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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.

[Handwritten signature]



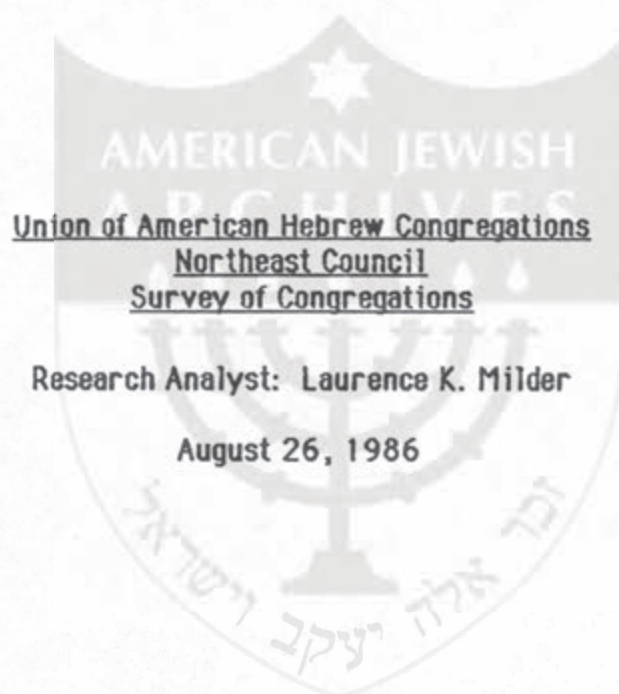


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Introduction

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
Total	99.951	100.140	99.960	99.944

(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 200-600 member 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>
Nuclear Families (parents and children)	57.37%	48.49%	60.85%	49.74%
Single-Parent Families (as a result of separation or divorce)	7.65%	9.59%	7.93%	6.07%
"Empty Nesters" (husband and wife, no children at home)	22.97%	25.45%	20.78%	28.81%
Singles, never married	3.51%	4.99%	2.82%	4.94%
Separated or Divorced	7.02%	15.96%	5.70%	7.54%
Widows or Widowers (whether living alone or with children)	8.30%	10.96%	7.53%	9.46%
Contain one Jew by Choice	6.71%	2.83%	6.89%	8.05%
Contain one non-Jew	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 intergration 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%

Total **103%**

(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 child 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

Congregation

(Only one congregation is affiliated in each of the communities named below, except where indicated. Congregation names may be found the UAHC Directory.)

Type of Community

(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.)

Size

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).

Massachusetts

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
<u>Connecticut</u>		
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
<u>New York</u>		
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
<u>Rhode Island</u>		
Barrington	Suburban	200
Cranston	Suburban	400
Providence	Urban	1000
<u>New Hampshire</u>		
Concord	Exurban	200
Dover	Exurban	200
Laconia	Exurban	---
Manchester	Suburban	400
<u>Vermont</u>		
South Burlington	Exurban	200
<u>Maine</u>		
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.

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St. Louis, MO 63105
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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

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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

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- 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).



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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.

- 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.

- 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 a.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



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ליהדות
מתקדמת
באמריקה

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.

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Vice Presidents
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Union of American Hebrew Congregations

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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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Vice Presidents
Joseph Baron
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Richard Lamden
Mark C. Levy
Esther Saritzky

6:45 dinner
Services at dinner
See AM
Steve Cohen

Where & / or

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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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: _____

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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

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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) _____

Your Name _____

[Please Print]

Walter publications

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 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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לִיהוּדוֹת
מִתְקַדְמֹת
בְּאֻמֶּרִיקָה

Union of American Hebrew Congregations

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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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President
Rabbi Alexander M. Schindler
OFFICERS 1985-1987
Council President
Edward R. London
Vice Presidents
Joseph Baron
Terry Gibson
Aaron Katz
Richard Landen
Mark C. Levy
Esther Saritzky

- more -

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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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February 19, 1985
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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.)

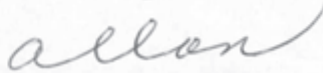
A word about spouses. We have decided to invite spouses to attend and participate in any or all of the sessions of our Committee at whatever level of activity they might desire.

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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: ()