THE AMERICAN JEWISH COMMUNITY: YESTERDAY, TODAY AND TOMORROW: PREPARING A RABBANIC LEADERSHIP FOR THE 21ST CENTURY

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ABSTRACT

From the roots of its existence, the American Jewish community has been dynamic, continually changing to meet its current needs. Futuristics show the changing trends and new organizational structures for Jewish communal organizations. Today's leaders and rabbis are facing new challenges that require different skills than were previously used or taught in rabbinic training programs. The 21st century appears to be bringing on a more fluid society. The rabbinic leadership of the future must have the skills and vision to continually readjust to the evolving needs of the community.

In this paper I will examine the history and current state of American Jewish communal life, including its organization, leadership and its relationship with Israel. With an understanding of these frameworks, it is then possible to examine the current trends affecting the American Jewish community. Specifically, new demographic trends are creating a more pluralistic and geographically dispersed Jewish community than has previously existed. Furthermore, not for profit organizations are now becoming more like their for profit counterparts. There is a trend of increasing specialization in non-profit organizations as more non profit organizations are beginning to look at the organizational models and strategies of for profit corporations to help better meet and serve the needs of their *constituencies*. As the American Jewish community is undergoing change, it must reexamine its current perceptions and interactions with Israel. Over the last quarter century, Israel has changed and grown significantly. If the American Jewish community is going to remain committed to the future of the State of Israel, it must begin to view Israel as an equal partner in the evolving global community.

The synagogue, over the last century, has become a more dynamic community than in previous centuries. The demographic, religious and organizational trends that have impacted the American Jewish community as a whole have had specific ramifications to the synagogues and its rabbinic leadership. The synagogue of yesterday had an organic membership, continually replenishing itself, and focused on fulfilling the educational and religious needs of its community. The synagogues of today are expanding their services to help Jewish families adapt and adjust to the rising demands of life in America. Synagogues are experimenting with innovative programs and marketing techniques to attract the growing number of unaffiliated Jews. An increasingly mobile community has replaced the organic nature of yesterday's synagogue where each generation will make its own decisions on affiliation.

Predicting the future is not a reliable science; it is possible to make generalizations about changes that are going to continue to happen or new issues that may arise. Through an examination of current discussions regarding futuristics this paper will give the leadership of the American Jewish community a window through which they can begin to plan and prepare for the changing needs of both its organization and its constituency.

It is with an understanding of these trends and the growing needs of the American Jewish community that I submit a proposal for a mandatory one-year course for all rabbinic students entitled "The Rabbi as a Community Organizer." Only by creating a more informed rabbinic leader will he/she be able to guide either his/her congregation or organization into and well beyond the 21st century.

Chapter One

THE HISTORY OF THE AMERICAN JEWISH COMMUNITY

Part One:

Historical Origins of the American Jewish Community

The origins of the American Jewish community began as twenty-three Jewish immigrants came to the New World in 1654 from Portugal. They were business associates with a major economic force, the West India Trading Company. Unfortunately, some residents of the New World were hesitant about the Jews moving to the New World[1]. Officially, the West India Trading Company made it known that Jews would be permitted to live and remain in the New World provided that "the poor among them shall not become a burden to the company or the community (Manhattan churches)."[2] With a significant history of organizational structures and a strong tradition of caring for the needs of its own community, as well as the stranger, the Jewish community of the New World could amply fulfill the requirements asked by the West India Trading company.

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[1] In 1654 the governor of New Amsterdam asked for permission to deport the 23 Jews who had recently arrived for fear that they might become a burden on this new colony.

[2] Marcus, Jacob Rader, Ed. The Jew in the American World. Detroit: Wayne State University Press, 1996. p. 32

As more Jews began immigrating to what would soon become America, the mission of the settled Jews was to assist their coreligionist in fulfilling their most basic human needs; helping them assimilate into their new lifestyles while not becoming a burden to the greater society. Additionally, as more Jews began to settle in different cities, synagogues were established to facilitate the worship, educational, and lifecycle needs of the Jews within their community. The synagogue became the central gathering place for any Jew who chose to identify his/herself as such.

Nearly two hundred years after the arrival of the first twenty-three Jews from Portugal via Brazil, the German Jewish community began to immigrate in large numbers along with a substantial number of Jews from other European countries.[3] By the end of the 19th century the American Jews had set up a series of benevolent or charitable societies to help Jews who were confronting social problems.[4] The "institutions and societies formed during this time period were attempting to meet the ideological

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[3] Karp, Abraham. The Golden Door To America. New York: Viking Press, 1976. P. 1

[4] Bayme, Steven, Ed. "Facing the Future: Essays on Contemporary Jewish Life." New York: KTAV Publishing/ American Jewish Committee, 1989. P.217

and social imperatives of that time."[5] The Jews who chose to move to America found for the first time they were "uniquely free to determine how extensively they wish(ed) to participate in the larger society."[6] Beyond catering to the most basic survival needs of the Jewish immigrants these foundations also helped "teach" newer immigrants how to behave and interact within this new society. One clear purpose was to help the immigrants assimilate as smoothly and quickly as possible. The American Jews feared that these Eastern European Jews, "whose dress, habits, and way of life were so unlike those of the West, would act as a detriment to his acceptance by and integration into American society, and might cause a growth of anti-Semitism."[7]

By the early 20th century immigration had grown to a point where the charitable institutions, maintained and funded mostly by volunteers, could no longer continue to function efficiently without some focused, full time, professional leadership. Professionals, mostly social workers, were hired to help handle the scope and complexity of the problems. These institutions, like the Hebrew

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[5] Windmueller, Steven. "Survival and Success of Jewish Institutions: Assessing Organizational Management Patterns." Jerusalem Letter/Viewpoints, No. 350. Jerusalem, 1997. P. 1

[6] Sklare, Marshall, Ed. American Jews: A Reader. New York: Berhman House, 1982. P.23

Emigrant Aid Society and local Federations, recognized the growing and diverse needs of the American Jewish community. It was through the direction of these professionals that a new model of organization was established. Institutions and societies relied upon "professional managers and experts functioning under the general policy making direction of the non professionals."[8] This became a vital model of community organization that defended and enhanced the modern world for American Jewry.

Following the emerging secular liberal ideology of the 1950's and 60's the American Jewish community experienced a surge of Jewishness. Jewish institutions began to form that fostered creative Jewish living (such as Jewish Community Centers) and furthering and supporting the overlapping values of Judaism and Democracy. "The mission of the Jewish organization shifted from integrating individual American Jews to assuring the continuity of distinctive American Jewish communities."[9] With increased focus on the spirit of universalism, individual rights, and democracy, organizations like the Religious Action Center of Reform Judaism were formed to mobilize the American Jewish community and to speak on its behalf, both in Washington

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[7] Karp, Abraham p. 210

[8] Elazar, Daniel. "Transcending the Progressive Solution" *Jewish Political Studies Review"* Volume 7, Number 3-4, Fall 5756/1995 P. 114

and to other non-Jewish organizations that supported similar ideals. This represents a transition from an organized Jewish community that assisted in immigration and assimilation to one that was seeking to blend culture and values.

Currently there is no central institution that makes decisions for, or speaks for the Jewish community as a whole. Rather "the current mosaic of the American Jewish community depends upon a network of formal and quasiformal arrangements enlivened by an informal communication network of its leaders."[10] All Jewish communal organizations of the late 20th century can fit into one of five categories. (1) There are Jewish organizations that concentrate on national and international political affairs (such as AIPAC[11] or JCPA[12]) and (2) there are organizations that are focused on specifically Jewish Communal needs, like Federations and the United Jewish Appeal. (3) Additionally, there are Jewish organizations that are focused on religious practice (such as the Union of American Hebrew Congregations) and (4) there are institutions that are serving the interest of Jewish education like the Jewish

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[9] Bayme, Steven. P. 224

[10] Elazar, Daniel. "The Federation Movement in Three Contexts: American Jewry, the Jewish Political Tradition and Modernity" *Jewish Political Studies Review"* Volume 7, Number 3-4, Fall 5756/1995. P. 3

[11] American Israel Political Affairs Committee

Education Service of North America. (5) The fifth category of the Jewish mosaic are the institutions that are focused on culture and the arts, such as the Jewish Community Centers Association and the National Foundation for Jewish Culture.[13]

The current trend in the American Jewish communal life is an increased specialization of institutions as they have "highly directed and focused agenda."[14] While each of these institutions fit in the previously described framework, they also suggest that the arena's in which Jewish institutions can operate in America is expanding. There is a growth of museums, like the HUC Skirball Cultural Center, targeted fundraising appeals for specific issues like hunger, which *Mazon* takes care of, and there are now politically motivated organizations like the National Jewish Coalition and the National Jewish Democratic Council.[15]

The strength of the American Jewish community is, as Daniel Elazar put it, "held together by the strength and

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[12] Jewish Council on Public Affairs
[13] Windmueller, Steven. "Evolution and Structure" Los Angeles, July 6, 1998
[14] Windmueller, Steven. "The Survival and Success," p. 4
[15] ibid.

the magnetism of the core."[16] While there is no central authority and the influence of one institution varies in form from time to time and issue to issue, the organizational patterns of the institutions and the people that maintain them "make the whole more than the sum of its parts."[17] The American Jewish community entering the 21st century has overcome the many of the problems of a "beneficent postemancipation existence to define Jewish goals for itself and build the institutions needed to achieve those goals."[18]

[16] Elazar, "The Federation Movement in Three Contexts" p.1
[17] ibid. P. 2
[18] ibid.

Part Two:

The Unification of the American Jewish Community

At the onset of life in America, the Jewish community came together and was clumped together. Physically, it was the choice of the twenty-three Portuguese Jews to make the move to the New World. However once they were here, it was non-Jewish settlers who pressured them into remaining a solidified community. Starting with the letter from Governor Peter Stuyvesant who requested their deportation,[19] to their need to assist fellow Jews in trying to leave an increasingly intolerant Western Europe, the American Jewish community has thrived and succeeded through its ability to organize and unite. Perpetuating the needs of the Jewish community, here and abroad because of outside pressure has always been a rallying point for American Jewry. The ability of the Jewish community, and each institution within it, to collectively unite around common goals has been a driving force behind the overall success in America.

The early reasons and motivations for the unification of the Jewish community was both the securing of rights and protections afforded to them by the Constitution. The need

for self-preservation expanded to mean both their own personal welfare and on a limited basis, to the welfare of Jews attempting to emigrate from Europe. The principle concerns for the Jewish community of the early 20th century were centered on Jewish security, advocacy and assimilation. By the middle of the 20th century the American Jewish community was able to unite based on threats to Jewish existence and the creation and survival of the State of Israel.

"As witness to the cataclysmic events of the mid-century - the decimation of one-third of world Jewry followed by the reemergence of Jewish political autonomy, Jews, as noted Simon Rawidowicz, are an ever-dying people convinced of their fragility and uncertain of their future."[20] With the release of the 1990 National Jewish Population Survey (NJPS), the realization was made that "even concern for Israel and an awareness of the Holocaust were not sufficient by themselves to guarantee Jewish continuity and survival."[21] The Jewish community has grown so diverse over the course of the last century that the political and economic nature of both the United States and

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[19] Karp, p. 2

[20] Wertheimer, Jack. A People Divided: Judaism in Contemporary America. USA: Basic Books, 1993. P. 185

the world in general has created a more divisive Jewish community.

Today's American Jews do not necessarily grow up in cities with large, organized Jewish communities. Previous affiliation patterns of their parents do not mandate the next generations affiliation. The American Jewish community is now approaching its 4th and 5th generations in the United States. Issues of assimilation, security and anti-Semitism no longer seem like necessary threats that would mandate affiliation by the forthcoming generations. "Israel is no longer a new born country at risk, anti-Semitism no longer shapes our lives as it may have 50 years ago and the Holocaust is becoming a distant memory."[22] An apparent result of living into the 4th and 5th generations of Jewish life in America is an increasingly divergent range of attitudes. Each generation is more independent.[23] The Jewish community, "who has successfully survived and usually grown in atmospheres of persecution and

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[21] Feldstein, Donald. "The Jewish Federations: The First Hundred Years." *Journal of Jewish Communal Service Vol. 72 No. 2* (Fall/Winter 1995) p. 9

[22]Friedman, Anita, DSW. "The Great Welfare Debate of 1995: Top Ten Changes in Jewish Family Life and Their Social Policy Implications" *Journal of Jewish Communal Service* (Summer 1995) p. 300

discrimination" must find a way to survive, and a reason to unite, in a "climate of complete freedom, autonomy and choices where Jews are welcomed… into the larger community."[24]

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[23] Reisman, Bernard. "Jewish Communal Service At The Edge of Chaos and Complexity" *Journal of Jewish Communal Service* (Fall 1994) p. 5
[24] Feldman, Donald. P 9

Part Three:

American Jewish Leadership

The early leaders of the American Jewish community were mostly volunteers who donated their time and money by establishing and maintaining the early benevolent societies that helped new immigrants. Once this burden became too great they sought the services of professionals to coordinate an expanding delivery of services. These paid professionals had both the time and skills for such work. Blessed by their relationship with the donors and volunteers they were able to expand the services as well as the prestige of the agency and its leadership.[25] These professionals (Jewish communal professionals) were client centered largely focused on process of interaction and the specific services being provided. A respectful division was developed whereby governing boards (the lay leadership) would manage the fiduciary and administrative needs and the professional would oversee the direct services, as well as the day to day operation of the agency.

Currently new trends in leadership are evolving in the American Jewish community. Rather than having

organizations that are providing the predefined needs of the community a new breed of leadership is developing called the "Jewish entrepreneurial leader" who can leverage "resources by an individual leader designed to capture and share a portion of the Jewish agenda."[26] These leaders, like Edgar Brofman, are attempting to invigorate previously established Jewish institutions with new vigor giving organizations like Hillel needed resources and appropriate recognition. "Jewish Entrepreneurs" like Lesley Wexner have contributed significant financial resources to programs and organizations seeking to enhance the current state of Jewish leadership by actively identifying and training both lay and professional leaders.[27]

As professionals who have already dedicated themselves to Jewish communal life, rabbis have and will always be seen as leaders. Within their synagogue, the rabbi is both the spiritual leader and a visionary for the synagogues and institutions they work for. What each rabbi does with this authority directly correlates with their personal desires and expectations for their organization. Over the last quarter century a new model of rabbinic leadership emerged,

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[25] Bayme, Steven P. 217
[26] Windmueller, Steven "Survival and Success," p. 4
[27] ibid.

as some of these inspired rabbis become "leader makers."[28] "Leader makers" are the likes of Rabbi Uri Hersher, Executive Director of the HUC Skirball Cultural Center and Rabbi Isaiah Zeldin of Steven S. Wise Temple. Each of these individuals conceived a new vision for their Jewish organization, and was the major driving force behind the solicitation of sponsors, the cultivation of leadership, and the overall design and scope of their institution. Rabbi Hersher envisioned a meeting place for all Jews, where Jewish and American Culture could be celebrated and embraced. Rabbi Zeldin was the visionary behind one of the country's first mega-synagogues; home to religious, educational and social programming for Jewish members throughout their entire lives. Both the "entrepreneurial leader" and the "leader makers" are attempting to revitalize Judaism in the context of current cultural streams, responding to modernity in creatively proactive attempts to build a new reality for the 21st century.

[28] ibid.

Chapter Two

CURRENT TRENDS IN THE AMERICAN JEWISH COMMUNITY

Part One:

The Changing Demographics

The homogeneous Jewish community and the traditional (nuclear) Jewish family of the 1950's no longer exist. The "traditional family" of the past now represents less than 10% of our households.[29] The lives of today's Jews are "far more shaped by American rhythms than by Jewish ones. [These changes] have brought American Jewry to the edge of a religious, cultural and demographic abyss."[30] These trends must be carefully examined and their ramifications to the Jewish community must be seriously considered.

The first demographic trend to be examined is intermarriage. As was made clearly known following the NJPS[31] of 1990, the rate of intermarriage (for the period of time measured between 1985 -1990) was 52%.[32] While some people contend that the rate of intermarriage may be closer

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[29] Friedman, Anita, p. 297
[30] Elazar, Daniel, "Transcending the Progressive Solution," p. 119
[31] National Jewish Population Survey
[32] Phillips, Bruce. Re-examining Intermarriage: Trends, Textures and Strategies. The Susan and David Wilstein Institute on Jewish Policy Studies and American Jewish Committee. P. 1

to 40%[33], one trend is clear: intermarriage is here to stay. A closer look at the NJPS does show the rate of intermarriage slowing down among 4th generations Jews raised by two Jewish parents, and there is a significant "minority of adult children of mixed marriages that have married Jews."[34] Therefore, the trend of rising intermarriage rates might begin to slow down.

Along with the rising rate of intermarriage comes a rising number of Jewish children with only one Jewish parent. Fifty percent of the children being raised today come from an intermarried or converted home.[35] These families have unique issues of their own. The blending of two traditions, or the actively choosing one, is only the beginning of the issues facing families of mixed marriage. The rate of intermarriage has risen to the point where interfaith marriages affect both those who marginally affiliate with the Jewish community and those who serve as its leadership. Fewer and fewer Jewish families exist today that have not been touched by the sensitive issues surrounding inter-faith marriages.

The rising frequency and acceptance of divorce in the secular community is also found, although at slightly lower

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[33] Phillips, Bruce. " Changing Jewish Family" July 21, 1998
[34] Phillips, Bruce. Re-examining Intermarriage, p.11

rates[36], in the Jewish community. The impact of divorce is two fold: there is an increasing trend of single parents and an increasing number of "blended families."[37] While single parent families only represent 4% of all households at any given time, approximately 65% of all children will live with only one parent at some point and time.[38] The nature of today's economic realities is that raising a family on a single income is difficult for most families. Formerly "wealthy" families might find themselves strained following a divorce. This effects not only the family's ability to provide for itself but it also significantly reduces the families "discretionary funds," which may go towards synagogue membership or an annual contribution to the local Federation. Single parent families have particular needs that should be more widely understood by the Jewish community as a whole.

Over the last quarter century the American community in general has experienced increasing mobility. Jews have followed in this trend moving to western and southern states, like Arizona and Florida. In addition, many Jews

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[35] Feldman, Julian, ed. Temple Management Manual: First Supplement. New York: National Association of Temple Administrators, 1988. P. 34.4

[36] Phillips, Bruce. " Changing Jewish Family" July 21, 1998. In a 1980 survey, the divorce rate among Jews was 20%. All other whites had a divorce rate of 30%.

[37] Families where one or both of the spouses has been previously married with children.

are choosing to move back and forth between two homes. These trends create new communities in areas that were previously devoid of significant numbers of Jews, and it sets off a perpetual cycle of bouncing between affiliations or leaves large numbers of people in need of affiliation. During any five year period 1/3rd of the Jewish community will move.[39] The Jewish community needs to put greater effort into reaching out to and attracting both the newcomers and seasonal residents.

As the Baby Boomer generation matures the American Jewish community is going to find itself aging at a rapid pace. Currently the average age of an American Jew is 48.[40] By the end of the "20th Century almost 20% of our population will be elderly."[41] With such a significant portion of our population approaching "maturity" the Jewish community needs to begin examining what resources are available to help care for this increasingly aging population.

Since the 1960's the Jewish community has been slowly watching the development of "negative population growth" with a replacement rate of 1.70.[42] This means that on average Jewish families are having less than two children.

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[38] ibid.
[39] Feldman, Julian, p. 34.1
[40] Windmueller, Steven, "Jewish Futuristics: Implications for the World of the Synagogue in the New Century
[41] Friedman, Anita, p. 298

Explanations such as delayed marriage and child rearing coupled with rise in education and economic expenses can help to explain this phenomenon. It, however, does not change the fact that the American Jewish community is aging at an increasing rate and not replacing itself. With an aging and decreasing population size the Jewish community is going to need to expand their membership development, recruitment and marketing techniques to better serve its populations.

With the rising number of non-traditional families, an aging population, and increasing rates of intermarriage the Jewish community is going to need to find new ways to reach out to an increasingly diverse population. With the rise in intermarriages, increasing numbers of Jews by choice and geographically diverse populations the American Jewish community is expanding an already broad spectrum of Jewish ideological groups. In hopes of reconnecting with this heterogeneous population many institutions are trying to reorganize themselves to create a more neutral Jewish environment. This includes a pluralistic vision of all the constituencies being served, an understanding of the broad range of needs, and an acceptance that there are multiple way to identify with the community. This pluralistic

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[42] Phillips, Bruce. "Changing Jewish Family" July 10, 1998

vision embraces the "essential wholeness of a Jewish way of life."[43]

The "altered family configuration and lifestyles, regional population shifts and related demographic changes coupled with continued inflationary pressures, pose threats to the survival"[44] of the Jewish community. "The need to attract vast populations of unaffiliated Jews while cementing the loyalties of existing members with meaningful cost effective programs and services" is placing an increased financial burden on congregations and communities with dwindling resources."[45] These trends and their impact on the community should be better understood to help the leaders of today's American Jewish community better prepare for tomorrow.

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[43] Elazar, Daniel, "Transcending the Progressive Solution," p. 117
[44] Feldman, Julian. Part V p. 2
[45] ibid.

Part Two:

Business Models for the Non Profit World

The American Jewish community has "become accustomed to high standards in all aspects of their lives. They naturally bring such expectations to Jewish organization and to the Jewish community. Sustaining their involvement will require the Jewish community to operate at a level of excellence."[46] With the increasing diversity and the dynamic nature of the Jewish community and its needs, Jewish institutions must be prepared and capable of effectively dealing with both planned and unplanned change. While traditionally the for-profit and not-for-profit worlds have remained separate, non-profit organizations are finding that they are increasingly in need of many of the management models of their for profit counterparts.

Non-profit organizations (including Jewish institutions) need management so that they can achieve their mission. Non-profit organizations use management strategies "to market their services and obtain the money they need to do their job."[47] With an increasingly

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[46] Bayme, Steven. P 222

[47] Drucker, Peter. Managing the Non Profit Organizations: Principles and Practices. New York: HarperBusiness, 1990. P. xv

diversified agenda, Jewish communal institutions have to better account for expenditures and work harder to increase income just to survive. Business models of supervision, communication, strategy, and planning are particularly important in non-profit organizations because the "challenge of introducing innovation and change in institutions that depend of volunteers is that they cannot command"[48] its volunteers. In the 1980s it became apparent that the lay leadership demands "the same level of sophistication, planning and managerial excellence in the programming and administration [of non-profit organizations] . . .as they seek in commercial institutions."[49]

To a certain extent the American Jewish institutions have drawn on tested principles and procedures used by business and industry. "Every secular management device, tool, technique or experience that it can use productively to carry out its mission,"[50] is available to non-profit institutions. To better prepare for the challenges of the 21st century Jewish institutions "must start to behave as if we live in a buyers market. We must learn how to attract

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[48] ibid.
[49] Feldman, Julian 34.2
[50] Feldmen, Julian, Part 1 P. 5

and satisfy people."[51] The business models for research and development, strategic planning and supervision are among the most important resources for non-profit institutions today. Knowing your constituency and what their current needs and desires are is required for any organization. Planning for today alone is not enough. Organizations must learn how to plan for and undergo change when it is viewed as strategically advantageous. "The capacity to conduct research, market studies, and attitudinal sampling has become a prerequisite for doing business."[52] Assessing the future opportunities and threats is an essential process for any institution.

"To position itself to respond to the challenges facing the nonprofit sector, the Jewish community must strengthen the accountability of its boards."[53] The ultimate test of any leadership is to think through tough decisions, set priorities and make decisions accordingly. Non profits exist for the sake of their missions, and a mission is "always long term."[54] How to best fulfill the ideals of the mission requires planning, decision making and action. Strategic planning will assist Jewish

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[51] Freidman, Anita, P. 301
[52] Windmueller, Steven, "Survival and Success", p, 5
[53] Solomon, Jeffrey, R. "Beyond Jewish Communal Service: The Not For Profit Field At Risk" *Journal of Jewish Communal Service* (Summer 1995) p. 303

institutions in providing more clearly targeted programs in a cost-effective manner while maintaining its commitment to its mission.

Supervision is an essential element to effective strategic planning and management. Without regular and effective supervision no institutions can reasonably anticipate a successful future for itself. The for-profit industry has a lot to offer not-for-profit executives and managers with regard to the supervision of both the professional staff and lay leadership. Effective supervision helps maintain the high quality of services being provided, while ensuring effectiveness among the workers. Understanding techniques in motivation and empowerment are particularly important for non-profit professionals because they cannot reasonably demand anything from their volunteer leadership.

Creative budgeting and financial accountability is becoming increasingly important to non-profit organizations. In a world where currently 10-15% of the Jewish population is "poor"[55] and many "core" Jewish institutions are experiencing difficulty holding their centrist position due challenges in fundraising,"[56] creative

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[54] Drucker, Peter, p. 46
[55] Feldman, Julian, 34.4
[56] Windmueller, Steven, "Survival and Success" p. 3

financial planning is prerequisite for survival. To be effective organizations need to have the capacity to "rapidly re-deploy elements of their resources: staff, program services, and cash to meet the changing priorities and community crises."[57] The professional leadership needs to be skilled in financial matters in order to effectively advise its lay leadership in creating a stable organization.

As communal institutions are beginning to face an increasingly diversified population. The question of how best to serve their needs and market their services in a fiscally responsible manner will remain a challenge, well into the 21st century. Additionally, there is an "increased presence on consumerism, as a factor of defining how the general public makes decisions concerning the purchase of goods and services."[58] The creation of comprehensive marketing plans will help the American Jewish community better use its available resources to effectively target new members. Exploration into new marketing and service delivery arenas should also be explored. With the advent of the Internet, and with over 30% of the American Jewish community working at home, the accessibility to the World

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[57] ibid. p. 5
[58] Windmueller, Steven, "Jewish Futuristics" p. 2

Wide Web is rapidly increasing the spectrum through which American Jews can connect with and interact with the Jewish community. In 1997 there were over 100 million users on the Internet with "traffic doubling nearly every 100 days."[59] Jewish institutions are only beginning to take full advantage of this opportunity. Already it is possible to speak with a Rabbi, participate in interactive Jewish learning opportunities, and search for and find congregations and organizations with which to affiliate. The Jewish institutions of the 21st century will need to learn how to use this new method of communication to their advantage.

With the rise in consumerism and the increasing range of needs within the American Jewish community, it is likely that the rise in specialization within the field of Jewish communal service will continue. Professionals skilled in fundraising, marketing and strategic planning will continue to thrive in a field where the range and difficulty of the choices the leadership faces is increasing. By continuing to remain aware of the trends within a given institution, and by looking to the for-profit models of business the Jewish community of the future will be better prepared to handle the challenges of the next century.

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[59] Windmueller, Steven, "Success and Survival", p. 3

Part Three:

The Leadership

"To a great extent the success of our Jewish communal enterprise depends on the ability of volunteers and professionals to work as a team and provide sound, visionary leadership and financial management to our organizations."[60] Unlike their for-profit counterparts, non-profits institutions are concerned with the managing of people and relationships. The volunteers, the lay leadership of today, include well-educated professionals who are trying to balance an overburdened schedule of responsibilities. These leaders are not likely to defer to the recommendations of the professional without first understanding the full scope of issues and potential repercussions. They are highly educated, highly skilled individuals, often with a trained perspective that can be extremely useful to their organization. We need to understand and apply what we know about the management of people and relationships as we build a new model of lay-

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[60] Schneirov, Miriam A. and Solender, Stephen, D. "Volunteer-Professional Relations: Intersecting Spheres of Influence" *Journal of Jewish Communal Service"* (Fall/Winter 1995/6) p.38

professional relationships.[61] Through a careful examination of today's lay leadership and a more broad based approach to management by today's professionals, a new working model that includes power-sharing will aid organizations in confronting future opportunities and threats.

Critical to the success of any organization is its ability to identify, recruit and train its leadership.[62] "Many of the premises that have been the foundation of our lay-professional relationships for some fifty years require fundamental modifications.[63] This new model must include "power-sharing" as more and more volunteers expect the professional leadership to provide a vision for the future of the organization. This new relationship requires that the executives learn to identify and embrace the creativity and professional expertise of each lay leader. It is the role of the professionals, along with the current leadership, to enable and empower potential leaders with the opportunities and guidance necessary to train the next generation of leadership. With such a large percentage of American Jewry marginalizing themselves from the Jewish

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[61] Drucker, Peter, p. 183
[62] Rosenthal, Saul F. Ph.D., and Greenberg, Elinor M., Ed.D "Leadership" *Journal of Jewish Communal Service* (Fall 1988) p. 38
[63] Schneirov, p. 36

community[64] greater focus should be placed on engaging the membership at large in hopes of cultivating a larger pool of leadership.

This round of "entrepanurial leaders" will at some point and time cease to be integral parts of the Jewish community. That is why they themselves have made a commitment to programs and projects that support leadership development programs. "Approximately 1/3 of the money spent on Jewish causes focuses on leadership."[65] The success of Jewish institutions tomorrow will be directly proportionate to their ability to take a close look at their current leaders and begin to actively engage and train the leaders of the future.

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[64] Ruskay, John S. "From Challenge To Opportunity: To Build Inspired Communities" *Journal of Jewish Communal Service* (Fall/Winter 1995/6) p. 24 Approximately 40-50% of Jew at any one time are marginally affiliated with the Jewish community. However 70-80% have been a member of a synagogue at one point and time.

Part Four:

The Evolving Relationship with Israel

At one time the American Jewish community's support for Israel was universal. This fact is no longer true. Today many American Jews are speaking out against Israel; against their political motives, against their military actions and even against their religious practices. A generation ago American Jews might have disagreed with an Israeli policy but they still felt an allegiance towards the State of Israel and its safety. Later still American Jews were overflowing with pride as Israel began to approach a kind of maturity through swift and effective military strategy. Today Israel is no longer a young country in need of protection. Today's military actions and political ideals are no longer universally praised when successful. In the newspapers Israel's victories of today are almost always someone else's loss. If pride and allegiance are no longer enough to build a connection for American Jews with Israel what is?

To begin with, American Jews must realize that Israel is no longer a weak or poor country at risk. Israel is a

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[65] Elazar, Daniel, "The Federation Movement in Three Contexts," p. 9

vibrant, modern country - one of the leaders in the technological revolution. It is a modern society with all of the advantages and disadvantages that come with it. Americans must get to know a new Israel. "The Philanthropic Zionism of the past must give way to economic development, joint venture, cultural exchanges and joint ventures between American and Israeli Jews."[66]

Rabbi Brian Lurie of the United Jewish Appeal has defined this new relationship as a "living bridge."[67] This relationship would put forth a new language including mutual respect and cooperation as institutions and agencies on both sides of the ocean learn to use one another as resources, and become partners in program development projects and economic endeavors. The idea of the "living bridge" is to design a system where not only dollars but "ideas, (technology) and human beings are being moved from one culture to another."[68]

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[66] Tobin, Gary A., Ph.D., "Planning, Allocations and Financial Resource Development in the Federation System" *Journal of Jewish Communal Service* (Fall/Winter 1995/6) p. 18
[67] ibid.
[68] ibid.

Chapter Three

SYNAGOGUE AND RABBINIC LEADERSHIP

"Like other community institutions, the synagogue reflects the patterns of society in which it operates." [69] The demographic changes, the rise in consumerism and the influence of for-profit models of business have all effected the organization, leadership structures and modes of operation within the synagogue community. Changes in family structures, the rate of aging within the Jewish population and the negative replacement rate have clearly effected the way in which a synagogue interacts with and serves its membership. "Families are having a very difficult time fulfilling their functions as families,"[70] and the synagogues must adjust themselves to these changing needs. Furthermore, the rise in single parent families and the additional financial burden of synagogue affiliation costs too much. A significant portion of a synagogue's membership is paying below the suggested membership rate. Because so many congregations are dependent on dues as their most basic source of income, the necessity for

[69] Feldman, Julian, Part 1 P. 5
[70] Freidman, Anita, p. 298

creative budgeting and making tough decisions is undeniable.

In order to respond to these changes the synagogue and its leadership must begin to work closely as they plan for the future. This process must begin with two things: able management and effective leadership. Able management includes the ability for governing boards to work with the professional leadership, headed by the Rabbi. The typical organizational structure of a synagogue has the Board of Trustees with ultimate legal and moral authority to govern the institution. They hire a Rabbi to serve as the professional congregational leader who is responsible directly to the Board and directly supervises the professional staff. In business models of organizational structure this position is parallel to the Chief Executive Officer (CEO).

In his 1993 address to the Central Conference of American Rabbi's, Daniel Schechter asserted that "the role of religious leaders is to inspire and support us (the congregants) in making choices and commitments."[71] While many congregations speak of an apparent division between the sacred business that the Rabbi takes care of and the

[71] Schechter, Daniel S. "The Nature of Religious Leadership Today" *CCAR Journal* (1993 CCAR Convention) p. 46

profane business matters that the Board takes care of this model does not seem to work.[72] Rabbis are asked to supervise staff (including office managers and administrators) and by contractual obligations are required to serve as advisors to the Board of Trustees and executive committees. In addition rabbis also serve as advisors on a range of committees including budget, long range planning, etc. Rabbis are expected to actively engage in the fundraising efforts of the congregation, which often help to off set a significant portion of the synagogue budget. Many of these functions parallel the role of a CEO in a for-profit organization.

Rabbis however, are not trained or schooled in administrative skills, such as supervision, planning, marketing or budgeting. They "receive little preparation for their role in providing administrative leadership yet the lay congregational leaders seem to be increasingly ready to see the rabbi as the CEO of their congregations."[73] Furthermore, the rabbis behavior at Board meetings do not seem commensurate with the role of CEO. Often times rabbis

[72] Mogulof, Mel. "Rabbis and Synagogue Administration: Practice and Problems" *Journal of Jewish Communal Service"* (Summer 1995) p. 325
[73] Mogulof, Mel, p. 325

are warned about being too aggressive in meetings or can even be reminded that they are there by invitation only. [74]

Just as the services provided by a congregation are expanding, it seems that the role of the rabbi is expanding as well. It is the role of the rabbi (or CEO) "not only to bring the right people to the organization but meld them into a team and point them in the right direction."[75] The rabbi is expected to be the visionary, leading and guiding the congregation. To be a true leader, and not just a visionary, the Rabbi must have the skill to help the staff and lay leadership navigate its way through a continual series of tough decisions. "The financial planning of the synagogue, the maintenance of its physical plan, the recruitment of teachers, janitors and typists are all mended to a goal, that of helping our congregation members fulfill the great spiritual challenge of our heritage in every aspect of life, as inspired, educated, dedicated and ethical Jews."[76] To remove the rabbi from any area where he/she can provide insight and counsel is counterproductive to the mission of the congregation.

One thing seems clear, "the administrative role of the rabbi is less constrained by the structure and expectation

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[74] ibid. p. 326
[75] Drucker, Peter, p. 158
[76] Feldman, Julian, Part II p. 21

of the congregation than it is by the rabbi's own definition of which administrative duties he/she is comfortable with."[77] Rabbis should be particularly active in the budgeting process because this represents a significant amount of the synagogues income and therefore has a direct bearing on the programmatic endeavors, and vision of the congregation as a whole. Since "dues collection and negotiations are critical, and such a large percentage of members belong on a reduced fee basis… If the rabbi is uncomfortable with or blocked from dealing with the setting and collection of dues, he/she is separated from one of the central administrative problems facing all congregations."[78] Furthermore, the determination and collection of dues "defines not only the financial well being of the congregation but also the quality of a Jewish community's life."[79]

Research and development within the synagogue world is critical to its success in the next century. Congregations should continually reassess their effectiveness in achieving their mission and develop a system through which it can participate in an ongoing planning process. The goal of research and development should be to determining

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[77] Mogulof, Mel p. 326
[78] ibid.
[79] ibid. p.331

how to improve the synagogues programming, the services it renders, and regularly be creating innovative ways of engaging the current membership while reaching out to the large numbers of marginally unaffiliated Jews.

Ensuring the highest quality programs and services is increasingly difficult for synagogues. Sound supervision on a continual basis is one key to ensuring the quality and effectiveness of a synagogues activities. Whether the Rabbi is looked to as the CEO or as the senior staff member, it is his/her job to directly supervise the professional staff of a synagogue. Overseeing the quality, timeliness and effectiveness of an employee is only part of supervision. It also includes motivating, evaluating and empowering the professional staff so that they can thrive, not just function, in their work environment. Another trick to supervision common in congregations is mentoring and role modeling for the lay leadership. Unlike the professional staff, the lay leadership has no contractual obligation and is therefore not subject to regular evaluation or monetary compensation. Understanding and incorporating some of the for-profit models of supervision will help rabbis better protect and manage their own time by assisting each staff member and lay leader in continually improving their skills and competencies.

"Given the current developments, the opportunities for administrative leadership by the rabbinate is evolving into an expectation and a requirement that a rabbi will serve as both the spiritual and administrative leader."[80] In search committees, rabbis are being asked about their comfort level and experience in supervising others, fundraising, and their ability to advise boards and a committees. Recognizing that today's leadership needs to be better prepared to meet the changing needs of congregational life, Rabbi Sheldon Zimmerman President of the Hebrew Union College-Jewish Institute of Religion suggested, "just as the synagogue transforms Jews, we must transform the synagogue. That means restructuring it, changing its staff, training and retraining its staff… It means empowering our people to drive the institutions from within… it will require re-visioning and re-imagining who we are."[81] The leaders of these restructured communities will be able to "see the organization in broad terms and make new connections, see new possibilities and work across predefined boundaries and create a sense of team."[82] To be successful in the 21st century both the rabbinic and lay leadership is going to

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[80] ibid. p. 336
[81] Ruskay, John S., Ph.D., p. 26
[82] Bayme, Steven, p.227

have to be active contributors to this restructuring process, always aspiring to higher levels of excellence and commitment to the mission of the synagogue.

Chapter Four

FUTURISTICS AND THE AMERICAN JEWISH COMMUNITY

"Jewish futuristics, the art of projecting patterns and trends associated with the lifestyle of the Jewish people, offers us a window into the world yet to be."[83] The numerous regional and national population surveys, concentrated studies of the current trends, and social patterns offer a framework for institutional planning and action for the next century. According to Steven Windmueller, Director of the Irwin Daniels School of Jewish Communal Service at the Hebrew Union College-Jewish Institute of Religion, five trends may very well define the next decade. These are: (1) "privatization, (2) individualism, (3) competition, (4) multiple centers of power and energy and (5) experimentation with collaboration."[84] Evidence of each of these rising trends can already be seen in the life of some Jewish communal institutions. Many more institutions are just beginning to examine and access the full impact and potential of these trends.

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[83] Windmueller, Steven, "Jewish Futuristics", p. 1
[84] Windmueller, Steven, "Building a New Community for a New Age: The Impact of Jewish Futuristics" p.1

Part One:

Privatization

The competitive nature of today's global economy has fostered a rise in "Privatization" of agencies and institutions. Rather than depending on previously established organizations to achieve a particular mission entrepreneurs are finding it just as easy to do it themselves. In 1980 Charles Zibbell published his two volume review of the Jewish community from 1958-1978, entitled The Turbulent Decade. He identifies several trends that would continue to develop through the end of the next century. Among these predictions he "estimated the growth of privately held foundations." These foundations now exceed over three billion dollars annually.[85] One advantage, as privatization continues, is that these independent foundations will have greater flexibility in reaching out to an increasingly large group of marginally affiliated Jews.

It is likely that the Jewish community will see the continued growth of "privatized religion" as congregations,

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[85] Bubis, Gerald, "The Impact of Changing Issues on Federations" *Jewish Political Studies Review"* Volume 7, Numbers 3-4, Fall 5756/1995. p. 94

Jewish Community Centers and Rabbis begin to offer a payment system based on a fee for services and activities, rather than a dues based system. This will encourage creativity and specialization, as rabbis will be able to custom design services and other religious experiences. Similarly a "growth of small group chavurot activities will be central characteristic in the next century's religious encounter." [86]

This trend first noted by Zibbell is likely to continue as "new pockets of wealth are being created as older Jews leave business."[87] They in turn will sell their places of business leaving themselves and their children (through increased inheritance) with new wealth. These transactions are creating the "single largest transfer of wealth from one generation to another."[88] This is creating an expanding market, which includes substantially large one-time gifts to charitable organizations as well as the establishment of numerous endowment funds.

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[86] Windmueller, Steven, "Survival and Successes," p.
[87] Windmueller, Steven, "Building A New Community", p. 6
[88] ibid.

Part Two:

Individualism

Since the end of World War II the American Jewish community has seen that "traditional ties to the community were abandoned by the majority of Jews, as they sought full integration as individuals into the larger society, leading to what seems to be the ultimate fragmentation of world Jewry."[89] One result of this fragmentation is an increase in "Individualism". The Jews of a few generations ago would ask the question, "Is it good for the Jews?" when trying to make a decision. Today, it is more likely that Jews are asking the question, "Is it good for me?" Historical connections and family memberships to organizations are not enough to guarantee the affiliation of the next generation. As Jews living in America continue to reap the benefits of democracy and praise individualism the Jewish community will need to respond by offering a diverse blend of opportunities for meaningful interaction. The American Jewish community may have the institutions needed to preserve a full and rich Jewish life in the United States but, on this question all institutions can do is "try to

facilitate positive decisions on behalf of Jewishness on the part of the population they serve."[90] To do this the institutions must continually re-identify whom it is they are trying to involve into the community and who it is they are trying to reach out to.

[89] Elazar, Daniel, "Transcending the Progressive Solution," p. 117
[90] ibid. p 119

Part Three:

Competition

A natural result of the individualism is a rise in "Competition". As American Jews continue to diversify, so to will the Jewish institutions seeking to serve them. Synagogues compete for members and all agencies struggle to raise fundraising dollars from overlapping donor pools. As the American Jewish community has increased in size, and grown throughout the country, institutions now find that they are, for the first time, in a consumer driven market. American Jews now have the choice of where to join and where to donate their money. This choice includes opportunities to give to many meaningful organizations within and outside of the Jewish community. The increase in both individualism and competition is reflected in the organizational structures of the Jewish community. A diverse range of choices exists for Jewish affiliation, and Jewish organizations now have to do more for more people. Jewish organizations are competing with one another as they work to attract and maintain members.

The influence and accessibility of the World Wide Web offers an increasing number of opportunities for

interaction and gives Jews additional Jewish organizations to choose from. Neighborhood Jewish organizations (like synagogues and JCC's) will find themselves competing with virtual, on-line communities offering worship services, classes, discussion groups and much more. To ensure survival Jewish institutions will have to expand their marketing and services provided to include the Internet as they attract and communicate with members.

A result of the rising competition among Jewish institutions and the diverse range of needs of its constituency is that organizations and congregations are going to find themselves financially strained as they try to provide a diverse range of high quality services. This may result in an proliferation of Jewish organizations at two ends of the organizational spectrum. There will be an increase in the mega institutions who can provide a whole range of quality services that include educational, social and psychological opportunities and an increase in smaller more intimate organizations that direct their resources to a few highly quality service areas. The middle-sized institutions will no longer be able to compete with the range of quality services offered by mega institutions. Nor will they be able to provide the level of intimacy and

specialization like the smaller institutions.[91] Jewish institutions, which previously seemed to shy away from competition, must recognize that they are now living in a competitive market in a consumer driven economy. Without this recognition, and without appropriate action, some Jewish organization might one day wake up to realize they have just lost a race, they didn't even know they were running.

[91] Windmueller, Steven, "Building A New Community," p. 6

Part Four:

Multiple Centers of Power and Energy

In an age of increasing privatization, individualism and competition, it is likely that we will continue to see the development of "Multiple Centers of Power and Energy." In an already fragmented Jewish community, with an increasing numbers of marginally affiliated Jews, a new pluralism is rising within Jewish life as more organizations are going to continue to develop as they try to capture the hearts of the unaffiliated. This trend can already be seen in the expanding organizational networks of the Jewish community. Jewish communal institutions continue to expand to include subject related organizations, like museums, generationally based organizations, such as Second Generation: Children of Holocaust Survivors, and the surge in alternative outreach and religious groups, the likes of Aish HaTorah and the Kabbalah Center. Synagogues too will see more a diverse range as the "development of the corporate [or mega] synagogue and experimental and experiential congregations"[92] is likely to continue.

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[92] Windmueller, Steven, ibid. p. 9

Among these multiple centers of power and energy the Jewish community is likely to see new models of organization and different modes of operations as their driving force. This includes a new approach to power as those people who are currently on the fringe of the Jewish community will be creating many new organizations.[93] With this come will come a rise in new leadership and additional services. One such organization is that of the New Israel Fund(NIF). As an international fundraising organization for Israel, the NIF gives seed money to small organizations to fund specific projects, not necessarily only to the large established organizations whose mission parallels their goals.

As Jewish power and energy becomes more dispersed the question of "Who speaks for the Jews" will become even more complex. In order for the American Jewish community to unite, on any issue, it is going to require more people and more work as each institution will have a specific agenda all its own. There will however remain on some fundamental levels an overlap in both the services being provided and the pools from which members are found.

[93] Windmueller, Steven, "Building a New Community", p. 2

Part Five:

Collaboration

Just as there is a rise in mergers and consolidations in the business world, with the increasing demands being placed on organizations facing internal crisis and with increasing "financial constraints, the ability of once ideologically competitive groups to achieve agreement of consolidation [or project collaboration] would appear to be increasing."[94] Prior to the 1970's Jewish Federations made it a habit not to give money to synagogues. However, Federations soon began giving money to synagogues based on their "mutual concern for Jewish continuity."[95] Collaborative efforts between local Federations and synagogues while mutually beneficial, have been slow to develop in many cities. Models of collaboration and partnerships are desirable options as agencies with overlapping constituencies and services find themselves financially limited by their resources in an increasingly competitive market.

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[94] Windmueller, Steven, "Building A New Community," p. 3
[95] Bubis, Gerald, "The Impact of Changing Issues on Federations," p. 93

Collaboration is advantageous because synagogues have a natural constituency with rising needs and expectations and Federations have money and resources to help support congregations meet the increasing needs of the American Jewish community. "Community leaders have made clear it is time to end that separation and to develop ongoing patterns of collaboration between the two systems."[96] The mission of serving the Jewish people must override the hesitation of these two separate institutions, if they hope to strengthen the community of the future.

Jewish communal institutions are going to continue to experiment with collaborative projects well into the 21st century. Synagogues hoping to provide more social service programs can work with (or contract) agencies the like Jewish Family Service who specialize in those areas to provide the highest quality services and programs to their member. This relationship fulfills the synagogues programmatic needs as well as provides Jewish Family Service with a broader client/donor pool for the future. Increasing collaboration among Jewish institutions will help the agencies continue to meet the rising needs of

[96] Bubis, Gerald B., Reisman, Bernard M., Ph.D. "Jewish Communal Service Training Programs and the Federation System." *Journal of Jewish Communal Service* (Fall/Winter 1995/6) p. 108

their constituency with the highest quality possible in a financially responsible manner.

Since the American Jewish community's arrival to the New World, issues of survival and assimilation have served as a guiding motivation for the Jewish community. Discussions over the potential success and failure of the community often center on the influence of assimilation. The trends leading us into the 21st century can be viewed as threats to Jewish existence or they can be seen as vehicles through which we "transform the terms in which Jewishness and Judaism are to be understood."[97] Privatization, individualism and competition will help facilitate the growth of Jewish institutions as each organization seeks to capture the increasingly pluralistic range of Jewish hearts. Multiple centers of power and energy will ensure creativity and innovation as they define new methods and techniques, breaking down previous barriers and stereotypes. The mutually beneficial process of collaboration will help combine the dwindling financial and human resources as the American Jewish community continues to evolve and transform itself into the community for the next millenium.

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[97] Bayme, Steven, p. 4

Chapter Five

PREPARING A RABBINIC LEADERSHIP FOR THE 21ST CENTURY

Part One:

The Rationale

The viability of the American Jewish community to survive in the 21st century will largely be determined by the resourcefulness of its leadership to effectively respond to the changing needs of its constituency under the constraints of a new economic reality. The "post modern world will operate differently."[98] Issues of continuity, organization and financial necessity are among the greatest challenges facing Jewish agencies and synagogues in the next decade. The training and development of professional leadership, with the skills necessary to successfully navigate though the perpetual wave of change is essential to the survival of any institution. As spiritual visionaries for Jewish institutions rabbis, both in and outside of the synagogue, have the opportunity and the responsibility to help their institutions prepare for these evolving realities. The current organization of synagogues (in particular) will soon demand that rabbis also take part

in the administrative leadership. Only with the proper exposure and training will rabbis be able to successfully fulfill these duties.

The scope of the Rabbinical School curriculum provides rabbinic students with many opportunities for professional development classes in addition to their classes relating to Judaica. Currently, professional development course work at the College-Institute focuses on a wide range of issues including education, chaplaincy, worship and ritual, tzedakah, management and administration. Currently the College-Institute requires that rabbinic students self select several professional development courses to take before ordination. There are however few required professional development courses. [99] If the College-Institute is committed to training capable rabbinic leadership for the 21st century than it needs to institute a mandatory year long course, for all rabbinic students in the "Rabbi As The Community Organizer." This course will provide all rabbis, ordained by the College-Institute, with a consistent set of fundamental skills necessary to effectively participate in, or lead, their synagogues and

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[98] Windmueller, Steven, "Building A New Community", p. 2

[99] Each campus of the Hebrew Union College- Jewish Institute of Religion has its own specific requirements. While all three do require some education course, they vary with regard to required chaplaincy, administration and management course work.

institutions all aspects of leadership including the spiritual and the administrative. This course will ensure that every Rabbi ordained by the College-Institute has the skills necessary to effectively supervise, guide and advise its professional staff and lay leadership through the ever changing realities of Jewish communal life.

In this course Rabbinic students will be exposed to a wide range of issues, techniques and strategies in effective communal leadership, development and administration. The goal of the course is to introduce future rabbis to the history of the American Jewish organizational life; how it reached its current organizational structure, and the challenges facing all Jewish institutions. It will further provide them with a frame of reference and a set of skills which can help them participate and lead their institutions through the necessary changes and challenges their institutions, or synagogues, will face. The course would be broken down into four sections focusing on:

1. Jewish Institutional frameworks, the history, current organizational models (i.e. the five piece mosaic) and trends of Jewish communal institutions and leadership. Only with an accurate understanding of the history and trends of the American Jewish Community can its rabbinic

leadership effectively respond to the forth-coming challenges;

2. Organizational Management, mission, vehicles to change, supervision, and roadblocks all Jewish organizations have to wrestle with;
3. Budgeting, Fundraising and Development, would give the rabbinic students an understanding of the most basic challenge to any non profit institution, issues relating to the allocations of funds, and the solicitation of funds;
4. Leadership, including the selection, recruitment and training of lay leaders as well as necessary skills relating to working with lay leaders and boards.

"With an increased importance placed on Jewish continuity, these schools [training professional Jewish leadership] should assume an even more prominent role in educating Jewish professionals."[100] The rabbinic leaderships "power and effectiveness depends on good communication with the congregation, delegation of authority, supervision and recognition… The pastoral work of the clergy is carried out

[100] Bayme, Steven, p.102

in the setting of administration,"[101] including goal setting, strategy planning, researching, training and perpetual evaluation." The effectiveness of any rabbinic leader will ultimately decrease if rabbis isolate themselves, or are isolated, from the administrative necessities of the congregation, specifically regarding dues, fundraising and collections issues. Effective leadership can only maintain itself by remaining in touch and aware of critical issues and challenges. Marginalizing the rabbi from administrative duties marginalizes his or her effectiveness as a leader. Increased exposure to the administrative needs of Jewish institutions, effective strategies of supervision and evaluation, and potential models for success, will ensure a well trained rabbinic leadership with the necessary skills to help further the positive growth of the Jewish community in the 21st century.

To reinforce the material being presented in the course the Rabbinic students should be assigned fieldwork mentor. The mentors should be rabbis in local congregations with a solid reputation for their administrative and supervisory skills. Each rabbi is asked to meet with his/her fieldwork group (approximately five students each)

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[101] Rothuage, Arlin, "Sizing Up A Congregation For New Member Ministry." Washington DC: The Alban Institute, printed for the Education for Mission and Ministry Office. P. 19-22

to review and reinforce the material being discussed in class. This is the rabbi's opportunity to share "real life" examples, techniques and solutions with the students. The fieldwork class is meant to be an interactive dialogue where each situation (or conflict) is discussed thoroughly to include all possible solutions and their potential strengths, weaknesses, opportunities and threats. While many rabbinic students might have relevant fieldwork experience (from their monthly or bi-weekly pulpits), the unique perspective and guidance from a full time, senior rabbi will be essential reinforcement for the course.

Part Two:

Proposal

"The Rabbi As Community Organizer"

Goals:

To provide Rabbinic students with a core set of skills in supervision, planning, management and fundraising that is applicable to both synagogue and institutional settings.

To provide Rabbinic students with an overview of the organizational issues and challenges facing Jewish institutions.

To give Rabbinic students an overview of the administrative needs of Jewish institutions.

To provide Rabbinic students with the skills, techniques and resources to serve as effective leaders in all areas of Jewish communal life.

To enable Rabbinic student to effectively respond to the changing needs of their constituency and challenges of institutional leadership.

Course Overview

I. Institutional Frameworks

A. History of American Jewish organizational life: how the early Jewish community organized itself through the different stages of immigration, assimilation and integration.

B. Present scope and organization of World Jewry: the five-piece mosaic, national and multi-national organizational relationships, and models of collaboration.

C. Models and trends in institutional leadership: examination of key elements of today's successful Jewish organizations, who's hot and who's growing.

II. Organizational Management

A. Defining what makes an organization: the formation and organizational structure of non-profits, the role of the mission and the role of the Board.

B. Supervision and Evaluation: how to supervise, motivate, build a sense of team and investing in the future through ongoing training and evaluation.

C. Communication and marketing

D. Research and Development: evaluations, long range and strategic planning.

E. Legal issues: including due diligence, 501c3 restrictions, hiring and firing procedures.

III. Budgeting, Fundraising and Development

A. How to read a budget: what to look for and what does it say?

B. Role of fundraising in Jewish institutions: why it is needed, connecting it to the Jewish sources, and the effectiveness of rabbinic fundraisers.

C. How to develop and solicit donors: strategies in planning fundraising events and donor cultivation and solicitation

D. Finding free funds: finding foundations, making case statements and writing grants

IV. Leadership

A. Leadership Styles: characteristics, traits, personalities and techniques

B. Lay-Professional Relationships: the nature of the partnership, benefits, challenges and techniques

C. Recruiting Leadership: Identifying, training and recruiting a steady stream of leadership.

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