This Thesis is submitted as a requirement for my candidacy as a Fellow of Temple Administration applicant to the National Association of Temple Administrators.

This Thesis is entitled:

THE EXECUTIVE DIRECTOR'S ROLE IN DEVELOPING OPERATIONAL FUNCTIONS AND PROGRAMMING TO IMPROVE THE MEMBERS OWN PRIORITY OF THEIR TEMPLE MEMBERSHIP.

by

Thomas Jablonski, F.S.A.
Executive Director
Temple Beth El
Birmingham, Michigan
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I. Why Is It Important To Raise The Members Priority Of Their Temple Membership?

The Executive Director's role in developing operational functions and Temple programming to increase his members' own priority of their Temple membership is one of the highest and complex skills that an Executive Director can possess.

The role of an Executive Director has many facets of responsibility and authority. No less important is the image the individual Director projects by his/her observances and actions which can make him a role model for his constituent members and relationship to the Klei Kodesh of the congregation.

In today's society, the tradition of Judaism has become more and more fragmented. The traditional Orthodox, Conservative, and Reform movements have been augmented by additional theological movements of the Reconstructionist and Humanist Movements over the last twenty years.

The dilution of the family has reduced the intensity by which the traditional religious values have been observed and transmitted to each new evolving generation.

The statistics that have been most startling is both in the Conservative and Reform movements are related to interfaith marriages which are occurring at an accelerated rate. Recent surveys indicate that since 1985, 52% of all marriages involving Jews have been interfaith; in 1964 only 9% were interfaith marriages.* Approximately 45% of all marriages are interfaith

*Newsweek: July 22, 1991, P.48 "A"
marriages. In the Reform movement, that percentage is even higher.

The children of interfaith marriages have been the subject of concern to both the Conservative and Reform Movement's theologies in terms of retaining the Jewishness of offspring of interfaith marriages. 75% of the children of interfaith marriages are not raised as Jews: 41% are raised in other religions, usually Christian, and 31% with no religion.*

The Conservative movement still requires, at minimum, the ritual conversion of the issue born of an interfaith marriage wherein the mother is not Jewish. The Conservative responsibility to become a Jew holds true for both the male and female child when the mother is the non-Jewish partner. The Resolution Committee of the United Synagogues of America will be presenting resolutions at their 1991 Biennial. (See attachment)*

In recent years the Reform movement had sought to continue to strengthen the Jewish religiosity of issue born of an interfaith marriage by accepting the fact that the issue of an intermarriage can be Jewish from either the patrilineal or matrilineal lineage. This Reform Movement position is at odds with the Conservative and Orthodox Movements because it is their theology that only matrilineal issue of an interfaith marriage is considered a Jewish child.

* Attachments "B", "C", "D", "E"
It is therefore of extreme importance for the Executive Director to be sensitive to the differences in theology and become knowledgeable of his/her congregations attitudes and congregational rights of the interfaith partners, as well as become empathetic toward welcoming and integration these couples and their children.

All aspects of Temple Programming, be it religious, educational or social, determines, or continues to determine the viability of a congregation.

Viability of a congregation is not necessarily defined by either membership size or by financial capacity of a congregation.

In the Reform Movement over 800 congregations are affiliated with the U.A.H.C. Approximately 600 of those congregations are less then 300 family units. In the Conservative Movement there are 750 affiliated congregations with United Synagogue of America and approximately 500 are less then 300 family units.

In relating to the above questions of "traditional values", partners of interfaith marriage, children of interfaith marriage, determining programs that make the congregation viable within its financial constraints and dealing with the problems arising from either increasing or decreasing size of memberships, provides only a background of the day to day environments in which the Administrator of a given congregation must 1) identify the intensity of priorities on that congregation; 2) must be more
than the technician in all of the areas of accounting, knowledgeable in religious interpretations of the congregation, in public relations, a facilities management director, a computer manager, a programming director, a Personnel Manager, but most importantly must be an Administrator who is sensitive to the needs of members, people who are involved in very crucial life cycle events that are highly emotionally charged and have a variety of nuances in any given situation. The relationship of blended parents families to the child(ren), the tragedy of divorce, the single parent family, all must be recognized not only by the Rabbis but by the Administrator as well when dealing effectively in his/her area of administrative responsibility with the family.

As proof of the need of the congregation to address these situations that are emotionally charged, dealing with outreach to families, dealing with the stress and strain of family relationships vis-a-vis the congregation's need to meet changing life cycle events situations, many congregations have re-analyzed staff needs and skills and have developed the position of Director of Programs; some congregations have added psychologists to their staff or trained para-psychologists; Congregations have included social workers as part of the Administrator's list of technical and professional skills.

The Administrator is a key figure in determining how best the congregation will set a growth pattern, vis-a-vis its
acceptance of members within the capacity of the congregational staff and the facility to grow. However, if the growth rate (or decline) exceeds financial capacity, additional financial pressure will be placed on the congregation and if too severe, could bankrupt the congregation. On the other hand, a planned growth will involve a knowledgeable lay leadership and a program plan for the future.

Furthermore, the congregational process of selecting an Administrator assumes that the technical skills of accounting, building management, computer management, office operations, personnel management, are within the candidates grasp before he/she is hired. The Administrator, on the other hand, who does not recognize his/her key role as a "people person" first, followed by areas of required expertise will have problems in developing his/her real role to function as a chief operating officer of any congregation. A Chief operating Officer who may lack in technical skills can always obtain those skills either through a professional service and/or trained subordinate staff. But, the component of recognizing and dealing with the problems of the congregation and guiding the Board of Trustees to make policies by which the congregation is heading in the direction of its mission is the key function of the Administrator.

This is true whether the congregation is a 200 family congregation or a 2,000 family congregation. Complexity of size only increases the need to articulate the priorities.
Although the Administrator may assume certain priorities of the congregation, there is a strong need to have the members and leadership identify their goals of quality and quantity of Temple Programming. Developing quality and quantity programming will also result in their needing to be monitored to determine how successful a given program or programs become, vis-a-vis the expectations of the membership.

In today's changing society consideration must be given to the changes in religious observance. The Conservative Movement is a traditional, almost Orthodox observance set in a modern world. Their purpose is not to compromise an Orthodox viewpoint, but rather accommodate, through modern techniques, and through complex religious law interpretations (Halacha) the "right way" to observe Judaism.

On the other hand, the Reform Movement has had pendulum swings from "ultra classical" to more traditional observance levels.

As a trend, it is my personal observation, that the Reform Movement is outreaching to the needs of third and forth generation families who have come from Orthodox or Conservative backgrounds but do not feel comfortable in full observance in the Conservative or Orthodox mode. For those Conservative families who are seeking out a level of observance that is comfortable for them and yet, not too stringent, the Reform Movement that is
becoming Traditional is a viable alternative. It is difficult for the younger families of today to understand levels of observance such as daily Minyan, religious observance of dietary laws, as well as the observance of both major and minor holidays.

The Reform Movement has adopted the policy of allowing each individual congregation to determine for itself the level of observance to which it (each congregation) will adhere. More and more Reform Congregations are leaning away from the Ultra Classical concept and becoming "more Traditional". It is not uncommon in Reform Congregation to see Talisim and Kipot being worn more frequently by more males of the congregation. At some congregations, second day observance of major holidays is the norm. In some congregations, dietary laws relating to Biblically prohibited foods are becoming more the mode, or at least has become the desire of many of the membership.

Furthermore, it could appear that if the Reform Movement's constituent congregations tend to become more "Traditional" (allowing for an adjustment at observance levels), this would seem to be more attractive for those Conservative families who do not wish to be fully observant in the Conservative Movement's philosophy, which is more Traditional, virtually Orthodox in its observance. Many Reform families light Shabbat Candles, opt for more Hebrew for their children's studies, seek more in-depth religious knowledge for themselves as adults. And more children in the Reform Movement graduate the full Religious School system than do so in the Conservative.
II. How Can the Members Define Their Goals, Quality and Expectations of Temple Programming As Well as Monitoring Results?

The core issues of religiosity of the congregation are its interpretation of what is appropriate lineage; the types of religious services and the methods by which the holidays are observed, be it one day or two day; The development of a daily minyan or not holding a daily minyan; intensive Hebrew language or not using Hebrew at all; having determined and prioritize the social programming that befits a congregation which is a house of worship, a house of study and a house of assembly; all impact the mission of a congregation and the level of service needed by its members.

The Reform movement not only addresses these matters but outreaches to the general community through very influential and significant programming.

Another method of defining the member's goals in quality, quantity, priority, and expectations of Temple Programming needs to be determined by the opportunity of soliciting the member's desires and comments.

This should be done through a scientific survey developed and mailed to the membership. Upon the survey's return the responses are to be compiled. This sets programming priorities. Such a process could become very complex and demanding, but is necessary for the successful congregation to understand its own needs and priorities.
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By responding to the membership's wishes of quality programming, the leadership can expect an expanded interest in leadership and participation of the individual members. The congregation must convert the responses and expectations into reality by giving opportunity for meaningful committee participation, Board of Trustee participation, and Affiliate activity participation. The successful congregation will integrate the talents of its Senior Staff and/or its programming staff person to implement and interface these needs by channeling the expertise which each staff person can provide to the appropriate committee and in turn, help the committee develop a mission statement consistent with the congregational goals or help the congregation develop new goals.

Recent surveys* from both the National Association of Temple Administrators and National Association of Synagogue Administrators have indicated that finances are still being met in various ways, albeit with the need for bank loans and/or long term institutional financing via endowments. Nevertheless finances are being met to fulfill the goals of the constituent congregation relative to its programming and its operational needs.

Financial contribution to the congregation is not a cost but is the needed investment of time and money for the services that the congregation will render to its constituency.

* Refer to Bibliography
It is true that finances are of uttermost importance. However, in recent surveys it has been found that dues alone will not carry the total cost of operations. In recent years, the cycle of income generated by dues has typically involved an increase in monies paid by the individual member and a decrease in the percentage of the aggregate income generated by dues. This cycle has to be reversed. If one adheres to the theory that states the cost of belonging to a Synagogue is too expensive, then the congregation must review its dues structure to allow for every Jew to join at the dues level the individual member can afford.

In some cases this is in direct conflict with the cost of programming currently in place. The alternative of not having enough money to finance existing programs generates into requiring either more members units which in turn increase total dues income, or develops a growth in membership at slower rates by having fewer existing members pay higher dues and simultaneously developing other fund raising vehicles such as Endowments or obtaining financial grants from other supporting institutions.

Herein is the role of the Executive Director as a financial planner. To determine and encourage the lay leadership to set priorities related to financial capacity and to be unique and creative in seeking additional modes of income for the congregation, while developing cost saving techniques in
operations. The main programming and services delivery goals of
the congregation must be met within the financial capacity of the
membership.

III. When Is The Opportunity to Instill Or Reinforce Temple
Membership As A Priority?

The question arises as to when is the opportunity to instill
or reinforce Temple membership as a high priority to the
individual family in terms or services and financing.

In my experience, there have been three major opportunities
for each family to have their priority of membership reinforced.

First, more families than not make a determination of which
congregation they join at the time the children will start their
Religious Education. Today families, being more sophisticated,
tend to "interview" various congregations in their community to
be sure that not only is the curriculum of their child's
education consistent with their goals as parents, but, also
parents wish to be assured that the institution is capable in
meeting those goals.

A second opportunity for young parents is to seek for
themselves a way to augment and supplement their own religious
education through courses of adult studies.

A congregation that has an in-depth, meaningful, and
continuing Adult Education Program of variety and interest will
attract more members than that congregation which sets Adult
Education as a lower priority.
Adult Education has taken many forms, both formal and informal, at Religious Services, at the Kiddush or Oneg, at D'var Torah before Religious Services, at special Torah Study Classes, at Conversion Classes, at beginning Hebrew lessons and beginning studies of basic holiday observance.

Thirdly, it is a prime function of the Administrator to insure that all Life Cycle Events for a family run as smoothly as possible in their area of responsibility. The Administrator should insure staff is well versed in the procedures for a wedding or a Bar/Bat Mitzvah reception. The Administrator should insure that family meetings with the Rabbi run as smoothly as possible. In terms of the Temple facilities, in my experience, many people will drop out of a Synagogue or Temple if the reception did not go right, the Bridal Party was miffed, or the Bar Mitzvah Party had interference from the Maintenance Staff or the Caterer did not deliver his services in a pleasant, professional manner. The limitations which are policies of the congregation have to be fully explained to the family in a manner which is firm but acceptable to the family having the event. Where many times a perfectly positive religious ceremonial experience will be marred (in the minds of the family) because the air conditioning was too hot, too cold, or the Caterer's food was not properly served. The role of the Administrator is to insure that these situations do not occur through a courteous, properly trained Maintenance and Secretarial Staff. By doing so,
the positive manner in which life cycle services are delivered will reinforce the families' attachment and priority of membership to the Synagogue.

IV. How Is The Executive Director's Role A Key Function In Developing And Executing Programming And Operational Systems To Improve The Memberships Priority?

The Executive Director's role as a key functionary in developing and executing programs and insuring efficient operational assistance to improve the membership's priority, is of paramount importance. Within his/her daily time limitations, the Administrators themselves must be organized to prioritize their own time but yet allow for opportunities of members to "interrupt" his/her schedule to be accommodating to the members' interests and schedules.

Operations of office procedures must be clear, efficient, and modern. A key component is the management of computerization to develop membership statistics which are relevant, accurate and complete, a tedious but necessary job. The Administrator should have his own congregational confidant(s) who can be called upon for advice, guidance on financial and programmatical matters to support through their volunteer efforts. Many times this is a colleague which can be of great assistance in the role of Advisor.

Without basic information which all congregations should have computerized, the Administrator cannot function in an appropriate manner. Computers today can verify and quantify dues
levels, demographics, aging, statistics, location, movements, preference of donation and support of programming as a measure of their individual interest.

The Administrator needs to know the positions of members on various issues, as well as their financial capacity and their program interests.

Executive Directors, at one time, were the key functionary along with the Rabbi in developing and maintaining programs of education, social needs and courses of study.

As time has passed and the complexity of demands have become greater and the priorities of the members intensify, there have been developed a series of specialists, normally responsible to either the Rabbi and/or the Executive Director; Controllers-in the Accounting Department; Building Superintendents - in the Maintenance Department; Program Specialists-interfacing members needs and developing new programs; Para-Professionals - under the tutelage of the Rabbis as lay Clergypersons; Chaverot development - as independent bodies of study and assembly under the auspices and support of the congregation.

Today, the line and staff charts of Synagogues are much different then in the past. The individual Administrator was counted on to "do all". Today, the individual Administrator must be able to recognize the need for developing a line and staff as an extension of the Administrator's function. Under his/her direction the expanded staff must be trained to meet the
specific functions in the area of their assigned responsibility while reporting to and being monitored by the Administrator. The Administrator, in turn, must constantly monitor the role and function of the specialists and insure that the specialists are meeting the goals of the congregation. This could mean simply, appropriately responding to phone calls, dealing with the physical plant maintenance, courteously and accurately handling of payment schedules on a timely basis, and encouraging members to participate in a volunteer activities.

The hardest challenge that an Administrator faces, aside from dealing with the individual's interests, is the prioritizing of those members interests within the framework of the organizational goals even when the Administrator's priority is not necessarily the same priority as that of the organization. This is a key role of the Administrator - being flexible. In turn, the Administrator must be sensitive to members needs and, if warranted, develop new programs that need to be monitored in meeting those needs. In many cases new goals need to be set and monitored. Mission statements need to be made and followed through on. The development of specific bench marks of measurement need to be developed for each program to determine if the program is financially viable or is not. The reaction of a congregation in flux is challenging. Policy changes can be met by an Administrator who is persevering, congenial and functional in his ability to meet these goals.
V. Summary

In sum, the Executive Director as part of the Klei Kodesh, must be as inspirational as the Rabbi, must be as knowledgeable and as encouraging as the President, must be an educator, must be a good listener and have the ability to respond in a positive manner to each member's need. When an Administrator has accomplished these arts and skills, he/she is a Synagogue Administrator.
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   July, 1991

   Attachment "B"
   November, 1991
   Dr. Steven Bayme

   of America, "Proposed Resolutions"
   November, 1991
   Resolution Committee Submitted the Following Resolutions
   "Marrying Within The Faith" Attachment "C"
   "Mixed-Marriage Families" Attachment "D"
   "Patrilineal Descent" Attachment "E"
A witness to his family's faith: Tom Kalinowski with wife, Linda, and daughters

RELIGION

The intermarrying Kind

A gloomy study leads Jews to fear for their future

The Weinstein family is not your typical Jewish household. But then it's not your typical Roman Catholic household, either. Peter, a technical writer in Berkeley, Calif., prepares a Shabbat meal of salmon lox in his kosher kitchen. He and son, Ben, 16, light the candles and sing the blessings for the wine and challah. Then his wife, Mary, a librarian, and their daughter, Kate, say grace. Ben, a convert, has been circumcised, bar mitzvahed—and like his father—is an observant Jew. Kate, 12, was baptized a Roman Catholic like her mother, hears mass weekly and attends a Catholic school. What makes the Weinstein family special is not the parents' intermarriage but the fact that the children are being raised with very definite—and very different—religious commitments.

Interrmarriage, of course, is inevitable in the American melting pot, but 20 years ago many Jewish parents still sat shiva, mourning the "death" of any child who married a gentile. Some Orthodox still do. According to a major study sponsored by the Council of Jewish Federations, 52 percent of Jewish men and women who have married since 1985 took gentiles for spouses. More significantly, the massive study found, nearly three of every four children of intermarriages are being raised either as Christians or with no religion at all. This trend, combined with a below-replacement birthrate, a rising tide of divorce and a virtual end to immigration is shrinking the Jewish community. The CJF study shows that the number of Americans who identify themselves as Jews has decreased to 4.3 million—a mere 1.8 percent of the population.

The implications for the future of America's Jewish community are troubling and far-reaching. "We are at risk of becoming such a small percentage of the American population," warns Stuart Eizenstat, a former White House assistant and prominent lay Jewish leader, "that our influence and contribution to our great country might become greatly diluted in the decades ahead." Indeed, the effects on Jewish fund raising are already being felt. The generation of big donors 50 years of age and older, for whom the Holocaust and the founding of Israel are still vivid memories, is not being replaced by people with as strong a Jewish identity. "How do you reach people with a variety of [charitable] interests to whom basic Jewish institutions aren't relevant?" asks Norbert Fruehau of the Council of Jewish Federations. For Orthodox Rabbi Ephraim Buchwald of Lincoln Square Synagogue in New York City, assimilation through intermarriage represents nothing less than a "death knell. There's never been a community of Jews that has abandoned ritual and survived."

Weak links: Last week strategies for preserving American Jewish identity and commitment were heatedly debated by 80 Jewish scholars and community leaders at the University of Judaism in Los Angeles. Arguing that intermarriage is inevitable for the majority of American Jews, sociologist Egon Mayer of Brooklyn College urged the Jewish community to build on whatever links, however weak, intermarried couples may still have with their heritage. He noted, for example, that 60 percent of intermarried Jews still attend Passover Seders. "Some of us may be appalled at what they are calling a Seder," he said. "I may not think it is a Seder, but they do." Mayer urged the Jewish community to welcome anyone who chooses to be identified as a Jew, "no matter how they wish. If you want to kiss them goodbye, that's your choice," he told the group. "If they are my grandchildren, I do not want to kiss them goodbye."

Yet others believe that the survival of American Jewry depends primarily on sustaining the integrity of Jewish thought, values and institutions—including intra-group marriages. "Without an ideology, all we have to go on is a combination of vague pro-Israelism, nostalgia, fear of anti-Semitism and liberal universalism that we dress up in Jewish garb," warns Steven Bayme, director of Jewish communal affairs for the American Jewish Committee. "You cannot expect continuity if Jews know little about what they wish to continue." For Bayme, the rise in intermarriage reflects the inability of Jewish parents to articulate the value of marrying within the fold: "We are very good at telling the State Department what to do about Israel," he says. "But in the privacy of our homes we cannot find the words to tell our children why they should be Jewish."

Most Jews, when surveyed, say they want Jewish grandchildren. But the prob-
lem is that only religious commitment, in its various formulations, provides a strong ideological rationale for opposing mixed marriages. According to Bayme's analysis of survey data, only about 20 percent of American Jews (half of them Orthodox) are seriously religious. "Parents ask themselves, 'Where did I go wrong?'" says Conservative Rabbi Theodore Alexander of Congregation B'Nai Emunah in San Francisco. "The answer often is: by sending their kids to Sunday school while they went to the mall or to the beauty parlor."

Like Alexander, most rabbis refuse to officiate at intermarriages. But just saying "no" has had little effect. Sixty percent of Reform Jews, 50 percent of Conservatives and 25 percent of those raised Orthodox are intermarried, and at many Reform Shabbat services a third or more of participants are unconverted spouses.

"I participate as a witness," says Tom Kallinowski, an ex-Catholic who attends a Reform temple in San Francisco with his Jewish wife, Linda, who is raising their two daughters as Jews. "I find the services almost ecumenical." "We have everything to gain and nothing to lose by performing interfaith marriages," insists Rabbi Charles Lippman, a Reform rabbi in New York who has been doing so for 17 years. "We should be wholeheartedly welcoming these couples into Judaism."

Among those Lippman has married are Charles Roos, 29, a Quaker, and his wife, Alisa Lepselter, 27, who have spent the last two years learning and sharing each other's religions. They have agreed to celebrate Christmas, Yom Kippur and Rosh Hashana. But, Roos predicts, their delicate religious balance "will probably all come crashing down when we have children."

To help interfaith couples, Reform Jews have created a network of outreach programs that provide support and guidelines for both parents and children. The point of these programs is to help adults become knowledgeable and committed Jews. It's an overdue step: most American Jews try to get through life with no more knowledge of Judaism than what a 13-year-old can master for his bar mitzvah. In today's America, that apparently is not enough wisdom or commitment to maintain a durable identity as a Jew.

KENNETH L. WOODWARD with NADINE JOSEPH in San Francisco, EMILY YOFFE in Los Angeles, LYDIA DENWORTH in New York and DEBRA ROSENBERG in Boston
PROPOSED RESOLUTIONS

TO BE
SUBMITTED FOR APPROVAL TO THE
1991 BIENNIAL CONVENTION RESOLUTIONS COMMITTEE

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TEENAGE SUICIDE
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"We are very good about telling the State Department what to do about Israel, but in the privacy of our own homes we cannot find the words to tell our children why they should be Jewish."

--Dr. Steven Bayme
American Jewish Committee

Data from the 1990 U.S. National Jewish Population Survey, which has just recently been released, shows that intermarriage continues to grow at an alarming rate. Indeed, 52% of Jewish men and women who have married since 1985 took non-Jews as spouses. And, nearly 75% of the children of intermarried couples are being raised as Christians or with no religion at all. The implications for the future of the Jewish community, and for the Conservative Movement, are troubling and far reaching. However, the “worst-case scenario” does not necessarily have to occur. Ultimately, the key is what we do to meet this challenge.

At the 1991 Biennial Convention of the United Synagogue of America, you will have the opportunity to explore the intermarriage phenomenon in depth, and to get practical guidance on how your synagogue can respond to the multi-faceted dimensions of this problem.

Following a plenary address on the subject of intermarriage by Dr. Steven Bayme, Director of Jewish Communal Affairs at the American Jewish Committee and a noted expert on the topic, you can participate in one of the following tentatively scheduled concurrent breakout sessions, each focusing on a particular aspect of the subject:

- Preventing Intermarriage Through Singles Programming
- Preventing Intermarriage Through Family Education
- Intermarriage and the Youth Group: Policies and Prevention
- Intermarriage and the Religious School: Policies and Prevention
- Congregational Keruv (Outreach) Programming for the Intermarried
- Regional Keruv (Outreach) Programming for the Intermarried
- Support and Guidance for the Parents, Family and Friends of Intermarried and Interdating Couples
- The Conversion Process

As a committed and concerned synagogue leader, you owe it to yourself and your congregation to be present and take part in this comprehensive and significant program. For further information and reservations, contact the Convention Office at (212) 5330-7800, extension 2619.
MARRIYING WITHIN THE FAITH

WHEREAS, current statistics on intermarriage indicate that Jews are marrying out of the faith in ever increasing number; and

WHEREAS, Jewish life is centered around the Jewish family and the Jewish home; and

WHEREAS, interdating and intermarriage are detrimental to the Jewish family and threatens the future of the Jewish people; and

WHEREAS, the future of Judaism is primarily dependent upon marriage between Jews;

NOW, THEREFORE, BE IT RESOLVED that the UNITED SYNAGOGUE OF AMERICA through its various departments:

(a) assert its opposition to interdating and intermarriage and urges parents and communal leaders to speak out against interdating; and

(b) establish and enhance ongoing programs to encourage Jews to marry within the faith, and establish programs within synagogue communities to facilitate the meeting of Jewish individuals with the goal of encouraging Jewish marriages, such programs to represent a priority concern; and

(c) prepare appropriate materials to be incorporated into the curriculum of all educational institutions on this subject; and

(d) prepare appropriate program materials for informal educational enterprises, most notably youth programs; and

(e) provide family education programs, with a major portion thereof devoted to advising parents on how to avoid interdating and intermarriage by their children; and

(f) utilize the pulpit and the public relations media of the synagogue to stress the importance of marriage within the faith and the problems attendant to marriage outside the faith; and

(g) recognize importance of USY, Ramah and Israel travel programs in establishing understanding and commitment to one's Jewish roots and to strengthening the resolve and probability of marriage within the faith.
MIXED-MARRIAGE FAMILIES

WHEREAS, it is a mitzvah to do everything possible to encourage the maintenance and preservation of the Jewish home and family; and

WHEREAS, Jewish tradition dictates sensitivity to the stranger in our midst; and

WHEREAS, the non-Jewish spouse of a mixed-marriage could benefit from a further and better understanding of the teachings and precepts of Judaism in order to bring up a child in the Jewish tradition; and

WHEREAS, there are children of Jewish fathers who are not halachically Jewish, who may be deprived of a Jewish education which may cause them to be forever lost to the Jewish community;

NOW, THEREFORE, BE IT RESOLVED that the UNITED SYNAGOGUE OF AMERICA, with the assistance of its affiliated congregations and subject to the rules of the Committee on Congregational Standards and the Committee on Law and Jewish Standards, develop and implement outreach programs of an educational and social nature which exhibit sensitivity to non-Jewish spouses and which will enable and encourage such non-Jewish persons to learn more about Judaism and the Jewish family, with the hope of their converting to Judaism and, thereafter, to full participation in Jewish life and congregational activities; and

BE IT FURTHER RESOLVED that the UNITED SYNAGOGUE OF AMERICA, with the assistance of its affiliated congregations and subject to the rules of the Committee on Congregational Standards and the Committee on Law and Jewish Standards, develop and implement specifically designed outreach programs which will enable and encourage such children of mixed-marriages who are not halachically Jewish to become familiar with the precepts and teachings of Judaism, with the hope of their converting to Judaism by the time they reach Bar or Bat Mitzvah age; and

BE IT FURTHER RESOLVED that the UNITED SYNAGOGUE OF AMERICA asserts that the priority of Jewish resources must be used for Jewish families and that outreach programs should not be developed at the expense of inreach programs that will benefit the entire Jewish community.
PATRILINEAL DESCENT

WHEREAS, the UNITED SYNAGOGUE OF AMERICA is committed to fostering working relationships between all Jews and among the various branches of Judaism; and

WHEREAS, the United Synagogue of America is committed to the unity of the Jewish people as manifested by the shared Jewish identity that embraces all Jews throughout the world; and

WHEREAS, the acceptance of patrilineal descent by the Reform Movement destroys the fabric of Jewish unity and affects marriage and family continuity in the entire Jewish community;

NOW, THEREFORE, BE IT RESOLVED that the UNITED SYNAGOGUE OF AMERICA reaffirms its position against patrilineal descent as a standard of the Conservative Movement; and

BE IT FURTHER RESOLVED that the UNITED SYNAGOGUE OF AMERICA urges the Reform and Reconstructionist Movements to reconsider its position on patrilineal descent in order to preserve the unity of Klal Yisrael; and

BE IT FURTHER RESOLVED that the UNITED SYNAGOGUE OF AMERICA calls upon the leaders and Rabbis of the Conservative Movement to sensitively explain the issues involved in the patrilineal descent to their congregants.