

A HANDBOOK



A Collaboration Of

Jewish Education Service of North America
Union of American Hebrew Congregations
Council of Jewish Federations
United Synagogue of Conservative Judaism
Jewish Reconstructionist Federation
Max Stern Division of Communal
Services of RIETS/Yeshiva University

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Introduction 1

I. CREATION OF THE HANDBOOK

This handbook is the result of a collaborative effort between the Union of American Hebrew Congregations (UAHC), the United Synagogue of Conservative Judaism (USCJ), the Jewish Reconstructionist Federation (JRF), the Max Stern Division of Communal Services of RIETS/Yeshiva University (MSDCS), the Jewish Education Service of North America (JESNA), and the Council of Jewish Federations (CJF).

Like many collaborations in the world of synagoguefederation relations, this one came about partly by serendipity and partly by design. JESNA and the Council of Jewish Federations have been working together for several years to help communities move through the various stages of planning and implementing Jewish continuity initiatives. Part of this guidance has come through publications: reports, bibliographies, planning papers, and, most recently, a series of continuity handbooks. The first of these, Planning for Jewish Continuity: A Handbook, by Rabbi David Shluker and Dr. Leora Isaacs, was issued in January 1995. The second, Planning for Jewish Family Education, by Dr. Leora Isaacs and Rabbi Jeffrey Schein, prepared by JESNA and the Jewish Reconstructionist Federation, was issued in February 1996. This handbook is the third in the series.

Soon after JESNA staff and consultants and CJF staff began work on this handbook, they became aware of a complementary initiative being undertaken by the UAHC in cooperation with the USCJ. The two movements have long been actively working on a broad range of projects designed to promote Jewish identity and continuity, including enhanced synagogue-federation collaboration. Their work underscored the central role of the synagogue in providing the wide range of programs — formal schooling, family and adult education, outreach, informal education, camps, retreats and youth groups, trips to Israel, and social justice — that constitute our most far reaching response to these challenges.

Together, the two movements began mapping out a design for cooperative synagogue-federation activities, particularly in, but not limited to, the realm of Jewish continuity. They embarked on a major project to gather data about successful, and potentially replicable, models of joint

efforts between synagogues and federations across the country. It was felt that presenting inspiring models of success in various communities would encourage and enable synagogues to pursue collaborations with other institutions more assertively and effectively. Accompanying narratives, describing the experience of seeking collaborative efforts from both synagogue and federation perspectives, would also alert institutions to some of the pitfalls they might encounter along the way, as well as some of the vital lessons for success. The USCJ and the UAHC conducted a survey of federations and synagogues across the country and began compiling a comprehensive list of all joint synagogue-federation programs and synagogue programs funded by federations. The range, creativity, and effectiveness of these programs is inspiring. When CJF, JESNA, UAHC, and USCJ learned of each other's projects, the possibility of a joint endeavor, combining the rich data gathered by the movements and the handbook format developed by JESNA for providing principles and practical tools for continuity planning, was explored and agreed to. A first draft was widely circulated to federation, synagogue, and other leaders, and the valuable feedback incorporated. JRF and the MSDCS joined the project and became co-sponsors. This handbook is the product of these combined efforts.

II. PURPOSE AND USE

The purpose of the handbook is to help local communities address continuity challenges more effectively by enhancing *synagogue-federation collaboration*. This term is to be understood in the broadest sense:

- While the handbook speaks about synagogue-federation relationships in local communities, we mean this phrase to include the full range of relationships between institutions and bodies associated with synagogues and federations, such as schools, youth groups, camps, communal bodies for Jewish education (i.e., bureaus and central agencies), and Jewish community centers.
- 2) While the term collaboration represents the most intense level of joint activity, it is used in this handbook to refer to cooperative and coordinative activities as well.¹

























SECTION 1

COLLABORATION
FOR
CONTINUITY

I. CONTINUITY AND SYNAGOGUE-FEDERATION COLLABORATION

Much has been written about Jewish continuity. What follows is intended to summarize some of the major themes about the topic which are relevant to the principles, models, and activities presented in this handbook.

What is a basic definition of *Jewish continuity* as it applies to current activities in local communities?

Jewish continuity is the process through which successive generations of Jews develop and express a connectedness to their fellow Jews, Jewish culture, and a tradition that informs their lifestyles, life choices, and life decisions.

What are some of the overarching, global issues involved in planning for Jewish continuity, particularly as they relate to federation-synagogue collaboration?

The global issues can be classified into four categories:

- building institutional capacities;
- · building community coalitions;
- · linking programs to resources; and,
- · promoting effectiveness and accountability.

Each has its own set of challenges.

With respect to building institutional capacities, the issues relate to:

- preparing communities, institutions, and individuals for change; and,
- 2) making institutions more capable to serve as settings and vehicles for building Jewish identity.

With respect to **building community coalitions**, the issues relate to:

- bridging the different "cultures" of federation and synagogue;
- creating collaborative partnerships and synergies between programs and institutions;
- developing a shared "language" and common vision;
 and,
- mediating differing goals and expectations.

With respect to the linkage of programs to resources, the issues relate to:

- deciding in an acceptable manner who will set priorities, including the respective roles of institutions and funders in setting overall directions;
- actually setting the priorities in accordance with the common vision;
- 3) developing the extensive resources needed to implement the educational/continuity agenda; and,
- 4) effectively marketing the programs selected.

With respect to promoting effectiveness and accountability, the issues relate to:

- developing acceptable ways of defining and measuring success;
- 2) finding out what really works;
- choosing the best strategies;
- determining who is ultimately responsible for ensuring that the work gets done for planning, for research, for implementation, for funding, and for evaluation; and,
- 5) getting those responsible to do what they have to do.

How are Jewish continuity and education connected?

While strengthening and expanding Jewish education are central to any notion of "Jewish continuity," continuity also involves a broader vision of reconstructing and strengthening the Jewish community so that it enriches the lives and commands the loyalty of individual Jews. In this context, the pursuit of Jewish continuity involves reaching broader populations, creating connections among Jews, and strengthening institutions and the relationships between them. The term Jewish continuity is coming to signify for many the re-invention of a Jewish community in which Jewish learning and action are ongoing and inextricably linked, resulting in a deepening of personal Jewishness and a richer, more vibrant, more spiritually infused and cohesive collective life. Jewish education and living are the basic building blocks and the cement which consolidate this structure.











Why is strengthening synagogue-federation relationships seen as of special importance for ensuring Jewish continuity?

Jewish continuity involves the quest for meaning and intensified Jewish learning, and requires sophisticated planning and substantial funding. Until fairly recently, synagogues and federations operated in their respective domains with minimal direct connection to one another. Synagogues were perceived as "denominational" and "religious," federations as "communal" and "secular." Increasingly, however, it has become evident to leaders within both domains that while these institutional systems will retain distinct roles and responsibilities, there is no possibility of ensuring a vibrant Jewish future in North America without mobilizing the strengths of both. Far more Jews play out their Jewish religious and educational lives through the synagogue than any other Jewish institution. Federations dominate the Jewish communal funding, coordination, and human service areas. These two institutions must play a lead role - a collaborative role - if the response of the overall Jewish community to the challenge of continuity is to succeed.

Many visionary leaders from both synagogues and federations are coming to believe that by pooling their respective talents, leadership, expertise, and resources, the total Jewish community stands a much better chance of success in improving the quality of education, outreach and community-building. Some go even further and believe that the historical ideological gaps between synagogues and federations are rapidly losing their relevance and basis in reality, and that in the future these institutions will be able to make common cause in advocating for and transmitting a vision of Jewish life in North America that synthesizes the best of their value systems.

Whether or not we do, or should, reach this point of ideological convergence, it is clear that on a practical level, pursuing the Jewish continuity agenda is impossible without bringing synagogues and federations into a closer and more encompassing working partnership.

What are the some of the benefits communities might reap from collaboration?

An increasing number of people in human services, government, and community organizations are finding significant benefits in interorganizational collaboration. These benefits include:

- providing more effective responses to complex, multifaceted Jewish continuity concerns (by involving larger numbers of "stakeholders" in addressing the issues, thereby enhancing both the quality of solutions and the likelihood of being able to mobilize the full range of resources required to implement them);
- providing cost and programmatic efficiencies (by avoiding, eliminating, or minimizing duplicative functions, by sharing facilities, and by utilizing the respective strengths of the various organizations);
- reducing individual institutional expenses and producing better outcomes in planning, research, and other development activities (by conducting joint planning, recruitment, and training of professionals and lay leadership); and,
- making services more accessible (by more effectively promoting and marketing programs to a larger segment of the community).

In sum, collaboration results in easier, faster, and more coherent access to services and programs. Working together provides real efficiencies, although it is not a substitute for adequate funding of individual institutions. The real importance of collaboration, however, lies in the fact that the synergistic efforts of the partners can help to create a whole which is more than the sum of its parts. Collaboration frequently unleashes creative energies that can find new ways of dealing with intractable problems that individual institutions may not have been able to conceive, much less implement. The track-record of the programs developed over the past few years by new, robust, and creative synagogue-federation collaboration affirms that this will be so in responding to the Jewish continuity challenge.











BOSTON'S COMMISSION ON JEWISH CONTINUITY: A SYNAGOGUE/ FEDERATION PARTNERSHIP FOR RENAISSANCE AND RENEWAL

Michael B. Rukin • Barry Shrage • Mark R. Goldweitz • Irving Belansky

The Theory: Beyond Sacred Survival

We are entering a crucial time in the history of the American Jewish community a time that will define our future, and perhaps the future of world Jewry, for decades to come. It is a time when many are feeling that the ideas, answers, theories, and institutions of the past aren't quite adequate for the current challenges and questions that are before us. Our leaders seem to know that something is wrong, but they are not quite ready to abandon the existing paradigm for an uncertain future.

This is a time that Thomas S. Kuhn described in his 1962 classic, *The Structure of Scientific Revolutions*, as a "crisis" that precedes a paradigm shift. For Kuhn, a crisis occurs when an old theory fails to answer the questions posed by new developments, observations, or realities. A crisis is always "a necessary pre-condition for the emergence of novel theories." Kuhn also tells us that "once it has achieved the status of paradigm, a scientific theory is declared invalid only if an alternative theory is available to take its place."

And so it is with us. For one hundred years, two paradigms have dominated Jewish institutional and intellectual life in America. The first was the paradigm of materialism, security, and assimilation. Economic and political security achieved through secular education and hard work were the core values of our grandparents and great grandparents and for the institutions they created.

The second era triggered by the Shoah and the birth of the State of Israel, and ignited by the Six-Day War was described by sociologist Jonathan Woocher as the paradigm of "sacred survival." During this time, the survival, rescue, and protection of Jews became the civil religion of American Jews. In this paradigm, fundraising, fighting anti-Semitism, and political and financial support for Israel became the central rites of American Jewish life.

In each of these paradigms the traditional values of Jewish existence were marginalized or ignored by the mainstream institutions that dominated American Jewish life. Religion, synagogue life, serious Jewish learning, Jewish literacy, an encounter with the transcendent, and a meaningful

commitment to social justice beyond the confines of our own community became marginal goals for American Jewry and the preoccupation of a small minority of American Jews. As a result, being Jewish lost its meaning for many American Jews. We are at a turning point. The sacred survival paradigm is now crumbling. It is crumbling for two reasons. First, the conditions that called it into being have changed: Israel is becoming an economic powerhouse and appears to be achieving peace; most Jews are now free to leave countries of oppression and return home to Israel whenever they choose. Second, and ultimately more important, sacred survival was never an adequate answer to the very personal question of "Why be Jewish?" And fundraising, which dominated our institutional life, eclipsing other Jewish values, was never a purpose that could sustain us as a people.

If being Jewish is to regain its meaning for Jews today, the Jewish community must be transformed. While it is impossible to "know" the exact shape the new paradigm will take, we must begin with humility and respect for alternative proposals, the difficult, yet crucial task of proposing new visions. Here in Boston, ten years of open discussion and experimentation are leading us to propose a community of Torah serious Jewish learning and tzedek social justice for our Jewish people and all humankind. A community of Torah and tzedek, a Jewish renaissance, can only be built in communities with powerful, warm, and intellectually and spiritually alive religious institutions. Gateways that can transform the lives of those who pass through them are required to create a "great awakening" for American Jews. At the core of this new community must be a highly focused partnership between synagogues and their congregational movements and federations. Only such a partnership can generate the tremendous resources, commitment, and energy needed for this kind of massive change.

Finding a Focus for Synagogue/Federation Relations

The process of creating effective synagogue/federation strategies and partnerships should begin by thinking about the end product of our work. If we are clear about our direction and our goals, then our strategies and partner-











because congregants are increasingly coming to synagogues with weaker backgrounds, less knowledge, and less commitment, and are increasingly hard pressed to even define Judaism or affirmatively identify with its spiritual/prophetic vision. This alienation may significantly increase as the proportion of intermarried households increases among our youngest congregants unless we make intensive family in-reach, education, and integration for young inmarried and intermarried families our highest priority.

A. A New Structure

The Commission on Jewish Continuity is seeking to create an overall strategy designed to make each congregation, in the words of educator Sara Lee, into a total educational environment. A total educational environment capable of transforming the lives of Jews entering the congregational gateway would require a team of highly trained professionals, including rabbis, educators, family educators and youth workers, working together to create a seamless web of outstanding programs, including religious services, schools, youth movements, camps, and adult/family education programs. In essence, we have decided to approach the family as a whole to create a comprehensive, warm, welcoming, educational environment with programs that focus on the critical "passages" of life, especially the year the family enters the congregation, usually when the first child enters school, and the post bar/bat mitzvah teen years when we lose far too many of our youngsters. We are creating a structure that makes intensive family integration/education experiences, excellent schools, intensive Jewish summer camping, powerful youth groups and Israel experiences for teens a standard and integrated part of our educational programs, just as our schools are wellfunded and required parts of congregational life. The Commission on Jewish Continuity is working to transform federation and synagogue so they reflect a vision of a congregation that is staffed and organized to welcome, encounter, and transform congregants.

B. A New Partnership

In Boston, we have come to believe that only congregations and federation, acting together, can mobilize the resources and the communal will to accomplish these aggressive goals. Jewish continuity must become the central focus of federation/synagogue relations

over the next ten years. The federation/synagogue partnership must be the central focus of our effort to create a Jewish renaissance for the 21st Century, and the identification of clear, specific objectives that can be implemented through this partnership must be our central task.

C. A New Focus

In general, the strategies created by the Commission on Jewish Continuity are based on the idea that the intersection between congregational need and communal need and interest lies in the critical areas of young families and teenagers.

1. Young Families: Sh'arim - The Parent Family Educator Initiative

Federations are increasingly conscious of the fact that congregations are our most widespread gateway to Jewish life for 70-80 percent of young Jewish families. Without vigorous, sensitive, and inspirational intervention, many of these young families their children and their children's children will be lost to their congregation, to their community, and to the Jewish people.

In Boston, CJP and the congregations have agreed to share the cost of creating thoughtful, planned professionally staffed parent education programs designed to reach out intensively to young parents in-married and intermarried and move them intellectually, spiritually, and emotionally to new levels of Jewish living and involvement. Sh'arim, Boston's Parent and Family Educator Initiative, provides federation funding for half the cost of a full-time parent and family educator for each participating congregation, JCC and day school. So far that includes fourteen synagogues, two JCCs, and two day schools with more being added each year.

2. Changing the Culture of American Jewish Life: Me-ah
- One Hundred Hours of Serious Jewish Learning

From the very beginning of our effort to deal with the "continuity challenge," it was clear the continuity of Jewish life requires knowledgeable adults who can understand and live Judaism in the context of community, with all its beauty, intellectual energy, and spiritual and ethical











The Strategies: Overview of Characteristics of a Successful Synagogue/Federation Planning Process for Jewish Continuity

Boston's Commission on Jewish Continuity has been operating since 1988, while at the same time, greatly strengthening the relationship between synagogues and federation in the Greater Boston area. None of this was accomplished without an enormous amount of attention, effort, and commitment on the part of federation and synagogue leadership. In general, the following guidelines were most critically important to developing this process in Boston:

- 1. The highest level federation and synagogue leadership were involved in the process and the chief professional and volunteer leaders of the federation were personally involved in the Jewish continuity process, along with top congregational leaders and rabbis. The executive director (president) of CJP and the vice president for planning were both personally involved and worked both at Commission meetings and behind the scenes to address difficult issues and challenges as they arose, and worked hard to achieve the consensus that ultimately prevailed.
- 2. The Commission process proceeded with the input and involvement of congregational leadership and of the congregational movement. Both local and national support from the congregational movements was essential to the development of a successful process.
- The Commission on Jewish Continuity process was a true partnership with equal representation from the federation and synagogue partners. This was critical to the trust that ultimately developed which led to a successful planning process.
- 4. The involvement of congregational leaders went beyond rabbis and congregation presidents to include school directors, youth workers, and family educators. The professional and volunteer leadership of the federation made sure to create channels of communication and regular meetings with these professionals, as well as with other congregational leaders.
- 5. A great deal of attention was paid to assuring that all of us were "speaking the same language" and that we were working as hard as we could to understand each other and each other's needs as the process continued.

6. One of the most important parts of the Commission on Jewish Continuity process was clear vision and persistence. Federation/synagogue leadership worked hard to develop a clear and focused vision of what we wanted to achieve and the kind of community we wanted to have, and then retained our focus against diversions from beginning to end.

Conclusion

Boston's Commission on Jewish Continuity has, we believe, produced a usable model for other communities and, more important, has begun to struggle with the even more important question of overall communal direction. There has never been a better time to struggle with this issue and there has never been a better opportunity to truly transform American Jewry. There is a resurgence of spiritual seeking in America; people are looking for meaning in their lives and for spiritual answers to life's questions.

For Judaism to survive, Jewish leaders and communities must be able to respond to this yearning by speaking from the heart of our tradition about the meaning of being Jewish in the modern world. We must come up with compelling answers to the question, "Why be Jewish?" We must answer that Judaism is based on *Torah* and *tzedek* — on learning, on compassion, and on acts of loving kindness. We must become a "holy community" whose institutions embody these values and make opportunities to pursue serious learning and social justice accessible to the broad diversity of Jews. None of this can be achieved without synagogue/federation cooperation and there is not a more noble goal around which to build this collaboration than creating a new vibrant vision of our Jewish future.

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speak candidly about issues as they arise and to redirect energies, when necessary, toward constructive resolution. More than only dealing with conflict, however, the meetings also promote a greater degree of mutual understanding and increased opportunities for collaboration and joint ventures.

3. It is hard to hit a moving target

At the same time as we are trying to redefine our relationships with each other, both federations and synagogues are, concurrently, attempting to redefine themselves. This means re-tooling organizationally in order to adjust to the now existing circumstances. (and learning to develop new and more effective means of pursuing our respective missions). While the challenges associated with reforming a relationship while our own individual identities are in transition are daunting, the opportunity to help influence the direction taken by the 'other' in the relationship is a powerful one, if done with ...

4. Sensitivity and derech eretz

Federations are slowly learning the vocabulary and behaviors associated with donor-centered resource development, cultivation, and improved donor relationships. In terms of our fundraising, these are concepts which reflect the recognition that, with the exception of a small and shrinking segment of our population, there no longer is perceived to be a compelling personal obligation for individuals to participate in the annual campaign.

Similarly, relationships between synagogues and federation must be pursued with the same degree of sensitivity and cultivational objectives, given the largely voluntary yet critical nature of the evolving relationship. This means different things to each side. For federations (who are the "newcomers" to the continuity agenda), it requires a certain degree of humility in approaching the current limitations of the synagogue in its mission to "create Jews." For how many years has denominational leadership decried the absence of Jewish content in the workings of the federation? In addition, synagogues offer the federations and other communal agencies an enormous pool of potential volunteers and supporters. On the other side, federations potentially represent a wellspring of communal, human, and financial resources that could be of enormous value to synagogues. (It stands to reason that, with an appropriate and sensitive recognition of both our

own and our partner's strengths and limitations, the path toward improved communications and a higher degree of collaboration would be smoothed.)

5. The role of the rabbi

One of the areas in which federations and synagogues are most dissimilar is in the role of their chief professionals. Much more than a simple difference in style, the role of the rabbi in the synagogue and in the community must be understood and properly taken into account in the design and maintenance of the process. Although many federation executives, frankly, are apt to see rabbis as professional colleagues, this may not be the most helpful frame of reference, in spite of the fact that both are employed in the service of the Jewish community. Many rabbis now occupy positions on federation boards; the relationship between synagogue president and rabbi is not analogous to that of federation president and executive; and, much more than the executive, rabbis should be utilized as a primary source of the content which must be infused into both the relationship between synagogues and federations, as well as the day-to-day operations of each institution. In Miami, for example, in addition to co-chairing the committee itself, rabbis have served in the top leadership echelons of both of our very large community missions, in the campaign, and in a large number of the most important committees of the federation.

6. It's not just money

Although one of the early successes of our process in Miami resulted in federation funding of a synagogue sponsored program (Stepping Stones), and additional funding provided for Passport to Israel (another joint venture with synagogues), the basis of the relationship we would create between synagogues and federation here should not and, in fact, cannot be based primarily on financial dependence. While, clearly, synagogue participation in the federation campaign, as much as federation funding of certain synagogue programs, can be important components of how we relate, for the relationship to be identified primarily as a financial one — in either direction — is self-limiting, at best, and self-defeating, at worst.

We must internalize the notion that both federations and synagogues – equally, but in different ways – are partners in the creation of a holy community and a nation of priests. Neither institution has a monopoly on any aspect











THE DYNAMICS OF SYNAGOGUE-FEDERATIONS RELATIONS

Marilynn Yentis • Robert Hyfler

Synagogues and federations once interacted as "two Jewish ships passing in the night." Each had its own constituencies, each its unique niche within the Jewish landscape. Occasionally a synagogue rabbi or lay leader was asked to serve on a federation committee (of substance). Once a year, on UJA Shabbat, a pitch was made from the pulpit for the federation annual campaign. But that was before the federation agenda shifted from overseas to local concerns, from a preoccupation with human services to a passion for programs and agencies which engage Jews in their Jewishness. That was before the national synagogue movement began to encourage the development of a partnership relationship with the federation.

In communities too numerous to list, synagogue-federation partnerships are developing at a rapid pace and each partner in this new relationship must rethink its assumptions of the other, as well as the manner in which communal business is done. Our community is actively working to develop the synagogue-federation partnership. Have we been successful? We believe we have made inroads. We have begun. As early pioneers in this journey of cooperation, we in Washington have an insight or two for those about to embark.

The Evolution of Washington's Synagogue-Federation Relations

Before we begin, however, let us explore the current reality by briefly tracing the evolution of synagogue-federation cooperation in the Greater Washington community: an historical progression that leads to ever more complex forms of interaction.

In the beginning, in the bad old days, occasional referral was the norm for communal interactions. When a synagogue was faced with major family dysfunction or the needs of an elderly congregant, a referral to the federation system was made. Because the federation system had no mechanisms for relating to the needs of potential Jews by choice, the prospective convert was sent to a synagogue. Good fences made for wonderful neighbors. Rabbis were called on for d'varei Torah at federation board meetings and when a federation president or executive appeared in

synagogue, they were usually offered an *aliyah* or asked to speak briefly from the *bimah*.

In Washington, things began to change for the better in the mid-80's. When hundreds of thousands of Jews were required to bear witness on behalf of Soviet Jewry, it was the synagogues of the Greater Washington area that guaranteed the turnout. And when the gates opened, and thousands of refugees arrived, it was once again the synagogues that matched federation funds with an outpouring of volunteers, human support, and in-kind services. Federation discovered that there was a reservoir of grass roots energy, commitment, and talent in the synagogue world.

With the 90's, came the National Jewish Population Study and its offspring - the so called "continuity agenda". In Washington, a federation study on priorities called for focusing programming on the 60%+ of Jewish families who do not send their children to day schools but who are synagogue members. With this statement, federation committed itself to bring dollars and programs to where the Jews are. Congregations and their schools became one of federation's major partners with the birth of Israel Quest, a true partnership of synagogues and the federation whose goal was to insure continuing Jewish education and an Israel experience for every post bar/bat mitzvah teen. The success of the partnership greatly enhanced the relationship between synagogues and federations, as both partners realized the resources and talents the other brought to the endeavor.

More recently, federation has been sponsor and catalyst for leadership development workshops for synagogues — workshops that utilize the talents and expertise of both the federation and synagogue world. In addition, federation now makes direct grants to synagogues for initiatives in the area of family education and has funded joint partnerships between synagogues and traditional federation agencies such as JCCs and Washington's family service, the Jewish Social Service Agency. The federation continues to provide staffing and administrative support to the Washington Board of Rabbis.











overlapping agenda. Yet the goal is not to submerge one within the other. Learn to appreciate the uniqueness and strength of each institution. Understand the pressures that your partner faces and the needs of the constituencies it serves. At the same time, be open to change within your institutions. Our institutional weaknesses have contributed to the present plight of American Jewry; institutional reform and transformation is long overdue throughout our community. Synagogues and federations often complement each other's strengths and can be of help in undertaking the transformation of our organizations that are so indispensable for seeking Jewish continuity.

7. Be aware of resources

"No" often means "not under present circumstances but maybe later. "Both synagogues and federations must ration their most valuable resources, from volunteers to dollars. A proposal turned down today could be resurrected a year from now when the situation and the environment change. Keep doors open. Keep listening and keep talking.

8. Don't stereotype the other. Avoid the power play

Federation is more than a fundraising machine — it is an important arena for community discussion, debate and planning. The stakeholders of federation, both lay and professional, do not all look at issues solely through the prism of the campaign and the wants of major donors. Conversely, make federation aware of the savvy can-do leadership that exists within synagogues and the ability of synagogues to mobilize dollars and people. Also to be avoided "are the offers they can't refuse. " A long term relationship is built on voluntary exchanges of trust, not on acts of community hardball.

9. Don't ghettoize the relationship. Don't ghettoize yourselves.

This past year the Washington federation abolished the standing Committee on Synagogue-Federation Relations. Too many other committees were working directly with synagogues, reaching out to synagogues and including the synagogue community in their work. Synagogues must begin asking the question, "is there a role for the larger community in this project," more often. The issues of the community at-large should have a regular outlet within synagogue venues.

10. Remember that what we do is for the sake of heaven

These are exciting and challenging times for American Jewry. The stakes are immense. What synagogues and federations do together in the next five to ten years will have a direct impact on the quality and quantity of American Jewish life in the 21st century. The resources and talents of both synagogues and federations can be bolstered through partnership and collective action, with the sum of our actions being much greater than the parts. Be persistent. Be positive.

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- Build in specific opportunities to learn about one another's institutions. Even in small, relatively tight-knit Jewish communities, leaders rarely know other organizations as well as they know their own. Thus, educating one another about the institutions that sit together around a planning table can be a critical component of collaborative planning, and should be highly encouraged. This will establish a more positive climate for joint planning and action.
- 6) Keep in mind that federations and synagogues are not monolithic. While certain concerns and perspectives are typical of each as a group, individual institutions, leaders, and constituents vary considerably. Even within a single synagogue, there are likely to be different viewpoints, interests, and values represented. Similarly, federations and the federated system are made up of constellations of communal groups and various operational committees, often with different purposes, goals, and functional styles. Both are heterogeneous entities that reflect a range of constituencies and interest groups, usually with diverse and changing lay and professional leadership.
- 7) Collaboration within the synagogue community itself can help facilitate effective synagogue-federation relations. A key concern of the synagogue movements is to mitigate situations where synagogues are pitted against each other in the quest for limited funding. Wherever possible, synagogues within the same or different movements should work together to develop common programs that benefit the entire community. Federations should plan and implement programs in a manner that facilitates this type of collaboration.
- 8) Plan to plan. Despite the sense of urgency behind the Jewish continuity agenda, designing an appropriate strategy and sequence of planning steps for bringing synagogues and federations together is important. Participants cannot plunge into collaborative work without thinking carefully about where they want to go, what activities are likely to get them there, and what difficulties they are likely to encounter along the way. Therefore, taking the time for such planning is important. (See Principle 14 for suggestions on designing a systematic planning process.)

- 9) Start slowly, simply, and smartly. Even while planning for long-term change, developing one or two "easy" projects that have a high potential for success can be a good way to build momentum for tackling larger and more complex challenges down the road. "Win-win" projects that help both synagogues and federations achieve important goals, for example, bringing non-synagogue members into synagogue facilities for community-wide programs, bolster trust and open up doors for future cooperation. Start by looking for gaps in community services that could be filled through a joint effort, rather than by entering areas where programs already exist (even if improving, and possibly transforming, such programs is a long-term goal).
- 10) **Be patient.** Be careful not to evaluate the progress of the partnership in terms of instant gratification. Change takes time. Also, keep in mind that federation funding will trickle before it flows, just as synagogue efforts on behalf of the federation campaign will grow over time.
- 11) Build relationships in a variety of ways and modes. Collaboration involves more than simply addressing concrete tasks together. To build enduring relationships and a shared vision, consider creating a variety of experiences for participants beyond the immediate planning process. Studying *Torah* and other Jewish literature may provide not only substantive value, but bonding value as well. Dialogues, retreats, informal meetings, and shared *Shabbat* and holiday experiences can complement task-oriented planning meetings and ensure that individuals relate to one another as fellow concerned Jews, not merely institutional representatives.
- support and respect, and commit to ongoing dialogue. Recognize that all Jewish institutions are in a struggle to strengthen or recapture Jewish traditions and values. Since building trust is critical, emphasize and capitalize on instances of mutual appreciation, collaboration, and reciprocal support in the past. Do not dwell on a past history of tensions and complaints between federation and synagogues (even if it exists). There may come a time in the process when airing past hurts is necessary and helpful to "clear the air" or allow for catharsis, but doing this in an atmosphere where good will has already been established will lead to a more productive environment for all parties.



















SECTION 2

Synagogue-Federation Collaboration

I. INTRODUCTION TO THE MODELS

Although every community is unique, there is much that we can learn from the successes of others. This section highlights a wide range of programs which local informants from both synagogues and federations have identified as successful and potentially adaptable to other settings.

In general, the opportunities for synagogues and federations to work together are probably greater than any group of leaders may imagine at first glance. Part of the challenge of enhancing relationships and increasing our success in promoting Jewish continuity is recognizing the great variety of ways in which our institutions could coordinate, cooperate, and collaborate more intensively and effectively.

The specific program models described below offer an array of options for communities to consider in identifying potential areas for joint activity by providing a cross section of the vast number of successful collaborative efforts underway across the continent.

A contact federation or synagogue is listed for each program. Those listings can be used to obtain more information about the programs and how they were implemented. Copies of actual grant proposals that were funded by federations may be available through the federations and/or the synagogues involved. However, selecting and utilizing such models effectively is not just a matter of sitting down and saying "why don't we do this?" Adapting model programs to local circumstances requires a planful approach. Therefore, in examining the various programs listed by federations or that have been run cooperatively by federations and congregations, follow a few steps that will enhance the likelihood of eventual success:

- select programs that match up well with the program priorities, needs, size, staff, and lay leadership of the potential synagogue or synagogues to be involved;
- identify carefully who needs to be involved in the collaboration and determine whether the needed partners are available and likely to want and be capable of playing their roles in the process and program;

- c. contact the communities and/or synagogues that were involved with the programs in which you are interested and ask them to share relevant information about such things as planning steps, designs and proposals, costs, implementation and evaluation etc.;
- d. bring the idea to an appropriate body, such as the synagogue/federation committee (if one exists), or to key leadership groups to secure their support; and,
- e. promote the concept with grass-roots synagogue, federation, and agency leadership (those who will be involved in implementing it) and solicit their input before fixing on a course of actions.

Remember that "what works" in one or more communities can inform the processes in others, but may not necessarily be replicable. Also, what works at one point in time may not work (or work as well) further down the road, and *viceversa*. Learn from the experience of others, but be flexible, creative, and allow local circumstances to shape the formulation of both strategy and tactics.

The vast majority of contacts listed are federations and not the synagogues involved. The reason for this is that often more than one synagogue was involved in the programs; not infrequently, all the synagogues in a community were involved in a project. This made the listing by federation easier for the purposes of the Handbook. However, a call to the federation can help identify a synagogue of the same size and demographics, and from the same movement that an interested synagogue can contact for the most helpful and relevant information.

(Note: Information about the synagogues, federations, and agencies mentioned are found at the end of this section.)











1 - FORMAL SYNAGOGUE-FEDERATION COMMITTEES

In a growing number of communities, formal synagogue-federation committees play a significant role in strengthening the relations between these two vital institutions of contemporary Jewish life. Such a strengthened relationship holds the promise not only of a more integrated community with a more efficiently managed array of services – no small thing in a period of growing fiscal constraint – but also of enhancing the effectiveness of each of its partner components.

Yet, in the face of overwhelming demands on both our federations and synagogues, it is tempting to put aside the new and sometimes awkward task of forging a more effective and closer relationship between the two institutions. In such an environment, the urgency of cooperation is, in fact, enhanced. Joint committees can press the issue, ensuring that it remains high on the agenda of the entire community. By developing genuine expertise based on successful synagogue-federation projects across the nation, the synagogue-federation committee becomes a significant asset to the community, often spelling the difference between the success or failure of the effort to bring the two institutions into a more productive relationship.

Conversely, it is vital to ensure that synagogue-federation relations do not become the segregated province of a single committee assigned to that task. The most successful programs emerge from those communities that seek to integrate synagogue-federation cooperation fully into the lives of the two institutions. In some of these communities the relationship has been integrated into the ongoing work of the programmatic committees that separate synagogue-federation committees have been phased out.

Accordingly, the strongest synagogue-federation committees are those that are created not just to address "synagogue-federation relations" specifically but to forge a genuine partnership in addressing major community challenges. The synagogue-federation committees on Jewish continuity are good examples of such partnerships. As a reflection of a commitment to real partnership, several communities are phasing out synagogue-federation committees as committees of the federations and establishing independent committees in which all the parties come to the table as equal partners.

Suggestions: Try to ensure that synagogue-federation relations represent a true partnership of equals and remain integrated in the overall program of federation and synagogue communities by:

- having the synagogue-federation committee co-chaired by a vice president or prominent leader of the federation and a prominent leader of the synagogue community;
- setting clear process, program, and time goals for the integration of its work into the overall program of the federation and the synagogues; and,
- emphasizing at meetings and in publications the work of the committee during its tenure.

It is important that the synagogue leaders be seen as people who truly represent the synagogue community and are not only chosen on the basis of their involvement in the federation. This relationship is only as important and as visible as the two institutions make it to their memberships.











The West Valley Synagogue-Federation Task Force is a unique "sub-regional" committee comprised of rabbis and lay leaders from six synagogues as well as staff and lay leadership from local arms of B'nai Brith, the Jewish Community Center and Jewish Family Services of Greater Los Angeles. Aided by a part-time staff person whose salary is subsidized by a federation grant, this task force meets at least quarterly to deal with a broad array of common concerns and to sponsor cooperative programming such as a Yom Ha'atzmaut walk and children's concert, and a Hanukah festival, hosted by a different synagogue or federation each year.

The West San Fernando Valley community is comprised of approximately 75,000 Jews and is one of three communities within the San Fernando Valley which has its own cooperative synagogue-federation task force. The San Fernando Valley is one of five valleys which comprise the Valley Alliance of the Jewish Federation of Greater LA, which is itself a sub-division of the Jewish Federation of Greater Los Angeles. Organized at a fairly local level, the task force is able to be responsive to the specific needs of its various partners.

The Jewish Federation Council of Greater Los Angeles

The Commission on Jewish Continuity board is comprised of federation and synagogue leadership. From recommendations made by the Commission, both federation and synagogue leaders have focused extensively on strengthening educational programs within congregations. The Commission has a synagogue grant program and funds programs which assist synagogues in curriculum formation, teacher placement, and youth group management.

Jewish Education Center of Cleveland

The Commission on Jewish Continuity is a joint partnership of the Combined Jewish Philanthropies and its agencies, the Union of American Hebrew Congregations, the United Synagogue of Conservative Judaism, the Council of Orthodox Synagogues, and the Synagogue Council of Massachusetts. The project is dedicated to sponsoring programs that strengthen Jewish continuity, identity and education in community institutions, including synagogues.

Combined Jewish Philanthropies of Greater Boston

Good Ideas:

• A Year 2000 Committee to work on long range planning with a focus on continuity - Jewish Federation of Greater Buffalo











Good Ideas:

- A circulating library on wheels, moving among libraries in all Jewish community institutions. In some communities, this project has been done with materials selected and coordinated with the themes developed by community rabbis during Shabbat services.
- Federations, beneficiary agencies, and synagogues can educate their constituencies about the larger Jewish community
 and its overall needs, and sensitize them to the needs and strengths of other institutions in the community. "To Renew
 and Sanctify: A Call to Action The Report of the North American Commission on Jewish Identity and Continuity," Marvin
 Lender, Chairman, November 1995, p. 24
- Using rabbis as teachers of Jewish values and ideas in the federation world, particularly for in-service Jewish education programs for federation staff and leadership
- Federation funding of synagogue activities, particularly those related to Jewish continuity
- As federation funding of synagogue programs increases in frequency and variety, synagogues and federation can
 jointly develop appropriate criteria and mechanisms for accountability when federation funding is provided. "To
 Renew and Sanctify: A Call to Action The Report of the North American Commission on Jewish Identity and Continuity," p. 23
- Lay or rabbinic representation from synagogues on the federation board where they can effectively voice and represent the concerns of the synagogue community
- List sharing of members and donors for fundraising and programming purposes
- List sharing of unaffiliated residents for outreach programs
- Joint demographic and attitudinal research that can benefit the programs of all Jewish community institutions
- Synagogues can help federation and beneficiary agencies create an enhanced feeling of Jewish ambiance in their buildings. Specific suggestions might include: observing the Sabbath, Jewish holidays and festivals; displaying mezzuzot; adhering to dietary laws; presenting exhibits of Jewish art; maintaining a library of Jewish books and periodicals. "Statement: Jewish Ambiance in UJA-Federation Agencies," Adopted by the Committee on Religious Affairs, January 28, 1992
- Active synagogue support for fundraising campaigns of federations
- Close coordination of calendars and programs
- Having rabbis and/or one delegate from each congregation sit on the board of the federation
- Using federations to provide technical and skills training and support for the synagogue, particularly in the administrative, financial, and fundraising arenas
- Federations, beneficiary agencies, and synagogues can conduct "audits" of the opportunities they make available for Jewish identity development. The audits can then be used to plan and market targeted joint programming. "To Renew and Sanctify: A Call to Action The Report of the North American Commission on Jewish Identity and Continuity," p. 13











The Synagogue-Federation Task Force, comprised of federation and synagogue leadership, sponsors the Synagogue Leadership Series. This program brings together current and future leaders from community synagogues to broaden their knowledge and improve their skills by equipping them with specific leadership techniques and training. The program offers six three-hour sessions on such topics as "The Purpose of the Synagogue," "The Role of the Leader," "Missions and Visions," "Financial Management," "Education," and "The Next Generation: Our Youth." Rabbis and synagogue presidents recommend seven participants from each of their congregations. The costs are covered by the federation and a \$25 enrollment fee for each participant.

Jewish Federation of Metropolitan Detroit













The Jewish Federation of Greater Des Moines provides advice, counseling, and tax information to synagogues to help them develop their individual endowments. The federation also works with synagogues on joint solicitation of selected donors.

Jewish Federation of Greater Des Moines

The Synagogue/Federation Relations Committee of the federation published a handbook for synagogues entitled "Marketing Your Congregation in Order to Increase Synagogue Membership."

Jewish Federation of St. Louis

Good Ideas:

- UJF can invite synagogues to use its telemarketing phones for synagogue purposes; synagogues can provide volunteers for Super Sunday or other UJF telephone sessions Jewish Federation Council of Greater Los Angeles
- The federation can help organize buying pools for office and building supplies, equipment, and even utilities. Because
 the federation can combine the buying power of all the Jewish institutions in the community, very substantial savings
 are possible UJA-Federation of Jewish Philanthropies of New York
- The federation can assist synagogues, particularly those without professional administrators, to implement their
 administrative goals, such as making buildings handicap accessible, improving energy efficiency, or training staff in
 how to use computers to meet the needs of synagogues, e.g., developing databases for membership maintenance and
 fundraising.











She'arim is a family education program, sponsored by the Commission on Jewish Continuity of the Combined Jewish Philanthropies of Boston, designed to create community among families and to create opportunity for Jewish growth and learning. Meaning "gateways," She'arim was initiated in 1993 as a gateway to Jewish living for synagogue families.

The program matches funding from synagogues in order to pay for the salary of a chief Family Educator, who supervises programs and staff at each site. In some cases, staff members are often brought in from outside the community, while in others, rabbis and synagogue educators are utilized. The Family Educator also reaches out to individual families to determine their needs and desires for education and to provide support for their interests. In addition, the federation sponsors an in-service training program for *She'arim* Family Educators in conjunction with Hebrew College, a training institution for Jewish educators in Brookline, MA.

Every Family Educator uses a formal curriculum as they create innovative and exciting programs. At Temple Isaiah in Lexington, MA, for example, programs are organized by grade level, sometimes blending children and parents and often providing parallel programs for each group. For instance, while third-graders studied Cain and Abel, their mothers and fathers studied sibling relationships.

Combined Jewish Philanthropies of Greater Boston

A federation grant supports The Parent Connection, a family education program designed to stimulate Jewish identity, knowledge and commitment in pre-school children and their parents. By providing families with age-appropriate texts, activities, and background information, this program empowers parents to be teachers of Jewish life for their children. It also introduces families with young children to the synagogue setting. This program was held in local synagogues.

Jewish Federation of Greater Hartford

🕶 Good Ideas:

- A day of learning sponsored by synagogues, the federation and other Jewish institutions consisting of educational
 programs targeted towards families, adults, professionals, educators and the entire Jewish community Jewish Federation of Greater Houston
- A program to train Jewish professionals to be family educators, providing them with the critical skills necessary to
 teach families the benefits of living a Jewish lifestyle Jewish Federation of Greater Hartford
- Programs to show families how to build sukkot by building a model sukkah together Morristown Jewish Center,
 Morristown, NJ (C); Congregation Shomrei Emunah, Montelair, NJ (C) and similar programs on other holidays that are aimed at the unaffiliated
- A program where families gather to hear older generations pass on their family stories to younger generations –
 United Jewish Federation of Metro West, NJ
- A Shabbaton on the theme of family education and values Jacksonville Jewish Federation











Me-ah is an intensive two-year program designed to provide a framework and foundation for adult Jewish learning. Based on the respected Wexner leadership curriculum, the program provides a thorough grounding in Jewish history, philosophy, classical texts, liturgy and the rhythms of the Jewish holiday and life cycles. Me-ah is organized by the Commission on Jewish Continuity (a CJP member organization) and Hebrew College in cooperation with area synagogues. Funding comes from the Combined Jewish Philanthropies Endowment Fund and student tuition. Me-ah classes are held in area synagogues, JCCs and Hebrew College.

Specifically, the two-year program includes a weekly three-hour study of *Torah*, *Talmud*, and *Midrash* and the integration of these texts with modern themes. One class in Lexington, MA, for example, spent one session reading Exodus: 19-24 along with a passage from Jon D. Levenson's *Sinai and Zion*, and an essay by Gershom Scholem entitled "Revelation and Tradition as Religious Categories in Judaism."

Combined Jewish Philanthropies of Greater Boston

Good Ideas:

- An adult education forum in which rabbis from community synagogues address issues of current concern to the Jewish community – Jewish Federation of the North Shore, Marblehead, MA
- Each year, federations can provide funding for at least one educational lecture in each community synagogue.
- Federation can fund a community-wide adult education program in conjunction with community rabbis who design
 the curriculum and teach weekly classes. Jewish Federation of Greater Kansas City
- In planning joint adult education programs, federations and synagogues can utilize and adapt national models and resources such as the Melton Adult Mini-School, CLAL, Wexner Heritage Program, and kollelim. "To Renew and Sanctify: A Call to Action The Report of the North American Commission on Jewish Identity and Continuity," p. 14
- Federation and synagogues can provide for an educator to teach one-on-one Torah study sessions with individuals and couples at their homes or offices.

 Jewish Federation of Cincinnati
- Lunch time study groups in the workplace where there are concentrations of Jews Jewish Federation of Cincinnati
- Courses for Jewish professionals on what the Jewish tradition has to say about issues affecting their professional life (e.g., commercial business, doctors, and teachers)
- Lunch time study for women on the topic of women in the Bible and in Jewish history United Jewish Federation of Metro West, NJ; Congregation Shir Hadash, Los Gatos, CA
- An eight hour marathon Hebrew study session introducing adults to the study of the language Agudas Achim-Beth Israel, Belleville, IL (C); Jewish Federation of Southern Illinois, Southeastern Missouri, and Western Kentucky











8 - COOPERATIVE EDUCATIONAL ENDEAVORS

Federations can help facilitate educational effectiveness and efficiencies in the community by encouraging and making possible educational programs that would otherwise be financially unaffordable or logistically impossible. Depending on the size and demography of the community, this might involve programs in individual synagogues, programs jointly run by synagogues within the various movements, or community-wide educational programs. In even the largest cities, this is a growing need at the high school level; in the smaller communities, such joint or communal sharing of day or supplementary schools is indispensable in the face of shrinking populations and shrinking resources.

Many communities also have bureaus of Jewish education that often will involve varying degrees of partnership between the federation and the synagogues. These bureaus of Jewish education are often a valuable resource for synagogues, providing guidance on curricular, pedagogical, and administrative issues. It should be remembered that each of the movements has an educational department that engages in similar activities, and efforts should be made to make use of their materials and cooperate with them.

Other ideas for potential collaboration in the arena of formal and informal Jewish education cutting across several of these chapters include:

Project Yachad is a coordinated Jewish Education program, organized by and run through nine congregations, three college Hillels, several youth groups, the Jewish Community Center (JCC), the Jewish day school, and the federation in Pennsylvania's Lehigh Valley — a community with a Jewish population of 8,500. The program includes the following: coordinated in-service training of educators from the day school, the JCC, and congregational schools; a weekly Torah study, housed at the JCC and led on a rotating basis by each of the area rabbis and cantors; youth and young adult programming such as a teen council and a session on college selection; and a "How-to-Make Shabbat" candlelighting campaign, involving packages of candles sent to all 3,000 Jewish homes in Lehigh Valley. Project Yachad is governed by a body of lay and professional leadership from each member organization and is funded by the federation and financial contributions from member institutions.

Jewish Federation of the Lehigh Valley, PA

The Conservative, Reform, and Reconstructionist synagogue movements, the Board of Jewish Education, and the Jewish Federation of Metropolitan Chicago are partners in the Community Foundation for Jewish Education, an organization dedicated to the planning, support, advocacy, financial resource development, and enhancement of formal Jewish education programs for children, adults, and families. The primary focus of the Foundation's efforts is to assist the seventy congregational schools that serve approximately 80% of Chicago's 18,000 young Jewish students. The Jewish federation, through the annual Jewish United Fund campaigns, is the main source of the Foundation's support.

Community Foundation for Jewish Education, Chicago











Good Ideas:

- Federation can fund a program training a cadre of high school students to serve in a variety of assistant teaching roles in synagogue religious schools. This program not only strengthens the Jewish identity of the participants, but helps with the classes as well. The presence of younger teaching assistants can provide religious school students with mentors with whom they can relate age-wise, and, as a result, lead to a decrease in behavioral problems in class (see chapter 13 for a more complete description of this program). Congregation Beth Shalom, Kansas City, (C)
- Synagogues can work with federation, the bureau of Jewish education (or central agency for Jewish education) and
 their respective movement organizations to develop model schools that would provide a vehicle for testing innovative
 approaches. Synagogue-Federation Council of Greater Philadelphia recommendation in the, "Report of the Committee on
 Congregational Schools," March 15, 1995
- Strengthening central agency consultation services in such areas as curriculum development, staff development, and school improvement
- Creating a clearinghouse of continuity and educational activities and materials for all community educational programs
- Developing a community library program either by coordinating and/or supporting the libraries of synagogues and
 other community agencies, or by developing a circulating library that moves among these institutions
- Creating electronic communications networks and bulletin boards for teachers, students, and other lay and professional leaders
- Jointly training personnel for informal education and youth group work
- Using "community" resources financial, media, and otherwise to promote synagogue or movement sponsored
 family education, Israel experiences and other types of programs, such as camps and youth groups
- Facilitating professional networking across institutional boundaries (e.g., between JCC, day school, and synagogue staff members)













The Cleveland Fellows Program of the Commission on Jewish Continuity, a full-time masters program for Jewish educators, places a number of student interns and graduates in area synagogues to assist with education programs and gain experience in religious school education. The interns and graduates have enabled synagogues to significantly expand their ability to engage in family education and to utilize more informal educational programming.

Jewish Community Federation of Cleveland

The Bureau of Jewish Education started off the 1994-95 school year by offering traveling teacher training workshops to Houston's Jewish day schools, religious schools and pre-schools. One example: a Bible Workshop was presented to the entire staff of Becker Early Childhood Center of Congregation Emanu El. The workshop was entitled, *Creative Hands-on Ways to Make Bible Come Alive for 3 and 4 Year Olds*, and was custom designed for the school's needs. The BJE also offers on-site workshops to all affiliated religious schools.

Board of Jewish Education, Houston

Good Ideas:

- A resource center for synagogues and agencies containing a curriculum bank, magazines, periodicals, games, and videos – Jewish Federation of Greater Houston
- Weekend training retreats for synagogue and community school teachers
- Community-wide, day long teacher-training conferences Jewish Federation of Greater Houston











11 - YOUTH PROGRAMS

Jewish continuity efforts focus, in no small measure, on strengthening Jewish identity among youth in the post bar/bat mitzvah years. Although the majority of our youth engage in some form of Jewish education through synagogues prior to bar/bat mitzvah, the number who continue thereafter declines sharply. In response, there has been a growing effort to strengthen Jewish involvement and education from bar/bat mitzvah age until marriage, in particular the development of programming for teen and college age youth.

While the positive influence of experiences in Israel on Jewish identity has led the Jewish community to invest substantial resources in Israel trips (see Chapter 16 for information on Israel programs for youth), they are not a substitute for an ongoing intensive diet of Jewish education programming and activity. More attention must be paid to strengthening youth group programming and education experiences for this age group and most of these programs take place in synagogues.

Combined Jewish Philanthropies, the Union of American Hebrew Congregations, United Synagogue of Conservative Judaism, the Council of Orthodox Synagogues and the Synagogue Council of Massachusetts cosponsor the Youth Educator Initiative Pilot Project. The goal of the program is to expand, support, and enhance youth programming within congregations and insitutions while upgrading the quality of professional youth workers. The project involves consulation by "Regional Movement Youth Directors," training of youth professionals, and grants to nine institutions (including synagogues) chosen to develop model youth programs.

Combined Jewish Philanthropies of Boston

Discovery New York is a year long program of weekly classes for 10th grade students tracing the history of Jews in Columbus and in New York City. It culminates with a trip to New York. The following year, students may participate in Discovery Israel, which includes monthly classes on 20th Century European History and Israel in preparation for a three-five week Israel experience. These two programs are funded by federation and participating area congregations, and staffed by the congregations and the Commission on Jewish Education.

Commission on Jewish Education, Columbus, OH

Congregation Beth Shalom was awarded a grant from the Jewish Federation of Greater Kansas City for *Madrichim, Teachers of the Future*, a program training a cadre of high school students to serve in a variety of assistant teaching roles in the synagogue's religious school. During the program's first year, the federation grant paid for the salary of a program coordinator, a position now funded by Beth Shalom. The coordinator led four two hour training sessions, and provided the *madrichim* with periodic counseling. The *madrichim* were utilized mostly in Hebrew classes where they dramatically helped to improve class reading skills and to decrease behavioral problems. In 1995, the federation also subsidized attendance at the annual CAJE Conference for one student teacher. (This program is also listed as a "good idea" in the chapter on "Joint Education.")

Congregation Beth Shalom, Kansas City, (C)











12 - CAMP SCHOLARSHIPS AND PROMOTION

Studies have repeatedly shown that the intensity of a Jewish camp experience can be particularly effective in strengthening Jewish identity among young people, especially when they attend camp over a period of several summers. The camp experience meets many overlapping needs in American Jewish life. For those children with little or no exposure to Judaism, it provides an introduction to Jewish living. At the same time, it allows those who are already Jewishly committed to engage in more intensive and sustained Jewish educational, social, religious and artistic experiences.

Besides the congregationally affiliated youth who attend federation-run camps, the most common way that federations and synagogues can interact in the Jewish camping experience is for federations to provide scholarships for individual youngsters to go to the Jewish camp of their choice. (A number of the camps that youngsters attend are affiliated either with individual synagogues or with the various religious movements). In most cases, these scholarships are allocated on the basis of need, and the children of synagogue members are eligible only insofar as they meet those criteria. In some cases, however, there are scholarships restricted to those children (typically members of synagogues) who are preparing for or have completed their bar/bat mitzvah training. Such scholarships help the synagogue strengthen a young person's Jewish identity at precisely that moment when, socially and culturally, a young adolescent might otherwise be pulled away from synagogue life.

Suggestion: Camp programs are particularly effective when, having inspired interest in Judaism and the Jewish community, they then provide the opportunity to pursue and build on those interests throughout the year. All Jewish camps can and should build into their program ongoing opportunities to reinforce the inspiration that the camping experience provides. This can be achieved by enacting the following ideas:

- Camps should create year-round educational and social programs which will bring together unaffiliated children with
 affiliated and Jewishly involved campers;
- During the summer, camps should promote synagogues, youth movements, religious schools, JCCs and other opportunities for year-round Jewish involvement; and,
- Federations, camps, and synagogues should work together to inform parents about these opportunities.

The federation provides scholarships to bar/bat mitzvah students to attend synagogue-approved camps.

The Jewish Federation of Omaha

The federation co-sponsors an advertising campaign promoting various Reform, Conservative, and non-denominational Jewish camps.

Jewish Federation of MetroWest, NJ











13 - OUTREACH TO UNAFFILIATED JEWS AND INTERMARRIED COUPLES AND FAMILIES

In the space of a decade, "outreach" programs have become a central element of Jewish programming. Originally intended to reach out towards intermarried couples and families, the term "outreach" has been expanded to include programming targeted at virtually any specific unaffiliated or underaffiliated group of people, or identifiable groups that are involved but have unmet special needs. In addition to intermarried couples and families, unaffiliated Jews have become a central target of outreach programs.

Suggestion: Unlike most of the programs in this Handbook, there is sharp disagreement on outreach programs to intermarried couples and families. Orthodox segments of the community have expressed serious concerns about and outright opposition to programs geared towards intermarrieds, but in a number of cities, federations and synagogues do cooperate in addressing their needs. In all the movements, conversion is the key goal of such programs. However, in the Reform and Reconstructionist movements, there is greater willingness to provide such programs where there is a non-Jewish spouse who does not intend to convert, as a means of strengthening the Jewish quality of life for the Jewish members of the family. Special attention needs to be paid to the various sensitivities involved in these programs. Valuable references in this regard are: Preserving Jewishness in your Family After Intermarriage has Occurred, Rabbi Alan Silverstein, 1995, Jason Aronson, \$22.50; Jewish Community Services to the Intermarried: Report of the Task Force on the Intermarried and Jewish Affiliation, Lynn Korda Kroll, Chair, August 1994, Council of Jewish Federations, 730 Broadway New York, NY 10003 Publication #94-320-05, \$5; Reform Jewish Outreach: the New Idea Book, 1995, UAHC Press, \$15; Working With Interfaith Couples, 1992, UAHC Press, \$15.

The federation awarded the Union of American Hebrew Congregations Northeast Council a sizable grant for expanded Outreach to interfaith couples in the Greater Boston area in the 1996-1997 program year. These resources will fund the salary of an additional outreach coordinator to serve the Greater Boston area exclusively, while staff already in place will focus on the rest of the Northeast Council's seven state region. This funding will also allow for wider advertising in the secular press and expanded training opportunities for local professionals working in the Jewish community. In addition, the grant will help the UAHC develop Outreach programs to be housed at the Jewish Community Center, while continuing to fund programs at area synagogues.

The UAHC Northeast Council coordinates a number of Outreach programs targeted to the various needs of interfaith couples. A Taste of Judaism is an introductory course open to both intermarried couples and the unaffiliated (see description in this chapter). Introduction to Judaism continues Jewish exploration and prepares couples for conversion. New Beginnings helps couples begin their new lives a Jews. Yours, Mine and Ours helps interfaith couples to understand the meaning of religious identity in their lives and face the difficult decision of choosing a clear religious identity for their children.

Combined Jewish Philanthropies of Greater Boston Union of American Hebrew Congregations Northeast Council











Making Jewish Memories reaches out to unaffiliated and marginally-affiliated families, single parents and intermarried families with creative, hands-on educational programs. The program was developed by the UJF Task Force on Jewish Continuity and is staffed and sponsored by the Agency for Jewish Education with ongoing funding provided by the federation. Area synagogues contribute their facilities, volunteers, and education directors to help house and facilitate programming. Programs have included "Chanukah Happenings," "More Than Matzah," "Jewish Earth Day," "Apples And Honey and Much, Much More," and Jewish storytelling sessions for families. A newsletter and a resource bank have also been established for the participants and their educators.

Agency for Jewish Education, San Diego

A more short term type of outreach program, A Taste of Judaism: Are You Curious? is a free, three session program on Jewish spirituality, ethics, and community designed for unaffiliated Jews and interfaith couples, adult children of intermarriages, and non-Jews seeking exposure to Judaism. The Union of American Hebrew Congregations created A Taste of Judaism, advertising it in the secular press and administering the program locally through its regional offices. In some locations, the program is held in partnership with local federations and synagogues of various denominations, which house its classes.

There are currently two models of local partnership. In Toronto and in Bergen County, NJ, for example, the federation funds *Taste of Judaism* programs organized by the UAHC regional office and held in Reform synagogues. Alternatively, in agreements reached in San Diego and Cleveland, the federations and the UAHC will share funding and programming responsibilities.

UJA Federation of Bergen County and North Hudson, NJ
UAHC New Jersey-West Hudson Valley Council
Jewish Federation of Greater Toronto
UAHC Canadian Council
United Jewish Federation of San Diego County
UAHC-CCAR Commission on Reform Jewish Outreach
Jewish Community Federation of Cleveland

The Jewish Board of Family and Children's Services' Rabbinic and Synagogue Consultation Service provides services to synagogues in the five boroughs of New York City. Among these are its consultation to rabbis, family educators and lay leaders to assist them in building mutually supportive and caring communities, and its Family Life Education Department's facilitation of educational workshops and lectures designed to help participants cope more effectively with life-cycle issues, all programs addressing the needs of the intermarried, the unaffiliated, and their families. Participants discuss issues such as parenting, adolescence, singlehood and aging, self-awareness, identity, and interpersonal and family relationships (see chapter 2 for more information on this program's consultation services to rabbis and synagogue leadership). In the broader program, the groups led by agency professionals are offered by request at public and private schools, yeshivas, synagogues, Ys, and community organizations.

Jewish Board of Family and Children's Services, New York











14 - OUTREACH TO UNDERINVOLVED SEGMENTS OF THE COMMUNITY

Outreach programs also focus on groups who are either under represented in synagogues, organizations, and the community, or who have special needs that are not being filled (such as seniors, the sick, teens, singles, divorcees, young married couples without children, single parent families, gays, and lesbians.)

The Jewish community is graying faster than the American populace. This will create increasing demands on our institutions in the form of social service programs, as well as social, educational, and worship opportunities that are crafted to meet the lifestyles of older members of our community. Cooperation on seniors' programming and services, therefore, offers a vital arena for synagogues and federations to work together.

The 1990 CJF National Jewish Population Survey showed that the traditional family model (mother, father and children living together in a household) comprises only 17% of American Jewish families today. For example, singles make up a significant segment of the American Jewish community. Yet, in many communities, federations and synagogues alike have failed to make single men and women, as well as young couples without children, feel as welcome as the traditional family. Synagogue-federation leadership can now follow the lead of a number of communities that have worked successfully to build a niche for these populations.

Suggestion: As with outreach to intermarried families and couples, there is sharp disagreement on outreach programs to gay and lesbian Jews. Yet, as with intermarried couples and families, a number of federations and synagogues do cooperate in addressing the needs of this segment of the Jewish community. Special attention needs to be paid to the sensitivities of the various streams of the Jewish religious community involved in these programs.

The federation, Jewish Family and Children's Services and two area synagogues work together on several programs for the seniors of the community. Twice each month, Yiddish Club participants meet at Congregation Beth Israel (C), Temple Beth El (R) or federation affiliated offices. Three nights a week, they provide a kosher nutrition program followed by a social program. The synagogues advertise the program in their respective bulletins and donate their facilities for the program, while federation provides for the program's coordinator and necessary staff, and organizes volunteers. The kosher meals are prepared in Congregation Beth Israel and served in Temple Beth El.

Flint Jewish Federation

Jewish and Single in San Diego is a project of the San Diego County Federation Task Force on Jewish Continuity designed to introduce Jewish singles, ages 21 to 40, to the broad array of available programming and to inform the community of the needs of Jewish singles. A Community Singles Coordinator, housed at the JCC, oversees the program along with the Young Jewish Professionals Council, a coalition of singles groups from Jewish institutions and independent not-for-profit groups. Member groups, including synagogue singles groups, AIPAC, and South African Jewish American Community Singles (SAJACS) advertise their single's activities monthly in the Jewish Singles Schmooze News (letter) and the Schmooze News Eventline. In addition, Schmooze News and the Eventline regularly advertise Singles Shabbatotot held at area synagogues, while synagogue rabbis regularly plug Jewish and Single in San Diego events from the pulpit.

United Jewish Federation of San Diego County











15 - ISRAEL PROGRAMS FOR YOUTHS AND ADULTS

Because of their significant impact in strengthening Jewish identity, many communities have begun programs to ensure that many, if not every, Jewish teenager has the opportunity to go to Israel. Some communities focus on those who are Jewishly involved (e.g., b'nai mitzvah, members of youth groups, etc.) as a means of solidifying that connection. Other communities focus on unaffiliated young people as a means of engaging them in the community before they are lost. In most communities, of course, they try to cover both groups.

These trips raise several unresolved issues in synagogue-federation relations, including whether involvement in synagogue life ought to be a prerequisite for receiving community support, and to what extent there should be a preference for encouraging young people to go on programs run directly by synagogues and the synagogue movements, as opposed to other Israel programs.

As with young people, adult programs in Israel can have a significantly positive impact on strengthening Jewish identity. Synagogues and federations can work together on such programs in a number of areas. First, where such programs take the form of federation missions, synagogues can encourage members to participate, thereby strengthening federation programming and fundraising. Conversely, where synagogues seek to organize such efforts, federations can be supportive.

Federations and synagogues are increasingly organizing family trips. For all the reasons discussed in the family education chapter, this fills an important need in Jewish continuity efforts. As with youth programming, these programs can be a major gateway for bringing people into the organized Jewish community. Special attention, however, ought to be made in both the preparation and the follow-up of the families' trip to maximize involvement in the community and in synagogue.

Suggestion: If not surrounded by proper preparation and follow-up, the Israel experience, no matter how effective, is left as an isolated experience, and, as such, rarely succeeds in securing the Jewish identity of the participants. Synagogues can play a particularly effective role in such preparation and follow-up. Indeed, the entire experience can and should be shaped in a manner so as to encourage the involvement in community and synagogue life.

In that sense, attention should be paid as well to the Israel experience itself. While sometimes these efforts plug young people into trips over which communities have no influence in terms of program, in many cases, they involve trips over which the communities can exert some influence. Wherever possible, the substance of programs in Israel should be crafted to legitimize and encourage participation in the broader Jewish community and in the life of the synagogue and other Jewish organizations. Consistent and positive delineation of the links between the Israel experience and strong Jewish involvement at home ought to be interwoven into the program.











16 - COMMUNITY COOPERATIVE/FUNDED EVENTS: Shabbat, Holiday, Cultural and Interreligious Events

Because the intent of community events is to involve all community residents and groups, they are a natural forum for cooperative programming. Placing such community cooperative programs in synagogues reaffirms the central role of the synagogue in Jewish communal life. When such events are held in other appropriate community buildings (e.g., JCCs, day schools), synagogues can help encourage members to attend. More assertive and successful synagogue-federation coordinated efforts can attract larger audiences to such communal events. Federation funding for such programs can often facilitate higher quality programming than synagogues might be able to arrange working alone.

Both federations and synagogues play important roles shaping events that can strengthen the Jewish community's relationships with the broader community. This partnership is essential, especially with the interreligious community whose clergy and congregations often look to the rabbi and synagogue as their natural partner. At the same time, the federations, CRCs, and federated agencies have an enormous stake in interreligious relations and coalitions. Such Jewish community organizations can play a key role in involving the broader community in annual Jewish commemorations such as Yom HaShoah and Yom Ha'atzmaut. The synagogue community can play a similar role in inviting non-Jewish clergy and congregations to be involved in appropriate religious celebrations. Pesach, with its well-known, powerful themes of freedom, is an especially appropriate occasion to invite non-Jewish groups to be guests or participants at the observance. While there are a number of special seders available on various themes (e.g., Black-Jewish seders, Latino-Jewish seders, environmental seders, etc.), it should be remembered that many in the Orthodox community will not participate in interfaith religious observances.

Suggestion: Community wide events can occasionally cause tensions in synagogue-federation relations. Events normally associated with synagogues — worship services, educational programs, or the kind of holiday programs described in the next chapter — can become sensitive issues when federations seek to organize them. In these instances, federations should work to reinforce and strengthen the role of the synagogue. Discussions on how such efforts will impact the various partners in the community should be held early enough to allow for compromise. Planning and coordination can assure cooperation and alleviate competition.











In 1994, a Conservative congregation received funding from the Combined Jewish Philanthropies of Boston's Synagogue Program Fund for the *Children's Jewish Theater Workshop*. The program aimed to integrate the former Soviet community with the local Jewish community through art and theater. The goal of the program was to attract new Americans to the synagogue community both as performers and as audiences. The productions were performed in both English and Russian in at least three locations, including nursing homes and local Senior Centers. (The group has since moved to the JCC. The synagogue now uses that money for English as a Second Language classes for Russian immigrants.)

Congregation Agudas Achim Anshei Sfard, Newtonville, MA (O)

A 1995 grant from the Council on Jewish Continuity made possible Jewish Spirituality Through the Arts, a series of classes for Teenagers held on three consecutive Sundays at community synagogues. Classes on spirituality, theater arts, and art were taught, by specialists in their fields to ensure high academic and cultural standards.

Jewish Federatlon of Greater Hartford

* Annual Community-Wide Yom HaShoah Programs Funded or Cosponsored by Federations and Synagogues

The Holocaust Remembrance and Education Council of MetroWest sponsors an annual Kristallnacht Remembrance Program, an interfaith evening of remembrance and hope. The council is a committee of the Community Relations Committee of the United Jewish Federation of MetroWest and is comprised of lay leadership from community synagogues. In 1994, the College of St. Elizabeth and its Alumnae Association co-sponsored, helped plan, and hosted the event. The keynote speaker was Dr. Michael Berenbaum, Director of the Research Institute of the United States Holocaust Memorial Museum. All congregations participated in, helped promote and sponsor this community-wide event. Kristallnacht Remembrance Program ceremonies are enhanced annually by the participation of clergy from a variety of religious institutions. The location of the event moves between local synagogues, community institutions and churches every year.

The United Jewish Federation of Metro West, N.J.

* Community Sponsored Interreligious Programs

The federation and local synagogues sponsor and fund an annual *Martin Luther King, Jr. Shabbat* service which often attracts up to 300 participants. The service is coordinated by the federation, housed at Temple Israel (R) and includes participation by an interreligious choir.

Temple Israel, Canton, Ohio (R)

The service was initiated by Temple Israel and has now grown into a commuity-wide event, with the federation a key partner. The music for the service is provided by an interreligious/interracial choir.

Canton Jewish Community Federation











A community Yom HaShoah observance hosted at different community synagogues each year. —
Canton Jewish Community Federation
Jewish Federation of Ulster County, NY
Jewish Federation of Peoria
Jewish Federation of Nashville and Middle Tennessee
Central Kentucky Jewish Federation
Jewish Federation of Greater Des Moines
Greensboro Jewish Federation
Jewish Federation of Arkansas
Milwaukee Jewish Federation
Jewish Federation of Fort Worth and Tarrant County
Jewish Federation of Edmonton
Jewish Federation of the Berkshire, MA

- Annual discussions with Holocaust survivors, open to the community, can be co-sponsored and held at different community synagogues and federation agencies each year. – Jewish Federation of Ulster County, NY
- Federation can co-sponsor and help fund Holocaust exhibits at synagogues. Congregation Gemiluth Chassodim, Alexandria, LA (R)











The Dallas Jewish Coalition for the Homeless (DJCH) is a not-for-profit organization designed to alleviate the plight of the homeless in Dallas. Formed in 1986 by a team of 21 synagogues and other Jewish organizations, including the Jewish Federation of Greater Dallas, DJCH is now an independent non-profit agency involving Jewish institutions throughout Dallas. Area synagogues of all denominations and the Jewish Federation of Greater Dallas are represented on the DJCH Board of Directors and pay a membership fee of \$200 a year.

The centerpiece of *DJCH* is Vogel Alcove, a day care center for the children of homeless families serving 104 children a day – 700 a year – over 6000 since 1987. Area synagogues and the federation regularly provide Vogel Alcove with volunteers and organize drives for food, diapers, formula, clothing, shoes, *etc.* In addition, synagogue youth often choose to volunteer at Vogel Alcove as part of their bar/bat mitzvah training.

In addition to Vogel Alcove, *DJCH* also advocates on behalf of Dallas' homeless population, and recently initiated Hungerlink, a program where Dallas restaurants donate food to the hungry (Hungerlink has since been turned over to the North Texas Food Bank).

Jewish Federation of Greater Dallas

The Jewish Employment Network, a project of the federation's Jewish Vocational Service, in cooperation with the Chicago Federation's Congregational Enrichment Initiative Programs Fund, helps match unemployed congregation members with jobs. Thirty-seven congregations now participate in the program.

Jewish Federation of Metropolitan Chicago

The Community Resettlement Program is a partnership between UJA Federation, its agencies, the federal government, HIAS, which sponsors local families and synagogues to help successfully resettle and integrate newcomers from the former Soviet Union into the local Jewish community.

The Volunteer Program of the Community Resettlement Program promotes volunteer efforts and helps synagogues develop acculturation programs for new Americans. A network of liaisons from area synagogues form a core of trained volunteers who mobilize others within their synagogues for activities throughout the year. One representative from each synagogue works with the federation's Community Resettlement Volunteer Coordinator to plan his/her synagogue's support efforts. These include providing seats to newcomers for the High Holidays, organizing household items drives and clothing bazaars, helping with the acculturation of the refugees, and welcoming immigrant families to Shabbat and holiday services.

UJA Federation of Greater Washington











18 - SOCIAL JUSTICE

Social justice remains a powerful tool for organizing Jewish continuity efforts. Polling data indicates that for many Jews, social justice activity is a primary expression of Jewish identity. This is true for an even higher percentage of young adults and the unaffiliated key targets of communal Jewish continuity efforts.

Federation and synagogue cooperation in this area includes many of the social service programs described in the last chapter as well as advocacy work and educational programs on the theme of social justice. For example, the *Tikkun Ha'ir* program in Boston combines aspects of these three categories (see description below). Federations increasingly are using social justice themes for young leadership programs, and are integrating community relations and government affairs activities into many areas within the federation, including the planning, campaign, and young leadership departments. As federations have become more involved in government affairs work, avenues for partnerships between synagogues and federations together with CRCs have expanded. This growing emphasis opens up many new avenues for federations and synagogues to engage in joint social action and/or government affairs programming. Some federations also may fund synagogue youth group participation in social justice activities like *mitzvah* corps and social justice skills training programs like *Panim el Panim* and the Religious Action Center's Political Action Seminars in Washington, D.C.

Suggestion:

- 1. Many Jews, including a high percentage of Jewish young adults, are involved in social service or social justice efforts on an individual basis. It is imperative that those involved in such activities see more clearly the connections between their social idealism and Jewish tradition, text, ritual, and communal life. In addition, many Jews who are involved in social justice work are not aware of opportunities to do this work within the Jewish community and as reprensentatives of Jewish organizations in the broader community. Federations and synagogues can work together to develop educational programs to enable those involved in such work to study what perspectives the Jewish tradition brings to bear on the issues about which they are concerned; how the Jewish community has historically addressed these issues and provided health, welfare, and educational services; and how the Jewish community today is addressing these issues.
- 2. As federations have become more involved in government affairs work, avenues for partnerships between synagogues and federations have expanded. Agents of these partnerships may include synagogue social action committees, community relations councils (in communities where CRCs are agencies of the federation), and/or federation government affairs, planning, or young leadership departments. Many programs are possible in this area.











The Tikkun Ha'ir - Synagogue Partnership beginning in 1996-97 is a project of the JCRC, a constituent agency of the Combined Jewish Philanthropies of Greater Boston, in cooperation with the Union of American Hebrew Congregations, the United Synagogue of Conservative Judaism, and the Synagogue Council of Massachusetts. Tikkun Ha'ir will work with the social action committees of Boston area synagogues to plan and implement social justice projects in cooperation with partner institutions in the inner-city community. The synagogue social justice coordinator for the JCRC will staff the program and will work closely with a consortium of four participating synagogues, providing technical assistance and administrative support. While there will be no financial commitment on the part of the synagogues, each congregation is expected to commit at least ten people to participate in each year's programming.

These synagogue leaders will participate in a number of workshops designed to prepare them for building collaborative social justice programs. Five times throughout the year, on Sunday mornings, the consortium will gather at one of the synagogues for a morning of Jewish learning sessions, technical assistance training workshops, and seminars on urban issues. These programs will be led by rabbis from the consortium, other Jewish educators, representatives from urban community organizations, community organizers, and other professional trainers. Each month, during the first half of the year, synagogue groups will meet individually for an evening of Jewish learning, follow-up training and actual program planning. During the second part of the year, each synagogue will implement a social justice project.

Tikkun Ha'ir is aimed at creating genuine, sustainable partnerships between synagogues and organizations doing social justic work in urban settings. A goal of the program is to move inter-ethnic group social action work beyond dialogue to projects that produce measurable outcomes. Over the past three years, the JCRC has developed effective partnerships with several urban community groups including a coalition of Black ministers and a multicultural community development organization. These existing relationships will form the basis of the suburban -urban partnerships developed through Tikkun Ha'ir.

Jewish Community Relations Council Of Greater Boston Temple Israel, Boston, (R) Temple Emanuel, Newton, MA (C) Congregation Kehilleth Israel, Brookline, MA (C) Temple Emunah, Lexington, MA (C)









19 - COMMUNICATIONS

Over the past generation, the Jewish community has learned how to use communications more effectively in shaping the values and the attitudes of our communities. These lessons can be applied to the arena of synagogue-federation relations. At a minimum, joint publicity of the other's activities sends a message of affirmation, legitimacy and approval. Many synagogues and federations provide each other reduced-cost or free advertising in their newspapers and bulletins. In some communities, rabbis will often write a regular column in the federation newsletter. It is particularly important that each institution encourage its members to participate in the activities of the other.

Suggestion: Often a particular federation or synagogue will have either institutional expertise in media relations or an individual in its constituency with such expertise. Setting up a mechanism to allow for skills training, or direct assistance, in developing an effective media strategy for creating positive images of the community's Jewish programs can be an essential means of strengthening the Jewish institutions of a community.

Every month, one rabbi from the community writes articles for the federation bulletin on religous themes, on holidays such as Rosh Hashanah, Yom Kippur, and Pesach, and on other issues of concern to the community.

Jewish Community Federation of Mohawk Valley, NY

Synagogues advertise camps, pre-schools, Hebrew school/day registration, and adult education courses in the federation newspaper free of charge.

Jacksonville Jewish Federation











NEW JERSEY

Beth Israel Congregation (C) P.O. Box 400, 1015 East Park Avenue, Vineland, NJ 08360 609-691-0852

Morristown Jewish Center (C) 177 Speedwell Avenue, Morristown, NJ 07960-3851 201-538-9292

Congregation Shomrei Emunah (C) 67 Park Street, Montclair, NJ 07042-2903 201-746-5031

NEW YORK

Central Synagogue (R) 430 De Mott Avenue, Rockville Centre, NY 11570 516-766-4300

Congregation Beth Elohim (R) 8 Avenue & Garfield Place, Brooklyn NY 11215 718-768-3814

Congregation Kehilath Jeshurun (O) 125 East 85th Street, New York, NY 10028 212-427-1000

Huntington Hebrew Congregation (C) 510 Park Ave., Huntington, NY 11743-3769 516-427-1089

Reconstructionist Synagogue of the North Shore (RC) Plandome Road and Westgate, Plandome, NY 11030 516-627-6274

OHIO

Temple Israel (R) 33 25th Street NW, Canton, OH 44709 330-455-5197

Anshe Chesed Fairmount Temple (R) 23737 Fairmount Boulevard, Cleveland, OH 44122-2203 216-464-1330

Isaac M. Wise Temple (R) 8329 Ridge Road, Cincinnati, OH 45236 513-793-2556

RHODE ISLAND

Temple Beth-El (R) 70 Orchard Avenue, Providence, RI 02906-5402 401-331-6070

TEXAS

Congregation Emanu-El (R) 1500 Sunset Boulevard, Houston, TX 77005-1845 713-529-5771

CONGREGATIONAL BODIES

New York Metropolitan Region of the United Synagogue of Conservative Judaism 155 Fifth Avenue, New York, NY 10010 212-533-7800

Union of American Hebrew Congregations
Northeast Council
1330 Beacon Street,, Suite 355, Brookline, MA 02146
617-277-1655

Union of American Hebrew Congregations New Jersey-West Hudson Valley Council One Kalisa Way, Suite 104, Paramus, NJ 07652 201-599-0080

Union of American Hebrew Congregations Canadian Council 36 Atkinson Avenue, Thornhill, Ontario, Canada L4J-8C9 905-709-2275

Union of American Hebrew Congregations - Central Conference of American Rabbis Commission on Reform Jewish Outreach 838 Fifth Avenue, New York, NY 10021-7064 212-650-4230



















Section 3

BUILDING
RELATIONSHIPS
FOR THE
JEWISH FUTURE

I. INTRODUCTION

The Principles of Synagogue-Federation Collaboration in Section One, which focus heavily on individual and group interactions, are intended to inform a planning process leading to the development of a formal action plan for the community. These Principles focus on building respect and recognition for the work and contributions of the leaders within the organizations. By translating the Principles into a structured set of activities, we hope to engender a greater level of involvement by the leadership of each of the participating organizations.

At the heart of this section is the belief that a collaborative process involving people from different types of organizations with different cultures, operating structures and belief systems must develop trust in each other through the creation of a common language. The ability to communicate with each other when issues are difficult and divisive requires a commitment to listen without passing judgement, to share opinions in an open and honest exchange, and to adapt and adjust personal views to meet the greater need of the community while not sacrificing the important values held by their respective organizations.

To assist in this process, we are providing a few sample activities. Each has been designed to highlight a particular set of issues relating to the dynamic relationships between leaders in different settings. By engaging the leadership in these discussions, it is our hope that the synagogues and the federation will achieve greater levels of collaboration within the community. (Note: Related activities appear in the two previous continuity planning handbooks: Planning for Jewish Continuity: A Handbook published by JESNA and the CJF, and Targilon: A Workbook for Charting the Course of Jewish Family Education published by JESNA and the Jewish Reconstructionist Federation.)

The texts at the end of this section are designed to foster a deeper understanding of the issues as they have been discussed throughout our four thousand year history. This sampling touches only a few of the important concepts involving the creation of a strong, dynamic community built upon the concept of collaboration.













Activity 2

Breaking Down Stereotypes

Introduction

Breaking down faulty stereotypes is an essential part of building positive relationships and developing trust among people. This activity examines the various attitudes and beliefs that people in leadership positions have with regard to the synagogue and federation communities. By exploring the nature of these attitudes and beliefs across organizational settings, leadership will develop a greater understanding of and respect for each other as individuals, Jews, and leaders.

Brief Overview

- The goal of this activity is to provide the leadership with an opportunity to explore the negative stereotypical attitudes that are often held by leaders in both the synagogues and federation agencies about one another, to better understand their origins and consequences, and to create a better environment in which to create a common vision for the community.
- An underlying assumption implicit in this activity is the belief that Jewish communal leaders, without regard for their organizational affiliation, share many of the same stereotypical attitudes about Jewish organizational life.
- The format engages the participants in a role-play exercise that includes both small group discussion, full group sharing, and dialogue which focuses on stereotypical attitudes and beliefs that leaders share in a variety of settings.
- The planning process should give careful consideration to selecting the participants, engaging an appropriate facilitator, and scheduling session(s) at mutually convenient time(s).

Description of Activity

At the beginning of the session, the facilitator should randomly divide the participants into two groups of equal size. Each group should include leaders from different organizational settings (*i.e.*, a mixture of synagogues and federation agencies) and have approximately the same number of participants.

1) Each group is informed that it will play the role of either a synagogue or federation board. It is asked to spend 15 to 20 minutes discussing the significant issues where overlap and conflict may arise between their "board" and the "other board" (i.e., synagogue or federation). Then they are asked to develop a skit or short dramatization of a discussion that may take place at a board meeting of "their" organization on an issue where they perceive that a major conflict of interest might exist between the typical synagogue and the federation.

In selecting the issue for dramatization, the participants should consider the significance and importance that the issue has for its board and the nature of the conflict that may arise in seeking a settlement with the "other" board. For the purpose of this role play, we are seeking a scenario where the greatest conflict and disagreements may arise.

They should be encouraged to include comments and attitudes that reflect their most negative stereotypes and should not censor any thoughts that are expressed by members of the group. The intent is to highlight the typical negative attitudes that each group has toward the other.

Sample Issues for Synagogue Boards:

- Federation desires to merge schools to save money
- Federation wants synagogues to actively promote "the" campaign
- Federation asks for the synagogue membership lists to be utilized for campaign purposes
- Federation wants to create or support nonsynagogue based worship













Activity 3

Specifying Goals for Synagogue-Federation Collaboration

Introduction

For nearly a half century, the synagogue and federation communities have pursued their separate agendas almost exclusively of each other. Their professional and lay leaders have, consciously or unconsciously, established their own priorities in line with the missions of their respective organizations. Occasionally, the goals of the two communities overlapped and joint ventures were initiated. The purpose of this activity is to examine some of the many areas described in this manual where greater cooperation can be achieved.

Brief Overview

- The goal of this activity is to prioritize a set of goals that will enable the synagogues and federation agencies to develop a joint action plan for collaborative activities. By delineating organizational goals where both cooperation and collaboration can be achieved, the leadership will be better prepared to set appropriate priorities for the community.
- The format of the session involves a multi-step process of identifying goals for effective synagogue/ federation collaboration, which will include both small group and general discussion.
- The planning process should give careful consideration to the process of inviting the participants, to engaging an appropriate facilitator, and to scheduling the session(s) at mutually convenient time(s).

Description of Activity

This activity is divided into three segments, allowing for the group to identify the important areas of activity, prioritize those areas, and then to select the ones that are of greatest importance for the community and to begin strategizing an implementation process in the most important areas.

1) Distribute the *Inventory of Goals* (using the list provided or one developed by the planning committee). In small groups of 3 to 5, ask the participants to review the list and to indicate how they might revise it. What goals would they add, delete, or modify? This Inventory includes issues relating to relationships and

communal agendas. In preparing the session, different foci may be selected by the planning committee.

- 2) Compile the suggested changes and ask the group as a whole to select up to 9 goal statements for further consideration. This process may include discussing the ones that appear to be of least importance in order to narrow the choices for the next segment of the activity.
- Provide each individual with a rating chart with five levels for each of the goal statements. Review the procedures indicated on the rating sheet. After all participants have completed the rating process, compile the results of the highest rated goal statements by a show of hands. By inviting the participants to indicate their top three or four choices, the most highly favored goal statements will be identified for further consideration.

Note: The facilitator should be careful to notice if there is a distinction in the level of importance between the participants who come from the synagogues and those from the federation community. If there is a significant disparity, the group should examine the reasons for this distinction.

4) From the six or seven highest regarded goal statements, select three for further consideration through a group consensus process. Review the other goal statements to determine if they might be subsumed under one of the three headings.

Divide the group into three sub-sections and ask each group to develop a model cooperative strategy for translating one of the goal statements into a specific program. Refer to the *Principles of Synagogue-Federation Collaboration* for guidance in preparing the strategies. After sufficient time for planning, the group should reconvene and share the results of the process. During the subsequent discussion, each of the strategies should be adjusted to reflect further thinking from the full group.

5) To conclude the session, the facilitator should lead a discussion that focuses on strategies for developing collaborative and/or cooperative ventures that address the goals shared across institutional lines.













Inventory of Goals for Synagogue-Federation Collaboration

Please rate the goals (as revised) from 1 to 5, with 1 = unimportant and 5 = very important. (Do not give a '5' to more than three goal statements).

A goal for Synagogue-Federation Collaboration ought to be: Consolidate the partnership between the religious and federated systems within 1 1) the Jewish community. 2 Increase the participants' knowledge of the roles, activities, and sensitivities 1 5 2) of the two systems. 2 5 Create a greater feeling of community among those who are actively involved 3) in each of the organized systems. 2 3 5 1 Foster a greater feeling that synagogues and federations have similar purposes, i.e., strengthening the Jewish community. 5 1 2 3 Enable both groups to better achieve their missions. 5) 1 2 3 5 Increase the level of Jewish activity by members of the community. 6) 2 3 5 Foster a greater financial commitment to the communal system of 7) agencies - locally, nationally, and internationally. 2 5 Inspire kedusha in the daily lives of the leadership. 8) Encourage a more active involvement in Jewish learning throughout $\mathbf{2}$ 3 5 1 9) the community. 2 5 3 Legitimize tikkun olam as a critical value within the Jewish community. 1 10) 2 3 5 1 Encourage Jews to perform acts of gemilut chasidim. 11) 2 3 5 Encourage greater affiliation with synagogue and communal organizations. 12) 5 2 3 1 13) 3 5 1 2 2 3 5 1

15)











influence and interaction between the activities. No single involvement is sufficient, nor can we predict which particular activity is more important than another for a particular individual. Rather, building a system where our youth become active participants in a wide variety of Jewish activities will provide the best opportunity for building the Jewish community of the future.

4) To conclude the session, the facilitator should lead a discussion that focuses on the importance of engaging our youth in multiple Jewish activities at each stage of their development. It should be clear to the participants that the transmission of a culture involves many different and, at times, simultaneous interventions in order for the recipient to fully receive the benefit.









REQUISITES FOR JEWISH CONTINUITY

ALTERNATIVE ACTIVITY SHEET

for Adult Years

inimpo nust b 1) V 2) A	the Jewish experiences by assigning each experience a rating from 5 to 0, with 5 being most important and 0 be ortant. You may use any system of assigning value to the experiences, but the total value of the numbers as be exactly 36. Weekly study of Jewish texts (Bible, Talmud, Midrash) with your rabbi or a Jewish scholar	
2) <i>F</i>	Weekly study of Jewish texts (Bible, Talmud, Midrash) with your rabbi or a Jewish scholar	
o) (Active involvement on committees and boards of synagogues and other Jewish organizations	300
) \	Observance of Shabbat and the Jewish holidays in the home and synagogue	
	Interaction with (or influenced by) outstanding Jewish professionals (rabbis, cantors, educators and teachers) or volunteer leaders	
5) <i>I</i>	A high level of Jewish activity and discussion in the home	
6) S	Serve as a leader in tefila and the reading of Torah in the synagogue	
7) 1	Personal experience with the people of Israel through study and travel	
8) .	Active involvement with helping others, both Jewish and non-Jewish (tikkun olam)	
9)	Active participation in political causes affecting the Jewish people	
10)]	Involvement as a Jewish campus leader during the undergraduate and graduate years	
11) '	The background and involvement of one's spouse or life partner	
12)	The influence of parents and other extended family members	
13)	Residence within the same community of one's youth	
14)	The influences of the social or peer group within the community	













SOURCES OF SATISFACTION AND FRUSTRATION AS A LEADER WITHIN THE SYNAGOGUE AND FEDERATION

On the Individual level

A.	What are t	three (3) of the most important sources of satisfaction that you experience in your work with the federation?
	1)	
	2)	
	3)	
	What are	three (3) of the most important sources of satisfaction that you experience in your work with the synagogue?
	4)	
	5)	
	6)	
В.	What are the synag	three (3) of the most important sources of <u>frustration and/or stress</u> that you experience in your work with ogue?
	1)	
	2)	
	3)	
	What are	three (3) of the most important sources of <u>frustration and/or stress</u> that you experience in your work with ation?
	4)	
	5)	
	6)	













Activity 6

Text Study

The written word as represented in the *Torah* and its commentaries has provided guidance and direction throughout our long history and continues to be the source of inspiration to today's Jewish leaders. It is, therefore, fitting to turn to these words as we embark on new initiatives.

The following texts provide opportunities for community leaders to apply traditional study to the realities of the modern age.

Following the first text, we have provided a brief description of how to construct an appropriate discussion. Careful attention should be given to encouraging the active involvement of the participants and to recognizing the widely diverse background that each individual brings to the table.

In keeping with the purpose of this Handbook, the selected texts are intended to encourage dialogue leading to greater understanding and collaboration between groups. This is particularly important in those areas where groups do not share a common set of values and goals. For those who wish to make their own selections, particular concern should be given to maintaining this basic principle – to underscore the importance that is being given to building greater levels of cooperation and partnership within the community.













A Fourfold Song

(Discussion Guide)

Introduction

A careful reading of a Jewish text provides lay leadership with an opportunity to explore important issues relating to the Jewish community. We are poviding the following instructions and discussion questions for the first text, A Fourfold Song, as a sample of how a text study session may be organized.

Description of Activity

- Please read (either silently or aloud) the first four paragraphs ONLY and respond to the following questions:
 - a. What is the "architecture" of these four paragraphs. How do you understand or picture what they convey?
 - b. Who do each of these four people represent? Are some/all representative of types of people in your community?

- c. Do you see them as different people or the same person with different traits?
- d. Rabbi Kook indicates that these four are spiritual types, yet they do not seem to be conventional religious personalities. What do you think he is trying to convey by describing them in this "spiritual" way?
- e. Do you believe that these four are presented with a hierarchy in mind, or is each equally validated by the author? (*Note for facilitator:* Rabbi Kook might be genuinely ambivalent on this point, so the case should probably be made for both.)
- 2) Read the last paragraphs and respond to the following question:

Can these four types be brought together or integrated? What are the implications of this text?

(Our appreciation to Rabbi Daniel Landes of Machon Pardes for these trigger questions.)











- Ben Zoma once saw a host on one of the steps of the Temple Mount. He said, "Blessed be the One who discerneth secrets, and blessed be the One who has created all these people to serve me." For he used to say: How many labors did Adam have to engage in before he obtained bread to eat! He plowed, he sowed, he reaped; he stacked the sheaves, he threshed the grain, winnowed the chaff and selected the good ears, ground (them), sifted (flour), kneaded the dough, and baked. And only then did he eat. Whereas I get up and find all these things done for me. How many labors did Adam have to engage in before he obtained a garment to wear! He sheared the sheep, washed (the wool), combed it, spun it, wove it, dyed the cloth, and sewed it. And only then did he have a garment to wear. Whereas I get up and find all these things done for me. All kinds of craftsmen come early to the door of my house, and when I rise in the morning, I find all these things ready for me. (B. Ber 58a and Ein Yaakov)
- 6) "And I will make them (va-asimem) heads over you" (Deut. 1:13). Since the word is spelled without the letter yod, it may be read va-ashamam, "their guilt be on your heads." According to R. Joshua ben Levi, Moses said to Israel, "If you will not obey those who are appointed leaders, the sin will be on your heads." The matter may be illustrated by a parable: The serpent's tail said to its

Trigger Questions: (To be developed by the facilitator)

go first." The head: "Go!" So the tail went ahead, and when it got to a water hole, it flung the serpent's head into the water; when it encountered fire, it flung the serpent's head into the fire; when it came to thorns, it flung the serpent's head into their midst. What caused such mishaps to the serpent? Allowing its head to follow its tail. So, too, when the rank and file follow the guidance of their notables, the notables decree in the presence of the One who is everywhere, and G-d does what they decree: but when the notables allow themselves to follow the rank and file, they inevitably share in the mishaps that follow. (Deut. R. 1:10; Yalkut Deut., \$802)

head, "How much longer will you move first? I want to

7) "This is the generation and those who seek its welfare" (Ps. 24:6). R. Judah [II] the Patriarch and the sages differed about this matter. According to one opinion, the character of a generation is determined by its leader. According to the other opinion, the character of its leader is determined by the generation. (B. Ar. 17a)

Source: The Book of Legends

Sefer Ha-Aggadah

Edited by Hayim Nahman Bialik
and Yehoshua Hana Ravnitzky
Translated by William G. Braude
Schocken Books, New York (1992)

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APPENDICES &

APPENDIX 1

OVERVIEW OF SYNAGOGUE-FEDERATION RELATIONS: BACKGROUND AND ISSUES

Written by Dr. Sherry Rosen in consultation with Ricki Lieberman for this volume.

Why Now?

To be sure, this is not the first time that there have been calls for a closer working arrangement between federations and synagogues. The most noteworthy of these occurred in the mid-1970s, at a time when synagogues appeared to be weakened as a major institution of American Jewish life.

But to understand this twenty-year old call for cooperation and collaboration, we need to recall how the two institutions came to be separate in the first place. Historians of the American Jewish community have noted that the differentiation and polarization between federations and synagogues that came to a head in the 1970s was the unintended consequence of communal efforts to absorb waves of Jewish immigration that began in the mid-1800s and continued through the period after World War II.

The earliest Jewish settlements in colonial America were modeled on the state-mandated *kehillot*, or official governing structures, of Diaspora communities throughout the world with one key difference: in America these structures were entirely voluntary. Even so, a small number of synagogues came to monopolize the delivery of most Jewish goods and services, creating homogeneous "congregational communities," as Professor Daniel Elazar has called them, that were highly unified and integrated. Synagogue and community were one and the same, and the synagogue as community center provided for its members' social, educational, religious, and welfare needs.

However, by the late nineteenth century there had emerged not only greater numbers of competing synagogue communities, but a larger division of religious functions and social services overall into two separate domains, which came to be thought of as the "sacred" and the "secular." The creation of so many organizations and agencies put into place to deal with the social, educational,

and medical needs of the burgeoning immigrant population from Eastern Europe led to the gradual removal from synagogues of many of these functions, especially the raising and distribution of funds for a variety of communal needs. Dr. Saul Andron, writing about this process of "organizational proliferation, differentiation and specialization," suggests that it paralleled and was probably influenced by the transformation in American society which had become increasingly based on structural differentiation and role specialization for most religious and secular institutions.

The post-war period of the 1950s was characterized by two phenomena that had long-term implications for the American Jewish community. The migration of the middle class from cities to newly-developed suburbs, on the one hand, and on the other, the renewal of religious life, or at least renewed exhortation of American citizens by their president to attend the church of their choice, "whatever it is," are widely credited with the revival of the American synagogue as the dominant institution of organized Jewish life. Jewish families, newly part of this growing population of middle-class managers and professionals, joined new congregations springing up on the manicured lawns of suburban communities. The housing developments also filled up rapidly with record numbers of children, and this baby-boom generation was the focus of the Jewish educational programs which became synagogue-based as well. Many observers note the irony of the fact that the suburban Jewish supplementary school, as distinct from the traditional heder that survived in the cities, was modeled directly on the American Protestant church school. Even so, the new "Hebrew School "or "Sunday School" soon became, in Andron's words, "the showcase of synagogue vitality and pride."











between competing fundraising campaigns and for willingness to share resources of time, expertise, and dollars. Then, as now, it was acknowledged that synagogues still had primary contact with many Jewish families and that federation principles of planning and financing needed to be respected by synagogues. Then, as now, Jewish education was cited as a major concern that needed to be addressed, cooperatively and urgently.

Rabbi David Polish, responding to a heated dialogue played out in the pages of the Jewish Spectator, wrote persuasively in a similar vein, criticizing federation leaders for their lack of Jewish knowledge and rabbis for their ignorance of the dynamics of communal life. He urged accountability to the wider community as a standard for both groups - accountability for the Jewish education of children in the synagogues, and accountability for federation allocation of local and national funds. In the 1960's young federation leadership and others outside the system, stimulated by the Six-Day War, applied pressure at General Assemblies, in particular the 1969 GA, for federations to address issues of "Jewish" lay leadership development. By the early 70s, federations began to respond with young leadership development initiatives. One positive outcome of the concerns raised about the level of Jewish literacy among communal leadership was the establishment of the Wexner and CLAL leadership training programs, as well as increased funding for most of the Jewish studies and professional training institutions.

Twenty years later, different circumstances have created the backdrop for yet another call to unity. Foremost among these are the apparent changes surrounding Jewish philanthropy — not only who is giving, but also how much is given and where the giving is focused. Observers speak today of the annual federation campaign as "flattened," but still with much potential. At the same time planned giving has dramatically increased as a major source of revenue for the federations. Significantly, the children and grand-children of yesteryear's major donors can no longer be counted on to continue their family tradition of giving, as so many members of succeeding generations either are no longer Jewish or have no emotional investment in the Jewish causes that were dear to their parents' and grand-parents' hearts. Other factors at play are the growth of

independent fund-raising organizations, the creating of family foundations, the greater interest on the part of many donors in targeted giving, and the greater interest and involvement of many American Jews in causes and institutions that are not Jewish. Still another reason for a fresh look at collaboration has to do with the distinction between privately-practicing "synagogue Jews" and publicly-identified "federation Jews" that once polarized the community. While many contemporary Jews have intermarried or left the fold altogether, small but growing numbers have turned to communal service or organizational involvement as an extension of their deep interest in Jewish learning and Jewish life. Thus, far from being "federation Jews" who are thought of as the antithesis of synagogue-goers, newer cohorts of federation professionals and lay activists are actually very much like "synagogue Jews," and are often even the same Jews. Additionally, as the CIF 1990 National Jewish Population Survey has demonstrated, involvement in Jewish life in general is positively related to both synagogue attendance and federation participation: those who belong to or attend synagogues are likelier to participate in federation campaigns and to engage in other Jewish activities, and those who participate in federation campaigns are likelier to belong to or attend synagogues and to engage in other Jewish activities.

It is increasingly clear that the most promising constituencies of today and tomorrow are the smaller numbers of Jews who are visible in many aspects of Jewish life, including the synagogue and the federation and other communal institutions and organizations. Synagogues, for their part, are also beginning to acknowledge that cooperation and collaboration are prerequisites for effective functioning.

Most importantly, the agenda itself has changed. Concern over anti-Semitism, the lessons of the Holocaust, and Israel's growth have receded in deference to new concerns for the cultural and religious survival of the American Jewish community. In Rabbi Kushner's colorful terms, the "Israel gottcha" of the federations and the "bar mitzvah gottcha" of the synagogues have both become very weak hooks on which to hang the Jewish future. Israel's existence is more secure than ever before in its short history. In the United States, the combination of increased levels of













However the two groups are defined, many students of the American Jewish scene remind us that attempts to create linkages must first acknowledge the large and fundamental cultural differences that have developed over time between them, and that have led to diametrically different organizing principles and working styles. According to this interpretation, articulated by Brandeis professors Dr. Susan Shevitz and Dr. Joseph Riemer, the "federation style" describes a system that aspires to the corporate model, which values efficiency, responsibility, and accountability. Decisions are reached by consensus with unity (not uniformity) being sought for the betterment of communal development. Their primary mission has become community building and development. The "synagogue style," by contrast, resembles an extended family system in which informal relationships are the currency, and service to its members is the goal. A strong sense of history dictates adherence to the vision of the founders' generation, or at least full justification of the rationale for departures from that vision. The organization is run partly by rabbis, many of whom see themselves as having a religious mission rather than an executive position, and partly by committees and boards. The lay members of these bodies tend to have very different opinions on the topic at hand, opinions which they hold with great personal conviction and fervor. Decisions are therefore reached through discussion, argumentation (of a more or less dramatic nature), and vote-taking.

Observers report with considerable awe that the different operating modes apparently attach more to the institutions than to the people running them, since the same individuals may behave very differently according to whether they are participating in a synagogue board meeting or a federation board meeting.

Still other analysts describe the different modes with reference to Professor Daniel Elazar's distinction between "locals" and "cosmopolitans." The synagogues, or "locals," deal with needs that are immediate and parochial in nature; federations, the "cosmopolitans," see themselves as long-term planners and strategists for the overall interests of the Jewish polity. Synagogues speak a language of inclusion, religious community, responsiveness, and ideology, if not specifically of *Torah* and *mizvot*; federations

speak of convening, planning, and needs-assessment, or more recently, of "identity" and "continuity."

To be sure, the last decade has seen significant blurring of the lines that once sharply delineated the public or "civil Judaism" of the federations and the private or "personal Judaism" of the synagogues. Many larger synagogues are today run administratively less by rabbis or committees and more by executive directors who have introduced a semblance of bureaucracy into the synagogue system. More federations are led by laypeople who are themselves "synagogue Jews," and more federation executives are alumni of schools of Jewish communal service than of secular schools of social work. The recent introduction of Torah study sessions into the work week and of Shabbat observance into the General Assembly are further evidence of the new influence of synagogue Judaism in the federation system.

Still, old habits of misperception and mistrust die hard. Many observers report the continuation of "hidden" agendas and inaccurate perceptions on both sides. Federation personnel speak of synagogues that see them only as the proverbial cash cows, and relate to them on that basis even while appearing to be engaged in joint activity. Synagogue leaders tell of federations that approach them for collaboration with the sole and covert intent of getting assistance from the pulpit for the next campaign. Also still unresolved is the tension between autonomy and control. In accepting federation funding, synagogues and agencies implicitly accept an accountability relationship. However, they often resent the evaluation that this requires.

Federation directors, for their part, often throw up their hands in despair at what they see as narrow denomination-alism. Regarding Jewish education, for example, the federation leaders get frustrated at rabbis who appear to be engaging in arguments over curriculum and content instead of seeing the larger picture in which there is the imminent danger of losing an entire generation of adolescents. Other federation personnel from social work backgrounds, used to problem-solving in specific ways, are irritated at the predictably black-and-white views of many rabbis and their synagogues regarding thorny issues like intermarriage.











Director of Community Services of the Jewish Community Centers Association and Dr. Daniel J. Margolis, Executive Director of the Bureau of Jewish Education of Greater Boston and immediate past Chair of the Association of Directors of Central Agencies, stress the value and visibility of their agencies as "bridge-builders" in many collaborative efforts.

Enormous changes have already occurred in the direction of cooperation and collaboration. Proposals have already been made for exchange visits between rabbinical seminary students and students in communal service programs. The North American Commission on Jewish Continuity and Identity has also recommended shared retreats and study sessions for lay and professional leaders as part of their leadership training. In Cleveland, for example, a federation grant has provided an opportunity for intense discussion of a Jewish agenda in a unique executive training program for a small number of young federation leaders. The remarkable success of the Wexner and CLAL programs of educating leadership in Jewish knowledge and tradition is also strong evidence of changes in the accepted criteria for future Jewish leaders.

Synagogues are increasingly engaged in social welfare issues and federations are increasingly asking hard questions about Jewish content in the communal agenda. All of this reflects, as well, a growing realization, confirmed by social science research, that the more Jews are engaged in one kind of Jewish activity, the more they are likely to engage in other Jewish activities. Synagogue attendance is associated with greater federation participation, which is in turn associated with even more synagogue attendance, ritual activity, associational activity, and Jewish learning. As Professor Gary Tobin of the Cohen Center for Modern Jewish Studies explains it, the task therefore is to get more people into the system, since doing more leads to doing more, and doing less leads to doing less.

Dr. Jonathan Woocher has observed that immense political, economic, and social changes have recently changed the terms on which we have long conducted our relationship to Israel; since many of the areas in which we once differed seem to have fused, we are readdressing the Israel-Diaspora relationship. Similarly, enormous changes on every front within the American Jewish world now require us to rethink the relationships that have long

defined our community internally, and here too the blurring of differences is increasingly part of the story.

Even so, knowledgeable observers remain acutely aware of the unique attributes that synagogues and federations can each offer to the greater whole. Synagogues and their movements remain the primary connecting-point for great numbers of American Jews, and still command their deepest feelings of loyalty and closeness. Indeed, as the CJF 1990 National Jewish Population Survey made clear, even Jews who do not actually belong to synagogues identify themselves by a feeling of affiliation to one of the major movements. At the same time, federations have earned credibility and respect through their unparalleled ability to convene and to mobilize leaders from across the spectrum of Jewish activity. While synagogues may still be "the central address" for individual Jewish families, federation is "the central address," and indeed the only address, where Orthodox, Conservative, Reform, and Reconstructionist rabbis, as well as representatives of local and national agencies and organizations, are willing to sit together and at least temporarily create a "community of communities" over issues of urgency and concern for American Jewry. How frequently this "community of communities" can come together in the future, and how well they can work together to address vital issues that will preserve our community into the twenty-first century and beyond, is directly related to the depth and the breadth of the relationships that federations and synagogues can build today.

A series of challenging questions for federation and synagogue leaders at all levels emerge from the above analysis. Some of them are relatively easy to respond to. Others are more profound and complex. They only underscore why federation-synagogue relationships are so difficult to deal with.

- 1) Has the philosophical commitment of federations to strengthen synagogues been sufficiently translated into tangible support and collaboration? Or has the pendulum swung too far in this direction? Do federations no longer have any mission but this?
- 2) To the extent that federations are now engaged in this task, how does this affect their earlier unique mission of reaching all members of the community, be they affiliated or not? Is "strengthening synagogues," which











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 an appropriate cross-section of members from each segment of the community is involved in planning and carrying out the collaborative initiative.

Partners need to:

- carefully review who should participate and how (i.e., directly or indirectly);
- continuously monitor whether new individuals or groups should be included with a formal orientation/integration plan provided, while at the same time ensuring that the membership does not become too large to manage.
- an environment in which partners see the collaboration as being in their self-interest, offsetting such things as loss of autonomy and "turf" considerations.

Community leaders need to:

- build in incentives for organizations to get involved and stay involved;
- "market" the benefits of collaboration so that they remain visible throughout the life of the project.
- an ability to compromise exists since the many decisions made cannot possibly conform to the preferences of all. Rigid rules and expectations will inhibit and/or impede collaboration.

Participating organizations may have to:

- give their representatives latitude in working out agreements;
- allow time and more time for each participant to act deliberately and patiently, within each partner's decision-making framework and process, to reach agreement;
- use great wisdom in deciding when to yield and/ or compromise and when to wrestle more aggressively when dealing with basic principles that may differ.

Process or structural factors necessary for successful collaboration include:

 partners who share a stake in both the process and outcome and feel a sense of "ownership" over how they function and what they achieve.

Partners need to:

- · devote adequate time and resources;
- insure that the operating principles promote a collaborative feeling;
- continuously monitor and promote the notion of "joint ownership";
- create interagency groups to conduct activities and monitor the "ownership" factor.
- multiple layers of decision-making, including lay and professional at various levels.

Participating organizations need to:

- create mechanisms to involve all layers of leadership;
- insure staff participation with priority given to the most capable and most committed to collaboration.
- flexibility regarding varied ways of organizing and carrying out the work.

Partners need to be:

- amenable to changes both in how they structure their various groups and the methods they use;
- · continuously monitor the "flexibility" factor.
- clear roles and policy guidelines are developed regarding roles, rights and responsibilities.

Partners need to:

 openly discuss role issues, reach agreement on them, and communicate these understandings to all concerned parties. Written minutes and/or protocols may be helpful;











 existence of a unique mission and purpose which differs, at least in part, from the mission of the collaborating organizations.

Partners need to:

- create a special "sphere of activity" which the collaborating group views as its domain;
- share the nature of the special mission with all involved and others.

Resource factors necessary for successful collaboration include:

- sufficient funds (currently existing or able to be acquired) to support the process and emerging plans.
 Partners need to view this as a top priority. The startup stage in particular may require substantial funds.
- a skilled facilitating agent or convener to address organizational and interpersonal matters, and to provide equitable treatment for all partners in a manner which grants respect and legitimacy to the facilitator's role and the process, and to maintain a balance between process and task activities that enables all participants to keep their roles within the group.
- local leadership prepared to give serious attention, care and time to their role, with the process of grooming of new and future leaders well-thought-out and planned for.



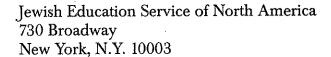














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Council of Jewish Federations 730 Broadway New York, N.Y. 10003



United Synagogue of Conservative Judaism 155 Fifth Avenue New York, N.Y. 10010



Jewish Reconstructionist Federation 1299 Church Road Wyncote, PA 19095



Max Stern Division of Communal Services of RIETS Yeshiva University 500 West 185th Street New York, N.Y. 10033