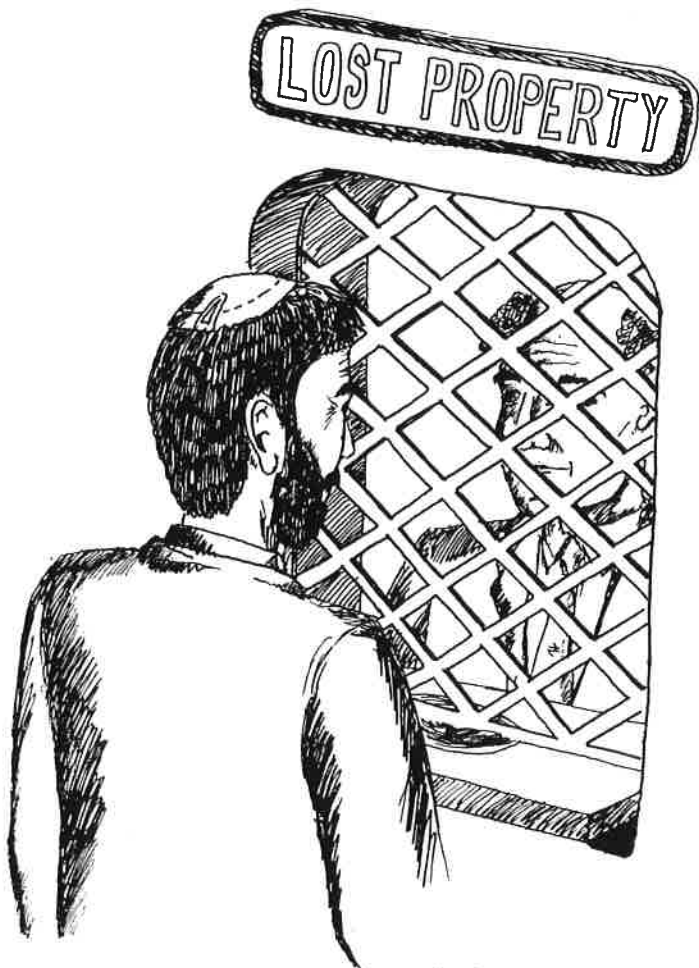


SESSION 11

# BEYOND THE SYNAGOGUE

Report of the  
Working Group  
on the  
'Missing' Generation



*We can't seem to find our "Young  
Adults"!*

**Beyond the Synagogue**  
*Report of the Working Group on the 'Missing' Generation*

The Working Group's membership is drawn from people in the 18-35 age bracket and from across the community, both religiously and geographically. It brings together young adults who have worked professionally within the Jewish community with others who have had little association with it since childhood.

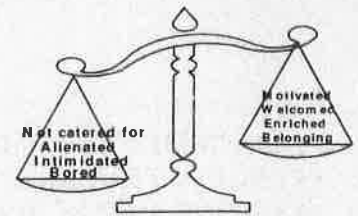
To compile this report we spoke to many people individually and in focus groups: young adults who are and are not involved in the community and leaders of the Reform Movement and synagogues. We are grateful to them for the time they took to talk to us. We are also indebted to the young adults and synagogues which responded to our surveys. Many of the voices we heard, be they young adults or the lay and professional leadership of the community, were telling the same story. It is that story and the recommendations we feel come out of it that we tell in this report.

We would also like to thank Mark Claydon for the artwork in this report and Mike Solomon and Louisa Summers for their initial work in analysing the results of the "Missing Generation" questionnaire. Thanks are also due to Shelley Zetuni for distributing the 'Missing' Generation questionnaire, Sophia Tobias for editing the first draft and to Suzanne Gee for proof reading the final report. We are indebted to Tina Elliott for her tremendous help in preparing the group to run the focus groups. Finally we are particularly grateful to Jeffery Rose for his unfailing support during the period of the project.

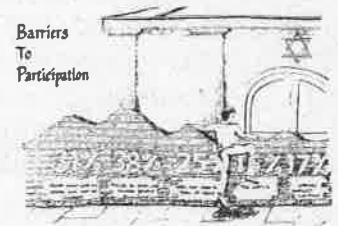
Sarah Bronzite, Ruth Clifton, Deborah Goodman,  
Yonni Lachmann, Harriet Loewe, Linzi Pinto,  
Lucie Russell, Adrian Sieff (Chairperson), Michael Stoller,  
Lewis Sykes, Jonathan Teacher and Laura Tobias.

*Handwritten signatures:*  
Lewis Sykes, Harriet Loewe, Mike Stoller  
Lucie Russell, Jonathan Teacher, Linzi Pinto  
Adrian Sieff, Sarah Bronzite, Ruth Clifton  
Deborah Goodman, Yonni Lachmann, Laura Tobias

## Starting Where We Are



## In the Synagogue



## Synagogue Membership & Leadership



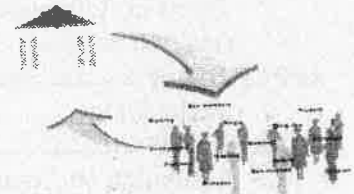
## Synagogue Services and Rabbis



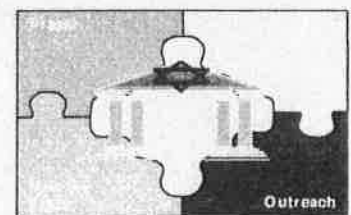
## Activities



## Beyond the Synagogue



## Looking to the Future



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## **MANAGEMENT SUMMARY**

**The Jewish community is failing to meet the needs of young adults.**

- young adults have a negative view of the organised Jewish community;
- the community presents itself as rigid and inflexible;
- young adults have no sense of ownership of the community institutions and feel alienated from their hierarchical structure.

**Some remain involved.....**

- finding alternative ways of expressing their sense of belonging outside the organised community and synagogue.

**... but many remain on the periphery or exit from the community.**

- there are many barriers to participation;
- synagogue membership is declining;
- 'out'-marriage is increasing.

**The Reform Movement and its constituent synagogues must refocus their priorities.**

- the community is beginning to recognise the needs of young adults;
- its current structures and energies are narrowly focused on the needs of young families;
- there needs to be a radical shift in attitude;
- current concerns about young adults must be turned into positive action;
- the Movement and synagogues must listen to the voices of young adults;
- there must be a commitment of financial, human and physical resources to address the needs of the 'missed' generation.

**Synagogues must act...**

- re-assessing how current facilities can be adapted to meet the needs of young adults;
- making their subscriptions more equitable;
- opening their leadership structures;
- creating room for alternative services and activities under their umbrella;
- reaching out beyond their membership to address the needs of young adults in their area.

**... rabbis have a key role ...**

- rabbis can take a leading role in addressing the spiritual and learning needs of young adults;
- but they are often seen as distant and unapproachable figures;
- opportunities need to be created for them to bridge the gap.

**... and the Reform Movement must also play its part**

- by establishing mechanisms to ensure that young adults' issues are effectively co-ordinated across all Divisions;
- by providing central resources to support synagogues in developing their focus on the young adults in their communities;
- by employing a central outreach worker to develop outreach to young adults who are not members of synagogues;
- by considering the introduction of a Movement membership.

## INTRODUCTION

The 'Missing Generation' Working Group was established by the Reform Movement in Spring 1993. It was set up in recognition of the conspicuous absence of young adults from all aspects of synagogue life - services, lay leadership and social and cultural activities. The Working Group's remit was to consider the reasons why young adults are absent from the synagogue and to make recommendations for change to the Reform Movement and its constituents (See Appendix A).

Concern about a missing generation is not new. The RSGB first considered the issue in the 1960s. The report published then, *Towards the Seventies*, led to the establishment of a new youth movement, Reform Synagogue Youth, which has grown into one of the most successful youth movements in Britain. However, its recommendations for young adults were never implemented, though many of its recommendations are still valid today.

There is now a growing sense of urgency across the Jewish community. The bonds which have in the past held the community together seem to be weakening. The increases in 'out'-marriage, and in people opting out of Jewish life, are testament to this problem. Synagogue membership is declining and its average age increasing. There is increasing concern about the future dynamism and leadership of the Reform Movement.

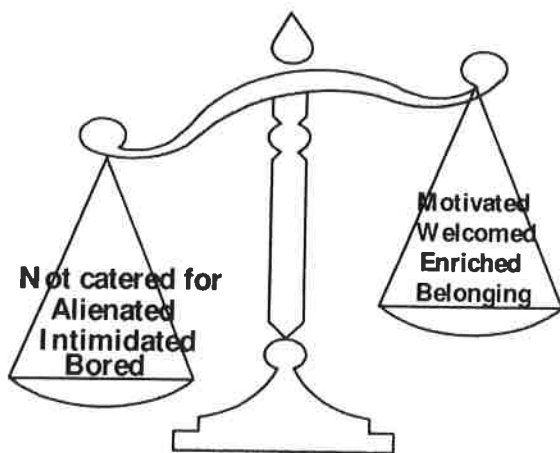
Everyone, it seems, is now looking for the 'missing' generation. Currently, there are many positive actions taking place in the community. Jewish Continuity's recently published strategy identifies the 13-35s as the critical age group for channelling its funding. The United Synagogue has established a Youth Forum. The Union of Liberal and Progressive Synagogues has recently appointed a full-time worker for young adults.

Part of the community's concern about the 'missing' generation reflects a much wider problem: its continuing difficulties in expressing a coherent and attractive sense of Judaism in the modern world. The pull between personal autonomy and religion remains in conflict rather than in creative tension. The concerns expressed by leaders and parents are sometimes a projection of these conflicts. Many young adults have been denied the opportunity to develop a Jewish identity, by parents who have avoided challenging their own positions, leaving questions unresolved. Whilst these issues underpin this report they are not discussed in it.

The community's concern about young adults has to be turned to action. It is hoped this report will create a broader awareness in the Reform Movement of some of the views, concerns and needs of young Jewish adults. It should stimulate debate and act as a catalyst for change within the community. It is not a blueprint for action, for this must be shaped by local circumstances and the voices of young adults. Many of the examples in this report are London based, reflecting the current specific knowledge of the authors and the restrictions placed on any voluntary group of researchers (for details of the research, see Appendix B). The recommendations, however, should be applicable in all areas.

## Chapter 1

# STARTING WHERE WE ARE



*"We keep saying we start where people are ...  
We have to be consonant with that." Rabbi  
Colin Eimer, Southgate and District Reform  
Synagogue*

**A Period of Transition**

1. The years between 18 and 35 are the formative period in adult life. It is a period of transition and of coming to terms with personal freedom and independence, during which decisions about lifestyles and goals are made. It is a time of building a career, developing relationships and, for many, choosing a partner. During this period young adults tend to be a more mobile group than the rest of the community, moving away from home to study, work or simply to travel.

2. Young adults are not an homogenous group. Age can be an important factor in peer groups formed by young adults. The life experience of a 35 year old, their approach to the community and their needs from that community may be very different from those of a 25 year old. Both will be different again from those of an 18 year old.

3. Young adults have different and varying levels of involvement with the Jewish community. Some are active in the community, many others are not. Some belong to synagogues, many do not. Frustrated by difficulties in access, some have striven to express their Jewish identity through non-synagogue based activities. Others have found ways of maintaining their links with Judaism through informal, social and cultural networks. Many more have remained on the periphery of the community, unaware of these networks or feeling that they do not meet their needs: missed by the community, many young adults are still there.

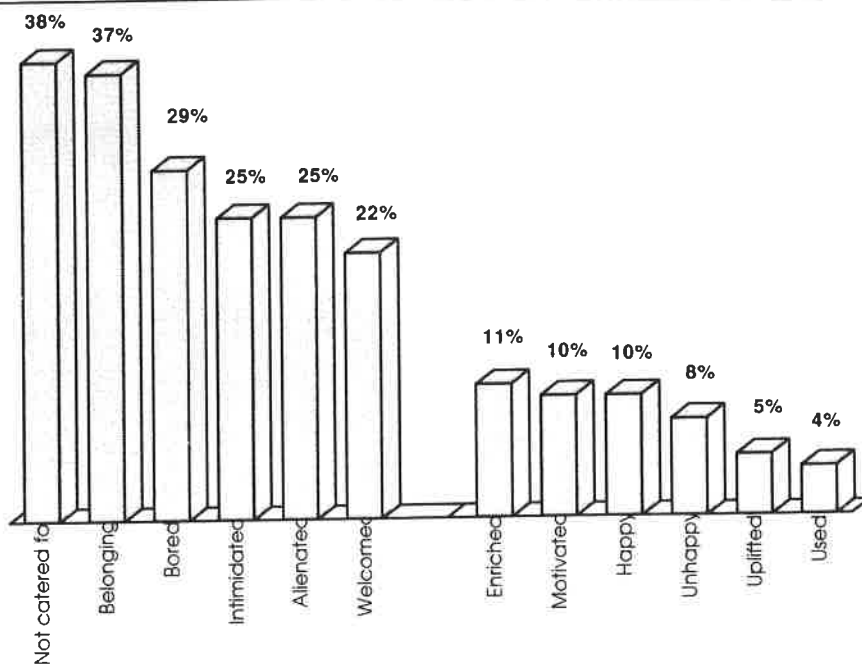
**Young adults' views of the community**

4. What is striking is that, in spite of this diversity, young adults seem to be overwhelmingly disillusioned with the organised Jewish community. This was strongly reinforced in the 'Missing' Generation survey of young adults, where 37% of respondents chose to use *only* negative words to describe their feelings towards the community. The most commonly

**Figure 1**

**Feelings generated by the Organised Jewish Community - Part 1.**

Respondents to the survey were asked to choose up to five words to describe their feelings towards the community. The chart shows the six most often and six least often scored words. Only two of the most often chosen words described positive feelings generated by the community, whereas only two of the least chosen words described negative feelings. There are few differences by age and sex (women are slightly more likely to feel a sense of belonging, whilst men tend to be more bored). However, as people get married and have children, they have a less negative view of the community.



**Source: 'Missing' Generation Survey**

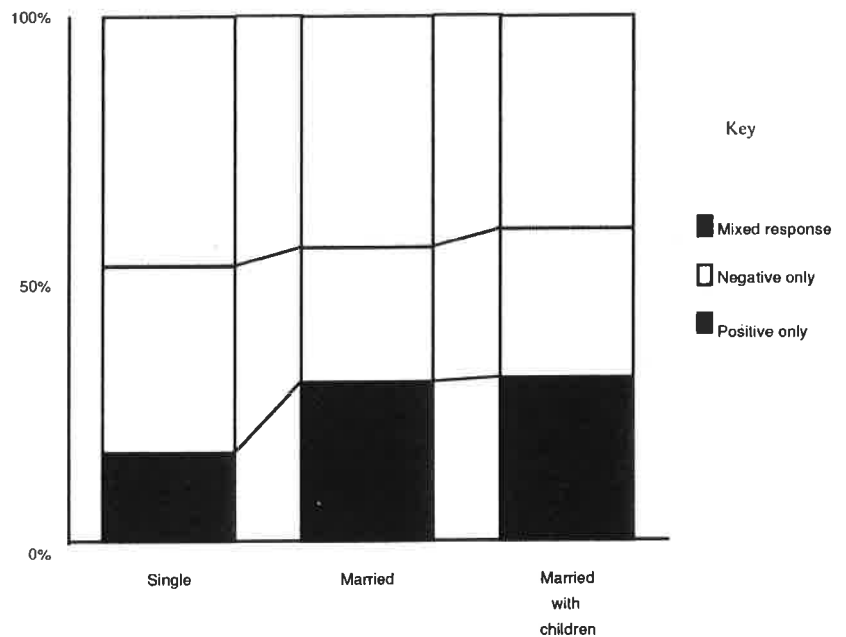


expressed view was that the community does not cater for the needs of young adults. Disenfranchised from the community, many feel alienated, intimidated and bored (see Figure 1).

5. Whilst this sense of alienation is strongest amongst single people (see Figure 2), the community fails to engender in all young adults positive feelings such as enrichment and pride. The only positive sentiment in the top five of those expressed by young adults in the survey was a sense of 'belonging'. Clearly it is a strength that many young Jews today still feel a sense of belonging towards the community, as this is a bond that has served to keep the Jewish community together for centuries. However, in itself, belonging is not an active, forward-looking feeling, so much as a reflection of birth and background. Some people expressed this sense of belonging as something imposed upon them by the non-Jewish world who perceive their difference, others felt it was the reflection of 'Jewish guilt'.

**Figure 2**  
**Feelings generated by the Organised Jewish Community - Part 2.**

A large number of young adults chose only negative words to describe their feelings towards the community ...



Source: 'Missing' Generation Survey

6. RSY-Netzer provides activities and skills training/education for children and teenagers. However, even for graduates of the Movement, the success it has achieved with a growing number of young people has not been reflected in the opportunities available to them outside its sphere of influence. Many decide that they no longer wish to be involved with a reform movement which can seem to them distant in ideology and in the form and intensity of its religious expression.

7. Many young adults have not had a positive Jewish experience or the benefit of growing up through a Movement. These young adults express even greater difficulty in finding a way into the community or a place in it. They often lack a peer group of Jewish friends and find the community even less understanding of their situation.

8. The lack of contact which now exists between synagogue communities and young adults has created stereotypical views. Many in the community assume that young Jews are professionally qualified, in a steady job, born of two Jewish parents who have given them a strong Jewish identity and are 'doing all right'. They may see a period away from the community as developing young adults' identities before returning to marry another Jew. However, at key stages in young adults' lives - such as leaving home, going to and leaving higher education, building careers and developing relationships - many drift away from a community which currently offers them little.

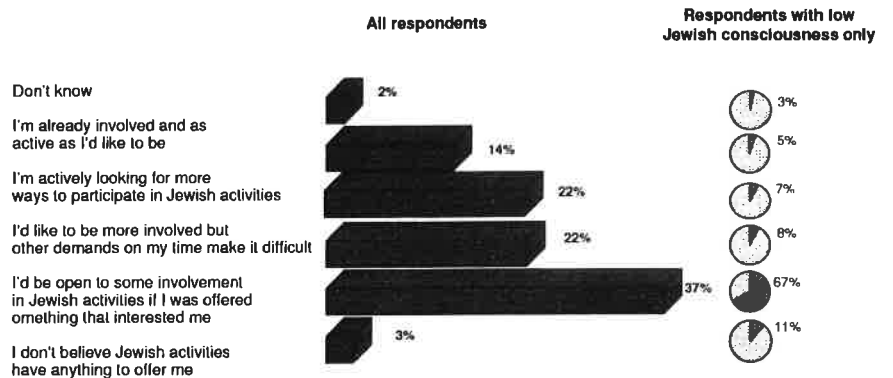
9. Communal factionalism is a major factor turning young adults away from the community. In-fighting is seen as a destructive force within Judaism today, producing no advantages for any side but rather tarring all with the same brush. The people on the periphery looking for new involvement are turned off; those within see their aspirations and visions frustrated by the politics of their elders. The need for a voice in the wider community could be achieved through the establishment of an intra-communal body. This body would provide a focal point for young Jewish adults, assume a central co-ordinating role and ensure that their voices are heard.

10. Many young adults go through a period of struggling with their Jewish identity. They are keen and eager to discuss their feelings about their Jewishness and the Jewish community. They are open to a greater participation in Jewish activities, but feel that the opportunities do not exist for them (see Figure 3). Their sense of belonging must be seen as a starting block, as a huge potential on which the community can rebuild itself.

**Figure 3**

**Making time for Jewish activities**

Young adults are open to greater participation in Jewish activities, including those who felt they have a low level of Jewish consciousness.



Source: 'Missing' Generation Survey

**Recommendations**

Synagogues and the Reform Movement should start where young adults are.

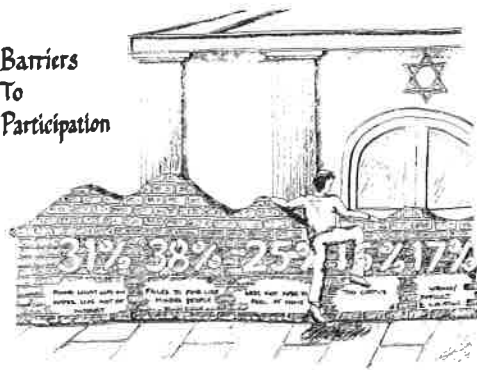
Community leaders should recognise that community divisions are alienating young adults from the Jewish community. There should be more open dialogue between leaders from across the Jewish community both nationally and locally.

The Reform Movement should use its influence in the wider community to promote and endorse the establishment of a national intra-communal body for young adults.

## Chapter 2

## IN THE SYNAGOGUE

Barriers  
To  
Participation



*"The Reform Movement perceives the synagogue and synagogue membership as the foremost means whereby Jews in the Diaspora express their identity and attachment to the community." A Statement of the Religious Ethos of the Reform Synagogues of Great Britain*

## The Focus of the Synagogue

11. The synagogue is traditionally built on the three pillars of prayer, learning and a place of meeting. However, many seem to have become caught in a cycle of responding to those who cry loudest - primarily parents looking for the provision of an often vicarious Jewish education for their pre-bar or bat mitzvah children. These voices are extremely important. Centrally and locally, facilities, finances and personnel are directed to them and the investment of resources creates successful opportunities for children and youth to develop and maintain their Jewish identity. However, current service provision needs to be combined with the creation of a role and place for young adults so the community can reap the benefits of the investment it has made.

## Facilities

12. A vast proportion of a synagogue's wealth is invested in buildings and their maintenance. The range of facilities form a huge asset, but many synagogues do not use them to their full potential. It is well within the physical capacity of synagogues to offer far more than they currently do; now it must also be within their vision.

13. One of the Hebrew words for synagogue is Beit Knesset, meaning 'house of meeting'. However, synagogues are currently seen as places where services and ritual life cycle events are celebrated, such as B'nei mitzvah and weddings. Synagogues need to shift their focus from the current time-centred approach to one centred on space, creating an environment which is open, accessible, comfortable and welcoming at all times. They should become spaces where people drop-in to read, drink, pray, learn, meet others or just to be.

14. Synagogue leaders need to think particularly carefully about how their buildings can be utilised to create an environment which meets the needs of young adults. This is crucial in developing a religious paradigm for the daily life of young adults.

15. The activities synagogues provide must become more centred on the needs of the community. Some synagogues are already moving in this direction. West London and Finchley Reform currently run job clubs for the unemployed, providing them with job-hunting facilities and connecting with other organisations that can help them. Others have weekday kindergartens or play schools for the children in the community; some also have disabled access and loop systems. These instances of good practice need to be more widely emulated. (see also Chapter 5)

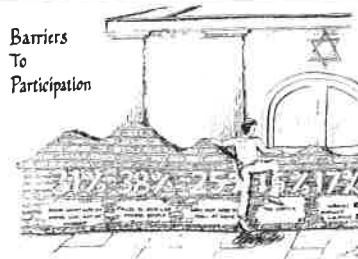
## The need for change

16. The opportunity exists for the community to reach out to people at the different stages in their lives. 60% of survey respondents have tried to get involved in synagogue life in some form. Many more will have retained a tenuous link with the synagogue, if only by virtue of their parents' continued membership.

17. It is apparent that synagogues will require a radical shift in their attitudes and thinking to redress the balance of their priorities. The structures that exist to service the needs of other parts of the community need to find their parallels for young adults, in order to create opportunities for involvement and overcome the numerous real and

perceived barriers to their participation (see Figure 4). In some places, this is beginning to happen. Through the Blueprint and Contract for the Reform Movement, the RSGB is moving away from the old image of centre and periphery and seeking to put the needs of the individual at its core. Synagogues such as Bournemouth and Southgate are also beginning to address the different constituencies in their community. Box 1 outlines a process that could be undertaken by all synagogues to focus on young adults.

**Figure 4**  
**Barriers to participation**



Source: 'Missing' Generation Survey

**Box 1**  
**Strategy for developing an infrastructure for involvement**

**1. Make a commitment**

The RSGB adopted a resolution at its 1994 Annual Conference (see Appendix C). On the basis of that resolution and this report, individual synagogues should make explicit their own commitment to young adults and produce strategies to make this commitment real.

**2. Develop an action plan**

Individual strategies must be backed by an action plan setting out how the Movement and synagogues will achieve the objectives. The action plan must address the central points of:

- informing young adults about the Movement, the synagogues and what they offer
- consultation with young adults who come from the community or live in the area to find out their views
- creating opportunities to enable young adults to participate in services and lead their own activities
- integrating young adults into the community by giving them a sense of ownership, the desire to participate and the ability to lead

**3. Identify resources**

The physical, financial and human resources to implement the action plan should be made available. Communities must shift the emphasis of their funding from premises to programmes and from institutions to individuals. Synagogues and the Movement should identify a ring-fenced budget for young adults.

**4. Ensure accountability**

The leadership of the Movement and synagogues should be made answerable to the synagogue's membership, through the annual general meeting, for implementing the action plan, and through it, achieving the strategic aims.

**Recommendations**

Synagogues should:

- make their premises more open and accessible. They should promote their image as Batei Knesset - houses of meeting - where people feel they can drop-in without attending a specific event;
- develop a strategy and action plan jointly with young adults to enable young adults to have a stake in their community;
- ensure that physical, financial and human resources are committed to implementing this action plan;

**Membership**

***What do young adults get for their membership fee?***

18. Membership of the synagogue does not offer value for money to the overwhelming majority of young adults. High holy days tickets, burial and a religion school - the stock trade of the modern synagogue - seem neither relevant nor important in their lives. The costs of the family focus of synagogues bear heavily on others in the community, particularly young adults. This is increasingly the case as the period between adulthood and parenthood increases. With many other competing demands on their income, most opt not to join. Much could be done to make membership fees and forms of payment more equitable and flexible. A more positive approach to synagogue membership could encourage young people to think afresh about their involvement in synagogue life.

***More attention needs to be paid to retaining the children of members***

19. Synagogues need to give a much higher priority to retaining the children of members. Full membership begins in most synagogues at either 18 or 21. The synagogue has almost invariably lost contact with young adults at this stage.

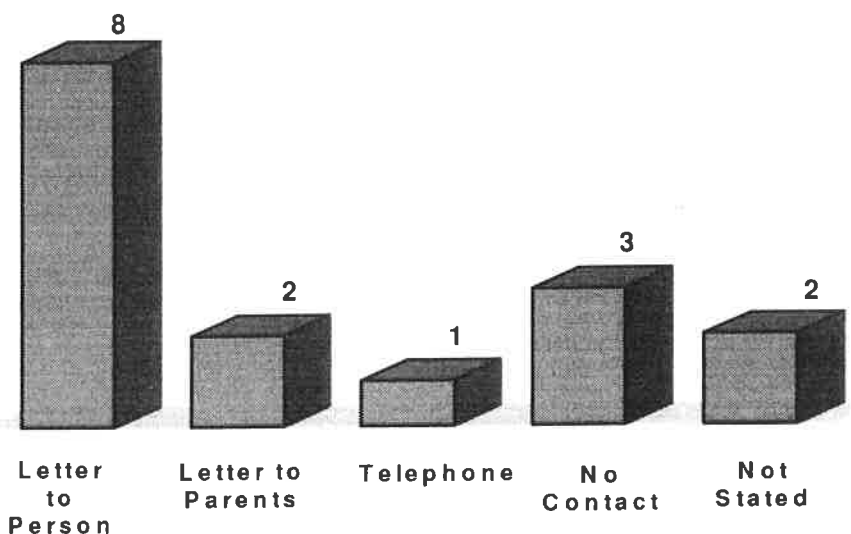
20. Bar or bat mitzvah is often the first point of exit from the community. North West Surrey starts its membership after bar/bat mitzvah, charging a minimal annual fee of £5.00. Such schemes can help engender positive feelings of belonging from an early age.

21. A new opportunity to regain contact is provided when the young adult reaches the age of full membership. However, for many young adults, their first personal correspondence from the synagogue is a bill. Some synagogues do not contact the children of members at all. Others send the bill to the parents (see Figure 5). These approaches can run counter to the need to give young adults a personal sense of belonging to the community. A personal approach, inviting groups of young adults to discuss how the synagogue can meet their needs, is likely to be more rewarding for both the individual and the community than these methods.

**Figure 5**

**Contacting the children of members**

Synagogues contact children of members when they become eligible for membership in their own right in a number of ways ...



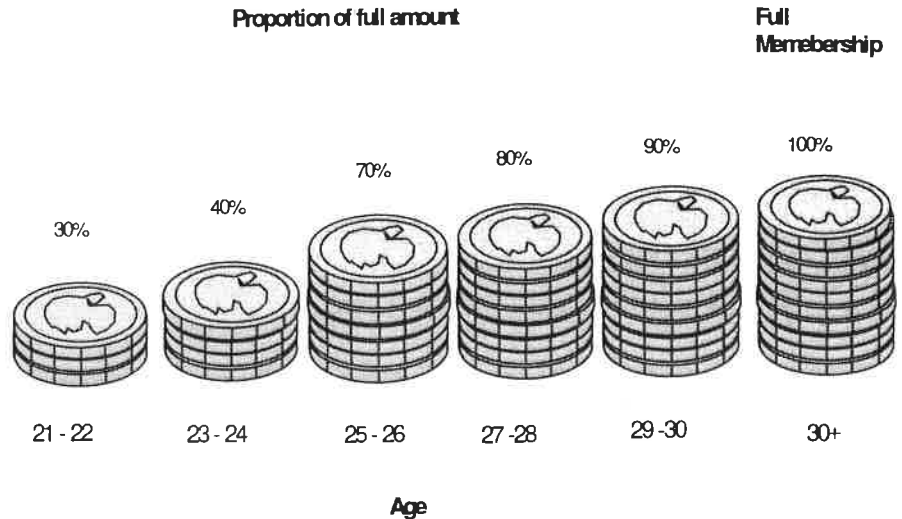
Source: Synagogue survey



Figure 6

**Tiered Membership Rates**

West London Synagogue offers discounted membership to young adults, whether single or married, until age 30.



Source: Synagogue Survey

*incremental growth to full family membership.* Membership of a synagogue is a prerequisite by law for a religious wedding. The subsequent demand for full family membership can be excessive, particularly when neither partner has previously been a synagogue member, as is the case for many young adults.

**Introducing a membership of the Reform Movement**

26. Currently there is no way to affiliate to the Reform Movement other than through synagogue membership. However, many young adults do not associate with any one community. They may have become alienated from the community of their childhood or may move area on a regular basis. Opportunities could be created which enable individuals to belong either to a particular synagogue or the Movement as a whole, giving them freedom of choice.

27. The Reform Movement and Synagogues of Great Britain could also consider a more radical approach. The synagogues themselves could be funded centrally, based on the number of people affiliated to them, their age distribution and relative needs. A weighting system would be needed to ensure that funds were distributed fairly. The process of evaluating the viability of such a scheme would in itself focus the community directly on seeking to identify the needs of its members and the population in its area.

28. These ideas need more consideration and development. They could help provide the informal and flexible frameworks young adults require, without demanding too much commitment from them.

**Leadership**

**Young adults are an asset**

29. Many forward-looking community leaders recognise that young adults can be an asset in the leadership of their community, bringing fresh blood, new ideas, enthusiasm and idealism. However, there are very few young adults in these roles and synagogues are struggling to find ways of involving them. Part of the reason is the absence of young adult members who would provide a pool of potential leadership. However, there are also many barriers within the leadership structure which push young adults away.

**The current structures put off young adults**

30. Many feel that the structures are formal, inflexible and require extremes of commitment. Some, who have expressed only a vague desire to take part, find themselves grabbed and pressurised to lead when they are only looking to participate. Rather than being made to feel welcome and wanted, they are driven away by over zealous but well meaning leaders of the community. Others search for a way to get more involved, but if they don't know the relevant people or how to get in touch with them, the search often proves fruitless.

31. Another manifestation of the problem is highlighted by the lack of continuity between RSY-Netzer and its parent movement. RSY-Netzer continues to produce cohorts of young adults who are highly motivated and trained in leadership. Some have spent a year leading a Movement with a larger and more active membership than any individual synagogue. Synagogues and the Movement need to capitalise on the skills and resources of those who wish to play an active role, recognising that many may enjoy a break from leadership. However, synagogues often continue to perceive them only in their youth leadership role.

**Making synagogue leadership more flexible**

32. Synagogues can begin to give young adults a greater sense of communal ownership by listening to them and being flexible in the way they organise leadership opportunities. This may mean challenging current models and changing ways of working to make best use of the talents young adults will bring with them. It will also be important to create different kinds of opportunities to make use of the different experiences of young adults from different backgrounds and of different ages.

33. Current leaders need to start looking for young adults who they can involve in leadership roles. There will often be young adults within a community who may be interested in taking on leadership roles if they are approached, supported and empowered. Synagogues should be prepared to invest the time and resources to bring these people into the community so that they can act as magnets to attract their peers.

34. Various models have been suggested to involve young adults (see Box 2). Individual circumstances will dictate which of these or other models are appropriate. Indeed, other means of involving young adults in leadership locally may be more appropriate.

---

**Box 2**

**Ways of involving young adults in synagogue leadership roles**

- The United Synagogue Youth Forum shadows central portfolios, learning how the system works. The Youth Forum is unrestricted in making recommendations. However, it has no formal mechanisms for influence.
  - Parallel structures could be established, working alongside existing governing bodies, but with devolved responsibility for young adults. This is similar to the model adopted by RSGB in respect of RSY-Netzer. However, unless links are carefully built between the two structures, they will remain in parallel without providing a feeder pipe between them.
  - Traditionally, synagogues have tried to absorb young adults into their existing structures. If this is going to succeed, the structures may have to change, initially creating new portfolios specifically addressing the needs of young adults.
-

**Recommendations**

Synagogues should:

- give a higher priority to retaining the children of members, making personal contact with them when they reach full membership age.;
- develop more equitable and flexible methods of payment, such as introducing tiered membership rates which rise incrementally. They could offer incentives to young adults, newly weds and students;
- make their leadership structures more open and flexible, and identify potential leaders from a wider field. They should experiment with alternative structures for leadership.

The Reform Movement should:

- consider the introduction of a Movement membership to which people could subscribe instead of synagogue membership.

## Chapter 4

# SYNAGOGUE SERVICES AND RABBIS



*"Twenty-five years ago the Reform Movement's form of service was its strongest card, now the contrary is true." Rabbi Tony Bayfield, Chief Executive, RSGB.*

*"The existence of a learned, inspired and dynamic rabbinate is crucial to the life of the synagogue and the Movement." Statement of the Religious Ethos of the Reform Synagogues of Great Britain*

**Synagogue Services**

35. Synagogue services are the one regular activity about which everyone knows and in which almost all Jews will have participated at some stage in their life. However, these services are failing to attract young adults or maintain their interest. Most only attend on High Holy Days, other festivals, or for family celebrations.

***Young adults are looking for a different sort of service***

36. Many young adults have expressed the opinion that the services are uninspiring. They find them formal, choreographed and without relevance to their everyday experience. Young adults are looking for a more diverse range of services - for example, informal and explanatory; spiritually rather than ritually focused; creative and study focused; participative rather than passive - giving them space to think, explore, learn and innovate.

37. A number of orthodox communities, such as West Hampstead, Hendon and Prestwich, run parallel "alternative" minyanim targeted at young adults. The Jewish Learning Exchange runs a Friday night beginners service. These successfully meet the needs of a large number of people in their communities, who do not feel comfortable in the main service.

***The synagogue should be an umbrella under whose auspices different services take place***

38. Reform synagogues have been largely resistant to facilitating and supporting such alternatives, fearing that they will split the congregation. They need to recognise that these alternatives can be ways of bringing new people into the synagogue community. They should support young adults by providing the freedom and backing for them to explore their relationship with the service, the community and God. Larger congregations in particular could open their doors to a variety of services meeting the needs of different groups. Some services may approach prayer through music or study, others may be focused on different groups, such as young adults, beginners or gays and lesbians.

***Communities need to be more welcoming***

39. For many entering a synagogue, the community appears unwelcoming and newcomers often leave unnoticed. The absence of a peer group can add to this sense of estrangement. It has been suggested that synagogues should ensure that there are 'buddies'; that is, people whose responsibility it is to look after visitors or new members, invite them to kiddush and perhaps see that they are invited to join people for a Shabbat meal, even though they might decline the offer. It is preferable, but not essential, that buddies come from the peer group of young adults. Looking for young adults who could act as buddies will give these young adults a positive role in the community and establish the basis of a peer group.

**Rabbis**

40. Rabbis play a central role in communal life. They are seen as providing spiritual leadership and are looked to as teachers and educators. They carry out pastoral duties and also have an important representational role in the wider society.

41. Some rabbis have expressed the view that a mood of depression has descended on them and their colleagues. Many feel unchallenged by the current communal role. They feel undervalued by their communities and lacking a support network, at least outside north/north west London. Career alternatives, outside the synagogue structure but within the wider community, are limited. Even the opportunity to visit other communities is seen as restricted.

***A gulf has opened between many rabbis and young adults***

42. Some rabbis have expressed a strong desire to work with young adults. When they do so, it can be exciting and rewarding, intellectually challenging and spiritually uplifting for both parties. However, a gulf currently exists between them. This has left many young adults perceiving rabbis as distant and unapproachable figures, representatives of a Judaism which does not reach out to them. Many have described the rabbis with whom they have had contact as lacking in dynamism, without charisma and uninspiring. This has discouraged people from approaching them for advice and guidance. Equally it has led to some rabbis doubting their own competence and ability to communicate effectively with young adults. In spite of these obstacles, some rabbis have sought to maintain a link with the young adults in their community (see box 3).

***Rabbis should be supported in working with young adults***

43. Opportunities need to be created to equip rabbis with the confidence to work with young adults. This could be achieved through workshops for congregational rabbis, exploring how they can make themselves more accessible to young adults. The needs of young adults should also be addressed as part of the rabbinical training at the Leo Baeck College.

44. Some rabbis will want to take their work with young adults beyond their synagogue. This is an important step and should be encouraged, since young adults are often not in the synagogues. Ways need to be found of creating non-congregational career opportunities for rabbis to work directly with young adults. The recent appointment of the first part-time student chaplain is a small step in this direction. However, this role might be more effective if rabbis were not seen solely as chaplains but also as outreach workers. The Assembly of Rabbis could nominate one of its members to take a lead role in working with the RSGB and the Leo Baeck College to develop a rabbinical strategy for outreach work with young adults (see chapter 5).

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**Box 3**

**Friday night at the rabbi's house**

Before going on Sabbatical to Budapest, Rabbi Fred Morgan invited all the present and past young members of his community to his home for a Friday night meal. Personalised letters were sent to about 80 young adults. Where they were no longer members, the invitations were sent to their last known address or their parents. 55 young adults replied and 25 came. A number of people sent their apologies as they had moved out of the area.

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## Recommendations

Synagogues should:

- consider how their services can be made more appealing to young adults;
- open their facilities to parallel services. These should be supported by the community and in particular by the rabbi;
- be more welcoming to visitors, particularly young adults who are on their own. A buddying system could be set up.

The Assembly of Rabbis, Reform Movement and Leo Baeck College should consider how non-congregational employment focused on young adults can be developed.

The Leo Baeck College should include training for rabbinic students in working with young adults.

The Assembly of Rabbis in conjunction with young adults should organise workshops for congregational rabbis.

## Chapter 5

## ACTIVITIES



*“There are some Jewish adults from across the spectrum of the community, who are thirsting for Jewish activities. These activities are organised for them by their peers, and not their parents, and as a result are attractive to them”*

*Laura Tobias, RSGB Jubilee final event*

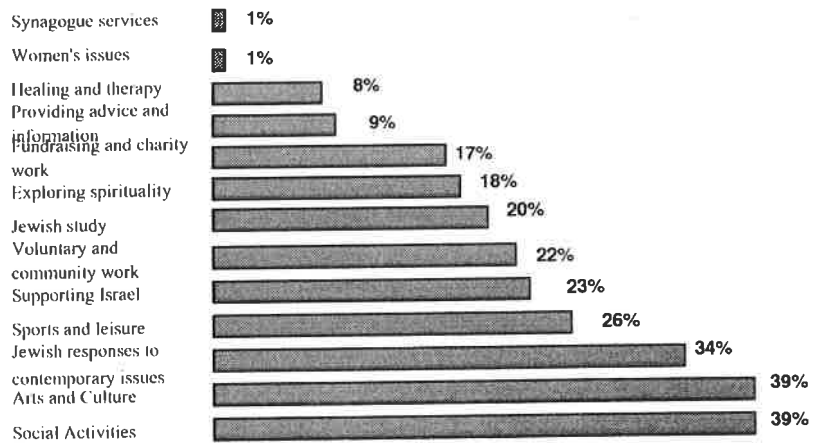


45. Young adults are increasingly building their Jewish identity outside the synagogue, turning to other activities within the community to provide them with Jewish contact and fulfilment. In some places there is a wide range of activities on offer, from small informal groups meeting in people's homes to large events meeting in public places such as halls, wine bars and dance-rooms. In other areas there are less opportunities. There are a range of activities which appeal to young adults (see Figure 7). The clear message is that there is no one model activity which will satisfy everyone. A range of good quality events must be supported and facilitated.

**Figure 7**

**Activities which appeal to young adults.**

There are a broad range of activities which appeal to young adults...



Source: 'Missing' Generation Survey

46. Many young adults have a clear picture of what they are looking for and what they think is wrong with some of the activities currently on offer. Many complain that large social gatherings are like a 'kosher meat market', where too often the barely hidden agenda is to meet a partner. Others openly welcome the opportunity to meet a prospective partner in a Jewish context. Some people voiced the concern that the cost of many events is prohibitive; others clearly enjoy the atmosphere of an expensive evening out.

**Meeting for a purpose**

47. Many would welcome more activities with an informal and relaxed atmosphere. A frequently voiced view is that meeting for a purpose rather than for a purely social gathering enables people to get together in less pressurising circumstances. It suggests a common interest and creates common ground which can ease the path to social interaction. This can be particularly important for young adults who do not have a wide circle of Jewish contacts and have not been a part of the 'Jewish scene'.

**What makes activities successful?**

48. There are a number of factors which contribute to the success of these activities. Important considerations of which synagogues should be aware include:

- targeting activities on young adults, whether social gatherings or more focused ones;

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- ensuring activities are peer-led. It is apparent that social and cultural activities organised by the community for young adults without their participation and input are almost invariably doomed to failure;
- having a focus for the activity, giving people a purpose for being there and helping social integration;
- supporting leaders in skills development, both in organising the events and ensuring there is a welcoming atmosphere;
- recognising that a lot of time and energy is required to initiate and maintain successful ventures;
- recognising that successful activities are not always regular over a long period of time. A continuous process of change may be needed.

**The role of synagogues and the Movement in facilitating activities for young adults**

49. In order to meet the needs of young adults, synagogues must open their facilities. They can support events in a multiplicity of ways. The most important thing is that the synagogue should not *do for* young adults, but *empower* them, acting as a catalyst but not a controller. Synagogue membership should not be a pre-requisite for the use of the premises, either for organising or participating in events. Rather, the facilities should be available to all in the local community. Synagogues and the Movement can help in a number of ways:

- Activities need a suitable venue. This does not mean only a physical space, but an area which has appropriate facilities to create a relaxed and informal atmosphere. Whilst many synagogues have the premises, currently there is rarely a suitable furnished area set aside.
- Facilities need to be accessible at times which meet the needs of the event. For example, consideration should be given to ensuring the Sternberg Centre for Judaism can be used beyond 10.30 p.m.
- Not all activities will need subsidising, but some will. Others will need one-off payments to meet start-up costs. Synagogues should consider making these funds available.
- Synagogues should offer administrative support. Amongst other things, the synagogue office can carry out mailings, maintain address lists and ensure refreshments are available when appropriate.
- There may be many young adults willing to lead activities, but it would not be appropriate to expect a long-term commitment from them at this stage in their lives. Many activities will fold as they achieve their goals or as interest wanes. However, many fail due to a lack of knowledge or skills. Synagogues can use their experience to help activities continue beyond the lifetime of one set of individuals by supporting the young adults in their succession planning.
- Some people prefer to run small, informal groups for discussion, learning or Friday night gatherings within their own homes. Synagogues can support them by providing reading material, coaching or guidance where these are sought.

## Education

### ***Learning opportunities need to be targeted for young adults***

50. Many young adults have a strong desire to explore their Jewish identity and learn more about how they can re-integrate Jewish values into their lives. Their interests may be professionally based, such as medical ethics, or thrown up by the moral dilemmas of the modern world, such as social justice and environmentalism. There is also a strong interest in traditional Jewish study and learning more about reform Judaism.

51. Opportunities for adult education in the Reform Movement are limited. The classes that do exist often do not address the specific interests of young adults in an appropriate way, being generally seen as cold, formal and unappealing. The absence of a peer group adds to the difficulties of those who do venture into the lecture or class. As with other activities, learning opportunities need to be created specifically for young adults. Some young adults expressed a desire to see a wider range of educational opportunities, e.g. participative and experiential learning.

52. A number of initiatives by other religious streams have recognised this need. Project Seed, an independent orthodox outreach programme, aims to provide greater understanding of Jewish texts through one-to-one tuition. The majority of its participants are between 18 and 45. Also, the Jewish Learning Exchange sees young adults as its main constituency and targets them accordingly (see box 4).

53. The Centre for Jewish Education developed a proposal for continuing education. This was rejected through a lack of funds. The proposal needs to be revisited, with a particular emphasis on young adults. Locally, new learning opportunities need to be developed. In some places, such as Shaarei Shalom in North Manchester, the rabbi is already helping young adults learn through one-to-one tuition.

#### Box 4

#### **Jewish Learning Exchange**

The Jewish Learning Exchange (JLE) aims, through education, to encourage Jewish people to become reacquainted with their heritage and to incorporate Torah values in their lives. JLE targets young adults. It is based in west London to be closer to where many young Jewish adults live. JLE makes about 2,000 contacts per year. 80% of its participants are aged 18-40.

JLE runs on-going termly classes; lectures and one-off events - which are always accompanied by food; a weekly beginners service at the New West End Synagogue; and occasional social events. It seeks to establish a friendly and welcoming atmosphere where intellectual enquiry is encouraged.

JLE has an annual budget of £250,000 and is funded partly through fees but primarily through independent orthodox funding. 6% of its total budget is spent on marketing - through direct mailing, advertisements and leaflets. The publicity is designed to appeal to young adults.

JLE is affiliated to the Association of Jewish Outreach Professionals, an umbrella organisation which provides support, and networks ideas and good practice.

## **Chavurot**

54. For many on the periphery of the community, Shabbat and in particular Friday night remains the main representation of Judaism. Synagogues can open their doors to chavurot which can combine many elements of Jewish experience. They provide a religious and spiritual environment and a sense of belonging to a community. They can be educational, providing opportunities to mix socially with peers, make new friends and share a Shabbat meal (see box 5).

### **Box 5**

#### **West London Chavurot**

The chavurot have been meeting at West London Synagogue for about six years. There are now two chavurot - one for the 20s and 30s (chavurah II) and one for 30s and 40s (chavurah I).

Each chavurah meets once a month on a Friday evening. They begin after the main service and seek to recreate a traditional Friday evening with kiddush and grace after meals. During the meal people sit at tables of 8-10. In this way, whatever the size of the evening, it has an informal rather than an institutional atmosphere. After the meal there is a discussion which has a Jewish angle. It is led by either a member of the chavurah or by an outside speaker. Topics can be educational, political or social. Although the groups are not affiliated to the West London Synagogue, the synagogue opens its facilities, provides administrative support, sends out the monthly invitations and collects the replies. The cost of the evening is £7.50 for the younger and £10.00 for the older group, although anyone who cannot afford this is welcome to pay a reduced sum or to come free of charge.

The chavurot attract over a 100 young adults each month. They are led by a small group of people from the peer group on a voluntary basis. The leaders make a point of phoning all newcomers to the groups in advance to welcome them and to tell them about the evening. On the evening, there is always someone to greet them when they arrive and introduce them to others. The chavurot have a relaxed and accepting atmosphere. Considerable attention is paid to ensuring that everyone is made to feel comfortable.

## **General Activities**

55. As noted earlier in this chapter, young adults are keen to have access to a range of activities. Many people expressed enthusiasm for doing things which are not specifically Jewish within a Jewish context or with Jewish people. These can include meeting for a purpose: to learn, be creative, to fund raise or get involved in social action, or simply to participate in sports or games, for example bridge. Where synagogues may not appear relevant to young adults in their daily lives, this sort of involvement may be able to bridge the gap.

56. Many social gatherings are organised by charity and fund-raising committees, such as Young JIA and Young CBF. These are often set up to support major Jewish charities, but are run independently by the young adults. The committees give many young adults an opportunity to make a contribution to the work of the community; to others they provide a social get-together (see box 6).

**Box 6**

**Young Jewish Care**

Activities can involve different people in different ways ...

Young Jewish Care has set up an effective network of activities which are less expensive and which can give a purpose to meeting. For example, in 1994 it organised the very successful Young Jewish Performer of the Year. Over 600 people attended this event, which was held at the Phoenix Theatre. For some it represented many months of fund-raising and organisation; for others, it was a social evening and variety performance; for a few it was a chance to perform to a Jewish audience.

**Promoting activities**

57. Information about what is going on is spread informally by word of mouth, through friends and family. However, those on the edge of the community are not connected with these social networks and have more difficulty accessing details of what is available. As synagogues begin to support alternative services, target learning opportunities and facilitate discussion groups and cultural activities, these activities will need to be promoted.

58. The readership of *New Moon*, the Jewish arts and culture magazine, is drawn largely from young adults in the mid-20s and upwards. Its columns can act as a bridge between the community and their missed generation. Advertising in the mainstream Jewish press will also reach some young adults. Additionally, events can be promoted through mainstream journals, such as *Time Out*, where many young adults look at the listings.

59. Currently there is not an easily identifiable source of information about news and events within the Jewish community, be it the resident community, new arrivals and tourists/travellers. B'nei Brit is embarking on a project to build a database of all Jewish facilities and activities available in the UK. An enquiry line linked to this database will be accessible by telephone. This initiative should be widely welcomed. In the interim, synagogues should try to work with others in their local community to streamline entries in the local telephone directory.

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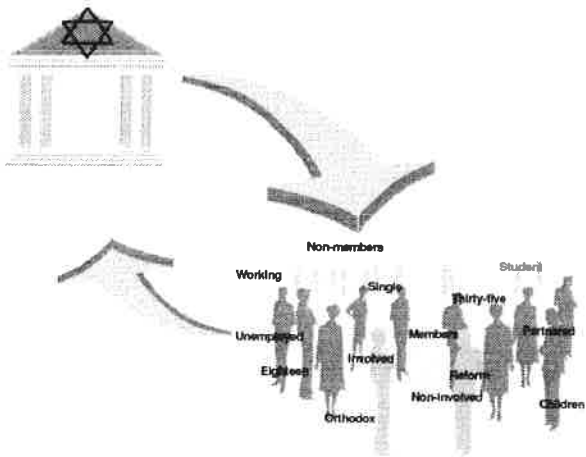
**Recommendations**

Synagogues and the Reform Movement should:

- open their premises for a wide range of activities and provide financial and administrative support;
- provide targeted learning opportunities for young adults, including one-to-one and small group studying. Rabbis could play a lead role in this;
- make efforts to introduce people to activities in a non-threatening and non-pressurising manner;
- support the development of chavurot.

## Chapter 6

# BEYOND THE SYNAGOGUE



*"Fourteen months after having finished working full time for the Movement, I realised that nobody from my synagogue or the RSGB had bothered to contact me - about anything."  
Justin Wise, former RSY-Netzer mazkir.*

## **Beyond the Synagogue**

### ***Report of the Working Group on the 'Missing' Generation***

60. It is the synagogue's responsibility to reach out beyond its walls to young adults. To do this, it must make the effort to make or maintain personal contact. As has been previously noted, young adults drift away from the community at key transition stages in their lives. For many, two such critical points are when they leave home to study or work and when they move on from higher education.

#### **Students**

61. Reform students are the one group of young adults for whom some infrastructure exists. However, there is currently uncertainty over the transition of the Reform Movement's support from Progressive Jewish Students to Tamar. Whereas the former has been supported jointly with the ULPS, the latter seeks to build greater continuity with RSY-Netzer.

62. The existence of these movements does not devolve responsibility from communities to maintain contact with students from their congregation. Free membership has been discussed previously. Greater effort could also be expended by communities in providing an introduction to the Jewish community in the area in which they are studying. Synagogues could also organise get-togethers for students during vacations.

#### **Non-students**

63. It would appear that the majority of the children of congregation members go to university. However, there has been no research to test this theory. If in fact it were to prove true, it may reflect that the structure of synagogues is unappealing to those without higher educational qualifications.

64. For young adults who do not continue their education beyond the age of 18, there is no infrastructure at all offered by the community. Assistance should be given in facilitating the transition from further education to the outside world. For the majority this is the transition to a job, but for some this is not the case. The community needs to pay particular attention to maintaining contact with these people. Many will remain living locally. The synagogue should seek their views and find out how it can meet their needs.

65. Many young adults are highly mobile yet contact can be maintained with their "home" community, using for example letters from the rabbi written to all those people who are currently living away from home. This connection can be extended by offering to put the individual person in touch with other Jewish people who are living in their new locality.

66. Communities could furnish all their young adults - students, those leaving further education and those moving locality - with a starter pack. It has been suggested this could include:

- a Leo Baeck College diary;
- copies of the synagogue magazine;
- a year's free subscription to Manna.



## Outreach

67. Regaining contact with people on the periphery of the synagogue community is not easy, but it is possible. Even though they are rarely seen, many are or have been members of a synagogue, if only because their parents initially paid their subscription. Synagogues can regain contact by using old membership lists and through their register of previous B'nei Mitzvah.

Where people have moved away, parents can be asked to supply new addresses. Making contact will enable synagogues to inform these people of what is going on. More importantly, it will enable them to listen to the views of young adults in their locality and work with them to meet their needs.

68. Outreach is perhaps the key mechanism for regaining contact with the missed generation. It can also be rewarding for all involved. One of the most rewarding aspects of the Working Group's work was running focus groups with young adults. A key reason why many came along to the focus groups - facilitated by people they did not know and talking about a community with which many had little connection - was because they were contacted personally. Contact was made by telephone to explain the project and to give people an opportunity to discuss any concerns. This was then followed up with a letter.

69. The Reform Movement is currently lagging behind other parts of the community in developing outreach programmes to young adults. The Reform Movement should strive to employ an outreach worker as soon as possible. This person would be a central resource into which others could tap, acting as a link between young adults and the community. Their role would be to:

- work with synagogues, providing support and guidance in the establishment of local outreach programmes. Initially the outreach worker could help local communities in planning action and setting up a consultation process with the young adults in their area;
- organise, co-ordinate and publicise non-synagogue-based activities;
- broaden social and information networks to put more young adults in touch with the activities which are of interest to them;
- co-ordinate internally between the central divisions of the RSGB to ensure that they are working cohesively towards common goals;
- facilitate access to resources for local initiatives.

70. Central seed funding should be established to support local programmes for young adults. The resources should be available to synagogues and non-affiliated groups of young adults. Funding should be on a partnership basis with synagogues, which would be expected to contribute to the costs. On-going local projects should be funded on a rolling basis, with funds tapered over three to five years. This will release funds for the development of new initiatives on a continuing basis.

## **Beyond the Synagogue**

### ***Report of the Working Group on the 'Missing' Generation***

71. Synagogues also need to find the resources to employ outreach workers. This will prove difficult for many in the short-term as they begin to reprioritise their focus. The burden on individual synagogues could be lessened if they grouped together regionally - for example, the three communities in Manchester; the Eastern Counties Association of Progressive Synagogues (ECAPS) and the communities in the north east of England could each band together to support an outreach worker across their communities. This would also reflect the fact that many young adults may associate with a broader concept of community than currently provided by the synagogue.

## Recommendations

Synagogues should:

- produce starter packs for their young adults;
- maintain contact with their students throughout their studies;
- ensure they keep in touch with graduates;
- make particular efforts to maintain contact with young adults who do not go on to higher education;
- group together regionally to employ an outreach worker.

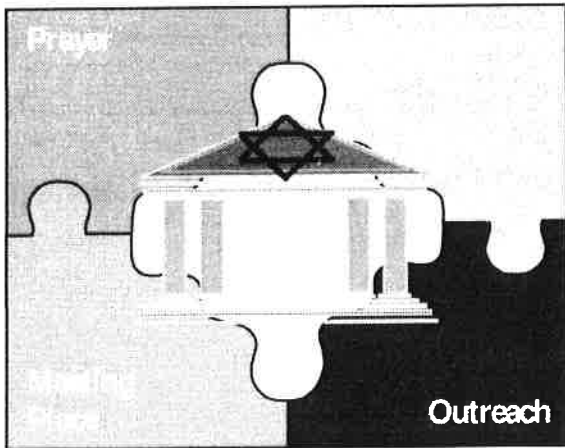
The Reform Movement should:

- employ an outreach worker to develop central initiatives and work with synagogues to locally start outreach programmes;
- set aside ring-fenced seed funding to develop local outreach initiatives.

Each community (including synagogues and other communal groups) and individual people should work to overcome barriers to participation as they affect young adults. This work should be done in the knowledge that a personal approach, made in a sympathetic manner, without asking for an immediate commitment, will often be the most effective welcome and encouragement.

## Chapter 7

# LOOKING TO THE FUTURE



*"The fact is, we don't want to come back into the fold as it stands, we want the fold to understand our needs and grow to meet them."  
Miranda Jacobs*

The following recommendations are based on the findings of the study and are intended to provide a clear and concise summary of the key findings and recommendations. The recommendations are organized into three main categories: organizational structure, human resources, and information systems. Each category contains a list of specific recommendations that are intended to address the identified issues and improve the overall performance of the organization.

## SUMMARY OF RECOMMENDATIONS

The first category of recommendations focuses on organizational structure. It includes recommendations to streamline the reporting lines, reduce the number of layers in the hierarchy, and improve communication and collaboration between departments. The second category of recommendations focuses on human resources. It includes recommendations to improve recruitment and selection processes, provide ongoing training and development opportunities, and implement performance management systems that are fair and effective. The third category of recommendations focuses on information systems. It includes recommendations to invest in new technology, improve data security, and ensure that all employees have access to the information they need to do their jobs effectively.

Overall, the recommendations are intended to provide a clear and concise summary of the key findings and recommendations. They are organized into three main categories: organizational structure, human resources, and information systems. Each category contains a list of specific recommendations that are intended to address the identified issues and improve the overall performance of the organization.

Recommendation	Priority	Responsible Party	Timeline
Streamline reporting lines	High	HR Department	3 months
Reduce number of layers in hierarchy	Medium	Senior Management	6 months
Improve communication and collaboration	Medium	All Departments	Ongoing
Invest in new technology	High	IT Department	12 months
Improve data security	High	IT Department	3 months
Ensure access to information	Medium	All Departments	Ongoing

**Starting where we are**

Synagogues and the Reform Movement should start where young adults are.

**Communal**

Community leaders should recognise that community divisions are alienating young adults from the Jewish community. There should be more open dialogue between leaders from across the Jewish community both nationally and locally.

The Reform Movement should use its influence in the wider community to promote and endorse the establishment of a national intra-communal body for young adults.

**Facilities and infrastructure**

Synagogues should:

- make their premises more open and accessible. They should promote their image as Batei Knesset - houses of meeting - where people feel they can drop-in without attending a specific event;
- develop a strategy and action plan jointly with young adults to enable young adults to have a stake in their community;
- ensure that physical, financial and human resources are committed to implementing this action plan.

**Membership and leadership**

Synagogues should:

- give a higher priority to retaining the children of members, making personal contact with them when they reach full membership age.;
- develop more equitable and flexible methods of payment, such as introducing tiered membership rates which rise incrementally. They could offer incentives to young adults, newly weds and students;
- make their leadership structures more open and flexible, and identify potential leaders from a wider field. They should experiment with alternative structures for leadership.

The Reform Movement should:

- consider the introduction of a Movement membership to which people could subscribe instead of synagogue membership.

**Services**

Synagogues should:

- consider how their services can be made more appealing to young adults;
- open their facilities to parallel services. These should be supported by the community and in particular by the rabbi;

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- be more welcoming to visitors, particularly young adults who are on their own. A buddying system could be set up.

**Rabbis**

The Assembly of Rabbis, Reform Movement and Leo Baeck College should consider how non-congregational employment focused on young adults can be developed.

The Leo Baeck College should include training for rabbinic students in working with young adults.

The Assembly of Rabbis in conjunction with young adults should organise workshops for congregational rabbis.

**Activities**

Synagogues and the Reform Movement should:

- open their premises for a wide range of activities and provide financial and administrative support;
- provide targeted learning opportunities for young adults, including one-to-one and small group studying. Rabbis could play a lead role in this;
- make efforts to introduce people to activities in a non-threatening and non-pressurising manner;
- support the development of chavurot.

**Maintaining contact and outreach**

Synagogues should:

- produce starter packs for their young adults;
- maintain contact with their students throughout their studies;
- ensure they keep in touch with graduates;
- make particular efforts to maintain contact with young adults who do not go on to higher education;
- group together regionally to employ an outreach worker.

The Reform Movement should:

- employ an outreach worker to develop central initiatives and work with synagogues to locally start outreach programmes;
- set aside ring-fenced seed funding to develop local outreach initiatives.

Each community (including synagogues and other communal groups) and individual people should work to overcome barriers to participation as they affect young adults. This work should be done in the knowledge that a personal approach, made in a sympathetic manner, without asking for an immediate commitment, will often be the most effective welcome and encouragement.

## APPENDIX A

### Terms of Reference for the Establishment of a Working Group on the 'Missing' Generation.

#### Background

There is an increasing perception that a new generation is not being actively attracted to or involved in the Reform Movement. This poses challenges to the development of both the future leadership and participative membership of the Movement and its constituent members. In response to these concerns, it is proposed that a working party is established.

#### Objectives

To review the effectiveness of the current policies and programmes of the Reform Movement and its constituent members in meeting the aspirations of people from early twenties to their late thirties for Jewish expression and to make recommendations by January 1994.

#### Membership

The working party would be led by and consist of people from the age group identified. The chairperson of the working groups would be nominated by the Reform Movement. Members would be invited to join through the recommendation of the Reform Movement, the chairperson and working party members and they are identified.

#### Support and Resources

The working party would be supported by a panel of established leaders in the Reform Movement and its constituent members who would be available to act in an advisory capacity.

The Reform Movement would need to ensure maximum access for the working party to the resources it requires, including:

- a. full administrative support;
- b. access to information - including synagogue and other databases to identify and facilitate contact with the target group;
- c. adequate financial resources subject to budget approval.



## **APPENDIX B**

### **Methodology.**

#### **Desk research**

The *Statistical analysis of the Annual Returns of Synagogues of the RSGB* from 1991 -1994 were reviewed.

#### **Surveys**

##### *Survey of young adults*

A survey questionnaire was distributed through:

- New Moon
- Synagogue mailing lists: 10 synagogues were chosen representing large and small communities from around the country.
- Other mailing lists: graduates of RSY-Netzer, Habonim Dror, current and previous members of PJS, past and current young adults on the Atid course
- Informal networks

Approximately 9,000 questionnaires were sent out (6,000 through *New Moon* and 3,000 as a targeted mailing). 451 responses were received and analysed.

The RSGB was not willing to sanction an approach to synagogues to enable the Working Group to establish its own database. Questionnaires were therefore sent to all organisations who agreed to distribute the survey. They were also sent a follow-up letter to be sent out two weeks after the original mailing.

It is not known what proportion of questionnaires or follow-up letters sent to organisations were actually passed on. For example, we have learnt that 2 of the largest synagogues unfortunately did not circulate the questionnaire. It is not known whether this problem was more widespread.

##### *Survey of Synagogues*

A questionnaire was sent to all RSGB member and affiliated synagogues. A follow up was sent six months later. Some synagogues also received a phone call. Replies were received from 16 synagogues

#### **Focus Groups and discussions.**

Focus groups and one-to-one discussions were held with young adults and leaders of the community:

- completed in a 'Missing Generation' Questionnaire (2 groups);
- young adults not involved with the Jewish community;
- past and present leaders of RSY-Netzer;
- past and present leaders of Progressive Jewish Students;
- non-involved siblings of young adults active in PJS;
- participated in a young leadership course (e.g. Atid and Adam Science Foundation);
- attended a chavurah;
- synagogue lay leaders (2 communities);
- congregational rabbis;
- Chief Executive of the RSGB, Divisional Heads and Principal of the Leo Baeck College;
- RSGB Youth Department.

## APPENDIX C

### Resolution on Young Adults from the 1994 RSGB Conference

This 53rd Conference of the Reform Synagogues of Great Britain:

- Congratulates the RSGB/Reform Movement on the establishment of the Working Party on Young Adults.
- Recognises the responsibility of the RSGB/Reform Movement and its constituent members to address the varied Jewish needs of young adults.
- While recognising the excellent work of Progressive Jewish Students and the Young Adults Section, acknowledges the need for additional programmes and resources to provide young Jewish adults with opportunities to identify with and within the Reform Community.

The Conference therefore urges the RSGB/Reform Movement:

- To examine the report of the Working Party when published and distribute it to all constituent members.
- To provide support to synagogues in the process of structural, organisational and cultural adjustment which may be necessary to more effectively meet the needs of young adults for access to spiritual and religious development and education; cultural association and community involvement.
- To encourage congregations to establish action groups to formulate policy and to encourage the involvement of the respective age group.
- To make the development of programmes to promote the growth of involvement of young adults in the RSGB a priority over the next 3 year period.
- With the support of Council to seek to ensure that this programme of change is properly resourced.
- To co-operate with other communal organisations who are engaged in this field.