



**Synagogue Council
of Massachusetts**

My House shall be called a House of Prayer for all people. (Isaiah 56:7)

VOLUNTARY CONTRIBUTIONS MODEL: A Conceptual Framework

Tuesday, April 19, 2022

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A riddle

How many synagogue
board members does it
take to change a
lightbulb?

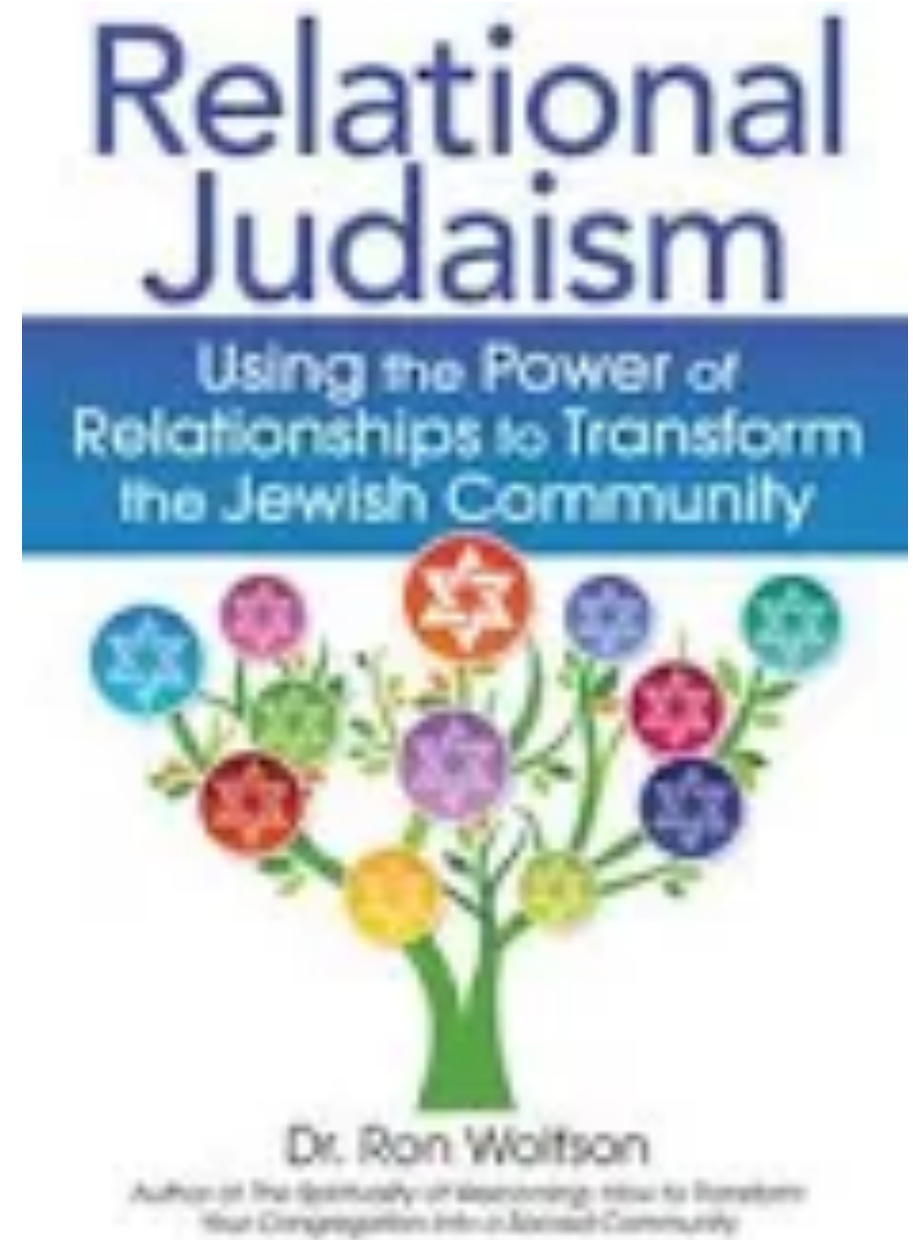


Change?

1212



<https://memegenerator.net/instance/70802638/frank-costanza-weve-always-done-it-this-way>



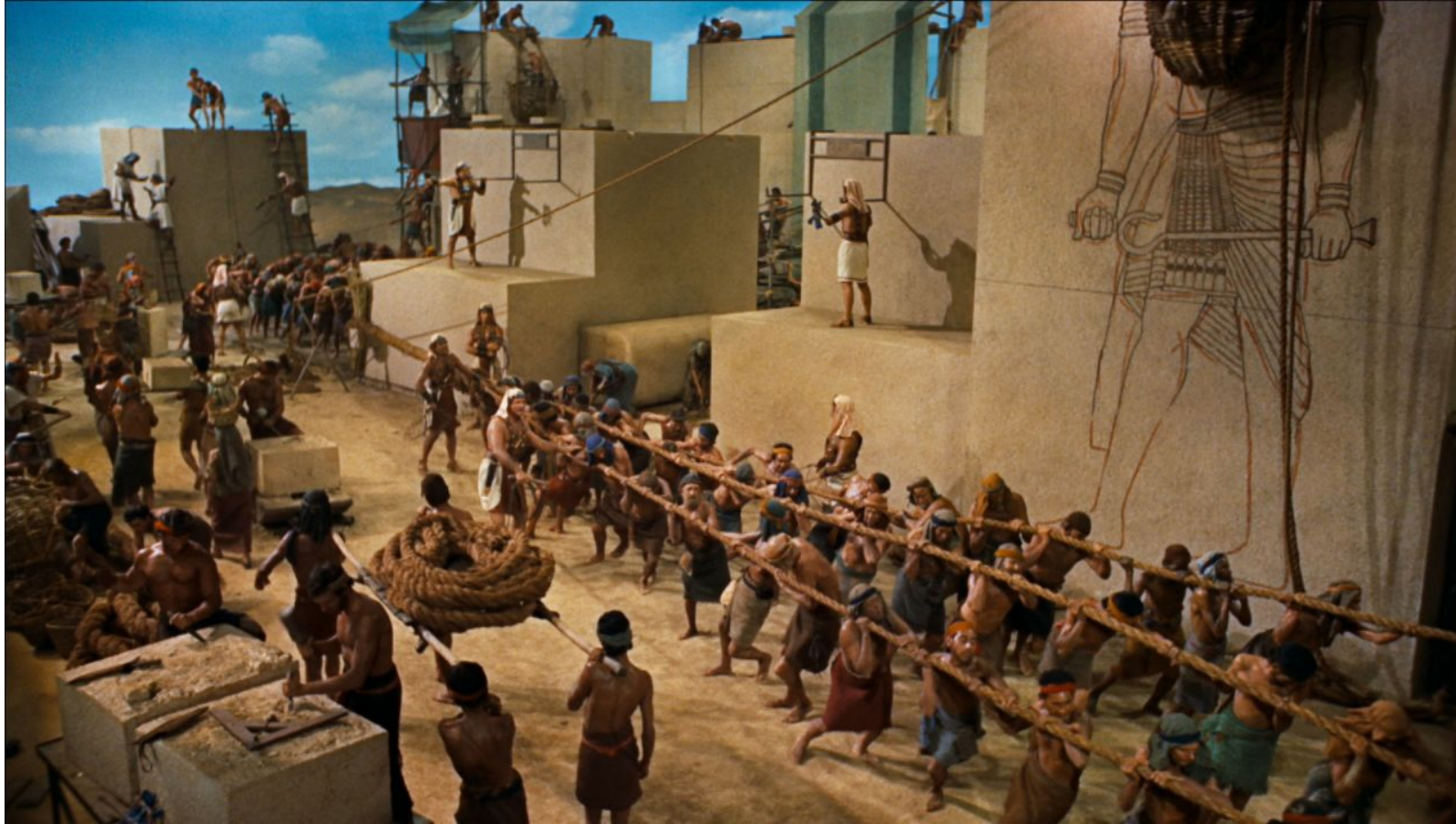


There is nothing so practical as a
good theory.

— *Kurt Lewin* —

AZ QUOTES

Once we were slaves...



... to transactional thinking

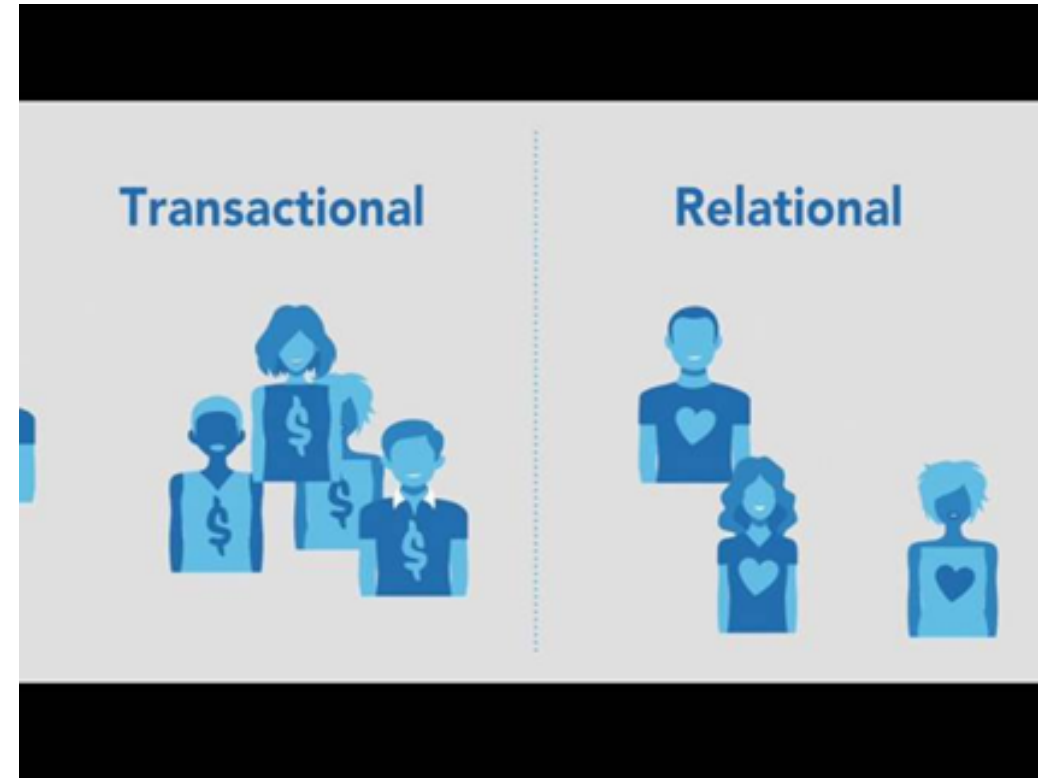
4 Questions Framework



- What makes a shul different from other organizations?
- What's your story?
- Will there be hard labor & bitter herbs?
- Next year in Jerusalem?

1. What makes a shul different from other organizations?

- A shul is like a(n) _____
- Multiple mission(s)?
- How do congregants think about membership?
- How do leaders think about congregants?
 - Member, patron, customer, client, congregant



Transactional-Relational Continuum

Transactional Mindset

- Focus on attendance at next event
- Attract new members
- Short time horizon
- Goal: financial surplus each event
- Mass communication
- Monthly billing
- “Arms length”

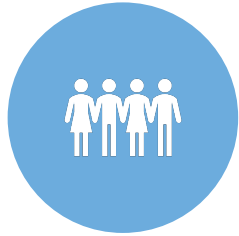
Relational Mindset

- Focus on retention & loyalty
- Strengthen connections among current members
- Long time horizon
- Goal: loyal, committed members
- Personalized communication
- Frequent contact/ check-in
- “Arms linked”

Why belong?



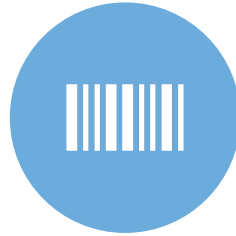
SPIRITUALITY



COMMUNITY



LEARNING



IDENTIFICATION



HERITAGE

Economics 102: Types of Goods & Services

Excludable: Exclude non-payers?

Easy

Hard

Rivalry

More

Less

Private Goods
(groceries,
clothes,
electronics,
cars, haircuts)

**Common
Goods** (public
library, fish in
the ocean, coal,
timber,
playgrounds)

Club Goods
(Electricity,
cable TV,
Country club,
gym)

Public Goods
(roads, public
safety, national
defense, clean
air)

Transactional

Relational

Where is a
synagogue in
this diagram?

2. What's your story?

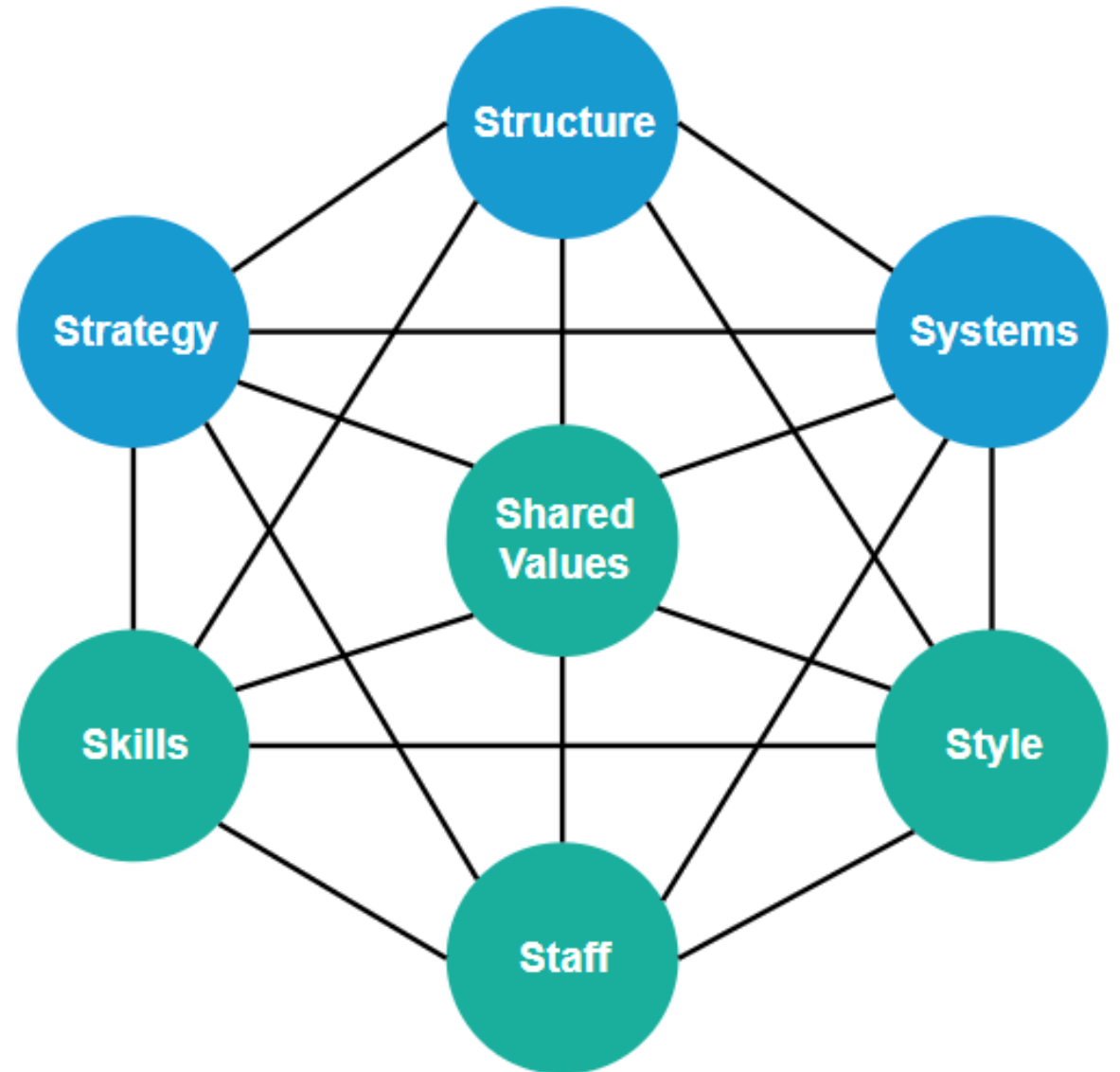
- What makes your shul distinctive?
- *Magid*: How do you tell it? Who tells it?
- *Yachatz*: Are there splits that might be magnified or healed by this change?
- *Charoset*: What binds the parts of the community together?
- How often do you dip?
- Who are the major characters in your story?



Who Knows 7?

McKinsey 7s Model

- Gain organization insight
- Identify dormant potential
- Structure and Culture
- **Importance of Alignment**
- Hard vs Soft elements
- *Manage* change



Karl Lewin's Model of Change



3. Will there be hard labor & bitter herbs?



<https://halakhaoftheday.org/2020/04/02/jews-in-egypt-from-prosperity-to-slavery/>

Transparent communication throughout

Labor? Yes. Bitter? Possibly

- UNFREEZE
 - Lead community to see need for change
- CHANGE
 - Engage Congregants in creating the change
 - Planning the transition
 - Change in one aspect of the shul will have impacts in other aspects (7S)
- FREEZE
 - Solidifying the new whole
 - Institutionalize the change
 - Onboard new members

Transparency



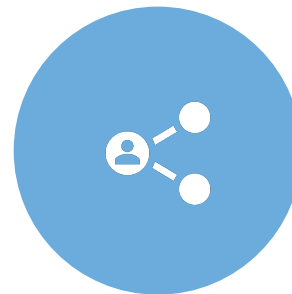
Financial information



Understand need for change

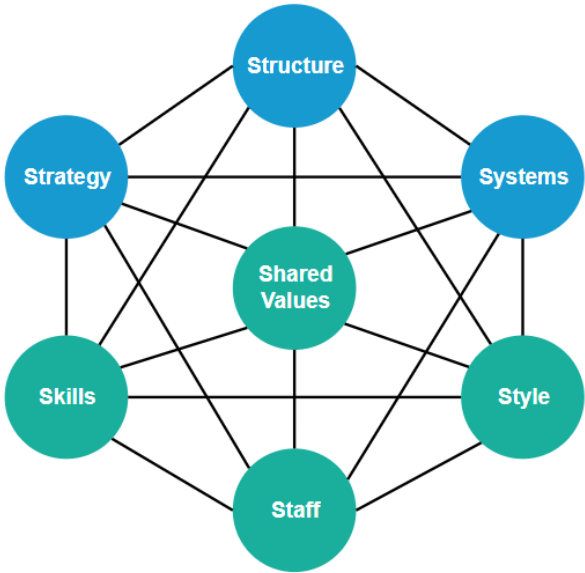
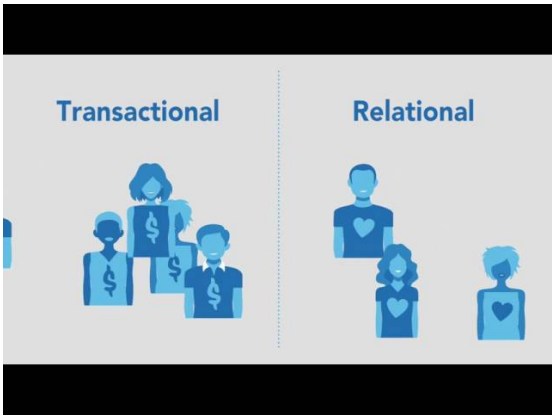


Look to the long term



Share in creating the change

4. Next year in Jerusalem?



CJP / Brandeis Boston Study (2015)

Table 2.5. Age by Jewish identity

	JBR	JNR	JMR
Overall	76	20	3

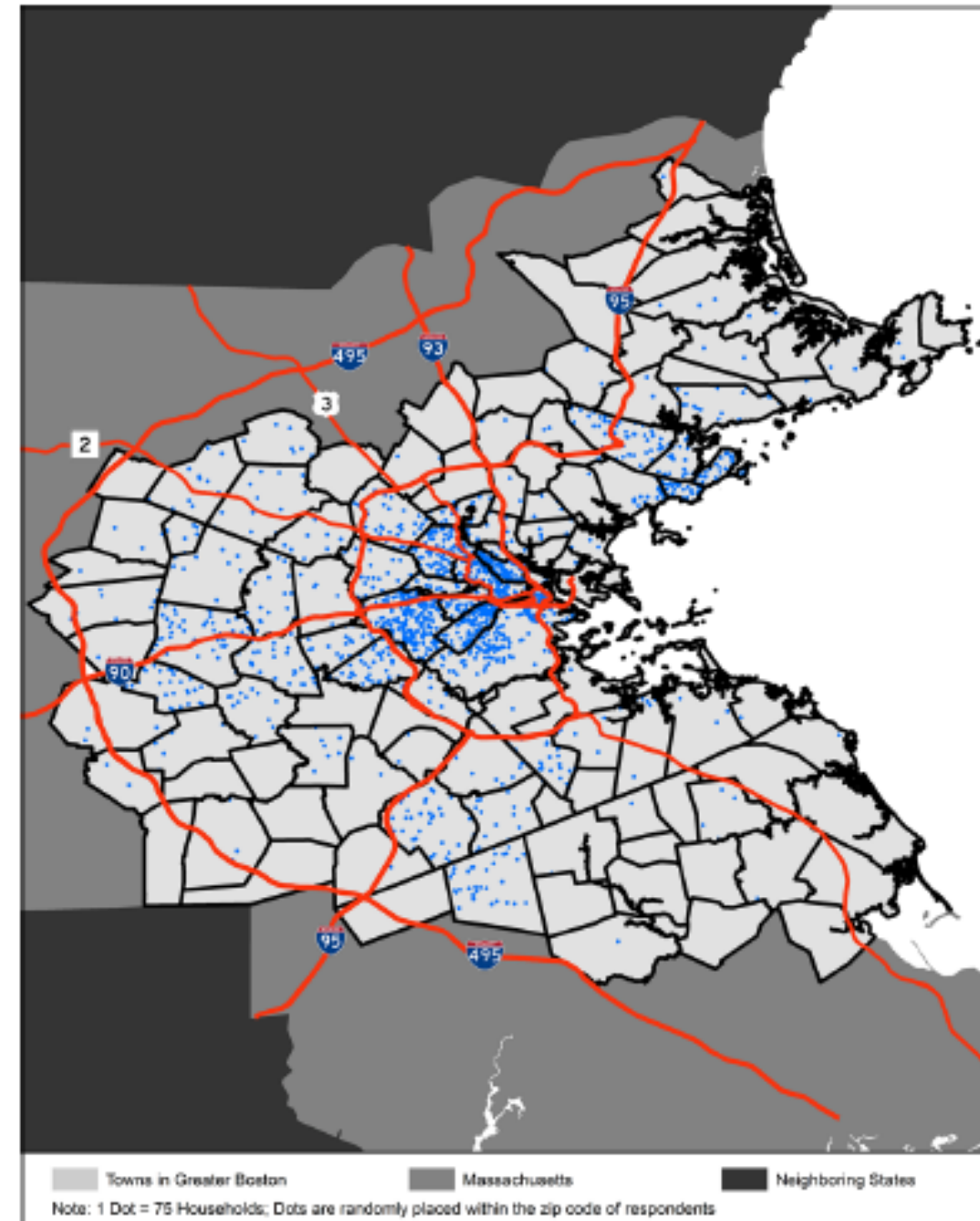
JBR: Jewish by religion

JNR: Jews of no religion

JMR: Jews with multiple religions

Row %'s sum to 100

Figure 2.4. Dot density map of Jewish households in Greater Boston*

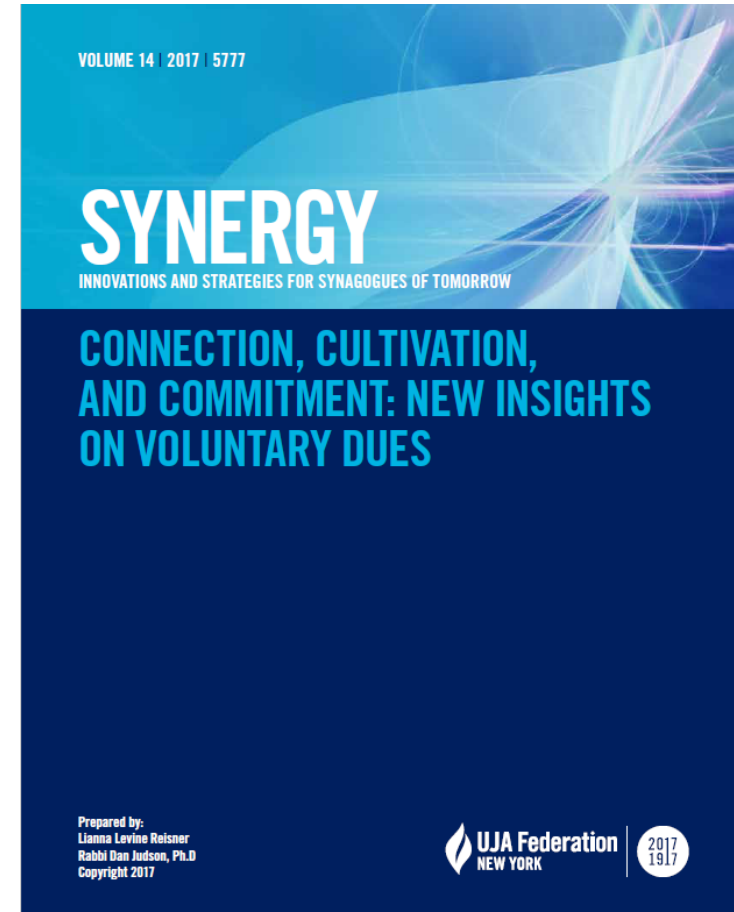
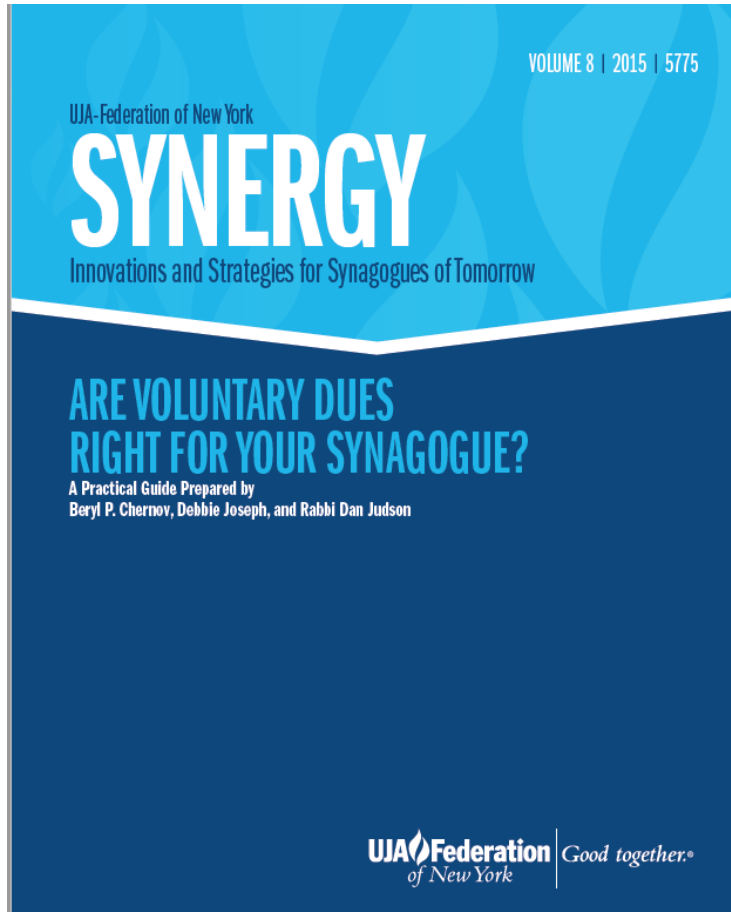




Fifth Question

How do you sustain it?

~~Recommended~~ Required Reading



From the 2015 “Are Voluntary Dues...”

A Seder!

Section Five: The Process of Becoming a Voluntary Commitment Synagogue	Page 28
Section Six: Diagnostic Readiness Tool	Page 32
Section Seven: Four Other Synagogue Dues and Membership Models	Page 36
Section Eight: Bibliography of Resources	Page 38
About the Contributors	Page 39
Appendix of Materials From Voluntary Commitment Synagogues	Page 40

A Closing Thought:

אִם הָיְתָה נְטִיעָה בְּתוֹךְ יָדְךָ וַיֹּאמְרוּ לָךְ "הֲרִי לָךְ הַמָּשִׁיחַ", בּוֹא
וּנְטֵעַ אֶת הַנְּטִיעָה וְאַחֵר כַּךְ צֵא וְהִקְבִּילוּ.

Rabbi Yohanan Ben Zakai used to say: "If you have a sapling in your hand and they tell you 'The Messiah is coming!' first plant the sapling and then go to greet the Messiah."

-- *from Avot de Rabbi Natan, 31b*

L'Shana Haba'ah -- Next year in Jerusalem...

- Thank you all
- Success in making change

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