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Task Force on the Unaffiliated, 1989-1993.

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PROGRAM FOR NEW MEMBERS OF ANSHE EMETH MEMORIAL TEMPLE

BEGINNING SUNDAY, OCTOBER 15, 1989

IN THE TEMPLE'S CONFERENCE ROOM

WEEK 1 - OCTOBER 15, 1989 - 11:00 A.M.

Why are you here? What are the expectation of new members of the synagogue? What do you hope to get out of being members of a reform congregation. What is the role of the synagogue and how can it fulfill the expectation of our new members?

WEEK 2 - OCTOBER 22, 1989

What is Reform Judaism? A discussion of the development of Reform Judaism, its past, its present, and directions for the future.

WEEK 3 - OCTOBER 29, 1989

What is our ritual? A discussion of Jewish liturgy including learning some of the songs of the sanctuary and melodies of Shabbat and holidays.

WEEK 4 - NOVEMBER 5, 1989

How do we celebrate? Looking at life cycle events and how they are celebrated at Anshe Emeth. This week will be a continuation of songs, melodies, and ritual as it is celebrated at Anshe Emeth.

WEEK 5 - NOVEMBER 19, 1989

What is Anshe Emeth? A session dealing with the history of the Temple, its place and role in the community, its vision for the future. A discussion will also take place on the program of Anshe Emeth regarding children and the development of that program in the Religious School and Youth Program.

WEEK 6 - DECEMBER 3, 1989

What is our challenge? This will be a discussion about participation at Anshe Emeth. How new members can get involved? A discussion will also take place about the role of the Jewish Federation, UAHC, ARZA and other Temple activities.

M'kor Shalom
Mt. Laurel, NJ

The History and Philosophy of
Reform Judaism: Where We've
Come From and Where We're Going

Rabbi Nina Mizrahi and
Rabbi Barnett Brickner

This course is designed to help us to understand what being a reform Jew means. The history of the Reform movement will be discussed with an emphasis on our philosophical basis. We will learn how the principles of equality, progressivism and rationality have molded not only the Union of American Hebrew Congregations, but also M'kor Shalom. In addition, we will explore the future of Reform Judaism.

The Adults Education Committee believes this course will be of particular interest to new members, for whom the fee is waived.

Thursdays, 7:30—9:00 p.m.
November 16, 30
December 7, 14, 21

5 Sessions

New Member Class
Development

In any case, here are a few thoughts. It seems to me that the goals of the program are to introduce new members to Reform Judaism generally and to Reform Judaism as practised at Temple Ner Tamid particularly. An additional goal is to begin integrating new members into the community/family of Temple Ner Tamid by providing them an informal chevrah of their own and by giving them some special time with the rabbi (and perhaps other leadership). A corelary goal might be to encourage participation in other aspects of temple life, such as other adult education opportunities.

Substantively, the program might include a piece on the evolution of Reform Judaism, including the challenge and responsibility of choice that results from the non-halachic emphasis on individual autonomy. One program (Bennett Miller's) focused on the meaning of "covenant" for class members personally as Reform Jews in relation to their new association/commitment to the temple. It's a thought, although it might be too onerous to use as a framework for the whole program. As we have found in Intro, as well as the other new member classes that have been held, we need to strike a balance between concrete, experiential aspects and cognitive aspects. I wonder if some text study could be included in each session (Parashat Hashavuah) along with some home ritual (affixing a mezzuzah, lighting Shabbat candles, learning a Shabbat song). It might be helpful to tour the sanctuary and talk about the ritual objects there, including taking out and looking at the Torah scroll.

Operationally, the program should probably be fairly short--5 or 6 sessions of 1-1/2 to 2 hours with refreshments. I would avoid a string of show and tell visitors in favor of building a relationship with the group.

PRIVILEGE CARD COMMITTEE
ADVERTISING & PUBLIC RELATIONS PROPOSAL
INTRODUCTORY YEAR

OBJECTIVE

To announce the new Privilege Card Program to target audience of 23-30 year old men and women.

GOALS

- To make Privilege Card temple membership attractive to target audience;
- To develop "user friendly" advertising and public relations program for congregations to use at the local level;
- To develop national public relations campaign, announcing privileg card membership.

RESOURCES

The best resources available are the good will and cooperation of participating temples. Other resources included in developing this program are the UAHC graphic arts studio, Richard Cohen PR Agency, and members of this committee.

REACHING TARGET AUDIENCE

Our target audience of 23-30 years olds is, to advertisers, a highly desirable demographic group and therefore very expensive to reach. A national print campaign using small space ads in selected publications such as Time, Newsweek, Elle, and Esquire, would cost a minimum of \$150,000 for a 2-3 month campaign, and would be difficult to evaluate on a local level. This proposal will reach the target audience at both national and local levels, using a coordinated combination of press releases, radio announcements and local advertising. It is designed to cost little more than printing and postage.

PUBLIC RELATIONS

Public Relations remains the most cost effective way to reach an audience. Our Public relations campaign will coordinate use of newspaper and radio on national and local levels. Congregations will also be given easy instructions on handling local television appearances.

Newspaper - National

An initial introductory press release, followed by subsequent theme releases focusing on different Jewish celebrations, will be sent from our PR agency to national and major newspapers in all markets.

Newspapers-Local

A series of press releases, coordinated with the national releases, will be developed for congregations to use on a local level. These releases will be written in such a way that congregations will basically fill in the blanks with pertinent information and send to their local newspaper. For example: "Today, Temple Shari Beth of Cedar Hills announced their participation in the National UAHC Privilege Card Program, allowing 23-30 year olds to join for one year (pick one: without a membership fee or at a reduced membership fee)".

Radio- National

Radio stations on both national and local levels offer free public service announcements to non-profit community organizations. We will send a series of 30 and 60 second announcements to national and major market stations reaching our target audience. These announcements will be coordinated with the newspaper releases.

Radio-Local

A series of 30 and 60 second announcements will be developed for congregations to submit to local radio stations. As with the newspaper releases, these will be easily individualized.

Television - Local

Congregations will be sent an instruction sheet on how to place temple spokespersons on local television and radio shows, including cable.

ADVERTISING

As previously stated, national advertising is costly and not as efficient as local advertising by congregations. To encourage congregations to advertise, we will send them a printed sheet of completed ads, with alternate copy and headlines, that can be easily and inexpensively individualized. The ads, in tone and graphic appearance, should be as upscale as possible.

Suggested ad headlines are:

New in Town? We'd Like to Meet You

Just Starting Out? Don't Passover this Invitation

It's Our Privilege to Serve You

Introducing a Card That Saves You Money

Here's a Card That Doesn't Cost You

Why Don't You Have a Privilege Card?

This Purim, Come Party With Us

Our Seder Won't be Complete Without You

We Offer You More Than a Place to Pray

Don't Wait till Parenthood to Join the Jewish Community

We're expecting more than Elijah at our Seder

Celebrate the New Year in your New Temple

Conclusion

Using the combination of mediums discussed, and being generous in materials and assistance supplied to congregations, will provide a good first year introductory program for the Privilege Card.

Prepared by Vicky Farhi

CONGREGATION SHIR TIKVAH
TROY, MI

DUES INFORMATION 1990-1991

Maintaining our congregation and the Jewish identity and presence in our area requires all members to contribute what they can. The majority of our expenses are paid from your dues with the remainder from fund-raising and contributions. Each year our Board reviews our budget and sets dues based on required income to pay our bills. We currently have three membership categories:

Our Couples membership dues are \$640 a year. This category applies when the home contains two or more adults between age 30 and 65.

Our Singles membership dues are \$400 a year and applies to singles between age 30 and 65.

Our third category, "Set-your-own-dues", is available to all those under 30 or over 65. This program recognizes that these groups usually have less disposable income or limited need for synagogue services. Because we are near capacity for the High Holidays, the minimum dues for this category is established at the same rate we charge non-members for High Holiday tickets, currently \$80 per person. As a member, your minimum dues are per adult not per person.

Under "Set-your-own-dues", you determine for yourself what you can afford and that becomes your dues. We do not require any applications or interviews. Since most of the income we need to pay expenses comes from dues, we do ask all members in this category to give what they can.

Since these three categories cannot anticipate all circumstances, our Executive Committee accepts confidential requests for dues reduction based on need. You can discuss a reduction in whatever manner you are most comfortable - in person, by letter to the Executive Committee or by talking with a member of the Executive Committee or a Co-Chair of the Membership Committee who will then speak for you at an Executive Committee meeting. We do not require any records to support such a request. Our policy is to never deny membership because of financial limitations.

We have no building fund. We do own land in Troy at the corner of Wattles and Northfield Parkway which is intended for eventual use as a Temple. We do not expect to begin this project until we are large enough so that the obligation is affordable to all.

Our dues year is from April 1 to March 31. Dues may be paid in 1, 2, or 4 installments. Bills are sent 1 month before the due date. Full dues regardless of category apply to members joining between April 1 and the High Holidays with a 50% reduction if joining between the Holidays and Dec. 31 and pro-rated thereafter.

Our Hebrew and Religious schools are staffed by the United Hebrew Schools. Information and tuition are available upon request.

To join, call either our Treasurer, Rich Spitzer (879-1142) or the Membership Committee (Irv Wengrow, 643-8733 or Marla Scafe, 375-0778.). Thank you for considering Shir Tikvah. We invite you to belong and share.

The most frequently-heard reasons heard about why not to join a Temple or Synagogue is the cost of membership and that there's nothing for me.

Certainly the cost of membership is a factor to all of us. Most of us strain to find room in our budget to maintain these essential Jewish institutions. We also know that many join only for their children's education. At Shir Tikvah, we've decided to tackle these issues head on by offering a unique opportunity to the groups most affected - the under-30 group made up usually of singles and couples either without children or whose children are not ready for religious school and all those over age 65.

Our message is that there is a place for you at Shir Tikvah. We are confident that once you have experienced the value of a small and caring liberal congregation in your lives, you will recognize that we go a long way past dues and school. We also know that to this group, Temple membership dues are usually an unaffordable luxury. To overcome both of these issues, we have established a unique new dues category for all those under 30 and over 65.

We call it "Set your own dues" because that is what it is. We tell you how much our standard dues are by category and then you tell us what you can afford. If you can pay full dues, we will gladly accept it. If it's a figure less than that, we accept that amount with no questions asked. In the spirit of our heritage, we require no forms, no tax returns, no interviews. We also offer installment plans to make it easier to budget your payments.

Before making a decision, we invite you to attend services and social/educational events listed in the newsletter for this is the only way you'll be able to meet our most important asset - our members and your new friends.

JOINING A TEMPLE CAN BE TOO EXPENSIVE
THEN AGAIN, IT COULD BE JUST WHAT YOU CAN AFFORD

At Congregation Shir Tikvah, we recognize that the cost of a Temple membership can be unaffordable especially if you're under 30 or over 65. So we've come up with a new opportunity for these groups:

SET YOUR OWN DUES.

You tell us how much you can afford and that's it -
no tax returns, no interviews, no hassles.

For information for yourself or a loved one
call Irv Wengrow at 643-8733

CONGREGATION SHIR TIKVAH
BIG BEAVER RD., WEST OF SOMERSET MALL



SAPERSTON & DAY, P.C.

DONALD S. DAY
FRANK T. GAGLIONE
FREDERICK A. WOLF
ROGER B. SIMON
GARY L. MUCCI
TRICIA T. SEMMELHACK
RICHARD J. DAY
LAWRENCE A. SCHULZ
SAMUEL GOLDBLATT
ROBERT E. SCOTT
CHARLES C. SWANEKAMP
WILLIAM A. LUNDQUIST
JAMES W. GRESENS
DANIEL M. DARRAGH
DENNIS R. MCCOY
CHARLES G. HUMPHREY
MARTIN J. CLIFFORD
JOSEPH M. SCHNITTER
MARK C. DONADIO
BRAD F. RANDACCIO

LAWRENCE J. GALLICK
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NEIL A. GOLDBERG
THOMAS F. SEGALLA
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BRIAN N. LEWANDOWSKI
LAURENCE D. BEHR
CHERYL A. POSSENTI
DANIEL P. JOYCE

COUNSEL TO THE FIRM
HOWARD T. SAPERSTON, SR.
MORTON MENDELSON

ATTORNEYS AT LAW

GOLDOME CENTER

ONE FOUNTAIN PLAZA

BUFFALO, NEW YORK 14203-1486

716-856-5400

FAX: 716-856-0139

NATHAN OSTROFF
JOHN W. STEINBACH
PAUL A. PETERS
MARY E. ROCHE
JO ANNE E. GOULD
ANTHONY J. PIAZZA
RONALD A. SIPOS
RAYMOND N. MCCABE
CHARLES P. CERCONE
JULIE P. APTER
MAUREEN R.L. MUSSENDEN
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ALBERT J. D'AQUINO
CATHERINE T. WETTLAUER
PATRICIA LEWANDOWSKI
STEPHEN L. BARUFFI
PAMELA S. DISILVESTRI
RICHARD T. SARAF
MELANIE COLLINS TISDALE
THOMAS F. KNAB
HARRY E. WERNER
LISA G. MASSARO

ARTHUR F. HOLZ*
VINCENT P. HAUBER
GARY J. O'DONNELL
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MICHAEL H. ARNOLD
LINDA CALLAHAN LAING
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ROGER F. COMINSKY
CATHERINE HABERMEHL
WILLIAM F. CUMMINGS**
TERRANCE P. FLYNN
JAMES A. LOWERY, III
PAULA A. DAMI
PETER L. POWERS

August 27, 1990

Rabbi Renni S. Altman
Task Force on the Unaffiliated
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021-7064

Dear Renni:

Our Meeting of the Dues Policy Review Committee took place in Detroit yesterday and we spent a considerable period of time in reviewing your memorandum and the issue it raises with respect to the suggestion that the CAP requirement be eliminated with respect to Privilege Cardholders.

Although at first blush the question appears to be a simple one and entitled to endorsement, on closer analysis, the issues become much more murky. For example, during the course of our discussion, the following issues were raised:

1. Some Congregations currently extend membership privileges to young people in the affected age range at substantially reduced membership fees. How does that Congregation respond to the complaints of their young members if free memberships are extended to others under the TFU program?
2. Many Congregations are granting free memberships to Soviet immigrants in their communities. Why shouldn't the same rules apply to them?
3. Many Congregations extend membership privileges to the indigent elderly on a vastly reduced basis or for free. Should this situation be treated any differently?
4. What about those Congregations who are not at CAP but who expend or commit funds to make the TFU program a meaningful one by allocating part of their professional staff to TFU programming or engaging new staff for that purpose? To the extent that these funds are appropriately allocated or spent,

* ADMITTED TO PRACTICE IN CALIFORNIA ONLY
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SAPERSTON & DAY, P. C.

Rabbi Renni S. Altman
August 27, 1990
Page 2

should there not be an exemption for those Congregations under the normal expenditure test?

While there was some sentiment to call for a vote of the Committee (which would have resulted in a rejection of your request), the Committee accepted my suggestion that I appoint a small sub-committee to meet with the TFU for the purpose of fully exploring the issues. The sub-committee is to report back with its recommendations to our Committee at its next meeting in January.

Renni, like everything else in the MUM program, any changes from the norm have a significant rippling effect and we are trying to be extremely sensitive (as you are) to the different needs of the different Congregational situations.

I expect to complete the appoint of a sub-committee within the next several days after which, I think that we ought to move to set up a meeting between our sub-committee and your people to explore the situation more fully and perhaps arrive at some sort of a consensus.

Cordially

Donald S. Day

DSD:csa

cc: Mr. Melvin Merians
Mr. Allan B. Goldman
Rabbi Alexander M. Schindler
Rabbi Daniel B. Syme
Mr. Arthur R. Grant
Mr. Marshall D. Krolick

Dues Review discussed
see letter to Renni
(8/27) with cc's to
ABG. MM etc



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

August 20, 1990
29 Av 5750

MEMORANDUM

TO: Alan Goldman and Rabbi Alexander M. Schindler

FROM: Mel Merians, Rabbi Steven E. Foster, Rabbi Renni S. Altman

CC: Howard Wilkoff, Donald Day, Joan Greenberg, Rabbi Daniel Syme, Rabbi Howard Jaffe, Lydia Kukoff

RE: MUM Dues and the UAHC Privilege Card

In response to Rabbi Schindler's call at the 1989 Biennial for congregations to reach out to young adult Jews in their communities who are unaffiliated, the Task Force on the Unaffiliated has chosen to issue the UAHC Privilege Card to all unaffiliated Jews, ages 22-30. Congregations participating in the Privilege Card Program will offer a variety of incentives to attract these young people to participate in synagogue life. Studies and anecdotal evidence have taught us that one of the major factors keeping these young people away from the synagogue is the cost of membership. Therefore, as part of our program, we are asking congregations to consider offering a one or two-year free membership to Privilege Cardholders or, at a minimum, a reduced membership fee.

While we are receiving encouraging responses from congregations around the country, we have a serious problem concerning those congregations who are "at cap" for MUM dues. A number of cap congregations are asking us whether they will be expected to pay the \$95 fee for Privilege Cardholders to whom they grant free memberships. If so, many will not be able to participate fully in this program, even though they see it as a worthy one.

At our recent Task Force Executive Committee meeting, we entered into a long discussion regarding this problem, with Joan Greenberg in attendance to advise us as to the rules of MUM. Rabbi Schindler was also in attendance at the time of this discussion.

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

① Tell them
ABG + J
assume that
Donald Day
will follow
this
matter up
w/ dues policy
Review
Committee
② Write down
any line
Tell him
ABG + J
would like
to follow
this up
with him
Committee
(he has copy)

He enthusiastically supported the decision of the majority of the Executive Committee to seek relief for cap congregations that offer Privilege Cardholders free memberships or discounted memberships of \$100 or below. Rabbi Schindler encouraged us to approach the Dues Policy Review Committee and the Committee on Maintenance of Union Membership to request an exemption from payment of MUM dues for Privilege Cardholders for such congregations.

In promoting this program among our congregations, we have asked them to make an investment in the future by offering these young people time-limited free memberships now. As with our effort to welcome the newly-arrived Soviet Jews, we believe this act is an important mitzvah -- one that will not only bring new energy into and help secure the future of the participating congregation, but one that will insure the future vitality of the Reform Movement as a whole. Thus, the Privilege Card Program should be seen as a joint venture of the UAHC and its member congregations, one in which both partners must make an investment today for the sake of the future.

We must again emphasize that the Privilege Card program only requires a time-limited offer of free or reduced membership and that we are only asking for relief for cap congregations that offer free memberships to Privilege Cardholders or discounted memberships of \$100 or below. It is our hope that after that offer expires, these young people will continue their membership at their fair share rate. At that time, MUM dues would also be paid in full for them.

As the statisticians and sociologists continue to project ever-increasing numbers of unaffiliated Jews, it becomes incumbent upon our Movement to act with vision and creativity in order to reach the unaffiliated and bring them into our congregations. The UAHC Privilege Card is a program of such vision. We turn to you for your support and encouragement for this new and exciting endeavor.



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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

File
Edie

July 27, 1990
5 Av 5750

MEMORANDUM

TO: Executive Committee: Joseph Bernstein, Martin Hertz, Rabbi Howard Jaffe, Rabbi Dennis Math, Myra Ostroff, Ruth Reidbord, Rabbi Sanford Seltzer, Dr. Richard Shugarman, Rabbi Daniel Syme, Orrin Tobbe, Audrey Wilson

FROM: Mel Merians, Chair
Rabbi Steven Foster, Co-Chair
Rabbi Renni Altman, Director of Programs

CC: Rabbi Alexander Schindler
Lydia Kukoff
Dru Greenwood

RE: August meeting

Enclosed you will find the agenda for our next meeting, August 13 from 9:00 a.m. - 3 p.m. at the UAHC office in New York. If you have not already responded regarding your attendance at the meeting, please call upon receipt of this memo.

Also enclosed please find a copy of the summary report from a study conducted by the Memorial Foundation for Jewish Culture on affiliation. It has some good ideas for outreach to the unaffiliated and confirms much of what the Task Force has discussed.

We look forward to seeing you on the 13th.

Encl. MFJC report
Agenda



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

EXECUTIVE COMMITTEE MEETING

MONDAY, AUGUST 13, 1990
9:00 A.M. to 3:00 P.M.

Agenda

1. Welcome Mel Merians
2. D'var Torah Howard Jaffe
3. Director's Report Renni Altman
4. Updates:
 - A. Privilege Card Committee Howard Jaffe
 - MUM dues
 - B. Retention Committee Audrey Wilson
 - Idea Book
 - publication
 - contents/emphasis
 - C. Brandeis Program Dru Greenwood
5. Upcoming workshops on Outreach to the Unaffiliated Renni Altman
 - A. Small Congregations Conference - April 1991
 - B. Regional Biennials
 - role of Task Force Members

- Lunch -

6. Whether the Task Force? For discussion
- Where are we going?
 - Setting priorities
 - Picking up on old ideas
 - e.g. New Member Classes
 - Developing New Programs
 - e.g. helping congregations develop good PR to attract new members
 - Functioning of the Task Force
7. Task Force Meeting Agenda For discussion
8. Good and Welfare



Summary report from:

"A Tale of Two Cities A Report on the Committee on the Stabilization of the Jewish Family" published by the Memorial Foundation for Jewish Culture

MAKING CONNECTIONS AND CONTACT: TWO PROGRAMS FOR JEWISH AFFILIATION

Samuel C. Heilman

This is a tale of two cities at the best of times and the worst of times. The cities are St. Louis and the towns in Essex, Sussex, Warren, Morris, Somerset and Union counties that make up the MetroWest region of New Jersey. The time is a period when in some quarters of Jewish life involvement and affiliation is higher than ever before, while in other places people who were once part of the Jewish community have lost their connection to it. While some Jews are deeply engaged in Jewish life—from supporting Israel to working on behalf of Soviet Jewry, celebrating holidays and observing rituals, raising Jewish families, giving their children a Jewish education and re-educating themselves Jewishly—other Jews are feeling left out, distant, and closed off from that Jewish life. For these other Jews, the under- or unaffiliated, a combination of circumstances have converged to make them feel this way.

Sometimes they are unconnected from Jewish life because they are young or just beginning their own new family and for the first time having to make decisions about affiliation for themselves; as they confront this reality, they discover they really do not know when, how, or why to go about connecting. Sometimes they have left the region and Jewish community in which they grew up and finding themselves someplace else simply do not understand where to enter the community in their new home. Sometimes they have been turned off to Jewish involvement by bad experiences which run the gamut from a negative encounter with Jewish education or rejection and disregard on the part of organized Jewish life to being overwhelmed by the high financial and social demands that active Jewish life demands. Sometimes they feel marginal because they have intermarried with non-Jews or because they know little or nothing about the content of Jewish life and are therefore afraid of being dismissed as inconsequential and irrelevant if they reach out to the Jewish community. Whatever the reason, these people are Jews who linger along the edges or just beyond the boundaries of Jewish life. They are Jewish families whose Jewishness is frail.

In 1984, recognizing that part of its mandate to preserve Jewish life was to reach these people, the Memorial Foundation for Jewish Culture, commissioned a series of studies relating to "the cultural condition of the Jewish people". In one of those papers which called for an effort to get Jews like those just described affiliated again to Jewish life, this writer suggested:

There remain obstacles to such renewed connections; not only those who are marginally attached to traditions, community, ethnicity or religion but as well many of those who at least nominally are ready to become more fully committed to these simply have no idea what that sort of life requires or promotes; theirs is a commitment without content. Indeed, many of our children are coming from "culturally disadvantaged" homes. We often think of "disadvantaged" as meaning impoverished or handicapped in material or physical terms, but it can also refer to an ignorance of cultural resources, a blindness to the protective framework of the tradition. Some contemporary parents, wrapped up as they are with the short-term present, are unknowingly passing on to their children their own cultural ignorance and blindness to community ties and Jewish life—their commitment without content—to say nothing of their feelings of insecurity about and alienation from one another and that community and Jewish life.

To help remedy this situation, a variety of proposals that would provide more intensive Jewish family and community life for these marginally affiliated people were articulated. Among the suggestions were the creation of a Jewish Family Cooperative which would provide informal education and act like an extended family or community for the unaffiliated in a particular locale and a system that would bring together those who have found a model of Jewish family life that works with those who have not yet found it.

Pursuing and developing these ideas, the Foundation formed a committee whose task would be to evolve a specific program that would implement some of them. Chaired by Daniel Thursz and including a variety of professionals and experts in the field of community organization, Jewish education, outreach, and the sociology of American Jewry, the committee worked for the next year and a half, surveying the spectrum of family life education and Jewish communal support programs already in place in various communities. Looking specifically at what already seemed to work and trying to distill the successes and creatively combine them so that the "marginally affiliated" would be contacted and embraced by Jewish life, the Memorial Foundation committee concluded in 1986 that they would co-sponsor a program with eight goals. These were articulated as follows by Dr. Jerry Hochbaum, executive vice-president of the Foundation, in an article published in the *Journal of Jewish Communal Service*: To make the marginally affiliated [1] feel more positive about being Jewish and develop a stronger identification with the Jewish people, [2] have a better understanding of Jewish values and traditions and an appreciation of how these can help them lead a more meaningful life, [3] gain a conviction about the significance and relevance of Jewish practice and heritage, [4] incorporate Judaism and Jewish life as an active element in the socialization of their children, [5] become more involved in Jewish communal activities, [6] become more engaged by Jewish cultural activities, [7] become more concerned about social and political issues confronting Jewish life and influencing these developments, and finally [8] include and increase the number of Jewish individuals and families in their network of friendships and social activities.

The challenge now was to find communities where these programs could be tried and developed, a place where those along the edges or just beyond the boundaries of Jewish life could be reached. A decision was reached to try to work through already existing Jewish communal frameworks rather than to create altogether new and therefore competing institutions. After all, the idea was to bring the marginally affiliated into the circle of the Jewish community, not to construct some island outside of it. Moreover, if established Jewish institutions became involved, the project--if successful--would become a part of their general mission and the pilot project would more likely serve as a model for other communities. And yet, the particular program would have to offer something beyond what already existed; it would provide a new gateway into Jewish life and community.

By 1987, a two-year partnership was formed between the Foundation and the Jewish Federation of St. Louis. This relatively small community of slightly over 53,000 where nearly everyone would have some need to touch base with the community, which had a turnover rate of about 2500 Jews per year, seemed a good place to start. Here connections of those on the fringes could be enhanced more easily. With financial support and input from both the federation and the Foundation, a program to reach those who otherwise were often lost or overlooked by the Jewish community was begun. Subsequently, a similar partnership a year later was established with the MetroWest Federation. In St. Louis the program was called "Contact"; in the suburban counties of New Jersey it was called "Connections". At this writing the St. Louis Program has completed its two-year initial phase, while in MetroWest, the first year is drawing to a close. What has happened and what have we learned?

While this brief report cannot hope to review all the important details and lessons of the experience--for those who want the full story there are comprehensive summaries, surveys, and narrative accounts available--these few pages are meant to give a sense of what these two programs did and what they continue to do for and with the marginally affiliated.

Common Elements

To begin with there are certain common elements of both programs. Critical to both was the assignment of a special project coordinator whose primary responsibility was to locate the under- and unaffiliated Jews in the local community and help discover what types of Jewish activities these people would participate in and what their needs are. As Judy Beck, who served as the outreach worker in the MetroWest area put it, "After the needs of the individuals in the group have been determined, the project coordinator tries to bring to fruition their requests." Key to this effort was the worker's ability to locate a target population and then, having found people with whom to work, remaining sensitive and open to their requirements. To give too much to people who have remained distant from the organized Jewish community can be as detrimental to their continued involvement as to give too little. When people are anxious about membership or reactive to previous negative experiences with Jewish life, contact must be gradual, sometimes intermittent, and never overwhelming.

The point in both programs was not to impose Jewish life upon these Jews but rather to "meet people where they are". This oft-repeated phrase and the idea behind it were essential in both St. Louis and MetroWest. Only in this way could Jewish experience and values become attached to the lives of the people in question. This meant always being ready to shift focus and vary the intensity of Jewish involvement, sometimes waiting patiently for participants to express an interest in some Jewish activity (even when the worker knew that it was crucial) or throwing out suggestions rather than always pre-programming events or imposing ideas. Without this attitude and approach, there was the chance that people would be turned off rather than turned on to Jewish life.

The worker, while an important initiator, could not on her own become the entire organized Jewish community. Rather, she had to be a facilitator who would gradually but inexorably disengage herself while increasingly involving members in planning and promoting the events which evolved from their requests. And all the while the environment had to remain "non-threatening". The participants needed to be able to take part in Jewish life even if they knew little or next to nothing about Judaism. This was the delicate mission: to impress the marginally affiliated with how much there is to being Jewish without overpowering them with a sense that there was too much for them to know in order to fully be Jewish.

What both programs were responding to is the realization that in many respects, American Jewry has created, in the words of one of those working in the field, "a very un-knowlegeable Jewish population and one in which people are angry because they don't know". Programs like CONTACT and CONNECTIONS must at one and the same time provide the missing Jewish knowledge and deal with the anger. Sometimes the project coordinators found themselves heirs to all sorts of built-up frustrations and failures of Jewish life in America. Handling this required resourcefulness, talent, and a significant sense of humor.

Indeed, from all testimony it seems that the successful outreach worker must be someone who has an ability to deal with all sorts of people--from the most open and searching to the most biased and embittered. The worker must also remain flexible, non-judgmental, with an open mind, yet retaining a commitment to Judaism and a confidence in its capacity to offer something rewarding along with a willingness to enable people to broadly and creatively define the character of that Jewishness. In both St. Louis and MetroWest this even meant at times allowing the parameters of who is a Jew to be stretched to the limit including some unconverted spouses of Jews and non-Jewish friends to participate in Jewish events. The project coordinator must not be easily defeated and have the tranquil disposition necessary to deal with the tentativeness of many of the contacts and connections those who participate in the program are prepared to make, or risk losing reaching the unreached.

The Target Population

Discovering and locating the under- and unaffiliated is perhaps the first and most daunting challenge, and so it was in both St. Louis and MetroWest. To do this required a good deal more than simply developing a method of pinpointing a population; it also demanded an understanding that just as Jews who do participate in active Jewish life are not all the same, so too those unconnected from Jewish life are not all the same. Some, as already noted, are **unconnected**--never having had a tie with Jewish life or new to a community or neighborhood in which no one has found them or they have discovered no way to enter. Others, on the contrary, may have **disconnected**--rejecting Jewish life because of negative experiences in their Jewish past like a bad encounter with Jewish education, rejection by the organized Jewish community perhaps because of intermarriage, or a sense that Jewish values diverge from their own feelings of what is moral and correct. Still others are **not yet connected**, young people who are just in the process of transition, at a point in their life cycle where they are beginning to think about communal, ethnic or religious links, and are testing out a variety of tentative possibilities, only one of which is the Jewish one.

"It is a fallacy," one of the workers observed in describing those who are part of her program, "to think all are Jews with character disorders or that there is no commitment to Judaism or that there is a uniform lack of knowledge about 'Yiddishkeit' or their Jewish heritage just as it is a mistake to think that on the other hand everyone went to Hebrew school or had families that cared about Judaism or the continuity of the Jewish people."

With this understanding of the multiplex makeup of the target population, both programs confronted the specific problem of how to find the people it wished to service. Both **CONTACT** and **CONNECTIONS** used a number of publicity and marketing devices. Advertisements in newspapers, direct mail, announcements at a variety of Jewish community functions, and--what was probably the most successful--word of mouth. Those who initially participated and who found the programs attractive and engaging eventually spread the word to others whom they knew. And so it went, like a snowball gathering speed and size as it rolls along. It was surprising, Ron Meir who wrote the proposal for the MetroWest project noted, how easy it turned out to be to find the marginally or unaffiliated. Indeed, it almost seems that there is a counter-community of unconnected and marginally affiliated Jews that exists alongside of the organized and active Jewish community. And once we turn our undivided attention to it, we discover that it too has its own network along which a Jewish current could be run. All that is necessary is making the connection and increasing the energy gradually and carefully so as not to burn out the circuits or miss the contact points.

In St. Louis, the approach to contacting target families included a warmup letter, telephone call, and conversation often in the potential participant's home. A similar strategy was used in New Jersey. It was important to show these outsiders that the Jewish community was willing to come to them, to give them attention, and not simply to canvass them for money but rather to offer them a way of joining Jewish life and sharing in its goods and goodness.

Who Was Most Receptive to Contact?

Of all those contacted in both locations, the most receptive to the programs were those in the initial stages of establishing their families with young children. This is not surprising and confirms the research findings of a number of sociologists who find this stage in the life cycle the one in which attachments to the community are most likely to be formed. *It is the Jewish family--particularly the new and intact one--that is the most inviting gateway to Jewish life and community.* Indeed, as one of the people in New Jersey noted, many of the most successful **CONNECTIONS** programs have "to do with parenting in some ways. Even when we have a study group talking about the holidays, it's because parents wanted to know how to deal with the holidays at home for their children, wanted to learn more about it." Confronted for the first time with the reality of being a link in the chain of being and the

need to give their children some sense of rootedness or belonging, young Jewish parents will turn to Jewish life if it makes itself accessible to them--and that is what these two programs did.

Many of the participants themselves marked their involvement in the programs with concern about their young children. In New Jersey, the typical participant is a young woman--in her thirties, new to the community, with a young child or two, contacted by another woman (the outreach worker) and she in turn contacts other women and through this a network is built. The typical participant in St. Louis was not too different.

For some, this program is a step before joining the synagogue or some other Jewish organization. "Many of those who were part of CONTACT," project coordinator Nikki Goldstein explained, "were people who we introduced into the framework of the Jewish community at an earlier stage than they might have entered on their own, but starting the process early has all kinds of benefits for the Jewish community and for the individual families." Then there are others who used these programs because they were not satisfied with the status quo in the Jewish community. As one project coordinator puts it, "I don't think I'm doing anything so different from what a synagogue could or would do; I just think I'm doing it with people who for one reason or another have not been reached by the synagogue, at least not as quickly."

Why have these people not joined local synagogues? In one case, the synagogues are already so large and have so many joining that there is no additional effort to reach out further. The synagogue can simply not take care of those who have already come to it. Its resources are already stretched to the limit. In other cases, the synagogue is trying to do outreach, but it is unsuccessful. And in some cases, they are not ready to make the commitment to as large and demanding an institution as the synagogue. All of these possibilities are not limited to synagogues; the same could be said about Jewish Community Centers, Y.M./W.H.A.'s or other organized Jewish institutions. And sometimes--as William Kahn of the St. Louis Federation explained--"it's simply because some people are inept or unprepared and just don't know how to make their way into Jewish life."

A Profile of the Participants

Nearly all the participants in MetroWest and St. Louis are people with children, most of whom are between the ages of three and eight. As one observer of the program in New Jersey noted: "You get to the mothers because of the children, and you get to the fathers because of the mothers." It was a pathway that was confirmed by the St. Louis experience as well. Foremost among these participants' concerns is "education for their kids, as part of parenting, and knowing what to do with their kids on holidays".

And why do they care so much about education? Because these are people who in their own lives for the most part are highly educated, over 80% having a college degree or beyond, and nearly a third have advanced degrees. In St. Louis 95% are in white-collar middle management or professions, occupations that call for high levels of education. While about 70% of those in New Jersey and St. Louis received some sort of formal Jewish education, it was for the most part afternoon Hebrew or Sunday school and so the amount of time they spent on such education and what they absorbed from it is significantly less than what they assimilated from their secular education. This perhaps accounts for their frustration over finding themselves under-educated Jewishly.

The matter of Jewish education is a sensitive one. Perhaps owing to their own previous experiences, about as many claimed they would not give their own children Jewish education as said they would do so. In St. Louis the numbers were even lower, though they rose after participation in CONTACT. For many, then, the experience with the outreach program and its impact upon them and their children may tip the balance one way or another. The implication for the Jewish future is clearly quite significant.

A survey of these Jews helps define under-affiliation. Of those belonging to the major Jewish organizations, in New Jersey 9% were in B'nai B'rith, 10% on the National Council of Jewish Women, 12% were members of synagogues, 15% were members of O.R.T., 17% used Jewish Y's, 19% affiliated with the local federation and a third were members of Hadassah. In St. Louis women's organizations attracted more than other groups--but still only about a third were members. Ironically, these last organizations were singled out by several in interviews as those from which they felt most alienated. These figures of course also demonstrate that most of the participants in the CONNECTIONS program were not members of other Jewish organizations. The same can be said about the CONTACT people.

In their Jewish identification, while about a quarter identified themselves as Conservative Jews and a similar number called themselves Reform, the single largest group--about 40% in New Jersey and about 50% in St. Louis--called themselves "just Jewish". Most of them attend synagogues at some time and a majority claimed to contribute to some Jewish causes. Almost two-thirds had Sabbath candlesticks at home, three-quarters owned a Bible, participated in a Passover seder, and had a mezuzah on their doorpost, and almost all owned a Chanukah menorah. In brief, these are people who find themselves floating within the orbit of Jewish identity but lack some specific locus of identity. Indeed, a plurality claimed that they intended to affiliate with the Jewish community in the future. Half of the New Jersey participants polled claimed that they were carrying on more Jewish practices now than they had five years before, though most were still doing less than they had done in their childhood. This means that in many cases the outreach programs are trying to restore Jews to a level of involvement that once characterized his or her past.

An important feature of these programs--as already noted--is that they reinforce in many of the participants the sense that they are part of a caring community which is a Jewish one. This is a message--in the long run perhaps the most important one--that their children will ultimately also absorb. And it may help overcome the fact that nearly a fifth of their children--at least among the MetroWest participants--had no close friends who were Jewish.

For many of the participants, the high cost of involvement in organized Jewish life is daunting. 60% of the New Jersey people said this was what kept them from joining and almost the same number said so in St. Louis. Individuals interviewed explained that they were not ready or able to make the financial commitments that synagogue or Y membership demanded. In St. Louis this opinion did not change as a result of participation in CONTACT. Others said the cost of Jewish education discouraged them from even thinking about anything more than the most part-time involvement in it.

To be sure, many of these people--as already noted--are young, just starting in their earning career and often a bit overwhelmed by the expenses of raising a family and carrying on the American middle-class lifestyle. In the absence of strong commitments to Jewish life and lacking a sense that their family life and sense of community is dependent upon established ties to other Jews, their reluctance to even think about expending their financial resources on Jewish life is comprehensible. To create the conditions in which young Jews will be ready to make financial sacrifices and commitments to the Jewish community and the Jewish world one must first arouse Jewish consciousness and the sense that life without belonging is an impoverished life. This means that for the most part, demands made of those who come in from the farthest points on the periphery must for a time be minimal. Both CONTACT and CONNECTIONS have learned this lesson, and accordingly focus their attention on giving and engaging participants, asking for relatively little in the way of funds. This, of course, was part of the plan--and it seems to have worked well.

What Is Done?

Among many of the activities carried out, both programs found ways of stimulating or enhancing Jewish celebrations at home. This was key for it meant that these people could discover how

to bring Jewish life into the most intimate contact with their lives. It was not simply something done elsewhere and by somebody else, carried on in the context of some institution or as a service. Rather it became a part of the way people connected themselves to their children and to Jewish peoplehood inside their own homes. Shabbat dinners, season-to-season Jewish holiday workshops, family or havurah type groups, educational cooperatives or discussion and study groups brought Jewish life into participants' homes--often for the first time or for the first time after many years. "There is nothing as exciting as that first direct encounter with Judaism in the context of your own private life, when it becomes your own," as one participant put it.

What sorts of activities appealed to the unconnected? This was clearly a question which each of the pilot programs and others that would follow their model would have to address. At first glance the programs are not all that different from what synagogues, community centers or Jewish Y's might provide. That of course is not a defect in the design but rather one of its essentials since the idea behind both CONTACT and CONNECTIONS was not to create an alternative Jewish community model but rather to outline another path by which to enter into the mainstreams of Jewish life in America and share in all that the American Jewish community has to offer. Thus, for example, in St. Louis the decision was made to co-sponsor several of the educational programs with various community agencies. "In this way," the people in St. Louis explained, "CONTACT was not viewed as competition or duplication to ongoing programs, and gained the support of different segments of the community."

But there were small, yet significant, adjustments made. For example, rather than use traditional sites like the synagogue or Y, space was rented in an apartment complex in a suburb near the participants' homes. Another adjustment involved accommodating the entire family unit rather than just one or two members. Often people's homes were used for group meetings, discussions, and meals. Many telephone calls were made before and after programs for reactions and input. Attention was paid to feelings.

Among the activities were holiday preparations, including learning about the content and meaning of the holidays as well as workshops that were geared to teaching parents how to teach their children about upcoming holidays. Both CONTACT and CONNECTIONS transformed the calendar into something that resonated with Jewish meaning and involvement. For families whose references were more often than not non-Jewish, each month now became a pretext and context for exploring and expanding Jewish consciousness. The epitome in both programs was getting people to the point where they could also share in at the very least a weekly Jewish experience focused around Shabbat.

Yet as much as the content of these holy days was emphasized, so too was the sense that they were all frameworks for communal and family gathering. That is, participants found that by being Jewish or doing Jewishly oriented things, they were also discovering ways to be associated with other Jews and with their families. They were putting Jewish content and commitment together.

Other programs dealt with how to be a Jew living in a society that is predominantly non-Jewish. As under- or unaffiliated Jews many, if not most of these participants, are acutely aware of their status as members of a minority. For some this means a reluctance or even an inability to assert their Jewishness. "I don't like to close myself up in Jewish life," as one participant put it. "I don't want a situation where being Jewish is everything," said another. "I don't think Jewish problems with Christmas or things like that should be everybody else's problem," one woman suggested. "I don't think we need to be pushy Jews," added another. Fully 70% of the MetroWest participants polled claimed that they resented pressures by the Jewish community, while about 50% of the St. Louis ones did. Recognizing these sensibilities, CONNECTIONS and CONTACT were especially sensitive in reaching out to those on the Jewish periphery. They asked for little and offered only as much as people seemed willing and able to take.

Helping these people to become integrated into Jewish community life is one of the primary objectives of these programs. In St. Louis this was articulated in a series of specific goals: [1] to enhance communal activities, [2] to enhance synagogue participation, [3] to enhance personal and family observance, [4] to enhance Jewish social friendship networks, and [5] to enhance both formal and informal Jewish education. In New Jersey, the project coordinator stipulated a related list of goals: [1] increasing understanding of Judaism and what it means to be Jewish, [2] understanding of Jewish ritual along with an increased observance in the home of these rituals, [3] a closer connection to other Jewish families in the community, [4] a commitment to Jewish organizations and institutions, including synagogues, Zionist groups and federations, and [5] financial support of or membership in Jewish organizations.

Attaining these goals sometimes requires helping the unconnected to create their own tentative community which serves as a stepping-stone to their joining the larger Jewish community. In St. Louis, for example, this took the form of a program called "mornings for moms", a series of mother-toddler groups held in various locations which provided an informal way for women to meet other Jewish women and discuss diverse topics such as discipline, Jewish education, and parenting as well as family groups who interacted in a variety of Jewish contexts including a Jewish family retreat or weekend which was the culmination of the Jewish family life education projects. In MetroWest similar programs were started and these quickly developed into a havurah made up of young families who had been unknown to one another before being brought together for picnics, pool parties, Sukkah raisings, Chanukah parties, a Tu B'Shvat gathering, and a variety of Shabbat-focused activities. In the end, as one of the people in the MetroWest foundation explained, the people who have come in through these new programs will discover that what they will want will require working with others in the Jewish community. They will find that there is no fixed endpoint for their participation in Jewish life.

Results

How does one measure success? If one person becomes more involved or committed to Jewish life after such a program than before is that success? Is saving one Jewish soul really like saving the world? And does one only save a single soul if one person is turned around? What about the others whom that person in turn influences? Or children? The measures of success are difficult to calibrate. And yet there are good indications that even by the most coarse measures, CONTACT succeeded and CONNECTIONS is on the path to success.

Looking first at CONTACT, in an evaluation and survey carried out by Dr. Arlene Rubin Stiffman for the Jewish Federation of St. Louis, evidence is presented that after exposure to the programs and people involved, more families held more memberships in organizations, attended more community activities, and gave to charity. Almost half those polled felt that CONTACT enhanced their community participation and caused them to plan for more Jewish involvement. Following the program, more families held membership in synagogue congregations, more owned religious ceremonial objects, attended services and celebrations and observed Shabbat than before participation. Almost a quarter felt CONTACT improved their personal Jewish identity while almost half felt it improved their Jewish observance and would lead them to improve even more. While there was no change in the percentage of their Jewish friends--which was high to begin with as about 80% report that half or more of their friends were Jewish--families attended twice as many Jewish social events after their involvement in CONTACT than before it. Twenty-four times as many families participated in Jewish educational activities after exposure to CONTACT as beforehand and their sense of knowledge about the Jewish community increased.

As for MetroWest, while it is not possible to talk about goals having been attained before the program has completed its initial two-year term, there are encouraging signs. Working in a variety of often different and disparate counties of New Jersey, CONNECTIONS has succeeded in organizing local programs and active participants. Its "Lev Cham" group, for example, sponsors regular programs

which are always fully attended. The CONNECTIONS center and its worker are constantly in touch with participants in all the counties, developing new and ever more intensive activities--already two of the county groups are planning and carrying out Shabbat dinners. Several participants who were interviewed spoke of the steps they have taken to enhance the education of their children, including one woman who sent her child to an educational workshop at a day school. But perhaps one statement by a young mother who had become involved in Jewish life through CONNECTIONS expressed what the program's success has been most movingly and dramatically. Sitting around a table with three or four other participants, she volunteered: "Connections' is very well-named; it's made me feel in touch with the Jewish community, and that was so important. Before, I felt very unaffiliated with anything. I was really alone. I couldn't really find a way to connect. It wasn't just being religious; Jewishness isn't just religion; it's culture too, and I felt very isolated from it until 'Connections' came along. Right now connections is the best step I can take. It does not ask me to do more than I can. Neither too much time nor too much money. It's open to give people what they're looking for rather than to force them into too rigid a program. It's just perfect, just what I was looking for."

Conclusion

There will be those who will look at these two programs and think that these goals are noble and the successes inspiring but with so many needs confronting the Jewish community--the need to settle Soviet Jews, support Israel, grapple with the high costs and tremendous challenges of Jewish education, to name but three obvious needs--the matter of reaching out to the unconnected or under-affiliated must necessarily be put on a lower priority. Yet the Jewish community must be judged not only on how it serves those who are already part of it but also how it reaches those who stand on or beyond its fringes. If we do not find ways of bringing those on the periphery into the center, we risk losing a sense of what and where the center really is. To preserve the future and to remain true to a sacred and noble past, Jews will have to reach out to the farthest limits. What St. Louis and MetroWest have begun can be continued elsewhere. The costs are not grand; both William Kahn and Howard Charish, federation directors in each of these locales, estimate the costs somewhere around \$50,000 per year. That money is a small investment to make in the future.

Perhaps the framers of the report on CONTACT's accomplishments put the case for such programs best when they wrote that what they had done should be looked upon as "insurance that a family will put on its agenda issues concerning Jewish life, and insurance that the quality of that interaction with Jewish life can be enhanced if it starts on a positive note." A journey of a thousand miles, the time-honored saying goes, begins with a single step. In St. Louis and New Jersey, with the help of the federations there and the Memorial Foundation for Jewish Culture, that first step has been taken. Now others must follow.



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

June 8, 1989
5 Sivan 5749

MEMORANDUM

To: Executive Committee

From: Mel Merians, Rabbi Steve Foster, Dru Greenwood

cc: Rabbi Alexander Schindler, Rabbi Daniel Syme

The first meeting of the executive committee was very fruitful thanks to the input of all those who were able to attend. Minutes of the meeting are enclosed along with meeting materials for those who do not have them already.

Please take a few minutes to look over the Prospectus from Brandeis. Lydia, Sandy and Dru will be meeting with Gary Tobin for further discussion on June 20. Funding will be the main topic under consideration, but your comments and suggestions in other areas would be appreciated. Please communicate them to Dru.

Materials for the workshop on retention and recruitment being offered by the Department of Synagogue Management at the Biennial are also enclosed for your information.

***Important calendar information:

Executive committee meeting - Monday, August 7, 9:30 - 3 p.m.,
838 Fifth Avenue, New York.

Task Force meeting - Monday, November 6, 2:30 - 8 p.m.,
New Orleans.

Please let Dru know by July 12 if you can attend the August executive committee meeting. You will be sent an agenda in advance of the meeting.

Thank you for your quick turn-around of the Mission Statement. An edited version will be sent to the entire Task Force shortly. The Task Force title will call for further negotiation. So far "Task Force on Affiliation" is favored.

Chag sameach!



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

Executive Committee Meeting
838 Fifth Avenue
Monday, May 22, 1989

Participants: Mel Merians, Chair; Rabbi Steven Foster, Co-chair;
Martin Hertz, Rabbi Howard Jaffe, Rabbi Dennis Math, Myra Ostroff,
Ruth Reidbord, Rabbi Sanford Seltzer, Audrey Wilson, Rabbi Daniel
Syme, Lydia Kukoff, Rabbi Nina Mizrahi, Dru Greenwood.

Mel Merians called the meeting to order at 9:50 a.m.

Rabbi Mizrahi gave a Devar Torah on the mitzvah to "Assemble the people--men, women and children, and the strangers in your cities--to hear, to learn to revere the Lord your God, to observe faithfully the words of this Torah."

UAHC-Brandeis Joint Proposal

Dru Greenwood presented the Prospectus, "A National Research, Planning and Evaluation Program to Increase Synagogue Affiliation," put together as a draft for our input by Dr. Gary Tobin and his associates at the Center for Modern Jewish Studies at Brandeis University. (A copy is enclosed for those of you who have not received a copy.)

Several suggestions were made:

Dru reported that Gary had a positive response to the proposal from the Korette Foundation for partial funding. It was suggested that Alan Iselin meet with Gary to find further funding and that Mel and/or Dru participate as observers.

Information gathering on UAHC congregations is already being done either regionally or through the MUM office. As reporting forms are developed, consultation with the Brandeis group would be advantageous so that duplication can be avoided and so that necessary information will be obtained. The computerized form from the New Jersey-West Hudson Valley office might be used as a model. MUM is scheduled to enter the central computer system in early fall. It was noted that care must be exercised to protect privacy of information in MUM files.

The scope of the proposed research and program implementation seemed to call for a longer time-frame than three years. Perhaps the proposal should be mapped out in terms of stages with projected time requirements and costs specified.

National Coordinator of Programs
Dru Greenwood

Chairman
Melvin Merians

Co-Chairman
Rabbi Steven E. Foster

It would be helpful to utilize the research on an on-going basis. The assessment was made that it takes a minimum of three years to mutually develop a program (between the UAHC and temples) and to implement the program as an on-going system. Clearly some research, program development and implementation could be done simultaneously. Long-term tracking of those in the affiliation project would be desirable.

What budget support would be required from the UAHC? Lydia, Sandy and Dru should work together to add funds to the proposal for UAHC implementation expenses, eg. creation of materials, printing, free membership, meeting expenses.

Internal UAHC concerns include funding for pilot programs. If congregations are asked to fund these programs themselves, it will be negative PR for the UAHC. Further, the UAHC should avoid presenting the program as "let us know-it-alls help you who have failed abysmally with recruitment on your own."

Assuring funding is a priority. We do not want to be stymied with our program until some unknown future date. A meeting to define capital resources should be set as soon as possible at Brandeis, hopefully in June. Foundations should be explored, not exclusively UAHC resources.

Rabbi Foster and Myra Ostroff raised a question as to the necessity for the Brandeis study. We may know "enough" on our own to plan our programs. As the UAHC, we are not engaged in social science research. The consensus of the committee was that the joint project with Brandeis will lend our efforts authenticity and that the project must be tailored to meet our needs. Evaluation must go hand in hand with implementation. The implementation cannot wait for preliminary data to be collected and assessed.

** Please send Dru comments on the prospectus at your earliest convenience.

Religion in American Life (RIAL)

Mel Merians presented the RIAL media campaign entitled "Invite a Friend." RIAL is a non-denominational organization devoted to promoting religious activity in the United States through comprehensive media campaigns. The chair of the organization is Rabbi Joseph Glaser and its executive director is Dr. Nick Van Dyck. The coordinated campaign is expected to generate \$20,000,000 worth of advertising time and space.

Pro: Affirms our responsibility to participate in inter-faith activities on the American scene. National ads could be used to focus our efforts. "Invite a Friend" might be taken up by Sisterhoods with a natural tie-in to Pesach or a national Shabbat; it could provide quick penetration into temples. (Audrey Wilson noted that "Bring a Friend Shabbat" has been instituted in the Northeast Council.)

Con: Much concern was expressed that the images are generically Christian, that something inadvertently embarrassing to us might be included, that the idea is not where Jews are psychologically. The investment in time and energy may not be worthwhile. We need to make a strong statement on our own.

A variety of suggestions was made to adjust the imagery: impressionistic poster, picture of a synagogue as generic, both a synagogue and a church or multiple pictures on one poster. Our cooperation and separateness should be registered.

The group consensus was opposed to this project. "Bring a Friend Shabbat" with Sisterhood is an idea worth following up.

Committee Reports

Young Marrieds: Rabbi Howard Jaffe reported on the progress of the committee during its two meetings (minutes enclosed). A brief sample questionnaire will be used by committee members to make preliminary assessment of techniques and programs being used in congregations--our best resource. "Congregation within a congregation" idea (Cleveland) might be used either in a workshop or as program materials for Biennial. It was pointed out that different models are needed for different size congregations.

Singles: Ruth Reidbord reported that the second meeting of this committee would be held immediately following the executive committee meeting.

Retention: Audrey Wilson reported on the meeting held the previous day in Stamford, CT. (minutes enclosed). Since attitude rather than programming is seen as the main issue, the committee recommends creating a workshop for temple leadership that addresses basic questions: why are we here? what is the mission of this congregation? how do we define ourselves? why do I belong? Such a workshop could be presented at the Biennial with role playing or scenarios to point up difficult issues and how they might be addressed.

Committee on the Family

There has been a concern with duplication of effort between the Task Force and the Committee on the Family as well as other departments of the Union. Despite the overlap, the missions of each are distinct and will rely on cooperative efforts. Rabbi Seltzer was requested to allay the concerns of his committee.

"Credit Card" (or Privilege or Courtesy Card)

Mel Merians presented his idea of giving every Jewish young adult a card that entitles him/her to use UAHC temples' services, facilities and programs. The purpose of the card is to convey the idea that the UAHC values each young person and wishes each to feel a part of us. "We are your spiritual bank." Authentic Reform Jews.

The idea needs to be fleshed out, but several suggestions were made:
A mini-computer might be used to keep track of names and addresses and membership numbers. Mailings could be sent. The College Department already has a mailing list of 15,000 names.

It could be presented in a special ceremony at temples before children leave for college. "Don't leave home without us." Or it could be given at the end of college. Perhaps it could cover an 8-year period.

It should provide "free entrance."

It would not be restricted to children of the Reform movement.

An 800 phone number might be listed to call for information.

Funding might be accomplished through the Wexner Foundation (The Limited). Perhaps a discount coupon book could be attached.

Need commitment of rabbis and college committees. Personal call to invite college kids for Shabbat dinner. Must be advertised as "no strings attached."

Dru, Mel and Lydia should put a proposal together.

Biennial Planning

We have three workshops scheduled at the Biennial. (Workshop worksheet enclosed for those of you who were not at the meeting.) Since there is some overlap in content, particularly with one workshop being presented by Irving Wengrow under the auspices of Synagogue Management with a title almost identical to one of ours, it was felt that there would be a great deal of confusion on the part of Biennial participants. (Wengrow's program is enclosed.) We might include a list of pertinent workshops for outreach to the unaffiliated in the Convention packets with a brief explication of content.

We need to determine the focus of Tobin's presentation.

Audrey and Dru will work with the Committee on Retention to formulate the workshop on Creating a Welcoming Congregation, including attitude assessment and scenarios.

The model programs workshop should include "Wondering Jew" and "Young Congregant" programs as well as concrete materials for hand-outs. (Credit Card and PR interchange)

Workshops generally should involve participants and have a balanced presentation/discussion time.

Workshops can be adapted and used for regional biennials or for regional program days.

Mission Statement

The Mission Statement was reworked and abbreviated. You have all received it for approval or further comment. It will be sent to the full Task Force shortly.

Odds and Ends

Rabbi Ephraim Buchwald's innovative program, "Turn Friday Night into Shabbos...", was presented briefly. It was suggested that Mel, Lydia and Dru meet with him to discuss possible areas of cooperation.

The next meeting of the Executive Committee of the Task Force on the Unaffiliated will be held at 838 Fifth Avenue, New York, on Monday, August 7 from 9:30 a.m. - 3 p.m. Please let Dru know if you will be able to attend.

The full Task Force will have its second meeting immediately following the Biennial. It will meet in New Orleans on Monday, November 7, 1989, from 2:30 p.m. to 8 p.m. The hotel will honor the Biennial rate for the extra night.



Prospectus

A National Research, Planning and Evaluation Program
to Increase Synagogue Affiliation

Gary A. Tobin, Ph.D., Director
Cohen Center for Modern Jewish Studies
Brandeis University
Waltham, MA

May 1989



UAHC Prospectus Draft 5/16/89

Goals of Proposed Research Project

To provide research and evaluation for programs that will:

1. Increase synagogue affiliation;
2. Increase synagogue membership retention;
3. Broaden the segments of the Jewish population affiliating with synagogues;
4. Build programmatic models that can be utilized by synagogues throughout North America.

Introduction

Synagogues and Jewish Continuity

The Cohen Center for Modern Jewish Studies at Brandeis University and the Union of American Hebrew Congregations propose to jointly undertake an in-depth research, planning, and evaluation program examining synagogue affiliation, membership retention, and disaffiliation among American Jews. By conducting focused research, building model programs, evaluating successes and failures, and creating a careful strategy for disseminating the findings, this program will assist in improving levels of current membership retention, and broadening the base of the membership to include "marginal" Jewish populations.

The need to increase affiliation is essential. Data from demographic studies around the United States indicate that approximately two-thirds of American Jews do not have a current affiliation. Dropout rates are very

high, and highest among Reform Jews. Only through a thorough understanding of the current scene, evaluation of existing programs, and market research and testing for new programs can affiliation rates be substantively increased over the next decade.

Affiliation with synagogues and temples is an issue of critical concern to Jewish communal leaders and planners. Synagogue membership is a key component of a vibrant Jewish community. The continuity of Jewish values has been nurtured in the synagogue and in Jewish homes. Non-affiliation threatens the fabric of Jewish life as American Jews become increasingly assimilated. In a very real sense, the continued vitality of the American Jewish community is strongly correlated with the health of our affiliational picture.

The research model we propose combines sophisticated methodological techniques in a real-world setting and is designed to facilitate positive change even as research proceeds. The most effective type of research involves the user in the research design. The Cohen Center for Modern Jewish Studies will work closely with UAHC in every aspect of the research design. Both the Cohen Center for Modern Jewish Studies and the Union of American Hebrew Congregations are interested in a research project which has immediate applicability for Reform congregations throughout the United States and Canada. Indeed, because the research will be designed jointly by these two institutions, the resulting usefulness and breadth of the study will be greatly enhanced.

It should be pointed out that such research efforts are time-consuming. There will be no "quick fix" for the kinds of problems that the

American Jewish community faces in terms of affiliation. Accurate research requires time for extensive testing and evaluation. These are the elements that have been lacking in most research within the Jewish community for the past ten years. It is necessary to know what works and what does not and why. These kinds of answers do not come easily. Therefore, while the proposal offers a strategy to gain important knowledge for immediate use in the Jewish community, the nature of the problems and the need for accuracy are so great that careful deliberation is essential in conducting this research.

The research and planning effort is strengthened by the cooperative efforts of the Cohen Center and the UAHC. Combining academic and implementation entities provides the perfect blending needed to link research with action, so that the findings are incorporated into the real world, rather than one more study that sits on a shelf.

Current demographic studies show that synagogue members of all branches of Judaism are far more active in Jewish culture and tradition than non-synagogue members. Synagogue members visit Israel more, they volunteer more hours for Jewish organizations, give more to Jewish causes, they give their children more Jewish education, and they are more likely to participate in public prayer and private Jewish home rituals. While it is obvious that the Jewish consciousness which involves them in these activities also motivates them to affiliate with synagogues, there are strong indications that the influence works in the other direction as well: belonging to synagogues reinforces involvement with many areas of contemporary Jewish life.

Jewish Demography and Affiliation

In most American Jewish communities four out of five Jewish households affiliate with synagogues at some point. However, in many of those same communities current rates of affiliation are relatively low. This is because affiliation is strongly tied to a variety of life cycle factors. Very few American Jews affiliate with a synagogue until they are married, and the majority do not affiliate until they have children. A sizeable proportion do not affiliate until they are ready to enter their children in religious schools. In some communities empty-nesters retain their affiliation even after their children have completed their religious schooling and have left home; in others the empty-nest years represent a drop-off point in affiliation.

Some of the most salient factors in non-affiliation and/or lapsed affiliation include:

Delayed Marriage:

Contemporary Jewish demographic patterns have contributed tremendously to the growth of non-affiliated and disaffiliated households. For example, American Jews today often remain single until they are well into their 30s. Sometimes they postpone family formation even further. Divorced persons without children, another expanding group, often allow their Jewish institutional affiliations to lapse as well. Singles, divorced persons, and childless couples represent a vast pool of Jews who postpone affiliation with synagogues.

Mobility:

Current patterns of mobility among American Jews also have an negative impact on affiliation. When empty-nesters or retired persons leave the communities in which they raised their children, they often do not re-affiliate in the retirement communities to which they move. Mobility among younger Jews (singles and couples who have not had children) also tends to mitigate against synagogue affiliation. In all communities, mobility is antithetical to affiliation.

City and Regional Differences:

Jewish communities vary tremendously, according to region, size and local history, and other factors. A national study must be very sensitive to such local differences. Therefore, the proposal chooses to study a variety of cities, including San Francisco, St. Louis, and Boston, or key representative cities. Others will be chosen to represent cities of diverse sizes and location.

The proposal calls for careful distinction between various subgroups of Jews. Since the Jewish community is constituted by a vast array of social, economic, religious and regional groups, the research will carefully delineate between these differences in both the research design and execution. What is appropriate for one group may not be appropriate for another, and what works in one region may not work in another. The research

team and the UAHC are keenly aware of the differences that exist within the Jewish population, especially in terms of local differences between communities and demographic characteristics such as age, marital status, income and others.

Special attention must be paid to the non-traditional Jewish household. This is the household that does not include two parents and children belonging to those parents. Indeed, today the traditional Jewish household constitutes a distinct minority of Jewish families. Therefore so-called "marginal" Jewish populations have become much more prominent, and synagogues must recognize and meet the needs of changing Jewish households if affiliation rates are to increase.

Given the impact of the factors enumerated above, the Jewish community and the Reform movement have to consider whether they will resign themselves to operating synagogues which involve an increasing small proportion of American Jews or whether they will try to develop strategies to connect and involve the currently unaffiliated. Research, planning, and action can be productive mechanisms for increasing affiliation and involvement and therefore strengthen Reform congregations and Jewish life.

Research Activities

This proposal outlines a comprehensive three-year research and planning project. We begin by examining the types of information available from existing studies and by indicating where we need new mechanisms to provide additional information. The proposal then focuses on mechanisms for obtaining this new information, and the design, implementation, and evaluation of programs based on our findings.

The proposed project includes three basic kinds of research. The first type of research is background research. This research provides information about basic demographics, religious behaviors, friendship patterns, volunteer involvement, and other information that helps formulate strategies and tactics to increase affiliation. Some of this background research is available from data collected by the Cohen Center for Modern Jewish Studies. In addition, intake forms and other information gathering techniques will be instituted as part of the study process to provide a better understanding of factors which influence affiliation in Reform congregations.

The second type of research is evaluation research. This research examines existing programs or programs that will be instituted over the period of the study. Evaluation research is designed to improve the quality of social and educational activities and increase their effectiveness.

The third type of research is market research, including market testing. Model programs, techniques, and materials will be developed on a pilot basis and tested. Responses to certain public-relations materials or to certain price structures for programs will be tested using this type of research.

What Information Is Available--and What Is Needed?

Jewish population studies conducted by Jewish federations in communities of diverse size and geographical location across the United States provide a great deal of information on patterns of affiliation, which has only been partially analyzed to date. The UAHC-CMJS study of

affiliational patterns among Reform Jews would begin by mining this large body of data.

Many of the recent Jewish population studies ask respondents about their needs and desires for a plethora of activities which the Jewish community might sponsor. How great a communal mandate exists among the unaffiliated for Jewishly sponsored singles programs, professional networking, or all-day child care? Are there activities, programs, and services which synagogues might offer which would encourage singles, childless couples, and parents of pre-school children to join temples ten to fifteen years earlier in their young adult years? The answers to these questions are crucial to all those concerned with synagogue affiliation.

In addition to those who have not yet affiliated, households which have allowed their affiliation to lapse represent the second large group of currently unaffiliated. In order to understand why they are currently disaffiliated, we must begin by understanding why people join synagogues in the first place. Again, the Jewish population studies represent a rich, largely untapped body of data. Many of the recent population studies ask respondents detailed questions about their reasons for affiliating. Presumably, when synagogues do not meet these needs--or when these particular needs cease to exist--disaffiliation results. Assembling and analyzing the answers to the affiliation-disaffiliation patterns, as revealed in the city studies, is a crucial first step in devising methods to enhance satisfaction with affiliation and thus increase the longevity of the relationship.

There are many questions which the Jewish population studies will not answer. What successful programs are being conducted today? How could these programs be adapted and disseminated to differing communities? New pilot programs must be designed, tested, and evaluated. For these endeavors, systematic new qualitative and quantitative studies must be devised and implemented, as detailed in the following sections of this proposal.

However, a careful exploration of the large body of data in the Jewish population studies provides a sound basis for all more focused new research in this area. Data from seven diverse cities with large Reform populations will be especially useful: San Francisco, St. Louis, Dallas, Worcester, Hollywood/Ft. Lauderdale, Boston, and New Orleans. It is with this exploration that the UAHC-CMJS study will begin.

New Research

Information from Congregants

Institutions interested in understanding the causes for affiliation and the reasons for disaffiliation need to be able to obtain information from their constituents about why they affiliate or disaffiliate. This information can be gathered in a manner which serves both the interests of the institutions and the concerns of their congregants.

By conducting intake interviews--half-hour, personal interviews in which new members are asked a series of questions when they first decide to join--congregations can ascertain why members join and what particular needs they have, while obtaining important demographic information concerning the make-up of the household. All this can be done in a manner

which makes the new congregant feel important and creates a positive image for the congregation.

Since about one in three households which affiliate drop their membership at some point, synagogues also need to have mechanisms for interviewing those who do not renew their membership. These interviews should focus on the reasons for non-renewal as well as the reasons the persons originally joined. Were there unmet expectations? Were there particular reasons motivating them to join which are no longer operative? How do they feel about the congregation? Since families disaffiliate at different times in their lifecycles, it is important to obtain basic demographic information as well: has their youngest child just finished confirmation? Is the family about to move? Are these factors which have influenced their decision to disaffiliate?

Clearly, research focused upon how to increase retention is as critical as research that explores how to increase initial affiliation with the synagogue. Without developing programs for increased retention, much of the impact of membership efforts will be in vain.

Information from and about current members is also critical. What are the reasons people joined? Are they pleased with the congregation? By combining reasons for joining (e.g., providing a Jewish education for their children) with demographic information, congregations can make plans for their schools and other services knowing the profile of the congregation.

A core questionnaire which would obtain respondents' reasons for joining, congregants' needs and expectations, and a demographic profile of households would be created by UAHC and the Cohen Center for Modern Jewish

Studies. By obtaining information about who joins and why, a membership profile of the congregation, and data concerning who is disaffiliating, congregations can better understand how they are perceived, what their congregants expect of them, and where they fail to meet those expectations. At the same time the demographic information can be used by congregations to meet the needs of specific sub-groups (i.e., singles, divorced, blended families, widowed) and to plan for growing or shrinking enrollments in religious schools and youth groups.

Interviews can be conducted either by professionals or trained volunteers, giving a positive role to those serving on synagogue membership committees. Personal interviews with new congregants can be done by a new member outreach committee. Those who have not renewed their membership can be called on the telephone and interviewed by a member of the membership retention committee. Current synagogue members can be asked to complete a one-page form. The entire process of obtaining such information can be a positive community building experience for the congregation.

At the same time, by utilizing a core questionnaire developed by the Union, congregations will be creating a base of information for the Reform movement. Since each congregation would be asking the core questions in an identical fashion, congregational data could be merged into a national data base. This data base would provide the Reform movement with critical information about who belongs and why. Information concerning the congregation, including number of members, annual budget, staff size, size of religious school, and geographic location of the congregation could be included in the data transmitted to the Union. Such information could be

used to ascertain trends among congregations based size or region, and perhaps point to potential linkages between congregations facing similar situations. Such cooperation may be particularly helpful when model programs are instituted in particular types of settings.

Evaluation Research--Successful Programs

In addition to the information being obtained about reasons for affiliation among members of congregations, evaluation research will be utilized to examine existing successful programs and to monitor model programs developed during the course of the study. This type of research helps to establish what makes programs successful, and what steps might be taken to make already successful programs even better.

Evaluation research focuses on three different issues regarding programs: program process, outcomes and efficiency. The evaluation of program process involves assessing the extent to which a program has been implemented as designed, and whether it is serving its target population. Questions asked in this type of research include: What type of work does the staff do? Is the program attracting a sufficient number of participants? Are participants involved in the types of activities offered by the program? This research helps to ascertain whether a good program design has been properly implemented and whether a successful program is really serving its target population. The information necessary for this type of process evaluation is often available from the organization--in this case synagogues or local Union offices. When this information is not readily available, a system of reporting can be designed to facilitate gathering and summarizing useful information.

A second focus of program evaluation is an assessment of the outcomes achieved. This research addresses whether the program has achieved the desired outcome among participants. For example, are participants in a synagogue singles program or families enrolling their children in synagogue-run child care more likely to join as a result? Are they increasing their attendance to religious services? Are they increasing the observance of religious practices at home? Have their attitudes towards the synagogue changed through their involvement in the program?

This form of evaluation demands the formulation of specific definitions of "program success." A simple examination of the state of program participants after the completion of the program can provide information about whether participants leave the program with acceptable levels of achievement. If there are objective program goals that are widely accepted as valid, simple evaluation designs can be quite useful. These methods may involve one or two (pre and post) sets of observations of the participants. While these evaluations often do not determine the direct cause for the change, they can be used to ascertain that changes have taken place, and will assist congregations in evaluating whether programs which attract participants also result in strengthening their Jewish involvement.

Finally, evaluation of efficiency reveals whether programs achieve their desired outcomes at reasonable cost. While a program may unquestionably help the participants, policy makers must decide whether the outcomes justify the cost (in terms of staff time and resources) and how it compares to other programs costing the same or less. In addition, creating new programs for outreach may result in taking staff time away from

programming for those currently affiliated. Cost-benefit and cost-effectiveness analyses are the basic modes of evaluation of efficiency.

All three forms of program evaluation are essential to establishing an effective strategy for reaching the unaffiliated. It is possible, of course, to engage in process evaluation without moving onto evaluations of outcome and efficiency. This would limit the ability to assess whether the programs achieved their goals and at what cost. The Union and its constituent congregations should have this information available to insure that those who undertake "model" programs do so with a full knowledge of the nature of the expected outcomes and the attendant costs.

Market Research--What Is Needed?

Market testing will be an essential function of this research effort. As synagogues and temples, like other Jewish organizations and institutions, find the American Jew more and more of an institutional and organizational consumer, the need to use modern marketing techniques grows.

Therefore, testing and evaluation must be completed for a variety of membership programs, recruitment mechanisms, human services, and other activities in a number of test cities. For example, how would families respond to the possibility of a joint membership between a synagogue, a Jewish community center, and other Jewish organizations? What proportion of preschool care or nursery school care could be offered at competitive market rates with the private sector? What media would be most effective to promote synagogue programs to which particular groups of Jews, such as singles, recent in-movers from other communities, or very specific

occupational groups such as physicians? We know, for example, that most recent movers and most younger Jews do not receive Jewish newspapers. Therefore, alternative media must be sought. What would be the best vehicles to reach these constituencies and what kinds of messages should be utilized? These are the kinds of issues that can be addressed through market testing and evaluation.

Much of the research must examine in detail the existing lifestyles of American Jewry as they relate to potential synagogue affiliation. What kinds of services are they utilizing and where? How is recreational time spent? What are the leading competitors for the attention of Jewish individuals' time and contributions? In order to carefully assess what synagogues should be doing to increase affiliation, they must know in detail what and why is pulling Jews into other organizational and institutional spheres.

The Cohen Center for Modern Jewish Studies

The Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandies University is devoted to the study of contemporary American Jewish life. The Center has become a national resource, serving as a think-tank and providing policy-oriented research findings to Jewish communal institutions, the academic community, and Jewish communities in North America. The Cohen Center's research includes such diverse issues as Jewish family life, intermarriage, Jewish education and identity, Jewish demography, antisemitism in America, and social service needs in the Jewish community.

The faculty of the Cohen Center for Modern Jewish Studies have extensive experience in applied research. They have been active in more demographic research in the Jewish community than any other group of scholars in the United States. They have also served as advisers and consultants to a vast array of national and local Jewish organizations and institutions throughout the United States and Canada. They have the "hands on" experience necessary to engage in the type of research that is proposed in conjunction with the UAHC.

Time Frame

The research and planning efforts will span approximately three years. Efforts must be made to insure that enough time is allocated to each phase of the project.

Research and Planning Team

The research team will be comprised of Cohen Center faculty and staff, other Brandeis Jewish Studies faculty, UAHC staff, and the appropriate scholars and Jewish communal staff from around the United States.

Budget

A detailed budget will be developed as the research design becomes more specific.



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

Committee on Retention
Stamford, Connecticut
May 21, 1989

Participants: Audrey Wilson, Chair; Dru Greenwood, Staff; Bernice Brussel, Shirlee Goldman-Herzog, Lois Gutman, Judith Hertz, Dr. Richard Plumb, Dr. Judith Sherman, Rabbi Jim Simon, Jack Stone, Pam Winter. **Guests:** Betty Golumb, Dan Golumb, Irving Berlansky.

Audrey Wilson called the meeting to order at 2:30 p.m. A point of clarification was asked for. Since the Task Force is on the "unaffiliated," why are we talking about "retention?" Shouldn't we be focusing on those empty-nesters, retirees, post bar/bat mitzvah parents who have left the temple or never joined? Information from the Task Force meeting was reiterated to the effect that the lifetime of synagogue membership is very short, that most adult Jews do belong at one time or another in their adult lives. The mandate of the Task Force to this committee is both retention and outreach. The committee decided to focus first on retention since it was felt that others might be attracted if members found it valuable to belong.

The importance of networking with other committees and commissions was also stressed.

The minutes of the previous meeting were accepted.

Joint UAHC-Brandeis Prospectus

Audrey presented highlights of the prospectus for research, program development and evaluation created by Dr. Gary Tobin of Brandeis, particularly those areas relevant to this committee. Rabbi Simon spoke about his recent experience with Dr. Tobin and the potential value of his research. We tend to feel uncomfortable when people leave the temple and therefore blame those who leave; it's really their fault. Further when we succeed or fail in our programs, we don't really know why.

Directions for Committee

It was suggested that the committee might collect data on particular programs that have worked in various UAHC synagogues in order to prepare a menu that other congregations might draw from. However, the question was raised: Is programming really the issue? Maybe it's a question of attitudes instead. Points raised included:

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

For temple members, Jewish identity is tied to membership.

One temple has a waiting list. When referrals are made to other temples, they are resisted. People want "satisfaction" from membership. Exit interviews are not the right time to poll people. We need to ask members: "What is it that satisfies you so much that you're willing to make sacrifices of time and money to belong?"

There are different types of temple members: those for whom it is part of the family tradition and/or the religiously committed--they are there forever; those who are members for sociological reasons, who feel they would be ostracized if they were not members; "gas station" Jews who use the temple for particular services; professional Jews who like to be important and leave when they are no longer machers. We need to instill religious commitment.

We must look into ourselves. Why don't they want to be a part? It's meeting my needs. What about the needs of others? For example, many younger couples come with their children rather than getting babysitters. Can we accomodate this change?

Many affluent, well-educated middle-aged men seem to suffer from "shul-shock." There is a tension between what they were taught and what they saw at home. They may be comfortable with their level of home practice.

We need to find a way to help people make adult choices that may include ways of participating in temple life. It might be useful to identify what the temple could be, what it should be and what it is. The committee worked with these three categories and created these listings (Is represents perceptions of unaffiliated):

Could Be

support system
social network
extended family
house of prayer
social action

Should Be

support system for
elderly, young parents
house of prayer
lifetime Jewish
education
social network
extended family
outlet for ethical
longings
opportunity to do good
social action
center for life cycle

Is

money grubbers
expensive
40% uncaring
political system
house of prayer
center for life
cycle events
education center

It seems to be an accident that people become involved with temple rather than other Jewish organizations.

Leadership sets mission, sense of meaning. Younger people seem to come from a different milieu; they come with expectations of

what the temple will provide for them. The amount of caring will never be enough.

Is the style of prayer meeting the needs of different groups?

There seems to be a lack of sensitivity on the part of those making the rules. College expenses, \$ and a new time schedule are not addressed. "We can't sponsor college tuition." Sandwich generation may have financial problems as well.

We need to create a model where parents study too. If Judaism is only for kids, parents will drop out.

Several congregations represented seemed to have a yearly turnover of 10% of membership. Is this usual? Include on possible questionnaire.

"What do you do for adults 1 year after bar/bat mitzvah?"

In terms of the lists cited above, do we do any long-range planning? Who are we? Where are we? Where do we want to be 10 years from now? What's happening in or to our congregation?

The whole ideology of Reform Judaism is not communicated or appreciated. Pride in Reform a must.

When a new member joins, what happens to them? Create a needs assessment.

Board programming does not necessarily filter down to congregants. We need to talk to congregants. Follow up one year later with phone call or questionnaire asking what we can do for you.

Resuscitate Reform Is a Verb. It has excellent study/programming ideas.

Workshop: consciousness-raising; model how to talk about value of temple membership. Create worksheets indicating amount of dues and how the money is spent.

Use motivation that exists. When there is a strong commitment to the school, make demands on parents in that context beginning right away.

Gather information from small, medium, large size congregations at Biennial. Focus on post bar/bat mitzvah. Who's doing programming? Religious school? Is the temple a "family of families?" What opportunities exist for a role in the temple for parents separately from kids? What's there for them?

- a. Sisterhood? Brotherhood? Religious School committee?
- b. Adult education?
- c. Social action?

What about problems with cliques and perpetual leadership?
Perhaps we need a workshop for Board members only that focuses on building ownership; on how to talk to someone you never met before.

Audrey reiterated the question the group started with: why don't we do the programs we do have? Please think about the barriers that exist to carrying out programs and techniques that have been identified.

Audrey and Dru will work on developing a board workshop on attitudes that can be used at the Biennial and afterward.



TASK FORCE ON THE UNAFFILIATED
Committee on Young Married
Central Synagogue, May 8, 1989

Participants:

Rabbi Howard Jaffe, chair
Joseph Bernstein
Vicky Farhi
Barry Kugel
Rabbi Nina Mizrahi
Helene Spring
Roger Tilles
Rabbi Bernard Zlotowitz
Dru Greenwood, Staff

The meeting began informally with a number of program ideas being introduced:

- * National Jewish Outreach (Orthodox) has an 800 number people can call to find out about where to go for services and a Shabbat dinner (free). Joe noted that an 800 number is very expensive and needs to be manned around the clock to be effective.
- * A variety of programs for couples with very young children were described. Different models ("Torah for Tots", "Mini Tot Shabbat," or "Club Yeladim") bring young children and their parents into the temple for study, arts and crafts, food, stories, sometimes a very short service. Variants of these programs have been very well received in a number of temples.
- * Credit card (membership card) for young adults either post-college or post-high school that would be good for membership in a Reform temple. It could possibly be used to make reservations for High Holiday seats or a Seder. An 800 number might be available for information on temples nearby.

The first item of business was the creation of an attitude statement. The statement outline had two parts: questions a temple should ask in self-assessment and statements affirming temple identity. Programmatic and procedural ideas resulted.

- I. How do we get people to inquire or make contact with the temple?
 - video in local bank
 - flyers in store windows
 - local papers (perhaps Task Force can prepare articles)
 - Networking (one or two young couples who are temple members can bring in other such couples)
 - UAHC national advertising to encourage contact with temples
 - Jewish Welcome Wagon
 - Program such as Basic Judaism outside temple as first hook?
- II. How do we respond to the initial inquiry?
 - Train secretary or receptionist
 - Policy to invite inquirers to next Shabbat service

- Greeters (with buttons reading "Please ask me about Temple...")
- Invite for Shabbat meal (a la Lincoln Square)
- Guest register
- Follow through by putting on Bulletin mailing list or personal contact by rabbi or membership person
- III. How can we empower congregants to reach out to others?
 - Articulate value of own synagogue (chevrah, ruach)
 - Make personal calls, contacts
- IV. What kinds of programs will bring people to join temple?
 - Procedural programs such as lower dues, adjusted MUM?
 - Substantive programs

These first four questions lead to the following agenda:

- * Create substantive in-reach as well as outreach
- * Create strategies for inviting inquiries about the temple
- * Create policies that outline appropriate responses to inquiries
- * Create a welcoming atmosphere in the temple.

A correlary to this agenda would be a statement of affirmation including an assessment of the value of temple membership for temple members, a statement of pride in Reform Judaism, and a statement of why "we" need "them."

AMERICAN JEWISH

The Task Force might provide a menu of program responses from which individual temples could choose depending on their particular needs.

Such a menu might include:

- Baby naming free for non-members with a suggested donation
- Cradle roll for babies named at temple
- Invite community to special events to enhance experience with temple: Sukkot celebration, Purim Carnival
- Torah for Tots
- Parenting Center or parenting programs
- Even a funeral can be a point of entry
- Cooperate with other community organizations

The question of whether or not rabbis should officiate for non-members at life cycle ceremonies was raised. It was noted that different communities treat this question differently and that in large communities such as New York this factor cannot be controlled.

Fact finding and the formulation of a preliminary questionnaire that might be used for this purpose was next on the agenda. Several programs were mentioned:

- * Temple Israel in Minneapolis has a program called "Young Contemporaries" begun with a personal letter or phone call from the rabbi to young potential members. Ads in local papers are also used offering special Seders, education and a warm environment--"a place to feel welcome." 25 - 30 new members have resulted. More singles are involved at this point, but they do not want to be known as "singles." Child care is provided. 100 - 120 people come to Shabbat dinner and service.

- * Fairmont Temple in Cleveland has a "Young People's Congregation" that is served by its own rabbi, plans its own events and has its own board and committee structure. It is open to people up to age 36 for \$95 per year. 220 households are members. People 37-40 may hold dual membership in the YPC and temple. 95 households hold dual membership. Special programs include social action projects, late (9 p.m.) Friday evening services.
- * Other suggestions for programs outside the UAHC to investigate include: Rabbi Stephen Listfield in Englewood, NJ who has done programming for young people; Lincoln Square Synagogue, Anshe Chesed, Sutton Place, Young Israel.
- * Further information might be elicited at the Biennial during workshops or at an information table in the exhibit area.

The brief questionnaire was discussed and questions drafted. (See attached.) Rabbi Howard Jaffe and Dru Greenwood will work on the draft and assign each member one or two temples or outside organizations to contact. The questionnaire is designed to be brief rather than comprehensive and will be used as a test to see if the information we want is elicited.

The final part of the meeting was used to brainstorm additional programming ideas:

- * Use local radio stations for PR.
- * Create a packet for new mothers to take home with them from the hospital to let them know what programs (Reform Mohalim) are available and where local temples are.
- * Set up a community bulletin board with temple information in stores specializing in children's clothing and toys.
- * Offer early Shabbat dinner 5:30 - 6:30 for no charge with rabbi and traditional blessings.
- * Get temple pictures in the paper; rabbi should be friendly with editor of local paper.
- * Offer "Story Hour for Little People" with a Jewish author reading his/her work; or share reading cooperatively among parents.
- * Keep names of those named in temple and follow up a year later with birthday card or invitation to temple event.
- * Give year of free membership to children of temple members who are married.
- * Send Rosh Hashanah card to couples married by rabbi the previous year.

The meeting was adjourned at 1:30 with the next meeting scheduled for Tuesday evening, August 8 from 5:30 - 9 p.m. at Central Synagogue.



איחוד
ליהדות
מתקדמת
באמריקה

Commission on Synagogue Management

UNION OF AMERICAN HEBREW CONGREGATIONS - CENTRAL CONFERENCE OF AMERICAN RABBIS
838 FIFTH AVENUE, NEW YORK, N.Y. 10021-7046 (212) 249-0100

MEMBERSHIP: RETENTION & RECRUITMENT

A PROGRAM FROM:

Troy Jewish Congregation
Troy, Michigan

AMERICAN JEWISH
ARCHIVES



For more information contact:
Dept. of Synagogue Management
838 Fifth Avenue, New York, NY 10021
212-249-0100

MEMBERSHIP

I. GENERATING PROSPECTS

- A. ADVERTISING
- B. BROCHURES
- C. PUBLICITY
- D. WORD-OF-MOUTH
- E. DIRECT MAIL

II. RECRUITING

- A. INTRODUCTORY LETTER- IN DEPTH
- B. FOLLOW-UP, 2 WEEKS & PERIODIC

III. CLOSING

- A. PERSONAL, LOW KEY

IV. RETENTION THROUGH INVOLVEMENT

- A. SOCIAL ICE-BREAKER, MATCH UP TO COMMITTEES
- B. DIRECTED INVOLVEMENT IN TEMPLE ACTIVITIES



These notes were compiled by a member with an advertising and marketing background. Several (much larger) Temples are nearby, although many of the comments apply to all Temples in all locations.

MEMBERSHIP

I. GENERATE PROSPECTS

A. Advertising - When

Most people start looking to join a Temple when they a) want to attend HH services, b) have kids for religious school, or c) just moved to area. The first 2 are geared to the August-Sept. period; the last, year-round. Advertising is most effective when the audience is naturally receptive or can be stimulated to being receptive. While most general media placements should be for the Aug-Sept period, other placements can be worthwhile since it's not what people expect to see and there's no other competition at that time. This may also be the opportunity to stimulate them by something unusual; e.g., reduced price, invitation to an event.

Where

Seasonal placements work best in general and specific media that have a Jewish audience. Your publicity committee should have a list of newspapers where they send information. This is not the place to cut back on spending- most advertising pays for itself with new memberships. Spend the extra money for a larger ad and/or more placements. Always track your ads by asking prospects where they saw information on Temple. Use this to concentrate placements in subsequent years.

Also very valuable throughout the year are free neighborhood "throw-a-ways", also new resident pamphlets published by Cities, and the Yellow Pages.

What

Besides being informative, ad should grab attention- headlines, white space, artwork. Try to differentiate from other Temples, why join us? Put yourself in position of reader. Remember in general media to use artwork like the Star of David. Pictures draw attention especially if you instantly identify it as something Jewish; ads with only words are frequently overlooked.

B. Other

Besides media advertising, a good use of money is for brochures placed with realtors and in public areas seen by new residents. Again, use artwork on cover to identify it instantly.

Non-commercial material is frequently the best because it's not seen as "advertising". This includes publicity releases, feature articles on the Temple, Rabbi, or members for some unusual event or activity. Anything that gives positive visibility is worthy of a press release. Make sure the release contains all pertinent facts- what, where, when, and contact phone for more information. Committees should be periodically reminded to submit material for press releases well ahead of event.

Always important is word-of-mouth since it involves an endorsement by someone whose opinion is respected and/or has experience in the Temple. This one-on-one approach always has the highest "closing" rate. Stimulate membership to "sell" the Temple whenever possible. Don't lose site of past prospects even if they showed no interest. It may be that they weren't ready when they first contacted you. Consider a periodic mailer to them with highlights of past and future events- shows you still have interest in them.

II. FOLLOW- UP

It is essential that once someone has expressed interest, follow up occurs very soon. The form of the follow up should utilize both written and verbal. A phone call from membership is the best start since it enables one-on-one personal discussions. The essence of this call should be informative, not "selling". It's even a good idea to tell prospects to come to a service or function before joining. If the prospect has a particular interest- mixed, school, B'nai Mitzvah, tell them that they'll be contacted by someone who can discuss this- the more people talking to prospects, the better. You may also involve the Rabbi here, asking him to call the prospect to discuss the Temple and any questions he might answer. They will be impressed that the Rabbi took a personal interest.

For many, the school is the key- invite them to attend with their child, meet the teachers, and sit-in. Contact the person in charge of the school to arrange. Have them call prospect.

We've also noticed that many people feel their situation is unique; e.g., mixed with the non-Jewish spouse calling, never belonged anyplace but now that child is 10, etc. These people need to be reassured that this is not unusual. Find some commonality between their circumstances (city of residence, mixed-marriage, etc.) and our membership- "we have several members just like you", or "we have several members that live in ---"

The next step is to send them an information package (letter from Pres., dues, and school info if appropriate). Filling out a prospect form and sending to Communications will trigger 3 months of complimentary newsletters.

About 2 weeks after sending package, give them a call to see if they received the info and see if there's any question you can answer. Invite them to attend services and a social function as our guest.

III. CLOSE

The hardest and most sensitive part is to get them to join- don't be pushy, it will turn them away. What you can do are the subtle things- a personal invitation to an event or service, picking them up, a meal. Some people just aren't ready to join anyplace, all you can do is leave a positive impression by thanking them for their interest and extending an open invitation to come to services.

These people should be re-contacted every 6 months or so via a special mailing (see above). Also after the Holidays, get a list of those who bought tickets and contact them indicating that their ticket cost will be applied to dues if they join within 30 days after Holidays.

IV. RETENTION

The greatest mistake a Temple can make is to stop "recruiting" once someone has joined. Every Temple should have a distinct group whose only purpose is to involve members, especially new ones, in Temple activities. This group could be separate or a sub-committee of Membership.

Frequently, new members are reluctant to embarrass themselves by asking questions or volunteering. This can be overcome in several ways. One is a structured introduction to the Congregation beginning with an information packet containing a personal greeting from the President and Rabbi, a Temple Directory, Membership card (from UAHC), and home Kiddush and Candle Lighting prayers (from NFTS). This should be followed by phone calls from the Rabbi and President, then a call or visit by the Membership Involvement group with a Shabbat gift bag (challah, wine, candles). This is a good way for someone familiar with the Temple to get to know the new member for 2 reasons- linking their interests and capabilities to the Temple to see where they might help, and also to match them with Temple members by affinity-interests, children's ages, location of residence. This is used to have these people call new members and hopefully begin friendships. It's also a good way for one of them to act as a sponsor- bringing the new member to services and functions.

Since most people join before the Holidays, a good way to introduce them to Temple leadership is a casual party in November with the Rabbi and Trustees.

The next step to begin involvement for those with leadership potential is attendance at a by-invitation, mid-winter self-evaluation and goal-setting workshop where new members and other Temple leaders spend a day to analyze, critique, and plan for the future. Besides being a desirable process, the new member feels that their opinions count in Temple matters and it breaks down the barriers to getting them involved in Temple leadership. The UAHC Leadership Development Seminar is another way to involve current and potential leaders.

Getting members involved and keeping them involved is the best insurance policy available and the natural culmination to membership efforts.

ATTACH. To SECTION II - Follow-Up ~

LETTER To PROSPECTS - 4 PAGES

Thank you for your interest in our Congregation. Since you may not know too much about us, I'll use this letter to introduce ourselves to you.

Our Beginning

TJC was formed in 1982 by a small group who saw a need to provide a Jewish identity in our area. As such, our members come from diverse backgrounds which has evolved as one of our greatest assets. As we have grown, our membership area has expanded beyond Troy and Rochester to Southfield, Oak Park, West Bloomfield, Birmingham, Royal Oak, Sterling Heights, Auburn Hills, Huntington Woods, and many other suburbs. Our current membership is approx. 115 families and singles.

Religious Orientation

In 1984 we affiliated with the Union of American Hebrew Congregations (Reform) which has proven to be an invaluable resource to us. For 3 years, we participated in the Union's Student Rabbi program and had a student with us for the Holidays and throughout the school year. We now are very proud to have our own Rabbi, Arnie Sleutelberg, a 1988 graduate of Hebrew Union College. Arnie brings much experience to us from several student pulpits as well as a warm and genuine personality that we all appreciate and respect. He has been very well received by the Congregation because of his ability to relate to old and young, married and single, Jew and Gentile. Since we share him with another Temple, some of our Shabbat services are led by members. With their diverse backgrounds, the services reflect differing points of view which has enriched and enlightened all of us.

The mixture of Hebrew and English varies although the English content is always sufficient to make the service understandable and meaningful to all. We use the Reform prayer book Gates of Prayer for our Shabbat services. This book contains several versions that vary from traditional to modern. Normally we alternate services between Friday evening and Saturday morning so that all can attend. Men and women participate equally in all Temple activities including

services. Tallit and kipahs are available and their use is optional.

Life-Cycle Observances

Recognizing that participation in life-cycle events is an important part of Jewish family life, we have available within TJC or through referrals all the resources for life-cycle observances including bris, baby-naming, Bar/Bat Mitzvah, marriage, death, burial, and shiva.

High Holidays

Our High Holiday services have been very-well received. The sanctuary provides a comfortable and intimate setting to enjoy these services led by our Rabbi and Cantor. For these services we use The New Mahzor which is available in the sanctuary. We observe the first day of Rosh Hashonah at the Temple and the second day at a local park for a traditional "Tashlich" service. Children's services are conducted on the afternoons of both the first day of Rosh Hashonah and Yom Kippur.

What We Offer

Besides our religious services, we offer a full range of programs and services for adults and children including traditional and modern observances of Holidays, picnic services, a professionally-taught Religious school, adult educational and social programs, several youth activities, a Sisterhood, a library, swim parties, a toddler group, a mixed-marriage group, a teen group and several others. We also sponsor a spring picnic, a Purim festival, Shabbat dinners, a Congregational Seder, a Sukkah decorating party, several Chanukah festivities and much more.

Facilities

Currently most of our services and functions are held in the Northminster Presbyterian church on Big Beaver (16 Mile Rd) between Adams and Coolidge. The building is excellent for our needs since it presents a neutral appearance and the Congregation is very comfortable there. The sanctuary has 200 permanent seats with a capacity of 280. There is also a lounge, nursery, library, and kitchen available to us.

Our religious school meets at the Hamilton elementary school in Troy on Wednesday afternoon and Sunday morning. The Congregation owns property in Troy and our long-range plan is to build but only when we are large enough so the cost structure is affordable to all.

I think you'll find for all this that our dues structure as noted on the attached is very reasonable. Also as our guest, we'll send you our next 3 newsletters. We strongly encourage you to take advantage of the services and events noted in the newsletter for this is the only way you'll get to know us.

Perhaps the greatest benefit we have is that at our size we are large enough to satisfy the needs of our members yet small enough to provide a relaxed and informal setting with the genuine warmth and friendliness from our extended family. We are very proud of TJC and hope you can visit us at an upcoming service or function to experience the importance and comraderie of having a Jewish identity in our area as well as the enthusiasm and uniqueness of our small and caring Congregation.

If you have any questions, please give me a call (643-8733)

Sincerely yours,
TROY JEWISH CONGREGATION

Irv Wengrow,
President

DUES INFORMATION

Troy Jewish Congregation offers two membership categories.

Our Family membership dues are \$360 a year. This category applies when the household contains two or more adults over age 25. This category applies regardless of the religious affiliation or level of synagogue participation of the spouse since our By-laws provide both adults the full rights and privileges of membership.

Our Special membership dues are \$225 a year. These memberships are available to Singles, Seniors age 62 and over, and Young Marrieds (under 25).

In April, 1988, we approved a temporary annual assessment of \$100 (Family), and \$60 (Special) to cover the incremental cost of a part-time Rabbi. These amounts will be added to your dues statements for the tenure of this assessment.

The Executive Committee will also consider applications for dues reduction and exceptions based on circumstances. These will be handled confidentially and on a case-by-case basis. Our policy is to never deny membership because of financial limitations.

Our dues year is from April 1 to March 31. Dues may be paid in 1, 2, or 4 installments. Bills are sent 1 month before the due date.

Full dues (either Family, Special or reduced) apply to members joining between April 1 and the end of the High Holidays. Dues are reduced 50% if joining after the Holidays and before December 31. Members joining between January 1 and March 31 will be handled on a pro-rated basis.

Our Hebrew and Religious schools are staffed by the United Hebrew Schools. Information and tuition are available upon request.

If you wish to join us, please call our Treasurer, Rich Spitzer (879-1142 evenings). He will give you additional details and determine your initial payment.

Thank you for considering the Troy Jewish Congregation. We invite you to belong and share.

ATTACH TO SECTION II FOLLOW-UP

Form for Prospect Info

TO: MEMBERSHIP AND COMMUNICATION

Date:

PLEASE ADD THE FOLLOWING NAME(S) TO YOUR LISTS FOR FOLLOW-UP
AND 3 ISSUES OF THE NEWSLETTER.

CATEGORY 1 - THE PROSPECT INQUIRED ABOUT US DIRECTLY

CATEGORY 2 - THE NAME WAS GIVEN TO US AS A PROSPECT

<u>CATEGORY</u>	<u>NAME</u>	<u>ADDRESS</u>	<u>PHONE</u>	<u>OTHER INFO</u>
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I HAVE SENT THEM _____ NOTHING YET; _____ AN INTRODUCTORY LETTER; _____ A BROCHURE

ATTACHMENT TO SECTION III - CLOSE

LETTERS TO PAST PROSPECTS - 3 SAMPLES

Dear Friends of TJC,

Since you had expressed interest in our Temple, I thought you would appreciate knowing about a significant step we have taken. Beginning this August we will have with us our own year-round Rabbi. He is Arnie Sleutelberg, a 1988 graduate of Hebrew Union College. Arnie is a dynamic young man who brings with him excellent credentials and a warm and genuine personality. We are very pleased with him and would like to share him with you. He will be with us at our August membership picnic to which you'll be invited and he'll be leading services beginning in September.

The Congregation is absorbing most of this expense so the impact on dues is low, thereby keeping our dues structure very modest. I have listed below for your information our upcoming services. We hope to see you soon.

With regards,

Irv Wengrow
President

SERVICE SCHEDULE

Friday, May 6, 7:45 pm	Saturday, May 14, 10:00 am
Friday, May 20, 7:45 pm*	Friday, May 27, 7:45pm
Friday, June 3, 7:45pm	Saturday, June 11, 10:00 am
Saturday, June 25, 10:00am	

* This is a special service with a guest speaker, Rabbi David Hachen. His topic is "Jews in Anguish" which reflects upon his recent trip to Israel.

Dear Friends of TJC,

Since you expressed interest in TJC, I thought you would appreciate knowing about our upcoming events and a special membership offer.

Our services will be held on Dec. 4, 11, 19, 26, Jan 8, 16, 23 and 29. Friday services begin at 7:45 and Saturday at 10:00. The December 19th service will also include our family Chanukah service with traditional foods served afterward. The Dec 26th service will be at a member's home and the Jan. 16 service will be conducted by one of our Sunday School classes and will include a presentation on Camp Tamerack.

Further down the road is a end-of-January weekend at Wheels Inn in Chatham, a family Purim celebration at the Rochester Community house on Mar 6, and our Congregational Seder in April.

I also want you to be aware of a new policy we adopted to let you become familiar with us on a no-risk basis. We are now offering complimentary 6-month memberships that run from December 1 to June 30 that will enable you to attend all our functions as a member and not just a visitor.

We're doing this because we feel that once you become familiar with all that we offer including an excellent religious school, a toddlers program, an inter-faith marriage support and social group, a Caring Community support group, extensive adult and youth programs, our very active Sisterhood and teen groups, and of course our weekly Shabbat services, that you'll choose to stay as have 98% of those that have joined us and are still living in the Detroit area.

Please call me for further information on our Congregation and to accept our offer.

Sincerely,

Irv Wengrow
643-8733

Dear Friends of TJC

We enjoyed having you with us for the Holidays. Since many of those who bought tickets have inquired about membership, we are sending the enclosed information to you. We hope that your experience with us was enjoyable and that you will want to consider membership as a way of being with us year-round to partake in all that we offer. As you will note on the dues letter, you are entitled to a 50% reduction if joining between now and the end of the year.

Even if you do not join, our Shabbat services are, of course, open to all and you are encouraged to attend whenever you wish. Please call Irv Wengrow, 643-8733 or JoAnne Levy, 689-4003 for the schedule.



ATTACHMENTS TO SECTION IV - RECEPTION

5 PAGES - WELCOME LETTER, PARTY, WORKSHOP

On behalf of the Officers, Trustees, and members of the Troy Jewish Congregation, I want to welcome you to our family.

As you become involved in the Congregation, you'll understand why I call ourselves a family since in many respects our Congregation and the members serve as a second family. At our size we are small enough to provide the closeness of family and large enough to offer many important services including weekly Shabbat services, observances of all Holidays, a full social and educational calendar for adults and children, a library, a Sisterhood, an inter-faith marriage support group and a pre-teen group.

As a small Congregation, many of our members are active in one or more of our committees. This participation does involve some time but also provides much self-satisfaction. We also ask our members, if they can, to take a turn in helping to conduct services. And we also ask all members to help with our Oneg Shabbats. I urge you to become as involved as your schedule permits for this is the only way we can offer much-needed services and activities to our membership and community.

On the enclosed page, I have listed each of our committees and groups, their function, and chairperson. Please call these people directly if you have any interest or need, or call me (643-8733) if you have any questions or concerns. Also by copy of this letter, I am notifying several committees of your membership and they will be contacting you for supplemental information.

Again, I want to thank you for joining the TJC family and look forward to seeing you at our services and functions for many years to come.

Sincerely,

Irv Wengrow
President

cc: Rabbi Sleutelberg, Historian, Communications, Directory, Caring Community, Membership.

WELCOME TO TJC PARTY

AS A NEW MEMBER, YOU'RE INVITED TO MEET YOUR
OFFICERS AND TRUSTEES AT A CASUAL RECEPTION WITH
HORS D'OEUVRES AND DESSERTS ON SATURDAY, NOVEMBER 14
STARTING AT 7:30 PM AT THE HOME OF IRV AND MARSHA
WENGROW, 3787 BOULDER, TROY.

PLEASE RESPOND TO MARSHA BY NOVEMBER 4 (643-8733).

WE HOPE TO SEE YOU THERE.

W A T T L E S

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B I G B E A V E R

Because of your involvement and concern for our Congregation, you are invited to participate in our next TJC Goal-Setting workshop to be conducted on Saturday, March 19 from 9:00 to 3:00 at Northminster.

The purpose of the workshop is to critique what we've done recently (good & bad), re-examine our direction, and establish goals including priorities, timetable, and responsibilities. This year we will have with us Arnie Sleutelberg, a fifth-year rabbinic student. Arnie brings much experience from other small Temples as well as a rabbinic perspective.

We have found in the past that these informal sessions, away from the day-to-day business of the Congregation, are very productive in that they provide a very focused evaluation and game-plan with much enthusiasm and creativity.

To save time a little homework is necessary. To prepare for the goal-setting phase, jot down where you feel we've made mistakes and evaluate how we have responded to them. Similarly, list what you feel are TJC's greatest successes- including why they were successful. Next on a separate sheet, list all worthwhile goals as you see them including additions, deletions, or changes to all of our activities - religious services, programs and activities, rabbinical needs, the building issues, our name, etc.

Please RSVP (yes or no) to me by March 6 so that we can make arrangements. Lunch is included in the registration fee (\$0). Since the agenda is full and we have to be out the door by 3, we'll start at 9 sharp.

Please try to attend if at all possible.

Irv

Dear Workshop Participant,

Thank you for joining us today to help plan the future of our Congregation. In the past, this type of setting has been very productive, enabling us to exchange ideas, thoughts, and opinions in an open and informal forum. Each of us is here to contribute and listen. Enjoy.

AMERICAN JEWISH
ARCHIVES
AGENDA

1. INTRODUCTIONS AND PURPOSE 9:15- 9:30
2. PREVIOUS WORKSHOP PLANS AND RESULTS 9:30- 9:45
3. STAGE-SETTER - TOBIN ARTICLE 9:45- 10:15
4. GOAL-SETTING PHASE
 - A. Problem Identification- mistakes we've made, shortcomings in our offerings. 10:15- 10:45
 - B. Our successes- what are they and why.
 - C. Breakout groups- Brainstorm Goals- areas needing improvement, incl directions we should pursue, programming additions (or deletions), any changes to our activities- religious services, social, educational, or other programs and activities. 10:45- 11:30
 - Lunch 11:30- 12:15
 - D. Group presentations 12:15- 1:00
 - E. Consolidation of ideas and prioritization 1:00- 1:45
 - F. Action Plan- Goal/Responsibility/Timetable 1:45- 2:15
5. OPEN DISCUSSION 2:15- 2:45

PREVIOUS WORKSHOPS

SUBJECT	STATUS
<u>ATTENDANCE</u>	
"Bring- along" program	started, stopped , being re-activated
New membership drive	continuing
New member package	implemented
New member involvement	being re-activated
Choir	being activated
Guest speakers	continuing
Transliterations	implemented
<u>OTHER</u>	
Pre-teen group	implemented
Formal mixed marriage group	implemented
Burnout resolution	partially implemented- co-chairs, successors
Community Involvement (social action, charity work, volunteer work)	partially implemented
B'nai Mitzvah tutor list	implemented
more frequent student rabbi	continuing
improve singing/music	being activated
Confirmation program	still being pursued
MSTY Chapter	" " "
More adult ed	" " "
Involving Non-Jewish spouses	continuing
Burnout problems	partially implemented through suggested use of ad-hoc committees for major one-time or annual events (Seder, Purim)

TASK FORCE ON THE UNAFFILIATED

Minutes for Brainstorming Session
January 10, 1989

Participants: Mel Merians, Chair; Rabbi Steve Foster, Co-Chair; Dru Greenwood, Lydia Kukoff, Rabbi Nina Mizrahi, Rabbi Alex Schindler, Rabbi Dan Syme.

The chairman began the meeting by asking each participant to "define the problem" of the unaffiliated as he/she saw it.

Steve: Whether people are actually "unaffiliated" or within our communities, there are many who have never been tapped. We are not serving their needs or giving them inspiration. Religion is tangential to their lives. We are not connecting with their goals and expectations for life. We need to offer them something and tap their personal resources. (Financial resources will follow later.) Many use Chabad tapes--we need to look into that. Basically, many are affiliated, but not attached. We need to offer spiritual nourishment.

Dru: We need to find a way in to the "unaffiliated" population by defining who we mean and prioritizing. The vast majority of Jews are connected in some way, so may not be as hard to find as originally thought. Demographically, certain populations, particularly single parents, are less likely to be affiliated. Different sub-groups will call for different programming. Perhaps a "shot-gun" approach would work best for starters.

Nina: We need to follow up with people we are bringing in through Outreach, particularly Introduction to Judaism and Times and Seasons graduates. For this effort, as well as across the board, we need to develop people resources and work jointly with other departments on this effort.

Danny: Many groups in the Jewish community are doing Outreach to the unaffiliated. They are focused on raising money. Our special mandate is the making of Jews. We should focus in four areas: establishing a lifelong program model, building on childhood memories; educating for spiritual development; re-educating Jews ethnically; creating programs that respond to the rhythms of people's lives (eg. with the demographic increase in working women, we need to sponsor daycare, latchkey programs, etc.).

Lydia: We need to go back to basics and develop materials for this purpose, eg. put Intro on tape. But we are deluding ourselves if we think only in terms of developing programs and staff. The hard part will be helping congregations cope with change. They have an image problem that is reflected onto the unaffiliated. What is really involved is educating Temple Boards to work on the image of ourselves and the image "out there." Further, we must have experts on PR to help us get the message out.

Alex: We need to categorize the unaffiliated and then program for each category. Add to the list of possible target groups, children of current temple members who have not joined in their own right even into their 30's.

The "ethnic" dimension is a problem because people have forgotten their East European roots. What needs to be reinforced is a sense of the peoplehood of Israel. Judaism is not just ideological; it is a way of life.

Gary Tobin of Brandeis is anxious to work with the UAHC. He needs access to a population for research and is willing and able to do the fundraising work. A good focus for this partnership might be unaffiliated Jews. We could set up different models in communities where foundations, etc. are likely to fund the effort and do comparative research. Tobin has found the reason for non-affiliation given by many respondents to be "I haven't been asked," or "I didn't know you were interested or cared."

Resource people to contact: Joe Rosenblum (St. Louis), who has a staff person to reach out to unmarried young professionals who have not joined a temple; Daniel Thursz (St. Louis), of the Memorial Foundation that sponsors CONTACT.

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We should not begin negatively by trying to convince congregations of their failure; rather, we should give them some positive ideas and tools with which to proceed. A balance such as that used at the beginning of Outreach would be appropriate.

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Including the CCAR will call for additional budget. What will the cost to the Conference be? Check with Joe Glazer.

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Create a document for the March meeting and send to Mel, Steve and Danny for review. The document should include:

- Information gathering

- Demographic data from academics

- Recommendations

- Sub-committees on various target populations

- Psychological component identifying the problem in terms of temple complicity

- Objectives: three workshops and a major address by Alex at the Biennial in New Orleans.

GUEST EDITORIAL

The search for the 'unaffiliated' Jew

By Gary A. Tobin

Captain Kirk and the crew went searching for Mr. Spock in a recent Star Trek episode. Porgy went searching for Jess. Sidney Greenstreet and a slippery Peter Lorre went on one more rumbled expedition to find the Maltese Falcon. Meanwhile, Jewish organizations and institutions continue to seek the ever elusive "unaffiliated Jew."

The search for the unaffiliated Jew is a misguided effort. The biggest problem we face is not in rates of affiliation, either with synagogues or temples or other Jewish organizations. It is the levels of involvement that should concern us most.

Study after study in the 1980s, whether in St. Louis, San Francisco, Baltimore, New Orleans, or other cities, show that most Jews are affiliated. Some may belong to a

synagogue or temple. Others belong to one Jewish organization or another. Most Jews make some nominal gift to some Jewish philanthropy. Most Jewish children receive some Jewish education. The majority attend High Holiday services, even if they do not belong to a synagogue or temple.

When all of these are added together, the total encompasses the great majority of Jews. Those who do none of these things are likely to be over the age of 65 and used to belong to some organization or institution, or under the age of 30 and plan to join in the future. Proportionately, few Jews are totally disconnected, totally unaffiliated. Rates of true nonaffiliation are found to be highest among intermarried Jews.

The real problem can be found in the level of commitment, involvement and activity for connected Jews who are inactive within the organizational and institutional

structure. The reason Jewish organizations search so hard for unaffiliated Jews is because most affiliated Jews are invisible within the Jewish communal structure. They are members, but in name only.

While Jews give something to Jewish causes, the vast majority give only a few dollars. Most Jews who belong to Jewish organizations volunteer no time to them. Jews go to a synagogue or temple, but only once or twice a year, or to drop off their children at Hebrew school.

The search for the unaffiliated is a cop-out. It allows Jewish organizations to focus outward instead of looking critically inward. Jews are already connected in some way, or will be, or used to be. Certainly we should make every attempt to reach out to those who are totally outside the organizational and institutional structure. But that search should not serve as a smoke screen to the obvious problems of involving those

who will be marginally drawn to Jewish communal life at some point. Marriages, birth of children, children becoming school age, illness and death are all life cycle events that bring Jews into contact with Jewish organizations and institutions. What do we do to expand that contact?

The most pressing and vital challenge we have is increasing levels of involvement and participation. That requires creating new volunteer jobs, undertaking new and broader agendas in our institutions and organizations, opening up leadership circles, providing different and more human services. It means more creative religious services and educational programs. It means social events that are vibrant and exciting. It means diversity in what we do and the ways we do it.

Jewish organizations and agencies must be willing to change and experiment. Jews' lack of involve-

ment is partly due to the competition of a secular society and the weakening bonds of religious Judaism. But the problem also rests partly with Jewish organizations and institutions themselves. How creative, energetic and open have they been to new ideas, new programs and new faces? Federations, temples, synagogues and all other organizations must stop asking "how do we bring more people within our walls?" and seriously consider "how can we expand our walls to the places where people live and think and believe?" Hundreds of thousands of Jews with nameless faces are walking through our institutional and organizational doors. It is our communal task to ensure that they do not walk right back out again.

Mr. Tobin is associated with the Center for Modern Jewish Studies at Brandeis University.



free

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

NATIONAL OFFICE OF ADMISSIONS
Rabbi Gary P. Zola, Dean

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

February 13, 1989

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

Dear Rabbi Schindler:

It will be my privilege to contribute to the new Task Force on Programs for the Unaffiliated.

I am deeply honored by the confidence this invitation evidences, and I look forward to participating.

With warmest personal regards, I am . . .

As always,


Rabbi Gary P. Zola

blf

cc: Dr. Alfred Gottschalk
Dr. Eugene Mihaly
Ms. Dru Greenwood

February 1, 1989
26 Shevat 5749

Rabbi Gary Zola
HUC-JIR
3101 Clifton Avenue
Nincinnati, OH 45220-2488

Dear Gary:

By now you may have heard that in response to the need to reach out to non-synagogue Jews, our Outreach Commssion has determined to form a sub-committee on Programs for the Unaffiliated. This group is, after all, the fastest growing segment of the American Jewish community and we must do our utmost to bring these Jews, many of them young people, into our family of Reform Judaism.

An initial "brainstorming" session has been held and among matters discussed was personnel for the group. Thusm this letter to invite you to participate in the work of our new Task Force on the Unaffiliated. Fred Gottschalk agrees that you will have much of value to contribute to the work of this group as it develops. I hope you will agree to serve and to work with us in this very critical area of concern to our entire movement.

The first meeting of the full Task Force has been set for March 12-13, 1989 and once we have your acceptance fuller details as well as minutes of the initial brainstorming session will be shared with you. Ms. Dru Greenwood has been named the National coordinator of programs for the unaffiliated, and she is working out of 838 Fifth Avenue. She will be the contact person once we have that I trust will be your affirmative response.

With warm regards and every good wish, I am

Sincerely,

Alexander M. Schindler

cc Dru



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

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THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

January 25, 1989

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

Dear Alex:

Thank you for your letter of January 17, 1989 regarding unaffiliated Jews in our American Jewish communities.

I will be happy for you to invite both Alvin Reines and Gary Zola to join the subcommittee on Programs for the Unaffiliated of the Outreach Commission. I wish this new venture every success.

With best wishes,

Sincerely,

Alfred Gottschalk

AG/ns

January 17, 1989
11 Shevat 5749

Rabbi Alfred Gottschalk
President, HUC-JIR
3101 Clifton Avenue
Cincinnati, OH 45220-2488

Dear Fred:

You are undoubtedly aware of the fact that unaffiliated Jews comprise the fastest growing segment of the American Jewish community. In response to a need to reach out to non-synagogue Jews, our Outreach Commission has determined to form a sub-committee on Programs for the Unaffiliated. We have named a national coordinator for the program, Dru Greenwood, formerly Outreach coordinator in our Northeast Council and, more recently, the New Jersey West Hudson Valley Council.

A small group met recently to discuss the path to take in seeking to bring into the Reform fold these unaffiliated Jews, many of them young people. We also discussed personnel for the committee and thus this letter to you. We are eager to have Alvin Reines and Gary Zola join in this critical aspect of our program. I trust you will have no problem with this request. After all, a growing Reform movement helps to secure the material as well as the spiritual future of the College-Institute no less than of the Union.

As soon as I have heard from you, an invitation will go forth to Gary and Alvin. They will undoubtedly have much of value to contribute to the work of this group.

Warm regards.

Sincerely,

Alexander M. Schindler

MEMORANDUM

From Dru Greenwood Date 1/27/89
To Mel Merians, Steve Foster, Lydia Kukoff, Nina Mizrahi, Alexander
Copies Schindler, Dan Syme
Subject Unaffiliated Brainstorming Minutes and Task Force Date

Attached are minutes from our first brainstorming session for the Unaffiliated project.

The first meeting of the Task Force has been expanded from only Sunday, March 12. We are planning to meet Monday, March 13 through lunch as well.

Calls I have been making to invite participation on the Task Force have been met with overwhelming enthusiasm. It is clear to me, however, that we will have to set dates for future meetings well in advance to accomodate busy schedules.



Dru



TASK FORCE ON THE UNAFFILIATED

Minutes for Brainstorming Session
January 10, 1989

Participants: Mel Merians, Chair; Rabbi Steve Foster, Co-Chair; Dru Greenwood, Lydia Kukoff, Rabbi Nina Mizrahi, Rabbi Alex Schindler, Rabbi Dan Syme.

The chairman began the meeting by asking each participant to "define the problem" of the unaffiliated as he/she saw it.

Steve: Whether people are actually "unaffiliated" or within our communities, there are many who have never been tapped. We are not serving their needs or giving them inspiration. Religion is tangential to their lives. We are not connecting with their goals and expectations for life. We need to offer them something and tap their personal resources. (Financial resources will follow later.) Many use Chabad tapes--we need to look into that. Basically, many are affiliated, but not attached. We need to offer spiritual nourishment.

Dru: We need to find a way in to the "unaffiliated" population by defining who we mean and prioritizing. The vast majority of Jews are connected in some way, so may not be as hard to find as originally thought. Demographically, certain populations, particularly single parents, are less likely to be affiliated. Different sub-groups will call for different programming. Perhaps a "shot-gun" approach would work best for starters.

Nina: We need to follow up with people we are bringing in through Outreach, particularly Introduction to Judaism and Times and Seasons graduates. For this effort, as well as across the board, we need to develop people resources and work jointly with other departments on this effort.

Danny: Many groups in the Jewish community are doing Outreach to the unaffiliated. They are focused on raising money. Our special mandate is the making of Jews. We should focus in four areas: establishing a lifelong program model, building on childhood memories; educating for spiritual development; re-educating Jews ethnically; creating programs that respond to the rhythms of people's lives (eg. with the demographic increase in working women, we need to sponsor daycare, latchkey programs, etc.).

Lydia: We need to go back to basics and develop materials for this purpose, eg. put Intro on tape. But we are deluding ourselves if we think only in terms of developing programs and staff. The hard part will be helping congregations cope with change. They have an image problem that is reflected onto the unaffiliated. What is really involved is educating Temple Boards to work on the image of ourselves and the image "out there." Further, we must have experts on PR to help us get the message out.

Alex: We need to categorize the unaffiliated and then program for each category. Add to the list of possible target groups, children of current temple members who have not joined in their own right even into their 30's.

The "ethnic" dimension is a problem because people have forgotten their East European roots. What needs to be reinforced is a sense of the peoplehood of Israel. Judaism is not just ideological; it is a way of life.

Gary Tobin of Brandeis is anxious to work with the UAHC. He needs access to a population for research and is willing and able to do the fundraising work. A good focus for this partnership might be unaffiliated Jews. We could set up different models in communities where foundations, etc. are likely to fund the effort and do comparative research. Tobin has found the reason for non-affiliation given by many respondents to be "I haven't been asked," or "I didn't know you were interested or cared."

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