

Peering Into the Future: Considerations for Reconstructing the Synagogue

BY HAYIM HERRING

While I appreciate the invitation to think about the future of the synagogue, I am mindful of all of the prognostications that so radically missed the mark. Item:¹

- “The phonograph . . . is not of any commercial value.” (Thomas Edison, remarking on his own invention to this assistant, Sam Insull, 1880)
- “Sensible and responsible women do not want to vote.” (Grover Cleveland, 1905)
- “[Babe] Ruth made a big mistake when he gave up pitching.” (Tris Speaker, 1921)
- “Who the hell wants to hear actors talk?” (Harry Warner, Warner Brothers Pictures, 1927)
- “There is no reason for any individual to have a computer in their home.” (Ken Olsen, president of Digital Equipment Corporation, 1977)

Moreover, I am also cognizant of the

rabbinic statement about prophecy post *hurban ha-bayit* (destruction of the Temple) belonging either to children or fools. Not wishing to be in either category, I find it daunting to peer too far out, especially in our age. For especially today, who can say with certainty what the future will bring?

With these reservations, I will describe what some trends suggest about the future of the synagogue. Some of these trends are disturbing, but the data are there, and I believe that we become a more dynamic community by struggling with them.

In particular, I want to pay close attention to two younger cohorts of Jews, Gen X'ers and Millennials, the two generations that chronologically follow the Boomer generation. If synagogues do not learn how to adapt to them, we are likely to see a steep decline in synagogue membership and participation in the years ahead. We have reason to be concerned that the base of support for synagogues will erode because of their lack of involvement, and the quality of syna-

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gogue life that we count on today may not be here much longer in the future.

Conceptual Framework

In considering what shapes synagogues will take, it may be helpful to create some rubrics into which we can pour our imagination. The four that I will use are people, purpose, process/organizational models and professionals.

First, we want to understand the demographic profile of upcoming generations that will hopefully inhabit the synagogue (the people). Then, we need to look at the repertoire of values embodied by the synagogue (the purpose) and consider how to align those values with the needs and desires of these upcoming generations. We can then ask questions about the organizational structure of the synagogue and imagine the kind of processes and models that will support the mission of the synagogue and allow it to express and fulfill the needs of new generations. Finally, we can consider the kind of rabbi that is needed to function in a new internal and external environment.

This essay takes the perspective of the potential user of the synagogue into account. Applying an end-user orientation reminds us that the synagogue has been and continues to be an evolving institution that has responded to varied historical conditions. This perspective suggests that all aspects of the synagogue must be open to a rethinking of essential purposes and functions.

Generational Layers

With advances in medicine, we have

the unprecedented phenomenon of having significant numbers of four generations of people alive. These four generations are described as the “Veteran/Silent Generation,” “Baby Boomers,” “Gen X’ers” and “Millenials.” While researchers demarcate these generations somewhat differently, Veterans are defined as those born from 1922-1943, Baby Boomers from 1943-1960, Generation X from 1960-1980 and Millenials from 1980-2000.

Each generation is influenced by different historical forces. As a result, “It is further assumed that the cultural definitions of reality forged by a generation in its formative years are carried, to a greater or lesser degree, throughout the lives of its members.”² There is a range of tremendously significant implications in this assumption. For our purposes, the primary importance of understanding the impact of generational experience is that it helps us appreciate that each generation brings different values, attitudes and expectations to all facets of life and the institutions they inhabit, including work, education, family, relationships and civic and religious involvement.

Paradigms Change

As this essay is focused on reconstructing the synagogue, I would like to spend some time on the upcoming millennial generation. I feel compelled to do so because the American Jewish community tends to react slowly to fundamental changes that happen over a long period of time. (That may be true of other faith communities, but I can

only speak for the one that I know and love.) We are second to none when it comes to mobilizing for a crisis, but, in ordinary times, we are very comfortable operating on autopilot.

Currently, there are a number of local and national synagogue “transformation” efforts underway. This is positive and we need more of them. However, it is typically Baby Boomers who are leading these change efforts and, as Boomers are accustomed to do, they appear to be able to concentrate on their needs but may be neglectful of the needs of generations that will follow them. The ancient sage Hillel’s ethic of Jewish leadership — “If I am only for myself, what am I?” — also requires us to be oriented toward others. We Boomers must also reach out to Gen X’ers and Millennials, extend a hand to them, and bring them into our communities.

Thinking Like a Millennial Jew

Based on research from outside of the Jewish community,³ let us try to imagine what it would be like to experience growing up in the world as a Millennial. A key change that makes our experience of growing up different from that of prior generations is a feeling of vulnerability close to home—on many levels. Unlike our Boomer parents, who had to worry about “the enemy” in far-away lands, “the enemy” has struck locally. We will remember violent episodes like the Columbine shooting, the Oklahoma City terrorist attack, the collapse of the Twin Towers of the World Trade Center, anthrax scares in the mail, Catholic priests abusing chil-

dren, metal detectors in schools and increased security in public places.

If we were Millennials, we would also be influenced by other major trends in technology, the media and entertainment. Having witnessed the trial of O.J. Simpson and the impeachment hearings of President Clinton, we might be naturally suspicious of celebrities and political leaders. We would also have been raised on a digital demand-feeding schedule. Think about how many screens our generation is exposed to: the hundred-channel cable television screen, the personal desktop assistant screen, the Cineplex movie screen, the cell phone screen and the computer screen. We would begin to witness the convergence of these technologies so that we could send and receive images on our cell phones and access e-mail from the television. We have redefined multitasking, and can easily manage watching television, talking on-line and doing homework.

No Brand Loyalty

We are tired of being marketed to all of the time. We do not like the brands that appeal to our parents in clothing, beverages, movies or music. We are not loyal to any brand, but if someone wants our attention, they will need to market to us with a humorous, ironic edge.

MTV is our favorite music station. We need rapid edits, booming sounds and graphic images that, unlike our parents, do not make us nauseous or give us a headache. We would create CD’s with the music that we want to

hear. For entertainment, we would also not only watch the movies that we like but make the movies that we want. We would probably have our own website and might decide to publish our thoughts on-line. We would also pay a subscription to an on-line gaming service and assume a virtual identity that might be totally different from the way we live our lives in real time. According to some estimates, we may spend as much as up to a third of our lives on-line.

At Home With Pluralism

Diversity and multiculturalism would not be adult phrases over which there was debate but an ordinary, unnoticed part of our daily reality. Like Tiger Woods, who is both a real person and a symbol of multiculturalism, we would also dismiss the significance of the exclusion of women from the Augusta National, believing that women — and indeed, all people — have achieved full access to all careers. We would also not harbor prejudices toward what older people refer to as “alternative family structures” and, to the contrary, might be offended by references to “intact” or “normative” families. We understand that our culture is not the only one in the world and are at home with people our own age from many different countries.

Because of the Internet and other technologies, we would know how to retrieve and manipulate the information that we need to determine our goals. We would recognize that we have to be socially involved to solve the problems around us, and would want to

make money doing something that is also socially meaningful. Despite the current problems, we think that we will make the world better because we see a future with unlimited creative possibilities.

New Modes of Jewish Expression

The several studies on Jewish Millennials and their predecessors Jewish Gen X'ers,⁴ paint a picture that is consistent with the research from the general community. The way Millennials express their Judaism is different from (and some might say inferior to) prior generations. Yet, Millennials do express pride in being Jewish.

Jewish Millennials are generally unsatisfied with the Jewish education they received and therefore find serious study of Judaism appealing, while spirituality, an interest of Boomers, is not a category that resonates with them. Those from unaffiliated and interfaith families are especially interested in the cultural and artistic expression of Judaism.

Typically, young women are more active in organized Jewish activities than their male counterparts. These same studies indicate that Jews of this generation value academic achievement and attach a high priority to financial well-being. It is therefore not surprising to find that they spend a considerable amount of time working for pay already as teenagers, often at jobs that they do not find meaningful.

Millennials are interested in learning about Israel and the Holocaust and indicate interest in raising their children

as Jews. While celebrating holidays with their families is enjoyable to them, formal affiliation with Jewish institutions is unimportant, as is the practice of ritual behavior and attendance at synagogue services.

Millenials are universalists in their worldview, value cultural diversity and are unconcerned about dating non-Jews. They do not like labeling other groups and, in a related vein, dislike barriers that separate people from one another, both within and outside of the Jewish community. Interest in volunteerism and making the world a better place is of great importance to them.

Implications for Synagogue Life

What implications for future synagogue life can we tease out of findings from within and outside of the Jewish community? They suggest that:

- Although their Jewish behaviors may be different from ours, upcoming generations are proud of being Jewish;
- These generations have fewer memories of Jewish family celebrations and fewer experiences of being in the synagogue with their families;
- They are less interested in Jewish rituals;
- They are accustomed to self-directing their life choices;
- They celebrate religious, cultural and ethnic diversity and have weaker feelings of Jewish ethnic solidarity;
- They value subjective experiences as a way of knowing the world over traditional propositional truths;
- While they value education, they also value entertainment, especially if it has

an edge to it;

- They need to be reached through multiple media channels;
- They need to have their loyalty earned and maintained on a regular basis;
- They value a community that provides them physical and emotional safety;
- They expect to see a diversity of people within their midst;
- They want to be respected as individuals capable of contributing to their community.

Today, synagogues are structured as venues for community-building through expressing scripted ritual behavior and sharing the objective wisdom of the Jewish tradition, with rabbis often serving as the authorities in both areas. In other words, synagogues are currently organized to be in conflict with the values of upcoming generations. Synagogues now have the challenge of adapting to Jewish Millenials, or they will risk alienating them. That means that all aspects of synagogue life need to be informed by the research that is emerging on future generations while still tending to the needs of older generations.

Midrashim on Modernity

Three of the religious movements (Reform, Orthodox and Conservative) can be viewed broadly as a *midrash* on modernity as understood in a European context. Reconstructionist Judaism can be viewed as a *midrash* on late modernity in America. And it appears that we are seeing the emergence of a post-modern *midrash* in what is broadly described as the Jewish Renewal movement.

By “*midrash*,” I mean these movements captured the *zeitgeist* of their times. They responded to the burning issues of their day and developed broad strategies and approaches to deal with them, by highlighting those aspects of the Jewish tradition that resonated with the times and minimizing others that struck a dissonant note.

Scholars of modern Jewish history have described how Reform, Orthodox and Conservative Judaism were responses to the challenges of emancipation and enlightenment. Reconstructionist Judaism can similarly be viewed as a methodology for answering questions about the unprecedented challenge to American Jews of living simultaneously in two civilizations and understanding Judaism from the rational and pragmatic perspective of the interwar period.

Post-Modern Jewish Renewal

Jewish Renewal is responding to a different set of questions, opportunities and challenges. It values *tikkun olam* (repair of the world), combined with *tikkun ha-lev* (personal spiritual development), reflecting its dual emphasis on healing the external world through the pursuit of social, political and environmental justice, while developing individual spirituality. The blending of mystical and hasidic traditions, along with openness toward other religions and spiritual practices, are meant to foster a subjective experience of the Divine. In sum, it has the feel of a thoroughly post-modern movement.

As one of the most recent entrants

on the American Jewish scene, does Renewal have an advantage of being more in tune with the *zeitgeist* of our times? Will it play the functional equivalent that Reconstructionism played in an earlier time, having an influence far greater than its numbers would suggest? From an organizational perspective, will it ultimately take the shape of a modern denomination? Or will it evolve into a different kind of organization, one that has minimal structure but is able to move more nimbly on the grassroots level by influencing individuals and congregations of all denominations with its ideas, religious messages and innovative practices?

Two Options

What is clear is that each movement appears to be fundamentally assessing its direction — evaluating, creating or recreating its *midrash* on Judaism. Each movement appears to understand that the issues and questions that gave birth to them have changed. This kind of self-assessment is positive, for it is what healthy organizations do. What will be most interesting to observe over the next decade is the option that the respective movements will choose. There appear to be two basic choices, each one posing a different set of challenges and opportunities.

Option one is to bring the theology and practice of each movement into greater alignment with the postmodern temperament of America. Broadly, that means creating space within each movement for individual experimentation, acceptance, autonomy, adaptation and

subjective experience, while still maintaining clear values and a clear denominational mission — no easy feat!

The second option is to run counter-culture and offer a differentiated alternative to the *zeitgeist* of today. While I would expect to see both alternatives, it is not at all clear to me which movement will select which path, or if we will see a realignment of movements along these lines. Of course, it is equally possible that neither of these suggestions will prove true and that some unimagined alternatives will emerge.

Increasing Similarities

In any scenario, we would expect to see increasing similarities among the different movements as they attempt to adapt to the times. Those similarities are already abundant in denominational synagogues and are only increasing. Hebrew language and Jewish ritual have found a comfortable home within many synagogues of all movements. The use of instrumentation in *tefilot* in many liberal synagogues is common. More recently, the popularity of Carlebach-style *minyanim* in all of the different movements illustrates their attempt to offer a religious experience that speaks to the spiritual temperament of contemporary Jews.

Feminism has now had an impact on all of the denominations, including Orthodoxy. The acceptance of gay and lesbian Jews in the various movements is becoming more normative. The value of Jewish learning is now celebrated within each movement. Fundamental differences certainly still exist, both within the

liberal movements and between the liberal movements and Orthodoxy. However, for the everyday Jew in the pew, it is becoming increasingly difficult to find as many bright lines of separation between the movements today.

Implications for Synagogues

What are the implications for synagogues of this merging of denominational worldview and practice? In an environment in which synagogues may become less differentiated by denominational practice, variables that pull people to synagogues will become more important. Cost, quality of educational programming, proximity, rabbinic leadership, community and personal relevance may take on greater importance in retaining and attracting members.

Ideology, while becoming more developed within each movement, will continue to play an important role — but for a decreasingly small elite. The space for non-denominational synagogues, about which we currently know little, and for *havurot*, is likely to become broader and may become increasingly attractive options for an eclectic community of people who have little taste for labels that suggest uniformity.

Many organizational issues require examination in reconstructing the synagogue of the future. The people who will inhabit the synagogue of the future need to influence the processes used within the synagogue to achieve its mission, and the organizational shape that will best allow it to express its purposes. I will only reflect on a few such issues in this paper and will elabo-

rate at greater length in a forthcoming publication.

Reexamining Synagogue Models

Synagogue business models require reexamination. More specifically, I am suggesting that there is something fundamentally wrong with a business model that invests huge amounts of capital in a facility whose worship space, which consumes a significant amount of square footage of most synagogues, is vastly underutilized except for several days each year. Large, underutilized facilities are a drag on already stressed synagogue budgets. They are one reason why synagogue dues are perceived as high barriers to entry, especially for younger generations who do not bring special feelings of loyalty to synagogues.

Could congregations downsize their building and work with Jewish Community Centers or other local facilities to meet extra-capacity services and events on the few occasions a year when they are needed? Would that enable them to offer memberships that are more affordable and more appealing programmatically? Congregations that are considering building expansions or are thinking of new buildings should especially think seriously about these kinds of questions.

Alternatively, synagogues can become incubators for innovative programs, services and organizations that are in need of space and administrative and custodial support. These are the very programs often originated by the younger people that synagogues have trouble reaching. By housing grassroots *minyanim*, social-justice organizations and cul-

tural presenters, synagogues and such organizations can each benefit. Synagogues gain by bringing younger generations and new ideas through their doors, and grassroots organizations are able to fulfill basic organizational needs. When synagogues and agencies fail to fulfill these needs, they fail to reach their full potential.

Synagogue governance models also require reexamination and change. New ideas and initiatives are difficult to implement because of cumbersome organizational barriers and inefficiencies. Additionally, synagogues often do not give enough latitude to volunteers to take responsibility for their own Jewish needs. These are realities that need to change if younger generations are to be engaged meaningfully in synagogue life. This will be increasingly important as the fruits of Jewish experiences, like day schools, and adult Jewish learning programs, like the Wexner Heritage Program, Me'ah and the Florence Melton Mini-School for Adults, become available for harvest.

Engagement and Networking

Synagogues need to develop organizational partnerships with institutions inside and outside of the Jewish community in order to serve successfully a diverse, multigenerational community. Elsewhere,⁵ I have written about the need for synagogues to network with other institutions, allowing them to expand their ability to offer services to members through collaborations with other institutions and, at the same time, focus on areas of program and service that

they are uniquely situated to provide. Given the diverse, multigenerational composition of the Jewish community today, no Jewish institution can be considered Jewishly self-sufficient, so synagogues must create these partnerships.

Equally important, they must engage with the broader community, where they practice acts of *hesed* for the broader community with people of other faith communities. Younger generations in particular do not like boundaries erected between their Jewish lives and other dimensions of their lives. Therefore, experiences that express a particular Jewish message and that happen in more universal settings will have special appeal to younger generations.

Networking, as Barry Shrage points out, also has global implications for the synagogue of the future.⁵ Synagogues will have an opportunity to create an expansive feeling of *klal yisrael* by using communications technology to link themselves with communities in Israel and the former Soviet Union and in European Jewish communities. These virtual meetings will complement real-time visits already made possible by global transportation. In an age of diminished Jewish ethnicity, this networking with Jewish communities around the globe will add programmatic dynamism while also strengthening attenuated feelings of Jewish peoplehood.

Decline of Rabbinic Influence

Here, I limit my thoughts to congregational rabbis. However, a rethinking of all synagogue staff positions and functions is in order. Working with rab-

bis in both a local and national capacity, and having served in a congregation, I am aware of the challenges and complexities of the congregational rabbinate. Knowing these realities makes it more difficult for me to state a bold truth: Many congregational rabbis are playing an increasingly marginal role in the lives of individual Jews and in the Jewish community, and risk becoming even more out of touch with upcoming generations.

This claim can be supported by asking a few simple questions. How many hours does the average American Jew spend in the synagogue each year? While we lack scientific data, an educated guess would suggest probably somewhere between twelve and twenty hours. What percentage of dues-paying households attends Shabbat services regularly (at least twice a month)? Again, an unscientific yet educated estimate would be between 5 and 10 percent.

These estimates speak for themselves about the perceived value and relevance of synagogues today, and they are painful to accept for those who are “planted in the house of the Lord.” In fact, when looking out at an unusually full congregation on a Shabbat morning, it is easy to be lulled into denial.

Limited Impact

Why is it the case that rabbis so infrequently touch the lives of their congregants? In the space of a brief essay, I can suggest only a few factors. For most synagogue-goers outside of the Orthodox world, rabbis are not called upon as halakhic decision-makers. Our unique expertise and training are not on the

agenda of most synagogue members, except on an “as-needed” basis, typically around life-cycle events and holidays.

Another fundamental reason is that real-time and on-line options for gaining information about Jewish subjects unrelated to *halakha* are available from many different sources, and younger generations are especially adept at finding the information they seek. For example, in many Jewish communities today, there are members of congregations or community members with vast areas of expertise in Hebrew language, Jewish literature, Holocaust studies, synagogue skills and even more esoteric subjects like *Kabbalah*.

Direct Access to Resources

A number of venerable Jewish publishers, including the Jewish Publication Society, newer spirituality publishers like Jewish Lights, or mainstream publishers like Random House or Harper Collins (to name but a few) offers a stunning array of Jewish books. A new, comprehensive Jewish educational website, MyJewishLearning.com, has almost completed its goal of providing an on-line library of topics that will surpass the many existing sites that can be found, many of which are themselves very helpful. Talmud, classical codes of Jewish law, *targumim* and mystical treatises—works that used to be the province of rabbinical scholars, are now open to the Jewish and general public. The democratizing impulse of the classical rabbis to make Jewish learning available to all is well on the way to being realized.

Additionally, rabbis tend to play a marginal community leadership role. Proactive community leadership more often comes from outside the congregation — from Jewish philanthropists, federations, community centers, community relations councils — but not usually from rabbis. They may play a reactive or a consultative role on community events but generally do not set the community agenda. In this environment of democratized leadership and learning, where upcoming generations will play a greater role in creating their personal, institutional and communal Jewish destiny (as some already do), what roles are left for rabbis?

Is There a Rabbi in the House?

Congregational rabbis potentially have very significant, privileged and critical roles to play on the interpersonal and communal level. In thinking of a reconstructed role for the congregational rabbi, I will draw two analogies from the field of medical practice⁶ because it offers some applicable insights.⁷ Perhaps that ought not to come as a surprise, for rabbis, by virtue of their ritual and pastoral roles, are given access to intimate times in people’s lives, just as doctors are. As with all analogies, this one should not be pressed too far, but may be useful in helping us to conceptualize new ways of thinking about the congregational rabbinate.

Partners in Decision-Making

A cursory look at how the physician-patient paradigm has evolved may of-

fer some directions for congregational rabbis. In medical practice today, the approach of shared or participatory decision-making is in vogue. Doctors accept patient autonomy as a given, and know that their patients frequently come armed with the latest information about innovative medical tests and procedures, new drugs and cutting-edge therapies they have learned about through electronic and print media.

However, patients do not have the training and experience to filter all of this information and arrive at correct medical choices. That is where the doctor plays a critical role. Doctors take careful medical histories, perform relevant physical examinations and judiciously order lab tests. Based on their analysis, they create a treatment plan with the involvement of the patient.

Of course, this is an idealized description of the shared decision-making model of medical practice. Patient variables, including age, education and socio-economic status, may either limit or enhance a shared decision-making process. For example, older patients who have been socialized under a more paternalistic medical model may still want the doctor to make medical choices for them. Additionally, there are variables among doctors that have an impact on the successful implementation of this model, as well. Nonetheless, this model of shared decision-making is worthy of consideration when re-envisioning rabbinic roles.⁸

Promoting Spiritual Wellness

A second enriching analogy from the field of medical practice relates to the

proactive promotion of wellness. When doctors meet with their patients for wellness visits, they take a comprehensive look at their lifestyles and suggest ways in which they can improve their overall health. They provide articles and information to promote a vision of a healthy person. They also give seminars targeted to segmented populations based on life stages or specific diseases. Good doctors today actively involve their patients in creating and maintaining a healthy lifestyle. They understand that through the proactive promotion of good health, they have a better chance of achieving desired patient outcomes.

Medical practice today is both reactive and proactive and, in both modes, involves patients in its processes. The state of medical practice offers some clear insights for rabbinic practice in the congregation. Congregational rabbis can use the shared decision-making model, one that is much more in keeping with the temperament of Boomers, Gen X'ers and Millennials, to help influence them at critical life junctures. The current structuring of rabbinic time allows for sickness visits, crisis care and triage. A restructuring could also create time for spiritual wellness check-ups. Through different media and forums (teaching, preaching, writing, home visits, panel discussions, etc.), rabbis can take their vision of a healthy Jewish life and promote it.

Providing Alternative Values

In a democratic, non-authoritarian fashion, rabbis have a unique opportunity and privilege to throw a counter

weight to secular and sometimes dehumanizing influences and trends in our society. They can offer an alternative set of values, a different lens through which to evaluate the most important life choices and a different life agenda for members of the Jewish community.

They can do so on an individual level through meetings with congregants, and on a congregational level through the various media and forums that a congregation provides. They can also take their vision to a broader Jewish public if they will make the time to remain consistently involved in key communal institutions and not just appear when a particular item of interest of theirs is a hot community topic. I believe that these kinds of roles are special privileges of a congregational rabbi and that this work is *avodat kodesh* (sacred service) at the highest level.

However, in order to work at this, in addition to talking about ritual matters that are of concern to us (Shabbat observance, *kashrut* and *tefilah*), we also have to speak more frequently about issues that are of concern to congregants and community members. We need to learn better how to integrate an understanding of human developmental stages into programming, teaching and spiritual counseling. We have to craft differentiated interpersonal approaches to a multigenerational congregation. And all of this must be done with love and empathy.

Rabbinical schools are likely to be slow to incorporate this kind of approach into a curriculum and program, as are many rabbis, because of our spiritual, emotional and personal invest-

ment in existing rabbinical roles. But there are some gifted rabbis who model this kind of compassionate, relevant, living Torah. If ever a discussion of lay leaders, rabbis and rabbinical school administrators was needed, now is the time to engage in strategic thinking and acting in redefining the unique roles that rabbis can especially play in the Jewish community. Absent such a discussion, it is likely that ongoing marginalization of the rabbinate will continue unchecked.

The Use of Creative Tension

For some, change and innovation are exhilarating. People who are wired for change thrive on the recombination of new ideas and believe in a world of infinite possibilities. For many more, change lies along a spectrum between difficult and terrifying. While America in particular has a bias in favor of innovation, tradition is also an honored category within Judaism.

Synagogues, regardless of denominational affiliation, are charged with conserving, preserving, adapting and transmitting the tradition. Innovation, when it comes, occurs most often through a process of evolutionary reinterpretation, which is what gives continuity to the Jewish tradition. Therefore, as the future unfolds, we should expect to feel continued tension between the great need for reconstruction of the synagogue and for continuity of the synagogue as we know it today. The continued relevance of the synagogue will be determined by those who use the tension as a force for creativity and growth.

1. All of these items are taken from J. Barker, *Paradigms. The Business of Discovering the Future* (New York, HarperBusiness, 1993), 89.

2. J. Carroll and W. Roof Carroll, *Bridging Divided Worlds. Generational Cultures in Congregations* (San Francisco: Jossey-Bass, 2002), 6.

3. E. Neuborne and K. Kerwin, "Generation Y" (February 15, 1999, online). Available: http://www.businessweek.com/@@0QC1pocQo1GWHBEA/1999/99_07/b3616001.htm; R. Zemke, C. Raines, and B. Filipczak, *Generations at Work* (New York: Amacom, 2000); P. Paul, "Inside Generation Y: Understanding America's Vast New Market" (August 30, 2001, online). Available: at www.inside.com/product/product.asp?pf_id={D4D64B67-881C-4E54-A5BD-35E}.

4. Amy Sales, *Jewish Youth Databook: Research on adolescence and its implications for Jewish teen programs* (Boston: Cohen Center for Modern Jewish Studies/Brandeis University, 1996); Nancy Leffert and Hayim Herring, *Shema: Listening to Jewish Youth* (Search Institute: Minneapolis, MN, 1997); Steven Cohen, *Religious Stability and Ethnic Decline: Emerging Patterns of Jewish Identity in the United States* (New York: The Jewish Community Centers Association, 1998); Charles Kadushin, Shaul Kellner and Leonard Saxe, *Being a Jewish Teenager in America: Trying to Make It* (Boston: Cohen

Center for Modern Jewish Studies, Brandeis University, 2000); Barry Kosmin, "Coming of Age in the Conservative Synagogue: The Bar/Bat Mitzvah Class of 5755," in J. Wertheimer, ed., *Jews in the Center: Conservative Synagogues and Their Members* (New Brunswick, NJ: Rutgers University Press, 2000), 232-268; L. Sax, *America's Jewish Freshman: Current Characteristics and Recent Trends among Students Entering College* (Los Angeles: Higher Education Research Institute/University of California, 2002).

5. H. Herring and B. Shrage, *Jewish Networking: Linking People, Institutions, Community* (Boston: Wilstein Institute of Jewish Policy Studies, 2001).

6. I wish to thank Dr. Hanna Bloomfield Rubins, Professor of Medicine at the University of Minnesota, for her assistance with this section.

7. Other disciplines also offer insights that are instructive for the rabbinate. For example, in high-quality service organizations, service providers will meet with clients on a regular basis to anticipate emerging needs and to suggest new services that may be of help to them as they evolve.

8. The Reconstructionist movement has made a concerted effort to explore the rabbi-congregant relationship. See *The Rabbi-Congregation Relationship: A Vision for the 21st Century* (Philadelphia: The Reconstructionist Commission on the Role of the Rabbi, 2001).

A synagogue (/ˈsɪnəˈɡɒɡi/; from Ancient Greek ἵερος...ἵερον, synagogḗ, 'assembly'; Hebrew: בית מדרש, 'house of assembly', or בית תפילה, 'house of prayer'; Yiddish: שול, Ladino: esnoga, 'bright as fire'; or קהל, kahal) is a Jewish (mainly) or Samaritan (rarely) house of worship. Synagogues have a place for prayer (the main sanctuary) and may also have rooms for study, a social hall, and offices. Some have a separate room for Torah study, called the Torah room. The document offers synagogues some guidance and suggested methodical steps for decision-making and implementation of re-opening plans. It includes repeated disclaimers that it is not encouraging re-opening, or partial re-opening, but rather seeks to offer some useful frameworks, checklists, and templates for how congregations can organize their thoughts, plans, and communications on this important matter. The Aviv Revolving Loan Fund is one way that Reconstructing Judaism is marshaling its resources to strengthen affiliated communities and foster innovation. Posted on June 1, 2018 by Bryan Schwartzman. News. We bring holiness into the world in many ways: Creative Expression. Doing Justice. In 1998, the virtual reconstruction of the synagogue in the Viennese Neudeggergasse represented the groundbreaking. step for a project that turned out to be much more. reconstructing the building followed the already developed. pattern of systematics: in order to achieve a sustainable. collection of data, a unified procedure for the 3D modeling. was set up. Adherence to these systematics intends to make. the model itself traceable for future use and eventual. enriching extension. Building parts are basically grouped into. and provides an insight into the working procedures. However, the starting point is the availability of a detailed 3D-. model, which defines the basis for the creation of the.