

LOMED Chadash Orientation Resources

LOMED Chadash (originally named *Lifnei LOMED*, which you will see referenced in these pages) was a targeted and strategic process through which a team of lay leaders, clergy and educators engaged in thinking about Jewish education and clarifying the various roles they could play in supporting innovation in Jewish education. The lead educators were all recent alumni of the [Leadership Institute for Congregational Educators](#). Over the course of a year, teams came together for five team meetings, following a general roadmap and using tools designed by the [Experiment in Congregational Education](#), to imagine and begin to design an innovative model for their congregation.

These particular orientation exercises, activities and guides, are being provided both for those educators who participated in this program and for those who would like to use some of resources or language in their own work.

Desired Outcomes - By the end of the Orientation participants will:

- Be able to explain to potential team members the purpose, process, and outcomes of Lifnei LOMED and to prepare a calendar for the year.
- Develop awareness of and sensitivity to the “state of the vision” in your congregation.
- Identify the importance and value of working in a collaborative team in Lifnei LOMED.
- Be equipped to recruit a lay/professional team to participate in the Lifnei LOMED process.
- Identify ways in which your consultant will support you in the project.
- Experience the Lifnei LOMED six-part meeting structure and be prepared to use it as template in planning your meetings.

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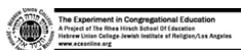


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Lifnei LOMED Orientation: Jigsaw Activity

As you are **GETTING STARTED** in Lifnei LOMED you will need to put the pieces in place to assure your success. With a “big picture” understanding of the process, you will be able to starting thinking about how you want to use the provided Tools and Templates to plan out your meetings. Being thoughtful and deliberate in choosing the right people for your team and thinking about how best to use your consultant will put the human resources in place that you need to achieve your goals.

By stepping back, as a team, and **EXPLICATING YOUR VISION FOR LEARNING** you will uncover your individual priorities, interests, and concerns while also discovering around which ideas there is consensus. Whether you already have an articulated vision or mission or take this opportunity to come to some agreement about what your school or congregation aspires to, this will serve as a starting point for all your deliberations. By spending time analyzing your vision you will come to a group understanding of what, if fully enacted, it could mean for your congregation, in your school or educational program, and for individual learners.

Talking among yourselves is not enough. By **EXPANDING THE CONVERSATION** you engage others in your congregation in sorting through what it is you really want for your students and their families. There are multiple suggested formats for you to choose from and you will probably decide to try more than one. Each one requires careful planning and execution. Talking with others outside the team helps create buy-in and the kinds of input and feedback you get will help shape your thinking moving forward.

Once you have collected data from the congregation, it is time to begin **INCORPORATING FEEDBACK INTO SYSTEMIC THINKING AND DESIGN**. The ultimate design of your pilot for a new kind of learning in your congregation needs to reflect an appreciation of your school and congregation each as interdependent systems that require a multi-pronged planning approach rooted in current design principles for Jewish education in the 21st century.

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The task of **DESIGNING A PILOT** for a new kind of learning in your congregation depends on your ability to give a targeted audience a uniquely different learning experience that does not require deep structural, curricular, or personnel changes. A pilot might give people a “taste” of something they or others might experience in the future, or it might be an opportunity to experiment with limited changes in discrete areas upon which future innovations might be based. Either way, your pilot will build on past successes and showcase the possibilities you imagine for your congregation as you work to fulfill your congregation’s educational vision.

ORGANIZING FOR IMPLEMENTATION of your pilot is most successful when your goals are clear and responsibilities are clearly understood. Planning is critical. You cannot overestimate the importance of meeting with those at every level who will be involved in your pilot in order to clarify roles, responsibilities and lines of communication. It is important not to rush and to create feasible timelines. Also, build into your planning mechanisms for measuring your success, from varying perspectives, over the life of your pilot.

The actual **IMPLEMENTATION** of your pilot is an exciting time. To actually see students and/or parents having a different kind of learning experience is very satisfying after your own months of learning and planning. But your work is far from complete. For your pilot to run smoothly it requires on-going monitoring so it stays on track and aligned with your vision for learning. And the feedback you get will help you expand your future innovations.

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Text Study: Visionary Statements

Instructions:

Each small group will be assigned to study two of the statements below. After reading your assigned statements, discuss these two questions:

- What makes each statement an example of vision? Is it a good or bad example? Why?
- What makes these statements (and people) visionary?

After sharing your responses and discussing them with the full group, consider: which of the characteristics of a “good” vision statement characterize your congregation’s educational vision?

Statements:

“I have a dream that one day this nation will rise up and live out the true meaning of its creed: We hold these truths to be self-evident: that all men are created equal.” I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at a table of brotherhood. I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice. I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today.”

Martin Luther King

* * * *

“A man on the moon in ten years.”

*John F. Kennedy’s Inauguration Speech
January 4, 1961*

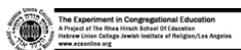
* * * *

So long as still within
The inmost heart
A Jewish spirit sings,
So long as the eye looks eastward,
Gazing toward Zion, our hope is not lost—
That hope of two millennia,
To be a free people in our land,
The land of Zion and Jerusalem.

Hatikva, The National Anthem of The State of Israel

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“In my dream congregation...personal interests, private agendas, individual desires are kept in proper proportion, held in check by a vision of a higher purpose. What this means is that the members have organized themselves around the goal of creating a community of study, worship and righteous deeds.

...And so they (congregants) realize that the first and most essential element of community is the commitment to show up. Everyone who joins the congregation is taught that there is one universal requirement of membership, participation. Every member is taught to worship, to learn, to be involved in G'milut Chasadim, the rabbi doesn't require you, the board doesn't impose it upon you. Members take it upon themselves, because what they seek can only be achieved by everyone's participation. Joyful worship that engages mind and spirits, deep sustained relationships, values shared and translated into significant action. All of them in the end translate into showing up.”

Rabbi Janet Marder

*Building Inspired Communities: A vision for Synagogue Transformation
December, 1999*

* * * *

In the days to come,
The mount of the LORD's House will stand
Firm above the mountains;
And shall tower above the hills.

The people shall gaze on it with joy.
And the many nations shall go and shall say:
“Come, let us go up to the Mount of the
LORD,
To the House of the God of Jacob;
That He may instruct us in His ways,
And that we may walk in His paths.”
For instruction shall come forth from Zion,
The word of the LORD from Jerusalem.

Thus He will judge among the many peoples,
And arbitrate for the multitude of nations,
However distant;
And they shall beat their swords into plowshares
And their spears into pruning hooks.
Nations shall not take up sword against nation;
They shall never again know war;
But every man shall sit
Under his grapevine or fig tree
With no one to disturb him.
For it was the LORD of Hosts who spoke.
Though all the peoples walk
Each in the names of its gods,
We will walk in the name of the LORD our God
Forever and ever.

Micah 4:1-5

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Team Members Roles and Responsibilities

The work of Lifnei LOMED will be spearheaded by a group of lay and professional leaders who are passionate about the future of Jewish learning for your students and families. You have already received information about the kinds of people to involve and how to invite them. What follows is more information about how they will function together as a team.

Your team

The seven or so members of the Leadership Team will generate the momentum and the *ruach* (spirit) for the project. It is their job to plan and track your work, your meetings and your progress. Over the course of the next months they can expect to participate in:

- Regular meetings, phone calls, and emails with each other and with your consultant;
- Five meetings of your congregation's team to do the core work of Lifnei LOMED;
- Regular home reading and preparation for team meetings; and
- Several gatherings with all of the Lifnei LOMED congregations' teams and teams from the LOMED congregations.

Role of the Leadership Team

In addition to being the energy source driving this project for your congregation, it is the team's responsibility to oversee all aspects of this project and to ensure that the experience for those involved and touched by your work is positive and productive. This requires they do the following:

- Communicate with your consultant before and after every meeting to learn about what to anticipate and get advice on any issues you are facing.
- Prepare for meetings.
- Stay attuned to "the pulse" of the team, keep in mind the best interest of your students and families and effectively manage disagreements.
- Ensure the implementation of your pilot and the ongoing governance of your vision.

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- Document your progress and be prepared to share openly with other members of the community the insights, experiences, models, and innovations that emerge from your congregation's participation in Lifnei LOMED.
- Think and act as part of a strategic team.
- Serve as informal ambassadors to key constituencies throughout the congregation.

Roles of those on your team

Your Leadership Team will need to include the following:

Chairperson

This person will be your lead voice and planner. This will be the person who represents the project to your congregation, so this person should be someone with some stature and proven experience in the educational life of the congregation. This person needs to be able to lead the rest of the team in strategizing and should have a proven track record of getting things done. For example, the Task Force chair will need to:

- Be the public face and champion of the project to the community;
- Influence, as well as communicate to, key people on behalf of the work of the team;
- Be comfortable with process-driven change;
- Act as a determined cheerleader and motivator for the work of the team;
- Ensure decisions get made, either by creating a process so decisions can be made or making a decision when needed;
- Model collaborative leadership by having the stature and demeanor to work with others;
- Keep an eye on the bigger picture including the objectives of a specific meeting or of the project itself; and
- Listen to and manage dissent without letting it take over the process.

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Synagogue Professionals: Rabbi, Cantor, Educator and Others

The professional leaders of your congregation are critical participants in this project. Their presence will contribute both substantive expertise and symbolic support. With them involved you will be able to explore new ways of collaboration between lay people and professionals in making decisions that are important to the life of your congregation.

You should include your Rabbi and a lead Educator on the Leadership Team. If your congregation has more than one rabbi, one of them (typically the Senior Rabbi) should be a standing member of the Leadership Team. Similarly, if your congregation has more than one professional educator, one of them should be a regular part of the Leadership Team and should keep the others fully informed. In some congregations it may also be appropriate to include the Cantor, Program Director, Executive Director or other professionals, or they should be kept informed regularly about the project. Try not to have more than two professionals on the Leadership Team.

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Planning Your Meetings: The Six-Part Meeting Structure

How a Meeting Structure Builds Capacities

This project involves taking two journeys. One is a journey to think in new ways about learning for your students and families and to decide on a first step towards bringing their experiences in line with your vision for learning. The second journey is more subtle, but no less powerful.

If you take this work seriously and challenge yourself to think differently, you will find that you will begin to function differently as well. Clarifying what you value about Jewish learning, and using that vision as a standard against which you are willing to measure programs, teaches you a new way of approaching other challenges in your congregation. Linking your deliberations to Jewish study and providing opportunities for congregants to engage in new areas strengthens the skills of leaders and encourages new people to join in leading your congregation.

One of the ways these capacities can be developed is by structuring meetings as described below. Given the Tools and Templates provided, and in conjunction with your consultant, you will need to decide which questions, conversations and activities should happen and in what order. We encourage you to think through these decisions seriously, recognizing that each part of the meeting has a specific function in creating a meaningful and useful whole.

The Lifnei LOMED Six-Part Meeting Structure

The following pages include explanations, instructions, and tips on each of the following six major components of a Lifnei LOMED meeting:

- **Welcome** – When the last meeting is summarized and the current meeting is put in its context;
- **Connection** – People connect to each other and to the work at hand;
- **Text Study** – An opportunity to link your work to the Jewish tradition, and to build community by learning to appreciate different perspectives;
- **Core Discussions** – The discussions, exercises and activities that yield the ideas upon which your decisions will build;

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- **Reflection** – An opportunity to take stock of both the content and process of the meeting and its impact on the participants.
- **Next Steps** – When advanced preparation is assigned for the next meeting and the date and time of the next meeting are announced

Planning Your Leadership Team Meetings

Welcome

The Task Force chair can welcome everyone and thank them for coming. A few framing comments at the beginning of the meeting give the agenda at hand some context. He/she should point out where you are on the project roadmap. It is most helpful when the Welcome includes a brief summary of what was accomplished at the previous meeting, along with some reflections about how the work was done, where you reached consensus and which questions remain unanswered. This should be followed by a few sentences explaining what the current meeting will accomplish.

Framing the meeting in this way gives people the “lay of the land” and helps them understand how to participate productively. They also know how to gauge progress and success. Experience shows that articulating these intentions up front increases dramatically the likelihood of achieving a realistic set of desired meeting outcomes.

It would also be a good idea at this point to solicit any agenda items that are outside the usual list. You could also do this by email prior to the meeting. If you do it at the meeting, make sure not to be drawn into a discussion of those items until the appropriate time.

Connection

Connection time at the beginning of a Leadership Team meeting serves two purposes: to connect team members to each other and to the work at hand.

Part A – Connecting to Each Other

We forge a sense of community -- even amid diversity -- by connecting with one another in authentic and meaningful ways. One way to do this is to study Jewish texts together. Another is to discover new ideas and experiences together. A third, very basic way to build community is to learn more about each other’s lives than just names, home towns, and family circumstances. By sharing memories, experiences, perspectives, and opinions about matters of importance to us and to the synagogue, we create connection. Reflection becomes more possible in the context of a true sense of community. There are many ways to connect to each other at the beginning of a meeting. Here are some ideas to consider:

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Introductions

Introductions don't have to be a one-time occasion or be dispensed with just because everyone has learned each other's name. If you want, you could start each meeting with introductions, each time asking them to share something different about themselves. For example, introductions could include:

- How long they have belonged to the synagogue;
- Committees joined or positions held;
- Jewish learning experiences, past and present;
- Reason(s) for joining the synagogue; and
- How connection to the congregation has affected them.

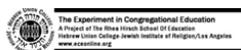
Part B – Connecting to the Work at Hand

People come to each meeting in very different states of mind. Connection time can bring everyone together in order to focus on the work at hand.

Connection time can give people a chance to acknowledge what is on their minds as they enter the meeting. Hearing these thoughts can give the group insight into the person's mood or likely behavior in the meeting. It can build appreciation for the effort it sometimes takes each of us merely to be present. And it can alert the group to issues that have been ignored or gone unnoticed. Sharing this "baggage" can help each person set other concerns aside – at least temporarily – and focus on the meeting. Examples include:

- State of mind or feeling coming into the meeting;
- Hopes for, or concerns about the Lifnei LOMED process as it progresses;
- Process observations, e.g., ask about impressions of the last meeting. In order to keep this short, pose the following: Name one thing that we learned at the last meeting and one thing that we need to follow up on.

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The Why, How and the What of Text Study

Below is a rationale for why Text Study is encouraged at all your meetings. Text studies that tie into the Lifnei LOMED process are provided in the Tools and Templates. Team members, on a rotating basis, can be asked to prepare and lead a text study. The important thing is to spend a few minutes together studying Torah and not moving toward a *d'var Torah* where only one person speaks. The weekly *parashah* and a few good questions also can provide a fine basis for Leadership Team text study.

Why is Study Important for Jews in Contemporary Society?

- Study is a *mitzvah*, an integral part of the Jewish tradition.
- Study is a vehicle for spiritual growth.
- Study can help us to better understand who we are.
- Competence and comfort can only be achieved through study and knowledge.
- For Jews in some movements, study provides a critical basis for informed choice.

Both *vnak vru*, *Torah lishma* (study for its own sake) and *ohhj , ru*, *Torat chayim* (study as an aid to daily living) are important, and both of these are very different from education, as commonly thought of in American society.

Why is Study Integral to Lifnei LOMED?

The medium is the message. Lifnei LOMED examines Jewish education in the synagogue, so it is imperative to model learning as a core value.

Why Study Jewish Texts?

Not all Jewish study involves texts, and not all the learning you do with your fellow congregants in this project will involve Jewish text. Still, text study is important in this project for a number of reasons:

- We are not interested in developing a group of like-minded thinkers (as though this were even possible!). Rather, the goal is for every individual to be able to access and study the tradition without over-reliance on experts or authorities. While some of our knowledge will always be filtered through the lens of our teachers and leaders, true autonomy requires that each of us engage in our own interpretation.

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- Text study is a particularly powerful vehicle for building community, trust and reflection. Learning to appreciate how others think prepares you to make the difficult and complex decisions you ultimately will face
- The textual tradition keeps Jews connected to Judaism. As a starting point for becoming informed, it establishes the parameters within which we interpret and apply tradition to our lives. The choices or interpretations of tradition made by one generation should not close off the options or interpretations available to the generations that follow. If Jews did not continually study texts, the choices and interpretations made today would alter Judaism irrevocably.

Which Texts are Appropriate for Study?

Anything and everything. *Torah*, for the purposes of our work, is interpreted broadly to mean all of Jewish literature. Participants should be exposed to a balanced selection of texts, including but not necessarily limited to:

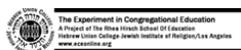
- The *Tanach* (the Hebrew Bible), with texts chosen both thematically and according to *Parashat HaShavuah* (the portion of the week);
- Rabbinic literature, both *halachic* (legal) and *aggadic* (anecdotal);
- The *Siddur* (prayer book);
- Jewish thought, and
- Contemporary Jewish literature.

Although *torah lishma* should be part of the process, *torat chayim* – the ways in which Jewish texts can inform our thinking and decision-making today – is especially important. Over the course of the project, we hope to familiarize you with the major bodies of literature, the major scholars, and to some of the primary values that might inform organizational life today.

What Learning Methods Should We Use?

Since Lifnei LOMED engages a variety of people in conversations about Jewish learning for your congregation, our text study focuses especially on interpretation and commentary, rather than the acquisition of information. While lectures and *divrei torah* (scriptural interpretation) have their place, we encourage interactive text study in *chevruta*, or in small groups. Over time you will find yourselves becoming more adept at approaching a text “from scratch,” and accessing tools of interpretation. You will also experience first-hand how study creates community.

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Additional Text Studies Available

In addition to the text studies provided, there are other text studies available on the ECE Online Resource Center. Many of these were written specifically for use by Leadership Teams during Leadership Team meetings.

Disposing of Text Study Handouts

Several of the text study handouts contain God's Hebrew name. Some congregations have rules about not discarding any printed materials, like these, that contain God's name. There is a note on these handouts reminding people that they might want to store these sheets in a *geniza*—a place where printed materials containing God's name and old ritual objects are collected in preparation for ritual burial.

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Core Discussions

The following suggestions can help make the Core Discussions in your meetings more reflective and, as a result, more forward-thinking.

Identify Issues Proactively

Be proactive in identifying issues and opportunities that require attention *before* they reach crisis proportions. Place them on a meeting agenda while there still is time to reflect and deliberate with care.

Observe what is going on inside and outside the congregation.

Pay attention to observations made by team members at Connection and Reflection times.

Create an Atmosphere for Reflection

Create an atmosphere conducive for reflection by making a clear transition from more tactical or immediate discussions. Find ways to suggest explicitly that people “stop the action” to reflect.

A simple idea is to ask everyone to stop and take a deep breath – and then actually do it.

One group developed a set of laminated “process cards” that group members could hold up to signal a needed change in meeting process. One card, intended to prompt more reflection, depicted a hand pressing a button on a VCR or DVD player remote control. Above the picture, the card read, “Let’s pause.”

You might use music or meditation to help set the tone and signal the need to reflect. You might find that singing a *niggun* (wordless melody) or telling a story puts people in a reflective frame of mind.

Shift the Focus and Take a Broader Perspective

Shift the focus and help the group take a broader perspective by acquiring some new information, exploring a new idea, or deliberately adopting an unfamiliar perspective. Studying relevant Jewish texts and interpreting them with understanding of their historical contexts often helps to do this. In addition, consider these techniques for stimulating reflective group interaction:

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- Try working in small groups so that everyone has a chance to talk. Create groups that are likely to generate a variety of differing perspectives representing the diversity of the congregation. Make sure that people change groups for each exercise so that everyone gets to know all of the Task Force members and build trust.
- If appropriate, use a “jigsaw” technique, in which team members, in small study groups, gather and/or study new information on a subject. Then mix into new groups composed of representatives of each study group and share the learning.
- Distribute an article with questions for consideration and discussion. Articles that express controversial views may raise some concern but they also will prompt group members to reflect on assumptions that could otherwise be taken for granted.
- Invite a guest to a meeting specifically for the purpose of exposing team members to views they would not otherwise hear.
- Ask team members to examine or discuss an issue from another person’s perspective. For example, this could involve role-playing how learners of different ages or levels of involvement might receive an idea or respond to a question.
- Post a question or statement on a flip chart or large sheet of paper where everyone can see it. Then map a linear continuum of response, from “strongly agree” to “strongly disagree,” with each extreme in opposite corners. Ask people to stand between the two extremes in a spot that conveys the strength of their opinion. Then discuss their reasons for standing where they are. Offer the opportunity to move after the discussion has taken place.
- Engage in creativity exercises that tap the metaphorical thinking of the right side of the brain. For example, you might assign each of several small groups a Jewish holiday (or food) and ask them to explain why the synagogue’s learning opportunities are like that holiday (or food). Have them present it to the full group. Then ask the full group to reflect on the metaphor and what it teaches them.

Formulate a Collective Response

Help the group formulate a collective response to an issue. This process has three steps:

First, provide the group with a process for articulating a common definition of an issue.

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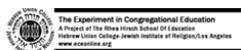


- Ask a few members to draft a statement for the group's review, or;
- Ask two or three members each to draft such a statement on their own (especially if you suspect they define the issue differently). Then enlist the group in asking clarifying questions, selecting elements from each, and revising until a common definition is reached.
- This step also should include articulating criteria for a good resolution (i.e. defining the elements of a successful resolution).

Second, provide the group with a process for generating and exploring a wide range of responses. This could include an open brainstorming process, free of critique or evaluation of suggestions, or a somewhat more structured idea-generation method such as Nominal Group Technique:

- State the question in a “how to...” format
- Ask members of the group to brainstorm silently, writing their ideas on paper
- Go around the group and ask each person to offer one idea each time. The facilitator writes them on a flip chart in the person's own words, labeling them with letters (A, B, C, etc.). Each person has a chance to get out in front of the group with equal time and attention; no one can dominate. If someone runs out of ideas they pass. Continue until all the ideas are posted.
- Discuss for clarification only, not evaluation. An option is to combine similar ideas into one item.
- Rank priority items. Each person picks the top five items to pursue, then ranks them 5, 4, 3, 2, 1 with 5 being most important, 4 next most, etc. This is important because the rankings are used as points so 5 is highest. They write their rankings on a slip of paper and pass them to the facilitator.
- Facilitator posts rankings and adds up “points.” Then s/he identifies the clear top vote-getters, may be five or fewer or more depending on how the numbers fall.
- The group can then move to talk about how to work on those top priority items.

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Third, provide a process for considering which solution is most appropriate. This should include some method of evaluating or comparing possible solutions using criteria established earlier. It could involve a technique like multi-voting, in which each group member receives a set number of “votes” to distribute among a group of options. Members can divide their votes among different options, or, to demonstrate the strength of their conviction, a member could spend all of his/her votes on one option. Votes are tallied to see which options get the most support. Typically, discussion follows the voting and precedes settling on a solution.

Plan and Act

Once you develop a collective response, the next step is to design a plan to put that response into action. Consider what actions need to be taken, who will take them, by when, and what support or resources they will need. Make sure that all assignments and timeframes are clear before leaving the meeting.

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Reflection

In the same way that starting a meeting by telling people what is planned sets the direction and tone for the meeting and helps people know what to expect, ending a meeting with reflection time gives people a chance to think about and describe what has happened. Reflection time puts closure on a meeting and can yield extremely valuable insights about how people are feeling about their experience with this project. Because it comes at the end of a meeting, you may be tempted skip it if you are running short of time. It is better to shorten other parts of your meeting in order to leave your reflection time intact than to lose this important opportunity to “take the pulse.”

Content-oriented questions ask people about what they learned (or didn’t learn) at the meeting. Process-oriented questions ask what people feel about how things are proceeding. Sometimes people’s answers to one kind of question can yield answers of the other kind—that is one of the realities that makes this time so essential. People tend to share what is on their minds, and it is critical that others hear this.

Regardless of who is facilitating the end of the meeting, you may find it helpful to have the Chair facilitate the Reflection time. By going last, he/she can share both personal reflections and summative reflections about what was accomplished during the meeting, where agreement was reached, and what issues remain to be resolved along with expressing thanks to the team members for their time and efforts. Also, by speaking last, the Chairperson can make a smooth transition into Next Steps.

Next Steps

Make sure to take a few minutes at the end of each meeting to remind team members about the logistical details of the next meeting, including time and place, advanced preparation required, and assignments to specific individuals to complete a task.

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Working with your Consultant

Ongoing and frequent communication with your consultant is an integral element of the Lifnei LOMED process. It is the consultant's job to be a resource to you and help guide you through this project. Your consultant is there, "behind the scenes" to help you succeed (not run the process for you). Your consultant brings valuable experience with this type of project and also can access the full resources of BJENY-SAJES, the Leadership Institute and The Experiment in Congregational Education, as needed.

The times when your consultant can be most helpful are typically when the team chair and educator are preparing for a meeting or debriefing afterwards. When planning a meeting, you may be undecided about how to structure the meeting or the benefits of choosing one exercise over another. Your consultant has experience with using the six-part meeting structure and can help you weigh the pros and cons of the various possibilities based on your intended outcome.

Likewise, when the chair and educator debrief together after a meeting, your consultant can help sort out where you are headed and make suggestions about what to pay attention to as you move forward. Your consultant, as an outsider, also can suggest how team members can best understand and fulfill their roles.

Developing a close working relationship and maintaining regular communication with your consultant is critical to the success of your Lifnei LOMED.

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Lifnei LOMED: Roadmap

Getting Started

- Understand the overall Lifnei LOMED process and read through the provided materials
- Draft the flow of your five meetings
- Assemble and invite your team
- Include consultant in your planning

Explicating Your Vision for Learning

- Revise your vision/mission for learning (if necessary)
- Consider the possibilities of your enacted vision for your congregation and school
- Imagine what your vision could mean for your learners

Expanding the Conversation

- Clarify your goals for soliciting feedback from others
- Choose one or more formats and carefully plan how feedback will be solicited and recorded
- Collect data and organize it for the team's use

Incorporating Feedback into Systemic Thinking and Design

- Understand systemic thinking as it applies to learning systems
- Learn about educational design in the 21st century and how to leverage your existing resources
- Incorporate congregational feedback into your thinking about your pilot for new learning

Designing a Pilot

- Decide which kind of pilot will accomplish your goals
- Design the pilot by focusing on the learner experience, the subject/material, the setting, and the role of the teacher

Organizing for Implementation

- Create a pilot timeline
- Delineate responsibilities and lines of communication
- Develop ways of measuring success

Implementation

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