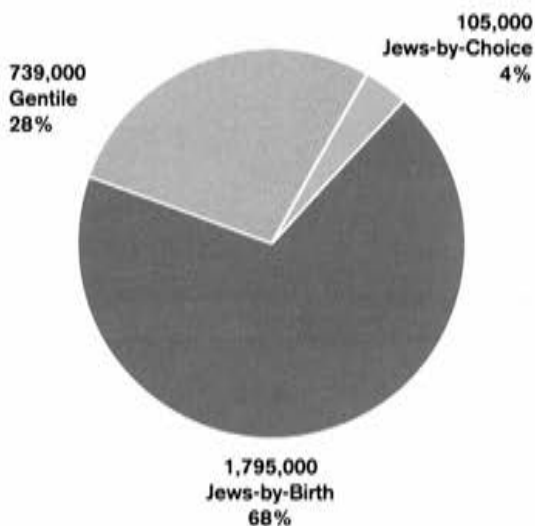


CHART 13

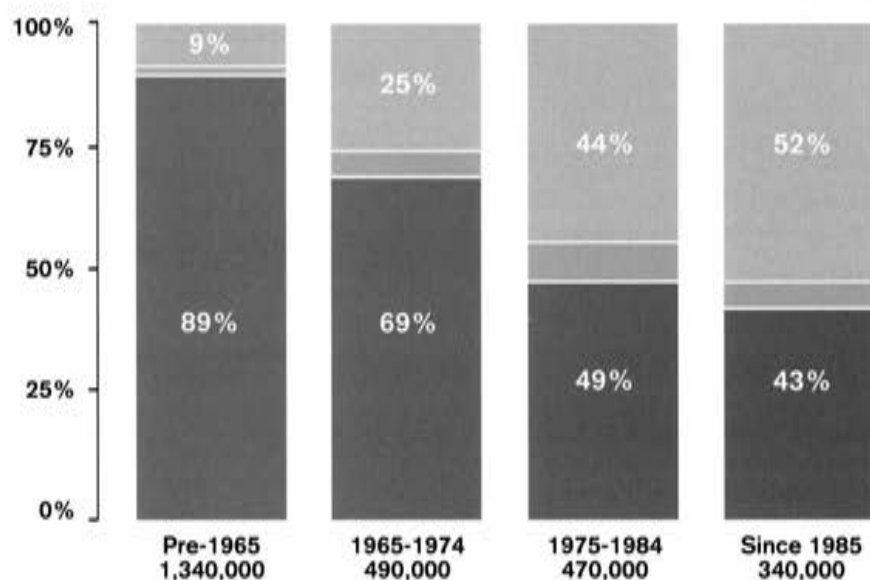
Present Identity of Spouse of Currently Married Jews by Birth (BJR, JNR, and JCO)



Total = 2,640,000 currently married persons
(excluding institutional population)

Chart 14 indicates that the choice of marriage partners has changed dramatically over the past few decades. In recent years just over half of Born Jews who married, at any age, whether for the first time or not, chose a spouse who was born a Gentile and has remained so, while less than 5 percent of these marriages include a non-Jewish partner who became a Jew by Choice (JBC). As a result, since 1985 twice as many mixed couples (Born Jew with Gentile spouse) have been created as Jewish couples (Jewish, with Jewish spouse). This picture also tends to underestimate the total frequency because it does not include currently Born Jews divorced or separated from an intermarriage, nor Jew-Gentile unmarried couple relationships and living arrangements.

CHART 14
Present Identity of Spouse for Jews by Birth by Year of Marriage



JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

Jew by Birth
 Gentile (GA)
 Jew by Choice (JBC)

Total = 2,640,000
currently married persons
(excluding institutional population)

The Next Generation

Fertility

Table 6 presents the average number of children born to women classified by age and Jewish identity. It shows that the Core Jewish Population (JBR and JNR) has had low fertility over most of the past 40 years. By the end of childbearing years at age 45, Jewish women in the Core Population exceeded population replacement levels (2.1 children) only among those who became mothers at the height of the baby boom and are now in the age cohort 55-64.

The assimilated Jewish women (JCO and JOR), who exhibited higher fertility than Core Jewish women in the past, maintain this pattern among the cohorts currently in the reproductive ages. The difference is particularly wide in the 25-34 year age cohort. On the other hand, among the cohorts of mothers of fertile age, the Gentile women married to Jews have rates almost identical to the Core Jewish women. Core Jewish women and younger Gentiles married to Jews delay childbearing until their late 20s and seem to continue it into their 30s.

Jewish Identity of Children Under Age 18

The total population contains 1.9 million children. However, as Table 7 indicates, only 62 percent are in the Core population. Just under half of all children in the surveyed households are currently being raised with Judaism as their religion, and another 16 percent qualify as secular Jews.

Table 8 provides statistics for children under age one. It shows a similar pattern to that for all ages in terms of the children's Jewish identity.

The pattern of Jewish identity for children whose parents are intermarried (currently of different religions) is crucial for the future composition and size of the Jewish population given the current high rate of intermarriage. The 440,000 households with a Core Jewish and a Gentile adult

TABLE 6

Fertility - Children Ever Born Per Woman by Age and Jewish Identity

AGE	JBR	JNR	JCO	JOR	GA	U.S. White Population
18 - 24	.12	.33	.85	.23	.19	.35*
25 - 34	.87	.77	1.62	1.38	.96	1.29*
35 - 44	1.57	1.43	1.75	1.90	1.50	2.00*
45 - 54	2.01	1.94	2.09	2.70	2.43	2.54**
55 - 64	2.43	2.30	2.79	3.05	3.05	2.92**
65+	1.86	1.79	2.42	2.36	3.05	2.39**

* Source: U.S. Census: Report P20 No. 436, Table 1 *Distribution of Women and Average Number of Children Ever Born, by Race, Age and Marital Status in 1988*

** Source: U.S. Census: Table 270 *Children Ever Born and Marital Status of Women by Age, Race and Spanish Origin: 1980* (extrapolated to 1990)

TABLE 7

Current Jewish Identity of Total Population Under Age 18

JEWISH IDENTITY	Number of Children	Percent Distribution
JBR	859,000	46
JNR	307,000	16
(Core Jews)	(1,166,000)	(62)
JCOR	701,000	38
Total	1,867,000	100

contain 770,000 children. Table 9 shows how the children in these households are being raised with respect to religious identification. The "other religion" category includes children being raised as Protestants or Catholics as well as combinations of various types of religions, including syncretic Judaism.

We can only assume the vast majority of children in mixed households are the children of the adults there. The religious identities of the children require in-depth analysis to ascertain how factors such as the gender of the Jewish parent, divorce and remarriage, common law relationships and age of the child affect the situation. Only 28 percent of these children are reported as being raised Jewish. Some 41 percent are being raised in a non-Jewish religion. The current pattern probably means that there will be net losses to the Core Jewish population in the next generation. One key factor is whether the 31 percent of children being raised with no religion can be attracted in large numbers to their Jewish identity option. Although not included in the tables, the findings indicate that 99 percent of the children of Jews by Choice married to Born Jews are currently being raised as Jews.

Few additions to the Core Jewish Population can be expected from assimilated Jewish (JCO, JOR) - Gentile couples, most of whom are currently religiously homogeneous Christian households. In these households, 84 percent of the children are being raised in Other Religions and 16 percent without a religion.

Adoption

The data suggest that there are about 60,000 adopted children under age 18 in the Total Population, representing over 3 percent of all the children. About a

quarter are overseas adoptions, with children being born in places such as Korea and Latin America. Adoptees are much less likely to be raised without a religion than the biological children in this population. Only 8 percent are being raised without a religion, 44 percent in other religions, while 48 percent are being raised in the Jewish religion. However, very few adoptees appear to have been formally converted to Judaism.

Over 5 percent of all respondents (165,000 couples) reported that they had at one time sought assistance with adoption. Such a level of interest in adoption is not surprising among a population that

delays marriage and childbearing. Moreover when asked about future childbearing intentions, 13 percent of the couples who intend to have a child over the next 3 years said that they were considering adoption.

Stepchildren

Reflecting the changing patterns of marriage and household composition, 350,000 children in the Total Population have a stepparent, and 265,000 remarried parents have children under 18 years from a previous marriage. Of these parents, 46 percent have sole custody and 18 percent have joint custody of their children.

TABLE 8
Current Jewish Identity of Children Under Age 1
(Born 1989 -1990)

JEWISH IDENTITY	Number of Infants	Percent Distribution
JBR	52,000	44
JNR	26,000	22
(Core Jews)	(78,000)	(66)
JCOR	40,000	34
Total	118,000	100

TABLE 9
Current Religious Identity of Children Under Age 18
Living in Mixed Households (Core Jewish & Gentile Adult)
(Total Number of Mixed Households with Children = 440,000)

	Number of Children	Percent Distribution
Child Being Raised Jewish	214,000	27.8
Child Being Raised No Religion	237,000	30.8
Child Being Raised Other Religion	319,000	41.4
Total Children	770,000	100.0

Households

Household Types

An estimated 3,186,000 households are represented in this survey. The various Jewish identities among the population have been categorized into one of three household types. These types and their number are presented in Chart 15. Entirely Jewish households are composed entirely of Core Jews i.e. BJR, JBC, JNR persons. Mixed households are defined as being composed of a Core Jew and a Gentile. Households with No Core Jews are composed of JCO and JOR Jews living alone or with Gentiles. It is important to note that the logic of these definitions implies that there cannot be any one-person Mixed households. The Core Jewish population is distributed across the household types as follows: 72 percent are found in Entirely Jewish households, 26 percent in Mixed households. Not included in Chart 15 are the approximately 2 percent of Core Jews living in institutions.

Mixed households are largely comprised of inter-married inter-faith couples, with or without children, but they include a certain number of cases of unrelated Gentiles, roommates, caretakers and relatives living with Core Jews. Of these Mixed households, 440,000 contain children under age 18.

Household Size

Entirely Jewish households averaged only 2.2 persons, compared to 2.7 persons for those with no Core Jews and 3.2 for mixed households. The national average household size according to the 1990 U.S. Census was 2.63 persons. Chart 16 shows that Entirely Jewish households tend to decline as a proportion of each category as household size increases. The smaller size of the Entirely Jewish households is evidenced by comparison with households containing No Core Jews or even with

Mixed households for units of two or more persons. Household size reflects in some part the age structure of the population. For instance, Core Jews are a larger proportion of two person, often empty-nest households, than they are of younger

families such as five person households. The deviation of a slightly higher proportion of the largest category of households which are Entirely Jewish is due to a relatively small number of very large Orthodox households.

CHART 15

Household Type of Jewishly-Identified Households

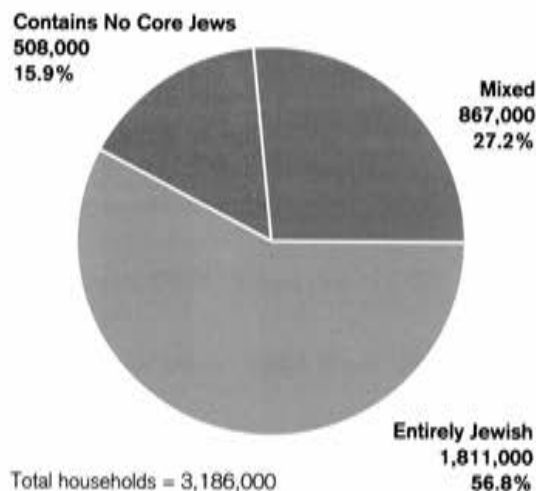
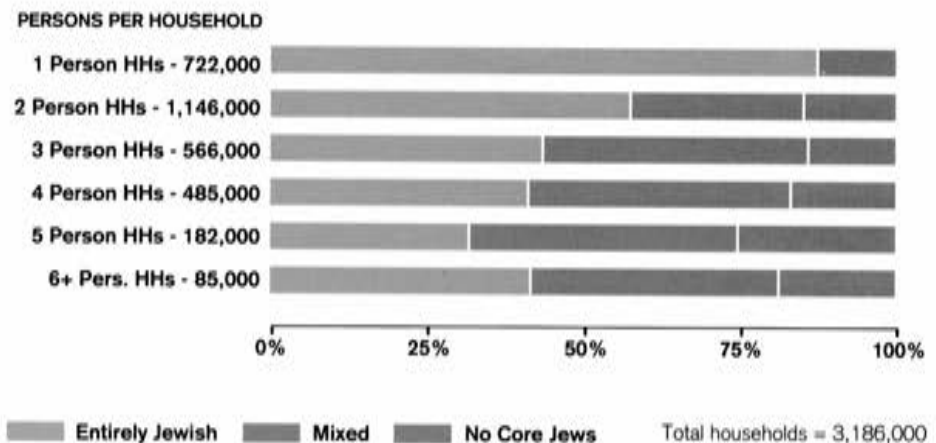


CHART 16

Size of Household by Household Type (Percent Distribution)



Household Composition

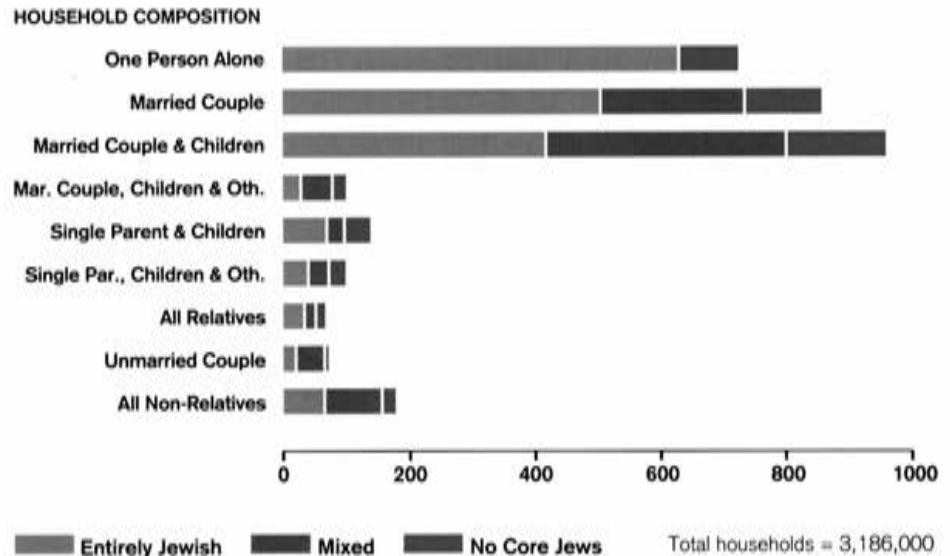
The data in Chart 17 are necessarily very general since proper portrayal of household composition would require over 30 categories of households to be delineated according to the size, type and relationships among the members. Nevertheless, a quick overview of the numbers of each type of household composition is possible. Among Core Jews, 11 percent of individuals live alone. Of these about half have never married, one-third are widowed, and one-fifth are divorced or separated. Core Jewish couples living by themselves are more numerous than Core Jewish couples with children. In the single parent category the child can be of any age, even an adult. The "Others" associated with couples and single parents in Chart 17 consists of any other type of relative, or a non-relative such as an "au pair", boarder, foster child, roommate, caretaker or foreign exchange student.

The term "Unmarried Couples" in Chart 17 covers any type of non-married "significant other" relationships including gay couples. Such households are 2.3 percent of the total. The All Non-Relatives category which comprises 5.5 percent of the total covers households which may contain some of those in the aforementioned categories but most commonly roommates or housemates.

Most significant, the proportion of traditional Jewish families is small. Of all households, 16 percent are composed of a married couple, both of whom are Core Jews and only 14 percent contain a Core Jewish married couple with children. By contrast 13 percent contain an interfaith couple with children. Such Mixed households seem to be the fastest growing household type. The most common type of household found in the survey was a Core Jewish person living alone. Over 19 percent of the households were of this type. Among households containing a Core Jew, 17 percent are comprised of a Core Jewish Married couple with children.

CHART 17

Household Composition and Household Type (In Thousands)



Household Income

Experience in local Federation sponsored surveys of Jews has shown that upwards of 30 percent of households refuse to answer questions on income. The NJPS was more successful in its coverage and 87 percent of all households provided a figure for 1989 household income. These data for the 3.2 million households are presented in Chart 18. The median annual income is \$39,000. In making comparisons by household types we must keep in mind that, by definition, single person households cannot be mixed. Within this constraint, it is clear that the assimilated population (No Core Jews) has lower incomes than Core Jews.

Annual income statistics are not always an accurate reflection of personal economic circumstances, especially for retired persons and students. The main interest in their use is to identify the polarities, the poor and the wealthy, the potential recipients and potential providers of communal welfare and social services.

If we define low income one-person households as those with incomes below \$12,500, then 19 percent of the Core Jewish households, or 100,000 persons, are low income. If we use \$7,500 as the poverty line, then 50,000 persons are below this level. Among Core Jews living alone 6 percent have annual incomes of over \$80,000.

If we define low income multi-person households as those with incomes under \$20,000, then 130,000 or 14 percent of Entirely Jewish households and 10 percent of Mixed households are low income. Chart 19 shows again that among multi-person households, the assimilated households have significantly lower average incomes than the other two types. How income is related to household type status is open for further investigation. Multi-person Entirely Jewish and Mixed households have similar median incomes. The Entirely Jewish households have a bi-modal pattern whereas the Mixed households have a more normal curve.

CHART 18
1989 Household Income by Household Type
(Percent Distribution)

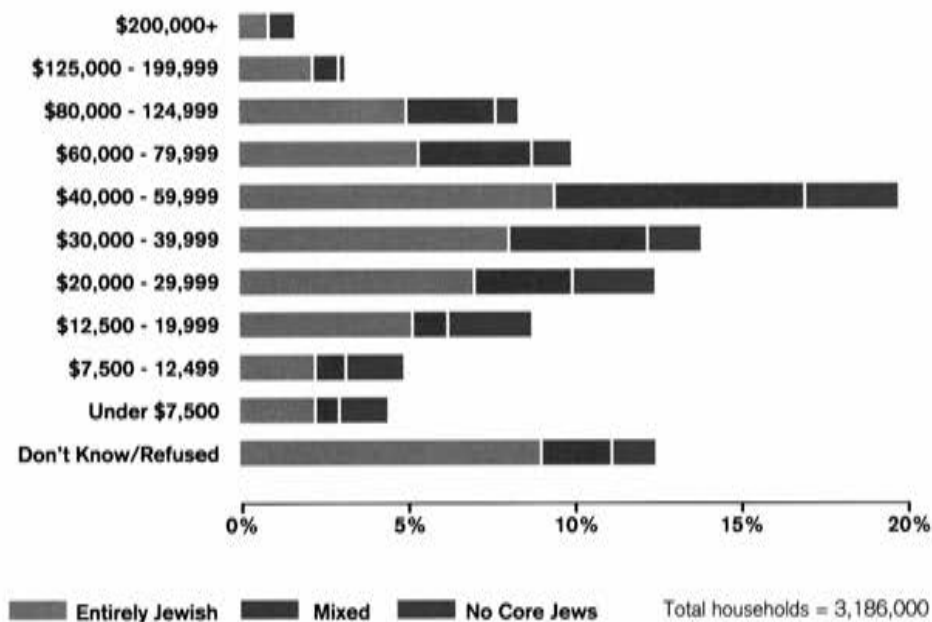
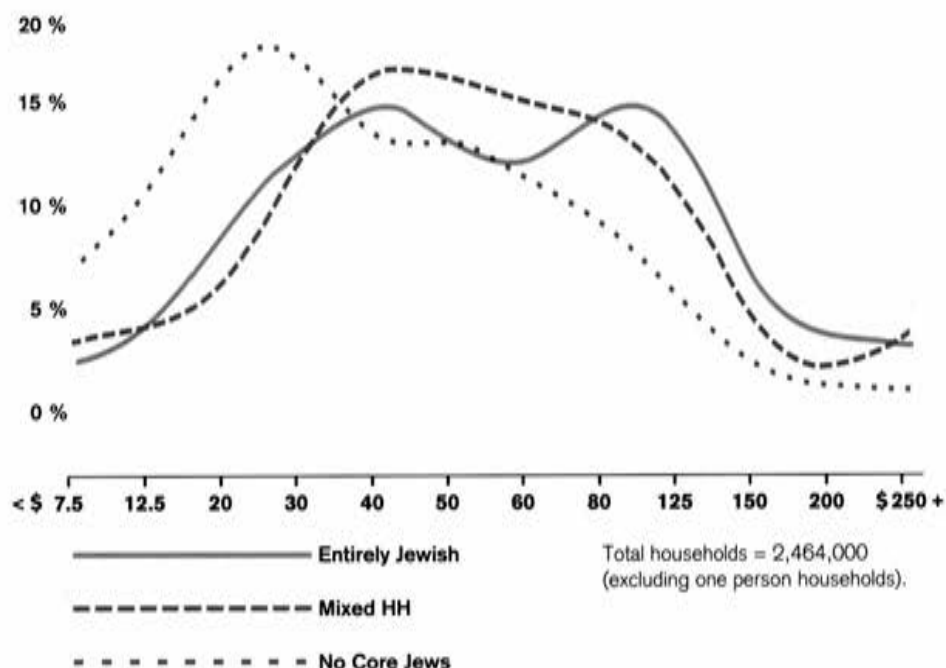


CHART 19
Distribution of 1989 Household Income by Household Type
for Multi-Person Households
(Income in thousand dollars)



Households

Given the sample size, this survey cannot present reliable figures on the geographic distribution of the population for units smaller than the four U.S. Census Regions; the Northeast, the South, the Midwest and the West.* Map 1 shows that the Northeast Census Region has the largest number of households and the largest proportion of Entirely Jewish households. By contrast, the Midwest has both the smallest number of households, and the smallest proportion of Entirely Jewish households. The South and West are both large

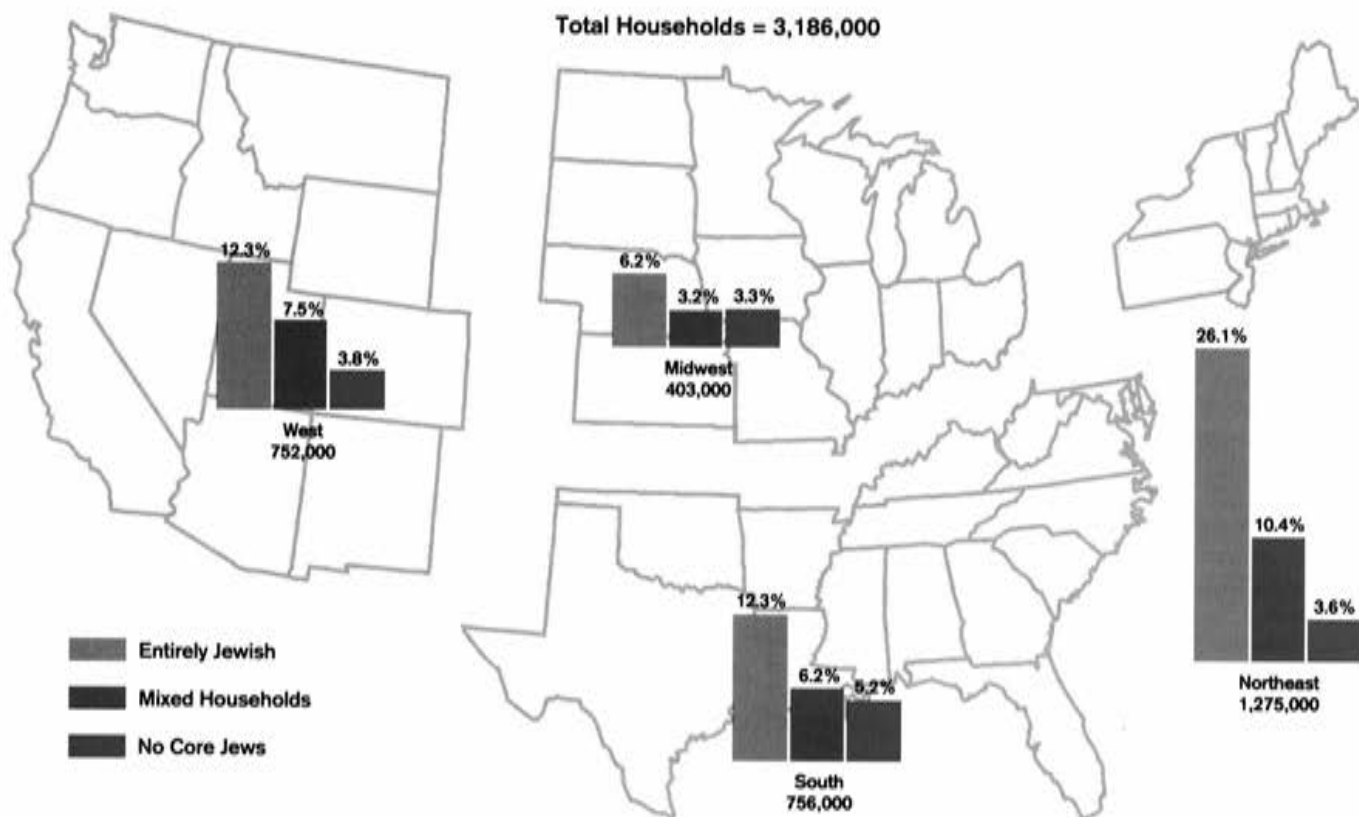
regions covering a variety of geographic areas and Jewish communities. In the aggregate, the number of households and distribution by household type are quite similar although the South has proportionately more households with No Core Jews and the West has the largest proportion of Mixed households.

* Respondents resident in Alaska and Hawaii were included in the Survey even though the maps do not show these states.

MAP 1

Distribution of Households by Region of Residence and Household Type

(Total Percent = 100.0)



Population

Map 2A shows how the total population is distributed in terms of the four census regions and the four identity constructs. The greatest concentration is in the Northeast while the Midwest has the smallest population. The largest segment of the population, comprising one-quarter of the total, are Jews by Religion residing in the Northeast. Though the South

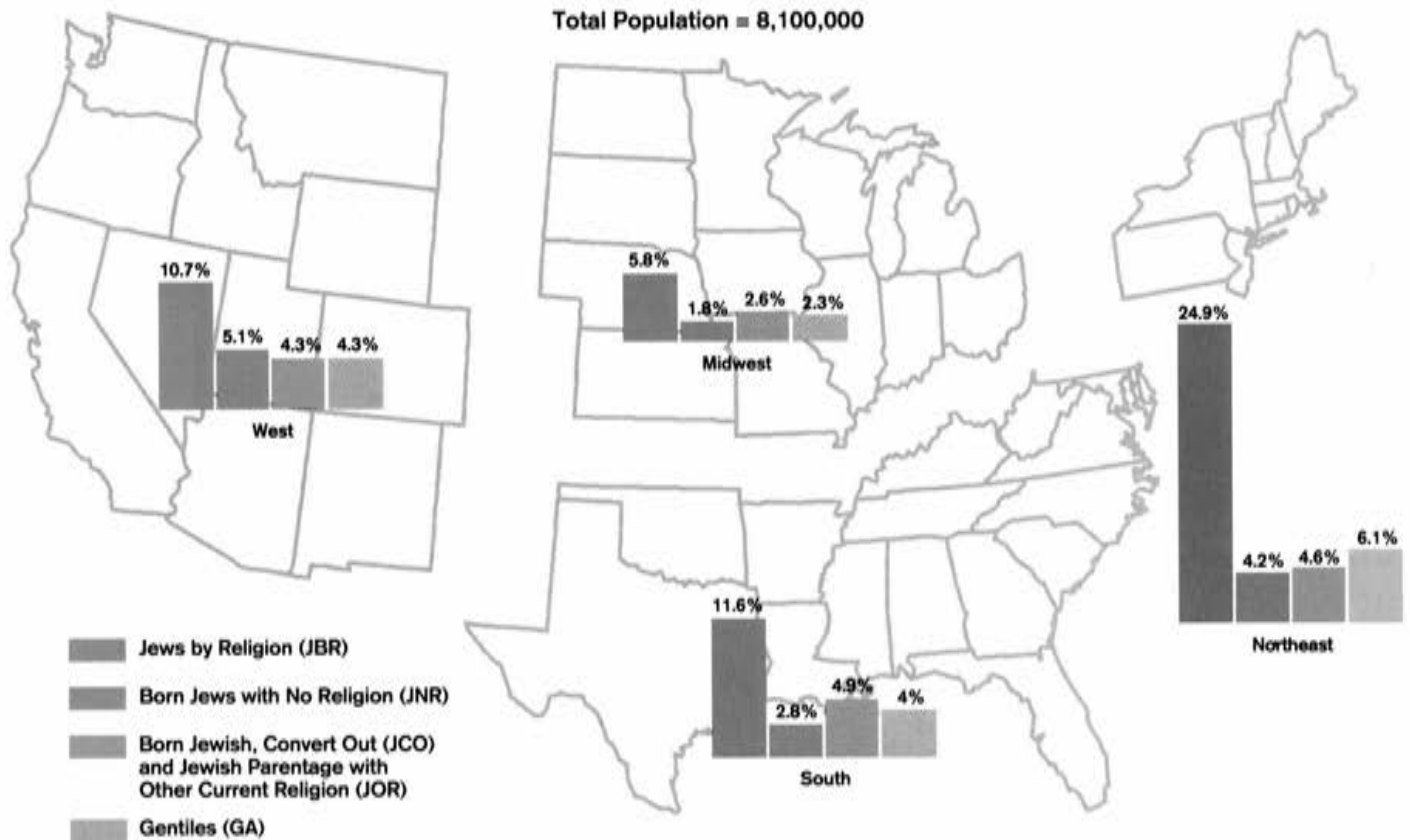
contains more Jews by Religion than the West, it has fewer Core Jews since a plurality of Jews with No Religion is found in the West.

The regional distribution of the Core Jewish population, displayed on Maps 2A and 3B, indicates that this population is clearly skewed towards the Northeast.

The ratio of JBRs to JNRs in the Core Jewish Population varies across the regions from 6:1 in the Northeast to 2:1 in the West.

MAP 2A

Distribution of All Household Members by Region and Jewish Identity (Total Percent = 100.0)



Foreign Born

The data on immigration (Table 10) reveal that the half million Jewish immigrants tend to settle everywhere except in the Midwest. Immigrants from the Western Hemisphere (Canada and Latin America) show a distinct preference for the Sunbelt. Israelis and Jews from the Soviet Union, most of whom arrived in recent decades and comprise 45 percent of the Jewish immigrant population have an almost identical pattern of bi-coastal settlement.

TABLE 10
Regional Distribution of Foreign Born Among
Core Jewish Population by Place of Origin
(Percent Distribution)

PLACE OF ORIGIN (in thousands)	REGION OF U.S.				Total
	Northeast	Midwest	South	West	
Canada (45)	16	13	30	41	100
Latin America (40)	25	5	50	20	100
Western Europe (80)	51	4	24	21	100
USSR (160)	43	7	13	37	100
Other Eastern Europe (70)	67	9	16	8	100
Israel (65)	45	2	19	33	100
Rest of World (45)	42	6	25	27	100
Total Foreign Born (505)	40	6	26	28	100
Total Core Jews	44	11	22	23	100

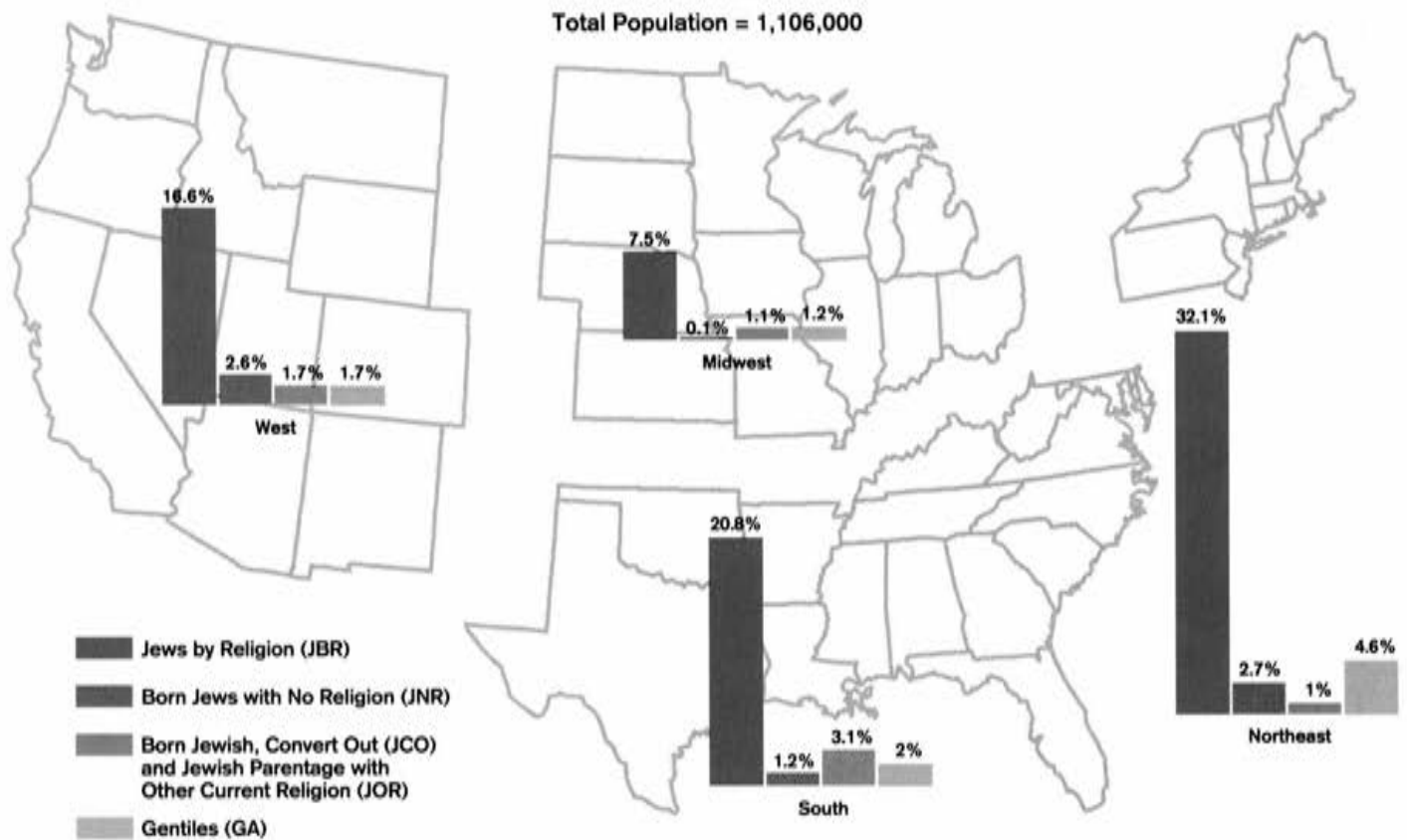
The Elderly

The distribution of the 1.1 million elderly persons (age 65 and over) in the Total Population is shown in Map 2B. This pattern reflects in part the retirement of elderly in the Sunbelt. The higher level of assimilation in the Midwest and South is

suggested by the higher proportion of aged JCO and JOR persons in those regions compared to the Northeast and the West. A tendency exists for elderly Western Jews to have a secular Jewish identity i.e., be JNR.

MAP 2B

Distribution of the Household Members Age 65 and Over by Region and Jewish Identity (Total Percent = 100.0)



The Young

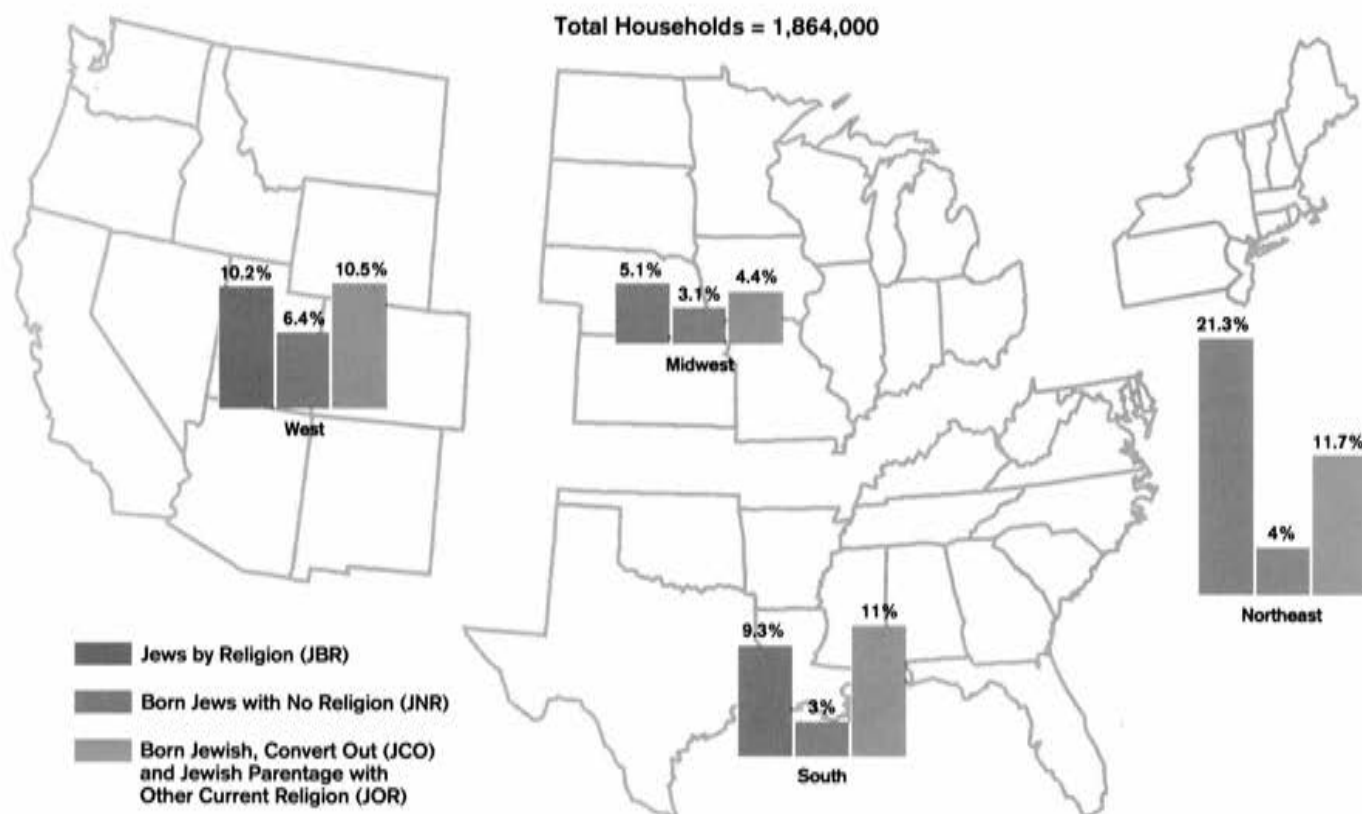
The younger population is grouped into only three identity categories since, by our definition, younger Gentiles who have no Jewish descent are rarely found in the Survey. The young have a different pattern of regional distribution from the elderly (Map 2C). The Northeast has the largest percentage of children and, among these,

the largest proportion who are BJR. In other regions, BJR youngsters are a minority. If comparisons are made within regions, the Midwest and the West have the highest percentage of Jewish children with No Religion (JNR) while the South contains the highest proportion of Jewish Children with Other Religion (JCOR).

MAP 2C

Distribution of All Household Members Under Age 18 by Region and Jewish Identity

(Total Percent = 100.0)



Migration Patterns

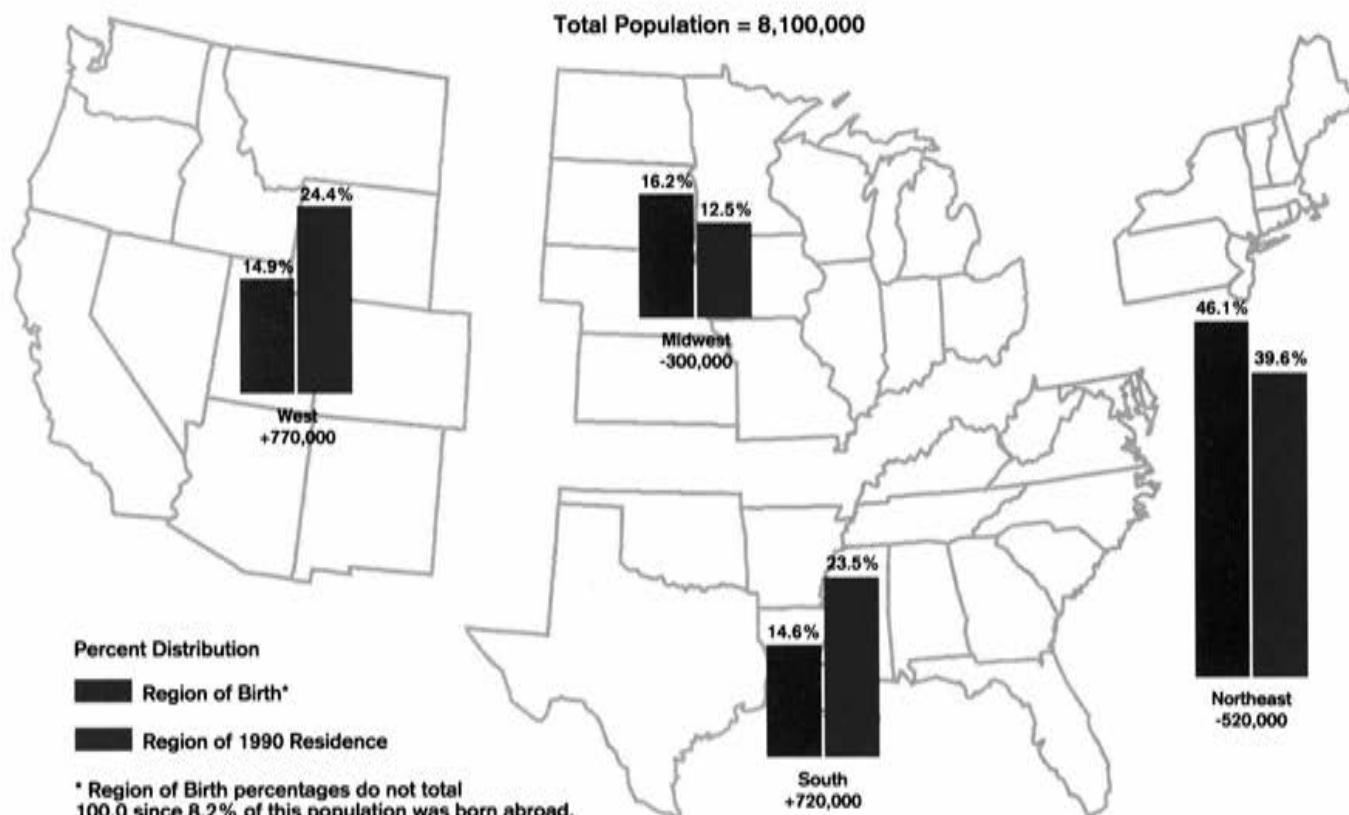
We have seen that the Northeast is the focal region for Judaism. Yet, the data on migration shown on Map 3A, make it clear that the net population movement has been away from the Northeast and Midwest to the South and West.

Immigration from abroad has tended to reinforce the Jewish population rise in the West and has also somewhat offset declines in the Northeast.

MAP 3A

Regional Redistribution of the Total Population

(Total Percent = 100.0)



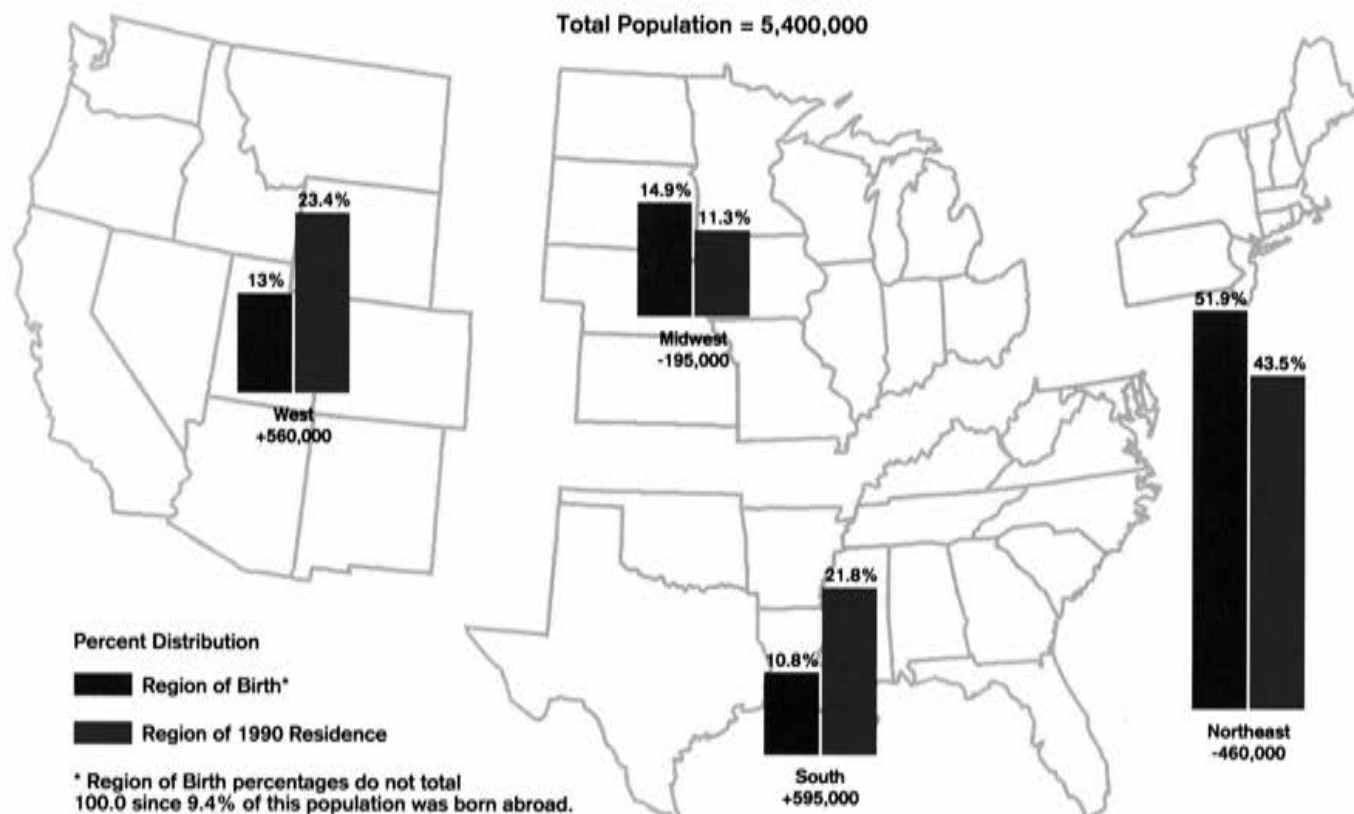
Net losses in the Northeast have particularly affected the Core Jewish population (Map 3B). However, this loss has been somewhat offset by immigration from abroad. It is interesting to note that inter-regional migration has been relatively greater among the Core Jewish population

than the Total Population. The figures on net lifetime migration (Map 3B) show that the South and West have about doubled their proportion of the Core Jewish population while the Midwest has lost one-quarter of the Core Jews born there.

MAP 3B

Regional Redistribution of the Core Jewish Population

(Total Percent = 100.0)



Residential Movement

Table 11 shows a mobile population. Nearly half the population changed their residence in the past six years, and less than 10 percent of Jewish adults live in the same home as 25 years ago.

Change in residence from May, 1985, to the summer of 1990 yields greater detail on the nature of residential movement.

As displayed on Table 12, the majority of moves were within the same state. However, nearly 700,000 adults changed their state of residence between 1985 and 1990. International movement from a different country is composed of both recent immigrants and of students and persons who were returning from studying or working abroad.

TABLE 11
**Year Moved into Current Residence
for Total Adult Population**
(Total = 6,200,000 Persons)

	PERCENT DISTRIBUTION
Always Lived There	2.1
Before 1965	8.6
1965 - 1969	5.3
1970 - 1974	9.6
1975 - 1979	11.8
1980 - 1984	14.6
1985 - 1990	46.6
Total Percent	100.0

TABLE 12
**Type of Change of Residence of
Those Who Moved Since May 1985**
(Total = 2,700,000 Adults)

CHANGED RESIDENCE	PERCENT DISTRIBUTION
Within Same City	50.0
From Other City, Same State	24.6
From Different State	23.5
From Different Country	1.9
Total Percent	100.0

Attitudes

The extent to which the various groups of Jewish respondents serve to delineate real constituencies needs to be tested. The areas of consensus and differentiation among the various types should be of great interest to any organization or person working with or dealing with the Jewish community. To assess the meaning of being Jewish to respondents, seven questions on attitudes were asked (Tables 13 through 19).

The first set (Table 13) is an attempt to assess respondents' views of the basis for Jewish identification in America. Four separate criteria were offered for defining a Jew in America -- being a member of a religious, ethnic, cultural and nationality group. The answers were not mutually exclusive, and respondents could cite more than one criterion.

Being Jewish as defined by cultural group membership is the clear preference of three of the four identity groups. Definition in terms of ethnic group was the second highest and was cited more frequently than the religious concept by every Jewish identity group. Surprisingly, nationality was especially often cited by assimilated Jews (JCO and JOR).

The low level of positive support for the religious group concept among Core Jews is noteworthy; a majority of Jews by Religion (JBR) do not consider themselves Jews primarily because they are members of a religious group. Further analysis shows that less than 5 percent of all respondents consider being Jewish solely in terms of being a member of a religious group, whereas 90 percent define being Jewish as being a member of a cultural or ethnic group.

TABLES 13 - 19

Attitudes of Adult Respondents by Jewish Identity

TABLE 13

When you think of what it means to be a Jew in America would you say that it means being a member of

- (a) a religious group?
- (b) an ethnic group?
- (c) a cultural group?
- (d) a nationality?

PERCENT REPORTING

JEWISH IDENTITY	Religious Group	Ethnic Group	Cultural Group	Nationality
JBR	49	57	70	42
JNR	35	68	80	38
JCO	56	58	67	55
JOR	40	54	56	55

TABLE 14

How important would you say being Jewish is in your life?

PERCENT DISTRIBUTION

JEWISH IDENTITY	Very Important	Somewhat Important	Not Very Important	Not Important	Don't Know	Total Percent	Total Reporting Important
JBR	52	35	9	3	1	100	87
JNR	6	33	36	23	2	100	39
JCO	11	35	16	26	12	100	46
JOR	14	25	14	44	3	100	39

JEWISH IDENTITY CATEGORY

BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

The JNR group is the most ideologically consistent with the vast majority clearly rejecting the religious group concept and the largest proportion designating ethnic criteria. By contrast, the high percentage of the JCO group who regard Jews as a religious group seems somewhat inconsistent with their own status. However, their decision to change religions may explain their strong tendency to regard Jews as a religious group.

When asked how important being Jewish was in their lives, not surprisingly, the great majority of the JBR group indicated important (Table 14). The lowest percentages citing important were the JNRs and JORs, while almost half of the JCOs did so despite their professing adherence to another religion. In Table 15, which reports on emotional attachment to Israel, a similar pattern of greatest attachment among the JBR population is evident.

Overall the question on intermarriage elicited a low level of opposition to this phenomenon. As Table 16 indicates, although the opposition to intermarriage is greatest amongst the JBRs, even a third of them would support such a marriage and another 46 percent would accept it. These results suggest that across all types a general acceptance of intermarriage has developed coinciding with the rapid rise in the incidence of intermarriage in recent years.

Table 17 reveals a high proportion regarding the problem of anti-Semitism as serious. In this area, consensus is obtained across all types of Jewish identity. Two-thirds or more of the Jews in each group agreed that anti-Semitism constitutes a serious problem in the U.S. today, but this view was strongest amongst the JBRs.

TABLE 15
How emotionally attached are you to Israel?

JEWISH IDENTITY	PERCENT DISTRIBUTION				Total Percent	Total Reporting Attached
	Extremely Attached	Very Attached	Somewhat Attached	Not Attached		
JBR	13	23	47	17	100	83
JNR	2	6	39	53	100	47
JCO	5	6	35	54	100	46
JOR	8	7	25	60	100	40

TABLE 16
Hypothetically, if your child were considering marrying a non-Jewish person, would you: strongly support, support, accept or be neutral, oppose or strongly oppose the marriage?

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent	Total Reporting Opposed
	Strongly Support	Support	Accept	Oppose	Strongly Oppose		
JBR	11	22	46	13	9	100	22
JNR	21	24	51	2	2	100	4
JCO	19	30	45	3	3	100	6
JOR	16	24	56	2	2	100	3

TABLE 17
Do you agree or disagree that anti-Semitism is a serious problem in the U.S. today?

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent	Total Reporting Agree
	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Don't Know		
JBR	51	32	12	2	3	100	83
JNR	47	29	13	4	7	100	76
JCO	36	30	14	10	10	100	66
JOR	43	29	9	14	5	100	72

Political liberalism has long been seen as an identifying characteristic of American Jews. This fact is confirmed by the results shown on Table 18. The evidence shows that the JNR are more liberal than the JBR. However, politics largely unite the two elements of the Core Jews. It is noteworthy that the assimilated Jews are less liberal than the Core Jews, and are more likely to be conservative in political outlook.

The liberal outlook of Core Jews is paralleled by their views of the origin and significance of the Torah (Table 19). Again the JNR are the most liberal, but the JBRs are not much less likely to be liberal. In contrast the largely Christian JOR and especially the JCO are theologically more conservative.

Taken together, the various questions on attitudes indicate that, although the JNR population has in many ways assimilated into mainstream America, it retains historical American Jewish attitudes even while it rejects traditional Jewish values. Thus, in many social and political attitudes, the JNR population is distinct from the JCO and JOR groups.

TABLE 18
On a political scale, do you consider yourself generally...

JEWISH IDENTITY	PERCENT DISTRIBUTION						Total Percent	Total Liberal	Total Conservative
	Very Liberal	Liberal	Middle of the Road	Conservative	Very Conservative	Don't Know			
JBR	9	34	33	17	2	4	100	43	19
JNR	18	39	24	12	1	6	100	57	13
JCO	14	20	30	21	5	9	100	34	26
JOR	9	29	25	27	9	2	100	38	36

TABLE 19
Which of the following statements comes closest to describing your feelings about the Torah or Bible?

	PERCENT DISTRIBUTION			
	JBR	JNR	JCO	JOR
The Torah is the actual word of God	13	10	30	22
The Torah is the inspired word of God but not everything should be taken literally word for word	38	19	32	36
The Torah is an ancient book of history and moral precepts recorded by man	45	63	34	42
Cannot choose/ Don't know	4	8	4	0
Total Percent	100	100	100	100

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

Jewish Education

Adults

Jewish education is often considered to be the key mechanism for identity formation and socialization into Judaism. In this profile report, only a few basic statistics can be reported; they cover type of exposure to any type of formal Jewish education and are displayed in Table 20. The survey did not measure the quality of Jewish education.

A total of 3,350,000 of the surveyed population are estimated to have received some Jewish education at some time. Table 20 shows how the exposure varies by sex and Jewish identity among adults. In every group fewer women than men received a religious education. Many more of the JBR adults had parents who were more likely to give their children some Jewish education than the parents of JNR adults. A substantial minority of the JCO group (more than the JNRs) and an even smaller percentage of the JOR group had some Jewish education. Bar Mitzvah ceremonies seem perhaps to be a better predictor of adult Jewish identity than receipt of Jewish education. Bat Mitzvah statistics are not included in Table 20 because such ceremonies are a relatively recent phenomenon and used to be largely absent among the Orthodox. Examination of Bat Mitzvah data produces irregular patterns and few valid conclusions.

Though more Jewish males than females obtain some exposure to any type of Jewish education, Table 21 shows that once they enter the Jewish educational system the sex bias largely vanishes. The statistics record the expansion of the Jewish educational network in recent decades since younger adults, both male and female, have received more years of formal Jewish education than older adults. Most of the recent gains for Jewish education have been among those with more than 10 years of schooling. This reflects the greater availability of day school Jewish education as the century has progressed. For instance, the data show that over one-quarter of Jewish women under 45 years of age, who have received any type of Jewish education, have received it in a day school (10 or more years).

Children

Analysis of the current coverage of Jewish education shows that around 400,000 children were in the system in 1990. About one-third of these were in day schools. This finding is supported by existing

administrative data reported by the Jewish Educational Service of North America (JESNA). There appears to have been some recent growth in the number of students probably due to a rise in the absolute number of children in the Jewish population.

TABLE 20
Jewish Education by Jewish Identity

JEWISH IDENTITY	PERCENTAGES OF ADULTS WHO RECEIVED SOME JEWISH EDUCATION		
	Males	Females	Percentage of Males Who Became Bar Mitzvah
JBR	78	62	85
JNR	28	20	36
JCO	35	25	24
JOR	11	10	0

TABLE 21
Number of Years of Formal Jewish Education by Age and Sex, for Core Jewish Adults with Some Jewish Education
(Total Population = 2,820,000)

YEARS OF JEWISH EDUCATION	Males Age 18-44 (n=845,000)	Males Age 45 and Over (n=710,000)	Females Age 18-44 (n=725,000)	Females Age 45 and Over (n=540,000)
1 or less	5	10	10	12
2	6	9	7	10
3	9	10	9	10
4	13	13	8	12
5	15	14	12	9
6	10	8	9	8
7	10	8	7	7
8	7	8	8	10
9	3	2	4	2
10-14	18	15	24	18
15 or more	4	3	2	2
Median Years of Jewish Education	6.2	4.6	5.5	4.7

Jewish Denominations

Tables 21-26 display the current denomination that respondents report for themselves or their households. These answers reflect the respondents' own assessment of their beliefs and behaviors. Many answered differently for themselves than for their household as a whole. Where a combination of denominations was provided, the two were allocated proportionately. The denomination in which someone was raised is even more subjective in terms of recall or categorization. For many persons, it depended on the time period to which they considered the term "raised" applied. The current levels of Orthodoxy may have been somewhat under-reported as terms unfamiliar to some interviewers such as the names of Hasidic sects may have been recorded as miscellaneous, traditional, or Just Jewish.

Despite these reservations, some distinct patterns can be observed. Comparisons of Tables 22 and 23 show a general trend of movement away from traditional Judaism. While one-quarter of the BJR group was raised in Orthodox households, only 7 percent report themselves as Orthodox now. Minimal differences characterize the percent of BJR persons raised and currently Conservative (about 38 percent) but far more are currently Reform (42 percent) than were raised as such (28 percent). Among those recorded as JNR, much larger percentages reported being raised in some other religion and compared to BJRs, far fewer had Orthodox, Conservative or Reform backgrounds. The evidence in Table 24 shows that nearly 90 percent of those now Orthodox were raised as such, thus indicating any movement toward Orthodoxy is relatively small. In contrast to the Orthodox, the Conservative and Reform drew heavily from one or both of the major denominations; one-third of the Conservatives were raised as Orthodox and one-quarter of the Reform as Conservatives with an additional 12 percent having been raised Orthodox. While those who are currently Reconstructionist originate from all backgrounds, the greatest proportion (47 percent) are from Conservative backgrounds.

TABLE 22

Current Jewish Denominational Preferences of Adult Jews by Religion (JBR)

	BJR	JBC
Orthodox	6.6	7.2
Conservative	37.8	31.3
Reform	42.4	48.9
Reconstructionist	1.4	0.6
Just Jewish	5.4	3.9
Non-Participating	1.3	0.0
Something Else	4.0	8.2
Don't Know	1.4	0.0
Total Percent	100.0	100.0
Total Population	3,250,000	175,000

TABLE 23

Denomination Raised by Current Jewish Identity

	BJR	JNR	JCO
Orthodox	25.0	5.4	6.0
Conservative	37.9	18.7	19.4
Reform	28.1	19.1	9.5
Reconstructionist	0.4	0.1	0.0
Just Jewish	3.5	6.7	0.0
Secular	1.1	9.9	2.1
Non-Participating	1.0	1.1	0.0
Something Else Jewish	0.4	1.0	0.0
Christian	0.2	4.8	26.3
Some Other Religion	0.6	23.0	30.8
Don't Know	1.7	10.1	5.9
Total Percent	100.0	100.0	100.0
Total Population	3,250,000	750,000	210,000

TABLE 24

**Denominational Background - Current Denominational Preference
By Denomination Raised For Born Jews: Religion Judaism (BJR)**
(Total = 3,250,000 Adults)

DENOMINATION RAISED	CURRENT DENOMINATION							
	Orthodox	Conservative	Reform	Recon- structionist	Just Jewish	Non- Participating	Something Else*	Dont Know
Orthodox	88.4	31.6	12.0	19.1	16.6	14.8	11.8	28.0
Conservative	5.1	60.8	26.1	47.2	24.8	12.5	19.5	29.3
Reform	0.4	4.4	57.9	15.5	13.9	12.5	26.0	9.0
Reconstructionist	0	0	0.3	18.1	0	0	0	0
Just Jewish	4.4	1.0	1.2	0	42.2	3.8	0	0
Non-Participating	0	0	0	0	0	56.4	7.9	0
Something Else*	1.7	1.7	2.2	0	0	0	17.3	0
Don't Know	0	0.4	0.4	0	2.5	0	17.6	33.7
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

* **Something Else** includes: Secular, None, Agnostic, Atheistic, Jewish and Other Religion, Some Other Religion, Christian, Messianic, Traditional and miscellaneous other Jewish.

TABLE 25

Current Jewish Denominational Preference of Households
(Percent Distribution)

	Number	Percent
Orthodox	135,000	6.8
Conservative	806,000	40.4
Reform	827,000	41.4
Reconstructionist	33,000	1.6
Traditional	63,000	3.2
Just Jewish	104,000	5.2
Miscellaneous Jewish	29,000	1.4
Total Households with a Jewish Denominational Preference	1,996,000	100.0

JEWISH IDENTITY CATEGORY

BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

Those who converted out of Judaism (Table 23) have less traditional backgrounds, with a significant portion reporting Mixed Jewish and Some Other Religion as their background denomination.

Table 25 shows that the overall household distribution by denomination varies little from that of individual respondents. However, Table 26 shows considerable variation among the multi-person households according to whether they are Entirely Jewish or Mixed Households with

the latter being four times less likely to be Orthodox or Conservative. The term "some other religion," beyond the choices offered, surprisingly appears to be favored by many respondents. In most cases, it seems to be either a mixture of Jewish and another religion or simply a Christian religion but rarely Buddhist or some other non-Christian religion. Unfortunately, we cannot provide further information at this time as to what the answer implies or why it was chosen over a specific denomination.

TABLE 26

Denominational Preference of Multi-Person Households by Household Type
(Percent Distribution)

	Entirely Jewish	Mixed Jewish and Gentile
Orthodox	7.4	0.1
Conservative	34.4	10.3
Reform	36.2	18.7
Reconstructionist	1.1	1.1
Traditional	0.5	0.0
Just Jewish	4.6	2.6
Miscellaneous Jewish	0.6	1.6
Mixed Jewish and Others	1.3	17.1
Christian*	0.8	8.6
Some Other Religion	4.3	19.2
No Religion	2.8	7.6
Don't Know	3.2	8.5
No Answer/Refused	2.8	4.6
Total	100.0	100.0
Total Households	1,190,000	867,000

* Includes Messianic Jews

Jewish and Civic Attachments and Practices of Individuals

The religious practices of individual respondents follow the patterns predicted by their Jewish identity, attitudes, and Jewish education (Table 27). The JNR group exhibits behaviors more like the assimilated than like the JBR. Only the family and friendship patterns and ties with Israel really differentiate the JNR from the JCO and JOR groups. While about 60 percent of the JBR population fasts on Yom Kippur, only around 10 percent of the JNR, JCO or JOR groups observe this ritual. The data on synagogue/temple attendance on High Holidays follows a similar pattern. Weekly attendance is noteworthy for the JBR group, but only at the level of 11 percent. Similarly, roughly a third of the JBR population has visited Israel, while only about 10 percent of the JNR or JCO groups have done so. As with travel to Israel, similar percentages report having close family or friends in Israel for each Jewish identity category except for the JNR group whose social ties to Israel are relatively stronger.

In three key indicators of Jewish social network ties, the JBR group understandably has the greatest Jewish social affinity. Nearly half of the JBRs have "all" or "mostly all" Jewish friends while 28 percent subscribe to a Jewish periodical and 21 percent volunteered for a Jewish organization in 1989. Except for 12 percent of the JNR group reporting mostly Jewish friends, in the other measures of Jewish social ties, the JNRs as well as the JCO and JOR groups reported percentages of 10 percent or less.

It is important to state that respondents represent adults in all age groups, not just middle aged heads of households. The replies incorporate those aged 18 to 25 and those over age 75, each of whom, though for differing reasons, may not have the ability or opportunity to engage in some of these behaviors. For example, a young adult may not have the funds to afford a visit to Israel; a sick elderly person may be physically unable to do volunteer work. More detailed analyses in the monograph series will undertake comparisons by age and other key background variables.

Civic Involvement

The figures on civic involvement indicate that although the Core Jewish population are slightly more likely to be registered voters, such civic behavior is fairly uniform across Jewish identity groupings. By contrast, JBRs show the lowest level of volunteer work for secular organizations (39 percent) followed by JNRs. Slightly higher levels (close to 50 percent) characterized the JCOs and JORs.

TABLE 27
Jewish and Civic Attachments and Practices of Adult Respondents by Jewish Identity

	PERCENT REPORTING			
	JBR	JNR	JCO	JOR
PERSONAL RELIGIOUS PRACTICE				
Fast on Yom Kippur	61	10	8	13
Attend Synagogue on High Holidays	59	12	7	8
Attend Synagogue Weekly	11	1	2	0
ISRAEL TIES				
Visited Israel	31	11	11	3
Have Close Family or Friends in Israel	35	20	9	6
JEWISH SOCIAL TIES				
Most/All Friends Jewish	45	12	3	5
Subscribe to Jewish Periodical	28	5	9	6
Volunteer for Jewish Organization in 1989	21	5	10	2
CIVIC INVOLVEMENT				
Registered Voter	89	84	78	80
Volunteer for Secular Organization in 1989	39	43	53	47

Jewish and Civic Attachments and Practices of Households

One can hypothesize that some Jewish family traditions can be carried on even though the household may practice another religion or no religion at all. Therefore, inconsistencies are understandable and some rituals often manage to transcend departure from the Jewish religion.

In Table 28, the percentages reporting Jewish and civic practices are provided separately for the three household types. The last column is the aggregated total number of households of all three types, out of a possible 3.2 million that report the particular behavior. Among households reporting specific practices, the highest levels of Jewish practices are reported by the Entirely Jewish Households. Mixed Households obviously take an intermediate position. The assimilated households report a residual level of Jewish practices that may surprise some observers. For example, 62 percent of Mixed Households and 25 percent of households with No Core Jews attend a Passover seder. A slightly smaller percentage in each of the household types light Hanukkah candles.

The answers on philanthropy equate well with the actual number of donors reported by Jewish organizations. The Jewish Federation gifts, which are reported separately, are also included in the figures for Jewish charity as a whole. The levels of secular giving should not be measured against national statistics because the question specifically excluded religious giving, the paramount form of charitable gifts nationally. If all types of giving are combined, the proportion rises to about 80 percent of households.

While 62 percent of Entirely Jewish households contributed to a Jewish charity in 1989, somewhat fewer (45 percent) gave specifically to the Jewish Federation or UJA. For the Mixed households, the percentages for each type of Jewish giving was less than half that of the Entirely Jewish households. Only a small number, 13 percent and 4 percent respectively of the households with No Core Jews gave to Jewish causes.

Civic Involvement

Regarding secular charity, the proportion of givers was not as disparate across the household types. Roughly two-thirds of those households that were either Entirely Jewish or Mixed contributed, while just over half of the households with no Core Jews gave to secular causes. Levels of political contributions again exhibit the uniformity of public involvement, which characterizes this population irrespective of differences in Jewish identity.

TABLE 28

Jewish and Civic Attachments and Practices by Household Type

	PERCENTAGE OF HOUSEHOLDS			
	Entirely Jewish 1,811,000	Mixed Jewish-Gentile 887,000	No Core Jews 508,000	Aggregate Total # of Households Involved 3,186,000
Attend Passover Seder*	86	62	25	2,200,000
Never Have Xmas Tree	82	20	13	1,630,000
Light Hanukkah Candles	77	59	17	2,000,000
Contributed to Jewish Charity in 1989	62	28	13	1,410,000
Contributed to Federation/UJA Campaign in 1989	45	12	4	910,000
Sabbath Candles*	44	19	13	1,000,000
Current Synagogue Membership	41	13	2	860,000
Celebrate Yom Ha'atzmaut	18	6	5	410,000
Kosher Meat all the Time	17	3	3	350,000
Contributed to Secular Charity in 1989	67	86	54	2,020,000
Contributed to Political Campaign in 1988-90	36	35	33	1,123,000

*Sometimes, Usually, Always

Synagogue Affiliation

Synagogue affiliation is the most widespread form of formal Jewish connection, but it characterized only 41 percent of the Entirely Jewish Households. As Table 29 shows, it varies across the household types in the expected direction. The question was quite specific, and it reports only current dues paying households.

In general, data not shown here indicate that affiliated households with an average of 2.5 Jews per household are larger than all Entirely Jewish households which have an average of 2.2 Jews per household. This suggests a life cycle pattern of membership, a well-known feature of synagogue affiliation. Young families with children are more likely than others to be current members. The data shows that about half the JBR population lives in affiliated households.

The distribution of the 860,000 households reporting synagogue membership across the denominations (Table 29) shows that the Reform plurality, which was evident in denominational preferences (Table 22) does not translate directly into affiliation. By contrast, the Orthodox are more successful in affiliating their potential constituency. The information on household synagogue affiliation includes Entirely Jewish as well as Mixed households. Tabulations of the average total household size and the average number of Core Jews in the households indicate that households reporting "other" or "don't know/refused" contain the highest proportion of members who are not Core Jews. The "Other" category includes some large Hasidic households which suggests the real number of affiliated Orthodox totals over 400,000 persons. However, Conservative affiliation followed by Reform still outnumbers Orthodox; 41 percent of all affiliated individuals belong to Conservative and 35 percent to Reform temples compared to around 20 percent who belong to Orthodox synagogues.

TABLE 29

Households with Current Synagogue/Temple Affiliation

DENOMINATION OF SYNAGOGUE	Number of Households	Percent Distribution	Average Number of Persons in Household	Average Number of Core Jews in Household	Total Number of Core Jews
Orthodox	136,000	16	2.7	2.6	355,000
Conservative	371,000	43	2.6	2.4	890,000
Reform	303,000	35	2.7	2.5	760,000
Reconstructionist	21,000	2	2.6	2.4	50,000
Other	14,000	2	5.6	5.1	70,000
Don't Know/Refused	16,000	2	2.6	1.5	25,000
Total	860,000	100	2.7	2.5	2,150,000

Methodological Appendix

Sample Selection

The telephone numbers selected for the NJPS were based on random digit dialing (RDD), and are a probability sample of all possible telephone numbers in the U.S. The sampling procedure utilized a single-stage sample of telephone numbers within known residential working banks (the first two digits of the four-digit suffix - 212-555-XXxx). Telephone exchanges were strictly ordered by census geographic variables (i.e., Division, Metro/Non-Metro, Central City/Suburban, etc.) creating a sample frame with fine implicit geographic stratification. This procedure provides samples that are unbiased and in which all telephone numbers have the same chance of selection. Since the random digit aspect allows for the inclusion of unlisted and unpublished numbers, it protects the samples from "listing bias" -- the unrepresentativeness of telephone samples that can occur if the distinctive households whose telephone numbers are unlisted and unpublished are excluded from the sample. The RDD sample is referred to as the "screening sample." It consists of 125,813 households that were asked whether any household member was Jewish. All qualified Jewish households were followed up with requests for the detailed interviews.

It should be noted that data were collected only for the civilian population living in households. No information was obtained for the institutional and other non-household population. The survey thus excluded those in prisons, hospitals, nursing homes, hotels, religious institutions, and in military barracks. Estimates of the number of Jews in such places were added to the survey results for the estimate of the total number of Jews in the U.S. However, their characteristics are not reflected in the breakdowns of the totals by age, sex, etc.

Weighting Procedures

After the survey information was collected and processed, each respondent was assigned a weight. When the weights are used in tabulations of the survey data, the results will automatically provide estimates of the U.S. population in each category shown in the tabulations.

The weighting method insured that key demographic characteristics of the adult population of the total weighted sample of the 125,813 responding households matched the most current estimates of these demographic characteristics produced by the Census Bureau. The weighting procedure automatically adjusted for noncooperating households, as well as for those who were not at home when the interviewer telephoned and for households who did not have telephones or had multiple lines.

Accuracy of Data

Nonsampling Errors

All population surveys are subject to the possibility of errors arising from sampling, nonresponse, and respondents providing the wrong information, and the NJPS is no exception. The response rate to the initial screener interview, used to identify potential Jewish households, was approximately 50 percent. This is lower than most surveys concerned about quality strive to achieve. (The response rate was essentially caused by the contractor's need for each set of sample cases assigned for interview to be completed in a few days. This made followup of most not-at-homes impractical.) The concern over the effect of nonresponse on the statistics is not so much on the size of the nonresponse since this is adjusted for in the weighting, but on the possibility that nonrespondents are different from respondents. Variations in response rates by geography, age, sex, race, and educational attainment were adjusted for in the weighting. This still left the possibility that Jews and non-Jews responded at different rates.

To test whether this occurred at an important level, the telephone numbers of approximately 10,000 completed interviews and for about 10,000 nonrespondents were matched against telephone listings to obtain the household names, and the percentage of each group having distinctive Jewish names was calculated. The percentage for the completed cases was 1.38 percent and for the nonrespondents was 1.29. The difference

between the two is well within the bounds of sampling error. Although distinctive Jewish names account for a minority of all Jews, this test does provide strong support for the view that nonresponse did not have an important impact on the reliability of the count of the Jewish population.

In regard to errors in reporting whether a person is Jewish, previous studies indicate that the errors are in the direction of understating the count of the Jewish population, although the size of the understatement does not seem to be very large. A particular concern in the NJPS was the fairly large number of cases where respondents in households reporting the presence of one or more Jews in the screening operation, reversed themselves in the detailed interview. Of all households reported as having Jews in the screener, 18 percent were reported as nonqualified in the detailed interview. There was a possibility that this was hidden form of refusal, rather than errors in the original classification of the households or changes in household membership.

A test similar to the one on refusals was carried out for the nonqualified households. The telephone numbers for the 5,146 households who were reported as Jewish in the screening interview were matched against telephone listings, and those with distinctive Jewish names (DJN) were identified. In households that reported themselves as Jewish in the detailed interviews, 16.8 percent had DJN's. The rates were slightly smaller for refusals (13.9 percent) and for those who could not be contacted (10.9 percent). However, the percentage was only 2.9 percent for households who were reported as not Jewish in the detailed interview. It is, of course, possible that DJN households are less reticent than others in acknowledging to a telephone interviewer the fact they are Jewish, but the evidence is that underreporting did occur, but not to a very serious extent. An adjustment in the weights of about 8 percent was made to account for the unreported Jews in the estimates of the total number of Jews. Since questionnaire information was not obtained for them, the

statistics on characteristics of Jews may be subject to small biases if the Jewish non-qualifiers are very different from those who responded.

As mentioned earlier, other studies have reported that there is some understatement of reporting of Jewish heritage in interviews surveys. No adjustments for this were made since firm data on the size of the understatement does not exist. As a result, the estimate of the size of the Jewish population is probably somewhat on the low side.

Sampling Variability

All sample surveys are subject to sampling error arising from the fact that the results may differ from what would have been obtained if the whole population had been interviewed. The size of the sampling error of an estimate depends on the number of interviews and the sample design. For estimates of the number of Jewish households, the sample size is 125,813 screened households. As a result, it is very likely (the chances are about 95 percent) that the number of Jewish households is within a range of plus or minus 3 percent around the estimate shown in this report. For estimates of the Jewish population, the range is slightly higher since sampling variability will affect both the estimate of the number of Jewish households and of the average number of Jews in those households. The 95 percent range is plus or minus 3.5 percent. These ranges are the limits within which the results of repeated sampling in the same time period could be expected to vary 95 percent of the time, assuming the same sampling procedure, the same interviewers, and the same questionnaire.

For statistics on the percentage distribution of Jews according to various categories, the sampling errors will be largely determined by whether the percentages refer to statistics of households, statistics on personal characteristics for which data were only obtained for the respondent in each household, and personal characteristics obtained for all household members

in the sample households. For the first two of these types of statistics, the sample size is the number of households, or 2,441. For items obtained for all household members, the sample size is 6,514. The standard errors of percentages applying to the entire Jewish population can be approximated by

$$\sqrt{p(1-p)/n}$$

where p is the estimated percentage and n is the sample size, that is, either 2,441 or 6,514, depending on the type of statistic. For percentages of segments of the Jewish population (e.g., females, Jews by Choice, persons 65 years and over, etc.) the standard error is approximately

$$\sqrt{p(1-p)-Rn}$$

where R is the proportion of Jews in the segment for which percentages are computed.

Some examples of the size of the sampling errors may be illuminating. When percentages of all Jewish households are calculated, the relevant value of n is 2,441. The largest standard error occurs for the 50 percent statistic. The maximum standard error for statistics on all households is then equal to 1 percent. The 95 percent range includes 2 standard errors, or 2 percent. The 50 percent statistics can then be interpreted as a range from 48 to 52 percent. Analyses of subgroups of households will have higher standard errors, for example, when a 20 percent segment of the population is being studied (e.g., Jewish households in the West) the maximum standard error will be about 2.3 percent, and the 95 percent range on a 50 percent item will be plus or minus 4.6 percent.

Similarly, the maximum standard error for population statistics for which data were collected for all household members, is ordinarily about 0.6 percent. The 95 percent confidence limits are plus or minus 1.2 percent. However, it should be noted that when the statistics are on items for which household members are likely to have similar characteristics (e.g., the percentage of Jews who belong to Conservative congregations), the appropriate

sample size may be closer to number of households. Such items may be more appropriately considered household than population characteristics from the point of view of calculation of sampling errors.



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