

Using Relational Judaism to deepen relationships in your congregation:
 What works and what works better?
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Start by understanding the symptoms ...

1. Religious identification

Table O.6: Religious upbringing cross-tabulated with religious identity today. Respondents aged 18-34, Melbourne and Sydney

Religious identification today	How would you describe religious attitudes in the home in which you grew up?				
	Ultra/ Strictly Orthodox	Modern Orthodox	Traditional	Conservative/ Progressive	Secular/ not religious
Ultra/ Strictly Orthodox	74%	6%	3%	0%	3%
Modern Orthodox	11%	61%	17%	8%	5%
Traditional	7%	19%	56%	11%	15%
Conservative/ Progressive	3%	4%	5%	55%	10%
Secular/ Not religious	6%	11%	20%	26%	67%
N (unweighted)	76	280	512	167	252

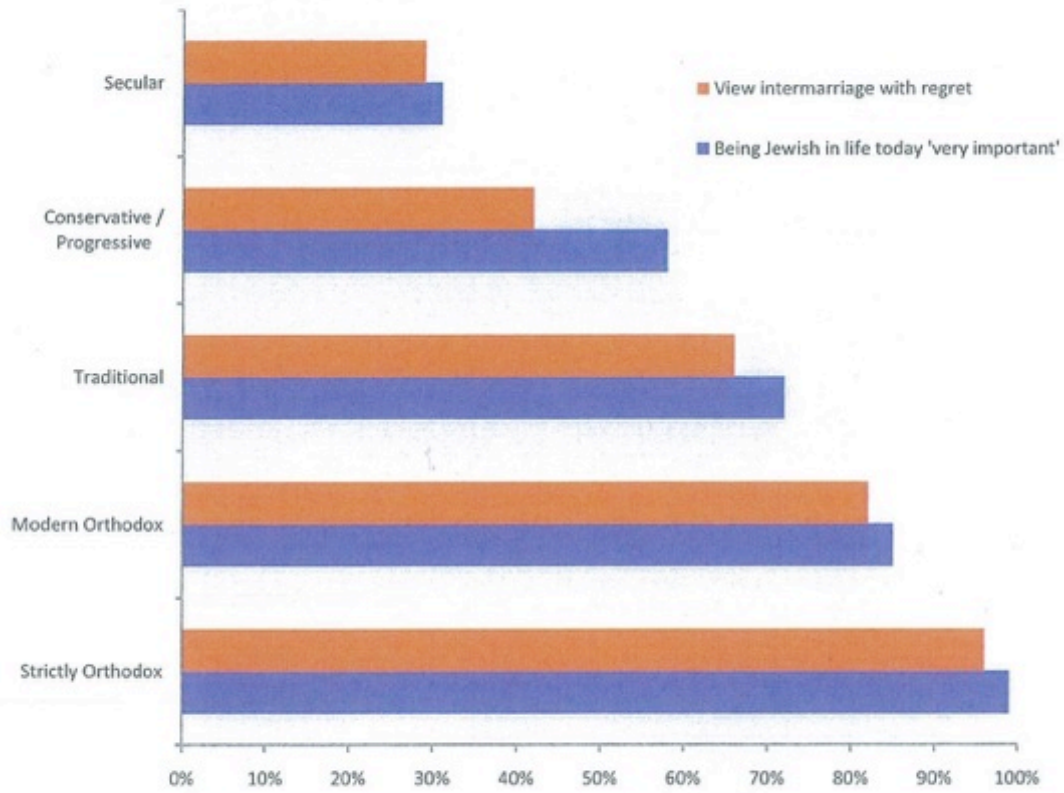
2. Importance of being Jewish

Table 4.1: Patterns of Judaism: Four selected questions by religious identification today, all Australian respondents

Response	Religious identification today				
	Strictly Orthodox	Modern Orthodox	Traditional	Conservative/ Progressive	Secular
Being Jewish is a 'central element of my life'	91%	51%	23%	19%	6%
Being Jewish is 'very important'	99%	85%	72%	58%	31%
All or nearly all friends are Jewish	93%	72%	67%	38%	36%
View intermarriage with regret	96%	82%	65%	42%	29%
Is a Zionist	80%	93%	88%	78%	65%
Average	92%	76%	63%	47%	33%
N (unweighted)	253	1,087	1,875	1,091	1,390

3. Self-perception and Jewish identity

Figure 4.1: Correlation of importance of being Jewish and view of intermarriage, by religious identity today, all Australian respondents



Source: Gen08 survey

Options?

Table O.7: Options that utilise additional funding of \$2 million over two years to foster Jewish identity among non-Orthodox children, teenagers, young adults and parents. Hypothetical representation based on the logic of Gen08 survey findings

Option	Objective	Details	Program	Individuals directly impacted
1	Provide subsidised pre-school and after-school places and an environment in which parents are assisted to develop their understanding of the challenges facing Jewish parents.	Pre-school and after-school program for children aged 3-7, with places conditional on parental involvement in discussion groups and other activities. Weekend excursions in first year, two five day camps in second year.	1. Subsidised pre-school and after-school places. 2. Linked learning program for parents.	500 (children and parents).
2	Provide a range of subsidised educational opportunities for children in the first years of secondary schooling, linked to a program for parents to develop understanding of the partnership between school and home.	A Jewish day school subsidy of \$6,000 per student, conditional on parental involvement in discussion groups and other activities. Salary for position of Parental Engagement Coordinator at participating schools. Required participation of students in fully subsidised youth group program. Selection of the most engaged to participate in Israel program.	1. Day school fee subsidies. 2. Linked youth group. 3. Linked Israel program. 4. Linked adult learning.	120 students, 60 in Israel program. Involvement of 200+ parents, larger group in the school engagement.
3	Nurture young Jewish leaders and foster the development of a peer-group Jewish learning environment for teenagers.	One year youth group program; highly motivated participants selected for two Israel trips; participants develop a range of outreach programs directed at their peer group. Parallel and linked programs in Melbourne and Sydney, fostering of contacts between participants.	1. Youth group and leadership program (years 9 and 10). 2. Two linked Israel trips. 3. Grants for participants to develop peer group learning.	400 in youth group; 200 selected for Israel trips and to develop outreach programs; 400 additional in peer-group learning.
4	Create a structure for the community to engage with the ideas of the most creative and able young adults.	Every seven years, up to five Community Fellowships, funded at \$200k each, duration for one or two years. Open to applicants aged 21-27, with a two-stage selection process beginning with an expression of interest. Community Fellows design and implement pilot programs to enhance continuity and sustain Jewish life. Fellows work individually and/or collectively, may be attached to community organisations.	1. Five Community Fellowships. 2. Design and implementation of pilot programs.	Five Fellows, senior staff of community organisations, sectors of the community for which pilot programs are implemented.
5	Create multiple opportunities for enriching Jewish life and learning in the non-Orthodox community. (Context: many young adults do not relate well to formal structures and expectation of regular participation.)	Series of related programs which will employ professionally trained relationship managers and sustain a range of activities: for example, individual non-event based engagement, irregular small-group meetings, and large scale Jewish festivals. Short-term fellowships of up to \$20k provided to young people in creative arts, support for staging of Jewish themed exhibitions and performances or support for web-based engagement initiatives. Funding for participation in Israel programs.	1. Programs primarily directed at young adults, with wider community engagement in some activities. 2. Fellowships. 3. Exhibitions/ performances. 4. Israel programs.	Significant number of young adults, broad involvement in exhibitions, performances, festivals.

Healthy habits (with apologies to Stephen Covey):

- Begin with the end in mind. Imagine what can be achieved. Stretch the possibilities.
- Think win-win.
- An abundance mentality leads to a benevolent desire for mutual benefit.
- Seek first to understand, and only then to be understood.
- Listen with empathy. Don't pretend to listen. The ability to listen requires restraint and respect.

Healthy habits (with no apologies to Ron Wolfson):

- Relationships based on listening to one another's needs and on shared experience, and through commitments to work side by side and to join together in prayer. Relationships that require face-to-face encounters.
- To begin developing meaningful relational Judaism means stopping other actions, even if long-ingrained.
- So, what will we stop doing?
- Who will be the champions of relationship building?