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Long Range Planning Committee, 1985-1988.

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UAHC Long Range Planning Committee  
Draft Goals Statement

A VISION OF OUR FUTURE

As we look to the year 2000 and beyond, we do so with a vision of what we wish to become. Rooted in Jewish history, while cognizant of our role as the primary guarantors of a dynamic Jewish future that is responsive to social reality and human aspirations, the Union of American Hebrew Congregations herewith affirms its long range plan for giving substance to our dreams.

ENVISIONING THE IDEAL RELIGIOUS REFORM JEW

We begin with the individual Reform Jew, those men, women, and young people whose Jewish identity and active participation in our community will shape its essence. By the year 2000 and beyond, we will foster the emergence of a community of religious Reform Jews, literate, proud, self-confident, assertive and activist:

I.

GOD

- \* Jews who share an awareness of God's presence in their lives, a sense of the sacred, the holy, the spiritual, as expressed through a sense of covenant ( B'rit ) between God and the Jewish people

II.

REFORM  
JUDAISM

- \* Jews who affirm their Jewish identity and commitment most meaningfully through Reform Judaism, link themselves through Reform Judaism to the Jewish people in word and deed, and therefore build, strengthen, support, and participate in the life of the synagogue as the central institution of Jewish communal life



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III.  
STUDY

- \* Jews who study Torah, Jewish history, values, and ethical teachings, as means to the greater end of observance of those mitzvot consistent with our evolutionary history and the conscience of the individual

IV.  
PRAYER

- \* Jews who value and practice individual and communal prayer ( tefilah ) on a regular basis.

V.  
TIKKUN  
OLAM

- \* Jews who take personal responsibility for making our world better ( tikkun olam ) through individual and communal religious action -- the pursuit of justice, peace, equality, freedom; the advocacy of individual dignity and the value of human life; and acting upon their concern for the environment

VI.  
JEWISH  
VALUES

- \* Jews who reflect Jewish ethical and moral values in their business, family, and personal lives and who consistently advocate those same values on the national and international level

VII.  
JEWISH  
SERVICE

- \* Jews who embrace service to the Jewish people and Reform Judaism, whether lay or professional, as a personal responsibility

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VIII.

ISRAEL AND \*  
THE DIASPORA

Jews who though active in Diaspora life also affirm their historic bond to the land of Israel, recognize the unparalleled Jewish challenge and opportunity of the State of Israel, and work to strengthen the hands of fellow Jews seeking to build a pluralistic Jewish society in Israel based upon our highest Jewish values

IX.

JEWISH \*  
CELEBRATION

Jews for whom home and public Jewish celebrations and observances are central to the regular rhythm of their daily lives

X.

A WORLD  
FAMILY  
OF JEWS

\* Jews who actively seek the welfare of fellow Jews throughout the world, welcome them into the family of liberal Judaism, and envision a worldwide partnership of liberal, progressive, and Reform Jews

MINUTES

LONG RANGE PLANNING COMMITTEE

Dr. Robert Hess, Chairman

MEETING ONE

Atlanta, Georgia

November 20-21, 1988

ATTENDANCE: Dr. Robert Hess, Rabbi Jack Bemporad, Rabbi Howard Bogot, Donald Day, Stanley Loeb, Dr. Michael Meyer, Martin Robins, Michael Rukin, Geraldine Voit, Rabbi Leslie Gutterman, Dolores Wilkenfeld, Arthur Grant, Robert Koppel, Rabbi Alexander Schindler, Rabbi Daniel Syme, Rabbi Michael Zedek.

Sunday, November 20

The Chairman, Dr. Robert Hess, Called the meeting to order at 4:20 PM. Rabbi Howard Bogot delivered the D'var Torah.

Members of the group then introduced themselves in terms of their Jewish involvements and experience in long range planning.

Rabbi Alexander Schindler recalled the history of UAHC long range planning. This is the fourth such group. Each of the prior groups selected its own agenda without a specific charge. The role of this Committee is strategic planning, the development of specific goals and objectives for the future, the ascertaining of Board of Trustees assent, and the coordination of phases of implementation.

Dr. Hess emphasized that our process will be very different from those of the past, that we were about to begin a long range plan, and that we have no urgency for action.

After dinner, Dr. Hess led a discussion of strategic planning in the public, academic and private sectors.

1. Martin Robins described strategic planning in the public sector, specifically in terms of his personal experience in New Jersey with the Transportation Authority.

1. Development of Mission Statement
2. Situation Analysis - Environment - Discussion of funding, resources available.
3. Assessment of "Stakeholders" - Who needs to be involved, have needs addressed.
4. Identification of Threats - Such as builders.
5. Identification of Opportunities - How to establish network of supporters among stakeholders.
6. Goals
7. Objectives
8. Strategies

Mr. Robins pointed out that the UAHC is an extremely complex entity in terms of the relationships of stakeholders. Therefore, threats and opportunities are difficult to identify.

2. Dr. Hess described strategic planning in an academic environment. College enrollment today is exploding, expanding into all socio-economic, ethnic, racial and religious groups. Men and women now are roughly equal in their percentage of the population, majoring in professional realms as opposed to liberal arts. This stands in stark contrast to conditions in the 1920's and 1930's.

These and a number of other examples pointed to a dramatic change in the internal demographics of the college population.

In a like manner, Dr. Hess described the evolution of Brooklyn College, its many demographic changes from the 1960's through the 1980's, and the ways in which a strategic plan was implemented to shape the future.

Dr. Hess declared that the UAHC must assess its current and future demographics as part of developing a strategic plan.

Steps involved will include:

1. Understanding environment and opportunities.
2. Setting goals.
3. Developing options.
4. Making decisions based on history, strengths and opportunities.
5. Implementation and assessment of attainment.

Dr. Hess alluded to a section from the Machzor, which refers to God as a potter and humanity as clay. In a sense, the UAHC is like clay, its leaders like potters.

Our strategic plan will have three major steps:

1. Rational determination of where we are.
2. Vision of where we want to be.
3. Development of detailed design of where we want to be, and how to get there:
  - a. Action Plan
  - b. Specific Steps
  - c. Specific Assignments
  - d. Deadlines

Above all, ours will be a long-range plan, not merely 1-5 years.

The Brooklyn College Plan had five goals, objectives, schedules, deadlines and written reports, whose philosophy and structure now permeates the institution.

3. Michael Rukin described strategic planning as related to the

two-year Boston Federation experience:

1. Goal was to create a shared vision and sense of mission for the future.
2. Then compare with existing structures and history.
3. Federation study had task forces:
  - a. Governance
  - b. Agency conflict
  - c. Allocations.
4. Now in stage of implementation.
5. Dispelling myths was crucial.

Mr. Rukin urged that we pay careful attention to demography, population mobility, other factors usually ignored.

The meeting adjourned for the evening at 9:00 PM. In closing this session, Dr. Hess emphasized that change is dynamic. Changes occur at different times. Furthermore, all issues need not be addressed. That, too, is a strategic decision.

Monday, November 21

The meeting was called to order at 9:20 AM.

Rabbi Schindler suggested that many groups had to be consulted if the resulting product is to gain the support of the Movement as a whole:

1. UAHC officers, Executive Committee and Board.
2. Commissions and Departments.
3. UAHC staff as a whole.

He asked when the goals and objectives would be ready to be launched.

Dr. Hess ventured a projection of 1991.

Dr. Michael Meyer and Martin Robins suggested a more intensive initial process, with a ten to fifteen year vision.

Michael Rukin asked for a definition of the entity for whom we were defining a long-range plan--the UAHC alone, or the Reform Movement as a whole.

Rabbi Schindler urged that we develop a plan for the UAHC as defined as the Reform Jewish Community. If the plan is compelling, it will permeate all institutions of Reform.

Rabbi Gutterman urged careful attention to process and "ownership" by as many people as possible.

Donald Day stated his belief that the CCAR and HUC-JIR must have a role in this process if it is to touch the Movement as a whole. Further, he asked that we develop a Mission Statement, and study demographic data and sociological projections prior to developing goals and objectives.

Rabbi Bemporad underscored the importance of identifying stakeholders, but asked whether identification of values precedes strategies or vice-versa. Further, he asked for data on long range plans from other religious denominations, as well as a specification of the information we need to decide.

Other questions raised included:

1. Generating a vision before generating a plan,
2. How do we involve those not on the Committee in planning and ownership.

After an extensive discussion of process, Dr. Hess offered two possible goals, relating to spirituality and Jewish unity, as models for the sort of vision that would hold regardless of sociology.

Arthur Grant urged a second meeting prior to the Board Meeting in an informal setting, with "homework" of written and justified goals, shared

in writing, a la the "Delphi Method."

Michael Rukin suggested the use of telecommunications as a vehicle for conferencing.

DR. HESS'S PROPOSALS:

1. That we try to have a report for the 1991 Biennial, interim or final.
2. That such a plan cover 1991-2016.
3. That the report have both short (5-10 years) and long term goals.

These three items received unanimous assent of the group.

4. The next meeting will be in a retreat setting, prior to the May Board meeting.
5. Materials from UAHC Departments and Commissions as to goals short-term will be accumulated and stored at some point in time. Dr. Hess suggested that we need not define the values out of which our goals flow, that they will be implicit in the goals we embrace.
6. Our next session will be a brainstorming session, and take place in an informal setting from Saturday evening through Monday afternoon. Each of us is to send February, March and April calendars to Robert at the UAHC at once.

GENERAL DISCUSSION

Rabbi Bogot suggested that we share thoughts with each other on substance or process in an informal manner. He found particular excitement in Dr. Hess' notion of Judaism having a values impact on humanity.

Rabbi Gutterman urged that we not fall into what he called "the



paralysis of analysis." We need, he said, basic documents with a briefly stated snapshot of the environment.

The group then began a brainstorming session on goals, including:

1. Jewish Survival
2. Doubling of numbers
3. Strengthening growth of Jewish people
4. Enhancing numbers of Reform Jews
5. Impart knowledge, tools with which to act as Reform Jews
6. To help "Am Yisrael" become a holy people
7. Enhance feeling of Kedusha in individual Jew.
8. Streamlining UAHC in structure
9. Strengthening congregations and relation to UAHC
10. Strengthening influence of a Liberal Judaism integral to Judaism
11. Deepen Jewish identity among young people
12. Prepare Jewishly literate leadership
13. Strengthen synagogue
14. Foster unity of Jewish people without sacrificing uniqueness of Reform
15. Define boundaries of Reform
16. Define expectations of Reform living
17. Assert leadership in larger community as Reform Jews
18. Seek to create Tikkun Olam in a manner that reflects a Reform philosophy
19. Aggressive stance of Reform as an "Or La-goyim."
20. Financial continuity

21. Bring together Jews whose identity is primarily ethnic with those who identify primarily in a religious context.
22. Reestablish synagogue as primary locus of educational, religious, and social Jewish program.
23. Establish centrality of Reform Judaism within Judaism as a whole.
24. Structure synagogue so as to better make Reform Jews.

The meeting adjourned at 12:30 PM.

# *Long Range Planning Committee*

## OUTLINE

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Summary of Short and Long Range Goals Recommended by The Committee

### I. Introduction

- A. The Federation of Our Movement.
- B. The Long Range Planning Committee.
- C. Some Conclusions.

### II. Five General Goals to Pursue for Increasing The Emphasis on and Improving, the Provision and Delivery of Services to Congregations.

- A. Processes of Consultation.
- B. The National and Regional Professional Structures.
- C. Processes of Communication.
- D. Restructuring The Programming Process.
- E. Revising The UAHC Budgetary Process.

### III. Four More Specific Goals.

A. The UAHC Should Use and Impart Its Expertise in Helping to Develop Lay and Professional Leadership within The Congregation.

#### 1. Lay Leadership.

- (a) Identification and Recruitment.
- (b) Training and Retention.

#### 2. Religious Leadership.

#### 3. Other Professional Leadership.

B. The UAHC Should Create and Implement A Financial Development Program to Provide Financial Information and Guidance to Congregations.

C. The UAHC Should Create Mechanisms for The Gathering, Analysis and Dissemination of Demographic Data Designed to Support Future Planning Efforts at National, Regional and Congregational Levels.

D. The UAHC Should Hold a Retreat for Key Staff, Trustees, and Congregational Representatives (Lay and Professional) to Discuss These Goals, to Discuss The Recommendations and Suggestions for Their Implementation, and to Formulate An Action Plan.

IV. Suggested Areas for Future Examination by The Committee.

V. Conclusion.

Appendices

LONG RANGE PLANNING COMMITTEE (1985-1987)

Allan B. Goldman, Leo Baeck Temple, Los Angeles, California,  
Chairman

Judith S. Ball, Temple Beth Ami, Rockville, Maryland

Myra Bluebond-Langner, Congregation Rodeph Shalom,  
Philadelphia, Pennsylvania

Richard F. Cohn, Baltimore Hebrew Congregation, Baltimore,  
Maryland

Laurence Deitch, Temple Beth El, Birmingham, Michigan

James J. Friedman, Isaac M. Wise Temple, Cincinnati, Ohio

Mark Hochberg, Congregation B'nai Jeshurun, Short Hills, New  
Jersey

Roberta Katz, Temple Beth Am, Seattle, Washington

Daniel Kirsch, Temple Emeth, Teaneck, New Jersey

Richard Krelstein, Holy Blossom Temple, Toronto, Canada

Carl Lee, Temple Emanu-el, Dallas, Texas

Lawrence Linkon, Temple Solomon, Centralia, Illinois

Steven Moise, Congregation Albert, Albuquerque, New Mexico

Cynthia Muscatel, Temple De Hirsch Sinai, Seattle, Washington

Carol Nemo, The Temple, Atlanta, Georgia

Michael Price, Temple Beth Tikvah, Madison, Connecticut

Larry Rickel, Congregation B'nai Jeshurun, Short Hills, New  
Jersey

Martin Robins, Temple Emanu-el, Westfield, New Jersey

Russell Silverman, Temple Judea, Coral Gables, Florida

Roger Tilles, Temple Beth El, Great Neck, New York

Rabbi Lennard R. Thal, Los Angeles, California, Staff  
Director

## SUMMARY OF SHORT AND LONG RANGE GOALS

### RECOMMENDED BY THE COMMITTEE

The Long Range Planning Committee Recommends that the  
UAHC:

1. Establish on-going processes of consultation with all constituent congregations, using regional leadership (lay and professional) to ascertain the evolving program and service needs of the congregations and to assist the UAHC in imparting its programs, services and visions to the congregations.
2. Examine, and revise as needed, the UAHC professional structure, nationally and regionally.
3. Continue to study and revise the process by which the UAHC communicates with the congregations and their members.
4. Restructure the UAHC programming process to ensure that support for the development of a particular program is broadly based and the program responds to the changing demographics and needs of the North American Reform Jewish community.
5. Revise the UAHC budgetary process to align its resources with its strategic objectives.
6. Use and impart its expertise in helping to develop lay and professional leadership within the congregation.
7. Create and implement a financial development program to provide financial information and guidance to congregations.
8. Create mechanisms for the gathering, analysis and

dissemination of demographic data designed to support future planning efforts at national, regional and congregational levels.

9. Hold a retreat for key staff, trustees and congregational representatives (lay and professional) to discuss these goals, to discuss the recommendations and suggestions for their implementation, and to formulate an action plan.



## I

### Introduction

#### A. The Federation of Our Movement

Reform Judaism in North America is a complex religious federation that has many elements. Among these are 1,500,000 Reform Jews, more than 800 congregations that belong to the Union of American Hebrew Congregations, the Hebrew Union College - Jewish Institute of Religion, the Central Conference of American Rabbis, the American Conference of Cantors, and the UAHC organization itself (including affiliates such as NFTS, NFTB, NATE, NATA and ARZA).

This federation is geographically dispersed, and it serves a variety of regional cultures and congregations that represent a significant diversity in size, experience, maturity and approach to Reform Judaism. For our federation, the Reform Jewish Movement, to function effectively, a shared vision of the mission and methods of each of its components and a commitment of each component to listen to and communicate with the others must exist.

The UAHC faces a most challenging task. Among its objectives have been the development and delivery of programs and the satisfaction of congregational needs with services. Its programs and services impact all areas of the lives of the members of Reform congregations. Because of the strong leadership which has guided the UAHC during the past 40 years, the level of expectation in our congregations as to what they should be receiving from the UAHC in programs and services has



increased commensurately. In Appendix A we have quoted Article II of the UAHC Constitution which describes the "Objects" of the Union. In Appendix B we have listed various commissions, committees, task forces and other entities, as well as various UAHC programming departments and recent publications as examples of the breadth of activity in which the UAHC is engaged.

B. The Long Range Planning Committee.

The General Assembly at the Houston Biennial in November, 1983 resolved that the Long Range Planning Committee, which had previously reported to each Biennial, should be "established as a committee of the Union and its members appointed both by the Chairman of the Board and by the regions." This resolution had the unanimous approval of the committee and the professional staff of the UAHC, because of a desire that the work of the committee be communicated to and be responsive to the UAHC Board of Trustees as well as to the Biennial. Thereafter, the Chairman and President of the Union believed that it would be beneficial to our Movement and to the process of identification and development of new leaders at the regional and national levels if the members of the committee were young, committed Reform Jews who had been involved in their congregations or in NFTY but who had not been involved with the UAHC itself. The goal was that Jewish leaders in their 30's and 40's would bring an independent approach and offer a new perspective on UAHC strategic and long range planning as they looked at our past, examined our present, and made recommendations for our future.

During 1984 the new Chairman of the committee (the only holdover from the previously constituted committee), in conjunction with Rabbi Lennard R. Thal, who became the new staff director of the committee, assembled names of potential committee members from a variety of sources, including national and regional UAHC staff, national and regional lay leaders, and some congregational rabbis and other professionals. Seventy-five

percent (75%) of those invited to join the committee accepted. Since April, 1985 the committee has met six times in two-day sessions in Washington, White Plains, Los Angeles, Dallas, New York City, and Atlanta. Attendance at virtually all of our meetings has been excellent. An important factor in what the committee believes has been its camaraderie and success is the full participation of the spouses of committee members; they are not listed on the back of the front cover but they participated most significantly in our examinations, in our oral and written analyses, in our deliberations, and in our decisions and recommendations.

The committee studied the operation of the UAHC; interviewed lay and professional leaders at the national and regional UAHC levels, at small, medium and large congregations, and at HUC-JIR; and examined representative UAHC programs, their development and their delivery. Members of the committee live all over North America, and our interviews have ranged from north to south, east to west, city to rural, urban to suburban, and vibrant to struggling congregations. We have listened to and questioned futurists, sociologists, demographers, planners and UAHC lay and professional programmers. Our mission has been to identify the fundamental issues which our Reform congregations and our Union must address.

C. Some Conclusions.

All aspects of UAHC and congregational programming and services should be examined in the light of a fundamental principle: the congregation is the central institution of Jewish life, and the purpose of the congregation is to be a house of worship, study and fellowship. Reform Jews want their congregations to be centers of spirituality, commitment, education, caring, warmth and love. The allocation of resources by the UAHC and the congregations must be determined in light of this principle, and "success" must be judged by how close our institutions come to achievement of this principle.

The UAHC, faced with an ever-changing environment, has been alert, creative and productive. The 1985 national Biennial agenda illustrates a concentration upon and profusion of programmatic initiatives in areas such as Outreach, Religious Action, Caring Community, Camps, Progressive Judaism in Israel, the New Educational Curriculum, Parenting Centers, College Youth, Response to Cults and Missionaries, Worship and Religious Commitment.

It is a great challenge to develop and provide programs and services to meet the needs of congregations which are geographically dispersed, increasing in number, and varied in interests, organizational maturity, administrative self-sufficiency and financial health. Through their dues our congregations provide the bulwark of financial support to the UAHC, and their members are potential benefactors of the various institutions of our Movement. These dues should finance UAHC

programs and services which are vital to the future success of the congregations themselves. Yet, in spite of the many successes which the UAHC programs have enjoyed, the fact is that not enough of our congregations view the delivery of the programs and services to them as successful. Many congregations and their members do not know what services they can and do obtain from the Union. Many congregations and their leaders who do know what services are provided, complain that when sought the services are either unavailable or not helpful. Either perception becomes reality for the perceiver, or perception and reality are one. Many of the goals recommended in this Report address this perception and this reality.

In order to strengthen our Movement and to forge a shared vision of its future, close consultation between the UAHC and its congregations and among the UAHC and the other constituent members of the federation is essential. The Union must be made aware of the specific needs of each congregation, and each congregation and its Rabbi must be made aware of the programs and services which the Union provides. Through this consultative relationship, current programs and creative new ones, as well as the many and varied UAHC services, must be examined and ranked in priority to determine what is most needed and what will be the most effective in serving the Movement's future needs. When subjected to this close, cooperative scrutiny, we may find that some elements of UAHC programs, services and operations (as presently constituted) do not meet the needs of the congregations, or met old needs that have



passed. As described in Paragraph II D of this Report, the committee strongly believes that all programs implemented on a national basis should contain a specific "sunset" review provision. Realignment of budget allocations to match resources with strategic objectives will provide funds for the high priority items, engender communal good will and satisfaction arising from a responsiveness to the needs, and help to foster the development of new funding sources.

Moreover, the UAHC must strengthen its ability to provide services to the congregations. It should institutionalize demographic studies of its actual and potential membership, concentrate professional staff attention on the delivery and communication of these services, expand the role and resources of the regional offices, and attract the best possible Regional Directors (the people on the point performing and supervising the critical delivery of program and service to the congregations) by investing an appropriate percentage of financial resources in the regional structure. Given the high standards which our congregations expect, great effort should be made to ensure the future appeal of the position of Regional Director, so that the Union leadership can be confident that openings will be attractive to well-qualified individuals.

Our committee firmly believes and wishes to convey that there is an urgency in addressing and accomplishing the short and long range goals which we have previously summarized and which we discuss in this Report. Although the goals are numbered, the committee has not prioritized them. We believe that

prioritization should be a joint effort of the UAHC Board of Trustees, and its lay and professional leadership, in conjunction with representatives from the congregations.

The demographic data confirms the present strength of our Movement in North America and the increased strength which future affiliation will bring. Achievement of our recommended goals will enable the UAHC, our congregations and our Reform Movement to serve our growing constituency actively and well.

## II

### Five General Goals to Pursue for Increasing The Emphasis on, and Improving, The Provision and Delivery of Services to Congregations

1. Establish ongoing processes of consultation with all constituent congregations, using regional leadership (lay and professional) to ascertain the evolving program and service needs of the congregations and to assist the UAHC in imparting its programs, services and visions to the congregations.
2. Examine, and revise as needed, the UAHC professional structure, nationally and regionally.
3. Continue to study and revise the process by which the UAHC communicates with the congregations and their members.
4. Restructure the UAHC programming process to ensure that support for the development of a particular program is broadly based and the program responds to the changing demographics and needs of the North American Reform Jewish community.
5. Revise the UAHC budgetary process to align its resources with its strategic objectives.



A. Processes of Consultation.

There are already a number of mechanisms in place, nationally and regionally, which should enable the Union to ascertain the congregations' needs and to deliver directly to the congregations those programs and services which meet these needs. After all, that is one of the principal purposes of the entire regional apparatus. Regional biennials, the congregational liaison program utilized by several regions, the Conference of Presidents of Large Congregations, and the Temple Administration Assistance Program of the UAHC's Department of Synagogue Management and the National Association of Temple Administrators (NATA) are among the many methods of conducting a continuing process of consultation.

Unfortunately, our examination has shown that though all of these and other methods are in effect, they are not currently working well enough to achieve the purpose of fully ascertaining the congregations' needs. Many factors may have contributed to the problem. The regular -- and, at times, too rapid -- turnover of congregational leadership not only reflects diverse expectations of what is needed from the UAHC, but also requires a massive and time-consuming effort of re-education by regional staff and lay leaders. Indeed, as is noted elsewhere in this report, the regional structure and priorities may need to be reconsidered to take this critically important goal into account more fully. More sophisticated and wideranging liaison work by regional lay leaders is a must. Further, regional leaders need to acknowledge not only the impact of everchanging congregational

leadership on the process of consultation but also the fact that many synagogue professionals may fail to give the UAHC appropriate credit for national or regional programs they have introduced in their congregations. The UAHC also must avoid, in its eagerness to be responsive, the creation of impressions and/or expectations that it can solve every congregational problem; at times, it can only provide encouragement, perspective and assistance in analyzing different strategies. In short, there are certain realities that may encumber the processes of consultation and relationship-building that should be acknowledged and then sensitively handled.

In its recent pioneering Future Planning Report, after an in-depth written and oral survey of its congregations, the Northeast Council of the UAHC concluded that one of the most frequent criticisms of the Union was "insufficient personal contact from Northeast Council leadership and staff" (and this in a region generally acknowledged to be one of the most effective within the UAHC). This regional finding mirrors a criticism which we found nationally. The UAHC must make a greater effort to convey to our congregations the close "connection" that exists. There is no adversarial "we-they" relationship, but a relationship in which Union and congregation are inextricably intertwined and in which the emphasis is on trust, listening, mutual support, and "win-win" situations. After all, the UAHC is designed to, and intends to reflect, the needs and desires of its constituents and is not intended to be an entity unto itself.

The retreat which we have strongly recommended as Goal 9 would be a broad national first step in addressing this and all of the other Goals which we have recommended. But it must be viewed as only the beginning. Without attempting to impose our suggestions on those who will be convening at a retreat, might not the following post-retreat scenario be helpful: Regional lay leaders could meet with (or at least converse by telephone with) leaders of each congregation of the region no less than every other month, to ascertain from the lay perspective what are the successes, problems and needs in each congregation. Regional Directors also could do this with professionals within each congregation on an even more frequent basis. Periodic reports -- using forms that Regional Directors would not perceive as unduly time-consuming -- summarizing the needs, problems, and successes as described by the congregations would then flow from the Regional Director to a national staff member. The national staff member would collate this information, identifying patterns, trends and trouble spots, and share a summary with appropriate national and regional staff. In fact, we view this process -- or something akin to it -- to be of such importance that we would further recommend that a high-ranking national staff member be in charge of congregational services and communications and that this person's principal activity be the continual implementation of such duties.

B. The National and Regional Professional Structures.

The Union should periodically ask itself: are we presently organized to meet the everyday needs of the congregations and to communicate effectively with the congregations? In the preceding section we suggested a new, important national staff position. However, we want to emphasize that an important existing position, Director of Synagogue Management, and the department headed by that Director, require a great deal of attention.

The most critical need expressed by the congregations in the Northeast Council was a plea for "more and better advice on fundraising, expense management, and planning for future growth and maintenance." These same needs have been expressed by congregational leaders around North America and at meetings of representatives of the large congregations. It is imperative that the Union fulfill these needs, and that if necessary resources be re-directed to achieve this. Through its Department of Synagogue Management the UAHC, among many other things, has issued an excellent Manual for temple administrators, developed computer software for congregational administrative tasks, and compiled a library of architects and designers for congregations involved in major construction or renovation. Yet the perception is that the needs of the congregations are not being met and the reality is that the needs of our congregations today require a much broader array of management aids. The specific aids can quickly be identified through the consultative process we have previously suggested; the UAHC is ideally positioned and suited,



through its Department of Synagogue Management, to engage in the development and distribution of these aids. In addition, the Director of this Department should have the same prestige and status as other top members of the national staff.

As we have previously said, the Regional Director and the regional staff (along with regional lay leadership) should be acknowledged by all concerned as the principal component in the delivery of programs and services to our congregations. The Union must continue to recruit the most creative and energetic individuals for the regional and national staffs, and the compensation must be commensurate with the importance of the position. The regional staff must represent intelligence, credibility and responsiveness to the congregations, and must have the capability to build lasting bridges between the Union and the congregations and their rabbis. While each regional staff member has his or her own strengths, there is a perception that present performance may vary widely. There is also the reality that in recognition of the central role which the regions play, resources should be re-directed to the regions for the purpose of enhancing regional staffs and programming. At the same time, regional staff must know how to motivate, train, and deploy regional lay leaders in executing the program and service delivery expected of the region. The more that competent people can be enlisted in this effort, the more likely we are to succeed. (See Goal #6.)

Other suggestions regarding regional structure are:

1. All regional offices should employ the same basic

personnel with modifications based on the geographic size and population distribution and concentrations of the region. This will require budgetary allocations which properly fund the positions together with the support services which are entailed.

2. Create a new regional staff position specializing in general program development and congregational communication. This person would provide congregations with programming on topics of regional interest, and would coordinate frequent and scheduled meetings of congregational leaders to exchange ideas, problems and successes under UAHC auspices.

3. Implement this expansion of regional contact and service initially as a model program in one region, just as "The Times and The Seasons" program in Outreach was modelled and tested before it was publicized as generally available.

4. Appoint a national Regional Evaluation Committee which would evaluate each regional structure and how each region performs in effectively implementing the delivery of programs and services to the congregations. Similar committees could be established in each region. These committees would focus on expected outcomes, actual outcomes, and how well the structure accomplishes the objectives. The evaluation of personnel would be left to the appropriate national staff members.

5. Develop formal and consistent means of evaluating the effectiveness of Regional Directors. Care must be taken to anticipate and identify stagnation, exhaustion and "burn-out." Professional development programs ought to be recognized as potential antidotes to such problems.

6. Address the dilemma posed by the reality that too much already may be expected of regional directors but that many, most or all may need periodic or regular national responsibilities to remain fresh, challenged and interested in their work.

7. Encourage the establishment of subregional associations for mutual support and more effective communication of programming.

8. Establish a liaison system utilizing regional lay leadership making periodic calls on congregations to establish and maintain continuing dialogue between Region and Congregation, particularly in view of the ever-changing congregational leadership, as some regions have already done (see previous section).

9. All the Regional Directors and certain national staff should engage in a bi-monthly telephonic conference so that all are current on key regional and national developments, programs and problem areas.

10. Place more emphasis on public relations to accentuate and appropriately call to the attention of congregational leadership all that is being done well.

### C. Processes of Communication.

The UAHC recently has initiated procedures to study and revise the process by which it communicates with the congregations and their members. The Communications Committee has developed and sent to all Congregational Presidents a fund raising manual; it conducted a seminar in June, 1987 for the national staff, part of which was devoted to communicating to the staff comments the committee has received from the congregations; it had an ombudsman booth at the 1987 National Biennial; it has planned a series of brief bulletins to the congregations about the programs and services of the Union, and is developing other methods to educate our congregations about UAHC programs and services; and it has proposed that Congregational Presidents be invited to attend UAHC Board of Trustee meetings on a rotating basis. Our committee believes that each of these new efforts is worthwhile and important. Further, when resource people do visit the congregations, it should be emphasized that they have been sent by the UAHC so that those attending are clear about the source of assistance.

Our recommendation, that this study and revision of UAHC methods of communication continue, is designed to highlight the importance of this goal in building and maintaining the bridges and close connections between the UAHC and its congregations. The Northeast Council's Report found that among the most frequent criticisms of UAHC services were "too much mail" and "an inadequate explanation of what services the congregations were receiving." This again echoed the national findings of our



committee. A frequent comment made to us was that the Union should deliver less paper and more people -- that it should provide services, know how and inspiration by sending national and regional staff members into the field more frequently and in greater number, rather than emphasizing written materials which are under-read and under-utilized. Further, when resource people do visit the congregations, it should be emphasized that they have been sent by the UAHC so that those attending are clear about the source of assistance.

In discussing the processes of consultation in Section II A, we have suggested a procedure whereby important information about specific congregations can flow to the UAHC national staff through the regional directors, and we have suggested that a high-ranking staff member supervise congregational services and communications at the national level. These professional staff activities would supplement and complement lay leadership activities such as those conducted by the Communications Committee, the Chairman's Speakers Bureau, and regional lay leaders who could act as liaisons with the congregations. Three additional suggestions that should be considered are: (a) The development at both the national and regional offices of a weekly or twice a month mailing system, so that a congregation or household will receive all communications during that period in one packet of mail; (b) The designation by each congregation of the name and address of one member who would be the congregation's recipient of all UAHC national and regional mailings, who would be responsible for delivering the

communications to the appropriate lay and staff members of the congregation, who would give reports on UAHC programs and services at board meetings, and who would be acknowledged appropriately by the congregation and the Union for the service thereby rendered; and (c) The creation of procedures which would ensure improved communications by the congregations to the UAHC of the names and addresses of new congregational officers and board members.

Other suggestions regarding the communications process are:

1. There should be one Board member in every congregation designated as the "UAHC representative" for liaison and communications purposes. Each region and subregion should have periodic meetings of these UAHC representatives.

2. Establish a "hot-line" so that congregations give and obtain information to and from each other. Finances permitting, there could be regional hot-lines and national hot-lines for small, medium and large size congregations.

3. Although we recognize that two studies have occurred in the past 14 years, we believe that it is time once again to consider changing the UAHC's name. Many constituents no longer feel the need to belong to a "union" while many of our leaders would be reluctant to eliminate the one word which, for decades, has served as an informal but easily recognized "abbreviation" for the organization. In any case, it is time to reconsider the matter with an eye toward an alternative that would reflect that we are Reform and would indicate what we do.

4. Change the name of "Reform Judaism" magazine to include the name of our organization in big bold letters. It could be called "UAHC News" if we retain our current name. We should provide congregants who now ask "What's the UAHC?" with a constant response together with a visible means of identification.

5. Send a monthly, "camera ready" single page (front and back) newsletter to the congregations. It could be titled "What's Happening at the UAHC?" With only a slight increase in cost, congregations could send this to the printer with the other material that comprises the monthly "Bulletin," and the printer could fold this into the Bulletin. This should increase the Union's visibility to each congregant and thereby increase everyone's consciousness of being part of a Reform "Movement."

6. Develop a letter or brochure describing the UAHC, to be given to every new member upon joining a UAHC congregation.

7. Encourage congregations to display the UAHC logo on their letters and in their bulletins.

D. Restructuring The Programming Process.

In developing new programs and evaluating old ones, the UAHC always has attempted to address congregant and congregational needs, ever mindful that planning or programming efforts created in a vacuum are the antithesis of that goal. We have recommended in Section II A that through processes of consultation the UAHC expand the involvement of congregations in the identification of needs; such expanded involvement also should occur in the process of development of programs. This statement should not be construed as a suggestion that fewer programs should stem from the visionary and spiritual leadership with which the Union has been blessed for decades. Indeed, we recognize that it is the desire to be exposed firsthand to -- and to be associated with -- that visionary leadership that attracts many of our finest laity to serve as Trustees. In short, the Union is -- and must be -- more than simply an instrumentality of service delivery.

Nonetheless, even in those instances where the UAHC commences program development based upon identification of needs that do not arise from discussions with the congregations (for example, programs in response to demographic information, programs relating to rights of Reform Jews in Israel, or programs relating to a variety of national and international issues in the arena of social action), we recommend that prior to finalization, the proposed program include input from the regional lay and professional leadership and from a representative cross-section of congregations. Successful implementation and financial



support of all programs are more likely when congregations are involved and invested in the development process. The commitment of individual congregants to our Movement should thereby increase greatly.

Moreover, during development and prior to finalization of a program, the UAHC must be assured that it will receive funding adequate for implementation. Inadequately funded programs will be frustrating, ineffective and under-utilized at best and "sit on the shelf" at worst. As an example, our research indicated that the new religious school curriculum would be more effective and in wider use if from the outset, or even now, more resources were allocated to training sessions in all regions and in all major metropolitan areas; to providing congregational role models on how the curriculum can be used; and to funding Educational Consultants in all regions to work with congregations in its implementation. The Union's justifiable pride in the new curriculum then could be shared by our entire constituency.

As often as it is feasible, we recommend that a model of the program that has been developed be tested, as the UAHC did in developing "The Times and The Seasons" program in Outreach. Test results should stimulate whatever revisions may be necessary and should provide substantive input into the national implementation phase of the program.

We have not made specific suggestions with respect to the priority of program issues we have identified. That task will be left to those who develop and implement the programs.

The committee believes, and cannot recommend too strongly, that all programs implemented on a national basis should contain a specific "sunset" review provision. The pre-sunset length of the program would be determined by the UAHC Board of Trustees, in consultation with the professional staff and with the committee that has developed the program, and the program could be renewed (for another pre-determined period of time) only after the Board has thoroughly reviewed it to determine whether it should be continued as is, be continued in a modified fashion, or be eliminated. Having said that, we acknowledge that the system of giving tenure to staff members after a number of years of effective service -- a system which we do not challenge -- may create some complications in implementing a sunset provision in the programming process. We suggest that this be examined carefully so that the idea underlying the sunset program concept be realized without jeopardizing personnel policies currently in place.

Other suggestions regarding the programming process are:

1. Programmatic or service-oriented suggestions which may not be feasible when presented should be "stored" and periodically retrieved and examined to see if the time is more appropriate for development.

2. If it is not feasible to develop a congregation-suggested program or service at the national level, but several congregations express the same request, then the UAHC should facilitate a meeting among these congregations.



3. During the process of UAHC development of a program or service which initially emanated from the expression of an idea or need by a congregation, prior to finalization there should be input from the regional lay and professional leadership and from a representative cross-section of the congregations.

4. Once a program is developed and implementation occurs, there must be a periodic assessment or evaluation. This would include reports on its acceptability, the ease or difficulty of implementation, and an analysis of its impact. The initial evaluation should be made by the lay and professional leadership in each region and delivered to the national staff. The appropriate national committee in conjunction with the national staff should study the evaluations and make revisions in the program where appropriate.

5. Inevitably programs become stale in their current form and require a fresh approach; in other cases programs may no longer be valid, appropriate or financially feasible. The Union should be able to identify these instances through this evaluation process. Withdrawal of programs that are no longer appropriate may release funding for programs then considered essential. Our "sunset"-of-programs recommendation will be another method of evaluation of programs and allocation of financial resources to those programs that are most needed, most meaningful and most relevant. Notwithstanding the above, we recognize that some new programs lend themselves somewhat better than others to the processes of consultation, testing and review. We are not suggesting the adoption of a process that is to be so

process that is to be so rigid, mechanistic or formulaic that we overlook the reality that a corporate model simply does not apply to every program undertaken by a religious institution. Our goal here is not to hinder the Union but to devise an approach that, most often, will be useful and tend to ensure the acceptance and success of its programs.

Finally, our discussions with sociologists and demographers, such as Professors Stephen Cohen and Bruce Phillips, point to areas where congregations should focus their programming, perhaps in non-traditional ways. Our investigation and analysis led to our conclusion that the following areas need immediate attention:

- (a) Single parent families.
- (b) Issues of intermarriage, which are not being addressed (e.g. attendance at religious school; non-Jews as Congregational leaders).
- (c) The aging of our community.
- (d) The prolonged "singlehood" of increasing numbers of Jews.
- (e) Problems of geographic distribution among our community.
- (f) Attracting the unaffiliated.
- (g) Increased focus on education.
- (h) Attracting youth.
- (i) The changing role of women.
- (j) The phenomenon of delayed child bearing.

E. Revising The UAHC Budgetary Process.

Our study has led us to conclude that the Union's annual budget is very lean and that it has been difficult for the Union to raise discretionary funds. Our conclusion coincides with a similar perception on this subject held by the lay and professional leadership of the UAHC. We have found that in the UAHC, as in most non-profit organizations where significant discretionary funds are not available, the tendency is to keep the budget allocation percentages roughly the same from year to year while seeking earmarked gifts to fund new program initiatives.

In other sections of this Report we have made recommendations which, if implemented, would have a significant effect on the Union's budget and the budgetary process. A prioritization of programs and services would necessitate the reallocation of budget allocations to align resources with strategic objectives. We believe that as the matching of congregational needs with UAHC program and services increases (through the consultation process, the strengthening of the regional professional structure, the enhancement of the communications process, the restructuring of the programming process, creation of new methods of leadership and financial development, etc.), the ability of the Union to raise discretionary funds will increase. In addition, implementation of "sunset" provisions (see previous section) with respect to programs and services could yield substantial funds for reallocation to meet more pressing needs.

Further, we anticipate that such steps will convey a very potent message to the congregations: that the UAHC is responsive to its constituents. We think that message can have a very positive impact on the attitude of congregational leadership relative to MUM. Even if the financial resources remained the same, implementation of our recommendations for a high-ranking national staff member in charge of congregational services and communications, enhanced compensation for the Director of Synagogue Management and the Regional Directors, increase in the size of the regional staff, development of demographic data gathering mechanisms, and implementation of some of our suggestions would necessitate a significant revision of the budget.

We recommend that in preparing the budget for fiscal 1988-89, the national staff, the Budget Committee and the Board of Trustees attempt an extensive experiment with the budget process, by:

1. Developing a set of strategic goals and objectives for the next five years in consultation with representatives of the regions and the congregations, with some consideration given to the Report of this Committee;
2. Asking each program officer to describe his or her budget request in a manner which identifies how that allocation satisfies the Union's goals and objectives;
3. Conducting an internal debate about the priority of various programs and services in meeting the Union's strategic goals and objectives; and



4. Insofar as it is possible (contractually or otherwise), reallocating budgeted resources to favor those programs and services that can be demonstrated as having priority in meeting the Union's goals and objectives.

These recommendations would obviously change if, prior to the commencement of the 1988-89 budget process, the Union were to develop its strategic goals and objectives and prioritize programs and services by a different method (for example, through retreats and/or the consultative process).

This Report reflects the Committee's optimism that implementation of the stated Goals will generate the non-discretionary and discretionary annual funds to effectuate all of the Union's programs and services. However, we should not overlook the necessity of building an Endowment for the UAHC. Several years ago the Union embarked upon a program to build a \$20,000,000 endowment through the solicitation of restricted and unrestricted gifts. Although considerable time and effort was devoted to that program and the Union utilized the services of a prominent fund-raising organization, the results fell far short of the goal. A substantial permanent endowment of unrestricted funds and a practice of continued giving for this purpose are matters to which the leadership of our Movement should give close attention. Restricted giving for earmarked programs (particularly those which are not assigned high priority in the consultative process) diverts organizational creativity from the central fund-raising efforts (Endowment, MUM, Fund for Reform Judaism), may direct the monies to programs that are not sufficiently

matured to use them effectively, and encourages the unfortunate and erroneous notion that sporadic giving shapes the agenda of the Union. From the interplay of mutual commitment between the Union and our congregations we should be able to shape an effective endowment program that will have the active participation of the local, regional and national leaders of our Movement. An endowment program, developed in accordance with the consultative process that we have previously described, should begin as soon as the Union has achieved success in implementing the goals addressed in this Report and enhanced its profile as an excellent provider of programs and services to our congregations.

In the meantime and as part of the budget priority-setting process that we have recommended, we also recommend that the Union's lay and professional leadership study the amount of time and money devoted to the Reform Jewish Appeal, Fund for Reform Judaism and restricted gifts programs. If the study determines that the time and money spent each year are commensurate with the income from a particular program, that program should continue. If the study finds no commensurate relationship between efforts and results, consideration should be given to modifying or terminating the program. If the study determines that a modified or new program could generate significant additional income, then the study should recommend its adoption and methods for its implementation. In sum, we envision a working Budget Committee that meets more than once a year, with subcommittees that consider the multitude of areas that must be addressed.



### III

#### Four More Specific Goals

6. Use and impart UAHC expertise in helping to develop lay and professional leadership within the congregation.

7. Create and implement a financial development program to provide financial information and guidance to congregations.

8. Create mechanisms for the gathering, analysis and dissemination of demographic data to support future planning efforts at both regional and congregational levels.

9. Hold a retreat for key staff, trustees and congregational representatives (lay and professional) to discuss these goals, to discuss the recommendations and suggestions for their implementation, and to formulate an action plan.

A. The UAHC Should Use and Impart Its Expertise in Helping to Develop Lay and Professional Leadership within The Congregation.

This goal, and the goals which follow relating to financial development, demographic gathering and analysis, and a retreat all relate to providing and delivering services to the congregations. However, these goals relate to more specific services than those we have previously discussed in this report, and we believe that such specificity requires separate treatment.

In order for congregations to fulfill their mission, they must have good leadership -- leaders who are knowledgeable, caring and committed Reform Jews. Our research has established

that the identification, recruitment, training and retention of such leaders, lay and professional, is one of the greatest long-range challenges facing our Movement.

1. Lay Leadership

Rarely do our congregations conduct effective leadership development programs for lay members. Many organizations, Jewish and secular, compete for the time and energy of potential leaders. In every Jewish community that we examined, Federations and other secular Jewish organizations are winning this competition. With the UAHC's help our congregations must develop programs to identify, inspire, train and retain dedicated lay leaders. Moreover, our lay leaders should emphasize their congregation and UAHC affiliations when they participate in Federation and other Jewish organizational activities, and they should underscore the role of the congregation as the central institution of Jewish life.

(a) Identification and Recruitment.

Congregations must develop criteria for identifying potential leaders. As one congregational president asked: "Who do we look for -- those with administrative skills, religious knowledge, money, or money-raising aptitude?" Methods must be developed to change a reactive selection process into a proactive identification process. Although the UAHC has a Leadership Development Committee, publishes some materials on the subject, and encourages Regional Directors and regional lay leaders to consult with congregations, it is clear from our discussions with the congregations that much more must be done.

It is essential that the Union develop detailed programs to assist the congregations in formulating their identification criteria.

The same is true for recruitment. Having identified the potential future leadership, the congregation must be armed with information, methods and strategies to enable it to win the recruitment competition. Should congregational officers and professionals convene periodic recruitment meetings of identified candidates, or establish a congregational Young Leadership Cabinet? How might incumbent leaders effectively convey the satisfaction they have had? Should we make every effort to "glamorize" temple leadership positions through "missions" (imitating the Federations), publicizing the "success stories" (focusing on the rewards inherent in the work or the possibilities of regional and national positions), and ensuring that there will be opportunities to assume real responsibility and authority?

Here the Union's help, on a national and regional level, can be of paramount importance. Nationally, with its finger on the pulse of over 800 congregations, it has the ability to accumulate data as to which methods and strategies are successful and which are not. It can publish these successes and failures as models of what to do and what not to do. It can draw on the expertise of its Leadership Development Committee and develop new methods and strategies (again perhaps testing these first as models) to meet the economic, social and other demographic trends. Regionally, the Regional Director and the

regional lay leadership can achieve on a more modest scale what we envision the UAHC achieving nationally. These individuals should know what has succeeded and failed in congregations in their region, and of course they will be the prime source of delivery to the congregations of the advice and expertise generated from the national office. It is instructive that the UAHC Leadership Development program geared to training and retention (referred to in the next section) was the concept of a regional president and was initially developed as a program in that region.

(b) Training and Retention.

An effective training program, one that is publicized widely within the congregation, can reap large dividends. It will attract those with leadership potential and it will help retain identified and/or active leaders. We cannot emphasize too much that potential board members must know the criteria for their selection and what will be expected of them before they are asked to serve. Board members must learn various aspects of the congregation's operations and either subscribe to the congregation's mission or assist in redefining it.

Many Regional Directors encourage congregations to invite them to conduct leadership training seminars for their Board in evening, all-day or even weekend retreat sessions. Another excellent step has been the formulation and implementation of the UAHC Leadership Development Program. Those involved in the program have developed a manual for those congregations that either have not benefited from the in-person



seminars conducted by trained facilitators under that program or wish to continue and expand their in-house training after participating in the program. These efforts should not only continue but should grow. UAHC lay and professional leadership should journey into the field in increasing numbers to educate and inspire congregational boards and other leadership groups. In examining its structure and redirecting its resources we recommend that the Union seriously consider creating a full-time national staff position for a person trained in organizational development who addresses (among other things) the issues of identification, recruitment, training and retention of congregational leaders.

Further, once identified and trained, the leaders must be retained. Some will continue out of a sense of obligation. Preferably, they will stay because they feel that they are doing something of value, that the worth of their contributions of ideas, time, energy and money is being reaffirmed regularly by the rabbi, the president and anyone else in a position to give credible "strokes." This also means that the leaders' educational and spiritual needs must be addressed during their period of service. The rabbi should see this as an area of high priority and allocate appropriate time and programming toward the "care and feeding" of the congregation's lay leadership.

Moreover, identification and development of UAHC Regional lay leaders should not be overlooked. This process should be much more formalized than it is today; the UAHC Leadership Development Committee, in conjunction with

representatives of the regions and the Regional Directors, should prepare guidelines and define the qualifications. In addition to individuals identified by regional officers and the Regional Director, close contact should take place with each congregation to obtain its recommendations taking care not to lure people away from the congregation prematurely. Training seminars should be conducted. Just as a focal point of the formation of our committee was the identification, recruitment, training and retention of news leaders, we strongly recommend that a similar new leadership group be formed in each region.

Our congregations want and need leaders who are not only good business people, not only sound managers, and not only caring and sensitive individuals, but also knowledgeable Jews who are committed to Judaism and leading an actively Jewish life. In some geographic areas the rabbi is the only Jewish educator; in other areas there is a plethora of Jewish education available. In this Report we have recommended that representatives of HUC-JIR and the CCAR be added to this committee, so that areas of long range planning for our Movement which we have not addressed can be addressed together, in a harmonious concerted effort, by representatives of our three major institutions. We commend the HUC-JIR for undertaking a massive review of its curriculum, and we hope that the concerns expressed by our congregations will be addressed. Our congregants are eager to forge stronger direct links with HUC-JIR; they believe there is a direct correlation between congregational health and such a relationship; and they look to HUC-JIR as a source of intellectual ferment, a center for



the propounding and testing of ideas, and a potential producer of tangible programs for the congregations. In this regard, we encourage our congregations to avail themselves of the opportunity to utilize HUC-JIR faculty for retreats and other programs of Jewish education and leadership training, and we encourage the College to expand and publicize the availability of its faculty for these purposes.

## 2. Religious Leadership.

One of the mandates to the HUC-JIR Task Force on Rabbinic Curriculum which was appointed in November, 1985, was to undertake a thorough study in light of the many changes in the Rabbinic School student body (women students, changing religious orientation, etc.), the changes in the lay constituency, and the changes caused by an ever more sophisticated Reform Jewish community. Hopefully, whatever new curriculum arises from the task force's study, it will help to insure that our future rabbis are receiving in-depth training in areas of counselling and problem solving where congregants look to their Rabbis for help - for example, the youth and elderly, single parents, divorce and death. Our committee is confident that attention is being paid (and should be paid) to the numbers of people who are attracted to rabbinic and cantorial careers, and to whom they are. Our congregations are concerned that all of the institutions of our Movement (including the UAHC) address important issues such as the question of how to attract our best and our brightest. This is especially important when no occupation or position appears closed to aspiring Jewish men and women while rabbinic and cantorial salaries do not necessarily compete favorably with other occupations. Moreover, it would be important for a joint task force or commission to undertake a careful review, analysis and a long term projection of the effects of the increased percentage of women in the Reform rabbinate and cantorate.

Other suggestions of the Committee are:

(a) An intensive effort by the congregations and the UAHC, in conjunction with the College/Institute, in recruiting students for the College. This would include promotional and support activities.

(b) The development of a coordination mechanism among lay and rabbinic congregational leadership, HUC-JIR, CCAR and UAHC to allow for a dimension of training which is guided by the expressed needs of congregants -- the "consumers" of rabbinic and cantorial services.

(c) After additional research into the profile of our new rabbis and cantors, it is possible that a formalized apprenticeship program, beyond the present program of student service to congregations with graduates working in congregations under the continuing supervision of the College, would be beneficial.

(d) The increased use of "role model" rabbis and cantors sponsored by the College, the CCAR, the ACC and the Union to travel and visit congregations, on a formalized basis, might be especially helpful in the recruitment of better and greater numbers of candidates for the rabbinate and the cantorate. Past experience suggests that rabbis and cantors are often motivated to consider their vocations as a result of inspirational role models in their formative years.

### 3. Other Professional Leadership.

The development and recruitment of competent personnel, particularly executive directors and educators, is of comparable importance to the development of first rate lay and religious leaders. The advanced degree programs offered by HUC-JIR in Jewish Communal Service and Education are excellent, but what percentage of our executive directors have graduated from the JCS program? The Union in conjunction with the College should develop more short-form programs for executive directors and those educators who have not graduated from the College's advanced degree programs, which will help to develop their skills. For example, administrators daily face problems involving computers, finance, and dealing with congregants and the lay and religious leadership; the more skilled they are in these matters the more effective they will be. The Union should encourage the congregations to send staff members to these programs.

The smaller congregations are usually unable to afford all four of the professionals to whom we typically refer (Rabbi, Cantor, Executive Director, and Educational Director). We recommend that the UAHC, in a cooperative effort with the larger congregations, develop an apprenticeship program, whereby, for example, a person who serves as an assistant director in the large congregation might become the director of a small congregation. Under UAHC leadership, groups of small congregations could join in the utilization of a shared director. Moreover, we recommend the universal use of programs that have been a success

in some regions, where role model professionals donate their time and energy to helping small congregations who cannot afford such staff positions, and where professionals meet periodically under UAHC or professional association auspices to share their knowledge, their successes and their problems.

Whether or not professionals have advanced degrees from the College, the UAHC in conjunction with the College and with the professional associations should develop more programs of continuing education. These programs will be of particular importance to small congregations located in more remote areas where professionals have less opportunity to share ideas with their peers.



B. The UAHC Should Create and Implement A Financial Development Program to Provide Financial Information and Guidance to Congregations.

Demographic data suggests that the Reform movement will grow substantially through the remainder of this century. The New Congregations Committee is "aggressively seeking new congregational members" and doing so effectively. New congregations forming on their own or with the assistance of the UAHC usually face the task of budgeting for their needs without the necessary experience. They initially struggle to gain membership and rent facilities for worship services and religious school. As their membership increases, they usually yearn for their own building. The path from creation to construction can be fraught with financial pitfalls, especially since most new congregations do not have benefactors who can quickly solve financial problems. Drawing architectural plans, negotiating with contractors, supervising construction, selecting furnishings, arranging for financing, raising funds, funding the debt, providing building maintenance and repair -- so many steps that may escape the attention or exceed the talent of the congregants. These concerns also are relevant to older congregations that need larger facilities or major renovation to existing structures. Although the UAHC has addressed many of these subjects and has prepared booklets and manuals which deal with them, either the existence and availability of this information is not known to our congregations or the information does not meet many of their current needs.



Moreover, our congregations (young and old) are subject to the vagaries of demographic change and to swings in the economy. The UAHC is well situated to plan for these developments, and to develop strategies for the congregations to follow when adverse change or disaster strikes. For example, while the UAHC conducts programs at national and regional biennials on the creation of endowments, it should go beyond this. The UAHC should develop congregational endowment plans, based on programs that have been proven successful, test models of those programs, and distribute copies of the successful models as guidelines for study and action.

Whether the financial assistance involves providing information and guidance to new congregations, to those that have progressed to the point of contemplating construction and mortgage financing, to financially troubled congregations, or to ensure the financial future by establishing endowment funds, a financial development program would be perceived by the congregations as a very useful service. We need to remember that the strength and vitality of our Movement and all of its institutions is in direct proportion to the financial strength as well as the spiritual health of our congregations.

We suggest the following regarding the identification of problems, identification of successful programs, and development of financial assistance:

1. Designate a national staff person to provide support at all levels of implementation. The volume of work

would determine whether this could be done by an existing staff member.

2. Establish contact persons in each region responsible for gathering information on existing programs and facilities. The work of these lay leaders should be coordinated through the regional office. These individuals would study such matters as existing endowment funds and how they function as well as the membership, budgeting and building plan status of congregations both new and existing.

3. Identify congregants in each region who can assist in the areas of endowment fund development, fund raising, building and construction financing, bulk purchases of materials and supplies, and financial planning.

4. Study the possibility of shared adult education programs and, in some instances, shared religious schools.

5. Develop case studies and "how-to" manuals, broad enough to be helpful as guidelines, based on the information gathered. These studies and manuals should have the input and agreement of the persons identified in Items 2 and 3 above.

6. Procedures should be developed to enable regions to identify congregations in need of financial guidance. Through the annual MUM reports the UAHC staff should be able to identify most of the congregations experiencing financial difficulty.

7. The contact persons should work with the congregations identified as needing financial assistance, while new individuals would be oriented annually by national and regional staff to perform these tasks.

C. The UAHC Should Create Mechanisms for The Gathering, Analysis and Dissemination of Demographic Data Designed to Support Future Planning Efforts at National, Regional and Congregational Levels.

According to population studies, the Jewish population in the United States is in a constant state of flux with some major urban areas exhibiting substantial growth while other areas are struggling to maintain their populations. However, the trend is upward! Not only is the overall national Jewish population trend on the rise, but the younger population, the so-called fourth generation, is affiliating with Reform congregations at a much greater rate than did their parents or grandparents. The numbers of Jews affiliated with UAHC congregations should grow significantly during the next fifteen years.

The ability of the UAHC to respond to these population shifts will be one of its greatest challenges. Not only will there be an increasing number of congregations desiring to affiliate, but programs will be required for congregations in areas where the population is apt to decline significantly. Many of these situations can be identified in their formative stages only if there is a mechanism for the gathering, analysis and dissemination of demographic studies and their data. If the information is available, the UAHC and the congregations will be able to develop and implement the appropriate programs and services to address these trends.

The data from studies of the metropolitan areas of Atlanta, Denver, Phoenix, Boca Raton, Washington, D.C., Miami

and Los Angeles indicate a growing Jewish population. Where the average age of the Jewish population exceeds 40, there is no growth or negative growth (except for retirement areas with heavy in-migration). Milwaukee and St. Louis, with 45% and 47% of their population exceeding age 40, show no growth. Miami Beach, long an area of retirement in-migration, is experiencing a rapid decline in Jewish population as its retirement in-migration diminishes. Cleveland (48%), Minneapolis (45%), New York City (49%) and Rochester (49%) are other areas likely to experience little or no growth. Conversely, Denver (36%), Phoenix (37%), San Diego (40%) and Washington, D.C. (35%) are experiencing substantial Jewish population growth.

Study after study has shown a strong direct relationship between the age or generation of the population and identification and affiliation with Reform Judaism. In Washington, D.C. 40.78% of those Jews age 18-44 identify themselves as Reform, while only 32.41% of those age 45 and over so identify themselves. Of those affiliating, the numbers are 44.18% and 30.61% respectively. In Milwaukee, 54.5% of those age 18-39 identify themselves as Reform while 49.8% of those age 40 and over so identify themselves. Whereas 73.5% of all fourth generation Jews identify themselves as Reform, the numbers for first, second and third generations are 37.3%, 41.8% and 50.4% respectively. In Denver, the four generations identifying as Reform are 17.2%, 33.8%, 39.3% and 43.4%. In Miami identification as Reform by generation increases from 12.4% to 35.9% to 48.6%. It is imperative that we create the mechanisms

to enable us to determine demographics with more accuracy and to plan effectively for greater numbers of Jews choosing to identify with our Movement.

We suggest that the following steps be taken:

1. Work with other major Jewish organizations and at least one major university in the development of an on-going demographic study of the North American Jewish population. This effort should result in the formulation of common study questions and methodologies to serve as the base for any demographic study by any of the groups (UAHC, Federations, etc.). The effort should also result in the analysis of the data gathered from the individual studies, generally conducted by Federations, and the issuance of a report of the results of such analysis. The analysis would be available to all major Jewish organizations, and the project should be jointly funded through a major university which would ensure its impartiality.

2. Appoint a committee (e.g., a "Research Committee") to assemble, analyze, and report on the studies emanating from the joint demographic effort. Analysis criteria should include generational trends, population movements, age cohorts, identification patterns, and sub-area growth.

3. Analyze membership information submitted with the MUM report for significant increases or declines. Notify the regional offices of declines so that they can assess the reasons, and communicate them to the appropriate UAHC staff and committees.



4. The responsible UAHC staff member should communicate and discuss actual or potential membership changes and their impact with the Research Committee and with the Regional Director and the congregations in the affected area.

5. The Regional Directors should submit annual reports on the progress of this "impact" planning and success or failure of the implemented solutions. The Research Committee should review the progress made and, in conjunction with UAHC staff and the Regional Director, make appropriate adjustments.

The most difficult step will be the coordination of demographic studies through a major university with all major Jewish organizations involved and committed to the effort. We believe that Brandeis University might be prepared to serve and to function as an integral part of such a coordinated effort. The UAHC already has an active Research Committee, and that Committee could be the spearhead of the establishment at Brandeis of an on-going demographic study of the North American Jewish Population.

- D. The UAHC Should Hold A Retreat for Key Staff, Trustees and Congregational Representatives (Lay and Professional) to Discuss These Goals, to Discuss The Recommendations and Suggestions for Their Implementation, and to Formulate An Action Plan.

In this Report we have identified and discussed nine goals, made a number of specific recommendations, and made a variety of suggestions. However, no matter how strong our recommendation or suggestion or how we may have appeared to prioritize the matters which we have discussed, we cannot stress too much our position that our Committee's Report should not preempt the consultative process. It is for the UAHC Board of Trustees, in conjunction with and in consultation with the national and regional lay and professional leadership and with representatives from a cross-section of our congregations, to determine exactly what the Union's goals and objectives should be and how they should be implemented. Ideally, our Committee has been the catalyst for the hard work which will ensue.

The Retreat which we have recommended should be the beginning of the consultative process; hopefully it will lead to a mutual definition of the exact goals and objectives and to the development of an action plan.

#### IV

#### Suggested Areas for Future Examination

#### by The Committee

The Committee hopes that it has generated a momentum which will lead to a meaningful analysis and beneficial resolution of problems and possibilities which we confront as a Movement. In this Report we have considered a few matters which we believe to be of great importance to the future of Reform Judaism. Other matters which we recommend for consideration by another long range planning committee include:

1. Enhancement of the relationship among all of the institutions of our Movement which must strive for a shared vision of what our Movement should be. In order to address this goal, we recommend that this Committee presently composed of UAHC and congregational representatives be augmented by representatives of other institutions such as HUC-JIR, CCAR and the ACC, and the relationship of the UAHC and the congregations with these institutions and of these institutions with each other be examined for strategic and long range planning purposes. This is especially relevant today, when the College is undertaking a curriculum review, and when the maintenance of the College remains one of the stated objects of the Union.

2. Examination of the relationship of our congregations and our North American institutions with the State of Israel and with the world-wide institutions of Liberal Judaism. The UAHC sponsors many programs in Israel and supports the World Union for Progressive Judaism and its programs. The questions

would include: What are we doing? What are the other institutions doing? What is being done well and what should be changed? How do the various institutions and various programs which they sponsor relate to each other, and how should they relate to one another? What should be done and what can we do to enhance the status of Reform Judaism in Israel? The examination which we envision would clearly perform the objects of the Union "to strengthen, as an integral part of K'lal Yisrael, the solidarity of the Jewish people in all lands; to foster the development of Liberal Judaism throughout the world under the auspices of the World Union for Progressive Judaism; and to enrich and strengthen the State of Israel as a vibrant exemplar of eternal Jewish values."

3. Exploration of the future relationship between Reform Judaism and other non-Orthodox movements.

4. Examination of the changing role of women.

5. Response to the decline of volunteerism.

6. Addressing the impact of rising costs on Congregational affiliation.

One very important topic which is now being addressed by a joint task force and which we believe should not be addressed by a long range planning committee relates to religious commitment. More than in the past there appears to be a quest by many Reform Jews for enhanced spiritual awareness and identity, for increased education about our rich Reform religious heritage, and for religious practices consistent with the principle of informed choice. Through education, publicity, speeches and

other means, the UAHC and its congregations should emphasize publicly -- and raise our own congregants' consciousness about -- those principles of religious faith, spirituality, tradition and ethical behavior which lie at the heart of Reform Judaism. We commend the UAHC for having initiated the Joint Task Force on Religious Commitment and we wish the new Joint Commission on Religious Living and its members great success.

One final thought: we North American Reform Jews must not lose sight of the fact that the UAHC gives us a national and international presence which we could not possibly achieve as individual congregants or congregations. While some congregations do develop exceptional programs, for the most part our congregations lack the personnel and financial resources to create complete programs and we must rely on our national Union with its national resources. The UAHC should be able to respond to national demographic trends, while the congregations usually react to local trends. Most importantly, a united voice from the UAHC can respond to matters of national or international concern much more effectively than can one congregant or one congregation. Although we have not otherwise addressed this key role which the UAHC plays in our Movement and in our lives (a role which the UAHC Constitution mandates that it play by requiring the Union "to foster other activities for the perpetuation and advancement of Judaism"), we believe that it is a vital role and that the national and international activities of our lay and professional leadership should continue with the same force and vigor that has been exercised in the past.



Conclusion

Our Torah service concludes so eloquently:

"Behold, I have given you a good doctrine; do not forsake it. It is a tree of life to those who hold it fast, and all who cling to it find happiness. Its ways are ways of pleasantness, and all its paths are peace."

Through sound planning, forward thinking and decisive action, we can ensure the future of a vibrant Reform Judaism into the twenty-first century and beyond. Given the unparalleled personal and religious freedom which we enjoy, let us make this happen!

## APPENDIX A

Article II of the Constitution of the UAHC provides as follows:

"The objects of the Union are:

a) To encourage and aid the organization and development of Jewish congregations.

b) To promote Jewish education and to enrich and intensify Jewish life.

c) To maintain the Hebrew Union College-Jewish Institute of Religion.

d) To strengthen, as an integral part of K'lal Yisrael, the solidarity of the Jewish people in all lands; to foster the development of Liberal Judaism throughout the world under the auspices of the World Union for Progressive Judaism; to enrich and strengthen the State of Israel as a vibrant exemplar of eternal Jewish values.

e) To foster other activities for the perpetuation and advancement of Judaism."

## APPENDIX B

### 1. Commissions, Task Forces and Committees

Commission on Jewish Education  
Commission on Reform Jewish Outreach  
Commission on Synagogue Music  
Commission on Synagogue Management  
Commission on Rabbinic-Congregational Relations  
Commission on Social Action of Reform Judaism  
Commission on Religious Living  
Task Force on Soviet Jewry  
Task Force on the Disabled  
Task Force on the Jewish Family  
Task Force on Youth Suicide  
Joint Research  
Jewish Corps of Service  
Religious Action Center of Reform Judaism  
Ethics  
Long Range Planning  
Leadership Development  
New Congregations  
Small Congregations  
Small Congregations Trust  
Communications  
Interreligious Affairs  
Cults and Missionaries  
Caring Community  
AIDS  
Maintenance of Union Membership  
UAHC Fund for Reform Judaism  
Reform Jewish Appeal  
Camp Institutes  
College  
North American Federation of Temple Youth  
Budget  
Dues Policy Review  
Management  
Endowment and Trust Fund  
Biennial Program  
Resolutions  
Time and Place  
Transcontinental Music  
T.V. and Film Institute  
Rabbinic Placement  
Cantorial Placement  
Educators Placement  
Administrators Placement  
Rabbinic Pension Board

2. UAHC Programming Departments

Education: Curriculum, teacher education, consultation, publications, TV & Film Institute, Transcontinental Music

Outreach: Jews by choice, non-Jewish partners in a mixed marriage, Jewish education for children of mixed marriages

Worship: Research and Theology, worship models, music

Religious Action: Social Action Commission, Religious Action Center, interreligious affairs

Communications: Reform Judaism, Keeping Posted, Press, public relations

Synagogue Administration: aid to congregations, computers, research and data banks, architectural plans for synagogues

Special Services: Rabbinic Pension Board, Joint Commission on Rabbinic-Congregational Relations, Various Placement Commissions

Youth Activities: NFTY, Camps, Overseas Programs, College Programs

3. Recent Publication Areas

Adult Education  
Congregational Community Building  
Caring Community  
Fundraisers  
Holiday Celebrations  
Shabbat  
Senior Programming  
Synagogue and the Community  
Temple Board Activities  
ARZA  
Finances for Medium Size Congregations  
Day Schools  
Jewish Parenting Centers  
Social Action  
Synagogues and the Disabled  
Youth

# MEMORANDUM

*file*

From Rabbi Daniel B. Syme  
To Rabbi Alexander M. Schindler  
Copies Mr. Arthur Grant  
Subject

Date March 12, 1987

Alex,

I enclose the long range planning report generated by Paul Menitoff's region.

We now have three sources of input on the UAHC with similar messages:

1. Large Congregational President.
2. Northeast Council.
3. Long Range Planning Committee.

I believe that we should provide a joint forum for our staff in September. The Long Range Planning Committee will be there, of course. But Joe Baron/Marge Kurcias and Menitoff/Somers should also make presentations, in my opinion.



Union of American Hebrew Congregations  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100



Union of American Hebrew Congregations  
Northeast Council  
Survey of Congregations

Research Analyst: Laurence K. Milder

August 26, 1986

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### Introduction

In October 1985, the Board of Trustees of the Northeast Council of the Union of American Hebrew Congregations began a survey of its member congregations. The survey consisted of a questionnaire mailed to temple presidents, and interviews conducted by members of the Northeast Council Board of Trustees with temple executive boards. The questionnaire and survey questions were designed by the Communications Task Force of the Northeast Council, chaired by Irwin Siegelman, former President of Temple Beth Tikvah, Madison, CT. Members of the Communications Task Force are Northeast Council Board Members Michael Marcus, United Jewish Center, Danbury, CT; Elinor Reiner, Temple Sinai, Newington, CT; David Silverman, Falmouth Jewish Congregation, Falmouth, MA; and George Markley, Congregation B'nai Israel, Bridgeport, CT.

Jerome H. Somers, President of the Northeast Council, former President of Temple Emanuel, Marblehead, MA, summarized the aims of the survey in a letter to temple presidents:

1. Improving the role of the Northeast Council of the UAHC and the UAHC in assisting member Congregations in meeting their respective needs and achieving their respective goals; and
2. Encouraging the gathering of information from member Congregations so as to be able to share ideas and resources within the Region in order to enrich each respective congregation.

The questionnaires requested information on congregational staff, committee and auxiliary activity, religious school program, attitudes concerning UAHC and Northeast Council services, and membership demographics. Interviewers were provided with background on their assigned congregations by Regional Director Rabbi Paul Menitoff and President Somers, based on questionnaire responses. Interviewers were issued instructions:

"...to learn about congregational successes...and problems...; ...to collect data that would be useful to all;...(to make congregations) aware of the broad range of services offered by NEC and by the national Union itself."

Of the 70 congregations in the Northeast Council, 62 returned the questionnaires (a response rate of 89%). A coding system for responses was prepared by the Research Analyst. Actual coding was done by Northeast Council Vice-President Lois Gutman, member of Temple Beth Am, Framingham, MA, with technical assistance by Ms. Karen Wasserman. Computer statistics were prepared with the assistance of the Center for Modern Jewish Studies at Brandeis University.

Interviews were conducted with 31 congregations (44% of member congregations, and 50% of congregations responding to the questionnaire). Interview reports were submitted by the interviewers to the Northeast Council office through July 1986. Both questionnaires and interview reports were examined in order to prepare action recommendations for use by the Northeast Council. The following summary was submitted to the Northeast Council Future Planning Committee, chaired by David Silverman, Northeast Council Board Member and former President of Cape Cod Synagogue, Hyannis, MA, and co-chaired by Marvin Freedman, Vice-President of the Northeast Council and immediate Past-President of Congregation Beth Emeth, Albany, NY. Members of the Future Planning Committee are Irving Belansky, Temple

Isaiah, Lexington, MA; Rosalea Cohn, Temple Beth-El, Providence, RI; Sandy Fialkoff, Congregation Gates of Heaven, Schenectady, NY; Lois Gutman, Temple Beth Am, Framingham, MA; George Markley, Congregation B'nai Israel, Bridgeport, CT; Rabbi Paul Menitoff (ex-officio); Bonnie Millender, Temple Beth Avodah, Newton Centre, MA; Myrna Jacobs Rubin, United Jewish Center, Danbury, CT; Lillian Shulman, Temple Sinai, Brookline, MA; Irwin Siegelman, Temple Beth Tikvah, Madison, CT; Jerry Somers, (ex-officio); Harold Tragash, Congregation B'nai Israel, Bridgeport, CT; Helen Wertheimer, Temple Emanuel, Andover, MA.

## I. Service Delivery by the UAHC and the NEC

### A. Overview of Attitudes Toward UAHC/NEC Services

Both interview reports and survey responses indicate a general ambivalence in the attitudes of congregational leaders toward the services they receive from the UAHC/NEC. A considerable number of congregational leaders view the services which they receive as inadequate.

The most frequent criticisms expressed by respondents concerned:

1. Too much mail;
2. Insufficient personal contact from Northeast Council leadership and staff;
3. An inadequate explanation of what services they are receiving in return for their payment of dues to the UAHC.

### B. Survey Respondents' Evaluation of UAHC/NEC Services

Survey respondents were asked to rate the quality of service delivery by the UAHC and the NEC on a number of variables. Responses were assigned the following values:

Very helpful=3  
Somewhat helpful=2  
Not helpful=1

In order to make relative comparisons between the variables, cases in which the respondent checked "No experience" or did not answer were ignored. Average scores for each variable appear in Table 1, with the percent responding and the percent indicating "No experience":

**Table 1**  
***Respondents' Evaluation of UAHC and NEC Service Delivery***

<u>Service</u>	<u>Rating</u>	<u>Responding</u>	<u>No Experience</u>
NEFTY or CNYFTY	2.478	(74%)	(11%)
NEC Biennials	2.419	(69%)	(15%)
NEC-Sponsored Meetings	2.351	(60%)	(19%)
Consultation by Phone or Mail with the NEC	2.351	(60%)	(24%)
Visits from NEC Officers, Board Members or Staff	2.345	(47%)	(34%)
UAHC Biennials	2.306	(58%)	(24%)
UAHC Leadership Training	2.280	(40%)	(37%)
Consultation by Phone or Mail with the UAHC	2.273	(71%)	(16%)
Visits from the UAHC Staff	2.257	(57%)	(26%)
General Services of NEC	2.225	(65%)	(13%)
General Services of UAHC	2.222	(73%)	(7%)
Mailings from the UAHC	2.211	(92%)	(0%)
UAHC Teacher Training	2.207	(47%)	(32%)
Mailings from the NEC	2.077	(84%)	(5%)
Eisner Camp-Institute	2.071	(68%)	(16%)
Kutz Camp-Institute	1.800	(48%)	(34%)



Some caution should be exercised in interpreting these ratings. Obviously, different respondents are satisfied with different degrees of service, and may therefore differ as to the meaning of "Helpful". More importantly, a respondent may not conceive the difference between "Very Helpful" and "Somewhat Helpful" to be of the same magnitude as the difference between "Somewhat Helpful" and "Not Helpful". Consequently, the ratings should be considered for their relative merit, i.e. which services are rated better and which worse.

First, however, planners should consider what the ratings say in absolute terms when taken as a group. Where would planners be satisfied to find the evaluation of services as a whole? Ratings point to an overall evaluation which is closer to "Somewhat Helpful" than to "Very Helpful". The underlying critique of service delivery which these figures represent should direct planners to consider not only how specific services may be more efficiently delivered, but also how the image of the UAHC and NEC might be improved in the eyes of congregations, so that all services appear more helpful.

At the low end of the ratings, **Kutz Camp-Institute** was the sole variable to receive an average rating which was less than "Somewhat Helpful" (**1.8**). **Kutz** is a national youth group leadership camp, for high school age campers. Because of the importance of this feature of UAHC services, an inquiry into the sources of dissatisfaction should be made and results discussed with the administration of the camp.

Also rating low was **Eisner Camp-Institute (2.071)**. **Eisner** is a full age-range camp, unlike **Kutz**, for 8-16 year olds. An inquiry into the reasons for this low rating would be appropriate here as well. Because of **Eisner's** proximity, some congregations may have used the camp as a winter retreat facility, and their evaluation may in part reflect this aspect of the service as well as the summer camp program. Specific complaints mentioned in the interviews include difficulty in obtaining promotional materials about the camp, difficulty in booking the camp, and the impression that **Eisner** is a camp for New York congregations. Three congregations said that their children do not attend **Eisner**, or attend another camp, though the "No Experience" rate was a moderate 16%.

**Mailings from the NEC** were rated relatively low as well (**2.077**). Interviewers repeatedly noted the frustration expressed over the volume of mail received, its lack of utility, and the duplication of mailings to multiple recipients in the same congregation. It should be noted that **Mailings from the UAHC** and **Mailings from the NEC** had the lowest incidence of "No experience", at **0%** and **5%** respectively. **Mailings from the UAHC** did rate higher (**2.211**) than those from the **NEC**, though still relatively low. The higher rating may reflect recognition of quality in publications such as Reform Judaism, as was mentioned by one respondent. Suggestions regarding **Mailings** follow below in Section C.

The highest rating was given to **NEFTY or CNYFTY (2.478)**, the regional youth group organizations. Though planners may desire higher ratings even here, the significantly greater satisfaction indicates the potential for this service to be employed as a signal example of the kind of services congregations receive for their dues.

Regional **NEC Biennials** rated relatively high (**2.419**), and higher than **UAHC Biennials (2.306)**. The difference may be attributable to the desire for collegiality which is met by regional events, in which inter-congregational friendships have an opportunity to be reinforced. In addition, the cost of **UAHC Biennials** may be a factor evidenced by this rating.

Finally, planners should note those areas in which the response of "No experience" was unexpectedly high. In particular, over one-third of respondents state that they have had "No experience" with **Visits from NEC Officers, Board Members or Staff**. There is an apparent misperception of service delivery, given the higher frequency of "No experience" with **NEC Visits** than with **UAHC Visits**. It is more plausible that **NEC Staff and Officers** have visited congregations more frequently than **UAHC Staff and Officers**, than the converse. Furthermore, a quarter of respondents state that they have had "No experience" with **Consultation by Phone or Mail With the NEC**. These claims suggest that there is considerable room for expanding the **NEC's** visibility. If these frequencies of "No experience" overstate the case, then there is particular need to improve recognition of personal services as they are rendered.

Overall, the enhancement of the UAHC/NEC's image in the eyes of its member congregations should receive top priority in regional leadership's future planning goals.

### C. Public Relations Objectives for the Northeast Council

The fluctuating membership and leadership of congregations means that the UAHC/NEC must continually explain its function to those less familiar with the organization. Long-range plans should include a systematic approach to internal public relations. Particular attention should be given to development of regular personal contact with congregational leaders, streamlining and improving the quality of mail, and enhancement of the explanation of benefits received in return for payment of UAHC dues.

#### 1. Personal Contact with Congregational Leadership

In addition to a low survey rating, eight interviews mentioned that they have had insufficient personal contact with UAHC/NEC staff and/or leadership. In the words of one interviewer, the plea was for "direct assistance...not blizzards of correspondence."

The problem of insufficient personal contact is exacerbated by the perception that the programs and services of the NEC are oriented toward large congregations, and those in the Boston area. These complaints were cited by two interviewees in each case. Written survey responses include statements like:

*"We are in (a) position of not being close enough to Boston to take full advantage of NEC services and meetings... We have not had visits from NEC or UAHC--we hope this will change after this survey."*

*"It is difficult for me to attend mid-week meetings in Massachusetts. Perhaps a sub-regional meeting (s) could be held in different locations for outlying congregations..."*

*"I have recently felt that most of the program information sent from the UAHC is targeted for larger more affluent congregations rather than a congregation such as ours."*

*"Would like more attention to middle-sized congregations--more personalized care."*

The final quote in particular indicates the relationship between perception of the utility of NEC services and the degree of personal contact made. A program of regular personal contact may both alleviate the alienation of congregational leaders from the NEC and alter the perception

of the NEC as distant and unconcerned.

## **2. The problem of "too much mail"**

Mailings are an important means by which the NEC informs congregations of programs and services available to them. Furthermore, the exceptionally low rate of "No experience" responses indicates that mailings are reaching temple presidents. Because this vehicle is indispensable, the question for planners is how to make the most judicious use of it. Sensitivity to the nature of the complaints should be the starting point for any revisions in procedure.

Fourteen congregations commented about mailings in their interviews, all negatively. No other issue was cited by so many interviewees. Almost all complaints concerned the volume of mail received. Several sub-themes also emerged from the interviews. Three congregations mentioned that mailings were irrelevant to their local needs, had too little substance, or lacked concrete suggestions. These complaints should be considered in light of the number of program announcements issued by the NEC. Such announcements would be seen as "lacking substance" in and of themselves, though the programs they advertise may be intended to have relevance. Nonetheless, the announcement constitutes irrelevant mail to anyone who would not be inclined to attend.

It may be assumed that, since most interviews and questionnaires were done by the temple presidents, it is primarily their concern over mail which is being articulated. They usually receive duplicate copies of mail sent by the NEC to any of their officers, committee chairs or staff. Program announcements designed for these latter recipients are, in large part, going to be considered unimportant to the presidents. Indeed, four congregations complained specifically about the duplication of mailings to multiple recipients, the volume received by the president, and the need to send mail directly to the appropriate committee chair. Reading through mail may be one job which presidents did not count on having volunteered to do. It is important to ensure that presidents know that mail sent to them is designed for them in particular, in order to reduce the frustration of sifting through mail which must be passed on, or which they believe others will receive anyway.

Mailings which are informational, i.e. not program announcements, should be enhanced with "concrete suggestions" or other valuable components.

Mail which is lumped together in the "worthless" category may emanate from any number of regional and national departments. Part of this can be controlled by the NEC; part of the problem lies in the hands of the UAHC. Long-range plans should include a review of the mailing procedures of the UAHC, and engage the national office in a dialogue on a way to consolidate and reduce frequency of mailings.

Finally, it may be assumed that materials which are valuable will only be considered so if they are actually read. Special attention should be paid to the aesthetic appeal of program announcements and informational mailings. Unless materials are eye-catching, they may be ignored.

## **3. Explaining UAHC Dues**

Much of the feedback regarding UAHC/NEC service delivery was process-related, rather than content-related. That is, the lines of communication themselves--the frequency of



personal contact and the quantity and quality of mailings--were the subject of criticism. The only significant content-related concern to be mentioned repeatedly in the interviews was the need for a better explanation of the services which are being provided congregations in return for their dues.

Eight congregations, asked "What do we get for our dues to the UAHC? Why should we belong?" Three interviewers noted that temple boards and congregants were unfamiliar with the services and programs of the UAHC/NEC.

A further distinction should be made between criticism of the services themselves and the explanation of the services. Specific inefficiencies in service delivery were only infrequently mentioned. Congregations are less unhappy with the services themselves than with not knowing what they are. The situation is analogous to reading a book of short stories. The readers, in this case the interview subjects, rarely said that the particular stories were not good. Rather, they complained that the book had no table of contents, no guide to finding the stories that might be of interest to them. The table of contents is itself one of the contents of the book, and given the size of this book, a critical component. Both the form of the book and its contents must be of high quality for the customers to feel that their money was well spent. In this case, too many customers are having difficulty finding the table of contents, while those that do read the stories, express little dissatisfaction.

## II. Congregational Strengths and Weaknesses

Interviewers asked congregations to list their strengths and weaknesses, to provide the NEC with a better picture of areas in which services should be developed or expanded, and of areas in which congregational experience might be of value to fellow congregations. Questionnaire respondents were asked to identify auxiliaries and committees that exist in their congregation, indicate how frequently they meet, and comment on them. Taken together, these two sources provide a rough portrait of the high and low points of congregational programming. Development of substantial services for congregations should begin with a review of areas in which assistance was specifically requested. As each area is discussed, the frequency with which congregations cited these areas as strengths during their interviews will also be given. Strengths and weaknesses in most program areas will be discussed in the Section III on **Committees and Auxiliaries**.

### A. Financial Advice

*"Our finance and administration presentations must be far more sophisticated and far more informative by way of identified substance if they are to meet the needs of this Congregation."*

This conclusion by one team of interviewers encapsulates the most critical need expressed by congregations: More and better advice on fundraising, expense management, and planning for future growth and maintenance. 92% of congregations have Finance or Budget Committees, 45% have Future Planning Committees, and 79% have Ways and Means or Fund Raising Committees, the latter group meeting with particular frequency. Nonetheless, interviewees cited several areas of concern in which the NEC may be able to assist these committees in their work.

#### 1. Fundraising Mechanisms

Nine congregations requested in their interviews assistance in improving their fundraising mechanisms. Congregations want more input on fundraising mechanisms successfully in use by other congregations, both within the Northeast Council and nationally. Three congregations indicated fundraising as one of their strengths. Congregations appear to be unaware of existing resources on fundraising. Individualized fundraising advice to congregations is also desired.

#### 2. Dues Structures

Five congregations requested assistance in improving the efficiency of their membership **dues structures**. Of the four congregations who cited **Dues** as one of their strengths, there was no unanimity concerning the type of dues structure. Congregations would like to know how other congregations assess their members for dues, e.g. "fair share plans", "fixed dues plans" and "tiered dues plans." One congregation suggested that the NEC compile data on the relative percentage of congregational revenue generated through dues as compared to fundraising.



### **3. Long-Range/Building Planning and Campaigns**

Eight congregations indicated a need for advice on long-range planning, and only one cited it as a strength. More concrete assistance is needed by congregations in evaluating the cost-efficiency of building expansion and sale of existing properties, in creating endowment funds, and in assessing financial stability in light of changing or aging membership.

### **4. Expense Maintenance**

Two congregations suggested that data be collected on the relative percentage of expense on items in congregational budgets. For example, it might be useful for congregations to see average figures on the percent of congregational expenses spent on staff, building maintenance, program, etc. This concern was reflected by the requests of many congregations for information on staff salaries (see below).

### **B. Staff**

Nine congregations requested assistance with staff-related issues. Two of these concerned rabbinic/congregational relations, while three congregations cited rabbinic/congregational relationships as one of their strengths. One congregation requested help in organizing an application for hiring a rabbi. Five of the congregations had variations of the same request:

**That the NEC maintain a data bank on professional staff salaries and benefits.** Such information would clearly be in the interests of congregations seeking to make attractive salary/benefits packages for prospective staff. It is not clear, though, that most congregations would be willing to divulge this information on request. It is also possible that the professional organizations (CCAR, ACC, NATE, and NATA) in the region might have objections to publication of their members contracts. If the NEC regional leadership wishes to pursue formation of a salary/benefits data bank, it may wish to poll congregational presidents on how many would be willing to contribute such information. It may also wish to ask regional leadership of the professional associations to take up the proposal with their members.

### **C. Membership**

Half of the congregations interviewed expressed a desire for some form of assistance in the area of membership. The most frequent concern was with basic membership development. Congregations requested advice on membership retention, attracting younger members, and preparing a membership packet. Suggestions made by congregations included:

**1. The NEC should reach out into the community to let people know about the Reform movement.**

**2. A demographic profile of the community is needed, to provide congregations with information on membership potential.** (Such a profile might be drawn from existing community studies.)

**3. A compilation of useful strategies for recruiting new members.** Though most congregations have Membership Committees (92%), the few survey comments made regarding their work indicate significant difficulties (see section III, **Committees and Auxiliaries**.) Concrete suggestions could be invaluable to these committees in their work.

#### **D. Leadership Development**

Seven congregations identified leadership development as a critical concern during their interviews. The issue appeared in two forms: a difficulty in recruiting new leadership, and a difficulty in finding volunteers. The latter may be a building block for the former. Consequently, it is important to provide assistance to congregations on effective means of promoting volunteerism, as a way of averting a more critical shortage of leaders in the future. Leadership recruitment is further threatened wherever Sisterhoods and Brotherhoods are weak (see section III, **Committees and Auxiliaries**). Leadership training seminars should include useful strategies for each of these areas. Discussions should also be held with the two congregations who mentioned leadership development as one of their strengths. One small congregation has begun a program of home visits to congregants by the rabbi and president, which they believe has had a positive impact on general participation in temple life.

#### **E. Religious Education**

Religious education was frequently mentioned as an area in which assistance was needed, though no single concern predominated in the interviews. The range of issues included: retention of students past Bar/Bat Mitzvah; use of local schools for classes; improved curriculum and program consultation services; home study material for parents teaching their own children in small congregations; sample job descriptions for educators; and a data bank on teachers' salaries. Because of the wide-ranging nature of these concerns, problem-solving might best be accomplished by an NEC regional education committee which can pool experiences and share research responsibilities. Ten congregations also cited their religious schools as a strength, some mentioning specifically parenting programs and Confirmation classes. There is overall extensive supervision of religious schools, with 95% of congregations having Religious Education Committees, and mostly positive comments regarding their work (see section III, **Committees and Auxiliaries**.) For data on religious school enrollment and staffing, see section V, **The Religious School**.

#### **F. Congregational Programs and Services**

Congregations also mentioned in their interviews a number of areas that may be grouped together under "Programs and Services", including the various temple auxiliaries. Because these areas are mostly covered in the section on **Committees and Auxiliaries**, the interview material will be combined with the survey material below.

Areas of need in congregational programming which are not specifically dealt with under **Committees and Auxiliaries** include the following:

1. How to establish a nursery school; three congregations also indicated success with their nursery schools.
2. How to strengthen outreach to college students.
3. Problems related to NEC regional programming. One congregation suggested that the NEC underwrite a major Jewish event in the New Haven area. One congregation noted its isolation from other regional congregations. One congregation mentioned that members were not interested in attending "Union Sabbath" services held at other congregations.

### **III. Committees and Auxiliaries**

One way of examining the strength of congregational programming is by looking at the quantity and quality of committee and auxiliary activity, as reported in the questionnaires. Respondents were asked to state how frequently a given committee meets, and invited to make "Comments (Please include strengths and/or weaknesses)."

Auxiliaries, e.g. Sisterhood, Brotherhood, and Youth Groups, which do not meet often may be presumed to be weak. Weakness may be due to small memberships, and the inability of small congregations to support a critical mass of membership for auxiliaries. Alternatively, there may be qualitative bases for weakness, including insufficient programmatic guidance or leadership difficulties, areas in which the NEC may be able to provide assistance.

Though committees can suffer from the same difficulties as auxiliaries, it would be inaccurate to assume that infrequent meetings signify a weak committee. Some committee functions do not require frequent meetings. On the other hand, frequent committee meetings are a reasonable sign of strength, which is not to say that active committees are free of the tensions that are a natural part of most group dynamics.

In order to make some broad comparisons of relative strength between the various components of temple life, values were assigned to the comments and average evaluations computed. Most comments fell into one of two extreme types. "Strong", "Active", or "Excellent" comments were assigned a value of 4. "Inactive" or "Weak" were assigned a value of 1. Other comments were grouped loosely into somewhat positive ("Functioning", "Good"), with a value of 3, and somewhat negative ("Needs more people"), with a value of 2. (Non-evaluative comments were ignored in computation of average scores.) These are admittedly arbitrary ratings, given that the respondents themselves were not asked to rank their committees on a scale of 1 to 4. Furthermore, comments were generally only given by a small minority of respondents, which may reflect a bias in commenting, though the direction of the bias is unknown. Ratings, therefore, should be used only for relative comparisons, and not as absolute statements of quality. The highest and lowest ratings may be significant indicators of general strengths and weaknesses among the congregations; intermediate ratings do not say much. Ratings with exceptionally low response rates should be considered invalid.

Table 2 shows first the percent of congregations that indicated having the particular committee named. The average frequency of each committee's meetings per year is given, followed by the percent of congregations responding. An average comment rating is then given, followed by the percent of congregations commenting. Frequencies are approximate, e.g. if a respondent said that a committee meets monthly, it was assigned a frequency of 12. Most frequencies, therefore, probably overestimate the actual number of times a committee meets.



**Table 2**  
*Presence, Frequency of Meetings and Respondents' Comments' Rating  
 for Temple Committees and Auxiliaries*

<u>Committee/Auxiliary</u>	<u>Exists</u>	<u>Frequency</u> (per year)	<u>Rating</u>
Religious Practices, Pulpit or Ritual Committee	98%	10.52 (47%)	3.77 (21%)
Religious School or Education Committee	95%	11.58 (61%)	3.43 (23%)
Adult Education Committee	81%	9.60 (32%)	2.63 (13%)
Family Education Committee	3%	12.00 (2%)	4.00 (3%)
Program Committee	21%	12.00 (3%)	3.00 (2%)
Facilities or House Committee	92%	12.50 (23%)	2.46 (21%)
Administration Committee	21%	12.00 (3%)	2.50 (3%)
Membership Committee	92%	9.36 (18%)	1.67 (19%)
Membership Continuity or Retention Committee	21%	9.00 (3%)	1.75 (6%)
Youth Activities Committee	76%	11.39 (29%)	2.57 (11%)
Social Action Committee	81%	7.75 (19%)	1.55 (18%)
Finance or Budget Committee	92%	9.56 (29%)	3.40 (8%)
Ways and Means, or Fund Raising Committee	79%	16.92 (19%)	2.50 (10%)
Cemetery Committee	63%	11.92 (19%)	3.25 (6%)
Sisterhood	76%	14.03 (60%)	3.50 (19%)
Brotherhood or Men's Club	57%	12.00 (44%)	2.50 (16%)
Future Planning Committee	45%	10.50 (13%)	2.50 (3%)
Couples or Young Marrieds Club	15%	10.50 (6%)	-- (0%)
Singles Group	15%	24.00 (8%)	2.00 (5%)
Seniors Group	21%	15.78 (15%)	2.50 (3%)
Mitzvah Corps or Caring Community Committee	36%	9.00 (10%)	2.57 (11%)
Outreach Committee (Mixed Marriages)	34%	6.75 (6%)	3.60 (8%)
Senior Youth Group (Grades 9-12)	76%	17.27 (35%)	3.00 (16%)
Junior Youth Group (Grades 7-8)	55%	14.86 (23%)	1.00 (10%)
Other Youth Groups	15%	9.33 (5%)	1.00 (2%)
Chavurah or Chavurot	34%	16.40 (8%)	3.00 (5%)
Community Affairs or Relations Committee	19%	8.33 (5%)	3.00 (3%)
Communications, or Publicity Committee	58%	12.00 (5%)	2.20 (8%)
Others	24%	4.00 (2%)	4.00 (3%)

By combining the survey data with information recorded by the interviewers, it is possible to note specific areas of temple life which merit attention by planners. These areas do not fall into discrete groups of strengths and weaknesses, because many areas of significant

concern to congregations may be strong in some and weak in others. The following committees and auxiliaries are the most commonly found and most frequently noted in the interviews, excepting those which have been mentioned in the preceding section. (The order follows the order of the survey categories.)

### A. Religious Practices, Pulpit or Ritual Committee

Virtually every congregation (98%) has a **Religious Practices Committee** of some kind, more than any other committee. They meet on the average somewhat less than monthly, which is a moderate frequency by comparison to other committees. At the same time, one would not expect to find most congregations engaged in such rapid liturgical innovation as to warrant continual scrutiny. Comments regarding **Religious Practices Committees** rate higher than for any other committee with a significant response rate (3.77, with 21% reporting). Altogether, these figures suggest that congregations consider worship to be a focal point of temple programming, one worthy of considerable attention by trusted leaders.

Three congregations cited worship as one of their strengths, including in one case a volunteer choir. Two congregations also indicated their need for assistance in improving service attendance. The fact that service attendance was only noted in two interviews is in itself quite remarkable, given the prima facie evidence that few Jews attend worship regularly. One must conclude that quality and not quantity is the criterion of evaluation on the part of interviewees. This may reflect nothing more than the widespread acceptance of infrequent service attendance as the norm. If this norm is in and of itself troublesome, then it is deserving of attention by planners. There appear to be few behavioral difficulties regarding worship; the true problems may be attitudinal.

### B. Adult Education Committee

Most congregations have an **Adult Education Committee** (81%), though it is difficult to know whether some affirmative responses merely reflect the existence of an adult education program, and not necessarily a governing committee. These committees, or perhaps their groups, meet on the average 9.6 times per year. This would be somewhat more than would seem necessary if respondents referred solely to a committee schedule, but somewhat less than a likely schedule of adult education. Consequently, responses may be a combination of different interpretations of the question.

The few comments offered (13%) gave **Adult Education Committees** a fair rating (2.63). Four of the interviews recorded adult education as a strength, one in conjunction with a neighboring Conservative congregation. Two mentioned that it is an area in which the congregation is weak or would appreciate help in obtaining speakers. Attention could be given to providing congregations with models of successful adult education programs, perhaps with the assistance of the UAHC Education Department.

### C. Facilities or House Committee

Almost all congregations (92%) have a **House Committee**. These meet more frequently than any group outside of the auxiliaries, slightly more than monthly. Comments, however, were only mediocre (2.46, with 21% responding). One interviewee requested assistance regarding rules for rental of facilities to outside groups, and one indicated that their non-member policies have been working well. A collection of these policies could be made



available to congregations. Other than this, it is difficult to know whether problems arise in the use of facilities by members, non-members, or regarding their maintenance, and some attention could be devoted to pinpointing these concerns.

#### D. Social Action Committee

Most congregations (81%) have a **Social Action Committee**. These meet most infrequently, as committees go, approximately 7.75 times per year. Comments ran to the highly negative (1.55, with 18% responding). Three congregations specifically requested assistance in social action programming, and three noted social action as a strength. Some congregations may have **Social Action Committees** which concentrate on community service and volunteer work, toward which a minority of congregations maintain a distinct **Mitzvah Corps or Caring Community Committee**. These latter tend to meet more often and merit higher comments (2.57, with 11% responding). It is possible that community service is generally the more positively regarded element of social action programming. Taken together, the evidence suggests that **Social Action Committees** are in need of substantial assistance in their non-volunteer concerns, i.e. education and political action.

#### E. Sisterhood

Three-quarters of the congregations have **Sisterhoods**, meeting on the average more than monthly. Comments ran very positive (3.50, with 19% responding). Four congregations cited their **Sisterhood** as a strength, including two that mentioned their work in fundraising. Four also indicated weaknesses in their **Sisterhood**. One noted that women congregants are increasingly employed, and consequently lack the discretionary time to devote to volunteer work. It is clear that from the frequency of meetings that **Sisterhood** activities have radically changed from previous decades, when they provided weekly social opportunities. **Sisterhood** activity levels may decrease so as to approach the frequency of **Brotherhoods**, with similar consequences for temple leadership development (see below).

#### F. Brotherhood or Men's Club

Slightly more than half of the congregations have a **Brotherhood**, all of which meet monthly. Comments indicate that some are undergoing difficulties (2.50, with 16% responding). One congregation cited the strength of its **Brotherhood**, while three remarked on weaknesses in their **Brotherhoods**. If **Brotherhoods** and **Sisterhoods** continue to weaken, a potential pool of leaders may disappear. In the long run, as the sub-communities of **Brotherhoods** and **Sisterhoods** reduce their activity level and/or strength, fewer congregants will be brought into the temple leadership orbit.

#### G. Outreach Committee (Mixed Marriages)

Only one-third of congregations have **Outreach Committees**. It is difficult to know whether those who responded meant a planning committee or a support group for mixed-marrieds. Five congregations, however, cited their **Outreach** programs as one of their temples' strengths. Two requested assistance, one specifying that an allocation of funds by the NEC for hiring a coordinator would be desirable. Because of the potential for growth in congregational membership and the demonstrated success of a number of congregations, assistance in developing **Outreach** programs could be expanded to the benefit of other congregations. (See also section VI, **A Profile of Congregational Membership**).

#### **H. Senior Youth Group (Grades 9-12)**

Three quarters of the congregations have **Senior Youth Groups**, which meet approximately every three weeks. Comments tended to be positive (3.00, with 16% responding). There is a marked contrast, though, between the exceptionally large number of congregations which cited their **Senior Youth Groups** as strong (7) and as weak (9). Problems mentioned in the interviews included not having enough teens for a good program, difficulty in getting a program started, not enough involvement in regional activities, and insufficient support from parents.

#### **IV. The Rabbi and Staff**

Information regarding staff--who, how many, and with what benefits--will primarily be useful to the congregations themselves. Many congregations may wish to compare themselves to others of similar size or geographic location, to determine whether their staff situation is close to or far from the norm. Regional leadership may also find the information useful in preparing materials about staff policies for use by congregations, and as background for personal consultations undertaken with congregations.

The information below follows the order of the questions in the questionnaire. First data on senior and solo rabbis and their benefits; next, data on other clergy; data on support staff; data on staff leave time; rabbinic life tenure; and youth group professionals.

In order to compare numbers of staff to size of congregation, all congregations have been grouped together in units of 200 members. Congregations are identified by the upper limit of their membership category, i.e. congregations with up to 200 member units are called "200-member" congregations. Congregations with member units ranging from 201 to 400 are designated "400-member" congregations, etc. Although 62 congregations responded to the survey, only 58 gave information on the number of member units. The percentages which appear in this section, therefore, only account for these 58 congregations.

Congregations have also been assigned to one of three types of community: 1) Urban; 2) Suburban; 3) Exurban, Small Town, Rural or Isolated. For an explanatory note on these categories, and for the assignments of congregations by size and type of community, see the **Appendix**.

##### **A. Rabbi (Senior or Solo)**

##### **1. Employment: Full-time/Part-time**

Of the 62 congregations included in the survey, all employ rabbis. Fifty-four, or 87% are employed full-time.

Only five congregations in the 200-member category employ part-time solo rabbis. Their average membership ranges from 49 to 144, with an average of 80. Of the 21 congregations in the 200-member category, 16 employ full-time rabbis. Eleven of these have fewer than 144 members; the smallest has 61 members. With one exception, congregations having more than 90 members employ full-time rabbis.

##### **2. Years of Service**

Senior and solo rabbis have been employed by their current congregation for an average of 8.82 years. They range from one year to 37 years. Thirteen of the 61 rabbis for whom data was available have worked in their current congregation for one year or less. Half of the rabbis have worked in their current congregation for 6 years or less.

##### **3. Benefits**

Full-time senior and solo rabbis generally receive benefits which part-time rabbis do not. There is, however, some variation in benefits between congregations. The following data



refers to 53 full-time and 8 part-time senior and solo rabbis.

#### **a. Full-time Senior and Solo Rabbis' Benefits**

Of full-time rabbis, 96% receive **Health Insurance and Life Insurance**, and 98% receive **Pension**. Only 17% are given use of a **Home**, and only 11% are given use of a **Car**. A **Car Allowance** for ordinary rabbinic functions is given to 30%, but a **Travel Allowance** for meetings is given to 77%. **No-Interest or Low-Interest Loans** are made to 11%, while **Home Allowances** are made to 40%. **Other** benefits are received by 19%.

It is possible that not all respondents understood **Home Allowances** to refer to the same thing. Some may have interpreted the allowance to refer to "parsonage", that portion of the rabbi's salary which is declared as compensation for living expenses in lieu of the provision of a home by the congregation. Virtually all rabbis request that a portion of their salary be declared "parsonage", because that portion is tax exempt. Other respondents may have interpreted the allowance to refer to financial assistance above and beyond the rabbi's salary package, which is usually thought of as including parsonage. It is unlikely that only 40% of congregations grant parsonage as part of their salary package. Conversely, it is unlikely that 40% of congregations give their rabbis compensation for living expenses above and beyond their salary package. The **Home Allowance** response rate of 40% should probably be considered invalid due to misunderstanding of the question.

**Other** benefits included local expenses; a budget line for office expenses, parking, tolls, and books; disability insurance; allowance toward self-employment tax; parsonage; convention expenses, percentage of equity in home in lieu of salary increase; and time for outside lecturing. Because some of these items might also be granted by other congregations, and some might have been included in preceding categories by other respondents, the frequency of **Other** benefits should be considered invalid.

#### **b. Part-time Rabbis' Benefits**

In general, part-time rabbis do not receive most of the benefits granted to full-time rabbis. Only 25% receive **Health Insurance and Life Insurance**, and 12% receive **Pension**. None receive a **Home** or a **Car**. A **Car Allowance** for ordinary rabbinic functions is made to 37%, while a **Travel Allowance** for meetings is made to only 25%. None receive **No-Interest or Low-Interest Loans**, or **Other** benefits. A **Home Allowance** is made to 50%, but as indicated above, the reliability of this statistic is suspect.

### **B. Clerical Staff**

#### **1. Associate/Assistant Rabbi**

Four congregations (6.5%) have associate rabbis, all of whom are full-time. Four congregations have assistant rabbis, three of whom are full-time.

Size of congregation is the only significant determinant of how many rabbis a congregation employs. Rabbis were counted by assigning a value of 1 to each full-time rabbi, whether **Senior**, **Associate** or **Assistant**, and a value of .5 to each part-time rabbi. Differences within size categories based on type of community were too few to be significant.

No congregation below the 800 member category (i.e. 601-800 member units), has 2

full-time rabbis. One congregation in the 600 member category has one full-time and one part-time rabbi. Of the 6 congregations in the 800 member category, two have 2 full-time rabbis. Congregations in the 1000 member and 1200 member categories all have 2 full-time rabbis, and the one 1800 member congregation has three full-time rabbis.

## 2. Ritual Assistant

Seven congregations have paid, part-time, **Ritual Assistants**. Five of these are suburban congregations, though the difference between types of community is not significant. Five are in the 200 to 600 member congregations, though the distribution is normal given the larger number of small congregations.

## 3. Cantor

Thirty-three congregations employ one **Cantor**, and two congregations employ 2 **Cantors**. Two of the **Cantors** are unpaid volunteers. A little more than one-third (13) are full-time, the rest part-time. Ten receive additional benefits.

Larger congregations are disproportionately likely to employ **Cantors**. Only one of the 800-member congregations does not employ a **Cantor**. All the other 800 and larger member congregations have **Cantors**, two-thirds of whom are full-time. In 600 member congregations, 50% have **Cantors**, of whom 80% are full-time. In 400 member congregations, 59% have **Cantors**, though only 30% are full-time. One-third of the 200 member congregations have **Cantors**, all of whom are part-time. Neither urban nor suburban location has a significant impact on the likelihood of a congregation employing a **Cantor**, but exurban congregations are significantly less likely to employ **Cantors** than urban or suburban congregations of comparable size.

## 4. Other Clerical Staff

Fifteen per cent of the congregations listed a paid **Other** in the **Clerical Staff** section. With one exception, these were all in suburban congregations. One of these was full-time, the rest part-time. **Others** included Organists, Soloists, Bar Mitzvah Tutors, Rabbi Emeritus, and "Members of the Congregation". Respondents may have interpreted this question differently, e.g. some including organists among the **Clerical Staff**, and others not. Consequently, the frequency of this position should be considered invalid.

## C. Congregational Support Staff

### 1. Executive Administrator

**Executive Administrators** are employed by 21% of the congregations. Almost half of these are part-time, all in the 200-600 member congregations. One 400 member congregation employs a full-time **Executive Administrator**, and all the 1000+ congregations have full-time **Executive Administrators**. Type of community was an insignificant determinant of employment.



## 2. Office Secretary

Number of **Office Secretaries** varies directly with size of congregation. To compute mean numbers of **Office Secretaries** for each size category, full-time **Secretaries** were assigned a value of 1, and part-time **Secretaries** were assigned a value of .5. 200 member congregations average slightly less than one part-time **Secretary**. 400 member congregations average between one part-time and one full-time **Secretary**. 600 member congregations average between one and one and a half **Secretaries**. 800 member congregations average two full-time **Secretaries**. The pattern of regular incremental growth in number of **Secretaries** becomes skewed for larger than 800 member congregations, due to marked variations in the very few cases available. Type of community does not significantly affect employment of **Secretaries**.

Respondents were asked in the section on **The Religious School** if they employed a **Religious School Secretary**. There is no guarantee, though, that **Religious School Secretaries** were not included under the category of **Office Secretaries** by some respondents, which would tend to inflate the number of actual **Office Secretaries** with non-religious school responsibilities. Furthermore, in small congregations a single **Secretary** may serve both office and religious school functions. Consequently, the actual number of **Office Secretaries** with non-religious school responsibilities is possibly less than these figures indicate. An accurate assessment of this frequency would require a more specific question about staff for office and religious school.

## 3. Bookkeeper

Paid **Bookkeepers** are employed by 42% of the congregations, and an additional 8% have volunteer **Bookkeepers**. Half of the **Bookkeepers** are full-time and half are part-time. Congregations in the 200 member category are unlikely to employ bookkeepers. Half of 400 member congregations have at least one part-time **Bookkeeper**. 600 member congregations average slightly more than one part-time **Bookkeeper**. Most 800 member congregations have a full-time **Bookkeeper**, and all 1000+ congregations have a full-time **Bookkeeper**. Urban congregations are somewhat more likely to have **Bookkeepers**, and exurban congregations somewhat less likely, than other congregations of a similar size.

## 4. Custodian

Number of **Custodians** varies directly with size of congregation. In order to compare rates of employment, full-time **Custodians** were assigned a value of 1, and part-time **Custodians** were assigned a value of .5. Slightly less than three-quarters of 200 member congregations employ a part-time **Custodian**. Congregations in the 400 member category employ an average of slightly less than one full-time **Custodian**. Congregations in the 600 member range employ an average of between one and a half and two **Custodians**. An average of slightly more than two full-time **Custodians** are employed by 800 member congregations. Frequencies in the 1000+ congregations are skewed due to the small number of cases. Type of community did not significantly account for rates of employment.

## 5. Other Congregational Staff

Only 13% of the respondents listed paid **Other Congregational Staff**. Some additional listings, e.g. Organist, were transferred to the above section of **Other Clerical**

**Staff.** Included in the **Other Congregational Staff** listings were Director of Education, Bulletin Editor, Librarian, Cemetery (sic), Clerk, Office Manager, and Administrative Secretary. Most of those listed were full-time. They were proportionately distributed between types of community, and disproportionately absent from 200 and 400 member congregations. It is possible that some respondents did not interpret the question to cover additional staff in their congregation's employ. Consequently, the frequencies for **Other Congregational Staff** should not be considered valid.

#### D. Total Staff

The tasks involved in running a congregation are not always handled by the same staff positions in every congregation. The smaller the congregation, the more likely it is that a single staff person handles certain responsibilities which are subdivided among other staff members in larger congregations. Congregations may find it useful, therefore, not only to compare the number of staff members they employ within a specific category to congregations of similar size and type of community, but also to compare the total number of staff they employ.

To compute a figure for total staff, all of the categories of **Clerical** (including rabbis) and **Congregational Staff** were added together, excluding the **Other** categories. All full-time staff were assigned a value of 1, and all part-time staff were assigned a value of .5.

Congregations in the 200 member range employ an average of 1.95 full-time staff (i.e. up to four part-time staff, or an equivalent combination of full- and part-time staff. Congregations in the 400 member range employ an average of 3.5 staff. Congregations in the 600 member range employ an average of 5.27 staff. Congregations in the 800 member range employ an average of 7.41 staff. There are too few congregations 1000+ categories to compute averages. Type of community was not a significant overall determinant of the total number of staff hired by a congregation. The few variations by type of community within specific positions noted above, therefore, should be viewed in light of this general pattern of equivalence between urban, suburban, and exurban communities, i.e. variations within categories by type of community are most likely due to chance.

#### E. Vacation and Leave Time

**Senior Rabbis** receive an average of over 4.7 weeks of vacation per year. About 5% receive no vacation, which may include some part-time rabbis. Over 15% receive 8 weeks or more. The largest number, 63%, receive 4 weeks vacation. Time to attend professional meetings is allowed to 93% of **Senior Rabbis**. Forty-one percent of **Senior Rabbis** are given time to serve on the staff of UAHC summer camps. Those who attend camp average 2.5 weeks, with most attending for 2 weeks.

**Associate Rabbis** receive an average of 3.4 weeks of vacation per year, with 60% receiving 4 weeks. **Assistant Rabbis** receive an average of 4 weeks vacation. **Cantors** receive an average of 3.9 weeks vacation, with 93% receiving 4 weeks.

**Executive Administrators** receive an average of 3.7 weeks vacation per year, with two-thirds receiving 4 weeks. **Office Secretaries** receive an average of 2.4 weeks vacation, with three-quarters receiving 2 weeks. **Bookkeepers** and **Custodians** receive an average of 2 weeks vacation per year.

### F. Sabbatical Leave

Sabbatical leave is offered to 21% of rabbis, all of whom it may be assumed are **Senior Rabbis**. An average of 10.43 years is required to qualify for a sabbatical. It is not surprising, therefore, that more respondents did not indicate that they offer sabbaticals to their rabbis. It was noted above that **Senior Rabbis** have served on the average less than 9 years in their current congregation, and that half have been with their congregation fewer than 6 years. Many **Senior Rabbis**, therefore, have probably not yet negotiated contracts for that span of time during which their congregations would be willing to grant them a sabbatical. Where sabbaticals are granted, they average 18 weeks in duration, with over one-third at 26 weeks.

### G. Tenure/Life Contract

Tenure or a life contract is held by 22% of **Senior Rabbis**. An additional 8% of the respondents said that their congregations would offer tenure or a life contract to their **Rabbi**. This brings the total of **Rabbis** who have or will be offered tenure or a life contract to 30%. There is, of course, no guarantee that the additional 8% will be offered or accepted, nor is it definite that the congregations which did not respond in the affirmative will not consider the tenure/life contract option at some future time.

### H. Youth Group Professional

Two-thirds of the congregations have **Youth Group Professionals**, 90% of whom are paid. Some additional congregations may have youth group advisors, but respondents may not have understood the question. The background of **Youth Group Professionals** was varied and without a single dominant response. College students and congregants each accounted for approximately one-quarter of advisors.



## V. The Religious School

### A. Enrollment

There are several variables on which congregations may wish to compare themselves: What is the average distribution of students across grade levels? What is the post-Bar/Bat Mitzvah drop-off rate? What percentage of students complete confirmation? What is the percentage of potential students in a congregation who are actually enrolled in religious school? Are there variations in any of these rates among congregations of different sizes or types of community? The tables which follow help clarify these issues.

#### 1. Distribution by Grade

The average distribution of students among grades was determined by averaging the percentage of students enrolled in each grade in all religious schools. In order to compute averages, grades Kindergarten through 12 were included for every school, whether or not students were enrolled in all grades. Table 3 shows what percentage of a religious school will be enrolled in each grade, on the average. Also shown are the same percentages for congregations in each of the types of community categories

**Table 3**  
*Percent of Students Enrolled in Each Grade*

<u>Grade</u>	<u>Total</u> <u>Percent</u>	<u>Urban</u> <u>Percent</u>	<u>Suburban</u> <u>Percent</u>	<u>Exurban</u> <u>Percent</u>
K	7.458	5.451	7.051	9.817
1	8.804	6.700	8.184	11.910
2	10.104	9.330	9.534	12.389
3	10.614	8.681	10.281	12.693
4	11.541	12.078	11.194	12.428
5	11.170	8.233	11.525	11.456
6	11.577	10.413	12.191	10.112
7	10.954	14.040	10.474	11.001
8	7.045	7.637	7.884	3.949
9	5.307	7.095	5.779	2.839
10	3.891	7.423	4.234	1.052
11	.968	2.182	1.072	.149
12	.518	.877	.593	.149
<b>Total</b>	<b>99.951</b>	<b>100.140</b>	<b>99.960</b>	<b>99.944</b>

(Column totals do not add up to 100% due to rounding errors.)

The standard deviation for most grades is between 3.00 and 4.00, which means that congregations can be found anywhere within 4 percentage points of the given figure. This is a very large degree of variance, e.g. there is a 67% chance (one standard deviation unit) that any two Grade 5 enrollments could be between 7% and 15%. Consequently, congregations will more likely than not find themselves somewhat off of these averages. However, most congregations are likely to find that they fit the general pattern of a bell-curve of enrollment, with some peculiarities depending on type of community.

The general pattern for all congregations shows that enrollment increases steadily through the primary grades. There is a slight drop in enrollment in Grade 5, most markedly in urban congregations, but significantly in exurban as well. While suburban congregations increase their enrollment in Grade 5, the growth is not as great as in preceding years or the following year. Perhaps there is a pattern of dropout after the initial year of pre-Bar/Bat Mitzvah Hebrew school. The peak enrollment year is Grade 6, though this is primarily the case for suburban congregations. Urban and rural congregations tend to peak in Grade 7. Regardless, all congregations experience a massive dropoff rate in Grade 8, averaging a decline of 4% of their total enrollment. Another way to view this change is to assume that the average Grade 8 will be two-thirds of its size when the students were in Grade 7; it will be down to one-third of its size by its Confirmation Class year. There is continuing decline through Grade 10, the usual year of Confirmation. There is further considerable dropoff in Grades 11 and 12, with three-quarters of the congregations not having any students enrolled in these grades.

An imaginary school of 200 students would look like this: 15 students in kindergarten, 23 students in Grade 4, 22 students in Grade 7, 14 students in Grade 8, and 8 students in Confirmation Class. Urban and exurban congregations vary significantly from this average. There are also small but noticeable differences from the mean in suburban congregations; readers should compare their congregation to their own community type and not the average for all congregations. An urban congregation will generally show fewer children than average prior to Grade 7, and then more children than average from Grade 7 through Confirmation and Post-Confirmation. An exurban congregation would show significantly higher than average enrollments in the primary grades, and significantly lower than average enrollments in the post-Bar/Bat Mitzvah years.

The data suggest that massive post-Bar/Bat Mitzvah dropoff is a virtually universal problem for congregations. Exurban congregations face this problem the worst, perhaps because of the greater sacrifice entailed in commuting longer distances to religious school and the accompanying greater willingness of parents to allow their children to drop out. It appears that urban congregations have a somewhat greater problem attracting parents to enroll their children prior to the Bar/Bat Mitzvah training years. One possible explanation is that the religious school fulfills social needs for young parents and their young children in suburbia and exurbia, which urban parents feel less acutely. Exurban parents maybe particularly desirous of the opportunity to socialize their children with other Jews at a younger age.

## 2. Enrollment as a Percentage of School-Age Membership

In the section of the survey on "The Congregation" (see below, **A Profile of Congregational Membership**), information was requested on the age-distribution of congregants. In order to assess what percentage of the available pool of school-age children are actually enrolled in religious school, respondents' estimates for the two younger age groups were compared to the number of students enrolled. To find the number of children in the congregation, respondents' estimates of **"Percentage of Members Under the Age of 13"** and **"Percentage of Members Between 13 and 18"** were multiplied by **"The Total Number of Members"** (not the **"Number of Member Units"**). Furthermore, because only half of the category **"Under the Age of 13"** would be of school-age, this category was divided by 2 to yield the number of children eligible for Grades K-6.

The validity of these enrollment rates is suspect due to several possible inaccuracies.



While congregations may have accurate figures on class enrollments, respondents have only estimates of the total number of children in their congregation. Given the rates described below, it may be presumed that respondents generally underestimated the percentage of their membership which is made up of children. Furthermore, a large number of congregations did not respond to the **"Age Distribution"** section of the survey. Consequently, a few extreme responses skew the distribution toward an underestimate of the actual number of pre-Bar/Bat Mitzvah-age members. This problem will be dealt with by considering enrollment as a percentage of total membership, after first reviewing the figures for the separate age groups.

A comparison of members age 6-12 to enrollments in Grades K-6 yields an average enrollment of 198% (based on a response rate of 47%). That is, there are twice as many children enrolled in these grades as there are members of this age, according to respondents estimates. Even by eliminating the two most extreme cases, the average enrollment is still 128%. It is most likely that estimates of membership of 6-12 year olds were consistently underestimated by most respondents. Even with underestimating membership, though, it would appear that enrollment probably includes almost all pre-Bar/Bat Mitzvah-age children. Another possible, though less plausible explanation is that a significant number of congregations allow non-members to enroll their children.

Enrollment of 13-18 year olds is considerably lower, as might be expected from the post-Bar/Bat Mitzvah enrollment dropoff rates noted above. Religious schools enroll an average of 66% of those aged 13-18 (based on a response rate of 43%). After eliminating the two most extreme cases, the 13-18 enrollment rate drops to 43%. If it is true that religious schools enroll large numbers of non-members prior to Bar/Bat Mitzvah, it is possible that the two-thirds decline in post-Bar/Bat Mitzvah enrollment is in part a result of the dropout of non-members. Further inquiry would be necessary to determine the accuracy of this theory.

Problems of underestimating the number of children who are congregants can be avoided by assessing enrollment as a percentage of total membership. Congregations could thus compare themselves to the norm by their total number of individual members by the number of students in their religious school. (See section VI, **A Profile of Congregational Membership**, for the number of total individual members represented by the number of member units.)

On the average, 16.75% of a congregation's total membership will be enrolled in religious school. Congregations in the 200-600member categories tend to have higher enrollment rates, and congregations in the 800+ categories tend to have lower enrollment rates. Urban congregations have much lower enrollment rates (9.97%), while exurban congregations are slightly lower than average (14.55%) and suburban congregations slightly higher than average (18.38%). Differences between community types, however, should not be attributed to different success rates in enrolling children. Suburban congregations have a significantly larger number of children than exurban congregations, and urban congregations have a particularly small number of children, i.e. they tend to be older congregations. (See section VI, **A Profile of Congregational Membership**).

### **B. Student-Teacher Ratio**

In order to assess the average class size, classes were arbitrarily divided into the categories of Primary (Grades 1-3), Intermediate (Grades 4-6), Junior High (Grades 7-8), Confirmation (Grades 9-10), and Post-Confirmation (Grades 11-12). The total number of students in each category was divided by the total number of teachers in each category, for a

ratio of N students per teacher. The ratios, which are probably equivalent to class size in most cases, appear in Table 4.

**Table 4**  
***Student-Teacher Ratio***

<u>Grades</u>	<u>Number of Students per Teacher</u>
Primary	12.530
Intermediate	11.684
Junior High	11.466
Confirmation	10.894
Senior High	9.682

The variation in the **Student-Teacher Ratio** for the different grade categories is not particularly large. One might view the overall average ratio of slightly more than 11 students per teacher as an intimate class size, by public school standards. The comparison, however, is of limited value--who is to say what the appropriate ratio is for religious education? There is, however, a clear movement toward smaller classes as age increases. Were class size purely a function of economics, the largest classes would be in the Intermediate Grades, where the largest number of students are, not the Primary Grades. The larger class size of Primary Grades should be referred to educators for consideration in light of developmental and educational theories.

### **C. Hours of Instruction**

Average hours of instruction were computed for every grade, excluding those cases in which a particular grade had no students and therefore did not meet. The results are listed in Table 5.

**Table 5**  
***Average Hours of Instruction for Each Grade***

<u>Grade</u>	<u>Hours</u>
K	2.049
1	2.250
2	2.330
3	2.880
4	3.788
5	3.755
6	3.784
7	3.471
8	2.198
9	2.032
10	1.971
11	2.167
12	2.500

The amount of time spent in class forms an approximate bell curve around the Bar/Bat Mitzvah years. Clearly, there is an increase in hours related to the addition of Hebrew classes to

the regular Religious School curriculum. There may be some underestimation of hours in the Bar/Bat Mitzvah years due to exclusion of "Hebrew School" from responses to the question on "...For how long do the grade levels meet?" Even in the Primary Grades, though, there is a steady increase in number of instructional hours. There is a marked dropoff in hours in the post-Bar/Bat Mitzvah grades, even declining between Grade 8 and Confirmation. This may reflect an attempt to reduce the commitment required of students in order to encourage completion of Confirmation. There is an increase in hours in post-Confirmation grades, perhaps reflecting the greater seriousness of students who choose to continue in these years.

#### **D. Nursery School/Day Care Center**

One-third of the congregations have **Nursery Schools** on their premises. Presence of a **Nursery School** is not significantly related to size of congregation. Though 200 member congregations were less likely to have **Nursery Schools** than larger congregations, 400 member congregations were more likely, with 47% of them maintaining **Nursery Schools**. Type of community did not significantly account for the variation between congregations in presence of a **Nursery School**.

Only 7% of the congregations have **Day Care Centers** on their premises. The greater preference for **Nursery Schools** may reflect either an educational achievement-orientation on the part of parents, or a desire for a Jewish environment which is more prominently constructed in **Nursery Schools**. This is plausible, given that 80% of the **Nursery Schools** were characterized by respondents as "Jewish". Virtually all **Nursery Schools** and **Day Care Centers** accept non-Jewish children.

**Nursery Schools** meet for an average of 19.5 hours per week. Of these congregations, 25% meet for fewer than 10 hours per week, which means that they run **Nursery Schools** as part of their weekly religious school program, or on an occasional basis. The other 75% average 25 hours per week, or five hours a day for weekday schools. This is considerably less than the handful of **Day Care Centers**, which average 49 hours per week.

In cases where the congregation does not maintain either a **Nursery School** or a **Day Care Center**, respondents were asked for reasons why neither existed. The most common reasons cited were: Not enough children; Not enough interest; and Not enough space. Few said that the availability of alternatives was the reason for not maintaining either a **Nursery School** or a **Day Care Center**.

#### **E. Religious School Principal**

Paid professional **Principals** are retained by 45% of the congregations. An additional 29% employ their **Rabbi** or **Cantor** as the **Principal**, and 16% employ paid **Congregants**. Twenty-nine percent of non-clergy paid **Principals** are full-time. Size of congregation does not significantly account for the person whom a congregation retains as **Principal**. All congregations in the 200 member category have part-time principals, and volunteer congregants serve as principals only in this category. Most paid non-clergy **Principals** in the 400 member category congregations are part-time. In the 600+ member congregations, paid professional **Principals** are just as likely to be part-time as full-time. Suburban congregations are the most likely to employ paid non-clergy **Principals**, while urban congregations are the most likely to have **Principals** who are **Rabbis** or **Cantors**. Over half of the **Principals** have been employed with their present congregations for less than five years.



## F. Religious School Support Staff

### 1. Assistant Principal

**Assistant Principals** are employed by 7% of the congregations. The frequency is too small to determine a pattern among congregational size and type of community.

### 2. Religious School Secretary

Over half of the congregations have a **Religious School Secretary**. As was noted above, it is impossible to know how many of these are positions distinct from **Congregational Support Staff Secretaries**. The likelihood of there being a **Religious School Secretary** increases as congregational size increases. Most 200 member congregations do not have **Religious School Secretaries**; 400 member congregations are split; 600+ member congregations all have **Religious School Secretaries**.

### 3. Music Specialist

Half of the congregations have a **Music Specialist**. Exurban and 200 member category congregations are unlikely to have a **Music Specialist**, while urban congregations are highly likely to have one. This may reflect the greater availability of music teachers and songleaders in urban communities, especially where there are colleges.

### 4. Arts and Crafts Specialist

One-quarter of the congregations have **Arts and Crafts Specialists**. As with **Music Specialists**, smaller and exurban congregations are the least likely to retain **Arts and Crafts Specialists**. Availability may be a factor here as well, though the smaller total number of **Arts and Crafts Specialists**, in comparison to **Music Specialists**, also suggests that arts and crafts is generally regarded as a lower priority activity than music.

### 5. Other Religious School Support Staff

**Other Religious School Staff** were listed by 29% of the congregations. The most frequently mentioned was Librarian. Also mentioned were Special Education Teacher and Administrator. Some congregations may have staff in these positions, but did not understand the question to include them. Consequently, the frequency for **Other Religious School Staff** should not be considered valid.

### 6. Teaching Staff

Ninety-three percent of respondents said that their **Teaching Staff** is paid, though it is possible that in a given congregation there might be a combination of paid and volunteer **Teachers**. Only 14% of Religious Schools use exclusively non-congregants as teachers; 21% use exclusively congregants. The rest use a combination of congregants and non-congregants.

#### **H. Teacher Aides**

The majority of Religious Schools do not use **Teacher Aides**. Approximately 40% of Religious Schools use **Aides** in Grades K-2; about 25% in Grades 3-5, and only a handful in upper grades. Three-quarters of **Aides** are paid. Youth group members are used as **Aides** in at least 40% of the congregations, and students are used in at least 28% of the congregations.



## **VI. A Profile of Congregational Membership**

### **A. Size**

Of the 62 congregations included in the survey, 58 returned information on their number of member units. These range from 40 members to 1735 members. The average size of congregations in the Northeast Council is 380. Fifty percent of the congregations have fewer than 288 members.

Exurban congregations are disproportionately small, with two-thirds in the 200 member category. This includes all the congregations in Vermont, Maine and New Hampshire, with one exception. Urban congregations are disproportionately large, with all but one in the 800+ member categories.

### **B. Member Units as a Percentage of Actual Size**

Each member unit represents an indefinite number of actual people. This is because membership is often by family units, i.e. a single individual is counted as one member, as is a nuclear family. An overall estimate of the average number of individuals per member unit was computed by dividing each congregation's stated member units by the stated number of individual members.

On the average, member units are equal to 37% of the total number of individual members in a congregation, according to respondents' estimates of actual size. The range was from 25% to 61%, with a standard deviation of 8.5%. The average of 37% means that there are slightly less than three individuals for every member unit in the congregation. A congregation with 200 members, for example, will average 540 individuals, including adults and children. This is, of course, a rough estimate, only as valid as the respondents' estimates of their congregations' actual size.

### **C. Family Characteristics**

Respondents were asked to identify how many of their present member units could be described by each of a series of characteristics. A number of respondents wrote notes in the margins of their surveys that the figures they offered were only guesses, and about one-third of the respondents did not answer most of the questions in this section. These figures, therefore, should be viewed cautiously and as approximations. Results are shown in Table 6, along with variations by Type of Community.

Table 6  
*Family Characteristics, as a Percentage of Member Units,  
 and By Type of Community*

<u>Characteristic</u>	<u>Total</u>	<u>Urban</u>	<u>Suburban</u>	<u>Exurban</u>
<b>Nuclear Families</b> (parents and children)	57.37%	48.49%	60.85%	49.74%
<b>Single-Parent Families</b> (as a result of separation or divorce)	7.65%	9.59%	7.93%	6.07%
<b>"Empty Nesters"</b> (husband and wife, no children at home)	22.97%	25.45%	20.78%	28.81%
<b>Singles, never married</b>	3.51%	4.99%	2.82%	4.94%
<b>Separated or Divorced</b>	7.02%	15.96%	5.70%	7.54%
<b>Widows or Widowers</b> (whether living alone or with children)	8.30%	10.96%	7.53%	9.46%
<b>Contain one Jew by Choice</b>	6.71%	2.83%	6.89%	8.05%
<b>Contain one non-Jew</b>	7.39%	1.88%	7.30%	10.46%

(Totals do not add up to 100% because a single member unit may qualify for more than one category.)

The data shows that the primary constituency of most congregations is the traditional **Nuclear Family**. This is particularly the case in suburban congregations. The massive drop in membership ratios between **Nuclear Families** and **"Empty Nesters"** may indicate a widespread dropout rate after the religious school years are over for a family. There is an interesting parallel here between post-Bar/Bat Mitzvah dropout from religious school and post-religious school dropout from the congregation. Weak parental commitment to congregational membership may show its first signs in religious school dropoff; a child's dropout may be the trial run for his/her parent's dropout. If nothing else, there is evidence here that religious school dropoff is not solely an educational problem, but may reflect an ambivalent commitment on the part of parents to their own membership.

**Single-Parent Families** are present, but still do not constitute a very large proportion of members. They are slightly more prevalent in urban congregations. The low numbers may reflect either an overall small proportion of **Single-Parent Families** in the Jewish community at large, or it may reflect a barrier toward the integration of **Single-Parent Families** into congregations and religious schools. Those **Separated or Divorced** adults who are not raising children are present in even smaller numbers. The exception is in urban congregations, where they account for 16% of the members. Possible explanations include the lesser likelihood that the **Separated or Divorced** who live alone will live in suburban or exurban communities, or that suburban and exurban congregations are more family-oriented and do not provide the social opportunities desired by the **Separated or Divorced**.

There are very few adult **Single** members of congregations. While many **Singles** are in school, there are certainly a large pool of unmarried Jews for whom the synagogue could serve desired social functions, and for whom the financial burden of membership may be even

less than for young parents. **Singles** would appear to be an area ripe for development in planning membership expansion.

**Widows and Widowers** are also present in small numbers, compared to **Nuclear Families**. There is no way to know to what degree this is a reflection of their proportion in the Jewish population at large. It may be assumed, though, that the dropout of post-religious school parents makes it less likely that they will still be members at the time at which they are widowed. Living off of a fixed income may also have an impact on the ability of **Widows and Widowers** to continue paying membership dues.

Congregations in general do not contain a large proportion of families having either **Jews by Choice** or **Non-Jews**. This may be a reflection of their total proportion in the Jewish population at large. It will be noted, however, that urban congregations have much lower proportions, and exurban congregations much higher proportions, of both **Jews by Choice** and **Non-Jews**. It may be that intermarriage and conversion is higher in exurban communities and lower in urban communities, possibly as a function of the respective size of the marriage-eligible Jewish population. Alternatively, urban intermarrieds and **Jews by Choice** may view the synagogue as less central to their Jewish social networks (or such networks may be of lesser importance to them), than their counterparts in exurban communities.

#### D. Age Distribution

Respondents were asked to estimate the percentage of their congregation's membership within age cohorts. Only 50% provided information on this question. Because of the small number of cases, a valid breakdown by type of community was not possible. The overall average estimate of age distribution appears in Table 7.

**Table 7**  
*Percent Distribution of Membership by Age*

<u>Age Group</u>	<u>Average Percent of Congregational Members</u>
Under 13	18%
13-18	9%
19-25	6%
26-35	18%
36-50	26%
51-65	15%
Over 65	11%
<b>Total</b>	<b>103%</b>
(Total does not equal 100% due to rounding errors.)	

Parents of the pre-Bar/Bat Mitzvah age group make up the largest group of members. If the percent of 26+ year old members is taken to be the parent pool, and the under 25 year old members is assumed to be the parent pool, the age distribution approximates the member unit ratio given above suggesting the dominance of 3-person families. Because it may be assumed that the older congregants are more likely to be empty-nesters, the age distribution may indicate an average of more than one child per family, though still less than two children per family. Again, the 50+ dropoff parallels the post-Bar/Bat Mitzvah decline, though there may



be some lag time, with parents retaining their membership for a few years after the Bar/Bat Mitzvah. The Over 65 dropoff further reinforces the likelihood that **Widows and Widowers** are dropping out, and do not simply represent a disproportionately small percentage of the population.

### A Personal Postscript

The Northeast Council's Survey of Congregations is a significant step toward improving the quality of services provided to congregations. The information it has uncovered concerning congregational strengths and weaknesses, attitudes toward the UAHC-NEC, and congregational staff and membership characteristics can be the cornerstone for regional future planning.

I believe, however, that there is a danger in limiting the work of future planning to the improvement of service delivery. The most serious problems faced by congregations relate to membership commitment: how to attract and retain members and how to foster greater financial commitment in membership. Further refinement of current UAHC services can help, but cannot resolve these problems.

Congregations exist for "supra-social reasons", i.e. they cannot be fully justified by the material or social benefits which they provide. Equal in weight to the NEC's need to provide efficient services and an adequate accounting thereof, attention must be given to enhancing the value of affiliation as an expression of Jewishness. Otherwise, congregations will find themselves serving "temporarily affiliated non-members", Jews who are always on the edge of dropping their membership as soon as their own cost-benefit analysis ceases to yield a positive balance. These "temporarily affiliated non-members" will apply the same standard of economic, and not religious justification to their congregation's membership in the UAHC.

American society is an inhospitable environment for the cultivation of supra-social values. The survival of the American synagogue necessitates its transcendence of its cultural milieu. The most important step which can be taken in the effort to strengthen congregations is the somewhat intangible task of convincing Jews that voluntary affiliation is what a Jew in a pluralistic society does in order to be Jewish.

Laurence K. Milder  
August 26, 1986

**Appendix**

**Table 8**  
***Congregations Responding to the Questionnaire,***  
***by State, Type of Community and Size***

<b><u>Congregation</u></b>	<b><u>Type of Community</u></b>	<b><u>Size</u></b>
(Only one congregation is affiliated in each of the communities named below, except where indicated. Congregation names may be found the UAHC Directory.)	(All congregations were assigned to one of three categories: Urban; Suburban; and Exurban, including Small Town, Isolated, and Rural. Some designations may have been arbitrarily made according to subjective impressions regarding their relative proximity to other congregations.)	Congregations were grouped together in member categories of 200 units. Each category includes congregations larger than the preceding category, and up to and including the size indicated (e.g. Size 400 includes congregations ranging from 201 member units up to 400 member units.
<b><u>Massachusetts</u></b>		
Andover	Suburban	600
Belmont	Suburban	400
Boston	Urban	1800
Brockton	Suburban	400
Brookline-Ohabei Shalom	Urban	800
Brookline-Sinai	Urban	400
Burlington	Suburban	200
Falmouth	Exurban	400
Framingham	Suburban	800
Great Barrington	Exurban	---
Haverhill	Suburban	400
Hingham	Suburban	400
Hyannis	Exurban	400
Lexington	Suburban	600
Lowell	Exurban	200
Malden	Suburban	600
Marblehead	Suburban	600
Melrose	Suburban	200
Needham	Suburban	600
Newton	Suburban	800
Newton Centre	Suburban	600
North Chelmsford	Suburban	200
Peabody	Suburban	400
Pittsfield	Exurban	400
Randolph	Suburban	200
Sharon	Suburban	600
Springfield	Suburban	600
Sudbury	Suburban	---
Vineyard Haven	Exurban	---
Wellesley Hills	Suburban	400
Westboro	Suburban	200
Westwood	Suburban	200



Worcester-Emanuel	Urban	1200
<b><u>Connecticut</u></b>		
Bridgeport	Suburban	800
Cheshire	Suburban	200
Danbury	Suburban	600
Hamden	Suburban	800
Madison	Suburban	400
Newington	Suburban	400
New Milford	Suburban	200
Orange	Suburban	200
Simsbury	Suburban	400
South Windsor	Suburban	200
Waterbury	Suburban	400
Waterford	Suburban	200
<b><u>New York</u></b>		
Albany-Beth Emeth	Suburban	1200
Albany-B'nai Sholom	Suburban	200
Plattsburgh	Exurban	200
Saratoga Springs	Exurban	200
Schenectady	Suburban	600
Syracuse	Urban	800
Utica	Exurban	400
<b><u>Rhode Island</u></b>		
Barrington	Suburban	200
Cranston	Suburban	400
Providence	Urban	1000
<b><u>New Hampshire</u></b>		
Concord	Exurban	200
Dover	Exurban	200
Laconia	Exurban	---
Manchester	Suburban	400
<b><u>Vermont</u></b>		
South Burlington	Exurban	200
<b><u>Maine</u></b>		
Bangor	Exurban	200
Portland	Exurban	200

# UNION OF AMERICAN HEBREW CONGREGATIONS

## Northeast Council

### ACTION PLAN

#### A RESPONSE TO THE FUTURE PLANNING COMMITTEE REPORT

At the Northeast Council Regional Biennial on November 1, 1986, Jerome H. Somers, President of the Northeast Council, responded to the Future Planning Committee Report by charging the Future Planning Committee and the Northeast Council Board with swift and comprehensive action as herein outlined:

1. Establishment of sub-regional liaisons to include (a) Connecticut, with chief liaison being Irwin Siegelman, Temple Beth Tikvah, Madison, Connecticut; (b) upper New York State, Western Massachusetts and Vermont, with chief liaison being Marvin Freedman, Temple Beth Emeth, Albany, New York; (c) Eastern Massachusetts, Rhode Island, New Hampshire and Maine, with chief liaison being Bonnie Millender, Temple Beth Avodah, Newton, Massachusetts (formation completed).

2. Within each subregion, there will be a mini-biennial. In 1987, these will be held in Needham, Massachusetts, Hampden, Connecticut, and Albany, New York. They will be held on Sundays at named congregations (already scheduled).

3. A Committee on Communications has been established, to be chaired by Irwin Siegelman. The Committee is asked to explore the following:

a. Ensure that every Congregational Board within the Region is visited at least once every other year, if not more often, by a lay person -- namely, an officer or a member of the Northeast Council.

b. All written communications emanating from the Regional Office are to be reviewed and evaluated to ensure that they are informative, effective and necessary.

c. Consideration should be given to providing each Congregational Board with a looseleaf binder containing an up-to-date explanation of Northeast Council services, programs and resources. This binder can be up-dated annually.

d. Annually there shall be a meeting by Congregational sizes, i.e., small, medium, large, with input from presidents of congregations in each category.

e. A data bank of effective referrals for congregations seeking assistance should be established which will pro-

vide for networking of congregations with each other where one can assist another on the basis of prior experience, i.e., setting up a day care center, establishment of an effective outreach program.

4. A Regional Finance Committee will be established to assist congregations with finances and administration. The Committee will be requested to develop the following:

a. A broad data bank should be established with information from our member congregations relative to budgetary needs and planning, including comparative statistics on congregational size, dues structure, budgets, fund raising as a percentage of revenues, salary and benefit comparisons for professional staff, including rabbis, cantors, educators, administrators, teachers, and the like. (Gerald J. Holtz of Arthur Andersen & Co., president of Temple Israel in Boston, has agreed to chair the effort to create this data bank.)

b. Assistance with regard to endowment programs, insurance information and relevant tax information for charitable giving should be available through this Committee.

c. The Finance Committee should be available to visit and assist individual congregations within the Region.

5. The Future Planning Committee, Communications Committee, and Finance Committee are further charged to come up with whatever other programs and suggestions they believe will assist in meeting the needs of our congregations as outlined in the Future Planning Committee Report.

ALL COMMITTEES ARE COMPOSED OF LAY PEOPLE FROM WITHIN THE REGION WHO DESIRE TO PARTICIPATE IN THESE ACTIVITIES. INDIVIDUALS WITH SPECIAL EXPERTISE IN RELEVANT AREAS ARE ESPECIALLY URGED TO ASSIST.

SVS-2180/U

**Neiman  
Maring &  
Kanefield, Inc.**

The Bemiston Tower  
231 South Bemiston, Suite 102  
St. Louis, MO 63105  
314-727-8600



**UNION OF AMERICAN HEBREW CONGREGATIONS  
NORTHEAST COUNCIL  
COMMUNICATIONS ANALYSIS AND PLAN**

UNION OF AMERICAN HEBREW CONGREGATIONS  
NORTHEAST COUNCIL  
COMMUNICATIONS TASK FORCE  
COMMUNICATIONS ANALYSIS AND PLAN

Overview

On December 18, 1986 the Communication Task Force of the Northeast Council, headed by Irwin Siegelman met in the regional offices of the UAHC in Boston to analyze the communication needs and issues in the region as delineated in the Northeast Council Survey of Congregations--Future Planning Report.

The meeting involved two processes: first, an analysis of the present situation, and secondly, the development of a preliminary strategic communications plan. The agenda was as follows:

Analysis Questions

- What does our plan need to address?
- What did the survey of Congregations reveal?
- What is the nature of our regular communication with the Congregations at the present?
- What is the problem?
- What of real value does the UAHC/NEC provide to it's member Temples?

Plan Development

- Mission Statement
- Goals
- Strategies
- Additional resources required

This report represents the results of that meeting.

Analysis Questions

1. WHAT DOES OUR PLAN NEED TO ADDRESS?

- Analysis the leadership (i.e. executive committee and board)
- Identify the problems
- Clarify the dilemma: too much mail vs. not enough services
- Look at both mail and face-to-face contact
- Define goals
- Develop more effective ways to communicate



UNION OF AMERICAN HEBREW CONGREGATIONS  
COMMUNICATIONS ANALYSIS AND PLAN  
Page 2

2. WHAT DID THE SURVEY OF CONGREGATIONS REVEAL?

Communication Objective (for NEC)

- A systematic approach to internal PR
- Increased regular personal contact
- Streamlined and improved quality of mail
- Enhancement of awareness at UAHC/NEC services (Explanation of Benefits)

Specific Survey Comments (Paraphrased)

- A.) Mail from NEC:  
"too much"  
"not useful" (announcements lack substance)  
"duplication" (president winds up with all copies)
- B.) Personal Contact: (visits, meetings,  
phone consultation)  
"highest 'no experience with' category (ies)  
"not close enough to Boston"  
"difficulty attending mid-week meetings"  
"the greater the personal contact -- the higher  
the satisfaction with UAHC/NEC services"  
"temples want direct assistance, not a blizzard  
of correspondence"
- C.) Explaining what Temples get for UAHC dues:  
"a better explanation is needed"  
"we offer a book with no table of contents"

3. WHAT IS THE NATURE OF OUR REGULAR COMMUNICATION WITH THE  
CONGREGATIONS AT THE PRESENT?

- A.) Face-To-Face Contact
- Paul Menitoff
  - Lay leaders
  - Program Staff Coordinators (Outreach, Social Action, HS Youth)
  - UAHC National Staff

(Note: too often only a few know they are there)

- B.) Written Contact
- Program and Meeting Announcements
    - Program Booklet
    - Mini-U Booklet
    - Regular announcements: 6 weeks prior to each program and meeting

UNION OF AMERICAN HEBREW CONGREGATIONS  
COMMUNICATIONS ANALYSIS AND PLAN  
PAGE 3

- Newsletters
  - Regular
  - Social Action
- Bulletin Mailings

4.) WHAT'S THE PROBLEM?

- Program booklet not used (too big a package)
- UAHC/NEC visits are not "promoted"
- Personal visits are not always look at as a panacea (in the large cities)
- Perception the UAHC dues go to a large staff of non-congregational rabbis in NYC doing research
- The annual "commercial" message is a "bore." They want substance (address 1 or 2 specific problems)
- Perceived as a rabbis organization, not a congregation organization
- Some congregational rabbis are not supportive at the UAHC
- There is resentment over MUM dues abatements that are given to some congregations
- We need to give congregations a "nuts-and-bolts" answer to the question: "What am I getting for my buck?"
- Poor grass-roots services (not giving them things they perceive as valuable)
- We need to expand temple audience base (include up-and-coming leadership, as well)
- Printed material need to be dressed up: need graphic consistency; upgrade quality of artwork and printing ("sell-don't just tell")

5.) WHAT OF REAL VALUE DOES THE UAHC/NEC PROVIDE TO ITS MEMBER TEMPLES?

- Networking-exchange of ideas
- Biennials
- NFTY/NEFTY Network
- Rabbinic Educations (seminaries)
- Access to Rabbinic Placement Service

PRELIMINARY COMMUNICATION PLAN

**Mission Statement**

Change the "we-they" attitude many of the congregations feel in regard to the Union and build better personal relationships throughout the region, by shifting the emphasis of our communication away from institutional mailings toward a more individualized, personal ongoing contact, (i.e. visits and telephone).

UNION OF AMERICAN HEBREW CONGREGATIONS  
COMMUNICATIONS ANALYSIS AND PLAN  
Page 5

GOALS

- GOAL I: DE-INSTITUTIONALIZE/HUMANIZE OUR ONGOING PERSONAL  
CONTACT WITH THE TEMPLES
- GOAL II: IMPROVE, UPGRADE AND REDUCE THE ONGOING WRITTEN  
COMMUNICATION TO THE TEMPLES
- GOAL III: CLEARLY AND EFFECTIVELY COMMUNICATE WHAT THE TEMPLES  
GET FOR THEIR UAHC DUES AND HOW TO ACCESS THE UNION  
AND THE NEC FOR THE VARIOUS PROGRAMS AND SERVICES  
THEY OFFER

## STRATEGIES

GOAL I: DE-INSTITUTIONALIZE/HUMANIZE OUR ONGOING PERSONAL  
CONTACT WITH THE TEMPLES

- STRATEGIES:
- A. Initiate a phone liason program, where selected people in each sub-region are assigned separate temples to call on a monthly basis to establish an ongoing two-way communication between each congregation and the region.
  - B. Monitor the Connecticut "Facilitator Program", a program being piloted in the Connecticut sub-region and, if successful, consider expanding it region wide.
  - C. Regional office will initiate personalized phone calls to Temple presidents:
    - (1) "Congratulations/we're here for you" calls to new presidents, and
    - (2) Periodic, "How can we help" calls
  - D. Choose effective individuals from the regional board who can serve as facilitators and go into selected congregations to hear concerns and begin a positive dialogue.
  - E. Personally deliver and review "How To Access UAHC/NEC Services" binder (see GOAL III, Strategy B) with each new temple president. And visit/present to the executive committee while there.
  - F. Continue the program that puts congregations in touch with each other congregations for specific ideas and sharing.



UNION OF AMERICAN HEBREW CONGREGATIONS  
COMMUNICATIONS ANALYSIS AND PLAN

Page 7

- G. Phone liaisons and regional office will continue to suggest and "sell" the temple on board presentations from the NEC regional office, but they will no longer continue to be canned formalities. If the temple requests that we come in to speak to the board, it will be for a "meaningful question and answer dialogue," rather than a canned presentation.
- H. Build computer data base to make the NEC a greater used resource.

GOAL II: IMPROVE, UPGRADE AND REDUCE THE ONGOING WRITTEN COMMUNICATION TO THE TEMPLES

STRATEGIES: A. Discontinue annual Program booklet

- B. Replace newsletter, with a more timely, two-page (front and back) "Idea Exchange," a spotlight on successful ideas from all parts of the region, pulled together by a column/commentary from the regional office (sections would include "News from Connecticut," "News from New York," etc.)
- C. Upgrade quality of program/meeting announcements.
- D. Have a professional designer design the cover of the Mini-U booklet and the graphic format for the "Idea Exchange" and the program/meeting announcements, in order to insure a maximum graphic consistency/professional image.
- E. Print all materials on a better (the same) paper stock.

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COMMUNICATIONS ANALYSIS AND PLAN  
Page 8

- F. Move toward a heavier phone emphasis, rather than written, however, when a temple requests information we will continue to have ample written explanations on hand to send to them.

GOAL III: CLEARLY AND EFFECTIVELY COMMUNICATE WHAT THE TEMPLES GET FOR THEIR UAHC AND HOW TO ACCESS THE UNION AND THE NEC FOR THE VARIOUS PROGRAMS AND SERVICES THEY OFFER.

- STRATEGIES:
- A. Produce a small "UAHC/NEC Highlights" brochure entitled, "Temples Sometimes Build Walls-- The Union Builds Bridges." This simple to read "sales" piece would clearly highlight what temples get from the UAHC/NEC for their dues. It's aim will be to get the mileage from/credit for what we offer from a constituency that is too often skeptical.
  - B. Explore the feasibility of producing a "How To Access UAHC/NEC Services" binder, a notebook (with tabs) that clearly and simply outlines how, when, and who to access for what services. This simple to use "cookbook" could be of great benefit in making what we offer tangible. However, it would be quite expensive to produce and, therefore, would have to be underwritten by a corporation or individual sponcer.

ADDITIONAL RESOURCES REQUIRED

1. A liaison coordinator
2. A graphic designer to design the cover of the Mini-U booklet and develop a standard graphic format for the "Ideas Exchange" and the program/meeting announcements.
3. Significant money (\$15-20,000) or a corporate/individual underwriter for the "How To Access UAHC/NEC Services" binder.
4. May need money for the "Highlights" brochure, although some money will be available in the budget from the now discontinued Program booklet.

UAHC LONG RANGE PLANNING COMMITTEE  
September 6-8, 1985

September 6

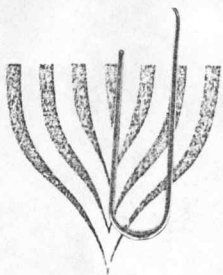
6:45 p.m. Kabbalat Shabbat and Dinner  
8:15 Breakfast  
8:30 Program I - Dr. Stephen Cohen: Intermarriage

September 7

Breakfast, jogging, etc., on your own.  
10:00 a.m. Shabbat Service and Torah Study  
11:30 Program II - Ms. Lydia Kukoff and Mr. David Belin: Outreach  
Efforts of the UAHC  
1:00 Luncheon  
2:15 Program III - Dr. Stephen Cohen: The Changing Family  
3:45 Break  
4:00 Program IV - Dr. Stephen Cohen: Continuation of Program III  
5:30 Prepare for Dinner  
6:30 Dinner  
8:15 Program V - Framing The Issues Relative to Intermarriage/  
Outreach and The Changing Family  
10:00 Depart for Westchester Reform Temple (Havdalah and Selichot)

September 8

9:30 Breakfast Buffet  
10:30 Program VI - Review of Questionnaire Results and Planning for  
Subsequent Meetings



איחוד  
ליהדות  
מתקדמת  
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# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION  
6300 WILSHIRE BOULEVARD, SUITE 1475, LOS ANGELES, CA. 90048 (213) 653-9962

PACIFIC SOUTHWEST COUNCIL

Rabbi Lennard R. Thal  
*Director*

Rabbi Daniel E. Bridge  
*Assistant Director*

August 19, 1985

TO: MEMBERS OF THE LONG RANGE PLANNING COMMITTEE

FROM: ALLAN B. GOLDMAN AND LENNARD R. THAL

We are looking forward to our gathering at "The Westchester Stouffer Hotel" with great anticipation.

As a result of tabulating the questionnaires which have been received by August 16, it became clear to us that there were four or five topics which achieved a substantial consensus as to their importance and priority. Among them were the areas of intermarriage/outreach and the impact of the changing family on the synagogue.

We are very pleased to tell you that Professor Steven Cohen has some substantial expertise in both of these areas. Since we had taken Professor Glazer's suggestion and distributed Cohen's book to all of you this summer, it made sense to tender an invitation for him to be with us for this weekend. Fortunately, he is able to accept our invitation and he did so enthusiastically. In addition to presentations by Professor Cohen, we will also hear from Lydia Kukoff and David Belin, Director and Chairman (respectfully) of the UAHC Commission on Outreach.

The weekend promises to be a full one not only in terms of intellectual stimulation but also in that it will provide us our first experience of worshipping together and studying Torah as well. Since Saturday night September 7 is Selichot, we will join Rabbi Jack Stern, Rabbi Deborah Zecher and their congregation at Westchester Reform in Scarsdale for the late evening pre-High Holy Day service.

Sunday morning we will devote to a review of the results of the questionnaire and choose the topics we will address at our next two gatherings which presumably will occur in January/February and then again in May.

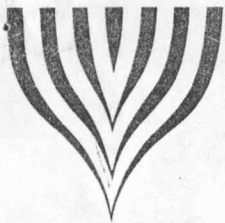
By the way, if you have not had a chance to read Dr. Cohen's book in its entirety, and you have a little time, you may find it worthwhile to read chapters one and six in advance of the weekend.

It is our intention to follow the practices of other UAHC Commissions and Task Forces, to bill participants for their meals at some point following the weekend gathering. By the way, if you require meatless meals, please notify the UAHC office in Los Angeles no later than August 30.

The two of us look forward to greeting you on September 6 and hope you share our enthusiasm about the weekend.

Chairman  
Charles J. Rothschild, Jr.  
President  
Rabbi Alexander M. Schindler  
OFFICERS 1985-1987  
Council President  
Edward R. London  
Vice Presidents  
Joseph Baron  
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PACIFIC SOUTHWEST COUNCIL

Rabbi Lennard R. Thal  
Director

June 18, 1985

TO: MEMBERS OF THE LONG RANGE PLANNING COMMITTEE  
FROM: ALLAN B. GOLDMAN AND LENNARD R. THAL

*cc please*

We hope that this finds you and your family in good health and in anticipation of a lovely summer.

Enclosed you will find:

1. Information regarding our forthcoming meeting in the New York area
2. A corrected and updated roster of our Committee
3. A questionnaire regarding priorities for the Committee
4. The paper delivered by Professor Nathan Glazer (in somewhat altered form)

Under separate cover you will receive a copy of a book entitled American Modernity & Jewish Identity by Steven M. Cohen. This is the book to which Professor Glazer made reference and which we believe might be very helpful to us in our future deliberations. It is our hope that you will have a chance to read the book at some point this summer.

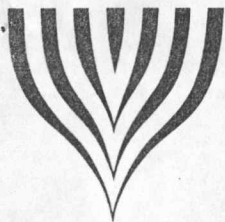
Have a wonderful summer; we look forward to receiving your questionnaire and your response re our next meeting at your earliest convenience.

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President  
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Terry Gibson  
Aaron Katz  
Richard Lamden  
Mark C. Levy  
Esther Saritzky

*6:45 dinner*  
*Services at dinner*  
*See AM*  
*Steve Cohen*

*Where to*

*AM?*  
*2 pages*



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PACIFIC SOUTHWEST COUNCIL

Rabbi Lennard R. Thal  
Director

June 18, 1985

TO: MEMBERS OF THE LONG RANGE PLANNING COMMITTEE

FROM: ALLAN B. GOLDMAN AND LENNARD R. THAL

We are pleased to tell you that we have confirmed reservations for space at Stouffer Westchester Hotel for the weekend of September 6-8, 1985. Stouffer's has a lovely facility in a forested section of Westchester County. The hotel, located at 80 West Red Oak Lane in White Plains (telephone 914-694-5400), has established a special rate of \$75.00 per evening single or double occupancy.

Attached you will find a form on which you can indicate your (and your spouse's) intentions with respect to attending. We ask that you return these forms to us at your earliest convenience but, in any case, no later than mid-August since the hotel has established a deadline beyond which they must release the rooms being held for our group and at which time space will be available on a first-come, first-serve basis.

If you would like to participate in the Shabbat services we plan to hold during the course of the weekend, please let us know that as well.

We will send you information regarding transportation from Kennedy and Laguardia Airports as soon as we receive it from the hotel.

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Richard Lamden  
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Esther Saritzky

PLEASE COMPLETE AND RETURN TO ALLAN B. GOLDMAN AND RABBI LENNARD R. THAL,  
C/O UAHF, 6300 WILSHIRE BLVD., SUITE 1475, LOS ANGELES, CA 90048

\_\_\_\_\_ Yes, I plan to attend the Long Range Planning Committee meeting  
at Stouffer Westchester Hotel, September 6-8, 1985

\_\_\_\_\_ My spouse plans to join me

\_\_\_\_\_ I would be interested in sharing a room with another member  
of the Committee

\_\_\_\_\_ Sorry, I am unable to attend

NAME: \_\_\_\_\_

(please print)



LONG RANGE PLANNING COMMITTEE

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- Page 2 -  
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# Union of American Hebrew Congregations

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PACIFIC SOUTHWEST COUNCIL

Rabbi Lennard R. Thal  
*Director*

TO: MEMBERS OF UAHC LONG RANGE PLANNING COMMITTEE

FROM: Allan B. Goldman and Lennard R. Thal

Many ideas and thoughts emerged from our weekend session in Washington, D.C. In reviewing the notes with an eye toward programming our weekend in Westchester County, September 6-8, we realized that we could begin our more specifically focused work in many different areas. We need your help just as we wish to honor our commitment to you that this committee and the establishment of its priorities belong to the members themselves.

Please consider the following list of issues and questions compiled from our Washington, D.C. proceedings. They are not listed in any particular order. Kindly rate each item as follows (feel free to add any items which you believe should be included in the list; also, feel free to amend the wording of any existing item):

- 1 = Top Priority
- 2 = Important To Consider Soon
- 3 = Important But It Can Wait
- 4 = Relatively Unimportant
- 5 = Not Important In Relationship  
To The Other Issues Listed Here

*Chairman*  
Charles J. Rothschild, Jr.  
*President*  
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Esther Saritzky

UAHC LONG RANGE PLANNING COMMITTEE  
QUESTIONNAIRE  
6/12/85

- \_\_\_\_\_ 1. Assessing the impact of the changing role of women in the synagogue (e.g., volunteerism, willingness of men to assume leadership roles, etc.)
- \_\_\_\_\_ 2. Developing an instrument to gauge needs, attitudes and values of congregants so that programming and marketing can be done intelligently by synagogues and the UAHC.
- \_\_\_\_\_ 3. Compiling specific recommendations about joint Temple programming (e.g., post-confirmation activities; adult education). This might include Reform-Conservative joint ventures as well as Reform-Reform efforts.
- \_\_\_\_\_ 4. Anticipating what synagogues should expect re the impact of (1) the increasing rate of intermarriage, and (2) the growing success of Reform Jewish Outreach.
- \_\_\_\_\_ 5. Helping the synagogue plan more carefully to meet the needs of those involved in Changing Family structures. (Included here might be an assessment of the impact of the decreasing birth rate, delayed parenthood, etc.)
- \_\_\_\_\_ 6. Study certain congregations (divided by size considerations) that are clearly "successful" (however we might differ re the definition of congregational "success") with an eye toward finding common characteristics in each category.
- \_\_\_\_\_ 7. Identifying certain activities and processes typically found in the "Federation World" which might be replicated or imitated by congregations.
- \_\_\_\_\_ 8. Developing techniques to educate a core of relatively young lay leaders (focusing especially on the history and thought of Reform Judaism); deepening their sense of authenticity of Reform Judaism; attracting "the best and the brightest" into leadership roles.
- \_\_\_\_\_ 9. Ascertaining how the UAHC and the individual synagogue might enter the computer age more completely.
- \_\_\_\_\_ 10. Creating a needs, attitudes and values survey for Reform College students in an effort to understand what might attract them to the synagogue.
- \_\_\_\_\_ 11. Developing techniques to attract the unaffiliated.
- \_\_\_\_\_ 12. Developing techniques to activate temple members who are only peripherally involved.
- \_\_\_\_\_ 13. Examining the wisdom of encouraging greater trans-denominational activity and cooperation (including the possibility of merger). Looking at whether the recent surge of "denominationalism" is harmful.

- \_\_\_\_\_ 14. Reviewing the movement's responsibility to "dying" congregations
- \_\_\_\_\_ 15. Considering the ways the UAHC and HUC can work more effectively together. Some issues might include:
  - \_\_\_\_\_ Should the Union have any input into the educating of future rabbis?
  - \_\_\_\_\_ Exactly what should be the role and function of tomorrow's congregational rabbis?
  - \_\_\_\_\_ Should HUC's faculty be asked to perform some "think-tank" functions for the UAHC?
  - \_\_\_\_\_ How can young rabbis develop more effective "leadership qualities?"
- \_\_\_\_\_ 16. Should the UAHC promote homogeneity (e.g., in areas such as liturgy) among its congregations?
- \_\_\_\_\_ 17. How does the UAHC's involvement in so-called social/political issues impact on the congregations? Should the Union continue to take strong positions in such matters?
- \_\_\_\_\_ 18. How does (and how should) the UAHC provide leadership, programs and services to congregations which are unique (by way of demography, geography, etc.)?
- \_\_\_\_\_ 19. Suggesting areas of research which the UAHC might undertake re changing demographic patterns across North America. How might the UAHC establish an effective data base?
- \_\_\_\_\_ 20. Attendance at various UAHC Commissions and Committees (a few LRPC members at each) - - then reporting on one or two at each LRPC Meeting (rather than holding "hearings").
- \_\_\_\_\_ 21. Examining the place of Reform Judaism in Israel and vice versa.
- \_\_\_\_\_ 22. Insuring that the synagogue is an inter-generational community which is responsive to individual lifestyles and filled with warmth, participation and a sense of belonging.
- \_\_\_\_\_ 23. Assessing the impact upon the UAHC, the synagogue, and the individual Reform Jew of the recent emphasis upon and concern about the spiritual realm of our existence. How might our rabbis be more sensitive to our search for the sacred and our desire for more significant participation in religious services?

- \_\_\_\_\_ 24. Should synagogues offer alternatives within their program in the areas of study, worship and community involvement? If so, how?
- \_\_\_\_\_ 25. What is the impact on the synagogue of changing patterns of philanthropy within the Jewish community? What has been the impact of Federation campaigns in this regard?
- \_\_\_\_\_ 26. What is the impact of Reform Day and Nursery Schools? On the quality of Jewish knowledge of tomorrow's leadership? On our historic commitment to public education?
- \_\_\_\_\_ 27. What should be the UAHC's role and relationship with each of the following:
- \_\_\_\_\_ World Union for Progressive Judaism
  - \_\_\_\_\_ ARZA
  - \_\_\_\_\_ HUC-JIR
  - \_\_\_\_\_ CCAR
  - \_\_\_\_\_ NFTS
  - \_\_\_\_\_ NFTB
- \_\_\_\_\_ 28. What ought to be the UAHC's involvement with respect to:
- \_\_\_\_\_ Black-Jewish Relations
  - \_\_\_\_\_ Chicano-Jewish Relations
  - \_\_\_\_\_ Catholic-Jewish Relations
  - \_\_\_\_\_ Protestant-Jewish Relations
  - \_\_\_\_\_ Evangelical-Jewish Relations
- \_\_\_\_\_ 29. (Other) \_\_\_\_\_
- \_\_\_\_\_ 30. (Other) \_\_\_\_\_

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*Nathan Glazer*

THE SOCIOLOGY OF AMERICAN JEWS:  
OR, UNREALIZED EXPECTATIONS OF MISFORTUNE

Nathan Glazer

The sociologist of American Jewry confronts an interesting paradox: It is a sociology filled with forebodings of things going badly; yet the history of American Jews, by all measures relevant to the material world in which America's Jews live, has gone very well indeed. I exaggerate, of course. If we look through the writings on America's Jews by sociologists we will not find only forebodings of disaster; and I would have to place myself in the line of these sociologists who I describe rather ironically as living well (along with their co-religionists) while fearing the worst. For I also have some twinges of uneasiness about the condition and future of America's Jews. I will come to those twinges, as is proper, at the end. But first let me describe the kinds of concerns that have created foreboding among sociologists of American Jewry and consider what the course of events has done to sustain or deny them. These concerns over the condition and future of American Jews have waxed and waned in the last four or five decades, and none of them, I believe, has quite been put behind us.

My own involvement with these matters began as a student Zionist in the early 1940's. I was a member of Avukah, the American Student Zionist Federation, and the editor of its newspaper, the Avukah Student Action. It is perhaps representative of what the future was to bring that the three paid officers of Avukah -- they were paid very little indeed, and



worked out of a one-room office -- were to become, in time, a professor of industrial engineering at Columbia, and a writer of many books; a professor of social work at Columbia, and a writer of many books and director of many multi-national studies of social problems; an admired professor of psychology at a leading liberal arts college. I think none of these outcomes were dreamed of at the time they were working at Avukah. Avukah prided itself on the degree to which its political positions were based on a social scientific analysis of the condition of American Jewry. As against the dominant tone in American Zionism, which emphasized Zionism for Jews in trouble, but not for Jews in the United States, Avukah took the position that Zionism could not be a philanthropic enterprise but had to be based on the analysis of the interests of American Jews, and what was necessary for their survival and their safety. Avukah did not concern itself with the prospects for Jewish culture or Jewish religion: it was as critical of cultural Zionism as of philanthropic Zionism. It based itself on what it considered a hard-headed, somewhat Marxist analysis of reality, which meant economic and political rather than cultural. To the Avukah analysts, priding themselves on their scientific analysis, culture and religion were only an emanation of economics and politics.

I should point out that this kind of thinking in Zionism was not at all exceptional if one looks at the overall history of Zionism: it was only in America that the philanthropic approach dominated. In Eastern Europe, Zionism was as a matter of course based on the analysis of what was necessary for economic and political survival. But the Avukah ideologues applied this analysis to American Jews, too. Recall we were (barely)

emerging from depression, and if we were, it could be ascribed to nothing else than war preparations. Recall that anti-Semitism was strong in the United States: Anti-Semitic meetings were regularly conducted on the streets of New York and Boston, Jews were beaten up, anti-Semitism radically diminished opportunities for appointments to hospitals, entry into medical schools and elite undergraduate colleges, employment in leading law firms, appointments to academic positions. There was a reason why the officers of Avukah thought it more likely they would end up as social workers than professors.

I will not go through the Avukah analysis, which like so many Marxist-influenced "scientific" analyses was less than scientific (as almost everything that deals with man and society in any serious way must be less than scientific). It began with the condition of American Jews, demonstrated that the threat of Fascism and the existing reality of anti-Semitism meant that Jews would never be safe or realize their full potential in the United States as long as these threats existed, and argued that American Jews needed a "three-front" program: for the creation of a non-minority center for the Jewish people in Palestine, for the international fight against Fascism, for the democratization of Jewish life in America.

I go back to these days, almost 45 years ago, in order to indicate that in my experience we find intimations of disaster through the entire period during which I have been involved with the sociology of American Jews. In the beginning they were well-based on reality. Indeed, none of

us realized in the early 1940's the full extent of the disaster that was destroying East European Jewry. But we did not exempt American Jewry from the trials that our analysis asserted Jews would undergo as long as they did not possess the "non-minority" center in Palestine. And there we were wrong. I go back to Avukah because we were amateur sociologists playing at scientific analysis for political ends. Many of us became professional sociologists. Even a professional sociologist, if he deals with serious matters, must be something like an amateur, because he deals with things on which everyone may have an opinion, and it may be no worse than his. Nor does he give up his political biases when he becomes a sociologist. In any case, we as sociologists began with forebodings, and we have continued with them for forty-five years. As far as American Jews are concerned, none have been realized yet. Of course that does not mean they will not be realized in the future.

Let me begin with the issue that dominated all others in the early 1940's, anti-Semitism. The most authoritative work on American Jews in the pre-World War II period dealt basically with anti-Semitism -- it was Jews in a Gentile World, edited by Steuart Henderson Britt and Isaac Graeber (Macmillan, 1942). The major sociological work undertaken by American Jewish organizations during and after the war also dealt with anti-Semitism -- they were the studies conducted under Max Horkheimer by the American Jewish Committee, by the American Jewish Congress under Kurt Lewin. The most prominent and impressive of these studies was The Authoritarian Personality. Later another major series on anti-Semitism



was to be launched and carried through by the Anti-Defamation League. At a time when we were taking the measure of the greatest disaster in Jewish history, anti-Semitism quite properly had to take first place. It had happened in Germany, as advanced culturally and economically as any state in the world. What exempted the United States, particularly since, even in the postwar world, the signs of anti-Semitism were strong, in opinion and behavior? What were the roots of anti-Semitism? The research undertaken in the United States was conducted under the overall guidance of refugees from Europe. American social scientists worked on it, but often in a subordinate capacity. The prognosis was not optimistic. Anti-Semitism, in the most influential of these studies, stemmed from a basic structure of personality, linked to the competitiveness and pressures of the capitalist world. Since no one expected this world to change soon (not in the United States, at any rate), one could expect the same kind of families to continue, under the same pressures, and the same authoritarian personalities to result -- with an irrepressible tendency to blaming their problems on others, and those others, owing to a complex history, were more likely to be Jews than anyone else.

The theory was impressive. It may well have explained something of what happened in Germany. It was thought to explain which might happen in the United States. In one of its variants, that developed by Bruno Bettelheim and Morris Janowitz, it emphasized, in addition to the competitive pressures of modern life as a source of hostility to outgroups, the impact of social change itself. Downward social mobility led to anger and



resentment. One expression of that was anti-Semitism. During the McCarthy (Senator Joseph) period, these psychological theories were very popular, and various American sociologists and historians made use of them to explain the McCarthy phenomenon. Their articles and studies were collected by Daniel Bell and Richard Hofstadter, in The New American Right, and later, in a revised edition by Daniel Bell, in The Radical Right. David Riesman, S. M. Lipset, and I contributed to these anthologies. It was noted of course that there was nothing anti-Semitic about McCarthy and his radical right colleagues -- indeed, quite a few Jews were involved in his attacks on presumed communists, and supported him. But the social psychological analysis suggested this was only a modest variation from what we might expect. Jews were, on the whole, very suspicious, and their sociological and psychological analysts were just as suspicious.

It is now thirty years since the McCarthy phenomenon, and new new rights have arisen to replace his radical right, and indeed an administration that is supported by the newest radical right is now in power. Jews are still suspicious, as indicated in the Jewish vote in 1984. Nevertheless, as we know, Jerry Falwell has been embraced as a friend of Israel, and it is certainly true that we can see no relation between the rise of the newest, and strongest radical right, and the danger of anti-Semitism. Perhaps it lurks there nevertheless. Jews have almost always seen their salvation in a rational, enlightenment, liberal point of view, the kind of politics they themselves for the most part follow, even though towards

the left it shades off into hostility to Israel, and to Jews. But the fact is that The Authoritarian Personality (Theodore Adorno and others, Harper, 1950), and the fears it actualized and expected, are now for the most part history. One great expectation, that anti-Semitism would retain a significant role in American politics, has been falsified. This is not to say anti-Semitism could not rise again. But we have seen a shift in the last forty years from a period in which we had national figures who were quite directly anti-Semitic, to one in which anti-Semitism generally gets into politics by way of a charge that an opponent is not sufficiently denunciatory of someone else who is accused of anti-Semitism. By the standards of Jewish history, anti-Semitism as a political force has never been as reduced as it is in the United States.

One demonstration of the fact is the very large number of Jews who run for high office, without a hint that anti-Semitism is a factor in whether they win or lose. Indeed, over the past few decades we have seen a substantial change in the number and kind of elected Jewish officials. Fifty years ago, the chances were that a Jewish Congressman represented a dominantly Jewish constituency. There are of course almost no dominantly Jewish constituencies today. But there are more Jewish Congressmen and Senators than ever. They represent, owing to the dispersion of the Jewish population, and the inability of Jews to dominate more than a few Congressional districts, non-Jewish districts. They get into office the same way other people do -- generally through using a great deal of money, their own and others (in the Jewish case, perhaps, they tend to use more of their own), and their Jewish background seems to play little role in affecting their political careers.

We need hardly go into the other areas in which anti-Semitism was significant in the 1940's. Whether in law, medicine, academic appointments, or business, it is hard to see anti-Semitism at work.

So political fears have not been realized. Nor, to go on to another major sector of Jewish concern, have economic fears been realized. Once again, reviewing the social scientific work on Jews since World War II, we can see many versions of these fears. And once again, reviewing my own writings, I can see I shared many of them. I have been no more perceptive than my sociological colleagues. During and after World War II, we expected a great depression. The last one, after all, had never been really beaten. Unemployment remained high until World War II. The prevailing view (I think it was wrong) was that Jews suffered most in depressions. Every one tries to make a case they suffer most in depressions, and so did Jews. They were concentrated in small businesses -- and businesses of course do badly in a depression. They had recently gotten footholds in law firms and other kinds of business -- last hired, they would be first fired. It would be interesting to go back and review economic analyses of the Jewish economic future in the 1940's and 1950's. I would be willing to bet they were uniformly gloomy, and that the remarkable economic rise of Jews in the past four decades was uniformly not predicted by economic analysts.

In the 1960's, as a period of unparalleled postwar prosperity continued, we rediscovered poverty in America. The Jewish position one would think should have been, it is too bad there is poverty in America, Jews thank god



are better off and they will help. And many Jews did say just that. But Jewish organizations for the most part busily began to seek Jewish poverty in America. And sure enough, they found it. Jews after all were on the average old. Old people had problems maintaining their former income in retirement. And thus there were many older Jews who were poor. Since a higher proportion of Jews was old, one could find a surprisingly respectable number of Jews in poverty. Thus in the poverty competition -- who has more poor? -- Jews did not do too badly. Later, we realized that while it is true many old people are poor, many of them have fewer needs, own their own homes, and the like, and even poverty-level incomes may not mean the same thing it does for a young family with young children on the same income.

In the later 1960's a more serious basis of Jewish concern for their economic future arose: affirmative action. I believe the reason most Jewish organizations opposed a strict statistical basis for affirmative action in higher education and employment was principle and Jewish history: Quotas had been used to keep the number of Jews down, and even if the new quotas were being used to raise black and other minorities up, Jews were concerned. And they did have some pragmatic reasons for concern. Jews were already over-represented in highly selective institutions that became battlegrounds for affirmative action. They formed 10 per cent of college professors, more like 20 to 30 per cent in elite institutes, were probably 10 per cent or more of medical students and law students, were 20 per cent or more of students in elite academic institutions. If it was generally



conceded that each ethnic-racial group should be represented proportionately in such institutions, what happened to the overrepresented? Law and medical school raised the sharpest worry: and it was thus the De Funis and Bakke cases that brought out Jewish opposition. When the major line of cases reached skilled labor, with Weber, Jewish organizations split: that was not a Jewish problem.

One could have (some did) drawn out the implications of affirmative action to the point where it had to hurt Jewish interests, or rather the interests of individual Jews. The country was 12 per cent black, 6 or 8 per cent Hispanic, less than 3 per cent Jewish. But it was also 50 per cent female, and affirmative action affected them, too. If one wanted to draw up a balance sheet, one could argue Jewish women were as much helped by affirmative action as Jewish men were hurt. Or, more likely, helped even more than Jewish men were hurt. If affirmative action meant a devastating decline in Jewish admittances to elite institutions, it was scarcely evident in the large. In any case, law and medicine and the academic profession, despite their popularity with Jews in the last few decades, did not encompass all opportunities. Jews had entered almost all professional schools, and all professions. Many the son -- or daughter -- of a prosperous Jewish doctor, lawyer, businessman or professor was now as interested in journalism, or the arts, or the burgeoning field of management. The simple diversity of Jewish occupational choices ensured opportunities. Or so I would conclude now. Affirmative action was not much of a threat to Jews. It was more of a threat to our traditional

conception of America, in which the individual was the measure of judgment, not the group. In a larger perspective, the vision of affirmative action might threaten that kind of America and that would certainly have consequences for Jews. But the spread of affirmative action, despite all projections was checked; if not reversed, by the Reagan administration. Thus, another fear that was not realized.

We come to the third area of Jewish fears, and that deals with the future of the Jewish people demographically, and the future of the Jewish religion in America. The absence of anti-Semitism as a major pressure on Jews, and the absence of strong economic pressures, are somewhat unique in Jewish experience, and a common point of view held that the cohesion of the Jewish community was maintained by these external pressures. Jews would not be Jews if they were not forced to be. This was a popular point of view among Jews -- and it was also a point of view serious academics held. The first major group of sociologists to study ethnicity in the United States, the University of Chicago sociologists whose major figure was Robert E. Park, assumed that in the United States there would be a cycle of race relations, and the end of the cycle would be assimilation. "Assimilation" means different things for different groups. For those subject to discrimination, kept out of desirable positions, singled out for prejudice, "assimilation" may seem a desirable conclusion -- and so it seemed to R.E. Park and his followers, even though they presented this end as grounded in scientific analysis. After all, if there was more personal interaction, distinctive

practices based on the interaction of a closed group would decline in salience and frequency, common habits would prevail, group distinctiveness would decline. It stood to reason. And it stood to reason for Jews.

For Jews, assimilation as the end of the process was contentious. When Park was writing and working, in the twenties and thirties, for many Jews assimilation was not a bad word, or a bad conclusion. Reform Judaism was strong, and in its practices and attitudes was much closer to liberal Protestantism than it is today. The Jewish labor movement was strong, and was, as far as Jewishness and Judaism was concerned, also assimilationist. It was a Jewish labor movement for purely pragmatic reasons, and it expected its success would make Jewish workers more prosperous American workers. The anti-assimilationists, religious and Zionist, did not yet have on their side the powerful argument that assimilation had failed in Germany. The major work on American Jews to be produced by the Park circle, Louis Wirth's The Ghetto, was unabashedly, assimilationist. Distinctive Jewish practices were backward and medieval, would and should change under the influence of interaction with other Americans.

It thus seemed reasonable to expect that Jews would become less different, and less Jewish, however measured, over time. It was also to be expected that there would be less Jews. Jewish birthrates were surprisingly low, one could not expect mass immigration of Jews again on the scale of the first two decades of the century, until 1965 immigration



was in any case tightly constrained from areas from which Jews might come, and in the 1960's studies began to show a surprisingly high rate of intermarriage among young Jews. And this, too, was to be expected, from the general theory of the race-relations cycle. If Jews were to stop going to 90 per cent Jewish City College and Hunter, and start going to 20 per cent Jewish Harvard and the University of Chicago and UCLA, they would meet more non-Jews. If they managed to enter, as they increasingly did, occupations not dominated by Jews, they would meet more non-Jews. The expectation of further assimilation was thus matched by an expectation of fewer Jews. Intermarriage and the demographic future of the Jewish people has replaced political fears of anti-Semitism and economic fears of loss of lucrative positions as the chief fear of Jewish people, and the chief concern of Jewish sociologists, as we can see from recent work by Marshall Sklare, Steven M. Cohen, and the productive and insightful Calvin Goldscheider.

Regarding the demographic and religious future of the Jews in the United States, the argument is still in full swing. Following upon expectations of decline, we now have an intriguing counterattack by Jewish sociologists. The chief counter attackers are Steven M. Cohen, in his interesting book, American Modernity and Jewish Identity, and Brown University's Calvin Goldscheider and Alan S. Zuckerman in The Transformation of the Jews (Chicago, 1985). Both books simultaneously take a stand on the sociological argument as to the effect of modernization and modernity on traditional group practices and beliefs, and the Jewish argument as to whether and how Judaism and Jewishness will survive in the United States.



As Goldscheider and Zuckerman set the question:

"In almost every way, Jews are America's best success story. Every indicator reveals how Jews have become modern and American in the 1980's. Rapid and high levels of modernization, large concentrations of Jews in a context of ethnic and religious pluralism distant from immigrant status, raise the question of how these structural changes impinge on the community as a group. Does change imply the assimilation of Jews and the demise of the Jewish community? Are there new forms emerging that extend, replace and redefine Jewishness? Along with the dramatic changes and transformations, are there emerging patterns which are the bases of new forms of Jewish cohesion?" And they continue later: "How important is Jewish survival to Jews? Have Jews emerged in the late twentieth century as a viable, cohesive, and dynamic ethnic, religious group in America? Does being modern in America...imply the beginning of the end of Jewish people in the Diaspora? Is American Jewish survival possible?" (pp. 172-173)

Our evidence for answering these questions are not very good, and yet through the researches of Sklare, Cohen, Goldscheider and Goldstein, and Goldscheider and Zuckerman, and other analysts of Jewish population and Jewish community institutions, we do know something. It is enough to permit us to dismiss the easy answer that adaptation to the United States, its opportunities and culture, mean the simple decline of Jewishness, however measured, but not enough to leave aside the troubling question of what kind of Jews and Jewishness will survive in the United States.

Let us begin with the easiest part of the problem: how many Jews will there be in the United States? The answer seems clear: less than there are now. And there are less now than there were five decades ago. It seems that the Jewish percentage of the American population peaked at 3.6 per cent in 1927, following Goldstein and Zuckerman. If Jews had maintained that percentage there would be two million more Jews in the United States than there are. If the vitality of a community is based on its numbers, as it is in part, that is troubling. Jewish birthrates are very low. And immigration, which has helped maintain the Jewish population, cannot, in the nature of the case, be very large -- its two main sources have been Soviet Russia, now cut off again, and Israel, and immigration from Israel raises troubling questions of its own.

One can make counterarguments to the concern over the decline in the Jewish percentage in the population of the United States. Political influence, for example, does not depend on numbers alone. Certainly no one would argue that Jewish influence was greater in 1927 than it is in 1985, despite the proportionate decline in the percentage of Jews. Quality counts more than quantity -- quality in terms of numbers of highly educated people, people in important professions, wealth. As we have pointed out, there are far more Jews elected to Congress today than in the past, when Jews were proportionately more numerous -- but also poorer and not as well educated.

Intermarriage raises another perspective on the question, how many Jews? It is very likely that one-third of Jews marrying today marry

non-Jews." But once again there has been a sociological counter-attack on how we interpret that figure. A study of Providence by Goldscheider and Goldstein, now quite old, was the first to suggest that as many people are brought into the community through intermarriage as are lost to it. Many non-Jewish spouses convert, many children are raised as Jews. If the figure is close to 50 per cent, the result is a wash.

When we come to Jewish cohesion -- involvement in the community and its concerns -- the question becomes more complicated. We know that as we move from the immigrant generation to the second generation to the third generation the number of people who are identified with traditional Jewish practises and allegiances decline, and the intensity of commitment declines too. I will not underestimate the difficulty of making such an assessment. One can see that many measures would be ambiguous. Is the fact that there was once a vibrant Yiddish press and now there is none meaningful? Hardly. Jewish communities have led their lives in many languages, from Aramaic to Judeo-Arabic, Judeo-Spanish, and Judeo-German, and the fact that American Jews now overwhelmingly speak English does not mean by that token alone that they are less Jewish. Some measures show more Jewish identity -- e.g., a rising proportion attending all-day Jewish schools. Yet these are also ambiguous measures. What is the objective of attending Jewish schools? Getting away from poor public schools? Providing an identity that the parents do not feel self-confident enough to provide for themselves?

Or consider identification with Israel, which is often used in these

studies as an index of Jewish identity. Israel has become the center of American Jewish life. In this sense, a focus is provided that did not exist, let us say, in the 1920's. Indeed, it didn't even exist, to the extent it does today, for the first 20 years of Israel's existence. During that period, it appeared, strangely enough, that Israel needed less from us, and American Jews devoted more of their energy to institution-building in the United States, as the Jewish community moved en masse from the inner cities to the suburbs. Since 1967, and the war that threatened Israel's existence, it has engrossed a larger and larger part of American Jewish concern. It has also become an ever larger issue in external and internal American politics generally. We have many surveys as to what American Jews think of Israel, and all demonstrate how close they feel to it. But this raises another question, which has been of concern to Jewish scholars and community leaders in this country. Just what does Jewish life mean to American Jews, if so much of it is wrapped up in Israel?

One of the surprising phenomena of the last ten years has been the rise of Holocaust studies and involvement with the meaning of the Holocaust. Why it took American Jews twenty years or more to start thinking about the Holocaust is an interesting and not easily answered question. Perhaps it was the sudden peril to Israel in 1967 that aroused them. Perhaps it was the influence of the children of the Holocaust attaining adulthood, or the influence of Elie Wiesel. But once again people ask, can the Holocaust provide an agenda for Jewish life?



Steven Cohen and Goldscheider and Zuckerman point to new forms of Jewishness in the United States. The abandonment of traditional practices which define the essence of Jewishness to the Orthodox has been accompanied for example by the rise of easy acceptance of one's Jewish identity among young Jews. It is no longer an embarrassing or demeaning identity, one to be hidden by denial, by a different name, by an aggressive aping of what is clearly known as non-Jewish behavior. But identity is one of those peculiar terms which point simultaneously to the essential center of a person -- and to the problem of whether there is one. More Jews do attest to a Jewish identity today. But what does that mean?

I share with one side in the debate over Jewish identity, cohesion, and religion the position that argues that in some essential ways there is less of all this, even if by some other measures -- Jewish education, programs of Jewish studies, or the universality of Hanukah lights -- we can show there is more. I think in the end Park was right. Our expectation of assimilation and acculturation was certainly too straightline. We forgot how long a generation was, how long its influence could last. We ignored that inevitably there would be historical influences on this development, and it would be a mistake to simply extrapolate from a trendline. Nevertheless, the generation of my children looks quite different from mine, as mine looks quite different from that of my parents, and I think the generation of their children will be different from them.

And how will they be different? More will be the product of

intermarriage -- and ethnic and religious identity will therefore be more a matter of choice, and less a given. In that respect, they will be like other Americans, who can pick and choose among identities. The fact that they are less ~~embarrassed~~ embarrassed about whichever one they choose does not mean that that identity of choice will be a very weighty one and very influential on their behavior. I am impressed by the institutional vigor of Jewish life yet I feel that with each passing generation there will be fewer and fewer Jews -- and not for reasons of demographic decline alone -- on which those institutions can make claims. I have pored over the recent studies and read the ingenious arguments which claim that Judaism in America is different, of course, but still in the line of historic continuity and represents no decisive break historically -- different but still Jewish. I see the force of the arguments, and I have been among the first to say to the theorists of assimilation, not so fast, things are not happening quite as you predict.

This has led to a certain confusion as to just what my position has been in my various writings on ethnicity and Judaism, and I should here try to clarify it. In saying, ethnicity persists, I have not been saying it must persist forever, or that American life does not influence it severely. The Scotch-Irish and Germans who came to America are not as associated with their past as the Jews and Italians, and the latter are not as defined by their ethnic origins as the recent communities of immigrants. Assimilation does work in America. We all become more alike, and our ethnic identities, and I would say our religious identities, too, become matters of choice more and more. It is true the framework of American society does

not assume a simple, undifferentiated, American identity -- every American, it seems should be more: A Jew or a Christian, an Italian or a Pole, a Texan or a New Yorker, and so on. In that respect to be a Jew, particularly when the pejorative associations of the term decline, is an easy thing -- and so we will have Jews, and fewer Jews make or will make an effort to take on an identity that erases the Jewish identity. But the key issue to me is that distinctive history, habit, custom, once defined life and experience, and gave much of it a connection to transcendent meanings. They do so less and less. The language I use is not exact, since all of us (except fundamentalists) speak badly about religion these days. The point is that less and less of the life of Jews is a given, derived from Jewish history, experience, culture, and religion. More and more of it is derived from the current and existing realities of our lives -- American culture, American politics, and the general American religion which infuses most liberal religion in this country. We will remain Jews, but in the essentials little will be given by that identity. Little is given now. And were it not for the permanent danger to Israel, much less would be given.

If one believes in Jewish survival, one can draw two conclusions. The positive one is that, yes, Jews will survive. The negative one is that little of custom, habit, belief, and loyalty will be given as a result of that identity. That is the way I interpret the current evidence on the survival of the Jews and Judaism in America.

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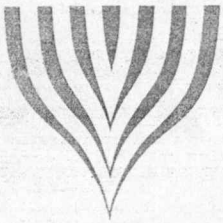
LONG RANGE PLANNING COMMITTEE

ROSTER AS OF 4/10/85

Allan B. Goldman (Chairman) Los Angeles, CA Leo Baeck Temple	Dr. Mark Hochberg Short Hills, NJ B'nai Jeshurun	*Larry Rickel Short Hills, NJ B'nai Jeshurun
William Hess (Co-Chairman) New Orleans, LA Temple Sinai	Roberta Katz Seattle, WA Temple Beth Am	Martin Robins Westfield, NJ Temple Emanu-El
Judith Ball Potomac, MD Temple Beth Am	Dan Kirsch Hackensack, NJ Temple Emeth	Susan Schlechter New York, NY Central Synagogue
Myra Bluebond-Langner Philadelphia, PA Cong. Rodeph Shalom	Richard Krelstein Toronto, Ontario Holy Blossom Temple	Judy Seiff Falls Church, VA Rodef Shalom
Richard Cohn Lutherville, MD Baltimore Hebrew Cong.	Carl Lee Dallas, TX Temple Emanuel	*Russell Silverman Miami, FL Temple Judea
Barry Davis Tulsa, OK Temple Israel	Steven Levinson Kaneohe, Hawaii Temple Emanuel	Jerome Somers Swampscott, MA Temple Emanuel
*Paul Flotken Chesterfield, MO United Hebrew Cong.	Larry Linkon Centralia, IL Temple Solomon	Roger Tilles Woodbury, NY Temple Beth El
Jay Freedman Bethesda, MD Washington Hebrew	*Steven Moise Albuquerque, NM Congregation Albert	*Orrin Tobbe Buffalo, NY Beth Zion Temple
James J. Friedman Cincinnati, OH Isaac M. Wise Temple	Cynthia Muscatel Mercer Island, WA DeHirsch Sinai	Rabbi Lennard R. Thal (Staff Director) Los Angeles, CA
*Kenneth Goldman Beverly Hills, CA Temple Isaiah	Carol Nemo Atlanta, GA The Temple	
Edward Goldstein Larchmont, NY Temple Emanu-El	Michael Price Chester, CT Temple Beth Tikvah	
*Alan Gover Houston, TX Congregation Beth Israel	*Toni Reinis Los Angeles, CA University Synagogue	

\*Unable to attend Washington, D.C. meeting





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# Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION  
6300 WILSHIRE BOULEVARD, SUITE 1475, LOS ANGELES, CA. 90048 (213) 653-9962

PACIFIC SOUTHWEST COUNCIL

Rabbi Lennard R. Thal  
Director

March 15, 1985

TO: LONG RANGE PLANNING COMMITTEE MEMBERS  
FROM: ALLAN B. GOLDMAN AND LENNARD R. THAL

We are pleased by the positive response we have received to the letter inviting you and thirty-five other people to participate in the UAHC's Long Range Planning Committee. Although we have not heard from a few people, all but two or three of those from whom we have heard have indicated that they wish to participate. Further, most will be able to attend the first meeting in Washington, D.C.

This memo is designed to provide you with the details which you will need in anticipating that first meeting.

We will begin our program on Saturday, April 13 with a 6:00 p.m. reception followed by supper and the presentation by Rabbi Schindler. All sessions will take place at the UAHC Religious Action Center which is located at 2027 Massachusetts Ave., N.W. The next morning, beginning at 10:30, we will hear from Professor Nathan Glazer. At 12:30 p.m., we will break for lunch at which time we will join the members of the UAHC Social Action Commission which will be meeting at that time as well.

The afternoon session will begin at approximately 2:00 p.m. and will end by 4:00 or 4:30 p.m.

A word about hotel accommodations. A number of rooms are being held at the Ritz Carlton Hotel, (202) 293-2100, 2100 Massachusetts Ave, N.W., which is right across the street from the Religious Action Center. The rate for those rooms is \$150.00 per night. Unfortunately, the Ritz Carlton plans to release the rooms being held as of March 21 or 22 so that if you choose this option we would suggest that you call the hotel immediately. We also are holding a block of rooms at the Sheraton Grand Hotel, (202) 628-2100, located on Capitol Hill at the rate of \$110.00 per evening (single or double). The Sheraton is a \$2.00 cab ride to the Religious Action Center. Other nearby hotels include the Georgetown (without any special rates available) at (800) 424-2884 and the Hyatt Regency Hotel which is located on Capitol Hill. If you contact either the Ritz Carlton or the Sheraton Grand, be sure to indicate that you are "with the Union of American Hebrew Congregations" so that they give you the above listed rates which are lower than their standard fees.

We gather that some of those planning to attend this meeting are making housing arrangements with friends in Washington. That represents no problem since all of our activities will take place at the Center rather than at one of the hotels. Further, if you are coming alone and are interested in sharing a room with another Committee member, call us right away so that we have as much time as possible to try to make those arrangements.

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Rabbi Alexander M. Schindler  
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Mark C. Levy  
Esther Saritzky

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Long Range Planning Committee  
March 15, 1985

March 15, 1985

If you are flying into National Airport, you will be only a ten-minute cab ride from the Religious Action Center and the various hotels mentioned above. If you are flying into Dulles Airport, you may take a cab (approximately \$25.00) or an airport shuttle (approximately \$10.00) to either the Washington or Capitol Hilton from which it is a short cab ride to the Center or any of the above hotels.

Please let us know if you have any special dietary needs with respect to Saturday dinner or Sunday lunch.

Again, we are very enthusiastic about the composition of this Committee as well as the mandate which has been set for us. We look forward to greeting you in Washington on April 13.



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PACIFIC SOUTHWEST COUNCIL

Rabbi Lennard R. Thal  
Director

February 25, 1985

TO: ALEXANDER M. SCHINDLER

FROM: LENNARD R. THAL

CC: ALLAN B. GOLDMAN

This is by way of an update with respect to our plans for the initial meeting of the Long Range Planning Committee, April 13-14 in Washington, D.C.

You will find enclosed a sample letter which went out on February 19 to thirty-six people. As you know, we hope that twenty-five to twenty-eight people will respond affirmatively and that most of those will be able to attend the meeting in Washington.

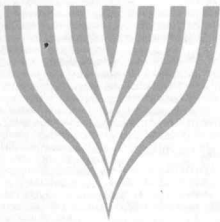
Although I believe that you are holding the whole day of April 13 to be with the Committee, we are not holding the first session until the dinner hour. Therefore, if you could arrive in Washington by late afternoon, that would be fine. Obviously, the dinner hour will provide people with an opportunity to meet you socially. After dinner, we would like you to address yourself to (1) the futurist mandate you would like to see the Committee undertake and (2) specifically where you believe the UAHC has been in the last 10-15 years and what potential paths you see it taking in the remainder of this century. It would also be helpful if you would share some thoughts about the synagogue as an institution and where you see it headed if it is to be successful in addressing the needs of those who choose to affiliate in coming years.

As you can see from the enclosed letter, Nathan Glazer has agreed to speak on Sunday morning and then on Sunday afternoon, the Committee members will have an opportunity to speak among themselves distilling what they have heard from you and Glazer in an effort to set the agenda for the next two or three sessions.

Obviously, if you have any questions about the above, I will be happy to respond.

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PACIFIC SOUTHWEST COUNCIL

Rabbi Lennard R. Thal  
Director

February 19, 1985

Dear

We would like to invite you to participate in what promises to be a stimulating activity undertaken under the auspices of the Union of American Hebrew Congregations.

Like many other institutions, the UAHC for many years has had a Long Range Planning Committee which has functioned along rather conventional lines. Rabbi Alexander Schindler, the President of the UAHC, has asked the two of us to chair and staff a newly constituted Long Range Planning Committee which would have a substantially different mandate from that carried out by its predecessor. Rather than hearing presentations from various department heads, asking questions and then making recommendations, this new effort would be more along the lines of a "think tank." We shall focus on the kinds of changes we need to anticipate in America as a whole and in the Jewish community in particular especially as those changes are likely to affect the UAHC as a movement and the synagogue as an institution. Ultimately, this new Committee would be charged with presenting its findings and recommendations to the Board of Trustees so that they, together with Rabbi Schindler, would be able to provide effective guidance to those who care about the future of our Movement and its constituent congregations.

Clearly, the mandate is a broad and compelling one. We are excited by the responsibilities we have undertaken and we would like you to participate.

We anticipate that the Committee will consist of 25-30 members with only a few drawn from the Board of Trustees. That composition flows from our desire to obtain some fresh thinking from men and women who have not been substantially involved with the UAHC nationally. The Committee will consist of people who

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range in age from early 30's to the middle 40's. We compiled our list of invitees from all over North America based on recommendations solicited from UAHC Regional Directors, other UAHC staff and from congregational rabbis.

Perhaps we can anticipate some practical questions which might occur to you. Not surprisingly, you and others on our list are people who have a variety of interests and multiple commitments; that's important to us. Therefore, it is our intention to convene only twice each year and to do so in different locations around the country. We have designated the weekend of April 13-14 for our first meeting which will take place in Washington D.C. To be more specific, we anticipate beginning our sessions with dinner on April 13 followed by an evening with Rabbi Schindler so that he might have an opportunity to elaborate on his mandate to the Committee in more specific terms as well as to provide a review of where the UAHC has been and the directions in which he would like to see it move in the future.

On Sunday morning, we have invited Professor Nathan Glazer, the eminent sociologist and futurist from Harvard University, to share his thinking about where American society in general appears to be headed over the next 10-15 years. Then, on Sunday afternoon, we would anticipate having an extended conversation, without invited guests, in which we set our agenda, identify future speakers and establish the time and place for subsequent meetings.

We have chosen the Washington location and that particular weekend so that those members of the Committee who would like to take advantage of the UAHC's Consultation on Conscience would be able to do so. The Consultation begins Sunday evening. To date, confirmed speakers include Edward Kennedy, Jesse Helms, Geraldine Ferraro and the Reverend Jerry Falwell together with many other well known Washington personalities. (See enclosed brochure.)

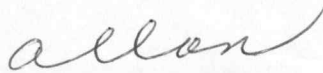
A word about spouses. We have decided to invite spouses to attend and participate in any or all of the sessions of our Committee at whatever level of activity they might desire.

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Please do not hesitate to call either of us if you have any questions about the Long Range Planning Committee. Our numbers appear below.

We hope that you share our excitement about this project and we look forward to hearing from you at the earliest convenience. Please use the enclosed reply form.

Sincerely,



Allan B. Goldman  
Chairman  
(O) 213-556-8000  
(H) 213-475-5621



Lennard R. Thal  
Staff Director  
(O) 213-653-9962

Please complete and return to Allan B. Goldman and Rabbi Lennard R. Thal,  
c/o UAHC, 6300 Wilshire Blvd., Suite 1475, Los Angeles, CA 90048

\_\_\_\_\_ Yes, I am interested in participating in the Long Range Planning  
Committee and I am able to attend the first meeting in Washington,  
D.C., April 13-14.

\_\_\_\_\_ Yes, I plan to attend the Consultation on Conscience as well.

\_\_\_\_\_ No, I cannot attend the Consultation on Conscience.

\_\_\_\_\_ Yes, I am interested in the Long Range Planning Committee but I am  
not able to attend the meeting in Washington, D.C.

\_\_\_\_\_ No, I must decline your invitation to participate in the Long Range  
Planning Committee.

If you do accept this invitation and plan to be with us in Washington, D.C.,  
will your spouse join you at that time Yes \_\_\_\_\_ No \_\_\_\_\_.

More details with regard to hotel arrangements and precise meeting times in  
Washington will be forthcoming.

-----  
NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY, STATE, ZIP \_\_\_\_\_

OFFICE TELEPHONE NUMBER: (    )

HOME TELEPHONE NUMBER:    (    )