



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

MS-630: Rabbi Alexander M. Schindler Digital Collection, 1961-1996.

Series A: Union of American Hebrew Congregations, 1961-1996.

Box
15

Folder
2b

Task Force on the Unaffiliated, 1989-1993.

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

MEMORANDUM

COPY

March 18, 1992

FROM: Edith J. Miller
TO: Rabbi Renni Altman
COPY: Rabbi Norman Kahan, Joseph Bernstein *mm*

Alex and I correspond with a woman from Marion, Iowa who is a Jew-by-Choice although I am not even certain that her conversion was ever formalized - - no one else in her family follows our faith. But she is exceedingly dedicated. She is also very devoted to her home congregation and undertakes many special responsibilities.

We just received a letter which she sent while on a journey west. Let me note the following comments she wrote on arriving in a community in Oklahoma, I believe, which shall remain nameless inasmuch as she did not want us to know the particular congregation, but she did want to share what happened to her. I am not even sure it was one of our congregations.

"Also, arriving in _____ early, we were able to go to services, though another mixed blessing. On arriving, I carefully introduced myself to the greeters, explaining I was a visitor from Iowa and that my (gentile) hostess from _____ had kindly brought me, but we were as semi-invisible and not much relevant! I think I've always been good with visitors (and regulars!) in Cedar Rapids, but trust me, I shall return home and watch for and welcome strangers with deep empathy from now on!"

I am sure you agree her message is a sad one - - perhaps we can find a way to once again remind our congregations to welcome the stranger in their midst.

I am going to share this memo with Norm Kahan and Joe Bernstein so that perhaps they can make use of it in one or another of their publications.

Many thanks.

MEMORANDUM

COPY

March 18, 1992

FROM: Edith J. Miller
TO: Rabbi Renni Altman
COPY: Rabbi Norman Kahan, Joseph Bernstein *mm*

Alex and I correspond with a woman from Marion, Iowa who is a Jew-by-Choice although I am not even certain that her conversion was ever formalized - - no one else in her family follows our faith. But she is exceedingly dedicated. She is also very devoted to her home congregation and undertakes many special responsibilities.

We just received a letter which she sent while on a journey west. Let me note the following comments she wrote on arriving in a community in Oklahoma, I believe, which shall remain nameless inasmuch as she did not want us to know the particular congregation, but she did want to share what happened to her. I am not even sure it was one of our congregations.

"Also, arriving in _____ early, we were able to go to services, though another mixed blessing. On arriving, I carefully introduced myself to the greeters, explaining I was a visitor from Iowa and that my (gentile) hostess from _____ had kindly brought me, but we were as semi-invisible and not much relevant! I think I've always been good with visitors (and regulars!) in Cedar Rapids, but trust me, I shall return home and watch for and welcome strangers with deep empathy from now on!"

I am sure you agree her message is a sad one - - perhaps we can find a way to once again remind our congregations to welcome the stranger in their midst.

I am going to share this memo with Norm Kahan and Joe Bernstein so that perhaps they can make use of it in one or another of their publications.

Many thanks.

3/10/93
Shalom Edie & perhaps Rabbi
Schindler, unless he's still
"on the road" ...

While I was driving yesterday
I heard the news about Mr. Begin.
However you might have felt
about some of his politics, you
may even have known him
personally, so I especially send
you my condolences... (Green
ink) is all I have & a soft pencil;
I'm sorry.)

You said, Edie, you hope all
the plans we made work out
well & the weather is with me.
My answer has to be one of
those is it 's empty or 's full
kind. For example, when I
arrived at my friends' in
Okla. for the Shabbat, I had
to drive on, as the ^{Kuppah} had
just come down with
shingles!

Although I had driven 2
days to see them, I visited
only briefly with the woman
as her husband's dr. thought
I might be vulnerable. On
the other hand, I ended up
staying a memorable place
in Okla. City, plus I on arriving
in ~~Okla. City~~ early, I got to
see my friends' place of work
etc. I have come down with
some odd spots, but we think

censored;
you'll see why
later!



all other
results went
PERFECT!

AND HOPE they AREN'T shingles
but some reaction to my FX
friend's cat!

Also, arriving in ~~early~~
early, we were able to go
to services, though another
mixed blessing! On arriving,
I carefully introduced myself
to the greeters, explained I was
a visitor ^{from TX} & that my (Gentile)
hostess ~~from~~ had
kindly brought me, but
we were as semi-invisible
& not much relevant! I
THINK I've always been good
^{with visitors} ^(or regulars)
that way in Cedar Rapids
but, trust me, I shall
return home and watch for
& welcome strangers with
DEEP empathy from now
on!

We managed to sort of
ignore it, however, & the
best of the time was worshipful
beautiful ^{sanctuary, especially} windows, sung
service, & lay speaker on
ORT (new to me). Perhaps
someone would have greeted us
at the org, but my friend
wanted to leave. ~~At~~ I've
already found where the
nearest synagogue is from
Port Isabel, & have hopes for
(20 miles away in Brownsville)

where is my new?

a more joyous Shabbat
THIS week!

Enclosed is a postcard
that's proof I made it
here, Edie. Yesterday I
actually wore shorts &
a sleeveless blouse &
was ^{very} pleasantly warm
even with bare feet
in the Gulf (across the
causeway). So, hold
the post card to you,
& you should feel
warmth!

Today has been ^{cold} cool & very
windy, so I went to
Mexico! (a first for me)
also climbed to the top of
the lighthouse (very
5-1-0-0-1-4) for a
fantastic view. ^{paper about blew off!} also
visited schools -

Enclosed are several
copies for you. Frank &
Ernest originally were from
my banker to me when
he learned I was "low:"
over-busy before vacation
& then ^{my} "Aunt" died!
The Abby & Calvin & Hobbes I
originally copied for friends
in Des Moines & then made
an extra for you two.

I hope this finds you
both VERY WELL & HAPPY!
I hope you missed your
predicted snow storm, Edie.
But, there's hope, ^{if we just wait} In Kansas
daffodils were blooming,
in OK quince bushes &
pear trees, & in TX
(as early as ^{the} redbuds & even
many trees had leafed
out.

Love,
Edie
Maubyn



COPY

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

February 11, 1992
 7 Adar I 5752

Mr. Robert Geskin
 c/o Rabbi Allen I. Freehling
 University Synagogue
 11960 Sunset Blvd.
 Los Angeles, CA 90049

Dear Mr. Geskin:

Rabbi Freehling has shared with me your letter in response to my comments on national health care. You raise an interesting parallel between "pricing out" individuals from health care coverage and "pricing out" unaffiliated Jews from synagogue membership.

I am pleased to inform you that the Reform movement has already begun developing responses to this matter through our Task Force on the Unaffiliated. One of the first projects of the Task Force has been the creation of the UAHC Privilege Card for unaffiliated Jews in their twenties. By opening synagogue doors to our young people through financial incentives such as time-limited free or significantly reduced memberships and creating appropriate programs for them, we hope to bring unaffiliated Jews into the synagogue at an earlier stage of their lives than they might otherwise have joined. (Please see the enclosed program description for more background on the Privilege Card.)

In the process of developing this program, we have learned that many of our congregations do offer reduced membership rates, most often for people in specific age categories, such as those under 35, or for new members. One of the goals of the Privilege Card program is to encourage congregations to publicize these dues reduction programs. Typically, they are one of a congregation's best kept secrets.

Mr. Robert Geskin

-2-

February 11, 1992

One of the goals of the Task Force is to encourage congregations to review their current dues structures and seek out ways to be more flexible and, therefore, more inviting to the unaffiliated. While virtually all of our congregations will respond positively to those in financial need, I do agree that such arrangements are not appealing to most people and will not encourage the unaffiliated to join synagogues.

The Task Force is only three years old and continues to learn and explore the different ways in which we can encourage our congregations to be more welcoming and to actively reach out to the unaffiliated. The influence of the cost of synagogue membership on affiliation is a matter that is of major concern to the Task Force and to the Reform movement as a whole.

I trust this information responds to your concerns.

With every good wish I am,

Sincerely,

Alexander M. Schindler

MEMORANDUM

February 11, 1992

COPY

FROM: Rabbi Alexander M. Schindler
TO: Rabbi Renni Altman

Thank you very much for the very fine draft in response to Allan Freehling's correspondent, Robert Geskin. I am grateful to you.





איחוד
ליהדות
מתקדמת
באמריקה

TASK FORCE ON THE UNAFFILIATED

UNION OF AMERICAN HEBREW CONGREGATIONS

SERVING REFORM JUDAISM IN NORTH AMERICA
838 Fifth Avenue, New York, New York 10021-7064 (212) 249-0100

February 5, 1992
Rosh Hodesh Adar I

MEMORANDUM

To: Rabbi Alexander M. Schindler

From: Rabbi Renni S. Altman *Renni*

Enclosed is a draft of a response to Allan Freehling's friend with regard to the cost of synagogue membership. I am including with it a copy of the program description of the Privilege Card, should you choose to send it to him.

I hope that this is helpful.

AMERICAN JEWISH
Thank Renni
Freehling letter
Process letter
cc: to Freehling

Director of Programs
Rabbi Renni S. Altman

Chairperson
Myra Ostroff

Co-Chairperson
Rabbi Steven E. Foster

Vice-Chairs
Sheila Thau
Geraldine Voit

Mr. Robert Geskin

Dear Mr. Geskin,

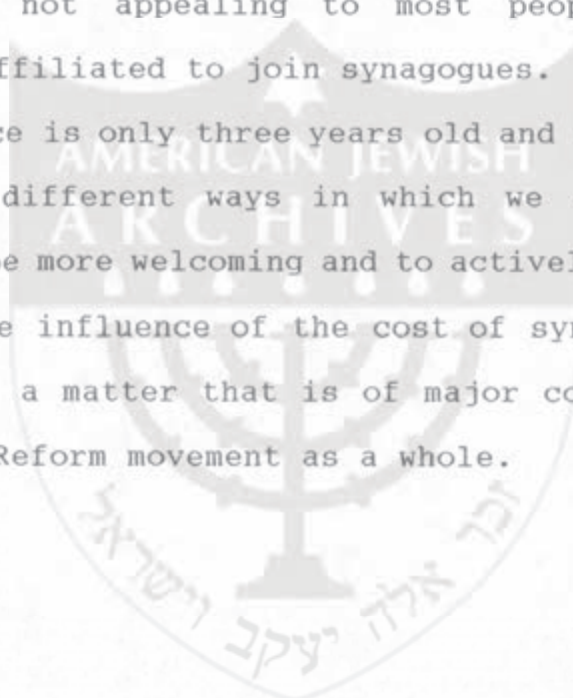
Rabbi Freehling has shared with me your letter in response to my comments on national health care. You raise an interesting parallel between "pricing out" individuals from health care coverage and "pricing out" unaffiliated Jews from synagogue membership.

I am pleased to inform you that the Reform movement has already begun developing responses to this matter through our Task Force on the Unaffiliated. One of the first projects of the Task Force has been the creation of the UAHC Privilege Card for unaffiliated Jews in their twenties. By opening synagogue doors to our young people through financial incentives such as time-limited free or significantly reduced memberships and creating appropriate programs for them, we hope to bring unaffiliated Jews into the synagogue at an earlier stage of their lives than they might otherwise have joined. (Please see the enclosed program description for more background on the Privilege Card.) In the process of developing this program, we have learned that many of our congregations do offer reduced membership rates, most often for people in specific age categories, such as those under 35, or for new members. One

of the goals of the Privilege Card program is to encourage congregations to publicize these dues reduction programs. Typically, they are one of a congregation's best kept secrets.

One of the goals of the Task Force is to encourage congregations to review their current dues structures and seek out ways to be more flexible and, therefore, more inviting to the unaffiliated. While virtually all of our congregations will respond positively to those in financial need, I do agree that such arrangements are not appealing to most people and will not encourage the unaffiliated to join synagogues.

The Task Force is only three years old and continues to learn and explore the different ways in which we can encourage our congregations to be more welcoming and to actively reach out to the unaffiliated. The influence of the cost of synagogue membership on affiliation is a matter that is of major concern to the Task Force and to the Reform movement as a whole.



UAHC PRIVILEGE CARD

PROGRAM DESCRIPTION
October 91/Heshvan 5752

Statement of Purpose:

Current studies of the Jewish community indicate that, while 60 - 70% of the Jews in the United States and Canada are currently not affiliated with any synagogue, 85% of North American Jews do affiliate with a synagogue at some point in their adult lives. One of the challenges facing us, then, is to encourage membership for a longer period of time, by bringing people into congregations at earlier stages of their lives and by developing ways to maintain that membership throughout their lives.

It is generally accepted within congregations that people will affiliate when their children are ready for religious school. However, with the changing demographics of the Jewish community, with people delaying marriage and having children later in life, people may not affiliate until they are in their mid to late 30s, if at all. In an effort to attract Jews to the synagogue at an earlier stage in their lives, the UAHC Task Force on the Unaffiliated created the UAHC Privilege Card program for young Jewish adults in their twenties.

Discussions with both unaffiliated Jews and leaders of our congregations indicate that one of the obstacles keeping many younger members of the community from affiliating with congregations is the perception that it is expensive to belong to a synagogue. Even if affordable, synagogue membership is generally not considered a high enough priority for young Jewish adults who may feel that "there's nothing there for us." It is our belief that by offering both financial and programmatic incentives to join congregations, we will encourage more Jews to choose earlier affiliation. The result will be a strengthening of our congregations as more and more Jews feel enfranchised and empowered to participate actively in the life of the community, and a strengthening of Jewish identity and spiritual life for all the members of our Jewish community - the very reason our congregations exist.

Program Format:

A UAHC Privilege Card, entitling the bearer to certain rights and privileges at participating UAHC congregations, is available to every Jew, age 22-30, who so requests. In addition, upon graduation from college, every student on the UAHC College Education Department's mailing list receives the card. The Card is valid for any one year through the cardholder's thirtieth birthday and is subject to renewal or extension at the congregation's discretion. Ideally every UAHC congregation will participate in this program in some way. (As of this date, over 350 congregations are registered in the program.) It is vital that

participating congregations offer some kind of concrete program or service for card holders so that the card does not engender expectations that will be disappointed.

Possible Options for Congregations:

The following is a suggested range of incentive options for congregations to consider. The Task Force recommends the choice of one of the first three options in order to send the strongest message of welcome to young Jews. The UAHC is extending a one year's exemption from MUM dues to CAP congregations for those Privilege Card holders to whom they extend free memberships, providing that the congregation submits lists of those names to the UAHC.

- A. Full membership for two years, at no charge
- B. Full membership for one year, at no charge
- C. Non-voting membership, at no charge
- D. Admission to High Holy Day services, at no charge
- F. Invitations as congregation's guests to programs and special cultural and social events
- G. Invitations as congregation's guests to special "under -30" events, such as Shabbat dinners, comedy night, etc.
- H. Reduced membership dues (even "fair-share" congregations could offer nominal or reduced dues for "under-30s")
- I. Reduced rates for High Holy Days
- J. Reduced rate membership in "Young People's Congregation" or other ongoing program for younger congregants.
- K. Other

Implementation and Distribution:

UAHC congregations register by indicating one or more of the menu items listed above. Upon registering, participating congregations receive the UAHC Privilege Card Program Idea Book, which includes programmatic ideas, suggestions for involving Privilege Card holders in congregational life and camera ready ad copy and press releases for publicizing the program on the local level.

Participating congregations are listed in a directory that is sent out to all UAHC Privilege Card holders. The directory will be updated periodically and will include the name, address and phone number of each congregation, along with the name of a liaison for the program and the privileges the congregation offers. Card holders can also obtain information about participating congregations by calling 800-359-UAHC.

Distribution of the card is multi-faceted. One group of UAHC Privilege Cards is distributed each year in the early spring to college seniors identified through the UAHC College Department. Other cards are distributed through the UAHC Task Force on the Unaffiliated to those whose names have been collected from congregations, from other card holders and through national promotions within the Reform movement and in the general community.

Dear Rabbi Dr. Freckling,

Hi! Rabbi Schindler is certainly correct to be concerned about the "pricing out" of one-fifth of this country's population from health care coverage -- though I oppose shaping a U.S. system upon the Canadian model.

However, we both know at least 20% of the Jewish community will not affiliate with a synagogue for financial reasons. The option of appealing for a lower rate based upon "financial need" is unattractive to many Jews. What if anything has the Reform Movement proposed to do about this?

Cordially,

Robert M. Glickin (B.H.)

P.S. An interesting thought: The L.A. Unified will now distribute condoms to high schoolers. Last time I heard it, a 16yr. old boy having intercourse with a 16yr. old girl had just committed statutory rape! RMG



איחוד
ליהדות
מתקדמת
באמריקה

Commission of Reform Jewish Outreach

SERVING REFORM JUDAISM IN NORTH AMERICA

UNION OF AMERICAN HEBREW CONGREGATIONS—CENTRAL CONFERENCE OF AMERICAN RABBIS

838 fifth Avenue, New York, New York 10021-7064 (212) 249-0100

December 11, 1988
4 Tevet 5752

MEMORANDUM

To: Rabbi Alexander M. Schindler and Rabbi Daniel B. Syme
From: Rabbi Renni S. Altman *lexxi*
CC: Dru Greenwood, Mel Merians
Re: Howard Kaufman's letter

I read Howard's letter with great interest. I can certainly understand his frustration as a leader of the Reform movement that his sons should find their answers in Orthodoxy. The issues that he raises are very much in concert with the goals of the Task Force and the Commission: exciting people about being Reform Jews, strengthening Jewish identity and educating for Jewish literacy.

The model that Howard suggests -- sending teachers from Aish HaTorah into different communities for "Discovery Days" -- reminds me of the activities of CLAL and the Wexner Heritage Foundation. As a model, I do not think it works for us, as we are a synagogue based movement and such a program does not foster any connection to the synagogue. However, the essence of what he suggests, providing more Jews with opportunities to learn about Judaism in an exciting and relevant way, is the direction in which the efforts of the Task Force are moving.

We should look to the synagogue as the center for such educational programs. One of the ideas that we suggest to congregations in our new resource book, The Life Cycle of Synagogue Membership: A Guide to Recruitment, Integration and Retention, is to begin a "Lunch and Learn Program" to bring Jewish education into the business community. In this kind of program the rabbi meets on a regular basis with congregants in a central downtown office for serious study. This program can be an effective way to reach out to unaffiliated Jews and will help them initiate a relationship with

Chairman
Melvin M. Scharf
Co-Chairman
Rabbi Leslie Y. Guttman
Director
Dru Greenwood

the synagogue through the rabbi. We could also look to the model of the National Jewish Outreach Program which offers basic Jewish literacy programs through local synagogues to anyone in the community. Such programs would not be difficult to design or promote, but they would involve far more financial and human resources than are currently available to our department.

The following are some ways in which we are currently addressing the concerns that Howard raises which you might want to share with him:

Avi Chai Grants

Six congregations in our movement received grants from the Avi Chai Foundation for programs directed towards the unaffiliated that focus on strengthening Jewish identity and providing opportunities for Jewish learning. These congregations are developing new and exciting ways to reach out to the Jews in their communities and bring them into the synagogue. (You may want to include a summary of some of the grant proposals.)

Privilege Card

The Privilege Card program addresses the population which is of major concern to Howard -- the lost generation between NFTY years and settling down. Through participation in this program, more and more congregations are developing programs to attract young adults. The nature of these programs varies from synagogue to synagogue: many groups are social-action oriented; others are mini-congregations that encompass all aspects of synagogue life; and others, such as the Young Congregants group at Wilshire Blvd. Temple, have a serious study component.

We are currently working on a new and very exciting piece of the Privilege Card Program. Under the directive of the Task Force, we are planning to follow the model of the very successful "Wondering Jew" program, held in Denver a few years ago (brochure is enclosed), and promote it as a Privilege Card event in major cities throughout the country. We are planning such a program for the early fall in Manhattan as a model which will then be replicated elsewhere. Such a program will bring unaffiliated Jewish young adults together for a day that will focus on Jewish identity and connect them with the local congregations, who will offer follow-up programs.

National Kallah and Zimmerman Institute

These two programs address the goal of providing opportunities for high quality adult education but they work in reverse of the Aish HaTorah system -- in our programs, the people travel to the teachers. While the number of people who can reach those programs is somewhat limited, we could reach more people by sponsoring more kallot on a regional basis, as is being done in several regions - e.g., Northeast, Chicago/Great Lakes.

G.F.
Unaffiliated

July 25, 1991
14 Av 5751

Dr. Gary Tobin
Brandeis University
415 South Street
Waltham, MA 02130

Dear Gary:

As you know, Dan Syme shared with me his response to your letter of July 16 and I concur with his view. If you let me have a summary of the conclusions, we will be in a better position to see just how to present the full survey results to our people.

Gary, I want you to know I am very grateful for all your good work. If there is anything special you need or feel I should know, please don't hesitate to call upon me.

With appreciation and warm good wishes, I am

Sincerely,

Alexander M. Schindler

Maurice and Marilyn Cohen
Center for Modern Jewish Studies



Brandeis University
415 South Street
Waltham, Massachusetts
02254-9110

617-736-2060
617-736-3009 TTY/TDD
617-736-2070 FAX

16 July 1991

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

Dear Alex:

Enclosed is a copy of the UAHC questionnaire. We are just finishing the analysis and the data are revealing interesting things about the Reform movement.

It would probably be appropriate to have this information somehow introduced at the Biennial. I think it would be useful to have Gabriel Berger, who has been supervising the study, make a presentation at the Biennial. If it does not fit into the schedule we should look for another appropriate forum.

Sincerely,


Gary
Gary A. Tobin

GAT:sjr
encl.

cc: Rabbi Daniel Syme
Rabbi Sanford Seltzer

File - respond as follows
Slav Boy
I have a copy of David's
response, concurred with it.
Let me see a summary of
these conclusions + then
we can decide if so
how to present it.
Thanks for all your good
work. If there is any
special you need a full
I should know, please
call on me
M.

Survey of Reform Congregations



**Created by
The Cohen Center for Modern Jewish Studies
Brandeis University
in conjunction with
The UAHC-CCAR Task Force on the Unaffiliated**

This short survey is part of a research project on congregational affiliation that is being conducted by the Union of American Hebrew Congregations and the Cohen Center for Modern Jewish Studies at Brandeis University. Your participation in this survey is very important in order to understand what kind of information Reform congregations utilize to learn about their members' characteristics, opinions, and needs. If you have any questions about how to respond to this survey please contact Rabbi Renni S. Altman, (212)249-0100.

Please return survey by March 1, 1991

To: Rabbi Renni Altman

Task Force on the Unaffiliated

838 Fifth Ave., New York, NY 10021-7064

(212)249-0100

1. Name of Congregation _____

2. Mailing Address

Street _____

City _____

State or Province _____

Zip Code _____

3. Phone Number _____

4. Name of Respondent _____

5. Position or Job Title of Respondent _____

6. Year of Establishment of Congregation _____

7. Size of Congregation

a. Number of Member Units _____

b. Estimated total number of individuals in member units _____

8. Congregation's Employees (including professional, educational, administrative, clerical, and maintenance staff)

a. Total Number of Full-time Employees in your congregation _____

b. Total Number of Part-time Employees in your congregation _____

9. How many rabbis, administrators, and secretaries/clerical workers are employed by your Congregation on full-time and part-time bases? .

	Full- Time	Part -Time
a. Number of Rabbis _____	_____	_____
b. Number of Administrators _____	_____	_____
c. Number of Secretaries/clerical workers _____	_____	_____

10. How many people would you say attend all Shabbat Services combined in your Congregation in a typical week?

_____ persons

11. Does your Congregation have a Religious School, Sunday School or Hebrew School for children (not including pre-school or nursery school)?

a. Yes _____

b. No _____ (go to question 15).

12. If yes, how many students are currently enrolled? _____

13. Does the school have an employee working as a principal or educational director of the school?

a. Yes _____

b. No _____ (go to question 15).

- 14. On average, how many hours a week does this person work running the school during the school year?

_____ hours

15. We are interested in learning about activities and programs conducted by your congregation. For each of the following activities or programs please indicate whether or not your congregation has engaged in the activity or program during the year 1989-90.

	Yes	No
a. Adult Jewish/Religious education classes or programs _____		
b. Jewish Day School _____		
c. Subsidized or Free Meal Services (unrelated to religious services) _____		
d. Full-time Day care (infant or pre-school age children) _____		
e. Pre-school program or Nursery School _____		
f. Day care for elderly or other senior citizen programs _____		
g. Summer day camp _____		
h. Youth programs _____		
i. Social-Civic action programs (women's rights, minorities, disabled, homeless advocacy) _____		
j. Arts and cultural programs _____		
k. Interethnic or Interfaith programs with non-Jewish groups _____		
l. Collection of funds or goods for distribution outside the Congregation (Tzedakah collective) _____		

16. During the period 1985-1990, has your congregation used any kind of membership information forms for new members?

- a. Yes _____ (please attach a copy of each form to this survey)
- b. No _____

17. Has your congregation had any committee, task force or commission during the last five years with a specific purpose or focus in any of the following areas?

	Yes	No
a. long range planning _____		
b. strategic planning _____		
c. marketing _____		
d. membership recruitment _____		
e. membership retention _____		
f. Outreach to interfaith couples or Jews by choice _____		
g. needs assessment _____		
h. financial problems _____		

18. During the period 1985-1990, has your congregation utilized any kind of forms, surveys or any other methods to gather information about current, past, or potential congregants? Please enclose a copy of each with this survey.

	Yes	No
a. About current members _____		
b. About past members _____		
c. About potential members _____		

IF YOU HAVE ANSWERED NO TO ALL THREE OF THE ABOVE (items A, B and C), PLEASE ANSWER QUESTIONS 19 AND 20. OTHERWISE GO TO QUESTION 21.

19. In your opinion, how useful for your congregation would it be to collect information about or to conduct surveys of current, past or potential members?

- a. Very useful _____
- b. Somewhat useful _____
- c. Not useful at all _____

20. What are the main reasons that your congregation has not gathered such information at all? Please check all that apply.

- a. never considered the possibility _____
- b. not considered important _____
- c. lack of professional guidance _____
- d. lack of financial resources _____
- e. information needed was already available _____
- f. other (please describe) _____

IF YOU HAVE ANSWERED NO TO ITEMS A, B, AND C IN QUESTION 18, YOU HAVE COMPLETED THE SURVEY. PLEASE RETURN THIS SURVEY AS SOON AS POSSIBLE ALONG WITH ANY MEMBERSHIP FORMS THAT YOUR CONGREGATION MAY USE. THANK YOU FOR YOUR COOPERATION.

21. Which of the following methods and instruments have been used to gather information about current, past, or potential members?

	Yes	No
a. mail back survey _____		
b. phone survey _____		
c. personal interviews _____		
d. membership forms _____		
e. focus groups _____		
f. synagogue records _____		
g. data collected by other organizations _____		
h. other. Please specify: _____		

22. All in all, how satisfied were you with the experience that your congregation had collecting membership information?

- a. Very satisfied _____
- b. Somewhat satisfied _____
- c. Somewhat unsatisfied _____
- d. Not at all satisfied _____

23. Has your congregation produced any written materials with that information, such as summaries, reports, or planning documents?

- a. Yes _____ (please enclose a copy of each with this survey)
- b. No _____

24. Did your congregation use any of the following in collecting information or preparing written materials about current, former, or potential members?

	Yes	No
a. paid consultants _____		
b. in-house professional staff(rabbis, teachers, administrators) _____		
c. specialists or consultants who volunteered their services _____		
d. other lay members of the congregation _____		
e. Other. Please specify: _____		

25. Has your congregation used funds coming from any of the following sources to support any of these projects?

	Yes	No
a. Congregation's operating budget _____		
b. Donation from a congregant _____		
c. Grant from private foundation _____		
d. Grant from local Jewish federation _____		
e. Other. Please explain: _____		

26. Altogether, how many people would you say were involved in designing, planning, carrying out, and interpreting the information collected about current, former, or potential congregants?

_____ persons

27. In your opinion, what are the reasons that motivated the initiation of these projects?

- a. _____

- b. _____

- c. _____

28. In your opinion, how useful for your congregation would it be to collect additional information about or to conduct new surveys of current, past or potential members?

- a. Very useful _____
- b. Somewhat useful _____
- c. Not useful at all _____

29. What are the main reasons that your congregation has not collected such information more often? Please check all that apply.

- a. never considered the possibility _____
- b. not considered important _____
- c. lack of professional guidance _____
- d. lack of financial resources _____
- e. information needed was already available _____
- f. Other (please describe) _____

AMERICAN JEWISH
ARCHIVES

THANK YOU VERY MUCH FOR YOUR PARTICIPATION IN THIS SURVEY. PLEASE SEND BACK YOUR QUESTIONNAIRE AS SOON AS POSSIBLE. DO NOT FORGET TO INCLUDE A COPY OF EACH MEMBERSHIP FORM AND SURVEY USED, OR ANY REPORT PRODUCED BY YOUR CONGREGATION. PLEASE FEEL FREE TO CONTACT RABBI RENNI S. ALTMAN, (212) 249-0100, IF YOU HAVE ANY QUESTIONS ABOUT THIS SURVEY.

Please return survey by March 1, 1991

To: Rabbi Reni Altman
Task Force on the Unaffiliated
838 Fifth Avenue
New York, NY 10021-7064
(212)249-0100

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

איחוד
היהודים
אמריקאים
בברית המועצות

July 23, 1991

Dr. Gary Tobin
Brandeis University
415 South Street
Waltham, Mass. 02130

Dear Gary,

Thank you for your letter regarding the UAHC questionnaire.

It is a bit early to discuss how to present the data. At the very least, we would like to review a summary of major findings. Once we have a sense of what the data indicates, we can determine how best to share it with our people.

I will look forward to hearing from you soon.

Sincerely,

Rabbi Daniel B. Syme
Vice-President.

DBS/e

cc: Rabbi Sanford Seltzer
Ms. Dru Greenwood
Rabbi Alexander M. Schindler

Unaffiliated

September 26, 1991
18 Tishri 5752

Mrs. Martin Morhar
13400 Weddington Street
Van Nuys, CA 91401

Dear Mrs. Morhar:

Many thanks for your gracious contribution towards our work. It was heartening to learn of your deep gratitude for our Privilege Card program for young Jewish singles and I am grateful to you for your tangible expression of appreciation and support.

The Privilege Card program stems from our Task Force on Outreach to the Unaffiliated. One of the major groups we seek to reach is the large community of younger Jews, couples as well as singles, who are out of college and in the work force but not yet ready to fully affiliate with a synagogue. Many of these younger Jews are still getting settled in their jobs and/or communities and we feel it is important for them to know we welcome them into our congregations at all times, including during the High Holyday period when it is often difficult for them to connect, as was the case with your daughter's friends.

Thank you for your good wishes on the New Year, they are fully reciprocated.

Sincerely,

Alexander M. Schindler

September 20, 1991

Rabbi Alexander Schindler
UAHC
838 Fifth Ave.
New York, N.Y. 10021

Dear Rabbi Schindler:

In appreciation of your program giving Young Single Jewish Adults membership in Temples, I am enclosing a small contribution.

My daughter had tried to purchase a ticket for the holidays while she was in Syracuse and then in New Jersey. Altho she told the Temples she was only there temporarily, they told her she had to join the Temple. Our Temple in North Hollywood wrote so that she was able to attend Services.

She did not like going alone and sitting alone as she was the only one of her friends who could obtain tickets through another Temple membership.

This year she attended with a friend from Hadassah and was most happy. Her Temple and Jewish roots are very strong. She was Bat Mitvah and confirmed, attended Camp Swig four summers and both my sister and I have been most active in Sisterhood on the local and District level. My brother-in-law was a Temple president and on the UAHC national board.

However, what about other young adults who did not have this background, until your new program. I do hope it will be well publicized.

Thank you very much and my best for a very Happy, Healthy New Year.

Sincerely,

Elaine Morhar

Elaine Morhar (Mrs. Martin)
13400 Weddington Street
Van Nuys, Ca. 91401

ecm

ELAINE J. MORHAR
KAREN JEAN MORHAR
13400 WEDDINGTON ST. 784-7940
VAN NUYS, CA 91401

3638

Sept 20 1991

16-7001/3220

PAY TO THE
CROSS OF

Reform Jewish Appeal

\$50 00

DOLLARS

CALIFORNIA FEDERAL BANK

North Hollywood Office
4821 Laurel Canyon Boulevard
North Hollywood, California 91607

Elaine Morhar

MEMORANDUM

September 26, 1992
18 Tishri 5752

From: Edith J. Miller

To: Joan Greenberg

Please note the enclosed check for \$50.00, payable to RJA, and the accompanying letter. Mrs. Morhar will receive a note from Alex. In view of the fact her gift is sent in appreciation for our Privilege Card program, should this gift really go to the RJA?



MEMORANDUM

CC: M17, ABC
3/12

From Rabbi Bernard M. Zlotowitz
To Rabbi Alexander M. Schindler
Copies
Subject

Date 3/7/91

Dear Alex:

Upon your excellent suggestion that temples encourage the acceptance of the unaffiliated and admit their children to the religious school without charge, the New York Federation conducted a survey, the results of which are enclosed.

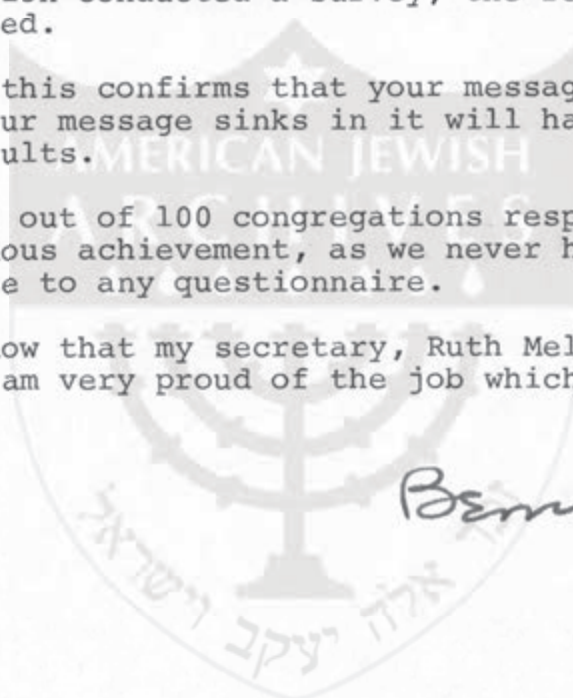
We believe that this confirms that your message had an impact and as your message sinks in it will have even more far-reaching results.

The fact that 83 out of 100 congregations responded is of itself a tremendous achievement, as we never had this overwhelming response to any questionnaire.

I wish you to know that my secretary, Ruth Melchet, tabulated the results. I am very proud of the job which she accomplished.

BMZ:rbm

Bernie



TABULATION OF SURVEY ON UNAFFILIATED FAMILIES
IN N Y F R S CONGREGATIONS - as of March 7, 1991

Compiled and analyzed by Ruth B. Melchet, Admin. Assistant, NYFRS

TOTAL NUMBER OF QUESTIONNAIRES SENT OUT: 100
TOTAL NUMBER OF RESPONSES RECEIVED: 83

Question # 1: Does your congregation permit children of
unaffiliated families to attend Religious School?

Response: YES: 36 NO 47 NO RESPONSE: 0

a) If so, for how long?

Response: Answers range from "immediately" to
"as long as it takes". Majority seem
to think that six months to one year
is the proper length of time.

b) Into which grades?

Response: Answers range from "K" through 2 years
to "Before Bar Mitzvah". Most
say: "From K through 3rd grade".

c) What are the charges?

Response: Answers range from "Only for Bar Mitzvah"
all the way up to \$760.00. Most say
\$150.00 to \$300.00/year.

d) Do your members pay less?

Response: YES - 11 No - 8 No response - 64

Question # 2: Can a child of an unaffiliated family
become Bar/Bat Mitzvah?

Response: YES- 5 NO - 48 No response or N/A -30

Question # 3: Can a child of an unaffiliated family become
a member of the youth group?

Response: YES - 70 NO - 11 No response or N/A 2

a) If yes, can that child be an officer?

Response: YES - 37 * NO - 22 No response -24

b) Can that child get scholarships to camp, etc.?

Response: YES - 17 NO - 36 No response 30

* Some noted that they could not be "President" of the youth group.

TABULATION OF SURVEY ON UNAFFILIATED FAMILIES,
continued

Question # 4:

- a) If you accept children of unaffiliated families when is the family required to join the Congregation?

Response: Answers range from "K" all the way up to "Before Bar Mitzvah"

- b) Do you offer them any special inducements?

YES - 15 NO - 20
(see note below*)

NO RESPONSE 48

Question # 5: Do you differentiate between children of unaffiliated Jewish families and those of intermarried (where one parent is not Jewish)?

Response:

YES 1 NO 27 NO RESPONSE 55

* Comments range from: "Unaffiliated do not enjoy membership, regardless if they are intermarried"; if they are affiliated the children are treated exactly the same; if they are members they have to make a commitment to the child's Jewish education and to being a part of the Jewish community"; "special inducement to all new members: 2 years one half dues cost throughout all 3 Fair Share Dues categories."



Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

838 FIFTH AVENUE, NEW YORK, NY 10021-7064 (212) 249-0100 FAX# (212) 734-2857

NEW YORK FEDERATION OF REFORM SYNAGOGUES

SAMPLE

Rabbi Bernard M. Zlotowitz

Director

December 1990

Rabbi Allen S. Kaplan

Associate Director

TO: Rabbis of NYFRS Congregations (copies: Presidents and
Educators of Congregation)

FROM: Rabbi Bernard M. Zlotowitz

Dear Colleagues:

This survey will be helpful for us to inform our congregations as to the practices relating to the religious education and groups of children of unaffiliated families.

Please take a few moments to fill this out and return to my office. Thank you.

- 1) Does your congregation permit children of unaffiliated families to attend Religious School? _____
 - a) If so, for how long? _____
 - b) Into which grades? _____
 - c) What are the charges? _____
 - d) Do your members pay less? _____
If so, what is the differential? _____
- 2) Can a child of an unaffiliated family become Bar/Bat Mitzvah? _____
- 3) Can a child of an unaffiliated family become a member of the youth group? _____
 - a) If yes, can that child be an officer? _____
 - b) Can that child get any scholarships for camp, trips to Israel, etc.? _____
- 4)
 - a) If you accept children of unaffiliated families, when is the family required to join the Congregation? _____
 - b) Do you offer them any special inducements? _____
- 5) Do you differentiate between children of unaffiliated Jewish families and those of intermarried (where one parent is not Jewish?) _____
If so, how? _____

NAME OF CONGREGATION _____

NAME OF RABBI _____

OFFICERS

President

May Mass

Program Vice Presidents

William Imershein

Dr. Carolyn Kunin

Lawrence Rothenberg

Helene Spring

Regional Vice Presidents

Lester Breidenbach, Jr.

Susan Feldman

Ernest Grunebaum

Stanley Singer

Bertrand Wagner

Treasurer

Raymond Brown

Associate Treasurer

John Stern

Secretary

Stanley Slom

Associate Secretary

Lois Braun



איחוד
ליהדות
מתקדמת
באמריקה

TASK FORCE ON THE UNAFFILIATED

UNION OF AMERICAN HEBREW CONGREGATIONS

SERVING REFORM JUDAISM IN NORTH AMERICA

838 Fifth Avenue, New York, New York 10021-7064 (212) 249-0100

January 25, 1991
10 Shevat 5751

MEMORANDUM

To: Rabbi Alexander M. Schindler

From: Rabbi Renni S. Altman

CC: Mel Merians, Rabbi Steven Foster, Rabbi Daniel B. Syme, Lydia Kukoff

Re: Lilly Project

AMERICAN JEWISH
ARCHIVES

As the first step of the research project, we are preparing to send a survey out to all congregations. This survey has been prepared by the people at Brandeis, with our suggestions included. We will send the survey to all rabbis and to presidents where the congregation has no rabbi. We will also send a note to all presidents informing them of the project and asking for their support. We believe that our request will have the greatest impact if it comes from you. I have drafted the enclosed letters for your approval and signature. I have also included a copy of the survey for your information (it is in draft form and will be formatted properly).

Following the suggested guidelines from Brandeis, and in order to meet the deadline of getting all the information to them by June 1st, we need to send out the surveys by the beginning of February. We will follow that initial letter with a reminder a week later. We will send a second set of surveys to congregations that have not yet responded at the end of February and we will follow that up with a reminder letter at the beginning of March. By the middle of March we will begin making follow-up phone calls to congregations that have not responded and to those who may not have included the requested materials. We will then catalog all of the information and pass it on to Brandeis. They will then write up a report to be presented at a scholarly conference on affiliation that they will organize.

Director of Programs
Rabbi Renni S. Altman
Chairman
Melvin Merians
Co-Chairman
Rabbi Steven E. Foster

I would appreciate your response to the enclosed letters as soon as possible so that we can have the materials duplicated and mailed out by our deadline. Thank you.

Renni

(3)
attached

February 4, 1991
20 Shevat 5751

Dear Colleague:

The UAHC is currently embarking on a very exciting research project on synagogue affiliation with the Cohen Center for Modern Jewish Studies at Brandeis University, under the direction of Dr. Gary Tobin. The Lilly Foundation has awarded a \$150,000 planning grant for this 15-month joint-research project, which is only the first phase of a longer program development project on reaching the unaffiliated. Our movement as a whole, and each Reform congregation in particular, will benefit from our participation in this project, which will help us develop better ways to bring unaffiliated Jews into our congregations.

While the Brandeis study will encompass both synagogue and church affiliation in general, our partnership means that Reform congregations will be the focus of in-depth research. Therefore, all Reform congregations have the opportunity to play a key role in this research venture. The manner in which we complete the first part of this project will influence our ability to obtain the \$850,000 grant necessary to complete the long-term program implementation project. Your immediate response to the enclosed questionnaire is critical for the project's success and our receipt of the \$850,000 grant.

Please take the short time necessary to fill out the questionnaire yourself or pass it on to the appropriate person, and return it to Rabbi Renni S. Altman, UAHC, 838 Fifth Avenue, New York, NY 10021-7064 by March 1, 1991. If you have any of the materials requested -- forms, surveys or reports -- please be sure to include them. Your help in this effort is most appreciated.

Sincerely,

Alexander M. Schindler

letter being sent to
Presidents where
There is a full-time
Rabbi

February 4, 1991
20 Shevat 5751

Dear Temple President:

The UAHC is currently embarking on a very exciting research project on synagogue affiliation with the Cohen Center for Modern Jewish Studies at Brandeis University, under the direction of Dr. Gary Tobin. The Lilly Foundation has awarded a \$150,000 planning grant for this 15-month joint-research project, which is only the first phase of a longer program development project on reaching the unaffiliated. Our movement as a whole, and each Reform congregation in particular, will benefit from our participation in this project, which will help us develop better ways to bring unaffiliated Jews into our congregations.

While the Brandeis study will encompass both synagogue and church affiliation in general, our partnership means that Reform congregations will be the focus of in-depth research. We are asking your congregation to participate in this exciting project by completing a questionnaire regarding your efforts in various membership activities. As the information requested involves both staffing and programmatic areas, we thought it most expedient to send the questionnaire directly to your congregation's rabbi.

I am writing to inform you of this project and to ask for your support. The manner in which we complete the first part of this project will influence our ability to obtain the \$850,000 grant necessary to complete the long-term program implementation project. If you have any questions about this project, please do not hesitate to call our Director of Programs for the Task Force on the Unaffiliated, Rabbi Renni S. Altman, at (212) 249-0100.

Your support of this effort is most appreciated.

Sincerely,

Alexander M. Schindler

letter being sent
with survey to
Presidents where there
is no full time
rabbi.

February 4, 1991
20 Shevat 5751

Dear Temple President:

The UAHC is currently embarking on a very exciting research project on synagogue affiliation with the Cohen Center for Modern Jewish Studies at Brandeis University, under the direction of Dr. Gary Tobin. The Lilly Foundation has awarded a \$150,000 planning grant for this 15-month joint-research project, which is only the first phase of a longer program development project on reaching the unaffiliated. Our movement as a whole, and each Reform congregation in particular, will benefit from our participation in this project, which will help us develop better ways to bring unaffiliated Jews into our congregations.

While the Brandeis study will encompass both synagogue and church affiliation in general, our partnership means that Reform congregations will be the focus of in-depth research. Therefore, all Reform congregations have the opportunity to play a key role in this research venture. The manner in which we complete the first part of this project will influence our ability to obtain the \$850,000 grant necessary to complete the long-term program implementation project. Your immediate response to the enclosed questionnaire is critical for the project's success and our receipt of the \$850,000 grant.

Please take the short time necessary to fill out the questionnaire and return it to Rabbi Renni S. Altman, UAHC, 838 Fifth Avenue, New York, NY 10021-7064 by March 1, 1991. If you have any of the materials requested -- forms, surveys or reports -- please be sure to include them.

Your help in this effort is most appreciated.

Sincerely,

Alexander M. Schindler

Survey of Reform Congregations

This short survey is part of a research project on congregational affiliation that is being conducted by the Union of American Hebrew Congregations and the Cohen Center for Modern Jewish Studies at Brandeis University. Your participation in this survey is very important in order to understand what kind of information Reform congregations utilize to learn about their members' characteristics, opinions, and needs. If you have any question about how to respond to this survey please contact Rabbi Renni S. Altman, (212) 249-0100.

1. Name of Congregation

2. Mailing Address

Street

City

State or Province

Zip Code

3. Phone Number

4. Name of Respondent

5. Position or Job Title of Respondent

6. Year of Establishment of Congregation

7. Size of Congregation

a. Number of Member Units

b. Estimated total number of
individuals in member units

8. Congregation's Employees (including professional, educational, administrative, clerical, and maintenance staff)

a.Total Number of Full-time Employees in your Congregation

b.Total Number of Part-time Employees in your Congregation

9. How many Rabbis, administrators, and secretaries/clerical workers are employed by your Congregation on full-time and part-time bases?

	Full-time	Part-time
a.Number of Rabbis		
b.Number of Administrators		
c.Number of Secretaries/clerical		

10. How many people would you say attend all Shabbat Services combined in your Congregation in a typical week?

11. Does your Congregation have a Religious School, Sunday School or Hebrew School for children (not including pre-school or nursery school)?

1. Yes

2. No (go to question 15)

12. If yes, how many students are currently enrolled?

13. Does the School have an employee working as a principal or educational director of the School?

1. Yes

2. No (go to question 15)

14. On average, how many hours a week does this person work running the School during the school year?

15. We are interested in learning about activities and programs conducted by your congregation. For each of the following activities or programs please indicate whether or not your congregation has engaged in the activity or program during the year 1989-90.

- | | Yes | No |
|---|-----|----|
| a. Adult Jewish/Religious education classes or programs | | |
| b. Jewish Day School | | |
| c. Subsidized or Free Meal Services (unrelated to religious services) | | |
| d. Full-time Day care (infant or pre-school age children) | | |
| e. Pre-school program or Nursery School | | |
| f. Day care for elderly or other senior citizen programs | | |
| g. Summer day camp | | |
| h. Youth programs | | |
| i. Social-Civic action programs (women's rights, minorities, disabled, homeless advocacy) | | |
| j. Arts and cultural programs | | |
| k. Interethnic or Interfaith programs | | |
| l. Collection of funds or goods for distribution outside the Congregation (Tzedakah collective) | | |

16. During the period 1985-1990, has your congregation used any kind of membership information forms for new members?

1. Yes (please attach a copy of each form to this survey)

2. No

17. Has your congregation had any committee, task force or commission during the last five years with a specific purpose or focus in any of the following areas?

Yes No

- a. long range planning
- b. strategic planning
- c. marketing
- d. membership recruitment
- e. membership retention
- f. outreach to interfaith couples
or Jews by choice
- g. needs assessment

h. financial problems

18. During the period 1985-1990, has your congregation utilized any kind of forms, surveys or any other methods to gather information about current, past, or potential congregants? Please enclose a copy of each with this survey.

Yes No

- a. About current members
- b. About past members
- c. About potential members

IF YOU HAVE ANSWERED NO TO ALL THREE OF THE ABOVE, PLEASE ANSWER QUESTIONS 19 AND 20. OTHERWISE GO TO QUESTION 21.

19. In your opinion, how useful for your congregation would it be to collect information about or to conduct surveys of current, past or potential members?

- 1. Very useful
- 2. Somewhat useful
- 3. Not useful at all

20. What are the main reasons that your congregation has not gathered such information at all? Please check all that apply

- a. never considered the possibility
- b. not considered important
- c. lack of professional guidance
- d. lack of financial resources
- e. information needed was already available
- f. Other (please describe).....

IF YOU HAVE ANSWERED NO TO ITEMS A, B, AND C IN QUESTION 18, YOU HAVE COMPLETED THE SURVEY. PLEASE RETURN THIS SURVEY AS SOON AS POSSIBLE ALONG WITH ANY MEMBERSHIP FORMS THAT YOUR CONGREGATION MAY USE. THANK YOU FOR YOUR COOPERATION.

21. Which of the following methods and instruments have been used to gather information about current, past, or potential members?

Yes No

- a. mail back survey
- b. phone survey
- c. personal interviews
- d. membership forms
- e. focus groups
- f. synagogue records
- g. data collected by other organizations
- h. other. Please specify:

22. All in all, how satisfied were you with the experience that your congregation had collecting membership information?

- a. Very satisfied
- b. Somewhat satisfied

- c. Somewhat unsatisfied
- d. Not at all satisfied

23. Has your congregation produced any written materials with that information, such as summaries, reports, or planning documents?

- 1. Yes (please enclose a copy of each with this survey)
- 2. No

24. Did your congregation use any of the following in collecting information or preparing written materials about current, former, or potential members?

Yes No

- a. paid consultants
- b. in-house professional staff
(rabbis, teachers, administrators)
- c. specialists or consultants who
volunteered their services
- d. other lay members of the congregation
- e. Other. Please specify: _____

25. Has your congregation used funds coming from the following sources to support any of these projects?

Yes No

- a. Congregation's operating budget
- b. Donation from a congregant
- c. Grant from private foundation
- d. Grant from local Jewish federation
- e. Other. Please explain: _____

26. Altogether, how many people would you say were involved in designing, planning, carrying out, and interpreting the information collected about current, former, or potential congregants?

27. In your opinion, what are the reasons that motivated the initiation of these projects?

a. _____

b. _____

c. _____

28. In your opinion, how useful for your congregation would it be to collect additional information about or to conduct new surveys of current, past or

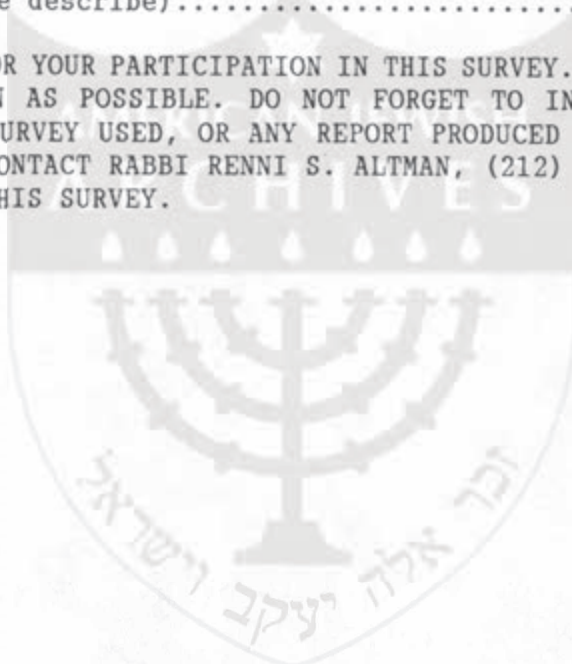
potential members?

1. Very useful
2. Somewhat useful
3. Not useful at all

29. What are the main reasons that your congregation has not collected such information more often? Please check all that apply;

- a. never considered the possibility
- b. not considered important
- c. lack of professional guidance
- d. lack of financial resources
- e. information needed was already available
- f. Other (please describe).....

THANK YOU VERY MUCH FOR YOUR PARTICIPATION IN THIS SURVEY. PLEASE SEND BACK YOUR QUESTIONNAIRE AS SOON AS POSSIBLE. DO NOT FORGET TO INCLUDE A COPY OF EACH MEMBERSHIP FORM AND SURVEY USED, OR ANY REPORT PRODUCED BY YOUR CONGREGATION. PLEASE FEEL FREE TO CONTACT RABBI RENNI S. ALTMAN, (212) 249-0100, IF YOU HAVE ANY QUESTIONS ABOUT THIS SURVEY.



t.o.h
Associates, Ltd.

1415 Barclay Circle, Suite A • Marietta, Georgia 30060 • Telephone: (404) 429-9220

January 8, 1991

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

Dear Alex:

Last Sunday the Atlanta Reform Synagogue Council (of which I am now serving as president) and the UAHC sponsored a Workshop on the Unaffiliated for the members of the Atlanta Council. Rabbi Renni Altman was the facilitator.

I wore several hats at this workshop and I can tell you that the heads under each were swelling with pride and pleasure at the wonderful job that was done. As president of the Atlanta Reform Synagogue Council, I was pleased and delighted at the wonderful program that was offered to leaders and members of the seven Atlanta congregations who are interested in membership recruitment and retention. I was excited by their enthusiasm and response and I think that it will have meaningful impact on all of their recruitment and retention programs.

As a member of the Union Board and of the Task Force on the Unaffiliated, I was very proud of the job done by Renni Altman, as well as the work of the Task Force. Renni's presentation was superb and she and the work that has gone on with the Task Force created the excitement of the participants.

At the end of the meeting, one of the synagogue presidents indicated what a great job they thought we were doing with the Atlanta Reform Synagogue Council and another said that he really thought we should have at least two workshops on UAHC activities every year. I was pleased to tell him that the second is already arranged with Joe Bernstein on synagogue financial management for October 6th.

On behalf of the Atlanta Reform Synagogue Council, let me, through you, thank the Union of American Hebrew Congregations for its wonderful cooperation on this and all other programs and by copy of this letter to Mel Merians and Renni Altman, my thanks to the Task Force.

Sincerely,

Arthur Heyman

AH/je

cc: Rabbi Renni S. Altman
Melvin Merians

Unaffiliated

*cc ABG
sent 1/15
[initials]*



איחוד
ליהדות
מתקדמת
באמריקה

TASK FORCE ON THE UNAFFILIATED
UNION OF AMERICAN HEBREW CONGREGATIONS
838 Fifth Avenue, New York, New York 10021 (212) 249-0100

April 27, 1990
2 Iyar 5750

MEMORANDUM

To: Members of the Task Force on the Unaffiliated
From: Mel Merians and Rabbi Steven Foster
cc: Rabbi Alexander Schindler

Greetings! We hope that each of you had a wonderful Passover celebration.

As participants are aware, the Task Force meeting in late March was very fruitful. It is hard to believe that only a year has passed since our first meeting and so much has been accomplished. So many of you have given so much to our efforts and we are very grateful.

Minutes of the meeting are enclosed along with meeting materials for those of you who were not able to join us. In addition an update on the Privilege Card is enclosed.

The brainstorming session on ways to implement our program was a most helpful beginning. Please take a few minutes at your earliest convenience to look over the sheet entitled "Communication of Task Force message and materials." This is a preliminary result of the brainstorming session. Your ideas, suggestions, comments, disagreements and musings are essential to furthering the process of disseminating our work. Please make notations directly on your copy and return it to Dru by May 30. We need to hear from you.

The next meeting of the Task Force on the Unaffiliated will take place on Sunday, October 21, 1990 in New York. We look forward to seeing you at that time and, in the meantime, to continuing to work together toward the fulfillment of our sacred task. OC

Communication of Task Force message and materials

Part of the Task Force meeting was spent brainstorming ways to

- 1) communicate the work of the Task Force,
- 2) make use of the strengths and minimize the weaknesses inherent in the national character of the Task Force and
- 3) delineate responsibilities of Task Force members.

The following ideas were recorded:

Communications:

- * Work with Rabbi Norman Kahan's Small Congregations Department - newsletter and conference
- * Index publications for specific types of congregations
- * Train members of TF to work in field
- * Use membership committee chairs in synagogues
- * Choose membership chairs for periodic conference calls re new publication
- * Regional meetings w/membership chairs
- * Anticipate negatives or questions before sending out materials ("free" programs - Pre-planning)
- * Utilize regional Rabbinic Kallot to examine and encourage strong rabbinic role in reaching the unaffiliated
- * Target presidents of large/small/medium congregations
- * Target small congregations
- * Also target NATE and cantors
- * Utilize CCAR conferences
- * Package program for regional Biennials and conferences
- * UAHC should take an active role in reaching members

Using national character of Task Force:

- * Communicate and work through different levels in regions:
 - Regional directors
 - group of membership chairs
- * Task Force and committees should meet all over country
- * Elicit feedback from all members of Task Force
- * Regionalize separate tasks (subcommittees)
- * Utilize conference call with Task Force to train in use of retention publication

Responsibilities:

- * Task Force members attending meetings might commit to call Task Force members who are not able to attend meetings to discuss decisions and elicit input. A letter would be sent in advance to prepare them for the call.
- * Create cadre that can fan out to specialize in different types of congregations: dying congregation, university town, small congregations, etc.
- * Utilize Task Force to do workshops in regions
- * Task Force membership should require a willingness to take on tasks and follow through
- * When inviting people to be on TF, ask "can you come?"
- * Solicit grant applications for pilot programs (limited - \$1000-\$3000)

- * Train Task Force members as speakers for how-to-do workshops
- * Use Task Force members to contact regional directors and presidents and to bring TF materials to regional Board meetings etc.
- * Task Force members might pre-commit to tasks defined by staff and Task Force
- * Caution: Do not set up too many "requirements." Expense is an issue and the Task Force needs people with varied experiences both for its work and to provide a broad base of support for the Biennial agenda.



TASK FORCE ON THE UNAFFILIATED
March 25-26, 1990
House of Living Judaism, New York

MINUTES

Participants: Mel Merians, Chair; Rabbi Steven Foster, Co-Chair; Joseph Bernstein, Bernice Brussel, Vicky Farhi, Rabbi Ronne Friedman, Judith Hertz, Martin Hertz, Frances Hyman, Rabbi Howard Jaffe, Barry Kugel, May Mass, Rabbi Dennis Math, Rabbi Bernard Mehlman, Myra Ostroff, Dr. Richard Plumb, Ruth Reidbord, Rabbi Frank Sundheim, Rabbi Daniel Syme, Audrey Wilson, Pamela Winter, Rabbi Bernard Zlotowitz

Staff: Dru Greenwood, Lydia Kukoff

Guests: Sue Hochberg, Rachel Lebowitz, Joy Weinberg, Barry Zeveloff

Sunday, March 25

Welcome: Mel Merians opened the meeting by welcoming participants and asking for introductions around the table. He then announced pending staff changes. Rabbi Nina Mizrahi, Associate Director of Outreach, is at home awaiting the birth of her second child and will be moving to St. Louis. Dru Greenwood will become Associate Director of Outreach as of July 1. Interviews are currently underway for a replacement for Dru to work with the Task Force on the Unaffiliated.

Devar Torah: Ruth Reidbord gave the Devar Torah (attached).

Coordinator's Report: Dru Greenwood gave the Coordinator's report (attached). The discussion following the report focused on the following points:

* There was considerable discussion of the concept of giving away "free" synagogue services to attract the unaffiliated. We need to document in a concrete way the affiliation occurring in conjunction with "free" programs. Rabbi Steve Foster will be writing an article for Reform Judaism that gives such evidence and also speaks in terms of investing in the future, of responding to the complaint of the unaffiliated that everything has a price tag, and of the time limited aspect of "free" programs. We need to develop a vocabulary for selling such access programs both internally and externally in Jewish life. Ideas proposed were "complementary," "investment in future," "trial subscription," "loss leader." Alternatively a very small fee, such as a "book fee" could be used.

* Several members stressed the vision needed to take positive steps toward the future, that "all who are hungry may come and eat." The sense of the meeting was that a combination of a business perspective (showing how such programs fit into the fixed and variable costs of the temple) and a mission perspective (encouraging a personal approach by temple members) is needed.

Committee Update on the Privilege Card: Rabbi Howard Jaffe reported on the progress of the committee developing the UAHC Privilege Card.

(Task Force members have received notes on the committee's working proposal.) The committee felt that college-age youth are not necessarily unaffiliated; they are affiliated with the synagogue of their parents. Therefore, the College Department is currently distributing an Access Card to all graduating high school seniors. The Privilege Card committee is focusing on connecting with post-college young adults, ages 22 - 30.

Vicky Farhi presented a proposal for sending ad slicks to all congregations. The 5 pages of ads would be both generic and coordinated with holidays. Temples could also mix and match to create their own ads. Tips would be provided for using radio and TV as well. National press releases would coordinate with the seasonal advertisements placed by temples. There was a very enthusiastic response to this idea for use with the Card (as well as for other uses.) Rabbi Frank Sundheim mentioned the President's Book that is being prepared in binder form as a possible format. Others suggested such a binder for temple Membership Chairs. The pros and cons of direct mail were discussed. Pamela Winter mentioned that her congregation had no response to its direct mail campaign, but did have a good response to other methods.

Dissemination of the Privilege Card should begin at 1990-1 regional Biennials. It was suggested that regional Presidents as well as Directors be contacted.

Congregations need to be provided with a resource book of ideas to use with the Privilege Card. The focus should be on "Jews," not specifically "Unaffiliated." The latter is a negative way of identifying people. Perhaps congregations should set the specific age for their program, or provide a step structure of dues for people whenever they join.

We need to change the image of our congregations from family- and religious school-oriented to encompass a broader range of Jews. We are trying to demonstrate that the door is open, a hand is out to welcome people. Sixty percent of "families" are non-traditional now. Ruth pointed out that the Task Force itself is not representative and that we tend to think in traditional ways. We need more representation and regionalization of the Task Force.

Cost Committee Update: Rabbi Frank Sundheim, standing in for Rabbi Gary Glickstein who is in Israel, reported briefly on the meeting of the Committee on the Cost of Synagogue Membership. (Task Force members have received minutes of this meeting in the preparatory mailing for the Task Force meeting.) Dru Greenwood also reported on a meeting, "The Cost of Living Jewishly," held the prior week at the American Jewish Committee. (Notes attached.) The following discussion points were made:

- * Nursery schools seem to be a particular boon to membership.
- * It is important to stress the importance of short-term investments for long-term success in bringing unaffiliated Jews into temple life.
- * Frank Sundheim mentioned in particular two pilot programs in Florida that seem to be making a major impact. Hollywood offers

a 2-year free membership for those with school-age children. School fees must be paid. The school has grown from 12 to 60 kids. The temple in Plantation offers free membership to anyone under age 30. It was pointed out that these examples need to be tracked over time to see if members attracted in this way stay.

Panel Discussion: Making the Connection

Rabbi Steve Foster introduced the four panelists in turn.

Joy Weinberg, an editor of Reform Judaism and a young single woman living in New York, described her sense of personal connection with other Jews during her college years that made it easy to meet people and to learn in small groups and her frustrated search for that same sense of community afterwards. There are no young people at Shabbat services and people rarely approached her after services to greet her. She was very impressed with one synagogue when she was warmly greeted, the president called her and sent material. However, the temple was too far away and not in a neighborhood where she felt safe at night. She gets numerous calls at the UAHC from people asking which synagogues cater to single people. She expressed the need to feel part of a community with some people the same age. She took the Hebrew Reading Crash Course and found other Jews seeking greater knowledge and a welcoming atmosphere. She also reported that many of her friends didn't join because they didn't want to pay building fund twice. Suggestion: Perhaps there should be a NYC young people's synagogue or summer program to make it easy to meet others and to network.

Rachel Lebowitz, a young single woman living in suburban New Jersey, described her membership in one congregation that she joined because she wanted to be connected Jewishly. There was nothing for a single person and in 10 years she "never met anyone." She feels that the rabbi sets the tone for the congregation. She has since joined another congregation where she received a very warm welcome both from the rabbi, who answered the phone, and from other congregants who continue to make special efforts to involve her in everything from classes to the dinner dance.

Barry Zeveloff, married, father of two young children and living in suburban New Jersey, described his Jewish commitment growing up as a Conservative Jew and his need to be connected to a synagogue, particularly for the High Holy Days. That was his first need. He and his wife became involved with their current Reform synagogue when their daughter entered nursery school there. He felt that the restrictive policies of temples in his area requiring membership for tickets for High Holy Day services set a negative tone. However, since joining they liked the temple very much. Barry agreed with Rachel that the rabbi sets the tone. His rabbi "is warm, listens and comes into the school for all kinds of functions. He's there." Steve commented that all three panelists had come from a Conservative background and asked Barry if there had been a negative stigma attached to "Reform" when he was growing up. "Only my father." He felt that he was compromising with his wife who is less "religious" in joining a Reform congregation. She did not feel comfortable in the Conservative synagogue in town.

Sue Hochberg, immediate past Membership VP of Temple Emanuel in Lynbrook, NY, spoke of her experiences with prospective members. The

most frequently asked questions: "What does it cost?" "How long do you have to belong before the Bar/Bat Mitzvah?" "What is Reformed? (sic)" She said that most people have no idea of what they are joining. They think because it's Reform they don't have to do anything. Many of those who do become involved at Temple Emanuel do so by example through the volunteer religious school. Many others are never touched and participate in the revolving door syndrome. They have found the required bar/bat mitzvah class for parents and kids as well as their preschool and nursery programs to be effective. Further, opening religious school to unaffiliated families at low cost seems to be effective since the kids do not want to switch schools later.

Discussion and Suggestions:

- * Too many Reform Jews validate the "do-nothing" image;
- * Barry and several committee members echoed the need for a basic course in Reform Judaism or Basic Judaism. "Reform is the best kept secret."
- * The UAHC should undertake general publicity about Reform;
- * Investigate beginning a Young People's Synagogue. Pros and cons of locating in a particular synagogue in NYC or at HUC-JIR (area synagogues already feel some competition from that quarter.)
- * Since rabbis set tone for congregation, work with rabbis to focus on importance of positive reaching out to unaffiliated should be undertaken;
- * The problem of alienation (no one being greeted) needs to be addressed;
- * The concept of "community" seems to be hard to define, but also seems to be a vital component of what people are looking for;
- * Several suggestions were made for addressing needs of young adults, including a new subcommittee getting young people together to brainstorm solutions; using program directors in congregations that have them; holding parlor meetings with young adults, Task Force members and rabbi to do fact finding.
- * If rabbi is seen as setting the tone, there may be conflict with the Membership Committee that sees itself as primary in bringing in new members. We need to search out good working models. Perhaps a letter from the rabbis of the Task Force to other rabbis would be useful, or a letter in the CCAR bulletin or newsletter. A packet from the UAHC should contain training material for lay leadership.

Using Scenarios: Invite a Friend

After a focusing exercise that compared personal reasons for originally joining a temple, for not joining previously and for current affiliation (and drawing parallels with research findings of Gary Tobin), Task Force participants were divided into two groups to work on a role play. (Attached) The sense of the group was that the role play was effective in helping members to identify different styles of approaching potential members and would be useful for temple boards and membership committees. Suggestion: Include a sheet of tips with the role plays. The role plays might be included with the retention workshops in our first publication.

Monday, March 26

Text Study: Developing Our Mandate

Rabbi Ronne Friedman introduced our text study by focusing attention on what has been an ongoing concern of the Task Force: the mission of the synagogue. He compared the three traditional purposes of the synagogue, bet ha-t'fillah, bet ha-k'nesset and bet ha-midrash (house of prayer, house of assembly or community, and house of study) with their potential dilution, bet ha-va'ad (committee), bet ha-am (clubhouse), and bet ha-sefer (elementary school). Texts provided distinguished among these missions and were discussed in small groups. (Attached)

Using Scenarios: Executive Committee Meeting

A second role play, dealing with the introduction of a new plan to attract unaffiliated Jews, was conducted in small groups. (Attached) A number of changes were suggested as a result, but the sense of the group was that the role play would be useful, particularly in training board members and new leadership.

Responsibilities and Expectations of Task Force Members

This brainstorming session focused on the ubiquitous problem of disseminating information and programs in a national organization. Questions included: How can we best get the word out about the work of the Task Force? How can Task Force members be helpful in this regard? How can we use the wide geographic representation of the UAHC and of Task Force members to advantage? How can we minimize the disadvantages? Suggestions were wide-ranging and will be sent to all Task Force members for their further additions and suggestions. (The unedited list is attached.)

Committee Update: Retention

Audrey Wilson reported on the latest additions to the workshops developed by the Retention Committee: an expanded tool for examining integration and retention of members; an exit poll; an idea supplement for the original recruitment and retention assessment scale. Audrey had just used the expanded integration and retention scale for a sub-regional meeting in the Northeast Council with excellent results.

Training Session

Audrey Wilson and Dru Greenwood trained the Task Force members present in using the assessment scale and associated materials for use in congregations with the idea that this workshop could then be replicated in more congregations and regions. Several suggestions were made for inclusion in the upcoming publication:

- * The assessment scale could be used by individual committees (as committees) to help them look at their work and to plant seeds for thought.

- * The scale could be used at a congregational meeting, with one or two questions sent out in advance to raise curiosity. It should be done with the Board first and results compared with the general congregation.

- * Include specific directions for the focusing exercise and include a synopsis of Gary Tobin's findings for comparison.

- * Include page of quotes relating to the various purposes of a synagogue.

- * Provide an outline in bullet points of introductory material, including statistical graph (pie chart).

* Provide notes on using the assessment scale and train presidents in regions to use it with their congregations.

* Add to the idea supplement: training workshop for ushers; host and hostess for the evening during Oneg.

Good and Welfare

Get well wishes to Leonard Spring.

Mazal tov to Vicky Farhi on her new affiliation with Temple Emeth, Teaneck, NJ.

Welcome to new members of the Task Force, Rabbi Ronne Friedman and Rabbi Stuart Celler.

Mazal tov to Rabbi Donny Rossoff, who will be moving to Morristown, NJ, where he will be rabbi of Temple B'nai Or.

NEXT MEETING: SUNDAY, OCTOBER 21

The meeting was adjourned at 2:30 p.m.



D'var Torah for the Task Force on the Unaffiliated
March 24, 1990
Sedra - Vayakhel - Pekude, Exodus 35:1-40:38, 1-20

"Moses then convoked the whole Israelite community and said to them, "These are the things the Lord has commanded you to do."

However, the word, "convoked" can also be read to be "community." And another word for community is Kehilla. That is what we had throughout our history and that is what we are struggling to sustain today. Judaism is a religion of community. It is not enough to worship God privately, although we certainly consider personal prayer an essential part of our life. Rather, we must pray together as a community. To do this we need to draw all those outside the community who do not have a community, into our "tent." God has given Torah to the Jewish people. Now God invites all "whose heart so moves (her) him to bring gifts to build the Tabernacle." This is a welcoming gesture. It says people have varied gifts and talents, each different and each special. Let them contribute - each in his own way and so feel they truly are building the Tabernacle. When we reach out and welcome everyone we will be amazed at the results. "Men and women, all whose hearts moved them came with their possessions. If they did not have gold or silver, they contributed a skill. They spun goats hair and linen." This is how we should welcome the unaffiliated. "Let us build the Tabernacle of the Lord together." Not that the task is easy. We learn that Moses had great difficulty in creating this community. We know how awesome this task is because we still struggle to build it. But, like Moses, we must accept the differences within the community and encourage people to coalesce around a common goal. This Sedra emphasizes the importance of a physical place of beauty to house our community. Many people today are turned off by what they perceive to be an inordinate emphasis on the material aspects of Temple life. But look at the emphasis our forefathers placed on this task. Just as they were urged to use their creativity, we must be creative today in bringing our people to the Temple. As we meet today and tomorrow we must stretch ourselves, develop our own creativity to accomplish the task we have assumed, in partnership with those Israelites - "all the men and women whose hearts moved them to bring anything for the work that the Lord, through Moses, had commanded to be done."

Let our creativity be based on the wisdom, understanding and knowledge that the Midrash for this Sedra says has been an essential ingredient of creation; of the building of the Tabernacle, and of the building of the Temple.

Because, as the Midrash says, when the Temple will be rebuilt, it will be with these three things.

So let us begin - with wisdom, understanding, knowledge
.....and creativity?

Ruth Reidbord

Coordinator's Report
Task Force on the Unaffiliated

3/25/90

"Though your beginning be small,
In the end you will grow very great." Job 8:7

During this past year, the Task Force on the Unaffiliated has made a small beginning toward relieving a stubborn, multi-faceted problem of great proportions: reaching unaffiliated and marginally affiliated Jews and bringing them closer to participation in Jewish life. Our dream is to strengthen our covenant community by enriching their lives and by offering access to those whose access has been eroded or denied. In accomplishing this we will grow very great.

In many ways reaching the unaffiliated is a motherhood and kugel issue. Of course everyone loves it. Of course we should be engaged in it. As Jews who care passionately about living Jewishly, how can we not communicate that passion to others? Jews need synagogues to enable and deepen the Jewish life of each individual Jew within the community; synagogues need Jews to continually renew their vitality and to fulfill their functions. The question is how to make this happen.

This Task Force has attracted many dedicated, talented lay leaders, Jewish professionals and rabbis to engage in its work. I have been blessed in working with each one of you during this first year and, even though I will not be as intimately involved, I plan to follow closely the progress you will continue to make. I want to take this opportunity to acknowledge especially my gratitude for the unstinting support of three people: Mel Merians, Rabbi Steve Foster and Lydia Kukoff. It is their combined energy, commitment and even good humor that have gotten us over the rough spots and successfully through our

first year. Mel's generosity of time, support and spirit combined with his persistence have provided our backbone. Despite the distance between NY and Denver, Steve has given us balance and perspective along with his vision and energy. And Lydia has nurtured this fledgling effort with her extraordinary deftness and grace. I could not have done without any one of you.

Together as a Task Force we have learned a tremendous amount, not only about who the unaffiliated are (not a monolithic group), but also about what synagogues are (likewise not a monolithic group), and about the process necessary for connecting Jew and synagogue. We have begun to conceptualize, define and organize our work, giving shape to what seemed formless and overwhelming. We have asked alot of questions: Who are the unaffiliated? How do "we" feel about "them?" Are there particular populations that are underrepresented in synagogue life? How can they best be approached? How can synagogues engage in the process of assessing their mission in terms of those "out there?" Is the cost of synagogue membership a barrier to participation? What is the role of the UAHC in helping congregations to develop the will and the skills to reach beyond their traditional membership? Is programming the answer? How can we change attitudes and provide needed programming for maximum effectiveness?

What I'd like to do for the next few minutes is to bring you up to date on some of the particular paths we have been pursuing and to discuss what I see as the next steps for the Task Force. Setting priorities as we have been trying to do this year is always difficult, especially when the nature and scope of the problem being addressed is unclear. Our priorities to date have been established by consensus

and a combination of problem definition, time and opportunity.

Although some worthy objectives are on the back burner at present, I am very proud of the initiatives we have taken. At later points during this meeting you will hear in detail about three of our most important initiatives: the UAHC Privilege Card that targets young adults under the age of 30; workshops and tools to help congregations with the process of recruitment, integration and retention of members; and preliminary examination of ways to circumvent or ease the problem of inaccessibility due to the cost of synagogue membership. Each committee of the Task Force responsible for these areas has put in countless hours and taken substantial steps forward on our behalf. Each of these programs holds the promise of a major impact in reaching the unaffiliated.

A. Biennial Resolution: Early childhood education, redefined from strictly daycare, can be a major area of expansion for UAHC synagogues. Demographically, there is a clear need for childcare for families of the baby boom generation, many of whom have two parents in the workforce. From the point of view of reaching the unaffiliated, it is important to form Jewish connections with families at an earlier age than has become increasingly the case. There is evidence to suggest that families whose children are involved in Jewish parenting centers, nursery programs or daycare are more Jewishly active at home and give more to Jewish causes. We can respond to their needs and at the same time increase their synagogue connections as well. The Departments of Education, Synagogue Management and the Unaffiliated have been working together to plan a study of a variety of existing programs in order to produce a manual for congregations to use in offering early childhood programs.

The resolution also called for congregations to offer a free or reduced-rate introductory education for young children in religious schools. Some congregations already offer such incentives with very positive results. Rabbi Steve Foster will be writing an article for Reform Judaism ("Giving Away Membership") that will advocate such financial incentives for early synagogue membership and participation.

B. Joint UAHC-Brandeis project. The final edit, hopefully, has been done on the proposal and it will be submitted officially to the Lilly Foundation shortly. They seem positively disposed to the project and are waiting for a new staff member to begin April 1 before moving on the proposal. (concerns with "evangelism" and eagerness to make available research instruments that have been used successfully with Protestant and Catholic institutions) Even in modified form this project would give us the opportunity to focus efforts on reaching unaffiliated Jews and to test a wide range of strategies in a relatively controlled way to determine effectiveness. Hopefully we should have an indication shortly.

C. Adult Access programs and New Member Classes. Discomfort and the embarrassment of "not knowing" have been identified as an important reason for non-affiliation with synagogues. Despite not working with NJOP, these kinds of positively-framed, user-friendly programs are something that we need to develop and implement. They are conceptually simple, whether basic Hebrew reading, basic Judaism, learners' services, "Wondering Jew" or new member classes. Their cost is not high in terms of financial outlay. They do, however, require commitment of time and energy on the part of temple staff, a not inconsiderable cost. However, their payoff seems to be high. NJOP

classes, UAHC Intro classes, new member classes all provide an easy step across the threshold for ambivalent or unsure Jews. Several exciting examples are referred to in your folders or mailings, particularly the Mitzvot of Membership developed by Rabbi Sally Priesand, the Introduction to Judaism class that is free for new members offered by the temple in Westmount, Quebec, Mitzvah Shelanu (an adult bar/bat mitzvah program in Boston for unaffiliated young single Jews), and the several new member classes described in your folders under the heading of Anshe Emeth, New Brunswick. Our retention problems would be eased by helping to make early connections. We need to identify pilot sites to develop, implement and evaluate these programs.

D. Communication. Congregations within our Movement are wonderfully diverse. There are congregations, some of them represented by Task Force members, that are succeeding in reaching a variety of unaffiliated Jews in a variety of ways. We are beginning to find out about them, sometimes serendipitously. The Task Force is gathering information, gaining insights, creating programs that need to be disseminated within our movement. One of the major efforts of the Task Force on the Unaffiliated needs to be focused on how to impart the vision inherent in our mission to congregations, empowering them to actively reach beyond themselves to accomplish this work, and to support them by getting the word out to the general public. Communication is the vital link we need to establish in order to begin changing attitudes both within congregations and among the unaffiliated and to successfully implement needed programs. We must find ways to strengthen this area. Sometimes the best UAHC programs

are also the best kept secrets. We will be spending some time later this morning brainstorming ways to accomplish this.

All of these efforts, including the work of our committees, will be ongoing. My goal before July 1, when I officially change positions, is twofold: to produce a small handbook including the workshops and tools developed by the Retention Committee to help congregations begin to examine their strengths and weaknesses in the recruitment, integration and retention process; and to put the finishing touches on the privilege card project. I intend to frame the first card off the press! I will of course continue to be available to the Task Force and to my successor.

The task we have undertaken is not a simple one. If it were, it would already be done. As a Task Force, working together, we will continue to struggle with the hard, existential questions that our work entails. (When we stop asking the questions is when we need to start worrying.) Although this process can be uncomfortable and even painful, prompting us to seek high ground and search out easy fixes, our real engagement with the process will enable us to promote growth and change in our congregations. Returning to Job, and paraphrasing Danny Siegel, "Though our beginnings have been small, May the end result be exquisite."

American Jewish Committee
"The Cost of Living Jewishly"
March 20, 1990

Highlights

Dr. Rela Geffen Monson was the keynote speaker, reporting on her recent study of the cost of living Jewishly in Philadelphia. The study has not yet been released, but following are some salient points:

1. The study did not address the value of affiliation, only the cost.
2. Of 98 synagogues sent questionnaires, 31 responded. The sample seemed representative. In every category (Reform, Conservative, "traditional" synagogues, as well as dayschool or nursery school) there is a range of cost.
3. Reform congregations seemed to favor "fair share" dues, that depend on trust and commitment. Including building fund and school fees, the annual cost of belonging to a Reform synagogue could reach \$2200.
4. Conservative congregations tended to have fixed fees, again with a range, and Orthodox-traditional were considerably lower cost since they do not maintain schools.
5. The cost of early childhood education also varied from \$750 - \$1120. Only Federation's program allowed variable fees according to income level.
6. Some synagogues have endowed classes in Hebrew school, thereby lowering the cost to parents.
7. There is a basic difference in philosophy between the Orthodox and Liberal movements with regard to Jewish dayschool education: the Orthodox assume that every Orthodox child is entitled to a Jewish education; Reform and Conservative assume that those who would consider private school for their children should consider dayschool. The fee structure is set accordingly with the latter schools setting fees to be competitive with private schools and not generally allowing sibling deductions and the former being more heavily subsidized by the community.
8. Only Federation has responded to the changing demographic profile of the American Jewish family: "young leadership" programs go through age 45, the median age of the Jewish population. Synagogues have not adapted. Lower dues brackets often end at 30 or 35. Dues by age no longer makes sense. Fair share dues or "parents of

young children" may be more viable categories.

9. Policy implications of the study are that a community priority should be placed on a rhetorical and PR effort to raise awareness of the variety in the spread of costs within and among categories. Data should be collected on a local level and publicized. The community should be seen as an interlocking Kehillah, so that membership in one organization might provide a discount on membership in others. Fair share should be expanded with the realization that "middle income" needing some relief may go quite high. Those employed by the community who expect and are expected to participate in many areas of Jewish life and education may need special consideration.

Respondents and conference participants added the following comments:

1. Building fees: These create an initial high hurdle. Additionally, for those who move beginning with new building funds may be a significant barrier to affiliation. A universal "Jewish Express Card" might enable those who move to carry credit with them from a previous location, rather than be penalized for moving.
2. Vouchers: Perhaps the use of school vouchers in private schools should be reexamined.
3. Middle Class: Experience with past studies indicates that federation decision makers, both lay and professional do not believe in need of middle class or near poor to receive subsidy and do not pick up on the policy implications of such studies. Discretionary income rather than gross income should be the measure. Perhaps some mechanism such as the "Princeton Plan" (for college tuition aid) should be used so that subsidies could be allocated equitably and without stigma.
4. Cost: The cost of operating a synagogue is soaring partially due to ineffective management, inefficient-sized schools.
5. Being a serious Jew costs serious money is a given. Costs will rise. Two ways of dealing with rising costs are to deprofessionalize or to cut services. Only 10% of donors give 80% of funds to federation. 12,000 households give 50%. Although it has been effective for federation to target large donors, we seem to be on the verge of a radical change in funding. Young Jews raised on the ethos of democracy see an oligarchy in federation and are turned off. Synagogues are funded to a great extent by those in the middle income bracket. Those who need the most often have the least: elderly, immigrants, single families, young families. With shifting

demographics there will be increasing competition for community funds among Israel, the elderly and educating young Jews. Suggested strategies:

- * Princeton Plan, uniform means test
- * solicit elderly to give portion of estate
- * expand Jewish Free Loan system (middle class)
- * require Board members to take out term life insurance payable to organization
- * seek endowments from those without children
- * synagogues seek greater access to federation funds



Role Play 1: "Invite a Friend"

Goals: To explore ways of inviting individuals and families to join congregations;

To see synagogue affiliation as a person-to-person process that requires listening, empathy and response to individual concerns;

To empower temple members to do the work of reaching out to unaffiliated Jews.

Instructions for the Facilitator:

Provide a brief introduction that includes the following points:

- * Congregations need new members for many reasons. New members bring new ideas, energy and a broadened financial base.
- * Congregations also have a responsibility to serve the variety of needs of the Jews in their communities for study, worship, social action and community.
- * Often recruitment of new members is seen as the job of the Membership Committee. However, congregations that are most successful in attracting people have members who are excited about their synagogue and talk about it with their friends.

Introduction to role play:

Divide participants into groups of 6 or 7. One person will act as director to keep the group on track, assigning roles as needed, helping people to stay in role and leading discussion. The director should point out that there is no "right" way to develop the scenario. The purpose of role playing is to "stand in the other person's shoes" so that we can learn to respond in more sensitive and helpful ways.

When the roles have been played out for about 5 minutes, ask each of the observers to choose a role and step into it. During discussion the comparison of different approaches and different styles may be useful.

Role Play 1: "Invite a Friend"

Setting the Scene: The Membership Committee of Temple Temple in a town near you has inaugurated a special membership recruitment campaign. Enlisting the help of the Board of Trustees and the entire temple membership, the Committee is hoping to increase the rate of affiliation in the area and bring the added vitality of new members to the temple. In this context Temple Temple member Michael (or Michelle) has decided to invite new neighbors David and Nancy, who have two small children, to join the temple.

Temple Member

You are a long-time member of Temple Temple, very active in the past, but now active only in the rabbi's study group and the annual Bazaar. Your children are grown and live in a nearby city, but have not joined a synagogue. Your congregation, Temple Temple, has initiated a membership recruitment drive and is encouraging all Temple Temple members to speak with their friends and neighbors about joining the congregation. You have new neighbors, David and Nancy, who recently moved in across the street, so you decide to give it a try. Your goal is to invite the couple to join.

David

You and your wife, Nancy, have recently moved to a new area with your toddler and newborn. You have a new job, new house and new baby. In your opinion, religion should be a private affair; organized religion only creates strife in the world. When you were growing up your family lived in a Jewish neighborhood, but never belonged to a synagogue.

Nancy

You and your husband, David, and two babies have recently moved to a new area. The neighborhood seems attractive and the neighbors have been friendly, but somewhat distant. You are hoping to get settled quickly and begin looking for a part-time job. You were raised and confirmed in a Reform temple which you visit when you visit your family. You expect that you will join a temple later when your children are ready for religious education.

Role Play 1: "Invite a Friend"

Questions for discussion:

1. Did the role play seem realistic? Why or why not?
2. Questions for Michael/Michelle: how does it feel to introduce the idea of joining the synagogue? Does it seem awkward? Why? What is the worst scenario you can imagine? How might you respond?
3. Questions for David and/or Nancy: How does it feel to be asked about temple membership? What about the invitation made you respond positively? Negatively? What other approaches might elicit a positive response?
4. List 5 ways to initiate an invitation for temple membership. List some funny ways. What about indirect approaches? Does an indirect approach set up a hidden agenda? What seems most comfortable to you? most effective? What kinds of "arguments" might be successful?
5. Does the generation gap between the inviter and invitee in the scenario affect the role play? How would your approach change if you were inviting someone at a similar life stage?

Would your approach be different if you were inviting a young single person? a divorced man in his 40s? a person who has just retired and come to your community?
6. Who is on our "Membership Committees?" How can we engage a broad spectrum of total temple membership in this effort, rather than just the committee? What kind of training would be helpful?
7. Evaluate the workshop. What changes would you make? How can it be used in furthering the work of our Task Force?

Role Play 1: "Invite a Friend"

Goals: To explore ways of inviting individuals and families to join congregations;

To see synagogue affiliation as a person-to-person process that requires listening, empathy and response to individual concerns;

To empower temple members to do the work of reaching out to unaffiliated Jews.

Instructions for the Facilitator:

Provide a brief introduction that includes the following points:

- * Congregations need new members for many reasons. New members bring new ideas, energy and a broadened financial base.
- * Congregations also have a responsibility to serve the variety of needs of the Jews in their communities for study, worship, social action and community.
- * Often recruitment of new members is seen as the job of the Membership Committee. However, congregations that are most successful in attracting people have members who are excited about their synagogue and talk about it with their friends.

Introduction to role play:

Divide participants into groups of 6 or 7. One person will act as director to keep the group on track, assigning roles as needed, helping people to stay in role and leading discussion. The director should point out that there is no "right" way to develop the scenario. The purpose of role playing is to "stand in the other person's shoes" so that we can learn to respond in more sensitive and helpful ways.

When the roles have been played out for about 5 minutes, ask each of the observers to choose a role and step into it. During discussion the comparison of different approaches and different styles may be useful.

Role Play 1: "Invite a Friend"

Setting the Scene: The Membership Committee of Temple Temple in a town near you has inaugurated a special membership recruitment campaign. Enlisting the help of the Board of Trustees and the entire temple membership, the Committee is hoping to increase the rate of affiliation in the area and bring the added vitality of new members to the temple. In this context Temple Temple member Michael (or Michelle) has decided to invite new neighbors David and Nancy, who have two small children, to join the temple.

Temple Member

You are a long-time member of Temple Temple, very active in the past, but now active only in the rabbi's study group and the annual Bazaar. Your children are grown and live in a nearby city, but have not joined a synagogue. Your congregation, Temple Temple, has initiated a membership recruitment drive and is encouraging all Temple Temple members to speak with their friends and neighbors about joining the congregation. You have new neighbors, David and Nancy, who recently moved in across the street, so you decide to give it a try. Your goal is to invite the couple to join.

David

You and your wife, Nancy, have recently moved to a new area with your toddler and newborn. You have a new job, new house and new baby. In your opinion, religion should be a private affair; organized religion only creates strife in the world. When you were growing up your family lived in a Jewish neighborhood, but never belonged to a synagogue.

Nancy

You and your husband, David, and two babies have recently moved to a new area. The neighborhood seems attractive and the neighbors have been friendly, but somewhat distant. You are hoping to get settled quickly and begin looking for a part-time job. You were raised and confirmed in a Reform temple which you visit when you visit your family. You expect that you will join a temple later when your children are ready for religious education.

Role Play 1: "Invite a Friend"

Questions for discussion:

1. Did the role play seem realistic? Why or why not?
2. Questions for Michael/Michelle: how does it feel to introduce the idea of joining the synagogue? Does it seem awkward? Why? What is the worst scenario you can imagine? How might you respond?
3. Questions for David and/or Nancy: How does it feel to be asked about temple membership? What about the invitation made you respond positively? Negatively? What other approaches might elicit a positive response?
4. List 5 ways to initiate an invitation for temple membership. List some funny ways. What about indirect approaches? Does an indirect approach set up a hidden agenda? What seems most comfortable to you? most effective? What kinds of "arguments" might be successful?
5. Does the generation gap between the inviter and invitee in the scenario affect the role play? How would your approach change if you were inviting someone at a similar life stage?

Would your approach be different if you were inviting a young single person? a divorced man in his 40s? a person who has just retired and come to your community?
6. Who is on our "Membership Committees?" How can we engage a broad spectrum of total temple membership in this effort, rather than just the committee? What kind of training would be helpful?
7. Evaluate the workshop. What changes would you make? How can it be used in furthering the work of our Task Force?

Role Play 2: "Executive Committee Meeting"

Goals: To consider the issues of synagogue identity that are challenged by reaching out;

To articulate the wide range of values and feelings within a synagogue concerning even relatively non-controversial changes;

To plan effective ways of initiating a new program.

Instructions to the Facilitator:

Provide a brief introduction that includes the following:

- * An organized effort to reach out to unaffiliated Jews often requires a sense of mission on the part of the congregation.
- * Effectively reaching out also means developing consensus for change in the membership profile of the congregation. The "other" will become "us."

Introduction to Role Play:

Divide participants into groups of six or seven. Choose one person to act as director. Distribute copies of the scenario with role descriptions to each participant. Each participant should choose his/her role according to the point of view that is most congenial. If there is hesitation, the director may assign roles. (If there are 7 participants, 1 person will be an observer.) Remind participants that there is no right or wrong way to develop the roles. Sometimes the greatest illumination comes from what seems to be the biggest blooper.

Play out the roles for about 10 minutes. Participants may embellish the roles within the context of the scenario. Ask participants to switch roles, each person taking the role that seems least congenial. How do the role plays differ?

Role Play 2: "Executive Committee Meeting"

Setting the Scene

The Membership VP has just returned from a UAHC workshop on Reaching the Unaffiliated eager to put into practice what he has learned. The plan is to begin a major effort to attract the significant number of unaffiliated Jews in the area to Temple Kiruv (membership 350). The focus would be on the large number of young single Jews and young married couples who have been attracted by the relatively inexpensive housing and the proximity to the city. The program would involve several approaches: free introductory basic Judaism classes and learners' services, special programming (starting a "thirtysomething" group), dues incentives and free High Holiday tickets for one year. Advertising for all these programs will be undertaken as well.

Membership VP

It is your task to introduce your idea to the Executive Committee of Temple Kiruv. You are very enthusiastic about this program to reach unaffiliated Jews and very much want it to succeed. Consider the strategies you might use to ensure its positive reception by the other members of the committee (the rabbi, president, treasurer, and secretary).

Rabbi

The following issues are relevant to the discussion for you:

- * you see kiruv (reaching out) as a primary mandate of your congregation and your rabbinate,
- * you are concerned about the extra demands of time and energy this effort would require,
- * you have some concerns about the fragmentation this project might create in the congregation.

President

The following issues are relevant to the discussion for you:

- * your tenure as president is coming to an end next year,
- * Temple Kiruv has an aging membership calling for altered program responses,
- * how will current members feel about others "getting something for nothing?"

Treasurer

The following issues are relevant to the discussion for you:

- * the initial outlays for the program seem high,
- * the reduced dues for this new group might create expectations of "free" services,
- * the budget is quite tight and Temple Kiruv needs a new roof.

Secretary

The following issues are relevant to the discussion for you:

- * your 28-year-old unmarried son has recently moved back to town,
- * you feel that Temple Kiruv blatantly ignores singles,

* if people are so concerned about intermarriage, why doesn't the congregation offer more for singles?



Role Play 2: "Executive Committee Meeting"

Questions for Discussion:

1. Did the role-play feel realistic? Why or why not?
2. Was the strategy for introducing the idea successful? What other approaches might be taken?
3. In playing each of the roles, what was your first reaction to the proposal? Did your attitude change as you listened to others and thought about your own role in such a program?
4. Would your response be different if the demographics of the community were different? if the temple were a large, established urban congregation of 950 members? or an old congregation of 150 members? or a rapidly growing 5-year-old congregation?
5. How can the VP anticipate concerns? How might he overcome fears about "giving away the store?" What about staff concerns about overwork?
6. How does the tone of the message affect its reception? Think about the VP's enthusiasm, the possible hesitancy of the president, the possible stridency of the secretary.
7. How might the Membership VP build on positive feelings of mission, community need and temple need?
8. What can we learn from this scenario about initiating change in congregations?
9. Evaluate the scenario. How might it be used in helping congregations reach out to unaffiliated Jews?

Hayim Greenberg Anthology

Until recent times we were, fundamentally, not a minority. We were a minority statistically only, but not psychologically. A soloist in a large philharmonic orchestra is not a minority of one among scores of other musicians. The early Christians who were persecuted in pagan Rome were not a minority in the sense in which we should understand this term. The Quakers in England three hundred years ago were spiritually not a minority, though numerically they were insignificant. In the area of spiritual influences and cultural pressures we are justified in using the terms majority and minority only when we deal with two groups which are basically more akin than they are different; when the less numerous, statistical minority differs from its environment in matters which it does not regard as sanctities. Jews survived as a numerical and persecuted minority in an alien world not because they were a separate *tribe*, a distinct *people* (in the modern, nationalist sense) or a different *race*. Tribes, peoples, racial groups disappeared many times when they mingled with others more numerous and stronger than they. The world cemetery is filled with the graves of such dead entities. We were *also* a distinct people with specific characteristics of a people; perhaps we were also a separate racial group. But it is not these that give us vitality and continuity. While we were all these things, we were at the same time also something else: an exclusive group of believers, the Congregation of Israel. This is much more than a group sharing common memories (time and environment frequently eradicate group memories and eliminate them as influencing factors); it is more than blood kinship. In other words, we survived not simply because we were a people—how many peoples did not Jews see go under in the course of their long history, so that not a trace was left of them—but because we were a Chosen People with a special place in the history of the world, and a central position in the destiny of the cosmos as such.

What I wish to emphasize is that we are in grave danger of becoming merely an ethnic group in the conventional sense of the term—no more a Sacred Congregation, no more the Congregation of Israel, but only a group with a long and heroic history, with memories which, when cultivated, can arouse much justified pride (thus still not quite a mere banal minority) but without the consciousness of a specific spiritual drama and tension in its life. In the perspective of history this also means to be without a future.

This need not be interpreted to mean that extinction is around the corner. Such processes are slow and do not always follow a straight line. They are marked by zig-zags, by ups and downs. Even when tradition becomes mere inertia it remains a force capable of sustaining a social group for many years. But in the end the force of inertia must exhaust itself, and unless tradition acquires new vitality and style, it must in time become desiccated and lose its color. More power to everyone among us who does something positive to strengthen Jewish spiritual life, to restrain, or even simply to delay the process of disintegration. This is in itself a great good deed. But I cannot imagine the continued existence of a Jewish community in America in a *distant* future (and I must stress again that I am not limiting myself to the calendaric bounds set for my talk—the second half of the twentieth century) without a religious basis and without a stimulating religious content.

I do not now wish to step on anyone's corns. It is not desirable today to discuss the differences between Orthodox, Conservative and Reform Jews, and their respective merits or shortcomings. But there is one danger which they must all eschew: the danger of tedium. Tedium is, fundamentally, the greatest sin which can be committed in religious life. When Satan wishes to undermine religious life, he afflicts it—if he is successful—with a yawn, and then no efforts to exorcise the tedium with extra-religious means are of any avail. When congregations try to attract their audiences by means of dances, fine concerts or lectures on interesting secular themes, they do not thereby eliminate the boredom afflicting the specific religious life of the congregations if such boredom already exists. The attachment of the public to the congregation is then not for its own sake, but becomes technical, and so to say, topographic. I need hardly stress that I am not opposed to dances or concerts or lectures on general themes. I am convinced that they can also fulfill a specific religious function, as long as religion remains central and all projects glow with its light. But is religion central today? By its very nature religion cannot be a peripheral matter. Either it stands at the core of things, and all other cultural activities intentionally or unintentionally serve as its periphery—or it ceases to be religion. Either religion inspires the entire man, the totality of his being, or it ekes out a miserable existence on the sidelines, and then it knows that, in time, it will probably not be tolerated at all and will be driven out also from its corner.

It was taught, R. Ishmael b. Eleazar said: On account of two sins 'amme ha-arez⁴ die: because they call the holy ark a chest, and because they call a synagogue *beth-'am*.⁵

M. KAPLAN

JUDAISM AS A CIVILIZATION
pp. 426 & 427

When we survey the efforts that have been made during the last hundred years to infuse new life into the synagogue, we note that they have been directed mainly at modernizing or estheticizing the service. The chief interest is in introducing decorum, good music, sermons in the vernacular, and in modifying the type and language of prayers. All such efforts have been motivated by the fundamental error that the way to save the synagogue is to make public worship its primary purpose to a far greater degree than was ever contemplated in the past.

Reformism's conversion of the synagogue into a "temple" indicates that public worship which, until the emancipation, had been only one of the activities of the synagogue, was henceforth to be the chief, if not the only activity, of the synagogue. Strange to say, this attitude has been adopted by all the sections of Jewry, whether they agreed with or were opposed to the Reformist movement, and it is this attitude that has caused the progressive deterioration of the synagogue. Public worship should be one of the functions of the synagogue, but by no means the only one, nor even the principal one.

A number of causes at the present time make the desire for worship an insufficient motive for keeping the synagogue alive. In the first place, the economic difficulty involved in the observance of Sabbaths and festivals prevents a great many Jews from attending the services. Secondly, the obligation to take part in prayer, an act which was formerly considered indispensable to the salvation of the soul and to material well-being, has greatly weakened. Finally, there are the competing distractions. For many people, literature, music and the theater answer to the spiritual need which only public worship could once satisfy. It is, therefore, all the more necessary to include within the scope of the synagogue the cultivation of whatever

workaday interests Jews have in common, and whatever leisure interests may form the basis of friendship and cooperation. The synagogue should not be displaced by, but it should evolve into, the *bet am*, or Jewish neighborhood center. Each center should be placed under the joint auspices of the *kehillah*, and of the Jews of the neighborhood where it is located. The cost of building and

maintenance should be shared jointly by the *kehillah* and the beneficiaries.

The *bet am* should have all of the spiritual sanction that formerly rendered the synagogue dear to the heart of the Jew, and, in addition, should deliberately be developed to meet the broader humanist-cultural needs that are included in a modern civilization. By upholding the spiritual sanction of the *bet am*, and by having the responsibility for the establishment and maintenance of the *bet am* shared between the *kehillah* and the Jews of the neighborhood, it might be possible to break down the social barriers which prevent Jews of different economic status from sharing their spiritual interests.

Franz Rosenzweig

On Jewish Learning

"On the Opening of the
JUDISCHES LEHRHAUS"

pp. 98-99

A new "learning" is about to be born—
rather, it has been born.

It is a learning in reverse order. A learning that no longer starts from the Torah and leads into life, but the other way round: from life, from a world that knows nothing of the Law, or pretends to know nothing, back to the Torah. That is the sign of the time.

It is the sign of the time because it is the mark of the men of the time. There is no one today who is not alienated, or who does not contain within himself some small fraction of alienation. All of us to whom Judaism, to whom being a Jew, has again become the pivot of our lives—and I know that in saying this here I am not speaking for myself alone—we all know that in being Jews we must not give up anything, not renounce anything, but lead everything back to Judaism. From the periphery back to the center; from the outside, in.

This is a new sort of learning. A learning for which—in these days—he is the most apt who brings with him the maximum of what is alien. That is to say, *not* the man specializing in Jewish matters; or, if he happens to be such a specialist, he will succeed, not in the capacity of a specialist, but only as one who, too, is alienated, as one who is groping his way home.

It is not a matter of pointing out relations between what is Jewish and what is non-Jewish. There has been enough of that. It is not a matter of apologetics, but rather of finding the way back into the heart of our life. And of being confident that this heart is a Jewish heart. For we are Jews. _:

No whit less important than reckoning with the perpetuation of Jewish life and culture is it to reckon with the well-being and growth of the individual child. The Jewish educative process must start with the actual experiences of the child as he lives them in the present, and lead him constantly so to reorganize and reinterpret his experiences that he comes to identify his own good with the good of society in general, and do so in a manner that will indicate growth in mind and character. To achieve this end the child must be given increasing control over his own experience so that he will himself be able to shape and direct it toward aims freely and intelligently chosen. Restated from the standpoint of the child, the following should be the objectives of Jewish education: *

a. *To give insight* into the meaning of spiritual values and their application to different types of experience, religious, moral, social and political; Jewish life as a developing civilization; the spiritual character of that civilization; the relationships of Jewish to other civilizations in the past; the course that Jewish life must henceforth

take in the different countries of the world, and especially in America.

b. *To foster an attitude* of respect toward human personality as such; tolerance toward other groups, races, faiths; intellectual honesty, open-mindedness and responsibility; social and international-mindedness; loyalty to and participation in Jewish life in this and other countries.

c. *To train appreciation* of individual and group creativity in the values of civilization; Jewish creativity in religion, ethics, language and literature, mores, laws and folkways, and the arts.

d. *To inculcate ideals* of justice and kindness in our social and economic relationships; peace and tolerance; a just, thriving, creative Jewish homeland in Palestine, a creative Jewish life in America.

e. *To condition habits* of reflective thinking; purposive experiencing; using leisure to develop personality; affiliation with the synagogue or *bet am*; celebrating Jewish Sabbaths, festivals, etc.; observing Jewish customs and ceremonies; reading Hebrew books and periodicals, Anglo-Jewish books, Anglo-Jewish press, Yiddish press, Bible, Talmud, etc.; contributing to the upbuilding of Palestine; helping to support social-service and educational institutions; attending Hebrew and Anglo-Jewish theaters, concerts, etc.; patronizing Jewish artistic endeavors; buying Jewish books, works of art, etc.

f. *To impart knowledge* of the Hebrew language; Jewish history; the outstanding selections from the Bible, the Talmud, and subsequent Jewish writings; history and meaning of Jewish customs and ceremonials, religious beliefs, ethical ideals; current Jewish problems, institutions, endeavors; Jewish arts and crafts, home-furnishing, cooking, etc.

BERACHOT 8a

etc.'. The Holy One, blessed be He, says: If a man occupies himself with the study of the Torah and with works of charity and prays with the congregation, I account it to him as if he had redeemed Me and My children from among the nations of the world.

SHABBAT 11A

Raba b. Mehasia also said in the name of R. Hania b. Goria in Rab's name: Every city whose roofs are higher than the synagogue will ultimately be destroyed, as it is said, *to exalt the house of our God, and to repair the ruins thereof*.⁵ Yet that refers only to houses; but as for towers and turrets, we have no objection. R. Ashi said: I achieved for the town of Mehasia⁶ that it was not destroyed.⁷ But it was destroyed!⁸—It was not destroyed as a result of that sin.



AVOT D'
RABBI NATAN
IIIa

AND RAISE MANY DISCIPLES.¹ For the School of Shammai says: One ought to teach only him who is talented² and meek and of distinguished ancestry and rich. But the School of Hillel says: One ought to teach every man, for there were many sinners in Israel who were drawn to the study of Torah, and from them descended righteous, pious, and worthy folk.³

YOMA
35b

AMERICAN JEWISH
ARCHIVES

Our Rabbis taught: The poor, the rich, the sensual¹ come before the [heavenly] court. They say to the poor: Why have you not occupied yourself with the Torah? If he says: I was poor and worried about my sustenance, they would say to him: Were you poorer than Hillel? It was reported about Hillel the Elder that every day he used to work and earn one *trupaik*,⁴ half of which he would give to the guard at the House of Learning, the other half being spent for his food and for that of his family. One day he found nothing to earn and the guard at the House of Learning would not permit him to enter. He climbed up and sat upon the window,⁵ to hear the words of the living God from the mouth of Shemayah and Abtalion. They say, that day was the eve of Sabbath in the winter solstice and snow fell down upon him from heaven. When the dawn rose,⁶ Shemayah said to Abtalion: Brother Abtalion, on every day this house is light and to-day it is dark, is it perhaps a cloudy day. They looked up and saw the figure of a man in the window. They went up and found him covered by three cubits of snow. They removed him, bathed and anointed him and placed him opposite the fire and they said: This man deserves that the Sabbath be profaned on his behalf.

Dr. Henry Slonimsky

Essays

p. 115

On Being a Religious Person

AMERICAN JEWISH
ARCHIVES

A SPOKEN MEDITATION

In every community there is someone sufficiently unselfish, sufficiently generous, to carry not merely his own burden but the burden of others as well. Without such communally minded persons, nothing would ever be done. That holds for Jews as well as non-Jews—it holds for religious undertakings as for all others. These are the leaven in the dough—the ferment in the mass—the conscience of the community.

And if you extend and expand the type, you get the definition of a religious man: one who is willing to bear the burdens—and on a higher and more difficult plane, the sorrows—and on the highest and most difficult and almost superhuman plane, the sins of the world.

A religious person is one who feels responsible for every one else.

VIKTOR FRANKL THE UNCONSCIOUS GOD, pp. 14-15

Nowhere, to my knowledge, is this brought home to us more strikingly than with the uniquely human phenomenon laughter: you cannot order anyone to laugh—if you want him to laugh, you must tell him a joke.

But isn't it, in a way, the same with religion? If you want people to have faith and belief in God, you cannot rely on preaching along the lines of a particular church but must, in the first place, portray your God believably—and you must act credibly yourself.

Certainly the trend is away from religion conceived in such a strictly denominational sense. Yet this is not to imply that, eventually, there will be a universal religion. On the contrary: if religion is to survive, it will have to be profoundly personalized.



איחוד
ליהדות
מתקדמת
באמריקה

TASK FORCE ON THE UNAFFILIATED
UNION OF AMERICAN HEBREW CONGREGATIONS
838 Fifth Avenue, New York, New York 10021 (212) 249-0100

4/13/90

MEMORANDUM

To: Mel Merians and Rabbi Steve Foster
From: Dru Greenwood
cc: Rabbi Alexander Schindler, Rabbi Daniel Syme
re: Privilege Card Update

I want to bring you up to date with the development of the UAHC Privilege Card for young adults (ages 22 - 30). As you know, the committee has been meeting monthly since the Biennial. The program we are developing will have a major impact in terms of reaching young unaffiliated Jews and encouraging congregations to expand their programming in this area. This program will dovetail nicely with the College Department's new Access Card and bridge the wide gap in synagogue participation between college and parenthood. (The committee's current working document is enclosed.)

We are proceeding on several levels:

- * Camera-ready ads, press releases, tips on gaining access to radio and TV will be provided to congregations. Ads will be seasonally oriented and correlated with national press releases;
- * A menu of ways to participate in the program (from free membership for 2 years to invitations to special programs) will be provided to congregations, allowing the broadest possible participation;
- * A self-mailer including the card and a business reply card will be distributed to college graduates and any other young adults whose names we receive. The UAHC logo will be featured on the cards and in all ads. Developing the mailing list is a challenge we are addressing.

At our meeting on April 11 Marty Hertz brought a client of his, James Moore, who is a professional in the areas of marketing and public relations. James is working with us pro bono to develop a card and campaign that will appeal to the young adults we want to reach. (We are developing leads for a pro bono copy writer and printer as well.) Members of the committee were very excited by his presentation. I will get you the specs as soon as I have them in hand.

We anticipate instituting the program beginning in the fall of 1990. It is a coordinated program that will take time to be fully implemented, but that can have a major impact in the long run in changing both the image and the reality of our temples.

National Coordinator of Programs
Dru Greenwood
Chairman
Melvin Merians
Co-Chairman
Rabbi Steven E. Foster

DRAFT 2/22/90

NEW MEMBER RECRUITMENT AND INTEGRATION ASSESSMENT SCALE
Idea Supplement

As this scale has been used in various forums throughout the Reform Movement, a number of concrete suggestions have been made in response to some of the questions. The Retention Committee of the Task Force on the Unaffiliated has prepared this booklet to share those suggestions with you.

The value of using the Assessment Scale remains the opportunity to discuss the various perceptions of your current methods of membership recruitment, integration and retention. The suggestions listed here are no substitute for that process.

I. Attracting and Recruiting

Question 3.

- * offer free kindergarten classes open to the community
- * offer free Tot Shabbat open to the community
- * offer free Family High Holiday services open to the community
- * cull real estate lists for names of newcomers
- * use school registration lists or condo newsletters to generate prospects list
- * contact Federation contributors
- * place articles by rabbi in local secular press
- * participate in "Synagogue Fair" hosted by JCC or Federation
- * participate in community-based "Synagogue Awareness Month"
- * list events in calendars published by JCCs or Federation
- * Temple Emanu-El (Edison, NJ) offers a 6-session, free "Doing Jewish" workshop that is advertised to the community. Sessions include Welcome to Reform Judaism, Doing Chanukah: The December Dilemma, Doing Shabbat, Doing Life Cycle Events, Doing Passover, and Feeling at Home in the Synagogue.

Question 4.

- * create a small committee responsible for writing press releases, taking photos, and placing articles in the local press on a regular basis. Activities of community interest might include:
 - * elderly drop-in center
 - * feeding or housing the homeless
 - * covering local hospital on Christian holidays
- * use public access TV to broadcast services, sermons or special activities to the local community.

Question 6.

- * If your congregation is located on a street without much pedestrian traffic, consider placing your sign perpendicular to the road so drivers have more opportunity to read it.



Question 8.

- * give visitors to services a rose for their lapel for easy identification
- * invite visitors to stand and introduce themselves following Kiddush.
- * send potential members bulletin of activities for 6 months
- * give Board members large buttons to wear that read "Ask Me About Temple X"
- * invite visitors to a designated "Shabbat Shalom" table hosted by a temple member at the Oneg Shabbat

Question 9.

- * use a visitor's sign-in book
- * leave cards in the pews for visitors to fill in and drop off

Question 11.

- * ask ushers to offer latecomers a prayerbook open to the current page

II. Integration and Retention

Question 13.

- * require a new member class for parents of children entering Religious School
- * offer a 6-session class on Reform Judaism for new members
- * invite new members to attend a special series of seminars with the rabbi and other temple leaders to explore the meaning of covenant in terms of their new affiliation with a Reform synagogue.

Question 14.

- * Monmouth Reform Temple (Tinton Falls, NJ) has created a program called "Mitzvot of Membership," that addresses the spiritual commitments expected of members in the areas of study, worship and community. Members are encouraged to make a spiritual pledge during the High Holy Days.

Question 15.

- * include a small bottle of wine, Shabbat candles, a certificate redeemable for a mini-challah, and a "Do It Yourself Shabbat" brochure (available from UAHC Press) in a Welcome Basket prepared for all new members
- * give new members a copy of The Jewish Home by Rabbi Daniel Syme (UAHC Press) or "Jewish Prayers for the Home Table," available from the CCAR (including Welcoming the Sabbath, Grace after Meals and Havdalah at Sabbath's End)
- * include Chanukah blessings in Hebrew, transliteration and in English with directions for lighting the Chanukiah in temple bulletin to encourage all members to observe Chanukah.

Question 17.

- * appoint one person from the current "class" of new members to the Board of Trustees specifically to represent new members.

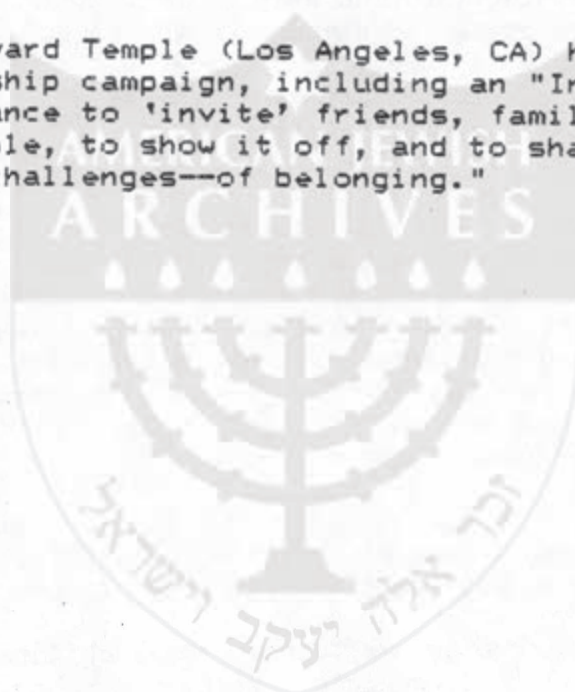
- * Jewish Community Center (White Plains, NY) has started a "New Members Network," composed of families and single people who join during a particular year. The goal is to provide a comfortable, easy way for those who want to get involved in temple life to meet other new members. A steering committee calls each new member to invite them to services and special Temple events.

Question 19.

- * It is important to follow through with information about the interest of new members whether the information is obtained on the application form or in person. By gathering the information we create the expectation that it will be used and that someone will contact the new member to invite participation in temple activities.

Question 21.

- * Wilshire Boulevard Temple (Los Angeles, CA) has an "Invite a Friend" membership campaign, including an "Invite a Friend" Shabbat, "a chance to 'invite' friends, family and neighbors to visit your Temple, to show it off, and to share with them the benefits--and challenges--of belonging."



REPORT ON MEMBERSHIP CAMPAIGN

Our Temple, established in 1950, is a Reform congregation located in a medium size bedroom community close to New York City. It has been saddled with a declining membership over a number of years. From a high water mark of 425 members, it had declined to about 275 members, after hovering in the area of 300-325 for a number of years.

In the late spring of 1989, a new membership committee was formed to try to mount an aggressive campaign to enroll new members. New members with young children were the main targets, as they were the type of members who would remain the longest, and upon whom we could build. At least two thirds of the current membership no longer had children of school age. The new committee's job was to analyze why we were losing members, why we were having difficulty in attracting new ones, and what course of action to take.

The problems were defined as follows:

1. An aging population in the area, with many moving to Florida.
2. Less Jewish families moving into the area.
3. The high cost of homes, among the highest in the nation.
4. Our Temple's moderately high dues.
5. A high percentage of unaffiliated Jews in the area.
6. Our Temple's location in a commercial strip.
7. Poor retention of uninvolved members.

The committee felt that it had to do something different that what was done in the past by other committees. The old approach of waiting for someone to join when they were ready was not working. Sedate ads in the papers had to be rethought. We decided upon a novel course of advertising weekly in 3 of our local areas Pennysavers. A basic format of a box ringed with the Temple's many clubs, arms, schools, etc. and our name and phone number prominently shown, with a large space into which we put different catchy questions or mildly humorous tag lines. For instance, just a few...

Dear Mommy,

(in childish scrawl)

When I grow up will I be Jewish?

It's time you enrolled your child in our Hebrew school.

or

Want your children to meet other Jewish children?

Join and enroll them now in our Religious school.

or

It will soon be Rosh Hashonah and Yom Kippur !

Do you know where your Temple is?

We started our ads at the beginning of July and ran thru October. In addition we erected a large lawn sign which had our slogan "Where new members are always welcome". We also encouraged our members to become involved in the campaign, to try and invite unaffiliated neighbors, and put a "thermometer" campaign sign in our lobby to show our progress.

To answer the specific problems defined by the committee we did the following:

1. Aging population and Florida bound, not much we could do here, except to try to make the Temple so important in peoples lives, that maybe they would stay,

2. Less Jewish newcomers. We tried to identify and reach out to any Jewish families moving into our area by getting lists of home purchasers and sending a warm letter to all Jewish sounding names. We even offered the services of our Rabbi to affix a mezzuzah to their doorpost.

3. and 4. Our biggest problem. The high cost of buying a home in our area has made it very difficult for families, especially young ones, to join any Temple. Our solution, and probably the main reason for the success of our campaign, was to formulate a special dues arrangement for young families. It provided for substantial reduction in dues, as much as 46%. For that we asked them to make a commitment to join for 3-4 years. We offered an escalating scale of dues from pre-school thru grade 2. When their child reaches grade 3, they get up to the regular dues structure. This provided them with very low starting dues. For instance a couple with one child of kindergarten age who would have had to pay \$940 regular dues, could join for \$350. Naturally we explained that their commitment to join for longer than one year was only a moral one, but that the earlier they started the more they saved. It now becomes our job to keep them as members for as long as we can. If we only keep them thru grade 8, that 46% drops to just 15% saving over what they would have spent cumulatively.

5. Unaffiliated Jews. To try to attract them to our Temple, or for that matter to any Temple, we sent a letter to every Jewish sounding name in the phone books of membership communities. We advertised open house services in the local Pennysavers, and got some turnout.

6. Our location in a commercial area has always lost us prospective members to another Reform Temple in the area, which is beautifully situated. And yet our Temple is second to none in its beauty on the inside, so we try to get people in our doors. We have a pre-school program for the community which has led to several members. We recently started a nursery school which is doing very well and providing a pipeline to membership as the children get older.

7. A big sore spot has been the loss of members for what we perceive as "no reason". The committee spent considerable time on the issue of retention of the members we have, and made the following recommendations to the Temple.

- A. That the Temple form a "Retention and Integration" committee that would:
- B. Work towards getting all new members involved in the life of the Temple as soon as possible after joining.
- C. Get all older "uninvolved" members involved.
- D. Have greeters to meet new members at services and introduce them to board members present etc.
- E. Provide babysitters at least twice a month at services.
- F. Hold a new members dinner.
- G. Provide a course by the Rabbi on Reform Judaism.
- H. Let the congregation know that they are there for them as "ombudsmen".
- I. Formulate other ideas to retain and to integrate.

To summarize, we started with a goal of 40 new members. We were able to sign up 33 families, most with young children. We consider the campaign a success, considering that we usually only get 10-15, with losses exceeding gains. Of course it remains to be seen what impact we have made upon losses. We hope to be able to repeat our gains this year. Then we will start to have the size congregation that can turn its efforts to the job of Tikun Olam.

PAMELLA WINTER

FROM THE PRESIDENT

March has been proclaimed Synagogue Awareness Month. The purpose is to focus attention on the multitudes of unaffiliated Jews and try to interest them in synagogue membership. It is not that one can't be a good Jew without belonging to a Synagogue, but rather, as Rabbi Alexander Schindler, President of the UAHC has said, "synagogue affiliated Jews are Jewishly more involved. They visit Israel more often, devote more volunteer time to other Jewish organizations; they give more to Jewish causes, insist on a better Jewish education for their children; and, of course, they are more likely to participate in communal worship and home observances."

Why am I addressing this to you who are already obviously affiliated Jews? Because at this time when the future of Judaism seems so precarious with the rates of intermarriage and assimilation on the ascendancy, the numbers of unaffiliated are staggering and should be shared. Currently approximately 3 million Jews are unaffiliated in the U.S. and Canada and moreover only 35% of Jewish adults are affiliated at any one time.

On the other hand, according to recent studies, ~~show~~ 85% of all adult Jews are, or have been, affiliated with a Synagogue at some time in their adult lives. This number raises many questions and concerns. How many of our members will not retain their membership with our Temple through the years? What can we do to better involve and integrate members into Temple life? There is no question that has pre-occupied me more during my year and a half as president than this one. We have been exploring it at the Board level and will focus more attention on it in the future.

One of the more obvious solutions is that we must make Temple life a more integral part of each member's daily life. The Temple must be a place we come to not only for the High Holy Days, to observe a Yahrzeit, to celebrate a Bar Mitzvah or to drop off our children at Religious School. It must be a place where we come to learn, to socialize, to do mitzvot, to share; a place where we can turn to be comforted and to comfort others; a place we seek out to restore inner peace and perspective. The Temple has a responsibility to make

BETH ELOHIM, WELLESLEY, MA

these opportunities and experiences available but you have a responsibility to reach out and embrace them.

March is Synagogue Awareness Month and this month Temple Beth Elohim has a startling array of programs which invite your awareness. The weekend with Scholar-in-Residence, Composer Ben Steinberg will be unforgettable. The Saturday evening lecture and social hour featuring Sol Gittleman will be marvelously informative and entertaining. The Sisterhood and WEFTY Shabbat Services should be inspiring and delightful. Don't miss the hour of study with Dr. Eli Grad; he presents the Torah from a most stimulating perspective. The second Sisterhood mini-luncheon promises to be as pleasurable as the first one. The opportunity to cook and then serve food at the Shattuck Shelter is a mitzvah that is easy to do yet greatly appreciated. Or help cook and serve for the Senior Citizens Luncheon. Finally, in March we will celebrate Purim. Come to our unique Purim Service, and stay for lunch and the Purim Carnival. You and your children don't need to wait until next October 31 to get dressed up in costume!

Look through the Bulletin carefully for further information and a more complete listing of Temple activities. Mark your calendars now and declare March to be your month to become aware of Temple Beth Elohim. You, the Temple, and Judaism will benefit from your participation.

Ilene Stellar
(President)

for you

Mitzvah Shelanu means "our mitzvah." It is a program of Jewish learning designed especially for single Jewish adults between the ages of 22 and 40 who never had the opportunity to become Bar or Bat Mitzvah. If you fit into this category, Mitzvah Shelanu could be the answer to a longtime quest.

Sponsored by the Synagogue Council of Massachusetts, UAHC (Reform), United Synagogue (Conservative), and Centerpoint, Mitzvah Shelanu was launched in September 1986. Since then, more than 70 young adults have learned to read Hebrew and lead portions of the Shabbat liturgy, and studied Jewish thought, history, and values. At the end of each year of study, a special Shabbat service is held at which Mitzvah Shelanu students are called to the Torah to celebrate the affirmation of their Jewish identity.

Mitzvah Shelanu proved to be inspiring and energizing for past participants. Here is what some of them had to say about their experience:

- "This is an excellent program for anyone to learn to read Hebrew and an overview of Judaism and the important issues it raises."
- "[The Rabbi] was an inspiration. I've never met a Rabbi like him before. He made it clear that you could ask him anything and he gave clear and thoughtful answers."
- "Great program! It's a terrific learning experience, as well as a great way to meet lovely people."
- "I couldn't recommend it enough."

Congregation
Mishkan Tefila.
Chestnut Hill
(617) 332-7770

Class Day & Time
Wednesdays
7:00 - 9:00 p.m.

Orientation Meeting
Wednesday, October 11
7:00 p.m.

B'nai Shalom,
Westboro
(508) 366-7191

Sunday mornings

Call Temple office for details.

The registration fee for Mitzvah Shelanu 1989-90 is \$200 and is to be paid directly to the host congregation to cover the cost of teaching salaries and books and will also include one year's membership in the synagogue. Classes will begin in the Fall and will run through June 1990, meeting once a week as indicated above.

To register for Mitzvah Shelanu or for more information, call the host synagogue.

For information regarding further opportunities for adult Bar/Bat Mitzvah study, call the Synagogue Council of Massachusetts at 244-6506.

THIRTYSOMETHING

Are you thirtysomething* or a member of a family in which there is at least one adult who is thirty-seven or younger? Would you be interested in meeting other Temple members who are thirtysomething [single or married, with or without children] and participating in activities. We would like to start such an organization here at the Temple.

1. Are you interested in participating in the following: [check as many as you like]

lectures _____ hiking _____ week-end trips _____ theater _____
holiday celebrations _____ discussion groups _____ dinner cruise _____
dances _____ cultural events _____ concerts _____ other _____

Co-ed sports: softball _____ basketball _____ tennis _____ bowling _____
volleyball _____

Spectator sports: football _____ basketball _____ hockey _____ baseball _____

2. Would you be interested in participating in activities with your children?
check one: sometimes _____ always _____ never _____

3. Would the availability of babysitting effect your participation in these activities?
Yes _____ No _____

4. Are you interested in helping to organize and/or run some events?
Yes _____ No _____

5. Do you know of other Temple members who might be interested in such a group?

Name _____ Phone # _____

Your name: _____

Address: _____

Your occupation: _____

Child's name: _____ Age: _____

Phone work #: male _____ female: _____

home #: _____

Please tear off and mail the questionnaire to:

Thirtysomething
Temple Beth Sholom
228 New Hempstead Road
New City, NY 10956

attn: Rabbi Straus

* The thirtysomething group is intended for families in which at least one of the adults is thirty-seven or younger.

A Woman's Voice/ Marlene Adler Marks

Power Elite



Some years ago I attended a speech by a well-known rabbi/philosopher on the subject of the Jew of the future. He was erudite and handsome and I listened in admiration until I noticed an irritating personal tic: the rabbi had a habit of punctuating his thoughts with a joke in English, but delivering the punch line in untranslated Hebrew, using quotations from an ancient sage, usually from the Talmud. I guess the jokes weren't too obscure because segments of the audience

did laugh on cue, but it was lost on me, the sober guest at a party where most everyone else was high.

Since then I've developed what you might call an excessive sensitivity to the "outsider" in our midst. I can't stand elitism, jargon and the abuse of personal knowledge or power to separate the in-crowd from the masses in our community. But it's become impossible to ignore: stretch-limo Judaism is rampant these days, ripe for offense wherever large organizations meet.

Stretch-limo Judaism is at work not only among the religious cognoscenti who drop Hebrew and Yiddishisms into every phrase, but among the communal workers, the writers and academics who form our intellectual and social service "in-crowds." And, of course, there are the financial elites as well; our charitable groups are segregated into categories of big, bigger and biggest givers. Donald Trump carried favor for his building projects in Los Angeles last month by visiting the big givers of at least one Jewish organization, but who was courting whom?

I've got examples galore, Judaism among the swells. Recently I was asked to take a seat on a national board of a Jewish denomination, only to be told that the seat had a price tag, and not a cheap one at that. And, again, another woman's organization routinely offers me the opportunity for an "intimate" dinner with its speaker if I'm willing to help underwrite its affair.

Elitism is such a turn-off. Where is the community in the Jewish community? How healthy is it that before we get seated at the dinner table we're asked who or what we know and how much we're willing to spend?

The Tikkun conference was held a month ago at UCLA, and it's taken me while to figure out what, exactly, happened. Just about every local newspaper that covered the story (including this one) got it wrong. The L.A. Times thought the Tikkun conference was about Jewish men and women admitting they dislike each other. A local Jewish newspaper thought it was about a leftist referendum on a Palestinian state. The L.A. Weekly thought it was about Jews shouldering responsibility for all that ails the modern world. At The Journal mistakenly thought it was about intellectuals talking to each other, boring everyone in earshot.

But upon reflection, the conference was not about any of these. Tikkun was about challenging the power elites and opening up the community-building process to a more democratic hearing. It was about the ways that unaffiliated Jews perceive that elite, and how much they want to be included, despite organizational roadblocks that keep them out. It was about Jewish men and women getting together for some serious fun. A lot more could have been done to further this process than the two-day meeting actually attempted, but that was its goal, and harnessing that resentment was the meeting's success.

In the weeks since the conference, I have heard Michael Lerner and his so-called Tikkun community criticized, especially by those who weren't there. Well, certainly, Lerner is a great self-promoter and, yes, he is a Johnny-come-lately to community concerns. Furthermore, Lerner is criticized, I think correctly, for sapping energy and support from longstanding and effective organizations, for a program of his own that to this point has no teeth. So there's no denying Lerner is onto something and organized community skepticism toward him may be a form of envy. We need new blood and he knows how to get it.

And how did he get it? He appealed to Jews who were hungry for community who wanted to talk about their own lives, and to give voice to their concerns about where their community is heading. The panels on family and abortion, prayer, arts, Hollywood and literature were really no different than panels run by a number of liberal and feminist groups over the last 10 years, but that they were happening all at once, alongside a political agenda dealing with the painful subject of Israel, (and against the backdrop of the changes in Eastern Europe) this is what made Tikkun a happening, and made many of those at the conference feel that they, along with Judaism, were being reformed. If nothing else, Lerner has a great sense of the moment.

However, I do think that in some ways even Michael Lerner has the Tikkun group wrong. My sense is that the 1,500 Jews at UCLA's Ackerman Hall had a desire to substitute Lerner's "liberal and progressive" elite for the reputed conservative one, which he says is misrepresenting the community today. (In fact, Jewish communal leaders apparently are quite liberal, on Israel and the Palestinian question, among other issues, according to a new study.) Two days of listening to professors and rabbis is no more interesting than two days with any typical well-intentioned fundraising *macharocracy*. Lerner's academics have a certain sex appeal, but only Betty Friedan brought the crowd to its feet, feeling she was one of them. Lerner made other mistakes as well: he indulged himself and his friends in long-winded speeches, and (even worse) held a closing-day party at Stanley Sheinbaum's house, limiting the guests to a small coterie of the speakers and conference presenters. "Liberal and progressive revolution — ha!"

In a panel on Jews and the future of L.A., members of the audience cut short speakers' presentations, wanting to speak for themselves. "We don't want to hear from you," said one woman. "We've been listening enough."

This is a message the Jewish community needs to take seriously. Of course we need leadership. And perhaps a fully democratic Jewish community is a contradiction in terms. But the outsiders are pressing their noses to the line and they want in. It's time to open the window. ■

Marlene Adler Marks is managing editor of *The Jewish Journal*.

TEMPLE EMANU-EL - BETH SHOLOM, WESTMOUNT, QUEBEC

SINGLE PARENT FAMILIES SHABBAT DINNER

Friday, March 30, 1990

Another Shabbat Dinner for Single Parent Families will take place on Friday, March 30th, 1990, at 6:15 p.m. and is open to all Jewish Single Parents and their children. Cost is \$5.00 for adults and \$3.00 for children under ten years of age. Reservations are necessary and payment to Temple must be made before March 27th. This is the second of three dinners planned for Winter/Spring 1990, made possible by a grant from the Synagogue-Federation Relations Committee of Allied Jewish Community Services. The first dinner, held in February, was very successful and the many Single Parent Families in the community who attended are looking forward to another meaningful Shabbat celebration. Please call Naomi Litvack at 937-3575 for more information or make your reservations.

SINGLES ONEG SHABBAT

Friday, March 30th, 1990 at 8:15 p.m.

Our monthly service for singles will join in our regular Shabbat evening worship at 8:15 p.m. on Friday, March 30th. After the service, there will be an Oneg Shabbat for those singles who would like an opportunity to get together in a social setting. All members of the Jewish Community who are Single are welcome to attend each of our special services.

KOL HAKAVOD TO SAM SEGAL, MARCH 23

When summer came to Montreal, Sam Segal came to Temple and conducted our laymen's services. When there was a death in a Temple family, Sam came to their aid, leading home services during Shiva. When we wanted to honour our war dead, Sam arranged a beautiful and significant service for Armistice Day. Active in Temple, Temple Brotherhood, and in many areas of Jewish community, Sam Segal deserves to be honoured. Now Sam and Melva are moving to Vancouver. We want to take this opportunity to wish them both well and to say THANK YOU to Sam for his many contributions to Temple. A special service has been arranged to do so at 8:15 p.m. on March 23rd, as well as an Oneg Shabbat where we may greet both Sam and Melva personally and wish them farewell. Plan now to attend Sabbath Services on March 23, as we join in honoring Sam Segal.

PASSOVER ACTION WORKSHOP, APRIL 1, 10:30 A.M.

Only 8, count them, 8 more days 'till Passover (on April 1). Why let panic overtake you? Learn the ins and outs of leading and preparing for a Seder at our Passover Action Workshop, on Sunday, April 1, at 10:30 a.m.

Led by Rabbi Leigh Lerner and members of our congregation, the Action Workshop is the perfect way to:

- find new ideas to enliven your seder
- learn new recipes to spice your Pesach table
- enrich your understanding of the Hagadah so that you can better lead a seder
- answer those mysterious questions of "Why is this night different?" in custom, feeling, and food
- bring a contemporary flavor to the ancient feast.

Passover Action Workshop is for everyone - first time seder-makers, veteran seder-givers, and seder-attenders who want to know more.

No charge for all this Action, but your RSVP is necessary. Please call 937-3575.

ADULT EDUCATION

Temple's Spring Intro To Judaism Begins February 27th

Would you like to learn to read Hebrew? Would you like an overview of Jewish thought, history, and celebrations? Then you'd like Rabbi Leigh Lerner's Introduction to Judaism, which begins Feb. 27, at 5:45 p.m., continues on March 20th, and runs a total of twelve weeks at the Temple. If you've missed the first class, you can still sign up.

The course provides an introduction to Jewish holidays, Shabbat, Hebrew, and contemporary issues, as well, with aspects of active learning incorporated, so that participants can practice and build their Jewish understanding at home.

Those planning an inter-faith marriage must take the course, which also has a "Times and Seasons" component which deals directly with issues facing those who live in such marriages. Those contemplating conversion to Judaism at the Temple are required to take the course and to meet with Rabbi Lerner in small group and individual learning situations.

The course is open to the entire community. It is free to new members of the congregations, while others pay only a charge for the books that are used.

Call Rabbi Lerner, 937-3575, for more information.

SATURDAY MORNING BIBLE/STUDY/BREAKFAST DISCUSSION SERIES

- March 3 - Rabbi Leigh Lerner - Poetry of Jewish Spain
- March 11 - Sunday Purim Breakfast - Note change of day
- March 17 - To Be Determined
- March 25 - Sunday - 2:00 p.m. - Planets, Potions and Parchments
- March 31 - Professor Klaus Herrmann

Saturday breakfast is served from 9-9:30 a.m. followed by the lecture and discussion. All welcome.

THE FUTURE OF CANADIAN JEWRY

A Public Forum

On Sunday, April 22nd at 10:00 a.m. at Temple

Professor Morton Weinfeld, associate professor and Chairman of Department of Sociology McGill University.

will speak on

SURVIVAL OR EXTINCTION: The Future of Canadian Jews

Coffee & Danish \$3.00

Please reserve 937-3575

Sponsor Entre-Nous
Group of Temple

FOOD BANK

At the risk of sounding like a broken record, our message is still the same, food, food and more food is still needed (non-perishable of course). The gratitude and joy of the recipients knows no bounds, if you could just see their faces... Please co-operate!



ANSHE EMETH MEMORIAL TEMPLE

Founded 1859

222 Livingston Avenue
New Brunswick, New Jersey 08901
(201)545-6484

RABBI
Bennett F. Miller

ASSISTANT RABBI
Jack P. Paskoff

CANTOR
Lee Coopersmith

ADMINISTRATOR
Gail R. Kroop

RELIGIOUS SCHOOL DIRECTOR
Susan Kushner

PRESIDENT
Phyllis M. Zicky

I am delighted that you have joined Anshe Emeth. I hope that your first weeks with us have already been ones of welcome. If I can help you to feel more at home in our congregation I hope you will call upon me.

This year we have arranged a very special program for our new members. We want to share with you the Temple's history, what Reform Judaism is all about, and how the Temple can be a meaningful part of your family's life.

Beginning Sunday morning October 15th, we will meet in six sessions. The program will be from 11:00 a.m. until 12:15 p.m. each week. Attached is a description of each week's schedule. You can see that it is very exciting and I hope you will join with me, Rabbi Paskoff and Cantor Coopersmith, together with some of our Temple's officers. If for any reason you cannot attend all of the sessions you certainly are welcome to participate in some of them.

Please do make every effort to participate. If you have any questions you can certainly call me. I look forward to seeing you soon. Best wishes to you and your family for a healthy and Happy New Year.

Very sincerely,

Bennett F. Miller
Rabbi

jd
encl.

Celebrating 130 Years