

Positive Ambiguities in Synagogue Management— **Senior Rabbis and Executive Directors**

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August, 2006

¹ Executive Director, Central Synagogue, New York City. I am very grateful for the support of Central Synagogue's lay leadership and senior rabbi, Peter J. Rubinstein, and for their encouragement during this project. Rabbi Rubinstein and I have had many conversations about this topic which were very helpful. I am also thankful to Barbara Opatowsky (Executive Director of The Bar Association of the City of New York); Janice Rosenblatt, FTA (Executive Director of Temple Beth Ami, Rockville, Maryland); and Rabbi Rubinstein, who read drafts of this paper and helped me to make it better. My thanks as well to my assistant Leslie Gerhart who struggled with my handwriting during this project. Of course, any mistakes are my own.

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I. Introduction

Many Reform Jewish congregations in the United States and elsewhere now have a paid senior administrative professional who works with the senior rabbi and the president of the congregation.² This person may have the title executive director, administrator, or vice president, or something else, and he or she may report to the president, the rabbi or both—by synagogue by-laws or other corporate documents, by contract or by custom. This individual is expected to multitask; to interface regularly with laity, clergy, staff; to support the membership and individual members; to change light bulbs, balance budgets, manage facilities, supervise staff, establish procedures, staff committees; to work closely with lay leadership to ensure the organizational health of the synagogue; and to do all of this within a formal reporting construct that is often not consistent with the fuzzy informal reporting construct that exists in real life in many Reform congregations.

As a general rule, published materials about the management and governance systems within congregations ignore the relationship between the senior rabbi and the executive director and the importance of that relationship to the ongoing management and good governance of the synagogue. For example, although the Union for Reform Judaism's current articulation of synagogue leadership relies on the concepts of a "brit" (covenant) between and among the staff, lay leadership and membership and a "partnership" between the laity and the clergy, curiously it does not directly address the rabbi/executive director team as a "partnership" or a "*brit*" relationship or as anything else.

Indeed, there is a fair amount of confusion, ambivalence, and ambiguity among individual congregations about the role of the executive director, his or her responsibility for overall management and/or governance, and his or her formal and information relationship to the rabbi. The synagogue's corporate documents are often at odds with the realities of the interpersonal dynamics between the rabbi and the executive director, and the degree of actual authority and power exercised by each. At the same time, there is general recognition that it is very important that the rabbi and the executive director work well together, day in and day out, regardless of the formal reporting structure and apart from their relationship with lay leadership. The dotted line between the two of them is crucial, and often neither overtly stated nor adequately recognized by one or more of the parties affected by that informal relationship. Presidents, rabbis and executive directors need to clarify, within their own congregations, what authority, responsibility and accountability the executive director has on a practical level, and how that individual relates to the president and rabbi with regard to management, leadership and governance issues.

² At this time, many Reform congregations with more than 500 members, and a number of congregations with less, have full time administrators; some small congregations have part-time administrators. The same is true within the Conservative and Reconstructionist movements. The active membership in the Reform movement's National Association of Temple Administrators ("NATA") is 274, up from 244 in 1998. The Conservative Movement's National Association of Synagogue Administrators (NAASE) has 182 members, up from 152 in 1996. This paper only addresses congregations with executive directors. While many of these are among the larger Reform congregations, there are congregations with less than 200 members who have professional executive directors.

Meanwhile, the number of executive directors in Reform Jewish congregations continues to increase. Congregations are facing more and more pressures from an increasingly complex world--intermarriage, changing definitions of family, constantly changing technology, financial pressure, senior staff and volunteer shortages are just a few of the reasons. The laity, who in earlier times performed the day-to-day management functions of the congregation, are no longer willing or able to do so. Rabbis have overwhelming pastoral, educational, and community-driven responsibilities to the congregation and to individual congregants.

Several years ago, at the 2002 National Association of Temple Administrators (henceforth NATA) convention, the educational programming focused on the relationships among the president or chair of the board (henceforth “the president”), the senior rabbi (henceforth “the rabbi”) and the executive director or administrator (henceforth “the executive director”).³ Questions raised included: What is or should be the model for governance and decision-making within the synagogue? How much do management styles matter, and how should coordination of responsibilities be addressed? What formal structure and informal relationships are appropriate and effective between and among the rabbi and the executive director and the president? Gradually, a vocabulary emerged in these conversations to describe that relationship. It was suggested that the image of a three-legged stool should be used to delineate the balance of leadership and authority among the president, rabbi and administrator, and how they mutually support the congregation at large.⁴

Recently, as the new NATA Chair of Placement for executive director positions, I have had conversations with synagogue presidents and search committee chairs about how they would like to see the executive director of their congregation function within the formal organizational structure and cultural ethos of that congregation—a practical discussion of the three-legged stool and the role of the president and the lay leadership, the rabbi and the executive director.⁵ These conversations revolve around the same

³ Since then, there have been other conversations with colleagues, at NATA conventions and the Union for Reform Judaism (“URJ”) conventions about these roles, and about the ways in which modern Reform congregations have articulated the responsibilities of each of these positions.

⁴ The three-legged stool model, in brief, is an image used by management consultants to represent a situation where there are three individual forces at work to support something together (i.e., the three legs of a stool supporting the base). In a synagogue context, the model suggests that the president, the rabbi and the executive director have to work together to support the management and governance of the Synagogue and the congregation. This model was presented by Dale Glasser, Director of the URJ Department of Synagogue Management, Mark Weisstuch and Marc Swatez at the 2002 NATA convention, and again reviewed at the 2003 NATA convention, and at the 2003 UAHC biennial. For more discussion of this model, see below pages 17, 40 to 45.

⁵ These conversations sometimes start with a discussion of title—office manager, administrator, chief operating officer or executive director, but it is really a conversation about the expectations that the lay leaders have for the position. As a basic premise, individuals with the titles and/or responsibilities of “office manager”/administrator generally are not leaders in the congregation and don’t have significant authority or autonomy. They have fewer responsibilities and less decision-making authority. Individuals with the title and responsibilities of an executive director/administrator or its equivalent (i.e. Vice President of Administration) are viewed as part of a management and governance team with the clergy and lay leadership. This paper focuses on those executive directors who have significant authority and

issues described above. The focus is on the executive director's role in administration, management and governance, his or her organizational place, and the interplay of the president, rabbi and executive director. Where does formal and informal authority rest with regard to different types of synagogue issues? How are decisions processed? How can the rabbi and executive director work together effectively?

What makes the discussion even more complicated is the fact that synagogues are not static entities and the who, what and how may well shift depending on changes in circumstances or the specific needs of the congregation at any given time. The relationship between the rabbi and the executive director depends on many factors, and the appropriate organizational arrangement between them, both formally and informally, may differ depending on a variety of factors including age, gender, years in the field, other life experiences, their educational and professional skills, the synagogue's culture, the type of lay leadership and its expectations, and the synagogue's history.⁶

How then to come up with a framework that takes human dynamics into account, but also provides a theoretical and practical way to respond to the governance and management questions that are swirling around modern Reform congregational life? Our synagogues are trying to determine the appropriate formal organizational structure for their congregations while also acknowledging the practical ways in which the rabbi, president and executive director work together. Ideally, there should be a flexible framework which appreciates the inherent ambiguities in these relationships, including the ebb and flow brought about by changes in personal and organizational circumstances.

This paper is an effort to help congregations identify the basic parameters of that framework by articulating a way to discuss the possible roles executive directors may have in their congregations, to understand those roles in connection with the executive director's formal and informal relationship with the rabbi (and the president), and to appreciate the impact on those defined responsibilities has on governance and management. Included is a discussion of different organizations whose organizational structures provide some useful alternative ways to consider the rabbinic/executive director relationship.⁷ The alternative organizations include Reconstructionist and

responsibility, and explores the executive director's formal and informal authority boundaries within the organization, and how those boundaries intersect with the authority and power of the senior rabbi.

⁶ I believe that gender plays a role in determining the boundaries of this relationship and is continuing to influence both professions in how they view their personal roles and what their expectations are of other professionals. This topic is outside the scope of this paper. One imagines, for example, that the increased number of women in both fields and the very definite struggles to balance family life with their professional responsibilities, may create new opportunities for different rabbi/administrator relationships.

⁷ Although my focus is on the executive director/rabbi relationship, I am not suggesting that the President and lay leadership do not play a key role in the synagogue's organizational well-being, especially with regard to governance matters. Some UJR and other Reform movement materials focus on the relationship between the rabbi and the president, speaking in simplistic terms about the partnership between them and the way in which these two positions are responsible for the Synagogue. The executive director, and his or her role, is largely ignored. Very little is being done by the UJR, HUC-JIR or the CCAR to help rabbis and executive directors understand their respective roles and how to work together. NATA, through its conventions, work shops, articles and discussions with colleagues, rabbis and congregational leaders, has begun to change this. I hope this paper will spur a broad conversation about these relationships.

Conservative synagogues, churches, theatres, orchestras and hospitals. Each of these organizations has a strong leader with special substantive knowledge relating to the mission of the organization, and a business leader with responsibility for ongoing management and support of that mission. When the two individuals work together well, the organization benefits directly from their shared expertise and skills. A review of these organizational systems can shed light on the parameters of a healthy rabbi/executive director relationship.

The different models and the theories behind the presented models, and the actual way in which rabbis and executive directors relate to each other in individual congregations, provide the basis for constructing a way for congregational leaders, rabbis and executive directors to discuss, understand and evaluate the current role of the executive director in his or her own congregation, and to determine the management model that is most appropriate for that congregation.

II. What are the Historical and Currently Articulated Roles of Rabbis and Executive Directors in Synagogues?

A. Historical Background

A brief history of the development of the rabbi and administrator/executive director positions in Reform congregations in the United States reminds the reader of the cultural, historical, organizational and political framework in which modern Reform congregations are operating. As is evident from this history, congregational rabbis have power and authority in their congregations based on a long tradition of Jewish knowledge, special education and leadership in both Jewish communal life and in synagogues. Rabbis are viewed as leaders and expected to articulate a vision for congregants to follow. Executive directors, on the other hand, do not have the same leadership tradition in Jewish organizational life. There are no specific formal requirements for the position, and, historically, Jewish education was not a requirement. Executive Directors are expected to support the vision articulated by the rabbi, and to find ways to further that vision both short-term and long-term with the rabbi (staff) and the president (and lay leadership).

Interestingly, the Jewish patriarchs were not “rabbis” as we think of them today -- they were day laborers, farmers, management, aristocrats, political and organizational leaders. They had special and specific relationships with God, and received direct or indirect authority from that relationship. Because of their relationship with God and their belief in God’s power, they felt obligated to serve the Jewish people and to lead them spiritually—by their actions and by their personal modeling of mortal and ethical behavior. Some of them organized others to assist in their efforts: Moses’ establishment of the court system, and Nehemiah’s call to the people to help protect Jerusalem are two examples. Others, like Joseph, tried to govern through long-term planning and organization. While the power of each stemmed from God, they were mostly practical

leaders, who tried to support and advance the well-being of the tribe or tribes for whom they were responsible within a formal Jewish framework. In the post-Exodus era, the priests responsible for the Temple sacrifices were not the leaders of the tribes and did not have overall responsibility for the community. In summary, during the biblical period, there were “patriarchs and matriarchs, priests, judges and kings, but not rabbis.”⁸ The present roles of congregant, lay leader, administrator and rabbi were blurred, or non-existent.

Rabbis emerged during the “rabbinic period,” in the second century BCE. The rabbinic system was firmly established by the time of the destruction of the second Temple in 70 CE, and the rabbinic system of “communal organization and leadership” was well established.⁹ Rabbis exercised both religious leadership over their communities and, where those communities were relatively isolated, civil authority as well.¹⁰ The pre-modern rabbi “exercised spiritual and religious authority by virtue of his learning” (he was often the most educated person in the town) and by being a part of a tradition of spirituality and community leadership going back to Moses.¹¹ In the later part of the nineteenth and the early twentieth centuries, with the collapse of ghetto communities and the growth of Reform Judaism throughout North America, rabbis became the religious leaders and formal employees of individual congregations, but not of the entire Jewish community in which the congregation was located.¹² Lay leaders worked closely with them in the individual synagogue, and often managed the business life of the congregation.¹³

The 20th century rabbi established his authority as a rabbi through formal education, personal charisma, political action and strong leadership in the community and in the specific congregation in which he became the rabbi.¹⁴ Being a rabbi was more than a profession—rabbis were “linked to the Jewish past” and “feel the heartbeat of Jewish generations” while also being “practitioners of a craft, of a skill, of a métier.”¹⁵ They guided the congregation and together with the congregation sought greater knowledge

⁸ Polish, Daniel, “The Modern Rabbi,” page 135, discusses the role of Moses, the Baal Shem Tov and other religious leaders as organizers and managers of their communities, and not just as spiritual leaders and educators. See also Brinckerhoff, **Faith-Based Management: Leading Organizations that are Based on More than Just Mission**, page 102; Stevens, **Rabbinic Authority: Papers Presented Before the Ninety-First Annual Convention of the Central Conference of American Rabbis**, pages 15-17 and 32-34.

⁹ Hirsh, “The Role of the Rabbi,” page 1; **The Rabbi-Congregation Relationship: A Vision for the 21st Century**, Reconstructionist Commission, page 7.

¹⁰ **The Rabbi-Congregation Relationship: A Vision for the 21st Century**, Reconstructionist Commission, Page 7; Polish, “The Modern Rabbi,” pages 128-129; Saperstein, “The Origin and Authority of the Rabbi,” pages 18-19.

¹¹ Sigel, “The Modern Rabbi,” page 119.

¹² Saperstein, “The Origin and Authority of the Rabbi,” pages 21-22; **The Rabbi-Congregation Relationship: A Vision for the 21st Century**, Reconstructionist Commission, pages 8-9.

¹³ See Karp, “Overview: The Synagogue in America – A Historical Typology”; Polish, “The Modern Rabbi”, pages 128 – 129. Rabbi Harold Saperstein points out that in the 20th century Reform synagogue model, the rabbi has freedom of the pulpit, a sign of his autonomy and authority in all ritual matters, although lay people retained leadership and authority in temple administration. Saperstein, “The Origin and Authority of the Rabbi,” page 23.

¹⁴ Sigel, “The Modern Rabbi”, page 124.

¹⁵ Ibid.

and a deeper commitment to Judaism. Community leadership became shared by various Jewish organizations and among the lay leadership, even within the congregation.¹⁶ Rabbi Harold Saperstein points out that in the 20th century Reform synagogue model, the rabbi has freedom of the pulpit, a sign of his autonomy and authority in all ritual matters, although lay people retain leadership and authority in temple administration.¹⁷ As the synagogue continued to change, the basis for the modern rabbi's authority changed, and the rabbi had to establish his authenticity as a leader and a rabbi—it was no longer automatic. Moreover, the rabbi's practical authority or lack thereof became more heavily dependent on his or her relationships with the lay leadership.¹⁸ Thus, in the 21st century, the rabbi's ability to lead his congregation depends, in large measure, on his or her ability to set a vision for the congregation, on the strength of personality and knowledge, on interpersonal skills, and on leadership qualities.

The position and authority of the executive director are the result of a very different history and set of expectations by the lay leadership and rabbi. As a profession, the executive director is largely a modern invention, although there are much earlier precedents. We know, for example, that Moses relied on Jethro to establish the court system, and on Aaron to help build the Sacred Temple in the desert. In the Second Temple era, the Levites provided supportive and supervisory roles¹⁹, and were responsible for overseeing the ongoing management of the Temple.²⁰ By the sixth century CE, the role of a synagogue overseer--the *shammash* (or servant)--emerged. The *shammash*, a local Jew and member of the community, would announce the beginning of Shabbat and handle other communal administrative tasks. This position further developed in Europe over the next several hundred years.²¹ Beginning in the Middle Ages, local members of the community fulfilled many of the administrative and management functions required to maintain the synagogue on a day-to-day basis. The lay leadership worked as a sacred community obligation. In the United States, the role of professional "beadle" developed in many congregations, this person managed the synagogue's finances, facilities and maintenance. Often the beadle also had other

¹⁶ Hirsh, "The Role of the Rabbi," pages 1-2; Polish, "The Modern Rabbi," pages 128 – 129.

¹⁷ Saperstein, "The Origin and Authority of the Rabbi," page 23.

¹⁸ Sigel, "The Modern Rabbi", 119-122, renewed focus on their personal spiritual growth and maintaining a good personal/professional balance. As these 20th century rabbis retire, and as the next generation of rabbis take on leadership positions in congregations, the rabbis' role and their articulation of that role may well change. There is some sense that the next generation of rabbis has different concerns including a renewed focus on their personal spiritual growth and maintaining a good personal/professional balance. See generally Stevens, **Rabbinic Authority**. The CCAR is working on a new guide to rabbinic/congregational relations to reflect a more current view of that relationship. The Reconstructionist movement, in its recent report, **The Rabbi-Congregational Relationship** referenced the same issues, In Welch's **Church Administration**, as discussed below, the same phenomenon is described in churches.

¹⁹ Katz and Schoen, **Successful Synagogue Administration: A Practical Guide for Synagogue Leaders**, pages 3-4. In the Winter 1996 **NATA Journal**, Stephen E. Breuer, then president of NATA, asked Prof. Dvora Weisberg, HUC-JIR, Cincinnati, Ohio, to explain the origins of the administrator profession. Prof. Weisberg noted that the administration of the temple in Jerusalem and in the temples in other cultures in the ancient near East were not in the hands of the priests, and that "the administration was in the hands of a separate group of people, temple administrators." Weisberg, "Seeking the Origins of Our Profession," page 5

²⁰ Bova, "Facilitators of Holiness," page 2.

²¹ Ibid, pages 5-6.

administrative functions in the local Jewish community.²² By the 19th century, Jewish communities had become more diverse and complex, and independent organizations formed to meet different community needs. In each case, as with synagogues, lay leaders served in governance and administrative positions.²³

The role of executive director as we know it developed after World War II, as synagogues grew and the complexity of their administrative and financial oversight increased. Congregations were no longer willing or able to rely on volunteers or individuals without special training and skills. The role of the rabbi in larger congregations began to shift away from being responsible for general administration.²⁴ In some instances, lay leaders designated the rabbi's assistant to be the office manager, or the book keeper to be the administrator. Synagogues made do with an administrative functionary who was not necessarily seen as part of the senior management team, and who was certainly not seen as part of the governance leadership team. More recently, professionals from different and diverse business and management backgrounds are being hired by congregations to manage the day-to-day operations. The vast majority of executive directors are second career professionals and, often, their previous experience was not as a Jewish professional.²⁵

When administration was handled by the volunteer lay leadership, the question of how the substantive mission and the administrative requirements of the congregation meshed was mostly a question about how the lay leadership interacted with the clergy. Congregational volunteers were presumed to have a Jewish identity and some Jewish knowledge. But, with the advent of professional administrators, the dynamics shifted. Now, the issue of organizational authority includes: the relationship between the rabbi and the executive director; the relationship of each to the lay leadership; and the role of the executive director as a leader in management and long-term policy planning and governance.²⁶ These issues are typically not addressed in most materials published by our Movement.

B. Recent Reform Movement Documents About the Roles of the Rabbi and the Executive Director

²² Ibid, pages 7-8.

²³ Ibid, page 9; Karp, "Overview: The Synagogue in America," pages 11-12.

²⁴ Saperstein, "The Origin and Authority of the Rabbi," page 23; Karp, "Overview: The Synagogue in America" page 11-13.. See also Katz and Schoen, **Successful Synagogue Administration**, pages 8-11.

²⁵ Although HUC-JIR has a school of Communal Studies, it does not have degree or even a track for synagogue management, and only two individuals, that I am aware of, have gone through the program and spent any time as executive directors in the last 20 years. NATA has imposed its own certification process through the Fellow of Temple Administration. In order to become an FTA, an executive director must successfully complete a series of management classes and classes on Reform Judaism (and pass exams), demonstrate prayer book Hebrew proficiency, write a thesis paper and have at least 3 years experience as an executive director. The FTA program involves the CCAR, the URJ and NATA representatives. NATA members who pass the exams, but don't write the thesis, have the designation "senior." NATA has also begun to develop a series of post-FTA classes to encourage ongoing training.

²⁶ Tobin, Gary A, "Looking to the Future: Synagogues and Temples in the 1990s, page 21 ("Rabbis are expected to be all things to all peoples... Synagogue administrators are often given the tasks of putting out political fires, maintaining a physical plant, and managing...)

The Guidelines for Rabbinical-Congregational Relationships, adopted by the UAHC's Board of Trustees and the CCAR in 1984, articulated the movement's vision of the rabbi at that time. The rabbi is the "chosen spiritual leader, called on to minister to the religious, educational, pastoral, and communal needs of the congregation." The rabbi's unique authority comes from: ordination, systematic study after ordination and, within a particular congregation, the rabbi's election as spiritual leader by the congregation.²⁷ The Guidelines for Rabbinical - Congregational Relationships also describe the rabbi as the "supervisor of the professional staff."²⁸ The synagogue board provides governance, and that the rabbi and the congregational leadership are partners in the "sacred functions of the congregation."²⁹ More recently, in Making A Difference: The Union for Reform Judaism's Presidents' Manual (2006), the rabbi is again described as the "spiritual leader of the congregation."³⁰ Although some rabbis refer to themselves as CEOs, or are so designated by the lay leadership, the term CEO or its equivalent is not used to describe the rabbi's organizational role in any of these publications, and the question of the rabbi's role in organizational management is ignored.

The idea of the rabbi as the "spiritual" leader and the "head" of staff does not necessarily mean that the rabbi has final administrative authority, although rabbis have some important administrative responsibilities, including supervision and budget management in the areas of ritual, education and community programming. Indeed, given the lack of business, management and financial training at HUC-JIR, the absence of any such training in the Central Conference of American Rabbis' (the "CCAR") continuing education program, and the rabbis' overwhelming responsibilities, one wonders why there is the suggestion that rabbis should ever have ultimate responsibility for the synagogue's ongoing management (I recognize that in smaller congregations, the rabbi may have to play a more active administrative role, in partnership with the lay leadership). Rabbis are not trained by the Movement to be synagogue managers, nor are they encouraged to do so once they become pulpit rabbis.³¹ At the same time, the image of the rabbi qua administrator is a topic in some CCAR materials. Rabbi Daniel Polish, for example, in the CCAR's 1980 Year Book, described the extent to which pulpit rabbis in smaller congregations have administrative responsibilities while many rabbis,

²⁷ The Guidelines for Rabbinical-Congregational Relationships, URJ/CCAR 1984, Section II A. (this document is being revised as of the date of this paper). See also pages 25-26 where the Reconstructionist commission on Rabbis expresses the concern that rabbis are trying to do too much as "pastor-priest, administrators-facilitators, scholar-adjudicators, *maggid*-teacher-prophets, and beneficiary-supervisors." See also Bova, Carol J., "Facilitators of Holiness," 1987.

²⁸ The Guidelines for Rabbinical-Congregational Relationships, URJ/CCAR 1984, Section III, G.

²⁹ The Guidelines for Rabbinical-Congregational Relationships, URJ/CCAR 1984, section I, C. See also Brit Kodesh, URJ, 2001.

³⁰ Making a Difference: The Union for Reform Judaism's Presidents' Manual, URJ, page 15.

³¹ As discussed with Professor Steven Windmueller (2003) and Rabbi Sam Joseph (2006), in general the HUC-JIR curriculum for rabbis has very little to do with the practical administration and with the how-tos of managing congregations although the Cincinnati campus provides more formal training in management than the other HUC-JIR campuses. Student internships focus on ritual, program and education in synagogues and not on administration or management. The CCAR materials, convention programming and ongoing activities do not include information about how to manage a congregation. The same is also true in church seminaries. See Welch, Church Administration, pages 84, and pages 25 to 27 of this paper.

especially those in larger congregations, do not have day-to-day management responsibilities.³² In either case, rabbis are the single staff person in the congregation “with responsibility for the whole”:³³

“The most conventional definition of the function of a manager is to plan, organize and control—we might prefer oversee—a system. Some add, to coordinate the relation of that system with other systems. When we honestly evaluate what rabbis do in their institutions—and here the congregation needs to be perceived as an institution not structurally unlike others—these tasks stand out in clear relief. Rabbis may plan, organize and control the system by themselves. The rabbi may oversee or facilitate the process or processes which have responsibility for those functions. The rabbi may serve as “staff” for these processes. At the very least the Rabbi is an integral—indeed a pivotal—element in that part of the life of the institution...³⁴ “

Rabbi Polish describes a spectrum of leadership styles that rabbis use in different circumstances and asserts that “management itself is a legitimate and effective form of exercising leadership in a variety of organizational settings—including the synagogue.”³⁵ Rather than cede management responsibility to the laity or to another professional, Rabbi Polish believes that rabbis should be trained in management, organizational development and other practical management related skills. Rabbis’ management responsibilities fall within the context of their sacred role as a model for Jewish living and “a trustee of the inherited tradition.” The executive director position is absent from his and other CCAR articles, and there is little discussion of how the rabbi will be able to do all that is being asked of him or her. In the hierarchical model of management described by Polish, the rabbi as CEO directly supervises the business, educational, community-oriented and ritual programming of the congregation, and the executive director, if there is one, would report to the rabbi.

A more updated description of the administrative responsibilities of the rabbi vis-à-vis lay leadership and the executive director is described in a number of recent URJ publications. The 2001 URJ publication, *Brit Kodesh: Sacred Partnership*, states the need for “a new paradigm, in which we view synagogues and their work as a ‘sacred partnership’ among clergy, synagogue, professionals, volunteer leaders and members.”³⁶ The document argues that in the past, leaders could focus on organizing and managing, like Noah, being occupied “with finance and administration [more] than with matters of the spirit.”³⁷ But, now, synagogue leaders have to bring a spiritual quality to every thing they do.³⁸ The

³² Polish, “The Modern Rabbi,” pages 127-153. At the time of his comments, Rabbi Polish was working part-time for a new, and very small, congregation in suburban Maryland.

³³ *Ibid.*

³⁴ *Ibid.*, page 135.

³⁵ *Ibid.*, pages 135-36.

³⁶ *Brit Kodesh*, URJ, p. 10. See pages 40 to 43 below for a further discussion of covenantal relationships and how they relate to the concept of a three-legged stool.

³⁷ *Brit Kodesh*, URJ, page 9.

³⁸ *Brit Kodesh*, URJ, page 10.

new model of leadership which is being advocated by the URJ--the covenantal relationship among the clergy, professional and lay leadership--is discussed conceptually, but nowhere in that document or other URJ literature does it fully explain how this model works practically in congregational life or what the executive director's role is within this conceptual framework. Moreover, although volunteer administrators are being encouraged to integrate their spiritual Jewish self with their administrative responsibilities (as if these two concepts are in opposition), and rabbis' administrative functions are described as an integral part of their role as rabbis, a similar integration is not discussed or assumed to be relevant in the case of executive directors. The idea that professional administrators should have an intimate connection to Judaism and to the synagogue's religious mission is not stated as part of the URJ brit or covenant model, although it follows naturally from the materials themselves.

In 2003, Rabbi Eric Yoffie, President of the URJ, described the management paradigm that should exist in congregations:

“If, in the past, there was agreement that the clergy were in charge of ‘spirituality’ while the leadership and the board took care of ‘business,’ such a model is now obsolete. It is a time for a new paradigm, in which we now view our synagogues and their work as a ‘sacred partnership’ among clergy, synagogue professionals, volunteer leaders, and members—a partnership of mutual respect, obligation, and endeavor.’ This partnership should inform every realm of synagogue life...”³⁹

Further in the above quoted document, Rabbi Yoffie describes the executive director as the person who “bears the responsibility for the day-to-day management of the synagogue and, therefore, deals with most human relations issues,”⁴⁰ without any reference to the sacred mission of the congregation articulated above or to the way in which this new paradigm affects the executive director. At the same time, the 2006 URJ Presidents’ Manual refers to a “partnership” between the president and the rabbi with regard to all synagogue matters,⁴¹ but ignores the executive director completely in that partnership. The URJ materials, while encouraging lay leadership to get more involved in all areas of religious life, do not consider the possibility that non-clergy professionals should be engaged with the religious life of the congregation, just as rabbis should understand the administrative and financial underpinnings of the congregation.

As the role of executive directors has evolved over the years, and the profile of those who enter the field has changed, there has been a change in the way in which executive

³⁹ **And Keep the Paths of the Righteous: Synagogues and their Staff, Part II, General Staff Relations**, URJ 2003, page 3. See also Schaefer and Gran, "Striking the Balance in Employment Contracts and Conventional Agreements: A Negotiation Guide for Rabbis," in which the authors describe the way in which a congregational covenant would be created between the rabbi and the congregation.

⁴⁰ **And Keep the Paths of the Righteous: Synagogues and their Staff, Part II, page 5. See also Making a Difference: The URJ Presidents’ Manual**, page 40.

⁴¹ **Making a Difference: URJ Presidents’ Manual**, page 15, where the rabbi is described as the “ongoing spiritual leader of the synagogue...” The rabbi and the president, “as leaders of the temporal and spiritual life of the synagogue, must articulate a shared vision.”

directors of Reform congregations engage Jewishly in their professional life. Executive directors have become more interested in making sure that they have a sound Reform Jewish grounding, and have opportunities to express themselves religiously. Overt indications are: NATA conventions now include services every morning and *birkat* is said regularly; more and more NATA members are active members of congregations; there is a regular Friday email from a NATA colleague to NATA members with a weekly torah commentary; and that there is ongoing discussion about how to find time for personal prayer, spiritual renewal and reflection during Shabbat and holidays when the executive director is working. In “Living a Spiritual Life While Working as a Temple Administrator,” one of my colleagues wrote poignantly about the struggle to make time to live a Jewish life and to connect with her personal sense of spirituality.⁴²

“This paper...was a story of my own struggle with balance and priorities and the desire to live a meaningful, Jewish life. My story is not unique. My goal of living a spiritual life is shared by most, if not all of my colleagues. We are only unique in how we find and maintain that balance and meaning. We cannot allow the synagogue to become ‘de-sanctified’ for us. We cannot allow our profession to arrest our spiritual growth.”⁴³

She isn’t alone. As her paper indicates, many executive directors find creative ways to make sure that the sound system is working and the air conditioning isn’t too hot or too cold, while making sure that they have opportunities for practicing Judaism.

There are a few reference works that directly address the role of the executive director in Reform congregations, but even those don’t address the executive director’s spirituality and how that could strengthen his or her ability to manage the congregation. In a seminal work on synagogue management, written by two executive directors in 1962, the relationship among the administrator, rabbi and lay board of trustees is described:

“The synagogue may be compared to a watch, with the Board of Trustees as the stem, the rabbi and administrator as the two main wheels or gears, and the hands representing activity and results. The stem in winding the spring is the motivating force. The action of the gears is dependent upon the spring. In turn the motion of the hands is continued or arrested by the movement of the gears. **We see here a mutual interdependence—a complete harmony.** (Emphasis added) The Board must be the activating and guiding force.

The primary province of the rabbi is the religious and educational welfare of his congregants. The administrator is the specialist in synagogue management. His function is not only to deal with the practical aspects of the synagogue, but to integrate more effectively the working mechanism

⁴²Kort, “Living a Spiritual Life While Working as a Temple Administrator,” pages 3-5.

⁴³ *Ibid*, page 20.

of the entire synagogue structure and to lend constructive aid to each component part of the synagogue program.”⁴⁴

The authors refer to the rabbi as the “head” of the professional staff, who should recognize the key role of the professional administrator, who is organizationally equal to the senior rabbi.⁴⁵ What equality means in this context is not clear. What can be inferred is that one way to establish a management structure within congregations is to establish parallel tracks where the rabbi is responsible for religious activity and the executive director for administration. But, does this mean that both positions are separate and equal or separate but not equal? Given the special role of the rabbi, it seems more likely that, paraphrasing the famous statement in Animal Farm by George Orwell, the rabbi is more equal than others (“all animals are equal but some animals are more equal than others.”)⁴⁶ It is not clear in this scenario what the formal corporate reporting structure is supposed to be, but it is likely that the implementation of this approach would create a flatter and less hierarchical organizational structure with more clearly defined separation of responsibilities--cooperative but not necessarily intertwined. However, the rabbi would be recognized as first among equals, and would be expected to overtly express and value the unique role of the administrator in certain areas.

Subsequently, the Code of Standards and Ethics For Temple Administrators and Recommended Guidelines for Administrator-Congregational Relationships (NATA/URJ 1977), a document approved by the UAHC Executive Board and the UAHC—CCAR Commission on Synagogue Administration, addressed the role of the administrator as:

1. The administrative coordinator of the congregation;
2. A participant in the development and the vehicle for implementation of all management policy decisions of the officers and trustees in consultation with the responsible lay officers and the Rabbi;
3. The provider of day-to-day management of fiscal and administrative affairs.⁴⁷

The temple administrator’s qualifications were also described. It is interesting to note that Jewish knowledge is included, in addition to technical and interpersonal skills and management training. The relationship between the rabbi, the board, the administrator and others with whom the administrator interacts, is “characterized by mutual respect and confidence”, leading to “amicable cooperation.”⁴⁸ Similar language can be found in the

⁴⁴ Katz and Schoen, **Successful Synagogue Administration**, page 188.

⁴⁵ Ibid., pages 17-18.

⁴⁶ Orwell, George, **Animal Farm**, 1945, Harcourt Brace, 2003 edition, page 92.

⁴⁷ **Code of Standards and Ethics For Temple Administrators and Recommended Guidelines for Administrator-Congregational Relationships** (NATA/URJ), page 1.

⁴⁸ **Code of Standard and Ethics For Temple Administrators and Recommended Guidelines for Administrator-Congregational Relationships** (NATA/URJ), page 2.

job description of the administrator in Successful Synagogue Administration.⁴⁹ How this is to happen, however, is not explained.

The 1993 Guidelines for Administrator-Congregational Relationships, the successor NATA publication to the Code of Standard and Ethics, modified the management language. In the section entitled “The role of the Congregation and its Leadership,” it is noted that in most congregations, the board of directors is charged with “the direction and administration and financial affairs of the congregation,”⁵⁰ and the congregation may retain qualified professionals to carry out these duties in their stead. This section refers to the senior rabbi as the “senior professional responsible for overall staff supervision” who may have a “major role in overall administration.”⁵¹ The temple administrator is expected to play an important role in the inter-professional and lay-professional relationships that exist.

The Guidelines describe the executive director as the administrative manager of the congregation who often participates in the development of administrative policies and practices which support the goals of the congregation. Moreover, the executive director is charged with the responsibility of implementing these policies and practices, as well as managing appropriate operations and fiscal affairs of the congregation.⁵² The specific technical qualifications of an administrator were virtually the same in 1993 as in the two previous publications. Substantial Jewish knowledge was not required and generalist business skills were strongly desired.

More recently, URJ’s The Temple Management Manual refers to executive directors and their different areas of responsibility, and describes this position as “being responsible for the day-to-day management of the synagogue.”⁵³ Besides his or her management functions, the executive director is obliged to support the president in fulfilling his or her governance functions,⁵⁴ and to help the president understand how the congregation is managed. Ironically, but perhaps unintentionally so, the Presidents’ Manual indicates that the president should meet with the “administrator or office manager... in order to understand [emphasis added] the scope and function of that office.”⁵⁵ This generalist and comprehensive management book does not include anything about the formal and informal relationships between rabbi and executive director.⁵⁶

Not surprisingly, of all professionals and laity in the Reform movement, executive directors have spoken most directly in print about their role and how they fit within the

⁴⁹ Katz and Schoen, Successful Synagogue Administration, page 188, “mutual understanding and confidence” between the rabbi and the administrator.

⁵⁰ Guidelines for Administrator-Congregational Relationships, 1993, page 2.

⁵¹ Ibid, page 3.

⁵² Guidelines for Administrator-Congregational Relationships, 1993, page 2.

⁵³ The Temple Management Manual, pages xi/7.

⁵⁴ See e.g. Making A Difference: The URJ Presidents’ Manual, page 20.

⁵⁵ Making a Difference: URJ Presidents’ Manual, page 4.

⁵⁶ This is not the case in literature about churches where, perhaps because of the religiously based concepts of stewardship and servant-leader, there is much more written about the administrative role of both the minister and the professional church business administrator.

synagogue organization. NATA journal articles have described this role as being fundamental to the health of the congregation:

“The synagogue administrator is at the center of delicate synagogue interfaces; a skillful administrator, often behind the scenes, makes the institution function smoothly in its multiplicity of roles. Marshall Dimock sums up the requirements well. He says, ‘To be an administrator at the highest level of organizational leadership requires, first, a philosophical cast of mind accustomed to generalizing, a high intelligence, a free ranging imagination, a willingness and an ability to entertain new ideas, and certain adventuresomeness. Second, in the area of negotiation, there is needed a facility in communication and an ability to deal with (people). Third, at the level at which policy is translated into action, there must be an ability to relate the total program to particular jobs, a receptivity to executive direction combined with a willingness to assume responsibility, an understanding of the uses and limits of organization and a facility for inspiring team work. Finally, underlying and permeating all these skills, there must be an appreciation of social, economic and political relationships and a concern for bringing into administration the democratic spirit.’”⁵⁷

NATA authors recognize that their role continues to evolve, and that the lack of a formal professional degree and the wide range of congregational models for the role of administrator have added to the confusion about their organizational identity and function.⁵⁸ While these articles don’t address formal reporting or governance structures, they do emphasize the importance of open communication and a strong and healthy relationship between the executive director and the rabbi. As individuals in congregations who experience the relationship every day, executive directors appreciate that what is most important is that “the two work as a team, making sure that the congregation can operate effectively and efficiently and to fulfill its mission as an institution...”⁵⁹ Very recently, two long time executive directors described a way in which the rabbi, president and executive director work together successfully. Once again the focus is on relationships and not on the formal management structure.

“The president, the senior rabbi and executive director mutually support one another, respecting their individual roles and responsibilities... (and that they should) meet regularly to discuss the business” [of the congregation].⁶⁰

They need to communicate well and clearly, and understand what each is doing in the areas of leadership, management and governance. Who reports to whom, and what is

⁵⁷ Editor’s note (Robert Mills) , NATA Journal, Fall-Winter 1991, page 3.

⁵⁸ See NATA Journal, Fall-Winter 1991, pages 3, 7, 8, 11, and 16.

⁵⁹ Schwartz, "In Partnership with the Senior Rabbi, " p age 9.

⁶⁰ Cohn and Breuer, “The Basic Management Principles of Synagogue Administration,”
<www.synviews.blogspot.com>

required by by-laws is less critical. It is the interpersonal dynamics that is crucial to their effective work together.

At the same time, the three-legged stool conceptual model has been introduced as a way to view the overlapping and complicated relationships among the rabbi, president and executive director. Led by NATA colleagues and Dale Glasser, Director of the URJ Department of Synagogue Management, the role of the executive director and the relationships among the president, rabbi and executive director have been discussed and explored by executive directors and URJ delegates and guests over a series of NATA conventions and one URJ biennial. The phrase “three-legged stool” was used to describe their intertwined governance, management and leadership roles in the congregation and how the three individuals, working together, can powerfully support the congregation’s ongoing work and the further its mission. This model focused the conversation on the extent to which a positive working relationship among the rabbi, president and executive director creates a healthy and flourishing congregation. The model relates to the ideas of partnership and team work, as well as the concept of covenantal relationships, that float through modern management thought and much of the organizational materials reviewed in this paper.⁶¹ Ambiguities and ambivalences can exist within this model—the rabbi can be the spiritual leader and the “head” of staff, while the executive director can have responsibility for the day-to-day responsibility for management of the congregation and may or may not report to the rabbi. The executive director and rabbi may work more or less independently and have a stronger or looser team framework. What does matter is how they function in the work place and whether they are both clear as to their roles and responsibilities, and their formal and informal organizational relationships. As indicated below, this often involves an understanding that the formal corporate reporting structures and the cultural working relationship norms of the organization are not the same.

C. Comments and Information from Executive Directors about Their Reporting and Relationship-Based Management Structures

The partnership or covenantal model articulated by the URJ, the idea of a team approach, and the three-legged stool concept all make sense theoretically. As discussed further on pages _ to _, they are in many ways different articulations of the same relationship-based management structure. But, it is equally important to review what is actually happening in today’s congregations in order to understand how rabbis and executive directors are working together successfully, or not.

Conversations over the years with lay leaders, rabbis and executive directors, as well as the information that I gathered in preparation for this paper, indicate the diversity of formal structures that exist and the importance of the overlay of informal cultural nuances that shape the relationships. As described below⁶², there are congregations in which the rabbi is viewed as the CEO, with day-to-day management decision-making authority. In these situations, the rabbi may delegate this to the executive director who reports to the

⁶¹ As we will discuss further in the section on the other organizational models, the idea of a management and governance triad has been used in other contexts. See pages 24 to 39 below.

⁶² See Appendices A, B, and C.

rabbi in practice, if not by formal reporting structure. In other congregations, the executive director has direct responsibility for day-to-day management, while the rabbi is more removed from this area of congregational life. More or less of a team management approach exists in many congregations. Similar possibilities exist with regard to the governance of the synagogue, and the various ways in which the rabbi and executive director interact with the president. Leadership is a function of personality, tenure, overt and implied authority and the interpersonal styles of the three positions. Recent job descriptions of executive director and administrator positions are another indication that congregations are establishing many different formal reporting structures for executive directors, including joint reporting to the rabbi and board, direct reporting to the senior rabbi only, or direct reporting to the lay leadership only.⁶³ These descriptions do not, of course, indicate how the formal explanation of responsibilities relates to what the actual people in those positions are actually doing.

In a 2006 survey of NATA colleagues⁶⁴, the tensions between formal and informal reporting are immediately evident: while 68.2 % of those who responded to my email request indicated that they formally report to the board (either directly or indirectly through a committee or individual), most of them included comments about their relationship with the rabbi and the extent to which the executive director conferred regularly with the rabbi:

1. "I report to the President of the Board (with input on evaluation from the Rabbi)."

2. "I report to the Board, but in reality to the senior rabbi also/especially. Our senior rabbi has the responsibility of supervising all staff on a day-to-day basis, based upon the CCAR yellow book."

3. "Board first (Rabbi second) – purposefully ambivalent."

4. "I report to pres. But... Personnel committee did the hire, does reviews (with formal input & of dozen people) would terminate. Senior rabbi is in charge of all senior staff including me..."

5. "I report to everyone but, more formally, to the Board at monthly meetings. Several years ago, I had a President who required a written weekly report for two years but that's over, thank God. As an employee, I "report" to the Rabbi, but it is more a daily communication than anything formal."

⁶³ See Appendix B for some sample reporting paragraphs from executive director job descriptions, with special thanks to my colleague, Larry Border, FTA who collected much of this information and shared it with me.

⁶⁴ On July 2, 2006, I asked my NATA colleagues to respond to two questions: to whom do you report, and what is the size of your congregation. I received 110 responses by July 30, 2006, and have included my findings in Appendix A.

6. "I report to the Board. But I communicate and share information in an informal way with the rabbi – as he shares with me."

In addition, 22 % reported to both the board and the rabbi, and 11.8 % reported to the rabbi. In those cases, similar comments were made about the balancing act:

1. "For the most part, I'm self-directed and supervised. The President and I communicate on a regular basis via phone/email. The Rabbi and I speak daily. We don't have a formal reporting line..."

2. "At the moment, mine is a mixed bag. I report to the president but in my current contract, it also says that the senior rabbi has the final say to various things. In my next contract, it will be exclusively the president/board"

3. "I report to the Board of Trustees, but the Rabbi is my supervisor"

4. "The truth is I report to the board, led by its President and executive committee, and to the senior Rabbi. No matter what the bylaws state, I do believe that this organizational chart applies to most. Without it, the triangulation begins and it usually foreshadows a fall."

A 2003 survey about the reporting structure between the rabbi and executive director, part of my preliminary research before finalizing the topic of my FTA thesis, had similar results. While not determinative, since only twenty-two colleagues responded, the questionnaire did provide some interesting information about the way in which rabbis and administrators relate to each other, as well as what was articulated as reasons for the relationship being successful, or not.⁶⁵ The findings are consistent with the 2006 email survey described above. For example, while more than 50% of the respondents said that both the rabbi and the executive director formally reported to the president, many of the comments and subsequent answers dealt with the realities of the informal reporting structure in which the executive director in fact reported to the rabbi and the extent to which the rabbi's and executive director's ongoing relationship was key to the executive director's success. Thus, in responding to questions about the relationship with the rabbi, the words "respect," "trust," "openness," "support," and "honesty," were most often used in cases where the executive director described him or herself as being happy, while the lack of a positive relationship and/or an overly business-like team-based working environment were most often noted as negative. Indeed, one person noted that, in his congregation, the rabbi was CEO, and the two of them only related to each other as CEO/COO; there was no sense of personal commitment, or shared vision.

Overwhelmingly, as shown in the responses to the 2003 and 2006 questionnaires and the job descriptions, executive directors in Reform congregations officially report to the lay leadership. Senior rabbis do as well. But reporting at the same level does not mean that the rabbi and the executive director have the same level of responsibility with regard to

⁶⁵ See Appendix C.

management, leadership and governance, and also does not mean that they have equal authority in congregational life. As is evident from the responses, there is a huge difference between the formal reporting requirements and the way in which the executive directors relate to the rabbi on a daily basis. Most executive directors acknowledge that they understand the need to give due deference to the rabbi and to consult with him or her even if that is not structurally required. Executive directors understand that they can not be effective without paying attention to their relationship with the rabbi and without being respectful of the rabbi's special role as the visionary leader of the congregation. For executive directors to be successful, cooperative leadership and team work has to be an inherent part of their management style.

Executive directors are acutely aware of the ambiguities of their position: formal reporting to the president versus informal ongoing communications with the rabbi; balancing their role as independent business managers with their equally important cooperative and supportive role vis-à-vis the rabbi; being leaders and followers; working on behalf of the lay leadership and the congregation and on behalf of the rabbi; and focusing on the daily work while thinking ahead about the future of the congregation. This balancing act can be difficult under any circumstances, and challenging. On the other hand, there is tremendous energy and creative tension that derives from the need to serve and lead at the same time. Successful executive directors function in a culture and structure that give them the freedom and support to serve and lead while establishing a trusting and respectful relationship with both the rabbi and the president.

As the reconstructionist Rabbi-Congregation Relationship report summarized, the current synagogue model is “somewhere between ‘family’ and ‘business’... there has to be a balance between business and administration, and... human dynamics, Jewish values, and the sacred mission of a congregation.”⁶⁶ The same balance needs to exist between the rabbi and the executive director, regardless of who reports to whom.

D. Materials from the Conservative and the Reconstructionist Movements

The Conservative and Reconstructionist movements have similar, but not identical views of the possible roles of the president (lay leadership), rabbi and executive director, the appropriate formal reporting structure, and the practical ways in which they work together for the good of the congregation.⁶⁷ In the recent United Synagogue of

⁶⁶ **Rabbi-Congregation Relationships: A Vision for the 21st Century**, Reconstructionist Commission, page 29.

⁶⁷ I did try to research management materials from the orthodox community. Rabbi Mayer Waxman, Director of Synagogue Services, Telephone interview. July, 2005, from the Orthodox Union was very helpful in a telephone conversation and sent me some of the OU materials. He told me that there were between 80 and 90 executive directors out of approximately 1800 OU congregations, but noted that many of them were “glorified secretaries” or presidents who handled administrative details and were not fully functioning executive directors. And, although the OU does provide management materials and has a periodic newsletter on synagogue administration, there did not appear to be any formal documentation on the executive director's role or of that position's relationship to the rabbi or lay leadership. The United Kingdom publication, **Synagogue Management Handbook**, does refer to the Synagogue administrator in a few areas, but more as the officer manager or part time membership coordinator.

Conservative Judaism (“USCJ”)’s Guide to Congregational Practices, the roles of the rabbi and executive director are described in some detail. As is the case with the URJ and CCAR materials, the rabbi is described as “the spiritual leader of the congregation, and as such, is called upon to serve the religious, educational, spiritual and pastoral needs of its membership.”⁶⁸ Nothing was said about a “covenantal” relationship. However, in another document produced in 2006, the Review and Assessment of Congregational Professional Staff Leadership,⁶⁹ the “underlying principle” behind the review process with the rabbi is the “assumption that there is a sacred partnership between the rabbi and the lay leadership to create a stable and vibrant synagogue.”⁷⁰ The document described a “partnership of laity and staff,” with the board as the executive authority and the rabbi as the religious authority.

The USCJ Guide to Congregational Practices describes the executive director’s roles in governance and leadership, his or her specific duties, including those related to financial, personnel, facilities, calendaring, and committee support.⁷¹ Unlike the URJ materials described above, the executive director is described “as the representative of the officers and director (“trustees”) in administering the affairs of the congregation,”⁷² and is responsible “for loyalty to the purpose of his congregation and promoting its services in carrying out, but does not make, the administrative policies established by the congregation...although his or her opinion and recommendations should be sought before the laity establishes policy.”⁷³ Moreover, while the rabbi is “invited” to board meetings, the executive director “should normally attend such meetings” and participate, “in order to remain current with and better understand the policies he is required to administer.”⁷⁴ It is unclear why the difference between the rabbi’s invitation to attend board meetings, and the executive director’s command to attend board meetings, but it does suggest an interesting disconnect between the idea of the rabbi as a partner with the laity and the executive director as the person responsible for carrying out governance decisions made by the laity. Moreover, it raises all kinds of questions about ongoing communications between the executive director and the lay leadership since it appears that the only way the executive director is going to be connected to the leadership is by attending board meetings.

Executive directors from the Conservative movement’s North American Association of Synagogue Administrators (“NAASE”) have discussed their perception of the role of the executive director in Conservative congregations, and have tried to delineate their responsibilities and how they can work effectively with rabbis and presidents. In NAASE publications, descriptions of specific duties and responsibilities similar to those delineated by NATA colleagues include references to the importance of keeping the rabbi fully informed on all matters, and the need for regular communication and complete

⁶⁸ **Guide to Congregational Practices**, USCJ, Article II, section 1(b).

⁶⁹ “Review and Assessment of Congregational Professional Staff Leadership,” by the USCJ Committee on Congregational Standards and the Rabbinical Assembly (2006)

⁷⁰ Ibid: 1

⁷¹ **Guide to Congregational Practices**, USCJ, Article IV, Section 1(c), 1-8.

⁷² **Guide to Congregational Practices**, USCJ, Article IV, Section 1 (b)

⁷³ **Guide to Congregational Practices**, USCJ, Article IV, Section 1(c)

⁷⁴ **Guide to Congregational Practices**, USCJ, Article II, section 1 (c), and Article IV, Section 1(d).

cooperation between the rabbi and the executive director. “Their relationship must be one of mutual understanding and confidence. There should be unanimity of purpose and aim.”⁷⁵ There needs to be interdependence and understanding—in other words, a relationship similar to the covenantal relationship articulated in the URJ publication between the laity and clergy and staff, regardless of reporting structure. These articles emphasize the board’s role in setting policy, the rabbi’s primary responsibility in the areas of the congregation’s religious and educational activity, and the executive director’s role as the specialist in synagogue management. The discussion is reminiscent of the three-legged stool analogy. The executive director’s function is “to integrate more effectively the working mechanism of the entire synagogue structure and to lend constructive support to each component part of the synagogue program.”⁷⁶ NAASE articles assume a high level of Jewish knowledge on the part of the executive director including Jewish rituals and ceremonies.⁷⁷ One can’t be a member of NAASE without being Jewish and the leadership track includes specific religious requirements—more than required by NATA although Hebrew knowledge is not required by NAASE.

The Reconstructionist movement is also concerned with the balance between the spiritual and administrative functions of the congregation, although the materials don’t discuss this balance in terms of the rabbi and the executive director. In 1999, the entire issue of the Reconstructionist was devoted to the role of the rabbi, described as the head of ritual, education and administration.⁷⁸ However, once again reflecting the ambiguity of the term “head” and what it means, a number of the authors raise questions about the concept of the rabbi as the professional responsible for administration. One commentator concluded that synagogues have dual natures: on the one hand, they are created to transmit, celebrate and teach Jewish traditions and the role of the rabbi is crucial to this task. On the other hand, they are nonprofit organizations which have to deal with finances, personnel and organizational management.⁷⁹ This aspect of the work of the congregation is a “locus for ambiguity, confusion and even chaos” between the congregational leadership and the rabbi because of the tension between the laity and the rabbi about their respective roles in managing the congregation.⁸⁰ One can extrapolate that there could be confusion between the executive director and the rabbi about this, as well.

The Reconstructionist movement’s struggles with the issue of organizational roles, and concerns about good management and governance models, resulted in the 2001 report of

⁷⁵ Klians, “The Synagogue and its Professional Administration,” page 8.

⁷⁶ Ibid.

⁷⁷ This is akin to the role of the executive minister in some churches. This person is both an ordained pastor and the administrator and straddles both worlds. Some churches have church business administrators instead, who aren’t pastors but are also part of the church community. See below, pages 24-31.

⁷⁸ See e.g. Schwartz, “The Rabbi as Spiritual Leader,” page 26. Levitt, “The Rabbi in the Congregation: Counselor, Mediator, Advocate, Leader,” page 4.

⁷⁹ Hirsh, **The Role of the Rabbi**, pages 3-4.

⁸⁰ Ibid. Although the author recognizes that the rabbi may not have the necessary time, energy or skills to manage the business operations of the synagogue, and that his time may be better spent on direct congregational services, he does not suggest that a professional administrator would be appropriate to break this log jam.

the Reconstructionist Commission on the role of the Rabbi, The Rabbi-Congregation Relationship: A Vision for the 21st Century.⁸¹ The report began by describing the rabbi-congregational relationship in almost identical words to those used by the Reform and Conservative movements: “as a sacred covenant in which the partners share in the nurturance, guidance, planning and programming of the synagogue.”⁸² However, the report commented that this relationship has become increasingly full of tension and dissent, as both rabbis and congregational leaders struggle to understand the rabbis’ scope of responsibilities and job expectations, the implications of the multiple roles the rabbis have as spiritual leaders/pastors/teachers/employees, and to understand the rabbis role in congregational leadership, decision-making beyond day-to-day management, and the appropriate authority structures which exist.⁸³ The report summarizes some key findings and assumptions in its deliberative process:

1. Judaism is an evolving religious civilization of the Jewish people;
2. Fundamental Jewish concepts like Brit (covenant) and Kavod (honor/respect) should guide the rabbi-congregational relationship;
3. Modern management concepts are helpful, and the concept of “system theory” in particular, is a comprehensive way to understand how individuals and organizations interact in congregational life.
4. In the evolution of the role of the rabbi in Reconstructionist Synagogues, and applying a system approach, the “report affirms that the rabbi can and should be *a* (not “the”) leader, and can and should be *an* (not “the”) authority, and can and should play a leading role in congregational decision-making.⁸⁴

This document explicitly recognizes the idea of multiple authorities and more than one person as a leader and decision-maker in the congregation. The focus is on making sure the work gets done--in different ways, by different individuals, at different times. This isn’t to say that the rabbi doesn’t have special authority as a spiritual leader, but it does mean that the congregation has not ceded “power, responsibility or control” to him or her or anyone else.⁸⁵ Lay leadership decides who has the authority for all or some of the “executive” or management decisions that need to be made; often, this executive is the rabbi but depending on the issue it may be the executive director or the cantor or the educator.⁸⁶

⁸¹ Members of the Commission included rabbis from the Reconstructionist Rabbinical Association, members of the Jewish Reconstructionist Federation and members from the Reconstructionist Rabbinical College. One of the sources cited by the report was the 1984 **Guidelines for Rabbinical-congregational Relations**, by the CCAR and UAHC, discussed above.

⁸² **The Rabbi-Congregation Relationship: A Vision for the 21st Century**, page vi.

⁸³ Ibid., page vii.

⁸⁴ Ibid., pages vii-ix. “Systems theory focuses on the interaction of individual parts of a system... so that things are understood dynamically in their relationship to each other.”

⁸⁵ Ibid., page 20.

⁸⁶ Ibid., page 31.

Implicit in this report is the congregation's responsibility to determine how to manage and govern their synagogue. The congregation decides who should have formal responsibility and accountability in any given area. For that reason, it isn't surprising that the report emphasizes the importance of clearly defining the roles of the professional staff, and rabbi's relationship to the rest of the staff. No matter what, the report notes, the rabbi should always be a senior member of that synagogue staff, even if the rabbi does not have direct supervisory responsibility over all of the members of that staff.⁸⁷ Not included in the report is the extent to which individuals in congregations affect the way in which things are done, regardless of the model that is being used and formal documented clarity of roles.

The actual interaction of rabbis and executive directors, regardless of who reports to whom, plays out in congregational life over and over again and can't be ignored. The success of these organizational relationships all depend on similar human concerns—good communication, common vision, mutual respect, and a shared sense of how things should be done. Questions persist in all of these models about balance of power and authority, and how and when, and if, the rabbi is first among equals within the professional staff and within the staff/lay structure. Covenant, partnerships, team language may be useful terms to describe the conceptual framework of that relationship, but the reality is full of ambiguities and the vagaries of the humans involved.

Are there other ways to view this ambiguous relationship that may be helpful?

III. Other Organizations and Their Management Team

A. Church Models

Given the paucity of Jewish research materials about the role of the executive director vis-à-vis the rabbi, I decided to look at other types of organizations which might provide additional guidance. Churches (with pastors/ministers and church business administrators), theatres (with artistic directors and executive directors), orchestras (music directors and executive directors), and medical centers (with chief medical officers and chief administrative officer) all have two senior positions-- a leader with specific and specialized skills in a substantive area and another leader with administrative and business skills. Do these relationships, and the organizational structure that exists in these entities, provide any useful information or have any practical application to synagogues?

Churches, with their God-driven mission, members who define the church and are its governance leaders, and a professional staff made up of clergy and non-clergy, have some obvious similarities to synagogues. Many medium-sized and large churches have senior pastors (or ministers) and church business administrators or executive pastors, in

⁸⁷ Ibid, page 74.

addition to their lay board and congregational membership.⁸⁸ The National Association of Church Business Administrators (“NACBA”), with a membership of over 3,000 church administrators from a variety of Christian denominations, provides a great deal of information to its members about their organizational roles, and about management and governance models.⁸⁹

At the same time, the comparison to synagogues, Reform or not, is not a perfect match. The relationship of individual churches to the larger organizing body is more complex and often more hierarchical than the relationship Reform congregations have to the URJ and conservative and Reconstructionist synagogues have to their umbrella organizations. Individual church business and doctrine is controlled, to a greater or lesser extent, by the greater church body.⁹⁰ Christian ideas of stewardship, the servant-leader, leadership based on Jesus parables, references to the Trinity, and other New Testament theological arguments for management/governance models are not consistent with Jewish ideology.⁹¹ However, the role of the church business administrator and the executive director are, in fact, quite similar and the concepts of stewardship and servant leadership resonates in a Jewish context as well.⁹²

In the Church Organization Manual and Church Administration, Robert Welch, an expert on church administration, articulates the role of the senior pastor as head of ritual, education and administration, and admonishes seminaries for the fact that ministers and pastors are so poorly trained for their role as top managers.⁹³ He argues that this role is a holy role, and crucial to the success of the individual institution.⁹⁴ Model by-laws in the Church Organization Manual describe the senior pastor as responsible for primary preaching and teaching ministries of the church and for all pastoral and ministry

⁸⁸ See, e.g., the National Association of Church Business Administrators website at www.NACBA.org; Welch, **Church Organizational Manual**; Welch, **Church Administration**.

⁸⁹ The sheer volume of NACBA members allows them to provide services and information that NATA and NAASE can't at this time, and they were a wonderful source of materials for this section of the paper.

⁹⁰ Welch, **Church Administration**, pages 66, 67.

⁹¹ See e.g. Welch, **Church Administration**, pages 1, 12-19 ; Cladis, **Leading the Team-Based Church**, pages 1-16.

⁹² See Swatez, Marc, “The Synagogue Administrator as Servant Leader,” in which he uses Greenleaf’s servant leadership model to describe the role of the executive director in Reform congregations.

⁹³ See Welch, **Church Administration**, pages x—xiii. Mr. Welch quotes some interesting statistics which illustrate his point: .563 % (less than 1 %) of seminarians’ time is spent on administrative studies compared to other studies during seminary although ministers say that they spend 57 % of their time on administrative work once they are in a congregation. I am not aware of any similar analysis that has been done in any of the Jewish seminaries, although I am aware through conversations with professors at HUC-JIR (Professor Steve Windmueller, Interim Dean of HUC-JIR, Los Angeles, and Professor Samuel Joseph, Professor of Jewish Education and Leadership Development, HUC-JIR, Cincinnati), and through conversations with rabbis who graduated from HUC-JIR how little of their curriculum focuses on the business of managing a congregation, and certainly almost nothing about the way in which a rabbi and executive director could work together effectively in a congregational setting. This is the case even though it is likely that such an analysis would, I surmise, suggest a similar disparity between the amount of time spent learning administration at school and the amount of time rabbis actually spend on administrative work in their congregations.

⁹⁴ *Ibid*, page 4. In **The Alban Personnel Handbook for Congregations**, Erwin Berry asserts that the Scriptures teach that church leadership includes the delegation of responsibility, a hierarchy of duties, and clear boundaries, page 10.

functions including administration.⁹⁵ The pastor is the CEO/president of the congregation and other professionals assist the CEO in managing the congregation.⁹⁶ The pastor's role, as the top professional in the congregation, is to be the administrative leader who manages the personnel, physical and fiscal resources, and delegates responsibility for the administration of those resources to meet the church's goals and vision. As manager, the pastor's role is to lead through his or her influence, to introduce change, to translate the church's vision, and to motivate the congregation, staff and lay leadership.⁹⁷ Welch indicates that this model is consistent with the role of the apostles, and the idea of being a servant of God. It also relies on the formal hierarchical model established early in Christianity with the creation of the tradition of the Pope, and the role that ministers play as interpreters of God's words and conduits between the community and God during prayer. Leading from the Second Chair also describes a clean line of hierarchical organizational management, where each person has a defined set of tasks, and serves the temporal leader (the minister) and God as a steward of God and as a servant-leader.⁹⁸ There are many congregations where this organizational structure is an effective way to operate, and as shown in Appendices A, B, and C, there are a number of Reform Jewish congregations in which this is the *de facto* structure that is in place.

In his FTA thesis, "The Synagogue Administrator as Servant Leader," Marc Swatez echoes the stewardship language used in the church context.⁹⁹ Swatez acknowledges the ambiguous role of the executive director, and posits that executive directors are servant leaders, "less concerned with their own influence and devote[ing] more efforts towards taking initiative, cultivating the trust of others, and acting with an eye towards the long-term consequences of their actions."¹⁰⁰ However, unlike Welch, Swatez argues that the steward model does not lend itself to a traditional hierarchical structure, but rather one where the president, rabbi and executive director work collaboratively to accomplish the synagogue's goals.¹⁰¹

Many church management books would agree that the stewardship model does not require a formal and corporate structure for managing the church.¹⁰² Like rabbis, pastor

⁹⁵ See e.g. Welch, **Church Organization Manual**, Article V, section 1, A; job description, pages 24 and 27.

⁹⁶ Welch, **Church Administration**, pages 12, 18. Berry, **The Alban Personnel Handbook for Congregations**, pages 10-11, follows this same model, assuming that all staff reports to the senior manager who is the "spiritual leader [] and the manage[r] of the church staff. The "secretary or administrative manager" is responsible for "coordinating all personnel-related actions for the church and the senior pastor. See also Anderson and Jones, **The Management of Ministry: Leadership, Purpose, Structure, Community**, pages 44 and 79, in which the pastor is referred to as the CEO of the church and a member of the sacred community. At the same time, the author notes that lay leaders and clergy have to share in the responsibility of providing efficient organizational management, effective guidance and authentic spiritual direction.

⁹⁷ Welch, **Church Administration**, pages 28, 38.

⁹⁸ Bonem and Patterson, **Leading from the Second Chair**; see also Cladis, **Leading the Team-Based Church**, pages 69-70.

⁹⁹ Swatez, "The Synagogue Administrator as Servant Leader," page 6.

¹⁰⁰ Ibid.

¹⁰¹ Ibid., page 13.

¹⁰² In a series of papers presented to the Association for Nonprofit Organizations and Volunteer Action (ARNOVA), Montreal 2002, the tensions between the clergy person and the lay leadership about the

or ministers function on a continuum from managerial to visionary, and some are more or less suited to the day-to-day management of the congregation. In Understanding Your Congregation as a System, the author suggests that some ministers may be managerial, “keenly aware of the current needs of the congregation and organizes resources to address those needs.”¹⁰³ For these practical pastors, leadership in the management area comes naturally. On the other hand, “transformation pastors” focus on future possibilities and “invest most energy in shaping a vision of the future.”¹⁰⁴ These pastors may be less capable of taking on a leadership role in the management of their churches. Wherever an individual pastor falls on this continuum, there is general consensus that it is important for the pastor to be involved in the management of the congregation in some way.

Church literature also laments the possibility that pastors will be bogged down by the day-to-day management of their church, and don’t have the time to focus on managing their ministry, the “relationships among and between people carrying out God’s work.”¹⁰⁵ Leaders in churches have three basic tasks: to provide efficient organizational management; to provide effective guidance for the church and its members; and to provide authentic spiritual direction. (the three legged stool once again!) “Where these functions fall principally upon the clergy or the laity rather than being responsibly shared, the church will experience weakness in the execution of its leadership functions.”¹⁰⁶ While the term “partnership” is not used, there is a clear implication that the laity and the clergy need to work together, and that the clergy has to develop strong collegial relationships with their lay counterparts. As described by one author, the minister needs to establish relationships of “mutual trust and dependence, akin to that a conductor has with his orchestra.”¹⁰⁷ This is virtually identical language to that used to describe

ongoing administration of the church was discussed, generally without any references to other professionals in the congregation. These documents acknowledged that the minister/pastor/clergy position is often ill-equipped technically, by temperament, and by time and resource allocation to provide the full set of administration and business duties that are required. Some go so far as to note that the model of the pastor as the business manager is outdated. See “The Local Congregation as a Non-Profit Organization,” by Prof. Don R. Francis. He comments that with the increasing complexity of church life, the pastor needs to focus on working with congregants, and on spiritual matters. See also Anderson, **Management of Ministry**, page 44, acknowledging the tension between the pastor as CEO, as an employee, and as a member of a sacred community.

¹⁰³ Hobgood, **The Once and Future Pastor: The Changing Role of Religious Leaders**, pages 41, 67-58; Geoffrion, **The Spirit Led Leader**, pages 126-127.

¹⁰⁴ Hobgood, **The Once and Future Pastor: The Changing Role of Religious Leaders**, Page 41. See also Stevens and Collins, **The Equipping Pastor: A System Approach to Congregational Leadership**, pages 64-68.

¹⁰⁵ Anderson, **Management of Ministry**, page 17. In Stout and Cormode. “Institutions and the Story of American Religion,” there is recognition of the conflict between the routinized rules and routines that administer the institution” and the “values and goals that legitimize them.” Page 63. Demerath in “Culture versus Structure in Institutional Analysis,” **Sacred Companies**, concludes that more liberal denominations, with democratic church leadership, may create a “decline in the power of the clerical decree and an increasing voice for both secular staff and the laity at large.” pages 393-394.

¹⁰⁶ Anderson, **Management of Ministry**, page 79.

¹⁰⁷ Anderson, **Management of Ministry**, page 106; see also Drucker, **On the Profession of Management**.

covenantal models in the above referenced Jewish sources.¹⁰⁸ For example, as described on pages 12 to 13 above, Rabbi Yoffie referred to the “partnership of mutual respect, obligation and endeavor” among the clergy, synagogue professionals, leaders and members. Appendices A, B and C demonstrate different ways in which congregations have created structures that allow transformational rabbis to focus on their areas of strength, while providing them and these congregations with strong management structures. In such cases, it is more likely that the executive director will both formally and *de facto* report to the lay leadership, with a strong dotted line to the rabbi.

The church business administrator, in the model documents in the Church Organizational Manual, reports to the senior pastor, and carries out the management functions delegated to him by the senior pastor in furtherance of the mission of the Church.¹⁰⁹ This person is expected to understand and follow the image of the apostles supporting Christ, or the “steward” taking care of God’s flock. The church business administrator’s duties are defined as follows:

PRINCIPAL FUNCTION: Responsible to the senior pastor for the business and administrative affairs of the church. Provides leadership and supervision to support staff personnel. Provides administrative and physical support to staff and program directors

QUALIFICATIONS: The church business administrator must have adequate education or equivalent training to manage business and fiscal affairs, supervise personnel, direct facility maintenance activities, and supervise food service operations. Familiarity with typical Christian church program activities would be a sought-for attribute.

REQUIREMENTS OF THE POSITION:

1. Assist the senior minister in administering all facets of the operation of the church.
2. Lead the church in planning, conducting, and evaluation a comprehensive plan of business operations for the church....
3. Coordinate the preparation of the annual budget;

¹⁰⁸ In **The Once and Future Pastor**, the author concludes that where the pastor had no role in the corporate life of the congregation, the congregation became innervated and passive, page 21. Anderson and Jones, **The Management of Ministry**, pages 163-168.

¹⁰⁹ Welch, **Church Administration**, pages 14 and 27, argues that for many churches there is confusion about the roles of the professional staff because churches don’t have good job descriptions for those positions, and there is “significant misinterpretations about the responsibilities.” For this reason, in both **Church Administration** and in the **Church Management Manual**, Mr. Welch provides very definitive job descriptions.

4. Coordinate and provide administrative leadership to assigned committees and program and ministry organizations....¹¹⁰

If one substituted the word synagogue for church, and rabbi for minister, this description is consistent with the role articulated for executive directors in Reform, Conservative and Reconstructionist materials.

On the other hand, some church based materials emphasize that leadership and ministry teams have to work together to meet the needs of the congregation. These materials do not favor a hierarchical model where the minister is the CEO and the church business administrator is his second in command.¹¹¹ In Leading the Team-Based Church, George Cladis describes the team-based ministry model as the most effective leadership model for organizing Christian ministries. Mr. Cladis relies on the Trinity concept as the paradigm for his team-based, religiously motivated approach.¹¹² He argues that in the 19th and 20th centuries, leadership in churches, as in companies and other organizations, was hierarchical and based on power, order and explicit authority.¹¹³ In the post-modern world of the 21st century, authority is based on trust, and personal relationships much more than on professional standing and educational certification.¹¹⁴ Effective leaders are visionary and create opportunities for people to work together to forward the mission of the individual church.¹¹⁵ Mr. Cladis relies on the work of a number of late 20th century organizational management writers, including Jim Katzenbach's work on teams,¹¹⁶ and

¹¹⁰ Welch, **Church Administration**, pages 156-157. See Bonem, **Leading from the Second Chair** where the role of the executive pastor (or executive director) is discussed as the crucial second position in the church.

¹¹¹ Hotchkiss, "Emerging Models of Governance," page 30; Stahlke and Loughlin, **Governance Matters**; Cladis, **Leading the Team Based Church**. The same tension between the religious goals of church leadership and the organizational and management goals that churches must have in order to survive that exist in churches also exist in synagogues. In Harris' **Organizing God's Work**, she discusses different models of clergy leadership in churches which try to address this tension. Bureaucratic and hierarchical models allow for competent decision-making and rational priority setting, but are too "business-like" for churches. Such models don't allow the lay leadership and the clergy to recognize the clergy as spiritual leaders and lay people as the administration of the church – both doing holy work. The laity and clergy need to work together and make decisions by consensus, and recognize their obvious interdependence, page 125.

¹¹² Cladis, **Leading the Team Based Church**, pages xii, 1.

¹¹³ Ibid., page 18.

¹¹⁴ See Hobgood, **The Once and Future Pastor**, page 86, in which it is argued that the pastor must be a visionary and not a generalist, who compels others by his sense of mission. The pastor can no longer lead alone, however, and must function as a "partner" with leadership and with the congregation. See also Harris, **Organizing God's Work**, page 137, in which she talks about the special role of ministers, and their effectiveness as change agents.

¹¹⁵ Cladis, **Leading the Team Based Church**, pages 21-22. Mr. Cladis refers to the leadership of Nehemiah, who convinced the Israelites to help him build a wall around Jerusalem and therefore save the city.

¹¹⁶ Ibid., page 93-95 (referring to **The Wisdom of Teams: Creating the High-Performance Organization** in which Katzenbach discusses the ways in which small groups of people with complimentary skills, committed to a common purpose and approach, can achieve goals that would not be reachable if they worked independently).

Max De Pree's discussion of collaborative efforts among people with different skills,¹¹⁷ to support this approach to leadership in churches.

Cladis posits the same covenantal concept referred to in UJR materials, and describes the church collaborative approach as a covenantal relationship that relies on shared commitment, mutual toleration of differences and appreciation of different skills, and mutual reliance.¹¹⁸ The covenantal team model, however, does not mean that there aren't leaders within the church, and the team leader is usually the pastor.¹¹⁹ The goal of the leader, however, isn't to delegate responsibility or lead from above, but rather to create a team opportunity for cooperative action and for individuals to take on responsibility for the work that need to get done. In this model, leaders unite people around them for a purpose (it may be spiritual, programmatic, organizational or otherwise). Again, this leader is usually the senior pastor but doesn't have to be.¹²⁰ Cladis is much more focused on how the team functions, and why it is the appropriate model, than on the absolute lines of authority that define the senior pastor. Margaret Harris describes this as an associational organizational model and contrasts it with the business model that has been imposed on some religious organizations.¹²¹ She understands that the associational model may lead to some ambiguities and confusion over roles and powers, and also encourages the lay leadership and the staff to work together to integrate and clarify their roles.

A similar argument is put forward in The Spirit Led Leader, where the author argues that spiritual and organizational leadership must work together to create a successfully led congregation by drawing on the expertise of each management team member.¹²² Pastoral leaders have the biblical and technical knowledge to set values and policies for worship and a vibrant spiritual life, and should "rely on God's power" for effective leadership.¹²³ Administrative work should also be handled within a spiritual perspective, and overlaps

¹¹⁷ Cladis, **Leading the Team Based Church**, pages 27 and 41(referring to Max DePree's **Leadership Jazz**; and **Leadership is an Art**).

¹¹⁸ *Ibid.*, pages 27 and 33—37. Mr. Cladis refers to the covenant between God and Moses, and the people Israel, at Mount Sinai, which he refers to a covenant among unequals—servant and sovereign—as opposed to the kind of covenant that he is referring to which is among equals. See also De Pree, Max, **Leadership is an Art**, pages 60-61.

¹¹⁹ Cladis, **Leading the Team Based Church**, page 41.

¹²⁰ *Ibid.*, 55 and 57. He also takes into account the church's culture, and recognizes that the way the team will function will depend, in part, on the culture of the particular church.

¹²¹ Harris, **Organizing God's Work**, page 183.

¹²² Geoffrion, **The Sprit Led Leader**.

¹²³ Geoffrion, **The Sprit Led Leader**, page 35. In the National Catholic Reporter, "Leadership and the three-legged stool", January 21st 2005, the author makes the analogy between Christian leadership and the three-legged stool, and describes such leadership as being dependent on three sources of authority. First, the authority from within which is the call of God and is the first sign of a vocation. The second source of authority is from the formal authorization by the relevant organization which often leads to a title or professional relationship. The third source of authority is from below, and comes from those who are willing to be led by the church leader. Paige Bryne Shortal, the author of this essay, concludes by discussing different ways in which the stool may be shaky when one of the three legs of authority isn't strong, but notes that collaboration with other church leaders will help make sure that the institution will have the strength of a steady stool.

with pastoral work that needs to be done.¹²⁴ This is the same argument put forward in the URJ's *Brit Kodesh*, with regard to lay leadership, although that document does not go nearly as far in embracing the idea that all administrative work (whether handled by laity or staff) has to be framed within a spiritual perspective. It would certainly resonate with the executive directors of reform congregations as indicated by Kort's FTA thesis, described above on page 31.

More than Jewish management materials, church-based management materials assume that administration within the church is faith-based—whether professionally or lay driven. Management is driven by the collective religious vision of the organization's mission. The lay leadership, clergy and staff fill organizational needs according to their different abilities and skills, and come to their individual tasks as leader-servants and as stewards of God.¹²⁵ Clergy, with their special training and knowledge, have a unique position among professional staff. At the very least, they are first among equals with responsibility for maintaining the spiritual and educational well-being of their congregation and creating an atmosphere of trust, belief and sense of mission. The administrator, whether an executive director or church business administrator, has a unique role to play in the day-to-day operations and must work closely with the clergy, with good communication, respect, understanding and in support of the congregation's mission. Whether a church business administrator or executive pastor, the individual serves to lead the congregation and leads by serving the congregation, the senior pastor and the lay leadership.¹²⁶

As with synagogues, churches need to understand the interpersonal dynamics and the ongoing cultural and organizational rules that govern the working relationships between the minister and the church business administrator. It is important that they have excellent interpersonal dynamics and work together well, and that they and the lay leadership acknowledge areas of ambiguity and crossover responsibilities. Church management materials make it clear that faith-based leadership is not necessarily hierarchical by its nature. Leadership is based on motivation and personal values, and organizational values, skills and knowledge, trying to make sure that the efforts advance the organizational vision.¹²⁷ Inherent in this discussion of a flatter organizational structure is the fact that the priest, minister, pastor (or rabbi) has a special relationship to the leadership and the congregation, provides a vision for the congregation, and both supports and is supported by his or her colleagues and lay leaders, including the church based administrator (or executive director).

¹²⁴ Geoffrion, **The Spirit Led Leader**, page 112-114. Geoffrion also described biblical models including Abraham, Joseph, Moses, and David who were devoted to God and served their communities as effective political leaders, page 35. See also Hill, "Self Care: The Spirit Led Life of the Administration," ; Elder, "Gifted for Church Business Administration."

¹²⁵ Brinckernoff, **Faith Based Management**, page 48.

¹²⁶ Bonem and Patterson, **Leading from the Second Chair**.

¹²⁷ Brinckerhoff, **Faith Based Management**, page 137-138.

B. Non-Religious Organizational Models

A shared leadership based on passion for the organization's mission, personal values, interest in motivating others, special skills, and a sense of vision is not limited to religious organizations. Many other non-profit leaders run successful organizations because they are able to work collaboratively to further the short-term goals and the mission of an organization. In some such organizations, the executive director is the CEO, working with a board and staff. In other organizations, there are two senior positions responsible for managing the day-to-day life of the organization – an “artistic” director” and an administrator —hospitals, orchestras and theatres are a few examples. These organizations, and the two key staff positions, are different from religious organizations with their unique religious mission and the special role members have to the organization as congregants, lay leaders, and employees.¹²⁸ But, the roles and responsibilities that these two individuals have involve the same creative tensions and ambiguities that clergy/administrators have and these alternative diversified leadership models provide additional ways to think about complex and ambiguous organizational models.

As a general rule, in the organizations described below the president/lay leadership has responsibility for the overall governance of the organization, and works with the artistic and administrative professionals. As with synagogues and churches, some of the organizations have a formal hierarchical organizational structure, while others use a much more team-based approach with a less formal organizational structure. In each instance, the organization has a senior management specialist with specific training and expertise in a substantive area, i.e. chief medical doctor (medicine), artistic directors (knowledge about plays and playwrights), and music directors (musicology). These organizations also have a senior management generalist, who is expected to be an expert in business, finance and personnel management.¹²⁹ Although it is important for this person to understand the substantive areas of his or her organization, this position requires strong business training and organizational skills.¹³⁰

The specialist director and the administrator manager job responsibilities are divided both practically and structurally in these organizations, and the reporting relationships vary. Sometimes the specialist director and the administrator manager both report to the board, and sometimes one reports to the other.¹³¹ In some cases, the two positions have similar

¹²⁸ Sigel, “The Modern Rabbi,” page 125: “Rabbis have much in common with other professions including artists, actors and musicians, but perhaps are ‘unique’ because we deal with the ultimate.”

¹²⁹ As with synagogues and churches, small organizations may not have professional staff in these two positions, and they may only have one person doing both jobs. When an organization reaches a certain size and maturity, however, the two positions are created.

¹³⁰ The history of arts management, as in their other not-for-profits and for-profit counterparts, is a history of increased specialization and training. As summarized in the chapter, “The Evolution of Arts Organizations and Arts Management,” arts management developed as a profession and recognized field over centuries. Technology, special funding, and an expanding art organization world led to more opportunities and more need for specialized management, Byrnes, **Management of the Arts**, pages 36 – 37.

¹³¹ See Byrnes, **Management of the Arts**, page 18; Volz, **How to Run a Theatre: A Witty, Practical, and Fun Guide to Arts Management**, page 24; Webb, **Running Theaters**, page 5-6.

governance responsibilities, and in other situations one of the two positions has specific governance responsibility and the other doesn't.¹³² Interestingly, descriptions about how these positions work together include the same language that exists in the religious materials regarding the ambiguities of the relationships and the importance of the specialist, the administrator and the president positions working together effectively on behalf of the organization.¹³³

In theatres, for example, there is usually an artistic director, a manager (also known as the administrator or executive director) and the president of the board. While descriptions of responsibilities vary, there appears to be general consensus that "artistic directors" are the individuals "charged with unifying the vision, shaping seasons, hiring artistic personnel and fully realizing the artistic mission of the institution."¹³⁴ In contrast, the "managing director" or executive director is responsible for "financial, fundraising, marketing, front-of-house and general day-to-day management of the theatre." This person often takes the lead in community relationships, board development, personnel management and all technical/facilities support.¹³⁵ The president, artistic director and managing director, together, have governance responsibilities, while the artistic director and the manager team are responsible for the ongoing management of the theatre and the carrying out of its vision.¹³⁶

The artistic director and manager positions in theatres are expected to work together as a team (regardless of whether one of them is considered the CEO and regardless of who reports to whom). The working relationship between the artistic director and the managing director creates a checks and balance system in the day-to-day operations of the theatre. Although there is inherent tension in this structure the assertion is that two organizational leaders, with special skills sets and areas of responsibility, provide a better management team than the CEO or hierarchical model that exists in some theatres.¹³⁷ The key is a "respectful partnership between the artistic director and the managing director (which) contributes to an institution that lives up to its mission" and is fiscally sound and well-managed.¹³⁸ Once again, this language is virtually identical to that used in various church and synagogue management commentaries.

¹³² See e.g. Brynes, **Management of the Arts**, pages 58-60 and 112-135; Snook, **Opportunities in Hospital Administration Careers**, pages 24-26 ; Volz, **How to Run a Theatre** pages 18-31; Morris, "Symphony Orchestra Boards and Board Leadership. "

¹³³ See e.g. Brynes, **Management of the Arts**, page 18; Snook, **Hospital Administrative Careers** , pages 8-9; Volz, **How to Run a Theatre**, pages 24, 46 ; Morris, "Symphony Orchestra Boards and Board Leadership".

¹³⁴ Volz, **How to Run a Theatre**, page 22; see also Webb, **Running Theatres**, pages 5-6; Byrnes, **Management and the Arts**, page 18.

¹³⁵ Volz, **How to Run a Theatre**, page 24; see also Webb, **Running Theatres**, pages 5-6; Byrnes, **Management and the Arts**, page 18.

¹³⁶ Ibid.

¹³⁷ Volz, **How to Run a Theatre**, pages 24-25.

¹³⁸ Ibid., pages 24-25.

The same ambiguities exist between the two top orchestra management positions, their areas of responsibilities and the organizational reporting structure.¹³⁹ In the Orchestra Manager's Survival Guide, Mathew Sigman looks closely at the relationships among the musical director, the manager and the president or chair of the volunteer board, and describes the three positions as the governance "triumvirate of the orchestra." These three need to communicate clearly and honestly with each other in order for the orchestra to flourish.¹⁴⁰ There is an emphasis on the "team relationship" among the musical director, the orchestra manager and the president, and the extent to which they are "equal partners" in fulfilling the artistic vision.¹⁴¹ Although Sigman uses the terms "equal" and "partners" in describing that relationship,¹⁴² nowhere does he suggest that the three positions have identical or equal responsibility for management and governance. The team must work together effectively in order for the orchestra to achieve its best results. In fact, his definition of their independent roles makes it clear that "equal" doesn't mean the same, but rather refers to an informal and interpersonal relationship that results in a collective management and governance system that supports the institution. As with the rabbi/executive director, one of the parties to this management grouping may be more equal than the other.

At the same time, Sigman describes the relationship between the executive director and the board as a "partnership distinguished by mutual respect and a shared enthusiasm for the importance of the orchestra's mission."¹⁴³ Although the executive director is an employee of the board, in most successful orchestras the lay leadership and the professional leadership operate as a team, bringing their "rich blend of skills, knowledge and perspectives to their jobs."¹⁴⁴ The executive director must work closely with the board president and with the music director to establish the orchestra's mission and direction.¹⁴⁵ The music director and administrative director are "charged with fulfilling the artistic vision while assuring the vision is within the realm of reality. When they work as equal partners in an atmosphere of mutual respect and trust, they provide significant strength to the orchestra."¹⁴⁶ Factors which may affect the strength and parameters of the relationship include the orchestra's "mission, history and tradition," and the music director's residence and schedule.¹⁴⁷ The music director and the executive director bring their specialized experience and expertise to their responsibilities, but their duties are closely related to certain areas including community outreach, fundraising and the development of an overall vision for programming. Their relationship requires a

¹³⁹ Much current literature on the business or running of orchestras is focused on management and governance issues, perhaps in part because the Mellon Foundation is supporting a major initiative to better prepare professional and lay orchestra leaders with management skills and to provide guidance on sound governance and management structures that work within the orchestra context.

¹⁴⁰ Sigman, Orchestra Manager's Survival Guide, page 5.

¹⁴¹ Ibid., pages 21-23.

¹⁴² Ibid., Appendix 7.

¹⁴³ Sigman, Orchestra Manager's Survival Guide, Appendix 7, "The Board and the Executive Director", page 22.

¹⁴⁴ Ibid., Appendix 7, page 22.

¹⁴⁵ Ibid., Appendix 7, page 22.

¹⁴⁶ Ibid., Appendix 8, page 23, "The Music Director and the Executive Director".

¹⁴⁷ Sigman, Orchestra Manager's Survival Guide, Appendix 8, "The Music Director and the Executive Director", page 23.

“high degree of dialogue and collaboration.”¹⁴⁸ Yet again success depends on the personal relationship between these two key individuals, and not to whom they each report in a formal way.

The Andrew W. Mellon Foundation is trying to address management and governance issues in orchestras in its Program for Symphony Orchestras, begun in 1999.¹⁴⁹ In an interim report, the Foundation noted that it has been difficult for orchestras to move towards a shared decision-making model, with good communication among the musicians, board and administrative staff as they struggle to become “learning” organizations, capable of continuous change, with transparent and open communication among all of the participants in the orchestra.¹⁵⁰ There are striking parallels to synagogue management theory, and the language used above is almost identical to that being used by proponents of Synagogue 2000 and other synagogue organizational renewal models.

This somewhat ambiguous management relationship (and the ambiguous relationship with the president), is not without difficulties, and there are practical and structural problems with the overlapping management and governance functions. One of the problems that may occur is that the executive director often has responsibility and accountability without adequate authority, while the artistic or musical director has the power without responsibilities. These two positions may co-exist uneasily, and not as part of a real team – separate and not equal. Indeed, the ambiguous division of power may be debilitating to the orchestras.¹⁵¹ While the orchestra may look like it is being managed with a team approach, it may in fact be more hierarchical in nature without sufficient clarity as to who is, in fact, the decision maker (or makers) and in what areas. There isn’t adequate communication or good management in this circumstance.

The importance of resolving these tensions is not only evident in the Mellon Foundation materials, but can be seen in the programming of the Symphony Orchestra League, one of

¹⁴⁸ Ibid., Appendix 8, page 23. The Mellon Foundation reports discuss these relationships in terms that will be very familiar to the reader. The definitions for musical director and orchestra manager are closely parallel to those described above in the theatre world, although the orchestra structure is complicated by the fact that the music director is often a part time, even mostly absent, position. The music director “provides artistic direction for the orchestra and usually makes final program decisions.” This person must know instruments, how to interpret music and how to get musicians to work together. The music director has the ultimate musical authority, and articulates the artistic musical direction and vision of the orchestra. The orchestra manager is responsible for operations, marketing, accounting, executive leadership, personnel and facilities management. The orchestra manager must help realize the musical vision put forward by the music director. Although often musically trained, the orchestra manager must be business trained. In the past, the business manager often came out of the musical world without administrative, management or financial training. This has changed, as it became abundantly clear that significant additional training was needed. See Maciariello, Catherine, “Andrew W. Mellon Foundation: Program for Symphony Orchestras: An Interim Report,” December 16, 2002, pages 1, 7, 10.

¹⁴⁹ Maciariello, Catherine, “Andrew W. Mellon Foundation: Program for Symphony Orchestras: An Interim Report,” pages 7.

¹⁵⁰ Ibid., page 10.

¹⁵¹ See Wichtman, “The Orchestra Forum: A discussion of Orchestras in the United States,” page 4.

the significant training and information organizations for orchestras.¹⁵² Its list of seminars includes many programs aimed at helping orchestras create better ways in which to create bridges among the key stakeholders in the orchestra. Regardless of the orchestra's management and governance structures, good communication among the key parties, transparent decision-making and reliance on each person in the area of his or her expertise are key attributes of a healthy orchestra.¹⁵³

The executive director of the Cleveland Symphony Orchestra articulated a similar vision of shared responsibility in describing the importance of a good management and governance structure:

First, orchestras need stronger leadership - on the Board, in the orchestra and on the staff. The day of the tyrant is over but one must not confuse the concept of strong leadership with the style with which strong leadership is exercised. I do not believe there is any inherent structural ambiguity in an orchestra organization-within the so-called "Bermuda Triangle" of the Board President, Music Director and Executive Director. There is no example of this not working wonderfully well if all three are the right people, and if they are bound together with a clearly understood common vision.

Second, we must not confuse the idea of shared decision-making with the absolute need for more open and collaborative cultures within our organization. Processes for more input and greater communication are essential, but must be achieved without diluting the accountability for decision-making.

And, third, true vision is based upon clear core values, and values arise from the common beliefs and actions of individuals—and I mean all of the individuals in the organization.¹⁵⁴

His language is reminiscent of the church materials about the spiritual leadership, and the concept of covenantal relationships in Judaism, as well as referring back to the three-legged stool model. Behind the theory, however, is the practical question of whether the "right people" are in the key positions, communicate well and share a common vision. If they are, the organization will flourish. If they aren't, it won't.

Medical centers use a similar multi-pronged management model in response to the increasing complexities of their organization.¹⁵⁵ The chief medical officer, a physician,

¹⁵² See "Orchestra Leadership Academy 2003-04," Symphony Orchestra League, www.symphony.org/ola/03-04leadteamdev.shtml,

¹⁵³ *Ibid.*

¹⁵⁴ Morris, "American Symphony Orchestra: What is Going On?"; Morris, "Symphony Orchestra Boards and Board Leadership" .

¹⁵⁵ Historically, this model emerged in the 1920s. Before then, hospital administrators, often called superintendents, were often nurses or other medical staff with administrative responsibilities. See Snook, *Hospital Administrative Careers*, 5; www.healthcaremanagementcareers.org, "History of..." page 3.

has primary responsibility for the other medical professionals and staff and often is “self-governing,” although accountable to the board of trustees.¹⁵⁶ The health care administrators, or CEOs, have multiple roles as the business manager, the coordinator with outside entities, the medical professionals and staff in the hospital; the leader of the organization; and the person most directly responsible to the board.¹⁵⁷ They must have broad-based business skills, knowledge about medical issues and strong management skills. Their role is to ensure that physicians and other health care professionals have the resources they need to do their jobs.¹⁵⁸

At this time, as a general rule, the hospital administrator is often the CEO who reports directly to the board, and receives his or her authority from the board’s delegation of day-to-day management. Often, administrators and the board “function more as partners.”¹⁵⁹ In turn, the administrator/CEO relies heavily on the physicians’ and medical staffs’ judgment in patient care matters, and must work closely with the chief of the medical staff. As is the case with the theatre and orchestra models described above, the relationship between the medical chief and the top administrator is a close one in a healthy organization, and they have to work closely together and communicate effectively.¹⁶⁰ One website refers to fact that health care executives have to “care deeply about the quality of care patients receive. They partner with physicians, nurses and other professionals to provide care.”¹⁶¹ Another description of the relationship concludes that the health care CEO must “partner” with physicians and other health care professionals, and function in an environment of mutual understanding and respect, one in which the CEO makes sure that the special independent relationship the medical professionals have to the organization is protected.¹⁶²

Thus, in a hospital setting, the current model suggests that governance rests with the board and the CEO, with consultation with the specialists, while management rests with the CEO and the chief of the medical staff. In practice, as with all of the other examples given, individual hospitals distribute management power and authority differently and those responsible for the definition and carrying out of the vision do so in their own

Sometimes they had the title superintendent. In religiously run hospitals, clergy usually had this role. Between the late 1920s and the 1960s, special degree programs in hospital administration emerged as it became evident that specialized training was needed to run increasingly complex medical institutions. It became necessary to separate the specialized function of medical care (physicians, nurses and other professionals) from the generalist role of managing the institution itself.

¹⁵⁶ Snook, **Hospital Administrative Careers**, page 8.

¹⁵⁷ See *Ibid.*, pages 2-6; **Occupational Outlook Handbook 2006-07**, pages 55;

www.healthcaremanagementcareers.org; **Occupational Outlook Handbook 2006-07**, page 59.

¹⁵⁸ Specifically, their responsibilities include: all business and financial aspects of managing the organization and a focus on efficiency, financial stability, the effectiveness of the provision of services, human resources, financial management, data collection, strategic planning, marketing, maintenance, advocacy for patients, and negotiating among the various professional groups who practice within the medical organization. See www.healthcaremanagementcareers.org, “History of Health Care Management,” page 2 and 3; Snook, **Hospital Administrative Careers**, page 2.

¹⁵⁹ Snook, **Opportunities in Hospital Administration Careers**, pages 7 – 8, and 24 – 25.

¹⁶⁰ *Ibid.*, page 25

¹⁶¹ www.healthmanagementcareers.org.

¹⁶² Snook, **Hospital Administrative Careers**, pages 8-9.

ways.¹⁶³ In the classic book, On the Profession of Management, Peter Drucker refers to the two-part hospital management team as a “two headed monster,” where there are two separate leaders with totally different skills sets and knowledge.¹⁶⁴ He noted that this two-pronged management model was similar to those used in orchestras and theatres where the management leadership has to regularly confront the tension created by specialization and the movement from a hierarchical structure to a more team based structure. Turning the tension into creative energy, recognition of mutual responsibility and making sure there is ongoing communication were all cited as ways to reduce the negative aspects of this emerging organizational norm.¹⁶⁵

More recently, a new model is emerging which includes an intermediary position, the physician leader, to bridge the gap between those responsible for patient care and those responsible for the overall health of the organization.¹⁶⁶ In “The Physician Leader in Health Care,” Dr. Richard Birrer, MD, notes that in recent years, “the physician’s role in health care management has become increasingly important... [T]he emergence of a diversified medical industrial complex has made it obvious to physician leaders that they must be team players rather than authoritarians.”¹⁶⁷ Moreover, some physicians are choosing to become hospital administrators, and to learn the additional business and management skills necessary to take on this new responsibility.¹⁶⁸ In Health and Health Care 2010, the Robert Wood Johnson Foundation discussed the ongoing changes in the

¹⁶³ The two senior managers structure has turned up in educational institutions as well. Some school districts are also beginning to split the top management position between a top administrator or superintendent, and a key curriculum educator. There has been increased recognition of the overwhelming multiple demands of the position of Superintendent of School districts, and that more than one person may be needed, at the highest organization level, to meet the management and educational needs of the District office. The American Association of School Administrators, in its publication “The School Administrator,” commented on this new phenomenon in public school district office. See “Chief Academic Officers,” in The School Administrator. See also Harvey, “**An exploratory study of Exemplar Administrative Teams in Primary School**.” Central school district offices are beginning to create a specialized number two position, the chief academic officer, who reports to the superintendent/CEO, the top administrative person. The reason given for the addition of this new position, the chief academic officer, is to balance the need for “political and administrative skills with the equally important need for someone with expertise in curriculum and instruction.” The School Administrator, by Jay Mathews. This recent realignment of responsibilities in some school districts allows districts to ensure that they have appropriate staff to focus on both key aspects of school management, and district office benefits from the expertise and special skills and training that both bring to their areas of responsibility. As was noted by one chief academic officer, “Do we expect the chief hospital administrator to teach the medical interns or operate on a patient? It is good enough, in my opinion, if the superintendent/CEO is an excellent fiscal and human manager and provides good leadership so specialists, like myself [sic], can perform their jobs at optimal level.” “Chief Academic Officers,” by Jay Mathews.

¹⁶⁴ Drucker, Managing the Non-Profit Organization: Principles and Practices, page 108.

¹⁶⁵ Ibid, pages 110-114. See also Drucker, On the Profession of Management.

¹⁶⁶ See, e.g., www.healthcaremanagementcareers.org. Health and Health Care 2010, Robert Wood Johnson Foundation, pages 102 and 367; Snook, Hospital Administrative Careers, page 6. This model of physician leader is in keeping with the emphasis, in the orchestra arena, on better management and organizational training for musicians and the music director. In the Mellon Foundation materials, there is a great deal of discussion about the need to educate musicians to be better administrators. See, e.g., The Orchestra Forum: A discussion of Orchestras in the United States, pages 10 - 16.

¹⁶⁷ Birrer, “In Health Progress”.

¹⁶⁸ Snook, Hospital Administrative Careers, page 6. See also Health and Health Care 2010, Robert Wood Johnson Foundation, page 102.

medical care and administration. As hospital and other medical institutions move even more into corporate models for greater effectiveness and efficiency, it is even more important to have physician-managers who are sensitive to the needs of the patients and understands of the needs of the institution.¹⁶⁹

Dr. Birrer notes that as clinicians, physicians must be independent so that they can protect their professional autonomy, since their decisions must be driven by what is in the patient's best interest exclusively. However, as physician leader administrators, they serve as "participative agents of the organization," and work collaboratively to support the organization.¹⁷⁰ The challenges inherent in this position are obvious, and the article goes on to describe different leadership models that support a physician in this crucial role, depending on the strengths of the individuals and the needs of the organization. Thus, the materials support that it is incumbent for the specialists (the doctors) to learn about administration and for the administration to learn about medicine.

This additional intermediary person is expected to bridge the communication gap between the doctor with his or her expertise and focus on the individual patient and his or her medical condition, and the administrator with his or her focus on the organizational needs. And yet, in a way this indicates a failure—that of the chief medical officer and the top administrator to communicate effectively, appreciate each other's areas of specialty, understand their mutual roles in the organization and find common grounds for a good working relationship. Perhaps that is the reason why I have not seen many references to similar positions in other organizations. NAASE executive directors who complete a special course of study can be certified as para-rabbinic professionals, capable of performing certain religious rituals. The Reform movement also has a specific training program for lay paraprofessionals. The goal in each of these programs is to create opportunities for non-clergy to be better equipped to assist congregants and the clergy during life cycle ritual moments. They are not being trained to be intermediaries between the administrative and spiritual parts of synagogue management.

Instead, in most organizations the focus has been on strengthening core relationships and on ensuring that the two senior positions understand each other's roles and responsibilities and learn to lead together and as individuals for the good of the organization. As has been repeatedly acknowledged in management materials relating to different types of organizations, regardless of the type of organization and the formal corporate structure, good communication, trust and respect and an understanding of the skills and strengths each person brings to the table, are of paramount importance—putting in a middle man seems counter to building the level of relationship required to go from uneasy ambivalence to a creative and positive working environment.

IV. Looking again at the Three-Legged Stool Model

After reviewing various organizational models, one can see that certain words are repeated in discussing the relationship between the top administrative and program staff

¹⁶⁹ **Health and Health Care 2010**, Robert Wood Johnson Foundation, page 367.

¹⁷⁰ Birrer, "In Health Progress."

—communication, trust, respect, ambiguity, confusion, leadership and authority. Regardless of the formal structure that defines their reporting relationships to each other and to the lay leadership, both the field research and the materials reviewed above all demonstrate that the crucial issue is whether the interpersonal relationship between the rabbi and the executive director works, how they understand their roles together and in their separate spheres of responsibility, and how they interact collectively and individually with the lay leadership. Given that, is the three-legged stool image a helpful way to talk about the rabbi/executive director relationship?

The concept of a three part management model has also been applied to orchestras, with their presidents, artistic directors and business executives. As previously noted, the executive director of the Cleveland Symphony Orchestra described the orchestra's management structure as a "triangular structure...often called the Bermuda Triangle—consist[ing] of the lay board leader at the top, supported by the music and executive directors, among whom exist the most important organizational relationships in the entire institution."¹⁷¹ In this situation, the board president functions as the CEO, who governs the orchestra, the music director is the institutional leader in the minds of the public, with final artistic authority and significant management responsibilities (for which he or she has little or no training), and the executive director is responsible for the business aspects, but also has artistic input. The task of the orchestra organizational structure is to make sure that these three positions work together well, although each person has very different functions and roles.

Many of the authors discussed above in this paper, whether or not they refer to the three-legged stool, use the same kind of triangular organizational analysis based on management, leadership and governance through which the congregation's vision is achieved. The difficulty for organizations is the practical application of this analysis within the organizational structure, and how to determine who has what level of authority and responsibility in each area.¹⁷²

Finding the right balance among these three is a difficult, vexing and perplexing task. It is akin to keeping the seat of a three-legged stool horizontal while sitting on uneven, shifting ground to keep the seat level, the legs must be adjusted.... Balancing and integrating management, leadership and governance requires thinking through and integrating the requirements of the work, the needs of the people who do it, and the nature of the system of authority to which all employees will be subject. The proper balance is difficult to determine and even more difficult to achieve because they overlap and must be integrated.¹⁷³

¹⁷¹ Morris, "Symphony Orchestra Boards and Board Leadership" Pages 49-51.

¹⁷² In Snook, **Hospital Administration Careers**, page 9. The tension between the chief medical officer and the administrator is recognized and identified as often arising out of poor communication. See also Byrnes, **Management and the Arts**, pages 168-169; Welch, **Church Administration**, page 65-67.

¹⁷³ Nickols, "The Executive's Three-Legged Stool."

In a congregational setting, spiritual and administrative or management leadership overlap significantly and are central integrating forces of every aspect of organizational life since management should support the vision and should follow naturally from the religious values that are fundamental to the religious institution.¹⁷⁴ Or, to state it another way, leaders in a congregation have three basic tasks: to provide efficient organizational management; to provide effective guidance for the congregation and its membership; and to provide authentic spiritual direction.¹⁷⁵ “Where any or all of the three functions fall primarily upon clergy or laity rather than being responsibly shared, the church will experience weakness in the execution of its leadership functions.”¹⁷⁶ The various leaders in the religious community must all work together in an integrated way.

Creating the right balance within the spiritual context of congregational life is difficult, and it is no surprise that the religious term “covenant” is often used to describe the interpersonal relationships that allow that balance to be achieved. This term reflects the idea of mutual promises and commitments, and a mutual understanding of what is expected from the parties who make the covenant. Max De Pree, founder of a famous high design furniture company (Herman Miller), described the modern workplace as participatory management where the key is covenantal relationships. He describes this covenant, albeit in a non-religious setting, as one which “bind[s] people together and enables them to meet their corporate needs by meeting the needs of one another.”¹⁷⁷ It involves shared values, common management processes and ongoing communication. In a covenantal management structure, each person in the organization has some responsibility, whether primary or supporting, in each of the three legs of the organization. Focus is on how their overlapping responsibilities are handled internally, and specifically how the individuals given the task of managing, leading and governing work together. Partnership, team and covenant concepts dovetail with the three-legged stool model to explain how that happens.

Team theory looks at the internal relationships in an organization and the way in which two or more individuals work collectively towards a common goal.¹⁷⁸ Teams are bound together by a common mission and function best when there is an atmosphere of trust and an agreed-upon set of core values which the team embraces. Teams don’t necessarily spring up on their own, however, and there is usually a leader, at least initially, to provide and maintain momentum and to give the team a clear vision of what the goals are.¹⁷⁹ Ideally, the leader establishes a team in which there is no blind acquiescence to authority,

¹⁷⁴ Geoffrion, **The Spirit-Led Leader**, pages 17 and 28-29. Abraham, Joseph, Jacob, Moses and David are all examples of leaders devoted to God who relied on God’s power for effective leadership and who address administration through the spiritual perspective.

¹⁷⁵ Anderson, **Management of Ministry**, pages 79-80.

¹⁷⁶ *Ibid.*, page 79.

¹⁷⁷ De Pree, **Leadership is an Art**, page 15.

¹⁷⁸ See Katzenbach, **Teams at the Top: Unleashing the Potential of both Teams and individual Leaders**; Katzenbach and Smith, **The Wisdom of Teams: Creating the High-Performance Organization**.

¹⁷⁹ **Leadership is an Art**, page 17; Ware and Primer, **Investment Leadership: Building a Winning Culture for Long-term Success**, page 137.

and where each team member is able to put his or her skills towards the greater good.¹⁸⁰ As team management theory continues to evolve, there is general consensus that teams work best when they provide people with common values and common goals with the right organizational structure and ongoing support.¹⁸¹

In top management teams, the tendency is to focus more on individual accountability and individual results, but it is expected that the members of that team will focus collectively on the same organizational mission within the context of the same value system.¹⁸² Team work at the top, to be effective, has to find an integrated balance between the individual, single-leader hierarchal groups and real team performances.¹⁸³ Leadership teams may, when they work successfully, result in enormous collective strength and power to move the organization forward. It isn't easy in any context and, as we have seen, it is one of the struggles faced by religious and non-religious organizations that establish teams but don't necessarily understand what the teams should be doing, and how they should work. There are times where there is enormous tension between individual executive leadership--and the idea of individual responsibility and accountability-- and leadership teams--with their mutual accountability and collective responsibility. Religious institutions, and synagogues in particular, often find themselves wrestling with the tension created by finding that balance.

One way to limit the possibility of tension is to have an executive leader-led team, where the team is hierarchical in nature and where each member of the team looks to a single leader at all times for guidance and ownership of the process. This CEO model is, as we have already discussed, used in some synagogues and other religious organizations. On the other hand, successful teams do not have to be led by one person. In Leaders Who Make a Difference, Nanus and Dobbs describe teams in which there is split leadership.¹⁸⁴ Using arts organizations as a prime example, Nanus notes that many management teams include a general manager, who focuses on the administrative/financial side of the organization, and an artistic director, who leads the program efforts. These teams, less hierarchical in nature, reflect a growing trend towards broader, less formally structured teams.¹⁸⁵ The same argument is found in some of the church-management materials discussed above in pages 24 to 32.

As we have seen in the discussions of the various organizational partnership or team approaches, teams may be full of tension at times and create complications based on

¹⁸⁰ Collins, **Good to Great: Why Some Companies Make the Leap... And Others Don't**, page 60.

¹⁸¹ See, e.g. Drucker, **On the Profession of Management**, page 172

¹⁸² Katzenbach and Smith, **The Wisdom of Teams: Creating the High-Performance Organization.**, page 212.

¹⁸³ Katzenbach, **Teams at the Top**, page 3.

¹⁸⁴ Nanus and Dobbs. **Leaders Who Make a Difference: Essential Strategies for Meeting Nonprofit Challenge**, page 150.

¹⁸⁵ Nanus, **Leaders Who Make a Difference**, pages 153-164. In **Reengineering the Cooperation**, the author notes the same shift from a rigid structure to a more team based approach where jobs are multi-dimensional and responsibilities shift with needs leaders of teams serve as coaches and motivators but no longer manage by imposing their will unilaterally. See also Hammer and Champy, **Reengineering the Corporation: A Manifesto for Business Revolution**.

interpersonal dynamics regardless of how much structural clarity exists on paper. And yet, over and over again, there is a sense that when the team works, the organization benefits from the collective wisdom of all involved, and the whole is greater than the sum of its parts.¹⁸⁶ Trust, respect, communication, shared values and other terms repeatedly used to describe the elements of a positive team relationship between the rabbi (or minister, or artistic director, or chief medical officer, or orchestra leader) and the executive director (or church business administrator, or business manager) echo the key elements that are used in conceptualizing the team framework. In this case, the rabbi/executive director team has a collective goal: to provide leadership, management and governance to the organization it serves. None of these is necessarily the sole purview of any one member of this team, and each member of the team has areas where he or she has a greater role to play. What is important is that they recognize that their collective actions, working together, provide greater support to the synagogue than each working unilaterally.

Thus, while on its face, it may appear that the executive director represents the “management” leg of a three-legged stool model, the rabbi the “leadership” leg, and the president the “governance” leg, that would be a gross simplification. In many congregations, the rabbi and the executive director, along with the president, work as a team to fulfill all three aspects of the synagogue’s organizational life, albeit with varying degrees of responsibility and authority in each area. No one, on his or her own, can provide everything that is required of all three legs to support the congregation and allow it to flourish.

A. Management

Management relates to the day-to-day operations of the organization and the way in which the employees and the programs and activities of the organization function. Management takes place at every level of the organization, but ultimately, it is about “the art and science of designing, engineering, operating and improving the work and work control systems that perform the work of the organization”¹⁸⁷ and for “providing the personnel, physical and fiscal resources to meet defined goals.”¹⁸⁸ Executive directors, almost by self-definition, usually have the day-to-day responsibility for the operations, finances and personnel in congregations. This does not mean that they directly supervise all staff; many administrators manage the business staff (those responsible for the finances, membership, operations and personnel issues of the synagogue), while others also manage the program staff of the congregation, but not the clergy. The rabbi, too, has administrative responsibility. Not only does he or she often supervise the other clergy, but the rabbi may also supervise program and educational staff. Both the administrator and the rabbi have to work with others, including each other, to implement programs and to make sure that the synagogue functions. As managers, they both focus on the here and

¹⁸⁶ See Katzenbach, **Teams at the Top**, pages 115-117.

¹⁸⁷ Nickols, **The Executive’s Three-Legged Stool**; Grint, **Leadership**, pages 186-188.

¹⁸⁸ Welch, **Church Administration**, page 12; Brynes, **Management and the Arts**, pages 14-15 (good management creates a workable system for a specific organization and takes into account group dynamics)

now to ensure that the congregation's current needs are being met and "turn strategic vision into operational reality."¹⁸⁹

B. Leadership

Leadership, on the other hand, is about human relations, both internally relating to the synagogue staff and externally relating to the synagogue's congregants and lay leadership. Leaders use their personality and communicative skills to "influence the directions, goals and efforts of others through means that include but go beyond the simple exercise of authority."¹⁹⁰ Modern leaders have to strike a balance between being open and vulnerable and taking charge—they lead from close up and create opportunities for staff and lay leaders to solve problems together.¹⁹¹ While authority comes from power derived from their formal role in the organization, their leadership derives from their informal role as visionaries and people who can rally others around.¹⁹² There is no universal leadership style, since it varies based on the cultural norm of the organization and the individuals involved.¹⁹³

Clergy, as religious leaders, have a unique organizational role in synagogues and churches because of their education, "calling" and role as advisor, counselor, ritual leader and member of the sacred community in which they serve. Their leadership has biblical and theological components from which they establish a vision for the congregation, articulate values, establish policy, and create a place for a vibrant spiritual life for the congregation and its members.¹⁹⁴ As another writer described the clergy's leadership role in congregations, he stated that they are "spiritually centered, trusted and trusting, looking to a future of hope" and try to create a vision, communicate it, and act with commitment to that vision and mission.¹⁹⁵ The value placed on the clergy's leadership is evident in every religious group researched, and the impact he or she has on the organization. That special leadership is understood and appreciated by the executive directors of synagogues when they speak about respecting the rabbi and supporting the rabbi's vision for the congregation. At the same time, as often noted, visionary leaders may be more passionate than practical, and the administrator may be called on to help turn the vision into reality.¹⁹⁶

Through their different types of leadership, rabbis and executive directors work with their colleagues, lay leaders and congregation to further the mission of the synagogue and to

¹⁸⁹ Donaldson, "A New Tool for Boards," page 54.

¹⁹⁰ Nickols, **The Executive's Three-Legged Stool**; Welch, **Church Administration**, page 38; Cladis, **Leading the Team-Based Church** (leaders create a team opportunity to delegate responsibility), page. 41.

¹⁹¹ Hirschhorn, **Reworking Authority: Leading and Following in the Post-Modern Organization**, page 31. See also Ju and Cushman. **Organizational Teamwork in High-Speed Management**, page 66.

¹⁹² Grint, **Leadership**, page 6.

¹⁹³ Schein, **Organizational Culture and Leadership**, page 135.

¹⁹⁴ Geoffrion, **The Spirit Led Leader**, pages 112-114.

¹⁹⁵ Hobgood, **The Once and Future Pastor**, page 65. Indeed, the relationship between the pastor and the people he or she serves has been described as a paradigm of the relationship of the people with God. Anderson, **Management of Ministry**, page 87.

¹⁹⁶ Bennis and Biederman, **Organizing Genius: The Secrets of Creative Collaboration**, pages 39, 199.

make sure that the long-term vision of the synagogue will be achieved. The congregation looks to the rabbi to articulate what the synagogue should be doing, and to lead the congregation by maintaining strong and positive relationships with individual members and the lay leadership. As the supporters and actuators of the rabbi's vision, executive directors need to be able to encourage the congregation to continue down the visionary path articulated by the rabbi. Thus, both the rabbi and the administrator have to motivate followers to achieve common goals.

C. Governance

Lastly, rabbis and executive directors are involved in governance, the "means through which power and authority are exercised in an organization."¹⁹⁷ For the rabbi and the administrator, their formal roles in governance are found in by-laws and other documents. But, more importantly, their informal governance roles are demonstrated by the extent to which their voices are heard by the lay leaders with regard to the decision-making processes of the congregation, and the extent to which they successfully fulfill their leadership and management roles.

V. CONCLUSION

What can we learn from reviewing different faith-based and not-for-profit organizational models, from Jewish materials and information, and from revisiting the three-legged stool model and seeing how it relates to concepts of team and covenantal relationships? Regardless of reporting structures and the scope of management and governance responsibility each position carries, there are common threads that may help congregations think about the role of the executive director in their congregation and to support a positive working relationship between the rabbi and the executive director. The rabbi and executive director must respect each other; understand the role each has to play in management, leadership and governance; communicate clearly; and take advantage of their individual expertise. If this happens, it is likely that their combined efforts will ensure that:

1. the organizational vision for the future is clear and carried forward;
2. the mission of the organization is defined and understood, and permeates everything that the organization does;
3. the creative programs of the organization are supported;
4. the fiscal, human resources, and other resources, of the organization are efficiently and effectively managed;
5. individual talents and skills are utilized effectively;
6. there is transparency among the volunteer and professional leadership;
7. there is a positive and strong governance structure;
8. the ongoing management structure of the organization supports its mission;

¹⁹⁷ Nickols, **The Executive's Three-Legged Stool**; Bennis, **Organizing Genius**, page 50 (leaders "inspire, communicate and choose"); Pound, "The Promise of the Governed Corporation, " page 79.

9. and, if necessary, the organization can and will continue during leadership transition.

There is no perfect organizational model to make sure that the role of the executive director in the areas of management, leadership and governance is crystal clear. There is no best way or no single organizational framework for synagogues that will ensure that the executive director, rabbi and president will have the kind of relationship that positively supports the congregation by maximizing the way in which each works to develop the strong leadership, management and governance legs of the stool, and the kind of fluid team that will best serve the synagogue. And, it is clear that there is the possibility of both strength and weakness from the fact that there are two senior professional positions, each with his or her special skills and responsibilities.

The ambiguities inherent from these two positions may create tension and confusion over lines of authority and responsibility within the organization and with the lay leadership. The fact that the rabbi usually has more authority and recognition as the leader (more “equal” in other words), even though the executive director may have power and authority in certain key management areas, may also lend itself to organizational conflict.¹⁹⁸ The interpersonal dynamics, both positive and negative, between the rabbi and executive director occur regardless of reporting structure. However, as demonstrated over and over again in the comments of Executive Directors (see appendices A and C) and in the more theoretical materials, the somewhat fluid and imprecise *de facto* organizational relationship between the rabbi and the executive director can also be an energizing, creatively challenging and positively balanced arrangement for the congregation.

We all need to remember, however, that “ritual, symbolic understandings, and cultural legitimacy are all involved in anointing certain organizational forms as ‘effective’ or ‘appropriate.’”¹⁹⁹ In some congregations, a hierarchical or CEO model with a defined and overt leadership structure may make sense where clearly defined practical and organizational lines of authority and responsibility are of paramount importance. In other congregations, the creative tension from a flatter organizational structure may work better so long as the executive director recognizes the rabbi’s unique authority as the spiritual leader. At this time, most Reform congregations do not follow the CEO corporate model since both the rabbi and the executive director report to the lay leadership but that is only one small part of the story. At the same time, executive directors have learned that they can only be successful in their positions if they develop a strong cooperative relationship with the rabbi; make sure that there is ongoing communication; and support, respect and understand areas of rabbinic prerogative. It can be a difficult balancing act at times, but can also create a wonderfully rewarding and enriched management structure.

¹⁹⁸ See, e.g., Welch, **Church Administration**; Bonem, **Leading from the Second Chair**; Cladis, **Leading a Team-Based Church**; Sigman, **The Orchestra Manager’s Survival Guide**, page 23, “Differences of opinion can surface when two creative, dynamic individuals share leadership. But when both put the interests of the orchestra first and strive for consensus, a productive working relationship can emerge;” see also Alsop, Frank, Slatkin, Hyslop, and Zampino, **Working with the Music Director**, pages 37-38.

¹⁹⁹ Demerath, **Sacred Companies**, page 3.

There are positive ambiguities in synagogue management today. Who the executive director reports to and the synagogue's formal corporate structure is one part of that delicate balance. Making sure that the individual congregation's formal and informal organizational structure work in tandem is another piece. In each congregation, the structure needs to further the ability of the rabbi, president and executive director to act together, to communicate better, and to understand the interplay of their individual roles more clearly. If the individuals and the organizational structure work well together, the covenantal relationships encouraged by the URJ will emerge. The synagogue environment will encourage the rabbi and executive to build strong relationships with the each other and to freely share and take advantage of each other's skills and areas of expertise.

Cladis, in Leading the Team-Based Church, passionately articulates the importance of thinking about, and understanding the implications, behind the question of who and how the church, or synagogue, is being managed.

“If a church (synagogue) is to succeed in carrying out a healthy ministry and developing a good Christian (Jewish) community there must be stable and high-quality relationships among the members of the principal leadership team.

A healthy church (synagogue) leadership team with trusting relationships radiates health and vitality throughout the church (synagogue) organization and its whole system of relationships. Just as powerfully, a dysfunctional team radiates pain and dissension throughout the congregation. How those responsible for church leadership lead staff or ministry boards and teams has an enormous effect on the quality of relationships within the church (synagogue) community and the congregation's effectiveness in ministry.

Team-based ministry is the most effective model for leading and organizing Christian (Jewish) ministry for the twenty-first century.”²⁰⁰

“Synagogue” and “Jewish” parentheticals added for emphasis.

I leave the reader to decide within the context of his or her own congregation and the individuals what is the best structure to provide for a healthy and effective synagogue. Regardless of which style of governance and management the congregation chooses, it is very important to understand the implications of that decision. I hope this paper helps to clarify those implications for congregations, and to provide a framework for thinking about what is best for individual congregations.

²⁰⁰ Cladis, **Leading the Team-Based Church**, page xi.

**Appendix A:
Responses from Executive Directors, July 2006**

# of Member Units	Lay Leadership	Senior Rabbi	Both	Notes
800	X			I report to the Executive Council and indirectly to the Board.
575	X			Everyone thinks I am answerable to them but in reality I answer to the President.
440			X	I report to both the senior rabbi and to the President, but primarily to the President
2000	X			I report to the President
500			X	I report to directly to the president, and make a monthly report at the board of trustees meeting, Also reports to the senior rabbi, everyone thinks I report to them but the above is it.
477	X			Report to Board via VP of operations
800			X	Yes, senior rabbi is my supervisor. Ultimately, I work for the board.
200	X			I report to the Board.
1000			X	I report to both the senior rabbi (as per bylaws) and the president (as per real world).
1200			X	I report to both, per my contract
1050			X	I report officially to the president and the board, but I run everything through one of the rabbis
1450	X			Reports to the Board of Trustees through the President and the Executive Committee.
930			X	I report to the Sen. Rabbi and President
700	X			I report to the President.
750		X		My position reports to the Senior Rabbi
950	X			I report to the President
320	X			I report to the VP of Administration
522	X			I report to the Board and/or President
			X	The President and the Senior Rabbi
700			X	I report to the president but in my current contract, it also says the senior rabbi has the final say to various things. In my next contract, it will be exclusively the president/board
600			X	It's been changing here. It had been the Rabbi as well as the president, treasurer and VP Admin, but lately, and I see this continuing, it's been more the President, treasurer and VP Admin. We're working towards Rabbi dealing more with the ritual/spiritual side of the temple. Working at it - it's a process, you know.
	X			I report to the President

**Appendix A:
Responses from Executive Directors, July 2006**

# of Member Units	Lay Leadership	Senior Rabbi	Both	Notes
640		X		Currently I report to our senior rabbi.
350	X			I report to everyone but, more formally, to the board at monthly meetings.
182	X			
235	X			I report to the board.
600	X			I report to the board, but in reality the senior rabbi also/especially. Our senior rabbi has the responsibility of supervising all staff on a day to day basis, based upon the CCAR yellow book.
2100	X			I report to the president.
530	X			I report directly to the president.
450	X			I'm self- directed and supervised. The President and I communicate on a regular basis via phone/email. The rabbi and I speak daily. We don't have a formal reporting line...
		X		I report to the senior rabbi.
250	X			I report to the President of the board (with input on evaluation from the rabbi)
	X			I report directly to a committee chair who in turn reports to a VP
1400		X		I report to the senior rabbi.
570			X	I report to the board of trustees, but the rabbi is my supervisor
			X	I report to Sr. Rabbi & board/president.
350	X			I report to the Board. But I communicate and share information in an informal way with the rabbi- as he shares with me.
1100	X			The senior rabbi and I both report to the board.
260	X			The administrator reports to the board and is supervised by the Treasurer
1150	X			I report to the President of the Board as does the senior rabbi.
900	X			I report to the President
820	X			Report to the Board.
801	X			I report to the Board (i.e. they must approve my hiring) and meet with the President on a weekly basis

**Appendix A:
Responses from Executive Directors, July 2006**

# of Member Units	Lay Leadership	Senior Rabbi	Both	Notes
880			X	Our senior rabbi is my direct supervisor, but I also report to the President.
380	X			I report to the Board.
700	X			In theory I report to the president.
630			X	I had dual reporting to the board of trustees and to the rabbi.
1200	X			I will report to the board.
1040	X			According to my job description, I report to the President (as the representative of the Board). However, the senior rabbi is considered, in some ways, the "on-site supervisor" of all the senior professional staff... While we do not have a strong formal review process in place, anything resembling a review I have had has been with laypeople, members of the Executive Committee.
355		X		I report to the rabbi.
700+			X	I report to the board and president and respond to the Rabbi. Although the longer the rabbi is here, it appears this balance is changing.
910 and dropping			X	I report to the rabbi (although the president thinks I report to him)
	X			I report to the board, via the president
	X			I report to the board but serve at the pleasure of the senior rabbi... And besides just about everyone thinks I work for them anyway.
860	X			My direct report is to the president, but I have responsibility for working with the VP of Administration and the VP of Finance. I have an indirect relationship with the Rabbi.
1065	X			
425	X			I report to the board and president
300	X			I report to the executive committee and the Board of trustees
850	X			I report to the board of trustees
1250	X			I report to the president. I meet with the rabbi, but do not consider it "reporting."
	X			I serve at the pleasure of the Board of trustees but on a daily basis, I work with the Rabbi, not essentially for the rabbi.
500	X			I report to the Board, although our leadership doesn't always recognize that. The rabbi was solicited for feedback for my review, but only volunteers were solicited for his... which is fine for political reasons but not reflective of the reporting relationships.

**Appendix A:
Responses from Executive Directors, July 2006**

# of Member Units	Lay Leadership	Senior Rabbi	Both	Notes
850		X		My contract says I report to the Senior Rabbi.
1100	X			Report to the president or other member of the executive committee
2000	X			Board
850			X	New Bylaws- report to the president and senior rabbi.
1500	X			I report to the board and president, not really to the senior rabbi but I work with him very closely.
		X		This congregation thinks I report to everyone. The rabbi and I believe I report to him, the presidents often think I report to them.
			X	In reality (and that means being smart enough for job security) I report to whoever I can to cover myself depending on the issue! The truth is I report to the board, led by its president and executive committee, and to the senior rabbi.
	X			I report to the board. I sign the rabbi's checks. was not always this way
550	X			Report to the president and Board.
600	X			I report directly to the president and ultimately the board.
830	X			I report to the Board (one-on-one to the president)
1100			X	When I am evaluated it is the senior rabbi and President who are evaluating me.
760	X			It's not real clear. I report to the President, but... Personnel committee did the hire, does reviews (with formal inputs of dozen people) would terminate. Senior rabbi is in charge of all senior staff including myself. I am reign king for admin procedures.
	X			By by-laws the board, By practice the president
500	X			Board first (Rabbi second)
1100	X			Report to board. Consults to rabbi but doesn't report to him.
920	X			I report to the president
580			X	Report to board and senior rabbi, as well as the financial secretary as needed.
	X			The rabbi wants to believe I report to him, but in reality, and he knows it, I really report to the president. However, he and I sort of report to each other as a checks and balances. We have a good relationship and he allows me to do my job. He is also very aware of what's going on here operationally because I keep him in the loop.
1050	X			I report to the board through the President.

**Appendix A:
Responses from Executive Directors, July 2006**

# of Member Units	Lay Leadership	Senior Rabbi	Both	Notes
520			X	
500	X			The board, The senior rabbi for some things... although we all know that he has the last word...He defers to me on administrative and financial matters. The whole congregation it seems
1000+	X			I report to the President and work with the Rabbi.
1450		X		
			X	I report to the President and the Rabbi.
1100+	X			The President is my direct supervisor. The rabbi and I work together, but he does not supervise me- nor I him.
1900	X			Report to the President/Board. After my experience at Temple Sholom, I'll never agree to reporting to a member of the clergy!
3000		X		
925	X			I report to the president of the board.
1050	X			I report to the President and Executive Vice President, and through them, to the board of Directors
150		X		I report to the Rabbi, I report to the President in the Rabbi's absence, if necessary.
	X			Up until this February, I reported directly to the president and indirectly to the rabbi. The rabbi was made CEO in February, so now I report directly to her.
387	X			I report technically to the Administrative VP but in reality almost always to the President. Having said that, I don't believe any of us can work... without the support and approval of the rabbi - but I do NOT report to him.
600			X	President and senior Rabbi
500	X			
	X			Our organization chart shows the Rabbi and ED reporting to the President. That's the theory. In practice, there's a lot of scrambling that happened if the rabbi thinks we should have blue recycling bins, or if he likes a certain custodian and suggests different work hours for that employee, or if he heard we could get better pricing from a bakery (that doesn't deliver) or if..., or if...
1050	X			I report to the Board. The Rabbi and I are on the same level of our organization chart.

**Appendix A:
Responses from Executive Directors, July 2006**

# of Member Units	Lay Leadership	Senior Rabbi	Both	Notes
307	X			My contract says the president, but I report to one of the vice presidents. Technically I don't report to the rabbi, but he has a lot more weight in the community. My vice president is often unavailable, as is my president, and so often I end up checking with the rabbi. I report to the membership committee co-chairs, but only in regards to membership activities.
	X			If your question is aimed at "who is my boss" then I would say first my boss is the President. If the president says "x" and the senior rabbi says "y", I am obligated to do "x". Does not happen very often, thank goodness. The president is the person who negotiates a contract with me; the senior rabbi is supposed to offer on-going consultation and regular reviews, but doesn't. I also report to various committee chairs.
375	X			I report technically to our Administrative VP but in reality almost always to the President. Having said that, I don't believe that any of us can work in a synagogue without the support and approval of the rabbi- but I don't NOT report to him.
	X			Har HaShem went to a corporate form of governing two years ago based on the Carver Model. An executive Authority was established- the EA- comprised of the Senior Rabbi, the Executive Director and the Educator. The purpose was to keep the Board out of the day-to-day operations of synagogue life. In an effort to correct failures, the rabbi was named CEO in February giving her sole responsibility and authority over all staff and the day-to-day operations including fiscal management.
700	X			I report to the President. I give an oral report at Executive Committee and Board of Trustee meetings. In addition, I participate in weekly staff meetings with our clergy and other professional staff members.
630	X			The president is my direct supervisor. The senior rabbi has direct input into my daily schedule if he so desires.
750	X			Both the rabbi and Executive Director report to the President even though org chart peers, he is the first among peers
	X			President.
1400		X		

**Appendix A:
Responses from Executive Directors, July 2006**

# of Member Units	Lay Leadership	Senior Rabbi	Both	Notes
500		X		On paper I report to the rabbi, but he basically offers zero supervision/oversight/direction/feedback. He pretty much ignores me, rarely responds to my voicemails, emails, or written notes- It's quite frustrating, all in all. I work very closely with the Board president, and one of the four vice-presidents has "Administration" (that's me) as his primary "portfolio," so occasionally I meet with him.
	X			Officially I report to the President, but being blessed with a very close relationship with our Rabbi, we check in with each other almost every day as well.
	X			The Board and President may be more comfortable giving me direction than the rabbi, and the rabbi and I work together. We both report to the Board.
	X			I report to the president of the Board but we actually have a working (well) three legged stool right now. I work very tightly with the senior rabbi. The three of us meet regularly.
		X		The rabbi is responsible for all professional staff, including Executive Director. That said, I take direction in daily operations from the president for the most part. The three of us are in constant contact, though - there are no surprises.

**Appendix B:
Executive Director and Administrator Job Descriptions, 2006**

**650 members
Temple X
Position Description: Executive Director**

Summary:

The primary function of this position, and all other positions at Temple X , is to enhance the spiritual and community experience of membership.

The Executive Director is responsible for day-to-day synagogue administration including all support functions; management of volunteers, professional and support staff; fiscal management; member relations; and facilities management. The Executive Director is also responsible for the overall scope of temple activities and is involved, in varying degrees, with its many programs and services. In conjunction with the Board of Trustees, and with its approval, the Executive Director develops and implements synagogue policies and programs. **This position reports to the President of the Board of Trustees, and works collaboratively with the Rabbis, Cantor, Education Director, and Preschool Director.**

**500 Members
JOB DESCRIPTION – Executive Director**

Title: Executive Director

Function: The Executive Director serves as the chief administrative officer of the congregation in accordance with the principals, guidelines and objectives set forth by the Board of Trustees and the Constitution and By-Laws of the Temple. The Executive Director is responsible for the implementation of the policies of the Board of Trustees. She provides the day-to-day management of Temple fiscal and administrative affairs and has direct supervisory jurisdiction over all administrative, clerical, and building maintenance personnel. The secretary to the Senior Rabbi and the religious school teachers report directly to the Rabbi and the Director of Education. The Executive Director serves as an ex-officio member of the Board of Trustees and the Executive Committee.

Relationships: **The Executive Director takes direction from and is accountable to the President of the Congregation and the Board of Trustees.** The Executive Director and the Board of Trustees. The **Executive Director also takes direction from the Senior Rabbi** in accordance with the provisions of Guidelines for Rabbinical-Congregational Relationships, (UAHC-CCAR, 1984), or its successor publication. The Executive Director is expected to collaborate and coordinate with the Senior Rabbi, Assistant Rabbi, and/or Director of Education on administrative matters.

600 Members

JOB DESCRIPTION – Executive Director

Title: Executive Director

Function: The Executive Director serves as the chief administrative officer of the congregation in accordance with the principals, guidelines and objectives set forth by the Board of Trustees and the Constitution and By-Laws of the Temple. The Executive Director is responsible for the implementation of the policies of the Board of Trustees. She provides the day-to-day management of Temple fiscal and administrative affairs and has direct supervisory jurisdiction over all administrative, clerical, and building maintenance personnel. The secretary to the Senior Rabbi and the religious school teachers report directly to the Rabbi and the Director of Education. The Executive Director serves as an ex-officio member of the Board of Trustees and the Executive Committee.

Relationships: **The Executive Director takes direction from and is accountable to the President of the Congregation and the Board of Trustees.** The Executive Director and the Board of Trustees. **The Executive Director also takes direction from the Senior Rabbi** in accordance with the provisions of Guidelines for Rabbinical-Congregational Relationships, (UAHC-CCAR, 1984), or its successor publication. The Executive Director is expected to collaborate and coordinate with the Senior Rabbi, Assistant Rabbi, and/or Director of Education on administrative matters.

630 Members Executive Director Congregation X May 2004

Overall Description of the Executive Director's Role

The Executive Director is one of the three key members of the leadership team, along with the Rabbi and the President. **The Executive Director reports to the Board of Trustees and the Rabbi.** This individual is responsible for congregational operations, encompassing:

- Day to day management: execution of administrative and financial affairs, including direct and indirect supervisory responsibility for administrative, support, and maintenance personnel.

- Policy and procedure administration: strategic implementation of synagogue policies and direction established by the Board regarding finances, facility use/maintenance, membership, and office administration, in conjunction with the Rabbi and in regular consultation with lay leadership.
- Achieving the vision/mission of the congregation: Creation and maintenance of an environment in which the staff and leadership can work to ensure the goals of the congregation are met.

**675 Members
Temple X
Executive Director Position Description**

The Executive Director is the chief operating officer of the synagogue, **reporting to the Board through the Board President.**

The Executive Director (Director) partners with clergy, professional staff, and lay leaders to develop policies, and to build and manage the human, financial and physical resources of Temple. The Executive Director is responsible for overall management of the congregation's administrative and financial affairs, including supervisory responsibility for all administrative, accounting, maintenance and outside contracted personnel. The Executive Director provides support for professional staff, committees and affiliates, long-term financial planning and for fundraising, including, as needed, support for: annual giving, proposals for grants, endowment campaigns and fundraising campaigns.

The Director is a member of the professional team, assists the Executive Committee, President and Board of Trustees to develop, execute and evaluate policies and programs, and interacts with appropriate committee chairs who oversee this position's major areas of responsibility.

The Director ensures that the policies and directions of the Board of Directors and its committees regarding the congregation's finances, facility use, maintenance and security, membership, dues and office administration are implemented effectively.

750 members

Job Description : EXECUTIVE DIRECTOR

Reports to: President and the Executive Committee

Works in coordination with: The Board of Trustees, Executive Committee, various committees, Clergy, Director of Education, Program Director and Music Director

Supervises: Administrative Assistants (I & II), Administrative Assistant III (secondary), Bookkeeper, Full-time Custodians, Educator (secondary), Assistant to the Rabbis (secondary), Librarian, and other contract workers as necessary

Summary: The Executive Director of Temple serves as the chief operating officer of the synagogue. The Executive Director assists the Temple Board of Trustees and Committees in the development, implementation, and analysis of all policies and programs of the Temple, as well as assuring the economic, physical, and human resources necessary for a successful congregation. The Executive Director supervises the administrative and facilities staff to ensure the smooth day-to-day operations of the Temple and the effective maintenance of the Temple's properties. The Executive Director oversees the development of the annual operating and capital budgets, monitors income and expenses, and offers staff support and financial policy recommendations to the Finance/Budget Committee and the Board. The Executive Director works in partnership with the Rabbis, Director of Education, Program Director, Music Director and Youth Group Directors to meet the spiritual, educational, and community-building needs of the congregation.

837 Members

JOB DESCRIPTION EXECUTIVE DIRECTOR

The Executive Director serves as the chief administrative officer of the congregation.

The Executive Director is responsible directly to the Board of Trustees of the congregation.

The Executive Director:

1. Participates in the development of policies of the Board and its committees and to support and implement the various programs and policies adopted by the Board of Directors.
2. Holds responsibility for the selection, supervision, compensation and termination of all administrative supervisory and support staff. When appropriate, the Executive Director will consult with the employee's immediate supervisor. Holds responsibility for the communication, execution and implementation of personnel practices and policies with the advice and consent of the Human Resources Committee.

3. Manages the maintenance, use and preparation of all real and personal property owned by the congregation, with the advice and consent of the Building and Safety Committee.
4. Aids the Membership Committee with establishing and implementing consistent policies relating to membership services.
5. Oversees the financial operations of the congregation including the annual operating and capital budgets, annual and monthly financial reports, investments, insurance, purchasing, and development of fiscal and financial policies with advice and consent of the Budget and Finance and Investment Committees.

950 members

Executive Director Roles and Responsibilities

Reports to: President of the Board of Directors

Works in collaboration with: The Board of Directors, Clergy, Committee Chairpersons, Subcommittees and in consultation as necessary with other Temple groups

Supervises: Kehillah Coordinator, Communications Assistant, Administrative Assistants, Bookkeeper, Custodians, Kitchen Staff, Religious School Principal (in partnership with Cantor Serkin-Poole) and other contract workers as necessary

Summary: The Executive Director (ED) of Temple X is part of the leadership team that includes the Clergy and Board of Directors. The ED is responsible for insuring the smooth day-to-day functioning of the synagogue. The ED assists the Temple's lay leadership in the development, implementation, and analysis of all policies and programs of the Temple. The ED oversees the development, monitoring, and evaluation of the annual operating and capital budgets. The ED works in partnership with the Clergy, Beit Midrash, Beit Tefillah, Beit Kneset and Programming Staff to meet the spiritual, educational, and community-building needs of the congregation in ways that effectively implement the Temple's Vision and Precepts.

1000 members

4/25/04

**TEMPLE X POSITION DESCRIPTION
Executive Director**

The Executive Director's job is to manage and oversee financial, building, administrative and security operations of the Temple in an effective and efficient manner consistent with the values of Temple X and Reform Judaism. **He or she reports to the Board of Trustees through the President and works closely with relevant committees of the Board. The Senior Rabbi serves as his or her day-to-day supervisor.** As a member of the senior staff, the Executive Director participates in all aspects of Temple life and policy making.

1000 Members

EXECUTIVE DIRECTOR

The Executive Director works in partnership with clergy, professional staff, and lay leaders in building and managing the human, financial and facilities resources of the Congregation. The Director is responsible for the overall management of the congregation's administrative and financial affairs, including supervisory responsibility for all administrative, accounting, maintenance and outside contracted personnel. The Director provides support for long-term financial planning and for fundraising, including, as needed, support for: annual giving, endowment/capital campaigns and fundraising campaigns.

The Director is a member of the professional team, works under the supervision of the Senior Rabbi and the President of the congregation, is accountable to the Board of Directors, and interacts with appropriate committee chairs who oversee this position's major areas of responsibility.

The Director ensures that the policies and directions of the Board of Directors and its committees regarding the congregation's finances, facility use, maintenance and security, membership, dues and office administration are implemented effectively.

1100 Members

POSITION DESCRIPTION

Title: Executive Director

Reports to: Senior Rabbi and Temple President

Responsibilities:

- The Executive Director ("ED") has primary responsibility for the day-to-day operations of the Temple's facilities, administrative staff, and for relations with Temple members and the larger community within which Temple X exists.
- The ED ensures that the environment or atmosphere of the Temple encourages a feeling of Jewish community and that all operations are conducted consistent with the values of Judaism.
- **The ED ensures that the policies, budgets, and other directives of the Officers and Trustees of the congregation are implemented. To this end, the ED works closely with the clergy, the schools, program and youth staff, and volunteers, and coordinates their activities.**

1200 members Congregation X

Job Description: Executive Position

Position Summary

The Executive Director provides leadership to the Synagogue, is involved in every aspect of temple operations and manages all administration, programmatic, membership, facility and fundraising activities. As per the Congregation's By-Laws, the Executive Director "will perform such duties as will contribute to the efficient functioning of the Congregation as may be prescribed by the Board from time to time." Temple X employs a small staff of long-term and devoted employees. Although all members of the staff have assigned duties, many of the synagogue activities and projects are developed and managed by a team of staff, clergy and lay leaders. The Executive Director is an integral part of every team effort whose input ranges from advisory to full implementation. Informally, the Executive Director should maintain an open-door approach, actively advising and assisting the staff and lay leaders to achieve their goals. **The Executive Director reports to the Board of Trustees.**

1200 Members

DUTIES AS EXECUTIVE DIRECTOR

The Executive Director is the direct executive representative of the Board of Trustees in the management and operations of the Temple and is responsible for the proper business and administrative management of all aspects of the Temple's activities.

The Executive Director serves as the staff administrative officer of the Temple and shall have all necessary authority with respect to and be responsible for the implementation of all business and administrative management decisions of the officers, Board of Trustees, Senior Rabbi and committees of the Temple.

The Executive Director reports to and is subject to the direction both the President and the Rabbi of the Temple. The President and the Rabbi must be kept fully informed by the Executive Director of the day to day operations and problems, as they arise, within the Temple, as well as all major decisions, be they financial, involving personnel, involving members, or likely to have a significant effect upon the congregation, the community or the community's perception of the Temple. It is the responsibility of the Executive Director to function as focal point of communication within the Temple.

1300 members

TEMPLE X

Job Description / Executive Director

THE CONGREGATION:

Temple X is the area's largest Reform Jewish Congregation with a membership of over 1300 family units. It has two campuses. The Seattle campus houses the congregation administrative offices, main sanctuary, Sid Jaffe Social Hall and religion school. The X Campus is located.... The Y Campus is locatedand houses the congregation religion school administrative offices, religion school, Preschool, sanctuary and xx Family Social Hall. The Congregational Cemetery is identified as the "xxx" and is located on....

REQUIRED SKILLS:

The Executive Director must have excellent skills in interpersonal communication to facilitate working with a large Reform Congregation spanning all ages; a solid foundation in fiscal and facilities management; managing/mentoring mid-level personnel and team building; experience in fundraising, development and entrepreneurial projects. Personal attributes include ability to

foster community within a divergent congregation; work as a team player with clergy and lay leadership, “multi-tasker;” diplomatic and able to communicate with diverse populations. The Executive Director need not be Jewish, but must have strong knowledge about the Jewish religion and culture.

GENERAL DESCRIPTION:

This professional staff member’s responsibility is to supervise the managers of the four departments identified as the Finance Department, Facilities & Cemetery Department, Member Services Department and Operations Department on the TEMPLE X organizational chart (see attached) to the goals established on an annual basis as set in a joint meeting between Executive Committee, Executive Director and Managers before the commencement of each fiscal year. This individual shall interact with officers of the Executive Committee, the various committee chairs of Board Committees and ultimately report to the Board of Directors of the Congregation. The Executive Director shall work in collaboration with the Senior Rabbi, and lay leadership to carry out the mission of TEMPLE X.

REPORTING AUTHORITY:

The Executive Director reports to the Board of Trustees. The Executive Director shall cooperate with the Senior Rabbi, professional staff and lay leadership to meet and attain established goals of the congregation.

**Job Description
Executive Director**

Job Title:	Executive Director
Reports To:	Board of Directors, through the President
Works With:	All Temple Staff, Volunteers, and Congregants
FLSA Status:	Exempt
Prepared By:	Search Committee
Approved By:	Board of Directors
Approval Date:	To be determined

Scope: Directs and manages all financial, administrative, and building & grounds activities of the Temple through subordinate staff. Administers policies established by the Board of Directors. Conducts activities to support the Mission of X.

Nature of Supervision Received. Is self supervising. Establishes own work procedures and completes duties with virtually no reference or detail to higher management.

Large Congregation

SAMPLE JOB DESCRIPTION SYNAGOGUE EXECUTIVE DIRECTOR

The Executive Director manages, oversees and is ultimately responsible for the synagogue budget, its physical plant, supervision of non-contractual synagogue personnel, and the overall management and day-to-day operations of the synagogue. The Executive Director, in partnership with the Rabbis, Cantor, Directors of Education, and lay leadership, is responsible for program management, fund-raising stratagems and coordination, membership recruitment and retention, resource management (both financial and human), and overseeing capital campaigns and building programs.

- ◆ ***The Executive Director serves as the central administrator of the Congregation to implement policy decisions of the Board of Directors.***

Large Conservative Congregation

EXECUTIVE DIRECTOR - POSITION DESCRIPTION – DRAFT (8-14-01)

Scope of Responsibilities

The Executive Director of X Congregation serves as the executive staff member of the synagogue and ministers to the needs of the congregation in matters of life cycle events, religious ceremonies and other areas of Jewish living. He bears the ultimate responsibility for the administrative functions of the synagogue consistent with the policies established by the Executive Committee and Board of Managers through the supervision of administrative personnel. Responsibilities include working in tandem with the clergy, coordination of life cycle events, coordination of and participation in religious services, overall management and supervision of personnel, membership recruitment and member needs, overall financial oversight, and staff support for lay and professional leadership. Bearing in mind the religious, educational, and social purposes of X Congregation, the Executive Director initiates activities to ensure that members' needs are met. The incumbent provides necessary support to assist the pulpit and educational staff in meeting the religious and educational needs of the Congregation.

Organization and Reporting Relationships

Along with the senior clergy, the Executive Director reports to the President of the Congregation and through the President to the Board of Managers. The Executive Director works closely with the Senior Rabbi and other professional staff, and takes responsibility for support of all professional programs. The incumbent receives direction from the President and Senior Rabbi of the Congregation with broad latitude for decision-making to carry out the

position's responsibilities. The Executive Director supervises all personnel in areas of education and administration.

Large Foreign Congregation Temple X

Position Description for the Executive Director, Temple X **Temple X Mission Statement**

Temple X is a Progressive Jewish Congregation that provides a spiritual community through a contemporary approach to Jewish practice and a commitment to Jewish tradition, culture and education.

Introduction

To realise Temple X's mission, the Board of Management and the professional staff, depend upon a shared vision and the quality and energy of all our professional staff. Promoting growth and creativity among all staff is the key to the success of the mission and therefore the continued growth and vitality of Temple X's. The Temple Board is dedicated to creating an environment in which individuals can develop to their full potential; in return, professionals are expected to be committed to achieving their personal goals and the goals of Temple X's.

The Executive Director is an integral part of our professional team, reporting to the Board of Management through the President, and working collaboratively with the Rabbis, President, members of the Executive and the Board, other professional staff and officer bearers of associated committees. The Executive Director coordinates all Temple activities and congregational operations, often supervising critical programs personally; takes an active role in the ritual life of the congregation while at the same time, having primary responsibility for the management of the vital human, financial and physical resources of the synagogue community on a daily basis.

Position Description: Executive Director

Overall Responsibilities

The Executive Director reports to the Senior Rabbi and the Board of Trustees and is responsible for the overall management and day-to-day operations of the synagogue. These responsibilities include congregational relations, serving the needs of the membership to ensure that relations are handled in an appropriate manner ethically, morally, and ritually within the context of Reform Judaism. Additionally, the Executive Director is an active member of the senior staff team, responsible for human resource management, financial management, facilities management, cemetery management as well as other duties that may be assigned by the Board of Trustees.

Temple Administrator Job Description

The Temple Administrator directs, administers and coordinates the secular, business and financial activities of the Temple in accordance with the policies, goals, and objectives established by the Board of Directors.

Large Congregation

Position Description Executive Director

Overall Responsibilities

The Executive Director reports to the Senior Rabbi and the Board of Trustees and is responsible for the overall management and day-to-day operations of the synagogue. These responsibilities include congregational relations, serving the needs of the membership to ensure that relations are handled in an appropriate manner ethically, morally, and ritually within the context of Reform Judaism. Additionally, the Executive Director is an active member of the senior staff team, responsible for human resource management, financial management, facilities management, cemetery management as well as other duties that may be assigned by the Board of Trustees.

Appendix C:
Responses from Executive Directors, 2003

Question # 1: Formally defined relationship		
A: Rabbi reports to the president and Administrator reports to the Rabbi.	B: Rabbi and Administrator report to the president, and the Administrator has a dotted line reporting function to the Rabbi.	C: Rabbi and Administrator report to the President.
		X
		X
		X
		X
	X	
		X
	X	
X		
X		
	X	
	X	
		X
	X	
	X	
		X
		X
		X
	X	
		X
		X
		X

Appendix C:
Responses from Executive Directors, 2003

Question # 2: Actual working relationship			Comments:
A: Rabbi reports to the president and Administrator reports to the Rabbi.	B: Rabbi and Administrator report to the president, and the Administrator has a dotted line reporting function to the Rabbi.	C: Rabbi and Administrator report to the President.	
		X	
	X		
		X	
	X		
	X		
		X	We three meet regularly (weekly) together.
	X		
		X	
X			
	X		
	X		
			We all work well together. Rabbi and I coordinate before reporting to President.
	X		
		X	
	X		
		X	I'm the Rabbi. Rabbi and Administrator work in partnership. Rabbi, Administrator and President meet regularly and function as partners.
	X		
		X	
			Rabbi reports to president, Administrator reports to President and Rabbi.
		X	We are colleagues with the welfare of the Temple being primary.
		X	
		X	

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