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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



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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

AMERICAN JEWISH
ARCHIVES

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 JEWISH EDUCATION	84,250,775	12,998,779	6,224,637	2,432,035	105,906,226
% OF JEWISH EDUCATION OF TOTAL LOCAL	17,888,256	3,923,960	1,636,401	800,214	24,248,831
	21.2	30.2	26.3	32.9	22.9
<u>1980</u>					
TOTAL LOCAL JEWISH EDUCATION	112,024,555	20,830,080	8,930,630	3,595,364	145,380,629
% OF JEWISH EDUCATION OF TOTAL LOCAL	26,768,148	5,723,030	2,218,420	1,041,649	35,751,247
	23.9	27.5	24.8	29.0	24.6
<u>1981</u>					
TOTAL LOCAL JEWISH EDUCATION	120,552,541	20,944,200	9,196,028	3,976,117	154,668,886
% OF JEWISH EDUCATION OF TOTAL LOCAL	29,907,574	5,989,167	2,243,505	1,117,321	39,257,567
	24.8	28.6	24.4	28.1	25.4
% CHANGE IN ALLOCATIONS(79 CITIES)		<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	3,499,308	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		1980		1981		PER CENT CHANGE IN ALLOCATIONS 1976-1981		PER CENT CHANGE IN ALLOCATIONS 1980-1981	
	ALLOCATIONS TO:		ALLOCATIONS TO:		ALLOCATIONS TO:		1976-1981		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.	576,800	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-BUSSEX	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

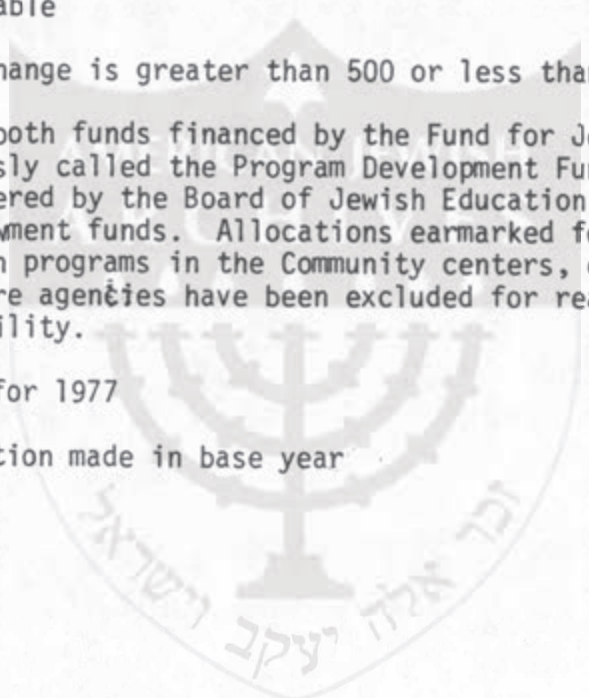


TABLE 3

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>SUBSIDIED 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. <u>JEWISH EDUCATION PROGRAMS IN ISRAEL</u>	-	-	6,240	-
5. <u>OTHER</u>	-	-	2,676	-

TABLE 4-A

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

LARGE INTERMEDIATE CITIES

	<u>DOLLAR AMOUNT</u>	<u>PER CENT DISTRIBUTION</u>
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	-
2. 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>
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	-	-	-	-	-
1. BUREAU SERVICES	-	-	-	-	-
2. 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. <u>OTHER</u>	-



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				
	PORTLAND, MAINE	SALT LAKE CITY	SAVANNAH	SCRANTON	SIoux CITY
TOTAL LOCAL (EXCL. UNITED WAY)	99,945	128,916	141,223	266,874	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. SUBSIDIES TO SCHOOLS	11,000	16,822	50,000	110,444	22,554
FEDERATION	11,000	16,822	50,000	110,444	22,554
VIA BUREAU	-	-	-	-	-
DAY SCHOOLS	6,000	16,822	35,000	110,444	-
FEDERATION	6,000	16,822	35,000	110,444	-
VIA BUREAU	-	-	-	-	-
CONGREGATIONAL SCHOOLS	-	-	15,000	-	-
FEDERATION	-	-	15,000	-	-
VIA BUREAU	-	-	-	-	-
OTHER SCHOOLS	5,000	-	-	-	22,554
FEDERATION	5,000	-	-	-	22,554
VIA BUREAU	-	-	-	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-	-	-	-
FEDERATION	-	-	-	-	-
VIA BUREAU	-	-	-	-	-
4. JEWISH EDUCATION PROGRAMS IN ISRAEL	-	-	-	-	-
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	-	-	-	-
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. SUBSIDIES TO SCHOOLS	1,175,041	86.5
FEDERATION	1,175,041	86.5
VIA BUREAU	-	-
DAY SCHOOLS	895,685	65.9
FEDERATION	895,685	65.9
VIA BUREAU	-	-
CONGREGATIONAL SCHOOLS	79,389	5.8
FEDERATION	79,389	5.8
VIA BUREAU	-	-
OTHER SCHOOLS	199,967	14.7
FEDERATION	199,967	14.7
VIA BUREAU	-	-
3. JEWISH INSTITUTIONS OF HIGHER LEARNING	-	-
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.

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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



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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

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RICHARD COHEN

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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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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 Assembly 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 synagogue 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

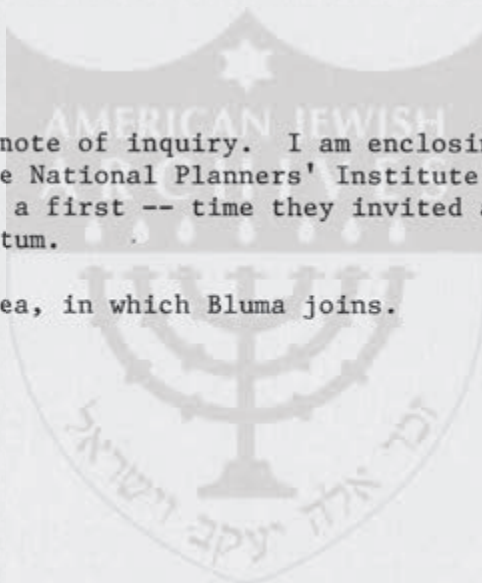
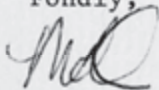
Rabbi Alexander Schindler
UAHC
838 Fifth Avenue
New York, NY 10021

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

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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.

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RICHARD COHEN

10/15 08:40

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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

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 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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August 31, 1992

Rabbi Alexander Schindler
President
Union of American Hebrew Congregations
835 Fifth Avenue
New York, NY 10021

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.


On 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 CJF 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



The Union of American Hebrew Congregations Northeast Council

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: _____



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



אחדות
הקהילות
היהודיות
האמריקאיות

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 UAHHC are a part of that effort.

Rabbi Sanford Schatz,
Director, UAHHC/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 Ferenc Raj
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 Nemitoff (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 Sonsino
617-444-0077

NEWTON - Temple Shalom
Rabbi David Whiman
Rabbi Matthew Cutler
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 Zoob
617-769-5270

WINCHESTER - Temple Shir Tikvah
Rabbi David Kudan
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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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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Union of
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PROGRAMS & SERVICES



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Task Force on Soviet Jewry

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

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.

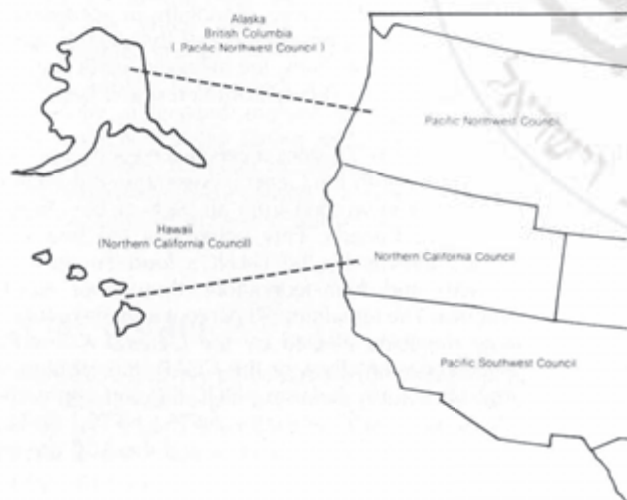
The UAHC staff works through a system of committees, commissions, and task forces that are composed of dedicated rabbinic and congregational lay leaders.

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) 653-5962
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.