

Just as Federations will have to reach out to agencies, so will agencies have to learn how to deal more openly and effectively with Federations. They will have to accept certain realities of Federation power and influence. They will have to develop greater skills in interpretation and image building in relation to the central power structures. They will have to be ready to involve power structure people on their Boards and to be able to use them appropriately.

There will be many agency leaders, lay and professional, who may feel that my analysis is unfair and one-sided because it sees the problem primarily from the point of view of Federations. That is my viewpoint because that is the professional framework that I live with, know and accept. But I am also pointing to the crucial fact of organized Jewish life in

this country, namely, that Federations have come of age; that they are now primary determinants of the course of service programs which are and wish to remain parts of the Federation system, and that this is a reality with which all Jewish communal services must come to terms. It would be most unfortunate if this were seen as a threatening or limiting force. It may be that for some services which are outliving their sectarian relevance. For those agencies which are prepared to become significant parts of the Jewish communal system known as Federation, the opportunities are indeed great. It has become quite clear that Federation will continue to give increasing support to those services which are seen as identified with and supportive of those efforts considered to be vital to the existence of the community as an ethnic system.

Federation and Synagogue — A New Partnership For A New Time*

TED KANNER

Executive Director, Jewish Federation-Council of Greater Los Angeles, California

... the way to deal with the issue of funding synagogue activities . . . is precisely to agree on specific projects and activities which meet the needs of the total Jewish community, which can be or should be conducted by the synagogue, and to have Federation participate in the funding of specifically those activities with full accountability by the synagogue.

ONE of the assumptions that I have made in thinking through and developing this article is that of the dynamic nature of the Jewish community and of the Jewish Federation. I state this at the very outset because a while ago I came upon, among other materials, an article based on a presentation by William Avrunin to the General Assembly of the Council of Jewish Federations & Welfare Funds, in November, 1974, entitled, "The Developing Federation Idea." Avrunin stated, "Two basic characteristics (of Federations) are overriding. They affect everything we do or fail to do. They are related to everything I will have to say about Federation. First, Federation is a voluntary association characteristic of our voluntary society. Second, it has obvious limitations." Later, Avrunin goes on, "(in) the reality of Federation's limitations, we refer not simply to a *sense* of limitations, but to their *actuality*. Even though we use the term 'Federation' and 'organized Jewish community' interchangeably, they are not interchangeable. Our reference is only to those parts of the organized Jewish community associated together in Federation. In most communities, we do not mean synagogues. We do not mean many other bodies on the periphery or

outside of the Federation concept."¹ With Avrunin's quote as background and recalling my opening reference to the dynamism and changing nature of Federation, I now quote from a report of the Committee on Jewish Life of Jewish Federation-Council of Greater Los Angeles dated April, 1974, just a brief half-year prior to Avrunin's presentation:

The Committee on Jewish Life was organized at the call of the President of Jewish Federation-Council of Greater Los Angeles. The committee was charged with examining: (1) The relationship between synagogues and Jewish Federation-Council. This charge came from the feeling that untapped potential rewards could accrue to the benefit of the entire Jewish community of Los Angeles from the development of a creative new relationship between Federation and synagogues. Although there is now some interaction between the Jewish Federation-Council community and the community of synagogues, essentially, Federation operates on one level, a level which deals with fund-raising, with the allocation of those funds and social planning, while congregations operate on another level, one which deals with memberships and spiritual, cultural and educational activities. For the most part, these communities do not appear to touch each other and where there is interaction, it is not felt or perceived by a majority of the Jewish community.

(2) The question of the significant savings

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¹ William Avrunin, "The Developing Federation Idea," this *Journal*, Vol. LI, No. 3 (1975), p. 229.

that could be achieved both in manpower and dollars if a community structure could be developed and made available to all organizations that would include coordination of administrative facilities.

(3) The fact that approximately only 35% of the Los Angeles Jewish community, at any one time, is affiliated with a congregation and how and why this affiliation pattern shifts.

The committee assumed the responsibility for studying the possibilities of the organized Jewish community adopting as a goal, "affiliation" and using its energy and resources to help that objective be realized. The committee adopted a series of recommendations calling for the creation of new services and structures, the development of new programmatic approaches and the utilization of different relationships between Jewish Federation-Council, its agencies and the synagogue community.

Prior to discussing the results of the work of the Los Angeles Committee on Jewish Life, it seems important at this point at least to touch on developments in other places. It is obvious that the Los Angeles Jewish Federation-Council does not hold a monopoly on interest in exploring relationships between Federation and synagogues. The Council of Jewish Federations & Welfare Funds has a Task Force on Synagogue-Federation Relationships currently at work. The Chicago Federation did a major survey of opinions of leadership of synagogues and Federation as to what that relationship might be and there have been numbers of articles published in periodicals such as Leonard Fein's *Moment*, as well as the provocative piece written by Jerry Bubis on the "power broker" and the "brocha broker." A statement of the Synagogue Council of America deals with the issue of synagogue-Federation relationships from the point of view of the synagogue establishment. That statement calls, first of all, for mutual recognition and a

partnership, which means that Federation affirm a religious definition of the Jewish people and designate a significant role in its deliberations to the local religious leadership, both lay and rabbinic and the synagogue accept Federation as a central administrative agency of the community and offer full cooperation. It's interesting that the synagogue Council wants the Federation to define the Jewish people in religious terms and wants a significant role ascribed to local religious leadership, but assigns to the Federation, in this description at least, only a role of central administrative agency. The second point in the statement of the Synagogue Council is that the synagogue merits the collective support of the Jewish community so that it may most effectively transmit and perpetuate a heritage of Jewish goals and ideals for without sustaining these Jewish values, Federations and communities will be unable to survive.

The statement then deals with accountability and refers to Federation's being accountable to the broad Jewish community and sensitive to Jewish values and practices by designing an adequate participatory role for rabbinical and synagogue lay leadership in the allocations process; by hiring Jewishly oriented personnel; by having its leadership participate in synagogue life as synagogue leadership participates in the Federation campaign, and for Federation leadership to assist synagogues in their membership campaign and to deal with program coordination, joint facilities planning, referral services, communal support of synagogue activities and the development of a relationship with synagogue councils.

It is interesting to compare these guidelines of the Synagogue Council of America to the guidelines in the process of development by the Council of Jewish Federations & Welfare Funds

Task Force on Federation-Synagogue Relations. Though there is a good deal of overlap and substantial agreement and consensus, there is one issue which the Synagogue Council does not touch on at all and which may be the most controversial of all and that is the issue of Federation funding. To quote for a moment from the document developed by CJFWF in April, 1975:

Federations operate as a matter of principle on the basis of an integration of planning and financing. It is the essence of their trustee relationship that Federations have vis-a-vis their contributors, that they allocate funds only on the basis of knowledge, review and monitoring of the specific activities to be supported. This is at the heart of Federation-agency systems. Synagogue related activities, which seek Federation funding will need to relate to that system.

Though the Synagogue Council does not relate to this point, there is at least one possible answer for the way to deal with the issue of funding of synagogue activities, and that is precisely to agree on specific projects and activities which meet the needs of the total Jewish community, which can be or should be conducted by the synagogue and to have Federation participate in the funding of specifically those activities with full accountability by the synagogue.

To quote from the general principles outlined by the Council of Jewish Federations & Welfare Funds draft of guidelines that were developed by the Task Force on Synagogue Relations:

1. Federations and synagogues are different from one another with different roles. It is not productive to confuse their functions. One is not above the other or below the other. There is no question of dominance or superior/inferior relationship.
2. The designation of the relationship in terms of secular versus religious is a false issue. Federation and its agencies are expressions of Jewish religious impulses. National synagogue leaders have also stipulated that the issue of whether

synagogues are "central" or Federations are "central" is not a genuine problem.

3. In exploring the many facets of Federation-synagogue relations, it may be useful to distinguish between the ritualistic, private activities of the synagogue performed for its members and the communal or public programs in which it engages. Federation and synagogue activities tend to meet one another in the area of communal programs. However, it should also be recognized that what synagogues do to build understanding and commitment is germane to Federation concerns and purposes.
4. There are distinctive programs and responsibilities of Federations and synagogues respectively and there are common concerns.

One could not deal with the issue of Federation-synagogue relationships without at least referring to the article by Rabbi Samuel Dresner in the December, 1975 issue of *Moment* magazine, entitled, "The Dais and the Pulpit, the Tension between Federation and Synagogue." Rabbi Dresner attitudinally, at least, indicates why we have had problems in establishing closer relationships between synagogues and Federations and if partisan attitudes like this continue, whether partisan in behalf of synagogues or in behalf of Federations, we can all be assured that we may talk about this issue for the next twenty-five or fifty years, but we certainly will not do anything to resolve the issue. The attitudes to which I allude are reflected in statements such as, "The real issue of Jewish life is not an issue between Federation and synagogue, it is an issue between the holy and the profane. It is about our having the courage to assert from the dais as well as from the pulpit that we are a *kehilla kodesha*, a sacred people. That and that alone gives us warrant that is our destiny."

That attitude by Rabbi Dresner not only ignores the history of the Jewish people in this country as well as in Eastern Europe, but also is one which is de-

signed to raise the hackles of the very institutions and people with whom Rabbi Dresner indicates a positive relationship is necessary. The steps outlined by Rabbi Dresner in the article are constructive. Though there are issues that I would argue with, they are put forward on a positive basis and reflect the Rabbi's priorities. Those priorities are not necessarily acceptable to me or to a Federation, but it gives us a common base to begin to talk about. What gets in the way is the partisanship already alluded to, and the attack on particular services which are supported by the Federation, services such as those offered by the Jewish community centers which, contrary to Rabbi Dresner's allegation, have made monumental progress since the writing of the Janowsky Report in Judaizing the Jewish community center and in seeing itself as an instrument for the enhancement of Jewish identification. The issue of the Jewish hospital, to my mind, is a straw man. If the Rabbi Dresners continue to proclaim the need for the Judaization of Federation agencies, then I would submit that they are totally unaware of the meetings of this conference of the last several years and the concerns of individual agencies around the country.

Returning this discussion to the work of the Los Angeles Committee on Jewish Life, its summary stated:

The thrust of this report calls for the creation of those kinds of relationships in our Jewish community between religious institution and Jewish Federation-Council and its agencies that would maximize resources and make possible the extension of those resources to provide more effective service. There is full recognition of the unique contribution that each and every organization and institution has to make in the community and there will be no attempt to detract from any of the existing institutions.

The major recommendations of the

Committee on Jewish Life, therefore, were:

1. The creation of a Council on Jewish Life which would bring together the existing major functional institutions of higher Jewish learning, cultural and educational agencies and religious organizations as well as two new bodies, the Bureau of Adult Jewish Education and Culture; and the Bureau of Synagogue Affairs, in an effort to develop an ongoing system of communication and coordination with regard to the over-all issues affecting the quality of Jewish life.
2. The development of that machinery to make possible expanded participation in Jewish life both in terms of activity as well as the decision-making processes by the grass roots of the Jewish community. Neighborhood Councils could serve as that vehicle which would bridge the needs of individual Jews with the service potential of the organized Jewish community.
3. The development, utilizing Neighborhood Councils and a new Committee on Leadership, of a conscious program of recruitment, training and maintenance of lay and professional leadership for every Jewish organization and institution.
4. The call to consciously seek to expand the affiliation and participation rate of Jews on all levels throughout our community by utilizing both existing and proposed organizational structures.

Almost two years have passed since that report was written and about a year and a half since the report was adopted by the Los Angeles Jewish Federation. What's happened?

The Council of Jewish Life has been organized and has been staffed. Each of the components of the Council on Jewish Life has begun to function. A brief report on several of these:

- A. The Bureau of Synagogue Affairs has dealt with a massive agenda and has narrowed this agenda down to manageable pieces. Stimulated by the Bureau of Synagogue Affairs, for example, synagogue and temple administrators have come together to share administrative tasks and learnings and skills. A

geographic grid system is being developed by which resources can be pooled, including space, administrative information, management techniques, electronic data processing systems as well as a system of central purchasing. Training sessions for temple administrators have been planned and implemented; and an effort is now being exerted to utilize the electronic data processing system of Federation to provide that kind of service to all interested synagogues in the community.

- B. The Bureau of Adult Jewish Education and Culture has been funded. A search has just been completed for a staff person to give professional leadership to that Bureau in an effort to implement the mandate described by the Committee on Jewish Life. That mandate included the following functions: (1) The coordination and promotion of adult Jewish educational activities in the broad Jewish community. (2) The development of new programs of adult Jewish education seeking to serve that population largely untouched by existing programs. (3) The development of a system of financing adult Jewish education services so that they would not become an excessive burden upon either the co-sponsoring institutions or program participants. (4) A central speakers' bureau for all Jewish organizations in the community. (5) The development of a number of pre-packaged cultural series which would include speakers from both the national and local communities. (6) The development of those programs which would stimulate the creation of original Jewish music, art, drama and literature. (7) The stimulation of the general Jewish community to a reappraisal of the value of Jewish culture and Jewish arts.

All of the above, and this is key, would be attempted by the Bureau of Adult Jewish Education and Culture with the assistance of the major institutions of higher Jewish learning in the community and with those agencies in the community which have special skills in several of the areas and with the three congregational movements which have offices and structures in the community.

In every instance, the mandate continues, the services offered by the Bureau of Adult Jewish Education and Culture would be offered through one or more of these existing institutions, recognizing the particular competencies of the institutions in the area described. In those instances where desired services were not available, it might then be feasible to commission one or more of these institutions to create such services. There would not be, however, an attempt to develop new institutions under the auspices of Jewish Federation-Council, nor services which would compete with those which are already there or might be offered under the auspices of existing institutions.

Two Neighborhood Councils have been organized: One in the urban core of the city with a high density of Jewish population — this Council is attempting to mobilize the Jewish residents in that urban core to think through those community and neighborhood decisions which are important to them. Included in that agenda are: developing better relationships with the police department; maintaining constructive relationships with a local high school which is populated by a large number of Jewish students; stimulating political action for the acquisition of a large urban park in the middle of that neighborhood; effecting relationships with political figures who represent that neighborhood; lobbying against the invasion of the neighborhood by discordant or noncongruent businesses and organizations (read pornographic theatres and book stores); developing a sense of community among the small Jewish organizations and institutions that exist in that neighborhood; and bringing together the many different kinds of Jews ranging from the Chasidic to the secular who live in the neighborhood.

The second Neighborhood Council has been organized far from the center of the city in a suburban area that has an extremely low rate of affiliation even for Los Angeles, that has virtually little

visible Jewish presence but that does have several institutions albeit struggling. Collaborative programs have already been developed between two synagogues and the Jewish Community Center. The Neighborhood Council is working on an inventory of resources and services available to that Jewish community and publishing those resources in the neighborhood. The Council is planning a welcoming program to greet new Jewish families as they move into the neighborhood and to let them know of the resources that are available; and the Council is promoting a program to provide a Jewish ambience to the many proprietary convalescent and nursing homes.

In another area, substantial work, although frustrating, has gone on in a program to increase affiliation in the Jewish community. A group, over the last two years, has been discussing the issues of money and governance. A serious view is being taken of the way in which the Jewish community governs itself and the role that money plays in that process. Though there are no tangible results that have yet come out of this, the discussion has been useful not only to the participants, but to those in Federation leadership circles who are made privy to those discussions.

In the search to increase affiliation, the publication of a Guide to Jewish Los Angeles has been stimulated. Patterned after the Jewish Catalog, this serious work puts into book fashion all of the Jewish resources of Los Angeles so that an individual, at a glance, can determine how he can use the existing resources in the community, where an individual can get help from Jewish sources irrespective of the help that is needed. The book not only lists and describes Jewish resources, but also deals intensively with the Jewish Holidays, the Sabbath with various forms of observance, resources for food and religious articles, and it

helps the reader to identify on a level comfortable for him ways in which his Jewish identity might be expressed in behavioral terms.

Another interesting illustration of the work addressed toward enhancing affiliation is a proposal currently under consideration to develop a course at UCLA Extension dealing with "Paths Toward Jewish Awareness. This course would consist of ten classes and workshops which would acquaint individuals with the rudiments of Jewish tradition and would be taught in a manner which equally emphasizes both the cognitive and affective modes of learning. The course, under the auspices of UCLA Extension, would be held in a home consistent with other extension courses and would look for enrollment from that market which traditionally enrolls in extension courses. The course would include such sessions as: A sample of the Holidays; Time and Purpose in Jewish Tradition; Becoming a Jewish Person; Being a Jew in the World; Celebrating Shabbat; Jewish Singing and Dancing; and Bringing the Messiah. The design of the publicity and the nature of UCLA Extension would make possible the reaching out to the unaffiliated rather than the affiliated which looks toward more traditional sources for Jewish learning and studying.

An effort is now underway between the Council on Jewish Life, the three religious movements and the rabbinical community to develop a system of registering all Jewish marriages. These marriages will be registered centrally. Each newly wed couple will receive from the Jewish community a wedding gift consisting of a *Guide to Jewish Los Angeles*, possibly a Sabbath observance kit and, hopefully, a year's free membership in significant institutions, including the synagogue in their neighborhood as well as the Jewish Community Center. Opportunities will be created within a

geographic area for follow-up to those young couples in the hope that the Jewish community, without being oppressive, can reach out to those people and make Jewish connections not only possible, but meaningful.

Some of the assumptions which preceded the work of the Committee on Jewish Life recognized that there are still institutional and organizational rivalries within the community that preclude collaboration and cooperation. In my judgment, those rivalries are, to a large extent, based more on form than on substance today. I would submit that there have been three historical occurrences in our lifetime that have radicalized the Jewish community in the ways in which we need to organize ourselves. Those occurrences have been: (1) the holocaust (2) The creation of the State of Israel, and (3) The revitalization and liberation of the Soviet Jewish community. Based on those three occurrences, based on what we now know about ourselves and our community and our aspirations, I would submit that we can no longer afford the artificial separation and duplication of efforts even if we were concerned only with dollars—and of course we are concerned about much more. In these inflationary times, when no one has enough money, we cannot justify some of our misplaced quest for autonomy.

Worthy of at least brief mention is the rethinking of the way in which within the Jewish community delivery takes place of services required and desired by us in the leadership, and by those who are "consumers." We have continued to structure those services on a clear agency or institutional line. The Jewish Family Service delivers counseling service—in the offices of Jewish Family Service; Jewish Community Centers deliver group work, cultural and recreational services within the building and area served by the Jewish Com-

munity Centers. The Bureau of Jewish Education renders educational services. Hospitals deliver health services within the hospital, and so on.

There is no question in my mind but that if we are, in fact, to create a new scheme of relationships between Federation and synagogues, then the modes of the delivery of service also have to be susceptible to change. That does not mean putting out of business any Federation agencies. It does not mean assigning to synagogues a set of tasks that don't make sense or are beyond its capacity or capability. It does mean, however, opening up our vistas so that we can see that synagogues, Centers, BBYO, et al., are attempting to provide service to Jewish high school youth. Parenthetically, no one is doing this with a great deal of success. It would be my thesis, therefore, that a common front has to be mounted; that services can be rendered to high school youth with the skill and expertise provided by Centers and their professional staffs and, at the same time, the ideological and denominational needs of the synagogue community can be served. These services can be rendered within the walls of Jewish community centers, within the walls of synagogues, within the walls of other communal institutions or on the streets. There is no longer any reason for every institution and organization to feel that they, and they alone, have the answer to service Jewish high school youth and they must do their own thing. This is not new! Nineteen years ago I staffed a Center program housed in and paid for by a synagogue.

One could draw similar analogies for the provision of services for older adults, for counselling services and for Jewish vocational services; and one can certainly draw from this discussion the concept of Jewish community service centers that will put together under one roof, the variety of services rendered by

the Jewish community including the possibility of some services which are traditionally rendered by the synagogue. The final form is yet to be defined. The final form will not be necessarily similar for every community and will probably not ever be final. We must, however, open our heads to explore new modes of delivering service, new auspices for the delivery of service and different ways of distributing funds so that those services might be rendered most effectively, most economically and most efficiently, and reach the largest portion of that population for which that service is designed.

On the one hand I am not advocating *Kehilla*. On the other hand, I submit that we can no longer afford to have everyone making *Shabbat* for himself. There is a long agenda of concerns common to all Jewish institutions and organizations, to the synagogue, to the Federation, to membership organizations. These concerns include: (1) Expanding Jewish participation in every form of Jewish life. (2) Improving qualitatively and quantitatively the impact of Jewish education at every age level including the adult. (3) Recruiting, training, educating, and placing leadership, both lay and professional, on every level and in every setting. (4) Raising maximum amounts of dollars and making most efficient use of those dollars. (5) Putting Israel and its support upmost in our consciousness. (6) Understanding the challenges and opportunities presented by the mass exodus of Soviet Jews to Israel or to our own local community: a chance to redeem Jewish lives; a chance to increase our own numbers — we are improving

on ZPG; and a chance to be infused and affected by the problems presented by immigrants.

(7) The need to foster and support those conditions to make possible not only survival, but the creative continuity of our American Jewish community.

We have entered into a new state of relationship between the American Jewish community and Israel, what happens to one affects the other. We are both part of the same oneness. We need to develop that kind of Jewish community that will encourage at the same time concerns and ideologies that are differentiated, but also a series of concerns that are shared by the whole community. We need to learn how to come together on those items which should be of common concern and interest, while we enhance our own specific institutional and organizational strength and skills, but no longer at the expense of others. We need to find those areas where resources can be pooled, to wit, physical facilities, youth services, adult Jewish education, administrative practices and services, Jewish education and health and welfare services for all ages.

What's the meaning of all this? Our choices are limited. We need not integrate, but we must communicate and coordinate. We must give up that tradition which has a base only in form. We must develop a strong sense of one Jewish community, while we strengthen each of our capacities to do that job which we are best equipped to do. We have a long way to go. There are many problems and issues, but we must begin. We have, in my judgment, reached that state where, in fact, we have no choice.

The Changing Jewish Community*

BERNARD OLSHANSKY

Executive Director, Combined Jewish Philanthropies of Greater Boston, Massachusetts

IN reviewing the subject, "The Changing Jewish Community," I recall the remark of Oliver Wendell Holmes that "The great thing in this world is not so much where we stand, as in what direction we are moving." Being aware that modern society is characterized by change — inevitable, universal, and accelerating change — I address those aspects of our changing condition which bear most directly upon work in the Jewish community center: changes in the characteristics of our American Jewish community, changes occurring in the community center movement itself, and the changing nature of Jewish Federations. I would like, also, to highlight some of the issues which I believe now confront us as American Jews.

Characteristics of the American Jewish Community

A fact of Jewish life, during the entire Jewish experience in the United States, has been the small proportion Jews comprise of American population. With all the references made to the participation by Jews in the discovery of America, it should be recalled that, on the eve of the American Revolution, less than 2,000 Jews resided in all thirteen colonies. Following the establishment of the Republic — in its first three decades — the Jewish population increased from fewer than 2,000 to fewer than 3,000. But in the next three decades, 1820 to 1850, the Jewish population soared to some 50,000. The increase was due to immigration, largely from Germany and Central Europe. It was a result of

the oppression reimposed upon Jews, following the relative liberality in Europe which in turn was the outgrowth of the French Revolution.¹ Following the Revolution of 1848, anti-Jewish sentiment in all of Central Europe accelerated Jewish emigration, and the Jewish population of the United States increased from some 50,000 in 1850 to approximately 150,000 in 1860. Jewish immigration diminished during the Civil War and in the first years of Reconstruction, but by 1877, Abraham Karp reports, "The first attempt at a Jewish population survey, undertaken by the Board of Delegates of American Israelites in 1877, placed the number of Jews in the United States at 230,257."² This compares to a total population in the United States of some 50 million at the time; thus, the Jews represented less than one-half of one percent of the total.³

In the next ten years the Jewish population almost doubled. By 1900, it had grown to just over 1 million persons, and Jews then constituted 1.4 percent of the American population. By 1910, the number approached 2 million and, by the mid-1920's when immigration quotas went into effect, Jews in the United States numbered approximately

¹ Abraham J. Karp, *The Jewish Experience in America*, Vol. II: *The Early Republic* (Massachusetts: American Jewish Historical Society and New York: Ktav Publishing House, Inc., 1969), pp. VII-IX.

² *Ibid.*, Vol. III, *The Emerging Community*, pp. VII and VIII.

³ Sidney Goldstein, "American Jewry 1970: A Demographic Profile," *American Jewish Yearbook*, Vol. 72 (New York: The American Jewish Committee and Philadelphia: The Jewish Publication Society of America, 1971), p. 10.

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