



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series I: Wexner Heritage Foundation, 1947-2004.

Subseries 1: General Files, 1949-2004.

Box
64

Folder
3

Jewish Theological Seminary of America seminar. "The Rabbi as
Communal Leader." 1992-1994.

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



AND THE BUSH
WAS NOT
CONSUMED

והסנה
איננו
אכל

THE JEWISH
THEOLOGICAL
SEMINARY
OF AMERICA

3080 Broadway
New York, NY 10027-4649
(212) 678-8000
FAX (212) 678-8947

Rabbinical School
Office of the Dean
(212) 678-8816
(212) 678-8817
(212) 678-8818

Internet:
rabschool@JTSA.EDU

Rabbi Nathan Laufer
Rabbi Michael Paley
The Wexner Heritage Foundation
551 Madison Avenue
New York, New York 10022

December 16, 1994
13 Tevet 5755

Dear Nathan and Michael;

Many thanks for organizing with us a stimulating and challenging series of programs for our senior rabbinical and cantorial students. We appreciate the time, money and effort you contributed to making this endeavor so successful.

The lay leaders who visited with us offered thought-provoking comments about their relationships with clergy, comments which I know our students are thinking about as they shape their rabbinic and cantorial personalities. Thank you also for sending us their addresses so students can continue their conversations with these leaders.

Michael's (Herb's) presentation was also very well received, forcing us to reexamine the boundaries and agendas we set for ourselves as religious leaders. Your explanation of the world of Jewish foundations was also enormously helpful to the students.

Again, it is unfortunate that some were unable to attend the programs. We are working with them on balancing their many responsibilities.

As per our arrangement, the total cost of the dinners came to \$1894.00. The check for \$947.00 should be made payable to the Jewish Theological Seminary of America, and sent to my attention.

It has indeed been a pleasure working with both of you and we look forward to many more opportunities to do so.

B'rakhah,

Bill

Rabbi William H. Lebeau
Vice Chancellor
Dean of the Rabbinical School

Adina

Rabbi Adina T. Lewittes
Advisor to Students

Rabbi Michael Paley

212-751-3739



FOUR SEASONS OCEAN GRAND

Palm Beach

A FOUR SEASONS • REGENT RESORT

12/14/94

①

I. Rabbi in the Community: Rabbi as ^{local} Communal Leader: Rabbi outside of The Synagogue's Four Walls

1. CRISIS OF MORALE IN AMER. JEW. COMM. TODAY, THIS LEADS TO PARALYSIS.
2. LEADERSHIP URGENTLY NEEDED - TO CREATE ACTION PLANS IN COMMUNITIES - SPEECHES, TASK FORCES, CONTINUITY COMMITTEES, SURVEYS, STUDIES ARE USUALLY SUBSTITUTES FOR ACTION. WE HAVE BEEN SURFITED FOR TWO-THREE YEARS WITH ALL THE ABOVE.
3. RABBIS DO NOT USUALLY THINK OF THEMSELVES AS COMMUNAL LEADERS. THEY TOO JOIN THE RANKS OF SPEECH-MAKERS, BEMOANING THE OMINOUS SIGNS OF JEWISH IGNORANCE, ASSIMILATION, ETC. BUT MORE THAN THAT IS NEEDED.
4. RABBIS OF YOUR GENERATION MUST PUSH THEMSELVES INTO THE RANKS OF THE LAY LEADERS WHO MAKE THE COMMUNAL DECISIONS.
5. HOW TO DO THIS? BY WORKING IN FUND-RAISING CAMPAIGNS WHICH ARE THE INEVITABLE CONSEQUENCE OF ANY MAJOR COMMUNAL DECISION. IF YOU HELP RAISE THE MONEY, THEN YOU BECOME A CENTRAL FIGURE IN SHAPING THE DECISION.
EXAMPLE: a) YOU KNOW THAT MORE + ~~BETTER~~ BETTER EDUCATION IS THE ANTIDOTE.
b) YOU CREATE A COALITION OF REFORM + CONSERVATIVE + RECONST. RABBIS IN YOUR TOWN TO BUILD A NEW BIG COMMUNAL DAY SCHOOL
c) YOU CREATE A PANEL OF LAY LEADERS TO BACK YOU UP
d) YOU GO TO FEDERATION TO SOLICIT FINANCIAL SUPPORT
e) YOU WORK WITH THE LOCAL BUREAU OF JEW. ED. TO SHAPE THE CURRICULUM, FIND A HEADMASTER, LOCATE A LARGE PIECE OF LAND (for future expansion), etc., etc.
f) YOU CHAIR THE FUND-RAISING ~~GOA~~ CAMPAIGN
6. YOU HAVE BECOME A LEADING PERSONALITY, KNOWN TO THE ENTIRE COMMUNITY
7. YOU HAVE ALSO BROUGHT ATTENTION AND RESPECT TO YOUR SYNAGOGUE, NOT ONLY TO YOURSELF. ONCE THE JEW. POPULATION COMES TO THINK OF YOU AS A DOER, NOT JUST A TALKER, THEY WILL BE MORE INCLINED TO COME TO THE SYNAGOGUE TO HEAR YOU TALK.



FOUR SEASONS OCEAN GRAND

Palm Beach

A FOUR SEASONS • REGENT RESORT

II. RABBI AS PARTICIPANT IN NATIONAL PROGRAMS

1. THE ISRAEL EXPERIENCE WILL GROW AND DEVELOP (by that name, or any other)
The local program, as part of a national movement, needs organization (i.e. taking a census of how many kids in your town are found in various age categories - 10 to 13, 14-16, 17-18, 18-22, 23-26) to determine the local scope.
Then it needs imagination to find programs in Israel into which you can link your kids.
Then it needs a dignified marketing program, by which to attract kids to participate.
Then it needs financing, either much or little, depending on whether a national treasury develops (on which I am talking), or whether a purely local treasury must be created. In either case, the cost to the individual youth must be absolutely minimal - eg. \$100 or 200 per person, regardless of the Israel program selected.
2. HILLEL ^{effort}
A rejuvenated college campus is underway. Again, you have the choice of adding your participation to the local college Hillel, or joining the national program (get on the board, shape the activities, raise the money.)
3. BUILDING HIGH SCHOOLS
Outside of the Orthodox movement's yeshivot, there is an almost total absence of day schools beyond grade 8. That is a major indictment of the past generation's thinking. Your generation must correct that situation.
4. SUMMER CAMPS in U.S.
Ramah has 6; NIFTY has 9; Young Judea has a few; individual entrepreneurs have a few. THIS IS A BIG JOKE. You must lead in the effort to get your movement to expand the quantity and quality of Jewish camping.



FOUR SEASONS OCEAN GRAND

Palm Beach

A FOUR SEASONS • REGENT RESORT

III. RABBI AS PARTICIPANT IN ISRAELI and OTHER DIASPORA AFFAIRS

1. WORK YOUR WAY INTO ISRAELI-related organizations and activities.
This can mean The UJA, JNF, Abraham Fund, Golda Meir association, Israel Cancer Society, Weizmann Institute (or any of 6 other universities), etc., etc.
2. Manage to get yourself to Israel at least once a year
3. Set up a tour with your own congregational members. (I think the rule is that you, as tour leader, go free, if your group has at least 15 paying persons.)
4. Read voraciously on the major internal Israeli problems:
 - a. religious - secular
 - b. free market - socialism
 - c. civil rights (women, Israeli Arabs, gays + lesbians, etc.)
 - d. unnecessarily slow pace of immigrant absorption
 - e. electoral reform
 These are at least as important as war-peace, because the solution to these will shape the future of the country.

5. RUSSIA

Two-Three million Russians, who now know themselves as Jews, but don't know very much about their new-found identity, will remain in that country - and need an infrastructure built for them. Get yourself involved with the Joint (JDC) which is doing much of the building - schools, centers, leadership training, etc. Get involved with The World Masorti Movement (conservative) or the World Union for Progressive Judaism (reform), both of which are establishing synagogues and need rabbis there. VOLUNTEER TO SERVE IN RUSSIA for a month or a year.

6. FRANCE

Fourth largest Jewish community in the world (around 3/4 million).
DO YOU KNOW ANYTHING ABOUT THEM? GO - LEARN.



FOUR SEASONS OCEAN GRAND

Palm Beach

A FOUR SEASONS • REGENT RESORT

11

IV. THE RABBI AS CAMPAIGN LEADER

1. At the center of all communal activity, local, national or international, is the need for money. Absolutely nothing can be achieved without it. Some intellectuals have the habit of sneering at the concentration of effort spent on the fund-raising process. I could never understand that point of view. On what base does their ivory tower stand?
In every federation in America, a thin layer of lay leaders volunteer their time and give the largest contributions, in support of the annual campaign. They are responsible for the double-barrelled purpose of sending a portion of the proceeds to Israel & the JOC overseas, and retaining a portion for local needs. There is even a new trend afoot to consider synagogue needs as worthy of federation support. (For decades there was antagonism between synagogue & federation. That is fading away.)
2. This campaign is almost holy, in a certain sense, for it creates a mood of strong Jewish identity, which is annually re-asserted as the community flexes its collective muscle to raise its taxes. The campaign raises morale, reminds the population of the holy causes served, changes the atmosphere with the heady feeling of success (or, Heaven forbid, its opposite) and welds a sense of unity between land and people of Israel.
3. You must become a part of it. Take ten cards and go forth to solicit. You are not wasting your time or soiling your hands. Call your prospect for an appointment. (He or she will not refuse to see you.) Walk in and ask for a specific amount of money. You will walk out, having gotten what you asked for, or something less, but in almost all cases, more than they gave last year. Did you have a small victory - or a small failure? It was a victory. And if, indeed, you got less - then count it as part of the process of your bleeding, i.e. your seasoning as a soldier in the battle. And return to the fray with renewed vigor.
4. I'm not kidding - or romanticizing. The annual campaign keeps the community alive and strong. Why shouldn't you be the chairman some year?

551 Madison Avenue
New York, New York 10022
212 355 6115
Fax 212 751 3739

Huntington Center Suite 3710
41 South High Street
Columbus, Ohio 43215
614 464 2772

December 13, 1994

Rabbi William Lebeau
Rabbi Adina Lewittes
The Jewish Theological Seminary
of America
3080 Broadway
New York, New York 10027-4649

Dear Bill and Dini:

Thank you for your gracious hospitality in organizing and hosting our delegation of lay leaders on December 7 and 8.

Our perspective is that the meetings were valuable and worthwhile and I hope that you've come to similar conclusions.

Enclosed please find a listing of the alumni attendees which you may disseminate to the rabbinical and cantorial students who attended the meetings.

It has been a pleasure working with both of you and I look forward to doing the same in the future.

Best wishes,



Rabbi Nathan Laufer
President

Enclosure

cc: Rabbi Herbert A. Friedman
Rabbi Michael Paley

WEXNER HERITAGE FOUNDATION

JTS ATTENDEES

Home

Mr. David Gutin
119 Greenvale Court
Cherry Hill, NJ 08034

Ms. Sharon Hart
5377 Old Pond Way
West Bloomfield, MI 48323
(313) 681-9220

Mr. Tom Katz
8765 Horseshoe Lane
Boca Raton, FL 33496

Ms. Beth Mann
20 Stuyvesant Oval #8G
New York, NY 10009
(212) 228-5890
FAX (212) 677-8977

Mr. Michael Rosenzweig
23 Northwood Ave, NE
Atlanta, GA 30309

Mr. Stephen Silberman
279 Moraine Road
Highland Park, IL 60035

Business

Astor, Weiss & Newman
The Bellevue
Sixth Floor
Broad Street at Walnut
Philadelphia, PA 19102
(215) 790-0200
FAX (215) 667-2783

Ruden, Barnett, McClosky, Smith
Schuster & Russell
P.O. Box 1900
Ft. Lauderdale, FL 33302
(305) 527-2419
FAX (305) 764-4996

Rogers & Harden
229 Peachtree Street, NE
2700 Cain Tower
Atlanta, GA 30303
(404) 420-4609
FAX (404) 525-2224

S.R. Partners
141 W. Jackson
Highland Park, IL 60604
(312) 408-3120
FAX (312) 435-7739

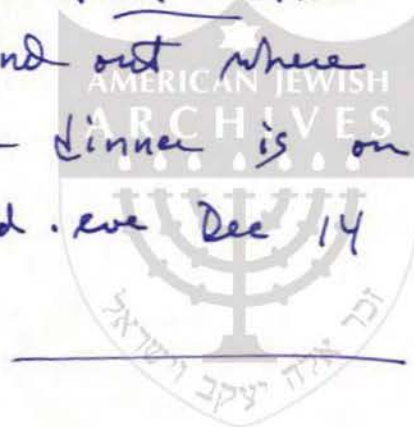


HERBERT FRIEDMAN

call JTS -

Dean ^{William} Lebeau or
Rabbi Adine Lewittes

Find out where
the dinner is on
Wed. eve Dec 14





AND THE BUSH וְהַסִּבֵּן
WAS NOT אֵינֶנּוּ
CONSUMED אָכַל

THE JEWISH
THEOLOGICAL
SEMINARY
OF AMERICA

3080 Broadway
New York, NY 10027-4649
(212) 678-8000

FAX (212) 678-8947

Rabbinical School
Office of the Dean
(212) 678-8816
(212) 678-8817
(212) 678-8818

Rabbi Nathan Laufer
Wexner Heritage Foundation
551 Madison Avenue
New York, NY 10022

22 August 1994

Dear Nathan;

Thank you for hosting our meeting last Monday. I think we have outlined what will be a challenging and dynamic program for our students. I want to thank you again for your generosity and cooperation in bringing in your lay leaders to be with us, and for providing us with dinner on Wednesday, December 14.

Here is the outline of the program as I understand it based on our meeting:

Wed. Dec 7	6:30pm	dinner, introductions
	7:45pm	2 break out groups (3 lay leaders + 10 students)
	9:15pm	conclusion
Thurs. Dec 8	10:25am	2 break out groups
	12:15pm	lunch together
Wed. Dec 14	6:30pm	dinner
	7:30?	presentation w/ Rabbi Friedman
Thurs. Dec 15	10:25am	presentation w/ Rabbi Friedman
	12:15pm	lunch

The lay leaders will discuss their experiences in working with local rabbis and will hopefully use some situational role playing in order to begin discussions of lay-rabbinic relationships. I believe we left the details of exactly what and how the lay leaders would present until you had a chance to speak with them further. At that point we can decide whether or not the groups will switch lay leaders each session or whether they will explore the whole topic with the same individuals. Please keep me informed when you have a more detailed or refined sense of these issues.

The topic for Rabbi Friedman's sessions will be "The Rabbi as Communal Leader", and he will explore the various dimensions of that role.

If any of this does not seem consistent with your impressions of our meeting, call me and we can talk it through one more time.

Concerning the conclusion on Wednesday, Dec. 7: I thought it would be nice for the two groups to come together before everyone leaves for the evening, even for just five minutes, for us to recap what has happened so far and introduce again what will take place the next morning.

It has just come to our attention that the Seminary's Lehrhaus sessions will be meeting on those Wednesday evenings in December and as a result all of the conference rooms at JTS have been booked. However, we do have a very nice lounge, the Goldsmith Moadon, located just one block from JTS in the Goldsmith Residence Building, which can accommodate our dinner in addition to two break-out groups and a reconvening at the end for the first program, and certainly dinner and a discussion for the second. The room provides a warm and comfortable atmosphere which I think will only enhance our programs. The address is 537 West 121st St. (corner 121 and Broadway). *moadon 1st floor lounge on the left,*

In addition, Rabbi Lebeau has suggested that on the morning of Thursday, December 8, before our 10:25am program begins, the lay leaders might enjoy a tour of the Seminary and perhaps our Rare Book Room. Why don't we suggest that they meet Rabbi Lebeau or me at the gates of the Seminary at 9:30am that morning. Let me know if this is a problem.

Enclosed please find the JTS Academic Bulletins which you can send to your participants. If I can be of any more assistance to you in your planning, please do not hesitate to get in touch with me.

Shalom,

Adina Lewittes
Rabbi Adina Lewittes

cc: Rabbi William Lebeau
Rabbi Herb Friedman

Enclosures

*dinner
Dec 7
in NL
Same place
for me
one
week later?*

The Rabbi as Communal Leader

1. The International Community.

- a.) Russia, particularly - infrastructure for several million Jews
- b.) Israel - problems stemming from peace arrangements

2. The National Community

- a.) Day Schools + High Schools
- b.) Hillel
- c.) Summer camps in U.S.

3. Fund-Raising

- a.) central + crucial

4. Historic Changes

- a.) Re-engineering (Michael Hammer's book) - no tinkering
- b.) ISRAEL EXPERIENCE
- c.) EDUCATION AS COMMUNAL PRIORITY

Day Schools ; High Schools ; lengthen congregational schools
and raise standards, both for
teachers + students.

THESE ARE MAJOR POLICY CHANGES

YOU MUST BE INVOLVED IN THEM

YOU MUST GET INTO THE POWER CENTER OF YOUR COMMUNITY

by hard work, not by preaching to the leaders, but by
joining them in the committee work and the fund-raising.
Preach to the congregation on these issues, to sensitize them,
especially the communal lay leaders among them.

MOST CONGREGANTS LIKE THEIR RABBIS, BUT DON'T THINK OF THEM
AS COMMUNITY LEADERS. YOU HAVE TO POSITION YOURSELF, IN ORDER TO WIN
THE INFLUENCE YOU WANT ON THE ISSUES WHICH ARE CRUCIAL TO CREATIVE
JEWISH SURVIVAL IN AMERICA.

RECONSTRUCTIONISTS ENJOY GROWTH, BUT FACE CONFUSION ABOUT MISSION

By Debra Nussbaum Cohen

DANA POINT, Calif., Nov. 14 (JTA) -- Forty years after five Reconstructionist Jews had their first organized meeting, and 20 years after the first rabbis were ordained by the Reconstructionist Rabbinical College, the movement is at a crossroads.

Reconstructionism -- what it is and how it is different from Judaism's other liberal movements -- is often not clear to its own members, as well as to the rest of the Jewish world.

The confusion was the source of many jokes and of the theme for the recent conference of the Federation of Reconstructionist Congregations and Havurot, the movement's congregational arm, held at the Dana Point Resort here Nov. 10-13.

Titled "Spirit, Intellect, Community: The Reconstructionist Search," the conference, which attracted about 300 people, centered on defining the Reconstructionist integration of those three pillars of Jewish life.

It began with roundtable discussions on explaining and understanding the movement.

Part of the confusion stems from the fact that "people like sound-bites and easy answers, but Reconstructionism is not about that. It's about taking your own practice and belief system seriously," said Rabbi Mordechai Liebling, executive vice president of the federation.

Members often come to Reconstructionist congregations with little idea of what Reconstructionism is, said conference participants.

The movement now has 78 affiliates, more than triple the number of member congregations it had in 1980, and many of the congregations have themselves enjoyed explosive growth in membership.

That growth brings with it administrative and some financial problems for Reconstructionist organizations, which are still structured to serve a tiny movement.

Philosophical And Educational Challenges

It also brings with it philosophical and educational challenges for a movement which has been intimate, by design and by dint of its number of followers, and now must make the transition to the different dynamic inherent in a larger organization.

Most members of Judaism's youngest movement have backgrounds in other movements, or come from no synagogue affiliation at all, according to the movement's members.

And those things which heretofore set Reconstructionism apart from Judaism's other movements -- an emphasis on study, openness and creativity in liturgy and ritual, the ordination of women and acceptance of gay and lesbian Jews -- have become less defining as many non-Reconstructionist liberal congregations integrate similar approaches.

What is more, new members, like American Jews in every movement, are often Jewishly uneducated, according to Jane Susswein, newly installed president of the federation.

What makes Reconstructionist communities attractive to Jews looking to learn is their focus on study and their openness, said Susswein, a member of Congregation B'nai Keshet, in Mont-

clair, N.J. The communities "are a very comfortable place to learn," she said.

Reconstructionist theology and philosophy, as articulated by founder Rabbi Mordechai Kaplan and his followers, is profoundly different from Judaism's other movements. In practice, Reconstructionist Jews are often as observant, or even more observant, than Conservative Jews -- but for different reasons.

Reconstructionists see Torah not as a divinely inspired or even historically accurate document, but as a collection of myths reflecting the spiritual experience and searching of the Jewish people.

Reconstructionists' decisions about issues ranging from the kashrut policy of a synagogue to whether same-sex unions may be religiously sanctified are made after studying Jewish sources. The decisions are informed -- but not dictated -- by the tradition.

Torah "has a vote but not a veto," according to Kaplan's theology.

That plays out as "eat kosher but think treif," according to Rabbi Arnold Rachlis, spiritual leader of University Synagogue in Irvine, Calif., who led a workshop on spirituality.

It means "be a traditional Jew when it doesn't conflict with ethics, like on the women's issue, and to think to the very fullest limits," said Rachlis.

The Reconstructionist movement tries to negotiate a unique path between the individual autonomy at the heart of Reform Judaism and the obedience to Jewish law espoused by Conservative Judaism, if not Conservative Jews.

Community Has Primacy

In Reconstructionism, community has primacy. Kaplan espoused "belonging" as the vehicle for Jewish participation, rather than behaving or believing. This stands as a stark contrast with traditional Judaism, which focuses first on behavior, or the performance of mitzvot, then belief, and finally, membership, as the measures of Jewish commitment.

For Reconstructionists, the community is the center, and serves as the locus of decision-making. But American Jews today have been raised in a culture that emphasizes individual rights, not commitment to a group.

"Our biggest challenge is moving people from the American ideal of radical autonomy to the Jewish commitment to belonging to community."

"Our hardest struggle is around defining the content of commitment to community," said Rabbi David Teutsch, president of the Reconstructionist Rabbinical College.

According to Liebling of the synagogue federation, "The tension between individual and community is rich and needs to be explored" further within the movement.

A hallmark of the movement is its continued innovation.

The Reconstructionist Rabbinical College -- which this year has 76 students, its largest class -- will soon be launching two initiatives: a new program to train rabbis to work with and in Jewish federations, and a center for Jewish ethics which will consider and produce materials to help others weigh the Jewish perspective on ethical issues.

ISLAMIC FUNDAMENTALISTS PLAN NEW ATTACKS AGAINST JEWS WORLDWIDE

By Michel Di Paz

PARIS, Nov. 14 (JTA) -- As Islamic fundamentalists step up their attacks against Israelis, they are also busy planning terrorist actions against Jewish and Israeli targets elsewhere in the world.

In France, Interior Minister Charles Pasqua said last week that a group of terrorists belonging to the Armed Islamic Group was planning to attack Israeli and Jewish sites in France.

French authorities last week arrested about 100 members of the group, which hopes to overthrow the Algerian government and replace it with an Islamic state.

Although concerned about the latest arrests, an official with France's Jewish community said that security at Jewish institutions was being maintained at previously requested levels.

"It is good to have a visible police protection as a deterrent," said the official, who asked not to be identified. "But this would be of no help in case of a suicide terrorist attack, as we have seen in Israel."

In Germany, meanwhile, the news magazine Focus has reported that Islamic fundamentalists are renewing their efforts to carry out terrorist attacks against Jewish and Israeli targets in Germany.

According to the magazine, the German security service received intelligence information that radical Muslims recently held a secret meeting at a mosque in Berlin to discuss future terrorist assaults on German soil.

The meeting reportedly was attended by representatives of Hamas, Hezbollah and the Syrian Muslim Brotherhood.

Focus said the German secret service is concerned that the radical Muslims will try to carry out an attack as soon as security measures around Israeli institutions are relaxed.

Security at potential Jewish and Israeli targets in Germany was stepped up in September in the wake of intelligence reports that a terrorist squad of the Abu Nidal group had entered Germany aimed at launching a terrorist strike.

Confidence In German Security

Ilan Mor, spokesman for the Israeli Embassy, said in an interview that Israeli diplomats in Germany were confident that German security services would do their utmost to protect them and their families, and would offer similar protection to Israeli and Jewish institutions in Germany.

As concern heightens over the threat of more international terrorist attacks, the World Jewish Congress focused on the issue at its executive committee meeting in Mexico City last week.

Addressing the WJC, a U.S. State Department official blamed Hezbollah and "its state sponsor, Iran" as the major challenge to stability to the Middle East.

Philip Wilcox, the State Department's coordinator for counterterrorism, maintained that Hezbollah has infiltrated Muslim communities throughout the world.

Wilcox said Hezbollah "was almost certainly" behind the July 18 bombing of the Buenos Aires Jewish community building that killed 99 people and left more than 200 wounded.

"Hezbollah has a well-organized network of cells concealed in peaceful Lebanese Shia communities around the world, including in the Americas," Wilcox told the WJC.

Wilcox said the topic of international cooperation against terrorism will be a topic at the Summit of the Americas in December in Miami, which President Clinton is expected to host.

(JTA correspondent Gil Sedan in Germany and JTA staff writer Susan Birnbaum in New York contributed to this report.)

FOUNDER OF IKEA APOLOGIZES FOR INVOLVEMENT IN PRO-NAZI GROUP

By Susan Birnbaum

NEW YORK, Nov. 14 (JTA) -- The founder of Ikea, the Swedish-based international furniture retailer, has apologized for his involvement in pro-Nazi groups in the 1940s.

His association with these groups was first reported in the Stockholm daily Expressen as part of an investigation begun after the leader of a post-World War II Nazi group died this past summer and the archives on his activities were opened.

The archives showed that Ikea founder Ingvar Kamprad had attended Nazi meetings in the 1940s, following World War II.

Kamprad, who is now 68, last week sent a personal, handwritten letter to the 25,000 employees of Ikea worldwide to apologize, explain his youthful reasoning and deflect expected criticism.

"This is a part of my life that I bitterly regret," Kamprad wrote. He said he attended meetings led by Swedish right-wing activist Per Engdahl between 1945 and 1948 because he "admired and shared (Engdahl's) fanatical anti-communist view."

"At first I got in touch with a pair of Nazified organizations and perhaps I even became a member. I have forgotten," Kamprad wrote.

He said he quit "after a couple of meetings in pure Nazi style," said Kamprad.

Jewish groups were inclined to forgive Kamprad, but were sorry that it took so long for him to admit his past involvement.

Ken Jacobson, assistant national director of the Anti-Defamation League, said that when the news came out, "we obviously were disappointed to learn of the individual's past."

But, he said, "we also believe that people can be redeemed. We also see that it is something that occurred in this individual's past."

However, said Jacobson, "there is one disappointing element to this story which raises questions -- that is, if in fact the individual had stepped forward voluntarily, then it would have been a much more believable apology."

Rabbi Abraham Cooper, associate dean of the Los Angeles-based Simon Wiesenthal Center, expressed surprise and abhorrence and suggested that Kamprad could make amends by establishing a fund to benefit indigent Holocaust survivors.

Goran Carstedt, president for Ikea North America, said in a telephone interview Sunday that Ikea officials were, "first of all, very surprised and very disappointed."

He said he believes that "we all think that this involvement in this group -- without knowing exactly what it was -- is very reprehensible and inexplicable."

The Endangered Rabbi

By Arthur Gross Schaefer and Eric Weiss

BEHIND THE SMILES, the warm handshakes and even the embracing hugs, rabbis are sometimes sad, exhausted human beings feeling empty and disillusioned. Many are burning out, consumed by emotions of anger, frustration and loneliness. This mood of despair does not affect all rabbis to the same degree or at the same time. Nor is it necessarily persistent or irrevocable. There are wonderfully giving rabbis whose perspective and experience will be radically different from that offered in this article. However, the phenomenon of clergy burnout is pervasive, affecting veteran and new clergy alike, cutting across all religious movements.

There are varied and enriching opportunities afforded to rabbis. A rabbi's life is often full of wonderful and precious experiences and exciting challenges. And yet, all the worthy activities a rabbi does may not fully ameliorate feelings of isolation and silent desperation. For some there is a sensation of being trapped in a situation that is overwhelming and from which there is no easy escape. Clergy often believe that no one really wants to listen to their pain or that they should not burden congregants with their problems. Many become numb and bury feelings of frustration deep inside over-scheduled lives while trying to help ease the pain of others.

Rabbis need to be role models of a spiritually-balanced life rather than yet another example of a stressed out professional. In many ways, the future of the Jewish people is at risk when rabbis, the front line teachers and facilitators, endure excessive stress and debilitating loneliness. While many careers exact endless hours, few demand that one always be a role model whose actions, and those of the family, are closely and incessantly scrutinized.

In addition, a game of deception is being played as the rabbi preaches the values of family, study and prayer. Look behind the sermons that implore the congregants to place their families first and their careers second, and you will find that often the sermonizers'

actions betray their own words. Ask rabbis how often they take time for personal prayer or study and you will frequently hear only sadness in their responses. When rabbis believe that they must neglect core values of family and study in order to be "effective," they dilute the quality of their lives.

Rabbi burnout has not been a subject of sufficient discussion in public nor even among the clergy. Rabbis don't like to admit, even to themselves, that they are unhappy and "stressed out." Rather, most clergy, like most other professionals in our culture, take the macho approach and try to tough it out themselves. Rabbis generally believe that they are like other successful people in our society who are able to take on difficult problems stoically and find solutions independently. The rabbi uses whatever support is available (colleagues, family, therapist, selected friends) to learn how to "personally" cope with the given and seemingly unchanging realities. Similarly, lay communities generally treat the situation as "personal to the particular rabbi." If the clergy does not fulfill their expectations or is not feeling fulfilled, then it is that particular rabbi's problem to work out.

This current climate of taking the problem as personal creates a mood of confusion, anger and inadequacy. Most rabbis believe that if only they were better speakers, worked longer hours, were more visible, more politically astute, more efficient managers, they could master the problems and feel happier. This situation of clergy burnout will not be solved by focusing on the individual cleric or particular congregations. There is a critical need to view all of these individual instances of stress and burnout as symptoms of a systemic crisis that is affecting the Jewish community. It is important to realize that the pain each rabbi and congregation is feeling is just a little piece of the anguish that is being experienced by the religious leaders and communities as a whole.

Much of this growing sense of frustration and disillusionment is generated by conflicting expectation on the part of the rabbi, the synagogue's board and the

congregation. A good place to begin the analysis is to create a discourse where each constituency can voice expectations of the religious leader.

Expectations of the Rabbi

AN OLD RABBINIC HANDBOOK provides a definition of the rabbi's function which many who enter into the rabbinate still believe:

- The rabbi has a general knowledge of Judaica.
- The rabbi has techniques for passing on knowledge of Judaica, i.e., can teach and give sermons.
- The rabbi can officiate at life cycle events.
- The rabbi has a sense of mission, i.e., feels that the Jewish people have a destiny that will be manifested through the individual synagogues and through the movement into which those synagogues are organized.

Today's rabbinic curriculum follows this basic agenda as it provides the students with tools to be teachers of Jewish tradition. There is virtually no significant focus on synagogue administration, fund raising or counseling. The role of the rabbi is usually seen through the prism of the texts students study which cast the rabbis' function as a combination of a jurist, teacher, philosopher, healer, priest and prophet. Most aspiring rabbis construct and nourish their vision of their rabbinate on the basis of this understanding.

Furthermore, rabbinic students usually feel a deep religious calling. Their personal relationship with God, while perhaps mysterious and not completely formed, is nonetheless of central importance for them. Many enter the rabbinate with a hope that they can share their religious and spiritual inspiration with others, to bring people together by focusing them on their primary relations to God and to God's covenant with the people.

Most students never fully consider or develop the tools, except in the most informal of circumstances, to deal with many of the actual demands that will be placed upon them. The student often does not realize the importance, or formulate a process, of creating a healthy relationship with a board of directors or trustees. Students almost never study the complex dynamics of congregational relations that they are expected to help manage. Rabbis need a more mature understanding of synagogues and their boards. They need to develop the ability to listen to the expectations of the board and the congregation which may differ from their own. They should have learned skills to help the board and the congregation listen to their vision. Consequently, they should be able to facilitate the

building of a shared vision based on mutual understanding and partnership.

Expectations of the Board of Directors

IT IS THE BOARD of Directors that usually interacts most directly and powerfully with the rabbi. The board ratifies the hire/fire decisions, evaluates performance and decides salary, benefits, convention allowances and other matters that dramatically affect time and focus.

As clergy often do not have a sophisticated understanding of boards, so boards often have no idea how to evaluate a rabbi's skills as a mentor of Jewish tradition. Rather, the directors may feel that they can only judge the rabbi's effectiveness based on the smooth running of the temple as a business organization. Issues of budget, membership numbers, fundraising, employee procedures can be their primary focus. Priorities that may be central to clergy such as prayer, study, observance, social action and covenant with God are too frequently not shared by board members or even considered relevant to the board's function. Accordingly, the board will tend to view clergy primarily in their role as supporting and maintaining the business needs of the operation. So clergy, like other business professionals, are expected to read budgets, direct the other employees, bring in sufficient capital to help the operation continue, and keep things running smoothly. In addition, it becomes assumed that the rabbi will attract and retain members so that there will be sufficient income from dues and donations to support the operation.

This view of the need to keep and attract membership usually translates into many things for the rabbi. The religious leader must be popular. So the rabbi is strongly encouraged to avoid doing things that could lose members and their financial support. The rabbi is forced into a continual popularity contest not only by the concerns of the board, but also by self-interest.

A rabbi's compensation and benefits package is likely to be one of the largest and most conspicuous items in the temple budget. If membership falls off, and revenues decline, board members may eye that seemingly large number in a most critical way. While the board attends to the bottom line out of a sense of responsibility, the rabbi may watch the bottom line out of a need for survival and financial security.

Excessive concern for holding onto congregants for financial reasons will mean trying to retain all the congregants, no matter how superficial their commitment

to the institution or how unceasing their demands. The rabbi may be forced to focus time and energy on those least committed, often least appreciative and least understanding of the role of a congregation and a religious movement. Such members may leave if the wrong thing is said, if someone else is given a desired honor, or if the rabbi does not cater to their whims. Rather than strengthening the core of committed members, a rabbi must often devote an inordinate amount of attention to the periphery of the congregation. And yet, the board expects the rabbi to do what is necessary to keep them as members. If they leave, it is often viewed as the rabbi's failure.

The rabbi may get so caught up in the demands of congregational life that it becomes a continual whirlwind of exhausting activity trying to be successful in all situations and satisfy everyone's expectations. Moreover, the rabbi may be placed in a classic double bind situation. The board needs the rabbi to become sufficiently powerful to accomplish its expectations. However, should the rabbi actually become popular and powerful, the lay leaders may become uncomfortable and start to compete with the rabbi for the very power the rabbi thought the board wanted him/her to garner. It is at this point that the rabbi's own needs and vision suffer and are often positioned at such a low priority that they can eventually become lost.

Expectations of Congregants

PERHAPS THE LEAST definable group of expectations is that of the congregants. Because a congregation is comprised of diverse individuals from varied backgrounds, their expectations will reflect this diversity. It is important to appreciate that many of their expectations were formed by previous experiences. Congregants will often draw uncritically from memories of a previous rabbi to create a model by which the current rabbi will be judged. If their previous clergy person was a great sermonizer, then any "good" rabbi should give great sermons. If they remember their childhood religious leader as having the ability to instantly come up with a good story to fit any occasion, they believe that any decent rabbi should be a great storyteller.

The rabbi is expected to be a teacher, sermonizer, officiant, counselor, healer, advisor, visionary, ambassador, fundraiser and all around fix-it person. The rabbi must be a master teacher, but may not find eager students—either children or adults. The rabbi may end up

pretty much alone, but be expected nonetheless to provide the intellectual and spiritual "juice" on which the congregation will run.

The rabbi is called into many families during their most chaotic periods to deal with the happy occasions of birth and marriage, and the grief and terror of divorce, disease and death. The rabbi comforts people, and helps them to struggle with the deep moral and spiritual questions that these radical events bring up. Some of a rabbi's deepest satisfaction may come from this aspect of the work. While this work can be gratifying, it can be enormously stressful. Rabbis both love and hate the potentially addicting drama of being continually on call as a central player to deal with significant life events.

The rabbi goes from a funeral to a baby-naming, from visiting someone who is in a hospital sick with cancer to a meeting with a family about a Bar/Bat Mitzvah. The rabbi is expected to be fully appropriate and empathic in each distinct situation and not carry the emotions from one event to the next. The rabbi who shows up for a Bat Mitzvah planning session is not expected to carry in the grief from a recent funeral. The rabbi presiding at a baby-naming is not expected to show depression over a congregant dying of cancer. The rabbi learns to 'manage feelings' and thereby teaches that feelings are to be kept private and not shared by the larger community.

The rabbi does not move in a communal matrix, but rather travels from island to island and bears this burden alone. The rabbi cannot focus the healing energies of the community because congregations don't actually function as communities. The members usually don't live in proximity to one another or work together. Many of them don't even socialize together. Rather than serving a function *within* a community, the rabbi begins to function as a paid substitute *for* community. When a family needs sympathy, they can't go to their neighbors (who may not even be friends) or to their extended families (who probably live far away). So they call the rabbi to represent the extended family.

The congregation can be a difficult taskmaster with its variety of demands. While most rabbis retain a deep love for their work and a caring for their congregants, they are frequently running just a bit scared as they try to meet the unending demands. The rabbi might begin to feel like a solitary vending machine dispensing comfort, spirituality, wisdom, as desired by the customer/congregant. The basic goal becomes keeping the congregants happy rather than moving the community to

embrace concepts important to Judaism such as holiness, covenants and duty.

As the rabbi reaches back to the beginning, the sense of optimism is recalled, the belief that community could be built, that spirit could be raised, that the tradition could be imbued with richness. The rabbi who ran into the conflicting expectations of the board and the congregants may suffer a frustrated or failed vision.

The loneliness that descends on the clergy is reinforced in a number of ways. The rabbi has few peer relationships to sustain inspiration or in which to share confidences. The rabbi needs to respect the confidentiality of congregants. Unlike a psychotherapist who usually does not interact with patients socially, the rabbi must retain potentially disturbing truths about individuals. Also, unlike therapists who can confront their dysfunctional clients and refer them to another professional if the chemistry is not working, a clergy person knows that a particular difficult congregant may always remain a part of the congregation and be a constant source of irritation. In addition, private information about the rabbi or the family is fair game for gossip. This of course makes it difficult for the rabbi to cultivate trusting friendships with congregants, or with anyone who might associate with a congregant. Rabbis are generally advised against having confidential relationships with congregants or using congregants as accountants or for any business purpose. For many rabbis, it is only other clergy (Jewish and non-Jewish) and non-members that they feel comfortable enough with to not worry about what they say or how they act.

So the rabbi's original expectations of creating a supportive community, the sense of mission regarding the Jewish people and the covenant with God, all begin to be compromised. The idea of spirituality seems less and less relevant to the everyday demands of the job. Study becomes purely instrumental, a quick preparation for the next class to be taught, and the idea of study for its own sake becomes an unattainable luxury. The dreams begin to fade, the passion begins to diminish.

Where Do We Go from Here? The Larger Context

THE STARTING POINT for this discussion was the way our rabbis are suffering and burning out, partially due to conflicting expectations. We believe that it is crucial to look clearly at the disabling situation in which our clergy work in order to gain an understanding of the malaise affecting our indispensable

transmitters of Judaism.

The rabbis of yesteryear, at whom we may look with nostalgia, inhabited a world in which religion was not a matter of choice. As Rabbi Harold Schulweis put it, "My grandfather went to synagogue because he was Jewish. His grandchildren go to synagogue to become Jewish." The rabbis of today cannot rely on the "Jewishness" of their congregants. As Peter Berger puts it in *The Sacred Canopy*:

[Religions] can no longer take for granted the allegiance of their client populations. Allegiance is voluntary and thus, by definition, less than certain. As a result, the religious tradition, which previously could be authoritatively imposed, now has to be marketed. It must be 'sold' to a clientele that is no longer constrained to 'buy.' In this [situation] the religious institutions become marketing agencies and the religious traditions become consumer commodities... A good deal of religious activity in this situation comes to be dominated by the logic of market economics.

As Jewish professionals begin to realize the need to market the tradition to what had previously been a captive or eager audience, they begin to realize that the product is not that easy to sell. People appreciate the tradition in an abstract way, and feel a sentimental obligation to it. Nevertheless, many people, even affiliated Jews, are not integrating the tradition deeply into their lives. Congregants do not seem hungry for Jewish knowledge or living a Jewish lifestyle. In this situation, the rabbi takes on the ultimate burden, not only becoming the CEO and the chief salesperson, but also the main product as well. The rabbi begins to sell personal warmth, wisdom, presence and attentiveness. Thus the rabbi must be everywhere all the time to keep the institution going. In a sense, the rabbi becomes the community, responsible for everyone and responsible to everyone. Unless the rabbis, the lay leadership and the movements can move out of this rut, rabbi burnout will continue along with the further crippling of Judaism.

Where Do We Go from Here? Four Suggestions

RECOGNIZING THE PRESENCE and magnitude of the problem is one essential step towards resolving it. While there are rabbis who have made peace with and found healthy ways to deal with the many issues presented here, we assert that the problem is real and it will not solve itself. It is necessary to take

a broader view and to consider a variety of remedies.

1. *Dialogues with rabbis, lay leadership, and other Jewish Professionals.* Rabbis need to be willing to come down from their *bimahs*, take off their robes, and risk sharing their feelings in open dialogues with their lay communities and with each other. It would be important to bring in other Jewish professionals who work with rabbis, especially cantors, educators and administrators who can lend their insights into what is happening to our clergy and other Jewish professionals. All need to first listen to the pain, anger, frustration and dreams of one another before there is the ability to fully understand the other's expectations.

2. *Creation of a congregational Convent Committee as a way to help generate a continuity of vision.* A Convent Committee is intended to develop and safeguard an individual synagogue's stated mission. The committee's task is to become a path of continuity that helps connect the past to the future by giving active voice to the congregation's mission statement. While the Convent Committee formed by a previous board would not overrule the current board, it would assist to balance a board's contemporary focus by contextualizing the present with their perspective of the past and a vision for the future.

3. *Rabbinic associations must take a leadership role by asserting and supporting models which allow rabbis to practice Jewish values of family, study, prayer and acts of religious action.* Rabbis need the support of their rabbinic associations to help receive the backing of boards and the congregations to live their lives in harmony with Jewish values. Rabbinic organizations must speak loudly of the rabbis' need to live a life of commitment to the family, study, prayer and actions in the community. As long as there is virtual silence in the face of the pressure being placed on our clergy to adopt secular standards of success, values of family and study will be viewed as not significant to advancing one's career. This silence results in rabbis being diminished and the Jewish future undermined.

4. *Rabbinic organizations must take leadership roles and support alternative models of congregational services.* Rabbinic seminaries, the rabbinic community and the placement systems appear to support the notion that the bigger a congregation a rabbi has, the more successful that rabbi has become. This bias continues as rabbis from the bigger pulpits are usually appointed to positions of power within rabbinic organizations. Moreover, if an individual decides to remain in a smaller pulpit for a long time, that is often viewed as

being stuck. The rabbi is perceived as unable to move up the "corporate ladder" of congregation success rather than congratulated for having found a congregation which has become home. Rabbis are diminished and some creative and needed leaders feel alienated when it is blindly asserted that bigger must be better. Large congregations are needed for a variety of reasons, but too often their attainment has been given a disproportionately high prominence by the institutions that train and support the rabbis.

Those who choose to be chaplains, serve on college campuses, or serve as rabbis in other than the valued, successful, typical congregational format need to be honored as important and indispensable teachers of Israel and Torah.

Many rabbis place family as a high priority and find that a full-time congregation position may be in conflict with that goal. Movements and congregation organizations should view part-time and shared-rabbinate as creative and viable alternatives. There needs to be a rethinking of the common belief that two or more rabbis cannot successfully divide and share responsibilities and work out the other challenges to effectively serve a congregation.

Conclusion

THE GROWING DESPAIR among rabbis is a pressing problem for the entire Jewish community. The suggestions advanced in this article can be helpful if they are addressed openly to rabbis, lay leaders, rabbinic training institutions and others. Ultimately, the issues will not be raised if the pain and despair are kept hidden. We hope that this article will inspire all to share spiritual pain and spiritual aspirations more publicly. Such a sharing can inspire deep and empowering dialogue. Such dialogues can transform our community.

JS

Arthur Gross Schaefer is an Associate Professor of Business Law and Ethics at Loyola Marymount University in Los Angeles. He recently served as Rabbi at Congregation B'nai B'rith in Santa Barbara, California. He has a JD and a CPA. Eric Weiss is a psychologist in private practice in the Los Angeles area.



AND THE BUSH (TIDOT)
WAS NOT 12345
CONSUMED 72K

THE JEWISH
THEOLOGICAL
SEMINARY
OF AMERICA

3080 Broadway
New York, NY 10027-4649
(212) 678-8810

FAX (212) 678-8947

Rabbinical School
Office of the Dean
(212) 678-8810
(212) 678-8817
(212) 678-8818

Post-it Fax Note	7671	Date	# of pages
To: <i>Herb. Friedman</i>	From: <i>Rabbi D. Lewittes</i>		
Co./Dept.	Co. <i>JTS</i>		
Phone # <i>355-6115</i>	Phone # <i>678-8818</i>		
Fax # <i>351-5739</i>	Fax # <i>678-8947</i>		

Rabbi Herbert Friedman
Wexner Heritage Foundation
551 Madison Avenue
New York, NY 10022

1 August 1994

Dear Rabbi Friedman;

Rabbi Lebeau has informed me of the exciting program on the subject of *Rabbi as Communal Leader* that you will be bringing to our senior lunch series this coming year. He has asked me to help coordinate the series and that is why I am contacting you.

I understand we will be devoting two (consecutive) Thursday morning sessions to your topic and possibly two Wednesday evening dinners (one of which we will provide). I'd like to decide on those dates with you. To that end, below are the available days in our calendar:

~~November: 10, 17~~ **DEC. 15, 22** ✓
December: 1, 8 ✓
February: 2, 9
April: 6, 13

Please let me know as soon as possible which dates you prefer so that I can proceed to schedule the rest of our sessions. You can reach me directly at 212-678-8818, or by fax, 212-678-8947. Once the dates are selected, I hope we, along with Rabbi Lebeau, can further discuss and plan this critical program.

Shalom,

Dira Lewittes
Rabbi Adina Lewittes

1. Date for planning session
2. Dec 7, 8 - program - NL + 6 lay leaders
3. Dec 14, 15 - HAF: National, Intl, Fund-raising

Seattle	20
Oakland	20
San Jose	20
S.F.	60
L.A.	80

Wed nite - Dec 7
Thurs AM - Dec 8 } lay leaders

Wed nite - Dec 14
Thurs AM - Dec 15 } HAF

MEETING WITH BILL LEBEAU

March 30, 1994

Attendees: Herbert Friedman, Nathan Laufer, William Lebeau (Dean of JTS Rabbinical School)

Herb Friedman suggested six-part course on "The Rabbi as a Community Leader" for J.T.S.'s senior rabbinic class:

I) Meet five lay leaders (Wexnerites) on boards of both Federation and Conservative synagogues in their communities.

a. Cities:

Boca Raton	Tom Katz
Detroit	Sharon Hart
Philadelphia	David Gutin
Chicago	Stephen Schwartz
Atlanta	Toby Director-Goldman or Dr. Shelli Bank

b. Subjects to be discussed:

1. How to draw the rabbi into a larger role in the broader community?
2. What would be the benefits to the synagogue?
3. What kind of Rabbis would we like you (the rabbinical students) to be?

II) The dynamics of communal growth (seminar leader: Barry Shrage)

III) National challenges:

1. College kids - Richard Joel
2. Russian immigrant absorption - Mark Handleman
3. Israel experiences for youth - Peter Geffen (?)

IV) International challenges - Michael Schneider

V) How to raise money

VI) The rabbi's vision for the community.

Herbert Friedman offered to pay expenses for lay communal leaders to fly in and be housed overnight to meet with JTS senior rabbinic class. (Nathan Laufer: We should use budget line for this year to pay for this. [Alumni Council Meeting]).

Nathan Laufer suggested that for 1995 - 1996, JTS apply to Wexner Foundation for 5-day retreat grant (modeled on their rabbinic retreat) without mentioning us in their proposal.

Meeting with Bill Lebeau
March 30, 1994
Page Two

Lebeau stated that probable format for 1994 - 1995 would be three, 2.5 hour sessions (10:30am - 1:00 pm) meeting on Thursday mornings beginning in November (some chance that lay leader session could begin as early as 8:30 am). Light lunch will be served during session.

Lebeau will follow-up his end (# of sessions, format etc.). We are to select lay leaders.



LEADERSHIP FUNCTIONS: A PRACTICUM

A Course of Five Seminars

Given at The Summer Institute

July 5-12, 1992 at Squaw Creek, CA

by Rabbi Herbert A. Friedman

INTRODUCTION

Five fundamental functions of leadership will be offered, for analysis and discussion, on five successive days. In pursuing these functions, the leader is cast in a variety of roles. The five roles display the leader's abilities as Politician, General, Fund-raiser, Manager and Visionary.

As Politician, leaders must learn how to elevate themselves into top positions through working hard, winning followers and developing new ideas.

As General, leaders must learn the causes for which they are crusading, and the skills of strategizing large campaigns to achieve those causes.

As Fund-Raiser, leaders must learn how to raise money, which is an art more than a science.

As Manager, leaders must develop an intuitive sense in picking people for key positions, shaping budgets to sustain the enterprise, and taking necessary risks.

As Visionary, leaders must conceptualize new programs, determine priorities, and communicate these to the wider audience.

Most books, lectures and academic courses dealing with leadership are earnestly prepared and well intentioned, with a real desire to inspire and motivate the reader and auditor toward performing successfully as leaders.

However, the instructions are largely filled with exhortations, clever epigrams and cloudy generalizations. No one really tells you in specific terms how to become a leader, or how to act once you have gained the chair. You are not told in clear language exactly how to do what a leader must do.

My course is designed to give you the practical a-b-c's. My ideas and suggestions derive from a lifetime of experience. There are no readings for this course, since there are no practical manuals. If you take good notes in this course, you will write your own manual.

I. POLITICIAN

A. How to Reach the Chair.

1. Understand the political structure of your Federation or organization and work your way through it.
 - a. Committee work (choose a significant committee).
 - b. Become Committee chair.
 - c. Move onto Board
 - d. Move onto Executive Committee
 - e. Become part of Chairperson's kitchen cabinet (informal, but usually the most powerful inner group).

2. Play a role in agency or synagogue or local chapter of national organization.
 - a. Become lay head, through gradual promotions.
 - b. This will bring you to the attention of the Federation powerbrokers.
3. Attracting attention to yourself, by:
 - a. Unexpected monetary contributions.
 - b. Any creative piece of work - camping, teenage students to Israel, absorbing Russians, etc.
 - c. Publishing, in local Jewish or general paper.
 - d. Achieve a position in a national organization - Y.L.C., UJA, Bonds, etc.
4. Develop close relationships with top professional staff of the organization of your choice.

B. How to Build a Following Around Yourself

1. Make friendships and working relationships with other lay people or the leader who seems to have similar ideals and goals to yours. Such people are ideological allies.
2. Make friendships with those who are at or close to the top of the hierarchy - so that, when you get there, others already there will be familiar with you.

3. Draw people to yourself by the power of your ideas. Win people over, one by one to your long-range "platform".
4. Create a small discussion group - meet on social basis in your home - to brain storm new projects and how to implement them. This is displaying vision.

II. GENERAL

A. Learning the Cause

1. Extensive reading - books, journals, policy studies, newspapers and news magazines.
An ideal list:
 - 2 - Jewish Telegraphic Agency daily, 4 pg summary
 - 7 - International Edition Jerusalem Post - weekly
 - 5 - Jerusalem Report - biweekly magazine (format similar to Time)
 - 0 - Sh'ma - biweekly
 - 7 - Moment Magazine - monthly
 - 0 - Walter Zanger's News letter from Israel - monthly
 - 0 - Washington Institute for Near East Policy - 5 to 6 times during year
 - 0 - All books & publications from Jaffee Institute for Strategic Studies, Tel Aviv University
 - All books on Israel, Russia & American Jewry - as they appear

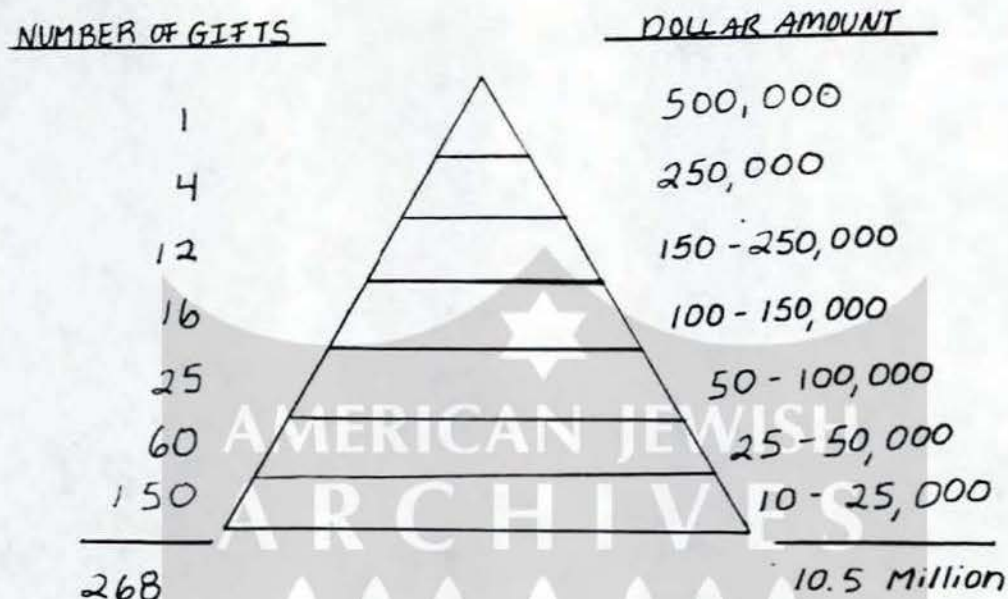
2. Extensive travel abroad - Israel; Jewish communities throughout the world; Holocaust sites.
3. Viewing many tapes by other leaders
4. Hearing many key speakers

B. How to Strategize a Complete Campaign

1. Arrive at a goal
2. Segment goal into workable divisions and sub-divisions
3. Design the campaign calendar
4. Create an advertising program
5. Select divisional officers, soliciting each one's gift simultaneously with the invitation to serve.
6. Set up a monitoring system, to know weekly where campaign is heading.
7. Devise special events.
8. Closing the campaign.

C. A Typical Campaign Plan

1. Make a pyramid of last year's campaign



If your goal is \$15 million, and if you accept conventional wisdom that 75% of that total must come from big gifts (above 10K), then this diagram is a rough model of what you must achieve - namely, 268 gifts must produce \$10.5 million.

2. Goal setting for this year's campaign

- a. Hold a one-day retreat of top givers and campaign divisional chairpersons. At least 100-150 people must be present. Do this mid-August, before National UJA Prime Minister's mission takes off.
- b. Determine the goal - and show the breakdown of gifts needed according to pyramid.

- c. Make major presentation of theme and needs.
Bring powerful and impressive speakers - prepare charts, etc. Many of the necessary big gifts can be achieved then and there, or at least, ideas can be planted.
3. Select divisional leaders only after each person's gift has been established - i.e. send high-powered delegation after each leader, and at same time as you ask him/her to take a particular job, solicit the gift. Or better yet, solicit the gift first, then offer the job.
 4. All major gifts (over \$5000) are to be rated. Every solicitation is made by asking for a rating. The easiest method is to rate the card in writing with the new figures in red felt pen (example of card appended). Ask for the rated amount at the very start of the solicitation. Give the card to the prospect at the same time. Prospect thus hears and sees what is expected. After that it is only a matter of negotiation.
 5. Calendarize major events with chairperson, speaker, location, publicity, etc.
 6. Decide on opening and closing dates. Compress everything into 60-90 day period. Don't drag. Have opening and closing function.

7. Hold opening function only after several small parlor meetings have produced at least half of all major gifts.
8. Hold closing function at pre-set date, even if goal has not been reached - but you are close to it. Announce a three day telephone re-solicitation, if it is feasible to reach goal. Give awards at this function.
9. A publicity campaign has to be prepared by calendar, with a major newsworthy story open every week during the 8-12 week campaign period.
10. Don't waste time on peripheral matters.

PLEDGE CARD June 6, 1992
FEDERATION OF ANY CITY, USA

1991 REGULAR GIFT - \$5,000

1992 RATING \$6,000

SIGNATURE _____

RATING FOR OPERATION EXODUS \$15,000

(PAYABLE OVER 3 YEARS)

SIGNATURE _____

III. FUND-RAISER

- A. Setting the Community Goal. Take part in that process - this will increase your credibility in later solicitations. You will have full knowledge of how and why the goal was established, and can answer all questions.
- B. Deciding your own gift - i.e. your "fair share" of that goal, and announcing it at the earliest opportunity. Your gift must be the maximum you can manage.
- C. Participate in the rating process, especially for those cards you plan to solicit yourself. This also increases your ability to solicit. Know the traditional experience of rating by "minyan" and soliciting in pairs.
- D. Make an appointment - don't solicit by telephone. simply refuse to do so. Keep repeating that it is too important a transaction to do by phone.
- E. Ask for the rated amount in the first sentence, orally and by giving rated card to prospect. Then the ball is in the solicitee's court. He must respond, and you have entered the negotiating phase.
- F. Decide at what gift level to close.
- G. Learn the answers to the most common blocking attempts on part of solicitee. (See next pages).

PROSPECT PUT-OFFS AND TURNAROUNDS

1. PO: **I SHOULDN'T HAVE TO BUY MY JUDAISM.**
TA: The local campaign is an expression of caring and concern -- oneness with your brothers and sisters. It's part of a project pledged to the world-wide renewal of Jewry through improvement of the lives of individual needy Jews. In joining with us you are displaying tzedakah, a quality which is as old as Jewish tradition itself.
2. PO: **ALL THEY WANT IS MY MONEY.**
TA: On the contrary, the Federation's local campaigns devote much time and effort to getting people like yourself involved. We need your input. We need your energy. We want you with us.
3. PO: **I AM JEWISH BY ACCIDENT OF BIRTH.**
TA: You may not feel strongly committed to organized Jewry or religious observance, but whether you wish it or not you're a link in a chain that stretches back 3,500 years, and hopefully, we'll continue into the endless future. Life was something precious and unique for your ancestors because they were Jews. If you will it, and you accept that heritage, it will be something precious for you and if you have children, your children as well.

4. PO: I'M JUST YOUR AVERAGE ASSIMILATED MIDDLE-CLASS PERSON: WHAT DIFFERENCE COULD MY LITTLE BIT OF MONEY MAKE?

TA: A real difference. Your gift has a ripple effect, a spreading outward of encouragement to give -- in both your business and social worlds. In addition, the concrete value of your gift is important; it meets human needs.

5. PO: I DON'T BELIEVE IN CHARITY.

TA: The UJA is not a charity, but a fund raising organization structured around the fact that Jews have a historical responsibility for helping other Jews. It's not charity, it's self-taxation.

6. PO: IF I GIVE NOW, YOU'LL ONLY BE BACK NEXT YEAR FOR MORE.

TA: The situation of World Jewry is critical. Russian Jews are migrating to Israel and America by the hundreds of thousands. Human needs are greater than ever before. The time to give is now. We have to go on the bet that next year will be better -- for all of us. The time is now. The time is right now. Of course we'll be back next year, but let next year take care of itself.

7. PO: I JUST HAVE DIFFERENT PRIORITIES THAN YOU. I'D
RATHER GIVE MY MONEY TO THE SIERRA CLUB.

TA: Your interest in humanitarian causes is wonderful.
I just ask that you look back a bit at the
source of your interest. It comes from a
Jewish heritage and a Jewish attitude toward life.
Let's both join the fight to keep that heritage
alive.

8. PO: I NEVER MAKE PLEDGES. WHEN I HAVE THE MONEY, I
PAY CASH. I CAN'T LIVE WITH DEBT.

TA: We can understand your reservations, but ask that
you overlook them for two reasons: the urgency of
the plight of World Jewry, and the fact that your
debt, on a day to day basis, is minimal. Think of
it as an essential mortgage. Also, when the
campaign has your pledge as an account receivable,
large-scale borrowing becomes available in an
emergency.

9. PO: IT'S GREAT THE UJA SUPPORTS ISRAEL, BUT THAT'S TOO
ABSTRACT TO ME HERE IN MY CITY.

TA: All communities run "joint" campaigns to meet both
local and overseas needs. Half your money remains
right in your city. Through your local agencies,
the Jewish Community is provided with a wide range

of services: day care programs, Community Center activities for the elderly and retarded, counselling and schooling for our youth; concrete programs to help needy Jews in your area.

10. PO: **WHAT ISRAELI POLITICIANS ARE DOING OVER THERE IS INSUPPORTABLE.**

TA: UJA money goes directly to needy people, not political groups. Your money supports concrete social services, which individuals need, regardless of who runs the country. Today's greatest need is for Russian and Ethiopian immigrants.

11. PO: **I WON'T GIVE MONEY TO BUY ARMS OR SUPPORT WAR IN THE MIDDLE EAST.**

TA: UJA funds are not spent on arms or any military equipment. The UJA has been granted tax exempt status as a charitable organization devoted to humanitarian needs; e.g. "rescue, relief and rehabilitation." Therefore, in Israel, funds go directly to the Jewish Agency which handles only social welfare needs, such as immigrant absorption centers, housing, vocational retraining, youth care and the like.

12. PO: JUST SEND ME THE PLEDGE CARD. THERE'S REALLY NO SENSE IN US GETTING TOGETHER.

TA: We hesitate to do that, both because the issues are important and should be discussed in person, and because we'd like to get to know you face to face.

13. PO: I'LL GET BACK TO YOU WITH AN ANSWER.

TA: I can appreciate your desire to think it over. But the situation is urgent and we can present your pledge to a bank right now as collateral on a needed loan. I'm here, and I'd like to leave having your support.

14. PO: I'VE GOT A CHILD IN COLLEGE -- DO YOU KNOW HOW MUCH THAT COSTS?

TA: A lot perhaps, but not as much as the cost of supporting your family when you're new to a country and don't even speak the language. This is the plight of thousands of immigrant Jews a year.

15. PO: THERE'S NO NEED TO TALK TO ME NOW. I HAVEN'T PAID OFF LAST YEAR'S PLEDGE.

TA: The Jewish Agency hasn't paid off last year's debt and they're already budgeting for next year. They're doing this because they have to -- they have no choice. A renewed pledge from you now would only mean a continuation of your weekly/monthly payments.

16. PO: ALL UJA MONEY GOES FOR ADMINISTRATION -- TOO LITTLE GOES TO ISRAEL.

TA: On the contrary, the UJA is a model of bureaucratic efficiency. Our national overhead is 3%, which ranks among the lowest in the world for institutions of our kind; and the average local community overhead is 10%; therefore, the total cost of raising the funds is 13%, which is much less than the Red Cross, United Way or any other major philanthropy in America.

IV. MANAGER

A. Operate Less as Individualistic Leader and More Through "Process"

B. How to Pick People for Boards

1. You need some intellectuals, who can conceptualize from an abstract idea, and create new ideas.
2. You need some pragmatists, who can subject ideas to the tests of reality - political, financial, organizational, etc.
3. You need some fund-raisers, who will carry the main load of that burden.
4. You need some compromisers, whose mediating skill will help find solutions to seemingly intractable conflicts.
5. You need some "powerbrokers" whose support will almost automatically put a stamp of approval upon a particular project or decision.

C. How to Run an Agency as Chairperson

1. Determine whether your professional executive and staff are good.
 - a. Learn what is good by travelling and observing in action an executive who is accepted as good.
2. Enter the job with your ideas of goals to be accomplished - i.e. which ongoing programs are worth continuing, and new ones to be introduced.

3. Reconcile your ideas with those of your professionals.

D. How to Prepare a Budget and Live Within It

1. This must come from your sense of priorities, what you think is most important to be done at any given time.
2. Appoint committees by area of service, to make allocations, the total of which must fall within the budget's constraints.
3. Check budget compliance each quarter.

V. VISIONARY

A. Definitions of Vision

1. Jonathan Swift said: "Vision is the art of seeing things invisible".
2. Toshiba Corporation says: "The future is composed of insights reflected by what we learn today, with a unique perspective that helps us imagine a better tomorrow".
3. Mr. Bush calls it "the vision thing" and cannot seem to get a grip on it.
4. Mr. Gorbachev did not have a fixed blueprint, but rather a sense of direction, with an evolving sense of the possible. He hesitated to make reforms he knew were needed - and the demands of history overtook his hesitation - thus he was sidelined.

B. Concentrating on the Seminal

This means thinking of what will really change the future. This means having a sense of priorities, distinguishing between major and minor, realizing that all projects and programs are not equal in importance. Leaders should not work on everything, because this spreads them too thin. Vision involves the largest dreams, which usually take the longest time to bring into reality. Vision inevitably means taking risks. vision demands persistence, patience, and exquisite articulation.

C. Articulating and Communicating

This means thinking your vision through, first by yourself; creative vision is a solitary act; writing it down very carefully in short form; testing it on a small group whose brains and experience you value; expanding it into a document and testing it on a larger group; then putting it into the cumbersome "process" which moves it widely through the committees and sub-committees, boards, and agencies, etc., saturating the broadest possible number of decision makers in the community.

It also means developing other forms of communication in addition to a basic document, such as, a speech version (both long and short); possibly a videotaped version; a written version just enough for a one-page

advertisement in the local Anglo-Jewish paper; a question-and-answer short version for quick, easy consumption; a brochure, with pictures, if possible; and any other forms you can think of. Your articulation must sell the vision.

D. An Example of a Visionary Idea

1. Objective: Create an over-all communal educational complex, for every person, from pre-school child to mature adult, in every community containing 10,000 Jewish population and/or a \$7 million annual regular campaign.
2. Elements required: nursery schools
elementary, K to 8
high school, 9 to 12
junior college, grades 13 & 14
lehrhaus
community center classes
synagogue & havurah classes
3. Basic languages: English, Hebrew, Russian
(where necessary)
4. Curricular goals: Basic texts to be read in both English and Hebrew:
Bible
Mishna
Talmud

Maimonides

Spanish period poetry

Modern Hebrew Literature:

A.B. Yehoshua

Amos Oz

Yehuda Amichai

5. Basic strategies necessary:

a. Land acquisition

b. Refined fund-raising methods

1) lower the profile

2) do it in smaller groups

3) more individual solicitations, based on
rated cards

4) use communal tax approach for smaller
givers (100-500)

5) don't forget scholarship funds

c. Improvements of "process" system of decision-
making by eliminating wasteful meetings and
trying more consensus-building via mail and
telephone.

Post-It™ brand fax transmittal memo 7671

of pages = 2



AND THE BUSH
WAS NOT
CONSUMED

May 4, 1994

Rabbi Herbert Friedman
Wexner Heritage Foundation
551 Madison Avenue
New York, NY 10022

To	Rabbi Herbert Friedman	From	Rabbi William Lehou
Co		Co	
Dept		Phone #	212-678-8067
Fax #	212-751-3739	Fax #	212-678-8947

Dear Herb:

Please forgive the long delay in summarizing our discussion concerning a program for our rabbinical students at the Jewish Theological Seminary that will address the subject of *Rabbi as Communal Leader*. I enjoyed my conversation with you and Nathan and believe that we can do something significant to enhance the preparation of our students for communal service. I delayed this correspondence only because I have been trying to find the appropriate time and forum for the program that we discussed.

My first concern during the 1994/95 academic year will be to prepare the senior class for their first interaction as rabbis with their positions within the Jewish community. The majority of our graduates will continue to pursue a career in the pulpit rabbinate, but more and more of our students are opting for rabbinic positions on the college campus, as hospital chaplains, educators and administrators in various capacities in Federations and other organizational settings.

I want to be certain that our graduating students have some exposure to you and the program that we discussed. I have also given much thought to the possibility of introducing the students to communal leadership issues earlier in their rabbinical school experience.

I want to summarize our conversation.

- 1) The subject of our Seminar would be *Rabbi as Communal Leader*, sponsored by the Wexner Heritage Foundation.
- 2) Session one would address the question, *What the Rabbi Ought to Be?*

Our thoughts were to invite communal leaders from Detroit, Chicago, Boca Raton, Philadelphia and Atlanta (from some or all of these communities) to speak on the issue of how they see the role of the rabbi in communal leadership. They would express their desire to draw the rabbi into a larger role in the community and explain the benefits they believe that the rabbi's expanded role would bring his or her synagogue.

med right -
Duss now

NL ✓

THE JEWISH
THEOLOGICAL
SEMINARY
OF AMERICA
3080 Broadway
New York, NY 10027-4647
(212) 678-8000
FAX (212) 678-8947

Office of the
Vice-Chancellor
(212) 678-8067

- 3) Session two could be called, *Dynamics of Community Growth*. Barry Shrage was suggested as a speaker who could share his experiences in the Cleveland and Boston communities.
- 4) Session three would address *The National Community*, including Hillel and the campus and other matters dealing with youth, Russian immigration and other diasporas and *The International Community*. For the session on the international community, you had suggested ~~Michael Schneider~~ of the IDC as a speaker and a discussion of the impact of Israel experience programs for youth.
- 5) Session four, *Fund Raising*, would encourage the students to understand the inevitable role they will have to play as fund-raisers for the various causes they would come to see as critical to our Jewish future. This would include a discussion of *The Rabbi's Vision for the Community*.

HSP
wed night -
Thurs eve

The problem, as I explained, is to find the time within an already intense schedule at the Seminary. I have a weekly seminar with seniors every Thursday from 10:30 a.m. until 1 p.m. After reviewing the abbreviated schedule for next year that results from the month of holidays in September, I have concluded that we could devote two Thursdays to this program. To maximize our efforts, we had also discussed the possibility of including a Wednesday evening over dinner to extend one or both of the programs.

If you are still willing to pursue this program, I will contact you to arrange definite dates. Please consider this document as a continuation of our discussion and feel free to amend or alter the above suggestions. I look forward to hearing from you and wonder if you think we should pursue the idea of engaging the other students at an earlier time in their program at the Seminary.

Thank you for your kind offer of assistance.

Shalom,

Bill Lebeau

Rabbi William H. Lebeau

Turning Inward

A focus of the annual General Assembly of the Council of Jewish Federations was a call to spend more on Jewish education.

LARRY YUDELSON
JEWISH TELEGRAPHIC AGENCY

Denver — Even with addresses by Israeli Prime Minister Yitzhak Rabin and opposition leader Benjamin Netanyahu, the future of American Jewry took center stage at the 63rd annual General Assembly of the Council of Jewish Federations, which met in Denver for five days last week.

Rabin defended his peace initiatives and Netanyahu criticized them, except for the treaty with Jordan, but both men spoke of the need to counter the trend toward assimilation among North American Jewry. Earlier, more than 3,000 delegates heard a call from Edgar Bronfman for a dramatic shift in communal spending to educate Jewish youth.

"Clearly, Jewish education must receive a massive transfusion of money if the tide of opting out of Judaism is to be slowed," said Bronfman, president of the World Jewish Congress and chairman of Hillel's international board of governors.



Edgar Bronfman: Calls for a "massive transfusion" of communal funds.

Photo by Robert A. Cumins

Bronfman's opening address highlighted a packed convention schedule that, for the third straight year, gave top billing to American Jewish identity and Jewish continuity. As American Jewry's top professionals and lay leaders from local federations and national Jewish organizations gathered here, some 100 college students mingled with the 2,600 delegates. Another 40 college student journalists participated in a program, Do The Write Thing, sponsored by the World Zionist Organization and geared toward introducing them to the field of Jewish journalism.

The students' presence was a clear sign of a shift in focus toward the future generations of American Jewry. Sharing the opening plenary with Bronfman was Wendy Smith, the 21-year-old president of the Yale University Hillel, who praised the "successful and budding partnership between the community and the campus."

A CJF plan to dramatically increase funding for Hillel, the major Jewish link on campus, was unveiled. It seeks a doubling of federation support for Hillel activities over the next seven years. The plan is expected to be approved in January.

Outreach on the college campus was only one piece of a "new Jewish agenda" that Bronfman advocated to "address the problem of our disappearance as Jews."

He reiterated the call, made at the CJF assembly two years ago by his brother Charles, to send 50,000 or more American Jewish youth annually to visit Israel.

But at the very top of the agenda, said Bronfman, "is to see to it that every Jewish child who wants a Jewish education can get one regardless of ability to pay."

"It is the duty of my generation and my children's generation to see to it that Jewish schools are available and affordable to the next generation," he said to a burst of applause.

The high cost of a Jewish day school education often excludes families wanting to participate. Bronfman said the money needed can come from "reprioritizing the Jewish tax dollar. There is a plethora of all kinds of Jewish organizations, there are duplications, all with their claims on the same dollars."

He urged "the federations, the donors and leaders of the Jewish community to appoint a prestigious commission to examine this issue on a zero-budget basis."

Singing out the Anti-Defamation League, the American Jewish Committee and the American Jewish Congress as organizations that duplicate efforts, as well as the World Jewish Congress, the World Zionist Organization and the Jewish Agency, Bronfman urged that "there should be no sacred cows."

While others have made similar suggestions, Bronfman's status as one of the largest donors to the United Jewish Appeal escalates the discussion.

"I'm not today going to threaten anything," he said in an interview following his address. "But one day the big givers will say, if you won't do it, we'll do it."

In his address, Bronfman, the billionaire chairman of the Seagram Co. and minority shareholder of Time Warner Inc., warned of a looming battle "between the givers and the spenders, between the bureaucrats and plutocrats" if the reprioritization he called for does not occur.

Abraham Foxman, national director of the ADL, responded to Bronfman's appeal, saying, "There's nothing wrong with re-examining and taking a look." But he said that funds for Jewish education cannot be found at the expense of his organization or the other defense agencies.

Martin Kraar, executive vice president of CJF, said that while he believes all organizations should be examining themselves in relationship to the Jewish continuity agenda, the consolidation of the defense agencies proposed by Bronfman is a decision for those agencies to make.

While Jewish continuity and educational programs have become an increasing priority at the local and national communal levels, Kraar said that CJF has no plans to form a blue-ribbon commission that would restart the process from scratch.

But another blue-ribbon commission, the North American Commission on Jewish Continuity and Identity, came close to issuing a first-year report. It was tabled for revisions. In general, it calls for local communities and organizations to undertake a variety of initiatives, and it shifts the focus from professionals to laypeople.

One highlight of the General Assembly was a morning session devoted to studying the Torah portion of the week, a first which underscored the increasing awareness of, and commitment to, Judaism in the American Jewish establishment. □

Gore Giggles

Vice President Al Gore got the biggest laugh of the General Assembly.

Before getting into the substance of his major address on Friday morning, dealing with the Clinton administration's commitment to Israel, the peace process, and religious freedom in the U.S., he offered a string of one-liners at his own expense, about how dull he is alleged to be. (Sample: "I'm so boring that the Secret Service code name for me is ... Al Gore.")

But his most original line came when he made reference to his cane, the result of an injury last summer to his Achilles tendon. "This might be a stretch," he said, "but my injury reminds me of this week's Torah portion ..."

And the crowd roared with delight, even before the vice president mentioned Jacob, who wrestled with the angel in the portion, *Va-yishlach*.

Gore looked up in mock surprise and intoned, "it's good to know that so many of you are familiar with the Torah portion."

Gary Rosenblatt

He urged "the federations, the donors and leaders of the Jewish community to appoint a prestigious commission to examine this issue on a zero-budget basis."

Singing out the Anti-Defamation League, the American Jewish Committee and the American Jewish Congress as organizations that duplicate efforts, as well as the World Jewish Congress, the World Zionist Organization and the Jewish Agency, Bronfman urged that "there should be no sacred cows."

While others have made similar suggestions, Bronfman's status as one of the largest donors to the United Jewish Appeal escalates the discussion.

"I'm not today going to threaten anything," he said in an interview following his address. "But one day the big givers will say, if you won't do it, we'll do it."

In his address, Bronfman, the billionaire chairman of the Seagram Co. and minority shareholder of Time Warner Inc., warned of a looming battle "between the givers and the spenders, between the bureaucrats and plutocrats" if the reprioritization he called for does not occur.

Abraham Foxman, national director of the ADL, responded to Bronfman's appeal, saying, "There's nothing wrong with re-examining and taking a look." But he said that funds for Jewish education cannot be found at the expense of his organization or the other defense agencies.

Martin Kraar, executive vice president of CJF, said that while he believes all organizations should be examining themselves in relationship to the Jewish continuity agenda, the consolidation of the defense agencies proposed by Bronfman is a decision for those agencies to make.

While Jewish continuity and educational programs have become an increasing priority at the local and national communal levels, Kraar said that CJF has no plans to form a blue-ribbon commission that would restart the process from scratch.

But another blue-ribbon commission, the North American Commission on Jewish Continuity and Identity, came close to issuing a first-year report. It was tabled for revisions. In general, it calls for local communities and organizations to undertake a variety of initiatives, and it shifts the focus from professionals to laypeople.

One highlight of the General Assembly was a morning session devoted to studying the Torah portion of the week, a first which underscored the increasing awareness of, and commitment to, Judaism in the American Jewish establishment. □

Jewish Week editor and publisher Gary Rosenblatt contributed to this report.