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I, Lisa Helene Helfman
Name of Student (Print Clearly)

hereby submit two (2) copies of my completed project in final form entitled:

Your Old Men Shall Dream Dreams, and Your Young Men Shall See Visions

(Joel 3:1): Generational Differences and the Synagogue Community

May 10, 2005
Date

Lisa Helene Helfman
Student Signature

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HEBREW UNION COLLEGE-JEWISH INSTITUE OF RELIGION
LOS ANGELES SCHOOL

In co-operation with

UNIVERSTIY OF SOUTHERN CALIFORNIA
SCHOOL OF SOCIAL WORK

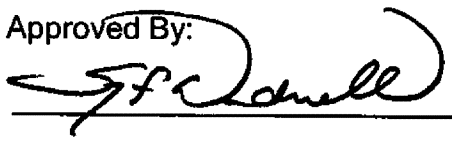
YOUR OLD MEN SHALL DREAM DREAMS, AND YOUR YOUNG MEN SHALL SEE VISIONS (Joel 3:1)

Generational Differences and the Synagogue Community

By

Lisa Helene Helfman

Approved By:



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Your Old Men Shall Dream Dreams, and Your Young Men Shall See Visions (Joel 3:1):

Generational Differences and the Synagogue Community

By

Lisa Helene Helfman

A project presented to the faculty of the University of Southern California's School of Social Work and the Hebrew Union College – Jewish Institute of Religion's School of Jewish Communal Service in partial fulfillment of the requirements for the degrees Master of Social Work and Master of Arts in Jewish Communal Service.

May 2005

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Dr. Steven Windmueller, Director of the Hebrew Union College – Jewish Institute of Religion's School of Jewish Communal. In July 2003, I walked in to his office with three ideas for my final paper for his class and ended up writing *Generational Marketing and the Implications for Jewish Institutions*, which started this publication. His sage advice to take the new information and change it "… from complexity to simplicity" made this publication a joy to create.

Dr. Jon Simon Sager, Adjunct Faculty at University of Southern California's School of Social Work for helping find the resources needed for the paper *Generational Differences in the Workplace,* and for his feedback on that paper; a combination of the two became the second half of this publication.

Union for Reform Judaism (URJ) for the numerous opportunities they provided over the years that helped strengthen my Jewish identity; from local and national North American Federation of Temple Youth (NFTY) activities to summers at Kutz and Eisner Camps as a pre-teen and teenager to presenting at regional and national biennials and working with the URJ's Commission on Outreach and Synagogue Community as an adult.

Foreword

If you feel a little uncomfortable reading this brochure, then good, I did my job! It is not easy to talk about or program for generational differences in a house of worship. Surely, we are all coming together to pray to the same God, to share the same beliefs? The reality in every synagogue is that people from various generations are coming to the synagogue for different reasons, to meet different needs. Those synagogues that can deal with the discomfort and discuss the elephant in the room (generational differences) will be rewarded by becoming multi-generational congregations with a bright future. So, please take the time to notice the discomfort.

There are "think boxes" throughout the brochure that ask you to stop and think; they are there to challenge you to apply what you are reading. Can you come up with an answer(s) to those questions? If so, great! Use that answer and move forward or to test out other ideas in order to see what might succeed! If you cannot think of an answer to the question, well, that is *your* starting point; where or what is an answer to the question? One possibility to find an answer would be to survey your congregation to help answer the question, or form focus groups to discuss the questions. To steal the title of my favorite URJ program, this brochure is designed to strike some sparks to raise the *ruach* (spirit) of *your* congregation.

Kol tuv/All the best,

Lisa Helene Helfman, MAJCS, MSW

Iyyar 5765/May 2005

Your Old Men Shall Dream Dreams, and Your Young Men Shall See Visions (Joel 3:1):

Generational Differences and the Synagogue Community

CONTENTS

Introduction

One generation goes, another comes, but the earth remains the same forever.
Ecclesiastes 1:4

Reform synagogues in America are a meeting ground for multiple generations who are united by a common faith and yet not by a common expression of that faith. The result of that multi-generational coming together can either be beneficial to members or detrimental to the Jewish people. If established congregants turn away a generation, then those Jews may turn away from Judaism or go elsewhere. Starting in the 1960s, Americans explored generational differences and its impact on its marketplace and in its workplace, but little literature could be found examining how those generational differences would impact Reform synagogues in America.

Addressing generational differences in a house of worship is a difficult task regardless of the faith being practiced. As Gil Rendle (2002) writes in his book, *The Multigenerational Congregation: Meeting the Leadership Challenge,*

> "Yet in many long-established congregations, cultural changes are commonly resisted and new ways of speaking about and sharing faith are challenged rather than embraced. Traditions and practices that strengthened and supported one generation are held tightly rather than being adjusted or replaced to strengthen and support faith in the next generations." (p. 2)

Generational Differences and the Synagogue Community was created to provide lay leaders and professionals working in synagogues with information about generational differences and their impact on synagogue life. In *A Statement of Principles for Reform Judaism* (1999), Reform Judaism is described as "...an inclusive community, opening doors to Jewish life to people of all ages..." The author's hope is that with this publication, synagogues will be able to open their door a little wider for Jews from Generation X and Generation Nexters in order to assist them in exploring their Jewish identities.

Talking About My Generation

The glory of the young men is their strength and the beauty of old men is the grey hair.
Proverbs 20:29

In *Pirke Avot/Ethics of Our Fathers,* it is written that Rabbi Hillel said, "Don't judge your fellow human being until you have reached that person's place (2:4)." Current popular literature informs us that when it comes to age, we may never be able to follow Hillel's advice. In recent years, the literature and research[1] examining individual generations, how they interact with one another, and how they differ from one another has increased significantly. When did it all start? What defines a generation? What causes these difficulties? What does this mean for lay leaders and professionals who work within a synagogue? This section is designed to answer those questions.

Generations have been around since the beginning of time; the *Torah* is filled with examples of how each generation was different from the one before it. However, publications about generational differences began appearing in America in the 1960s from the business world (Smith & Clurman, 1997). Companies that made consumable goods began to realize that the 50-year-old American in 1969 was not the same consumer as the 50-year-old in 1959; they needed to take in to account how their product would meet the needs of each distinct generation of consumers, and what message would reach them. In 1969, the CBS network ran a three-part documentary called *Generation Apart* focusing on the growing differences between the older and younger generations in their attitudes toward sex, religion, drugs, and money; this was the first time the popular media explored the "generation gap" using a nationwide survey. Over the course of the past thirty years, literature defining a generation and how it gets along with a different generation has filled the marketplace.

[1] A selection of literature on generational differences is included in this publication's *Additional Resources* section.

As one can imagine, with such a saturated marketplace, there is a wide range of definitions and theories about generations. The *Additional Resources* section of this publication includes books that provide more background information on the issue than what is presented in this guide. The following pages include a chart defining the multiple generations living in American society today. Each generation has its own values, experiences, and motivations that were created by its own unique "generational marker" (Massey, 1979; Raines & Hunt, 2000; Smith & Clurman, 1997; Zemke, Raines, & Filipczak, 2000). "Generational markers" are events that took place during that generation's formative years and had an impact on them and their developing values (Massey, 1979; Raines & Hunt, 2000; Smith & Clurman, 1997; Zemke, Raines, & Filipczak, 2000). All humans go through the same life stages (infancy, childhood, adolescence, adulthood, and old age) and multiple generations deal with the same current conditions (events, economy, etc.). However, how each individual generation deals with a situation is determined by that generation's unique values and life skills, which were shaped by a set of shared experiences (pop culture, politics, world events, technology, economic condition, etc.) of that individual generation (See *Generational Differences at a Glance* on the following pages).

Something to Think About...

Why did you join this synagogue?
Was it the same reason that your parents joined their synagogue?
Do you come to synagogue for the same reason as your children or nieces/nephews?
Do you think your children or nieces/nephews will join a synagogue when they are in their 20s or 30s?

Generational Differences at a Glance[2]

NAME(S)	BIRTH YEARS	EVENTS OF THEIR GENERATION	BELIEFS/CHARACTERISTICS
Heroes or GI Generation	1901 – 1924 (Smith)	[3] - The Great Depression - The New Deal - World War I - World War II - GI Bill - The Cold War	Working together to overcome; hard work leads to rewards; struggle and sacrifice are needed in order to survive; working for the better of all humanity rather than focus on individual need; concern about financial status, so one must "skimp and save;" deferring personal gain for the better of the whole community; conformity was more important that individuality; work before pleasure; self-sacrifice in order to achieve; and, a strong faith in institutions. Members of these generations believe that they have wisdom and experience they do not feel any other generations can match.
Silent Generation (Smith) Veterans (Zemke)	1925 – 1945 (Smith) 1922 – 1943 (Zemke)		
Baby Boomers *Currently, the largest generation in American Society.*	1946 -1964 (Smith) 1943 – 1964 (Zemke)	- Parents read *Dr. Spock* - Best economic time in America - Great Society - Suburbia expansion - The 60's - Summer of Love - JFK Assassination - Vietnam - Watergate	Focusing on individuality, self-reward, self-improvement, personal fulfillment, & individual accomplishment; valuing youthful appearance & behavior; questioning authority; requiring factual data before decisions are made; breaking old rules and making new rules; having a strong desire to win/achieve, & that makes them one of the most stressed generations; control-oriented; looking for function over fashion. Boomers are the generation with a sense of entitlement & expectation unmatched by any other generation.

[2] There is no standardized system for generational identification. The information presented in this chart is a combination from the research presented in *Rocking the ages: The Yankelovich report on generational marketing* by Smith & Clurman (1997) and *Generations at work: Managing the clash of veterans, boomers, Xers, and nexters in your workplace* by Zemke, Raines, & Filipczak (2000).

[3] The literature often combines the first two generations together when describing characteristics of it.

NAME(S)	BIRTH YEARS	EVENTS OF THEIR GENERATION	BELIEFS/CHARACTERISTICS
Generation X	1965 – 1978 (Smith) 1961 – 1980 (Zemke)	- Latch-key children - High divorce rate - Social & economic problems - Fallen heroes (drug use in sports, lying politicians) - HIV/AIDS - First computer-literate generation. - They learned that people and institutions are not all good or all bad, but both good and bad at the same time and need to be scrutinized.	Defensiveness; cynicism; alienation; appreciating candor; fun-loving; balancing between work and life; peer-oriented; appreciating diversity; valuing peers' opinions and support; adaptable; resourceful; and, depending on themselves and their capabilities. Smith & Clurman (1997) wrote, "Xers are determined to be involved, to be responsible, to be in control – and to stop being victimized by life's uncertainties[4]"
Generation Y (Smith) Generation Nexters (Zemke)	1979 – 1995 (Smith) 1981 – 2000 (Zemke)	- Working mothers - Single parent families - Technological advances (high-speed technology) - Immediate exposure to the larger world via cyberspace and real-time television - Watching famous people get away with murder and other crimes.	The second largest generation in American society today. Questioning before acting and require a sound rationale before they will consider acting; easily bored and at the same time able to multi-task like no other generation; status means little to this generation, to get their respect it must be earned; more concerned with community and religion than Boomers or Generation X.

[4] *The Yankelovich report on generational marketing* by Smith & Clurman (1997), p. 84.

Not understanding and appreciating those generational differences is what leads to problems when generations interact with one another. Synagogues often face these dilemmas when it comes to membership. Different generations join a synagogue for different reasons. Jews from the "Veterans" and older "Baby Boomers" generations dealt with anti-Semitism and witnessed the creation of the State of Israel (Cohen & Eisen, 2000). Those factors helped develop in them a strong value of supporting Jewish institutions such as synagogues. Jews from "Generation X" and "Generation Nexters" did not deal with the same level of anti-Semitism, and they have always known a world with Israel. They had more opportunities to belong to social or health clubs other than the synagogue or Jewish Community Centers. The younger generations believe they can either practice Judaism without connections to institutions or they can explore their Judaism at various institutions, making small contributions to each one, but never applying for full membership (Cohen & Eisen, 2000; Commission on Synagogue Affiliation, 1997).

What's High Tech?

Ask someone "*What was the biggest technological advance when you were a teenager?*" and you will be able to identify their generation:

A "Veteran" might say: slide rules, mimeograph machines, rotary telephones

A "Boomer" might say: calculators, photocopying, touch-tone telephones

A "Generation Xer" might say: spreadsheets, desktop publishing, cell phones

Other problems arise in how different generations approach tasks or interact with others (Raines & Hunt, 2000; Zemke, Raines, & Filipczak, 2000). People from generations "X" and "Nexters" are more likely to want to do something spontaneously rather than plan it out, whereas people from both the "Veterans" and "Boomers" generations prefer to plan ahead (Raines & Hunt, 2000; Zemke, Raines, & Filipczak, 2000). "Generations X'ers" and "Nexters" do not want

to be "talked down to" since they see themselves as equals, but "Boomers" believe they still need to pay their dues to succeed and have something to learn (Raines & Hunt, 2000). ***The conflicts that arise do so because different generations have alternative approaches or ideas pertaining to how they view the world and how to respond to the issues before them (Raines & Hunt, 2000). Taking the time to recognize those differences and respond to them is one of the major challenges facing the synagogue community and other Jewish institutions.***

The Way They See the World

	Veterans	**Boomers**	**Generation X**	**Generation Nexters**
Outlook	Practical	Optimistic	Skeptical	Hopeful
Work ethic	Dedicated	Driven	Balanced	Determined
View of authority	Respectful	Love/hate	Unimpressed	Polite
Leadership by	Hierarchy	Consensus	Competence	Pulling together
Relationships	Personal Sacrifice	Personal gratification	Reluctant to commit	Inclusive
Turnoffs	Vulgarity	Political incorrectness	Cliché, hype	Promiscuity

Source: Zemke, R., Raines, C., & Filipczak, B. (2000). *Generations at work: Managing the clash of veterans, boomers, Xers, and nexters in your workplace.* New York: AMACOM, page 155.

As Raines and Hunt (2000) explored in their writing, many times the generational differences in the workplace occur, disrupt the work environment, but are never directly discussed. This too can be seen in many synagogues. Synagogues need to learn how to welcome multiple generations, to meet the needs of each generation, and to allow for the fuller participation in Jewish life by each individual. In doing this synagogues will help the overall

Jewish community. However, in order to do that, synagogue leaders must be willing to discuss how those generational differences are influencing their community.

> ***Know Whom Before You Stand...***
>
> Think about your congregation at the *Oneg* after a well-attended service. Who do you see there? Are there elderly couples? Single senior citizens? Empty-nesters? Older parents with teenagers? Young families? Young couples? Young singles?
>
> Are the generations sitting together within their demographics and apart from the other generations/demographics, or are they all blended together in to one multi-generational congregation?
>
> How multi-generational is your congregation?

Each generation comes to synagogue life for a different need and has a different view of synagogues and their clergy. Whereas Jewish "Veterans" and older "Baby Boomers" came to synagogue out of a need for community, Jews from "Generation X" and "Generation Nexters" are seeking to find meaning in their religion (Cohen & Eisen, 2000; Commission on Synagogue Affiliation, 1997). While older generations may look for a charismatic rabbi, Jews from the younger generations are searching for clergy who will be open to challenging questions and trying new practices of religion. Members of the younger generations are often seen as "religious seekers." They seek to build relationships and find community to meet their spiritual needs, but have difficulty finding religious institutions that provide them those relationships and community (Cohen & Eisen, 2000; URJ Department of Jewish Family Concerns, 2003-2004). A multi-generational congregation would be an ideal location for those religious seekers.

How each generation contributes to a synagogue also differs (Cohen & Eisen, 2000; Commission on Synagogue Affiliation, 1997). Whereas older generations appreciated visual recognition (plaques, naming, etc.) of their donations, younger generations prefer to know where

their money is going or to donate their skills and services rather than money (Cohen & Eisen, 2000; Commission on Synagogue Affiliation, 1997; Mason & Tapinos, 2000).

Generational difference not only impacts a synagogue's membership, but it also impacts a synagogue's professional staff in larger congregations. For a case study we'll look at two synagogues of comparable size, both with a Senior Rabbi and an Assistant Rabbi. The synagogue in Southern California's Senior Rabbi is from the "Baby Boomer" generation, and the Assistant Rabbi is from "Generation X." Their approaches to Judaism are different, but those differences are openly discussed to the benefit of the congregation. The rabbi from "Generation X" prefers using more traditional practices to explore his Judaism, while the rabbi from the "Baby Boomer" generation prefers a more Classical Reform[5] practice including praying in the vernacular and focusing on the importance of social action as an expression of spirituality. However, in other congregations when generational difference between clergy are not discussed and embraced it can be hurtful to the congregational community. In a congregation in Northern Virginia, the congregation was clearly divided into those congregants who preferred the Senior Rabbi from the "Veteran" generation and his Classical Reform approach, and those who preferred the "Baby Boomer" rabbi who engaged the congregation in more current practices of Reform Judaism, such as including more Hebrew in the service. ***In a multi-generational synagogue, the clergy work together to recognize their generational differences and use that awareness for the benefit of the congregation and the worship.***

[5] For more information on Classical Reform Judaism please refer to the books written by Dr. Michael Meyer and Rabbi Sylvan Schwartzman listed in the *Reference* section of this guide.

Come Together, Creating a Multi-Generational Congregation

Adonai's faithfulness is for all generations

Psalm 100:5

Understanding generational differences will help synagogues create and support a multi-generational congregation. A synagogue is often seen as a *Beit T'filah* (House of Worship), *Beit Midrash* (House of Study), and a *Beit Knesset* (House of Meeting). ***Recognizing how generational differences can be addressed in each "house" will make a synagogue a more welcoming spiritual home for Jews of all ages.***

How do You Pray?
Can you think of people in your congregation who prefer more English in the services?
Can you think of people in your congregation who prefer more Hebrew in the services?
Can you think of people in your congregation who prefer more music in the services?
How would you describe those people? How are they different? How are they similar?

House of Worship

But You, Adonai, are enthroned forever, Your throne endures from generation to generation.
Lamentations 5:19

Worship in American synagogues has changed a great deal in the 350 years Jews have been in America. A multi-generational synagogue recognizes this and celebrates it. On its religious practice committee, for example, there is representation from every generation and from all life-cycle categories (single, married, married with children, empty nester, etc.). From the *Bar/Bat Mitzvah* to the elder of the congregation, all are represented. All those key cohorts whom the synagogue seeks to include in their sanctuary are represented on the religious practice committee that works with clergy to define religious practices in the synagogue. A multi-generational synagogue's goal is representation from each key generation on all their

committees. While no one individual can accurately represent everyone in their generation, having a representative from the generation is better than having no voice at all from that generation.

A multi-generational synagogue recognizes that not everyone is comfortable with every form of worship. For that reason, they prepare their congregants for what they are about to experience in the worship service. When they have "an all-musical Shabbat" or "a Classical Reform Shabbat" service, they educate their congregation before the service through bulletin articles and service booklets explaining what is going on. After the service, clergy and leadership are open to feedback, ready to explain that different services meet different needs within the community. ***A multi-generational synagogue is open to exploring various forms of worship.***

Resources to Help Reform Synagogues with Religious Exploration

- *STAR: Synagogue Transformation and Renewal.* STAR works with congregations to create new worship services in their synagogue to meet the varying needs of members. For more information about the STAR program, please go to <http://www.starsynagogue.org/>.
- Synagogue 2000 produces publications and other resources to help synagogues explore their religious practices. In addition, Synagogue 2000 staff is available for consultation or educational programs. For more information about Synagogue 2000, please go to <http://www.s2k.org/>.
- Union for Reform Judaism (URJ) provides Reform synagogues in North America with a wealth of information about religious exploration. Synagogues may wish to contact a specific URJ department for assistance or to order publications such as *Hinei Mah-Tov: "How Good it is..." When Communities Come Together on Shabbat Morning* or *Let Us Learn in Order to Do: A Program of Study for Congregational Ritual/Worship Committees.* More information can be found on the URJ's web site <http://www.urj.org>.

House of Study

Ben Zoma said, "Who is wise? The one who learns from everyone, as it is said, 'From all who would teach me, have I gained understanding.' [Psalm 119:99]"
Pirke Avot 4:1

A multi-generational synagogue realizes that their members have varying approaches to religious education. Members of its adult education committee also reflect the generational diversity of the congregation. The multi-generational synagogue's professional staff and lay leaders realize that congregants from the older generations may lack a formal Jewish education, so they may need to learn basic Judaic knowledge that is taught in a way that is respectful of their age and experience. Members from the older generations may prefer more traditional teaching methods such as lectures, films, or reading materials.

A multi-generational synagogue's educators also realize that members of the younger generations are looking for candor in response to their difficult questions as they struggle with forming their own Jewish identity. Their educators also realize that the younger generation may prefer learning in a non-traditional way, such as decorating tambourines while having a discussion about Miriam, studying *Torah* in a desert, or discussing *mitzvot* after working in a soup kitchen.

A multi-generational congregation's professionals and lay leaders work together to create educational programs that will appeal to members from various generations. However, they are also aware that when Jews from different generations come together to study, those from the younger generations may ask questions that might startle Jews from older generations. When that does happen, the educator simply acknowledges what both generations are experiencing at the time by saying, "Well, that is a surprising questions, and here is the direct answer to it..." to

help normalize the situation for all participants (Cohen & Eisen, 2000; Commission on Synagogue Affiliation, 1997).

House of Meeting

How beautiful are your tents, O Jacob, your dwellings, O Israel!
Numbers 24: 5

Many Jews join synagogues to belong to a community. Recognizing that Jews in their 20s and 30s are religious seekers, many synagogues simply create 20s and 30s groups[6] thinking it will automatically increase their membership within that demographic. A multi-generational synagogue realizes that having a 20s and 30s group will attract potential members, but that it will not guarantee that they will become synagogue members. A multi-generational synagogue works to truly integrate Jewish young adults in to their synagogue. A multi-generational synagogue also works to educate their members about how they interact with one another.

How Open Are Your Tents, O Israel?

Take a moment now to think about and discuss how your synagogue's members interact with Jews in their 20s and 30s. Are 20s and 30s treated as equal or are they treated as if they were your children, nieces/nephews, or grandchildren? Think about your committee structure, including your Board of Directors. How many people serving as your synagogue's lay leadership are between the ages of 20 – 39?

A multi-generational synagogue treats their younger congregants (whether they are teens or young adults) with respect and as fellow congregants, not as children or grandchildren (unless of course they are members' biological children or grandchildren). A multi-generational

[6] For more information about starting a 20s and 30s group in your synagogue, please read *Engaging generation aleph: A resource for young adults in the synagogue* or contact the URJ's Department of Outreach and Synagogue Community. Information on both can be found in the *Additional Resources* section of this publication.

synagogue realizes that young adults are looking to connect with the Jewish community, not to be parented by strangers. They listen to younger congregants' ideas and do not treat them as being naïve. They recognize that younger congregants' ideas can serve as a great starting point or provide a new perspective on an old topic.

A multi-generational synagogue realizes that young adults will want to contribute to the community in ways that are meaningful for them. Instead of donating money, younger congregants are more likely to donate their skills, such as updating the synagogue's website or cooking for a synagogue event.

A multi-generational synagogue has multiple ways (worship, social action, education, social opportunities, etc.) for Jews of all ages to be involved in synagogue life, which makes them more attractive to unaffiliated Jews (URJ Task Force on the Unaffiliated, 1991). Once they become a part of the congregation, a multi-generational synagogue provides Jewish young adults with various opportunities to participate in synagogue life; this strengthens the young adults' connection to the synagogue, Jewish life, Judaism, and the community. In a multi-generational synagogue, if a Jewish young adult repeatedly shows up at social action events, he is invited to join the social action committee. If a Jewish young adult enjoys engaging and welcoming others, she is asked to join the membership committee. As with all new members, when inviting someone who is new to committee life, professionals and lay leaders at a multi-generational synagogue know to start out small but build big (URJ Task Force on the Unaffiliated, 1991). They give new people small committee/event tasks (for example, calling a few members), and eventually ask them to do more as they gain confidence and develop skills, which can lead to gradually taking on a larger task such as planning a *Mitzvah* Day.

A multi-generational synagogue works hard to create meaningful Jewish educational programs with catchy titles. A recent study conducted by the author found that more and more Jewish institutions are using catchy titles to entice young parents or unaffiliated Jews to attend an event (see box below). In a multi-generational synagogue, the Jewish professional coordinating the event carefully balances the act of attracting participants (getting them in the door) and maintaining a high level of Jewish education, culture, and values within the event. A multi-generational synagogue realizes that catchy titles tend to attract those unaffiliated Jews who are looking to connect or reconnect to their Judaism. ***In the author's study, she found that if those events lacked a solid Jewish foundation and focus, then Jews who were looking to connect will be disappointed and those who think religion is trivial will have evidence to support that belief.***

Ya Gotta Have a Gimmick

While working with 20s and 30s groups throughout North America, the following titles have been used to attract Jewish young adults to events:

Banter with the Cantor

Cigars in the Sukkah

Rappin' with the Rabbi

Martinis and Mishnah

Prophets in the Pub

Torah on Tap – Torah study in a local bar

Vodka & Latkes Chanukah Parties

Conclusion

Ben Azzai said, "Treat no one lightly and think nothing is useless, for everyone has one's moment and everything has its place."

Pirke Avot 4:3

Synagogues have the challenge of meeting the needs of multiple generations in one location. Synagogues must acknowledge that the 50-year-old walking in to the building today is not the same 50-year-old who walked in a decade ago or the 50-year-old who will walk in the next decade. They need to take the time to know their congregant. Synagogues must learn their congregants' needs in order to better meet them, and they must learn what their congregants have to offer the synagogue in order to integrate them into the synagogue community. Synagogues need to work to create the richness of engagement. They need to take in to account the knowledge, attitudes, and beliefs of the Jewish "Veterans," "Boomers," "Generation X" and "Generation Nexters," so that Jewish spiritual, educational, and cultural life will continue for future generations; who will also have their own needs and desires. Synagogues looking toward the future and wanting to become multi-generational synagogues should heed the words of Smith and Clurman (1997), "Each generation is shaped by different markers; you must walk with them in their shoes, not walk on them in your shoes." (p. 8)

Additional Resources

Cohen, S. M. & Eisen, A. M. (2000). *The Jew within: Self, family and community in America.* Bloomington, IN: Indiana University Press

A landmark study, Cohen and Eisen conducted sixty in-depth interviews and reviewed data gathered from 1,005 surveys to profile moderately-affiliated Jews living in America and the implications for Judaism in America today.

Commission on Synagogue Affiliation. (1997). *Engaging generation aleph: A resource for young adults in the synagogue.* New York: URJ Press.

A guidebook for congregations on how to start a 20s and 30s group in their synagogues. Provides samples of flyers, advertisements, and programs that have been successfully completed across America.

Eeman, C. G. (2002). *Generations of faith: A Congregational atlas.* Bethesda, MD: The Alban Institute.

This book applies William Strauss & Neil Howe's theory on generational differences to congregational life. Starts with a brief introduction to Strauss and Howe's theory and provides examples of how it was applied to a church setting.

Massey, M. (1979). *The people puzzle: Understanding yourself and others.* Reston, VA: Reston Publishing Company, Inc.

A classic text on generational differences and their impact on people's behavior, thoughts, and values. Though the book may be difficult to find, Massey also created a series of educational videos for corporate training as recently as the 1990s. Videos can be ordered from http://www.enterprisemedia.com/Biography.html#anchor313451

Raines, C. & Hunt, J. (2000). *The Xers and the boomers: From adversaries to allies – A diplomat's guide.* Menlo Park, CA: Crisp Publications, Inc.

An easy-to-read book that gives an overview of the generational differences between Boomers and Generation Xers, and suggests how to address those differences.

Rendle, G. (2002). *The Multigenerational Congregation: Meeting the Leadership Challenge.* Bethesda, MD: The Alban Institute.

Reviewing literature on generational differences, Gil Rendle provides guidance for leadership on how to discuss generational differences in their churches.

Smith, J. W. & Clurman, A. (1997). *Rocking the ages: The Yankelovich report on generational marketing.* New York: HarperCollins Publishers, Inc.

This often-cited book provides an overview of the history of generational difference and what it has meant to the retail world.

Strauss, W. & Howe, N. (1990). *Generations: The history of America's future, 1584 – 2069.* New York: Morrow.

Strauss and Howe present their own theory on generational differences indicating that there are really only four types of generations that all go through the four stages of life, and then the cycle starts again. The book describes how their theory can be applied to America's past and future.

Union for Reform Judaism (URJ). *About Kesher...* http://www.keshernet.com/

Kesher (Hebrew "connection") is the URJ's program for college-aged Jews.

URJ Department of Jewish Family Concerns. (2003-2004). *Our changed Reform Jewish family: Celebrating a "Unity of Diversities."* New York: Author.

A guidebook for congregations to educate them about the diversity that is being seen in today's congregations, and how congregations can address these needs.

URJ Task Force on the Unaffiliated. (1991). *The life-cycle of synagogue membership: A Guide to recruitment, integration, & retention.* New York: URJ Press.

A guidebook for congregations on marketing and also on retaining members. This book contains samples of advertisements and programs that have been successful in Reform congregations across America.

United Jewish Communities. (2004). *American Jewish community remains strong, committed according to national Jewish population survey 2000-01.* http://www.ujc.org/content_display.html?ArticleID=84204

In 1990, the national Federation leadership commissioned the first *National Jewish Population Survey* (NJPS), and then conducted the research again a decade later to review the status of the Jewish population in America. From the web-site cited above, "The purpose of NJPS 2000-2001 is to provide a comprehensive social and demographic portrait of the American Jewish population."

Zemke, R., Raines, C., & Filipczak, B. (2000). *Generations at work: Managing the clash of veterans, boomers, Xers, and nexters in your workplace.* New York: AMACOM.

This book provides an overview of the generations and case studies of the different generations working together in the workplace. Particularly useful for congregations would be the Appendix section, which includes surveys to assess workplace environment that could be modified for synagogue life, as well as a list of information available on the Internet regarding generational differences.

In addition:

The Union for Reform Judaism's Department of Outreach and Synagogue Community has a wide range of resources for synagogues interested in programming for Jews in their 20s and 30s including publications, programming ideas, and consultants. For more information, please contact Assistant Director Naomi Gewirtz at (212) 650-4230 or by email, NGewirtz@urj.org. For a full description of what they can offer, please visit their web site at http://urj.org/outreach/youngadults/

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Your Old Men Shall Dream Dreams, and Your Young Men Shall See Visions (Joel 3:1):

Generational Differences and the Synagogue Community

Literature Review

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Introduction

Generational Differences and the Synagogue Community was created because while doing graduate research examining generational differences, the author did not find any literature written specifically for synagogues explaining generational differences and the implications for the synagogue. This literature review examines synagogues in America, outreach by Reform Judaism to Jews in their 20s and 30s, generational differences, definitions of generations, generational differences in the workplace, and finally implications for synagogues. The information gathered during this research was used to create the publication *Generational Differences and the Synagogue Community.*

Synagogues in America

The synagogue has been a part of Jewish life since the Babylonian Exile (circ. 597 BCE) (Kaploun, 1973). In 1654, the first documented Jewish community in America was established, but the first synagogues in America date back to the early 1700s (Jick, 1976; Kaploun, 1973; Kaufman, 1999; Raphael, 2003). From its beginning in addition to being a house of worship, the American synagogue also served the community by addressing social needs such as feeding the poor and other philanthropic activities (Kaploun, 1973).

The idea that the American synagogue's role in the Jewish community was more than simply being "a house of worship" appears in the literature as early as 1896, when the synagogue was first described as "The Centre of Social Life" (Kaufman, 1999). Many American congregants today see their synagogues as a combination of "a house of worship," "a house of study," and "a house of meeting" in one building; a concept that was first described by Jewish journalist Jacob de Haas in 1909 (Kaufman, 1999). Most noted advocate for making the

synagogue a social center was Rabbi Mordecai Kaplan, founder of the Reconstructionist Movement, who in 1913 encouraged his students at the Jewish Theological Seminary to reform the American synagogue (Kaploun, 1973; Kaufman, 1999). The goal of having the synagogue as a social center is to reach out to Jews and meet them where they are in their observance of Judaism; acknowledging for some that actions and culture are more important for their Jewish expression than prayer and study (Cohen & Eisen, 2000; Kaploun, 1973; Kaufman, 1999; Sklare, 1993).

Throughout the years, the synagogue has remained the strongest institution for the Jewish community (Cohen & Eisen, 2000; Sklare, 1993). At least once in their lives, the majority of American Jews has been or will be affiliated with a synagogue (Sklare, 1993). The American synagogue is considered vital to Jewish survival for it provides Jews with an organized community they can join to connect with their Judaism in a way that is meaningful to them (Cohen & Eisen, 2000; Sklare, 1993). It is due to that role that the Reform movement in America has encouraged synagogues to develop programs for unaffiliated Jews, especially those who are between the ages of 20 to 35 (or even 40).

Outreach efforts by Reform Judaism to Jews in Their 20s and 30s

In America today, there is a gap between how religious institutions are structured and individuals who are between the ages of 20 – 39 (Commission on Synagogue Affiliation, 1997; Rendle, 2002). Most religious institutions are designed for the nuclear family, however recent studies indicate that young people, including Jews, are marrying and starting their families later in life than previous generations (United Jewish Communities, 2004). Whereas earlier in our society many people would marry in their late teens, early 20s, now only 12% of the US

population and 10% of the Jewish population are married before age 24, so institutions structured to serve families will not be seeing many in their 20s and 30s (United Jewish Communities, 2003c). American religious institutions are designing creative programming to try to engage those younger believers.

When the National Jewish Population Survey (NJPS) was released in 2003, the authors noted in their conclusion the absence of the younger generation when they wrote, "We already know that the Jewish elderly are highly active members of Jewish institutions, frequently more active than their younger counterparts" (United Jewish Communities, 2003b, p. 1). In America, it is estimated that about 26% of the Jewish population are between the ages of 20 - 39 (United Jewish Communities, 2003a). The NJPS found that Jews who would be part of Generations X and Nexters were less likely to be involved in synagogue life (United Jewish Communities, 2004). American Reform Judaism is trying to help congregations create programming in an outreach effort to those Jews in their 20s and 30s by creating resources and programs to do outreach to younger Jews and educate congregations about outreach to younger Jews. In 2001[1] the Union of American Hebrew Congregations (now the Union for Reform Judaism) pulled together a panel of lay leaders and clergy to address the issue of outreach and engagement of Jews in their 20s and 30s and create the first track of programming (*Striking Sparks, Raising Ruach)* dedicated to the issue at their national biennial. Before that the Union had created *Kesher* in 1994 to keep college students connected to their synagogues and their Judaism while away from home (Union of American Hebrew Congregations, 2003). The Union also produced such publications as *Engaging Generation Aleph* (1997) to help educate congregations on how to do outreach to Jews in their 20s and 30s.

[1] Author of this paper was a member of the original committee.

Generational Differences

While many Jewish institutions have been more or less surviving using their same practice, the business world has had to make note of and study the generational differences that exist in order to function and be productive. From the business world came generational marketing, which looks at the various generations present in American society; their difference and similarities and how their generational experiences impact their behavior, values, work ethics, and spending habits. Before the 1960's, businesses relied on the 4 P's (Product, Price, Promotion, and Places) for their economic gains (Smith & Clurman, 1997). If a business correctly applied the 4 P's they would see a profit from their labor. However, that changed in the 1960's when a different factor worked its way in to the equation; generational differences (Smith & Clurman, 1997). In the summer of 1969 CBS network ran a three part documentary called *Generation Apart* focusing on the growing differences between the older and younger generations in their "attitudes toward sex, religion, drugs, and money" (p. 11); this was the first time the popular media explored the generation gap using a nationwide survey (Smith & Clurman, 1997). No longer could businesses assume that a 50-year old in 1969 was the same as a 50-year old in 1959 and the 50-year old they would encounter in 1989 (Schewe, Meredith & Noble, 2000; Walker, 2003). Businesses soon learned that in order to succeed, they needed to realize that each generation has its own values, experiences, and motivations and in order to succeed, businesses need to consider each generation individually as they create and market their products (Smith & Clurman, 1997).

Dr. Morris Massey further developed the idea of generational differences in his 1979 book *The People Puzzle: Understanding Yourself and Others.* His work looked at how generational experiences set an individual's values, and how people from different generations

have different reactions to the same situations. He expanded on how one generation would interact with people from other generations, the problems that might arise, and how those problems could be avoided (Massey, 1979).

Defining Different Generational Groups

Each generation has its own generational markers, events that took place during the generation's formative years and had an impact on their experiences and developing values (Massey, 1979; Smith & Clurman, 1997). While all humans go through the same life stages and multiple generations have to deal with the same current conditions, how each individual generation deals with the situations is determined by their values and life skills which were shaped by the shared experiences (pop culture, politics, world events, technology, economic condition, etc.) of their generation (Massey, 1979; Smith & Clurman, 1997; Walker, 2003). It is important to know what a generation experienced in their formative years and what common attitudes and behaviors are seen within that generation in order to better understand generational differences (Massey, 1979).

A review of the literature on this topic found that there are currently six distinct generational groups in the United States of America, however for this paper, only the four generations that are currently in the workplace will be discussed (Kennedy, 1998; Smith & Clurman, 1997; Walker, 2003; Zemke, Raines, & Filipczak, 2000). As defined by Zemke, Raines, & Filipczak (2000),[2] those four generations are: Veterans (born between 1922 – 1943), Baby Boomers (born between 1944 – 1960), Generation X'ers (born 1961 – 1980), and Generation Nexters (born between 1981 – 2000).

[2] Unfortunately, the literature review also indicated that there is no standardization on the names of the various generations, nor the birth years used to demark the generations, so for this paper, one definition was selected due to the multiple times it was cited in other literature on the topic.

Veterans were born between 1922 and 1943, and it is estimated that generation includes 52 million Americans (Zemke, Raines, & Filipczak, 2000). This generation survived the Great Depression and World War II. Beliefs/Characteristics of this generation include: working together to overcome; hard work leads to rewards; struggle and sacrifice are needed in order to survive; working for the better of all humanity rather than focus on individual need; concern about financial status, so one must "skimp and save;" deferring personal gain for the better of the whole community; conformity was more important that individuality; work before pleasure; self-sacrifice in order to achieve; and, a strong faith in institutions (especially the government) (Schewe, Meredith & Noble, 2000; Smith & Clurman, 1997; Zemke, Raines, & Filipczak, 2000). Veterans believe that they have wisdom and experience they do not feel any other generations can match (Smith & Clurman, 1997; Zemke, Raines, & Filipczak, 2000).

Baby Boomers (boomers) were born between 1944 – 1960 and is the largest living generation including an estimated 73.2 million America (Zemke, Raines, & Filipczak, 2000). This generation had all they needed thanks to their parents (Smith & Clurman, 1997; Timmermann, 2003; Zemke, Raines, & Filipczak, 2000). This generation was better educated than their parents (Smith & Clurman, 1997; Timmermann, 2003; Zemke, Raines, & Filipczak, 2000). For boomers, work is how they express themselves creatively, so work is seen as a career, not a job, and it will be interesting to watch this generation retire since work is so meaningful to them and their identities (Smith & Clurman, 1997; Zemke, Raines, & Filipczak, 2000). Beliefs/Characteristics of this generation include: focusing on individuality, self-reward, self-improvement, personal fulfillment, and individual accomplishment; valuing youthful appearance and behavior; questioning authority; requiring factual data before decisions are made; breaking old rules and making new rules; having a strong desire to win/achieve, and that

makes them one of the most stressed generations; control-oriented; looking for function over fashion (Schewe, Meredith & Noble, 2000; Smith & Clurman, 1997; Wellner, 2000; Zemke, Raines, & Filipczak, 2000). Boomers are the generation with a sense of entitlement and expectation unmatched by any other generation (Smith & Clurman, 1997; Zemke, Raines, & Filipczak, 2000).

Generation X'ers were born between 1961 and 1980 and are estimated to include 70.1 million Americans making it the second largest generation according to Zemke, Raines, & Filipczak (2000). Generation X'ers complexity is best captured in Neil Howe's quote, "It's a generation that celebrates its diversity and individuality." (New York Times News Service, 2002, p.D16). This generation was the first latch-key children and had more divorced parents than any previous generation teaching them to be self-reliant (Paul, 2002; Ritchie, 1995; Schewe, Meredith & Noble, 2000; Smith & Clurman, 1997; Zemke, Raines, & Filipczak, 2000). They also had to deal with social and economical problems that Boomers did not experience; such problems taught them that the future is uncertain, so they focus on today (Ritchie, 1995; Smith & Clurman, 1997; Wellner, 2003; Zemke, Raines, & Filipczak, 2000). They grew up uncertain of their family life, unable to trust heroes, and uncertain of the economy; they have never been able to assume success like the Boomers (Ritchie, 1995; Smith & Clurman, 1997; Zemke, Raines, & Filipczak, 2000). They learned that people, institutions, and items are not all good or all bad, but both good and bad at the same time and needed to be scrutinized (Paul, 2002; Ritchie, 1995; Smith & Clurman, 1997; Wellner, 2003). Generation X'ers feel as if they have matured beyond their years due to their experiences (Smith & Clurman, 1997). Generation Xers view work as a job, not as a career, that can easily be changed as needed to survive (Smith & Clurman, 1997; Wellner, 2003; Zemke, Raines, & Filipczak, 2000). This generation is expected to move

multiple times for work in their life more than any other generation (Wellner, 2003; Zemke, Raines, & Filipczak, 2000). However, it is not all doom and gloom for this generation. This generation experienced more diversity than any other generation and is more accepting of different lifestyles than previous generations (Paul, 2002; Smith & Clurman, 1997). It is the first computer-literate generation (Ritchie, 1995; Smith & Clurman, 1997; Zemke, Raines, & Filipczak, 2000). Generation X'ers women are better educated than women from previous generations, and able to make more money than women their age in previous generations (Paul, 2002; Ritchie, 1995). Beliefs/Characteristics of this generation include: defensiveness; cynicism; alienation; appreciating candor; fun-loving; balancing between work and life; peer-oriented, valuing peers' opinions and support; adaptable; resourceful; and, depending on themselves and their capabilities (Paul, 2002; Schewe, Meredith & Noble, 2000; Smith & Clurman, 1997; Wellner, 2003; Zemke, Raines, & Filipczak, 2000). Smith & Clurman (1997) wrote, "X'ers are determined to be involved, to be responsible, to be in control – and to stop being victimized by life's uncertainties." (pg. 84).

Generation Nexters were born between 1981 and 2000 and is estimated to include 69.7 million Americans (Zemke, Raines, & Filipczak, 2000). It is estimated that 4 out of 5 Generation Nexters were raised by a working mother and 2 out of 4 were raised by a single parent (Chester, 2000; Onpoint Marketing and Promotions, 2003). This generation questions before acting and requires sound rationale before they will consider acting (Chester, 2000). They are the most comfortable in cyberspace and with technologies (Kennedy, 1998; Neuborne & Kerwin, 1999; Zemke, Raines, & Filipczak, 2000). This generation has had media choices like no other generation with the blend of the Internet, cable TV, and print media exposing them to a wider world than that their parents knew of at their age (Kennedy, 1998; Neuborne. & Kerwin,

1999; Zemke, Raines, & Filipczak, 2000). The exposure to so much high-speed technology has made this generation easily bored and at the same time the ability to multi-task like no other generation (Verret, 2000). Pop culture and news items have taught them that it is possible to get away with murder, you do not need to work hard nor be ethical to succeed, and some believe that makes generation more appreciative of honesty (Leo, 2003; Verret, 2000; Zemke, Raines, & Filipczak, 2000). Also since they have seen leaders and heroes fall from grace, authority and status means little to this generation, to get their respect it must be earned (Verret, 2000). This generation is found to be more concerned with community and religion than Boomers or Generation Xers (Kennedy, 1998; Leo, 2003; Paul, 2001). This generation is also more optimistic than Generation X since they grew up in an economic boom and have little experience with being unemployed (Prah, 2002; Verret, 2000; Zemke, Raines, & Filipczak, 2000).

Generational Differences in the Workplace

Though marketing agencies first used generational differences to sell products, in the late 90s companies began looking at generational differences to understand how it was impacting their work environment (Raines & Hunt, 2000; Zemke, Raines, & Filipczak, 2000). Not understanding and managing generational differences in the workplace can lead to misunderstandings and frustrations in the workplace (Kennedy, 1998; Raines & Hunt, 2000; Zemke, Raines, & Filipczak, 2000). For example those differences may manifest as annoyance a younger generational worker might have with an older generation employee's lack of comfort and knowledge of current and upcoming technologies that can be used in the workplace (Kennedy, 1998). Another difference seen between the generations is among loyalty to the company. Whereas Veterans and older Baby Boomers believe in dedication to the company,

Generation Xers and Generation Nexters believe in dedication to their own careers and professional development; they do not expect to work for just one company all their life (Kennedy, 1998; Raines & Hunt, 2000; Zemke, Raines, & Filipczak, 2000).

Generational differences impact how people approach the work world, how they get their word done and how they interact with colleagues. Boomers tend to have a picture of how the job should be done and work hard to make that picture a reality, for this reason they may be seen as controlling by younger generations (Raines & Hunt, 2000; Verret, 2000). On the other hand, X'ers and Nexters are more likely to look to survive in a situation and adapt as needed (Raines & Hunt, 2000; Verret, 2000). Generations X'ers and Nexters are more likely to want to do something spontaneously than plan it out (Smith & Clurman, 1997; Verret, 2000). Generations X'ers and Nexters do not want to be talked down to since they see themselves as equals, but Boomers believe they still need to pay their dues to succeed (Raines & Hunt, 2000; Smith & Clurman, 1997; Verret, 2000). Generation Nexters look for guidance in creating their career path (Zemke, Raines, & Filipczak, 2000). Generation Nexters especially prefer working in teams rather than individually (Kennedy, 1998; Zemke, Raines, & Filipczak, 2000).

Generational differences can also bee seen in how workers can be motivated. Veterans and Boomers gain identity, wealth, and esteem from their work, so they are motivated by promotions and financial rewards (Zemke, Raines, & Filipczak, 2000). However, Generations X'ers and Nexters are looking for balance between work and life, and also to better themselves, so they are motivated by flexible scheduling and professional development opportunities (Zemke, Raines, & Filipczak, 2000).

The conflicts that arise do so since different generations have a different approach to the task at hand. Taking the time to recognize the difference and utilize them is a challenge facing the business world and the Jewish community.

Generational Differences and Implications for Synagogues

Why is it so important synagogues to look at how generational differences impact them? As stated earlier, the NJPS found that Jews who are part of Generations X'ers and Nexters were less likely to be involved in synagogue life (United Jewish Communities, 2004). The NJPS also found that Jews are an older population (United Jewish Communities, 2004). Synagogues need to understand generational differences in order to bring Generations X'ers and Nexters in to synagogue life, so that synagogues will not die off as their members do.

Generational differences can be seen most noticeably in three places in the synagogue: professional interactions, membership, and financial matters. A synagogue in Southern California serves as a case study of having two rabbis from different generations. The senior rabbi is from the baby boomer generation and the assistant rabbi is from Generation X. Though they have differences in their approaches to Judaism, they acknowledge and address those generational differences that impact practice and decision-making. In that synagogue the clergy work to resolve the differences in a way to offer more diversity to the overall congregation. Unfortunately, in some settings, the generational differences divide congregations as they choose which rabbi they prefer; in some cases the division is along the line of Classical Reform vs. more current expressions of Reform Judaism.

In many of today's Reform and Conservative synagogues, some generations are all together missing from the synagogue's membership list. While the religious schools are

thriving, family education enjoys success, and senior programming is popular, Generations X'ers and Generation Nexters (who are of legal age, and independent) who are single or coupled, but without children are missing from the synagogue setting. When they try to enter synagogue life they are often treated as if they are children of the older members, and not as fellow members (Commission on Synagogue Affiliation, 1997; Rendle, 2002).

A common mistake made by synagogues as well as by businesses is assuming that a 20-something in 2005 will behave the same way a 20-something behaved in 1995, 1985, 1975, etc. (Schewe, Meredith & Noble, 2000; Walker, 2003). First taking time to understand the generation differences would be of benefit to synagogues. For example many of the factors that motivated the Veterans to build and join synagogues do not impact the Jews of Generations X'ers and Nexters (Cohen & Eisen, 2000; Sklare, 1993). Younger generations do not know a world without Israel, so they may not have the same ties to Israel that are seen in the older generations; they have not experienced blatant anti-Semitism; they have not been kept out of secular institutions because of their religion (Cohen & Eisen, 2000; Sklare, 1993). Younger generations have more choices in expressing their Judaism if they choose to express it at all, and that is a challenge to synagogues that will impact their funding and their programming.

Understanding generational differences will also help synagogues in their fundraising efforts. Currently, one of the largest money transfers is occurring between generations (Mason & Tapinos, 2000; United Jewish Communities, 2003d). As the money is shifting from one generation to the next and the NJPS found reason to be concerned in the donation habits of the younger generations. According to the NJPS, currently those between the ages of 20 – 39 do not donate specifically to Jewish organizations (United Jewish Communities, 2003d). Though they know and feel donating money (performing *tzedakah*) is an important part of being Jewish, they

do not necessarily feel it needs to be given to a Jewish organization. Also the motivation for donating is different. Whereas older donors may have appreciated the name recognition in bulletins or plaques around the building, younger donors are more concerned that their money goes to something they believe in (United Jewish Communities, 2003d). Due to their mistrust from events occurring during their formative years, Generations X and Nexter donors want to see where their money is going or would rather donate their skills to a project then simply write a check. Those differences will impact how synagogues solicit and acknowledge donations.

As Raines and Hunt (2000) explored in their writing, many times the generational differences in the workplace occur and disrupt the work environment, but are never directly discussed. This too can be seen in synagogues. Looking at the demographics of the membership can show a problem (imbalance in the age range), but few are willing to bring those involved to the table to discuss the issue directly. Synagogues need the tools, so that lay and professional leaders can discuss the generational differences occurring within the synagogue. As stated earlier the Reform movement in America have publications and programs designed to do outreach to Jews in their 20s and 30s, but synagogues also need to think of ways to welcome and integrate those Jews in to their congregations. It is wonderful that programming is being created to reach out to those in their 20s and 30s, but once drawn in to the synagogue, what is being done to integrate the younger generations? Raines and Hunt (2000) say the issues need to be discussed and resolved, so that business can occur productively. In the synagogue setting, such discussions must occur, so that synagogue life can continue to have a positive impact on Jewish identity for multiple and future generations.

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