MS-630: Rabbi Alexander M. Schindler Digital Collection, 1961-1996. Series A: Union of American Hebrew Congregations, 1961-1996.

Box Folder 8 4b

National Association of Temple Administrators, 1966-1992.

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



## National Association of Temple Administrators



AM AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS 838 Fifth Avenue, New York, NY 10021 (212) 249-0100

## AMERICAN JEWISH ARCHIVES

President: Harold Press, F.T.A. 280 May Street Worcester, Mass. 01602

Treaswrer: Norman Fogel, F.T.A. 15500 Stephen S. Wise Dr. Los Angeles, Ca. 90077 First Vice President: Ilene H. Herst, F.T.A. 1185 Sheridan Road Glencoe, Il. 60022

Administrative Secretary: Dennis J. Rice, F.T.A. 4144 Chase Avenue Miami Beach, Fl 33140 Second Vice President: William Ferstenfeld, F.T.A. York Road & Township Lane Elkins Park, Pa. 19117

Immediate Past President: Shirley Chernela, F.T.A. 250 East 79th Street New York, N.Y. 10021

Administrator: Myron E. Schoen, F.T.A. 838 Fifth Avenue New York, N.Y. 10021 MATA

January 6, 1986

Harold Press, F.T.A., President
National Association of Temple Administrators
Red Lion's La Posada Hotel
4949 East Lincoln Drive
Scottsdale, AZ

Dear Harold:

AMERICAN JEWISH

By means of this letter, being delivered to you by a very special messenger, I am delighted to send greetings and all good wishes to you and your NATA colleagues as you gather together for NATA's Annual Workshop Conference. It is my hope your deliberations will be helpful and meamingful and that all of the participants will derive new insights into the multi-faceted areas of concern which are dealt with by the temple administrator.

In this time when we hear so very much about difficulties between the various groups within the Jewish community, it is heartening to know that NATA will be joined by colleagues from the National Association of Synagogue Administrators, your Conservative counterpart. I understand this is the second time you have come together for such a program and I feel this is a marvelous development. The proper administration of a congregation does not differ from one group to the next, therefore it is salutary to have members of NATA and NASA join together for deliberations on the many, many shared areas of concern and interest.

May your deliberations be crowned with success. With warm regards to my many NATA friends and with best wishes, I am

Sincerely.

Alexander M. Schindler

# MEMORANDUM

From

Myron E. Schoen

Date 1/5/87

To

Rabbi Alexander M. Schindler

Copies

Subject

NATA's Annual Workshop Conference, January 11-16, 1987

NATA will be meeting at the Red Lion's La Posada Hotel, 4949 East Lincoln Drive, Scottsdale, Az., with the initial plenary session scheduled for Monday, January 12. Won't you please prepare some words of greeting and encouragement and send it to Harold Press, F.T.A., NATA's president.

You might want to take note that for the second time in its history it is a joint workshop conference with their Conservative colleagues of the National Association of Synagogue Administrators. Considering all the "divisions" in organized Jewish life, this is a worthy undertaking in itslef.



Edith J. Miller

Edith J. Miller

Norman Fogel, F.T.A.

NATA CHECK

NATA CHECK

I'm advised the check was signed and mailed today. Let me know if it isn't received in good time!

Regards.





Robert M. Koppel

5/28/86

Edie-Thanks for the copy of your letter to NATA. Check dated 5/23/860 was signed today.

Bob Marled ?

The enclosed correspondence from Stephen S. Wise Temple is self-explanatory. Will you please check into it and let me know when the check will be sent to NATA, if it has not already gone forward.

Thank you.



May 27, 1986 18 Iyar 5746

Norman Fogel, F.T.A. Executive Director Stephen S. Wise Temple 15500 Stephen S. Wise Drive Los Angeles, CA 90077

Dear Norman:

Uundoubtedly by now you are aware of the fact that Rabbi Schindler has been hospitalized in Israel. He is doing very well, has been on the telephone with his children and has had some visitors. I don't know the time-table for his release from the hespital and return home but the reports from Israel are heartening.

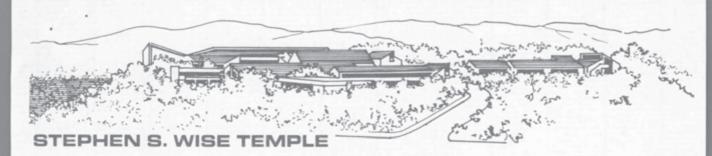
In view of the circumstances, I have asked the Union's Budiness Manager, Robert Koppel, to look into the matter of payment to NATA for sales of the Temple Management Manual. If the check has not already been forwarded to you I am certain Mr. Koppel will make certain it is released as quickly as possible.

With warm regards, I am

Sincerely,

Edith J. Miller Assistant to the President

cc: Mr. Robert Koppel



May 20, 1986

Rabbi Alexander Schindler, President U.A.H.C. 838 5th Avenue New York, NY 10021

Re: Temple Management Manual

Dear Alex,

I hate to bother you with the mundane, but since I can't get any action in any other way, maybe it's time to talk to the President.

As you know, the UAHC handles the sales and distribution of the Temple Management Manual for NATA, and is compensated in the amount of 25% of the sales price for that service.

Typically, every six months a report is rendered in the amount of sales and some months later the Union renders its check to NATA. The enclosed copies of correspondence indicate that through January 31, 1986, the amount of \$1,765.50 was due to NATA and, in fact, was promised by Fred Cohen on the 17th of March.

Here we are on the 20th of May without payment.

Please see if you could expedite payment to NATA for the period ending January 31 as well as all future payments in a more timely manner.

Thanking you in advance,

Norman Fogel, F.T.A. Executive Director

Enc. NF/df Fred Cohen

scc: Norman Fogel, F.T.A.

Sales of "Temple Management Manual"

The Treasurer of NATA, Norman Fogel, F.T.A., has to render a report to NATA's Executive Board when it meets in March. It is essential that he have a statement on the sales of the "Temple Management Manual" via the UAHC's Book Dept. for the period of 7/1/85 through 12/31/85. For his fiscal accounting he also requires a check covering the sales in this same period in accordance with the agreement entered into by the UAHC with NATA.

Please do give this your immediate attention.



# MEMORANDUM

Date\_ March 14, 1986

m	red Cohen	
W	illiam Ferstenfeld FTA	
	information of Myron Schoen	

For the period 7/1/85 - 1/31/86

133 books sold for less 25% Handling Amount due NATA \$2,354.00 588.50 \$1,765.50

Novu,

Fred Cohen Says Check will be on the way on Honday the 17th.

My

NATA

October 15, 1985

Ms. Shirley Chernela, F.T.A. President, NATA 250 East 79th Street New York, New York 10021

Dear Shirley:

In behalf of the Union, I want to express appreciation to the National Association of Temple Administrators for the gracious subvention towards the work of the Ida and Howard Wilkoff Department of Synagogue Administration. NATA is a source of strength to our movement in so many ways and I hope you and your colleagues know that we are deeply appreciative of all your efforts in our behalf.

I look forward to seeing you in Los Angeles, until then, fondest regards.

Sincerely,

Alexander M. Schindler

October 14, 1985 Ms. Shirley Chernela, F.T.A. President, NATA 250 East 79th Street New York, NY 10021 Dear Shirley: I am in receipt of NATA's check for \$3,000.00, the annual subvention of the UAHC's Department of Synagogue Administration. I want you to know how much all of us appreciate NATA's continued support and involvement in the effort to strenghten the Reform movement. At the forthcoming 35th annual convention of NATA I hope to have the opportunity to personally express my thanks to the officers and members of the association. Sincerely, Myron E. Schoen, F.T.A. Rabbi Alexander M. Schindler Dr. Harold J. Tragash MES/mvb

76 m 950

October 2, 1985

Shirley Chernela, F.T.A. President NATA c/o Sheraton Hotel 1380 Harbor Island Drive San Diego, CA 92101

Dear Shirley:

Mazal tov to you and themmembers of the National Association of Temple Administrators on this 35th Annual Convention. This is truly a milestone occasion and I much regret that I am unable to be in San Diego to wish you will well personally. Alas, the press of the UAHC Biennial and attendant meetings makes it impossible for me to be with you.

Our Reform Jewish institutions are much like a close-knit family, we aid one another, we take strength one from another, and NATA certainly is a strong support to the UAHC and all of our affiliates. Whenever there is a need for counsel and guidance in areas of the multi-faceted business and finance aspects of congregational life the members of NATA stand ready to serve. The publications of NATA provide invaluable information and help for congregations large and small. NATA gives our Movement strength in many, many ways, both seen and unseen. Know that all of us of Reform Judaism take pride in the accomplishments of NATA and are grateful for the superb service rendered to Reform Judaism.

It is my fond hope this 35th Annual Conmention will be meaningful and memorable. Please convey my warm regards to one and all and I look forward to seeing most of you in Los Angeles at the UAHC/NFTS Biennial.

With warmest regards, I am

Sincerely,

October 2, 1985

Shirley Chernela, F.T.A. President NATA c/o Sheraton Hotel 1380 Harbor Island Drive San Diego, CA 92101

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With warmest regards, I am

Sincerely,

Alexander M. Schindler

# MEMORANDUM

From

Myron E. Schoen

Date 10/1/85

To

Rabbi Alexander M. Schindler

Copies

Subject

NATA's 35th Annual Convention

I would appreciate your preparing a message of greeting to Shirley Chernela, F.T.A., the President, and the members of NATA as they gather in San Diego on October 27, 1985. If it will be in the form of a letter, I shall be glad to act as the courier and read your message at the opening session. Should you wish to send the greeting directly, here's the address:

Shirley Chernela, F.T.A.
President NATA
c/o Sheraton Hotel
1380 Harbor Island Drive
San Diego, CA 92101

It's their 35 Annel Convention!





### FELLOWS IN TEMPLE ADMINISTRATION

WALK

as of

#### April 1985

Na	me	Congregation	City/State
1.	Ernest Abbit	Cong. Beth El (C)	LaJolla, CA
2.	Frank J. Adler	Cong. B'nai Jehudah	Kansas City, MO
3.	Philip Aronson	Temple Emanu-El	Yonkers, NY
4.	Leo Bamberger	Retired	Cleveland, OH
5.	Walter C. Baron	Retired	Sun City, AZ
6.	Jos. W. Boston	Temple Israel	Memphis, TN
7.	Shirley Chernela	Temple Shaaray Tefila	N.Y.C.
8.		Retired	New Rochelle, NY
9.	Julian Feldman	Washington Hebrew Cong	Washington, D.C.
10.	Wm. Ferstenfeld	Reform Cong Keneseth Israel	Elkins Park, PA
11.	Elaine M. Flynn	Temple Emanu-El	San Jose, CA
12.	Norman Fogel	Stephen S. Wise Temple	Los Angeles, CA
13.	Henry Fruhauf	Cong. Emanu-El	N.Y.C.
14.	Dr. Bert Gerard	N/A	Phoenix, Az
15.	Melvin S. Harris	Retired	Sherman Oaks, CA
16.	Louis I. Heller	Retired	Deerfield Bch, FL
17.	Ilene H. Herst	KAM Isaiah Israel	Chicago, IL
18.	Robert A. Jacobs		Gt. Neck, NY
19.	Jos. W. Kahn	Retired	Los Angeles, CA
20.	Barry E. Kugel	Central Synagogue	N.Y.C.
21.	Marcus H. Laster		Washington, D.C.
22.	Bernard Lepoff	Retired	Los Angeles, CA
23.	Fred W. Marcus	Retired	Denver, CO
24.	Bernard I. Pincus	Retired	Fern Park, FL
25.	Harold Press	Temple Emanuel	Worcester, MA
26.	Eric G. Reiter	Cong. Adath Jeshurun (C)	Elkins Park, PA
27.	Dennis J. Rice	Temple Beth Sholom	Miami Bch., FL
28.	Myron E. Schoen	UAHC	N.Y.C.
29.	Frank L. Simons	Temple Israel	W. Bloomfield, MI
30.	Marvin S. Walts	Temple B'rith Kodesh	Rochester, NY

MATA

Dr. Daniel Diamond, Chairman of the Board of Certification for Temple Administrators, has requested that the members of the UAHC staff append F.T.A. (Fellow in Temple Administration) after the names of NATA members who have earned this designation and certification by the NATA Board. They would like to have this used in all communications and publications. I write, therefore, to urge that you and your staff members seek to include the letters F.T.A. as requested. These letters indicate study and certification on the part of an individual temple administrator. We should all be sensitive to NATA's goals in making known the certification which indicates the desire of temple administrators to enrich their learning, Jewishly and administratively.

April 2, 1985

Dr. Daniel E. Diamond, Chairman NATA 838 Fifth Avenue New York, New York 10021

Dear Daniel:

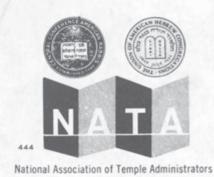
Thank you for your letter of March 29 in regard to NATA's Board of Certification. Let me assure you I appreciate the problem which will develop unless the certified administrators append the letters F.T.A. after their names in all professional publications and correspondence. I will call this to the attention of our staff and urge they be sensitive to the goals of NATA and to please use the proper designation when it is required.

With warmest regards and best wishes for a sweet and beautiful Passover, I am

Sincerely,

Alexander M. Schindler

5 Auf



# **Board of Certification for Temple Administrators**

March 29, 1985

838 Fifth Avenue, New York, N.Y. 10021

212-249-0100

CHAIRMAN: Dr. Daniel E. Diamond VICE CHAIRMAN: Marcus H. Laster, F.T.A. SECRETARY: Myron E. Schoen, F.T.A. MEMBERS OF THE BOARD: President Frank J. Adler, F.T.A. Shirley Chernela, F.T.A. Dr. Harold J. Tragash

Rabbi Alexander M. Schindler Union of American Hebrew Congregations Rabbi Howard R. Greenstein 838 Fifth Avenue Rabbi Bernard H. Mehlman New York, NY 10021

Dear Rabbi Schindler:

As you know, the Board of Certification for Temple Administrators has been in existence since 1962. this period we believe we have made a major contribution to raising the professional standards for temple administrators and thus enhancing the viability and growth of the Reform movement.

We are now at a point where many of those who became Fellows in Temple Administration are retiring and being replaced by younger colleagues who are not as familiar with the program. As part of our effort to inform the newcomers, it is critically important that the present F.T.A.'s use their designation when it is appropriate. Indeed, our brochure (see enclosed) states, "A certified administrator should refer to himself/herself as 'Fellow in Temple Administration' and may append the letters 'F.T.A.' after his/her name in all professional publications and corresspondence".

I have noted that many UAHC communications and publications do not append the F.T.A. designation to the names of those individuals who have been certified by this Board. It would be my hope that you would urge the UAHC's staff to be sensitive to our goals and that they use the F.T.A. designation, where applicable, in the future. I know that I can count on your cooperation. With all best wishes for a joyous Passover, I am,

> Sincerely, Daniel E. Diamond, Ph.D.

#### GUIDELINES FOR PREPARATION IN THE AREA OF JEWISH CONTENT

Adopted by the Board March 1983

In preparing for examination in Jewish studies, candidates should understand that primary emphasis is directed to the application of Jewish history, thought and practice to the operations of the Reform synagogue and the life of the Reform Jew. That emphasis would relate especially to the evolution of Reform Jewish life in Europe and America, the range of belief and practice which distinguishes Reform Judaism and the application of those patterns of thought and practice to observance of rituals and ceremonies and the pursuit of social justice in Reform Jewish life.

In addition, candidates are required to demonstrate a basic Hebrew reading fluency and vocabulary to participate knowledgeably in the worship service and to understand the Hebrew terminology most frequently employed in study programs and ritual procedures of Reform congregations.

# A PROGRAM FOR CERTIFICATION AS FELLOW IN TEMPLE ADMINISTRATION



Jointly Sponsored by the
Union of American Hebrew Congregations
National Association of Temple Administrators
and the
Central Conference of American Rabbis
through the
Board of Certification for Temple Administrators
838 Fifth Avenue, New York, N. Y. 10021

#### ORIGIN AND AUTHORITY

The Board of Certification for Temple Administrators was organized in 1962 under the joint sponsorship of the Union of American Hebrew Congregations, the Central Conference of American Rabbis, and the National Association of Temple Administrators.

Its membership consists of the President of the NATA; the Chairperson of the NATA Certification Committee; a member of the NATA appointed by its president; the Chairperson and Director of the Joint Commission on Synagogue Administration; a member of the Joint Commission on Synagogue Administration appointed by the President of the UAHC; and two members of the CCAR, one of whom shall be a member of the Joint Commission on Synagogue Administration.

The Board is authorized to establish standards for certification, to conduct examinations, and to award its Certificate of Fellowship to those candidates who have complied with the requirements for certification and have successfully passed its examinations.

#### OBJECTIVES OF THE BOARD:

- To establish standards of qualification for Temple Administrators who desire and request the Board's certification attesting to their ability to meet such standards.
- To conduct examinations of candidates approved by the Board who seek such certification.
- To issue Certificates of Fellowship to those candidates who have met the Board's requirements and who have passed its examinations.
- To further opportunities for better training of Temple Administrators in order to elevate the standards of the profession.

The Board is not an educational body. It confers no degrees. Its certificate bestows upon a candidate no legal qualifications. In no way does the Board purport to interfere with or limit the professional activities of any Temple Administrator. Neither is it the intent of the Board to define requirements for employment of a Temple Administrator by any congregations.

#### REQUIREMENTS FOR CERTIFICATION:

- 1. The applicant must complete and submit the application form and provide all requested data completely and accurately at least 30 days before the announced date of the examination. The application must be submitted in accordance with the rules published from time to time by the Board, and it must be accompanied by the application fee of \$25.00, none of which is returnable unless the applicant is rejected for examination. The candidate must sign the Candidate's agreement which is a part of the application form.
- The Board reserves the right to reject an applicant for any reason deemed advisable and without stating the same, and the action of the Board shall be final.
- The candidate must possess high ethical and professional standing in the profession.
- The applicant must be a Regular member in good standing of the National Association of Temple Administrators.
- Upon acceptance for examination by the Board, the candidate must submit an acceptable thesis at least 15 days before the announced date of the examination.

#### **ELIGIBILITY FOR CERTIFICATION**

Recognizing the varied background and education of NATA members currently employed as administrators in UAHC congregations, eligibility for certification will be considered on the following levels:

- a. Regular members of the NATA who have graduated from a program of Jewish communal service with a degree from a recognized institution of higher learning or a certificate from a School of Jewish Communal Service which is acceptable to the Board will be eligible after one (1) full year of service as an Administrator in a UAHC or other synagogue.
- b. Regular members of the NATA with a minimum of three (3) years acceptable experience as an Administrator in a UAHC or other synagogue and who have a Baccalaureate degree from a recognized institution of higher learning.
- c. Regular members of the NATA with a minimum

- of five (5) years acceptable experience as an Administrator in a UAHC or other synagogue and who have a high school diploma.
- d. Consideration will at all times be given by the Board to any combination of related experience and/or education to determine the eligibility of a Regular member of the NATA to take the examination for certification. Applicants may be required to submit copies of job descriptions of present and prior positions in order to establish eligibility.

#### CANDIDATE'S AGREEMENT:

Candidates are required to sign the following agreement as part of the application for examination:

"I hereby apply to the Board of Certification for Temple Administrators for examination in accordance with its rules and requirements and herewith enclose the application fee of \$25.00\*, none of which is returnable unless I am rejected for examination. I also hereby agree that, prior to or subsequent to my examination, the Board may investigate my standing as a temple administrator, including my reputation for complying with the standards of ethics of the profession. The Board may refuse a certificate and such refusal to grant a certificate may not and shall not be questioned by me in any court of law or equity or other tribunal."

#### THE EXAMINATIONS:

- Examinations are conducted at such times and places as the Board may from time to time designate. Regular examinations will be scheduled annually, to be held for a two-day period at various convenient geographic locations. Additional examinations may be scheduled from time to time upon the request of groups completing special courses of study.
- The Board may designate persons to serve as Proctors to the Board in the conduct of its examinations. Such Proctors may also serve as examiners in the oral portions of the examination.
- The Board may conduct written and/or oral examinations of the candidates.
- 4. The examinations will be of one-hour duration in each of the following areas of study:

- Synagogue Finance and Techniques of Management.
- 2) Building Maintenance and Supervision.
- 3) Office and Personnel Practices.
- Synagogue Programming and Public Relations.
- Jewish History, Including the History of Reform Judaism.
- Reform Jewish Practices, Customs, and Ceremonies.

In addition, each candidate is required to demonstrate:

- An understanding of the purpose and significance of the principal prayers in the Reform prayerbooks for the Sabbath and High Holydays.
- The ability to read prayers in Hebrew from the above cited prayerbooks.
- Examinations in all subjects must be completed on the days designated.
- Candidates who fail in one or two subjects will be so notified by the Board.

#### THE THESIS:

Each candidate will be required to submit an original paper of at least 2,000 words, on a topic of his/her own choosing related to synagogue administration. The topic shall be subject to the approval of the Board.

The paper must be submitted on or before the date stipulated by the Board. A paper which is rejected by the Board may not be re-submitted. At the discretion of the Board, the candidate shall submit a new paper on a different subject or upon the same subject, considered at the subsequent meeting of the Board.

Candidates whose papers are accepted as being satisfactory may, with the permission of the Board, publish such papers. All papers shall remain the property of the Board.

#### RE-EXAMINATIONS

Candidates may be re-examined as often as desired, upon submission of satisfactory evidence of adequate additional preparation and payment of the re-examination fee. Candidates who fail in more than two subjects, will be required to repeat the entire examination, whereas candidates who fail in one or two subjects may, at the discretion of the Board, be required to take re-examinations in these subjects. The fee for re-examination shall be \$5.00 for each subject or \$20.00 for the entire examination.

#### CERTIFICATION

The decision of the Board is final as to the candidate's passing, failure or partial failure. The final action of the Board is based upon the candidate's ethical and professional record, training and attainments, as well as on the results of his/her formal examinations and thesis.

A certified administrator should refer to himself/ herself as a "Fellow in Temple Administration" and may append the letters "F.T.A." after his/her name in all professional publications and correspondence.

#### REVOCATION OF CERTIFICATES

Certificates issued by the Board are subject to the provisions of the Board, and each certificate is subject to revocation in the event that: (a) issuance of the certificates shall have been contrary to any of the provisions of the Board; or (b) the candidate so certified shall not have been eligible to receive such certificate, irrespective of whether or not the facts constituting him/her so ineligible were known to or could have been ascertained by the Board at the time of the issuance of such certificate; or (c) the candidate so certified shall have made any pertinent misstatement of fact in his/her application for certification; or (d) the temple administrator so certified shall violate the standards of ethical practice and conduct.

#### INQUIRIES #

All inquiries should be addressed to:

Secretary
Board of Certification for
Temple Administrators
838 Fifth Avenue
New York, N.Y. 10021
(212) 249-0100

#### CCAR-NATA-UAHC

#### BOARD OF CERTIFICATION FOR TEMPLE ADMINISTRATORS 838 Fifth Avenue, New York, N.Y. 10021

Application for Certification

	Date	
Name	Kyra hjedas	
Home Address		
resent Position		
City & State	Manual see	
	ership in the NATA	

#### Attach the following information:

- Professional Experience: list all positions, exact dates of employment & job title.
- 2. Educational Background:
  - Name of institution(s), degrees or diplomas earned together with dates.
  - b. List of courses in Jewish Studies and/or Jewish Communal Service together with name(s) of institution(s), date(s), and credits or certificate(s) granted.
  - c. List of all courses in related subjects together with name(s) of institution(s), dates, and credits or certificate(s) granted.
- 3. Topic of Thesis \_\_\_\_\_
- Attach any additional data, statement, and/or job descriptions which you believe will assist in determining your eligibility.

#### Candidate's Agreement

I hereby apply to the Board of Certification for Temple Administrators for examination in accordance with its rules and requirements and herewith enclose the application fee of \$25.00\*, none of which is returnable unless I am rejected for examination. I also hereby agree that, prior to or subsequent to my examination, the Board may investigate my standing as a temple administrator, including my reputation for complying with the standards of ethics of the profession. The Board may refuse a certificate and such refusal to grant a certificate may not and shall not be questioned by me in any court of law or equity or other tribunal.

I hereby certify that all of the answers given by me in this application are true and complete.

Signature of Applicant

\*Make check payable to NATA

MEMORANDUM

Date March 25, 1985

From Myron E. Schoen

Rabbi Alexander M. Schindler

Copy for information of.

Subject NATA's Mid Year Executive Board Meeting

There was but a single absence at this session and as you can see from the attached they dealt with a long agenda. In addition, the officers plus myself arrived on the scene 24 hours earlier so as to have adequate time to decide on a course in regard to the "Non-Jewish Administrators" and a two and a half hour meeting of a committee to review the F.T.A. program. The following are the significant actions taken:

- 1. "Non-Jewish Administrators": The officers were divided 4-1. The majority felt it was essential that the constitutional revision committee be asked to come-up with a provision that would restrict service on the Board and election to office to Jews by birth and choice and not changing membership (Regular or Senior nor F.T.A.) requirements. Non-Jews could continue to be members and earn their F.T.A. The lone dissenter feld that NATA would be re-opening a wound and that it would be wise to do nothing since there was no immediate "threat" that a non-Jew would be nominated for the Board or officership. Copies of all the corresspondence, yours, mine and the congregation's, were distributed for overnight study and two people volunteered to prepare brief "opinion statements" for presentation the following morning. After an intense but respectful exchange that ran about 30 minutes, a resolution was adopted calling for:
  - a. NATA responds directly to the congregations (all mail had been directed to you and me and the responses were from you and me) In essence, it would acknowledge that it regretted the personal hurt and the sudden appearance of the issue on the plenary agenda. At the same time, it would cite the fact that NATA's Constitution, Article III-Purposes, states that "The purposes of the Association shall be: a. To foster Reform Judaism and its religious, cultural and social activities in our Reform Houses of worship" and that this purpose can best be served by Board members and officers who are Jewish.

TO: Rabbi Alexander M. Schindler March 25, 1985 Page Two

- b. That a representative of NATA's leadership will personally visit with the two non-Jewish members in question to explain the circumstances around the Phila. incident and seek Shalom beit.
- c. That the president will appoint an ad hoc Study Group on this question who shall report back to the Board in October 1985 with suggestions for a NATA policy. In so doing, any definitive action is put off until the 1986 convention and thus affording time for the wounds to heal.
- 2. "Certification Review": What had loomed up as a challenge to the F.T.A. program ended up with agreement that it requires more and better "marketing" and that it had particular significance in light of the non-Jewish concern. We already have 3 candidates for the 1985 exams and I think we may end up with 5.
- 3. "Professional Standards": Merely reporting that the Board of Certification has agreed to prepare and administer the Senior member examinations and would credit them toward F.T.A. if the balance of exams (Jewish Content) were taken within three years.

The balance of the business was routine. NATA has no fiscal problem; its membership continues to grow (thanks to the influx of Conservative colleagues); there are half-dozen openings; its JOURNAL is improving, etc. The only discordant note was in regard to the March 15th packet mailing to temple presidents from Lenny. In that letter he promoted the "Temple Management Manual" but didn't make it clear that NATA is the publisher. In addition, he stated that UAHC congregations would get the usual 15% discount. This was not part of the agreement that was arranged between NATA and the UAHC. I put a lid upon this by speaking to Julian Feldman and Henry Fruhauf before arriving in L.A. Julian was cooperative, Henry was not. I think you will be hearing from Henry on this score very soon.

July

#### NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS

## MID YEAR EXECUTIVE BOARD MEETING LOS ANGELES, CALIFORNIA

#### AGENDA MARCH 23-24, 1985

1)	Call to OrderShirley M. Chernela, F.T.A
2)	Approval of Minutes of Last MeetingNormal Fogel, F.T.A.
3)	Treasurer's Report
4)	Membership Report
5)	PlacementRichard Weinstein
6)	1985 Convention Report, San DiegoNorman Fogel, F.T.A.
7)	1986 Convention Report, Phoenix, ArizonaMarc Laster, F.T.A.
8)	NATA Journal
9)	Management ManualJulian Feldman, F.T.A.
10)	Professional Development
11)	Professional Standards
12)	CertificationMarc Laster, F.T.A.
13)	Certification Review
14)	Program Resource Service
15)	UAHC Department of Synagogue ManagementMyron Schoen, F.T.A.
16)	Non-Jewish Administrators
17)	Constitution & By-Laws
18)	Old Business
19)	New Business



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

NYIN

March 6, 1985

Mr. James B. Baer, President Temple Beth El of Boca Raton 333 S.W. 4th Avenue Boca Raton, Florida 33432

Dear Jim:

I just returned from Europe and found your letter of February 21. As Edie Miller, my assistant, told you my absence made it impossible for me to respond in time for your February Board meeting.

I thought that we had put the entire matter to rest, following our last conversation and my letter to Ms. Di Fiore. But I'm just as glad that you wrote once again, since I'm not  $\underline{\text{fully}}$  in agreement with  $\underline{\text{your}}$  summary of my position.

I am certainly opposed to the restricting of membership in our organizations to born Jews. As a professional affiliate of the UAHC, the National Association of Temple Administrators is duty bound to accept anyone who is named as an administrator by a congregation. It is my understanding that NATA has always welcomed non-Jewish members and I'm confident that NATA will continue to accept those individuals who are designated by their congregations as administrators into their ranks.

I also believe that it is quite appropriate for professional organizations to set professional standards and to seek to raise the competency and the commitments of those who are part of their organization and who serve our congregations. Every professional organization has the right to do so and NATA, to the best of my knowledge, has approached this on two levels. There are "senior" members who must take exams of an administrative content. Then there is a certification for Fellow in Temple Administration which seeks to enrich and enhance the Jewish knowledge of temple administrators. Neither of these catagories is limited to Jewish members, all have a right to advance their status.

I do, however have reservations concerning the propriety of religious organizations assigning highest leadership roles to people who do not share their religious beliefs. There are many ramifications involved in holding office in a professional group which is representative of a particular faith, and it is appropriate to reserve the highest offices for members of that faith community. A leader, after all, serves a symbolic and not just a functioning role.

Mr. James B. Baer, President March 6, 1985 Page two.

The analogy of the congregational situation is entirely appropriate here. I would welcome non-Jews, particularly the non-Jewish spouses of Jews, into the family of our synagogues giving them every right to participate in every aspect of the synagogue's work. Just the same, I would not be prepared to extend the right of highest office to them. I believe that a truly believing Christian would understand this position and would agree that there are some rights within religious institutions and organizations which must be limited to members of that faith community. Else why the need of a formal conversion, if everything is available without conversion. Were I, for instance, for professional reasons, to become a member of a Christian ministerial association I would certainly not expect to become an officer of the group or serve on its governing board. I would expect to participate in the discussions and in meetings and in other programmatic activities of the group along with and on the par with all other members. And that would more than satisfy me.

I do hope that I have made my position abundantly clear.

Cordially,

Alexander M. Schindler

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I do hope that I have made my position abuddantly clear.

Cordially,

Alexander M. Schindler

February 25, 1985

Mr. James B. Baer, President Temple Beth El of Boca Raton 333 S.W. 4th Avenue Boca Raton, Florida 33432

Dear Mr. Baer:

Just a note to advise that your letter of February 21 has just been received. As Rabbi Schindler is out of the country I am taking the liberty of responding in his behalf.

Unfortunately, Rabbi Schindler will not return to his desk until early March. Therefore, it is not possible to provide for you his written response as requested, in advance of your February 28th Board of Trustees meeting. Be assured, however, that your letter will be given his attention immediately on his return to his desk.

With kindest greetings, I am

Sincerely,

Adéxa J. Miller Assistant to the President

merfedinger called tos. Told them you are away - he said " frust it off - no such " Etc.

## TEMPLE BETH EL

OF BOCA RATON

February 21, 1985

Rabbi Alexander M. Schindler, President Union of American Hebrew Congregations 838 Fifth Avenue New York, New York 10021

Dear Rabbi Schindler:

I am writing to confirm our telephone discussion last month regarding the recently-proposed amendment to the constitution of NATA which would have disallowed non-Jews from becoming regular members of NATA, with full voting rights and the opportunity of becoming a certified Temple Administrator. You expressed to me that you also were appalled at the amendment that was proposed and you intended to express your concern and dismay to Myron Schoen, the person who led the advocacy in favor of the amendment. You further expressed to me that the Union of American Hebrew Congregants opposes any action which would restrict membership in or membership rights of the members of NATA to Jews.

The Board of Trustees of Temple Beth El of Boca Raton has requested your written acknowledgement of the matters expressed in this letter to you. Our Board wants to be assured that the Union opposes these types of restricted measures and will vehemently argue against similar proposals that may be advocated in the future. We would also appreciate your sending us a copy of your letter of admonition to Myron Schoen.

Rabbi Schindler, our Board has asked me to reiterate to you that the written response of the Union to this letter, unequivocably expressing its position with respect to this most serious issue, is of great significance to our Board and our congregation.

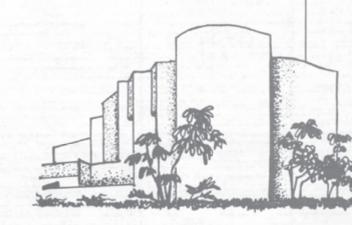
I look forward to receiving your written response prior to the February 28 meeting of the Board of Trustees so that it may be read to the Board at that time.

Very truly yours,

James B. Baer

President

JBB/gl



NATA has welcomed non-Jewish members in the past and
I am confident NATA will continue to accept those individuals
who are designated by their congregations as Administrators
into their ranks.

While I oppose designating those Administrators who are not of the Jewish faith as "Courtesy" members, I also feel that a professional organization allied with a religious movement has the right to limit service as officers and its coverning board to persons of the particular religious faith of the organization/institution.

Professional organizations often seek to raise professional standards and they have a right to do so. NATA has approached this on two levels. There are "Senior" members who must take exams of administrative content. Then, there is certification as FELLOW IN TEMPLE ADMINISTRATION (F.T.A.) which seeks to enrich and enhance the Jewish knowledge of temple administrations. Neither category is limited to Jewish members; all have a right to advance their status.

However, groups must seek to allow for people of their own religious beliefs to become leaders. There are many ramifications involved in holding office in a professional group which is representative of a particular faith. I believe that a truly believing Christian would understand this position and would agree that there are some rights within religious institutions and organizations which must be limited to members of that religious community. Where I to become a

member of a Christian Ministerial Association, I would not expect to become an officer of the group or serve on its governing board. I would expect to participate in discussions and meetings on a par with all other members. And I believe NATA, as a membership group of synagogue professionals has a right to limit office and service on its board to members of the Jewish faith.





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838 FIFTH AVENUE NEW YORK, N.Y. 10021 (212) 249-0100

PAIK

March 4, 1985

Dr. Leslie Mackoff, President Temple Beth Am 8015 27th Avenue, NE Seattle, Washington 98115

Dear Dr. Mackoff:

I just returned from an extensive journey to Israel and to Europe and found your letter of February 26 as well as the earlier correspondence between you and Myron Schoen, and my assistant, Ms. Miller which was handled during my Vienna trip which preceded my most recent journey.

Needless to say I'm very sorry that Mrs. Dahl's feelings were hurt by that which transpired at the NATA convention. Unfortunately, it is impossible for any organization to fully control the words and actions of its members, no more than it possible for you as president of a congregation to control everything that happens at a congregational meeting. Still, there is no execuse for giving pain, particularly in an organization which calls itself religious, and I'm sorry that this obviously happened in this instance.

Now let me get to the substance of the matter and my position regarding it.

I am certainly opposed to the restricting of membership in our organizations to born Jews. As a professional affiliate of the UAHC, the National Association of Temple Administrators is duty bound to accept anyone who is named as an administrator by a congregation. It is my understanding that NATA will continue to accept those individuals who are designated by their congregations as administrators into their ranks.

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Dr. Leslie Mackoff, President March 6, 1985 Page two.

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Cordially,

Alexander M. Schindler

temple beth am

SEATTLE, WASHINGTON 98115

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February 26, 1985

Norman D. Hirsh, Rabbi

Rabbi Alexander Schindler, President Union of American Hebrew Congregations 838 Fifth Avenue New York, New York 10021

Dear Rabbi Schindler:

I recently wrote you on behalf of our full board concerning our discomfort with the recent actions of NATA. We have received no direct reply to this letter, only a note from your secretary and a copy of a letter written to Rabbi Hirsh from Mr. Schoen.

Mr. Schoen's letter contains a factual error in that the original NATA motion would have retroactively barred our administrator from regular membership. Furthermore, Mr. Schoen spends most of his letter comparing this situation to temple participation by non-Jewish spouses of members. I do not think this is an analagous situation.

I would appreciate a reply to our original letter. We would like to know how a leader of our Reform movement perceives what we see as an injustice within the Reform movement.

Yours very truly,

Leslie Mackoff, M.D.

Leslie Michoffen

President

LM:ep

# The Union of American Hebrew Congregations 838 FIFTH AVENUE, NEW YORK, N.Y. 10021

NATA

January 30, 1985

Dr. Leslie Mackoff President Temple Beth Am 8015 27th Avenue NE Seattle, WA 98115

Dear Dr. Mackoff:

As she indicated in her letter to you, Edith Miller, Assistant to Rabbi Schindler has shared your letter of January 23 with me since I was present at the NATA convention.

On January 29 I responded to Rabbi Hirsh's letter relating to this matter and sent you a copy. It is my hope that you will share my response with the members of your Board who appended their signatures to your letter to Rabbi Schindler.

With appreciation for your cooperation, I am, Sincerely,

Myron E. Schoen, F.T.A.

cc: Rabbi Alexander M. Schindler

MES/mvb

January 29, 1985

Leslie Mackoff, M.D.
President
Temple Beth Am
8015 27th Avenue, N.E.
Seattle, Washington 98115

Dear Dr. Mackoff:

In response to your letter of January 23, 1985, I am sharing your letter with Myron Schoen, Director of our office of Synagogue Administration so that he may respond to you. Even as he has been requested to respond to Rabbi Hirsh's letter to Rabbi Schindler per my letter enclosed herewith.

With kindest greetings, I am

Sincerely,

Edith J. Miller Assistant to the President

ce: Myron E. Schoen

temple beth am

8015 27TH AVENUE N.E. SEATTLE, WASHINGTON 98115

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January 23, 1985

Norman D. Hirsh, Rabbi

Rabbi Alexander Schindler, President Union of American Hebrew Congregations 838 Fifth Avenue New York, New York 10021

Dear Rabbi Schindler:

I am writing to you at the request of our undersigned board in order to express our outrage at the treatment of our Temple Beth Am administrator at the recent meeting of the NATA. The governing board of this organization informed our administrator, Mrs. Norma Dahl, that they were recommending an action that would redefine the requirements for membership, and require that all regular members be Jewish. Mrs. Dahl has been a member of NATA for two years. This motion was narrowly defeated at the meeting by a vote of 41 to 32. I am astonished that 32 Jewish people active in the work of our organization could vote for this blatant discrimination. How can Jews in leadership positions forget the impact of discrimination upon our own people?

Fortunately for the Reform movement, Mrs. Dahl had the character and intelligence which allowed her to accept this challenge and speak against the motion at the meeting, and had the satisfaction of seeing it defeated. However, the narrowness of the victory must have been disturbing.

Mrs. Dahl has been a wonderful administrator for our congregation and has managed all of the secular affairs of our congregation to our complete satisfaction. She and Rabbi Hirsh have a warm and close working relationship. All spiritual and liturgical matters remain the exclusive domain of our rabbi.

We are hurt and offended by the treatment she received. We are also concerned about the future of the Reform movement, if this is a sample of leadership thinking.

We believe that a letter of reprimand from the UAHC Board to the governing board of NATA is indicated. I would appreciate a reply to this letter and an indication of what action you plan in response to this affront.

Yours very truly,

Leslie Mackoff, M. D.

President

LM: nd

lyn Jutha Beverly a Dace Elly a. Ostrow Swankorey July Sookston Beth Sheene Hannah Eulenberg Edith J. Miller

Myron E. Schoen

The enclosed is self-explanatory. Your administrator Ms. Dahl seems to be cooking up a storm in Seattle.





Commission on Synagogue Administration

UNION OF AMERICAN HEBREW CONGREGATIONS—CENTRAL CONFERENCE OF AMERICAN RABBIS
838 FIFTH AVENUE, NEW YORK, N.Y. 10021, (212) 249 0100

Myron E. Schoen, F.T.A. Director

Dr. Harold J. Tragash

January 29, 1985

Rabbi Norman D. Hirsh Temple Beth Am 8015 27th Avenue, N.E. Seattle, WA 98115

Dear Norman:

In the absence of Rabbi Schindler, I am pleased to be able to clarify what took place at the recent NATA convention in regard to the membership status of non-Jews.

As Norma will attest, I welcomed her from her initial phone call and letter to me (December 1979) and urged her to join NATA's ranks. NATA, in turn, immediately accepted her as a Regular member and she participated fully in their conventions 1983, 1984 and 1985. NATA's constitution states explicitly, (see Article IV, Section 2) that the congregation designates who its Administrator will be and upon so notifying NATA in writing, that individual is eligible to become a Regular member.

It was in connection with a report to NATA's plenary (on the last day of the convention) by the Professional Standards Committee that a resolution was moved and seconded that in the <u>future</u>, Administrators of Reform congregations who were non-Jews would be Courtesy members. This stemmed from Article IV, Section 3 in regard to setting requirements to become a Senior member of NATA. As you know, the resolution was defeated. In any event, the change proposed could only be "advisory" since such a change requires a constitutional admendment. Article XVI, Section 1 of NATA's constitutional admendment. Article XVI, Section 1 of NATA's constitution requires "...that any proposed amendment shall have been communicated to every member at least thirty (30) days prior to the meeting at which it is to be considered". Thus, Norma's status has not changed. She and the others are and will continue to be Regular members of NATA.

While I played no role in initiating this resolution (I'm not a member of NATA), I did make a very brief statement to the plenary. It was not surprizing to me that the matter arose since a joint study group of the Commission on Synagogue

Rabbi Norman D. Hirsh January 29, 1985 Page Two

Administration and that of Commission on Outreach had wresteled for over two years with the question of the membership status in UAHC congregations of non-Jews. In my memo of August 1984 to all congregations (see enclosed) I shared the results. You will note in Article V, Section 2 that "A non-Jewish spouse shall be considered a member in good standing and welcome to share in the fellowship of the Congregation." However, it goes on to state, "voting privileges and the holding of office in all facets of congregational life, the Board of Trustees, Committees and Congregational meetings shall be reserved to Jews by birth and Jews by choice". In my view there is an analogy in the situation faced by congregations to that which NATA debated. By the way, the debate was not "ugly"; it was intense, since the issue does arouse some emotions. I agree that Norma conducted herself with dignity.

Interestingly enough, Norman, you and I had an exchange of correspondence in July 1972 on the question of the membership status of non-Jews in your congregation. Beth Am resolved a "two year discussion of the matter of the non-Jewish member of the congregation "by extending" all rights except the right to lead a religious service, to serve as an officer or trustee of the congregation, and to vote at congregational meetings". And you conclude your letter of July 5, 1972 with "The previous constitutional provision which allowed the non-Jewish spouse full membership in the congregation does not accord, it seems to me, with either Jewish tradition or common sense." Limiting the role of the non-Jew in the congregation is not "prejudice and insensitivity". Nor, in my view, was it the motive of those NATA members who proposed the resolution that was eventually defeated. Seemingly they were concerned with the future leadership of an organization that plays a significant role in the day to day activities of the American Reform synagogue.

With appreciation for your understanding, I am,

Sincerely,

Myron E. Schoen, F.T.A.

cc: Rabbi Alexander M. Schindler
Leslie Mackoff, President
Norma Dahl, Administrator
Shirley Chernela, F.T.A., President of NATA

January 28, 1985

Rabbi Norman D. Hirsh Temple Beth Am 8015 27th Avenue, N.E. Seattle, WA 98115

Dear Rabbi Hirsh:

AMERICAN IEWISH

As Rabbi Schindler is out-of-the-country, I am writing to acknowledge your letter of January 21. Please be advised that I am asking Myron Schoen to responde As you know, Myron directorour Office of Synagogue Administration and in that capacity he conveys to NATA the policies of the UAHC. However, you also know that NATA is a professional organization with its own policies, committee structure, etc. The Union does not direct NATA.

Rabbi Schindler was not at the NATA meeting in Philadelphia to which you make reference. Mr. Schoen was present. However, you should know that Rabbi Schindler asked for an investigation and report on what transpired and he is satisfied that the situation did not involve prejudice on the part of NATA and its membership. NATA has a few non-Jewish members and to the best of our knowledge they have always been treated with respect and no differently than members of the Jewish faith.

Be that as It may, Mr. Schoen will be in touch with you and he will also share his response for Rabbi Schindler on his return.

With kindest greetings, I am

Sincerely,

Edith J. Miller Assistant to the President

cc: Mr. Myron E. Schoen

temple beth am

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January 21, 1985

Norman D. Hirsh, Rabbi

Rabbi Alexander Schindler, President Union of American Hebrew Congregations 838 Fifth Avenue New York, New York 10021

Dear Alex:

I am deeply disturbed by an event that occurred at the NATA Conference in December in Philadelphia.

My congregation's Temple Administrator is Norma Dahl. She is both a talented administrator and a good person. Norma is a non-Jew, but she is a true friend of the Jewish people.

Last year Mrs. Dahl became a regular member of NATA. She is the only non-Jewish member. At the NATA Conference this year a measure was introduced to reduce non-Jews to the status of courtesy members. Courtesy members are restricted in ways that were not specified within the measure itself. Fortunately this measure was rejected by a vote of 41-32.

During this entire ugly episode and debate Norma conducted herself with dignity and honor.

I hope you will convey to the leadership of NATA our dismay, and your own, at this flagrant episode of prejudice and insensitivity.

Our congregation is priviledged to have Mrs. Dahl serve as our Temple Administrator. We hope that the leadership of NATA will in the future conduct themselves with a freedom from intolerance which we rightly expect of them.

Hoping this letter finds you, Rhea, and the children well.

Cordially,

Norman D. Hirsh

Rabbi

NDH: ep

cc: Shirley Chernela, President of NATA Leslie Mackoff, President Norma Dahl, Administrator NATA

January 11, 1985

Rabbi Merèe E. Singer Temple Beth El 333 S.W. Fourth Avenue Boca Raton, FL 33432

Dear Merle:

You say that you "await my reply to this incident." But, you never wrote me before so I am just a little bit puzzled. I did get a copy of your letter to Myron Schoen but as you can well understand, what with scores of letters reaching my desk each day, I cannot possibly answer copies of letters directed to others.

Your letter to Myron Schoen did prompt me to investigate the matter and I asked one of our staff members, Allan Smith, to do so in my behalf. Allan had heard independently regarding this issue from Mel Goldberger and as a consequence, a day or so ago he wrote an extensive letter to the president of your congregation, a copy of which you surely have seen by now, but just in case you haven't, I'm enclosing it herewith.

It certainly satisfied me. You see, when you deal with an organization and at a convention not everything can be carefully controlled, but I'm satisfied that neither Myron or any other representative of the Union did anything that was untoward and that merits censure.

Certainly the representatives of the Union acted in good faith and properly throughout the meetings insisting on the principle that it is up to the congregation and not to NATA to determine who is or is not the administrator of the congregation, and that principle was not at all violated.

NATA, as you know, is an affiliate of the Union and hence has a considerable measure of independence. We certainly have no way of telling them to offer you an apology. Although, on reading the Allan Smith full report I really don't see why an apology is needed. That leadership, too, acted in good faith and cannot predict and totally control the dynamics of a given meeting. And the organization cannot

Rabbi Merle E. Singer January 11, 1985 Page two

be held repponsible for what its individual members say and move in plenary sessions.

I do hope that we can put this matter to rest now.

With fondest regards, I am

Sincerely,

Alexander M. Schindler

#### Enclosure

bc: Mr. Melvin T. Goldberger Rabbi Allan Smith

# TEMPLE BETH EL

333 S.W. FOURTH AVENUE

Boca Raton, Florida 33432

MERLE E. SINGER, D.H.L. RABBI Let alough here.

January 3rd, 1985

Dear Alex:

I await your reply to this incident. I have to personally tell you that when this matter was discussed at our Executive Board meeting, there were a number of Board members who began to seriously question our continued relationship with the UAHC.

Only when I prevailed upon the Board not to amend the constitution (amend it in such a manner that would not make it mandatory to be a member of the UAHC), was this subject temporarily abandoned.

I look forward to our speaking about this issue at your earliest convenience. I have to tell you that it is continuing to fester here and the sooner that we receive a formal apology from NATA the better.

Cordially,

Merle E. Singer

Rabbi

Rabbi Alexander Schindler

U.A.H.C.

838 5th Avenue

New York, N.Y. 10021

# TEMPLE BETH EL

333 S.W. FOURTH AVENUE

Boca Raton, Florida 33432

MERLE E. SINGER, D.H.L.

January 3, 1985

Dear Myron:

To say that I am distressed by your response to Jim Baer regarding the incident that occurred at the NATA convention, an incident that brought great discomfort to our temple administrator, and I believe, shame to the NATA organization, as well as to the UAHC, is putting it mildly.

I would like to seriously question why your letter totally avoids the issue which is: an amendment that was proposed to the NATA assembly stating that non-Jews who are temple administrators only be accorded a courtesy membership in NATA. I find this amendment a disgrace and I am shocked that such an amendment would have come before your body.

I am pleased that the amendment failed, and I would like a response from you regarding this amendment, a response that would be sent to me and to our president, Jim Baer.

I have to add that our Temple Board was greatly shocked by this action and especially by your letter to Jim Baer which was read to our Executive Board. Your letter omits any reference to the problem at hand.

Cordially,

Merle E. Singer Rabbi

Mr. Myron E. Schoen, F.T.A. U.A.H.C. 838 5th Avenue New York, N.Y. 10021

CC: Rabbi Alexander Schindler

January 8, 1985

Rabbi Merle E. Singer Temple Beth El 333 S.W. Fourth Avenue Boca Raton, FL 33432

Dear Merle:

I regret that you and Jim were distressed by my letter of December since I was reciting the events that took place before and during the recent NATA convention as I recalled them. To reiterate, I personally welcomed Mrs. Difiore when Jim advised me of her appointment and referred her name to NATA's membership chairman. She was promptly accepted as a Regular member of NATA and was warmly welcomed at the officer's reception and at the "First Timers Breakfast".

It was in connection with a report to NATA's plenary (on the last day of the convention) by the Professional Standards Committee that a resolution was moved and seconded that in the <u>future</u>, administrators of Reform congregations who were not Jews would be Courtesy members. Those presently on the roster as Regular members would continue in that catagory. This resolution was defeated. In addition, a change such as envisioned in the defeated resolution could only be "advisory" since such a change requires a constitutional admendment. Article XVI, Section 1 of NATA's Constitution (see enclosed) requires "...that any proposed amendment shall have been communicated to every member at least thirty (30) days prior to the meeting at which it is to be considered."

I made no reference to this situation in my letter to Jim because the resolution was defeated and the status of Mrs. DiFiore and other non-Jewish administrators has not changed. She and others are and will continue to be Regular members of NATA.

While I did not initiate it (I'm not a member of NATA), that the resolution should come before NATA was not surprising to me since a joint study group of my Commission and that of the Commission on Outreach had wrestled for over two years with the question of the membership status in UAHC congregations of

Rabbi Merle E. Singer January 8, 1985 Page Two

non-Jews. In my memo of August 1984 to all congregations I shared the results. You will note in Article V, Section 2 of the enclosed that "A non-Jewish spouse shall be considered a member in good standing and welcome to share in the fellow-ship of the Congregation." However, it goes on to state, "Voting privileges and the holding of office in all facets of congregational life, the Board of Trustees, Committees and Congregational meetings shall be reserved to Jews by birth and Jews by choice.". In my view there is an analogy in the "Suggested Constitution" for NATA and as my letter to Jim Baer indicates I called this to the attention at NATA's plenary.

With appreciation for your understanding, I am,

Sincerely,

Myron E. Schoen, F.T.A.

cc: Mr. James B. Baer Rabbi Alexander M. Schindler

MES/mvb Enclosure

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Mr. James Baer, President Temple Beth El of Boca Raton 333 S.W. 4th Ave. Boca Raton, FL 33432

Dear Jim:

I have just put in a phone call to you and hope to reach you by this afternoon. I do want to put into writing my findings in regards to the Nata Convention in Philadelphia and the status of non-Jews as members. This morning I met with both Rabbi Schindler and Myron Schoen.

The most important finding was that in regards to membership of any sort and to the certification degree FTA there is no restriction as to religious affiliation. Having said that, there is a history and background discussion or debate which clearly has an effect on the feelings of any non-Jewish member of Nata. What follows is what I consider to be the important background:

- 1. As you are aware Nata is a professional organization with its own policies, committee, structure, etc. It is not subject to the UAHC in any way.
- 2. Myron Schoen is Director of the UAHC Department of Synagogue Administration. He is not a member of Nata but sucreesfor them as Placement Director. He does convey Union policy to Nata.
  - 3. There are three types of membership in Nata and a degree FTA separate from Nata membership. The memberships are Courtesy Mambership (for non-UAHC Congregation Administrators), Regular (UAHC Member congregation Administrators) and Senior Members (explained in #4).
    - 4. The Senior Membership status is the most complicated and the source of our problem. It seems that no member of Nata has ever become an officer who was not a holder of the degree FTA. Some longstanding members waithbedto serve on the Board and they did not have the FTA degree. They therefore pushed through a resolution

(OVER)

that a new status be formed, Senior Member, and that all officers be Senior Members. This was in 1977. The question was the qualifications for Senior Members This went to a special committee which has been unable to agree on all qualifications. At this past meeting they suggested the following: Three Years in a UAHC Congregation, an examination testing their skills, a jew or Jew by Choice. The first two were agreed upon and voted; the third was rejected. Please note that the issue is not membership or voting membership in Nata. It is Senior Membership or the ability to be an officer. The point is most however since it was rejected. My understanding is that the debate concerning the issue was heared and involved the full membership. I have been involved in other situations that were quite similar. The question of Temple Membership is the example that comes to mind. The UAHC suggested constitution calls for membership to be either a born Jew or Jew by Choice. This came from the Outreach Commission. Here also one of the arguments was, "Can we allow a non-Jew to parhaps become president of the Congregation?". The question has been raised in regards to NFTY Membership and NFTS Membership. Always the answer has been in spirit membership is fine, affiliation is fine, officership (leadership) no. Nata did not take that step probably because of the nature of the profession involving the Administration or Business Operation of a congregation. However, there is a segment of the membership which sees the Administrator's job as touching directly on Life Cycle events and requirengactive Participation of the professional in the process.

- Myron Schoen's role in the meating: I have been told that Myron purposely played a very minor role in the discussion and spoke twice. Once it was to inform the membership of the UAHC Constitution guidelines and a second time to inform them that the President of Nata is a member of the UAHC Board. One might infer from that an implied position. I am not in a position to answer that affirmatively or negatively.
  - 6. In terms of your administrator's teception at the convention:
    I cannot judge the undercurrents which may exist in the organization
    itself. I can say that formally it was cordial. I also am aware
    66 a position relationship struck up with a number of the attendees.
    On balance I would have to say it was a good reception. The discussion and debate had to be uncomfortable. That is and probably always will be a problem within our movement. Conservative and Orthodox congregations will not have the problem. It is maly in a Liberal setting where the question of Jewish identity and its ramifications will always be a matter of debate and disagreement. From a personal standpoint, I believe it to be a healthy and not bigoted question.

    10 housest, constinues bucause of the environment of the discussion seemingly insensitive.

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Jim, I hope this provides some clarification of what went on.
The bottom line really is the result of the process. I have not been able to find anything that should be viewed as personally insulting or out of place in the process. People have very strong opinions on this subject. It is an issue of who we are and how we view that identity.

Wishing you and the family a Happy and Healthy New Year.

Cordially,

a Contraction

Rabbi Allan Smith

cc: Melvin T. Goldberger Rabbi Alexander Schindler Myron Schoen

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- Synasida

Now

January 17, 1985

Ms. Fil Di Fiore Temple Beth El 333 Southwest 4th Avenue Boca Raton, FL 33432

Dear Fil:

I heard of the untoward incidents at NATA and I understand your chagrin. What transpired should not have happened, although you must know as well from your leadership role in an organizations that no one can fully control what resolutions are introduced and what is said from the floor in reaction to these issues.

Be that as it may, I just want you to know that I am disturbed that you were offended and I want you to know how understanding I am of your sensititivity.

With my warm regards and all good wishes,

Sincerely,

Alexander M. Schindler

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Nota

January 2, 1985

Mr. Julian Feldman, Administrator Washington Hebrew Congregation 3935 Macomb Street, NW Washington, D.C. 20016

Dear Julian:

Unfortunately Alex has erased his Mid-Atlantic Biennial speach from his word processor and I do not have a copy here at the office. I do regret that I cannot be of help in this connection.

However, I enclose herewith copies of Donald Day's initial call to the Board of Trustees in 1983 and Elex's Presidential Address at the Houston Biennial. I sefer you to page 8 which deals with issues of Faith. You should be able to easily make copies of that portion of the Address as well as Don's remarks. I'm sorry that I cannot provide enough copies for your entire Board. We simply cannot do so.

With fondest regards and best wishes for 85', I am

Sincerely,

Edith J. Miller Assistant to the President

P.S. I'm enclosing for your perusal Alex's November, 1984 Board Address. It does not deal with the theme of Religious Commitment but I think you will find it to be of interest.

NALA

October 26, 1984

Ms. Shirley Chernela, F.T.A. President, NATA 250 East 79th Street New York, NY 10021

Dear Shirley:

I'm most grateful for NATA's check of \$3,000.00 covering the subvention of the UAHC's Department of Synagogue Administration for the 1983-84 congregational year.

The "partnership" of NATA with this department has provided a unique service to the congregations of the Reform movement that has benefited all concerned. We are deeply indebted to NATA for its continued support and pledge to do everything possible to strengthen that relationship.

Sincerely,

Myron E. Schoen, F.T.A.

cc: Dr. Harold J. Tragash
Rabbi Alexander M. Schindler

MES/myb

NATA

November 21, 1983

Ms. Shirley Chernela, F.T.A. President, NATA 250 East 79th Street New York, N.Y. 10021

Dear Shirley:

The members of NATA, each and every one of them. were simply superb in assisting us at the UAHC Biennial. We have come to count on them for a multitude of responsibilities and they always come through with flying colors. I simply don't know what we would do without NATA.

Please convey my deepest appreciation to one and all. They werve our movement with devotion and distinction and I write to thank them for the UAHC and for myself personally.

It was also wonderful to spend time with the members of NATA at their convention. I enjoyed it very much and am grateful that we had an opportunity to exchange thoughts and ideas. Everyone gaseted me with great warmth and welcome and I am grateful for their kind reception.

With all good wishes and Condest regards, I am

Sincerely,

Alexander M. Schindler



# National Association of Temple Administrators



AN AFFILIATE OF THE UNION OF AMERICAN HEBREW CONGREGATIONS 838 Fifth Avenue, New York, NY 10021 (212) 249-0100

**OFFICERS** 

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Immediate Past President: WALTER C. BARON, F.T.A. 13018 Skyview Drive Sun City West, Ariz. 85375 front frale wer

November 18, 1983

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

Dear Rabbi Schindler:

On behalf of my NATA colleagues it is my pleasure to express our sincere thanks to you for being with us. It was an important time for all of us to be together and for you to share your ideas and thoughts with us.

It is always very special to be with you. Your friends of NATA were enriched and inspired by your message and all look forward to the time when you'll be with us again.

Personal good wishes for the Hanukkah season.

Sincerely,

Ilene H. Herst, FTA

#### TEMPLE ADMINISTRATION ASSISTANCE PROGRAM COMMITTEE

NAME	REGION	HOTLINE
Canadian Council	Melville Olsberg, CAM	416-781-9185
Chicago Federation	llene H. Herst, FTA	312-924-1234
Great Lakes Council	S. Bernard Lieberman	414-964-4100
Mid-Atlantic Council	Julian Feldman, FTA	202-362-7100
Midwest Council New Jersey-West Hudson	Mandell S. Winter	303-388-4013
Valley Council	Marilyn Asofsky	201-545-6484
New York Federation	Ann Z. Finkelstein	516-487-0900
	Barry E. Kugel, FTA	212-838-5122
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Northern Calif. Council	William B. Nemoyten, FTA	415-341-7701
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Pacific Southwest Council	Melvin S. Harris, FTA	213-789-9903
	Betty Sheiner	213-987-2616
Pennsylvania Council/		
Philadelphia Federation	Stanley Brenner	215-627-6747
Southeast Council	Mark R. Jacobson	404-873-1731
South Florida Federation	Samuel P. Goldstein, FTA	305-391-8900
	David Stuart	305-667-6667
Southwest Council	Joseph W. Boston, FTA	901-761-3130

Chairman, Alvin Platt North Shore Congregation Israel 1185 Sheridan Road, Glencoe, IL 60022 312-835-0724

Myron E. Schoen, FTA, Director UAHC-CCAR Commission on Synagogue Administration 838 Fifth Avenue, New York, NY 10021 212-249-0100



# CAN HELP YOUR CONGREGATION!

A service of the National Association of Temple Administrators and the Commission on Synagogue Administration of the Union of American Hebrew Congregations-Central Conference of American Rabbis



# TEMPLE ADMINISTRATION ASSISTANCE PROGRAM

This program has been prepared as a service by the National Association of Temple Administrators Congregational Survey Service Committee in conjunction with the Commission on Synagogue Administration of the Union of American Hebrew Congregations-Central Conference of American Rabbis.

We are ready to assist those member congregations of the Union of American Hebrew Congregations without professional temple administrators with any problem relating to administrative, personnel, or fiscal structures.

Use your regional TAAP "hotline" (listed herein) for the name(s) of the panel consultant(s) nearest to you. A person-toperson call will help to establish the nature of your concerns and determine whether a complete consultation is desirable.

If the Board of your synagogue formally requests an on-the-spot congregational consultation, the chairman of the NATA Committee (Temple Administration Assistance Program - TAAP), in cooperation with Myron E. Schoen, F.T.A., UAHC-CCAR liaison, will arrange for a panel member to visit your temple, meet with your officers, board members, rabbis and staff. All information will be held in strictest confidence.

The panel member will recommend such steps as he/she believes will be productive to accomplish the desired goals. He/she will assemble the facts and the conclusion will be rendered to the temple leaders in a written report. The panel member cannot revise your temple's system or structure; he/she can only make recommendations based upon professional experience.

When a congregation requests a personal visitation by a NATA-TAAP panel member, the full cost of travel, lodging, and long distance telephone calls must be borne by the temple.

### Do You Have Questions About

Personnel (maintenance. clerical, volunteer, professional), personnel codes, salaries, benefits, etc.

Office procedures, equipment, employee relations

Board and committee structure - defined areas of responsibility, congregational table of organization

Building supervision, security, maintenance, insurance

Financial structure - accounting and budgeting procedures, borrowing funds, general sources of revenue/fund raising

Programming, community relations, membership solicitation and conservation

Temple bylaws, constitution, administrative structure



NATA

September 13, 1983

Mr. Julian Feldman, Executive Director Washington Hebrew Congregation 3935 Macomb Street, NW Washington, D.C. 20016

Dear Julian:

AMERICAN JEWISH

Enclosed herewith is what I trust will be suitable for the preface you requested for the forthcoming "Temple Management Manual." You asked for a brief piece and I believe the enclosed should fit the bill.

Please let me know if you require any additions or deletions.

I look forward to the publication of this much needed manual.

With fondest regards from house to house, I am

Sincerely,

Alexander M. Schindler

cc: Myron Schoen Henry Fruhauf Synagogues, if they are to be living institutions,
must never be static in their form. They must not be in
a state of being. There must always be a becoming, a relentless
flowing on. After all, the changes of our society and hence
also of the Jewish community are persistent and dramatic.
And our institutions, in consequence, must change to meet
these changes.

The Reform synagogue has undergone striking transfirmation since the first Temple Administration manual was published by

NATA and the Union of American Hebrew Congregations now nearly

two decades ago. The Temple's inner organization has become more fluid.

Its substructures -- committees, chavurot, and the like -- tend to

form more about communities of interest rather than categories of

being. The basic membership makeup has changed what with the rise

in the proportion of singles and single parent families. Perhaps most

important of all, the barrier between the pulpit and the pew has crumbled

and an ever increasing number of members are involved in every area of

temple life, not just in those of its realms which a narrow interpret
ation of the world "administration" suggests.

And so it is, that a new <u>Temple Management Manual</u> is not just a desiratum but a vital need. The volume before us is authored by two of our religious community's foremost leaders whose years of professional service span those two decades of change of which I write. Indeed, they helped to shape the Reform synagogue's response to these outer alterations and thus enabled it to be what it is -- a living institution.

Appropriately enough, this volume is dedicated to the memory of Irving I. Katz, the father of modern Temple Administration. We but build on what he created. Irving was a remarkable man, knowledgeable, ingenius, inspiring, the kind of Jewish civil servant we dream to have. In his service and being, he taught the lesson which all leaders of the synagogue must now internalize: that 'management' is not a sub-function of Temple activity but attains to its essence, that it is only through effective management that the ideal goals of synagogue life can be fulfilled.

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### WASHINGTON HEBREW CONGREGATION

MACOMB STREET AT MASSACHUSETTS AVE., N.W., WASHINGTON, D. C. 20016

Julian Feldman, Executive Director

August 23, 1983

Rabbi Alexander M. Schindler
President
Union of American Hebrew Congregation
838 Fifth Avenue
New York, New York 10021

Dear Alex,

As you know I am the coordinating editor, together with Henry Fruhauf and Myron Schoen, for the forthcoming "Temple Management Manual."

This Manual will be in memory of the late Irving I. Katz and it is being published jointly by NATA and the Commission on Synagogue Administration.

The Manual is now almost complete and we will have a display in Houston where orders will be taken during the Biennial. We are making distribution arrangements through the UAHC Book Department.

The three editors have agreed that you are the appropriate person to write a brief preface for this volume and we would be honored if you would do so. We would like to have it, if possible, by the end of October.

I enclose a copy of the introductory section of the book and the full table of contents. If you would like, Myron can arrange to show you in draft form the rest of the 250 pages that we are currently whipping into final shape.

Letter to Rabbi Schindler August 23, 1983 Page Two

If you have any questions about the above, please give me a call. Obviously, Myron is ready and available in-house to consult on this, as are both Henry and  ${\rm I.}$ 

I hope this finds you and Rhea well. Warm good wishes, in which Nan joins, for a New Year of health, peace and fulfillment.

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Cordially

Enclosure

cc: Myron Schoen Henry Fruhauf



Rubber John Sles

# TEMPLE MANAGEMENT MANUAL

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#### ABOUT THE EDITORS

The three editors of this manual bring a wealth of experience with the management problems of Jewish congregations of every size and description. In addition to their professional experience in synagogue administration, which collectively spans more than a century, each of them came to their professional positions after extensive service as involved lay leaders of both small and large congregations and they are therefore in the unique position to observe and evaluate the relevance of management techniques and practices for congregations of every size.

All three were in the first group of admistrators to earn the coveted title of "Fellow and remple Administration" and each of them has been actively identified at both the local and national level with the elevation of synagogue management standards by all synagogue leaders - lay persons, rabbis, and professional administrators.

#### JULIAN FELDMAN, F.T.A. Coordinating Editor

Julian Feldman's career includes experience in business, public relations, government and thirty years of intimate involvement in every aspect of synagogue management. Before coming to the field of synagogue management he worked as a newspaper reporter and in a family business and with the Federal government in a variety of administrative, programming planning public relations positions. In 1954 he became executive director of the Washington Hebrew Congregation, the oldest and largest congregation in the Nation's Capital. The congregation include families from the entire greater Washington and metropolitan area and operates two major facilities, the thriving D.C. temple center and school and a thirteen acre Suburban school and youth center. In 1969 Mr. Feldman moved to New York for two and 1/2 years to serve as Director of Resources Planning for the Union of American Hebrew Congregations. During this period Mr. Feldman served as the staff coordinator of the Long Range Planning Committee which produced the milestone study of congregational life and attitudes, "Reform is a Verb," as well as numerous other UAHC committees, including the finance and development of the 1970-71 "Klutznick" Committee, to evaluate the dues structure of the UAHC.

Mr. Feldman is a past president of the National Association of Temple Administrators and of the Synagogue Directors Association of Washington-Baltimore-Richmond. He has served as a lecturer at the American University Center for Church Management and has also lectured on synagogue management at the New York Campus of the Hebew Union College - Jewish Institute of Religion. He is the author of Church Purchasing Procedures published by Prentice Hall in 1964 and Communications in Public Relations in Our Temples, a Synagogue Research Survey published by the UAHC — CCAR Commissions on Synagogue Administration in 1967.

### Henry Fruhauf, F.T.A.

Henry Fruhauf, Administrative Vice-President of Congregation Emanu-El of the City of New York, has been professionally affiliated with that historic congregation since 1950.

Prior to his synagogue career, Mr. Fruhauf, successively served with a New York bank, the U.S. Treasury Department, and during World War II, in the Ordnance Department and Air Force.

Besides serving the Reform movement as a member of the Commission on Synagogue Administration and of its Task Force on Electronic Data Processing, Mr. Fruhauf is

Assistant Secretary and a member of the Rabbinical Pension Board.

A past president of the National Association of Temple Administrators, he is a long-time member of the National Association of Church Business Administrators and of the American Cemetery Association.

In the wider Jewish community, Mr. Fruhauf is a member of the National Executive Council of the American Jewish Committee and an honorary vice president of its New York Chapter, as well as a member of the Jewish Communal Affairs Commission.

Mr. Fruhauf is also active in the local New York community, where he has been a Vice Chairman of his Community Council, as well as representative of his congregation to the local Jewish Community Council.

#### Myron E. Schoen, F.T.A.

Myron E. Schoen has been director of the Commission on Synagogue Administration of the Union of American Hebrew Congregations and the Central Conference of American Rabbis since 1957. He came to this position after serving as executive secretary of the Stephen Wise Free Synagogue in New York City and earlier as assistant to the National Director of the B'nai B'rith Hillel Foundations.

He is the co-author of the book, Successful Synaogue Administration (UAHC, 1964) and co-edited The American Synagogue - a Progress Report (UAHC, 1958). His column "On The Synagogue Scene" appeared in the National Jewish Post & Opinion as well as New York's Jewish Week.

A member of the Executive Board of the National Association of Temple Administrators, he serves as secretary to the UAHC-CCAR Board of Certification of Temple Administrators.

Mr. Schoen serves on the editorial board of Faith & Form, the quarterly of the Interfaith Forum on Religious, Architecture and the Arts and is on the board of the Interfaith Commission on Family and Economic Life of the American Council of Life Insurance.

### N A T A/U A H C TEMPLE MANAGEMENT MANUAL

#### INTRODUCTION

The art of Temple Management has roots and antecedents that go back almost 2600 years. Throughout these two and one half millenia, the synagogue has evolved into a unique and remarkable institution that has sustained the Jew through every trial and provided the structure within which our people's faith could remain alive and relevant. It has also provided the administrative model for each of Judaism's daughter religions - Islam and Christianity. Without the synagogue to give form and expression to the substance of our religion, it is unlikely that Judaism could have survived to this day. It provided the framework for adapting to the varied needs of changing times and different cultures.

The first synagogues are believed to have appeared before the Babylonian exile, when people of like background, those who came from a particular village in Judea, or who were associated in a common craft or vocation would come together for security, fellowship, mutual comfort and to pray together to their God. One of the synagogue's most distinguishing characteristics – its autonomy – was set very early. From the very beginning, each Kehillah (Community) was self-sufficient and self-governing. The members of each Kehillah comprised the congregation of the local synagogue and the ties which bound them to the Temple in Jerusalem were more symbolic than hierarchical.

Typically, each congregation was governed by a local council, which concerned itself not only with the functioning of the local synagogue center but also maintained control of the secular affairs and social welfare agencies of each community.

Thus, very early in the evolution of the synagogue, it took on its three-faceted character as a "House of Prayer, a House of Study, and a House of Assembly." With the fall of Jerusalem in the year 70 C.E. Jewish communal life in the land of Zion began a 1900-year hiatus. But the structure for Jewish survival was firmly in place, and throughout the diaspora the synagogue was the focal point of Jewish life in each community. There were no longer even symbolic relationships to any central religious authority and the autonomous character of the synagogue became even more pronounced. Spiritual and legal authority now derived, to a considerable degree, from the great Yeshivot, the centers of Jewish learning that sprang up in many parts of the world. The Yeshivot attained great influence among the rabbinic and lay leaders of the Jewish communities. But in each Kehillah it was the rabbi who was truly the spiritual leader of the community. Since he performed no priestly functions, his authority derived primarily from his piety and scholarship, and he seldom exercised any administrative or political functions. It was the lay leaders of the congregation who performed the administrative and political tasks through the administrative entity that had been created in the synagogue.

Until relatively recent times, the synagogue leadership exercised many governmental activities which have since passed over to the jurisdiction of civil authorities everywhere in the world. The Jewish community in many countries became, in effect, self-governing, within certain political limits. It was the central agency for the administration of justice; it provided cemetery space and burial service; it oversaw and administered the hospital, the orphanage and the old age home; it solicited funds for the redemption of captives and provided dowries for brides; it operated slaughter houses and even prisons.

The administrative responsibility for these many and varied functions of the autonomous medieval synagogues was generally concentrated in the hands of lay directors or "parnossim" (functionaries) and "gaboim" (treasurers). These were often elected democratically (if we ignore the absence of female suffrage) or selected by the self-perpetuating, oligarchical elite of many communities. In addition to the lay policy making officials, there were a number of official functionaries - the Rabbi, the Shochet, the Mohel, and the Hazzan.

Originally, these functionaries were not paid. They usually earned their livelihood by being artisans, merchants or professional men; many of them (Maimonides is an example) were physicians and these individuals usually donated their services to the community gratis. However, by the 13th Century, most rabbis were involved full time in their leadership functions and were generally fully supported by the synagogue community.

In the mediaeval Jewish community (Kehillah), the taxing power constituted the chief source of authority over the individual citizen. These taxes were both levied and collected by the synagogue. In addition to community taxes, every Jewish citizen was called upon at least once a year for each of the eleemosynary causes in the orbit of the synagogue strucuture.

Private "ownership" or "rental" of synagogue pews was universal in the medieval synagogue and this practice provided the capital base for the initial construction and renovation of the synagogue structure. The property rights in pews were real. They could be bought, sold and mortgaged.

When Spanish and Portuguese Jews settled in America more than 300 years ago, they brought with them their synagogue institutions as they knew them in Europe and so did the successive waves of German and East European immigrants. The early American synagogue was generally a carbon copy of its European parent, but the leavening democratic influence of the American community, with its strong emphasis on separation of Church and State, wrought great changes in the American synagogue. It fortified its anti-authoritarian orientation and underlined the independent development of each congregation.

However, as the American community become increasingly structured, most individual congregations could not create independently all the tools and programmatic resources needed to maintain a vibrant structure and to meet the demands of our complex society. This is one reason congregations with similar practices and backgrounds have formed central institutions for the achievement of common educational, social welfare, and program goals and for the creation and support of rabbinical seminaries. Although these organizations, like the Union of American Hebrew Congregations the United Synagogue of America the Hebrew Union College-Jewish Institute of Religion and the Jewish Theologian Seminary are essentially democratically-created associations for mutual self-help and for support of common goals, without any central hierarchical authority, they have come to be increasingly important elements in the support structure of the modern temple and vital to the performance of common functions which no congregation, however large or powerful, could possibly perform by itself.

As the separate community, or Kehillah, disappeared in the highly mobile, tolerant, and democratic atmosphere of America, so did the all-embracing inclusiveness of the central Jewish community. Individual Jews are no longer automatically members of any congregation simply because they were born Jewish. Each family or individual must formally and affirmatively associate with the synagogue as members. As a result, the

modern American synagogue must actively recruit and retain its membership, often in competition with other synagogues. The structural and administrative implications of this fact have been profound.

#### THRUST AND ORGANIZATION OF THIS MANUAL

To help the reader understand the organization, purpose and thrust of this manual we should perhaps indicate what it is NOT—as well as what it IS.

This Temple Management Manual is NOT a scholarly treatise on administrative or management theory (though such texts are included in the bibliography). It IS a practical guide to the development in each congregation of a policy framework or pattern which has relevance to the particular needs of that congregation and to consistency in management even when leadership changes occur.

It is NOT a treatise on organizational behavior or on behavioral modification. It IS a guide to the identification of those kinds of interpersonal relationships within a congregation which are likely to confront a Temple leader, along with suggestions for channeling these relationships for the benefit of the synagogue as an institution.

It is NOT a texbook for professional synagogue adminstrators only. It IS intended to be a "nuts-and-bolts" guide which can provide useful clues and aids to any individual—layman, rabbi or professional administrator—for developing solutions to typical day-to-day problems which arise in managing the synagogue, as well as programatic descriptions, checklists and procedures for insuring that the work of the congregation proceeds in a methodical, efficient and thorough way.

It is NOT an authoritative and firm set of rules for managing a synagogue. It IS a compendium of guidelines, suggestions and examples, garnered from a variety of sources which, over the years, have proven themselves to have validity and relevance. These sources are professional administrators, lay leaders and rabbis of small and large congregations, as well as experts in related fields in the business, technical and professional world.

This manual is NOT a definitive, static document — neither the first nor the last word on how to manage a congregation. It is intended to be a constantly changing and developing storehouse of the latest techniques, facts and concepts which can help in the administration of synagogues. It is designed to be timely, relevant and customized for the needs of each user and for each synagogue. This is why it is being published in a loose-leaf configuration to permit additions, changes and customizing by each user.

We hope it is flexible enough to serve the leaders of both large and small congregations, as well as those in between. Each section has a short overview of the subject matter by a qualified person who has had "hands on" experience in that aspect of temple leadership and management. Each section contains new materials written specially for this manual, as well as relevant material drawn from classics in the field of synagogue administration. Each section also includes case studies, where available, and appropriate forms and outlines, as well as reference to other sources for additional material on this subject. The materials which have been included are at various levels of sophistication and it is hoped that each user of this manual will find materials and aids that are appropriate for dealing with the nature and complexity of the problem with which he or she is faced.

We have leaned heavily on the prolific writings of the late Irving I. Katz, the research of

Dr. Max Feder and other recognized practitioners, and the keen perspicacity of outstanding lay leaders in the field of synagogue administration.

In the process, we have not hesitated to draw on earlier authoritative works where relevant and we have incorporated some materials from <u>Successful Synagogue Administration (UAHC 1963)</u>, the pioneering practical guide for synagogue leaders which was co-authored by Iriving I. Katz with Myron E. Schoen. We have borrowed liberally from Irving Katz's manuscripts of lectures delivered by him to student rabbis, regional and national conclaves of lay leaders, and to his fellow temple administrators to whom he was mentor and goad; various synagogue research studies of the UAHC-CCAR-NATA Commission on Synagogue Administration as interpreted by Max Feder, Henry Fruhauf, Julian Feldman, Walter Baron and others; relevant publications of various business and industrial organizations which have been found to be helpful in the field of synagogue administration.

#### The Philosophical Framework of Temple Administration

Like other community institutions, the synagogue reflects the patterns of the society in which it operates. At its best, a religious institution can infuse society with the divine spirit and moral wisdom, but if it does not speak the idiom of the people and organize itself into a recognizable structural reflection of the society in which it exists, it cannot bring this influence to bear.

Just as the synagogue does not operate in a vacuum, fulfilling its functions in a highly structured society, this publication must draw heavily from the many disciplines which affect institutional operations. Even if we wanted to invent totally new and different means of achieving each of the synagogue's goals, it probably would not be possible to do so. Each of us is conditioned by his or her experience and education, and this influences the way we administer the congregation's affairs. It then becomes our task to select the best of all that is available to us, to utilize only those techniques which appear most suitable to the enterprise, and modify, where we can, for optimum results.

In this manual we have attempted to present management models that most temples will find useful. To the extent that they are applicable, we have drawn selectively upon tested principals and procedures used by business and industry. This is appropriate because the primacy of the synagogue's function entitles it to be the beneficiary of every secular management device, tool, technique or experience that it can use productively in carrying out its mission.

Just as commercial enterprises are based on a philosophy of profit, the life of the congregation is philosophically based. Today's modern, complex, multi-facted synagogue does not operate with a single philosophy, however. In serving as the "House of Prayer," it embraces the theology of our heritage. In serving as the "House of Study," we find a meld of many philosophies, from which we must extract the best and most relevant. It is, however, as the "House of Assembly," that administration is most concerned, and here too there are many philosophical doctrines from which to draw. We lean heavily on sociology for the dynamics of interpersonal relationships. We draw, almost daily, on the current economic theories. We watch with bated breath each new development in the electronic sciences, anxiously awaiting the one which will, inexpensively, fulfill all our requirements. We attempt to copy — only the best, of course — the latest concepts in communications. Each of these disciplines can help us serve our constituents better.

However, effective organizational management is not an end in itself. For us, the primary purpose and the ultimate justification for any administrative procedure or policy

is the advancement of the goals of the temple, which stress response to human spiritual needs, often in crisis and emotionally charged life-cycle situations. The active participation of people in the process of serving their own needs and desires is an integral part of the process of Temple Administration and is in fact one of its primary goals.

Some managerial controls and procedures that are used successfully in large businesses are not necessarily suitable, because the purposes, objectives and goals of the temple often differ from those of commercial enterprises. In a commercial enterprise—even some non-profit enterprises—the goals can be explicitly stated in quantitative terms, i.e., profits, sales growth and service rates. Though such quantified indices are useful in measuring the success and progress of many synagogue activities, much of the Temple's work must be evaluated in more subjective, qualitative terms related to spiritual growth and moral values. Failure to understand these difference causes needless frustration to many lay leaders.

Academia has long since abandoned its ivory tower, and in the administration of the congregation, we must benefit from basic research and scholarly interpretation, or we are untrue to our centuries-old tradition of respect for scholarship. The concepts of synagogue administration cannot, and do not, remain static.

In today's complex societal structure we have witnessed a proliferation of non-profit organizations and institutions devoted to the betterment of mankind. We would be truly foolish to ignore the advances made in the operation of such institutions and it behooves us to utilize what has been so thoroughly researched and documented in the efforts by such organizations to improve delivery of services to our community.

Despite the difficulties in translating to the synagogue the techniques of "business," we would ignore them at our own peril. Here, again, our task becomes one of choosing those processes which are suitable and adapting the "good" elements, while leaving behind the "bad" ones.

If any one rule is to be observed in making use of the resurces outside the synagogue, it is that we must never forget who we are and what we are.

October 2, 1967

Rabbi A.M. Schindler

Myron E. Schoen

RATA Nominations

Please lot my know when they are elected so that I can send them a compretulatory note.

ARCHIVES

## MEMORANDUM

20

From	Myron E. School	en		-	Date	Septemb	per 29,	1967
То	Rabbi Maurice	N. Eisendrath						
Copy for	information of_	Rabbi Alexander Alfred Mackle	Schindler,	Al	Vorspan,	Theodore	Breido	and
Subject	NATA Nominati	ons						

The NATA's Nominating Committee, under Frank Adler, has come in with its slate of officers for 1967-69 and I share the results as well as my satisfaction with the results (which I think you will share). Heading the list is Julian Feldman for president and I don't think I have to tell you about his capabilities and my close working and personal relationship with him. The others are:

- 1) Bernard Lepoff, F.T.A., Temple Judea, Skokie, Ill. will be ist V.P. I placed him in this position after leng years in the Jewish Center field. He is a hard working, clear-thinking chap who has been most cooperative. He did a superb job in San Francisco as a speaker at my workshop en temple finance.
- 2) David Mitchell, F.T.A., of Keneseth Israel in Philadelphia will be 2nd V.P. -- I placed him in first job in Tuscon, got him a better jeb in San Diego and then he got the "call" from Philadelphia where his family has long been associated. He is a warm supporter of the UAHC.
- 3) Frank Simons, F.T.A., Temple Israel, Detroit is slated to be Treasurer. Frank came out of the Detroit Anglo-Jewish newspaper. He is a sweet, quiet worker who has been most cooperative with my office.
- h) Sidney L. Scher, F.T.A., of Oheb Shalom in Baltimore will be Administrative Secretary. Sid is a "protegee" of Sam Fox and shares some of Sam's anthusiasm and interest in the UAHC and its regional program. I have been close to him and his family during the six years he has been in the field.

I think that with this crew we will see progress in the NATA program and a close support of the UAHC and its objectives.

November 21, 1967 Mr. Julian Feldman, F.T.A. Washington Hebrew Congregation 3935 Macomb Street N.W. Washington, D.C. 20016 Dear Julian, M- heartfelt congratulations on your assumption to the presidency of NATA. We sre all exceedingly pleased, not only for NATA's sake but for ours as well, because we sense in your words and in your deeds a spirit of devotion to the cause which bind us all. It was good to see you in Montreal. You certainly rendered yeoman service -- you and your colleagues of NATA. I hope you will convey our gratitude to them. I personally look forward to the closer association which your election to the presidency of NATA will offer. Please let me know thennext you come to New York. Hopefully we will find the time to be together -- not for any particular reason, just to shmooze. Fond good wishes. Cordially, Rabbi Alexander M. Schindler Vice President AMS/w

November 21, 1967 Mr. Sidney L. Scher, F.T.A. Congregation Oheb Shalom 7310 Park Heights Avenue Baltimore, Maryland 21208 Dear Sidney, I want to offer you my sincere congratulations upon your election as Administrative Secretary of NATA. We have every reason to be proud and pleased, knowing of the fine qualities of heart and mind you will bring to your and our work. I look forward to working with you. Cordially, Rabbi Alexander M. Schindler Vice President AMS/w

November 21, 1967 Mr. Frank L. Simons, F.T.A. Temple Israel 17400 Manderson Road Detroit, Michigan 48203 Dear Frank, My sincere congratulations to you upon your election as treasurer of NATA. We have every reason to be proud and pleased at your election, knowing of the many fine qualities you will bring to your and our work. I look forward to working with you. Cordially, Rebbi Alexander M. Schindler Vice President AMS/w

November 21, 1967

Mr. David I. Mitchell, F.T.A.
Reform Cong. Keneseth Israel
Old York Road & Township Line
Elkins Park, Philadelphia, Pa. 19117

Dear David,

I am happy to send you my sincere congratulations upon your election to the Second Vice Presidency of NATA.

We certainly have every reason to be proud and peeased at your election, knowing of the many fine qualities you will bring to our mutual sacred cause.

I look forward to working with you.

Cordially,

Rabbi Alexander M. Schindler Vice President

AMS/w

Mr. Bernard Lepoff, F.T.A.

Temple Judea
8610 Niles Center Road
Skokie, Illinois 60077

Dear Bernard,

My heartfelt congratulations to you on your election to the First Vice Presidency of NATA.

We have every reason to be proud of your election even as we have reason to be pleased, knowing of the many fine qualities you will bring to your and our work.

Cordially,

Vice President

Rabbi Alexander M. Schindler

It will be good to work with you.

AMS/w

NKIX

Rabbi Alexander M. Schindler

Joshus M. Dwork - CONFIDENTIAL

I assume you are aware of this. Are we getting any administrative return for this? Maybe you can squeeze out a few pennies?

## MEMORANDUM

June 2, 1971

	Myron E. Schoen	Date
From	Frad Cohen, Accounting	
To		
	Rabbis Eisendrath an	ā Schindler
Copy for	r information of	
	Demonstration Project - Synagogue	Administration

This will confirm our meeting in regard to the enclosed check from the Institute of Life Insurance in the amount of \$2,000. With the proceeds of this check, will you establish an account headed "Demonstruction Project - Synagogue Administration." From time to time there will be expenditures in connection with the "Retirement Planning Institute" that will be commencing in the Fall at and in conjunction with the Stephen Wise Free Synagogue in New York City and I will make "withdrawals" by memo.

No disbursements from or charges against this account without my approval, please, for as the letter of transmittal indicates, I will have to render "a financial accounting at the end of the calendar year."

I anticipate a like grant from the Life Institute at the heginning of 1972.

# MEMORANDUM fle NATA

November 9, 1970

CONFIDENTIAL

From	Myron E. Schoen	
То	Rabbi Maurice N. Eisendrath	
Copy for inf	ormation of Rabbi Alexander M. Schindl	er

NATA Convention in St. Louis Subject\_

There was genuine regret and concern that illness kept you from keynating the NATA convention. The NATA leadership had so long looked forward to having you with them when you were not hurried and harried by UAHC Biennial concerns. They were disappointed, but I must advise you that Bob Marx and Harold Dubinsky were superb in filling the gap. Harold spoke briefly, bringing greetings from the UAHC Board and then Bob spoke eloquently and challengingly on what the 70's had in store for the synagogue and the Reform movement.

First let me report on the general tenor of the convention and how it impinges on the UAHC. There was a subdued mood among the veterans and neophytes alike. All reflect that the halcyon days are past and they express anxiety as to the financial stability of their individual temples. Surprisingly, there seemed to be a fair amount of acceptance of the presentation made by Chuck Mintz on MUM and the future of RJA. The former will pose no problems with my colleagues, but we must anticipate some sharp budget manipulating on their part to limit our increased income from dues. Chuck urged the "tack on" and a few NATA members stood up to bear witness that it worked for them. On RJA, he got but one "back talk" - from Vig Kavaler, Rodef Shalom, Pittsburgh, with an accusation that we were still not revealing enough information to warrant the request for additional funds.

Julian spoke about how his work relates to the future of the movement and its congregations, but here the reaction I got (solicited and unsolicited) was negative. They don't "feel" the implications of the Long Range Planning program and the UAHC's efforts to secure additional income and resources (not unexpected, since they are temple-oriented). However, I was most concerned by their reaction to the travel program. Many

-2-

revealed that they had already in motion (or had taken) similar steps. Several who had not, asked, "Why do we need the Union for this? Our travel man can get us anything you can get."

The "business" sessions of the convention were routine to the point of bringing sharp comments such as, "Why do we have to be bored by hearing reports. They should be mimeographed and distributed." This lead to the elimination of the last of the three scheduled plenary sessions. The reasons for this?

- 1) With the exception of Dave Mitchell, the present officers are colorless and not really activists. The president, Bernie Lepoff, not only lacks color and a sense of mission, but switched jobs in mid-year and acknowledged publicly on several occasions that had I not taken the initiative, little or nothing would have been accomplished.
- 2) The members feel the "crunch" on the home front and are impatient with "business as usual."

Attendance at the several workshops was very good and this may be attributed to three things. First, the lack of attractions (tourist variety) in St. Louis. Second, many men came without wives (financial reasons, I presume) and there was a good program for the few womenfolk who came along. Third, the expressed need to "huddle" together and learn what could be done in light of the disquietude abroad. I was apprehensive that the general nature of the theme (A Decade for Introspection) would lead to dull sessions. Surprisingly, I was wrong and here are some of the highlights:

- 1) Undoubtedly, the most popular with my colleagues was the one on "Developing Self-Awareness." Each registrant pre-filed a management test. Dr. Milton M. Schwartz of Rutgers then devoted two hours to an exposition of the general results for the entire group and conducted 15 minute sessions for each individual who wished an evaluation and discussion of his own results. This experiment cost the NATA \$500.
- 2) Second in popularity was the presentation by Gerald Bubis of the HUC School of Communal Service on "Educational Opportunities for Jewish Professionals." His paper was a prophecy on the future makeup of the

American Jewish Community and its implications for the temples and their administrators.

- 3) Third, was my session on "Personnel Practices in Our Congregations." It was a member only, informal, brief presentation followed by a question and answer format. The men knew that two large congregations have dispensed with Administrators and that the number inquiring about Educator-Administrator (or vice-versa) is on the increase. There was a brief flurry of "get tough" talk (a la craft union) but sober heads prevailed and it ended in a vote of confidence in my handling of placement for NATA (now in its 9th year).
- 4) A paper on the extension of EDP's role in the synagogue office, the new tax laws, endowments and budgeting, was well done. Two surprises in areas that could have been prosaic. Buddy Lieberman of Temple Israel, Dayton, utilized slides to illustrate what steps could be taken to "Improving the Temple's Public Relations Image" (I will discuss this with our P. R. department). Women's Lib entered the arena too. Alice Engel, Temple Israel, Long Beach, Calif., utilized some of the jargon and ideas in her paper, "The Woman's Role in Administration."

Gerry Burg was much in evidence but in the end, his posturing and wild comments earned him mostly rejection. Dave Mitchell was the most creative, but his failure to do his "homework" before arriving in St. Louis resulted in only marks for effort rather than accomplishment. With two of the officers in L. A., two in the Chicago-Detroit area, it is difficult to get any team action on new programs and ideas. There was only one late night session of the leadership resulting from Gerry Burg's demand that the membership sections of the NATA constitution be re-drawn to distinguish between "professionals" like himself and the many who are mere office managers and rabbis' secretaries (approximately 50 in number). I pointed out that it was NATA's and my Commission's job to raise the level of their competence rather than to exclude them (even if the UAHC would countenance such a step). I also noted that the UAHC, the CCAR and NATA had initiated a Certification program to provide the very distinction he was seeking and that he had not cooperated with the program (he filed, began the exams and then tossed in the sponge). When he saw that he had little or no support from the Administrative Committee, he stamped out of the room before a vote could be taken.

Rabbi Maurice N. Eisendrath -4- November 9, 1970

The 1971 Program Committee is taking the necessary steps to schedule in accordance with the revised dates of the UAHC Biennial. In 1972 they expect to go to New Orleans and there is much talk of holding a future convention in Jerusalem. "If the Educators can do it, why can't we"?

To sum up, not as bad as I feared, but not as good as I would have liked it to be. I will have to work harder to get the leadership on the move.



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## MEMORANDUM

1 1968

CONFIDENTIAL Date June 21, 1968

From_	Myron E. Schoen	
То _	Rabbi Alexander Schindler	
Сору	for information of	
Subjec	Letter from Harold Dubinsky	

Thank you for sharing the above with me. Now I know the reason for your request for copies of the material stemming from the NATA's Committee on Professional Training headed by Dr. Max Feder. I will share Harold's comments with Max's committee and shall keep you informed of all future developments.

Harold and I have been discussing this question for more than five years and it has its origin in the situation he faces at Temple Israel of St. Louis. Temple Israel's administrator, Michael Fadem (more than 70 years of age) never received more than a minimal salary during his more than 25 years with that temple. Five years ago when I was in St. Louis, I met with Harold in my capacity as Administrator of the NATA Placement Service and discussed with him the temple's intention to retire Mike Fadem. That retirement has been put off from year to year because the temple did not have a retirement plan for him, plus the fact that Harold wanted a top Administrator (he cited a man like Frank Adler). When I advised him that men like Frank were making \$18,000 dollars a year or more, his response was "that's more than we pay the Rabbi". I told him that I thought I could get a younger man with experience for about \$15,000. Since he continues to bring up this subject every time we meet but there has been no specific action by the temple Board to retire Mike Fadem and engage a new Administrator, it is obvious to me that either he and/or the leadership of Temple Israel are out hunting for a bargain.

While on the surface there seems some merit to his suggestion for a correspondence course or a brief summer session to train temple administrators, he is oversimplifying the problem. For one, how many college graduates could we attract in today's job market unless we had a guarantee that there would be good apying jobs with a good future at the end of the session? College graduates, even from a school of business administration, have no difficulty in securing positions with top rate commercial organizations in accounting, management, EDP, sales, etc. You have got to pinpoint early in their academic careers those who are interested in Judaism, the Jewish people, and the Jewish community. For some it will come naturally because of their background before entering college. That is the primary goal of the several academic curricula that the NATA committee has been propounding. We think that if a young man or woman in college gets some of his Jewish education on an adult level and also has a good primary acquaintanceship with psychology and group dynamics, he becomes a prospect for a career in temple administration. In this advanced technological era a mere degree from a school of business administration puts the individual a few notches above the top flight bookkeeper or office manager.

#### NATIONAL ASSOCIATION OF TEMPLE ADMINISTRATORS

An affiliate of the

UNION OF AMERICAN HEBREW CONGREGATIONS

ARCHIVES

CONSTITUTION

As Amended & Adopted by the 32nd Annual Convention on November 5, 1973 - 2 -

- Section 4. A professional whose employment or service is related to synagogue or church administration or to the administration of synagogue or church-related institution or to the teaching of synagogue or church administration or to the administration of a communal agency and who does not meet the requirements under Sections 2, 3, 6 and 7 of this Article may be recommended for Courtesy Membership by the Membership Committee to the Executive Board. The Executive Board may grant such status, and such a person may thereupon become a Courtesy Member, upon the payment of dues as provided in Article VII.
- Section 5. The Association may elect to Honorary Membership any person it sees fit to so honor. Honorary members shall have no vote in the Association and may not be named nor elected as Officers or Executive Board Members. Only Regular members may be Officers and Executive Board Members.
- Section 6. All persons accepted as Regular, Associate or Courtesy Members from and after July 1, 1958 may hold such membership only so long as they continue to meet the respective qualifications set out in Sections 2, 3, 4 and 7 of this Article.
- Section 7. Retired, semi-retired or emeritus Regular members may continue their membership in the Association at their option, upon payment of dues as provided for in Article VII. They shall be accorded all privileges of Regular membership so long as they are not engaged in full-time employment in another profession or field of endeavor.
- Section 8. Any person holding Ex-officio membership on the Executive Board, as hereinafter provided, shall be deemed to be an Ex-officio Member of the Association with all privileges of membership including the right to serve on committees, except the right to vote or to hold office. Ex-officio Members of the Association shall not be required to pay any dues.
- Section 9. Only Regular members may be Officers and Executive Board Members and may participate in the NATA-Rabbinical Pension Board Pension Plan.

  The provision of SECTION 7 above shall apply as regards retired, semi-retired or emeritus Regular members.

#### ARTICLE V - MEETINGS

Section 1. Meetings of the Association shall take place at least biennially in odd-numbered years; said meetings are hereinafter referred to as "Biennial(s)" or "Biennial Meeting(s)" and shall be held at such time and place as the Executive Board shall determine. In the alternate (even-numbered) years the Association shall hold Conventions and/or Workshops, hereinafter referred to as "Meeting(s)" at which all business of the Association may be conducted except that of elections (see Article VIII, Section 2; Article XIII, Section 1 and 2). Such meetings shall be held at such time and place as shall be determined by the Executive Board.

Section 2. Special meetings of the Association may be called by the President. A Special Meeting must be called by the President at the order of a majority of the Executive Board and/or if requested by registered mail by twenty-five (25) or more members in good standing addressed to the President. The business of Special Meetings shall be limited to the purpose or purposes stated by the President in his call for the meeting and/or the purpose or purposes stated in the motion carried by the majority vote of the Executive Board and/or the purpose or purposes as contained in the request of twenty-five (25) or more members as herein provided. Notice of such Special Meetings shall be mailed to the Members within three (3) days after the President has received notice of the Executive Board vote and/or the twenty-fifth member request as herein provided. Such Special Meetings shall be scheduled for a place convenient to the greatest number of members and no sooner than fifteen (15) days nor later than forty-five (45) days from the date of issuing the call.

#### ARTICLE VI - VOTING

- Section 1. Voting powers shall be vested in Regular Members only.
- Section 2. No member whose dues are one (1) year or more in arrears may vote.
- Section 3. Should a situation develop upon which the President deems it necessary to have a vote of the membership before its next meeting, he may take a vote of the membership by mail (Article VI, Sections 4, 5, 6, 7 and 8).
- Section 4. The President must take a vote of the membership by mail if so requested by a majority of the Executive Board and/or if he receives such a request by registered mail from twenty-five (25) members (exception: Article XV, Section 3).
- Section 5. All mail ballots shall be addressed by the President to the last known address of each member (Article XI, Section 5, 3rd sentence) with a stamped return envelope enclosed, addressed to the President; ballots shall not bear the name of the voter. All ballots must be mailed to the membership on the same day and must clearly state the question or questions to be voted upon.
- Section 6. All ballots received by return mail postmarked within thirty (3) days from the postmarked date of mailing the ballots shall be counted; all returned ballots bearing a later postmarked date shall be void. The returned ballots must not be opened until the said thirty (30) day period has elapsed and must be opened within one (1) week thereafter, after which the President and/or the Administrative Committee (Article IX) and/or the Executive Board must take immediate action to implement the majority vote.
- Section 7. Results of all mail ballots may be announced by mail but must be announced at the next meeting of the Association and become a part of the minutes of that meeting.

Section 8. A majority vote of the Association, either in meeting assembled or by mail, shall be final and must be so implemented and neither an Officer nor the Executive Board nor the Administrative Committee may over-ride a majority vote of the Association.

#### ARTICLE VII - DUES

- Section 1. Dues shall be set by the membership at each Biennial Meeting.
- Section 2. Dues become payable upon election to any class of membership and the initial payment shall cover that part of the year in which the member or associate is elected. Dues will be pro rated. No resignation may be accepted unless all current and arrear dues are paid in full.
- Section 3. Retired, semi-retired or emeritus Regular members shall pay either the minimum Regular membership dues, or, at their individual discretion, the Regular dues scale applicable to their respective congregations.
- Section 4. "Annually" as used in this Article VII shall apply to the civil calendar year from and after January 1, 1963.
- Section 5. Any member, associate member or courtesy member whose dues are one (1) year or more in arrears shall be considered to have terminated his or her membership and shall thereafter not be entitled to any privileges.
- Section 6. These dues shall entitle members to a copy of all publications of the Association.

#### ARTICLE VIII - OFFICERS

- Section 1. The Officers of this Association shall be President, First Vice-President, Second Vice-President, Administrative Secretary and Treasurer.
- Section 2. All Officers shall be elected by the Association at Biennial Meetings (Article V, Section 1; Article VI, Section 1 and 2). Officers so elected shall take office immediately after said election.
- Section 3. Officers shall be elected for a term of two (2) years (see Article VIII, Section 7).
- Section 4. No Officer may be re-elected to the same Office more than once.
- Section 5. In the event a Biennial Meeting of the Association is postponed or cancelled (Article V, Section 1) the term of Officers shall be automatically lengthened until the next Biennial Meeting.
- Section 6. The term "two years" as used in Article VIII, Section 3, shall mean that period between one Biennial and the next Biennial thereafter.

#### ARTICLE IX - ADMINISTRATIVE COMMITTEE

The Administrative Committee shall consist of the Officers of the Association (Article VIII, Section 1), and the immediate Past President of the Association.

The Administrative Committee shall implement the decisions of the Board and/or the Association.

The President shall preside at all meetings of the Administrative Committee and shall call such meetings at his discretion.

#### ARTICLE X - EXECUTIVE BOARD

- Section 1. The Executive Board (hereinafter referred to as the "Board") shall have charge, control, direction and management of the affairs of the Association. Actions of the Board shall be subject to review by the Association.
- Section 2. The Board shall be composed of the five (5) Officers of the Association (Article VIII, Section 1), seventeen (17) members elected by the Association, in the manner hereinafter provided (Article XIII), for a period of four (4) years, Past President (Article X, Section 4), Honorary Board members (Article X, Section 9) and Ex-officio members (Article XX, Section 3).
- Section 3. No Board Member who has been elected to a full term shall be eligible for re-election as a Board Member in the same year his term expires.
- Section 4. At the expiration of his term or terms (Article VIII, Sections 2, 3 and 4) the outgoing President shall continue as a member of the Board, with full voting powers, for four (4) years, provided he remains as a Regular member of the Association.
- Section 5. Article X, Section 3 shall not be construed as barring a Board member from being elected at any time as an Officer. If he should be elected to an Office (Article VIII, Section 1), during his term as a Board Member, that Board position must be deemed vacant and another member of the Association appointed to fill this vacancy as hereinafter provided.
- Section 6. Within thirty days after being informed of any vacancy on the Executive Board (except that of a Past-President) the President must appoint a member of the Association to fill the unexpired term of the vacating member of the Board. Such interim appointment shall not count against eligibility for election under Article VIII and Article X, Section 3.
- Section 7. If it is not possible for the Executive Board to meet during the interval between meetings, its business may, at the discretion of the President, be conducted by mail, a summary of this correspondence then is to become a part of the Minutes of the Board, to be read at the next Regular Meeting of the Association.

- Section 8. Upon written request of a majority of the members of the Board, the President must call a meeting of the Board under the same time and place rules as provided in Article V, Section 2, last sentence. Upon written request of a majority of the Board members, the President must take a vote by mail under the same rules as apply to the membership (Article VI, Sections 4, 5, 6, 7 and 8) except that the words "Member of the Board" shall be read into every place in Article VI where the word "member" or "membership" appears.
- Section 9. The Association may elect to Honorary Board membership those of its Regular members who comply with Article IV, Sections 2 and 6 of this Constitution; such Honorary Board members to have a voice and a vote on the Executive Board.

#### ARTICLE XI - DUTIES OF OFFICERS

- Section 1. The President shall preside at all meetings of the Association, of the Board and of the Administrative Committee. He shall appoint all committees, shall call meetings and send out ballots by mail in accordance with this Constitution, and shall do all things usual and ordinary to the duties of a President. He may delegate to either of the Vice-Presidents the responsibility for the functioning of any committee of the Association.
- Section 2. The First Vice-President shall perform all the duties of the President in case of the latter's absence or disability and shall assume such other functions as may be delegated to him by the President, provided such functions are not in violation of any other provision of this Constitution.
- Section 3. The Second Vice-President shall perform all the duties of the President in the case of the absence or the disability of the President and the First Vice-President and shall assume such other functions as may be delegated to him by the President, provided such functions are not in violation of any other provision of this Constitution.
- Section 4. Should the office of the President become vacant for any reason during his term of office, the First Vice-President shall automatically become President and assume all duties pertaining to that office; the Second Vice-President shall become First Vice-President, and they shall so remain until the next Biennial Meeting of the Association. Should the office of First Vice-President become vacant for any reason during his term of office, the second Vice-President shall automatically become First Vice-President and assume all duties pertaining to that office. Such interim periods shall not be counted as a "term" under Article VIII, Section 4.
- Section 5. The Administrative Secretary shall keep the minutes of the proceedings of all meetings of the Association, the Executive Board and the Administrative Committee, and report these proceedings at the proper times. He shall keep the vital statistics, and such other documents and papers as are essential to the management of the Association. He shall conduct all the correspondence of the Association and shall notify the members of all regular and special meetings in the manner provided.

- Section 6. The Treasurer shall bill and collect dues and have charge of all the funds of the Association and shall disburse them in accordance with the budget as approved by the Board. He shall furnish a financial statement to the Board and to the Association at its regular meetings, said statement to cover the period between meetings of the Association. He shall keep the membership rolls and shall submit to the President, upon request, the official roster of the membership. Any two officers may sign checks drawn on the funds of the Association.
- Section 7. Should the office of Second Vice-President, Administrative Secretary or Treasurer become vacant for any reason during their respective terms of office, the President, within thirty (30) days thereafter, shall appoint a member of the Board to fill the unexpired term. Such interim period shall not be counted as a "term" under Article VIII, Section 4.

#### ARTICLE XII - COMMITTEES

- Section 1. The President shall appoint the committees provided for in this Constitution and such other committees as he may deem necessary, or as he may be directed by the Board.
- Section 2. The Standing Committees shall serve until the following biennial appointments. A report of all committees shall be rendered at each Biennial Meeting.
- Section 3. The President shall be an ex-officio member of every committee, except the Nominating Committee (Article XIII, Section 1).

#### ARTICLE XIII - ELECTIONS

Section 1. A Nominating Committee of five (5) members shall be constituted not less than sixty (60) days before each Biennial for the purpose of nominating candidates for officers and Board membership.

The Nominating Committee shall be constituted as follows:

- a) Two (2) members who are not officers or Board Members shall be elected from the regular membership at large by those in attendance and voting at the preceding Convention and Conference Workshop.
  - b) Three (3) members shall be appointed by the President from among a slate recommended by the Officers of the Association.

The recommendation of the Nominating Committee shall be communicated to every member by mail not less than thirty (30) days in advance of the Biennial. Any twenty-five (25) members may submit additional nominations to the Chairman of the Committee not less than ten (10) days in advance of the Biennial. The Nominating Committee shall report to the Biennial the names of all nominees, with its recommendations.

- Section 2. The two-year term to which Officers shall be elected shall be in accordance with Article VIII, Sections 3, 4, 6 and 7 of this Constitution. As the four-year terms of Board Members (Article X, Sections 2 and 3) were staggered (nine elected at one Biennial Meeting and the other eight elected at the next Biennial) at the time of the adoption of this Constitution, this staggered method shall be continued, the proper number to be nominated and elected to fill the expiring terms at the adoption of this Constitution and the alternate numbers nominated and elected at the following Biennial.
- Section 3. Interim appointment shall not make that member ineligible for election by the Association at the expiration of the interim term.
- Section 4. The term "four years" as used in Article XIII, Section 2 and Article X, Section 2, shall mean that period between two Biennial Meetings occurring quadrenially.

#### ARTICLE XIV - REGIONAL AND METROPOLITAN CHAPTERS

- Section 1. The Board shall have the power to grant to any group of three (3) or more members a charter as a Regional or Metropolitan Chapter. Each such Chapter shall abide by the following rules:
  - a. Officers of a Chapter must be Regular members of the Association.
  - b. Membership in a Chapter need not be limited to members of the Association.
  - c. No Constitution, By-Laws, Regulations or Rules of Procedure or Operations shall be enacted by a Chapter unless and until they have been approved by the Board of the Association.
  - d. Dues set by each Chapter under its approved rules shall remain the property of the Chapter. No accounting shall be required by the Board of the Association, unless a petition be filed with it by a majority of the members of the Chapter.
  - e. No member or group of members may use the name "National Association of Temple Administrators," the initials "NATA" or any varient thereof, nor utilize any logotype or distinctive emblem or design in use by the Association, unless authorized so to do by the Board of the Association.
  - f. No Chapter may adopt any policies or make any pronouncements in conflict with this Constitution and/or decisions adopted by the Association or its Board.
  - g. This Article shall take effect at the close of the Regular Meeting of the Association to be held in 1965.

#### ARTICLE XV - ORDER OF BUSINESS

The conduct of meetings and affairs of this Association shall be in accordance with good parliamentary procedure. Where no specific designation is made herein for procedure and practice, it shall be in accordance with the latest revised Robert's "Rules of Order."

#### ARTICLE XVI - AMENDMENTS

- Section 1. This Constitution may be amended at any Regular Meeting or any Special Meeting called for the purpose, by a vote of two-thirds (2/3) of the members then attending, provided that any proposed amendment shall have been communicated to every member by mail at least thirty (30) days prior to the Meeting at which it is to be considered.
- Section 2. Any member may propose an amendment which shall be submitted in writing to the Administrative Secretary in adequate time to meet the provisions of the notice set forth herein.
- Section 3. No vote by mail may be taken on an amendment to this Constitution.

#### ARTICLE XVII - QUORUM

- Section 1. For any meeting of the Association a quorum shall be composed of twenty-five (25) Members.
- Section 2. A quorum of the Board shall be nine (9) members.
- Section 3. Should a quorum not be present at a meeting, those in attendance shall have the power to secure written proxies from absent members for voting purposes.

#### ARTICLE XVIII - SUSPENSION AND RESIGNATION

The Board by majority vote shall have the power to suspend from membership for non-payment of dues or for conduct unbecoming the profession of Temple Administrator. A member may resign at any time provided his dues are paid in full, including the year in which his resignation is to take effect.

#### ARTICLE XIX - BOARD OF CERTIFICATION

- Section 1. The Association shall jointly sponsor with the Union of American Hebrew Congregations and the Central Conference of American Rabbis a Board of Certification for Temple Administrators whose purpose shall be to establish standards for certification, and to award its Certificate of Fellowship to those candidates who have complied with the requirements for certification and have successfully passed its examinations.
- Section 2. The Association's members on the UAHC-NATA-CCAR Board of Certification shall consist of the President of NATA, the Chairman of the NATA Certification Committee and a Regular Member of the Association appointed by its President.

#### ARTICLE XX - RELATIONSHIP TO UNION OF AMERICAN HEBREW CONGREGATIONS

- Section 1. The Association recognizes that its primary purpose, as a National Affiliate of the Union, is to strengthen the Union and to serve the cause of Judaism.
- Section 2. The Association shall not enact any rules or regulations for the administration of its affairs which are inconsistent with the Constitution of the Union or with any decision of the General Assembly of the Union.
- Section 3. The Chairman of the Board of Trustees, the President, the Administrative Secretary of the Union and the Director of the Joint Union-Central Conference of American Rabbis Commission on Synagogue Administration shall be ex-officio members of the Board of the Association.
- Section 4. The Associate and/or Assistant to the Director of the Joint Commission on Synagogue Administration shall be deemed an ex-officio member of the Association. The Director of the Commission shall, at his discretion request his Associate or Assistant to represent him at meetings of the Board of the Association and/or the Association's Administrative Committee.
- Section 5. In the event that the Association shall hereafter appoint an Executive Secretary, he shall be considered a member of the staff of the Union.
- Section 6. The Association shall submit its budget to the Budget Committee of the Union for the approval of those amounts to be appropriated by the Union for the Association.
- Section 7. The Association shall not adopt any resolution on a matter of general public interest or institute any new policy or initiate any project without consultation with the Chairman of the Board of Trustees or the President of the Union, or their designated representatives.
- Section 8. In the event that mutually satisfactory conclusions cannot be reached as a result of the above consultations, such matters shall be referred for a decision to a committee of five, two of whom shall be appointed by the Chairman of the Board of Trustees of the Union, two by the President of the Association, and the four so appointed shall select the fifth member from among the Board of Trustees of the Union, who shall act as an impartial arbitrator.
- Section 9. The Association shall make a written report of its activities to the Board of Trustees of the Union each year.

#### ARTICLE XXI - EFFECTIVE DATE

This Constitution shall supersede all previous Constitutions of the Association and shall become in full effect immediately after its adoption at the Regular meeting of the Association in New York in April, 1953.